GUIDELINES FOR HIERARCHICAL CODING
(and General clarifications of rules and goals)
(also known as: The Revised coder training RULE BOOK):

This document was originally designed for coders who had already been coding. Although some of the information may not seem directly relevant now, it will address issues that will appear as you begin making coding decisions. Read these guidelines to get an idea of what you will encounter when trying to apply idea element codes, and for some examples of how to assign codes to utterances. Think about questions that are raised but not addressed.

RULE #1 -- HIERARCHICAL CODING

Pay CLOSE attention to the FIRST DIGIT of the frame.

For example, 1xx frame is about arguments casting the fetus-as-life (and/or more specifically as a baby) while the 5xx frame is about the general morality of actions and criteria for moral action (including moral condemnations or defenses of abortion). Religion, science, the law can all be invoked to legitimate either sort of argument. Unless the argument revolves around the recognition of the fetus as life (or not) the statement does NOT belong in a 1xx frame (i.e. "point of reference" is in relation to the fetus-frame).

Within a general frame (e.g. 5xx) there are series (e.g. 51x) that have a common meaning (strong moral condemnation) and within each series are specific codes (e.g. 514) that provide more specific variants of a shared argument for example, using a religious claim of knowing right and wrong unambiguously to offer the strong moral condemnation of the 51x series gets coded 514. Other series (i.e. that the fetus is a baby with reasoning given, 12x) ALSO include religious arguments (i.e. in 125 the "point of reference" for the claim that the fetus is a baby is a religious one)

Examples (religion as part of a 5xx frame vs. religion as part of 1xx frame):

Good examples of a 514 code
ART#: 88605 UTT#: 6 PARA#: 8
TEXT: said ...that the ad "contradicts the clear and consistent teaching of the church that deliberately chosen abortion is objectively immoral"

ART#: 88904 UTT#: 6 PARA#: 19
TEXT: "I think God let us off the hook so we'd tell other people and more would show up the next time,"... [Anti-abortion protest] is "a chance to prove to yourself you're willing to take a chance on God,"... "He takes real good care of you. So I'm telling my friends [to] sit down and be counted."... [what is at stake is the human race, which he believes] is endangered by the "suicide mentality" of abortion.

Start by recognizing these are GENERAL CLAIMS about morality (5xx) and then as a claim that abortion is very wrong. Then CODE AS 514 (CHRISTIAN MORALITY UNAMBIGUOUS). It is NOT A "RELIGIOUS ARGUMENT" THAT THE FETUS IS A LIFE, but it is a religiously grounded argument (God/the Church/Christianity is anti-abortion, clearly thinks abortion is wrong).

By contrast, there ARE claims that invoke religion to say the fetus is a baby. CODE AS 125 (RELIGIOUS ARGUMENT FETUS IS A LIFE) (AND ALSO 133 - NAZI ANALOGY)
Good examples of 125 code
ART#: 28904 UTT#: 1 PARA#: 2
TEXT: ...in the belief that they must obey what they call higher laws to "rescue children from death"...agree in their belief that they are personally responsible for the continuing "holocaust" and will be judged accordingly in the hereafter.

(Their use of the language of "higher laws" and being "judged in the hereafter" is the specific religious context for "rescuing children from death")

Another example of the need to LOOK "UP" to the general frame:

ART#: s8910 UTT#: 1 PARA#: 1
TEXT: Americans are deeply ambivalent about abortion with individuals torn over when it should be permitted and the nation sharply divided about whether abortion should be remain legal as it is now and whether it constitutes murder ...

ART#: d8910 UTT#: 6 PARA#: 6
TEXT: ...48 percent agreed with the statement "Abortion is the same thing as murdering a child," while 40 percent said "Abortion is not murder because the fetus is not really a child."

The first example is a 6xx frame (social implications) - 650 (deep division in American society); the second example belongs in the 1xx frame (fetus as life or not) - specifically, 100 (issue is whether fetus is life, when life begins). The overall focus of the argument in the first case is the implications abortion has for society (divides it) and in the second, the overall focus is on knowing/deciding if this is a baby or not. Try to keep this "big picture" in mind for all eight frames.

RULE #2 - Hierarchical codes SUBSUME/ exclude each other

Look at the frame-series-code (three digits) as HIERARCHICAL. This means that if you find a specific variant under a particular series, you code ONLY that variant, NOT also the general series code number. Take the general code of the series OR the more specific one (when both could apply) but do NOT use both for the same utterance - unless there are two discrete arguments in the same utterance.

