

Agentive Responsibility and Possibilities of Conjoined Therapy for Intimate
Relationship Violence

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ABSTRACT

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VALKONEN ELIISA: Possibilities of Responsible Agencies in Conjoined Therapy for Intimate Partner Violence

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This thesis is about how to provide conjoined therapy to couples suffering from intimate partner violence (IPV). The discourse analysis concentrated on the narrations produced in therapy and how both the therapists and customers position themselves responsibly thus with strong agency. The results suggest an array of supportive narrative practises to enhance agency and provide through psychoeducation, empowering and perspective challenging toward more individual sense of agency in speech about one's relation to the relationship as well as to the theme of violence.

Keywords: Intimate partner violence, gender, victim, batterer, dialog, agency, conjoined therapy, narrative, position

1.1 INTRODUCTION

1.2 Intimate Partner Violence and Aspects of Agency

The responsibility of violence is a morally driven and personally experienced issue. Recent studies estimate that every fifth woman has experienced intimate partner violence (IPV) (Heiskanen & Piispa 1998, Notko 2000) nevertheless the victims tend to blame themselves and their behaviour for the problem (Holma 2005, Husso et al 2008) rather than considering the social and gendered aspects. In addition, the conjoined treatment for partners with either mutual or one-sided violence has often been experienced with dissatisfaction from the side of the woman: Victims report not being heard (Holma 2005) or experienced held responsible for the violence and their own victimization (Berns 2009, Husso 2008, Kruus 2010). The difficulty of treatment might lie in the limited positions and discursive constructions that attribute obligations and rights while failing to provide agencies of change (Van Langenhove, & Harré 2003, Wahlström 2007). These concerns of treatment show a need for a gender sensitive research when considering the possibilities of intervention for the couples of IPV in the health care system.

Theory of narration and discourse places my study to the social and moral field. According to feminist view of the social meaning construction, the controlling behaviour and psychological abuse is harder to recognize and judge by the society since prevalent discourses support masculine ideas such as the man of the family to have certain rights, qualities and powers over the women whilst the woman is seen as initially prone to disregard one's needs and rights for the other and lack qualities and power to be protected from violence (Husso et al 2008). Hence women tend to recognize violence better and as a broader concept (Kruus 2010, Notko 2000), experience more frequently physical and psychological hurt in violent relationships and remember them better (Tjaeden & Thoennes 2001), the consequences of IPV prove to be generally worse and more traumatizing for women. Consequently the research calls for a deeper understanding of the psychological aspects of intervention to traumatic experiences of gender. Since the data consisted only of heterosexual couples with men as violent partners I refer to this setting of conjoined therapy as a context of gender positions and discourses.

With these critical aspects in mind I chose to analyze the conjoined therapy settings as a treatment and intervention method for IPV. The program of conjoined therapy focused on establishing a safe ground for the couples and the therapists to talk about their

experiences. The dialog between clients and therapists promoted the analysis of narrative practices and spoken ideas that can be negotiated between different speakers. The treatment relies on voluntary participation and commitment to safety issue while focusing on finding productive models for health care services to issue and treat IPV. The conjoined therapy can provide understanding of the responsibilities and validation of one's experience. The therapy might also contribute to a more sharing and open communication when analysing the effects thus responsibility of violence. The main focuses of conjoined therapy in treating couples of neglect and abuse concentrate on identification, assessment and documentation while confronting social environment of family violence, the culture and moral. This narrative stance to spoken subjects provides awareness and understanding responsibility in order to prevent violence in the future (Kruus 2011).

The conjoined therapy can provide understanding of the ideas of responsibilities in the abusive situation and validation of one's experiences. The therapy might also contribute to a more sharing and open communication when analysing the effects thus responsibility of violence. The main focuses of conjoined therapy in treating couples of neglect and abuse concentrate on identification, assessment and documentation while confronting the social and moral context of IPV. This narrative stance to spoken subjects provides awareness and positions of responsibility in order to prevent violence in the future (Kruus 2011).

Moreover, the intimate setting and the dialogic nature of the conjoined therapy offers a change to analyze the gender behaviour, use of speech as narration of experiences, and relation to other and oneself in the theme of violence. I rely on the positioning in the speech as communication of one's relation to what is being discussed about. A special interest of mine followed the fluctuations of unproductive and incongruent agencies, narratives and positions which stood in the way of the therapeutic intervention. The temporal dimensions of agencies in speech can communicate attributions to one's past and therefore forwarded to future behaviour of choice when the batterer narrates responsibility and the victim is not burdened with responsibility of one's own victimization. The discourse analysis of the socio-cultural aspects offered my research insight into how customers and professionals construct meanings for themselves and positions of others with individual rights and attributional factors (Harré & van Lagenhove 2003).

The responsibility can be seen here as a qualitative different experience where the positions of speech vary the level of control and choice. For the batterer the denial of

responsibility to the subject of violence can be seen as a weak agency of control and sense of influence toward nonviolence. For the woman the position of a victim of one's gender as possessing qualities opposing her to the threat of violence can be seen as coming outside without support to her sense of agency. When seeing the agency in narratives either communicating or denying responsibility the issue of violence might present different ways of either strengthening or weakening agency. I focused on the ways that communicate agency from negotiated positions as well as their relation to relationship and violence. I also examined possible ways of the therapy to promote motivation to develop stronger agencies with individual responsibility.

1.3 Narration

In the recent decade, the dialogic and narrative therapies have been introduced to various fields of treatment programs. The description of the narrative as a social process as well as reflection of psychological core (Avdi & Georgaca 2007) has increased the use of the speech as an analytic tool for grasping individual world of meanings. The functional view of language and constructionist approach to narratives gives the therapy a set of tools to acknowledge social meanings, challenge inner thought processes and provide insight to these mechanisms. Nevertheless the inner world colliding with social discourses creates the tension of possible abuse and violence through language and other social mechanisms. These individuality inhibiting and suppressing discourses and positions can be issued and reflected with respect to personal meanings.

Narration creates reflection, hence the individual can act as both narrator and audience at the same time (Holma & Aaltonen 1997). Therefore the therapy setting offers a possibility to create more voices and listen to narratives from a distance. The social reconstruction through therapeutic interaction can both create tension and solve it in narrative reflection. The movement from problematic thus unproductive speech toward more active and responsible actors the therapy is seen as a tool for creating more voices and meanings to experiences (Avdi & Georgaca 2007).

Through narrative practices the customer can alienate oneself from direct experience of things and moreover to produce a reflective stance to these narratives (Holma 1995). By obtaining a communicated personal perception and sense of competency to act and

make sense, we can enhance our agencies if the surroundings support this view of ourselves. Therefore I see the conjoined therapy offering a vital ground for mutual recognition and respect, even if the other partner doesn't follow the progress of developing a positive agency and narrative stance with personal responsibility along the therapy. In this case the incongruity between the couples can be tackled if it contains risks of conflict: When the empowerment of the partner is taken as a sign of abandonment or contains other negative associations, the safety issue can be brought into discussion or the couple can be separated to individual therapies.

The positioning and motives of speech in therapy environment has been studied widely while offering explanations and understanding to violence primarily from the men's point of view and constructed in group surroundings (Holma & Partanen 2005, Jokinen 2000, Partanen 2005). The narratives given and the reactions shared between the female therapist and the batterers showed commonly shared ideas of gender and seemed to position the female therapist as a solely female gender representative (Kapanen 2001). These ideas of woman can be issued and offered socially through these narratives while the alternative and the open to choice narrations against these ideas can be ignored more readily. Therefore the understanding of different and contradictory narrative actions to express internal conflicts and distress can be a crucial area of exploring couple's conflicting and incoherent narrations as denying agency when seen as outside the areas of influence.

The discourse analysis sees to the client as potentially suffering from harmful positions that deny the agentive talk and limits the array of possible actions of an active and responsible subject (Wahlström 1999). This definition here follows the idea of Drewery (2005) by approaching the conversations as choice opportunities by offering positions with moral actor statuses and condition constructors in their lives (Kurri 2012). I refer to this idea of agency as a basis for speech thus already present in communication even when presenting with weak qualities. Nevertheless the impact of agency comes through the positions of both weak and strong agencies as one actively creates narratives about violence and is seen as searching congruent stories which in turn facilitate responsibility with semantic broadening and therapeutic change (Wahlström 1999) when gaining inner sense of attributions and sense of empowerment and independence.

1.4 Agency

Active agency through action attaches meaning to oneself (Ronkainen 1999). Coolishian proposed the narrative as the source of agency: Through telling one can reinforce the sense of agency and creation of accountable agencies (Wahlström 1990). According to this view the agency is one's individual perception of the competence to make sense and act (Holma & Aaltonen 1997). The client can therefore be approached as an individual in a position of unproductive agency since the problem occurs in the way one pursues activeness in one's life and choosing for one's surroundings. The individual is seen as lacking freedom to create adequate agency according to one's interests thus needing new experiences of agency through appropriate narratives and positions of action. One suffers from disturbed ways of pursuing agency when not possessing possibilities of choosing for oneself and lacking support for narratives of change toward more positive self-reflection and alternative narratives. In my research setting the agency constructs in the sphere of violence in relation to the partner like nature of the agency can be seen as in relation to and toward something (Jyrkämä 2008).

Since violence decreases experienced wellbeing and affects negatively health by living in abusive relationships (Notko et al 2011) with various psychological symptoms and absence from work (Notko 2000) I emphasize the need to find sensitive protocols to deal with violence. IPV can result in several mood disorders (37% depressed, Gelles & Straus, 1988; Houskamp & Foy, 1991), anxiety disorders (47% suffer from anxiety, Gelles & Harrop, 1989) and almost half experience post-traumatic stress disorder (Houskamp & Foy, 1991). Therefore we can assume the violence to impact the ways of being and relation to others by positioning the speakers with varying levels of agency communicated through speech.

The model of intervention with conjoined setting can be tackled with the theory of problematic agencies that lack of productive ways of positioning and constructing efficient gender and individual selves (Kurri 2012, Wahlström 2007). The conjoined therapy with both male and female therapist can be seen as balanced for open reflection and communication of experiences and ideas with varying positions. The violence is seen in my study as a context and more in the past when the therapy tries to seek ways to support unproductive agencies and responsibility with gender sensitive techniques. On metaphysical level, the sense of agency is awareness about one's perceived possibilities and acknowledging resources and deficiencies while being able to communicate these aspects through one's action (Ronkainen

1999). The customer can be seen as active producer of one's life through intentional activity and purposeful orientation to one's needs. Even the physical work in the daily life can thus be seen as a sign of competence and ability (Sarvimäki & Heimonen 2010) to act as a strong agent under distress.

