**LITERARY REVIEW**

Literary Review of this research begins with study of Social Psychology otherwise called as Socio-Psychology. Socio-psychology is a discipline that tries to understand the individual behaviour in a social context. Socio-psychology is the [scientific study](https://en.wikipedia.org/wiki/Science) of how people's [thoughts](https://en.wikipedia.org/wiki/Thought), [feelings](https://en.wikipedia.org/wiki/Feeling), and [behaviors](https://en.wikipedia.org/wiki/Behavior) are influenced by the actual, imagined, or implied presence of others. Study of Socio-Psychology is necessary to identify the Socio-psychological factors that impacts to the inter-group behaviour especially in terms of intergroup conflicts.

Literary review further extends with the study of Intergroup Theories. Intergroup Theories investigate the behaviour, mechanisms and rules that govern the processes of groups in society. These theories are much applicable to the inter-group relations in the workplace. Further Inter-group theories also discusses on the major causes for the inter-group conflicts that happens in the workplace. Literary review then investigates on the various Socio-Psychological approaches that are applicable to bring solidity between the groups and to avoid / resolve the inter-group conflicts happening in workplace.

**SOCIO-PSYCHOLOGY**

**DEFINITION**

According to *Gordon Allport* Social Psychology is best defined as the discipline that uses scientific methods in “an attempt to understand and explain how the thought, feeling and behavior of individuals are influenced by the actual, imagined, or implied presence of other human beings”.

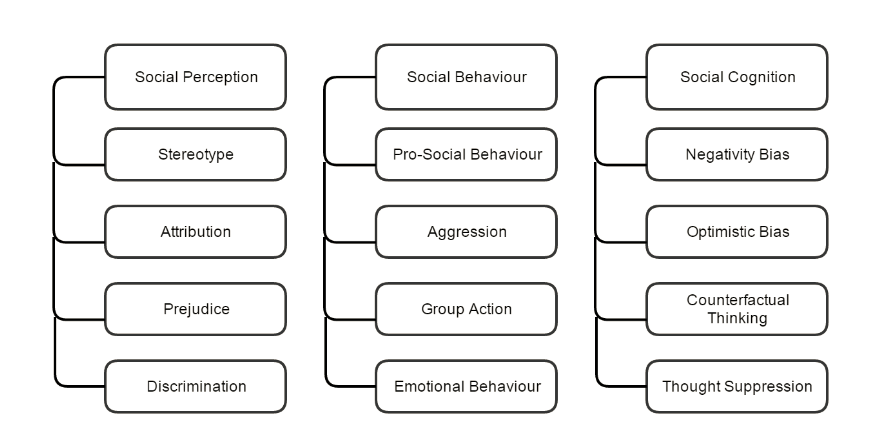
Myers and Spencer (2006) define Social Psychology as the “scientific study of how people think about, influence, and relate to one another”. Barron and Byrne (2007) defined social psychology as “the scientific field that seeks to understand the nature and cause of individual behaviour and thought in social situations”.

**DIMENSIONS**

Socio-Psychology is the study of the feelings, behaviors, and thoughts of individuals in the social situation. Social psychology is based on the ABCs: Affect, Behaviour, and Cognition

1. Affect (Perception)
2. Behaviour (Interactions)
3. Cognition (Thought)

Every dimension of Social-Psychology has either positive and negative influence on the intergroup relations. This study focusses on the following Social-Psychology factors which directly or indirectly influences the intergroup conflicts.



**SOCIAL PERCEPTION**

Social perception is defined as the study of how we form impressions of and make inferences about other people. In order to know about other people, we depend on information gained from their physical appearance, and verbal and nonverbal communication. Missing information are filled in by using an implicit personality theory: If a person is observed to have one particular trait, we assume that he or she has other traits related to this observed one. These assumptions help us to categorize people and then infer additional facts and predict behavior.

Social perception is one important component of social competence and successful social life. Being competent in social perception includes three domains of competence:

(1) knowing that other people have thoughts, beliefs, emotions, intentions, desires.

(2) being able to “read” other people’s inner states based on their words, behavior, facial expressions

(3) adjusting one’s actions based on those “readings”.

That is, a socially competent person can make note of other people’s facial expressions, tone of voice, posture, gestures, words, and the like, and on the basis of these clues, make reasonably accurate judgments about that person’s state of mind, emotions, and intentions. Socially competent people then use these inferences about other people’s inner states to make good decisions about how to behave socially. Social perceptions can obviously be flawed - even skilled observers can misperceive, misjudge, and reach the wrong conclusions. Once we form wrong impressions, they are likely to persist.

**STEREOTYPE**

A Stereotype is a thought that can be adopted about specific types of individuals or certain ways of doing things. Stereotypes reflect expectations and beliefs about the characteristics of members of other groups perceived as different from one's own. The possible reasons for stereotyping a group of people may be

* Justification or Ignorance
* Unwillingness to re-think one's attitudes and behavior towards stereotyped groups
* Preventing some people of stereotyped groups from entering or succeeding in activities or fields.

Stereotyping can serve rational functions on an interpersonal level, and social functions on an intergroup level. For stereotyping to function on an intergroup level an individual must see themselves as part of a group and being part of that group must also be salient for the individual.

Stereotyping of group of individual will favor any other group

* when stereotypes are used for explaining social events
* when stereotypes are used for justifying activities of one's own group to another groups.
* when stereotypes are used for differentiating the in-group as positively distinct from outgroups

**ATTRIBUTION**

Attribution indicates an explanation for the cause of an event or behaviour. Individual always try to attribute any hostile event on others. Attribution of an Individual may likely influence the group, if an individual always associates the cause of an unfavorable event towards individual from other groups. Gradually, all the members of a group may likely attribute any disapproving event towards other groups. Attributions of people as group members are ethnocentric and based on stereotypes.

**PREJUDICE**

A prejudice is a negative belief or feeling about a particular group of individuals. Prejudices may be passed on from one generation to the next. Prejudice is always a destructive phenomenon, and it is pervasive because it serves many psychological, social, and economic functions. It gives people scapegoats to blame in times of trouble and can boost self-esteem.

People’s social identities depend on the groups they belong to. From a person’s perspective, any group he belongs to is an in-group, and any group he doesn’t belong to is an outgroup. People generally have a lower opinion of outgroup members and a higher opinion of members of their own group. People who identify strongly with a particular group are more likely to be prejudiced against people in competing outgroups.

**DISCRIMINATION**

Discrimination is behavior that advantages or disadvantages people merely based on their group membership. Discrimination is treatment or consideration of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing is perceived to belong to rather than on individual merit. This includes treatment of an individual or group, based on their actual or perceived membership in a certain group or social category.

Moral philosophers have defined discrimination as disadvantageous treatment or consideration. An individual need not be actually harmed in order to be discriminated against. They just need to be treated worse than others for some arbitrary reason. Discrimination strikes at the very heart of being human.  It is treating someone differently simply because of who they are or what they believe.

We all have the right to be treated equally, regardless of our race, ethnicity, nationality, class, caste, religion, belief, sex, language, sexual orientation, gender identity, age, health or other status.

**SOCIAL BEHAVIOUR**

Social behavior is a term used to describe the general conduct exhibited by individuals within a society. It is essentially in response to what is considered acceptable by a person’s group or involves avoiding behavior that is characterized as unacceptable. This type of human behavior primarily determines how individuals interact with one another within a group or society. While social conduct is often modeled to create a comfortable social environment, anti-social behavior, such as aggression, scapegoating and group bullying, may also be defined as negative social behavior, particularly in instances where other individuals within a peer group all behave accordingly.

**PROSOCIAL BEHAVIOUR**

Prosocial Behaviour refers to actions by individual that help others with no immediate benefit to helper and such actions are very common in our social life. People who engage in such behaviour do not gain anything in return. The following are the different views that explain helping behaviour. **Empathy Altruism Hypotheses** (*Batson, Duncan Ackerman Buckley and Birch*): It refers to putting oneself in other’s shoes. Understanding the situation from other’s perspective. According to this perspective we help others because we experience empathy towards them; we want their plight to end. It suggests that at least some prosocial acts are motivated only by the desire to help someone in need. If such motivation is strong, the helper is willing to engage even in dangerous and life threatening activity. It is difficult to experience empathy when there are many victims who are in the need of help. This allows individual for selective altruism.

**Negative State Relief Model** (*Cialdini, Baumann & Kenrick 1981*): According to this model we help either because our actions allow us to reduce our own negative feelings. These negative feelings are not necessarily aroused by emergency situation. We engage in prosocial act as a way to improve our own negative mood. In such cases unhappiness leads to prosocial behaviour. In such situations empathy may be there or not.

**Empathic Joy Hypothesis** (*Smith, Kealing & Stotland 1989*): This theory suggests that helper responds and helps victims not because of empathy but because he wants to accomplish something and doing so is rewarding. The argument goes like this if we help people only for empathy, then they would not be concerned about feedback.

**Competitive Altruism:** According to this view people help others because in doing so their status and reputation is enhanced. Thus, the benefits incurred are larger than the cost of the prosocial behaviour. Those people who help others get higher status because society will always prefer to have people who engage in prosocial behaviour. If helping person has higher status, then such a person may be well compensated for engaging in prosocial action. They are not only treated as a star but they may have entire buildings named after them.

**Kin Selection Theory** (*Cialdini Brown Lewis luck & Neuberg (Pinker 1997*)**:** Helping ourselves by helping people who share our genes. From Kin Selection Theory perspective, the main goal of all the organism is passing our genes to next generation. Therefore, we are more likely to help others to whom we are closely related rather than those to whom we are not related.

