

Figures for
The Righteous Mind: Why Good People are Divided by Politics and Religion
 By Jonathan Haidt

To accompany the audiobook. This document contains all figures and images from the book.
 For more information, footnotes, and references, see www.RighteousMind.com

Chapter 1: No figures

Chapter 2:



Figure 2.1. *My early Jeffersonian dual-process model.* Emotion and reasoning are separate paths to moral judgment, although moral judgment can sometimes lead to post hoc reasoning as well.

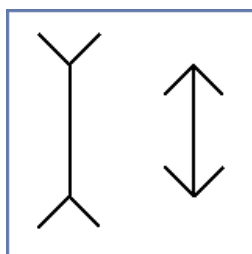


Figure 2.2. *The Muller-Lyer illusion.*

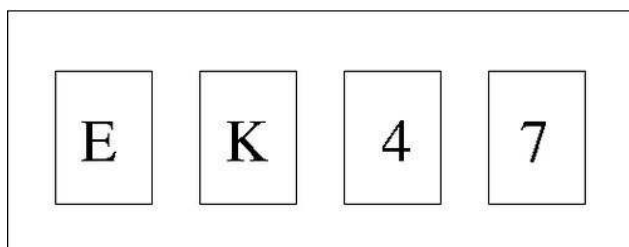


Figure 2.3. *The Wason 4-card task.* Which card(s) must you turn over to verify the rule that if a card shows a vowel on one face, then it has an even number on the other?

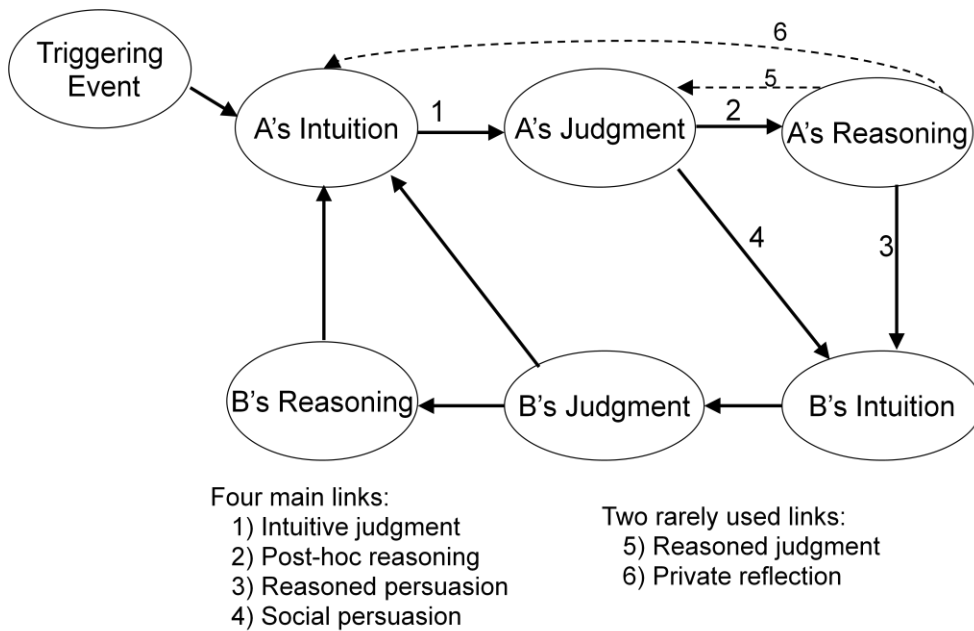


Figure 2.4. *The social intuitionist model.* Intuitions come first and reasoning is usually produced after a judgment is made, in order to influence other people. But as a discussion progresses, the reasons given by other people sometimes change our intuitions and judgments.

Chapter 3:

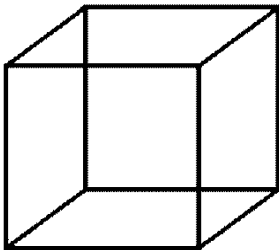


Figure 3.1. A Necker cube, which your visual system can read in two conflicting ways, but not at the same time. Similarly, some moral dilemmas can be read by your righteous mind in two conflicting ways, but it's hard to feel both intuitions at the same time.

