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Understanding libertarian morality and the moral motives model

by

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Spring 2019

*A thesis submitted in partial fulfillment of the requirements for a baccalaureate degree in Psychology in
cursu honorum*

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Submitted to

The Honors Program, Saint Peter's University

March 25, 2019

Abstract

The current studies (Study 1 and Study 2) sought to explore where libertarian values would fit into the Moral Motives Model (Janoff-Bulman, & Carnes, 2013). If libertarians place values on the self, liberty, and personal freedom, then they should fall under the self (personal) moral motives related to self-restraint and industriousness. Participants first completed a 10 item subscale of the Moral Motives Questionnaire (Janoff-Bulman, & Carnes, 2013) that assessed their endorsement of the six moral motives. Next, participants answered two questions assessing their liberalism and conservatism on both economic and social issues. Results have shown that libertarian morality in the Moral Motives Model appear most distinct when applied to the self. Libertarian morality reflects a consistent conservative stance on the domain of self-reliance, but the pattern of results was mixed when it came to self-restraint.

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Chapter I: Introduction

Understanding Libertarian Morality and The Moral Motives Model

Libertarians are an increasingly growing ideological group in the United States that has yet to be extensively studied. Thus far, psychologists have studied a great deal on the bipolarity of the liberal and conservatism scale, but have yet to learn more about libertarians. Libertarians are loosely defined as an ideological group with conservative views on economic issues (e.g., against government regulation of free markets) and liberal views on social issues (e.g., against government intrusion on personal matters such as sex and drug use) (Iyer, Koleva, Graham, Ditto, & Haidt, 2012). Past research has shown that the current foundations of morality fail to include libertarian ideologies, these ideologies prescribe a “unique” pattern of moral concerns that simply do not fit comfortably into the current unidimensional moral classification (Iyer et al., 2012). The current study sought to explore what moral motives would best reflect libertarian ideology.

Chapter II: The New Framework for Moral Motives

Current research has worked to investigate a new taxonomy of moral motives that focuses more on creating a distinct representation of moral concerns. This research is based on the nature of activation-approach and inhibition-avoidance systems across psychology to categorize attributes that are associated with prescriptive and proscriptive morality (Janoff-Bulman, & Carnes, 2013). This new model of moral motives creates a more dimensional and comprehensive model of the moral landscape while implementing a “dual regulatory system” (Janoff-Bulman, & Carnes, 2013). Each of the three columns in the new moral motives

model represents a moral concern from the self (personal), others (interpersonal), and group (collective) (Janoff-Bulman, & Carnes, 2013).

The moral motives model proposes six cells and a taxonomy based on the inhibition-based motive to protect and the activation-based motive to provide (Janoff-Bulman, & Carnes, 2013). The new model would introduce two group-based moralities (social order, social justice) that were previously not reflected in Haidt's moral foundations theory. The map of the moral domain would now add a dimension of proscriptive versus prescriptive morality to create a more comprehensive model. The two rows within the model, inhibition and activation, define the two forms of moral regulation to protect (via inhibition) and provide (via activation) (Janoff-Bulman, & Carnes, 2013). Each of the three columns focuses on the moral concerns from the self, other, and group (refer to Figure 1). This classification represents the different levels of analysis found in social psychology (Janoff-Bulman, & Carnes, 2013).

As represented in the model, self-restraint focuses on protecting the self through behavioral inhibition and resisting temptations, the proximal outcome would benefit the self psychologically and physically (Janoff-Bulman, & Carnes, 2013). The industriousness cell provides for the self through activation of work and persistence, this ethic reduces the individuals' burden on the larger group (Janoff-Bulman, & Carnes, 2013). Not harming focuses on serving to protect other members in the group and interpersonal interactions, morality here is based on inhibiting self-advantageous behaviors (Janoff-Bulman, & Carnes, 2013). Helping/fairness involves efforts to help and care for another's well-being; it applies the activation of behavior to aid others (Janoff-Bulman, & Carnes, 2013). Social order is a group-based morality that focuses on protecting the group from danger and potential threats; this

includes both physical and psychological threats (Janoff-Bulman, & Carnes, 2013). Finally, social justice concerns providing for the welfare of the group and activates the group-based efforts to help and equally distribute justice (Janoff-Bulman, & Carnes, 2013).

