

What Are Norms?

- A **central construct** across the history and modern landscape of the human sciences, with diverse definitions, typologies, operationalizations, and proposed functions and dynamics (see Bicchieri, 2005; Gelfand et al., 2024).
 - Descriptive Norms** are shared beliefs about how other people behave;
 - Injunctive Norms** are shared expectations about how people *should* behave; they are often backed by *sanctions*, or informal censure ranging from gossip to ostracism and violence (i.e. *contempt*).
- Adhering to descriptive norms helps to acquire useful culture & solve coordination games**; adhering to *injunctive norms* **avoids sanctions, signals social identity, & solves social dilemmas**.
- Descriptive norms often get **moralized** and become *injunctive* (Fessler, 2006; Eriksson et al., 2015).

What is Respect?

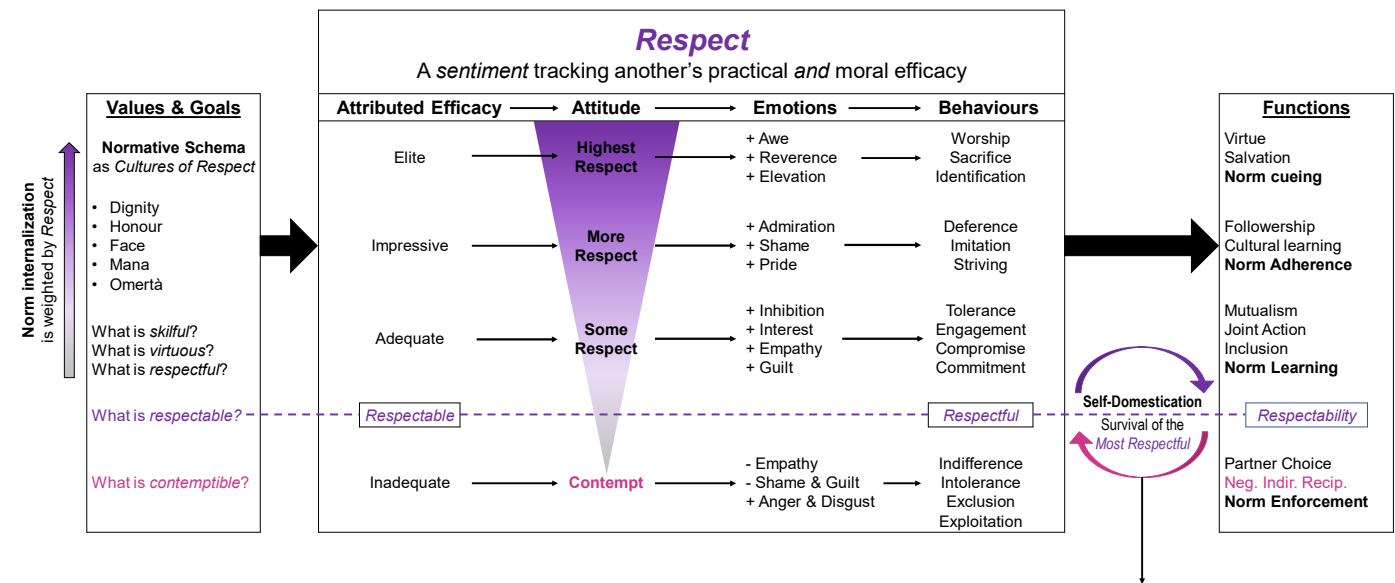
- Respect is a sentiment** (Gervais & Fessler, 2017): a functional network of attitudes and emotions designed to adaptively regulate social relationships; of a kind with *love* and *hate*.
 - an **attitude** representing another's *efficacy*; an **IRV** (Tooby et al., 2008) **bookkeeping** partner value;
 - a set of scenario-dependent **emotion dispositions** (including *interest, empathy, admiration, pride, guilt, and shame*) moderated by that attitude, implementing relationship **commitment** (Fiske, 2002).
- Respect **conditionally disposes** (to degrees and across contexts) *self-control, tolerance, compromise, obligation, deference, imitation, identification, followership, and sacrifice*.
- An **absence of respect is contempt**, which disposes cold indifference, reactive intolerance, & dominance.
- Derived respect** tracks both **practical and moral efficacy**, including another's capacity for respect.

What is Norm Psychology?

- The **evolutionary psychology of norm learning, adherence, & enforcement** (Sripada & Stich, 2006)
- Common themes of *context learning biases, self-conscious & moral emotions, norm internalization*.
 - Fessler (2006)**: admiration, shame & embarrassment, anger & outrage, dislike.
 - Chudek & Henrich (2011)**: *context biases* (e.g., prestige, similarity), shame & guilt, pride, dislike.
 - Tomasello (2016)**: joint intentional schema, mutual respect, guilt, obligation, collective identification.
 - House (2018)**: mental-state reasoning, shame & guilt.
 - Kelly & Davis (2018)**: *tribal social instincts*; empathy, shame & guilt, pride, anger & disgust.
 - Heyes (2024)**: "small ordinary" evolutionary tweaks to attention, motivation, and social reward.