As narrative practices, the agency itself is a matter of negotiation. Jyrkämä (2007) introduced six modalities of agency which provide common aspects of human action. According to him the extent of experienced know-how, volition, knowing, bounding, capability and doing can create the pool of feeling and acting: What is possible to physically acquire, what motivates one and moreover what moral and normative limits and obligations might intervene with personal ideas of capability. These establishments change the way one appraises events and things through experiences and reactions and vice versa. From this point of view I reflect how the violence interacted with the sources of agency and how the individuals dealt with reactions with the means of language and communication

1.5 Positions

Positions are contextually given sets of qualities through interaction (Harre & Van Lagenhove 1999). Positioning has mutual interactive nature of construction and reflection where one takes in offered positions voluntarily when perceiving assets and possibilities. On the other hand one can be forced or lured to posit oneself in self limiting positions even though manifesting incongruent narratives with oneself. Investment according to Hallway (1984) to these positions can be argued as efforts to gain authenticity, sense of self capability and broaden one's sphere of action taking. We share these ideas of positions with discursive narratives as one positions oneself or offers these stages of speech and communication.

Since the violence seems to present itself as a gendered issue (Notko 2000 etc), there is a need for searching ways of enhancing gender specific agencies of nonviolence. Gender based violence is by United Nations Population Fund definition violence from the origins of the unequal power relations between men and women. From the prospective of patriarchal structure of the society, the individual is seen as victim of the society rather than an active agent with capability to choose and act on oneself. In the definition of gendered violence the woman is usually the victim, thus suffering of physical, psychological and sexual neglect and harm such as abuse, threatening, coercion, battering, rape and sexual

abuse (Näre & Ronkainen 2008) which would suggest to patriarchal theory of violence. However the referring to this theory of power can be itself considered an act of violence when denying the woman the pursuing of agency in a position of suppression. By searching for responsibility of the past and the future consequences of one's behaviour the therapy can explore strong agency in the future perspective when seeing violence as a choice rather than uncontrollable factor. Therefore these narratives of morally inflexible and masculine ideas presented in therapy offer possibilities of intervention and challenging.

Patriarch theory has been accused of proposing activeness and control as more appreciated and valued in our culture than victim's suppression, passivity, weakness and absurdity. Presentation of the man as a creator of social order and emphasis of phallic symbolism in the history have projected ideas such as being delimited, external and potential for action to exclusively to masculine gender. Therefore woman can be constructed as somehow internal, intrinsically devoted and serving, mystical and thus dependent on the man to fulfil her destiny through work for others and gaining her sense of self otherwise non-existent (Lungren 1985). These discourses generally imply that there are historically shaped ways of speech and networks of praxis we use to construct our understanding of the reality and others in daily practices. Thinking, perceiving and presuming are being reinforced, valued and made hierarchical in institutions (Koivunen, 1996, later Valkonen 2011) and affect the ways we talk about and relate to things. The construction of individual's subjectivity necessitates the use of this significance system and in the speech and in interaction. Discourses give possibilities when the sphere of language gives meaningful and self-supporting positions whereas the social meaning construction is limited when all networks of discourses intervene with moral inconsistencies and create incongruent stories.

The therapy can be seen as a reconstructing tool with challenge and stance to ideas such as patriarchal society and violence as a necessary evil when man's duties and identity are under a threat (Jokinen 2000). The construction of gender with IPV can be seen as affected by the discourses and corporeality of both violence and gender norms. This setting of normative narratives of the masculine and feminine calls for describing these ideas again in order for the change to take place (Wahlström 2007). If cultural masculinity is everything that women don't possess and feminine can't describe (de Beauvoir 1999) the both women and men have to actively create their identities through relation to one another in the therapy. Men might construct their cultural masculinity through perceived capability to conform to their duties as strong protectors of themselves and their families, of having heterosexual

needs, succeeding both economically and in societal level with power, laying rules on their environment and appearing stable and self-controlling (Jokinen 2000). The gender discourse postulates women to be biologically prone to caring, dependency and emotionality rather than seen as autonomous and rational (Gillican 1982) which might escape agency for the woman or deny it as in conflict with morality. Intimate and personal is therefore ruled by political interests on the socio cultural level (Hanisch 1969) and the process of developing one's own appropriate agency and negotiation of positions can be seen as targets of interest in the therapy context where communication of both personal and social take place.

The society tends to be more sensitive to different emotional narratives according to one's position such as victim's ergo the gender here plays a great role in emotional outlets with different discursive and social meanings: The data of hetero couples with man as the batterer offers exploration of these gender politics in the therapy context and can provide both insight and distance to these systems. With symbolic acts and positions one takes in qualities, assumptions and ideals of the gender as part of one's identity (Julkunen 1996) thus one has to construct gender proclaiming acts over and over again to be perceived as having one. As the person can see this process of gender as coming from outside with norms and discourses, the agency issue and responsibility of choice might help to bring the speech and behavior to the picture with challenge to unproductive gender models especially by enabling both male and female therapists to communicate resistance and personal ideas.

From the point of my interest I see the intimate setting and relationship status as a context of positions such as romantic partner and representative of one's gender. Starting from Hegel's idea of subjectivity we cannot escape the issue of relation and otherness (Kappeler 1995). The self and the other meeting as equal partners in intimate relationships have stirred critical discussion of power and a trend to questioning balanced equilibrium between couple's individual needs and aspirations (Kappeler 1995). The tension of the two individual's agencies allows the existence and action of both as well as the relationship to take place nonetheless this assumption creates a need for acknowledging the other as an active agent of their own to establish realistic reflection and respect for personal experience. Offering and taking in alternative positions in the relationship to oneself and the other is by Harre's (2009) definition the source of relation from the topic of speech to inner meanings: What is spoken about gender duties and rights can posit the speaker and the reality as either congruent and with responsibility or alternatively as incongruent and with weak possibilities and unproductive action.

A special interest of mine was to search for those narrative practises that address and talk about violence while promote personal safety and explore agentic possibilities. I chose to examine the positions and agencies constructed through speech and sense of control and change. Secondly, my focus on different possibilities to victim and batterer is based on some previous research on gender differences in sensitivity to violence and traumatisation afterwards. Starting from the principle that safety is under a threat when woman issues the violence whereas for the man the narratives of violence might promote safety (Holma 2005), I pay special attention to the limits and possibilities of narrative actions and gender relevance. This point in mind I look for narratives that recognize the violence yet support communication toward change, safety and responsibility in the future. Starting from the principle that safety is under a threat when woman issues the violence whereas for the man the narratives of violence seem to promote safety (Holma 2005), I pay special attention to the possibilities and limitations of narrative themes and gender relevance. This point in mind I look for narratives that recognize the violence yet support agencies toward responsibility and control.

2. DATA & METHODOLOGY

2.1 Conjoined Therapy and Aspects of Motivation and Responsibility

When tackling the violence there is a risk for the violence to worsen as people become more aware and self-conscious. Reports of abuse right after the conjoined therapy sessions (Warshaw & Ganley 1996) are an issue of real concern when planning the treatment. The issue of personal safety and wellbeing are reviewed along the therapy as well as applying assessment of personal wellbeing. The contract of nonviolence is revisited if there is any reason to doubt the faithfulness of the agreement.

Since studies show how men may respond with violence to conditions where the communication has failed and the emotional distance have increased (Perttu 2002) there can be benefits of the conjoined therapy in establishing new grounds for communication and sharing. Creating new perspectives and understanding on other's behaviour can be a base for mutual respect as individuals and active meaning makers. In the light of these findings I analyze the speech production from the relationship positions and narrative negotiations. Different themes may vary the aspect of perceived level of influence, agency and responsibility through the positions represented in the therapy treatment. By offering the

victim a chance to realistically view the relationship, the deprived self-interest and agency can be explored with openness to discover criticism and ensuring equal statuses.

I looked for the narrative practises offered for the batterer offered with sense of influence to choose to act non-violently and as for the woman to gain access to more empowering positions and sense of agency without abusive ideas of gender and victimhood. The positions are the main focuses of my research as targets of acknowledging and validation.

The question of how ways of talking attach the women to abusive relationships has been excluded from the field of research almost entirely. Trust and talk about responsibilities in the relationship can be vital components when considering reasons to stay despite the experiences of violence and how the feelings of continuity are kept alive (Husso et al 2008). The issue of experienced trust in the close relationship proposes importance since failing to meet gender normative expectations to sustain continuity seems to lead into feelings of shame, guiltiness and failure for women. Instead of creating distance through feelings of wronging and hate, the women might resort to explaining the occurrence of violence with her personal lack of capabilities, own behaviour and ways of being as the cause of violence (Husso et al 2008). This might be a strategy of seeing the violence as result of oneself, not the partner since oneself can be changed rather than seeing fault in the relationship or the other. Since I refer to agency as a sense of attribution to their lives I looked for themes of relationship and violence that lacked the responsibility and showed limitations of gender in providing agentive change from victims to survivors.

2.2 Data Treatment

The data consisted of conjoined therapy sessions for heterosexual couples taking place all over Finland in coalition with several health care organizations such as crises centres and psychotherapy clinics. The couple therapy project is a part of a collaborative program with other organizations working with IPV and conducting research. Psychotherapy Training Centre arranges meetings for either mutually or unilaterally violent couples. The program has proved to be as effective as individual therapies. The treatment includes nonviolence agreement from the partners and a set of assessment tools to inquire about violence, wellbeing and therapy satisfaction.

The analysis of videotaped sessions was done by careful selection of data through case-by-case selections and transcriptions of dialogs of speech. The amount of couples used in my research finalized to four (n=4) different couples treated by two different pairs of female-male therapists. I focused on the themes that seemed to connect the couples by making thematic summaries of every session and lastly I transcribed these dialogs word by word. The discourse analysis helped me to pinpoint subjects of interests such as topics of gender ideas and the resistance to these narratives by searching exact words (man, woman, gender etc) in the dialogs. These words are highlighted in the text.

The dialogs are coded as follows: The male therapist (MT) and female (FT). Customers are not coded with names except when appeared in the speech. The simple coding of man's (M) and woman's (W) speech is presented with number codes of the customers. The people taking part in the treatment research have been introduced about the confidentiality and use of the material. The recording of the sessions shows no faces of the customer's and the treatment is based on voluntary participation of both customers. When referring to the subjects I talk about men and women yet when pointing specifically to subjects of violence I chose to use word batterer for the violent partner and the word victim for the object of IPV.

