

What are You  
Thinking!  
Lessons 007 and 008  
Human Viewpoints of  
the Sinful Human  
Nature

*Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.*

*Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

*1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.*

*1 Cor 11:31 But if we judge ourselves rightly, we should not be judged.*

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*"

Gal. 2:21, "*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*"

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31

Today, we will look at how the Parent-Child Relationships in the home relate to the 8 Stages of Human Personality Development of Erikson.

Later, we will look at the 6 Moral Foundations of Haidt, the Social, Economic and Political ramifications from Rossiter, and the Judeo-Christian Values/Viewpoints of the Bible.

Finally, we will use these to evaluate and define the Doctrine of Predestination of the Calvinists.

This study will attempt to answer several questions, questions such as:

"How can anybody believe in..."  
God, the Bible, science, etc.

One that I heard in the office recently, "how can two children raised in the same household, grow up to be so different?"

"How can anyone in their right mind vote for..."

Obama, Romney, Ron Paul, Sarah Palin, John McCain, etc.

"What are my responsibilities as a Parent to properly raise my children to be receptive to God's Call?"

"What are my responsibilities as a Child to my Parents to be receptive to God's Call?"

"Is everyone predestined to hear God's Call?"

And, the one we  
say, or at least  
think, so often:

"What are you  
thinking!"



Ephesians 6:4 Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

Colossians 3:21 Fathers, do not embitter your children, or they will become discouraged.

Proverbs 5:1 My son, pay attention to my wisdom, listen well to my words of insight...

Proverbs 6:20 My son, keep your father's commands and do not forsake your mother's teaching. Bind them upon your heart forever, fasten them around your neck.

Ephesians 6:1 Children, obey your parents in the Lord for this is right.

Philippians 2:14 Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe.

# **Psychosocial Theory: Erikson**

Doug Davis

and

Alan Clifton, Haverford '95

## **The Epigenetic Psychosexual Stages**

Erikson believed that childhood is very important in personality development. He accepted many of Freud's theories, including the id, ego, and superego, and Freud's theory of infantile sexuality. But Erikson rejected Freud's attempt to describe personality solely on the basis of sexuality, and, unlike Freud, felt that personality continued to develop beyond five years of age.

All of the stages in Erikson's epigenetic theory are implicitly present at birth (at least in latent form), but unfold according to both an innate scheme and one's upbringing in a family that expresses the values of a culture. Each stage builds on the preceding stages, and paves the way for subsequent stages. Each stage is characterized by a psychosocial crisis, which is based on physiological development, but also on demands put on the individual by parents and/or society. Ideally, the crisis in each stage should be resolved by the ego in that stage, in order for development to proceed correctly.

## **Ego Psychology**

Erikson's theory of ego psychology holds certain tenets that differentiate his theory from Freud's. Some of these include:

- . The ego is of utmost importance.
- . Part of the ego is able to operate independently of the id and the superego.
- . The ego is a powerful agent that can adapt to situations, thereby promoting
- . mental health.
- . Social and sexual factors both play a role in personality development.

## **Psychology**

*The Id, Ego and Superego  
The Structural Model of  
Personality*

*By Kendra Cherry, About.com  
Guide*

*According to Sigmund Freud's  
psychoanalytic theory of  
personality, personality is  
composed of three elements.  
These three elements of  
personality--known as the id, the  
ego and the superego--work  
together to create complex human  
behaviors.*

## **The Id**

*The id is the only component of personality that is present from birth. This aspect of personality is entirely unconscious and includes of the instinctive and primitive behaviors.*

*According to Freud, the id is the source of all psychic energy, making it the primary component of personality.*

*The id is driven by the pleasure principle, which strives for immediate gratification of all desires, wants, and needs. If these needs are not satisfied immediately, the result is a state anxiety or tension.*

## **The Ego**

*The ego is the component of personality that is responsible for dealing with reality.*

*According to Freud, the ego develops from the id and ensures that the impulses of the id can be expressed in a manner acceptable in the real world.*

*The ego operates based on the reality principle, which strives to satisfy the id's desires in realistic and socially appropriate ways. The reality principle weighs the costs and benefits of an action before deciding to act upon or abandon impulses.*



