

**“Peace Dialogue Campus Network:
Fostering Positive Attitudes between
Migrants and Youth in Hosting Societies”**



Forming and reducing prejudice toward migrants

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Learning goals



After this unit you will be able to understand:

- understand the theoretical models that propose different forms of social categorization and social identity
- critically analyze interventions to reduce intergroup discrimination, stereotyping and prejudice

Overview



- **From social identity to intergroup discrimination**
 - discrimination
 - prejudice and stereotypes
- **Multiple social categorizations of others and self**
 - different strategies to reduce intergroup discrimination

From social identity to intergroup discrimination

From Social Identity to Intergroup discrimination

Social identity theory (Tajfel & Turner, 1979):

- Social categorisation: «us» versus «them» → ingroup versus outgroup: such terms denote belongingness to a category or exclusion from it.
- Self-concept partly derives from awareness of the social categories to which one belongs.
- People need to have a positive self-concept → they can rely on the ingroup.

From Social Identity to Intergroup discrimination

- To achieve positive self-image, individuals seek to establish positively valued differences between ingroups and outgroups (Tajfel & Turner, 1979).
- This means that people try to win *social comparisons* with their ingroup, since winning intergroup comparisons provides a positive self-image → **ingroup bias**

In other words, by achieving positive intergroup distinctiveness through social comparisons, one's ingroup conveys its members with a positive social identity

Social Discrimination

- Is the differential treatment of individuals, based on their group memberships.
- It is the behavioral outcome of a biased evaluation.
- It can be conceived as the behavioural component of prejudice (i.e., an attitude).

At the Roots of Social Discrimination

- Intergroup competition (Sherif, 1966);
- Common fate/interdependence (Rabbie & Horwitz, 1969);
- Mere categorization (Tajfel, Bundy, Billig, & Flament, 1971):
Minimal Group Paradigm

Stereotypes

- Cognitive outcomes of categorization
- Etymology: Sténeos= solido + typos = type):
- Lippmann (1922):

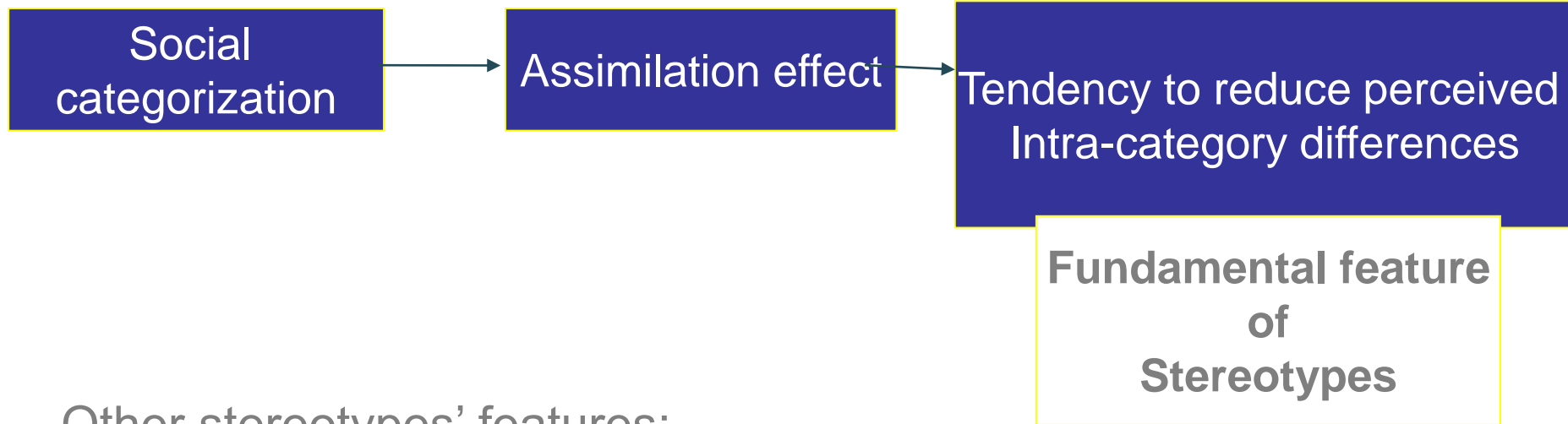
«Cognitive moulds that reproduce the mental images of individuals»