The research questions arouse from the narratives the cases produced about violence and the analyses of these narratives as manifestations of certain positions and ways of producing or denying agency.

2.3 Methods

My method consists of qualitative and discursive research. In my data the dialog between self and others in the therapy offer the main focuses of interaction. I rely on the concepts of position, agency and narrative in the construction of agency with either communicating responsibility thus influence or showing omission of responsibility through narrative practices and positions.

In addition to estimating agency, I also concentrated on the theory of narration while positioning oneself and one's experience from the position of the victim and the batterer as well as the therapist conducting the conjoined treatment. As the research data excluded those men being the sole victims of violence and having only heterosexual material, I use this setting as a sign of gendered phenomena. However I refrain from assuming that the

women here are not also violent or abusive nevertheless the main focus is the narratives one produces and one's position of storytelling.

To analyze speech from different positions I found Finnish gender neutral language problematic in defining dialogs as gender presentations. Therefore I focused on those dialogs clearly presenting genders with gender specific words (woman, wife, gender, masculine, man etc) and specific positions both offered and communicated with gender ideas (for an example "*the women can handle, and men can correct these things*"). To minimize bias, I used treatment material from several different therapists, kept a diary of my thoughts and emotions during the study and conducted the hypothesis arising from the data before further analysis. I must however remember my own positioning as a white middle-class Scandinavian woman with a background of both feminist and psychological studies. Nevertheless I consider my knowledge of historical facts of gender and subjectivity construction to be an asset rather than making me blind for gender resistance and other possibilities. The institutional structure of the society is merely a tool for the society to unite and function with minimal open use of power but the clients can be seen as free to choose for themselves and their presentation if provided with support to strong agency.

I abstain myself from postulating the speech representing the actual self-image and experience. Given the fact that these women have been influenced by violence for a long period of time, the reality can present itself as perplexed. The reality can be seen as escaping the possibility of finding meaning other than those offered by society and like in the therapy context, the therapists as professionals. I want to emphasize the factor of resistance and reflection when observing the narrated realities in violent relationship.

I concentrated on two issues during the analysis of the data. At one hand I tried to convey the narratives used in specific positions of gender within the couples and how those shared narratives reflected on the health personals responses. On the other hand I looked for certain positions taking place in therapy treatment and possibilities towards positive feelings and survival through active agency. This study is to question whether the neglected positioning and speech can be directed toward more individualistic and self-guided narrations of agency when under the influence of violence.

My data consisted on the sessions offered by the couple therapy treatment program and the four couples were selected with two criteria: (1) therapy program was offered for the partners as the main treatment and (2) taped sessions were gathered for at least two years of time. The analysis followed the societal and personal meanings attached to these narratives and how one could develop more understanding as a health care provider. By

referring to communicated agency through the sets of positions or moral settings I qualitatively searched for social meanings and discourses as well narratives of the impact of IPV to ways of being and sense of agency.

2.4 The Research Questions

The research questions were as follows: (1) How do the clients in IPV treatment construct agency in conjoined therapy. A special interest of mine derived from the idea of narrative practises that offer of responsibility. Here the agency was considered strong when having a sense control and ownership of one's feelings, thoughts and behaviour. The other research question (2) was to see how both clients and therapists create positions of agency and on the other hand relate to each other as agentive beings. This aspect of agency construction was analyzed with emphasis on how the batterer can be worked with to ensure the responsibility of violence while the victim is supported with her own sense of influence and survival.

3. RESULTS

I found several findings on shared experiences among the victims and the batterers. Emotional narratives of love, fear and anger aroused from the data of all four couples. These experiences were communicated as in relation to the subject of violence and the other while the customers invited various positions through narration. The category of tiredness was presented in all four couples here as a struggle between resistance and motivation toward strong agency by attaching cognitive meaning to physical distress and communicating disregard to needs. This qualitative factor was narrated as working against the relationship and the other partner whereas the narratives of love communicated motivation and resources to enhance the relationship status.

The narrations of duty as contradictory to individual responsibility showed a trend toward a more reflective speech of social ideas yet showed problematic when oneself was narrated as without authority and control. This was seen as in relation to IPV a risk factor when lacking the reflection on the personal level. The category of reflection was seen especially in women's speech and it seemed to combine both emotional and cognitive

narratives and imply change to individual agency. I followed the discussions from the presented and offered gendered positions of both clients and health care professionals as the therapists reflected these narratives with certain intentionality and individual meaning.

3.1 Narratives of Love

Narratives of love were presented as motivational and appreciated ways of acting and being in the relationship despite the violence. Since the romantic idea of love has increased during the times of more equal status in the society for women one is expected to commit only due to internal and emotional reasons. Narratives of commitment, intimacy and partnership communicated modern ideas of relationships. Through negotiation and mutual respect partners are free to choose for themselves and be active members within and outside the sphere of home. Romantic love makes sure partners have strong emotional feelings for one another and are motivated on emotional work rather than supporting the other economically and physically. The woman here seems to rely solely on this idea of living for the relationship despite the violence and appreciating the feelings of connectivity and soul connection. However the narrow position of love is still communicated with realistic emphasis and responsibility where she manages to restore her agency with the possibility of ending violence through her choice to end the relationship. Clinging to hopeful love and ideas about future with disregard of present do not support change in the agency toward activeness in the present. These narratives of pure love can be viewed as culturally appreciated ideas with possibilities of activeness through emotions and relating to other in a way that appreciates freedom and personal limits.

Extract1

*W1 There is a strong connection. Pleasant to do things together. And somehow this kind of sense of living, a courage to live. And I do love Jari very much and feel like very strongly about the fact that he would be my soul mate and we have very strong binds. That I can't somehow think of having any other kind of **man** and feel it very strongly that when thinking the separation that then I am aware of the hardness of the matter and that "okay, it is then that sort of resolution that I have to make by force if we cannot solve". That I feel awfully a lot love and passion in this relationship.*

The love narratives can provide support for the woman's speech yet fail to recognize the negative side of love as a sole purpose of one's life without external freedom and possibilities of strong agency. Moreover the man might use love as a tool to suppress and lessen woman's activity when communicated as jealous and natural while the woman as behaving unmorally and unlovingly. However this can be reflected as contradictory to respect of individuality and using words as abusive tools of hurt. The reconstruction of these narratives after acknowledging can be seen as a therapeutic tool to validate and communicate more productive and humane appreciation of the limits and personal coping styles that serve individual needs and offer stronger agencies of control and responsibility of closeness.

Extract2

W2 The opposite of love is disregard, that is what has got stuck to Pertti's mind.

Ft If I can momentarily pass those feelings of other's, then my love can last for longer time, because it is awfully tiring to react to every state of mind if from the other comes so much, that then I would say that if sometimes small, these small states could be dealt with regardless or even to big states every once in a while then.

Mt The sort of respecting, appreciating. Regardless, momentarily

Ft Not for long term that sort of not being cared for, that you wouldn't be loved or so, in order for one to love and care in long term there ought to be that disregard occasionally.

The negative side of love is presented here as relying solely to the ideas of romantic love with weak agentive possibilities. The shared idea of the woman being regardless to others is presented here in the speech of the man as not possessing agency of responsibility. The idea is reflected with her inability to communicate her feelings as well as being constantly fearing his reactions.

Extract3

M2 The worst thing there can be is for Liisa to be regardless

W2 This is the thing, this is the issue of why we are all the time quiet and I don't have a clue why. This word. Just any word like green pepper. To Pasi I can't say anything without him getting hurt by accident --- It is all about getting hurt.

The therapist offers the idea of love as asking for recognition and emotional support needed in the relationship without coercion and demand for exclamations. This normal communication of one's needs and disappointments on the ideas of romantic love would seem to offer the woman more room for agency when being in the position of an individual seeking for well-being and healthy relationship and having a sense of control.

Extract4

Ft You somehow described very similarly how you got those very powerful feelings of well-being and attachment and somehow feelings of getting closer to one another. And then came the disappointment when not going that way

Safely supporting the need for connection and love with trust while offering the idea of capable relationship to withhold the disappointments and unsatisfactory moments as part of normal interaction is communicated as recognized yet somehow unaccomplished. The risk here lies on the way the couple resonate each other's feelings as something of a threat to their own agency of control. The power setting here demands for mutual topics of interest and respect. The negotiations of necessary disappointments in the way of providing balance and a respectful way of being connected empathically can be ensured by showing future visions as proofs of connection and closeness. The supportive narratives might enhance the narratives of broadened possibilities to strengthen rather than disclose the connection.

Extract5

Ft That I'm just thinking that somehow in that way those wishes and expectations intervene. That I think whether that wish for closeness and on the other hand that experience, could there be that if facing even a tiny obstacle going unplanned then starting to build up in oneself, the vision of future or wish not happening if experiencing something close to else, that somehow the idea of what it could be, what I would do and what we could have. But the other can't simply know that you have that vision building up there inside and when you let it out the way that you yourself are so vulnerable

Mt Yeah or that when you Matti described then in the evening the same vulnerability and need for the connection to the other

3.2 Narratives of Fear

Narratives of fear presented commonly emotional forces pushing one to act against the abuse. On the contrary the position of a victim of fear seemed to work as an excuse for not taking action or responsibility of an agentive person. However the experienced fear can be seen as a more complex and depriving emotion with both primary and secondary reactions. When being afraid one is expected to lack responsibility and therefore offered only limited positions to act thus falling easily into the victim position. The fear is described by the customers as debilitating, passivating and often a sign of weakness and lack of internal resources. Nevertheless, the therapists here communicate freedom to express those negative feelings and experiences from the victim's perspective and therefore present the narration as appreciated and respected source of information with agentive motives. The speech about defining fear can be seen as construction of individual agency through socially supported ideas. The woman here commonly understands her responsibility to react in fear provoking situations reasonably greater whereas the man compose the woman's efforts for resolving the threatening situation such as alcohol use by talking as verbal attacking rather than seeking for strong agency and responsibility. The fear of woman to open her mouth when experienced worsening of the situation and loss of connection can have led to passive withstanding and non-open communication style from the man's side.