*In many cases, the id's impulses can be satisfied through a process of delayed gratification--the ego will eventually allow the behavior, but only in the appropriate time and place.*

## **The Superego**

*The last component of personality to develop is the superego. The superego is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society--our sense of right and wrong. The superego provides guidelines for making judgments. According to Freud, the superego begins to emerge at around age five.*

*There are two parts of the superego:*

- 1. The ego ideal includes the rules and standards for good behaviors. These behaviors include those which are approved of by parental and other authority figures. Obeying these rules leads to feelings of pride, value and accomplishment.*
- 2. The conscience includes information about things that are viewed as bad by parents and society. These behaviors are often forbidden and lead to bad consequences, punishments or feelings of guilt and remorse.*

*The superego acts to perfect and civilize our behavior. It works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards rather than upon realistic principles.*

## ***The Interaction of the Id, Ego and Superego***

*With so many competing forces, it is easy to see how conflict might arise between the id, ego and superego. Freud used the term ego strength to refer to the ego's ability to function despite these dueling forces. A person with good ego strength is able to effectively manage these pressures, while those with too much or too little ego strength can become too unyielding or too disrupting.*

*According to Freud, the key to a healthy personality is a balance between the id, the ego, and the superego.*

Erikson's theory was more comprehensive than Freud's, and included information about "normal" personality as well as neurotics. He also broadened the scope of personality to incorporate society and culture, not just sexuality. Criticisms of his theories ... have noted that he did no statistical research to generate his theories, and it is very hard to test his theories in order to validate them.

# **Erikson – Psychosocial Development Stages**

## **Stage 1 - Psychosocial**

**Conflict:** Trust vs Mistrust

**Major Question:** "Can I trust  
the people around me?"

**Basic Virtue:** Hope

**Important Event(s):** Feeding

The trust versus mistrust stage is the first stage of Erik Erikson's theory of psychosocial development. This stage occurs between birth and approximately 18 months of age. According to Erikson, the trust versus mistrust stage is the most important period in a person's life.



Because an infant is entirely dependent upon his or her caregivers, the quality of care that the child receives plays an important role in the shaping of the child's personality. During this stage, children learn whether or not they can trust the people around them. When a baby cries, does his caregiver attend to his needs? When he is frightened, will someone comfort him?

When these needs are consistently met, the child will learn that he can trust the people that are caring for him.

If, however, these needs are not consistently met, the child will begin to mistrust the people around him.

Requires:

Satiety v. Deprivation

Contentment v. Alarm

Loving Response v. Callous

Neglect

If a child successfully develops trust, he or she will feel safe and secure in the world. Caregivers who are inconsistent, emotionally unavailable or rejecting contribute to feelings of mistrust in the children they care for.

## **Stage 2 - Psychosocial Conflict:** Autonomy versus Shame and Doubt

3. **Major Question:** "Can I do things myself or am I reliant on the help of others?"
4. **Basic Virtue:** Will
5. **Important Event(s):** Toilet Training

Autonomy versus shame and doubt is the second stage of Erik Erikson's stages of psychosocial development. This stage occurs between the ages of 18 months to approximately age two to three years. According to Erikson, children at this stage are focused on developing a greater sense of self-control.

Gaining a sense of personal control over the world is important at this stage of development. Toilet training plays a major role; learning to control one's body functions leads to a feeling of control and a sense of independence. Other important events include gaining more control over food choices, toy preferences and clothing selection.

Children who successfully complete this stage feel secure and confident, while those who do not are left with a sense of inadequacy and self-doubt.

## **Stage 3 - Psychosocial**

**Conflict:** Initiative versus Guilt

**Major Question:** “Am I good or bad?”

**Basic Virtue:** Purpose

**Important Event(s):**

Exploration, Play

Initiative versus guilt is the third stage of Erik Erikson's theory of psychosocial development. This stage occurs during the preschool years, between the ages of three and five. During the initiative versus guilt stage, children begin to assert their power and control over the world through directing play and other social interaction.

Children need to begin asserting control and power over the environment by taking initiative by planning activities, accomplishing tasks and facing challenges.

