



The Strategic Framing of Abortion Discourse on Czech Social Media

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Abstract

Abortion remains one of the most polarizing public issues, with social media playing a crucial role in shaping narratives and influencing public opinion. This study examines how Czech pro-life actors strategically construct abortion discourse social media, focusing on key linguistic and visual strategies, underlying ideologies, and the role of digital platforms in amplifying their messages. Focusing on three representative voices—an activist movement (Movement for Life), a confrontational initiative (Stop Genocide), and the institutional Catholic Church—the analysis explores how emotional testimony, moral absolutism, and spiritual symbolism are mobilized to shape public narratives. Six Facebook posts are analyzed using discourse and visual framing theory, revealing a multi-layered ideological communication strategy. The article highlights the interplay between empathy, visual provocation, and religious authority in constructing abortion as a moral issue. The study also outlines a future phase based on semi-structured interviews to validate and deepen the discursive findings. The Czech case illustrates how pro-life actors operate in a post-secular, digitally mediated context and contributes to the scholarly dialogue on religion, communication, and contested moralities.

Keywords: abortion, discourse analysis, social media, pro-life rhetoric

1 Introduction

Although abortion is frequently framed as a morally and ethically controversial issue, public opinion in the Czech Republic remains both liberal and stable. Since 1986, abortion has been legal on request up to the twelfth week of pregnancy. According to a 2023 survey by the *Public Opinion Research Centre (CVVM)*, 79% of respondents affirmed a woman's right to choose—76% of men and 83% of women (Čadová, 2023). Similar results appeared in a 2024 *SOLVO Institute* poll, with 76% stating that the decision should rest solely with the

woman (81% of women, 72% of men). Despite this broad consensus, abortion continues to provoke contestation in Czech online spaces, particularly on social media, where ideological movements and religious institutions actively disseminate competing narratives.

While pro-choice discourse typically emphasizes bodily autonomy and legal rights, Czech pro-life actors foreground themes of protection, innocence, and divine authority. Social media—especially Facebook—serves as a key arena for negotiating moral legitimacy and shaping public sentiment. These platforms are not merely information channels but symbolic battlegrounds where emotionally charged content seeks to influence public understanding.

This article draws on critical discourse theory, strategic framing, and narrative construction to examine how Czech pro-life actors communicate about abortion on Facebook. It focuses on three types of actors: the *Movement for Life* (Hnutí pro život ČR), the confrontational initiative *Stop Genocide* (Stop genocidě), and the *Catholic Church*. Though their styles and strategies differ, they share an ideological opposition to abortion and use emotionally resonant communication to reinforce shared moral frameworks.

The theoretical foundation follows van Dijk's (1998, 2006) approach to discourse and ideology, viewing discourse as socially situated and shaped by power and belief systems. Ideologies emerge through recurring linguistic patterns and presuppositions that legitimize certain worldviews and reproduce dominant norms. This perspective enables analysis of both explicit and implicit rhetorical strategies—those that naturalize specific moral positions while marginalizing alternatives. It has been widely applied in political, gendered, and moral discourse (Wodak & van Dijk, 2000; Blommaert, 2005; Lazar, 2005).

Within this framework, pro-life discourse is not merely expressive but performative. It constructs ideologically charged concepts such as life, motherhood, and morality through symbolically rich and emotionally loaded language. In the Czech context, the unborn child is often depicted as an innocent victim, while women are framed as misled, abandoned, or suffering. Liberal institutions are occasionally portrayed as complicit in a “culture of death,” a phrase rooted in Catholic theology (John Paul II, 1995) and reflected in regional pro-life rhetoric (Dudová, 2010).

This moral framing is strategic. As Entman (1993) and Benford & Snow (2000) argue, framing selects aspects of reality to promote specific interpretations. In digital environments where attention is limited, framing becomes essential. Czech pro-life actors utilize affective storytelling, symbolic imagery, and simplified formats—short posts with hashtags, emojis, and familiar tropes—to shape meaning and mobilize sentiment.

