The Alleviation Mechanism of "The Predicament of Helping Others": An Experimental Investigation

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Abstract

In recent years, there are many news reports about "the predicament of helping the falling elderly". Many scholars treat this predicament as a social and moral issue. Few scholars explore it from the holistic perspective. This thesis discusses the influencing factors of the predicament, including the positive and negative aspects of the news reports, individual sense of security and reward-punishment mechanism. Based on two priming experiments, this paper tests the following hypotheses: (1) the positive news report enhances people's willingness to help the old; (2) the higher the level of the subject' sense of security, the greater his willingness to raise the old up; (3) the reward-punishment mechanism also enhances people's willingness to give a hand. These conclusions show that this predicament is not simply a moral or legal issue, but an outcome of the transaction among the parties involved, macro systems and micro contexts. In addition, this study also found that there are significant differences in people's willingness to help the old between acquaintance society and strangers society. And, social justice has a positive impact on people's tendency to help. Therefore, the news media should bear the social responsibility that guides positive public opinion when pursuing objective news report. At the same time, the state and society should design the appropriate reward-punishment mechanism to resolve the predicament. All of these should be based on methodological relationalism.

Keywords: modernity, emergence, sense of security, the predicament of helping others, priming effect, reward-punishment mechanism

1. Introduction

"Should I help the trapped people?" At least in the traditional society, it is not a puzzle that confuses everyone. In recent years, it has become a social predicament and academic issue involving many social actors. It is generally believed that the difficulties began in 2006 Nanjing, "Peng Yu Case", (Note 1) its first instance verdict suggests that "good people are not rewarded well". Subsequently, "somebody helped the old but be blackmailed" and committed suicide, (Note 2) "Saving someone was not admitted" (the girl Chen Meijie incident), (Note 3) and even "seeing death without saving" for afraid of trouble, such as the "Xiao Yueyue incident". (Note 4) News events or cases happen every year.

"The predicament of helping others" about help or not help is not simply a personal problem. In fact, in the divided, "ruthless" modern world, there are some modern concepts behind "the predicament of helping others", such as subject, freedom, reason, equality, power, and rights. "I" can be ruthless to strangers, and their life and death have nothing to do with "me". Because I am the subject of freedom. The media's "relentless" coverage stems from its power restrictions. The bureaucracy "relentless" embodies the rationality of the form behind the system (Weber, 2010). This article argues that "the predicament of helping others" is just a prominent manifestation of China developing towards a modern and divisional world. It is a tension between the "ought to be" and "is to be" of many social actors around "helping people". The "Peng Yu Case" is only the tipping point of "the predicament of helping others" rather than the "source power".

Therefore, based on priming effect experiment, the first part will review research in related fields, and then combine factors such as individuals, information contexts, and systems to examine their effects. Next, carry out a

holistic research on people's willingness to support the elderly and seek the way to alleviate "the predicament of helping others" from the perspectives of individual security, positive and negative news reports, and rewards and punishments. The end of the article is summary and discussion.

2. Literature Review

Social scientists generally adhere to the reductive research approach of "results after causes", and find the "causes" behind the "phenomena" in different categories (Goertz & Mahoney, 2012). "Cause" can be found, but "phenomenon" itself is the result of "interaction" of many reasons, and cannot be reduced to many causes. In other words, research can stick to the idea of reduction, but the resulting phenomenon cannot be reduced. As far as "the predicament of helping others" is concerned, we must also stick to reductive idea to find the "cause". We believe that the causes from individual, media and institutions are more important, and they are reviewed separately below.

2.1 Individual Security

From an individual perspective, each person's personality is different, and their words and deeds are also different. The study on the big-five personhoods that include experience openness, conscientiousness, extroversion, affinity, neuroticism, has a wide range of applications, though it is general study. Some scholars added interpersonal relationships and attitudes on the basis of five personhoods, and discussed the seven major personhoods of Chinese people (Wang & Cui, 2005). The latter two dimensions can be used to study people's helping behavior, but it is also relatively broad. Discussing helping behavior from the "individual" perspective, we need to examine the attributes closely related to "helping others", individual security is one of them.

In recent decades, the world has entered a risk society (Beck, 1992). Since the beginning of 21st century, China handed over education, medical care, real estate and other fields that involve national economy and people's livelihood to market to "self-regulate", while achieving major achievements and the proliferation of various numbers, it has also caused inequality in education, medical care, etc. From a social and national perspective, the differentiation of the rich and the poor, environmental pollution, food safety, financial risks, etc. make humans exhausted, and individuals feel more insecure (Vail, 2013). The traditional concepts about family, social life, social order, religious belief, etc. have diminished, "life world" is colonized by "system", artificial intelligence threatens human development, human spiritual life shrinks, and people increasingly feel that life is meaningless, people of all classes are generally in anxiety (Watts, 1951; Zhou, 2014). These are the background of the research on insecurity.