Chapter III: Haidt's Moral Foundations

The current map of the moral domain is Haidt's moral foundations theory. The theory originally sought to create a way in which to identify how cultures created moral systems based on psychological foundations (Graham, Haidt & Joseph, 2009). What was found were a group of five foundations that cultures used in order to map out and build their moral systems. The five foundations are as follows: harm/ care, fairness/ reciprocity, ingroup/ loyalty, authority/ respect, purity/ sanctity (Graham et al., 2009). Haidt and colleagues used the analogy of taste to guide their review and findings of cultural morality. The human tongue has five discrete taste receptors, yet cultures vary enormously in their cuisines (Graham et al., 2012). Haidt looked for the best candidates for the universal "taste receptors". Specifically, they looked to see what concerns, perceptions, and emotional reactions were consistently turning up in moral codes around the world (Graham et al., 2012).

Haidt and colleagues further divide the virtues into *individualizing* and *binding* foundations. The moral values of harm/care and fairness/ reciprocity are referred to as the *individualizing* foundations where the emphasis of the moral imperative would be on the rights and welfare of individuals (Janoff-Bulman, & Carnes, 2013). The second, *binding* foundation, focuses more on the moral issues that bind people together into larger groups and institutions. Ingroup/ loyalty, authority/ respect, and purity/ sanctity would be regarded in this foundation due to the group being the locus of moral concern (Janoff-Bulman, & Carnes, 2013).

For libertarians, the most important value would be individual *liberty*. Libertarians are vigilant against the violations of liberty, even if motivated by worthy values such as equality (Graham et al., 2009). Libertarians reject the three *binding* foundations and rather, celebrates individualism. Therefore, because the moral foundations theory fails to capture the virtue of liberty, libertarians would most likely score low on all five foundations on the moral foundations questionnaire (Graham et al., 2009).

Chapter IV: Libertarians in The New Moral Taxonomy

The new research on the moral motives classifications has suggested that libertarian values would better fit into the new two by three model of moral motives compared to Haidt's five foundations theory. Haidt and colleagues' map of the moral domain characterize the five moral foundations (harm/care, fairness/reciprocity, ingroup/loyalty, authority/respect, and purity/sanctity) based on *individuating* factors and *binding* factors (Janoff-Bulman, & Carnes, 2013). These classifications can also be found in the new taxonomy under the interpersonal column and group column. The interpersonal column in the new model parallels with the *individuating* classifications; it focuses on other individuals as the main moral concern (Janoff-Bulman, & Carnes, 2013). The *binding* factors would fit into the group column, specifically under social order (refer to Figure 2).

Based on libertarian ideologies and values, the two cells in the new moral motives model dealing with the self (self-restraint and industriousness) would best parallel with libertarian morality (refer to Figure 3). The self-focused moral motives are centered on moderation and general upholding of self-interests. Industriousness has the implications of working hard for the self and being persistent and conscientious (Janoff-Bulman, & Carnes, 2013). Self-restraint and

moderation temper the self-interest and help in protection of group resources. Self-restraint and industriousness are both variables or personal concerns that uphold the individual duties and affairs over the group (Janoff-Bulman, & Carnes, 2013).

Chapter V: Libertarian Based Morality

The “self” column of the new moral motives best reflect libertarian ideologies though research has shown that this is an area of speculation that has yet to be looked into. Currently, there is little to no research that illustrates how libertarian values would map across the new moral motives model. However, research has shown that libertarians lack a group-based morality and should score relatively low on social order and social justice when measuring moral values. Based on the characteristics of the ‘self’ taxonomy, libertarians would best fit under self-restraint and industriousness in the new moral motives model as they uphold the value of the individual.

This study sought to explore how libertarians would map across the new moral motives model. The study used two methods of measuring level of libertarianism to determine the level of participants’ libertarian values. Libertarians lack a group-based morality and therefore should score low both on social order and social justice. The goals for this research are to show that libertarianism has a place in the new moral taxonomy and would best fit into the cells of self-restraint and industriousness.

Chapter VI: Study 1

STUDY 1

Study 1 was designed to test what moral beliefs would best reflect libertarian ideology. The self-focused moral motives is centered on moderation and upholding of self-interests while industriousness has the implications of working hard and providing for the self (Janoff-Bulman,

& Carnes, 2013). Libertarian morality, therefore, should best map across the self (personal) taxonomy of morality. To test this hypothesis, participants completed a 10 item subscale of Moral Motives Questionnaire (Janoff-Bulman, & Carnes, 2013) and answered two questions assessing their level of libertarianism.