Narratives play a crucial role in structuring these messages. According to Somers (1994) and Polletta (2006), narratives serve as cognitive frameworks through which moral conflict is interpreted. Pro-life stories often follow a triadic structure: a protagonist (the unborn child or a conflicted mother), an antagonist (medical institutions, liberal norms, or absent partners), and a resolution (faith, support, or legal change). These narratives are typically multimodal, combining text, fetal imagery, religious symbols, and color schemes to heighten moral clarity and emotional impact (Machin & Mayr, 2012). This symbolic repertoire resonates within the

Czech cultural setting, which blends secularism with enduring Catholic imagery and family ideals.

The analysis also draws on Cohen's (2011) concept of moral panic, which frames abortion not as a personal choice but as a sign of cultural decline. Binary moral oppositions—life versus death, innocence versus corruption—are mobilized to dramatize perceived threats and evoke collective response.

Among the actors studied, the Catholic Church introduces a distinct theological discourse. Unlike the graphic and provocative style of Stop Genocide, the Church emphasizes religious language—sin, salvation, divine order. Through sermons, church media, and affiliated institutions, it presents abortion as a spiritual threat to individuals and society, constructing a moral counter-narrative to secular views on reproductive autonomy.

Comparative research strengthens this approach. Purcell et al. (2014) showed how British media used emotional rhetoric to stigmatize abortion and marginalize women's voices. Trzcińska (2021) revealed how Polish Twitter discourse reframed abortion as a national moral crisis through religious and patriotic imagery. Although culturally specific, these cases highlight the symbolic construction of abortion and support the value of qualitative, multimodal methods. This study extends those insights to Central and Eastern Europe.

In the Czech Republic, discursive tensions reflect a complex post-socialist and religious landscape. The legacy of state secularism persists, while the Catholic Church seeks to reclaim moral authority. As Beláňová (2020) notes, religion functions both as a source of values and as institutional legitimacy for anti-abortion activism. Czech pro-life discourse is also embedded in transnational conservative mobilization that adapts global narratives to local culture.

Facebook was selected as the primary site of analysis due to its reach, visibility, and multimodality. Mapping by Beláňová (2020) confirmed that Movement for Life (8,400 followers), Stop Genocide (2,000), and the Catholic Church (10,000) actively use the platform to shape public discourse. This study analyzes six posts—two from each actor—through qualitative case study methods, combining critical discourse and multimodal analysis. A second research phase will include semi-structured interviews with key stakeholders to validate findings and explore ideological interpretations.

2 Materials and Methods

This study adopts a qualitative case study approach to examine how selected Czech pro-life actors construct and disseminate abortion-related discourse on Facebook. The research is divided into two interlinked phases: a detailed discourse and multimodal analysis of social media content, and a forthcoming phase based on semi-structured expert interviews with key stakeholders involved in the abortion debate in the Czech Republic.

2.1 Case Selection and Analytical Sample

The analytical sample for this study consists of six Facebook posts—two from each of the three selected pro-life actors: the *Movement for Life*, *Stop Genocide* and the *Catholic Church*. These actors were chosen for their public visibility, ideological prominence, and the strategic

diversity of their communicative styles. The selected posts, published between 27 June 2023 and 27 June 2024, represent a varied yet manageable corpus for close qualitative interpretation. Each post contains both textual and visual elements—such as captions, images, hashtags, and emojis—making them suitable for multimodal discourse analysis.

Although the broader dataset includes 27 posts from the Movement for Life, 19 from Stop Genocide, and 4 from the Catholic Church, this smaller subset was purposefully selected to enable a fine-grained analytical approach. Selection criteria included thematic centrality (an explicit focus on abortion), formal diversity (range of rhetorical and visual strategies), and discursive richness (presence of narrative, symbolism, or intertextuality). The aim was not to produce statistically generalizable results, but to uncover the rhetorical logic and ideological functions embedded in the communication of each actor.

