

**Psychology of Emotion: Theory and Applications**  
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**Module 6, Lecture 14: Emotions in Groups 2**

I welcome you all to Lecture number 14 of the course titled "Psychology of Emotions: Theory and Applications." So, we are discussing Module 6, which is about group emotions. In Module 6, we have two lectures; we have already covered Lecture number 13, and today is Lecture number 14. Before we talk about today's lecture, let me give you a brief recap of the last lecture. We discussed in the last lecture that, in the context of emotions in the group, there are two aspects of emotions that we can discuss. One is group emotions, which means when collectively as a group, experiences an emotion because of a certain context, like when a group is watching a match in the stadium.

So collectively, a group of people is experiencing certain emotions, which may be joy or anxiety, and so on. Now, in the context of a group, there is another aspect of emotion, which is that individuals can experience emotion on behalf of a group. So it is not collectively they are experiencing, but because of some aspects of the group, the individuals who have a sense of belongingness to that group can experience emotion on behalf of that group. So if that group, to which the person belongs, for example, has achieved something the person may experience feelings of pride and so on.

The opposite can also happen. So these are called emotions on behalf of the group. In the last lecture, we specifically focused on group emotions. In that context, we discussed some historical background, which included research by Gustave Le Bon, who was one of the first persons to talk about crowd behavior and also used the term "group mind." This means that when people are in a crowd or group, individuals generally lose their sense of individuality, and a collective or group mind emerges, which could be very different from individual minds. People may behave very irrationally and impulsively. Primarily, one reason behind this is that people also lose a sense of responsibility.

There is a sense of diffusion of responsibility in group behavior. So people do not feel individually responsible for what they are doing because of the collective identity, which may lead to a lot of behavior that they individually might not do. We also talked about the ideas of Durkheim, who was a sociologist, and also discussed collective consciousness in the group setting, providing a context for members to experience and express emotions. He also discussed various rituals and symbolization in the group that unite people and shape and facilitate emotions. MacDougall, who was also a British psychologist, talked about how a group mind emerges when people are in a group setting, primarily because of the instinctive nature of the human mind, which seeks to connect with other human beings. He also discussed emotional contagion, which is one of the main reasons how emotions spread within the group.

Then we discussed the concept of emotional contagion in detail, which means that emotions and associated behaviors can spread from one person to another through various conscious and unconscious processes, as we have discussed in detail. This emotional contagion is one of the reasons why groups experience shared emotions. This could be positive in some sense because it helps people to bind together and work for collective goals. However, it could also be

negative, particularly when negative emotions spread, leading to conflicts and negative consequences. These are some of the things that we discussed in the last class.

Today, we will be talking more specifically about emotions on behalf of a group. So it is not a collective emotion, but individual emotions arising not for personal reasons but because of membership, identity, or belongingness to a particular group. We will be discussing some aspects of emotions on behalf of a group. Additionally, we will talk about emotions regarding other groups. When you have a sense of belongingness to a group, there will be others who are members of some other group.

The sense of how emotions also play a role when we categorize people as insiders to your group and outsiders to your group. In that context, we will also be talking about the concepts of stereotypes and prejudice. So let's start. As we have already mentioned, emotion on behalf of a group refers to experiences of feelings and expressing emotions that are not just individual in nature but are also tied to one's identification with the larger social collective group. So the origin is not solely individual life, but rather it's not just individual in nature; mostly, it is about identification with the collective and larger social group that leads to certain emotional experiences.

This could be your sense of identity with the community, cultural group, nation, social movement, organization, or any other kind of group. So this group could be small or large, to the extent of a nation. We also identify with our country. When our country does something good or progresses, we, as fellow members of the country, feel proud of our nation. So that is an emotion we experience because of our sense of identity with the nation.

If a nation does well, we also feel proud about it. So that is an example of emotion on behalf of a group. Similarly, this group could be your society, cultural group, or any other. It could be a small or very large group. When individuals perceive themselves as part of a group, they can experience emotions from the group's perspective. So the moment you identify with a group, you will have emotions connected to that group as well.