During this stage, it is important for caregivers to encourage exploration and to help children make appropriate choices.

Caregivers who are discouraging or dismissive may cause children to feel ashamed of themselves and to become overly dependent upon the help of others.

Play and imagination takes on an important role at this stage.

Children have their sense of initiative reinforced by being given the freedom and encouragement to play. When efforts to engage in physical and imaginative play are stifled by caregivers, children begin to feel that their self-initiated efforts are a source of embarrassment. Success in this stage leads to a sense of purpose, while failure results in a sense of guilt.

**Stage 4 - Psychosocial  
Conflict:** Industry versus  
Inferiority

**Major Question:** "How can I be good?"

**Basic Virtue:** Competence

**Important Event(s):** School  
Industry versus inferiority is the fourth stage of Erik Erikson's theory of psychosocial development. The stage occurs during childhood between the ages of six and eleven. School and social interaction play an important role during this time of a child's life. Through social interactions, children begin to develop a sense of pride in their



accomplishments and abilities.

During the industry versus inferiority stage, children become capable of performing increasingly complex tasks. As a result, they strive to master new skills.

Children who are encouraged and commended by parents and teachers develop a feeling of competence and belief in their skills. Those who receive little or no encouragement from parents, teachers, or peers will doubt their ability to be successful.

According to Erikson, this stage is vital in the development of self-confidence.

During school and other social activities, children receive praise and attention for performing various tasks such as reading, writing, drawing and solving problems. Children need to cope with new social and academic demands. Success leads to a sense of competence, while failure results in feelings of inferiority.

## **Stage 5 - Psychosocial Conflict: Identity Versus Confusion**

**Major Question:** "Who am I?"

**Basic Virtue:** Fidelity

**Important Event(s):** Social  
Relationships

Identity versus confusion is the fifth stage of Erik Erikson's theory of psychosocial development. This stage occurs during adolescence between the ages of approximately 12 to 18. Teens need to develop a sense of self and personal identity. During adolescence, children are exploring their independence and developing a sense of self.

As they make the transition from childhood to adulthood, teens may begin to feel confused or insecure about themselves and how they fit in to society. As they seek to establish a sense of self, teens may experiment with different roles, activities and behaviors. According to Erikson, this is important to the process of forming a strong identity and developing a sense of direction in life.

Those who receive proper encouragement and reinforcement through personal exploration will emerge from this stage with a strong sense of self and a feeling of independence and control.

Those who remain unsure of their beliefs and desires will be insecure and confused about themselves and the future.

**Stage 6 - Psychosocial  
Conflict: Intimacy Versus  
Isolation**

**Major Question:** "Will I be  
loved or will I be alone?"

**Basic Virtue:** Love

**Important Event(s):** Romantic  
Relationships

Intimacy versus isolation is the sixth stage of Erik Erikson's theory of psychosocial development. This stage takes place during young adulthood between the ages of approximately 19 and 40. During this period of time, the major conflict centers on forming intimate, loving relationships with other people.

While psychosocial theory is often presented as a series of neatly defined, sequential steps, it is important to remember that each stage contributes to the next. For example, Erikson believed that having a fully formed sense of self (established during the identity versus confusion stage) is essential to being able to form intimate relationships. Studies have demonstrated that those with a poor sense of self tend to have less committed relationships and are more likely to suffer emotional isolation, loneliness, and depression.

Erikson believed it was vital that people develop close, committed relationships with other people. Success leads to strong relationships, while failure results in loneliness and isolation.



## **Stage 7 - Psychosocial Conflict:**

Generativity Versus Stagnation

**Major Question:** "How can I contribute to the world?"

**Basic Virtue:** Care

**Important Event(s):**

Parenthood and Work

Generativity versus stagnation is the seventh stage of Erik Erikson's theory of psychosocial development. This stage takes place during middle adulthood between the ages of approximately 40 and 65.

During this time, adults strive to create or nurture things that will outlast them; often by having children or contributing to positive changes that benefits other people.

Contributing to society and doing things to benefit future generations are important needs at the generativity versus stagnation stage of development.

Generativity refers to "making your mark" on the world, through caring for others, creating things and accomplishing things that make the world a better place.