2.2 Discourse and Multimodal Analysis

The analytical framework combines critical discourse analysis (CDA), based on van Dijk's (2006) theory of discourse and ideology, with multimodal analysis of visual content. CDA enables the identification of strategies—lexical choices, framing, presuppositions, and intertextuality—that legitimize moral and ideological positions. Multimodal analysis draws on visual framing theory to examine how images (photos, icons, color schemes) amplify textual messages. Posts are analyzed as socio-political communicative acts, with attention to victimhood framing, moral binaries (e.g., life vs. death), and appeals to divine or national identity.

2.3 Methodological Inspirations and Positioning

The methodological approach draws on prior qualitative studies of abortion discourse, particularly Purcell et al. (2014) analysis of UK print media and Trzcińska's (2021) study of Polish Twitter. These works informed both the analytical categories and the integration of multimodal discourse analysis. While Purcell et al. identified stigmatizing patterns in media coverage, Trzcińska showed how ideological actors use Twitter to construct competing narratives. Building on these, the present study focuses on strategic communication by institutional pro-life actors in a post-socialist, secularized European context—distinct from broader media or user-generated content analyses.

2.4 Future Phase: Semi-Structured Interviews

The upcoming second phase of the research will involve semi-structured interviews with 15–16 stakeholders engaged in the abortion debate, including activists, policymakers, religious figures, communication experts, and healthcare professionals. While both genders are represented, women form the majority, reflecting their central role in reproductive discourse.

The interviews will address three thematic areas: (1) personal views on abortion, (2) perceived influence of media and social media, and (3) assessments of communication strategies used by different actors.

This qualitative component aims to triangulate the discourse analysis, uncover communicative intent, and assess the perceived impact of strategic narratives. The flexible

format is designed to reveal implicit frames and tensions between public and private messaging.

2.5 Ethical Considerations

All data from social media posts are publicly accessible and have been anonymized when necessary to protect individual privacy. The forthcoming interviews will follow standard ethical protocols, including informed consent, data anonymization, and the right to withdraw. No data from personal messaging or closed groups were used in this study.

3 Results (Case Analysis)

This section presents a comparative analysis of six selected Facebook posts—two from each of the three examined actors: the Movement for Life, Stop Genocide, and the Catholic Church. These cases illustrate distinct discursive and visual strategies employed by pro-life actors to shape abortion discourse in the Czech Republic.

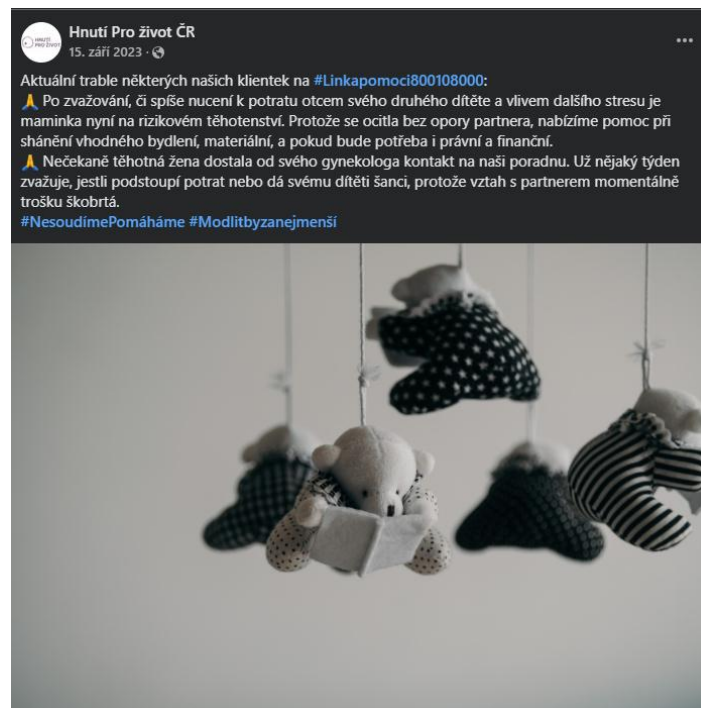
3.1 Movement for Life: Emotional Testimony and Empathetic Mobilisation