SPECIFIC APPLICATIONS:

A) USE TWO (OR MORE) CODES ONLY WHEN THERE ARE TWO (OR MORE) DISCRETE CLAIMS IN AN UTTERANCE

Good example of multiple claims within one frame 1xx
ART#: 28904 UTT#: 1 PARA#: 2
TEXT: ...in the belief that they must obey what they call higher laws to "rescue children from death"...agree in their belief that they are personally responsible for the continuing "holocaust" and will be judged accordingly in the hereafter.

(Here there are two discrete 1xx arguments: 125 - specific religious variant of the fetus-is-life frame and 133 - nazi analogy invoked with language of holocaust. DO NOT ALSO CODE THE GENERAL FORMS OF THE ARGUMENT 114 (FETUS IS BABY) OR 115 (ABORTION IS MURDER))

Good example of multiple claims within one series (11x)
ART#: 28909 UTT#: 9 PARA#: 12
TEXT: Only a couple of hundred anti-abortion protesters gathered near the start of the
march, holding such signs as: "The Baby Had No Choice" and "50% of People Who
Enter Abortion Clinics Don't Come Out Alive."

Sign #1 offers the argument that the baby is "innocent" (113) and Sign #2 offers the
abortion is murder argument (115) which are two specific variants of the l lx series. (THERE
SHOULD BE NO 114 CODE FOR THIS UTTERANCE)

ART#: 28906 UTT#: 5 PARA#:
TEXT: ...stressed God's judgment upon a disobedient nation - a theme heard often in
fundamentalist and charismatic church groups. "the babies are secondary,".. "God has
always judged nations that have destroyed classes of people...[Abortionists] are brutally
murdering the defenseless and innocent ...We've got their blood on our hands."

CODE 485 for the religious view of the state's role; also code 115 for murder AND 113
for the special stress on the fetus as a special class of "defenceless and innocent" people. Don't
code 125 also (religion-based argument that fetus is life), which is not an argument discrete from
those already coded but implied by them.

B) SPECIFIC VS. GENERAL CODES

Pay attention to the overall nature of the argument, and when warranted, choose a
specific code rather than a general one (never both unless two discrete arguments
are offered)

ART#:28603 UTT#: 1 PARA#: 1
TEXT: ...vowed to help them "overturn the tragedy" of the high court decision. Reagan
asserted that advances in prenatal medicine have provided "dramatic confirmation" that a
child in the womb is a "live member of the human family." He went on to say that he is
"proud to stand with you in the long march for the right to life."

CODE 510 for the GENERAL, STRONG moral condemnation of the first and last
sentence, 121 for the fetus-is-baby with scientific rationale of the second sentence. DO NOT
SEPARATELY CODE 114 (FETUS IS A BABY) SINCE THAT ARGUMENT, WITH
RATIONALE, HAS BEEN CAPTURED IN 121. USE NO general codes for presence of life or
claiming the fetus is a baby or abortion is murder (l lx series). The 121 code "captures" the
right-to-life frame in its specific form and doesn't need "reinforcement" with one or more "extra"
1 lx codes. But there is a moral statement beyond invoking science as a reference point for
knowing the fetus is a baby, and that is what gets the 510 code.

ART#: 18601 UTT#: 1 PARA#: 1
TEXT: issued a proclamation deploring... "the terrible toll" of abortion and reaffirming
his commitment to "the sanctity of human life."

Code as 510 and 125 (sanctity of human life is RELIGIOUS claim that fetus is life). 125
"captures" the 1xx frame, and rules out the l lx claims about life (which have NO REASONS).
The 510 code captures the general claim about a "terrible toll" (albeit not very strongly, and if it
were missed, it would not be tragic).

In some cases the general code is a better choice than the specific ones - most often,
when the argument offered is a juxtaposition of alternatives.
Good example of when general code is better than specific ones

ART#: d8910 UTT#: 6 PARA#: 6

TEXT: ...48 percent agreed with the statement "Abortion is the same thing as murdering a child," while 40 percent said "Abortion is not murder because the fetus is not really a child."

This is a good example of where the framing is of "what the issue is" (life or not) without taking a side (despite the word murder). Code it 100 (issue is when life begins) rather than coding both the prolife and prochoice positions (115 and 150 --or 124 and 164) since there is no interpretation in the text to claim either side is the majority. One general code is better than many specific ones that use specific words but don't fit the overall argument well; WHEN POSSIBLE, statements that explicitly do not take a position either way are better coded at the general level of the frame (x00) than as both pro and con statements. (THIS WILL GENERALLY ONLY BE THE CASE FOR BROAD CLAIMS AT THE FRAME LEVEL - SPECIFIC MENTIONS OF A PARTICULAR CONCERN, BOTH PRO AND CON, AT A MORE SPECIFIC LEVEL ARE FRAMING THE ISSUE AS THE PRESENCE OR ABSENCE OF THIS CONCERN (E.G. PROPORTIONS PRO AND CON MAKING AN EXCEPTION FOR INCEST ARE CODED 231, RAPE AND INCEST REDUCE FETAL RIGHTS)

Another example of the 100 code:

ART#: 68909 UTT#: 7 PARA#:

TEXT: the court declared that tests were inaccurate and expensive. But opponents and proponents of legal abortion say the Supreme Court could use viability questions as a way to reconsider the 1973 decision.

