

# Moral Foundations of Political Reasoning\*

## Investigating the Moral Underpinnings of Political Judgment

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### Abstract

This paper analyzes open-ended survey responses in the 2008 and 2012 American National Election Study in order to investigate how differences in moral judgments between liberals and conservatives shape and structure political reasoning. More specifically, I utilize moral word lists to identify references to basic moral intuitions when individuals report on their attitudes towards political parties and candidates. The results show that liberals and conservatives rely on different sets of moral foundations when evaluating political actors. Furthermore, the emphasis on specific moral considerations in political evaluations predicts political participation, attitudes towards parties and candidates, as well as voting behavior, even after controlling for party identification. However, ideological differences in moral reasoning appear to be context-specific and are not always consistent with theoretical expectations of Moral Foundations Theory.

**Keywords:** Moral Foundations Theory, Political Reasoning, Ideology, Political Behavior, Open-ended Survey Responses

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# 1 Introduction

The role of moral values as a determinant of ideology and a source for coherence in political attitudes has received increasing attention in political science and psychology in recent years. One prominent theoretical approach in this context – *Moral Foundations Theory* – describes five central innate intuitions that structure moral thinking (Haidt and Joseph, 2008). Liberals and conservatives have been shown to differ in their relative emphasis on these moral considerations, with liberals especially endorsing the harm/care and fairness/reciprocity foundations, and conservatives equally emphasizing the remaining foundations of ingroup/loyalty, authority/respect, and purity/sanctity (Graham, Haidt, and Nosek, 2009). Other studies corroborated these findings by showing that individual endorsements of specific moral considerations are related to vote choice (Iyer et al., 2010; Franks and Scherr, 2015), political attitudes and issue preferences (Koleva et al., 2012; Low and Wui, 2015; Clifford, Jerit, Rainey, and Motyl, 2015), as well as candidate trait evaluations (Clifford, 2014).

However, the majority of this work relies on the Moral Foundations Questionnaire (MFQ) as a measure of moral reasoning. The MFQ consists of items asking respondents to explicitly rate the relevance of different considerations for questions of right and wrong<sup>1</sup>, as well as judgments of agreement/disagreement with abstract moral statements<sup>2</sup>. Indeed, Graham, Haidt, and Nosek (2009, 1031) describe the reports on moral relevance as “self-theories of moral judgment”, rather than direct measures of judgment itself. Such abstract self-theories, in turn, might deviate from actual judgments in specific situations. Clifford, Iyengar, Cabeza, and Sinnott-Armstrong (2015) addressed this issue by proposing a set of moral foundations vignettes, which directly measure actual moral judgment in a wider range of scenarios.

The present article raises yet another issue related to the reliance on MFQ when investigating the relationship between moral reasoning and political attitudes. While the studies cited above consistently show differences between liberals and conservatives in terms of their

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<sup>1</sup>E.g. “Whether or not some people were treated differently than others” as an indicator for the fairness/reciprocity dimension (c.f. <http://www.moralfoundations.org/>).

<sup>2</sup>E.g. “I am proud of my countrys history” as an indicator for the ingroup/loyalty dimension.

latent emphasis on moral foundations, it remains an open question whether people actually consider these aspects in their day-to-day political reasoning. As such, the paper presented here complements previous research by focusing on the conditions under which differences in moral considerations between liberals and conservatives manifest themselves in the political realm in a more unobtrusive survey context without explicitly raising the issue of morality.<sup>3</sup>

The argument put forward in this paper is not to invalidate MFQ as a general measure of moral *foundations*. Rather, it is argued that MFQ as a measure of moral *reasoning* in politics presupposes an important link that requires more careful empirical investigation. Therefore, the goal of this paper is to examine whether we observe similar differences in moral reasoning between liberals and conservatives without directly invoking morality, and how these differences affect subsequent political behavior. Finding similar patterns in such a context provides much stronger evidence for the notion that political reasoning is directly influenced by basic moral intuitions. The analyses are based on open-ended survey questions in the 2008 and 2012 American National Election Study. More specifically, I utilize moral word lists introduced by [Graham, Haidt, and Nosek \(2009\)](#) to identify references to basic moral intuitions when individuals report on their attitudes towards political parties and candidates.

Overall, the results indicate that liberals and conservatives differ in their reliance on specific moral consideration. Furthermore, moral reasoning is shown to affect political participation, candidate evaluation, and voting behavior, even after controlling for individual party identification. While the ideological differences are broadly consistent with Moral Foundations Theory, there is some evidence that moral reasoning in the realm of politics is more context-specific than previous research suggests. From a methodological perspective, the research presented here emphasizes the importance of open-ended survey measures as a promising source for further insights into the antecedents and consequences of individual political reasoning and the structure of ideology.

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<sup>3</sup>A notable exception is the study by [Clifford \(2014\)](#), which examined the effect of moral foundations on candidate trait perceptions measured through open-ended items.

## 2 Theoretical Framework

To what extent are political belief systems and ideologies shaped, structured, and constrained by individual psychological characteristics and underlying motivations? This question has been of frequent scholarly interest in political science and related disciplines, yielding a wide array of different perspectives. Early accounts emphasized how ordinary citizens lack consistent political attitudes and knowledge necessary to form meaningful ideologies in the first place (e.g. [Converse, 1964](#)). Other scholars argued, that there are only few actual differences between liberal and conservative attitudes, that ideology has no strong behavioral impacts, or that psychological mechanisms do not differ between liberals and conservatives (see [Jost, 2006](#), for an overview regarding each of these points).

However, with increasing levels of polarization and partisan sorting in contemporary politics (e.g. [Iyengar and Westwood, 2014](#)), the study of ideology recently gained renewed attention and relevance, a development that was termed as the “End of the End of Ideology” by John T. Jost ([2006](#)). It is therefore no surprise that there has been a surge in research investigating basic underpinnings of ideology (see also [Jost et al., 2003](#); [Jost, Federico, and Napier, 2009](#)). For example, it has been shown that liberals and conservatives differ with regard to personality characteristics ([Gerber et al., 2010](#); [Hirsh et al., 2010](#); [De Neve, 2014](#); [Feldman and Johnston, 2013](#)), social values ([Schwartz, Caprara, and Vecchione, 2010](#); [Schwartz et al., 2011](#); [Piurko, Schwartz, and Davidov, 2011](#)), or more fundamental factors such as disgust sensitivity ([Inbar, Pizarro, and Bloom, 2009](#)) or mortality salience ([Burke, Kosloff, and Landau, 2013](#)).

Another potential source for structure and constraint in political ideology that is frequently discussed in the literature focuses on moral values as determinants of political attitudes and preferences ([Lakoff, 1995](#); [Haidt and Joseph, 2008](#); [McAdams et al., 2008](#)). The following section will discuss this strand of research in more detail.

## 2.1 Moral Foundations Theory

In one of his influential earlier works on moral psychology, [Haidt \(2001\)](#) argued that moral judgment is not based on rational reasoning but rather on automatic and affective intuitions, which are in turn influenced by social and environmental factors. More specifically, [Haidt \(2001, 825\)](#) described that moral intuition “appears to be the automatic output of an underlying, largely unconscious set of interlinked moral concepts. These concepts may have some innate basis [...], which is then built up largely by metaphorical extensions from physical experience”. According to this view, explicit moral reasoning can then be better described as a rationalization of these intuitions. [Haidt and Joseph \(2004\)](#) further developed this view of innateness as a framework to explain cultural differences in moral virtues.

As such, one of the major arguments in the framework of Moral Foundations Theory is the proposition that morality is partially innate, which [Haidt and Joseph \(2008, 367\)](#) described as “organized, to some extent, in advance of experience” (but see [Suhler and Churchland, 2011](#)). More specifically, [Haidt and Joseph \(2008\)](#) identified five basic intuitions which build the psychological foundations of human morality and are inherently linked to evolutionary adaptive challenges that appear cross-culturally. These five basic intuitions are *Harm/Care*, *Fairness/Reciprocity*, *Ingroup/Loyalty*, *Authority/Respect*, and *Purity/Sanctity* (see also [Graham et al., 2011](#)).<sup>4</sup> They represent an innate draft of morality that is further edited by individual experience. This editing process, in turn, is determined by the development of moral virtues as personal characteristics as well as moral narratives ([Haidt and Joseph, 2008](#)).