Stagnation refers to the failure to find a way to contribute.

These individuals may feel disconnected or uninvolved with their community and with society as a whole.

Those who are successful during this phase will feel that they are contributing to the world by being active in their home and community. Those who fail to attain this skill will feel unproductive and uninvolved in the world.

## **Stage 8 - Psychosocial Conflict:**

Integrity versus despair

**Major Question:** "Did I live a meaningful life?"

**Basic Virtue:** Wisdom

**Important Event(s):** Reflecting back on life

Integrity versus despair is the eighth and final stage of Erik Erikson's theory of psychosocial development. This stage occurs during late adulthood from age 65 through the end of life.

During this period of time, people reflect back on the life they have lived and come away with either a sense of fulfillment from a life well lived or a sense of regret and despair over a life misspent.

Those who feel proud of their accomplishments will feel a sense of integrity. Successfully completing this phase means looking back with few regrets and a general feeling of satisfaction. These individuals will attain wisdom, even when confronting death. Those who feel proud of their accomplishments will feel a sense of integrity.

Successfully completing this phase means looking back with few regrets and a general feeling of satisfaction. These individuals will attain wisdom, even when confronting death.

Those who are unsuccessful during this phase will feel that their life has been wasted and will experience many regrets. The individual will be left with feelings of bitterness and despair.

## **Kohlberg's Stages of Moral Development**

Although it has been questioned as to whether it applied equally to different genders and different cultures, Kohlberg's (1973) stages of moral development is the most widely cited. It breaks our development of morality into three levels, each of which is divided further into two stages:

## **Preconventional Level** (up to age nine):

### **~Self Focused Morality~**

1. Morality is defined as obeying rules and avoiding negative consequences.

Children in this stage see rules set, typically by parents, as defining moral law.

2. That which satisfies the child's needs is seen as good and moral.



**Conventional Level** (age nine to adolescence):

**~Other Focused Morality~**

3. Children begin to understand what is expected of them by their parents, teacher, etc. Morality is seen as achieving these expectations.

4. Fulfilling obligations as well as following expectations are seen as moral law for children in this stage.

## **Postconventional Level**

(adulthood):

**~Higher Focused Morality~**

5. As adults, we begin to understand that people have different opinions about morality and that rules and laws vary from group to group and culture to culture. Morality is seen as upholding the values of your group or culture.

6. Understanding your own personal beliefs allow adults to judge themselves and others based upon higher levels of morality. In this stage what is right and wrong is based upon the circumstances surrounding an action. Basics of morality are the foundation with independent thought playing an important role.

A woman in a hot air balloon realized she was lost.  
She lowered her altitude and spotted a man in a boat below.



She shouted to him,

"Excuse me, can you help me? I promised a friend I would meet him an hour ago, but I don't know where I am."

The man consulted his portable GPS and replied, "You're in a hot air balloon, approximately 30 feet above ground elevation of 2,346 feet above sea level. You are at 31 degrees, 14.97 minutes north latitude and 100 degrees, 49.09 minutes west longitude.

She rolled her eyes and said, "You must be a Conservative.

"I am," replied the man. "How did you know?"

"Well," answered the balloonist, "everything you told me is technically correct. But I have no idea what to do with your information, and I'm still lost. Frankly, you've not been much help to me."

The man smiled and responded, "You must be an Obama-Democrat."

"I am," replied the balloonist. "How did you know?"

"Well," said the man, "you don't know where you are -- or where you are going.

You've risen to where you are, due to a large quantity of hot air.

You made a promise you have no idea how to keep, and you expect me to solve your problem.

You're in exactly the same position you were in before we met, but somehow, now it's **my** fault."

This exchange gives us a humorous look at the differences between thinking viewpoints – this in a political context – though there are similar dichotomies (opposite viewpoints) to be found in every area of life.

Because this is a highly charged time, politically, we will look at “What are you Thinking!” from the political side.



# **WHY LIBERALS BEHAVE THE WAY THEY DO**

*By: Ann Coulter 8/15/2012 05:11 PM*

My smash best seller “Demonic: How the Liberal Mob Is Endangering America” has just come out in paperback — and not a moment too soon! Democrats always become especially mob-like during presidential election campaigns.

