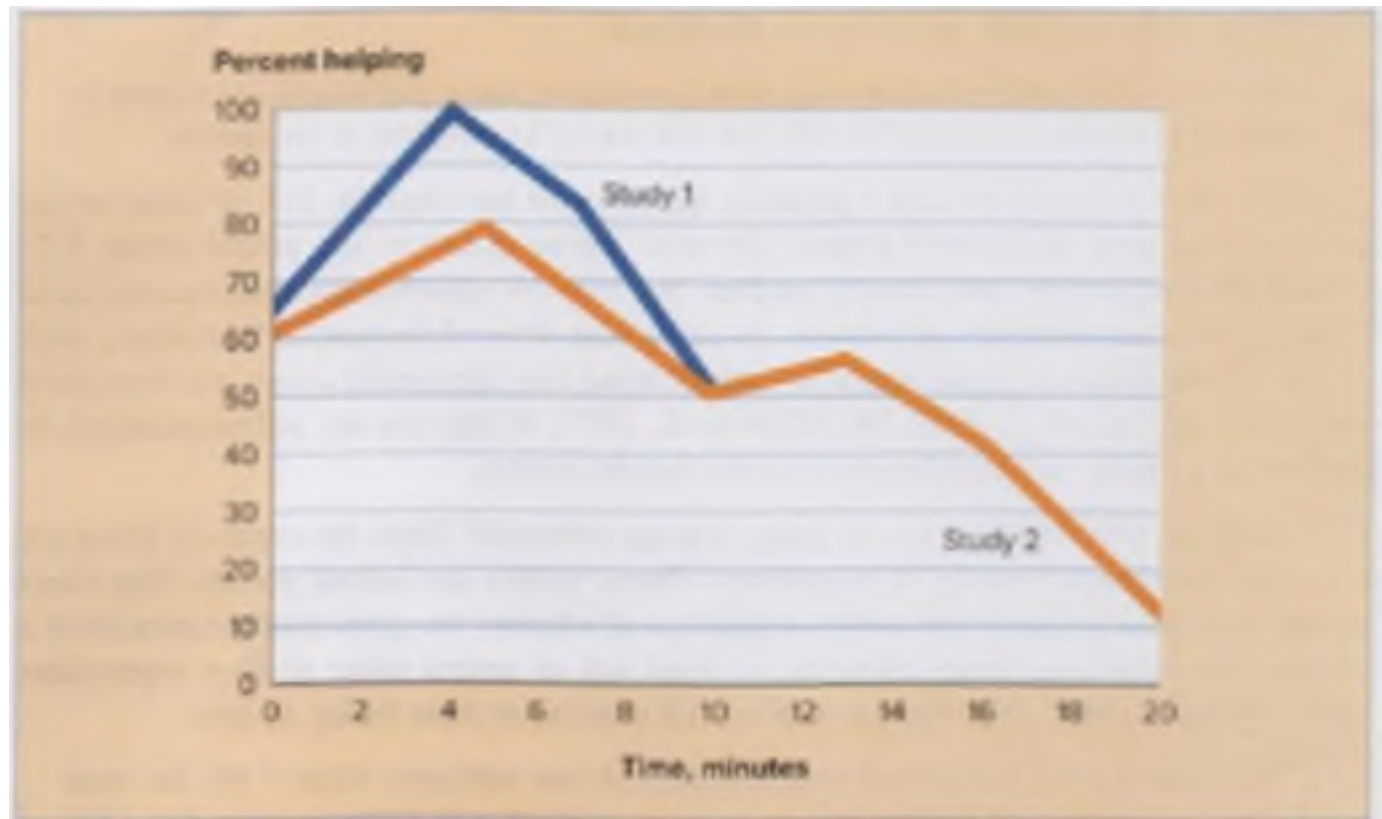


FIGURE 1

Percentage of Those
Willing to Relay a
Phone Message 0 to
20 Minutes after
Receiving a Free
Sample
Of control sublets who did not
receive a gift. only 10* heipoel
Source DM»wo«Hefle<e .t975



City-when people were presumably in sunnier inoods-were also days when riders lipped their taxi driven more (Deveraj A Patel. 2017).

SOCIAL NORMS

Often, we help others not because we have calculated consciously that such behavior is in our self-interest but because of a subtler form of self-interest, because something tells us we *oufit* to. We ought lo help a new neighbor move in W'e ought to return the wallet we found. We ought to protect our combat buddies from harm. Norms, the *ought'* of our lives, are social eiprciations They /wvirriN- proper behavior Researchers who study helping behavior have identified two social norms that motivate altruism, the reciprocity norm and the social-responsibility norm.

reciproci**

An mperatation that peop*e will help, not hurt, those who have helped them.