Method

Mechanical Turk (MTurk), an online crowdsourcing data collecting service, has been a growing tool in psychological data-collection and research. MTurk is able to bypass the issues of data collecting associated with reliance of data by randomly sampling and collecting a more effective and representative data set. MTurk allows researchers to conduct behavioral experiments by drawing together a large and diverse pool of participants through monetary compensation.

With crowdsourcing services such as MTurk, there is more of a possibility of concerns of deception. Due to this concern, the questionnaire was equipped with reverse coded questions and attention checks randomly distributed in the survey. Further, the Internet Protocol (IP) addresses of all participants were limited to the United States and were monitored to ensure that no single participants completed the same survey more than once.

Participants

Participants were collected through Mechanical Turk (MTurk), an online portal to collect questionnaire data. The survey collected a national sample ($N=529$) from participants of various ages (above 18) and backgrounds. Overall, the study collected data from 233 liberals, 199 conservatives, 80 libertarians, and 17 communitarians with 113 participants being dropped for failing the attention checks. Communitarians were also dropped due to the small sample size.

Procedures

First, participants were first asked to carefully read and agree to the consent form displayed on the first page upon accepting to participate in the MTurk survey. Next, participants completed a 10 item subscale of the Moral Motives Questionnaire (Janoff-Bulman, & Carnes, 2013) that assessed their endorsement of the two moral motives related to the self (self-restraint and industriousness). Participants were asked to indicate their level of support or opposition to a series of questions measuring attitudes towards nationalized healthcare, affirmative action, welfare, and immigration. Two of the four questions were reverse scored. Participants were also asked to answer questions pertaining to the four topics (nationalized healthcare, affirmative action, welfare, and immigration) regarding their moral stance on the topics.

Next, participants were asked to answer two questions that assessed their degree of liberalism or conservatism on both economic issues and social issues. The statistical interaction between these two items served as a measure of libertarianism with “libertarians” defined as those who were more conservative on economic issues and more liberal on social issues.

Measures

Libertarianism measure. The degree of libertarianism of participants was measured by a set of two questions that asked participants to express the extent to which they felt liberal or conservative on economic and social issues. Libertarians typically express more conservative views on economic issues and more liberal views on social issues. Participants selected their answers using a seven-point scale ranging from “strongly liberal” to “strongly conservative” with “neither liberal nor conservative” as the fourth measure. Cronbach’s alpha measure was used to

test the internal consistency of the two questions pertaining to the level of liberal and conservative views on economic and social issues, measuring libertarianism.

Moral motives measure. The cells in the two by three moral motives model was measured by a set of thirty questions (five questions for each cell) which asked participants their degree of agreement or disagreement with statements pertaining to those variables.

Self-restraint. The self-restraint variable was measured by five questions asking participants their degree of support or opposition to the pertaining statements reflecting self-restraint: (Exercising self-discipline is an important way for me to feel like a decent person; It's particularly important to me to demonstrate self-control in the face of temptation). Participants responded on a seven-point scale with the anchors strongly disagree and strongly agree and neither agree nor disagree in the middle. Participants answers were averaged across five questions to create the self-restraint scale. The values scale was found to be fairly reliable, $\alpha=.86$.

Self-reliance. The self-reliance variable was measured by five questions asking participants their degree of support or opposition to the pertaining statements reflecting self-reliance: (When things get tough, I apply myself and work even harder to overcome difficulties; I think it's important to take responsibility for my failures and setbacks rather than blame other people). Participants responded on a seven-point scale with the anchors strongly disagree and strongly agree and neither agree nor disagree in the middle. Participants answers were averaged across five questions to create the self-reliance scale. The values scale was found to be fairly reliable, $\alpha=.86$.

Not harming. The not harming variable was measured by five questions asking participants their degree of support or opposition to the pertaining statements reflecting not harming: (A fundamental rule I live by is “do not cause harm”; It is always wrong to kill another human being). Participants responded on a seven-point scale with the anchors strongly disagree and strongly agree and neither agree nor disagree in the middle. Participants answers were averaged across five questions to create the not harming scale. The values scale was found to be marginally reliable, $\alpha=.7$.

