

Determinants of prosocial behavior

- altruism: helping purely for the sake of providing benefit to another person
- egoistic motivation: helping in order to obtain rewards or avoid punishments
- Group membership:
 - help in-group members because of
 - * identification and similarity
 - * reciprocity(互惠主义) norm
 - * social responsibility norm
 - help out-group members bc of
 - * humanitarian values
- reputation
 - for publicity
 - to be liked by peers
 - experiments:
 - * ps: public helping 50%, private 25%
- good or bad mood
 - both happiness and sadness previously shown in increase helping – but for different reasons
 - * sadness – helping dispels negative mood
 - * happiness – helping maintains positive mood or simply a side effect
 - effect of mood on helping:
 - * half led to believe moods were temporarily fixed, other half led to believe moods were changeable
 - * sad people are more willing to help when they believe that their mood can change, but not willing to help when they believe their mood cannot change
 - * helping other is a side effect of being happy

- effect of sadness on helping also reduced if helping task is unpleasant
 - * would not improve their mood as much
- guilty individuals engage in helping even when task unpleasant
 - * helping would relieve guilt regardless of nature of task
- empathy:(共鸣)
 - may be dispositional
 - may be situationally-induced
 - * in hard escape conditions, people are more willing to help
 - * ps experience high empathy are more willing to help
 - * when ps told that they have another choice is free to go and there is another event to dispel their distress
- evolutionary psychology
 - kin selection: if you carry my genes, I will favour you
 - * twin studies
 - Direct reciprocity: you scratch my back, and I will scratch yours
 - * small isolation society
 - indirect reciprocity – I will do you, you do others, other will do me
 - * small isolation social
 - * animal kingdom
 - group selection – back scratching groups survive
 - * When groups are in competition, groups of mutually supportive altruists outlast groups of non-altruists
 - * It operates at both individual and group levels
 - * Human societies evolved ethical and religious rules that serve as brakes on the biological bias toward self-interest

Increasing prosocial behaviour

- high in helpfulness, empathy, self-efficacy and emotionality are more likely to help
- low vs. high self-monitoring people
 - low self-monitoring people will help more than those people in high
- situationally dependent in gender (equally)
- Getting help in a crowd
 - reduce ambiguity and diffusion of responsibility
 - * make clear that you need help
 - * single out individual
- increase helping
 - undo the restraints on helping
 - * reduce ambiguity and increase responsibility
 - * make people feel guilty
 - say no to small things (1 penny)
 - Socialize altruism
 - * teaching moral inclusion – thought experiment (think in others shoes)
 - * define positive norms – create a norm, encourage people to do
 - * learning by doing – children (self-perception)
 - * attend altruism lecture

Intervening in an emergency

- notice the event → interpret as emergency → assume responsibility → know how to help → decide to help
- Notice the event
 - more time, more willing to help
 - less time, they do not realize they are facing an emergency, people are more tend to help themselves only instead of those people are in need

- interpret as emergency:
 - no one else seems worried (pluralistic ignorance)
 - smoke pouring in front testing room more likely to be reported by individuals working alone than in groups
 - * alone, hesitated only a moment
 - * in group of 3, only 1 person in 8 groups reported smoke in first 4 minutes
 - when there is a clear emergency, people alone and people in group are more likely to help. People in group are just slightly less likely to help in those situations
- Assume responsibility (diffusion of responsibility: there are others who need help)
 - when alone → 70% are more likely to help
 - when with another → 40% are more likely to help
 - when with confed → 10% are more likely to help
 - high in similarity(dress same, do the way we do, feel like be similar to someone else), more likely to help
- Know how to help
- Decide to help (fear for own safety, embarrassed by rejected help)
 - collectivist cultures people are more likely to help others in need because they are concerned about the group harmony, and they're concerned about the wealth.

Reading Social exchange

- Social-exchange theory does not contend that we consciously monitor costs and rewards, only that such considerations predict our behaviour.
- rewards
 - Rewards that motivate helping may be external or internal
 - Helping' s boost to self-worth explains why so many people feel good after doing good.

- Bereaved spouses recover from their depressed feelings faster when they are engaged in helping others
- Generous people are happier than those whose spending is self-focused.
- When the external causes are obvious, we credit the causes, not the person.
- egoism—the idea that self-interest motivates all behaviour
- If social approval motivates helping, then in experiments we should find that when approval follows helping, helping increases.
- Internal rewards
 - * Guilt
 - guilt has been a painful emotion that people avoid and seek to relieve.
 - People will do whatever can be done to expunge the guilt and restore their self-image.
 - 2 mins vs 63 mins
 - Our eagerness to do good after doing bad reflects both our need to reduce private guilt and to restore our shaken self-image and our desire to reclaim a positive public image
 - guilt leads to much good
 - when an adult is in a guilty, sad, or otherwise negative mood, a helpful deed helps neutralize the bad feelings.
 - * Exceptions to the feel bad–do good scenario
 - anger, produces anything but compassion
 - depression, which is characterized by brooding self-concern
 - undergo a period of intense self-preoccupation, a state that makes it difficult to be giving
 - self-focused: 25%, other-focused: 83%
 - feel bad–do good effect occurs with people whose attention is on others, people for whom prosocial behaviour is, therefore, rewarding
 - * feel good-do good
 - Helping softens a bad mood and sustains a good mood.