Extract6

W1 Well I think there is something same here as well when thinking what could happen as I think of you disappeared and perhaps drunk that when you diminish and don't communicate there is the same, little bit similar experience that arises in me that I have to hold this, that I will take responsibility and care of this when I don't hear you anymore. --- Stems from what calls forth that role when like, "ah I see you are gone and so I try to carry this now. "

Ft That sounds to me somehow awfully reasonable Kati what I got hang of that really well is when I hear that instead of listening to myself is what I really need and what I really think is that I could give the feedback to the other. That instead I start to think through the other and won't listen to myself and that results into that sort of irritation and frustration. So as if and not getting the meaning of what you would like to but rather what you imagine the other would like to hear.

Mt Or the fear lingers to there

The narratives of bodily experience such as freezing are communicated as natural reactions to stressful and threatening situation from victim positions. This protection mechanism defends against hurt thus can be experienced as distancing from oneself, out of one's body and not present. Being an abject of disgust as one sees the fear and abuse in oneself as not managed through this alienation of one's body as the center of feelings and an area of action. The woman here seeks ways of communicating the hurt of the experience as lacking resources to function and out of control thus with weak agentive possibilities.

Extract7

W1 I experience it as sort of abandoning oneself, that experience of floating from your body that I saw like that sort of pictures where I was all the time in that despair that I just laid there and couldn't move my body, at home. That I just managed barely to get my daughter to school and, nine-year-old and just started snowing so just managed to bring her to school and then from there like "oh help quick back home that I don't want to be here in the centre and that when I got back home I saw that picture of me lying on the bottom of a dwell, the week was terrible scary when I didn't get any help from anywhere---that can I recover from this. And that I remember that Jari was worried as well

In the beginning when starting to acknowledge the hurt and the happened abuse the woman refrains to suppressed feeling of control and capability. She presents clues of weak agency through being paralyzed and inactive in the face of shocking event and despair. Anxiety and fear narrows her world inside the walls of home and all the energy is being forwarded to keeping daily life running.

Extract8

W4 Like so much power Kari has on me, has had, so much and still has but like I do more despite the fear I just do more like I think. But then again I got somehow numb to that pushing around and belittling or abusing that I didn't then consider it as something of importance, not even when sometimes my friends said something of it being totally unspeakable ---It was just my daily life. That being living in fear has been from the childhood so familiar, nothing peculiar there. --- I have always lived in fear

The therapists try to assert the idea of being under pressure and allowed to lack perfection in this situation of distress. The speech of other's needs and acknowledgement of

these feelings can be shown as a sign of sensitivity and responsiveness toward the other in need. Here the therapists try to connect the emotional basis to shared narratives so that the communication of needs and feelings is safely presented in the narrations of thoughts between the couple. The therapist seek to orientate the woman to think for her own safety as a method of enhancing her agency and supporting the openness to explore the inability to and feelings of helplessness as reactions to conflicts rather than general evaluations of the man as initially evil but rather still lacking understanding and productive ways of ensuring each others' safety. Interestingly, the woman here communicates strong agency even in the position of helpless victim when implying the protectiveness as a choice and momentarily productive.

Extract9

W1---that I feel like being sinking under water, or that it is an agonizing state of being. Bodily felt it. ---Like being bodily so horribly close to those sensations --- that I suddenly felt so awfully unsafe there when we couldn't agree on the matter, that somehow tried to seek safety.

Mt What would you have needed in that situation?

W1 Well probably the reassurance of those alcohol situations of not recurring and that it is safe and that there is some sort of understanding...

Trying to provide understanding through psychoeducation the therapist provides positive meaning to fear as a normal and productive reaction to threat. The body is seen as an object of validation and communicator of the need for security. By understanding one can accept the occasional malfunctioning and allow the feelings of hurt and fear to be experienced safely in the therapy. The agency is to allow physical experience to offer meaning and to communicate emotional states as channels to signal personal limits and needs in relation to actual possibilities of the social world. Agency here also proposes responsibility to communicate and listen to these biological explanations.

Extract10

Mt Danger is over. --That means when having that sort of thrilling situation that there are chemical changes in hormonal secretion. --- that there is a kind of fight-flee-freeze system, adrenalin readiness when the tiger is approaching, then cortisol and those opioids I guess they are called, and then like standstill. Freeze yourself. Don't do anything, stop. Can't feel anything that there can be the sort of differentiation from yourself---

Ft Like from your body

Mt –the sort of feeling that nothing’s going to happen to me here, don’t feel a thing, numb.

M1 That is with those opioids

The therapy set forward an idea of awareness of experiences and effects of limitative weak agency since the future can’t exist without the possibility to get through the past and continue with the reality with stronger control and responsibility. Living with the experience of abuse demands active processing and feelings of survival which can be seen as a sign for strong agency through working the past trauma yet moving toward integrity.

Extract11

W4 Like my history is somehow like --- that have been someway an abandoned child and that, it has been traumatized or traumatized me, and then I think the way that I won’t ever abandon no matter what situation is and one can treat me how ever one pleases but I won’t abandon. --- that the caring for myself have been very insignificant

This model of love and fear asks for acknowledgement of the vicious interplay of both comfort and hurt, protection and isolation. We might begin to see how the method of reward and punishment can affect the woman’s self-view and capability to assess her situation truthfully. However studies reveal promising results of women who after voicing out their experiences and aroused feelings they receive validation and new perspectives. The information of the possibly altered, wronged cognitions of these battered individuals can help the health professionals to gain more insight and thus tolerant views on the victims’ situations as not being completely aware or acknowledging of the situation and offered the positions of active and self-interested agents of choice and decision making. The therapists seek to allow more broader spectrum of feelings expressed in speech thus creating a channel to share the experiences without the risk of overflowing and further emotional reactions experiencing by others.

Extract12

Mt Symbolic. That here one can stop now and nothing bad will happen. Right now there is no need for the same to start like before. --- That this is the place for hearing, thinking and feeling. Home can be a difficult place, I understand

W1 And like for me it is awfully important to somehow understand of what I've been reading and what have been happening in a relationship with violence that I startled like "Okay, this is the route it's been heading." That I feel like it is important for me to understand and accept that this is how we have been changing, other things have influenced us in order that we could know of what to let go or so

Mt It is a thing to consider, brain work for both

Considering realistically the relationship after a long term commitment and invested resources can arouse strong emotions. The power of the partner to limit and negotiate rules is being questioned by the woman with anger and frustration. She narrates her own agency through self-appreciation and acknowledging without the other having mental power on her experiences. The anger here is seen as a positive force with protective and individual motives.

Extract13

W4 Well I felt it actually quite positive. Well I do think that I had been on my side. My own side there. That like I had been supposedly thinking somewhere there that I have been defending myself quite nicely, even though thought so, then afterwards realized that I had been like a sheep at home, that in no way I was defending myself there. --- I somehow woke up. --- That being thinking a little bit more through myself, like since I always do the mental circle like I wonder what Kalle thinks of this

Interestingly, the therapists' issuing safely the possibility of leaving seems to create space for this active "leaver" to think of one's motives and consequences. The woman here clearly voices out the idea of leaving already well considered yet not communicated. She fails to achieve position of strong agency through the lack of capability of finding a new place to live, as she claims to have failed in finding an apartment. However, the issue is brought up in the therapy safely and promoting ideas of selves making decisions actively for the future and communicating agencies with personal responsibilities of the consequences.

Extract14

Ft Well what would you think would change if you had your own apartment for a while?

W3 Well probably one thing is that I wouldn't get so tired from housework when not needing to do so much housework, and well I don't really know of much other---guess Mikko didn't know about his earlier

Mt That your relationship would end or that you would live separately?

W3 Well that could be that the relationship would end then. Haven't thought of it further. I just looked for some flats when being really tired and the last weekend when having some quarrel so because of that too.

For the man, the fear is often experienced as combined with self-focused speech as one struggles between control and sense of powerlessness. One is communicated with volition of being in charge and able to handle threatening situations yet with lacking ways of handling feelings of helplessness and reactions of the other. This fear is shown as a signal of mutual hurt with victim tendencies that result in muteness and disregard of woman's need to solve the conflicts.

Extract15

M1 I'm afraid of these fights, afraid of those reactions. I can't bear those

The therapist tries to seek the meaning hidden in the muteness as actually signaling the fears and wiliness to protect oneself from the stress and the hurt. The conflicting ideas of verbal communication is explored as contradictory to overcoming appreciation of needs yet the therapist wants the customers to communicate their limits and show respect on these individual values. The gaining of empowerment through discovery of self enhancing strategies of communication the customers' inner states and resources is essential while actually seeing the other as sometimes as unable and weak as oneself without necessary implying weak agency. The narratives of fear and need for safety can be seen as ways to pursue strong agency through acknowledging truthfully the reality and demanding respect on individual limits as understandable human deficits thus not self-minimizing or weakening.

Extract16

Mt So what happens here is necessary when being confronted with danger situation, then no thinking involved. --That is where these automatic things are created, that's why in this intimate relationship these automatic reactions show up that what signal triggers them, can be out of context as something not current here. I am reminded here of those stories of these tortured people coming from some war countries, have already been here for some time and you

walk there on the streets of Helsinki and hear a sound of a helicopter and get a panic feeling, escape even when the mind tells you there is no danger, still there is the reaction so powerful that one has to go somewhere. But it is good yeah
W1 It is sort of like not being able to.

Mt --- Yeah, I somehow feel terrible good to understand that it is that sort of automatic reaction. But it can be let on. --- Can come something distantly reminding trigger.

Creating connection with someone who doesn't possess strong agency can be difficult. One escapes all reason and responsibility in a way that passivates and distances the person if being stuck in the narration of tiredness, debilitating fear or following societal norms without acknowledging the effect on oneself and others in this disregarding lifestyle. The progress from a phase to another can also enhance the feeling of not connecting when not sharing experiences of agency with one another and communicate validation and respect on these narratives. The therapists' reactions toward the narratives told can be seen as reflective and validating yet project also with alliance the necessary treatment process of shared experiences and help to connect the emotions and intellect. The response is validation by presenting understanding of being human and in control of things. Signs of agency were presented in speech of dealing with the fear of loss and balance between dependence and independence with understandable connection between feelings and thoughts. When having the possibility to experience the anxiety and anger with trust in self control the couple can establish stronger agencies. Expressing negative affects and frustration with agreement of safe limits and understanding the real motives of these narratives the couple can move toward shared trust of experiences not to escalate and manifest in neglect.