The research about sense of security can be both high-level philosophical investigation that cares about the future and destiny of mankind, and low-level mainstream psychological research on individual properties. Philosophically, a sense of security is a concern, a fear and a worry about the meaning of "being and existence" (Heidegger, 2008; Howard, 1999). Psychologically, a sense of security is an attribute of a person, and it is a person's perception of the risks they might face in terms of body, psychology and property. This feeling varies from person to person, but the security of adult individuals is relatively stable. Psychologists explored the formation of individual sense of security, the sense of security scale (Cong & An, 2004), and how the sense of security affects individual words and deeds.

It is generally believed that people with a higher sense of security are more likely to establish interpersonal relationships and trust with others (Fang, Min, & Zhang, 2014), and thus the easier it is to help others. However, here we need to examine the original relationship between "others" and "I". "The helping predicament" incident usually occurs between strangers. In Chinese, we can say "the helper believes that the old man not blackmail him", generally does not say "the helper trusts the old man not blackmail him", which means that there is no "generalized trust" relationship between strangers, but there is a "believe" relationship, because there is no restriction mechanism between the two people. In this regard, Chinese research on "general trust" does not criticize rust scales from abroad. Most of them are not the research on "trust", but on "belief". In Chinese society, the relationship between kinship or relatives is generally not a trust relationship, but a reassuring relationship, because trust is always under the condition of a constrained mechanism, and family members are generally not constrained. However, we can say that it is safe to get along with family members (Zhai, 2014). Therefore, it can be considered that people who make individuals feel safe can include relatives and friends, while people who make a person trust less involve family members. It cannot be said simply that people with a high sense of security tend to trust strangers, that is, they will be more supportive. Needless to say, the reason why the stranger helps the person in trouble is that he "believes", not "trust" the person will not blackmail himself. This is a kind of good behavior, not simply "rational" belief or trust. In this regard, experimental research has a certain misalignment, which will be discussed below.

Most studies treat security as independent or dependent variables. For example, when an individual feels safe, he or she will make more prosocial behaviors, including helping the elderly. When the individual has adapted to the environment and feels safe, he has the energy to help others. Gender, education, physical condition, socioeconomic status, social stability, social security, and living environment have varying degrees of influence on security (Wang, 2008). A few scholars analyzed it as an intermediary variable. This article explores the impact of security on people's willingness to help the elderly. We believe that the higher the individual's sense of security, the less he should worry about being blackmailed, and thus will help the elderly who fall. (Note 5)

2.2 Positive and Negative News Reports

Scholars generally believe that one reason why the masses have prejudice against the old is that the media has lavishly reported negative news such as "blackmailed after helping the elderly", labeling the elderly with "bad guys getting old", "blackmailing", etc. that make audience produce the stereotype that the elderly would blackmail the helper. This view does not ask what is the nature of the dilemma, what is the "bias" of the "public", and will the so-called "stereotype" be formed? How is it formed? In addition, is there a causal relationship between negative reports and "the predicament of helping the elderly"? Will negative reports reduce people's willingness to help? why? We believe that we should first discuss the mechanical factors of "the predicament of helping others", such as people's indifference and sense of security, and then discuss their mitigation.

In fact, the power of the modern media is full of power and capital, commercialization of the media, instrumentalization (Cao, Moskow, & Schneider, 2014; Zhao & Cao, 2009) tend to make information dissemination is out of objectivity. Even if an event such as "blackmailed after helping the elderly" is reported every year, it will only happen with a small probability. However, in pursuit of profit and interest, the biased news report from the media expands the negative impact of small probability events. In contrast, since it is a "normal" event to kindly help the "falling old man" and so on, it will not attract the attention of the audience, so it is not widely reported. For the media, even if "blackmailed after helping the elderly" occurs objectively, other "positive energy" information such as the probability of its occurrence is very small, human virtue and social public interest, must be reported. The reports without objective and fair have extremely bad effects.

In the era of traditional media, the more people are exposed to TV news, the more they tend to recognize social reality according to the world constructed by the media. This is the core of cultivation theory. As its advocates said, "TV is the medium for most people to socialize into the role and behavior of average person. In a word, its function is to enculturation (Gerbner, Gross, Morgan, & Signorielli, 1986). According to cultivation theory, the more negative incidents of "blackmailed after helping the elderly" reported by the media, the more it will give the audience the impression that "bad guys get old" and "good people are not rewarded well", leading nobody dare to help the elderly who fell. We believe that the cultivation theory is concerned with the information of "general" rather than "specific to everyone and everything" and the masses of "homogeneous" rather than "heterogeneous". This theory means that the masses accept television information without reflection. In fact, as mentioned above, even in countries such as Britain and the United States, modern media has been alienated and the public's trust in the media is declining (Fukuyama, 2002). In China, with the Weibo, Wechat and other new media information, people lost in the multi-channel stampede and other events such as Tianjin explosion event, Shanghai Bund trample event. The level of trust on traditional media has also declined. Therefore, the theory cannot explain the generation mechanism of "the predicament of helping the elderly", because the public is not a "puppet", they will not accept the message uncritically.