Social Stereotypes

- Tajfel (1981):

Social stereotypes are like social representations/myths, that is, fundamental components of the environment influencing collective aspects of social behaviours by groups of individuals

Stereotypes Formation And Features



Other stereotypes' features:

- repeatable
- resistance to change
- culturally rooted
- shared through communication

For stereotype formation

A category and an adjective are needed

Stereotypes Functions (Tajfel, 1981)

- COGNITIVE FUNCTION: They help individuals to select and interpret information from environment;
- VALUES CONSERVATION: They help individuals to defend and maintain their value system;
- JUSTIFICATION FUNCTION: They help individuals to create/maintain group ideologies in order to explain and/or justify social actions;
- DIFFERENTIATION FUNCTION: They help to positively differentiate one group from other social groups.

Stereotypes

- Stereotypes are cognitive structures in which information is organized and connected in terms of specific relations → they affect consequential memory processes or judgement processes
 - Stereotypes culturally shared (Devine, 1998) also by people that do not approve them.
 - Stereotypes activation is often automatic
- automatic processes do not require great cognitive effort, nor intention or consciousness; as automatic processes

What Is Prejudice?

Black and White, BBC Television, 1987

It is 5 o'clock in the afternoon somewhere in Bristol, in the West of England, in the mid-1980s. Geoff Small, a black man in his twenties, has just been shown round a flat that is being offered to let by a white landlord.

SMALL: Am I the first one to see it?

LANDLORD: ...Yes, you are actually but there are several other people coming round, you know. Well, another one in a moment – ten past – and some more at six.

SMALL: Ah, right. Then what's your criterion for allotting the place?

LANDLORD: Well, I'm going to see the people who come along. Then, you know, give them a call and let them know ...

Ten minutes later a second man, also in his twenties, calls round to the same flat. His name is Tim Marshall. He happens to be white. After being shown round, he asks how the landlord will decide on who will be the tenant.

What Is Prejudice?

MARSHALL: Is it on a first come, first served ... that is, if I wanted it ...?

LANDLORD: (hesitating) ... er ... yeah ... well ... yes ... someone sort of suitable I would say yes, I would. But ... otherwise I might say 'I'll let you know' (embarrassed laugh).

MARSHALL: Ok, I do actually like it. But I have got ...

LANDLORD: ... got others to see, have you?

MARSHALL: Yes, two places. But I mean ... have I got any competition? I mean, does anyone else want it?

LANDLORD: Well, the situation is that I came back at four o'clock. There's a chap coming round at six o'clock – between six and seven – and ... um ... being a bit of a racist ... but he was black – nice enough chap – but I thought he might create problems so I said look, I'd let him know.

MARSHALL: Would you not have a black ...?

LANDLORD: No. He was a nice chap, you know. But on the other hand, he was a big bloke and he'd be a bit of a handful. But I thought he might create problems, you know.

MARSHALL: Damn. I don't know what to say. I don't want to lose it but I don't want to say yes for sure.

LANDLORD: Well, I've got another room ... which I let as well.

MARSHALL: Well, I'll take my chances because you're saying the black guy is not going to get it?

LANDLORD: That's right.

On the way downstairs to show Marshall out, the landlord continues his justification for not wanting to let to the previous applicant, at one point describing him as 'a bit arrogant'.

~~These two arguments were actually filmed by the two prospective tenants, who were~~

Source: Brown, R. (2010). Prejudice: Its social psychology (2nd Ed). Chichisterr: Blackwell

What Is Prejudice?

- Etymology
 - Latin (*prae* + *judicium*)
 - Allport (1954): A priori judgement; Thinking in a bad way of someone without having enough motives to do it

Definitions of Prejudice

- Allport (1954): «ethnic prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed towards a group as a whole or towards an individual because he is a member of that group» (p. 10).
- Samson (1999): «prejudice involves an unjustified, usually negative attitude towards others because of their social category or group membership» (p. 4).
- Ackerman & Yahoda (1950): prejudice serves an «irrational function»

However, prejudice has rational, ordinary bases!