Chapter 4: No figures

Chapter 5: No figures

Chapter 6:

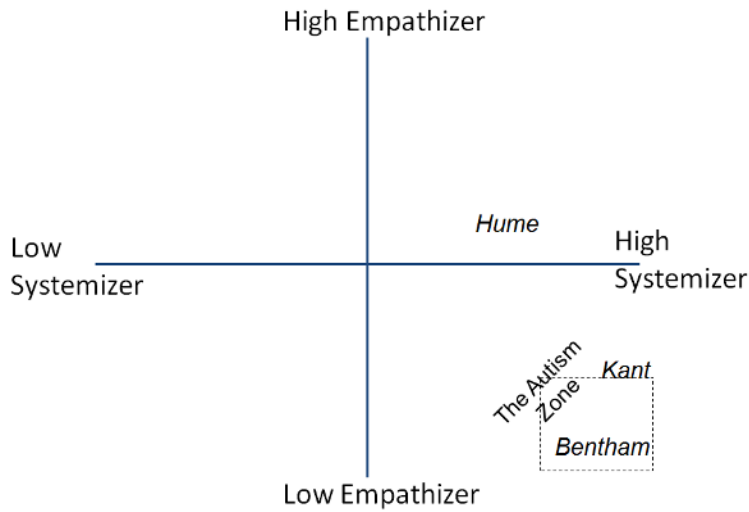
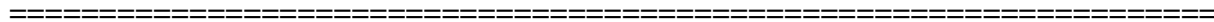


Figure 6.1. *Two dimensions of cognitive style.* People with autism are very high on systemizing and very low on empathizing. So were some important moral philosophers. (Adapted from Baron-Cohen)

	Care/ harm	Fairness/ cheating	Loyalty/ betrayal	Authority/ subversion	Sanctity/ degradation
Adaptive challenge	Protect and care for children	Reap benefits of two-way partnerships	Form cohesive coalitions	Forge beneficial relationships within hierarchies	Avoid contaminants
Original triggers	Suffering, distress, or neediness expressed by one's child	Cheating, cooperation, deception	Threat or challenge to group	Signs of dominance and submission	Waste products, diseased people
Current triggers	Baby seals, cute cartoon characters	Marital fidelity, broken vending machines	Sports teams, nations	Bosses, respected professionals	Taboo ideas (communism, racism)
Characteristic emotions	Compassion	anger, gratitude, guilt	Group pride, rage at traitors	Respect, fear	Disgust
Relevant virtues	Caring, kindness	Fairness, justice, trustworthiness	Loyalty, patriotism, self-sacrifice	Obedience, deference	Temperance, chastity, piety, cleanliness

Figure 6.2. *The five foundations of morality (first draft).*



Chapter 7:

How much would someone have to pay you to perform each of these actions? Assume that you'd be paid secretly and that there would be no social, legal, or other harmful consequences to you afterward. Answer by writing a number from 0 to 4 after each action, where:

- 0 = \$0, I'd do it for free
 1 = \$100
 2 = \$10,000
 3 = \$1,000,000
 4 = I would not do this for any amount of money

Column A	Column B
<p>1a. Stick a sterile hypodermic needle into your arm. ____</p> <p>2a. Accept a plasma-screen television that a friend of yours wants to give you. You know that the friend got the TV a year ago when the company that made it sent it to your friend, by mistake and at no charge. ____</p> <p>3a. Say something critical about your nation (which you believe to be true) while calling in, anonymously, to a talk-radio show in your nation. ____</p> <p>4a. Slap a male friend in the face (with his permission) as part of a comedy skit. ____</p> <p>5a. Attend a short avant-garde play in which the actors act like fools for thirty minutes, including failing to solve simple problems and falling down repeatedly onstage. ____</p>	<p>1b. Stick a sterile hypodermic needle into the arm of a child you don't know. ____</p> <p>2b. Accept a plasma-screen television that a friend of yours wants to give you. You know that your friend bought the TV a year ago from a thief who had stolen it from a wealthy family. ____</p> <p>3b. Say something critical about your nation (which you believe to be true) while calling in, anonymously, to a talk-radio show in a foreign nation. ____</p> <p>4b. Slap your father in the face (with his permission) as part of a comedy skit. ____</p> <p>5b. Attend a short avant-garde play in which the actors act like animals for 30 minutes, including crawling around naked and grunting like chimpanzees. ____</p>
Total for Column A: ____	Total for Column B: ____

Figure 7.1. *What's your price?*



Figure 7.2. *Baby Gogo, Max, and Gogo.*



Figure 7.3. A current trigger for the Care/harm foundation.



