8. Annex 1 – Coding system used in MAXQDA

Main code	Sub code	Explanation
Threads		Marks each thread (i.e. chain of posts)
Posts		Marks each post
Interesting		Marks instances where I thought I might use the data later, but there was no existing suitable code yet, neither was there any need for creating a new code at that point
Old meatways		I did not code data with this main code
	Vegetarianism/ veganism	Marks instances where vegetarianism or veganism is discussed or referred to (code included prior to analysis)
	Conventional meat system	Marks instances where any positive or negative (or neutral) aspect of some type of conventional (intensive, extensive, organic etc.) animal agriculture is discussed or referred to (code included prior to analysis)
New meatways		I did not code data with this main code
	Insects and insect protein as food	Marks instances where insects as potential or existing food for humans are discussed or referred to (code included prior to analysis)
	Flexitarianism	Marks instances where flexitarianism is discussed, implied or referred to, including instances where infrequent or occasional meat eating is discussed without calling it flexitarianism (code included prior to analysis)
	Plant-based meat	Marks instances where either new or old plant-based meat is discussed or referred to, including other plant-based "animal protein"; note that when the topic is "old" plant-based meat replacements, this is included in a note attached to the data (code included prior to analysis)
	Cultivated meat	Marks instances where cultivated meat is discussed or referred to, including other cultivated animal protein (code included prior to analysis)
Making positive future with meat alternatives		Marks instances where various meat alternatives are discussed as positive in/for the future (code from data)

Business/tech-nology — meat and meat alternatives		Marks instances where businesses or technologies are discussed in connection with, also conventional animal-based meat, but mostly meat alternatives (code from data)
Labels		Marks instances where labelling meat-eating related behaviour is discussed or referred to; this mostly relates to flexitarianism (code from data)
Story		Marks instances where a "story" of some sort is contained in the post (code from literature)
Knowledge		Marks instances where knowledge regarding "where meat comes from" and the impacts from meat production or consumption are discussed or referred to; it is about ethical aspects about animals, and about other impacts of meat production, as well as similar impacts of meat alternatives (code from data)
Conflict		Marks instances of either a personal conflict between two posters (when it is related to the topic), or a conflict between ideas (related to the topic); in many cases, a conflict between two posters is also a conflict between ideas (code from literature)
Cognitive frames about meat		Includes all cognitive frames that were first coded generally as "frames" in MAXQDA, and then analysed in more detail outside MAXQDA (using mainly Excel for organisation); the frames are discussed in Chapter 5 (code from theory building and literature)
Carnism		Marks direct references to something more or less ideological as regards eating meat; note that this code does not mark instances where carnism is not obvious, e.g. it is not meant for instances when someone says that they love meat, or use one of the four Ns, or other coping strategies (code from literature)
Metaphor		Marks certain conceptual metaphors that were repeated in the data, and I considered potentially relevant to the research questions (code from data, but in relation to literature)
Values and morals		I did not code data with this main code

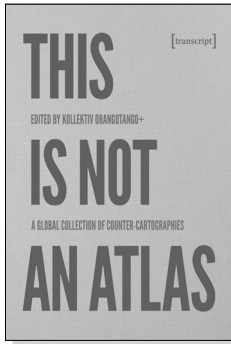|		
	Values and morals general	Marks instances with any (implied or direct) reference to morals or values in connection with eating or not eating animals (code from theory building and literature)
	Watching/not watching others and their choices	Marks instances of discussion regarding whether people care (or do not care) about what other people are doing somehow in connection with eating or not eating meat (code from data)
Modality		Marks instances where the use of a modal verb (in particular "should") is ambiguous, i.e. the modal verb can refer at the same time to something probably happening (epistemic modality) and something being "morally right" to do ("root" modality) (code from literature)
Agency or lack of agency		Marks instances where feeling of agency or lack of agency to change one's own meat-eating related practices is discussed or referred to (code from theory building and literature)
Emotions		I did not code data with this main code
	Emotions general	Marks instances where a positive or negative emotion (related to the topic of meat) is expressed or discussed (code included prior to analysis)
	Catastrophizing	Marks instances where it seems that a poster is catastrophizing, i.e. when a situation (somehow in relation to impacts from the meat system) is viewed or presented as extreme; this is placed under "emotions", as catastrophizing is related to anxiety (code from data)
Disgust		Marks instances where disgust, either towards meat, or towards meat alternatives is expressed or discussed; disgust is also an emotion, but since it is both an emotion and (possibly) a coping strategy, it is not under either of those, and is listed as a main code (code included prior to analysis)

Environmental melancholia		Marks instances which can be seen to relate to environmental melancholia (and disempowerment) as regards meat eating; environmental melancholia can be seen as an emotion, and a coping strategy, so it is listed as a main code (code from literature)
The 4 N justifications		I did not code data with this main code; the 4 N justifications coded here include instances where the 4 Ns are used as coping strategies, or related to carnism (all these codes are from literature and theory building)
	Not normal	Marks instances where eating meat or eating meat alternatives, or very occasionally processes related to the production of meat or meat alternatives, are referred to as not normal
	Normal	Marks instances where eating meat or eating meat alternatives, or very occasionally processes related to the production of meat or meat alternatives, are referred to as normal
	Not natural	Marks instances where eating meat or eating meat alternatives, or often in this case, processes related to the production of meat or meat alternatives are referred to as not natural
	Natural	Marks instances where eating meat or eating meat alternatives, or often in this case, processes related to the production of meat or meat alternatives are referred to as natural
	Not necessary	Marks instances where eating meat or eating meat alternatives are referred to as not necessary; note that this code is restricted to the food products, not processes of production
	Necessary	Marks instances where eating meat or eating meat alternatives are referred to as necessary; note that this code is restricted to the food products, not processes of production
	Not nice	Marks instances where (eating) meat or (eating) meat alternatives are referred to as not nice; note that this code is restricted to the food products, not processes of production
	Nice	Marks instances where (eating) meat or (eating) meat alternatives are referred to as nice; note that this code is restricted to the food products, not processes of production