So whatever the group does, the ups and downs of the group will kind of influence you as a person, and accordingly, you will experience emotions. So emotion on behalf of a group can arise even when the person is alone. So it is not it; this is where it is different from the group emotion. Group emotion means collectively everybody is experiencing together. Here you can experience it alone, but it arises from your identification with the group.

So that is the main difference. It indicates that the experience is not a collective emotion or a group emotion that we discussed in the last class, but it is an emotion that is felt by the group because of your sense of identity. Here are some examples. For example, some studies found that individuals who were not alive during World War II have reported feeling guilty on behalf of their country. Here it is talking about Germany as a country because of the atrocities it did to many individuals historically. So many atrocities have been done by this country.

It has been found that many individuals who were born after that, who were not part of those atrocities, still feel a sense of guilt on behalf of their country for which they are still considered as a member because of their sense of identity with the country that did something bad. So they still feel guilty about it. That is an example of emotion on behalf of a group. Similarly, in one study, it was found that Australian participants who had not personally committed any act against indigenous Australians expressed guilt on behalf of their country when it did something

bad to their indigenous people, even though they were not part of those atrocities committed against the group.

So it is coming from their identity with that group. The notion that group membership determines emotion has been a long-standing concept. A lot of research has shown that individuals experience pride or shame based on the success or failure of the group. Some examples we have already seen. For instance, Cialdini and Kulik in the 1970s also demonstrated in their study that American university students are more likely to wear their university athletic clothes or apparel after the victory of their team than after the loss.

So when their team in the university setting was victorious in a certain situation, the students of that university were more likely to wear the apparel or clothes of their university after the victory compared to when their university lost in a particular game setting. Just because it gives you a sense of identity that their team owns and that particular clothing is an indication of their belonging to this university, it shows a sense of pride by wearing it. Additionally, people tend to use the pronoun "we" more often when describing a team victory. So in the context of victory, people use "we" more compared to when they lose, and they experience positive or negative emotions on behalf of that team. So collective identity becomes much stronger when something positive happens.

The degree to which some individuals experience emotions for the group depends on the level of identification. This is very important. Not everybody will equally experience emotion on behalf of the group. It depends on your sense of identification; the stronger the identification, the stronger the emotions on behalf of the group. So it all depends on your sense of identification.

If you are very strongly attached to your cultural group or whatever group you belong to, whatever happens in that group will strongly influence you as an individual because your sense of identity comes from there. On the other hand, for example, another person who is not very strongly identified with the cultural group or society to which they belong, probably finds a sense of belongingness in something else, so it may be more superficial. Whatever happens, may not impact that person as much. So the sense of identification is very important.

How strong the identification is determines the level of emotional experience. Research consistently demonstrates that emotional responses on behalf of the group are more pronounced when group membership is personally significant, meaning you are strongly identified and there is a sense of "my group, my identity" associated with it. So a lot of research clearly shows that the sense of identity is a strong determinant of emotions on behalf of the group. Emotions on behalf of a group can motivate collective action, which refers to coordinated efforts of a group towards a common goal.

If you have a very strong sense of identity with the group and strong emotions on behalf of that group, you are more likely to be motivated to work towards that group's goal. For instance, in some studies, like when Zomren and Kulik found that college students who felt angry due to an increase in tuition fees that affected the entire group were more willing to engage in collective action opposing the decisions. So when the tuition fee was increased for the group, everybody was influenced, and students who also felt angry because of that on behalf of the group were more likely to engage in collective action when the group collectively opposed it. Moreover, a match between an individual's current emotions and the emotions of the group

members can increase the individual's sense of belongingness and willingness to participate in collective action.