## 2.2 Moral Values and Political Ideology

Moral and social values have been discussed as one of the underlying personality characteristics that determine broader political beliefs. For example, [Piurko, Schwartz, and Davidov](#)

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<sup>4</sup>Subsequent accounts of Moral Foundations Theory discussed the inclusion of further dimensions, such as *Liberty/Oppression* (c.f. [Graham et al., 2013](#); [Haidt, 2012](#)). However, the analyses presented here will only focus on the dimensions initially suggested in [Haidt and Joseph \(2008\)](#).

(2011) described how basic personal values structured underlying motivational meanings of liberal and conservative political orientations (see also Schwartz, Caprara, and Vecchione, 2010; Schwartz et al., 2011). Focusing more closely on moral values, Lakoff (1995) argued that conservative and liberal belief systems can be differentiated by their relative emphasis on specific moral metaphors, namely the strict father model as well as the nurturant parent model. In a subsequent study, Barker and Tinnick (2006) showed that these nurturant and disciplinarian visions of parental roles can indeed be connected to ideologically coherent views.

The possible connection between moral values and political belief systems also became a major focus in the context of the Moral Foundations framework (c.f. Haidt, 2012). Haidt and Graham (2007) as well as Graham, Haidt, and Nosek (2009) argued that liberal morals focus on individualizing foundations, which include harm/care and fairness/reciprocity. Conservatives, on the other hand, also emphasize the remaining foundations of ingroup/loyalty, authority/respect, and purity/sanctity, which are labelled as binding foundations. One interesting aspect about their expectations as well as their empirical results is that conservatives do not prioritize less on the individualizing foundations than liberals, but rather that liberals differ in their lower degree of emphasis on binding foundations. Compared to liberals, conservatives tend to endorse and use the five foundations more equally.

Graham, Haidt, and Nosek (2009) demonstrated in their analyses that liberals showed greater endorsement and use of harm/care and fairness/reciprocity foundations when they were asked to evaluate the relevance of moral concerns, when they made explicit moral judgments, as well as in the context of moral trade-offs. Throughout these studies, conservatives endorsed and used the five foundations more equally. The final study presented by Graham, Haidt, and Nosek (2009) consisted of a quantitative analysis of sermons from liberal and conservative churches. The authors proposed a dictionary of words (and word stems) that signal references to the specific moral foundations and showed that liberal sermons were more likely to contain expressions that can be ascribed to the moral foundations of harm/care and

fairness/reciprocity. As will be further described below, the analyses presented here will utilize the same dictionary in order to assess moral references in the context of open-ended survey responses.

Subsequent studies extended the initial findings, for example by examining the the relationship between moral intuitions and multi-dimensional conceptualizations of ideology (c.f. [Haidt, Graham, and Joseph, 2009](#)). Other scholars showed that moral concerns predicted attitudes towards a wide variety of divisive political issues (e.g. [Koleva et al., 2012](#); [Low and Wui, 2015](#)). [Federico et al. \(2013\)](#) linked moral foundations to individual social dominance orientation (SDO) and right-wing authoritarianism (RWA). Further research directly investigated the relationship between moral foundations and candidate preferences ([Iyer et al., 2010](#)) or trait inferences about candidates ([Clifford, 2014](#)). Moral foundations have also been shown to predict turnout ([Johnson et al., 2014](#)) as well as voting behavior in the 2012 US Presidential election ([Franks and Scherr, 2015](#)).

## 2.3 Sophistication and the ‘Missing Link’ to Political Reasoning

Overall, the studies discussed so far strongly support the view that the underlying moral intuitions conceptualized in the Moral Foundations framework differ systematically between liberals and conservatives and are linked to political attitudes, evaluations, as well as behavior. However, as indicated in the introduction, most of these studies relied on MFQ and related measures, which do not allow us to directly examine the conditions under which the connection between moral values and political ideology manifests itself when citizens reason about politics and evaluate political actors. Indeed, [Haidt and Joseph \(2008\)](#) emphasized the importance of moral narratives in the development of moral thinking and [McAdams et al. \(2008\)](#) demonstrated how conservatives and liberals differed in terms of moral references in life-narrative interviews. Other research discussed above showed correlational evidence linking moral foundations as measured by the MFQ to different political outcomes. But do the implicit moral narratives actually shape citizens’ political reasoning in the way the previous

studies suggest?

From a theoretical perspective, moral foundations are often viewed as rather stable pre-dispositions or personality characteristics that affect attitudes and preferences regardless of potential individual moderators and contextual effects. However, moral reasoning understood as the actual incorporation of moral considerations in a specific political context could be much more volatile. There are some studies that indicated that many individuals make frequent references to values when discussing their policy preferences (Feldman and Zaller, 1992) and that the reliance on basic values is not contingent on individual characteristics such as political sophistication (e.g. Goren, 2001, 2004; Marietta and Barker, 2007). However, other studies in the domain of moral foundations suggested that campaigns and elite communication can have important influences on individual moral reasoning. For example, Clifford and Jerit (2013) argued that on the elite level, proponents and opponents of stem cell research place distinctive weights on moral foundations which in turn affected the public attitudes and the underlying considerations related to the issue. A subsequent study showed that elite rhetoric plays an important role in linking individual moral foundations with political attitudes (Clifford, Jerit, Rainey, and Motyl, 2015). Day et al. (2014) presented further evidence indicating that issue framing in terms of moral foundations changes individual attitudes. While these studies do not contradict Moral Foundations theory as such, they do cast some doubt on the notion that moral reasoning in politics should be considered as a pure reflection of stable moral intuitions. Quite contrary, individuals who are more exposed to the political process and resulting elite communications might be more likely to incorporate moral considerations in their political reasoning. Individuals who are not engaged in politics, on the other hand, might focus on other characteristics than morality when thinking about and forming their political preferences. These differences could not be investigated by relying solely on MFQ and related measures to conceptualize moral reasoning.

In the present paper, it is therefore argued that the extent to which individuals rely on moral considerations when evaluating political actors is not necessarily stable among individ-



uals and accross contexts. Rather, the general tendency to emphasize moral foundations is expected to be contingent upon individual levels of political sophistication, media exposure, and political discussions. Moral Foundations Theory proposes that innate differences in the emphasis of moral considerations provide the basis for diversity in ideological and political reasoning. However, the arguments outlined above could suggest that moral reasoning can also be viewed as a rhetorical tool that citizens use in order to support their preferences and bolster their views in front of others. If the emphasis on moral considerations is indeed contingent upon political engagement, exposure to political media, and frequent discussions, it suggests that moral reasoning can be viewed as the product of a learning process in the political environment.

## 3 Empirical Analyses

### 3.1 Overview and Hypotheses

The first step in the analyses presented here will be to replicate the findings connecting moral foundations as measured by MFQ and ideology using open-ended survey responses. Taking into account the fact that moral intuitions (or values in general) appear to play an important role on the elite as well as the electoral level suggests that citizens can be expected to rely on references to moral foundations when reporting on their attitudes towards political actors, even if they are not explicitly asked about moral concerns. As such, the first hypothesis can be stated as follows:

*Hypothesis 1:* Liberals are more likely to emphasize moral foundations of harm/care and fairness/reciprocity than conservatives when evaluating political parties and candidates in the context of open-ended survey items. On the other hand, conservatives are more likely to emphasize moral foundations of ingroup/loyalty, authority/respect, and purity/sanctity than liberals.

After examining the basic patterns that have been reported in the Moral Foundations literature, the second part of the analyses will focus on the question whether moral reasoning in general, as well as the observed differences between liberals and conservatives are contingent upon individual factors such as political sophistication, media exposure, and political discussion. The second set of hypotheses tested here are:

*Hypothesis 2a:* Individuals who have more experience and are more engaged in the political system (i.e. with higher political sophistication, high media exposure, frequent political discussions, prior participation) are more likely to emphasize moral foundations when evaluating political parties and candidates.

*Hypothesis 2b:* Ideological differences in emphasis on moral foundations are more pronounced for individuals who are more engaged in the political system.

After replicating the basic result in the MFT literature as well as qualifying the degree to which they are moderated by individual characteristics, the paper proceeds by demonstrating the political relevance of moral reasoning as measured using open-ended survey responses:

*Hypothesis 3:* References to moral foundations predict turnout, political participation, candidate and party preferences, as well as vote choice, even after controlling for (strength of) party identification.

The last set of analyses therefore focuses on the issue whether the conceptualization of moral reasoning based on open-ended survey responses has a meaningful impact on political outcomes. Before discussing the statistical analyses, we will now proceed by describing the data as well as the variables used throughout the remainder of the paper.