**AGGRESSION**

Aggression is a behavior, intended to physically hurt or harm in some other way another person or thing. Two important definitions of aggression are as follows: According to Dollard et al., Aggression can be defined as “a behaviour whose goal is the injury of the person towards whom it is directed”. Supposedly this includes physical and verbal aggression. Baron and Byrne has defined aggression in the following words “aggression is any form of behaviour directed towards the goal of harming or injuring another living being who is motivated to avoid such treatment”. Aggression is defined as behavior aimed at causing harm or pain, psychological harm, or personal injury or physical distraction. The following are the important social causes of aggression:

**Frustration:** Frustration is one important and powerful cause of aggression. Frustration can arise due to many factors such as environmental or natural calamities, accidents, personal limitations, lack of aptitude, others ill intentions, etc. Recently Berkowitz (1989) has proposed a revised version of the frustration-aggression hypothesis. According to this view, frustration is an aversive, unpleasant experience, and frustration leads to aggression because of this fact. The frustration aggression viewpoint also helps to explain why unexpected frustration and frustration that is viewed as illegitimate or unjustified produce stronger aggression than frustration that is expected or legitimate. For e.g., an employee who has been abruptly terminated from service without a reasonable and proper explanation will feel that his termination is illegitimate and unjustified. Such an individual will develop hostile thoughts, experience intense anger and seek revenge against the perceived source of frustration (in this case the employer). This is due to the fact that unexpected or illegitimate frustration generates greater amount of negative affect than frustration that is expected or viewed as legitimate.

**Provocation:** This is another major cause of aggression. Direct provocation leads to anger. Research studies suggest that direct provocation from others, either physical or verbal, often play a powerful role in eliciting overt aggression. Not everybody reacts to provocation with aggression, whether we would react to provocation with aggression is influenced by many factors. One such factor is our attributions concerning provocation. For e.g., when we conclude that provocation from another person was intended, i.e., purposely performed, we become angry and engage in strenuous efforts to reciprocate. However, on the other hand if we conclude that provocation was unintended i.e., due to the result of accident or factors beyond other’s control, we are much less likely to lose our temper and behave aggressively. Thus, attributions concerning the causes behind the provocative actions of others play an important role in determining how aggressively we would react.Three important types of provocation that leads to aggression are as follows:

a) Condescension: Expression of arrogance or disdain on the part of others

b) Harsh and Unjustified Criticism: Harsh and Unjustified Criticism, especially criticism that attacks us rather than our behaviour.

c) Teasing: Provoking statements that points to an individual’s flaws and imperfections. Teasing can range from mild, humorous remarks and humorous nicknames to comments that are designed to hurt and insult others

Violent and Bullying behaviour are two types of aggressive behaviour, their outcomes are extremely similar. **Violent behaviour** is a type of social behaviour that can potentially cause or threaten physical or emotional harm. People who suffer from aggressive behaviour are most likely to be irritable, impulsive and restless hence why this type of behaviour can range from verbal abuse to damaging victim property. **Bullying** is one type of aggression generally seen in long term relationship. Bullying means Singling out others for Repeated Abuse. It is a pattern of behavior in which one individual is chosen as the target of repeated aggression by one or more others. The target person (the victim) generally has less power than those who engage in aggression (bullies). The targets of bullying are less able to stand up for them and bring bullying to an end.

**GROUP ACTION**

Group Action is a situation in which a number of individuals take action simultaneously in order to achieve a common goal; their actions are usually coordinated. Group action will often take place when social agents realize they are more likely to achieve their goal when acting together rather than individually. Group action is more likely to occur when the individuals within the group feel a sense of unity with the group, even in personally costly action. The following are the types of Group Actions

**Rational actions:** Actions which are taken because it leads to a valued goal, but with no thought of its consequences and often without consideration of the appropriateness of the means chosen to achieve it [**Instrumental action**](https://en.wikipedia.org/wiki/Instrumental_action): Actions which are planned and taken after evaluating the goal in relation to other goals, and after thorough consideration of various means (and consequences) to achieve it.

**EMOTIONAL BEHAVIOUR**

Emotional Behaviour refers to the [moods](https://en.wikipedia.org/wiki/Mood_(psychology)), [emotions](https://en.wikipedia.org/wiki/Emotion) and [dispositional effects](https://en.wikipedia.org/wiki/Dispositional_affect) of a [group](https://en.wikipedia.org/wiki/Social_group) of people. It can be seen as either an emotional entity influencing individual members' emotional states ([top down](https://en.wikipedia.org/wiki/Top_down#Neuroscience_and_psychology)) or the sum of the individuals' emotional states (bottom up).

**Top down approach**

This view sees the group's dynamic processes as responsible for an elusive feeling state which influences the members' feelings and behavior. This view, that groups have an existence as entities beyond the characters that comprise them, has several angles.

**Effects on individuals:** One angle of this approach was depicted in early works such as [Le Bon](https://en.wikipedia.org/wiki/Gustave_Le_Bon)'s  and [Freud](https://en.wikipedia.org/wiki/Freud)'s  who reasoned that there is a general influence of a crowd or group which makes the members of the group "feel, think and act" differently than they would have as isolated individuals. The reassurance of belonging to a crowd makes people act more extremely. Also, the intense uniformity of feelings is overwhelming and causes people to be emotionally swept to join the group's atmosphere. Thus, the effect of the group causes emotions to be exaggerated.

**Norms:** Another aspect of the *group as a whole* perspective sees the normative forces a group has on its members' emotional behavior such as norms for the amount of feelings' expression and even which emotions it is best to feel. The group's norms control which emotions would (or at least should) be displayed at a specific situation according to the group's best interest and goals. The norms help differentiate felt emotions, what the individuals actually feel, from expressed emotions, what they display in the current situation. This perspective has practical implications as shown by researchers. Thus, according to this angle the group causes the emotions to be moderated and controlled.

**Binding force:** Another perspective emphasizes the importance of emotional attraction in group settings. It defines group emotion as members' desire to be together, and finds that emotional ties are a type of glue which holds groups together and influences the group's cohesiveness and the commitment to the task. This perspective focuses on the positive emotions of liking the other group members and the task at hand.

**Indicator**: Along the course the group changes in its interrelationships and interdependence amongst its members. These changes are accompanied by emotional processes which shape the outcome of the group. For instance, the midpoint in a group's development is characterized by anxiety and anticipation about the capacity of the team to complete its goals, which drives teams to restructure their interaction patterns following the midpoint. Should the group harness these feelings and overcome the crisis stronger, its chances of completing the group's goals are higher. In other cases, negative emotions towards members of the group or towards the task might jeopardize the group's existence. This perspective sees the temporal changes of the emotions that govern the group.

**Bottom up approach**

Contrary to the former approach, this approach views group-level emotion as the sum of its individuals' affective compositions. These affective compositions are actually the emotional features each member brings with him to the group, such as: dispositional affect, mood, acute emotions, [emotional intelligence](https://en.wikipedia.org/wiki/Emotional_intelligence), and [sentiments](https://en.wikipedia.org/wiki/Feeling) (affective evaluations of the group). The team affective composition approach helps to understand the group emotion and its origins, and how these individual members' affective predisposition combine to become one common entity. For the purpose of combining these individual characteristics, one can embrace several viewpoints:

### **Average mood:** Research has shown that by averaging the members' dispositional affective tone it is possible to predict group-level behavior such as [absenteeism](https://en.wikipedia.org/wiki/Absenteeism) and [prosocial behavior](https://en.wikipedia.org/wiki/Prosocial_behavior). Also, when the average mood of employees was positive, it was positively related to the team's performance.

### **Emotional variance:** Affective-homogenous groups are expected to behave differently from heterogeneous ones. The verdict is yet to be decided as to whether homogeneity is better than heterogeneity. In favor of affective homogeneity stand the notion that familiarity and similarity bring feelings of liking, comfort and positive emotions, and thus presumably better group outcomes and performances. It has long been found that people prefer to be in a group similar to them in many perspectives.

### **Emotionally extreme members:** Even if there is only one member in an otherwise averaged group which is extremely negative (or positive) in effect, that person might influence the affective state of the other members and cause the group to be much more negative (or positive) than would be expected from its mean-level dispositional affect. This mood shift might happen through emotional, in which members are "infected" by others' emotions, as well as through other processes.

**SOCIAL COGNITION**

Social cognition is the study of the mental processes involved in perceiving, attending to, remembering, thinking about, and making sense of the people in our social world. Social cognition refers to the ways in which individuals interpret, analyze, remember, and use information about social world. Social cognition studies the ways in which social information is processed by people, particularly encoding, storage, retrieval, and application to social situations. It means application of knowledge and methods of cognitive psychology and information processing theory to the field of social psychology. Schemas influence social cognition by acting upon three basic cognitive processes.

**Attention:** Schemas work as mechanism that helps individuals to focus attention on specific aspects of environment. The stimulus that is coherent with schemas is more easily noticed than the stimulus that is not fitting with the schemas one hold.

**Encoding:** Information that is consistent with schemas is more likely to be saved in the long-term memory than the one that is less relevant. We remember easily the instances when people have agreed with us than when they have disagreed. In contrast, we also remember some instances, which do not at all fit in the schemas.

**Retrieval:** The relationship between schemas and retrieval is a complex issue. Some researchers have shown that information that is consistent with schemas is better retrieved. Others have shown that the information inconsistent with the schemas are more easily stored and retrieved.

Human beings reason thoughtfully on most of the social occasions, does not guarantee us rationality of thinking. This means that though we try to be correct in our thought process, we are likely to make errors in our social judgments.