In response to paper reports on the topic of "fallen old", some scholars identified four types of frameworks, of which "moral framework" is the main one, which include multiple reporting perspectives such as "helping others", "condemning indifference", "grateful for good people" and "old man blackmails helper" prevails. The "fact statement framework" means that the media describes the event according to the logic of the event itself, which is basically objective and neutral. "Legal Framework" refers to the media's interpretation of facts from the perspective of legal responsibility, including litigation and testimony. "Accountability Framework" refers to the media's description and interpretation of facts from the perspective of criticizing public facilities with flaws and accountability to relevant government departments. The two frameworks gradually mature (Li & Guo, 2013). This article does not discuss the relationship between "constructive dimension" and "fitness to social reality" of "framework". In addition, with time passing, the latter two frameworks will inevitably appear. What is the logic of "reporting" and what impact does the "framework" have? This should be the focus of research. Due to length limitations, this article focuses only on the impact of positive and negative reports on people's willingness to help the elderly.

2.3 Reward and Punishment Mechanism

It is conceivable that if state and society have corresponding systems for rewarding good and punishing evil, "the predicament of helping the elderly" will be alleviated. There are multiple penalties for "blackmailers". In recent years, there are indeed relevant laws and regulations that can punish "injury feigning" and "blackmailers", and even some lawyers believe that those who subjectively blackmail rescuers after a fall can be convicted of extortion. However, it is difficult for most blackmailers to be sentenced in reality. Therefore, the extent to which the legal system eases "the predicament of helping others" remains to be examined. Moral condemnation in public opinion is also a punishment, but since the blackmailer deliberately create difficulties, his "conscience" and "morality" should have been blackmailed, and the role of the moral condemnation needs further investigation. The blackmailer will cause a reputational loss to his relatives and friends, and will be stigmatized or rejected by his network members. This is an informal punishment. In the information society, friends will soon know his blackmail behavior and then isolate him. (Note 6) Everyone is inseparable from social networks. If a blackmailer is rejected by friends, his life will be greatly ruined. In Chinese society that values human relations, relationships and reputation, people generally disdain those with poor virtue.

Traditional China pays attention to maintaining the ceremonial system, and those who violate the law will also be punished by "family law" and national law, such as "children and grandchildren who sue grandparents, parents, or wives who sue husband and husband's grandparents will be beaten a hundred times" (Chen, 2001). The Tang Dynasty even condemned indifference as a crime. According to Tang Dynasty Law, if someone see a fire with report or do not put out the fire, the man must also be punished. Such laws may guide the public towards good virtue. However, in a modern society that advertises "freedom" and "rationality" and received "enlightenment", such laws are difficult to implement, because "indifferent people" are "free". In a Scandinavian village, the maintenance of order and social control is not simply dependent on legal coercion, but also on the equal exchange of rules between villagers. Those who do not follow the rules are excluded from the village network (Frank, 1981). In short, different types of punishment have different effects on different people.

Many scholars have discussed how to reduce the cost of punishment on "free riders" in collective action dilemma. For collaborators, even if the cost of punishment is high, they are willing to punish "free riders" or betrayers, which is a costly altruistic punishment (Fehr & Gachter, 2000). In large groups, people usually collaborate with others, other than strangers, which cannot be explained by the theory of relatives and the theory of reciprocal altruism. Experimental research has shown that the key to explaining cooperation is that the punisher has no gain but costly punishes the betrayer. This punishment can promote cooperation. Behind it is the anger of the punisher towards the free rider (Fehr & Gachter, 2002). Other scholars believe that the impact of punishment on cooperation must be mediated by personal credibility. Generally speaking, costly penalty happens between the "partners", which involves the distribution of collective interests, and does not involve the human morality, conscience and other spiritual aspects of "the predicament of helping the elderly". The "bystander" in the predicament is not a "free riders" of "collective action". They do not rescue, how can "punish" someone else.

In order to protect good people and good deeds, many countries have established relevant laws and regulations. For example, Canada enacts Good Samaritan laws, the United States enforces the Rescue Responsibility Act and the Goodwill Act. In recent years, many provincial and municipal governments in China have set up "Good People Funds" to specifically reward good people. Article 183 of the *General Principles of the Civil Law of the People's Republic of China*, which has been implemented since October 1, 2017, stipulates that if the protection of the civil rights of others hurts oneself, the infringer shall bear civil liability, and the beneficiary may grant appropriate make up. If there is no infringer, the infringer escapes or cannot afford civil liability, and the victim requests compensation, the beneficiary shall give appropriate compensation. Article 184 stipulates that the rescuer shall not bear civil liability if the victim suffers damage due to the voluntary emergency rescue. These two provisions stipulate that obtaining appropriate compensation and exempting responsibilities can relieve the worries of those who are courageous, and contribute to the friendly social atmosphere.

Social organizations have always encouraged good people and good deeds. For example, the "China Good People Network" (Retrieved from http://www.chinahaoren.cn/), which was opened ten years ago, has the purpose of "disseminate good people, helping good people, and doing good people", demonstrating the concept of good people having good rewards and good people's life safety. Such as the "Good People Fund" has set up a "Risk Fund for the Elderly" to solve the worries of dozens of well-meaning people. The fund selects the "Helping the Elderly Award" every 2 years and has established four awards. For example, on April 23, 2015, Mengru He, a female middle school student in Shucheng County, Anhui Province, who helped an old man who fell, was misunderstood as the perpetrator. Fortunately, the girl was innocent after the traffic police investigation. The student with beautiful soul donated money for the elderly, and won the "Awarding the Elderly Award" with a

prize of 5,000 yuan.