Issue is framed as viability in general, not for or against seeing the fetus as a life. By contrast, the following example needs a more specific code (192 - personhood as incremental) although it is not taking an explicit position.

ART#: 68909 UTT#: 8 PARA#:

TEXT: It is a relevant issue since Roe v. Wade essentially defines life as 24 weeks of pregnancy.

Other statements that weigh alternatives

Statements that weigh two sides (fetus and woman) should be given the appropriate 2xx code (for weighing woman and fetus against each other), NOT BOTH A 1XX AND A 3XX CODE, regardless of how richly elaborately one or both sides of the issue may be presented.

BAD EXAMPLE OF A 310 CODE:

ART#: 18603 UTT#: 3

TEXT: ...It has divided humankind for centuries, and probably always will. One side of the debate finds abortion a morally indefensible destruction of life; the other finds forcing a woman to incubate a fetus against her will an equally immoral invasion of her right to control her body. Roe V. Wade made clear that however passionate the debate, neither side has the superior moral claim.

(neither the side "morally indefensible destruction of life" nor the side "incubate a fetus against her will an equally immoral invasion of her right to control her body" should be coded as a separate framing of the issue. The frame here is rights-are-colliding, which is a 200 claim - there is also a 651 claim about irreconcilability)

RULE #3 TRY to choose the SINGLE, best fitting variant for each specific argument within a frame (multiple codes should reflect multiple arguments).
In the following sections, we try to make clear the distinctions that are characteristically important for each of the broad frames.

**Distinguishing 1xx frames from 5xx frames**

CODE AS 510 (GENERAL STRONG MORAL CONDEMNATION) - NOT ABOUT "LIFE" - statements that express moral outrage about abortion but do not invoke the fetus-as-life argument as such to do so.

**good examples of 5xx codes**

ART#: 18901 UTT#: 8 PARA#: 18
TEXT: called Dr. Koop's refusal to issue a report "an insult to the Reagan Administration's principled stand against the evil of abortion on demand."

ART#: 19211 UTT#: 1 PARA#: 6
TEXT: In the ad Mr. Bailey tells viewers that the contents are not suitable for young children and that abortion is not suitable for the United States. Fifteen seconds of pictures of dead fetuses follow.

(THE SHOCK VALUE OF DEAD FETUSES IS NOT THE SAME AS AN ARGUMENT THAT THIS IS A BABY OR A MURDER -- IT IS JUST "NOT SUITABLE" -- STRONG MORAL CONDEMNATION WITHOUT ELABORATION)

ART#: 19025 UTT#: 3 PARA#: 6
TEXT: ..."A tragedy and an act of great moral consequence that should be strongly discouraged except in cases of rape or incest, or when the life of the mother is endangered..

(AS WELL AS 510 IT SHOULD ALSO BE CODED 231 and 250 for the exceptions being made)

**Distinguishing between variants of 1xx codes**

In general, THE 11x SERIES does not offer reasoning, just assertions of the "pro-life" position ABOUT THE FETUS (and 15X offers plain assertions of the opposite). The 12x (and 16x) offer reasons or points of reference for the argument. The 13x (and 17x) series introduce analogies and the 14x (and 18x) series tie a claim about the fetus as life (or not) with a policy implication. Pick the best fitting assertion (sometimes there is more than one, but usually you need to decide). For example, you can't have mass murder without it being murder (so take 116 and let 115 be subsumed in it) or murder without there being a person who is murdered (so take 115 and let 114 be subsumed). But you can have murder without making a claim that the victims are especially innocent or defenceless, so it is possible to code both 115 (murder) and 113 (special innocence).

**114 code**

Here are some examples where the fetus-is-baby code (114) is more appropriate than the "murder code" (115):

ART#: 19105 UTT#: 6 PARA#: 11
TEXT: told lawmakers that she had considered an abortion before realizing that "this was a life I was carrying..."When I was 36 years old, I became pregnant with my third child,"... "When I found out I was pregnant, I cried for a week." She said her husband suggested that they travel to New Orleans for an abortion, but she decided to keep the baby.

ART#: 18602 UTT#: 1 PARA#: 1
he was proud to join them in, "the long march for the right to life... the President said .... "Every child about to be born is a unique, unrepeatable gift," he added... "every child who escapes the tragedy of abortion is an immeasurable victory."