**NEGATIVITY BIAS**

Negativity bias is tendency of Human beings to pay more attention to negative information than positive information is called as negativity bias. Social psychologists have recognized this tendency of human beings for a long time. Negativity bias refers to the We pay more attention to any negative event, characteristics, etc., of social situation. This is seen in variety of social situations. Such a tendency has a strong evolutionary relevance. Negative information reflects potentially dangerous aspects of the situation which may cause threat to the survival of the individual. Hence, one need to be sensitive to such an information. Human beings detect negative emotions very quickly than positive emotions. This does not mean that we are always negative in our attention. Indeed, we also pay attention to positive information, and negativity bias gets eliminated under positive priming conditions.

**OPTIMISTIC BIAS**

Optimistic bias refers to the tendency to expect the overall outcomes as positive. Generally, most people believe that they are more likely to experience positive events than others. The optimistic bias refers to the tendency to expect the overall outcomes as positive. The effect of optimistic bias is seen on many of our actions and behaviors. Two examples are overconfidence barrier and planning fallacy. Overconfidence barrier refers to tendency to be more confident about the accuracy of our judgments than sensible. We believe that we are more likely to be successful in studies, relations, marriage, jobs, and live longer life than what seems reasonable. This bias is called as overconfidence barrier. Another result of the optimism is planning fallacy. Planning fallacy is a tendency to make optimistic bias regarding the time estimations for a given task. We tend to believe that we will finish a task much earlier than what it would actually take.

**COUNTERFACTUAL THINKING**

Counterfactual thinking is thinking about a past that did not happen. It is tendency to imagine other outcomes in the situation than the once that have occurred. Counterfactual thinking is not just limited to the negative events. It is wide range of automatic thinking that influences our social cognition. Counterfactual thinking is thinking about a past that did not happen. It is tendency to imagine other outcomes in the situation than the one’s that have occurred. Counterfactual literally means ‘contrary to the facts’. The term counterfactual thinking refers to a set of cognitions involving the simulation of alternatives to past or present factual events or circumstances. Counterfactual thinking is a very strong bias in thinking. In order to get rid of counterfactual thinking one need to suppress counterfactual thoughts or discount them. Counterfactual thinking can be beneficial or costly for the user depending on how it is used. Often, regret can be confused with counterfactual thinking. Regret is an emotion whereas counterfactual thinking is thought.

**THOUGHT SUPRESSION**

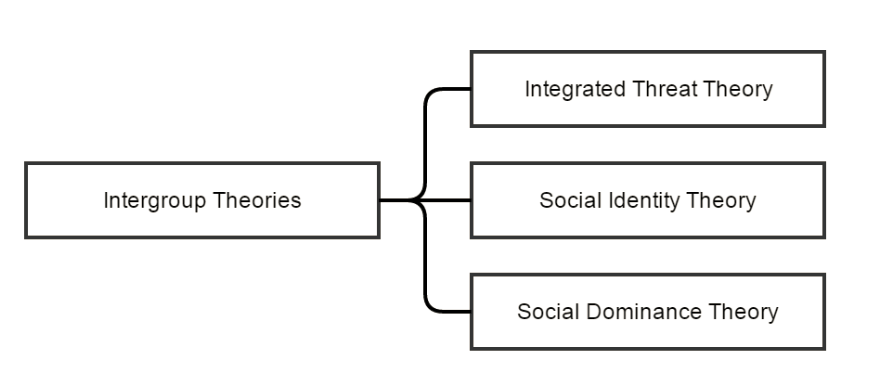
Human beings can manage to keep some thought out of their consciousness. This is called as Thought Suppression. If certain thoughts are disturbing, individual can stay mentally healthy by keeping them out of mind. Thought suppression can be achieved in two stages: (i) Monitoring Process: this is an automatic monitoring process, which identifies an unwanted interrupting thought. (ii) Operating Process: this is an effortful, controlled process to find other important thought to distract from the disturbing thought. Individuals engage in thought suppression by influencing their feeling or behaviors.

**INTERGROUP BEHAVIOUR**

In order to understand the concepts of Intergroup theories, it is necessary to understand Intergroup Behaviour. Intergroup behaviour is any perception, cognition, or behaviour that is influenced by people’s recognition that they and others are members of distinct social groups. International and intra-national conflicts, political confrontations, revolutions, interethnic relations, conflicts happening in the workplace, and competitive team sports are all examples of intergroup behaviour. Intergroup behaviour is usually competitive and ethnocentric, with people favouring their own group over outgroups, and sometimes it can become hostile and highly destructive. In understanding intergroup behaviour, we are also trying to understand the conditions under which such behaviour can be shifted away from destructive hostility toward harmless competition or constructive cooperation.

**INTERGROUP THEORIES**

Although many theories have been proposed in accordance with the Intergroup relations in the society I have taken the following theories in to consideration for my research purposes.



**INTEGRATED THREAT THEORY**

The main concept of Integrated Threat Theory is that people diagnose changes in the environment by observing how other people are using material and psychological belongings which then either motivates them to react or not. The theory was originally introduced by *Walter G. Stephan* in 2000, and is structurally modelled after Thomas F. Pettigrew’s Intergroup Contact Theory of 1998, which focused on the conditions that foster intergroup contact and lead to changes in intergroup relations. Similarly, Integrated Threat Theory focuses on the conditions that lead to perceptions of threat, which in turn have an impact on attitudes and behaviour (Wagner, 2008).

1. **Personal Threat**

Personal threat is when an individual believes his or her own resources or identity are under attack or risk and feel the need to protect. A personal threat can be triggered by something as simple as being categorized into a group. For example, a person who received a negative review at work may quit as a way of protecting their personal identity from being attacked. Another example is when someone in a relationship does something wrong and decides to end the relationship in order to "save face" and protect their personal identity.

1. **Intergroup Threat**

Intergroup threat is similar to personal threat but in case of intergroup threat the whole group is impacted rather than the individual. As a general definition, intergroup threat occurs when one group's actions, beliefs, or characteristics challenge the goal attainment or well-being of another group. (*Riek, Mania, & Gaertner, 2006*). Intergroup threat has traditionally been depicted as competition for resources or status, but also occurs under conditions of social comparison (*Brown, 1978; Shipley, 2008*). The general idea is that members of one group perceive that another group will use up resources, and they will no longer be able to access those resources for themselves. These resources may be tangible, like money or material things or intangible like power or. When resources are scarce, the group that feels threatened by the lack of resources finds itself motivated to compete for the resources in order to maintain its identity or to achieve its goals. This competition promotes negative attitudes towards those in the group utilizing the resources (*Aberson & Gaffney, 2008*).

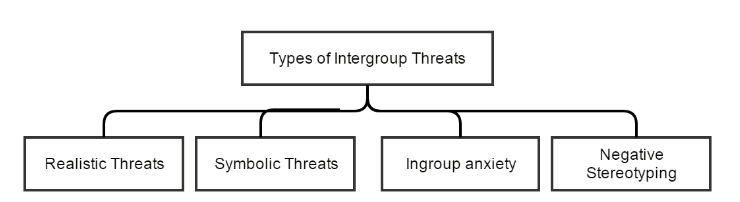
1. **No Threat – Self or Group Affirmation**

Without threat, individuals are not motivated to protect their resources. Instead they are motivated to engage in cooperative behaviours like gaining judgments that are more accurate of their group and contributing more efficient decision-making abilities (*Redmond, 2012*). These behaviours can be described as self-affirmation and group affirmation (*Derks, Van Laar, & Ellemers, 2009*).

Self-affirmation is when the individual focuses on themselves rather than the group. Group affirmation is when the focus is on the group as a whole.

**TYPES OF INTERGROUP THREATS**

There are several types of threats, which cause conflict between groups, including realistic threats, symbolic threats, intergroup anxiety and negative stereotyping. According to the Stephans, the Realistic and Symbolic threats both deal with threats to the interests of the group and the degree to which you think your group's interests are being threatened. This differs from Intergroup Anxiety and Negative Stereotypes, which enhance perceived threats by cultivating negative expectations and opinions of other groups (*Redmond, 2012*).

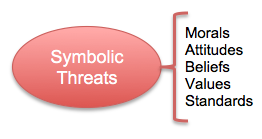


**REALISTIC THREATS**

These types of threats result from the perceptions held by the in-group, that the out-group "poses a risk to their safety, economy, politics, health or well-being" (*Kendall, 1998*). For example, when two groups within an organization are competing for the rights to complete a project for the president of the organization, and one group has more material resources than the other, the group with fewer resources will feel threatened because it feels there are barriers (the material resources), which will inhibit their ability to compete for the project.

**SYMBOLIC THREATS**

Symbolic threats refer to the beliefs and values of the group, which may be at risk. They primarily involve "perceived group differences in morals, values, standards, beliefs, and attitudes." (*Oskamp, 2000*). These threats affect the in-group paradigm, in that they affect the manner in which the group understands and interprets the world. The symbolic "threats arise, in part, because the in-group believes in the moral rightness of its system of values" (*Oskamp, 2000, p.41*). For example, if an in-group values a more protected approach to business, it might employ labor and materials purchased from its country of origin. As a result, a symbolic threat would involve competing firms that adopt a more global approach to business, especially if the costs of going global are substantially lower. This type of threat is found in many aspects of our lives; however, politics is the one that can be used to illustrate this threat the best. The different parties represent the different groups, and typically the major platforms the politicians run on are based on the morals, values and beliefs of that particular group.