So if something happens and you also experience a particular emotion, and that emotion matches with the group emotion, obviously you are more likely to work towards that group because your emotion and the group's emotion are very similar. So collective action participation is more likely to happen. About emotions on behalf of group events that affect a group and its members can elicit emotion on behalf of the group, and it is much stronger if one identifies very strongly with the group. Such emotions can motivate individuals to take action that they may not take in the absence of this group. So even though these emotions are individually experienced on behalf of the group, they can motivate individuals to take actions for collective goals, which they might not individually have done if they were not part of that group.

These are some of the important aspects associated with emotions on behalf of the group. Now, sometimes this concept of group emotions and emotions on behalf of the group can also lead to certain emotional experiences about other groups. When you are a member of a particular group, there may be many other groups. So there can be emotions generated because of your own membership of a group towards the other groups who are different. So these group emotions and emotions on behalf of the group can be directed towards other groups.

Many times in our real life, we have seen collective emotions or group emotions that are experienced, or whenever we experience emotion on behalf of the group, these emotions may not be just contained within that group or that individual itself. Many times, those emotions are directed toward the other members of the group or other groups that are different. So that means that is the meaning of other groups. So the interaction between members of two groups. People identify with one group and they don't identify with another group so that becomes the other group.

Most of the time, this situation in an intergroup setting can lead to intense emotions like anger, hatred, and fear especially when there is a conflict. So this group emotion is directed towards other groups. So a lot of practical settings such as emotional experiences also should be understood in the context of group emotions. If you read news reports, frequently we hear lots of reports about incidents of violence between two groups, riots, and those kinds of things are very frequently heard. These are instances where heinous crimes such as mistreatment, murders, attacks, and all these kinds of things happen between members of two groups.

These are some of the instances where emotions in the group setting are directed towards the other group members. This contact between groups always creates a context for intense emotions particularly when some issues are conflicting and this may influence behavior towards one group and the other group. So it influences the behavior of people in both groups whenever there is a context of an intergroup setting. So we explore some of the ideas associated with emotions when it is generated in a group context and are directed towards the other group, particularly the concept of prejudice we will be discussing in the rest of the lecture. So two concepts are very important when we talk about expressing emotion towards the other group.

This is called prejudice and stereotype. A stereotype is something that is more at the belief level, more at the thought level when we have a simplified or some kind of widely believed ideas or generalized belief about people group of people or things. So when we have some kind

of generalized belief without really verifying we have some beliefs about other people or some other groups of people. So those are called stereotypes which may not be true because these are kind of generalized beliefs. So because of certain instances, you simply generalize that people of these groups are like this without really looking that there may be very individual differences and so on.

These are like most likely beliefs, often assumptions, certain assumptions we have about other people or groups of people, preconceived notions, and most of the time such notions or ideas may not be accurate. So these are mental shortcuts that help individuals process information quickly, and they can also lead to biased judgments and reinforce biases or misconceptions. So just without thinking and doing detailed analysis, you simply say these people are like this or that person is like this because of some preconceived ideas. So it's more like you are using mental shortcuts without really analyzing things and just processing information quickly, sometimes we use such shortcuts. So stereotype is one such shortcut that people take and this may be biased or based on some misconceptions.

For example, people have some ideas that women are not as good at maths and science as men. So this is a stereotype, this is a general belief based on some observations people have, kind of belief, for example, women are not as good at mathematics or science as men, older people are not technologically good, or something like that. So this may not be accurate in every context, but people have these stereotypes. So this is an example of a stereotype where you have a generalized belief about other people or a group of people based on some preconceived notions that may not be true.

So those are called stereotypes. Prejudice, on the other hand, often involves negative feelings. So prejudice is deeper in a sense; it includes not just beliefs or thoughts, it also includes feelings and attitudes you take towards certain individuals. Stereotyping may be just a thought, a certain belief that you have and prejudice is more about having strong feelings towards other people or other individuals or certain attitudes that you take that are biased and it can lead to discrimination, and unfair treatment. So most of the time prejudice kind of you know can be evident in the actions of the people. So it is much deeper and it involves emotional feelings and attitudes.