### 3.2 Data, Variables, and Model Specification

The analyses presented here are based on the 2008 and 2012 American National Election Study. The analyses are restricted to these two years of the ANES because the (redacted) open-ended survey responses are not available for any of the remaining years. While the 2008 ANES consists of a single representative cross-sectional sample, the 2012 study contains two representative cross-sectional samples. One sample was conducted by computer assisted face-to-face interviews while the other sample is based on an internet panel group. Both samples are pooled in the analyses. While both samples consisted of a pre-election and a post-election wave, most items described below are drawn from the pre-election wave.<sup>5</sup>

As already indicated above, the major dependent variables are based on open-ended questions where respondents were asked to report which aspects they *liked* and *disliked* about either presidential candidate as well as the Republican and Democratic party in general. More specifically, respondents were asked to list anything in particular that they like/dislike about the Democratic/Republican party as well as anything that might make them vote/not vote for either of the Presidential candidates and were probed by the interviewer asking “anything else?” until the respondent answered no.

Using open-ended questions instead of closed survey responses has important advantages in the context of the research question proposed here. As described above, the studies by [Graham, Haidt, and Nosek \(2009\)](#) and others, which focused on self-reported moral judgments, convincingly demonstrated systematic patterns of moral reasoning that allowed to differentiate between liberals and conservatives. However, since moral considerations and political beliefs were measured explicitly using closed-ended items, it could be argued that these associations are only latent and do not necessarily manifest themselves in actual day-to-day political reasoning. As mentioned above, self-reports on moral relevance do not necessarily describe how actual moral judgments are made (c.f. [Graham, Haidt, and Nosek](#)

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<sup>5</sup>The main reason to focus on the pre-election wave is the fact that the open-ended items were only conducted prior to election day. Accordingly, wherever possible, the set of explanatory variables was also limited to those collected at the same time.

2009, 1031, see also Clifford, Iyengar, Cabeza, and Sinnott-Armstrong 2015). The paper presented here contributes to previous efforts by investigating patterns of moral reasoning among individuals in a more unobtrusive survey context, where the potential connection between morality and politics is not induced or facilitated by design. When answering general open-ended survey responses on likes and dislikes about either parties and candidates, respondents can *decide* to talk about moral considerations (without explicitly being asked to do so), rather than explicitly asked to make moral judgments.

All survey responses were preprocessed by correcting spelling errors using an implementation of the Aspell spell checking algorithm in R ([www.aspell.net](http://www.aspell.net)). Furthermore, all individuals who responded in Spanish were deleted. Subsequently, it was examined whether the responses contained any of the signal words (or word stems) for each of the moral foundations as specified in the dictionary proposed by Graham, Haidt, and Nosek (2009). This analyses was conducted using automatic word (stem) matching procedures in R. The specific word lists are also presented in Appendix A.

For example, words like “protect” and “suffer” indicate references to the harm/care foundation, “equality” and “tolerant” signal reasoning based on the fairness/reciprocity foundation, “patriot” and “betrayal” indicate reference to the ingroup/loyalty foundation, “honor” and “respect” signal considerations related to authority/respect, whereas “integrity” and “duty” indicate reference to the purity/sanctity foundation.

After counting the occurrence of any of the signal words, the responses to the open-ended items (likes/dislikes for either parties and candidates) were collapsed since many of the respondents did not provide answers to every single one of them. Accordingly, the data used in the analyses described below consist of a matrix of dichotomous variables which indicate whether each respondent mentioned either of the five moral foundations in *any* of the open-ended responses. If participants failed to provide an answer in any of the items, the variable for each moral foundation is specified as missing.

Table B.1 in the Appendix provides an overview over the number of omitted cases due

to the fact that respondents did not provide responses to any of the items, or for which the interview language was Spanish. About 4% of the interviews were held in Spanish in both surveys. Furthermore, about 7% of the respondents in both datasets did not provide any open-ended responses. However, these proportions are much larger if we only take into account either open-ended candidate evaluations (13-14%), or open-ended party evaluations (25%). Furthermore, Figure B.1 in the appendix displays histograms of the length of the respondents' answers to all open-ended items (i.e. summed over all responses), as well for candidate and party evaluations separately.

Since the individual response patterns are non-exclusive in the sense that individuals can (and do) mention more than one of the moral foundations in their answers, it is not possible to model them in a multinomial logit or conditional logit framework. While such an approach would come with the benefit of estimating a unified model for the overall response pattern, it does not allow for instances where single observations are able to select several alternatives (but see Gilbert and Modena, 2007). Therefore, individual response patterns are modeled as independent dichotomous outcomes via logistic regressions for each of the moral foundations under consideration (c.f. for example Agresti, Liu et al., 1999).

The major independent variable used to predict the individual likelihood to mention either of the moral foundations, is *political ideology*. Respondents were asked to place themselves on a seven-point scale ranging from extremely liberal to extremely conservative. Since there are no clear theoretical reasons to suggest a priori that moderates should fall in between liberals and conservatives in terms of their moral foundations (i.e. that the relationship between 'continuous' ideological self-placement and the likelihood to mention specific moral foundations is inherently linear), I constructed dichotomous variables indicating whether respondent identified as liberals, conservatives, or moderates.

The second set of independent variables under consideration as predictors of references to moral foundations in general include *political sophistication*, which was measured as the sum of knowledge questions for which respondents provided correct responses. Since the 2008

ANES did not contain such items, political knowledge was measured as a dummy indicating whether respondents were able to identify the Republican party as more conservative than the Democratic party. Furthermore, the analyses investigate the effect of *political media exposure* as well as the frequency of *political discussions* with friends and family members. Further control variables included in the analyses are *church attendance*, *education* (college degree), *age*, *sex*, *race* (African American), as well as the overall length of the individual responses in the open-ended questions (*number of words*).

The last part of the analyses switches the focus by considering the reference to each of the moral foundations as independent variables to predict political outcomes. The dependent variables considered here are retrospective *turnout*, an additive index of *protest behavior* (consisting of dichotomous indicators for participation in demonstrations, wearing campaign buttons, and signing petitions), *candidate* and *party evaluations* (measured as the respective feeling thermometer differentials) as well as actual *voting behavior* (measured as a dichotomous indicator of vote choice for the Democratic rather than the Republican Presidential candidate). Additionally to the controls discussed previously, these analyses also include measures of *party identification* (or the strength of party identification when appropriate) which were constructed similarly to the conceptualization of political ideology.

### 3.3 Results

#### 3.3.1 Ideological Differences in Moral Reasoning

Before discussing the actual model estimates, Figure 1 provides an overview over the response patterns for individuals who identified as liberals, conservatives, or moderates. For each group, the Figure displays the (weighted) proportion of respondents who mentioned words that were included in the five different moral foundations dictionaries as well as their 95% confidence intervals. In order to calculate these proportions, all responses to the eight open-ended like/dislike questions (evaluating both parties and both candidates) were aggregated for each individual. Therefore, each proportion indicates the percentage of individuals who

mentioned a signal word belonging to the respective moral foundation in any of his or her open-ended responses evaluating the parties or candidates.

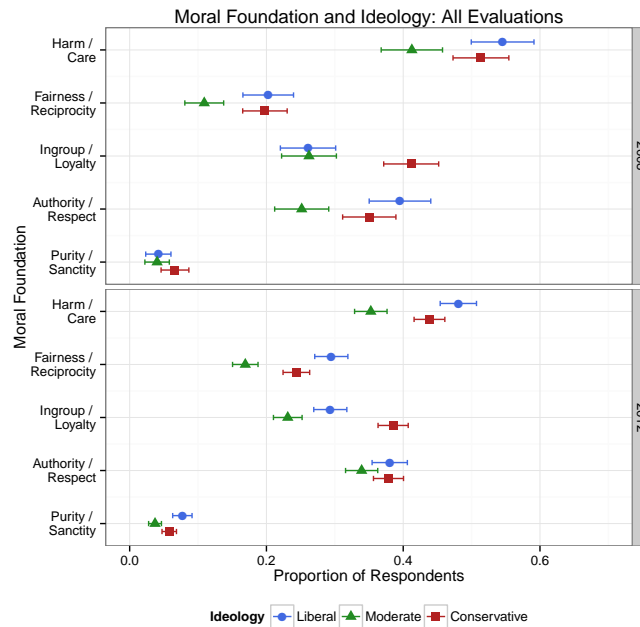


Figure 1: Moral Foundations and Ideology (all Statements)

Looking first at the results for 2012 (lower part of the plot), the patterns are largely consistent with our theoretical expectations. Liberals were most likely to mention the harm/care foundation. Slightly less than half of the respondents who identified as liberals mentioned words belonging to this category in their responses. Furthermore, they were more likely than conservatives to mention the fairness/reciprocity foundation. However, it should be noted that fairness/reciprocity was emphasized significantly less than the authority/respect foundation among liberals. Furthermore, conservatives were more likely to reference the ingroup/loyalty foundation. However, for the two remaining moral foundations, the patterns seem less clear. The proportion of liberal respondents referencing authority/respect is actually almost identical to the proportion of conservatives. This result is inconsistent with previous evidence in the moral foundations literature. Furthermore, the fact that the purity/sanctity foundation was almost never mentioned by any of the respondents is surprising, since other studies found that the purity/sanctity foundation plays a very important

role when looking at ideological differences (Koleva et al., 2012). This result suggests that subsequent analyses of survey responses might necessitate a revision of the moral foundation dictionary, since the terms contained in the dictionary might not be relevant enough for political evaluations. Accordingly, some of the words (e.g. in the case of purity/sanctity) are just too uncommon in the political context. Due to the very rare mentioning of the purity/sanctity dimension, the subsequent analyses will only concentrate on the remaining four moral foundations.