In short, the state and society have set up certain reward and punishment systems to promote good and suppress evil. The question is that how do these systems enhance people's willingness to help? How effective is it for different people? How to alleviate "the predicament of helping others"? This is one of the purposes of this study.

3. Research Hypothesis and Research Design

This article discusses "the predicament of helping others" under the individual, information and system, and specifically discusses the positive and negative of news reports, individual safety and reward and punishment affect people's "willingness to help", and the experimental method is used to test the relevant hypothesis.

3.1 Research Hypothesis

News reports about helping the elderly include positive reports, such as the elders thank the rescuers, the injustice persons are protected by law, and the blackmailers are punished, etc. Negative reports, such as the elderly fell down, no one dares to help and the old died, and the old man who was helped blackmailed the helper. We believe that media reports affect people's willingness to help, and put forward hypothesis 1.

Research Hypothesis 1: Positive news reports can enhance people's willingness to help more than negative reports.

The same people who have received positive and negative reports about helping the elderly, those with a high degree of security should be more willing to help. This leads to the following hypothesis.

Research hypothesis 2: Under the condition of positive and negative media coverage, the level of individual security is positively related to their willingness to help.

If an individual with a low sense of security receives negative reports, their willingness to help may be lower. This leads to hypothesis 3.

Research Hypothesis 3: The positive and negative reports of the media and the level of individual security have an interactive effect on the willingness to help.

If the "blackmailed" person is later proved to be innocent, is he willing to help when he meets similar things again? A saying is that once bitten by a snake, people will be afraid of the well rope for ten years. We speculate that if the helper is proven innocent after being wronged, it may not necessarily change his original concept of helping others, which leads to the following hypothesis.

Research Hypothesis 4: Belated justice after being wronged does not change people's willingness to help.

In addition to the impact of positive and negative reports, the reward and punishment system is also related to the willingness to help, which leads to hypothesis 5.

Research hypothesis 5: The reward and punishment system will increase people's willingness to help.

For individuals with a high level of security, if there is a corresponding reward and punishment system, their support concerns should be reduced. This leads to hypothesis 6 and hypothesis 7.

Research hypothesis 6: Under the reward and punishment system, individuals with higher levels of security have stronger willingness to support.

Research Hypothesis 7: The reward and punishment system and the level of individual security have an interactive effect on the willingness to help.

3.2 Research Design

This study used two experiments with priming effects. The first experiment is to test whether there is a difference in the willingness to help people with different senses of security when people are exposed to the positive and negative news reports of the media. Based on this, it can be tested how the media guidance can enhance people's willingness to help. Experiment 2 examines the impact of the reward and punishment system on people's willingness to help. The outcome variable is the willingness of the subjects to help the elderly.

3.2.1 Experimental Materials

3.2.1.1 Sense of Security Scale

Before the experiment, use the reliability-reliability scale (Cong & An, 2004) to measure the level of security of the subjects. The scale contains 16 questions, each of which has five options from A (very consistent) to E (very non-compliant), with 1 to 5 points respectively, with a total score between 16 and 80. The higher the individual's level of security, the higher the score. In the process of data preprocessing, based on the average sense of

security of experiment 1 and experiment 2, the subjects of the two experiments were divided into two groups: high security level and low security level.

3.2.1.2 Priming Materials

In the first experiment, we select the report "3 children are still willing to continue to help after being misunderstood" as the material of the positive priming group, the report of "3 children are blackmailed after helping the elderly" is selected as the material of the negative priming group, which included two questions. In the second experiment, the domestic and foreign reward and punishment regulations that meet the purpose of the experiment are used as the materials for the reward and punishment priming group.

3.2.2 Subject Selection and Experiment Process

3.2.2.1 Subjects Selection

The subjects were undergraduates in a university, and the recruitment and experiment time was from November to December 2016. The experiment location is in each classroom, and subjects are invited to fill out the experiment questionnaire. In the first experiment, there were 85 subjects. And respectively, there were 30, 30 and 25 subjects in the positive news report priming group, negative news report priming group and control group. There were 60 subjects in experiment 2, 35 in the priming group and 25 in the control group.

3.2.2.2 Experimental Process

In order to prevent the subjects from understanding the purpose of the experiment and achieving the experimental effect, they were told to participate in for the investigation of college students' reading ability, answer in accordance with the order of the experimental questionnaire, fill in personal basic information and start the experiment. Subjects assigned to the priming group read the corresponding priming materials, measure their willingness to help after the experiment, and answer questions set in different situations. Subjects in the control group did not participate in the priming experiment, and filled out the willingness to help directly. The willingness to help in each question below is a 9-point scale, ranging from 1 (very unwilling to help) to 9 (very willing to help).

Under the priming conditions of positive news reports, the subjects answer the following questions after reading the priming materials:

"Assuming that you are the person concerned in the news, when you meet the old man who fell again, are you willing to help?"