THE RECIPROCITY NORM One universal moral code is a reciprocity norm; *lo those wAo help us. wr should return help, not harm* (Gouldner. 1960K We “invest- in others and expect dividends. Politicians know that the one who gives a favor can later expect u favor Mail surveys and solicitations sometimes include a little gift of money” or personalized address labels, assuming some people will reciprocate the favor. Even 21-month-old infants display . reciprocity by being more willing to help someone who lus tried to give them a toy (Dun field - K1' A Kuhlmeier, 2010). The reciprocity norm also applies within a marriage At times, you may give more than you receive, but in the long run. the exchange should balance out In all such interactions, to receive without giving in return violates the reciprocity norm.

social capital

The "HAu* support and cooperation enaped by a soew neewoo

Reciprocity within social networks helps define the vortal capital die vuppwthc connections. information flow, trust, and cooperative actioos-that keep a community healthy Neighbors keeping an eye on one another s homes is social capital in action

The norm operates most effectively as people respond publicly to deeds earlier done to them In laboratory games as m everyday life, fleeting one-shot encounter» produce greater selfishness than sustained relationships Hut even when people respond anonymously, they sometimes do the right thing and repay the good done to them (Burger et aL 2009l. In one experiment, university students more willingly made a charity pledge when they were asked by someone who had previously bought them some candy (Whatley et al.. 1999. figari- 2).

V you don't go to somebody's funeral, they wont come to yours

-tbpi Berra

When people cannot reciprocate, they may feci threatened and demeaned by accepting aid I hus. proud. high-sclfcstrm people are often reluctant to seek help (Nadler A Fisher. 1986). Receiving unsolicited help can take one s self-esteem down a notch (Schneider el al.. 1996: Shell A Eisenberg. 1992). Studies have found this can happen to beneficiaries of affirmative action, especially when affirmative action fails to affirm the person's competence

and chances for future success (Pratkanis & Turner, 1996). Asians, for whom social ties and the reciprocity norm are stronger than for North Americans, are therefore more likely to refuse a gift from a casual acquaintance to avoid the perceived need to reciprocate (Shen et al., 2011).

The practical moral is that we should offer our children and our friends needed support but not provide so much support that we undermine their sense of competence (Finkel & Fitzsimmons, 2013). Support should supplement, rather than substitute for, others' actions.

THE RECIPROCAL RESPONSIBILITY NORM The reciprocity norm reminds us to balance giving and receiving. If the only norm were reciprocity, however, the Samaritan would not have been the Good Samaritan. In the parable, Jesus obviously had something more humanitarian in mind, something made explicit in another of his teachings: 'If you love those who love you (the reciprocity norm), what right have you to claim any credit? ... I say to you, love your enemies' (Matthew 5:46-44).

With people who clearly are dependent and unable to reciprocate such as children, the severely impoverished and those with disabilities, another social norm motivates our helping. The social-responsibility norm decrees that people should help those who need help, without regard to future exchanges (Berkowitz, 1972; Schwartz, 1975). This social-responsibility norm has a long history, as evident from archeological discoveries of 7,500-year-old skeletons of people who were severely crippled and unable to feed or care for themselves, yet able to survive thanks to others' compassionate care (Gorman, 2012). If a person on crutches drops a book, you honor the social-responsibility norm as you pick it up. In India, a relatively collectivistic culture, people support the social-responsibility norm more strongly than in the individualistic West (Baron & Miller, 2000). They voice an obligation to help even when the need is not life-threatening or the needy person—perhaps a stranger—needing a bone marrow transplant—outside their family circle.

Even when helpers in Western countries remain anonymous and have no expectation of any reward, they often help needy people (Shetland & Stebbins, 1983). However, they usually apply the social-responsibility norm selectively to those whose need appears not to be due to their own negligence. Especially among political conservatives (Skitka & Tetlock, 1993), the norm seems to be: Give people what they deserve. If they are victims of circumstance, such as natural disaster, then by all means be compassionate (Goetz et al., 2010; Zagefka et al., 2011). If they seem to have created their own problems (be it laziness, immorality, or lack of foresight, for example), then, the norm suggests, they don't deserve help.