- A positive mood is, in turn, conducive to positive thoughts and positive self-esteem,
 - a gift or while feeling the warm glow of success
 - to have positive thoughts and to have positive associations with being helpful
- Social norms
 - The reciprocity norm: To those who help us, we should return help, not harm
 - The norm operates most effectively as people respond publicly to deeds earlier done to them.
 - fleeting one-shot encounters produce greater selfishness than sustained relationships.
 - When people cannot reciprocate, they may feel threatened and demeaned by accepting aid. Thus, proud, high-self-esteem people are often reluctant to seek help.
 - Receiving unsolicited help can take one's self-esteem down a notch
 - the social-responsibility norm
 - * social-responsibility norm is the belief that people should help those who need help, without regard to future exchanges
 - * collectivist culture, people support the socialresponsibility norm more strongly than in the individualist
 - * apply the social-responsibility norm selectively to those whose need appears not to be due to their own negligence.
 - * 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

Genuine altruism

- psychologists have generally argued that self-interest is behind most instances of helping.

- Batson theorizes that our willingness to help is influenced by both self-serving and selfless considerations
- Viewing someone else's distress can evoke a mixture of self-focused distress and other-focused empathy
- To increase empathy, it helps to get a small dose of what another feels.
- humans are hard-wired for empathy. (人类的同情是相互感染的)
- distress and empathy together motivate responses to a crisis
- those who felt angry or indifferent gave less than those who felt either distressed (shocked and sickened) or empathic (sympathetic and worried for the victims).
- helpful acts are either obviously egoistic or subtly egoistic
- empathy might improve attitudes toward stigmatized(受难的) people

When will we help Number of Bystanders

- the presence of other bystanders greatly decreased intervention.
- a person was at least as likely to be helped by a lone bystander as when observed by several bystanders

Noticing

- more people, more time to take to notice an emergency

Interpreting

- informational influenced
- illusion of transparency
 - a tendency to overestimate others' ability to “read” our internal states
- pluralistic ignorance—the assumption that others are thinking and feeling what we are.
- the group's passivity affected its members' interpretations

- The group members, by serving as nonresponsive models, influenced each other's interpretation of the situation
- the bystander effect is reduced in dangerous situations

assuming responsibility

- where a perpetrator is present and intervention requires physical risk, the bystander effect is less evident
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- People in economically advanced countries tended to offer less help to strangers, and those in cultures marked by amiable and agreeable simpatia (in Spanish) or simpatico (in Portuguese) were more helpful.

helping others when someone else does

- Experiments show that children learn moral judgments from both what they hear preached and what they see practised
- Models sometimes contradict in practice what they preach.

time pressure

- 2/3 vs 10%
- Harried, preoccupied, rushing to meet a deadline, they simply did not take time to tune in to the person in need.

Similarity to the Victim

- This similarity bias applies to both dress and beliefs.

Who helps

- Personality Traits
 - they have found individual differences in helpfulness

- researchers are gathering clues to the network of traits that predispose(预处置) a person to helpfulness.
- personality influences how particular people react to particular situations
- Gender
 - time enabled prosocial behaviour and the activation of gender norms.
 - In safer situations, women are slightly more likely to help
 - Faced with a friend's problems, women respond with greater empathy and spend more time helping
 - gender difference interacts with (depends on) the situation.

how to increase helping

- Reduce Ambiguity, Increase Responsibility
 - Personal appeal
 - * A personal approach makes people feel less anonymous, more responsible.
 - * bystanders who had identified themselves to one another—by name, age, and so forth—were more likely to offer aid to a sick person than were anonymous bystanders.
 - * anything that personalizes bystanders increases willingness to help
 - * deindividuated people were less responsible
 - * promote self-awareness should also increase helping.
 - * Self-aware people more often put their ideals into practice.
- Guilt and Concern for Self-Image
 - people who feel guilty will act to reduce guilt and restore their self-worth.
 - Guilt-laden people are helpful people
- Socializing Prosocial Behaviour
 - Teaching moral inclusion

- * moral inclusion: include people who differ from themselves within the human circle to which their moral values and rules of justice apply
 - * Moral exclusion—omitting certain people from one’s circle of moral concern
 - * to counter the natural in-group bias favouring kin and tribe by broadening the range of people whose well-being concerns us.
- Modelling prosocial behaviour
 - * It’s better, not to publicize rampant tax cheating, littering, and teen drinking, and instead to emphasize—to define a norm of—people’s widespread honesty, cleanliness, and abstinence
- Learning by doing
 - * as immoral behaviour fuels immoral attitudes
 - * Helping also contributes to satisfying their needs for a positive self-concept.
- Attributing helpful behaviour to altruistic motives
 - * When the justification for an act is more than sufficient, the person may attribute the act to the extrinsic justification rather than to an inner motive.
 - * By providing people with just enough justification to prompt a good deed, we may increase their pleasure in doing such deeds on their own.
 - * say no / yes, no more rely on their own, e.g. care giving
- Learning about prosocial behaviour
 - * once people understand why the presence of bystanders inhibits helping, they become more likely to help in group situations.
- A personal approach reduces people’s perceptions of anonymity and increases personal responsibility. Doing this, and identifying an individual, will reduce any ambiguity in the situation and reduce any diffusion of responsibility.