For example, one can hold a negative view about someone solely because of their religious belief. So you just simply collectively know you see a person simply because you know that person's religious identification or belief is about some other religious belief you have all kinds you may have very negative attitudes towards that person without really judging or analysing that person. So that is an example of prejudice. So you have negative feelings towards that person simply because without any other kind of information because of his belongingness towards a certain religious religion or something like that. So this is not just a belief level, here you are kind of having negative feelings and attitudes towards that person.

So that's a prejudice. So a stereotype is a generalized belief about a group while prejudice is a negative or positive, mostly it is a negative attitude, feelings, or judgment held towards individuals or a group based on certain preconceived characteristics. So that's the basic difference. So prejudice often stems from reinforced stereotypes, sometimes it can arise from the stereotypes but not necessarily all stereotypes will lead to prejudice. Some stereotypes can be just some mental things that may not turn into feelings or attitudes. So these are some more detailed differences between stereotypes and prejudice just in a tabular form.

So a stereotype is a widely held oversimplified generalized belief. So it is more about belief or idea so it's not more at the thought level of a particular group of people or things. Prejudice is more about attitudes and emotions. It includes attitudes and also emotional feelings towards the other groups and is typically negative and not based on actual experiences or knowledge. So typically negative attitudes are mostly under prejudice.

So it's more cognitive means thought level, it is more emotional or affective because it includes your feelings towards the person and attitude toward that person. Stereotypes are based on generalizations. So you see a few people let's say a few people in certain context behaving in some way then you say the whole group is like this. So that is the meaning of generalization from one or few individuals you are generalizing everybody to be like this of that group. So that is what is called a generalization, often rooted in cultural society perceptions, certain perceptions based on certain things are there. Prejudices are typically negative judgments or feelings directed at a particular group without proper justification. So again the difference is more at the emotional level. So examples of stereotypes we gave already are some examples like all engineers are good at maths, women are not good at leadership. So these are all examples of stereotypes, certain beliefs people have based on certain experiences few instances and it can be generalized to everybody. Prejudice for example having a negative attitude towards people of a certain race or ethnicity without knowing them as an individual.

So lot of certain prejudices and stereotypes can be there in our mindset. Stereotypes can lead to biases but may not necessarily result in discrimination. Stereotypes can lead to biased behavior in some behaviors but it generally doesn't have a very deep impact like you are discriminating against people in real life or something or having very bad attitudes towards a person. So generally stereotypes may be more superficial at the thought level and may not translate into real action most of the time.

However, prejudice often leads to discriminative behaviors. If you are prejudiced towards people, your actions will reflect that your behavior is emotional and will be visible in that. So as they involve negative emotions and attitudes that can influence actions. So stereotypes can contribute to the formation of prejudice sometimes stereotypes can contribute to prejudice because you have some stereotype when it is reinforced again and again it may turn into prejudice but not necessarily all stereotypes will do that. So prejudice can sometimes typically be rooted in some stereotypes but not necessarily in all contexts. Stereotypes can be changed much more easily through education and exposure but prejudice often requires much deeper processes because it can involve emotions and so on.

So, we will talk a little bit more about changing prejudice. If you look at the difference between stereotypes and prejudice, the foundation of prejudice is emotions. People have negative feelings associated with it that make it much stronger, and it is reflected in behavior much more than the stereotype. So the foundation is emotion. Prejudice is commonly understood as a negative attitude.

So, that is directed towards the outgroup, as we have already seen. It is often fuelled by the emotions on behalf of one's group. Whatever emotions you feel about your group can be directed towards other people. So, often, it is fuelled by the emotions that people have about themselves or their group, which can be directed towards others. Studies have shown that global negative feelings are a better predictor of people's attitudes toward social groups than

the specific content of their stereotypes. So, in a prejudiced situation, it is the emotion that is the strongest predictor of people's behavior.