Definitions of Prejudice

- Jones (1997): «a positive or negative attitude, judgement or feeling about a person that is generalized from attitudes or beliefs held about the group to which the person belongs» (p. 10).
- Glick et al. (2000): «subjectively favourable attitudes towards women can themselves be a form of prejudice in that they serve to justify women's subordination» (p. 764).
- Brown (2012): «it is a social orientation either towards whole groups of people or towards individuals because of their memberships of a particular group. (...) Logically prejudice can take both positive or negative forms.(...) However the kind of prejudice that besets so many societies in the world today and which so urgently requires our understanding is usually the negative variety: the wary, fearful, suspicious, derogatory, hostile or ultimately murderous treatment of one group of people by another» (p. 4)

Explicit and Implicit Prejudice

- Explicit prejudice is more conscious, controllable and intentional → explicit measures and social desirability concerns for measurement
- Implicit attitudes are implicitly activated by the mere presence of the object of the attitude → implicit techniques for measurement (e.g., Implicit Association Test; IAT; Greenwald, McGhee, & Banaji, 1998)

Explicit and Implicit Prejudice

EXAMPLES FROM THE MOVIE «CRASH» (Peter Haggins, 2005)

- <https://www.youtube.com/watch?v=-CAjldUxRWk>

(THE HITCHHIKER SCENE)

- <https://www.youtube.com/watch?v=t6VnharHYVk>



Ideologies and Prejudice

- **Social Dominance Orientation** (SDO; Sidanius 1993):
Individuals vary in the extent to which they accept or reject ideologies legitimizing social differences and hierarchies or promoting equality.
- **Social Justification Theory** (Jost & Hunyadi, 2002):
Individuals vary in the extent to which they justify status quo and social economic policies (conservatory vs. liberals).

From Social Identity to Intergroup discrimination

Possible negative outcomes of dealing with diversity in multicultural societies:

- Indifference;
- Discrimination;
- Active/passive harm or facilitation (cf. Cuddy, Fiske, & Glick, 2007);
- “Aggravated” forms of discrimination (i.e., **dehumanisation**), etc...

Dehumanization: What Do We Know?

- **Undifferentiation and depersonalisation of the outgroup as “normal”, “ordinary” intergroup processes** (Tajfel, 1981, 1982a);
- **Humanity deprivation as a qualitatively different casual factor:**

“Jews (...) and many other categories of human beings (...) were not so much marked off from the rest of the population, as from their definition as being human, and all that this entails. (...) It was the extreme of the process of deprivation of individuality, of the *complete* definition of human beings through categories to which they belong.”

(Tajfel, 1982, pp. 486-487).

Some Antecedents of Dehumanization

- Difficult life conditions (Staub, 1990);
- Ideologies;
- Psychological distance;
- Intergroup conflict of interests;
- Outgroup threat (Bar-Tal, 1990)
- Outgroup devaluation (Bar-Tal, 1990; Staub, 1990)
- Ethnocentrism

A Dual Model of Dehumanisation

Haslam (2006):

Dehumanization is a pervasive and ordinary phenomenon that can be distinguished in various everyday domains (e.g., schools, hospitals, work places, disability, ethnic relations; gender relations; pornography; etc.)

- **Two meanings of humanity, and consequently, two forms of dehumanization which have different psychological bases**
- **Such forms of dehumanization are not limited to the intergroup domain (e.g., apply also to interpersonal relations)**

A dual model of dehumanisation

- **Deprivation of uniquely human characteristics distinguishing humans from animals (e.g., lack of refinement; moral insensibility; low cognition) → ANIMALISATION**

A dual model of dehumanisation

Deprivation of human nature (i.e., what is inherently human) distinguishing humans from objects; e.g., inertness; emotional coldness) →