The “root cause” of the Democrats’ wild allegations against Republicans, their fear of change, their slogans and insane metaphors, are all explained by

mass psychology, diagnosed more than a century ago by the French psychologist Gustave Le Bon, on whose work much of my own book is based.

Le Bon's 1896 book, "The Crowd: A Study of the Popular Mind," was carefully read by Adolf Hitler and Benito Mussolini in order to learn how to incite mobs. Our liberals could have been Le Bon's study subjects.

With the country drowning in debt and Medicare and Social Security on high-speed bullet trains to bankruptcy, the entire Democratic Party refuses to acknowledge mathematical facts. Instead, they

incite the Democratic mob to hate Republicans by accusing them of wanting to kill old people.

According to a 2009 report — before Obama added another \$5 trillion to the national debt — Obama's own treasury secretary, Tim Geithner, stated that in less than 10 years, spending on major entitlement programs, plus interest payments on the national debt, would consume 92 cents of every dollar in federal revenue.

That means no money for an army, a navy, rockets, national parks, food inspectors, air traffic controllers, highways, and so on. Basically, the entire federal budget

will be required just to pay for Medicare, Medicaid and Social Security — and the cost of borrowing money to pay for these programs.

When Social Security was enacted in 1935, the average lifespan was 61.7 years. Today, it's almost 79 and rising. But liberals believe the age at which people can begin collecting Social Security must never, ever be changed, even to save Social Security itself.

Mobs, according to Le Bon, have a “fetish-like respect” for tradition, except moral traditions because crowds are too impulsive to be moral. That's why liberals say our

Constitution is a “living, breathing” document that sprouts rights to gay marriage and abortion, but the age at which Social Security and Medicare benefits kick in is written in stone.

Le Bon says that it is lucky “for the progress of civilization that the power of crowds only began to exist when the great discoveries of science and industry had already been effected.” If “democracies possessed the power they wield today at the time of the invention of mechanical looms or of the introduction of steam-power and of railways, the realization of these inventions would have been impossible.”

Liberals exhibit this exact groupthink fear of science not only toward light bulbs and nuclear power, but also toward medical inventions. Thus, when a majority of the country objected to Obamacare on the grounds that — among many other reasons — a government takeover of health care would destroy medical innovation, liberals stared in blank incomprehension.

They believe every drug, every diagnosis, every therapy, every cure that will ever be invented, has already been invented. Their job is to spread all the existing cures, while demonizing and stymieing pharmaceutical companies that

make money by inventing new drugs.

Democrats haven't the slightest concern about who will formulate new remedies because they are enraged at profit making and suspicious of scientific advancement.

Apart from cures that will never be invented, liberal elites will be mostly untouched by the rotten medical care to which they are consigning the rest of us. Note how Democrats' friends, such as government unions, immediately received waivers from Obamacare. Rich or connected liberals, such as George Soros,

Warren Buffett, Nancy Pelosi and Barack Obama, will always have access to the best doctors, just as Fidel Castro and Hugo Chavez do.

It is similar to the way that Democrats, who refuse to pass school choice, always seem to bypass the disastrous public schools for their own children, who end up at Sidwell Friends or St. Albans.

Democrats don't worry about how bankrupting Social Security and destroying the job market hurts black people, bitter divorcees and young people, because they can always demagogue these one-party Democratic voters simply by



repeating that Republicans are racist, hate women and aren't cool like Obama.

The truth is irrelevant; only slogans and fear mongering delight mobs.

The rest of us are forced to live in a lawless universe of no new pharmaceuticals, foreign doctors, gay marriage, girl soldiers, a health care system run by the post office, and bankrupt Social Security and Medicare systems, because liberals can't enjoy their wealth unless other people are living in squalor.

The country will have the economy of Uganda, but Democrats will be in total control.

[End Coulter]

*Here's another look at political viewpoint differences, from another Conservative viewpoint:*

**Modern Liberalism's Sales Pitch**  
by Lyle H. Rossiter, Jr., M.D.

The last 100 plus years or so have surely been the era of collectivism in all of its variations: socialism, communism and fascism in Europe and Asia, theocracies in the Middle East, and now 21<sup>st</sup> Century Liberalism in America.