People's attitudes towards somebody. So it is the emotion that determines. So if you have a very negative emotion about somebody, prejudice, the extent of your attitude towards them will be determined by that negative emotion much more than what you believe about them. Your beliefs may not influence your attitude much, but your emotions can be a much stronger predictor. For example, Joseph and Kullig experimented in 1995 in which participants were asked to rate the likely level of mental illnesses of some hypothetical individuals. It was like a study experimental setting where some hypothetical groups were given, and they were asked to rate the level of mental illnesses probably found among this group.

One group was more positive, like rock performers and rock singers, while another was a little bit more negative, such as child abusers. So these are two social categories given, and participants were asked to rate the extent to which mental illnesses are likely to be present in each group. Now, the mental illness ratings in that research found that they were predicted by the participants' emotional feelings about these categories rather than what they believed about them. So people have emotions about certain groups, and this will determine their attitudes and judgments about them, rather than just their beliefs at a cognitive level.

So that emotion is a stronger predictor. So what is the link between prejudice and emotion? How is prejudice linked to emotion? There could be some possible links. Prejudice may be influenced by an individual's emotional response to stereotypical beliefs about an out-group. So prejudice is linked to emotion primarily because prejudice itself is influenced by an individual's emotional processes. So if a person has a certain stereotype and it is fuelled by certain emotions, it may turn into prejudice. For instance, if you have a negative stereotype about a group, such as thinking that they are arrogant, selfish, or stingy, it may elicit negative feelings towards them.

So if you believe or have certain negative stereotypes about a particular group of people, like say if you think they are very arrogant people or maybe even an individual, this belief sometimes may elicit negative feelings as well. The moment you label somebody as arrogant, it may be associated with certain emotions. It may lead to or stimulate certain negative emotions because people generally do not like arrogant individuals, and this resulting emotion may contribute to forming an overall prejudice.

So this emotion may fuel and turn this stereotype into prejudice. This is how emotion could be connected in the stereotype and prejudice cycle. Another way how it is connected is that it's also possible that an individual's current emotional state, sometimes just because you are feeling a certain way in the present circumstances, increases the likelihood of stereotype-congruent features coming to mind or memory, which determines the positivity or negativity of the stereotype content, at least momentarily, and ultimately, the person's momentary prejudice towards the group.

So sometimes we may be experiencing certain emotions that may not be connected with the group itself, simply because we are feeling bad or angry for whatever reason. This current emotional state can stimulate certain memories that are congruent with that emotion. So if you are feeling angry in the present state, which may not be because of the other group but simply

because you are feeling angry, this anger can stimulate memories or increase the likelihood of certain congruent stereotype features coming to your memory or mind.

So, you may find that when certain other people or other members of a group are present, that anger may help you recall more negative things about that particular person or group of people because you are simply angry. Anger will stimulate information related to negative instances; there may be many positive things associated with them, but you will not remember those things at that moment simply because anger will stimulate congruent information, similar to information about which you have felt angry in the past. So those memories or that information will come to your mind because of the present emotion, and it will determine the positive or negative stereotype content momentarily and may lead to momentary prejudice towards the group. It may not reflect reality in the present context simply because you are feeling certain emotions that may stimulate and increase the likelihood of accessing certain memories congruent with those emotions.

So, if negative emotions arise, negative information will come to your mind. When experiencing negative emotions, we tend to recall only negative aspects of our lives; positive thoughts seldom come to mind. Therefore, if negative thoughts come to mind about other people, you are more likely to experience negative emotions towards them in that context, which can lead to prejudice. This is the fundamental idea of how emotions play a role in prejudice. For instance, if you are in a negative emotional state when encountering a member of a certain group, your current emotional state may influence your stereotype of that group.

When feeling negative, stereotypes will come to mind; negative things associated with these people will surface because of your negative emotional state at that moment. Consequently, your stereotype will become more negative, and this negative stereotype may foster more negative feelings towards them. Once these feelings develop, they become prejudices, leading you to likely discriminate against these people, which may not be accurate in many contexts. Some research also suggests that specific emotions are associated with prejudices, rather than general feelings like negativity or positivity. In certain contexts, specific emotions can predict prejudice better than generalized emotions.