The Movement for Life (MFL) adopts a narrative strategy grounded in empathy, victimhood, and moral support. The first post (14 June 2024) shares a deeply personal story of a woman who was coerced by her partner into terminating a pregnancy. The use of direct quotations from threatening messages, combined with screenshots of police documents, lends the post a documentary tone and legal gravitas. The hashtag *#prostěpomocť* (*#simplyhelp*) and the call to “not remain silent” frame the organization’s role as both moral and practical protector of vulnerable women.

The accompanying images—photographs of formal legal correspondence—add institutional legitimacy to the narrative and contrast with typical emotive imagery. This post constructs a binary between aggressor (man/system) and protector (MFL), thus reinforcing the ideological association between pro-life activism and the defense of women's dignity.

The second post (15 September 2023) presents two brief client stories, focused on uncertainty and abandonment. The tone is softer and non-confrontational, marked by the hashtags *#NesoudímePomáháme* (*#WeDontJudgeWeHelp*) and *#Modlitbyzanejmenší* (*#PrayersForTheSmallest*). The inclusion of the emergency *#Linkapomoci800108000* (*#Helpline800108000*) and the praying hands emoji 🙏 emphasizes pastoral care over political rhetoric (Figure 1). This more subdued narrative constructs a counter-image to the stereotype of pro-life activism as judgmental or militant, using faith-oriented messaging and gentle imagery to promote compassion and spiritual support.

Figure 1: Screenshot of a Facebook post by Hnutí pro život ČR, 15 September 2023.



Source:

[https://www.facebook.com/HnutiProzivotCR/posts/pfbid0sL5bk6p4cJBhq13o9J6udW6oYFM5bK4ZZY5puONYYSzXRsvA8fXGvZWrW75u6rgpl?_cft__\[0\]=AZXaFiVYFQ35ezZD6qoZ4Pa3x6SVeA0bt9PGR1mmyjvRFoDm8YiMF1PeKH9dqmiLuBxEyRhyBiF7Y_LL302QAcqvZODMK_yNfAq29K90wNBAHZRCNmZJu82A6gEvwFnLiuh-Sb97Q8XGwUlo0I8biCIIdK9HZZTE5uH5lMnAjDHTlqA&_tn_=%2CO%2CP-R](https://www.facebook.com/HnutiProzivotCR/posts/pfbid0sL5bk6p4cJBhq13o9J6udW6oYFM5bK4ZZY5puONYYSzXRsvA8fXGvZWrW75u6rgpl?_cft__[0]=AZXaFiVYFQ35ezZD6qoZ4Pa3x6SVeA0bt9PGR1mmyjvRFoDm8YiMF1PeKH9dqmiLuBxEyRhyBiF7Y_LL302QAcqvZODMK_yNfAq29K90wNBAHZRCNmZJu82A6gEvwFnLiuh-Sb97Q8XGwUlo0I8biCIIdK9HZZTE5uH5lMnAjDHTlqA&_tn_=%2CO%2CP-R)

3.2 Stop Genocide: Shock Tactics and Visual Aggression

In contrast, Stop Genocide employs shock-based communication that combines minimalist text with highly confrontational visuals. The first analyzed post (8 June 2024) claims that medical abortions result in fetal remains being flushed into sewage systems, describing this as “cannibalism.” The use of all-caps and exclamation marks underscores the alarmist tone. The post links to an international Catholic source on the environmental impact of abortion pills, lending perceived legitimacy to the claim.

The accompanying image—a blister pack of mifepristone (Figure 2)—anchors the otherwise metaphor-heavy message in a recognizable medical object, increasing the cognitive dissonance between clinical form and moral panic.

Figure 2: Screenshot of a Facebook post by Stop genocidě, 8 June 2024.