MECHANIZATION/OBJECTIFICATION

A dual model of dehumanisation

Deprivation of human nature characteristics

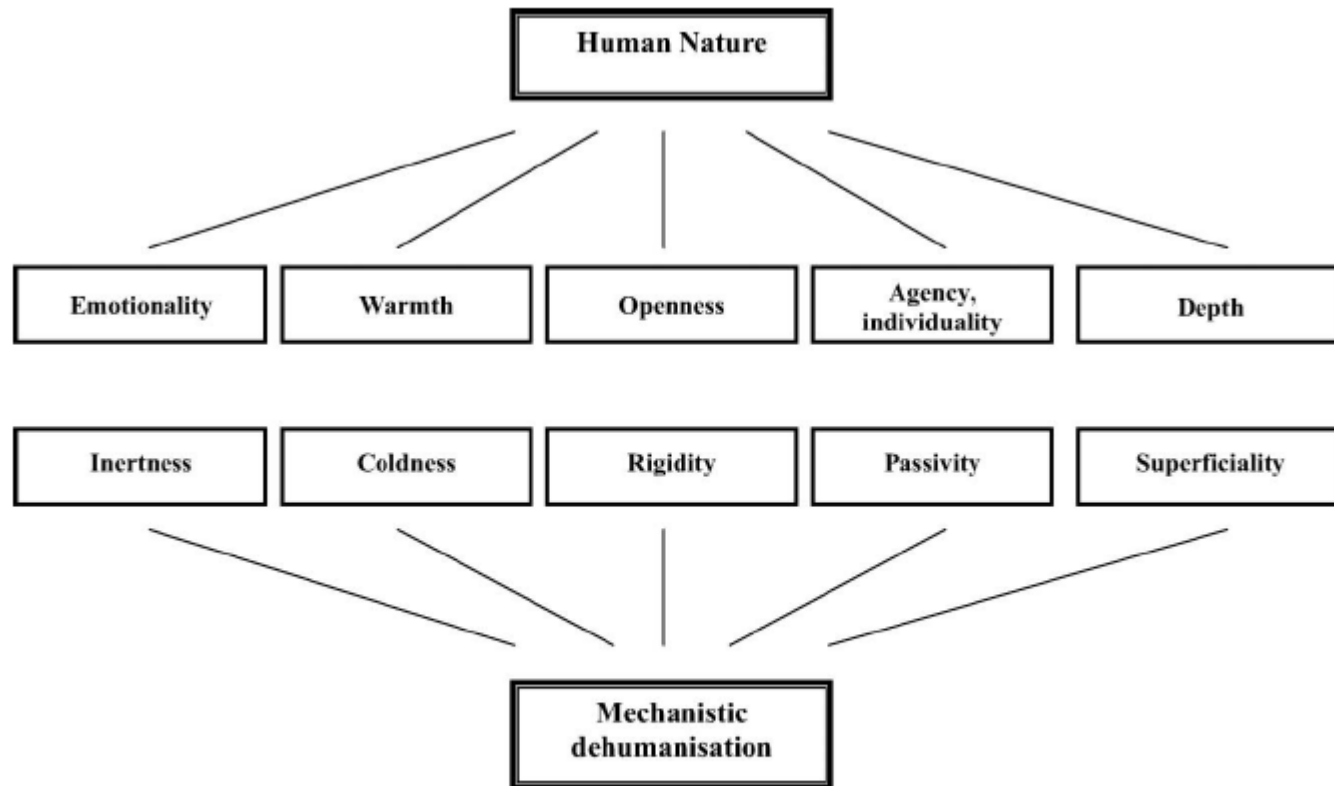
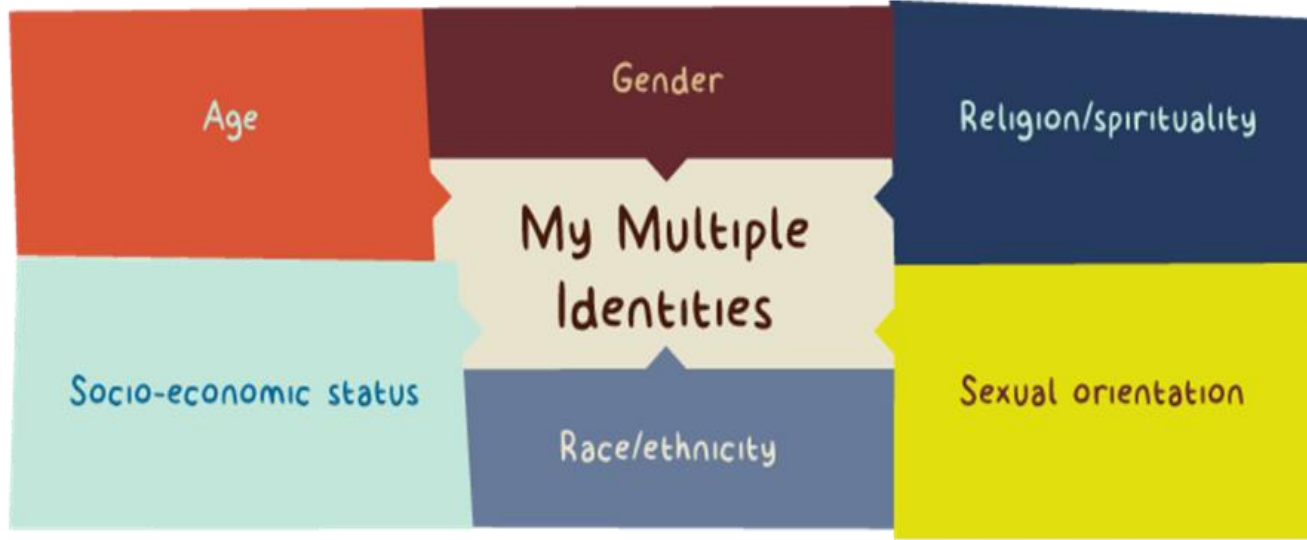