In the name of such eternally vague slogans as “social justice,” “egalitarianism” and “progressive causes,” collectivist ideologies are continuing to seduce citizens and attack freedom on every continent. Even the 19<sup>th</sup> and early 20<sup>th</sup> Centuries’ progressive movement, which originally championed real liberties for individuals (especially women), has long since taken up the banner of collectivism despite the latter’s destructive effects. Why does collectivism still appeal? What is modern Liberalism’s sales pitch?

The answer is quite straightforward.

In its campaign rhetoric and policy platforms, modern liberalism is still selling what it has always sold: utopian promises for whiny adult children.

As a member of this group, you have one important duty: empower liberal politicians by giving them your votes and your money.

In return, they promise to provide whatever you want and eliminate whatever you don't want.

This is the ongoing promise of Liberal Land, the day care center of contemporary collectivism.

You want health care? No problem. Just label it a need, and you will get it, because you must have what you need, and the government must therefore give it to you.

It doesn't matter if you can't afford your own health care.

Modern liberals gladly promise it to you anyway -- at someone else's expense.

You want a college education but your grades aren't good enough? No problem.

With affirmative action, liberals first label your desire a need, then see to it that you get unearned access to a college while someone more qualified than you gets bumped.

You want a job, but you have fewer skills than your competitors? No problem.

With affirmative action, liberals declare your desire a need.

The liberal agenda then gets you a job at the expense of someone with more skills than you have.

Can't get a mortgage loan because your credit is bad or your job doesn't pay enough?

No problem.

You need a mortgage, so liberal lawyers will tell any lender who refuses you he's redlining.

You get your mortgage even if you can't afford it – because you need it.

Can't pay for your mortgage, now that you have it? No problem.

Liberals promise to bail you out by putting a moratorium on mortgage foreclosures and a freeze on interest rates. You *need* relief.

[End Rossiter]



*Here is a different perspective, from Jonathan Haidt, and one that starts to look at the “Why” of how we develop the ‘Viewpoint of Life’ we do:*

Even though the effects of any single gene are tiny, these findings are important because they illustrate one sort of pathway from genes to politics: the genes (collectively) give some people brains that are more (or less) reactive to threats, and that produce less (or more) pleasure when exposed to experiences. 19

These are two of the main personality factors that have consistently been found to distinguish liberals and conservatives.

A major review paper by political psychologist John Jost found a few other traits, but nearly all of them are conceptually related to threat sensitivity (e.g., conservatives react more strongly to reminders of death) or openness to experience (e.g., liberals have less need for order, structure, and closure). 20

## Step 2: Traits Guide Children Along Different Paths

Where do our personalities come from?

To answer that question, we need to distinguish among three different levels of personality, according to a useful theory from psychologist Dan McAdams. 21 The lowest level of our personalities, which he calls “dispositional traits,” are the sorts of broad dimensions of personality that show themselves in many different situations and are fairly consistent from childhood through old age.

These are traits such as threat sensitivity, novelty seeking, extraversion, and conscientiousness.

These traits are not mental modules that some people have and others lack; they're more like adjustments to dials on brain systems that everyone has.

Let's imagine a pair of fraternal twins, a brother and sister raised together in the same home.

During their nine months together in their mother's womb, the brother's genes were busy constructing a brain that was a bit higher than average in its sensitivity to threats, a bit lower than average in its tendency to feel pleasure when exposed to radically new experiences.

The sister's genes were busy making a brain with the opposite settings.

The two siblings grow up in the same house and attend the same schools, but they gradually create different worlds for themselves. Even in nursery school, their behavior causes adults to treat them differently.

One study found that women who called themselves liberals as adults had been rated by their nursery school teachers as having traits consistent with threat insensitivity and novelty-seeking.

22

Future liberals were described as being more curious, verbal, and self-reliant, but also more assertive and aggressive, less obedient and neat.

So if we could observe our fraternal twins in their first years of schooling, we'd find teachers responding differently to them. Some teachers might be drawn to the creative but rebellious little girl; others would crack down on her as an unruly brat, while praising her brother as a model student. But dispositional traits are just the lowest of the three levels, according to McAdams.