...was especially angered by what he saw as a defection of the three justices. "Kennedy, Souter and O'Connor should be ashamed of their cowardice and their betrayal of the children and of justice,"

"We were able to shut down clinics today"... "This was without a doubt the largest rescue because we were able to cover all these sites... and babies were rescued."

said he saw nothing wrong with Rescue's civil disobedience. "If we really believe it's a human life in the womb, then we have to do more than print pamphlets and march in front of clinics,"

(FOR LAST TWO, ALSO CODE 292 FOR ACTION-DEMAND: PROTECTING FETUS OVERRIDES OTHER CONCERNS, LIKE BREAKING THE LAW OR WOMEN'S RIGHTS)

115 code

The "murder code" (115) may fit the overall argument better than the "fetus-is-baby" code (114). Attention to specific words can be misleading. (e.g. "baby" or "murder" as words are not the decisive criteria.)

"Millions of women in our nation know that abortion violently kills a baby and hurts the mother. We want the killing to stop now."

(Code 115; This example also gets the code 772 for "hurts the mother").

Some more good examples of the "murder code" (115)

"I love babies and I don't want to see them murdered."

"The drug's "only proven use is to destroy an unborn child's life - and we are opposed to that."... These are both good examples of 115 (abortion is murder). Note that in neither case is the word murder used. Note also that neither should get the 114 (fetus is baby) code, since the "murder" code is a better fit for the argument as a whole.

116 code
Look to the MASS MURDER CODE (116) rather than the murder code (115) (not in addition to it) when the numbers of those killed are part of the argument.

ART#: 28908 UTT#: 3 PARA#: 5
TEXT: said that 4,400 white wooden crosses planted in the "Cemetery of the Innocents" represent "one day's abortion death toll in America."

(116, also code 113 for the claim that fetus is specially innocent)

ART#: 19102 UTT#: 3 PARA#: 6
TEXT: "...But there was another statistic in the paper that morning that didn't get the same coverage the Super Bowl got. I guess they thought it wasn't very important. It was just a little item that stated there are an average of 4,400 babies killed every day by abortion."

14x codes

Deciding between 14x and 292 codes:

The policy implication of the 14x series is that the fetus-as-life has a special claim on the state or policy-makers, while the 29x series in general calls for an explicit weighing of rights between the fetus and the woman. There is one important exception! When people take it into their own hands to decide the fetus is more important than following the law or respecting the legal rights of women then the code should be 292 (putting the fetus first justifies private actions), regardless of whether the trade-off between rights is made explicit or not.

Good example of 140:

ART#: 19210 UTT#: 6 PARA#: 20
TEXT: ....asserts that the requirement not only protects "the husband's interest in the life of his unborn child" but also serves the state's independent interest in protecting fetuses by preventing abortions. A husband "may persuade his spouse to reconsider her decision, thus achieving the state's interest,"

(State's interest is defined as "protecting fetuses" who are also defined as unborn children. In addition there is a 393 code (protecting father's rights) which rebuts women's sole right to decide about a child. It is a 1xx frame rather than a 4xx frame because the main issue is fetus-state, not the state's role in regulating relations among born citizens)

Good examples of 292 are given above.

Distinguishing 2xx codes

In general, the 2xx frame is about weighing competing concerns about the woman and the fetus both. When such a weighing of alternatives is the point of the utterance, it is never appropriate to code both the 1xx and 3xx argument rather than the 2xx weighing frame! Overall, the 2xx frame runs from an absolute prowoman stance (21x) through various more or less restrictive conditions to an absolute pro-fetus stance (29x).

The most general form of a 2xx frame (200) is one that simply asserts the need for some balance, without indicating where it should be struck. If the pro-choice or pro-life position is clear, do not code 200.

Good examples of 200 code

ART#: 18603 UTT#: 4 PARA#: 4
TEXT: ... held that a woman's rights must be weighed against the fetus's growing potential for life.

ART#:29217 UTT#: 3 PARA#: 7
TEXT: An unwanted pregnancy poses a dilemma in which choosing is unavoidable, and the consequences must be borne not only by oneself but by others, including one's unborn child. Many women felt incapable of making such a choice.

(the second sentence of this utterance also adds another claim, which should be coded 223)

**When there is a more specific mid-point chosen, code for it, NOT for the general issue.**

Good example of a more specific code (220 - sometimes abortion is the lesser evil)

ART#: 69203 UTT#: 1 PARA#: 3
TEXT: The "absolute right' of a fetus to be considered human and the absolute right of a woman to control her body are, from a moral point of view, fictions. There are sometimes sound moral reasons why a fetus should be aborted, and there are sometimes sound reasons why a woman should not have an abortion.