Figure 3. Schematic representation of human nature and mechanistic dehumanisation (adapted from Haslam, 2006).



Multiple social categorizations of others and self



Multiple categorization (Crisp et al., 2001a, 2001b; Hall e Crisp, 2005)

- People have the cognitive ability to consider up to 4 categorization (Vanbeselaere, 1987)
- When more than 4 categories are simultaneously salient

Oxford vs. Cambridge female, young, english, living in campus, student
compared to simple categorization

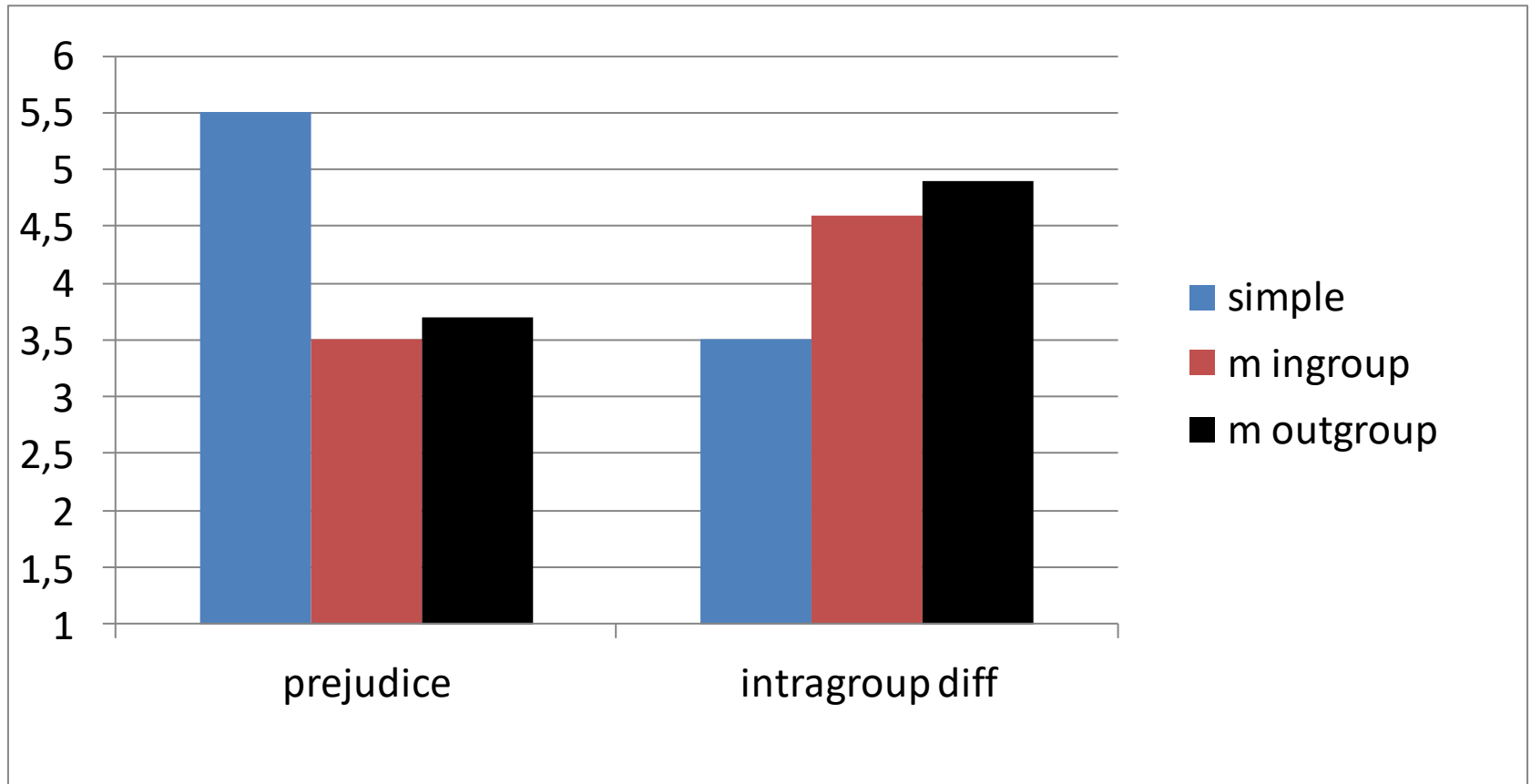
Oxford vs. Cambridge student

the categorization process is inhibited leading to intergroup prejudice reduction

- When people are ask to *generate as many as possible categories a target person may belong to*,
again categorization is inhibited by decategorization process

Multiple categorization

(Crisp, Hewstone & Rubin, 2001)



Categorizzazione multipla

(Prati et al., 2015)

	Semplice	Multipla Ingroup	Multipla Outgroup	Multipla Mista
Immigrati		<ul style="list-style-type: none">• immigrati• studenti• giovani• femmine• cittadini• senza figli	<ul style="list-style-type: none">• immigrati• lavoratori• adulti• maschi• campagnoli• Genitori	<ul style="list-style-type: none">• immigrati• studenti• giovani• femmine• campagnoli• Genitori

The common ingroup identity model (Gaertner, Mann, Murrell, & Dovidio, 1989)

Intergroup contact or cooperation (*Sherif*) may shift the focus from intergroup differences to intergroup similarities or shared characteristics between groups

Re-categorization process: from ingroup-outgroup dichotomous categorization to supra-ordinate common ingroup including both ingroup and outgroup

Critics: for people with high ingroup identification, CIIM leads to increase outgroup discrimination because it threatens the ingroup identity

The dual identity model

(Gaertner et al., 2000)