Helping/fairness. The helping/fairness variable was measured by five questions asking participants their degree of support or opposition to the pertaining statements reflecting helping/fairness: (A decent person will go out of his or her way to help others; There is no excuse for taking advantage of others for one’s own gain). Participants responded on a seven-point scale with the anchors strongly disagree and strongly agree and neither agree nor disagree in the middle. Participants answers were averaged across five questions to create the self-restraint scale. The values scale was found to be fairly reliable, $\alpha=.80$.

Social order. The social order variable was measured by five questions asking participants their degree of agreement or disagreement with statements reflecting social order, for example, “It is harmful to society when people choose radically new lifestyles and ways of living”; “In a good society, there must be very little deviation from behaviors viewed as appropriate.” Participants responded on a seven-point scale with the anchors strongly disagree and strongly agree and neither agree nor disagree in the middle. Participants’ answers were averaged across these five questions to create the social-order scale, $\alpha=.86$.

Social justice. The social justice variable was measured by five questions asking participants their degree of support or opposition to the pertaining statements reflecting social justice: (It is our responsibility, not just a matter of personal preference, to provide for groups worse off in society; Increased economic equality is ultimately beneficial to everyone in society). Participants responded on a seven-point scale with the anchors strongly disagree and strongly agree and neither agree nor disagree in the middle. Participants answers were averaged across five questions to create the self-restraint scale. The values scale was found to be very reliable, $\alpha=.90$.

Results

This study sought to explore what cells in the Moral Motives Model would reflect libertarian ideology. It was hypothesized that if libertarians are more liberal on social issues and more conservative issues, then participants who scored higher on this libertarian scale would reflect the proscriptive and prescriptive moral cells of self-restraint and industriousness more so than the other moral cells. Results showed support for the original hypothesis. Libertarian morality in the Moral Motives Model appears most distinct when applied to the self, compared to individuals others or society as a whole.

To test the relationship between libertarianism and endorsement of the six moral motives, a series of one-way ANOVAs was conducted (see Table 1). The analyses showed no differences in the endorsement of the interpersonal moral motives related to helping/fairness and harm/cheating between liberals, conservatives, and libertarians. On the group (collective) level motives, libertarians fell statistically in between liberals and conservatives. Finally, libertarians endorsed similar levels of morality compared to conservatives when it came to the prescriptive

self (industriousness), with both groups higher than liberals in endorsement. Conversely, libertarians reported lower levels of endorsement of the proscriptive self (self-restraint) compared to conservatives, with levels similar to liberals.

To conclude, the analyses showed that the hypothesis was supported. The results showed support that libertarians endorse the self (personal) moral classification more so than other (interpersonal) and group (collective) morality. Results also show that on the level of self (personal), libertarian morality mirrored that of conservatives in terms of industriousness and mirrored liberals in terms of self-restraint (refer to Figure 4 for a graph of means).

Discussion

This study sought to explore what moral beliefs in the Moral Motives Model would best reflect libertarian ideology. It was hypothesized that libertarians would endorse the two cells in the Moral Motives Model pertaining to the self (self-restraint and industriousness). The self-level moral motives are centered on protecting the self through behavioral inhibition and providing for the self through work and persistence. The results of this study showed that libertarian morality was in fact most distinct when applied to the self (compared to the interpersonal and collective domains). The results also showed that for the domain of self-reliance, libertarian morality looked most like conservatives while for the domain of industriousness, libertarian morality looked most like liberals.

Past research has shown that libertarians value personal freedom and liberty above group or collective wellness. For this study, we were trying to show the relationship between libertarianism and the moral motives variables. Using Haidt's previous model, libertarians would be expected to score relatively low on the values of loyalty, authority, and purity (much like

liberal endorsement). However, libertarians would also be expected to express a low score on care and fairness (much like conservative endorsement). In this new model of morality, the prescriptive and proscriptive layout and the inclusion of self (personal) morality allows for a place for libertarian values (under self-restraint and industriousness).

This initial study held some limitations including the relatively modest sample size of libertarians. A reproduction of the effects of Study 1 could test whether the hypothesis could be further strengthened and could provide further insight into the results.

Chapter VII: Study 2

STUDY 2

Thus, Study 2 was conducted to be a replication of Study 1. The effects that were observed in Study 1 were replicated with the exception of the other (interpersonal) level motives.