Under the conditions for the priming of negative news reports, the subjects knew the judgment result that is the parents of the students who kindly helped the elderly need to compensate him. At this time, the subjects need to answer two questions. First, in order to compare with the willing to help at the other priming conditions, the author designed the first issue, namely "blackmailed". The question is:

"Suppose you are a party in the news of 'being blackmailed after helping the elderly'. If you encounter the fallen old man again, what is your willingness to help?"

Secondly, assuming that the child was proved to be innocent in four days after the incident, the police confirmed that the old man fell down on his own. The second question is "proved innocent", asking the subjects "Suppose you are one of the parties and later proved innocent. If you meet the old man who fell again, what is your willingness to help? " (Note 7)

In the "reward system" under the priming condition, subjects are aware of the state and society to implement the relevant incentives. In order to verify how the reward and punishment system affects people's willingness to help compared with the control group's willingness to help, subjects are asked to answer the following questions after reading the priming materials about "rewards and punishment system": "When you meet an old man who fell, what is your willingness to help?"

In the control group, the subjects have to answer three questions. The first question aims to understand people's current willingness to help, asking "assuming you meet an old man who fell, what is your willingness to help?" This question is simply referred to as the "current state". The second question is designed to test the traditional information-poor society in which people's willingness to help, subjects are asked that "Suppose you've never heard of the 'being blackmailed after helping the elderly' news, when it comes to the elderly fall, what is your willingness to help?" This question is simply referred to as "unheard of blackmail". Third question is intended as compared with the second question, "Assuming that the subjects heard of the news about 'being blackmailed after helping the elderly', when you encounter the elderly fall, what is your willingness to help?" The question is simply referred to as "heard of blackmail".

4. Results and Findings

The experimental results are presented below, and the corresponding findings are shown.

4.1 The Impact of Positive and Negative News Reports on People's Willingness to Help

4.1.1 Positive and Negative News Reports and Willingness to Help

In Table 1, the participants' willingness to help has significant differences under different priming conditions. The effect size η^2=0.292, indicating that different priming conditions explain 29.2% of the variation in willingness to help the elderly. Multiple comparisons in Table 2 show that positive reports enhance people's willingness to help more than negative reports, and hypothesis 1 is verified. The "positive news" group's willingness to help (5.73) is significantly higher than the "blackmailed news" (3.33) in the negative report, and it is also significantly higher than the "proved innocent news" (4.37) (P=0.101). The two questions in the negative report were lower than those in the control group (5.08, 7.28, 4.60). In other words, negative news reports will inhibit people's willingness to help.

Table 1. Comparison of the Willingness to Help of Subjects in Different Priming Groups

Priming conditions		Help willingness score		
		Mean	Standard deviation	Data volume
Positive group	Positive News	5.73	2.15	26
Negative group	Blackmailed News	3.33	1.97	30
	Proved innocent News	4.37	2.20	
	Current state	5.08	2.02	
Control group	Unheard of Blackmail	7.28	1.31	25
	Heard of Blackmail	4.60	1.85	

There is also a difference in the willingness to help between positive news reports and "unheard of blackmail" (p=0.057). The "form" seems to be "not significant", we think it is "substantially" significant that is when people are exposed to positive news reports, their willingness to help will be significantly increased.

Table 2. Multiple Comparisons of the Willingness to Help the Elderly in Different Groups

Priming conditions	Priming conditions	Distinctiveness
Positive News	Blackmailed News	**0.000**
	Proved innocent news	**0.101**
	Current state	0.841
	Unheard of blackmail	**0.057**
	Heard of blackmail	0.309
Blackmailed News	Proved innocent news	0.318
	Current state	**0.015**
	Unheard of blackmail	**0.000**
	Heard of blackmail	0.163
Proved innocent news	Current state	0.756
	Unheard of blackmail	**0.000**
	Heard of blackmail	0.998
Current state	Unheard of blackmail	**0.001**
	Heard of blackmail	0.953
Unheard of blackmail	Heard of blackmail	**0.000**

4.1.2 Fair Treatment and Willingness to Help

The willingness to help under "blackmailed news" priming condition is significantly lower than the "current state" and "unheard of blackmail". This shows that after people are wronged or framed, their willingness to help lowers. However, people's willingness to help after being wronged (4.37) is slightly higher than that when being wronged (3.33). The results are "statistically insignificant", in this sense, the research hypothesis 4 holds. But from the "substantial" perspective, it means that fair treatment can "make the difference", and the willingness to support has a "substantial" promotion, and thus has a "significant" social significance. Therefore, the research hypothesis 4 is not testified. We value "substantial meaning" more, in other words, the "proved innocent news report" is meaningful.

4.1.3 Willingness to Help in Acquaintance Society and Stranger Society

The analysis also found that the willingness to help in the case of "heard of blackmail" is significantly higher than that in the case of "unheard of blackmail". This shows that the audience is unwilling to help after learning about the incident of blackmailed after helping the elderly, and indirectly shows that the acquaintance society (traditional society) is more loving than the stranger society (modern society).