Turning our attention to the results for 2008, it can be seen that the results that have been consistent with our expectations in 2012 (i.e. concerning the harm/care, fairness/reciprocity, and ingroup/loyalty dimensions) cannot be clearly replicated. Here the difference between liberals and conservatives is not significant except for the ingroup/loyalty foundation. One potential explanation for the inconsistencies in 2008 is the fact that the open-ended responses were recorded in a more indirect manner for that year. Many responses in 2008 therefore consist of shorter summaries of the responses in verbatim. Furthermore, the sample size in 2008 is much smaller, which explains the higher uncertainties around the estimated proportions.

Instead of looking at the aggregation of all survey items, we can also investigate the patterns in smaller subsets of responses (results available on request). Looking at the proportions of references to moral foundations when aggregating all responses for each individual, we now only combine open-ended responses related to the evaluations of parties *or* candidates shows the same basic patterns as in the pooled analyses. Overall, these results provide an inconclusive picture on the moral foundations of political reasoning. While some patterns are consistent with our theoretical expectations in 2012 (e.g. harm/care), they fail to be clearly replicated in 2008. The results are also similar if respondents are differentiated by partisanship rather than political ideology (results available on request).

In a subsequent step, I estimated logit models using ideology (and several control variables) to predict the individual probability to refer to either of the moral foundations (excluding purity/sanctity) in both surveys. Note that all models control for the total number



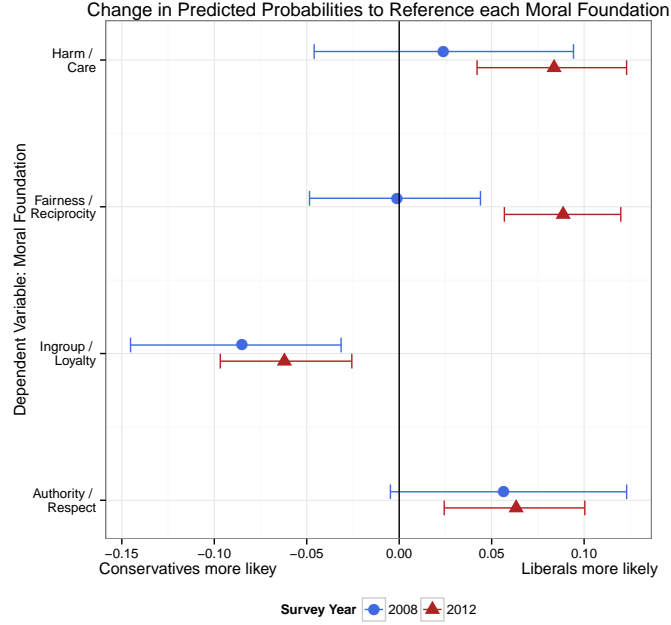


Figure 2: Difference in Predicted Probabilities to Reference each Moral Foundation between Liberals and Conservatives

of words used by each respondent for their open-ended responses.<sup>6</sup> Figure 2 displays the expected change in predicted probabilities to mention each moral foundation when comparing liberals and conservatives while holding all other variables constant at their respective means, along with 95% confidence intervals. Again, equivalent to the discussion of Figure 1, the responses for each individual were collapsed such that the dependent variables indicate whether any of their responses contained a reference to the moral foundations as identified by the dictionary.

Positive values indicate a higher probability to mention the respective moral foundation in a response among respondents who identified as liberals, while negative values indicate a higher probability among conservatives. In 2012, we find that the effects are consistent with our first hypothesis for three out of four moral foundations. Liberals are significantly more likely to mention harm/care and fairness/reciprocity when evaluating political parties and candidates than liberals. The probability to mention a word connected to the harm/care foundation is about 7.5 percentage points higher among liberals than conservatives. The

<sup>6</sup>The full logistic regression results are presented in the appendix, Table C.1

effect is of similar size for the fairness/reciprocity dimension. Conversely, being conservative increases the likelihood of mentioning words that belong to the category of ingroup/loyalty by about 5 percentage points. However, liberals appear to be significantly more likely to reference the moral foundation of authority/respect when evaluating political actors. This result is inconsistent with previous evidence for the prevalence of authority/respect among conservatives. Furthermore, all other effects described above (except for ingroup/loyalty) are not replicated when analyzing the 2008 ANES. Again, the fact that the effects cannot be replicated in 2008 can (at least partly) to the fact that the open-ended responses were recorded in a more indirect and summarized way than in 2012.

I also investigated multiple alternative explanations for the inconsistent finding regarding the moral foundation of authority/respect (detailed results available on request). On the one hand, they could indicate that the unidimensional conceptualization of ideology, which has been used in most studies analyzing moral foundations theory, might be too simplistic in order to describe systematic differences between individuals who hold different political belief systems and ideologies. As such, I repeated the analyses using a conceptualization of ideology differentiating between a social as well as an economic dimension as proposed by [Feldman and Johnston \(2013\)](#). While providing a more detailed picture for the dimensions of harm/care (driven especially by the economic dimension) and fairness/reciprocity (driven especially by the social dimension), the results for authority/respect are similar to the first analysis.

Further analyses of the open-ended responses suggest that liberals were more likely to reference the authority dimension as a virtue (after disaggregating the moral dictionary by valence, see [www.moralfoundations.org](http://www.moralfoundations.org)), when talking about aspects that they like about their in-party candidate. It appears that the Democratic candidate in both elections (Barack Obama) was partly viewed favorably by supporters due to considerations related to the moral foundation of authority/respect. This result can be seen as a first indication that the differences in moral reasoning between liberals and conservatives are contingent upon

the respective political environment.

On the other hand, this finding could also be an indication that the inconsistent results for the authority dimension are actually an artifact due to some signal words included in the moral foundations dictionary that are especially salient when talking about Barack Obama. For example, the moral foundations dictionary includes “leader” as a signal word for the authority/respect dimension. It could therefore be argued that the inconsistent finding is simply due to the fact that Obama is often considered as a “good leader” among his supporters. In order to examine this issue, I repeated the analyses after omitting “leader” from the moral foundations dictionary. The results do not change substantially.

The results discussed so far indicate that there are indeed important differences between liberals and conservatives in terms of their reliance on different moral considerations when evaluating political parties and candidates. However, the patterns cannot be described as unequivocally consistent with the predictions of Moral Foundations Theory. The fact that some foundations showed contrary patterns, as well as the failure to replicate some of the consistent 2012 findings in 2008 might suggest that the reliance on moral foundations might be more context-specific than the theorized innateness of moral intuitions would suggest.

### **3.3.2 Determinants of Moral Reasoning**

After demonstrating that liberals and conservatives indeed differ with regard to the moral foundations they emphasize when evaluating political actors, we now turn to the question of whether the reliance on moral considerations in the domain of politics can be described as a product of exposure to political discourse.