Figure 7.4. Liberal and conservative caring.



Figure 7.5: Fairness Left and Right. Top: Sign at Occupy Wall Street, Zuccotti Park, New York City. Bottom: Sign at Tea Party rally, Washington DC (Photo by Emily Ekins). Everyone believes that taxes should be “fair.”



Figure 7.6. A car decorated with emblems of loyalty, and a sign modified to reject one kind of loyalty.



Figure 7.7: Two rather different valuations of the Authority/subversion foundation.

Left: Advertisement for the liberal magazine, *The Nation*. (Used with Permission.) Right: Church in Charlottesville, Virginia. (Photo by Sarah Estes Graham.)



Figure 7.8. Two different views of the Sanctity/degradation foundation. *The Allegory of Chastity*, by Hans Memling (1475), and a bumper sticker on a car in Charlottesville. Another sticker on the car (supporting Democratic Senator Jim Webb) confirmed that the owner leaned left.

Chapter 8:

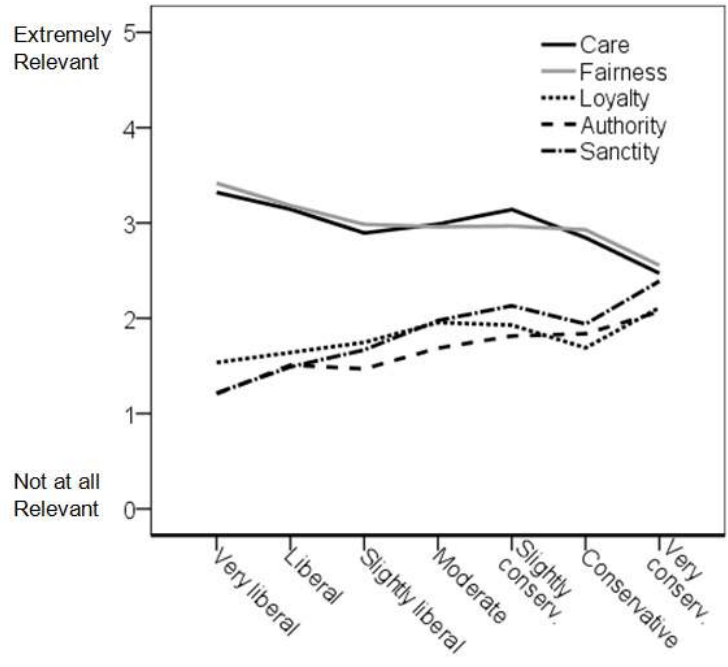


Figure 8.1. *The first evidence for Moral Foundations Theory*

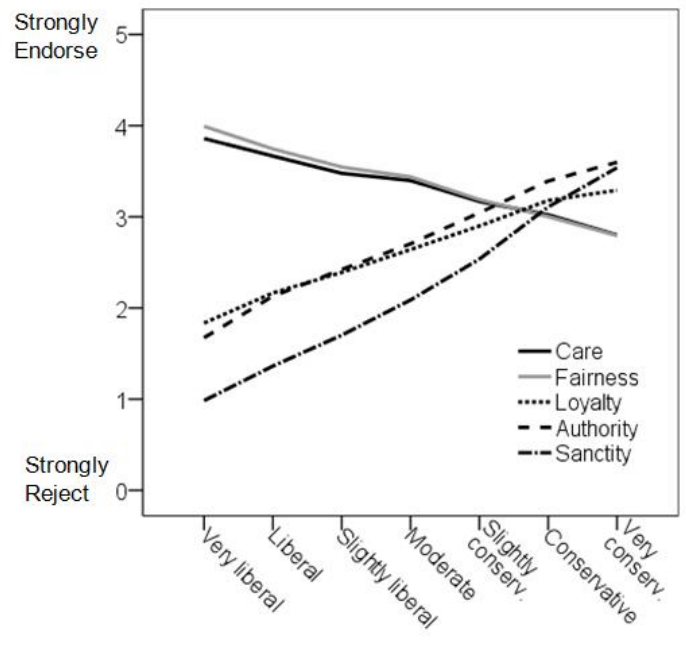


Figure 8.2. *Scores on the MFQ, from 132,000 subjects, in 2011. Data from YourMorals.org.*

