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CODING GUIDELINES

1) A justification is defined as an argument that is described within the coding manual as a subcode.

2) Code every justification that subject (S) provides to explain his/her moral evaluation. Do not code justifications that S may mention but which support another (the opposing) moral evaluation.

3) Code parsimoniously. Give only one code if S elaborates on a justification by giving multiple examples or mentions different but related aspects of an argument. (Though see also 4)

4) The same subcode may be assigned more than once to S's justifications of his/her moral evaluation. This should only be done when the S clearly is describing different justifications; for example, that divorce is wrong because it often leaves children to be raised under poor financial conditions (Community-Other's Interest), and that divorce is wrong because it is bad for society (Community-Other's Interest).

5) A justification should be assigned only one subcode. Do not assign multiple codes to one justification, but choose the one code that is most applicable.

6) Do not assign a final code to justifications that are insufficiently described. For example, a justification may be an example of one subcode which could be classified within two or more ethics (e.g., Divorce is wrong because it shows a lack of respect. This is a case of a Virtues subcode, but without knowing in regards to whom or what divorce shows a lack of respect, a final Ethics code cannot be assigned. For example, a lack of respect for God would be classified within the Ethic of Divinity whereas a lack of respect for one's spouse would be classified within the Ethic of Community).
RELIABILITY CODING

Provide the transcribed interview with the coded justifications underlined (or otherwise marked) to a second rater. The second rater assigns a code (Ethic and subcode) to each of the underlined justifications. Reliability is assessed on the Ethic, typically using Cohen's Kappa. (Reliability may also be assessed for subcodes).

ETHIC OF AUTONOMY: Moral discourse within the ethic of autonomy defines the person as an autonomous individual who is free to make choices, with few limits. Justifications within this ethic center on an individual's rights, needs, feelings, and well-being. What restricts a person's behavior is mainly a prohibition on inflicting harm to oneself and others, and encroaching upon the rights of other people. The ethic also includes a concern with equality.

CODES, DEFINITIONS, AND EXAMPLES

Other's Interests.

Advancing or protecting (or failing to do so) interests, goals, wants, or the general welfare of people other than the self.

Ethic of Autonomy: When the interests pertain to liberties and a person's freedom to make choices. When the "other" is not specifically defined but is a generic "other" (e.g., "everyone" or "anyone").

Examples: * Society is best served when there is as little intervention into issues of morality as possible.
* It didn't have an impact on anyone's life except my own.

Self's Interests.

Of one's self.

Examples: * By committing suicide, one is not giving oneself a chance to obtain a better life.
* Abortion is wrong. You have to consider that children give so much more than they take. They give so much purpose to your life.
Other's Physical Well-Being.

Hurting the body, causing or failing to relieve hunger or thirst, injury, discomfort, pain, etc. of living human beings other than one's self. This category includes references to the absence of physical harm and to the promotion of physical well-being.

Ethic of Autonomy: When the "other" is not specifically defined but is a generic "other.

See also Ethic of Community.

Examples [To be given].

Self's Physical Well-Being.

To one's own body. Not when the body is described as belonging to God, or as a temple of God.

See also Ethic of Divinity.

Examples: * People who are terminally ill may commit suicide. They should be taken out of their pain and misery. They have no hope of enjoying life.
* Abortion is wrong in that it has a lot of ramifications, for example, a lot of times it can affect a woman's ability to conceive children.

Other's Psychological Well-Being.

Causing or failing to alleviate unpleasant emotional states to persons other than the self, such as sadness, frustration, fear, and anger. This category includes references to the absence of psychological harm and to the promotion of psychological well-being.

Ethic of Autonomy: When the "other" is not specifically defined but is a generic "other." When the harm is caused to an individual that the actor has immediate interaction with regarding the issue at hand.

See also Ethic of Community.

Examples: * In the case of incest between consenting adults, there does not seem to be any emotional harm to others.
* My decision to divorce my wife was right because it was psychologically destructive to her to stay in the marriage.

Self's Psychological Well-Being.

To one's own psyche.

Examples: * Incest is destructive to the perpetrators as it encourages the sick part of them.
* When you do what is right, you get a certain peace of mind.
Fairness, Reciprocity, Golden Rule.

Treating like cases alike and different cases differently, proper ratio or proportionality of give and take in an exchange, doing to others what you would have them do to you.

