

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?

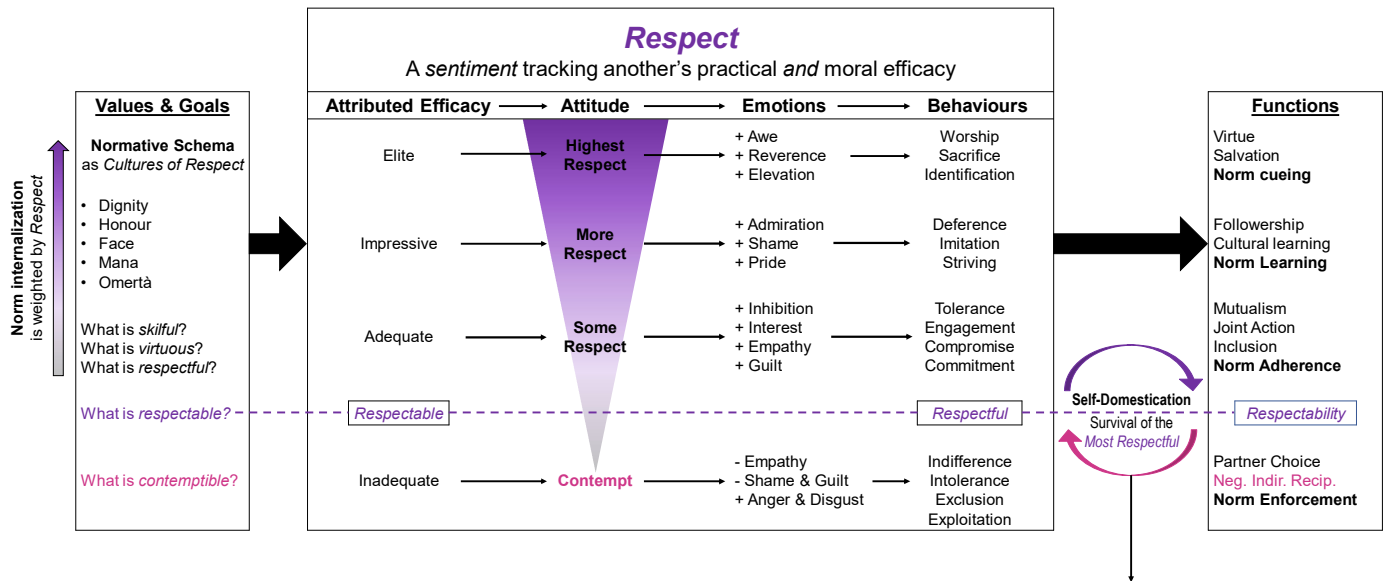
- Respect is a sentiment** (Gervais & Fessler, 2017): a functional network of attitudes and emotions designed to adaptively regulate social relationships; of a kind with *love and hate*.
 - an **attitude** representing another's *efficacy*; an **IRV** (Tooby et al., 2008) **bookkeeping** partner value;
 - 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): no respect, no moral efficacy.
- Trust** (Yamagishi, 2011) can inhere in *being respected*; being **respectful** can *earn* others' trust while also earning their respect, thus *licensing* trust for them, potentiating mutualism within a culture of respect.
- Why are *descriptive norms moralized* (Fessler, 2006)? If respect drives moral efficacy & cultural learning, cultural traits can **cue** others' respectability, & dissimilarity may **cue** their *contempt* and license distrust.
- Respect can implement **conditional cooperation**, e.g., *raise-the-stakes reciprocity* (Roberts & Sherratt, 1998), *indirect reciprocity* (Panchanathan & Boyd, 2004), & *friendship* (Hruska & Henrich, 2006).

Phylogenetic Adaptationism

- Proto-respect** was **preapt** 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 upward benefit conferral (Gervais & Fessler, 2017).
 - Co-optation 1a: Leadership** (Van Vugt, 2006; **AR**: Fiske, 1991)
 - Same appraisals of efficacy underlying asymmetrical mutualistic exchange could bootstrap followership and social selection on reciprocal downward respect and pastoral responsibility (*moral efficacy*).
 - Co-optation 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-optation 2a: Joint intentionality** (Tomasello, 2016; **EM**: Fiske, 1991)
 - Mutual, equal respect coordinates recognition & compromise, realising second-personal morality (*fairness*).
 - Co-optation 2b: Reverse dominance** (Boehm, 1999; 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-optation 3: Cultures of respect** (incl. **MP**: Fiske, 1991)
 - 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



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|--------------------------|----------------------------|----------------------------|
| Bicchieri (2005) | Fiske (1991) | Kelly & Davis (2018) |
| Boehm (1999) | Fiske (2002) | Leung & Cohen (2011) |
| Boehm (2012) | Gelfand et al. (2024) | Panchanathan & Boyd (2004) |
| Bhui et al. (2019) | Gervais & Fessler (2017) | Roberts & Sherratt (1998) |
| Chapais (2015) | Hare (2017) | Shoemaker (2018) |
| Chudek & Henrich (2011) | Henrich (2020) | Sripada & Stich (2006) |
| Darwall (2006) | Henrich & Gil-White (2001) | Tomasello (2016) |
| Eriksson et al. (2015) | House (2018) | Tooby et al. (2008) |
| Fessler (2006) | Heyes (2024) | Van Vugt (2006) |
| Fessler & Gervais (2010) | Hruska & Henrich (2006) | Yamagishi (2011) |

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