Source:

[https://www.facebook.com/permalink.php?story_fbid=pfbid02UaAZhSBkuONSfEfUeyUbb9wvdFnjej5agMVv7PpVpq5t38gAQeVKAoz8irvbEZqml&id=100064541328168&_cft__\[0\]=AZUpwlAj1IKL-voabxVMwXyKFHpNrfvwL5WLKHmo9LzH-r8y16r6-gGHxyAYpttqdsowraOSsF-RJN5LB8bllk7j4izLFe8pvxwT2QcYePmx6bKYLrPWOJpCA6_3qCkYUO3PclBfeAlehO4k7pz-8jk2PRJUHfaU7K_pnWg7nWlpqmRzzP439zX_VDFxMGSctIY&_tn_=%2CO%2CP-R](https://www.facebook.com/permalink.php?story_fbid=pfbid02UaAZhSBkuONSfEfUeyUbb9wvdFnjej5agMVv7PpVpq5t38gAQeVKAoz8irvbEZqml&id=100064541328168&_cft__[0]=AZUpwlAj1IKL-voabxVMwXyKFHpNrfvwL5WLKHmo9LzH-r8y16r6-gGHxyAYpttqdsowraOSsF-RJN5LB8bllk7j4izLFe8pvxwT2QcYePmx6bKYLrPWOJpCA6_3qCkYUO3PclBfeAlehO4k7pz-8jk2PRJUHfaU7K_pnWg7nWlpqmRzzP439zX_VDFxMGSctIY&_tn_=%2CO%2CP-R)

The second post (23 July 2023) consists solely of an image, showing a pro-choice protest juxtaposed with a stylized infographic asserting that pregnancy produces a genetically distinct being. The visual explicitly communicates the message that the fetus is not part of the woman's body. This is emphasized through contrasting labels—“*Tvoje tělo*” (Your body) and “*Toto NENÍ tvoje tělo*” (This is NOT your body)—accompanied by a bulleted list—“*Ženské tělo nemá: 2 hlavy, 4 ruce...*” (A woman’s body does not have: 2 heads, 4 arms...)—which underscores the message of fetal separateness. The slogan “This is NOT your body” directly challenges the feminist motto “My body, my choice.” Overlaid is a biblical quotation from Psalm 139:13–14 (NIV): “*For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made.*” The absence of narrative or dialogue marks a strategic use of visual dominance, bypassing rational argumentation in favor of symbolic clarity and emotional resonance. This approach mobilizes religious absolutism and essentialist imagery to construct a moral binary, aiming to provoke immediate identification or opposition.

3.3 Catholic Church: Moral Exemplarity and Institutional Authority

The Catholic Church’s communication differs from both activist organizations by emphasizing spiritual framing, symbolic authority, and theological language. The first post (9 April 2024) memorializes Jessica Hanna, a mother who rejected abortion despite a terminal cancer diagnosis. The narrative centers on her trust in God and her use of social

4 Discussion

This analysis of six Facebook posts by three Czech pro-life actors—the Movement for Life, Stop Genocide, and the Catholic Church—shows how language and images are used strategically to shape public views on abortion. Although all three actors share a clear ideological stance against abortion, they differ in how they communicate: in tone, emotional appeal, and the symbols they use. These differences are not random—they reflect each actor’s identity, goals, and target audience. This is in line with case-oriented qualitative research, which focuses on depth rather than quantity (Beynon-Jones, 2017; Sharma et al., 2017).

The Movement for Life uses a calm and compassionate voice. It presents itself as an ally to women in crisis, relying on maternal imagery and personal stories. Instead of placing blame on women, it highlights social failures like lack of support or misinformation. This reflects van Dijk’s theory that ideology often works implicitly, reinforcing norms such as motherhood without direct judgment.

Stop Genocide takes a much sharper approach. Its communication is designed to shock—comparing abortion to genocide or cannibalism. It uses religious symbols in a militant way and aims to provoke rather than empathize. This aligns with Cohen’s theory of moral panic, framing abortion as a sign of national and moral decline.