Extract17

Mt These are that sort of things that are not at all easy, after all and on the other and a bit sad and on the one hand one is afraid of what might happen to the person and might be quite disappointed and even angry then. And the goal for these discussions is however to help but at the same time when talking of these difficult issues then it is important to say, to ask how we can be sure that these discussions won't work the way of making anyone that nervous and anxious as a result and then to lose one's temper or that nobody would have to hit or be frightened.

3.3 Narratives of Anger

Since violence can be seen as a way of reaching out to another as well with the function to create distance, the narratives of anger might work as shields of hurt. The man here proposes woman's acknowledged hurt and abuse as counteractive to men's agency: When not being able to influence the past anymore he feels threatened constantly by the history as if not being ever forgiven. Woman's anger to him with her sense of hurt is presented as highly sensitive and reactive. The acknowledging of the man's own abuse might present signs of communicated responsibility yet fails to recognize future elements when met with woman's reactions of anger and unpredictability.

Extract18

M1 well I will say that too that even though you have a horrible pain inside of what I've done but there is also in me the awareness that of even one hit being enough, I understand you've had that for years already. But for me the matter bothers, yes it bothers me too that who has done, although I am physically more sizeable, it still hurts here, every time and I can't momentarily like now to forget how it affects me too.

W1 Yeah for sure you too use physical violence and strong emotional violence but this situation somehow feels like Matti saying of not being heard, not heard, that I don't hear him enough and could actually be that I always wish for that with a friendly voice, and then would listen. That instead there you come bath mouthing and then want to talk. And at that point I'm already with full shield with "no thanks there". Won't take in

M1 It isn't bad mouthing

W1 I do feel it that way

Anger seems to be presented in woman's speech as a sign of maltreatment and will to fight back that contribute to strong agency of control. The therapist seeks shared understanding of frustration and unspoken rules and limitations. The questioning of these values in the session seems to establish critical view points and need to be heard. Cognitive analysis of the emotional grounds at home for both can create personal logic and distance to emotions. However the messages of empathy and reaching out can be blocked thus enabling other's construction of strong agency. Referring to individual strategies and signs of change

toward control might enhance the perception of influence. The woman here brings forth her positions at home with weak agentive possibilities while the anger provides otherwise a channel to work internal emotions out by speaking and acting.

Extract19

Mt You can't afford to show bad mood, What sort of issue is that to you?

W3 Well not that, since it is released to something else then like just noticed how I look the way, or sometimes not being able to speak with Timo so I have friends who with I do, like especially last week when Timo couldn't. I work the things out with someone else. – Sometimes I do tell Timo but that agitates Timo

Wish for acknowledgment and validation of pursued agency while forcing the other to respond seems to rise from the men's experiences. The discussion between the couple validates the woman's sense of self and appreciation of need to exist for oneself and the other. The will to fight against this proneness of man to be self-centered and unresponsive is tackled by the therapists in order to work together for more flexible and relating ways of coping. This cognitive valuation of feelings for both and the link to certain types of behavior can help to construct an interplay of both behavioral and emotional bonding that provide safe togetherness and sense of respect.

Extract20

Ft Awfully like a lot as you said you are sensitive and sense but then many times it might happen that when having a certain mood, then one sort of puts these glasses on and looks through those. That can sound like "oh, how wonderfully happily one bangs there things" or if oneself is having that feeling of wearing some mush over one's lenses then "oh, awful how the other there tensely or madly bangs things", like can you get a hold of what I'm saying? That the mood of your own can color the doings of the other and then the translation changes

M1 --- like how much there is those earlier close relationships that you feel like getting tangled with that background history of yours and shared history and own history?

Mt What shows here is when hearing about it is like we said earlier that somehow awfully, just awfully sensitive relationship to the other

The man's response to act out of anger is seen as a channel to communicate humanistic values that support his rights as man of power. Anger here works as a sign for offence and maltreatment yet the perspective is highly masculine and other demanding: The ideas of oneself and others are not fulfilled thus one experiences strong ambivalence of being judged already when not getting results or justification of oneself. The challenging of one's right for opinions and free speech is seen as lacking individual value and idea of appearing self-controlled and intrinsically appreciated. The sphere of position and sharing is however dangerously limited by the customer himself and defined solely with this sense of not having strong agency since controlled by society and without inner attributions to one's behavior.

Extract21

Mt How is it like with the feeling of not being heard?

M3 Carries out like this sort of anxious feeling where there is someone leading, other than myself. ---That no matter what you are totally like, sort of takes all the energy out of you. --- ---Follows this sort of handless feeling and I have no saying power and yet so awfully I would like to say but can't. Can't decide or do absolutely anything. Awfully insulting that one has no human rights when not able to.

Mt Angry, disappointed, like what is it?

M3 Follows a sense of irritation, like powerless and then that sense of the other one not being able to show respect

Ambivalent and unsafe emotional surrounding can arise doubts of one's capabilities as a man or a woman as well as a worthy human being. Being a target of attacks on one's bodily sovereignty and reproductive caring might bring the whole idea of relationship, oneself and consequences of one's actions to questioning. The man here speaks of the woman as inherently flawed and denying his agency in violence since he doesn't show support on her ideas of abuse. The batterer thus positions himself as a victim of hurt while referring to biological gender as essentially different and problematic. He escapes his own responsibility when not seeing his destructive behavior or validating her experiences.

Extract22

M4 That if your biggest problem is for me to not to fire up, then there is no good predictions there. That so certainly I am the one bad, that your own that your own menopausal history is there awfully a lot. You have forgotten me so

totally, completely totally--- That in my opinion it is all mostly in her personal problems.

When being issued on one's actions and personal responsibilities of one's choice there can be strong individual reactions: Waking up to realize one's actions as manifestations of something internal can be crucially painful and inflict more violent measures to cope with the situation. For the woman the situation might already have been overbearing and caused actions out of limited sense of agency thus proposing risks of personal wellbeing and safety. The woman might suffer from a pressure to be communicated as reasonable from the position of a helpless victim yet here the narratives of anger seem to signal readiness to pursue strong agency through action. A matter of empowerment is used here to describe the process of encouraging individual choices and validating client's experiences by listening with respect and empathy thus conveying how every individual deserves to be treated fairly. The capability to decide for oneself serves greater good for the communication and shared responsibility in the relationship when couple discover each others as partners and persons of respect and equality. The woman seemed to gain through anger a sense of activeness and validation for her feelings.

Extract23

W4 Inside of me this anger started to grow. ---At some point it started to come out in a way I felt like being totally trapped, not getting away anywhere. And then I would start to be aggressive like also when defending myself and also when not needing to defend myself too, that like when being pregnant, that I was without a fear ready to do back what one does to you, to hit back. I had so much anger in those situations, felt so much anger that (break) when he came on to me I got such a terrible rage and that I would defend myself and attack back.

Through acknowledging and communicating one's needs and desires the woman conforms a position of more independent and active agent. To intentionally construct distance to the feelings and actual events, recognize the patterns of limited behavior and to orientate to naming the emotional outlets can be seen as ways of positive movement toward empowerment. The batterer, however, can see this new rising independence and self orientation of the victim as against his power and control as well as breaking gender roles and

his rights as a man. The need to re-establish control can be heard here through implying negative connotation to the woman's agency is pursued through narratives of emphasis on man's tolerance and sacrifices for the woman. This emotional narrative of anger implies weak agency for the man to take on responsibility of violence or offer the woman a change to gain validation of her rights as a deprived wife and a woman.

Extract24

*M4 well she can and then does a lot, a lot, a lot and and piles up work as much as she can and travels as much as she can and so on.---- She has already totally left the role of a **wife**.---- Pisses you off, doesn't take in anything, doesn't show empathy, not a **wife** at all.*

The narratives of anger in relation to what is being told and in reality experienced can show a factor of connection thriving for the man. The anger told to oneself starts to show different connotations and ability to hear this feeling as toward oneself and rising from inner narratives of not being enough. The lack of skills to connect the social demands to oneself are communicated here as anger arising emotions. This turn toward acknowledging of the meanings behind the anger can lead to more controlled and I-focused narratives where anger is taken under personal responsibility.

Extract25

M1 And there you are like not angry to the other, rather I have there too that I am angry to myself of my own inability, so it somehow goes...

The search for evidence of failed feminine traits and lack of emotional support can be presented by the man to emphasize the faulty nature of woman's activeness. The man's tendency to validate the weak manifestations of woman's agency through narratives of tiredness and fear show as well a lack of congruence when denying the over demanding, controlling or scaring behavior of himself. The batterer narrates here himself as something above all social description and moreover purely self-orientated, inflexible and without alternative interpretations of action. This agency shows a risk for relying to moral dogmas and not being able to adopt productive ways of narration through perception of self and one's responsibility. Here the weak agency offers for the main character only problematic and uncontrollable narratives in response to offered responsibility. The therapist tackles these weak agencies with responsibility of one's own feelings and sense of ownership thus

responsibility.

Extract26

M3 Well but certainly it isn't me who does bad when I interpret prevalent moral dogmas that I'll take a Koran with me if that's what it takes, and so I treat everyone as I've been treated, then I have no reason to care of bull shit that I can be impassive which I unfortunately thou can't. But if its demanded from me then I can (break) adopt psychopathic cynicism. But is it worth it?

Mt ---- But you are however responsible of your own emotional states, like my own emotional state, I am the one responsible for it

This aspect of overlapping narratives is tackled by the therapists with positive results on giving insight into connecting one's feelings and the connection to production of thoughts with speech. By conveying the message that the shared experiences can have different meanings yet the volition to try to seek for common attributions is an act of importance the therapists propose ideas of strong agencies negotiating meanings and understanding.

Extract27

M1 Or like I feel that the rage of yours is like so obvious there that even though you say nothing that still we as sensitive humans sense so much of each other's muteness. That your bitterness and hate is like the sort of universal actually.

Mt How much is there that kind of sensing and somehow translating with ones senses, like you know

M1 Yeah I know, even so much that even an opening of the door one thinks he knows what kind of mood one is coming home with. And for sure Kati knows this too

3.4 Narratives of Tiredness

Bodies are surfaces of personal experiences yet the culture creates the discourses and interpretations to convey this communication of experiences, the so called "body talk". Analyzing speech of bodily discomfort and the ways the violence limits our agency was seen in my data with personal and cultural evaluations. Firstly, the experience of violence can be communicated through body experiences, and secondly the production of this physical

knowledge is acquired by cultural means: Language and discourses create these bodies over and over again through evaluation of speech and our relation to what is being spoken of.