Examples: * She was not treated fairly. She was fired without justification and was given no opportunity to defend herself.

Virtues.

Attitude or trait which, if manifested in the situation would make behavior right, if not manifested would make behavior wrong. If informant talks about vice, then manifestation of attitude or trait would make the behavior wrong, and absence of trait or attitude would make it right. Also habitual manner of action. Virtues include gratitude, respect, devotion, loyalty, sympathy, love, etc.

Ethic of Autonomy: When the virtues pertain to individuality and freedom, such as respecting another's choice. When the virtues are not related to a person's dignity or social role. Virtues related to handling of individual property.

See also Ethics of Community and Divinity.

Examples: * I didn't tell her full story out of respect for her boundaries.

* It was alright for me not to reference the source in my essay because I was creative and came up with things of my own.

* Committing suicide is a sign of weakness. You are running away from life, but you have to face life.

Responsibility.

Taking responsibility for one's own actions (or failing to do so). The code does not include taking responsibility for others.

Examples: * Abortion is wrong because if they made the choice to have sexual relations and got pregnant, then they should take responsibility for their actions.

Rights.

Entitlement to be treated or not treated in a certain way, or to act or abstain from acting in a certain way. The category includes references to a person's right not to be forced to engage in an activity, and the absence of voluntary consent.
See also Ethic of Divinity

Examples * Ending one's life is one's own decision. It's one's right to make that decision.
* Abortion is wrong because the child has a right to life.

Conscience.

Your conscience will feel bad because you know you have done wrong or will not feel bad because you do not believe you have done wrong or think you have done right.

Ethic of Autonomy: When the conscience is seen as a psychological part of the person. When conscience is described as a psychological feeling of guilt.

See also Ethic of Divinity.

Examples * There would be a sense of guilt if I did not tell her the truth, it would bother me unconsciously.
* Abortion is wrong because afterwards people have great problems with guilt. So they are doing themselves a disservice.

Legal Authority.

Rules, laws, or other secular regulations state that it is wrong or right.

Ethic of Autonomy. Focus is on laws impact on the individual person, or on the law as a collective representation of individuals' points of view.

See Ethic of Community and Ethic of Divinity.

Examples [To be given]

Respect for Property.

Respect for property and ownership rights.

Examples * I don't want somebody to come in and steal what belongs to me. That's mine to take care of and mine to say what happens to.

Punishment Avoidance (to self).

Avoidance of adverse consequences where focus is on harm or cost to self rather than on the social context of sanctions experienced by self.

Examples * The child would know never to do that again because he'll just get hit again.
Reward Seeking (to self)

Action is done so that actor can receive immediate benefits. The focus is on the benefits to the self rather than on who provides the benefits or the relationship within which the action-benefit exchange takes place.

Examples [To be given]

Rational Action Individually Defined Means-End Considerations

Ethic of Autonomy When the means serve ends that are beneficial or pertain to an individual.

Examples *Physical discipline is a good way to teach a child right from wrong.
It helps them learn about life and gain self-control.
ETHIC OF COMMUNITY: Moral discourse within the ethic of community describes the person in terms of her membership in groups, such as the family, the community, or the nation. Persons are described as acting in terms of their social roles, such as mother, scout leader, or American. The view is that our roles bind us together in intricate relations of differing obligations. The ethic also includes a concern with promoting the welfare, goals, needs, and interests of social groups.

CODES, DEFINITIONS, AND EXAMPLES

Other’s Interests.

Ethic of Community When the focus is on the interests of society or some other form of collective entity. When the focus is on someone who is not directly involved in the issue at hand but who will be affected due to her relationship with an agent who is directly involved in the issue.

See also Ethics of Autonomy and Divinity.

Examples: * Suicide is wrong as society needs its people.
* To have an affair with a married man would be mitigated by the fact that it would not affect the wife if she did not know.
* Divorce is wrong because it does a lot of harm to society. You miss a key element if you’re a single family and this ends up harming society.

Other’s Physical Well-Being.

Ethic of Community When physical harm is caused to a collective entity. This category includes references to the absence of physical harm and to the promotion of physical well-being. When harm is caused to people who are not directly involved in the decision making pertaining to the moral issue.

See also Ethic of Autonomy.

Examples: * Divorce is wrong because it is harmful to all family members. It preys upon their physical health.

Other’s Psychological Well-Being.

