

The love of loyal teammates is matched by a corresponding hatred of traitors, who are usually considered to be far worse than enemies. The Koran, for example, is full of warnings about the duplicity of out-group members, particularly Jews, yet the Koran does not command Muslims to kill Jews. Far worse than a Jew is an apostate—a Muslim who has betrayed or simply abandoned the faith. The Koran commands Muslims to kill apostates, and Allah himself promises that he “shall certainly roast them at a Fire; as often as their skins are wholly burned, We shall give them in exchange other skins, that they may taste the chastisement. Surely God is All-mighty, All-wise.”²⁵ Similarly, in *The Inferno*, Dante reserves the innermost circle of hell—and the most excruciating suffering—for the crime of treachery. Far worse than lust, gluttony, violence, or even heresy is the betrayal of one’s family, team, or nation.

Given such strong links to love and hate, is it any wonder that the Loyalty foundation plays an important role in politics? The left tends toward universalism and away from nationalism,²⁶ so it often has trouble connecting to voters who rely on the Loyalty foundation. Indeed, because of its strong reliance upon the Care foundation, American liberals are often hostile to American foreign policy. For example, during the last year of George W. Bush’s presidency, somebody vandalized a stop sign near my home (figure 7.6). I can’t be certain that the vandal rejects teams and groups of all sorts, but I can be confident that he or she is far to the left of the owner of “OGLORY.” The two photographs show opposing statements about the need for Americans to be team players at a time when America was fighting wars in Iraq and Afghanistan. Liberal activists often make it easy for conservatives to connect liberalism to the Loyalty foundation—and not in a good way. The title of Ann Coulter’s 2003 book says it all: *Treason: Liberal Treachery from the Cold War to the War on Terrorism*.²⁷

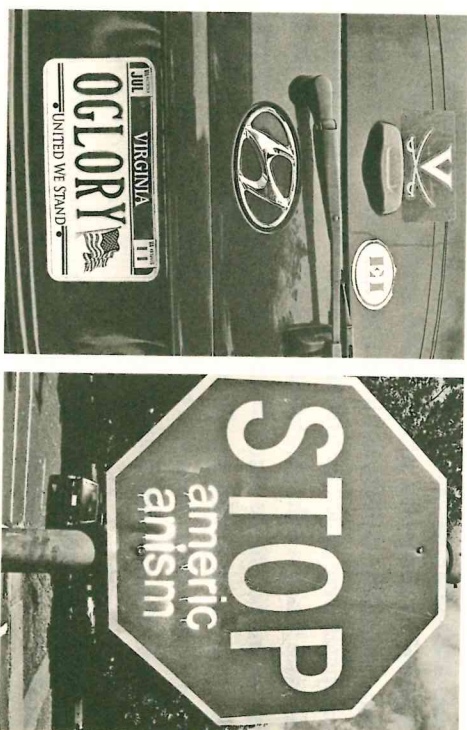


FIGURE 7.6. A car decorated with emblems of loyalty, and a sign modified to reject one kind of loyalty.

4. THE AUTHORITY/SUBVERSION FOUNDATION

Soon after I returned from India I was talking with a taxi driver who told me that he had just become a father. I asked him if he planned on staying in the United States or returning to his native Jordan. I’ll never forget his response: “We will return to Jordan because I never want to hear my son say ‘fuck you’ to me.” Now, most American children will never say such an awful thing to their parents, but some will, and many more will say it indirectly. Cultures vary enormously in the degree to which they demand that respect be shown to parents, teachers, and others in positions of authority.

The urge to respect hierarchical relationships is so deep that many languages encode it directly. In French, as in other romance languages, speakers are forced to choose whether they’ll address someone using the respectful form (*vous*) or the familiar form (*tu*). Even English, which doesn’t embed status