(the more specific 220 code subsumes the 200 code and should NOT get coded 200)

**Note the distinction between 190 (nature of fetus depends on stage of development, where the emphasis is on determining viability) and 213 (weighing the rights of women and fetus gives different answers at different stages).**

Good examples of 190

TEXT: The Supreme Court's 1973 decision that legalized abortion held that states did not have the right to bar abortion until "the point of viability," which was set at approximately 24 to 28 weeks of pregnancy.

ART#: 68909 UTT#: 4 PARA#: 6
TEXT: Although the law did not explicitly bar abortion of a viable fetus, it would presumably be governed by Roe v. Wade's assertion that the state's interest in the life of a fetus becomes "compelling" after the fetus is viable.

TEXT: ... if a baby is born before 23 or 24 weeks of pregnancy, experts say, it simply cannot survive. And nothing that medical science can do will budge that boundary in the foreseeable future. Experts say that the overriding problem for these infants, as compared to those born after the 40 weeks of a normal pregnancy, is that their lungs are too immature to function, even with the help of respirators . . . opponents of abortion . . . would prefer that abortion generally be prohibited from the moment of conception, but barring that they would like the courts to define viability as occurring weeks before the point set by the Court in its landmark decision, Roe v. Wade. . . . medical science has reached a biological limit in its ability to save premature infants . . . that the state's interest in the life of the fetus becomes "compelling" after the fetus is viable.

(the there is also 161 claim (science as reference in saying fetus is NOT baby yet) and 140 claim (policy claim about protecting fetus), but most of this is 190)

Good example of 213

ART#:97202 UTT#: 3 PARA#: 3
TEXT: The court said that up the fourth month of pregnancy, a mother's right to privacy, including the right to control her own body and decide whether she has a child, transcends that of the embryo.

(note that this is NOT a 310 code, despite the elaboration of what her right to privacy entails, but a 412 because the right is defined as "privacy," and 213 code, because her right is weighed against the embryo's)

ART#: 29202 UTT#: 8 PARA#: 10
TEXT: In the 1973 ruling, the justices said that the Constitution gives pregnant women the right to choose abortion in consultation with a doctor. States were stripped of any power to regulate abortion, at least until late in pregnancy when a fetus is capable of living outside its mother's womb.

(Here there is a separate 314 claim (women have Constitutional right to abortion) and then a weighing of what rights the fetus has (213 - more after viability)

ART#: g8902 UTT#: 4 PARA#: 5
TEXT: held that a woman's freedom to choose whether to give birth is protected by the same Constitution that protected a married couple's right to practice birth control. The Courts ruling in Roe astutely accommodates the shifting interest of the woman, the fetus and the state as pregnancy proceeds. Beyond that, Roe. v. Wade found that abortion is so personal, so consequential that the public has no right to decide for the burdened woman.

(Here there are 314 - Women's rights/Constitutional - and 411 - family privacy - claims in the first sentence and 311 - absolute right of women's self determination in the last sentence as well as a 213 - balancing rights developmentally in the middle)

**In general, be careful to separate claims that suggest priorities (which are 2xx frames) from claims that are either about the fetus or about the woman.**

Good example of 290 (absolute claim for fetus/rebuts women's right to choose)

ART#: 28909 UTT#: 10 PARA#: 16
TEXT: "It is not a choice. It is life or death." (because this is rebutting a choice argument with an absolute claim for the fetus's right to life, it is better to code it 290 than 115 (murder code))

**Distinguishing between 21x and 3xx frames (Rebuttals of 1xx claims also appear in 1xx frame!!)**

When the claim is framed as why viability doesn't matter, or the fetus isn't a baby, or when life begins doesn't matter, you will find these specific codes in the second half of the 1xx frame (series 15x to 19x). Note particularly those specific arguments that allow women to take the fetus's life (while conceding it is a life) may be in either 18x OR 21x. (These specific codes have been seriously under-used in the past). Not every claim that asserts women's right to choose or decide actually falls in a 3xx frame - only those that are specific or distinctive to women as such.

Insofar as the woman is seen as in conflict with the fetus, check the 2xx frame; insofar as her right to choose rests on a rebuttal or denial of the right-to-life claim, check the 1xx frame.