**INTERGROUP ANXIETY**

Intergroup anxiety refers to the "uneasiness and awkwardness in the presence of out-group members because of uncertainty about how to behave towards them" (*Riek, Mania, & Gaertner, 2006*). This component of Integrated Threat Theory can be considered the strongest threat, as it deals with high emotions between groups. "People feel personally threatened in intergroup interactions because they are concerned about negative outcomes for the self, such as being embarrassed, rejected, or ridiculed" (*Oskamp, 2000*). The more anxiety the in-group feels towards the out-group, the more the in-group will anticipate a negative reaction from the out-group. The emotional anxiety can even occur in circumstances when the in-group incorrectly predicts the out-groups response to in-group values. The increased expectation of a negative reaction leads to a higher degree of prejudice and bias between members of the conflicting groups. Incidents that reinforce the negative feelings between groups can prolong and exacerbate the anxiety felt by both groups.

**NEGATIVE STEREOTYPING**

In the last component of Integrated Threat Theory, the in-group develops negative stereotypes about the out-group. Negative Stereotyping occurs when an individual’s “beliefs about the characteristics of groups and the traits of group members” create “expectancies about the type of interactions that can be anticipated with out-group members” (*Fiske, Gilbert, & Lindzey 2010*). These stereotypes, like any other stereotypes, are based upon attributes the in-group believes the out-group to have (Kendall, 1998). These negative stereotypes towards the out-group are further enhanced as the degree of negative attitudes the in-group has towards the out-group increases (*Reik, Mania, & Gaertner, 2006*).

**RESEARCH WITH RESPECT TO INTERGROUP THREATS**

Intergroup threats contribute to conflict because they influence behaviours, perceptions, and emotions. An appraisal of threat can evoke strong negative emotions, including that of fear, rage, anger, resentment, frustration, contempt and insecurity. In addition, perceptions of threat reduce emotional empathy for members of an out-group. The cognitive demands of dealing with threats causes a person to be in a sense preoccupied, in turn leading to poor decision-making. Intergroup threats can also influence the in-group’s perception of themselves in comparison to the out-group. This perception can lead to believing that the once "powerful" in-group has now become vulnerable. Negative intergroup perceptions and emotional biases contribute to the response in behavior towards a threat. The level of the behavioral response depends solely on the power of the threatened group. Higher power groups are not used to being threatened as their power generally isolates them from threat. Negative behavioral effects associated with these threats can impede peace and prolong reconciliation. When working in a group and threats and conflicts arise, communication comes to a screeching halt, and the group begins to lose focus of the goals that were initially set which can be detrimental. Communication is the key to all groups succeeding.

The theory of accuracy in the absence of threat is supported by the theory of stereotype lift/boost. Stereotype lift/boost occurs when individuals perform better when they are reminded of a positive stereotype about themselves and their group membership (Walton & Cohen, 2003; Wraga, Duncan, Jacobs, Helt, & Church, 2006). When the performance threat is removed because the person is reminded of their stereotypical abilities, they perform at a higher level than when the stereotype is absent. An example of this is described as an Asian student performing well on a math exam compared to others when reminded of their ethnicity before taking the exam (Redmond, 2010).

Integrated threat theory is fairly new, and therefore does not have the extensive research that other motivational theories have. However, the field of research is growing, and of particular interest is its relevance to present societal issues. The research is valuable as it helps us understand the cognitive processes behind people’s attitudes, beliefs, and behaviors. Some of the research topics the theory can be applied to include:

* Religious intolerance
* Public attitudes toward immigration
* Racial profiling and stereotyping
* Public attitudes toward same gender relationships
* Support for feminist movements
* Diversity and a “national identity”
* Different motives in the workplace

Integrated Threat research has also shown its relevance with issues important to students. For example, one study looked at the cultural adjustment process required of students studying abroad (Fritz, M. V. et all 2008). This study examined the acculturation process of students living abroad and the effects of learning a new language, being separated from family and friends, and managing financial problems. The researchers looked at how Integrated Threat Theory addresses the issue of intergroup anxiety, where a student living abroad may experience feelings of being part of the “out” group.

Based on the study’s findings, the researchers were able to recommend specific program elements that would help foreign students adjust better to a new culture. More importantly, the study found that cultural sensitivity is the most important part of a successful program. A program designed to help Europeans adjust to studying in the U.S. would not be as helpful for a program designed for Asian students for example. Therefore, instead of grouping all foreign students together in a program to help them adjust, programs should be designed for specific cultural groups to help them adjust to their new environment.

One way to improve relations within a group experiencing conflict is to apply the Intergroup Contact Hypothesis, which was first proposed by Gordon Allport in 1954. His hypothesis suggests that under certain circumstances, having contact with members of different groups can reduce prejudice and intergroup conflict. However, the contact situation must include four major conditions in order to see positive effects. These conditions include equal status, intergroup cooperation, common goals, and support by social and institutional authorities. Research conducted in 1961, 1984, 19787, and 2007 has found positive contact has reduced prejudice against blacks, gays, the elderly, and the disabled. (The Inquisitive Mind, 2013).

**APPLICATION OF INTEGRATED THREAT THEORY**

Within an organization at any given time, many groups exist and may be in conflict with each other. An example of groups in conflict can include managers' priorities differing from employees' priorities. There will always be threats in workplaces because people will always have differing motives, needs, and ideas.

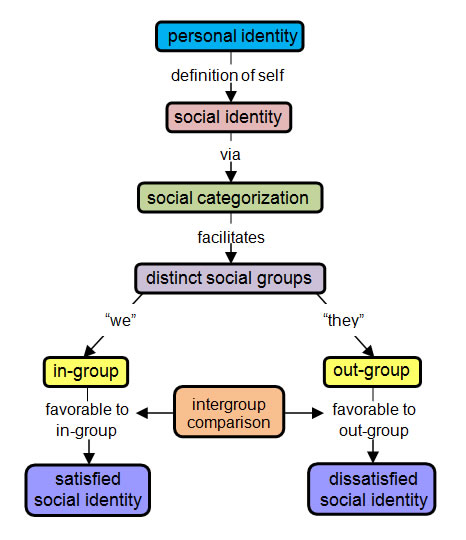
Organizational knowledge of Integrated Threat Theory and its implications on group interaction can be essential in preventing or minimizing group conflict. When managers and employees have differing priorities, knowledge of the integrated threats and understanding why groups feel threatened, will allow organizational leaders to recognize the conflict and then work with the two groups to set common goals and priorities to eliminate the competing priorities.

**SOCIAL IDENTITY THEORY**

Social Identity Theory focuses on the relationship between self-concept and group behavior (Hogg & Terry, 2001). This theory explains that different aspects of individuals' personalities motivate them at different times, and that motivation from identity will be decided by the certain situation that the individual is in by relying on personal or social identity (PSU World Campus, L.8, 2012, p.5). Henri Tajfel proposed the Social Identity Theory as a result of work he had conducted in the 1970's concerning "categorization and social perception, intergroup behavior, and the pursuit of social psychological understanding of the causes of prejudice and intergroup conflict" (Abrams & Hogg, 1999). Tajfel et al (1971) attempted to identify the *minimal* conditions that would lead members of one group to discriminate in favor of the in-group to which they belonged and against another out-group.

Tajfel believed individuals were inconsistent when it came to how they behaved when they related to others in an intergroup setting, opposed to an interpersonal setting and sought to explain the behavior of people in-group situations (Abrams & Terry, 2001). Tajfel identified three components of social identity: self-conceptualization, group self-esteem, and commitment to the group, which when met, led a person to feel connected to their in-group. As a result, all other groups become out-groups and are rivals for status and resources as well as a source for comparison. This can lead to discrimination in favor of the in-group or against other out-groups, as well as stereotyping and prejudice when a perceived threat occurs (Redmond, 2009).

Social Identity Theory explains that every group has some type of social status that goes with its membership. This social status gives it value for the individuals that are members. Individual group members use the status from their membership in the group to gain and maintain self-esteem. The motivations to enhance self-esteem and gain status cause individuals to behave in ways that maintain the group and their memberships in the group. The better one's own group looks in comparison to other groups, the more status the group gains, and the more self-esteem it can provide for its members.



**COMPONENTS OF SOCIAL IDENTITY THEORY**

According to Social Identity Theory, "social identity and intergroup behavior is guided by the pursuit of evaluative positive social identity through positive intergroup distinctiveness, which in turn is motivated by the need for positive self-esteem" (Hogg & Terry, 2001). In other words, their positive association with their in-group will affect a person’s behavior when that association elevates their self-esteem and/or status. Furthermore, according to Michael Hogg (2006), social identity is motivated by self-enhancement and uncertainty reduction, which causes groups to "strive to be both better than and distinct from other groups" (pg. 120). Central to this theory are three components identified by Tajfel: self-categorization, group self-esteem, and group commitment.

**PERSONAL IDENTITY**

Mayer, Greenbaum, Kuenzi, and Shteynberg (2009) state "personal identityconsists of moral sensibility and conscience, and also a desire for achievement, mastery, and competence." Personal identity is the "combination of objective biosocial markers such as age, race, sex, and so on, and the personal life history of the individual" (Brewer & Gardner, 1996; Weigert et al., 1986). Personal identity is the aspects of one's self that make them unique and help define that individual (Brewer & Gardner, 1996). Individuals tend to be inconsistent when it comes to behavior in an social setting versus an individual setting. Social identity contrasts with personal identity because individuals will act differently in social settings based on their perceived status within the group.