Ethic of Community When psychological harm is caused to a collective entity. This category includes references to the absence of psychological harm and to the promotion of psychological well-being. The category also applies to a case where a person is not directly involved in the issue at hand but will be affected due to her relationship with an actor who is directly involved in the issue.

See also Ethic of Autonomy.
Examples * When a terminally ill commits suicide, the family will know that there is nothing they could have done and will not feel insecurity
* My decision to divorce my wife was right because the situation was psychologically destructive to my children.

Virtues.

Ethic of Community. When the virtues pertain to familial and communal relationships.

See also Ethics of Autonomy and Divinity.

Examples * It is questionable whether one can love one's kin as it is proper for intimate partners to love each other.
* I didn't want to go back on my word that I had given to my sister.
* Divorce is wrong because when you make a promise you should keep it. Honesty and integrity are traits. They are valuable and valued in the community.

Duty.

An obligation of station to behave in certain ways in certain circumstances due to one's status or position (e.g., father, son, etc.) The category includes absolution from duty.

Ethic of Community. When the duty in question derives from a familial, social, or communal role. Not when duties transcend society and culture, or pertain to a person's duties to a divine or higher order.

See also Ethic of Divinity

Examples * When a parent commits incest, he abdicates his responsibility to look after his child's welfare.

Legal Authority.

Ethic of Community. When one must obey the law because it is of social origin.

See also Ethic of Autonomy and Ethic of Divinity.

Examples [To be given]

Customary or Traditional Authority.

Our practices or traditions or customs go against it and indicate it is wrong, or encourage it and indicate it is right. It is what we do, or what we do not do.

Ethic of Community. When focus is on custom or tradition as socially derived, as opposed to instituted by a higher authority.

See also Ethic of Divinity.
Examples * There is a cultural taboo against incest
* I did not remarry because society does not accept it

**Important Person's Authority.**

Ethic of Community: Important person's, such as parents or social leaders, have taught or exemplified that it is wrong or right

See also Ethic of Divinity

Examples: * Abortion is wrong from the way that I have been taught.

**Punishment Avoidance: Social Sanctions.**

Avoiding adverse reactions from other people in one's social group, includes gossip, rumors, fines, beatings, prison, loss of job, salary cut, etc

Examples: * Incest will have a lifelong effect on the girl in the form of social condemnation.

**Reward Seeking: Social Benefits.**

Action is done so that actor can receive social benefits

Examples: * When you do what is right, you get more respect in the long run.

**Social Order (Harmony) Goals.**

Avoiding chaos or disorder. May imply the extremity, if not the violence, of the war of all against all. Promoting to perpetuation of order within any social group

Examples: * Suicide is very impractical, if everyone just killed themselves when others weren't doing what they wanted, we'd have a real mess on our hands
* Divorce is wrong. The goal is to united and bringing a house together. You can't stand there divided because you'd create turmoil

**Rational Action: Socially Defined Means-Ends Considerations.**

Ethic of Community: When the means serve familial, social, or communal ends

Examples: * Lying about my Jewish identity does not alleviate the problem and make people realize that their conceptions of Jews are false
* Sati is not rational. It was for another time, nowadays ladies are no longer confined to the home and remarriage is also possible

**Rational Action: "Scientific" Means-Ends Considerations.**

The rightness or wrongness of the action is based on an accurate or inaccurate, valid or invalid, true or false knowledge of the facts which are the premise of the action (accuracy, validity, and truth are determined from respondent's point of view) When the statements pertain to familial and social roles, and social relationships
ETHIC OF DIVINITY: Moral discourse within the ethic of divinity envisions the person as a spiritual entity. A person's behaviors are to be in accordance with the guidelines rendered by a given spiritual or natural order. Thus the person avoids degradation and comes closer to moral purity.

CODES, DEFINITIONS, AND EXAMPLES

Other's Interest.

When the interest promoted or hindered pertains to another's spiritual interests, status, or soul.

Examples: * Remarriage is wrong because children that are born to that union are illegitimate children. This has lifelong ramifications, in that it hinders their witnessing for Christ.
* Sati is wrong. The wife should remain alive and finish the work her husband has not completed. In this way, his soul will find peace.

Self's Physical Well-Being.

When the body is described as God's rather than the person's.

Examples: * It's wrong to take drugs because it would harm my body, and your body is God's temple.

Virtues.