Good example of both 212 (self-defense) and 184 (no obligation to save life)
ART#: 19212 UTT#: 1 PARA#: 3
TEXT: ((410 =..this Court has recognized that the rights of autonomy, bodily integrity, and equality are central to our notions of ordered liberty. Roe lies at the heart of those interests.)) ((212= While pregnancy may be a blessed act, when planned or wanted, forced pregnancy, like any forced bodily invasion, is anathema to American values and traditions.)))((184 = In the same way that it would be unacceptable for Government to force a man or a woman to donate bone marrow, or to compel the contribution of kidney to another, or to compel women to undergo forced sterilization, our Constitution protects women against forced pregnancy.)) ((314= If anything, because forced pregnancy will jeopardize a woman's life or health, the constitutional protections ought to be greater.))

Distinguishing between 310 (or 311 or 312) and 410 and 412.

The point here is to NOT OVERSTATE the extent to which women are being singled out as having a special right or interest, with a particular right to decide about pregnancy and to control their own bodies (which is what the 3xx series should capture when it occurs). There are other codes (410 and 412) when women are being defended (implicitly in 410 and explicitly in 412) as having privacy rights comparable to others. The 3xx series should reflect an emphasis on "a WOMAN'S right to decide, choose, control, etc" and the 410 code should reflect GENERAL claims that women share (liberty, privacy, freedom), ALWAYS CODE 412 WHEN THE WORD PRIVACY IS USED. ALWAYS CODE 314 FOR A CONSTITUTIONAL RIGHT.

DO NOT DOUBLE CODE AN EXPRESSION AS BOTH 310 AND 412 JUST BECAUSE IT SAYS SOMETHING LIKE "women's right to make up her own mind"; USE CONTEXT TO DECIDE on one OR the other whenever possible. Ask yourself "if I took the word "woman" out and replaced it with "individual" would the meaning of the sentence change at all?" If not, code in 412. Double code ONLY when there are two slightly different claims being made in the same utterance. See examples below:

GOOD EXAMPLES OF 412 (NO 310 or 311 CODE)

ART#: 39202 UTT#: 3
TEXT: The right answer, regardless of how the question is framed, is no, women's liberty may not be so encumbered. If the Supreme Court cannot say that much, it may not matter when or even whether Roe is formally overruled. American's determined to protect women's liberty will have to turn to the ballot box, and lobby the legislatures even harder.

(issue is framed as women's share in general liberty, no right specific to women)

ART#: 28602 UTT#: 1
TEXT: Taking abortion out of the purview of government and thus out of politics seems an insurmountable task. But the effort must go on. As it does, it is reassuring that the majority of Americans polled and the weight of the law remain firmly on the side of a woman's right to make up her own mind.

(statement is framed as a choice between government and individual)

ART#:29201 UTT#: 3 PARA#: 11
TEXT: "This shouldn't be an issue in the political arena, "...When a woman has to make this kind of decision, she should see her doctor not her lawyer."

(statement is framed as a choice between government and individual)

ART#: 19105 UTT#: 5
TEXT: said Wednesday that the bill "is about who makes a most personal, intimate
decision: politicians or a woman with her family, her doctor, and her God."

(statement is framed as a choice between government and individual)

ART#: 87202 UTT#: 3
TEXT: The court said that up until the fourth month of pregnancy, a mother's right to
privacy, including the right to control her own body and decide whether she has a child,
transcends that of the embryo.

(key word "privacy" is used to define this right that women have, despite the fact that it
is otherwise presented as a special right; if the words "right to privacy, including the" were
omitted, it WOULD be coded as a 310; there is also a weighing of rights against the fetus (213))

NOTE THIS EXCEPTION: EXPLICIT REFERENCES TO THE CONSTITUTION
FALL IN THE 300 FRAME - THEY SHOULD BE CODED 314 (AND NOT ALSO 412):

314 (WOMEN HAVE A CONSTITUTIONAL RIGHT TO ABORTION)

EXAMPLES:
ART#: 89202 UTT#: 1
TEXT: ...Abortion rights groups contend that the law violates the 1973 Roe v Wade
decision, which established that women have a constitutional right to obtain an abortion
... the 14th Amendment, which holds that no state shall deprive a person of life, liberty or
property, is "broad enough to encompass a woman's decision whether or not to terminate
her pregnancy."

(14th Amendment is a specific reference to a constitutional right)

ART#: 97202 UTT#: 1
TEXT: A three judge federal panel ruled Wednesday that New Jersey's law permitting
abortions only to save the mother's life was unconstitutional because it violated a
woman's right to privacy.

(despite the word privacy, code for the constitutional right - WE CAN USE CATCHPHRASES
TO LOCATE WORDS)

ART#: 19106 UTT#: 2
TEXT: was in full accord with the Supreme Court's ruling in favor of abortion rights in
Roe v. Wade. "As an elected official,"... "I believe I have the duty to do all I can to
ensure that women have the opportunity to freely exercise that right if they so choose."
("that right" refers to the constitutional one of the Supreme Court decision of RvW)

GOOD EXAMPLE OF 410 (NO 310 CODE)

ART#: 28602 UTT#: 3
TEXT: Abortion, while not necessarily a favored method of preventing an unwanted
pregnancy, was viewed by many as a private decision.