A Synthetic Proposal

- Respect is the core of norm psychology.**
- Respect** coordinates **moral efficacy**: sensitivity to, and motivational weighting of, others' preferences.
- Respect moderates**:
 - Norm learning**: Who is efficacious & trustworthy? Who is a worthy model? With whom to coordinate?
 - Norm adherence**: Whose respect is sought? Whose accessibility, acceptance, and inclusion matters?
 - Norm enforcement**: Who is *contemptible*? Who *loses* respect for *disrespect*, for *moral inefficacy*, earning exclusion and exploitation (i.e. negative indirect reciprocity; Bhui et al., 2019).
 - Norm internalization**: a function of respect-weighted expectation adherence differentially activated across social contexts (Gervais & Fessler, 2017).




Moral Efficacy, Moralization & Trust

- Moral efficacy**: Capacity to motivationally weight others' preferences; a form of efficacy that requires mental-state reasoning, self-control, and self-conscious emotions; **implemented by respect**.
 - Cf. *second-personal competence* (Darwall, 2006), *moral competence* (Shoemaker, 2018), *moral discipline* (Fitouchi et al., 2022), *normative competence* (Heyes, 2024).
- Psychopathy** is dispositional contempt (Gervais & Fessler, 2017): an *absence* of moral efficacy.
- Trust** (Yamagishi, 2011) can inhere in *being respected*; being respectful both *earns* others' trust, and as respectability, *licenses* trust for others, potentiating mutualism within a culture of respect.
- Descriptive norms are moralized** (Fessler, 2006). Why? If respect implements cultural learning & moral efficacy, then cultural traits can **cue** respectability, and dissimilarity may **cue** contempt & license distrust.
- Respect** can implement *conditional* cooperation, e.g., **raise-the-stakes reciprocity** (Roberts & Sherratt, 1998), **indirect reciprocity** (Panchanathan & Boyd, 2004), & **cliquishness** (Hrushka & Henrich, 2006).

Phylogenetic Adaptationism

- Proto-respect** was **preadapted** to both track others' moral efficacy and constitute one's own moral efficacy (see Fessler & Gervais, 2010).
- Proto-prestige**: Dominant primates are attractive for their unique efficacy and benefits (Chapais, 2015).
- Proto-respect**: Identification of, attraction to, self-control around, and investment in, *tolerant* dominants, socially selecting for *reciprocal proto-respect* given upwards benefit conferral (Gervais & Fessler, 2017).
 - Co-option 1a: Leadership** (Van Vugt, 2006; AR: Fiske, 1991)
 - Same appraisals of efficacy underlying asymmetrical mutualistic exchange could bootstrap followership and social selection on reciprocal downwards respect and pastoral responsibility (*moral efficacy*).
 - Co-option 1b: Cultural learning** (Henrich & Gil-White, 2001)
 - Same appraisals of efficacy *practical and moral* could bootstrap prestige-biased learning from tolerant dominants & selection on expertise, self-control, and magnanimity (*prestige*).
 - Co-option 2a: Joint intentionality** (Tomasello, 2016; EM: Fiske, 1991)
 - Mutual, equal respect coordinates recognition & compromise, realising second-personal morality (*fairness*).
 - Co-option 2b: Reverse dominance** (Boehm, 2012)
 - Coordinated enforcement of respectfulness from dominants could reinforce social selection and self-domestication for self-control, perspective taking, and compromise (*conscience*; cf. Hare, 2017).
 - Co-option 3: Cultures of respect**
 - Cumulative cultural evolution of roles, rituals, rules, identities, institutions, and beliefs that pattern networks of respect and ultrasociality (e.g., Leung & Cohen, 2011; Henrich, 2020) (*honour, dignity, generalized trust*).

References



Bicchieri (2005)	Fiske (1991)	Hrushka & Henrich (2006)
Boehm (2012)	Fiske (2002)	Kelly & Davis (2018)
Bhui et al. (2019)	Gelfand et al. (2024)	Panchanathan & Boyd (2004)
Chapais (2015)	Gervais & Fessler (2017)	Roberts & Sherratt (1998)
Chudek & Henrich (2011)	Hare (2017)	Shoemaker (2018)
Darwall (2006)	Henrich (2020)	Sripada & Stich (2006)
Eriksson et al. (2015)	Henrich & Gil-White (2001)	Tomasello (2016)
Fessler (2006)	House (2018)	Tooby et al. (2008)
Fessler & Gervais (2010)	Heyes (2024)	Van Vugt (2006)
		Yamagishi (2011)

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