I estimated logit models using political sophistication, political media exposure, and frequency of political discussions in order to predict the probability of individuals to mention *any* moral foundation. Figure 3 depicts the respective predicted probabilities when each independent variable (knowledge, media exposure, discussion) is increased from its empirical minimum value to its empirical maximum value, holding all other variables (including the

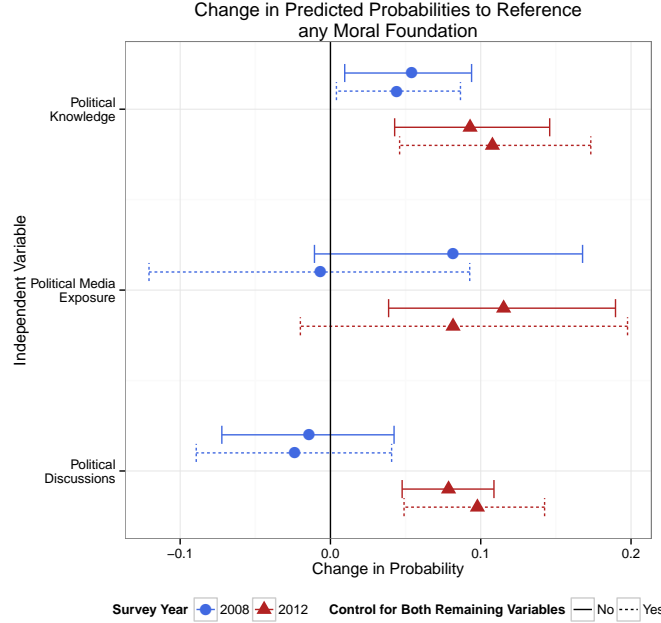


Figure 3: Change in Predicted Probabilities to Reference any of the Moral Foundations Depending on Political Knowledge, Media Exposure, and Frequency of Political Discussions

number of words in each individual response) constant at their means.<sup>7</sup>

The results show, that most variables (except political discussions in 2008) have a positive effect on the individual probability to make use of moral foundations (in general) when evaluating political parties and candidates. Higher political sophistication, higher exposure to political media and news, as well as more frequent political discussions increase the probability that individuals rely on moral considerations. Thereby, citizens *learn* to embed moral reasoning in their political evaluations. This argument should not be seen as refuting the argument of innateness of moral intuitions as described by Moral Foundation Theory. Moral intuitions themselves might well be innate. The extent to which individuals make use of these intuitions when thinking about politics and evaluating political actors appears to be more context-dependent and subject to individual heterogeneity.

The significant positive effect of frequent political discussions in 2012 (even after controlling for the two remaining variables, political knowledge and media exposure), is especially

<sup>7</sup>Full model results are displayed in the appendix, Table C.3.

interesting in this context. Citizens, who engage in frequent political arguments are more likely to use moral considerations when evaluating candidates and parties. This result could suggest that morality in politics plays an important role as a rhetorical tool utilized to convince others of certain political views. Overall, positive relationships between political knowledge, media exposure, and political discussions and moral reasoning appears to be quite robust, even though we control for individual response lengths.

Critics might argue that these differences represent a general effect of political literacy that indicates that citizens who are more exposed to the political discourse are simply more likely to discuss politics in a more complex manner and are therefore more likely to reference moral foundations as measured in the present study. However, it is worth noting again that all analyses reported here include the length of individual responses as control variables, which should at least partly account for these differences.

Furthermore, rather than only examining the reference to moral foundations *in general*, we can also consider whether the effects of exposure to political discourse increase the differences in the emphasis on specific dimensions between liberals and conservatives. Figure 4 presents the change in the effect of ideology on the probability to reference each of the moral foundations moderated by political knowledge, media exposure, and frequency of political discussions.

Each point in the figure displays the interaction effect between knowledge, media exposure, and discussion, as well as ideology as a difference-in-difference in predicted probabilities while holding all other variables constant at their respective means. For example, the positive effect for political knowledge on the probability to reference the harm/care foundation in 2012 (top left part in the figure) indicates, that when political knowledge is increased from its empirical minimum to its maximum, the difference between liberals and conservatives is increased such that liberals are about 25 percentage points more likely to mention words belonging to the harm/care foundation than conservatives. In other words, positive effects imply that the gap between liberals and conservatives on the respective dimension is

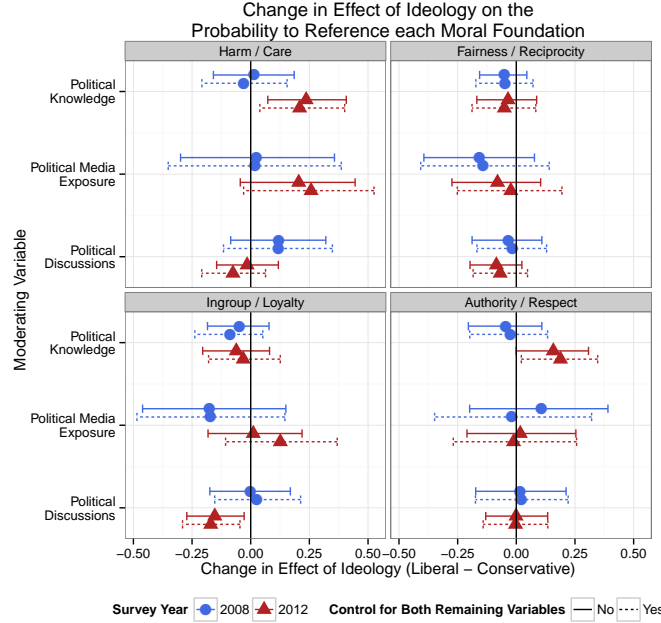


Figure 4: Change in Effect of Ideology on Predicted Probabilities to Reference each of the Moral Foundations Moderated by Political Knowledge, Media Exposure, and Frequency of Political Discussions (difference-in-difference)

increased in favor of liberal respondents. Negative effects, on the other hand, indicate that the gap between liberals and conservatives is increased with conservatives becoming more likely to reference the respective moral dimension.

In order to interpret these difference-in-difference effects, consider again the basic findings reported in Figure 2. The estimates showed that on average, liberals were more likely to reference the foundations of harm/care, fairness/reciprocity, and authority/respect, whereas conservatives were more likely to mention considerations related to the ingroup/loyalty dimension. Focusing on the effects in 2012 in Figure 4, we see that for individuals with high political knowledge and media exposure, the difference between liberals and conservatives in terms of the harm/care foundation was more pronounced: the difference between liberals and conservatives is increased such that liberals are even more likely to reference this dimension as compared to conservatives. While we do not observe any meaningful moderation effects for the fairness/reciprocity dimension, there is some evidence that the ideological gap in the ingroup/loyalty dimension is higher for respondents who discuss politics more frequently, as

well as in the authority/respect dimension for respondents with high political knowledge. Again, these results are only apparent in 2012 and cannot be replicated in 2008.

The fact that political knowledge, media exposure, and political discussions do not only affect general levels of moral reasoning but also moderate the ideological gap between liberals and conservatives for at least some of the moral foundations indicates, that the effects of exposure to political discourse cannot be reduced to a artifact of differences in political literacy and more elaborate argumentation. A part of the ideological differences in emphasis on moral foundations can therefore be described as a product of learning in the political environment.

### 3.3.3 Investigating the Political Relevance of Moral Reasoning

After showing similar patterns in terms of the ideological patterns in references to moral foundations based on open-ended survey responses as in previous research relying on the MFQ (except for the dimension of authority/respect), and analyzing the extent to which the moral references (and their ideological gap) are contingent exposure to political discourse, we will now turn to the important question whether the measure of moral reasoning employed here can be shown to be relevant for different political outcomes.

Figure 9 presents the changes in expected probabilities to vote for the Democratic (vs. the Republican) presidential candidate in the 2008 and 2012 election if individuals used the respective moral foundations when evaluating both parties and candidates. The estimated probabilities are based on logit models including dummies for each moral foundation as independent variables as well as several sociodemographic control variables, which were held constant at their mean values when calculating expected values.<sup>8</sup>

While not all effects displayed in Figure 9 are statistically significant (especially when looking at 2008), the patterns are quite similar to the results presented thus far. Individuals who mentioned moral considerations related to the harm/care foundation are (slightly) more

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<sup>8</sup>Full model results are displayed in the appendix, Table C.2.