GOOD EXAMPLE OF AN UTTERANCE WHICH CONTAINS (FIRST) A 311 CODE
AND ALSO A 410 CODE (LATER):

ART#: 88901 UTT#: 4
TEXT: "Quite simply, I believe that government should not interfere with the right of a
woman to choose for herself on the question of abortion. That is her choice. Nor should
the state pressure anyone in this regard by withholding funding from government sponsored health plans. This is a matter of utmost privacy and touches the deepest part of us. Government and politics should be far removed."

(the words "choose for herself" and "her choice" together EMPHASIZE WOMEN AS SUCH and define her as the sole decision-maker with no limit - no reference to general rights of anybody; "privacy" then refers to a complex of abortion-health-funding issues for a general "us" and frames the issue in government vs. individual terms. If the first part read "I believe that government should not interfere with ["women's right" or "the right"] to choose in the question of abortion. Nor should the state pressure ...." then this would ONLY be coded 410 (govt vs. individual). The 311 code is also applied ONLY because there is an explicit emphasis on women as such.

AN UTTERANCE WITH A 314, a 411 CODE AND 311 CODE

ART#: g8902 UTT#: 4
TEXT: held that a woman's freedom to choose whether to give birth is protected by the same Constitution that protected a married couple's right to practice birth control... Beyond that, Roe v. Wade found that abortion is so personal, so consequential that the public has no right to decide for the burdened woman.

(THE FIRST PHRASE INVOKES A CONSTITUTIONAL RIGHT; the second phrase raises the general right to privacy of the married couple; later, the words "consequential" and "burdened" put the emphasis on the specific situation of women as mothers AND the word privacy is not used)

ART#: 28921 UTT#: 8
TEXT: ...he personally feels "quite strongly that the issue of abortion ought to be left to the choice of the woman involved ...The US Supreme Court has come down with a decision that will open up the whole issue to politics and not leave it as a constitutional right that cannot be infringed upon...

(first code a 310 - the choice of the woman involved - with no general right mentioned and then 314 invoking the constitution; if you coded 410 for the negative evaluation of "opening the whole issue up to politics" as an example of framing it as government vs. the individual, we'd accept that too, but it's at the edge of being too subtle to code.)

GOOD EXAMPLES OF 310 CODES (WHERE WOMEN'S LIVES AND PERSPECTIVES OR PREGNANCY AS SUCH ARE PARTICULARLY AT ISSUE)

ART#: 19202 UTT#: 2
TEXT: ...in place of Roe's reasonable restraints ...are governments unleashed to harass pregnant women who try to exercise the right to control their personal destiny"

ART#: 29216 UTT#: 2
TEXT: ...wants to maintain the right of women to terminate unwanted pregnancy (what kind of a right is it? it's a specific right of women to terminate.../to decide.../to control.../to choose)

ART#: 79202 UTT#: 2
TEXT: In granting review yesterday, the justices rephrased the question in less dramatic terms, but the liberty of women is on the line just the same.

(the "liberty of women" being "on the line" puts the focus on women as such, not just a case of general rights or liberties of all)
Distinguishing 5xx frames
(see above for distinction between 1xx and 5xx)

Broad concern in 5xx) is with the ways that various personal or social values and broader moral positions are expressed in one's position on abortion - aside from claims that have their own specific frames, such as "the fetus is a life" (see 1xx Primary distinction that has to be made is therefore whether the claim invokes one of these other frames or is making either general claims about right and wrong (51x -strong wrong, 52x -weak wrong, 59x -not wrong) or about specific ways of judging right or wrong (relation to sexuality; public/private standards; intentionality; options; collective responsibility).

Don't let the word "moral" or "morality" trigger the code: pay attention to what the overall argument is about.

The most general (500) code is only to be used if the issue is framed as ABOUT morality but the speaker's position is not clear:

GOOD EXAMPLE (500):

ART#: 38907 UTT#: 5 PARA#:
TEXT: Thus, today's struggle goes beyond practice, deeper than privacy, straight to stigma and the sense of sin - to the judgement of American society about the morality of abortion.