The analysis of the woman's speech of the therapy sessions showed different ways of talking through their bodily experiences. These "body talks" focused on themes about tiredness as a sign of lacking energy and often occurring with traces of fear as debilitating or anger and frustration as empowering. However the position of weak agency through relying on passiveness and lack of sense of control can be seen as a strategic movement for the woman and as a denial of responsibility whereas the anger shows more active agency through arising comprehension of being insulted and violated with a stronger sense of control and responsibility. Tiredness narrated in the speech made the speaker however seem rather protective and this passive suffering not to contribute to responsible positions that deal with the underlying reasons. The therapist here tries to seek the real reasons for being tired and what it might communicate to the other from the position of tired partner.

Extract28

Ft Like you see the tiredness becomes like a good reason, it's left unnoticed, of why. Since the tiredness won't disappear there if one doesn't look behind that tiredness. That this tiredness of Liisa has been like a horribly good reason, to not be looking or to be dealing with the subject, when Liisa is tired

Feelings of physical exhaustion and tiredness can hinder the thinking process and negatively affect one's feelings of capability and inner strength. This talk may also serve the motive of being understood as a human with only limited amount of energy and resources. For women the feelings of exhaustion, tiredness and helplessness can be accepted more readily whereas men seem to explain woman's tiredness with adaption and adjust problems rather than real sign of underlying human suffering. Men's ideas may imply following hidden rules: Her sole interests are expected to be according to those around her, thus she cannot rest until everyone is taken cared for. Therefore the tiredness can be seen in both narratives as a fight against those demands and pursuing for an ascendance from the position of object otherness and toward self-valuation and determination..

Extract29

W4 If it would be like he wants, then I think I was to sit like this (hands on her lap) and approving everything he says and then doing what he says. --- That I

would have no own interests. Because he is like from all of my own stuff somehow...jealous or alike. Like I'm tired, you always ridicule my doings, the value of what I do

Through a speech of naturalness and normality man can let out his ideas of expected fluctuations of both good and bad times and other's capability to manage these downsides. Man's speech about the violence as a side issue in the greater scheme of things can be attained through the themes of tiredness and incapability to fight through the problems. This pattern of man's speech seemed to claim women to be the one's responsible of breaking under pressure and cause problems in the relationship through their tiredness. The negative associations of this normal, ordinary, everyday tiredness everyone faces tries to convey this idea of these women somehow internally lacking the strength and motivation to work the problems and handle everyday difficulties, such as working for the relationship from the position of the wife.

Extract30

M4 I was very pleased when she was caught guilty here. --- This tight-laced can't relax a bit. I am very worried about my wife. -- Won't be any continuity if the role of a wife doesn't change.

The man however manage the modern demand for accomplishments despite the individual costs as something of everyone's responsibility therefore not supporting individual distress and narratives of tiredness without a sense of agency.

Extract31

M3 well like in every single matter there is that pressure to do that everything, it is simply a matter of accomplishing all the time and everywhere.

Emotional tiredness can be addressed as something of a risk for losing connection and leading to unnecessary feelings of dissatisfaction and weak agentive possibilities. Man speaking about woman's chronic tiredness might communicate the woman as unauthentic speaker who tries to escape her responsibilities through complaining and excuses, therefore breaking the ground for women's speech and experiences. The therapy can intervene to this situation with respect to individuals who are authentic in their narratives yet require individual appreciation and safe limits. The establishment of shared ideas of safety

can provide trust and narration of listening and being heard as an appreciated being.

Extract32

Mt It would be that sort of safer base in that sense that one is accessible enough. That I'm in your use whenever enough

The narrative from the position of a victim of his own doesn't however allow here the re-emphasis of the mutual recognition of the partner and shared respect as the key issues to avoid ignorance of needs. The situation creates juxtaposition of one's earlier dependence on the other as an object of need and property of interest. The man might however still narrate anticipation of gratification, loyalty and services from the woman. The response from the woman to these narratives as incompetent can communicate deeper understanding of this vicious circle and voice out in order to offer assimilation of troublesome experiences to oneself. Instead of relying to monologs of narratives the interplay of offering responsibility between the partners can be seen as taking stance to the problem and hearing out the incongruence of the situation to inner expectations and reactions.

Extract33

W4 I'm starting to be really tired of being constantly careful, that like having all the time the demand to read other's thoughts and try to be somehow invisible. And no matter how hard I try to be invisible or nonexistent like to just please, there comes always from somewhere something and I especially get tired of being that vague target of those acts.

Crying as an act of emotional suffering can provide authenticity of one's experiences. However every self respecting and empowered woman showing behavior conveying too emotional speech, crying and bodily complaints such as tiredness and lack of energy might connote internal tendency and learnt behavior thus with weak agency.

Extract34

W4 There is never any room for me to be understood or listened to or like my grieves haven't the right to --- and I always listen, that is my role, always

This is not however the case for the man, who through emotional speech can actually show tactile attachment to one's feelings and might even overcome any other accusation or attempt for the woman to seek support and understanding by emphasizing the

hurt of the man.

Extract35

*M4 As an emotional being do I have the strength if it keeps on going like this.--
She doesn't talk to me as an equal, like you talk to a **man**. --- I cried since,
since she has such a stone face, nothing has an impact on her*

One has to consider the feelings of tiredness and exhaustion as a mental symbol for passivity and numbness. After a long period of chronic violence in the relationship one is expected to have created some coping mechanisms against the ongoing danger and threat. The tiredness as a defensive strategy against the idea of an active fighter who improves the relationship and acknowledges her possibilities of choice and needs, one doesn't have to face the incongruence between the violent reality and one's past expectations and efforts. Lacking the criticizing power and energy one can escape the active agency to a world of simple, survival focusing goals instead of fighting for one's rights as an individual with fully intact resources and possibilities. The only offered place of relief is sleep that escapes the reality of demand for taking action thus strong agency without enough support and resources.

Extract36

Ft Can you find for yourself those aspirations?

W2 NO. Well I have started to think somewhat of myself too, life goes into waste and chaos, no sense in anything. --The best part of the day is when one can sleep.

Admittance to violence is a time to reflect one's life in an honest manner. By facing the feelings of fear and ambivalence with the partner and one's own hurt, one has to allow the experience of fear to convey need for reflection and working the trauma. The admitting follows often a period of mourning by allowing the sadness and feelings of loss to arise and be dealt with. By letting the emotions out one can naturally start to sort these experiences and move to more cognitive evaluation and shows by working out the experiences more introspection and logic to the absurd events, thoughts and emotions associated to violence and the batterer. The symptom of tiredness can be presented as a clue of being individually pressured to the limits thus proposing a need for a change. The tiredness and numbness are communicated here as outcomes of internal suffering and lack of appropriate safety to work out the cause of the symptoms. Therefore the situation proposes an intervention in order to provide congruent narratives of fulfilling self potential without self-

suppressing positions and weak agentive talk.

Extract37

Ft As far as I can remember for an example these violence situations have been that sort of issues not really discussed about and they have remained there for both of you. ---. That all the time you have been standing on some undealt ground

W3 --- I haven't been forgiven. --- That as I would always like to settle fast, since effects me pretty much when not making an agreement.

Ft --- In what ways do you notice the effect on your daily life and being?

W3 Well I'm like more tired and err, then the fact that I get more easily angry, angry like much more easily like normally and then all the time it is there on the back of my head when not agreeing and can't somehow be normal

Offering knowledge to the other about one's wishes and needs the therapy can offer room for taking action more suitable to those needs and pursuing connection. Nevertheless the communication presents a risk to articulate narratives of criticism rather than implying needs and wishes and enhance one's own agency by recognizing spheres of action. Therefore the search for that motivation toward acting for those needs can work as a positive force and signal for the partner care and respect. The therapists offer these narratives of needs as first steps toward trying to work the neglect and to communicate both acknowledging and communicating one's wishes while leaving the door open for later mutual wiliness to hear and care for the needs of other's.

Extract38

Ft What would you wish from the part of Jari?

W2 --- that he would recover, be more active, the whole being. Now always tired. Jari isn't the way he used to be. Sometimes I feel like having three children (instead of two).

When considering deceptive and incongruent positions and narratives of relying solely to the role of wife and mother the therapist question the dream of gaining through the child a plenitude, a warmth, a value, which one is unable to create for oneself; the child brings joy only to the woman who is capable of disinterestedly desire the happiness of another, one who is without being wrapped up in self and seeking to transcend her own existence. This idealization of motherhood lacks agency of an individual with self-inflicted

meaning and unrealistic perception. Sometimes in desperate situations one can be offered the position of these idealized mothers to ensure the connectivity between experiences and feelings yet propose eventually more insight into these positioning and create arguments for more flexible and self-fulfilling models of action. Validating both motherly colored narrations yet keeping in mind the value of self-caring the therapist support neutrally the gender positioning but ask for more self-aware narratives that would create more cognitive evaluation of one's situation and the emotional manifestations.

Extract39

*W2 Girls have hobbies too therefore I can do things in the evenings.
Sometimes quite hassle, so that I have to strain myself to see or hear anything
and then again sometimes I have to be helping all the time.
Ft but that is awfully good that you are there as a support and help*

One customer told of having resources and time to handle her acute situation but it took all the time and energy to work out the abuse and hurt. Through individual preferences such as dance and self expression she could work out the thoughts the violence aroused, attach the corporeality of the event and the emotional effects on oneself. These appreciations of individual surviving means and taking care of oneself is narrated as positive sources of agency and supported by the therapy as an action of self not in conflict with common good of relationship but rather giving sense of meaning to whole relationship and life in addition. The empowerment of self is communicated as congruent to one's bodily experiences and heard by the therapists without the idea of regardless person initially against man and his rights. By realizing how the strength of all parties is equally important, the man can see his abusive behavior as emotionally debilitating rather than providing energy and motivation to the relationship.

Extract40

*Ft What is important there? That for everyone to manage WHO has to
manage?
M2 It just means that the parents have to manage
Ft Yeah maybe the parents' endurance
M2 yeah
M2 --- Could it be then that of parents supporting each other's endurance.
Could it be like this then?*

W2 Maybe it is just that everyone's own endurance. I won't anymore that if I can't endure, just necessarily have the strength to support the other that HE manages, as long as SELF manages

M2 Own management

W2 Well yeah

3.4 Narratives of Duty

Perceptions and beliefs toward oneself and the world are experienced through feelings and counterwise revisited by the way we feel about others and ourselves. By recognizing often unconscious beliefs and facing unproductive demands as lacking individuality and resulting in misperceptions and flawed self-expression, the therapy offers perspective and support for challenge. Relieving one's guilt and beliefs of oneself as weak and bad the therapy can project unrealistic ideas of feminine and masculine ideals and communicate freedom of choice as well as support individual independence on common meaning systems.