Instead of focusing on general negative or positive feelings, research suggests that prejudice should be defined in terms of specific emotions towards the out-group. For example, Cottrell and Newberg in 2005 found that although participants had similar negative feelings towards certain groups of people—African Americans, Asian Americans, and Native Americans—their specific emotions towards them were very different. Overall, participants harbored negative feelings towards these groups, but their specific emotions varied.

For instance, participants felt more fear towards African Americans, while they felt more pity towards Native Americans. Although both fear and pity can be considered negative emotions, the specific emotions differ. These specific emotions predicted participants' attitudes, feelings, or advocated policies towards those groups. Therefore, the more we understand the specifics of emotions, the better we will be able to predict attitudes and judgments towards particular groups.

So it is a much better predictor. Other studies have also shown that specific emotions can predict attitudes toward policies when making policies about certain groups of people. These specific emotions determine a lot of the content of these attitudes or policies that people make



at the governmental level or the group level and so on. For example, disgust towards gays and lesbians in some studies showed that it predicted attitudes toward gay rights policies. So if people have this specific emotion of disgust towards gays and lesbians, it was evident that it predicted their attitude towards gay rights policies when they were advocating certain policies, and anger towards Arab Muslims predicted attitudes towards homeland security policies. This emotion was more predictive of the policies they were making, and this emotion of disgust better predicted policies related to gays and lesbians in certain studies.

So specific emotions can give you a much clearer idea of how people are forming their attitudes. Research has found that implicit prejudice towards out-groups is heightened when people are induced to experience emotions that are consistent with the stereotype and threat associated with the group. This prejudice becomes much stronger when they induce certain emotions that are consistent with the stereotype of that group. If some people have a positive attitude towards a group, then the prejudice towards or against that group will be more predicted by that positive attitude at the same time, or it becomes much heightened. Similarly, when there is prejudice towards out-groups, it becomes much more pronounced when people experience similar emotions that are predicted by the stereotype. If they have negative stereotypes towards some groups, then it becomes much stronger in terms of their behavior if it is consistent with those negative attitudes in the stereotype content.

For example, feeling angry but not disgusted increases negative prejudice towards Arabs. So in different contexts, studies were done, and feeling anger increased negative prejudice towards Arabs, not other emotions, while disgust in that context, not anger, increased prejudice towards gays and lesbians. As we have already seen, specific emotions were more predictive of prejudice towards each group, even though they may be negative. So it becomes heightened when you have similar prejudices and emotions associated with that stereotype. If the stereotype is negative, or specifically the anger associated with it, feeling angry will increase the prejudice. Like this, specific emotions can be taken into account to understand prejudice in a much stronger and more detailed way.

So that is the whole idea of a lot of this research. Now the most important question is because prejudice has a lot of practical implications in our lives, especially when we have intergroup settings where people belong to different groups and contact between two groups is bound to happen in our practical life, in our social world, and in organizations where people have different group settings, it is very evident that this sense of group is present in every aspect of our lives. Prejudice can really create a lot of conflicts and negativity and may be the reason for suffering in the real world. So it is important from a practical perspective that we should reduce prejudice as much as possible to increase harmony in society or harmony in our lives. The impact of prejudice could be very dangerous in various contexts of our lives.

So it is important that we also look towards reducing prejudice. So what can be done to reduce prejudice in different contexts? The impact of emotions on interpopulation may appear bleak and negative. So, in most of the contexts, we have found that prejudice leads to negative consequences. From this understanding, what can be done to reduce prejudice? If we have recognized that prejudice is a significant cause of failed inter-group relationships, most of the inter-group relationships become failed or full of conflict because one reason could be prejudice, largely driven by emotions, and prejudice at the center of prejudice is the emotions that we feel for the other group. So intervention can be done here at the level of emotions for

the outgroup. So if negative emotions, or more specifically negative emotions, are responsible for prejudice, if we can increase or work on the factors that promote positive emotions towards the outgroup, it can reduce the prejudice.