Acknowledging ambivalence		Marks instances where ambivalence related to meat eating is in some form implied or discussed; this code is not used for instances where a poster may have acknowledged his/her ambivalence and changed behaviour (i.e. by becoming a vegetarian) (code from literature and theory building)
Indifference		Marks instances where no justification for meat eating seems necessary for a poster, also when related negative issues are acknowledged; discussion of such behaviour is included; the code also marks instances where one or more of the four Ns are used, but seemingly for social reasons only, i.e. no personal values or emotions appear to be in conflict (code from data)
Actual behaviour change		Marks instances where the process of eating less meat, or organic meat, or becoming vegetarian or vegan is discussed; this is in fact a coping strategy in literature, but listed as a main code here
Other coping strategies		I did not code data with this main code; these coping strategies are instead of, or in addition to the 4 N justifications, and are generally related to strategic ignorance
	All or nothing	Marks instances where it is implied that unless one can do everything to eliminate harm it is not worth doing just some of it; instances where such an attitude is discussed or criticized are included; further, instances of "shooting the messenger" are included, i.e. criticism for someone discussing a moral behaviour, but not following it him/herself; included are those posts, usually from posters identifying as vegetarians or vegans, where less harm is considered no better than a lot of harm, and only no harm is good enough (i.e. a "black and white" attitude); as regards meat eaters, this "all or nothing" coping strategy may actually be related to the "freedom to choose", as any restrictions by definition impact on freedom to choose, however, it is a somewhat different argument, therefore I have separated these two codes (code from literature)

	Animal death is un-avoidable	A version of the "all or nothing" coping strategy, but marked separately due to its popularity; in short: even a vegetarian diet causes a lot of animal death (on the fields themselves, or because of agricultural expansion); humans cannot live without animals dying; animal death is inevitable, and the more humans, the more animals die; in other words, meat eaters are not any more principally responsible than those not eating meat (code from data)
	Devaluing vegetarians	Marks instances where deficiencies and inconsistencies among vegetarians or vegans are specifically discussed; includes instances where such discussion is criticized and vegetarians and vegans are defended; this code is also linked to the "all or nothing" code, but considered separately, as it is not only about excuses for not changing one's own behaviour (by eating less or no meat), and about putting others down (code from literature)
	Freedom to choose	Marks instances where freedom to choose what kind of food to eat is considered more important than any negative issues related to eating meat; also relates to people seemingly being afraid of being fooled or forced to eat "fake meat", i.e. unidentifiable meat replacements; included are instances where any ambivalence about eating meat is ridiculed, and eating meat is presented as a simple choice, either eat it or don't (code from data)
	Blaming vegans	Marks instances where vegans are being blamed for why the poster him/herself is not trying veganism/vegetarianism, i.e. due to the hypocrisy and bad behaviour of vegans (code from data)
	Denial of animal mind	Marks instances where meat animals are considered less intelligent than other animals, such as pets (code from literature)
	Denial of animal pain	Marks instances where meat animals are considered to not feel pain when mistreated or killed (code from literature)

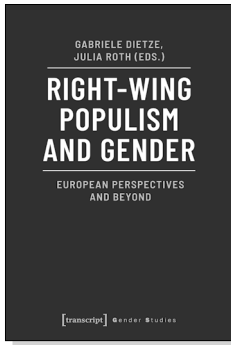|	Neocarnism	Marks instances of discussion of behaviour change, e.g. eating only organic or "humane" meat, however, without being strict with the choices, or without finding out how the animals have actually been raised, i.e. relying on the images and promises; a strong need to use justifications is linked to this (code from literature)
	Perceived behavioural change	Marks instances of discussion of behaviour where a person perceives to not eat (much) meat, although in reality doing so (code from literature)
	Disassociation	Marks instances of discussion, or expression of behaviour where the animal is separated from the food product (code from literature)
	Avoidance	Marks instances of discussion, or expression of behaviour where situations and information that would likely increase cognitive dissonance are actively avoided (code from literature)

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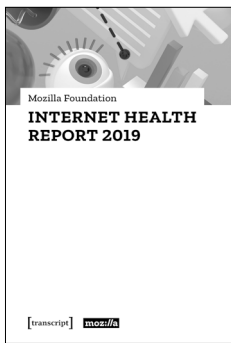E-Book: free available, ISBN 978-3-8394-4519-8

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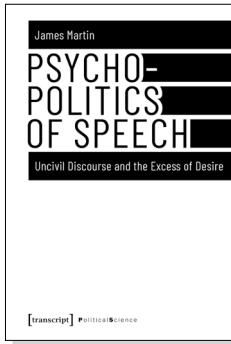**Internet Health Report 2019**
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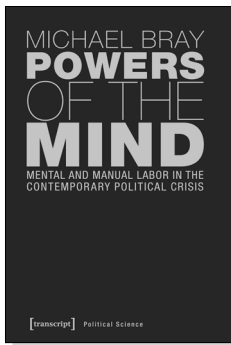
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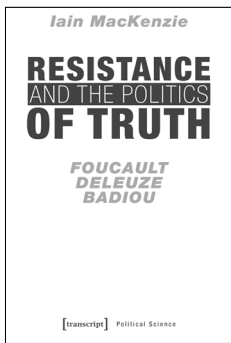E-Book: 79,99 € (DE), ISBN 978-3-8394-3919-7

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