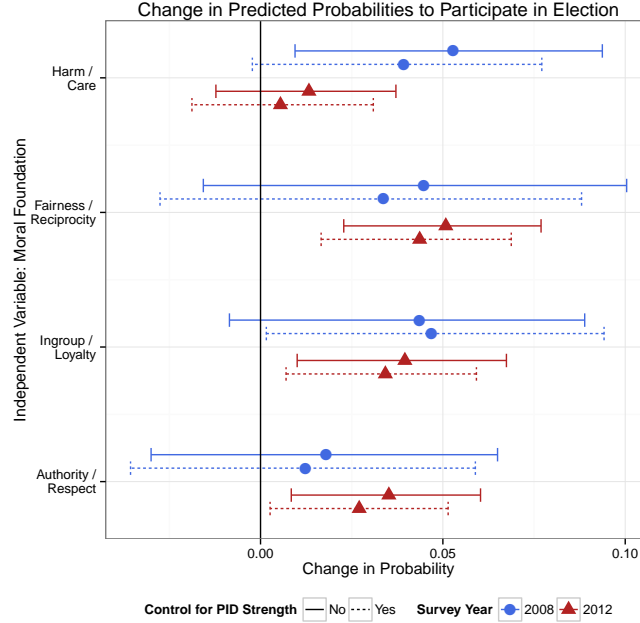


Figure 5: Change in Predicted Probabilities to Participate in Election Depending on References to Specific Moral Foundations

likely to vote for the Democratic candidate. In 2012, the effect for the fairness/reciprocity foundation is also positive: respondents who mentioned this foundation were more likely to vote for Barack Obama than for Mitt Romney. For 2008, in contrast, the effects are negative and insignificant. Respondents who emphasized the ingroup/loyalty foundation, on the other hand, were less likely to vote for the Democratic candidate in both elections. While these results appear to be relatively consistent with Moral Foundations Theory, we see again that the effect for the authority/respect foundation deviates strikingly from our expectations: respondents mentioning this foundation were actually more likely to vote for the presidential candidate. This (as well as the previous) inconsistent result for the authority dimension could potentially be explained by the fact that many supporters of President Barack Obama described him as a good *leader*, which is a signal word for the authority/respect dimension. Accordingly, it could be argued that the reliance on different moral considerations in political reasoning is (at least partly) context-specific.

It is worth emphasizing again that these effects do not differentiate whether individuals



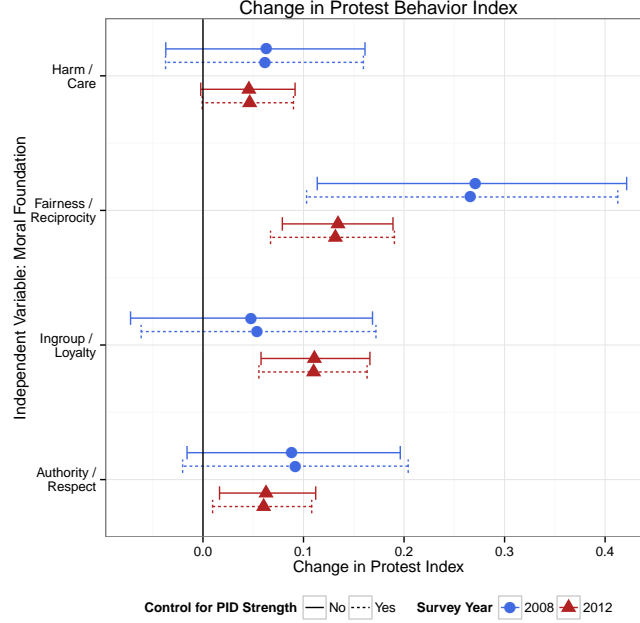


Figure 6: Change in Protest Behavior Index Depending on References to Specific Moral Foundations

describe their preferred candidate or not. As such, the result shows that it is possible to predict voting behavior simply by observing the moral dimensions of the respondents' political reasoning, without taking into account which candidate they described, and whether the description is framed positively or negatively. As can be seen in the figure, most of these effects are even persistent when controlling for individual party identification.

## 4 Conclusion

The goal of this paper was to investigate to what extent the ideological differences in the emphasis on moral foundations manifests itself in individual reasoning about political actors. It was argued that the analyses of open-ended survey responses can provide important insights beyond previous research because it allows to evaluate to what extent citizens make reference to moral considerations in a political context that does not induce an explicit connection to morality. Furthermore, it was argued that the reliance on moral reasoning as such is moderated by political knowledge, media exposure, and political discussions.

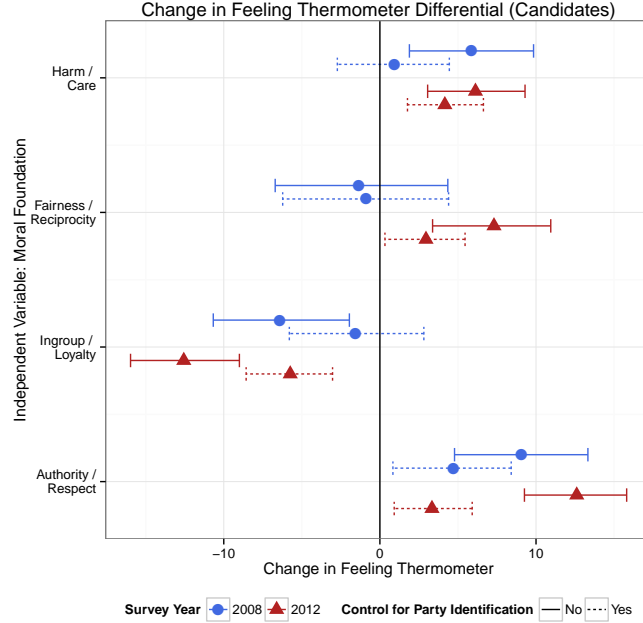


Figure 7: Effect of Moral Foundations on Candidate Evaluations

The empirical evidence discussed in this paper is only partly consistent with previous results on moral foundations and ideology. The first hypothesis, which predicted systematic patterns in the emphasis on moral considerations among liberals and conservatives was supported for three out of four foundations included in the analyses in one of the surveys. Liberals are more likely to mention considerations related to harm/care and fairness/reciprocity when discussing their political preferences, whereas conservatives are more likely to emphasize the moral foundation of ingroup/loyalty.

According to the second hypothesis, it was expected that individuals show heterogeneity in terms of their tendency to rely on moral reasoning when evaluating political actors. The results showed that political knowledge, discussions, as well as media consumption increased the reliance on moral considerations. Thus, the evidence suggests that moral reasoning is part of a broader political learning process. It remains an open question, however, whether this learning process implies an increased differentiation between liberals and conservatives in terms of the focus on specific foundations as described by Moral Foundations Theory. The results presented here only show that moral reasoning becomes more prevalent with higher

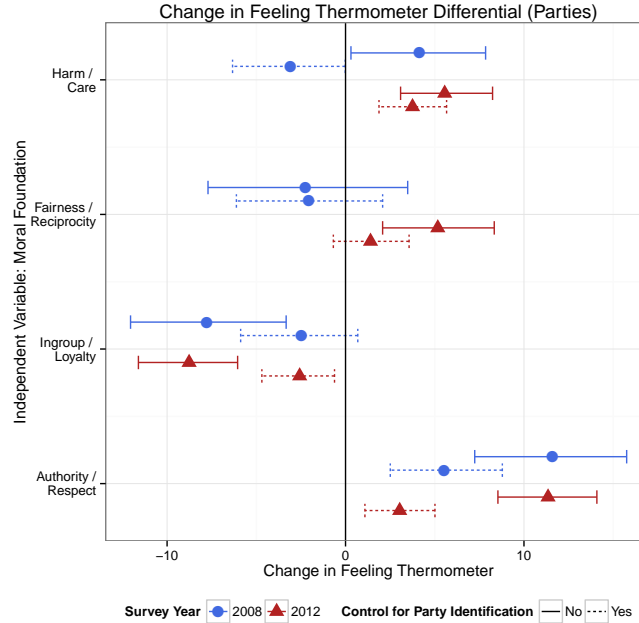


Figure 8: Effect of Moral Foundations on Party Evaluations

political involvement, but they are inconclusive as to whether learning process increase the “moral differentiation” of liberals and conservatives.

Overall, the fact that purity/sanctity was almost never mentioned as well as the inconsistent effect of ideology on the authority/respect dimension could be attributed to the fact that the moral foundations dictionary was originally used for the analyses of sermons rather than in the context of day-to-day politics.<sup>9</sup> Accordingly, subsequent analyses could revise the dictionary in order to make it more applicable for the analyses of survey responses. Furthermore, it should be noted that the modelling strategy based on multiple logistic regressions assumes independence between the different response categories. This assumptions does not seem to be plausible since the reference to a specific moral foundation might well affect how often individuals mention other considerations. While a multinomial logit / conditional logit framework is also not feasible due to the fact that individuals can fall in several categories, other model approaches for non-exclusive multinomial choices might allow to improve the empirical analyses (see for example [Gilbert and Modena, 2007](#)).