So, we need to change the emotional balance of inter-group relationships. Prejudice happens primarily because of the negative emotions associated with the outgroup member. So if we can work towards the factors that can increase positive emotions for the outgroup member, then prejudice will automatically decrease. How can that be done? Some of the literature says that some of the strategies to enhance positive emotion are like making more inter-group contact in a more controlled setting, not like, you know, contact can happen in conflict settings also, but more opportunities if we get to contact and talk to people of the other group, then probably we will know more about them. Many times prejudice happens because we don't know much, and we have some generalized misconceptions and assumptions about people, and we work based on those assumptions. So, a lot of prejudice and stereotypes happen because of that. More inter-group contact provides opportunities to know and understand each other, thereby reducing misunderstandings and misconceptions.

So, the best way to reduce this prejudice or increase positive emotion is to know more. So if you know more, people will know that a lot of stereotypes and generalized beliefs may not be right because people may be very different in that group also. Connected to that is also obviously education, which is something very important to know more about. Here it is at the conceptual level. So appropriate education plays an important role in reducing prejudice, particularly racial prejudices. Historically, if you see, a lot of prejudices have happened for certain racial groups in different countries. Like, you know, in the US context, blacks were always kind of prejudiced.

So, as education happened, people knew more about them, more about understanding the negative impact of racial prejudice. So, the more information people got, the more education people got, and those racial prejudices slowly decreased. Education can play a very important role. Then cooperation in the context wherever it is possible, the two groups come together and cooperate to kind of work towards a goal such kind of cooperation also allows reducing negative emotions and promoting positive emotions. Sometimes, even witnessing an outgroup member experience discrimination can also let us understand that certain members of other groups are experiencing discrimination without any of their faults.

Sometimes witnessing that you are not directly involved but you witness that people are discriminating against this group because now you are not emotionally involved, you can just understand that it is not right. Sometimes witnessing also can change your perspective and the way you look at it, the way you experience it emotionally; all this can also change and can turn into more positive emotions. So these are some of the things which, positively, need the larger coordination and effort, a lot of cooperation from different sides. However, if these opportunities are given more and more in the prejudiced context, more positive emotions are likely to happen, and it can turn prejudice into kind at least decrease or diminish the prejudice if not completely eradicate it. So studies have shown that positive emotions sometimes can mediate the relationship between intergroup contact and prejudice, meaning that positive emotions resulting from intergroup contact can lead to reduced prejudice.

So that is the only way because negative emotion causes prejudice, positive emotions can reduce prejudice. So whatever context can increase the positive emotion is the solution for

reducing prejudice. This positive emotion also increases an individual's willingness to engage with members of the outgroup. So if I experience some positive emotions towards some outgroup member, it will increase the possibility that I will kind of engage with other members and cooperate with them. Furthermore, recent research also suggests that an increase in positive emotion could be even more effective in the reduction of intergroup anxiety in this process more effective than the reduction of intergroup anxiety in this process. So one way of reducing kind of conflicts or prejudice is that you reduce the anxiety, simply resolve the conflict, or another way is you work towards the positive emotion.

So research shows increasing positive emotion is a better strategy than reducing just anxiety between the two groups on somewhat. So that intervention seems to be much more kind of effective. So with this, I will stop here. These are some of the things about group emotions that we have discussed in both the group emotions can be treated very strongly, they become amplified in the group setting, and they can lead to positive consequences or negative consequences depending on so many things. So group setting always gives a context for emotional experiences, and it can be much more amplified in the group context.

So this is the kind of gist of the message, the gist of this whole group's emotion and understanding of this concept. So with this, I will stop here, and we will talk about some other things in the next module. Thank you.