**SELF -CATEGORISATION**

Social Identity Theory demonstrates that "the self is reflexive in that it can take itself as an object, and can categorize, classify, or name itself in particular ways in relation to other social categories or classifications" (Stets & Burke, 2000). This Identification process is known as self-categorization and refers to a person's belief that they belong to a group. A person must categorize or identify him or herself as a member of a group in order to have their self-esteem elevated through association with the group. According to this theory, categorization "sharpens intergroup boundaries by producing group-distinctive stereotypical and normative perceptions and actions and assigns people, including self, to the contextually relevant category" (Hogg & Terry, 2001). In addition, self-categorization can reduce "uncertainty about themselves and others and about how they and others may or ought to behave in specific social contexts" (Hogg & Terry, 2001). In other words, we are able to find out specifics about ourselves and others as well as the appropriate behaviors associated with the group(s) in which we belong. "The core of an identity is the categorization of the self as the occupant of a role" (Stets & Burke, 2000). By assigning roles to individuals that are self-categorized as being part of a group, individuals can derive meanings and expectations associated with their roles, and as a result, are able to create value-based standards that motivate and guide what is perceived to be appropriate behavior.

**GROUP SELF-ESTEEM**

Group self-esteem refers to the positive self-esteem or self-identity gained through membership in a group. "The relationship between intergroup differentiation and self-esteem should be assessed by using a measure of esteem at the level of the group or collective, rather than by using measures that address personal self-esteem" (De Cremer, Van Vugt, & Sharp,1999). In order to categorize one's self as a member of a group, membership in the group must hold some value for the person such as improvement in their status or positive personal identity through the association with the group. An example of this would be how memberships in sororities and fraternities constitute high social status among peers, and lifelong association with these groups produces additional personal identity benefits, including self-esteem.

The theory suggests that people have a need to "see themselves in a positive light in relation to relevant others" (Hogg & Terry, 2001) and that this can be achieved in a group context through "making comparisons between in-group and relevant out-groups in ways that favor the in-group" (Hogg & Terry, 2001). "The better one's group looks in comparison to other groups, the more status the group gains, and the more self-esteem it can provide for its members" (Morton, Postmes, Haslam, & Hornsey, 2009; Tajifel & Turner, 1979, 1986). "Self esteem and status are the main reasons that social identity is proposed to motivate individuals. But also remember that a person must also first describe him or herself as part of the group (self-categorization) and want to be part of the group (commitment)" (Redmond, 2010).

**GROUP COMMITMENT**

Group commitment refers to the strength of the commitment a person feels to their in-group. This is important because if an individual believes they can move into a higher status group, this person will be "unlikely to show much solidarity or engage in much direct intergroup competition" and will instead attempt to "un-identify and gain psychological entry to the dominant group" (Hogg & Terry, 2001).

When a person identifies with a group, he or she gains positive self-esteem through the group, and feels committed to the group; the person will be motivated to "maintain the group and their memberships in the group" (Redmond, 2009). A 16-item scale was developed in an effort to measure the level of self-esteem that can be derived from being a member of a group. A study was conducted, incorporating the scale, and found that "people high in collective self-esteem, engaged in indirect enhancement of the in-group" (De Cremer, Van Vugt, & Sharp,1999).

There can also be adverse consequences; however, when an individual over-identifies with a group. When a person becomes too attached to a group, it can lead to stereotyping and the degradation of out-groups as well as over-dependent, antisocial behavior, decreased creativity, and a decreased sense of self for the individual (Hogg & Terry, 2001). As a result of being too attached, the lines that once separated the individual identity from that of the group may become blurred. If this loss of individuality takes place, it may result in a decreased ability to create an independent self-concept apart from the group. This can be a potentially harmful situation if taken to extremes. An example of this would be The Jonestown Massacre. Orchestrated by Jim Jones, The Jonestown Massacre showed the extremes people will go to in order to identify themselves with a group (Information Please, 2007). Charles Manson and his followers are examples of extreme group behavior in which the lines became blurred.

**IN GROUP FAVOURISM**

An in-group can be described as the group of people with whom an individual categorizes himself/herself. From a biological perspective, this behaviour is inherent which means that people tend to help members from their own group rather than those from another. People can and will interact with out-groups, but use different strategies with both. Members of an in-group feel a sense of commitment to the group and gain greater esteem from their sense of belonging to the group (Redmond, 2012). In-group favouritism primarily exists to protect the group as individuals and as a group. By giving special treatment to group members, resources may be unavailable to other groups, and that group can maintain a higher status. Typically, the larger the in-group, the more power they can impose on others. The overall idea is that members of the in-group stick together and give each other preferential treatment on professionally, financially, or socially.

In-group favouritism can be explained through the average sports fan.  Posten says "sports can work to increase self-esteem for a person by association and affiliation” (Posten, 1998, p.1). As a sports fan, you are extremely happy and proud after your team wins, as if you played the game yourself.  Social Identity Theory also tells us that when our team loses, we will view that defeat positively so as to not defuse our self-esteem, since we have already identified with “our team” (Posten, 1998).

**OUT GROUP DEROGATION**

An out-group can be described as any group outside of an individual's in-group and a group that can be a potential rival/competitor for resources (Redmond, 2012). Individuals in the out-group may be motivated to try and enter the in-group to gain access to limited or previously unavailable resources. Although once groups are formed, it can be hard to move to a new group and the person trying may face resentment from both groups. Members that are in the in-group can attempt to make members of the out-group look bad as to enhance their image and status.

**APPLICATION OF SOCIAL IDENTITY THEORY**

Social Identity Theory can be a useful tool in understanding organizational behavior as well as to boost self-confidence and improve attitudes of employees. Studies suggest individual employees may exert increased effort and experience greater motivation if working on tasks for their collective group rather than in working for his or herself (Haslam, 2003). In addition, because of the tendency to form groups in the workplace, employers are able to choose rival organizations to use as a comparison in order to set "benchmarks" for their own employees. This rival organization will be seen as an out-group, which "threatens the group's prestige" and motivates the in-group to become more competitive (Hogg & Terry, 2001).

Awareness of Social Identity Theory can be beneficial for any company. Social Identity theory posits that individuals identify themselves based on characteristics like age, gender, or race. They identify more with similar people (in-group) than with those who are less similar (out-group). Due to things like in-group favoritism and negative stereotyping, minorities are often excluded from group membership and decision-making activities. This, in turn, reduces opportunities for career advancement and results in a perception of unfair treatment, resulting in a negative work environment for everyone. An understanding Social Identity Theory by key management personnel can ensure that minority groups are included in functional groups and the decision-making process, providing a better work environment for all employees (Crawford, 2004).

Workplace interventions can also be useful to reduce conflict between rival groups within the same organization. When employers have people from two different out-groups work together, this interaction between the two can lead to "attitude and stereotype change that is extended from the particular interaction partner to other members of his or her group" (Hogg & Terry, 2001). In a situation where an organization is merging with another company, each organization has a strong identity. The leadership within the organization will put up some resistance to the merger, as neither organization will give up their social identity. To make the merger easier, the organizations will make the merger slower and create a shared identity before the official merger occurs (PSU, 2011). In many situations, the organization will also change their name to create a new combined organization. Through understanding the Social Identity Theory, interventions such as this can play a vital role in organizations to limit harmful stereotypes, prejudices, and discrimination in the workplace as well as to ensure employees feel connected to their respective groups as "organizations can suffer from individual members who are psychologically alienated" (Hogg & Terry, 2001).

**SOCIAL DOMINANCE THEORY**

Social dominance theory was developed to examine the process of social structure in human societies. Social dominance theory states that all people belong to groups.  The membership to these groups is important to them because the groups provides support and protection for them (PSU WC L.8, 2016).  The theory helps us understand how individual groups members behave to maintain them. Social dominance Theory also helps to explain how groups form into hierarchies.  Group members are motivated to behave in ways that maintain these hierarchies.  The few dominant groups at the top of the hierarchy possess the most power and resources (PSU WC L.8, 2016).  Group members that are lower in the hierarchy behave in ways that maintain it in an attempt to move up.  When looking to bring in new members from out-groups members will look for people who most resemble those in the in-group, not necessarily those who will be the most valuable.  This type of motivation can help us to understand how prejudicial behavior, stereotypes and discrimination are produced and maintained. The theory allows the many levels of society to be examined using this model (Pratto &Sidanius, 2006).

**POSITIVE SOCIAL VALUE**

Positive social value is what motivates high status group members to maintain the hierarchy (*Sidanius & Pratto, 1999*). Members of the high status group maintain hierarchy by keeping in-group favoritism and out-group derogation practices. This helps uphold the high-status group's status, power, and resources so that they alone can continue to benefit. Subordinate group members on the other hand help keep the status quo by not being able to challenge a dominant group, although they strive to work their way upward, hoping that they will eventually join or become the dominant group so that they can have access to the positive social value (Pratto et al., 2006; Sidanius & Pratto, 1999).

**NEGATIVE SOCIAL VALUE**

Negative social value is what motivates low-status group members to join high-status group members (Sidanius & Pratto, 1999). If and when membership is presented by the high-status group, group conflict between the group with high-status or positive social value and the group with the negative social value is likely (Pratto et al., 2006; Sidanius & Pratto, 1999).

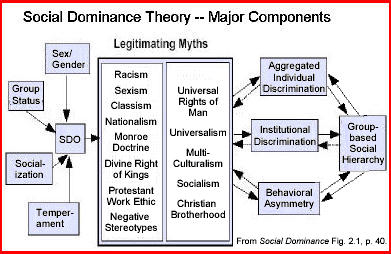
**BEHAVIOURAL ASYMMETRY**

The difference in these motivations between dominant groups and subordinate groups has been labeled behavioral asymmetry (Pratto et al., 2006; Sidanius & Pratto, 1999). The Social Dominance Theory states that many subordinate groups will work to maintain the social hierarchy even if they are put at a disadvantage, because the existence of the subordinate group gives an opportunity to join a high-status group. This is an overlapping concept known as legitimizing myths (Sidanius & Pratto, 1999).