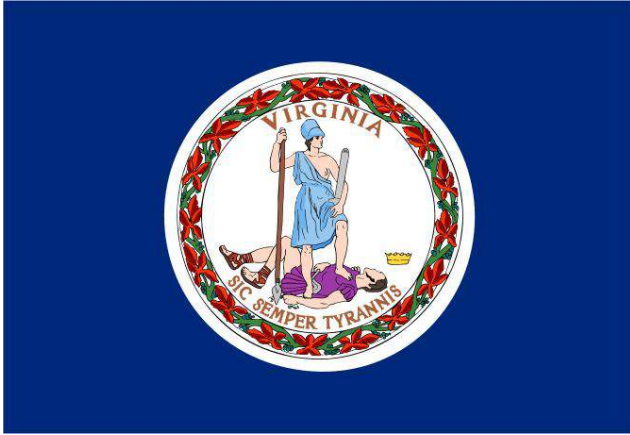


Figure 8.3. *The flag of Virginia, illustrating the Liberty/oppression foundation.*



Figure 8.4. *Liberal liberty: Interior of a coffee shop in New Paltz, New York. The sign on the left says “No one is free when others are oppressed.” The flag on the right shows corporate logos replacing stars on the American flag. The sign in the middle says “How to end violence against women and children.”*



Figure 8.5. *Conservative liberty: Car at a dormitory at Liberty University, Lynchburg, Virginia. The lower sticker says: “Libertarian: More freedom, less government.”*

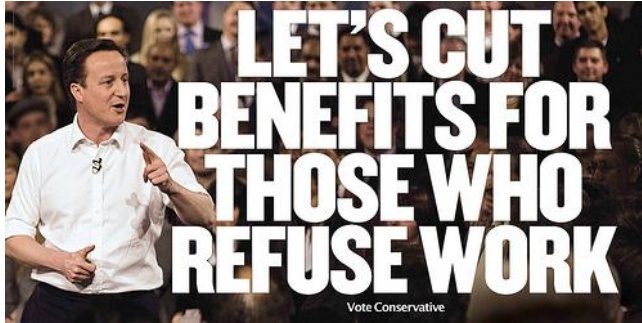


Figure 8.6. *Fairness as proportionality*. The right is usually more concerned about catching and punishing free-riders than is the left. (Campaign poster for the Conservative Party in the U.K. parliamentary elections of 2010.)



Figure 8.7. A car in Charlottesville, Virginia, whose owner prefers compassion to proportionality.

Chapter 9:

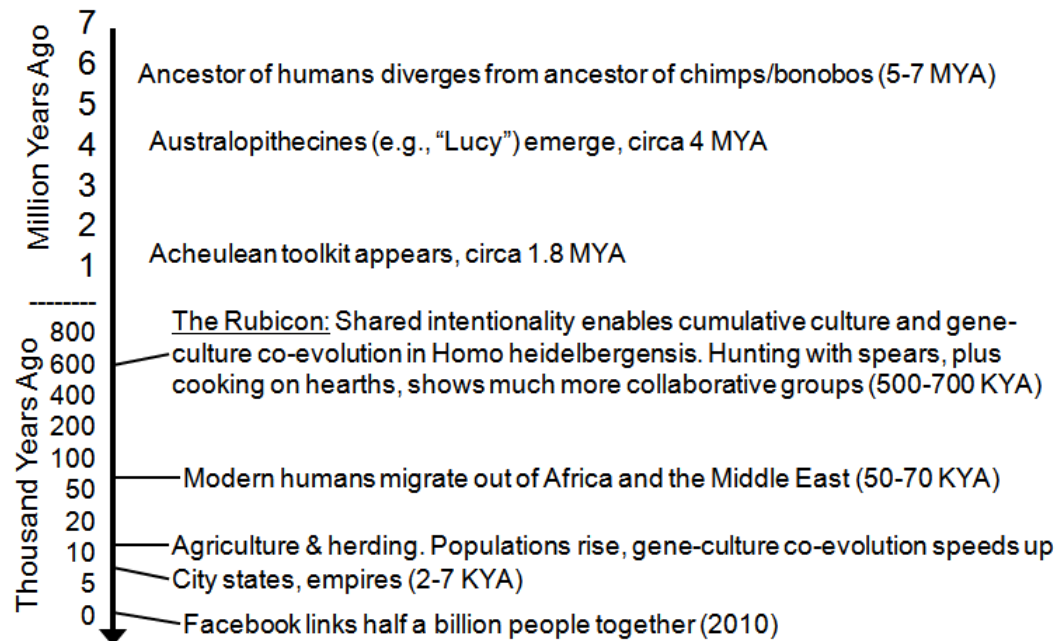


Figure 9.1. *Timeline of major events in human evolution*. MYA = million years ago; KYA = thousand years ago. Dates drawn from Potts and Sloan 2010; Richerson and Boyd 2005; and Tattersall 2009.



