**Disgust and Deontology: Trait Sensitivity to Contamination Promotes a Preference for Order, Hierarchy, and Rule-Based Moral Judgment**

**Supplemental Material**

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| Dilemma Summary | | |
| Original Name | Dilemmas as they appeared to participants. | % Utilitarian Judgment |
| Vitamin Deficiency | You are the leader of a mountaineering expedition that is stranded in the wilderness. Your expedition includes a family of six that has a genetically caused vitamin deficiency.  A few people’s kidneys contain large amounts of this vitamin. There is one such person in your party. The only way to save the lives of the six members of this family is to remove one of this man’s kidneys so that the necessary vitamins may be extracted from it. The man will not die if you do this, but his health will be compromised.  The man is opposed to this plan, but you have the power to do as you see fit.  How wrong would it be for you to forcibly remove the man's kidney in order to save the lives of the six vitamin-deficient people? | 35% |
| Modified Life Boat | You are on a cruise ship when there is a fire on board, and the ship has to be abandoned. The lifeboats are carrying many more people than they were designed to carry. The lifeboat you’re in is sitting dangerously low in the water—a few inches lower and it will sink.  The seas start to get rough, and the boat begins to fill with water. If nothing is done it will sink before the rescue boats arrive and everyone on board will die. However, there is an injured person who will not survive in any case. If you throw that person overboard the boat will stay afloat and the remaining passengers will be saved.  How wrong would it be for you to throw the injured person overboard in order to save the lives of the remaining passengers on the lifeboat? | 71% |
| Sacrifice | You, your spouse, and your four children are crossing a mountain range on your return journey to your homeland. You have inadvertently set up camp on a local clan’s sacred burial ground.  The leader of the clan says that according to the local laws, you and your family must be put to death. However, he will let yourself, your spouse, and your three other children live if you yourself will kill your oldest child.  How wrong would it be for you to kill your oldest child in order to save your spouse and your other three children? | 51% |
| Sophie's Choice | It is wartime and you and your two children, ages eight and five, are living in a territory that has been occupied by the enemy. At the enemy’s headquarters is a doctor who performs painful experiments on humans that inevitably lead to death.  He intends to perform experiments on one of your children, but he will allow you to choose which of your children will be experimented upon. You have twenty-four hours to bring one of your children to his laboratory.  If you refuse to bring one of your children to his laboratory he will find them both and experiment on both of them.  How wrong would it be for you to bring one of your children to the laboratory in order to avoid having both of them die? | 62% |
| Euthanasia | You are the leader of a small group of soldiers. You are on your way back from a completed mission deep in enemy territory when one of your men has stepped in a trap that has been set by the enemy and is badly injured. The trap is connected to a radio device that by now has alerted the enemy to your presence. They will soon be on their way.  If the enemy finds your injured man they will torture him and kill him. He begs you not to leave him behind, but if you try to take him with you your entire group will be captured.  The only way to prevent this injured soldier from being tortured is to shoot him yourself.  How wrong would it be for you to shoot this soldier in order to prevent him from being tortured by the enemy? | 63% |
| Crying Baby | Enemy soldiers have taken over your village. They have orders to kill all remaining civilians. You and some of your townspeople have sought refuge in the cellar of a large house. Outside you hear the voices of soldiers who have come to search the house for valuables.  Your baby begins to cry loudly. You cover his mouth to block the sound. If you remove your hand from his mouth his crying will summon the attention of the soldiers who will kill you, your child, and the others hiding out in the cellar.  To save yourself and the others you must smother your child to death.  How wrong would it be for you to smother your child in order to save yourself and the other townspeople? | 60% |

Study 3 Supplementary Analyses

*Dual Mediator Analyses Predicting Consequentialism Beliefs*

Disgust sensitivity predicted Orderliness and RWA, Orderliness predicted RWA, but RWA *negatively, β*=-.12, 95%CI[-.22, -.03], *Z*=2.51, *p*<.05predicted consequentialist endorsement. With both Orderliness and RWA included as mediators, a small positive relationship between disgust sensitivity and consequentialism emerged (*β*=.11, 95%CI[.004, .21], *Z*=2.01, *p*<.05), evidence of, if anything, a small suppression effect.

*Separating Disgust Subscales: Dual Mediator Analyses Predicting Consequentialism Beliefs*

This model possessed good fit, *χ2*(1)=0.33, *p*=.57, *RMSEA*=0, 90%CI[0, 0.1], *TLI*=1.0 (see Figure 12). However, both RWA, *β*=-.11, 95%CI[-.21, -.01], *Z*=2.25, *p*<.05, and Orderliness, *β*=-.10, 95%CI[-.20, .002], *Z*=1.92, *p*=.055, were *negatively* relatedto consequentialist beliefs. In addition, despite being positively related to deontological beliefs, core, *β*=-.04, 95%CI[-.17, .09], *Z*=.59, *p*=.56, and contamination disgust, *β*=.08, 95%CI[-.04, .20], *Z*=1.31, *p*=.19, were not significantly related to consequentialist beliefs. Interestingly, animal disgust was significantly associated with consequentialist beliefs, *β*=.12, 95%CI[.01, .24], *Z*=2.13, *p*<.05. Future researchers should probe this relationship in more detail.