Ethic of Divinity: When the virtues pertain to a person's status as a human being, and as a transcendental being. When the virtues pertain to traditions that have a divine basis.

Examples: * To commit suicide shows a lack of respect for human life.
* You should strive to be holy as God is holy.
* You should honor the marriage vow. I respect the institution of marriage.

Duty.

Ethic of Divinity: When the duties obtain due to a person's status as a human being, or as a faithful person, or result from being sworn to uphold a divine order.

Examples: * I don't think raising a male works as well with a single mother.
Examples: * Since we will die, there is an obligation to do something while we are alive
* Taking one's life is wrong because God created man that we might serve Him and love Him and glorify Him

Conscience.

Ethic of Divinity When the conscience is the soul, or a part of the self through which a higher authority is experienced
See also Ethic of Autonomy
Examples: * Our God-given conscience tells us that it is wrong to take one's own life

"Rights" (of the soul).

Ethic of Divinity When a person's rights derive from the fact that she has a soul or is God's creature
See also Ethic of Autonomy
Examples: * Abortion is wrong because the child is not like an animal. It has a right to live because it has a soul. If we believe in God, then it has a soul.

Legal Authority.

Ethic of Divinity When the societal law is regarded as instituted or sanctioned by divine authority
See also Ethic of Autonomy and Ethic of Community
Examples: [To be given]

God's Authority.

God has indicated or exemplified by action or otherwise that it is wrong or right Doing what is pleasing or not pleasing to God. Devaluing God. This category includes references to violating the sacred, committing sacrilege
Examples: * We are given life by a Supreme Being and it is not in our hands to end it
* Divorce is wrong because the two people coming together is a picture of Christ and his bride. That's supposed to be a sacred picture
* Abortion is wrong because God gives life and it's a God given privilege to raise the child

Scriptural Authority.

The scriptures have stated in the form of injunction or as revealed truth that it is wrong or right
Examples: * The Bible says that incest is wrong
* "Thou shalt not steal"

**Important Person's Authority.**

Ethic of Divinity  When the person is seen as a representative of God or the divine

See also Ethic of Community

Examples: The Pope holds that abortion is wrong

**Narrative Authority.**

Narrative accounts of the lives of heroic persons or God(s) indicate whether an action is right or wrong

Examples: * Divorce is wrong  A husband and a wife are supposed to stay together. This is seen in the story of Sita and Ram. The story goes like this.

**Customary or Traditional Authority.**

Ethic of Divinity  When the tradition or custom is religious  When a tradition or custom is seen as having a divine origin or being divinely sanctioned

See also Ethic of Community

Examples: * As a Brahmin it is right for me to work as a cook. Most of us chose our occupation according to our caste or family tradition.

**The Authority of Natural Law.**

It is wrong because it is unnatural, or right because it adheres to natural law

Examples: * Suicide is wrong because it is unnatural. That's just not the way it was supposed to happen. That's not the way life was supposed to end.

**Metaphysical Authority.**

Essential reality or the nature of being makes it right or wrong. Includes references to the incorporeal and transcendental

Examples: * Life is of value, even when you do not have the perfect quality of life

* Divorce is wrong. I think that one man and one woman were designed to be together.

**Dharma.**

The action conforms to or goes counter to Hindu dharma

Examples: * Sati is wrong, it is not in Hindu dharma
OTHER CODES

Justifications that cannot be coded as Ethics of Autonomy, Community, or Divinity

Involuntarism:

The actor is judged not to be a moral agent because of age, acting under duress or compulsion, infirmity, incapacity, etc.

If the actor is simply judged not to be a moral agent and no reference is made to who might step in the actor's place, the justification cannot be coded as an ethic of autonomy, community, or divinity.

Categorically Right or Wrong:

The justification cannot be coded into the three ethics

Justifications that have not yet been described in coding scheme

- Interests of dead ancestors, spirits, gods Divinity
- Pollution to others, self, and places and object Divinity
- Precedent or narrative authority Autonomy, Community, or Divinity
- Historical authority Autonomy, Community, or Divinity
- Conventional authority Community
- Consensus authority Community
- Punishment avoidance from ancestors, karmic Divinity
- Reward seeking from ancestors, karmic Divinity
- Respect for property Community, Divinity
- Golden rule Community, Divinity
- Rational action Means-ends considerations pertaining to Divinity