The second level is our  
“characteristic adaptations.”

These are traits that emerge as  
we grow.

They are called adaptations  
because people develop them in  
response to the specific  
environments and challenges that  
they happen to face.

For example, let’s follow our twins  
into adolescence, and let’s  
suppose they attend a fairly strict  
and well-ordered school.

The brother fits in well, but the  
sister engages in constant battles  
with the teachers.

She becomes angry and socially  
disengaged.

These are now parts of her personality— her characteristic adaptations— but they would not have developed had she gone to a more progressive and less structured school.

By the time they reach high school and begin to take an interest in politics, the two siblings have chosen different activities (the sister joins the debate team in part for the opportunity to travel; the brother gets more involved with his family's church) and amassed different friends (the sister joins the Goths; the brother joins the jocks).



The sister chooses to go to college in New York City, where she majors in Latin American studies and finds her calling as an advocate for the children of illegal immigrants.

Because her social circle is entirely composed of liberals, she is enmeshed in a moral matrix based primarily on the Care/ harm foundation.

In 2008, she is electrified by Barack Obama's concern for the poor and his promise of change. The brother, in contrast, has no interest in moving far away to a big, dirty, and threatening city.

He chooses to stay close to family and friends by attending the local branch of the state university.

He earns a degree in business and then works for a local bank, gradually rising to a high position. He becomes a pillar of his church and his community, the sort of person that Putnam and Campbell praised for generating large amounts of social capital. 23

The moral matrices that surround him are based on all six foundations.

There is occasional talk in church sermons of helping victims of oppression, but the most common moral themes in his life are personal responsibility (based on the Fairness foundation— not being a free rider or a burden on others) and loyalty to the many groups and teams to which he belongs.

He resonates to John McCain's campaign slogan, "Country First."

Things didn't have to work out this way.

On the day they were born, the sister was not predestined to vote for Obama; the brother was not guaranteed to become a Republican.

But their different sets of genes gave them different first drafts of their minds, which led them down different paths, through different life experiences, and into different moral subcultures.

By the time they reach adulthood they have become very different people whose one point of political agreement is that they must not talk about politics when the sister comes home for the holidays.

## Step 3: People Construct Life Narratives

The human mind is a story processor, not a logic processor. Everyone loves a good story; every culture bathes its children in stories.

Among the most important stories we know are stories about ourselves, and these “life narratives” are McAdams’s third level of personality.

McAdams’s greatest contribution to psychology has been his insistence that psychologists connect their quantitative data (about the two lower levels, which we assess with questionnaires and reaction-time

measures) to a more qualitative understanding of the narratives people create to make sense of their lives.

These narratives are not necessarily true stories— they are simplified and selective reconstructions of the past, often connected to an idealized vision of the future.

But even though life narratives are to some degree post hoc fabrications, they still influence people's behavior, relationships, and mental health. 24

Life narratives are saturated with morality.

In one study, McAdams used Moral Foundations Theory to analyze narratives he collected from liberal and conservative Christians.

He found the same patterns in these stories that my colleagues and I had found using questionnaires at [YourMorals.org](http://YourMorals.org): When asked to account for the development of their own religious faith and moral beliefs, conservatives underscored deep feelings about respect for authority, allegiance to one's group, and purity of the self, whereas liberals emphasized their deep feelings regarding human suffering and social fairness. 25

Life narratives provide a bridge between a developing adolescent self and an adult political identity.

Here, for example, is how Keith Richards describes a turning point in his life in his recent autobiography.

Richards, the famously sensation-seeking and nonconforming lead guitarist of the Rolling Stones, was once a marginally well-behaved member of his school choir.

The choir won competitions with other schools, so the choir master got Richards and his friends excused from many classes so that they could travel to ever larger choral events.



But when the boys reached puberty and their voices changed, the choir master dumped them. They were then informed that they would have to repeat a full year in school to make up for their missed classes, and the choir master didn't lift a finger to defend them.

It was a “kick in the guts,” Richards says.