Method

Participants

Participants were collected through Mechanical Turk (MTurk), an online portal to collect questionnaire data. The survey collected a nationally representative sample ($N=425$) from participants of various ages (above 18) and backgrounds. Overall, the study collected responses from a total of 251 liberals, 53 conservatives, 105 libertarians, and 16 communitarians with 86 participants being dropped from the study for failing attention checks. As with Study 1, communitarians were dropped from the study due to the small sample size.

Procedures

Procedures for Study 2 were a replication of Study 1. Participants were also collected through an MTurk survey and asked to answer questions pertaining to the Moral Motives Model

and their endorsement of liberal or conservative values on social and economic issues. The statistical interaction between these two items served as a measure of libertarianism with “libertarians” defined as those who were more conservative on economic issues and more liberal on social issues.

Measures

Libertarian measure. The degree of libertarianism of participants was measured by a set of two questions that asked participants to express the extent to which they felt liberal or conservative on economic and social issues. Libertarians typically express more conservative views on economic issues and more liberal views on social issues. Participants selected their answers using a seven-point scale ranging from “strongly liberal” to “strongly conservative” with “neither liberal nor conservative” as the fourth measure.

Moral motives measure. Like Study 1, the moral motives were measured by a set of questions which asked participants their degree of agreement or disagreement with statements pertaining to those variables. The only difference between the Study 2 measure of the motives and the measure for Study 1 was that the current study did not include the questions measuring the individual level motives related to help/fairness and harm/cheating. Similar to Study 1, the subscales for each measure were reliable (Self-restraint: .73, Self-reliance: .60, Social order: .63, Social justice: .64).

Results

Study 2 sought to replicate the findings from Study 1 and explore whether libertarians would best reflect the self (personal) level moral motives. It was hypothesized that libertarians would best endorse the self (personal) level motives of self-restraint and industriousness. Results

showed support for the original hypothesis. Again, like Study 1, libertarian morality appeared to be most distinct when applied to the domain of the self compared to the group (collective) level morality.

To test the relationship between libertarianism and endorsement of the moral motives, a series of one-way ANOVAs was conducted (refer to Table 2). The analyses showed that on the group (collective) level motives, libertarians endorsed similar levels of morality compared to conservatives when it came to the proscriptive group level (social order). Conversely, libertarians reported higher levels of endorsement of the prescriptive group (social justice) level motives compared to conservatives, with levels similar to liberals.

In terms of the self (personal) level motives, the analyses showed that libertarians endorsed the proscriptive self level (self-restraint) with levels similar to that of conservatives. Similarly, libertarians also reported higher levels of the prescriptive self level (industriousness) with levels similar to that of conservatives.

To conclude, the analyses showed that the hypothesis was supported and parts of the original study were replicated. The results showed support that libertarians tend to endorse the self (personal) moral classification more so than group (collective) morality. Results also show that on both the levels of self (personal) morality libertarians mirrored that of conservatives in terms of self-restraint and industriousness (refer to Figure 5 for a graph of means).

Discussion

Study 2 sought to replicate the findings from Study 1 with the exception of the interpersonal level moral motives. It was hypothesized that, like Study 1, libertarians would

endorse the two cells in the Moral Motives Model pertaining to the self-level motive (self-restraint and industriousness). The results of this study showed that libertarian morality was, in fact, most distinct when applied to the self compared to the collective (group) level motives. The results also showed that for both the domains of self-reliance and industriousness, libertarian morality looked most like conservatives. For this study, we were trying to replicate and further support the relationship between libertarianism and the moral motives variables associated with the proscriptive and prescriptive self.

Like with Study 1, the possible limitations of this study would include the relatively small and modest sample size of libertarians and conservatives in comparison to liberals. The reproduction of the general effects of Study 1 pertaining to the self (personal) level motives strengthened the hypothesis.

Chapter VIII: General Discussion

General Discussion

The results of Study 1 and Study 2 suggest that libertarian morality does in fact map across the self (personal) moral motives classifications more so than the other (interpersonal) and group (collective) level moral motives. Study 1 demonstrated that libertarians, liberals, and conservatives do not differ in their endorsement of the other (interpersonal) level motives. Study 2, a replication of Study 1, helped to support the findings of the original hypothesis.