Social Dominance Theory originated in an attempt to coalesce the more classical theories of social behavior such as Marxism and more contemporary theories such as Social Identity Theory into a unified behavioral model to explain bias in group behavior (Sidanius & Pratto, 1999). Social Dominance Theory is based on the idea that in virtually all societies, group-based hierarchies are formed in which both dominant and subordinate groups co-exist.  As is naturally the case, the dominant group(s), referred to as having "positive social value" in the group structure; has access to rights and privileges that are denied to subordinate group(s) because their (negative) social value and ability to bring to bear power and resources are limited (Sidanius & Pratto, 1999). As we will see below, this theory has significant practical, yet profound implications on behavior across all modes of group-based social interactions including race, gender, age and even organizational lines.

**COMPONENTS OF SOCIAL DOMINANCE THEORY**

A principle distinction between Social Dominance Theory and similar group-based social theories, such as Social Identity Theory, is that group members are not only motivated to protect the group to preserve their social status, but feel compelled to justify their group behavior (dominant or subordinate) through a hierarchical system represented through the following components: Legitimizing Myths, Trimorphic Structure, and Social Dominance Orientation (Redmond, 2009).



**LEGITIMATING MYTHS**

Social systems engage in certain types of social practice. Social practices are responsible for distributing social value in social systems. Legitimizing myths make up the attitude and values that fuel moral and cognitive justification for the social practices. Legitimizing myths are a way in which group based social hierarchies are produced and maintained (Sidanius&Pratto 1999). “Legitimizing myths consist of attitudes, values, beliefs stereotypes, and ideologies that provide moral and intellectual justification for the social practices that distribute social value within the social system” (Sidanius & Pratto, 1999, p. 45). Legitimizing myths can be broken down into two distinct groups: hierarchy-enhancing legitimizing myths (HELM) and hierarchy-attenuating legitimizing myths (HALM).

**HEIRARCHY ENHANCING LEGITMIZING MYTHS**

HELM's not only organize individual, group, and institutional behavior in ways that sustain dominance, they also justify the social structure of the hierarchy.  This can often lead subordinates to collaborate with dominants in the maintenance of oppression (Pratto, Sidaneous, Levin, 2006, p. 275). A contemporary example of a HELM is the absence of a female candidate for US presidency. In 2008, the Democratic Party chose Hilary Clinton as their candidate for vice-president; this is proof of a fading, but resilient HELM. Voting rights for women is another example in US history; this extended from policy to citizen beliefs.

**HEIRARCHY ATTENUATING LEGITMIZING MYTHS**

On the other hand, HALM’s act as a counterweight and attempt to provide a more symmetric playing field for inferior groups.  They bring equality within groups (PSU WC L.8, 2016).  Examples of HALM's are political doctrines such as social democracy, socialism, and communism, religious doctrines such as the preferential option for the poor or inclusive and egalitarian themes in the New Testament, and humanist doctrines such as the universal rights of man, feminism, and human rights (Pratto, Sidaneous, Levin, 2006; p. 275).

These concepts can both be thought of as discriminatory; it will depend on which group (dominant or inferior) views the actions, behavior, beliefs, etc. Both hierarchy-enhancing and hierarchy-attenuating myths are tied to the cosmologies, patterns of behavior, and relations that constitute culture (Pratto, Sidaneous, Levin, 2006, p. 275).

Dambrun, et al. (2009) upholds Sidanius and Pratto's contention that both dominant and subordinate groups strive to sustain group-based hierarchies "…by the development of opposing ideologies that promote, or attenuate group inequality and domination;" otherwise referred to as "legitimizing myths."  In other words, social groups play off each other through "social policies" to maintain the group hierarchy but are motivated to do so for different reasons. The differences between these reasons are referred to as "behavioral asymmetry" (Redmond, 2009).

Asymmetry occurs when the dominant group wishes to maintain their positive social status, yet the subordinate group wishes to climb the proverbial ladder and participate in the myriad advantages of the dominant social group.  As selfish as we are, social groups are not fully inclusive.  These groups seek to maintain their social status by justifying behaviors through mitigating perceived gaps in social status.  This is accomplished through legitimizing myths - in the form of perceived negative stereotypes, values and beliefs against the opposing groups.  For example, in an Eibach & Ehrlinger (2006) study, "White Americans perceive that more progress towards racial equality has been made than Black Americans do."  Legitimizing myths serve to reinforce the inverse perception that perceived differences between dominant social groups are less than the perceptions of subordinate status groups.

**TRIMORPHIC STRUCTURE OF GROUP\_BASED HIERARCHIES**

There are three group-based social hierarchies recognized in the Social Dominance Theory. This trimorphic structure of human society is universal.   The three hierarchy systems are an age system, a gender system and an arbitrary-set system. The age system is one in which adults have more power over children. In the gender system, men have more power over women in areas such as politics and military. The arbitrary-set system is based on what the society, in which the group is based, finds or holds socially distinct in terms of power.  Examples of arbitrary-set are class, ethnicity and nationality (Pratto &Sidanius, 2006).  Unlike the age and gender systems, the arbitrary system has a very high degree of alterability in terms of which distinction in the group become socially significant. There is also a higher degree of violence in arbitrary set groups. It is thought that arbitrary-set hierarchy focuses mostly on the control of subordinate males by coalitions of dominant males (Pratto &Sidanius, 2006).

Our predisposition to join groups is an essential element of Social Dominance Theory that assumes a trimorphic structure of group-based social hierarchy in which members are stratified into social groups based on characteristics related to the following three structures (Sidanius & Prato, 1999).

1. Age System - Older individuals have a higher positive social value and are motivated to maintain their social stature (PSU, 2014).
2. Gender System - Males hold a higher positive social value than women and are motivated to maintain the status quo (PSU, 2014). This system was reinforced through a study by Huang & Liu in which they demonstrated that men have a higher social dominance orientation score than women (2005). A high social dominance score is a feature of those with a strong disposition towards the gender system status quo.
3. Arbitrary Set system - This system is made up of multiple ordered factors of human belief categories such as religion, organizational values, and statutory authority (PSU, 2014). These unique categories influence status and value within groups.  When deciding which side of an argument is correct support can be made for both sides as far as which one has the higher positive social value (PSU WC L.8, 2016).

The inclusion (or exclusion) of membership within the arbitrary set system however, is dependent upon the factor(s) applied to the group.  For example, a social group based on ethnicity or religion will include a very specific subset of participants to the exclusion of all others.

For these reasons, the arbitrary set system represents the most dynamic group-based social hierarchy.  This system has the potential to be the most inclusive (and positive) in terms of being socially constructive, as well as the most exclusive, or socially destructive.  For example, a social group based on politically conservative, older white males is likely to wield disproportionate power as a dominant group over most other subordinate groups seeking to achieve higher status.

**SOCIAL DOMINANCE ORIENTATION**

Social Dominance Orientation is the degree to which individuals desire and support group-based hierarchy and the domination of 'inferior' groups by 'superior' groups" (*Sidanius & Pratto 1999*).  An individual with high SDO, will behave in ways that support group-based hierarchies and discriminates against subordinate groups.  For example, a person with high SDO will most likely select a job candidate that is in a high-status group despite another candidate from a lower-status group being more qualified for the job.  Even if the individual with high SDO belongs to a low-status group, they are more likely to favor someone from a 'superior' group and discriminate against individuals from 'inferior' groups.  Individuals use legitimizing myths in order to justify and support why their group is superior to another.  In-group favoritism is more likely for members of high-status groups, for example, Whites and men, and less likely for low-status groups such as Blacks, Latinos, and women (*Umphress, et. al, 2008*).

**APPLICATION OF SOCIAL DOMINANCE THEORY**

We see the effect of social dominance, as described by social dominance theory, in our work places today. The social hierarchy remains the same as it has been in the past, possibly in smaller doses. Women and minorities have fought for a long time for equality, and although we have come a long way as a society, this equality has not been achieved. Women now make up 46% of the workforce, but men still make up the majority of the high-paying senior leadership positions (U.S. Bureau of Labor Statistics, 2008). We also see an effect in the minority populations of the workforce, where Whites are still 11 times more likely to hold management positions than Blacks or Hispanics. (U.S. Bureau of Labor Statistics, 2006). These issues can be addressed by a better understanding of the social dominance theory and social dominance orientation.

As demonstrated within the studies and article from Umpress, Simmons, Boswell, and Carmen Triana (2007), "SDO has the potential to explain two fundamental issues within organizations: (a) the tendency for individuals to discriminate against members of low-status groups and (b) the tendency for individuals to follow the instructions of authority figures. With regard to the first tendency, social dominance theory provides the theoretical lens to explain how individual differences in SDO may result in discrimination" (p. 982-993). This was clearly seen when an organization was found to hire more white males over females and racial minorities. When the authorities within the organization made it clear that the hiring process was based on performance of an applicant, the level of discrimination was greatly reduced ( Umphress, Simmons, Carmen, 2008).

According to Sidanius & Pratto (1999), the Social Dominance theory is based upon “Psychology's greatest insight that human brain forms and is formed by human society." Social Dominance of social hierarchy can be seen in groups separated by sex, social class, religion, skin color, and nationality. The dominant group in any setting is most likely the one with positive social values that other groups strive to accomplish. The positive social values may be beautiful homes, good health care, or high social status. The group being dominated may have low social status, high risk, and negative emotions (Sidanius & Pratto, 1999).