The Catholic Church represents a third style. It uses religious language to talk about sin, grace, and divine order, but avoids graphic images. Its message focuses on abortion as a spiritual danger and calls for moral responsibility. The Church’s role is more stabilizing—it reinforces religious values rather than stirring strong emotions.

Together, these three approaches—compassionate, militant, and theological—form a varied but coordinated pro-life communication space in the Czech Republic. All actors present the unborn child as a moral symbol, but each gives it a different meaning: innocence, holiness, or national identity. This flexibility makes the message more powerful and allows it to reach diverse audiences.

A key finding is how these groups tell emotionally strong, visually rich stories to express moral claims. In a secular and liberal society where most people support abortion rights, the continued presence of pro-life messaging may seem surprising. But these narratives, rather than legal arguments, are what shape how people think and feel about abortion. This reflects similar findings from Poland (Trzcińska, 2021) and the UK (Purcell et al., 2014), where emotion and symbolism play a central role in the abortion debate.

Images, language, emojis, and visual design are not just decoration—they create emotional moods and shape how messages are received. These tools help frame abortion not just as a political or legal issue, but as a moral and cultural one. This supports recent research showing that emotions are not secondary to argument—they are a persuasive force on their own.

This study has some limits. The sample size is small, and pro-choice communication is not included. It also doesn’t examine how audiences respond. These gaps will be addressed in the

next research phase, which will include interviews with 15–16 people across the ideological spectrum.

These interviews will cover three main areas: (1) personal views on abortion, (2) opinions on the media's role in shaping public opinion, and (3) assessments of the communication strategies used by both sides. Participants include activists, officials, clergy, journalists, and healthcare workers—mostly women, reflecting their central role in the abortion debate.

Interview data will help assess two key hypotheses:

1. Pro-life movements in the Czech Republic actively work to reshape public opinion on abortion through coordinated communication.
2. These movements seek to influence legislative outcomes, particularly by advocating for restrictions on abortion access.

By combining discourse analysis with these personal perspectives, the research will offer a fuller picture of how abortion is discussed and politicized in today's Czech Republic—where cultural change, moral tension, and ideological conflict all play a role.

4.1 Practical Implications

While grounded in the Czech context, the findings of this study offer broader relevance and practical applications across public, educational, and civic domains. Although abortion rights in the Czech Republic are legally stable and enjoy strong societal support, pro-life messaging remains emotionally potent, visually compelling, and strategically persistent in online spaces. This disconnect between legal reality and symbolic representation underscores the need for targeted responses.

First, media literacy initiatives—particularly in secondary schools, universities, and adult education—could draw on insights from this study to strengthen competencies in recognizing emotionally charged, ideologically framed content. The analysis of symbolic binaries (e.g., life vs. death, innocence vs. corruption), multimodal storytelling, and religious appeals offers educators a practical framework to help students decode persuasive narratives. Given Facebook's reach and the growing influence of affective content, these skills are increasingly vital.

Second, public health communication—especially campaigns about reproductive rights, access to care, and psychosocial support—may benefit from acknowledging the emotional dynamics of abortion-related discourse. While maintaining factual accuracy, such campaigns can increase resonance by using narrative strategies that reflect cultural sensitivities, evoke empathy, and address common fears. This is particularly useful in countering narratives that rely on panic, guilt, or divine judgment.

Third, civil society organizations, journalists, and public institutions engaged in democratic dialogue and social cohesion can better understand how symbolic language shapes perception and emotion. Recognizing the persuasive force of religious metaphors, emotional repetition, and visual simplification may support strategies that reduce polarization, avoid escalation, and foster reflective debate. In this sense, the study promotes a media-literate and democratically resilient public sphere.