The study sought to explore what cells in the new moral motives model would best reflect libertarian ideology. It was hypothesized that if libertarians endorsed conservative values on economic issues and liberal values on social issues then, they would best fit under the prescriptive and proscriptive moral motives cells of the self: self-restraint and industriousness.

The results from Study 1 and Study 2 showed mixed outcomes with support for the original hypothesis.

Past research has shown that libertarians value personal wellness and liberty above the collective group. In Haidt's moral motives model, libertarians would be expected to score low on all five of the moral foundations harm/care, helping/fairness, loyalty, authority, and purity. This moral classification fails to create a taxonomy in which libertarian ideologies could map across. The original moral foundations only accounted for the dichotomy of the liberal and conservative continuum. In the new Moral Motives Model, the prescriptive and proscriptive activation/inhibition layout for the moral cells allows for a place for libertarian values. Under this new model, libertarians should fall under the self (personal) cells of self-restraint and industriousness.

The mixed results from Study 1 and Study 2 implicate that there is still much research that needs to be done in the field of libertarian morality. Study 1 suggested results that libertarians do in fact endorse the self level moral motives more so than the other and group level motives. This finding parallels with the implications that libertarians value liberty and providing for self over the collective whole. The results from Study 1 also showed that liberals, conservatives, and libertarians all endorsed the same levels for the other (interpersonal) cells of harm/care and helping/fairness. This would make sense in that most people would morally agree that people should prevent harm and uphold care and help others while maintaining fairness.

Results from Study 2 bolstered the implications of the outcomes. The results showed that libertarians do in fact endorse the self-level moral motives over the other and group moral motives. Libertarian morality reflects a consistent conservative stance on the domain of

self-reliance, but the pattern of results was mixed when it came to self-restraint. This outcome could simply imply that the study needs to be replicated a few more times with a more representative set of data with a greater sample size of libertarians.

There were a few limitations to this study. For one, the sample size was fairly modest and small. Additionally, the sample size of libertarians collected were smaller than that of the number of liberal and conservative participants. This could be due to a number of reasons. For one, the definition of a “libertarian” is a rather gray area and therefore is naturally a group that is statistically small in size. A lot of people may hold libertarian values and ideologies but may not necessarily identify as libertarians. Conversely, people may consider themselves libertarians but may not fully understand what political and social stances constitute as “libertarian”. Libertarian is a growing political field and ideology but still lacks a public awareness.

This study can be refined by using a larger sample size and creating a more comprehensive scale to measure libertarianism. Tailoring the statistical pool to bring in more libertarian participants and trying to balance out the sample pool to draw in a more representative set of data could also polish up this study. The study can also be further extended by creating a more in-depth survey that would better capture libertarian ideology and further explore libertarian morality compared to liberals and conservatives. In future studies, it would also be interesting to look into communitarian morality and how that could map across the new moral motives model.

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Figures

	Self (personal)	Other (interpersonal)	Group (collective)
Protect/ Inhibition (proscriptive regulation)	self-restraint/ moderation	not harming	social order/ communal solidarity
Provide/ Activation (prescriptive regulation)	industriousness	helping/ fairness	social justice/ communal responsibility

Figure 1. Model of moral motives.

	Self (personal)	Other (interpersonal)	Group (collective)
Protect/ Inhibition (proscriptive regulation)		INDIVIDUALIZING	BINDING
Provide/ Activation (prescriptive regulation)			

Figure 2. Haidt's moral foundations and the model of moral motives.

	Self (personal)	Other (interpersonal)	Group (collective)
Protect/ Inhibition (proscriptive regulation)	self-restraint/ moderation	not harming	social order/ communal solidarity
Provide/ Activation (prescriptive regulation)	industriousness	helping/ fairness	social justice/ communal responsibility

Figure 3. Libertarian endorsement of the moral motives.