4.1.4 News Report Type, Sense of Security and Willingness to Help

Under the condition of "positive and negative news reports", the level of security has no significant effect on "willingness to help" (p=0.339). Hypothesis 2 is not confirmed, that is, there is little difference in the willingness to help of people with different sense of security when the positive and negative reports are known. This roughly indicates that the type of report has a greater impact on the willingness to help. The interaction between positive reports and the sense of security is even less significant for the willingness to support, and hypothesis 3 has not been confirmed. This shows that the sense of security is not related to the type of report, and the sense of security is a relatively independent variable.

Table 3. Analysis of Variance of Experiment 1 Results

Source	MS	Df	F	Sig.
Report type	48.306	5	12.345	**0.000**
Sense of security	3.604	1	0.921	0.339
Type of report * safety	0.557	5	0.142	0.982
Error	3.913	149		

4.2 The Impact of Reward and Punishment System on the Willingness to Help

4.2.1 The Reward and Punishment System can Enhance People's Willingness to Help

Under the reward and punishment system, the subjects' willingness to help is shown in Table 4.

Table 4. Comparison of the Willingness to Help the Elderly of Reward and Punishment System Group and Control Group

Priming conditions		Willingness to help the elderly		
		Mean	Standard deviation	Data volume
Reward and punishment system		6.59	1.60	34
Control group	Current state	5.08	2.02	
	Unheard of Blackmail	7.28	1.31	25
	Heard of Blackmail	4.60	1.85	

There is a significant difference between the "reward and punishment system" and the "control group" in helping the elderly (F=14.058, p=0.000). η^2=0.287, indicating that the reward and punishment system can explain 28.7% of the variation in the willingness to help the elderly. Multiple comparative analysis shows that the incentive willingness of the subjects in the reward and punishment priming group (6.59) is significantly higher than that of the first question (current states) of the control group (5.08), and it is significantly higher than the third question of the control group (heard of blackmail) (4.60) on subjects' willingness to help. This shows that the reward and punishment system can enhance people's willingness to help, and hypothesis 5 has been confirmed.

Table 5. Multiple Comparisons of Willingness to Help the Elderly under Different Priming Conditions

Priming conditions	Priming conditions	Distinctiveness
	Current state	**0.006**
Reward and punishment system	Unheard of blackmail	0.417
	Heard of blackmail	**0.000**
Current state	Unheard of blackmail	**0.000**
	Heard of blackmail	0.752
Unheard of blackmail	Heard of blackmail	**0.000**

4.2.2 Reward and Punishment System, Sense of Security and Willingness to Help

Taking the willingness to help value (1-9 points) as the outcome variable, the variance analysis of the reward and punishment system and the sense of security was conducted. The results are shown in Table 6.

Table 6. Analysis of Variance of Experiment 2 Results

Source	MS	Df	F	Sig.
Reward and punishment system	42.306	3	14.928	**0.000**
Sense of security	8.977	1	3.168	**0.078**
Reward and punishment system * Sense of security	2.464	3	0.870	0.460
Error	2.834	101		

The results show that the main effect of the reward and punishment system is significant, and the main effect of the sense of security is also significant (p=0.078). The willingness to help (6.103) for those with a high sense of security is higher than that for those with a low level of security (5.533). Hypothesis 6 holds. The reward and punishment system and the level of security have no mutual effect on the willingness to help. Hypothesis 7 has not been verified, which shows that the sense of security and the reward and punishment system independently affect people's willingness to help.

5. Summary and Discussion

"The predicament of helping others" is an outstanding manifestation of the alienation of interpersonal relationships in the divided modern world led by subjectivism. It not only reflects the urgency of moral construction, but also reflects many aspects such as media guidance, social construction, and national governance. "The predicament of helping others" cannot be completely solved, but only partially relieved. The "Peng Yu Case" is not the source of "the predicament of helping others", but the fuse.

This article explores the impact of individual security, positive and negative news report, and reward and punishment systems on the willingness to help the elderly through two priming experiments. The results show that positive news report will increase people's willingness to help, while negative news report will inhibit people's willingness to help. Positive and negative news report and a sense of security have no interactive effect on the willingness to help. Therefore, the media should adhere to the principle of objective and fair news reporting, and shoulder the responsibility of positively guiding public opinion and promoting the positive energy of society. The reward and punishment system also help to enhance people's willingness to help. The higher the level of security, the stronger the people's willingness to help. The reward and punishment system and the sense of security have no mutual influence on people's willingness to help. These conclusions prove that "the predicament of helping others" is not a single-dimensional problem, not the result of linear causality and regular effects of many factors, but the result of the irreversible interaction of related parties in macro, meso, and micro elements.