<sup>9</sup>However, the collection of words used in [Graham, Haidt, and Nosek \(2009\)](#) was conceptualized as a general dictionary for multiple sources (see also <http://www.moralfoundations.org/>)

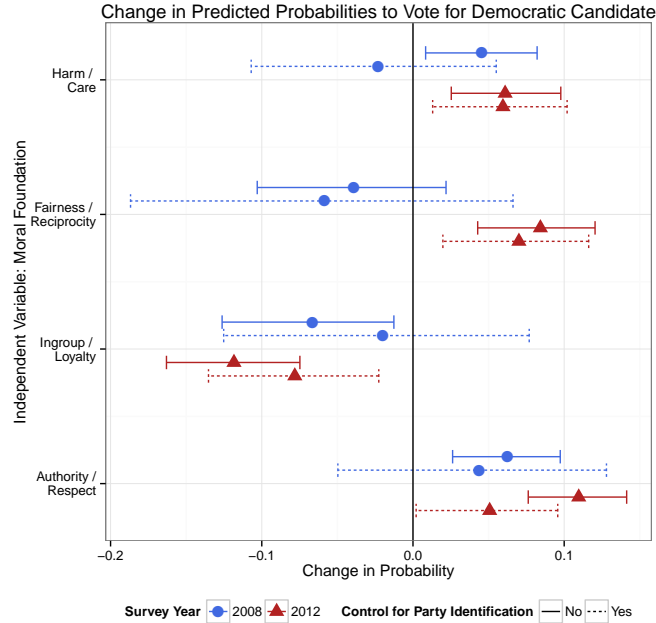


Figure 9: Change in Predicted Probabilities to Vote for Democratic Candidate Depending on References to Specific Moral Foundations

An alternative approach to the analysis of open-ended survey responses could be the implementation of structural topic models as described by [Roberts et al. \(2014\)](#): instead of using explicit word lists to identify moral reasoning, it would be possible to identify specific topics in open-ended responses that are consistent with the moral foundations described by [Haidt and Joseph \(2008\)](#) (see also [Lin, Xing, and Hauptmann, 2008](#)).

Irrespective of these reservations and the resulting tentativeness of the empirical results presented thus far, the analyses of open-ended survey responses can provide important and valuable insights in the context of moral foundations and the individual underpinnings of political ideology. As such, there are numerous avenues for future research. For example, it would be interesting to investigate whether the reference to specific moral foundations differs between survey questions: Do individuals differ in terms of their moral considerations if they describe in-party or out-party candidates? Does the evaluation of parties and candidate elicit different considerations? Furthermore, are there sources of heterogeneity in moral foundations among liberals and conservatives? Utilizing available responses to open-ended

survey questions provides a useful and still largely neglected data source to investigate these and other important research questions from novel perspectives.

Call for open-ended survey responses! This is also a methodological contribution! Discuss Roberts and the others in this context maybe?

Ideally, I would also like to look at further years to investigate differences over time, but the data is not available...

# Appendix A Moral Foundations Dictionary

*Sources:*

Graham, Haidt, and Nosek (2009), as well as <http://www.moralfoundations.org/>

*Note:*

Words with (\*) indicate that the word stem rather than the exact word was matched in the open-ended survey responses.

## **Harm:**

safe\*, peace\*, compassion\*, empath\*, sympath\*, care, caring, protect\*, shield, shelter, amity, secur\*, benefit\*, defend\*, guard\*, preserve, harm\*, suffer\*, war, wars, warl\*, warring, fight\*, violent\*, hurt\*, kill, kills, killer\*, killed, killing, endanger\*, cruel\*, brutal\*, abuse\*, damage\*, ruin\*, ravage, detriment\*, crush\*, attack\*, annihilate\*, destroy, stomp, abandon\*, spurn, impair, exploit, exploits, exploited, exploiting, wound\*

## **Fairness:**

fair, fairly, fairness, fair\*, fairmind\*, fairplay, equal\*, justice, justness, justify\*, reciproc\*, impartial\*, egalitarian\*, rights, equity, evenness, equivalent, unbiased\*, tolerant, equitable, balance\*, homologous, unprejudiced\*, reasonable, constant, honest\*, unfair\*, unequal\*, bias\*, unjust\*, unjust\*, bigot\*, discriminat\*, disproportion\*, inequitable, prejud\*, dishonest, unscrupulous, dissociate, preference, favoritism, segregat\*, exclusion, exclud\*

## **Ingroup:**

together, nation\*, homeland\*, family, families, familial, group, loyal\*, patriot\*, communal, commune\*, community\*, communis\*, comrad\*, cadre, collectiv\*, joint, unison, unite\*, fellow\*, guild, solidarity, devout\*, member, cliqu\*, cohort, ally, insider, foreign\*, enem\*, betray\*, treason\*, traitor\*, traitor\*, disloyal\*, individual\*, apostasy, apostate, deserted, deserter\*, deserting, deceive\*, jilt\*, imposter, miscreant, spy, sequester, renegade, terrorism\*, immigrat\*

## **Authority:**

obey\*, obedient\*, duty, law, lawful\*, legal\*, duti\*, honor\*, respect, respectful\*, respected, respects, order\*, father\*, mother, motherl\*, mothering, mothers, tradition\*, hierarch\*, authorit\*, permit, permission, status\*, rank\*, leader\*, class, bourgeoisie, caste\*, position, compliant\*, command, supremacy, control, submi\*, allegian\*, serve, abide, defer\*, defer, revere\*, venerat\*, comply, defian\*, rebel\*, dissent\*, subvert\*, disrespect\*, disobey\*, sediti\*, agitat\*, insubordinat\*, illegal\*, lawless\*, insurgent, mutinous, defy\*, dissident, unfaithful, alienate, defector, heretic\*, nonconformist, oppose, protest, refuse, denounce, remonstrate, riot\*, obstruct

## **Purity:**

piety, pious, purity, pure\*, clean\*, steril\*, sacred\*, chaste\*, holy, holiness, saint\*, wholesome\*, celibacy\*, abstention, virgin, virgins, virginity, virginal, austerity, integrity, modesty, abstinence\*, abstemiousness, upright, limpid, unadulterated, maiden, virtuous, refined, intemperate, decent\*, immaculate, innocent, pristine, humble, disgust\*, deprav\*, disease\*, unclean\*, contagio\*, indecent\*, sin, sinful\*, sinner\*, sins, sinned, sinning, slut\*, whore, dirt\*, impiety, impious, profane\*, gross, repuls\*, sick\*, promiscuous\*, lewd\*, adulter\*, debauch\*, defile\*, tramp, prostitut\*, unchaste, wanton, profligate, filth\*, trashy, obscene\*, lax, taint\*, stain\*, tarnish\*, debase\*, desecrat\*, wicked\*, blemish, exploitat\*, pervert, wretched\*

## Appendix B Additional Tables and Figures - Overview

	N	Percent
Spanish Interview (2008)	94	4.05
Spanish Interview (2012)	228	3.86
No Responses (Overall, 2008)	158	7.09
No Responses (Overall, 2012)	392	6.89
No Responses (Candidate Evaluations, 2008)	328	14.13
No Responses (Candidate Evaluations, 2012)	761	12.87
No Responses (Party Evaluations, 2008)	584	25.15
No Responses (Party Evaluations, 2012)	1503	25.41