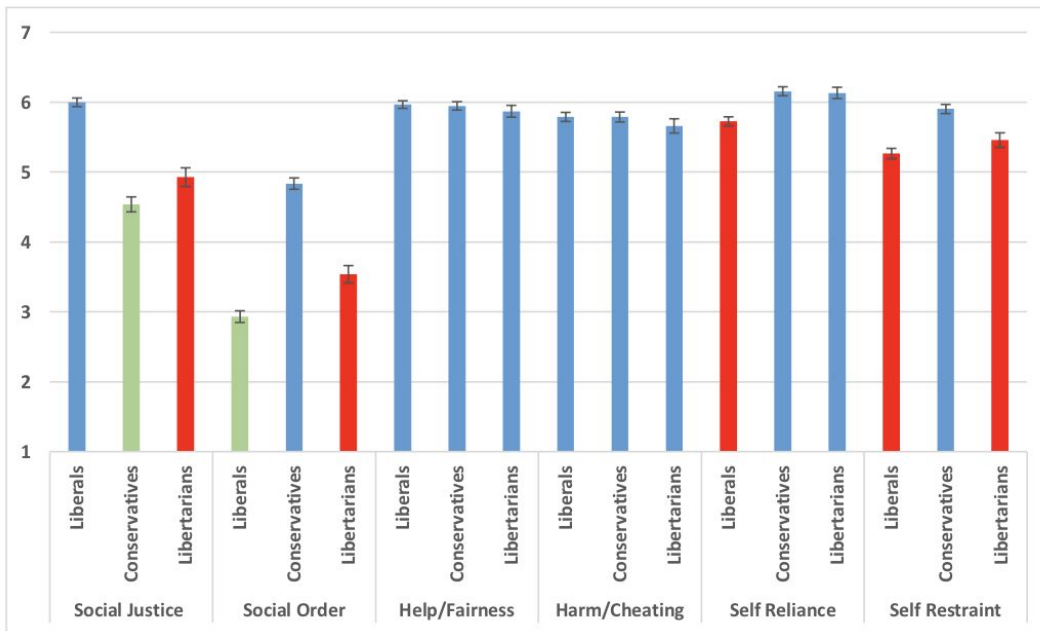


Figure 4. Average endorsement of the Moral Motives for liberals, conservatives, and libertarians. Different colored bars differ significantly within each moral motives.

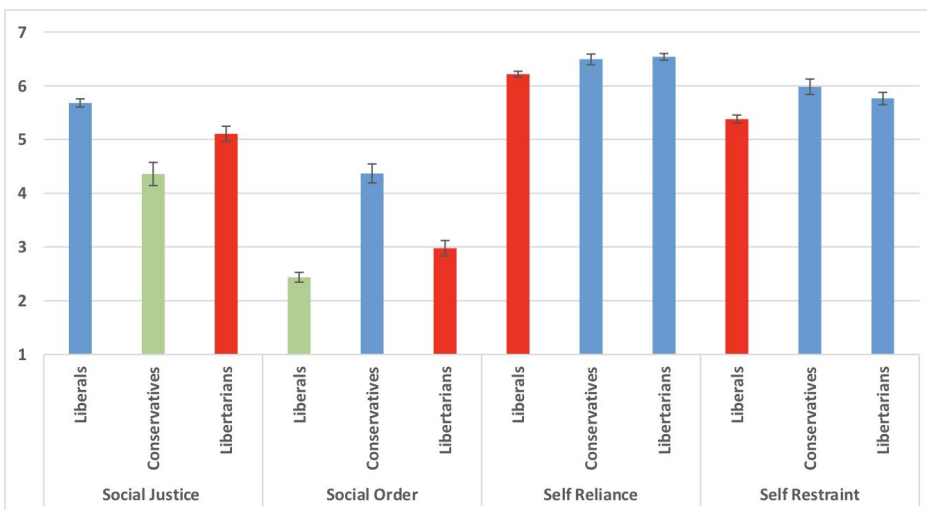


Figure 5. Average endorsement of the Moral Motives for liberals, conservatives, and libertarians in Study 2. Different colored bars differ significantly within each moral motives.

Tables

Table 1. Study 1 ANOVA results for the main effect of ideology on each moral motive. All tests had 2 and 509 degrees of freedom.

Motive	F-value	p-value
Social justice	79.22	< .001
Social order	136.10	< .001
Help/fairness	0.40	.67
Harm/cheating	0.58	.56
Self-reliance	13.41	< .001
Self-restraint	21.27	< .001

Table 2. Study 1 ANOVA results for the main effect of ideology on each moral motive. All tests had 2 and 509 degrees of freedom.

Motive	F-value	p-value
Social justice	24.47	< .001
Social order	40.54	< .001
Self-reliance	7.37	.001
Self-restraint	7.90	< .001