"Rational person" will try to avoid small-probability blackmailed incidents happening to themselves. However, as mentioned earlier, the "good people and good things" show that this is a problem of "morality" and cannot be completely studied with "rational" computational thinking. It can be considered that "the predicament of helping others" involves both rationality, irrationality, and human moral issues, and morality is a "high-level" issue of

human virtue and conscience. Strictly speaking, empirical research cannot be conducted. In this regard, mainstream moral psychology experimental research (including this experiment) has its "low-level". We will not admire its truth because of its "mainstream". Empirical research aims to "law", cannot explain the rich life world, and cannot reveal the truth of "the predicament of helping others". Everyone is different, what rules or laws do you obey? "In addition, organic freedom knows how to exempt itself from the determinations of its forms, and everywhere necessarily offers exceptions to such laws or such rules, or whatever one wants to call them. This happens in such a way that these remain as only superficial determinations for all the things falling under such laws, and so too the expression of their necessity cannot be anything more than superficial; it cannot get much beyond the "*great influence*," as a result of which one does not know what really belongs to this influence and what does not. Hence, relations such as that between the organic and the elemental are not really to be called *laws*, for in part such a relation, according to its content, does not in any way exhaust the range of the organic, and in part the moments of the relation themselves remain indifferent to each other and express no necessity" (Hegel, 2014). Experimental studies can be found in the "pure conditions" of statistical law, that is to completely eliminate all associations between regular links and specific existences (Hegel, 2014). Such research breaks up the "relationships" in the life world, and is more contentless abstraction. But we also have to point out that there is an internal connection between the influencing factors discussed in this article and the "willingness to help", rather than an external connection like the variables investigated and studied. In this regard, Hegel's insight will not completely detract from the experimental research in this article, but it can make us realize that the conclusion of this experimental research needs quite a lot of presuppositions to be established. For example, people know the information about rewards and punishments. Without considering the specific situation, the sense of security should be stable, and the "reflections on positive and negative reports" should be consistent, without third-party interference, etc."

This study still needs improvement, although improvement cannot recognize the truth. First of all, college students are a special group, in order to expanding the "external validity" of the conclusion, we can study other groups in the future. However, from the perspective of "truth", external validity is not the most important, and it is not important to choose which type of subjects, because "virtues", "conscience" and "heart of concealment" have the greatest "external validity". Other ways of presenting news, such as pictures and audiovisuals, as well as how individual income, age, beliefs, worldviews, bystanders and other factors affect people's willingness to help. These issues need to be further studied. However, we must clearly recognize that, like Western medicine such studies as "only treat the painful area" is still reductive intellectual research, such as a whole person who is ethical, normative, purposeful, capable of reflection, self-denial, and changes over time without necessarily maintaining "identity", are restored to brain nerves, genes, discrete attributes, etc. It will be decomposed as a complete "predicament" and the result is "seeing trees but not forests".

The influence of the reward and punishment system on the "saver", "blackmailer" and "ungrateful persons" can also be discussed separately. The reward system can let the rescuers have no worries, but because the rescue needs cost, so even if there is a reward system, "rational people" may not be rescued. "Salvation" is more about human virtue, not a social science problem. The real few rescuers do not "salvage" because they have rewards. They rescue them out of instinctive hidden hearts, compassion, love, etc., and rarely have utilitarian purposes. In other words, human beings should be treated as an end in themselves (Kant,1987). Therefore, the "reward" system does not apply to noble people. Similarly, the "punishment system" is not applicable to a few wicked people, because in a pluralistic society, a few people are destined for various reasons to take risks. Therefore, the reward and punishment system are mainly set up for ordinary people, rather it is said that it is a "faith", so that people feel that "good and evil are rewarded". The rescued may also not admit that they were saved because of fear of loss, if such ungrateful persons are punished, the justice may be made more widespread, even though there are ethical problems in the experiment. However, as mentioned above, as long as people in the divided modern world think that "others have nothing to do with me", the effect of the reward and punishment system is limited.

If people from all walks of life are involved in a constructive debate (Habermas, 1985), as in *The Republic* debate, "the predicament of helping others" of intersubjectivity may be more fully revealed "truth". Unlike the "theoretical" research methods, the "dialog" research approach will reduce the limitations of "specialized research", which is also a reason why Heidegger's later philosophy turned to describing "existence" with poetry, because "theoretical language" has inherent limitations (Zhang, 2008). However, constructive debate is difficult to conduct in the current world, one is because of the power constraints behind communication, and the other is that the traditional politics of debate is difficult to return (Chen, 2008).

Behind the principle of "who claims, who gives evidence" is an individualist concept which implies that the

country and the individual are divided. In order to ease "the predicament of helping others", bridge the connection between the state and the individual, and even get out of the predicament of modernity, the development of the country and society requires smart reflection and top-level design that strategically balances the interests of all parties. The state should further promulgate and implement relevant laws and regulations that exempt the responsibility of helping others for pleasure, establish relevant funds, and encourage social organizations to establish more reward and punishment systems. Institutional design needs to be preceded by concepts. It is difficult to design a good system without methodological relationalism based on relational rationality (Liu & Yang, 2012; Zhao, 2011). A good system design can take care of "relationships" and accept "spirit", so it will inject a little warmth into a divided world that is already indifferent and will continue to be indifferent.