Understanding the aspects of Social Dominance Theory can help in the workplace by reducing instances of discrimination in selection practices.  This can include practices such as hiring, promotion, awarding raises, selecting individuals for different work projects, etc.  As found in studies performed by Boswell, et al. (2008), Social Dominance Orientation (SDO) has an inverse relationship with intent to select individuals from low-status groups.  As an example of these findings, men (typically having high SDOs) are less likely to select women (typically considered low-status group members) regardless of qualifications. The studies by Boswell, et al. (2008), also found one way to combat this discrimination is to have managers or other leaders from an organization stress the importance of selection based on job qualifications that are defined by objective criteria. In order to set objective criteria the organization needs to have set position descriptions based on job analysis and compare candidates against these criteria to determine the best fit. When conducting the job analysis the following should be considered: essential functions of the position (job tasks, job accomplishments), job setting (physical location and office conditions, technology used, any travel involved or special movements, position in the organization, etc.), and worker qualifications for the job (physical requirements, education requirements, prior experience, general skills, and on-the-job or off-site training) (Department of Labor, 1994).

**INTERGROUP CONFLICTS**

**APPROACHES BASED SOCIO – PHYSCOLOGY AND INTERGROUP THEORIES**

* A sense of **relative deprivation** is a precursor of intergroup behaviours such as riots or other collective actions and social protests.
* According to the **J-curve**  hypothesis, when people feel that their rising expectations are no longer being met, or there is a sudden drop in attainments, they feel an acute sense of relative deprivation, which can lead to social unrest — so-called ‘revolutions of rising expectations’
* Not all relative deprivation produces collective action. If you feel deprived as an individual relative to other individuals (**egoistic relative deprivation**), you are more likely to feel depressed and de-motivated.
* It is **fraternalistic relative deprivation**, a sense that your group is deprived relative to other groups, that plants the seeds of collective action and protest.
* For fraternalistic relative deprivation to have this effect, four other conditions need to be met:
  + (a) you need to identify with your group,
  + (b) social action needs to have some chance of succeeding in addressing your deprivation,
  + (c) a sense of injustice, both distributive and procedural, needs to be felt, and
  + (d) there needs to be a relevant comparison outgroup.
* Even if all the conditions are met for social protest or collective action, many sympathisers simply do not take part.
* This is a manifestation of the wider problem that people’s attitudes do not readily translate into behaviour
* Attitude-behaviour correspondence is increased if people identify strongly with the group, social action is normative of group membership, people feel they have the capacity to take part, and so forth.
* Social protest is also like a social dilemma. Even though effective protest benefits all, participation can be risky for the individual, so it is tempting to let others take the risk while they benefit from the success.
* **Lead to conflict.**
* **Ethnocentrism**, a perception that all things ‘ingroup’ are superior to all things ‘outgroup’, is intrinsic to intergroup behaviour.
* According to **realistic conflict theory**, ethnocentrism is produced when two groups have the same goal but only one group can achieve the goal, at the expense of the other. This kind of goal relationship produces competition and intergroup antipathy because the other group is effectively preventing your group from achieving its goal.
* Where two groups have the same goal but the goal can only be achieved by cooperative interaction (a **superordinate goal**), the groups cooperate and thus help each other, producing more favourable intergroup attitudes.

How interpersonal and intergroup behaviors are related:

Positive Interpersonal relationship leads to Intergroup Harmony

Intergroup Conflicts

Intergroup Competition

Interpersonal Competition

Group Formation/

Solidarity

Interpersonal Conflicts/ Reduced Group Solidarity

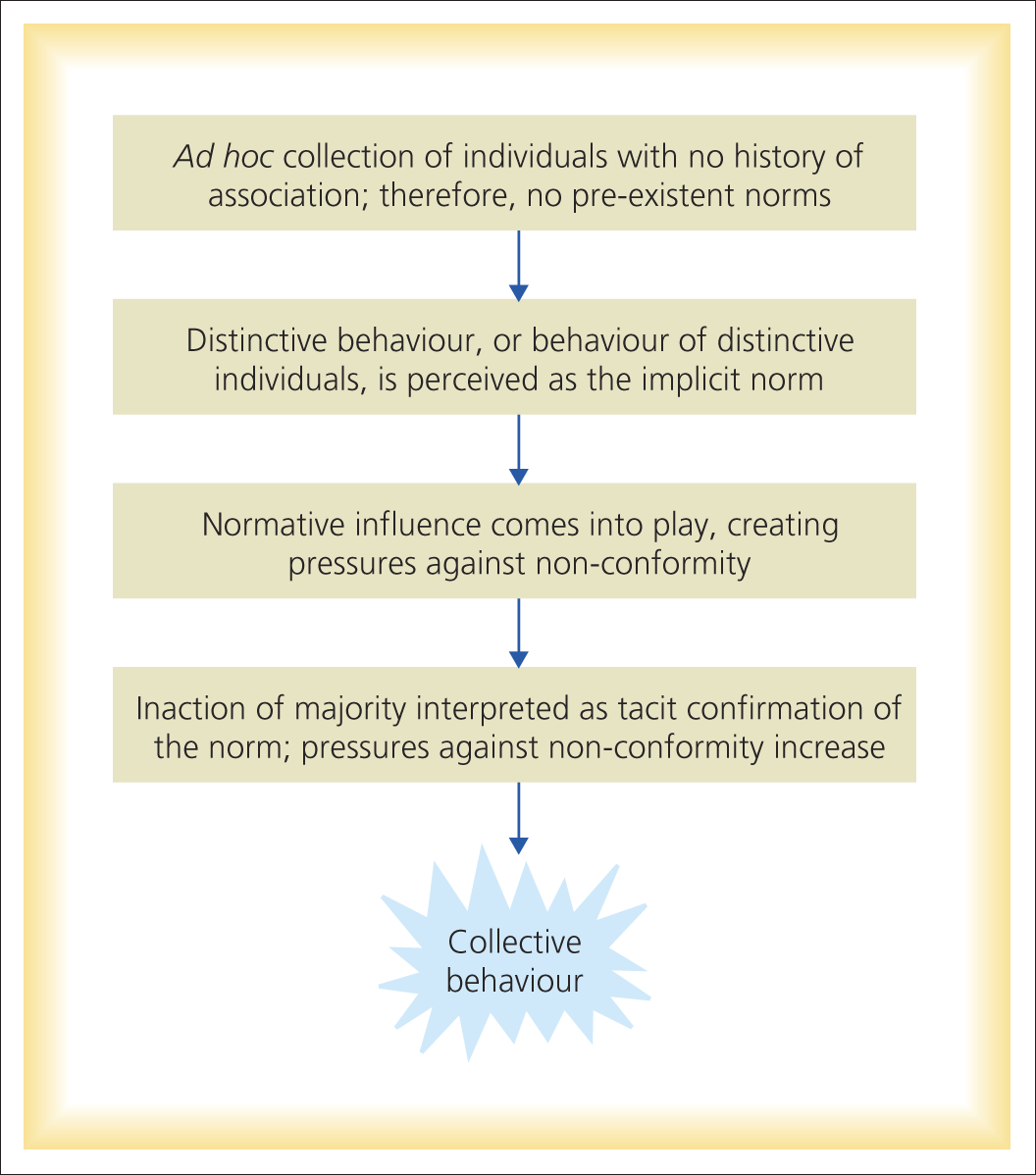
Intergroup Harmony

Intergroup Cooperation

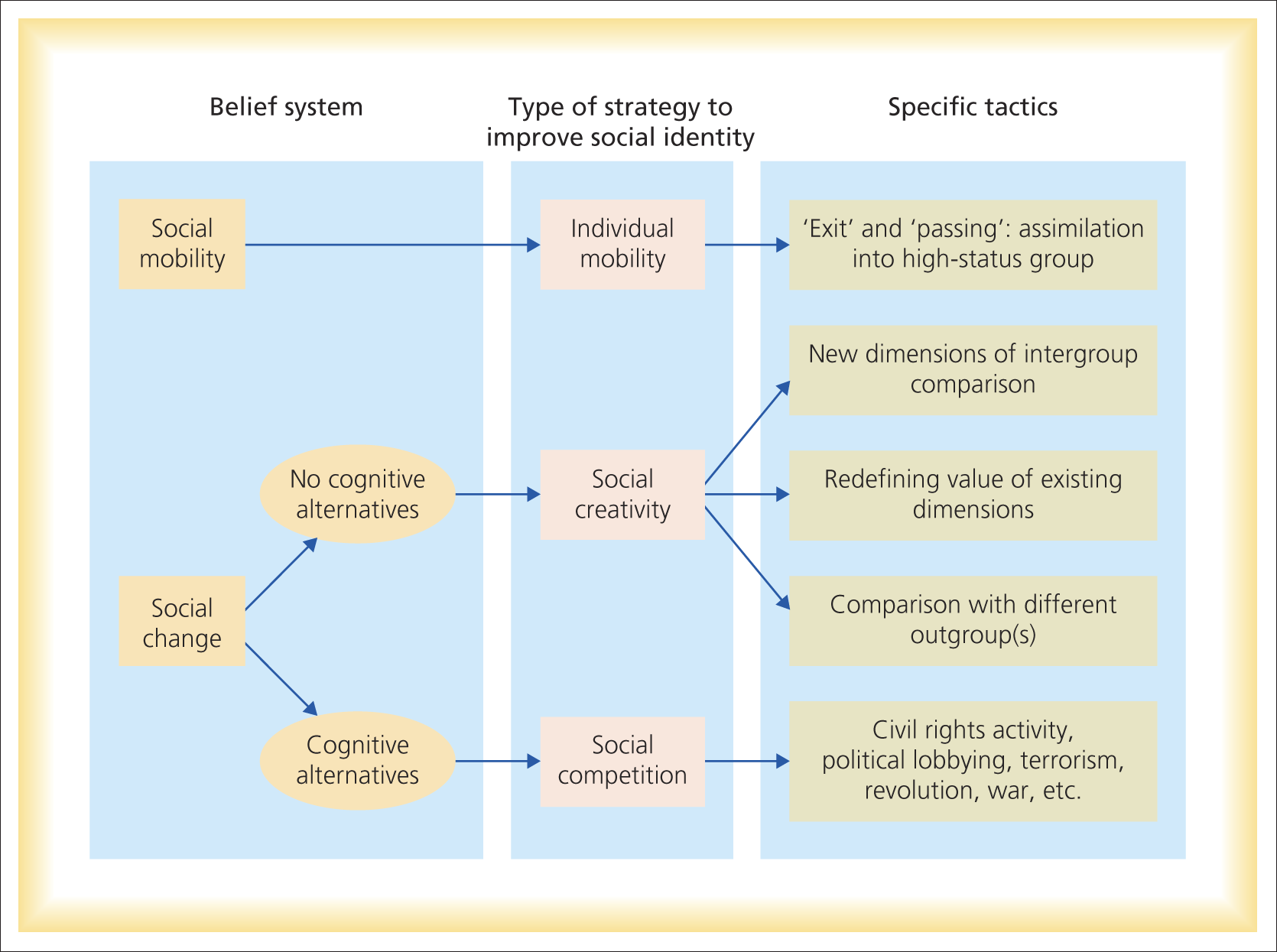
Strong Interpersonal Relationship

**Social identity**

* Social identity is a theory formed by Tajfel and Turner to understand the psychological basis of intergroup discrimination. It comprises three elements:
* **Categorization**: We often put others (and ourselves) into categories. Labeling someone with a certain name (lecturer, student) are ways of saying other things about these people.
* **Identification**: We also associate with certain groups (our *ingroups*), which serves to bolster our self-esteem.
* **Comparison**: We compare our groups with other groups, seeing a favorable bias toward the group to which we belong.
* Social Identity Theory is a diffuse but interrelated group of social psychological theories concerned with when and why individuals identify with, and behave as part of, social groups, adopting shared attitudes to outsiders.
* It is also concerned with what difference it makes when encounters between individuals are perceived as encounters between group members. (i.e. when you ask a question, are you asking me (john), or can it perceived as a student asking a lecturer.
* Social Identity Theory is thus concerned both with the psychological and sociological aspects of group behaviour.
* Such groups are mentally represented by **prototypes** (fuzzy sets of attributes) that capture ingroup similarities and intergroup differences in such a way (i.e., conforming to the **metacontrast** principle) as to maximise group distinctiveness (i.e., **entitativity**).
* Categorization of self and others causes perception and behaviour to conform to the relevant prototype, a process of depersonalization. Establishment of norms



* How does this fit into conflict
* Because people like to think positively of themselves, and social identity is self-evaluative, intergroup behaviour is a struggle to protect, maintain, or achieve evaluatively positive social identity and ingroup distinctiveness.
* The strategies used to rectify unfavourable social identity depend on one’s beliefs about the nature of intergroup relations. If you believe it is easy to move into a higher status group (**social mobility belief system**), then that is what you will try to do. If you believe mobility is impossible (**social change belief system**), the status quo is legitimate, and there is no alternative system (no **cognitive alternatives** exist), then you will try to modify the evaluation of your group in quite creative ways (**social creativity**).
* Direct conflict with a dominant group (**social competition**) arises when the status quo is recognised to be illegitimate and changeable (cognitive alternatives exist).



**Improving intergroup relations**

* At the societal level, a strategy of pluralism, or multiculturalism, holds some hope for better relations (for example, between ethnic groups within a larger nation). It nourishes a sense of cooperative intergroup relations within a wider superordinate identity, but at the same time does not threaten one's ethnic identity.
* Although propaganda and public education communicate social disapproval of prejudice, they are not very effective at improving intergroup attitudes when people's day-to-day lives are permeated by bigotry and anxiety about intergroup encounters.
* Bringing individuals together so they get to know one another may work better
* As it is long believed that prejudice is based in ignorance and the perception of irreconcilable intergroup differences
* Therefore, contact causes people to recognise that they are a great deal more similar than they thought
* Intergroup anxiety is one of the most significant hurdles to greater contact (Stephan & Stephan, 2000). Why?
  + Realistic threat: A sense of a real threat to one’s own group
  + Symbolic threat: A threat posed by the outgroup to one’s values, beliefs, morals and norms
  + Intergroup Anxiety: Fear of rejection or embarrassment
  + Negative Stereotypes: Fear of intergroup anxiety
* However, contact under the right circumstances can reduce intergroup anxiety and improve intergroup attitudes (Brown & Hewstone; 2005 Pettigrew, 1998)
  + Prolonged and involve co-operative activity. This activity should be purposeful
  + Within a framework of official or institutional support for integration
  + Involve people (or groups) or equal social status. Unequal status contact is more likely to conform stereotypes
* Other problems
* Similarity
  + Because groups are often very different, contact is likely to bring attention to other differences
  + Should we always assume different groups are similar
* Mediation
  + Mediation can help in several ways
  + Reduce emotional heath
  + Reduce misperceptions
  + Propose novel compromises
  + Help both parties make a graceful retreat
  + Inhibit unreasonable claims

Any collaborative process intended to address and manage intergroup conflict should have objectives to encourage it. In this major commitment of time and resources, success is its best reward, but to ensure an ADR approach suitable for you, it is important to:

* Build trust
* Clearly define participants' roles and authorities
* Establish ground rules
* Promote leadership
* Bring a collaborative attitude to the table
* Maintain participant continuity
* Recognize time and resource constraints
* Address cultural differences and power imbalances
* Build accountability and organizational commitment
* Make this a consensus process
* Produce early measurable results
* Link decision making and implementation
* Promote good communication and listening skills

Intergroup Conflict Questionnaire

Quantitative:

1. Majority of the groups in your workplace belongs to which of the following category?
2. Social Identity Groups (Based on Similar Race, Religion, etc.)
3. Behavioral Groups (Based on Similar Attitude, Characteristics, etc.)
4. Interest Groups (Based on Similar Interest in Sports, Hobbies, etc.)
5. Union and Cooperative Groups
6. If you are part of multiple groups, which of these category of group you have more affinity towards?
7. Social Identity Groups (Based on Similar Race, Religion, etc.)
8. Behavioral Groups (Based on Similar Attitude, Characteristics, etc.)
9. Interest Groups (Based on Similar Interest in Sports, Hobbies, etc.)
10. Union and Cooperative Groups
11. How often groups you are a part of have conflicts with other groups?
12. very often b) fairly often c) sometimes d) never
13. How long the conflicts with your group and other group will resist?
14. Always b) Few Months c) Few weeks d) Few Days
15. Do you observe the same groups always do have conflicts?
16. Yes b) No
17. What is your stand when there is a conflict scenario between your group and some other group?
18. Always support your group
19. Support group based on your behavior/moral values
20. Doesn’t support any one
21. Will try to resolve the conflict
22. How often in your workplace groups disputes and incidents of clash happened?
23. very often b) fairly often c) sometimes d) never
24. If you were a part of the dispute did you have a friendly relationship with the other group before the dispute?
25. Yes b) No
26. Is there any one whom you can report to immediately after an event of dispute?
27. Yes b) No
28. Are there any events in your company where you all will participate irrespective of your social identity or interests?
29. Yes b) No

## **Assess Your Social Dominance Orientation**

#### **Social Dominance Orientation Scale (n.d.)**

Indicate your agreement with the following statements. Use the following scale to respond to each statement. It might be easier to cut and paste this into a Word document and fill in your answers.

7 - strongly agree     6 - agree    5 - somewhat agree   4 - neither agree nor disagree   3 - somewhat disagree   2 - disagree   1 - strongly disagree

\_\_\_\_\_\_ 1.  Some groups of people are simply inferior to other groups.

\_\_\_\_\_\_ 2.  In getting what you want, it is sometimes necessary to use force against other groups

\_\_\_\_\_\_ 3.  It’s OK if some groups have more of a chance in life than others.

\_\_\_\_\_\_ 4.  To get ahead in life, it is sometimes necessary to step on other groups.

\_\_\_\_\_\_ 5.  If certain groups stayed in their place, we would have fewer problems.

\_\_\_\_\_\_ 6.  It’s probably a good thing that certain groups are at the top and other groups are at the bottom

\_\_\_\_\_\_ 7.  Inferior groups should stay in their place.

\_\_\_\_\_\_ 8.  Sometimes other groups must be kept in their place.

\_\_\_\_\_\_ 9.  It would be good if groups could be equal.

\_\_\_\_\_\_ 10. Group equality should be our ideal.

\_\_\_\_\_\_ 11. All groups should be given an equal chance in life.

\_\_\_\_\_\_ 12. We should do what we can to equalize conditions for different groups.

\_\_\_\_\_\_ 13. Increased social equality is beneficial to society.

\_\_\_\_\_\_ 14. We would have fewer problems if we treated people more equally.

\_\_\_\_\_\_ 15. We should strive to make incomes as equal as possible.

\_\_\_\_\_\_ 16. No group should dominate in society.

Qualitative:

Is your relationship with in the group is emotional, cognitive or behavioral?

What are the events in your workplace where you manage to collaborate with other groups in your workplace?

Are you willing to forgive other groups in your workplace for their past behavior?

To what extent are the processes involved in intergroup contact emotional, cognitive and behavioural?

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