It transformed him in ways with obvious political ramifications: The moment that happened, Spike, Terry and I, we became terrorists. I was so mad, I had a burning desire for revenge.

I had reason then to bring down this country and everything it stood for.

I spent the next three years trying to XXXXX them up. If you want to breed a rebel, that's the way to do it.... It still hasn't gone out, the fire. That's when I started to look at the world in a different way, not their way anymore. That's when I realized that there's bigger bullies than just bullies. There's them, the authorities.”

And a slow-burning fuse was lit.  
26

Richards may have been predisposed by his personality to become a liberal, but his politics were not predestined.

Had his teachers treated him differently— or had he simply interpreted events differently when creating early drafts of his narrative— he could have ended up in a more conventional job surrounded by conservative colleagues and sharing their moral matrix.

But once Richards came to understand himself as a crusader against abusive authority, there was no way he was ever going to vote for the British Conservative Party.

His own life narrative just fit too well with the stories that all parties on the left tell in one form or another. [End Haidt]

Let's try to put it all together:  
8 Stages of Erikson:

1. Trust vs. Mistrust.
2. Autonomy vs. Shame and Doubt.
3. Initiative vs. Guilt.
4. Industry vs. Inferiority.
5. Identity vs. Role Confusion.
6. Intimacy vs. Isolation.
7. Generativity vs. Stagnation.
8. Integrity vs. Despair.

Kohlberg:

**1. Preconventional Level** (up to age nine):

**~Self Focused Morality~**

**2. Conventional Level** (age nine to adolescence):

**~Other Focused Morality~**

**3. Postconventional Level** (adulthood):

**~Higher Focused Morality~**

McAdams:

3 levels of personality:

1. “Dispositional Traits”
  - a. The lowest level of our personalities, are the sorts of broad dimensions of personality that show themselves in many different situations and are fairly consistent from childhood through old age.
2. The second level is our “Characteristic Adaptations.”
  - a. These are traits that emerge as we grow.

They are called adaptations because people develop them in response to the specific environments and challenges that they happen to face.

### 3. “Life Narratives”

- a. Among the most important stories we know are stories about ourselves, and these are McAdams’s third level of personality.
- b. McAdams’s greatest contribution to psychology has been his insistence that psychologists connect their quantitative data (about the two lower levels, which we

assess with  
questionnaires and reaction-  
time measures) to a more  
qualitative understanding of  
the narratives people create  
to make sense of their lives.

These narratives are not  
necessarily true stories—  
they are simplified and  
selective reconstructions of  
the past, often connected to  
an idealized vision of the  
future.



## Haidt's 6 Moral Foundations:

**1) Care/harm:** This foundation is related to our long evolution as mammals with attachment systems and an ability to feel (and dislike) the pain of others. It underlies virtues of kindness, gentleness, and nurturance.

**2) Fairness/cheating:** This foundation is related to the evolutionary process of reciprocal altruism. It generates ideas of justice, rights, and autonomy.

[Note: In our original conception, Fairness included concerns about equality, which are more strongly endorsed by political liberals.

However, as we reformulated the theory in 2011 based on new data,

we emphasize proportionality, which is endorsed by everyone, but is more strongly endorsed by conservatives]

**3) Liberty/oppression:** This foundation is about the feelings of reactance and resentment people feel toward those who dominate them and restrict their liberty. Its intuitions are often in tension with those of the authority foundation. The hatred of bullies and dominators motivates people to come together, in solidarity, to oppose or take down the oppressor.

**4) Loyalty/betrayal:** This foundation is related to our long history as tribal creatures able to form shifting coalitions. It underlies virtues of patriotism and self-sacrifice for the group. It is active anytime people feel that it's "one for all, and all for one."

**5) Authority/subversion:** This foundation was shaped by our long primate history of hierarchical social interactions. It underlies virtues of leadership and followership, including deference to legitimate authority and respect for traditions.

**6) Sanctity/degradation:** This foundation was shaped by the psychology of disgust and contamination. It underlies religious notions of striving to live in an elevated, less carnal, more noble way. It underlies the widespread idea that the body is a temple which can be desecrated by immoral activities and contaminants (an idea not unique to religious traditions).