- For example, group members can conceive two distinctive groups (e.g., White and Black) within a superordinate (i.e., American) social identity.
- Dual identity can be promoted by simultaneously emphasizing subgroup identities and superordinate ingroup identity.
- Dual identity can promote the majority group members' positive attitudes and action toward minority members, can facilitate greater recognition of bias and produce greater motivation to act for minorities.

The dual identity model

(Gaertner et al., 2000)

- the important role of the need for distinctiveness in the positive effect of dual identity on out-group attitudes:
 - when group members have a need for distinctiveness (especially minorities), dual identity is effective in promoting intergroup attitude
- Group boundaries moderates the effect of dual identity: When the group boundary is permeable, dual identity is effective in reducing prejudice against minorities. However, this effect vanishes in the condition where the group boundary is impermeable

Social identity complexity

(Roccas & Brewer, 2002)

- refers to the nature of the subjective representation of multiple ingroup identities
- indicates alternative models for how individuals may incorporate multiple group memberships in their overall social identity
- having a complex social identity is dependent on two conditions:
 - 1) awareness of more than one ingroup categorization
 - 2) recognition that the multiple ingroup categories do not converge

Social identity complexity

(Roccas & Brewer, 2002)

- Antecedents of SIC are:
 - personal attributes: need for closure, values
 - situational factors: cognitive load, distinctiveness, stress, ingroup threat
 - social experience: multi-cultural environment
- Consequences of SIC are:
 - increased intergroup tolerance, reduced intergroup prejudice and outgroup dehumanization

Module readings

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