Table B.1: Overview - Missing Open-Ended Responses

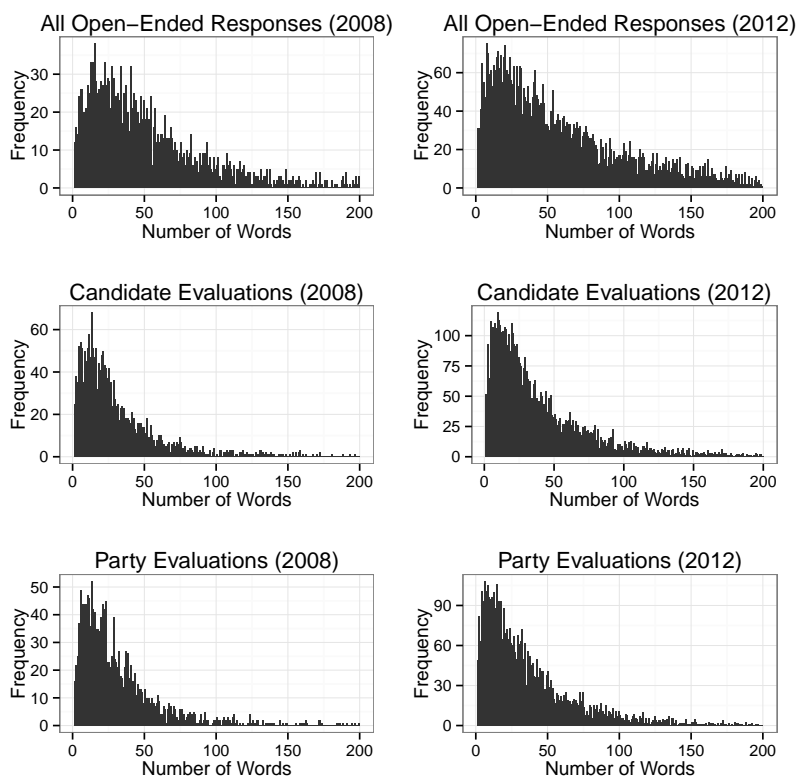


Figure B.1: Distribution of Numbers of Words in Open-Ended Responses

# Appendix C Tables of Logit Model Estimates

	<i>Dependent variable:</i>							
	Harm / Care		Fairness / Reciprocity		Ingroup / Loyalty		Authority / Respect	
	2008	2012	2008	2012	2008	2012	2008	2012
Conservative	-0.103 (0.148)	-0.340*** (0.083)	0.019 (0.191)	-0.492*** (0.092)	0.475*** (0.171)	0.298*** (0.090)	-0.270* (0.152)	-0.272*** (0.085)
Moderate	-0.131 (0.150)	-0.338*** (0.084)	-0.273 (0.209)	-0.518*** (0.094)	0.367** (0.178)	-0.026 (0.095)	-0.375** (0.159)	-0.133 (0.085)
Church Attendance	-0.039 (0.035)	-0.016 (0.019)	-0.016 (0.046)	-0.0003 (0.022)	-0.012 (0.039)	0.042* (0.021)	0.052 (0.036)	-0.030 (0.020)
Education (College Degree)	0.139 (0.124)	-0.017 (0.070)	0.225 (0.173)	0.322*** (0.076)	0.554*** (0.148)	0.394*** (0.073)	0.321** (0.134)	0.211*** (0.070)
Age	-0.015*** (0.004)	-0.004* (0.002)	0.011** (0.005)	0.004* (0.002)	-0.009** (0.004)	-0.002 (0.002)	-0.004 (0.004)	0.007*** (0.002)
Sex (Female)	0.017 (0.118)	0.200*** (0.066)	0.028 (0.157)	0.110 (0.074)	-0.432*** (0.134)	-0.128* (0.072)	-0.205* (0.124)	-0.083 (0.067)
Race (African American)	-0.066 (0.150)	-0.017 (0.091)	-0.042 (0.207)	-0.103 (0.105)	-0.253 (0.180)	-0.189* (0.103)	-0.081 (0.160)	0.378*** (0.091)
Number of Words	0.017*** (0.001)	0.014*** (0.001)	0.008*** (0.001)	0.009*** (0.0005)	0.015*** (0.001)	0.013*** (0.001)	0.011*** (0.001)	0.013*** (0.001)
Constant	-0.614*** (0.227)	-0.978*** (0.125)	-3.026*** (0.321)	-1.909*** (0.142)	-2.071*** (0.270)	-2.004*** (0.140)	-1.366*** (0.241)	-1.727*** (0.131)
Observations	1,468	4,691	1,468	4,691	1,468	4,691	1,468	4,691
Log Likelihood	-862.824	-2,765.763	-560.633	-2,310.347	-710.658	-2,440.218	-806.005	-2,702.758
Akaike Inf. Crit.	1,743.648	5,549.527	1,139.266	4,638.693	1,439.317	4,898.436	1,630.010	5,423.517

Note:

\*p<0.1; \*\*p<0.05; \*\*\*p<0.01

Table C.1: Logit Models Predicting References to four Moral Foundations using Ideology



	<i>Dependent variable:</i>			
	Vote for Democratic Presidential Candidate			
	2008	2012		
	(1)	(2)	(3)	(4)
Harm / Care	0.292** (0.122)	-0.099 (0.183)	0.270*** (0.079)	0.286*** (0.111)
Fairness / Reciprocity	-0.207 (0.167)	-0.245 (0.273)	0.376*** (0.090)	0.344*** (0.124)
Ingroup / Loyalty	-0.348** (0.140)	-0.087 (0.214)	-0.481*** (0.086)	-0.341*** (0.118)
Authority / Respect	0.408*** (0.132)	0.209 (0.200)	0.507*** (0.081)	0.245** (0.111)
Party Identification (Democrat)		2.888*** (0.183)		2.592*** (0.131)
Party Identification (Republican)		-2.260*** (0.411)		-2.560*** (0.143)
Church Attendance	-0.226*** (0.033)	-0.099* (0.051)	-0.311*** (0.022)	-0.274*** (0.030)
Education (College Degree)	-0.362*** (0.121)	-0.343* (0.177)	0.077 (0.079)	0.213** (0.108)
Age	-0.017*** (0.003)	-0.030*** (0.005)	-0.014*** (0.002)	-0.022*** (0.003)
Sex (Female)	0.388*** (0.117)	0.101 (0.172)	0.365*** (0.075)	0.306*** (0.103)
Race (African American)	4.330*** (0.390)	3.693*** (0.468)	3.974*** (0.229)	3.056*** (0.256)
Constant	1.269*** (0.207)	0.592** (0.291)	0.743*** (0.136)	1.007*** (0.190)
Observations	1,822	1,313	3,973	3,963
Log Likelihood	-886.197	-453.056	-2,096.122	-1,237.334
Akaike Inf. Crit.	1,792.393	930.112	4,212.244	2,498.669
<i>Note:</i> *p<0.1; **p<0.05; ***p<0.01				

Table C.2: Logit Models Predicting Democratic Vote Choice Based on Moral Foundations

	<i>Dependent variable:</i>							
	Reference to any Moral Foundation							
	2008	2012	2008	2012	2008	2012	2008	2012
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Political Knowledge	0.298** (0.120)	0.128*** (0.035)					0.282** (0.130)	0.130*** (0.036)
Political Media Exposure			0.017* (0.010)	0.018*** (0.006)			-0.0003 (0.011)	0.010 (0.006)
Political Discussions					-0.012 (0.027)	0.097*** (0.020)	-0.018 (0.028)	0.083*** (0.021)
Church Attendance	-0.037 (0.033)	-0.019 (0.020)	-0.043 (0.032)	-0.018 (0.020)	-0.056 (0.035)	-0.018 (0.021)	-0.056 (0.035)	-0.020 (0.021)
Education (College Degree)	0.305*** (0.118)	0.282*** (0.082)	0.417*** (0.110)	0.318*** (0.080)	0.429*** (0.123)	0.375*** (0.083)	0.367*** (0.127)	0.292*** (0.087)
Age	-0.009*** (0.003)	-0.001 (0.002)	-0.010*** (0.003)	-0.002 (0.002)	-0.007* (0.004)	0.001 (0.002)	-0.007* (0.004)	-0.002 (0.002)
Sex (Female)	-0.207* (0.114)	0.175* (0.071)	-0.171 (0.108)	0.153** (0.070)	-0.229* (0.121)	0.162* (0.073)	-0.221* (0.122)	0.207*** (0.075)
Race (African American)	-0.084 (0.132)	0.358*** (0.096)	-0.114 (0.122)	0.294*** (0.093)	-0.058 (0.140)	0.294*** (0.097)	-0.002 (0.143)	0.352*** (0.100)
Number of Words	0.036*** (0.002)	0.032*** (0.001)	0.036*** (0.002)	0.032*** (0.001)	0.037*** (0.003)	0.031*** (0.001)	0.036*** (0.003)	0.031*** (0.001)
Constant	-0.734*** (0.203)	-1.239*** (0.150)	-0.783*** (0.196)	-1.027*** (0.129)	-0.617*** (0.216)	-1.062*** (0.131)	-0.735*** (0.234)	-1.414*** (0.159)
Observations	1,845	5,147	2,031	5,177	1,648	4,842	1,646	4,807
Log Likelihood	-940.477	-2,421.529	-1,044.857	-2,437.572	-826.849	-2,254.166	-823.971	-2,231.179
Akaike Inf. Crit.	1,896.955	4,859.058	2,105.713	4,891.144	1,669.698	4,524.331	1,667.943	4,482.357
<i>Note:</i> *p<0.1; **p<0.05; ***p<0.01								

Table C.3: Logit Models Predicting Overall References to Moral Foundations

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