**[Perspectives on Current and Past Issues]**

This concludes the experiment. Thank you for participating in this study. I would like to take a few additional moments to tell you a little bit more about the research and why it is being conducted.

This research investigates several different theories of how best to change belief on topics that contain moral conviction. Now, what does this actually mean? In a simple sense, many people can have various reasons for choosing to support one thing or another, but not all reasoning is made equal.  
  
For example: some people would support abortion access simply because that's what the law is where they live - they don't think about it beyond that, and if the law changed, their stance would change. Some other people would support abortion access because that's what their friends, family, and neighbors believe - if they moved somewhere else, or their social circle changed their mind, their stance could change as well! However, there are definitely some people who support abortion access because they feel deep in their hearts, that it is the 'right' thing to do and is worth fighting for.  
  
Interestingly enough, this could go in both directions! There are people who would care to restrict abortion access that could feel that way for all three of these reasons.  
  
Some topics are generally more 'morally loaded' than others, and certainly not everyone agrees as to what topics are even up for ethical debate.  
  
We designed this experiment to examine if moral conviction is something that we could change, by providing either a highly moral argument that explicitly frames things through the 'lens' of harm and fairness, a highly moral argument that explicitly links the current concept to another, already accepted as moral belief (this is known as 'moral piggybacking'), a non-moral argument that emphasizes pragmatic elements such as cost or inefficiency, and a non-moral argument that emphasizes personal economic and hedonic benefits.  
  
Furthermore, we chose two topics that we assessed were along the spectrum of what the majority of people would consider worth moral consideration. Our most 'non-moral' topic was exercise, and our two most 'moral' topics were capital punishment (the death penalty) and climate change. We also chose to assess universal health care, as there is little prior research as to whether or not the public in general sees it as a moral topic, but there is plausible reasoning to believe that it has some moral weight.  
  
Our initial assumption is that a non-moral argument would be more persuasive than a moral one in changing the mind of someone who has high moral conviction on a topic, and that a moral argument would lead to greater 'polarization' (people who support, support even more, and people who hate it, hate it even more!) for those who have high moral conviction on the topic.  
  
We believe that understanding more deeply how moral conviction relates to perceptions of Universal Health Care will move us forward in our ability to change beliefs in circumstances of moral conviction as well as expanding our academic understanding of moral decision making more broadly.  
  
We would like you to know that we really appreciate your time in helping with this research and are always happy to answer any questions that you might have about it. We think that one way to understand medical decisions is by learning more about what was investigated today. If you have any additional questions about the study, you can reach me by email at sxdff5@mail.missouri.edu.  
  
**Thank you, specifically** for your participation. Really, it helps out a ton! - Sean Duan

If you have questions about your rights as a research participant or want to report a complaint, please contact the Institutional Review Board at the University of Missouri at 573-882-3181, 310 Jesse Hall, Columbia, MO 65211, or at muresearchirb@missouri.edu