Figure 9.2. *Acheulean hand axe.*



Figure 9.3. Lyudmila Trut with Pavlik, a 42nd generation decendent of Belyaev's original study.

Chapter 10:

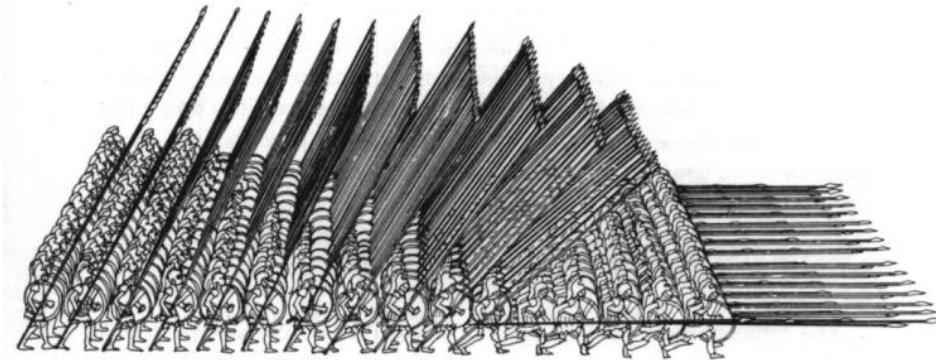


Figure 10.1. *The Macedonian phalanx.*

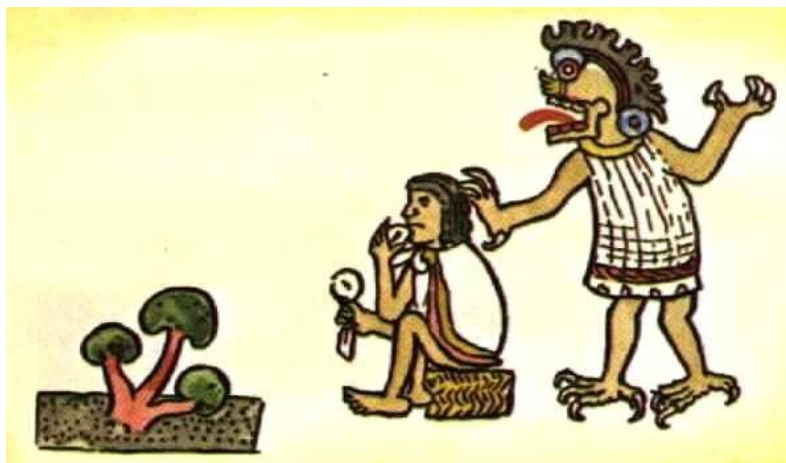


Figure 10.2. *An Aztec mushroom eater, about to be whisked away to the realm of the sacred.* Detail from the Codex Magliabechiano, CL.XIII.3, sixteenth century.

Chapter 11:

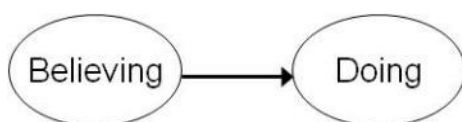


Figure 11.1. *The New Atheist model of religious psychology.*

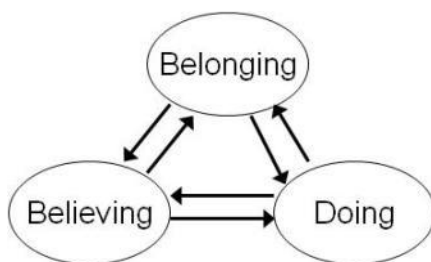


Figure 11.2. *The Durkheimian model of religious psychology.*



Figure 11.3. The maypole dance. From *The Illustrated London News*, 1858

Chapter 12:



Figure 12.1. *Civility now*. These posters were created by Jeff Gates, a graphic designer for the Chamomile Tea Party, drawing on American posters from the World-War II era.