Words implying duty keep up the social ideals and set the frames of the relationship for the sake of the family and the others. Here the others are considered important in their power of making judgements of their own. One needs this other to relate to and to seek comfort and support as an appreciated being. The need to be perceived as reasonable by appearing morally conforming limits the positions of taking action and affects one's individual speech. For the women here, the risk of being secluded from her role as a competent or presented as dependent often overcomes the need to be heard in many cases.

Extract41

W4 Seldom do I feel like being strong, seldom do I think like I could use some understanding or I have like taken the role of being okay and not needing anyone to understand me.

Woman can be seen as constantly waiting and in response to others' wishes. The man is narrated here as demanding to follow these ideals of womanhood. When woman fails on this task of being patient and waiting for the better times to come after hardness, the woman narrates strong reluctance to these demands as having no space for individual agency other than traditionally supported ways of action. The partner works here as reflector of those idealized concerns while the woman reacts on these demands as feeling inadequate to

internalize these ideas as individual of her own.

Extract42

*W4 That he has that sort of really traditional image of **woman** being in **man**'s usage. That I'm not seen as a person, like in my opinion one shouldn't see only the **gender**. That I am totally an object of use, I feel.*

The issue of guilt is a vital point when considering reasons not to create change and construct active positions of decision making. The feeling of guilt is in a modern culture often a sign of being offered a possibility to pursue to perfection yet falling behind with setbacks such as violence. Our society links different ideas of guilt to especially parenthood of women with almost exclusively of responsibility and thus guilt. The woman here struggles with this sense of not managing with the feelings of weak agency when not having any influence on things and nevertheless be the one in charge for the family's well being. She narrates a strong guilt that prevails her empowering and position of choice.

Extract43

W1- ---and I thought of why I can't do anything. That why do I have to be able to anymore, I can't. That always just I have to and then it culminates into what I've carried, a mad guilt of me hitting Matti and that I, what happens when going this high speed that one can't control oneself. I feel enormous guilt and shame for acting like this. And I think of my own situation that my wheels are spinning like horribly and that I have all the time an awful depression. I feel like I take all the time awfully a lot of responsibility.--- and thinking about my own aggression, why did this happen--- That I have to like make the effort, take responsibility on everything

By giving proof of active agency through themes of responsibility and possibility of choice the customers are put against their feelings of guilt. The guilt can be seen as a necessary evil when having the possibility of choice and carrying out one's agency through acts that negatively resonate to gender models. In the discussions here the couple is faced with the guilt of being an insufficient human being yet the acknowledging of the consequences of active decision making one can gain awareness of positive outcomes. By seeing further into the future through the discovery of active agency one can be helped with ideas of positive participation of events and a sense of control of the outcomes. The building up the motivation for working together and ensuring safety of communication against the

primary emotional reactions one can be lead to construct more active and sense of being in the moment and experiencing new models of thinking. The important point here is to establish guilt instead of shame as one possesses a negatively interpreted behavior or incongruence in their thinking and doing. Guilt is therefore seen as motivator to do good than as a sign of blame and worthlessness. Shame of worthlessness can be seen as weakening agency when not seeing value in one's experiences and responsibility in the occurrence of things through shared interpretation and communication. The Therapist link the emotional narratives to thinking and challenge these constructed ideas as mere learnt responses thus open to change.

Extract44

Mt Because these old, the old traumas also contain those beliefs, those assumptions and those quite strong beliefs and concepts of how these things are.

Ft And those thoughts that I think I am, that what we speak of as cognitions, that one can have a thought of some experience such as "I am guilty" or that "I am worthless". That when you said that I am the guilty here and thinking of the event, it is exactly how it actually resonates in oneself, like "this is true, this is true. It was all my fault".

Mt And then you may have reinforced that "it is so" and more you strengthen that idea, more true it is.

Ft --- that the analyzing or understanding or discovering sides of oneself could be like "Let's see how it is, together. That this has happened to both of us here and these people experience it differently but we could explore it from the both sides this experience."

By claiming the position of the victim of the hurt and abuse as well the man responds with strong emphasis on assimilated and rigid gender roles. Here the therapist both validates and challenges the need to construct these social "masks" that deny individual agency for the man appearing as a victim. The therapist tries to reveal the individual perspective to the man's situation of responsibility as acting out of sensitive position that deals with the hurt actively through hard outside. The man agrees on this idea but seems to regress to weak agency as being a victim of his own and not being in control of this hard outside that reacts with violence.

Extract45

Ft Sometimes the sensitive people hide behind the mask face that the more harder the outside, the softer the inside

M1 I agree on that

The batterer proposing weak agency is communicated as being in a victim position of a disregarded partner who righteously acts as an insulted and degraded man with little responsibility. The narrative on woman's failure to provide gender normative behavior by being the connection creator and withholder causes irritation and minimizes sense of self-control on his side. The weak agency of neglected and victimized batterer is narrated with motive to enhance the responsibility of the other and still maintain one's inner sense of worth when expressed in man's speech. The therapist respond to this undermining of one's duty as a woman of care and support with confronting gendered norms as rather topics of responsibility for both individuals in the relationship. The movement apart from gendered speech is needed in order to avoid blaming and gaining sense of influence to the consequences. The emphasis on self as an effective actor in the matter of things is however problematic if the man denies his part even though accepts individual responsibility in general.

Extract46

M3 ---and what pisses me off the most is that with all these travels what she has done here, never there is any apology or anything else. No explanations on why she has done this way. No explanations and no speech. And the last time she dared, after the Mid Summer, to say that she regrets nothing, that there is nothing to regret for. That was that sort of situations of hitting right now or NOW.

Mt Are you Taavi responsible for apology in your relationship?

M3 Hell yeah.

Mt Do you do it?

M3 Not enough. But I do ask for forgiveness when doing stupid things.

The guilt experience for the man is communicated by the therapist as potential source of agency thus places an argument for gender specific views. Whilst the guilt issue ought to be validated in man's speech the woman might experience the guilt feeling as debilitating rather than motivating for change. However the therapist here showed for the woman a way of supporting positive victimhood as a sign of reluctance to abuse and

adaptation to demanding surroundings rather than passive traumatization. For the man the therapists emphasized the narrations of guilt to be signs of the progress from a weak position of no control towards a more truthful, self-aware individual with potential to treat the emotions as signs for change and motivation. The guilt as necessary and natural feeling followed by responsibility is supported by the therapists as acknowledging the past yet focusing on the present and motivational talk.

Extract47

Ft ---- And I would think it so that one has to be merciful to oneself and merciful to the other that even when in this life like you (M2) told is so much everything, that it is surely a good thing to exercise, take care of oneself and so on but still there are so many things in this life so not taking so horribly guilt if not having done so much.

Some women presented martyr position as a choice rather than passive non agency through suppression. This discursive tactic can be seen as a way to convey personal agency in a situation of limited possibilities. This choice of speech of sacrifices and caring for other's needs with no regard for oneself emphasizes the woman's freedom of choice and active agency through this act of both defining oneself as active agent who chooses to lose oneself in the name of gendered duty and yet escaping then all responsibility and individual agency. The martyr position seems to support only mythical views of needless and self disregarding woman, the mother and wife who can't be heard as someone with intentions other than provided by morality and society. Working in the position of the family interest is glorified yet shows no respect for individuality The risk in martyr speech is seen especially when the man emphasizes this view as something of an ideal woman and not as a sign of weak agency.

Extract48

M1--- Kati always thinks best for the family, that is beautiful

Martyrdom in speech can be presented as a way to explain the endurance in an abusive relationship in the sake of other yet the weak agency positioning can be harmful and diminish the distress of the situation for the individual. Seeking help from this position leads the person array as one rather defends her lack of agency and denies the responsibility to act for oneself. Martyr position seems to serve only the process of understanding through motive

reflection but lack further meaning to pursue own interests and alternative ways of speech. The therapists don't however succeed in challenging the positions toward more motivation toward enhancing the relationship. Nevertheless the discussion of the couple provides proof for the man of taking responsibility of his actions and communicating motivation to the relationship even when the partner lacks agency and motivation for the relationship.

Extract49

Ft That you have this feeling of being accused of

M2 We thought of asking once again of how these couple meetings are for you, that if you feel that there is no benefit and have a busy schedule then to consider what you want to do to, that sort of seems you have to keep this up for our sake. I think it is that sort of a question, like good for you to discuss here and now, even face to face, and then we can listen.

W2 First of all I just don't at the moment feel these sessions actually being worth of anything. My head is in the school (work) stuff and the tiny leftover is then in the home stuff so...Like really no time for the relationship.

M2 Not much time for the relationship. --- Well at least I've tried to say if I have got a bad feeling or said when something wasn't said nicely or else. --- These situations come to my mind. That I have been trying to think for some time, don't know though if you have noticed (W2)

The failure of the other to fulfill the promise of support is communicated in man's speech. The will to negotiate and argument one's opinions set aspirations by showing interest to the relationship and self-improving. These positions of responsibility of safety and control in conflicts can be seen as a sign toward strong agency nevertheless proposing a need for validation. If the intimate relationship shows inefficiency of providing necessary abetment for positive agency pursuing, the therapy context seems to be the next best alternative to attain support and validation. Therefore a couple who fails to commit same levels of agentive narratives and positioning can be supported individually by the therapists as listeners of this intentional speech. The focus here can be the individual search for the responsibility and access to productive agencies through communication in triad setting with health care professionals, self and the partner who tackle the issue of violence in an honest and open manner. The therapists provide means to examine better communication between the couple through discussion of a constructive quarrelling. With emphasis of equal right to present one's opinion without the fear of violence as a consequence there can be assets to discover

with an open and reflective dialog. The partners can attain feedback from each other during the treatment and see their own development.