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Notes

Note 1. Peng Yu is the defendant in the "Peng Yu Case" whose plaintiff is Xu Shoulan. At about 9:30 am on November 20, 2006, the plaintiff waited for Bus No.83 at Shuiximen Bus Station in Nanjing. There are two No.83 buses standing at the same time. The plaintiff was going to take Bus No.83 on the back. When she reached the back door of the previous bus, the defendant first got off from the back door of the bus. The plaintiff fell and was injured. After the defendant found it, Peng helped the plaintiff to the side. After the relative of the plaintiff arrived, the defendant and the relative of the plaintiff took the plaintiff to the hospital for treatment. After the plaintiff was diagnosed with a fracture of the left femoral neck and was hospitalized, hip replacement surgery was performed, resulting in losses such as medical expenses, nursing expenses, and nutritional expenses. The two sides have different opinions on whether the original and defendants collided and the defendant was injured. The plaintiff believed that she collided with the defendant and was injured on the ground; the defendant believed that he did not collide with the plaintiff, and his actions were good. The court of first instance in this case presumed that "Peng Yu knocked down the plaintiff" and caused her injury. Later, the "truth" came to light. In early 2012, Liu Zhiwei, secretary of the Nanjing Municipal Law Commission, said in an interview with the *"Liao Wang"* news weekly that the "Peng Yu case" of public opinion and public perception is not the truth. Peng Yu once admitted that it actually collided with the old lady Xu Shoulan. Later, scholars also collected and sorted out, compared and compared various materials available from public channels, and thoroughly analyzed a series of doubtful points, and found that Peng Yu did indeed cause him to fall to the ground due to a collision with Xu Shoulan, instead of being brave and falsely accused. However, most people still remember the judgment of the first instance, and they don't know the truth.

Note 2. In August 2012, Wang Peijun, a fishmonger from Xiangtan, Hunan Province, and a well-known man from near and far scraped the other woman's tricycle with her motorcycle tricycle. The female vegetable vendor knocked down the 83-year-old lady Yuan when she jumped off her tricycle Wang Peijun was repeatedly claimed by the old lady's family. The increasing violent claims of the old lady's family, the inaction of the police station, and the indifference of the vegetable farm management office made the honest man frustrated. In order to prove himself innocent, he committed suicide by taking drugs. On December 31, 2013, Wu Weiqing, a villager in Heyuan, Guangdong, helped the elderly who fell, but was asked to pay hundreds of thousands of compensations. In order to prove himself innocent, he threw himself into a pond. After his death, the old man admitted that he

fell on his own. The reason why Wu Weiqing was wronged was because the old man "had no money to cure the disease, and he was expected to give it money."

Note 3. On the afternoon of August 1, 2011, Chen Meijie went to visit friends in Bell Refractory Co., Ltd. Just entering the gate, she saw 3 children playing, and 4 refractory bags stacked beside her were crumbling. In a crisis, Chen Meijie stepped forward and pulled a little boy away. When pulling the second little girl, the package fell off and smashed her and the two little girls in it. The two girls were fine, Chen Meijie was in a coma and was taken to the hospital. The doctor confirmed the diagnosis of two comminuted fractures of the lumbar spine, and surgically implanted 3 sets of steel plates and 6 steel nails into her body. Chen Meijie's internship company lent her 61,000 yuan quickly, and her family couldn't raise any more money. The parents of the rescued children are all Bell employees. After the accident, the parents of two of the children initially admitted that Chen Meijie was to save the child's injuries, and each of them wrote a certificate, which was later changed when the police intervened in the investigation, saying that Chen Meijie suffered when playing with the children. hurt. The factory to which the heavy object belongs and the parents of the rescued child do not provide treatment fees. The reporter asked the rescued boy what happened. During the interrogation, his mother always sat outside the door. The boy was slightly nervous and timid. He refused to admit the fact of being rescued. He couldn't help but look at his mother every time he said a word. Without witnesses, the People's Government of Luojing Town, Baoshan District, Shanghai refused to rate Chen Meijie's behavior as being justified. Chen Huihui, Chen Meijie's sister, said that regardless of whether the rescue plot was determined, their family "will not ask the rescued child's family for a penny". On September 17, she was carried on the long-distance bus and went back to her hometown of Luoyang with all the pain. On October 10, 2011, Chen Meijie confided to the media on her experience, received free assistance from the local government and hospital, and was soon discharged from hospital. The incident involved three "subjects" including the three children rescued, their parents, the company that caused the incident, the Luojing town government, and the public. We believe that Chen Meijie's rescue is true. If this is the case, the boy will know how to be grateful when he grows up.

Note 4. On October 13, 2011, Yueyue, two-year-old girl, was crushed by two vehicles in Huangqi Guangfo Hardware Town, Foshan City, Guangdong Province. Within 7 minutes, 18 passers-by (mostly drivers who drove) passed by but all went indifferently. Finally, the aunt Chen Xianmei helped the girl. After 8 days, Xiao Yueyue passed away.

Note 5. Quantitative research is basically a "under other conditions unchanged" research, but also necessarily intellectual, linear research, rather than the study of "trust"as a structure of meaning.

Note 6. We do not want to discuss the situation in which the blackmailers' "circle of friends" are all virtuous perpetrators.

Note 7. Although there is a difference in the "spirit" between adults and children, college students will choose their willingness to support according to their own circumstances. Therefore, the "case" itself has no inherent impact on this study.

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