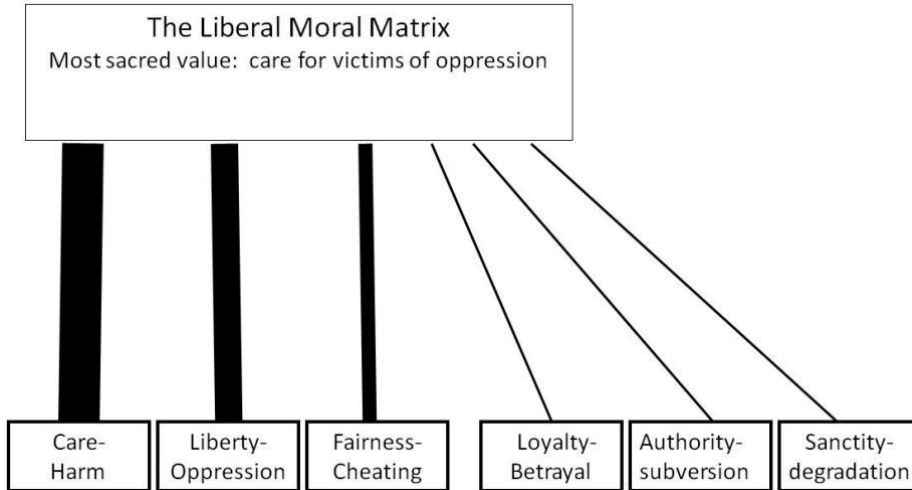


Figure 12.2. *The moral matrix of American liberals.*

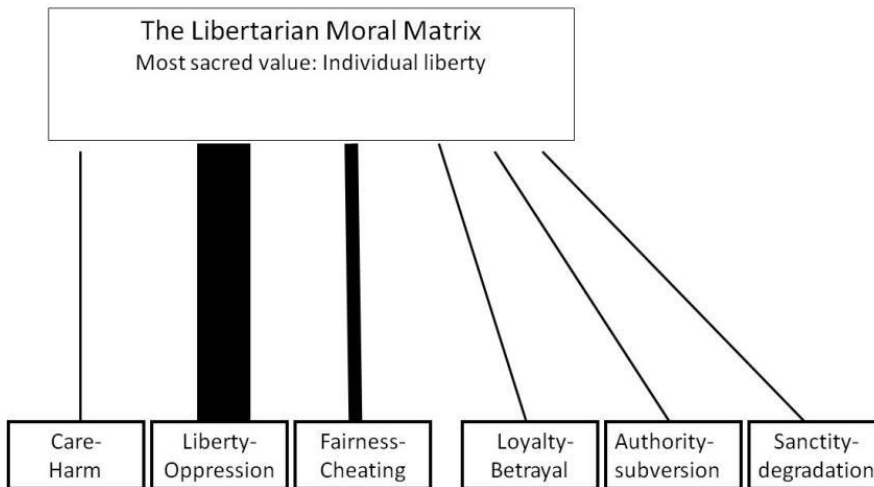


Figure 12.3. *The Libertarian moral matrix.*

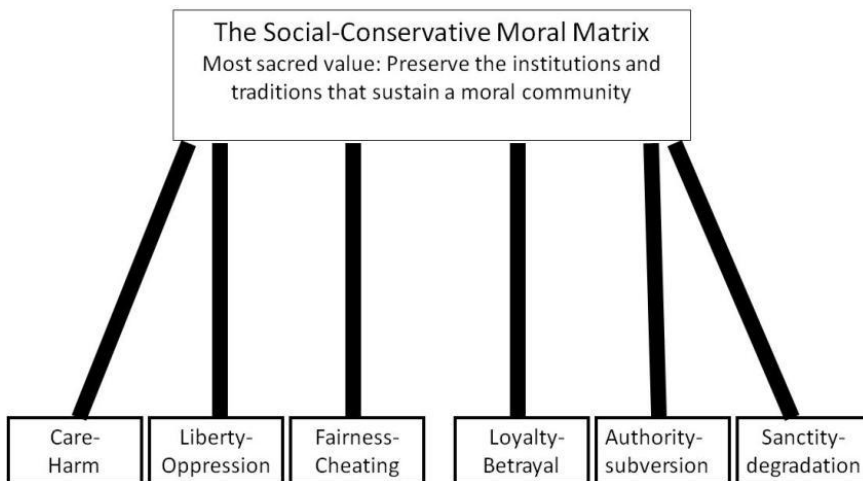


Figure 12.4. *The social conservative moral matrix.*



From the conclusion: *Why manichaeans think they are divided by politics*

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