Note the difference between the 551 code (separating personal judgment of morality from what's acceptable/necessary in society) and 2xx frames (which imply that rights can be weighed and brought to a SINGLE conclusion). BOTH codes may be warranted, as in the following example:

ART#: 88908 UTT#: 3 PARA#: 14
TEXT: Americans generally find abortion to be morally repugnant, ... But they also see it often as a necessary evil, a last resort for desperate people. Among those interviewed, 6196 said they believe abortion to be "morally wrong." ... Indeed, a large majority -5796- think "abortion is murder,"... I personally feel that abortion is morally wrong, but I also feel that whether or not to have an abortion is a decision that has to be made by every woman for herself." ... Even two-thirds of the people who said they generally oppose abortion agreed that each woman should be allowed to choose for herself whether to have one.

In addition, note that the 551 code is close to the 415 code - state regulation rejected even when one is anti-abortion - and in this utterance both are present.

Distinguishing 8xx frames

Even in a context of broader rights, there may be a claim that the harms of certain ways of regulating abortion fall on particular groups in some way. There does NOT need to be an extensive discussion of fairness, nor does the word "fair" or "just" need to appear.

Good examples of 8xx frames that were initially missed:
The rules of medicine, morality and the marketplace,"... "dictate that all women who choose to have abortions should have access to the safest, most effective and least expensive methods available."

TEXT:((410=The genius of Roe and the Constitution is that it fully protects rights of fundamental importance. Government may not chip away at fundamental rights))(821= nor make them selectively available only to the most privileged women.) ((493= ...To regress now by permitting states suddenly to impose burdensome regulations, or to criminalize conduct, would be incompatible with any notion of principled constitutional decision-making.))

TEXT:((580= "It is dishonest and unjust to rail self-righteously against abortion while opposing or allowing to go unfunded such programs as prenatal nutritional services, educational support services for adolescent parents and adoption and foster care services," ((570=...We will work for legislation and promote programs that will provide alternatives for pregnant women." ((822= ...a poor woman who becomes pregnant... married or not often sees abortion as the only way out for herself and the child she is carrying."

TEXT: Supporters of abortion rights described the Administration's move as cynical ....said the rules were "a complete sellout" to the conservative wing of the Republican Party. "The exemption for doctors is a clever way of making it look like some fundamental change has occurred as a sop to the moderates in the Republican Part,"... "But it's a transparent political ploy because very few of the health care workers who counsel low-income women in these clinics are doctors. The people who counsel women are still gagged".

The state has fought for years to outlaw use of taxpayer dollars to fund abortions under the Medi-Cal program. Now the court has nailed the lid down tighter on the ability of poor women to obtain abortions if the government is involved, even if abortions are legal . ... doctors in a Canadian-style national health program designed to serve everyone are not going to be able to serve everyone. If the patient is pregnant and wants to know about abortions, she's out of luck.

RULE #4 USE THE CROSS-REFERENCE NUMBERS TO HELP LOCATE THE BEST CODE (BUT DON'T IGNORE THE FRAME THAT IS BEING IMPLIED BY EACH)

RULE #5 NOT EVERY INTERESTING STATEMENT IS AN IDEA ELEMENT

Avoid coding as idea elements those statements that only evaluate other actors (applaud or denounce) and/or policy objects (pro/con abortion or a specific bill or decision without any reasoning)
Because the position of the archdiocese is pro-life in all matters, I genuinely regret that I am unable to give you an affirmative response. "...praised Operation Rescue volunteers who "translate words of belief into acts of commitment."

Only "framing" of the abortion question that occurs here is the use of the words "pro-life" and that is more a policy position than an idea element as such.

RULE #6  IT IS POSSIBLE THAT CODABLE STATEMENTS DO NOT HAVE CODE NUMBERS YET ASSIGNED. WHEN IN SERIOUS DOUBT, CODE WITH THE BEST AVAILABLE XX9 CODE IF THE DECISION SEEMS HARD OR QUESTIONABLE, FLAG IT! (INDEX CARD &/OR NOTEWORTHY FEATURES). IT IS MUCH EASIER TO REASSIGN THE xx9 codes than to "correct" other coding.

ADDITIONAL GENERAL CLARIFICATIONS OF RULES AND GOALS

1. Utterances with NO idea elements should be coded 988 ONLY

2. Typing needs to be accurate, especially for key words like woman, abortion, fetus, etc. The program that picks up catchphrases from text won’t work if the words are mistyped. Review and fix any typos.

3. Check what codes you have entered before you move out of the utterance (if you click the mouse on the ie box in the utterance screen you will see ALL the codes you applied to that text – be sure that’s what you meant to do BEFORE you go to the next utterance – if not, go back to the ie screen and fix it!)

Be sure that references in the text are clear when the context of the article is stripped away! For example, an utterance saying “such measures would do nothing to preserve and strengthen close family relationships” should be recorded with a note in brackets after “such measures” saying that is being referred to (for example, [a waiting period or consent] or [supplying contraceptives to teenagers] or whatever “such measures” are).