Responses are thus closely tied to *attributions*. If we attribute the need to an uncontrollable predicament, we help. If we attribute the need to the person's choices, fairness does not require us to help—we say it's the person's own fault (Weiner, 1980). Attributions affect public policy as well as individual helping decisions.

The key, say Udo Rudolph and colleagues (2004) from their review of more than three dozen pertinent studies, is whether your attributions evoke sympathy, which in turn motivates helping (Figure 3).

Imagine yourself as one of the University of Wisconsin students receiving a call from "Tony Freeman," who explains that he is in your introductory psychology class (Barnes et al., 1979). He says that he needs help

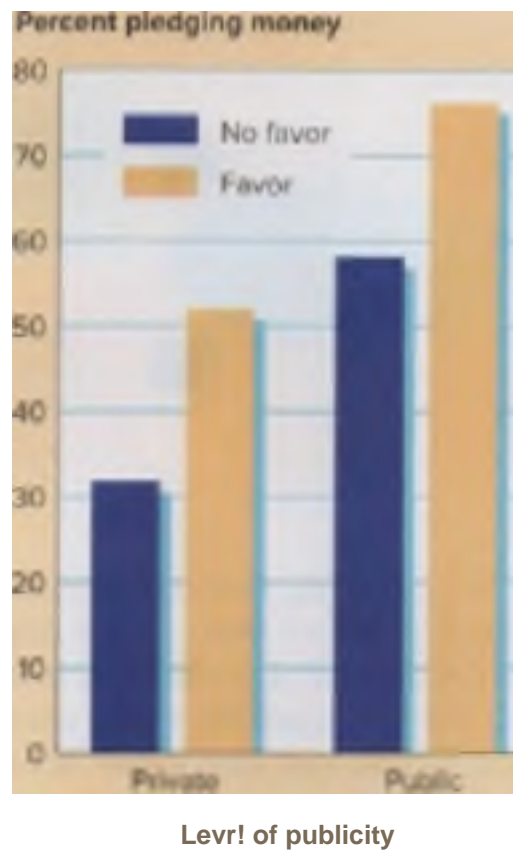


FIGURE 2

Private and Public Reciprocation of a Favor
 People were more willing to pledge to an experimental confederate's charity if the confederate had done a small favor for them earlier, especially when their reciprocation was made known to the confederate (Satire & Wheeler, 1999)

social-responsibility norm

An expectation that people will help those needing help



Blood donors respond to the social-responsibility norm. (Photo credit: [unreadable])

FIGURE 3

Attributions «rxl
 Helping
 m thi mode* proposed by
 German researcher UOO
 Rudolph XX] colleagues (20041.
 heiptng n mediated by people's
 explanations Of th« predicament
 and therresuMng degree of
 sympathy



for the upcoming exam and that he has gotten your name from the class roster “I don’t know. I just don’t seem to take good notes in there” Tony explains. “I know I can, but sometimes I just don’t feel like it. The quality of the notes I have aren’t very good to study with/ How sympathetic would you feel toward Tony? How much of a sacrifice would you make to lend him your notes?” If you are like the students in the experiment, you would probably be much less inclined to help than if Tony had explained that his troubles were beyond his control—such as missing classes due to illness. Thus, the social-responsibility norm compels us to help those most in need and those most deserving.

GENDER AND K MW I Nti HELP If, indeed, perception of another’s need strongly determines one’s willingness to help, will women receive more help than men? That is indeed the case. Alice Eagly and Maureen Crowley (1986) located 35 studies that compared help received by male or female victims. (Virtually all the studies involved short-term encounters with strangers in need—the very situations in which people expect males to be chivalrous, note Eagly and Crowley.)

Women offered help equally to males and females, whereas men offered more help when the persons in need were females. Several experiments in the 1970s found that women with disabled cars (for example, with a flat tire) got many more offers of help than did men (Penner et al. 1973; Pomazal & Clore, 1973; West et al. 1975). Similarly, solo female hitchhikers received far more offers of help than did males or couples (Pomazal & Clore, 1973; M. Snyder et al. 1974). Of course, men’s chivalry toward lone women may have been motivated by something other than altruism. Not surprisingly, men more frequently helped attractive than unattractive women (Mims et al., 1975; Pazhoohi & Burnss, 2016; Strufo et al., 1977; West & Brown, 1975).

When the Titanic sank, 70% of the females and 20% of the males survived. The chances of survival were 2.5 times better for first-class passengers than for third-class passengers. Thanks to gender norms for altruism, the survival odds were better for first-class passengers who were women (47%), than for first-class passengers who were men (27%).