Though rooted in the Czech setting—marked by secularism and cultural Catholicism—these insights resonate with international developments. In the UK, youth-focused organisations such as Brook have emphasised critical digital literacy and reflective media engagement in sexual health education, encouraging educators to help students navigate emotionally charged or ideologically framed content (Brook, 2021). In Poland, academic research has supported civic resistance to restrictive laws by revealing narrative strategies (Trzecińska, 2021). In Ireland, emotional and symbolic framing shaped public opinion ahead of the 2018 referendum (Purcell et al., 2014). In Canada, the federal government’s Digital Citizen Initiative supports education and research aimed at countering online disinformation and ideological manipulation, including citizen-focused projects, workshops, and public grants via the Digital Citizen Contribution Program (Government of Canada, 2023).

These examples illustrate how emotional literacy and narrative awareness enhance democratic resilience and public trust. The Czech Republic can adapt these lessons to its distinctive communication landscape. Moreover, the findings offer practical value for interfaith and civic dialogue. Even in a secular society, religiously framed narratives—invoking symbols like motherhood, sacrifice, or innocence—retain emotional appeal. Recognizing this is key to bridging divides and fostering inclusive discussion of contested moral issues.

Finally, the study may inform more nuanced content moderation policies on Czech-language social media. By showing how moral narratives leverage emotional engagement and visual simplicity, the research calls for moderation strategies that safeguard free expression while curbing manipulation and fear-based messaging.

5 Conclusion

This article examined how Czech pro-life actors communicate about abortion on Facebook through strategically crafted discourse and multimodal framing. The analysis of six posts from the Movement for Life, Stop Genocide, and the Catholic Church revealed distinct rhetorical styles, emotional registers, and symbolic repertoires. These differences—ranging from empathetic appeals to graphic provocation and theological framing—reflect divergent institutional identities and communicative goals, yet contribute to a shared ideological ecosystem.

Findings show that Czech pro-life discourse is ideologically layered and stylistically diverse. It blends secular and religious registers, combining affective storytelling with implicit references to national identity, moral order, and spiritual duty. This hybrid strategy resonates within a society shaped by post-socialist secularism and enduring Catholic norms. The unborn child, central across all narratives, emerges as a symbol of striking discursive elasticity—simultaneously innocent, endangered, divine, and national.

The analysis also underscores how digital media serve not merely as channels of information but as platforms for emotional performance and ideological reinforcement. Through multimodal techniques—imagery, rhythm, typography, and affective language—pro-life actors construct emotionally persuasive narratives that influence public perception

and moral judgment. These tactics reflect broader patterns in digital religious communication and affective politics.

Importantly, the study illustrates how minority ideological movements, through repetition and symbolic intensity, can exert disproportionate influence over what is perceived as legitimate or acceptable in the public sphere. This dynamic is particularly relevant in the Czech context, where abortion has been legal on request since 1986 and public support for abortion rights remains high—76–79% of respondents affirm a woman’s right to choose (Čadová, 2023; SOLVO, 2024)—yet pro-life discourse continues to frame abortion as a civilizational crisis.

These findings not only deepen our understanding of the strategic use of moral language in Czech pro-life discourse but also offer actionable insights for public communication, media education, and civic engagement. Recognizing how emotionally charged, ideologically framed content resonates in secular societies provides a foundation for initiatives that aim to strengthen critical media literacy, design empathetic reproductive health messaging, and cultivate inclusive dialogue across ideological divides.

More broadly, this research contributes to scholarship on abortion discourse in post-socialist Europe. It demonstrates how transnational conservative networks, local religious institutions, and digital platforms intersect to reshape moral discourse. The Czech case adds to this landscape by showing how ideological messaging adapts to secular publics through a combination of institutional legitimacy and emotional resonance.

Building on these insights, the forthcoming interview phase will explore how these communication strategies are perceived, coordinated, and interpreted by key stakeholders across ideological lines. This qualitative extension will shed light on how abortion is discursively constructed, politically mobilized, and socially negotiated in a society marked by cultural ambivalence, moral contestation, and shifting value frameworks.

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