Extract50

M1 Disagreeing safely. That's the most important. That's where it based on. That I can have different opinions with you and it doesn't mean that being invalidated or that I don't appreciate you. And that is then the skill to ask "could the issue be revisited later since I don't think the matter is exactly settled". --- I would see there a place of growth that somehow we are after all will-people. With these aspirations we can have very powerful opinions

The acknowledging of the guilt seems for the man to convey the difficulty of proclaiming agency of nonviolent partner when being constantly reminded of one's past and debt for one's abuse. The belittling of oneself as a victim of one's history is here confronted by the therapist as an individual experience therefore a possible target of challenge and choice. The responsibility seeks here a way of acceptance of the guilt yet provide self control rather than defensive control of the environment and victim position. The challenging narrative from this societal point of view can be also turned to see the burden on each and one of us by showing the unproductive ideas that deny agency of truthful and self-valuing way of life. The tendency to minimize oneself thus weaken one's agency is seen here as a learnt reaction therefore potential to be acknowledged and changed.

Extract51

M1 I minimize myself because I am all the time in the position of the underdog. Or that feeling I have like

Ft ---- Has the idea of the dept something to do with this?

M1 Yeah I think like I'm in debt, of where this history of mine comes to the picture

Mt What could help is to get the debt away, to get it forgiven? It is necessary for that to happen after all, since these are those burdens we drag along

Ft Like I usually think that when one has as a debt then pays back little by little, that debt should be gone someday that at least in some level you have paid the debt, and that I'm left to think of what could be the experience from both sides to feel that I have settled what being done wrong. And that I can like get a sort of absolution, like now in Christmas time

Mt To forgive oneself

Defining together what is considered to be satisfactory role conforming while individuality supporting ways of being, the couple can orientate toward the future as active builders of their own reality. Introducing compromises as positive reinforces of the relationship and protection from disappointments through individual meanings rather than self-opposing and degrading events. The acknowledgment of the source of the disappointment and frustration and on the other hand shame and guilt when not being able to withstand the overburdening situation can provide relief to the feelings of insufficiency and allow narratives of weakness and dependence. By realizing own misleads of both verbal and body communication one can also negotiate ways of signaling opinions safely. The possibility to convey and get feedback from the other is explored here as promoting self-efficacy and relation to the other.

Extract52

Mt Good enough, how did it go. That it is the sort of compromising, acknowledging the other. And that sort of dealing with disappointments. I would think that compromising and getting disappointed are not that of not getting hurt

Ft --- good enough is like "Hey this isn't going as I would have hoped" but I understand why that other hopes now something else than what I can or would like to or so on. "But hey we can get through this and we are not collapsing into some swamp and even though we are here we can get over this." That I am trying to convey that sometimes we are further apart for several reasons, not so close all the time, that's what we seek with "good enough"

Mt and to ensure not to drop on the pitch again but rather how one could state how unfair one feels and how unpleasant and disappointed and else but "maybe I'll survive this even though not getting exactly what I wanted"

Ft Somehow like positively good enough, that we for sure just can't response to other's needs completely even though wanting to

The narratives of duty appear to be unproductive on the part of the woman since she seems to lack the ability to show positive agency when narrating ideas of duty as a woman partner. Whereas the man uses his position as always righteous and the servitude of the woman as communicating validation for these gender norms and providing positive stability and safety, the woman is only narrated as a reflector of man's values and a feminine

counterpart. The therapist connects these narratives of feeling insufficient with gender ideas yet offers alternative evaluations when seeing the partner and her behavior as communicating individuality and reaching out while constructing idea of agents for, not against the relationship. The duty to oneself and for the other can be seen as defining rules and means for interaction toward better appreciation and awareness of gender positions. The psychoeducation here presents ideas of control when having an understanding of the factors that affect our behavior.

Extract53

*Mt This is actually a researched subject like how this often goes, this thing between **man** and a **woman***

M1 Nonverbal

*Mt That **woman** often takes care of the relationship in a way of approaching you and it can appear as an accelerating way of speech with a possible message of that “please don’t leave me here alone in this situation that I feel really uneasy if you leave me alone that I don’t know how to survive this”*

The woman has been actively working, emotionally and physically discovering her feelings and thoughts, talking and searching for help. Her coping here focuses on self-discovery rather than being passively the object of the fear. Offering proof of control and resourcefulness the therapist support strong agency with emphasis on individual activeness. The therapists try to help the man to see this development as positive gender behavior and the necessity to understand gender behavior as moving closer as partner’s of mutual understanding. The therapists try to seek for those behavior patterns to shed light to the inner worlds of these narratives. The voices in our heads as asking for the needs to be fulfilled and acknowledged can be perceived as part of one’s own thinking and understanding. The risk for misinterpretation is brought up and shown as normal misconception between the two genders yet offered with sense of understanding and control on the consequences.

Extract54

Ft But could there be that one still tries to calm the situation. Don’t these situations both describe that “I hear you there and let’s try to deal with this situation”?

Mt I don’t really know how to deal with this situation, I retrieve and withdraw like “let me be for a while in order for me to be able”. But that results to then

being like, “that connection weakens, it won’t hold one there”. And this can be triggered from something very simple, do you get what I mean?

M1 Yeah

W1 Yeah I get it. I somehow would hope for myself too, that how lovely it would be and I actually think that the communication of ours, that it won’t start creating that but rather those destructive forces arise there. I noticed in that situation that if I start to say to Matti that “oh how I wish you to say this and to say that” then I sort of removed and forwarded those rages what I felt in side toward Matti. That there I noticed that I again have to confine to myself those limits in that point and that I take quite a lot of family stuff to carry like it would be only my family.---To think of this way we don’t have the same perspectives on things but we are rather different personas. ---That he has like those automatically triggered habits. --- I need to redefine my limits

3.4 Narratives of Reflection

When presenting the violence as a choice of action and a matter of personal influence, the therapy signals respect by communicating freedom of choice and possibility of unproductive ideas of control. This movement from immanence to self-actualization and finally transcendence involves a position where one experiences responsibility of oneself and others. This can be discovered as narratives of communicated personal freedom and ownership of one’s inner thoughts and feelings. By choosing to elevate from passiveness by conducting stronger agency one leads to greater sense of self-involvement and humanistic values of individuality and freedom. The therapist tries to seek signs for the approval of woman’s rights through individuality and humanism by confronting the ideas of the man as degrading and lacking freedom of opinion.

Extract55

M3 One and a half months has been nagging, so backfired.

Mt Repeatedly you use the word nagging

M3 Repeatedly opposes, nagged about nothing

Mt Do you think that of what Liisa has been saying there is no argument or justification?

M3 Well probably she has her own justification there, but I am the one having to listen and after all I am the one being constantly working since somewhere the money has to come.

Mt I have no idea what the talk has been about, but when you use the word nagging then as an outsider it creates the feeling of you treating it as absolute nonsense.

The man however sees the outer world as the source of evil and lacking understanding and respect. The therapist endeavors to convey a message of personal responsibility to construct an argument for own rights and freedom of choice. Therefore the therapy seeks ways of promoting personal freedom from the individual level thus starting from intimate relationships towards a broader appreciation in the society by using common values as supporting one's own agency.

Extract56

M3 The most important thing is the value of the human. ----freedom is what matters, freedom of speech, freedom of doing. Freedom is the most important thing.

Ft Is freedom that of being able to live without threat?

M3 Yeah. That freedom is essentially that you are allowed to be who you are. Nobody can intervene with that of yours....not with your being, thinking, You have like the value of an independent human being, every person has it, or at least should have. However that is not the case and it hurts me the most. That one tries to redefine to me of what actually is the value of a human. That I decide myself about things.

Hypothetical characters are used here by the therapist in order to establish some internal focalizations through the voices of others'. These voiced out experiences and feelings of significant others can validate and support one's experiences. The change of perspective can reflect the possible agencies in difficult situations by showing and constructing ways of action not acknowledged before. The woman therapist here tries to convey to the woman a personal position through her gender by recognizing the pressure for establishing dependent relations to others and obtaining duty to care for others. However here the therapist brings forth the need to depend on oneself and care for oneself as vital components before being able to care and provide for others. By approving self actualization also to oneself as

valuable, the woman is provided with the position of taking more active and self-initiated agency by acting, choosing and caring for herself as an adult.

Extract57

Ft What would that (inner child) shout in there, what would it need? What would make it rise from there, what do you think it would answer when asking? Taking into account that one knows the means and won't agree to listen to anyone else?

M Well pretty much nothing.

Ft Could then the more mature side of yourself say something to convey the idea that sometimes things just happen. But so that there is a way to make things easier

M Well tried yeah but with no success

Mt Well is that so that the little child in there is hard to calm?

M Yeah, well how could I say it. IT WON'T give up.

Ft Do you remember when we discussed about the means to be, like how one can increase the safety of oneself and the other, that in a way is this here now a situation where you tested how safe it is, somewhere, like sort of, with anger, but that you at the same time forgot that how safe it is like in the role of the adult to deal with that own safety too and the other's as well, right? That in that situation one forgot to consider the safety of the other.

M Yeah. Like just totally.

Ft ----See that the child is afraid? That at the same time when breaking that own safety, then breaking others'

Change of perception seems to work well in therapy context where the violence can't be undone however the hope for change lies in the interpretation of the experiences: reconstruction of both the agencies and the experiences one can gain support and tools for stronger agencies in the future. By assessing the view point to the violence as narrated from someone outside, one can attain more perspective to the meanings within the same event and understand this style of life as optional. By taking the values of some appreciated and respected other the batterer can reflect the situation's logic, feelings and thoughts and create distance of the actual concrete factors. Challenging gender as a frame for behavior and working with gender presentations toward healthier ways the speech seems to be directed to individual meanings and responsibility. The woman here clearly wishes to abstain from those

unhealthy general ideas toward individuality and agency of choice thus offering this agentive position to the man as well.

Extract58

*M1 I have some difficulty explaining here that I probably just somehow have a rougher picture of **men***

Ft Of what does the roughness?

M1 Rougher can be the use of language, for an example small habits that could have been instilled as a child where I don't see how I could be of any harm to anyone. ---Like in many ways have been instilled--- for certain things there is nothing I can do about

Mt So don't really know how to be

*M1 Yeah, maybe so deeply have been instilled something since been living in masculine culture a lot, am after all a **man** and get agitated and even that sort of bunching, even rough style of life have been. That reflects always in a certain way to Kati who hasn't necessarily been contacted with, to meet this sort of roughness*

W1 – I would like to remove all the negative charge. And all the language use...And probably have been living today like with a small flame that even use of language can get me sad for the whole day

The role of the therapists is communicated straight forwardly. Giving feedback on the customers' good intentions the therapists emphasize acceptance and readiness to carry the experiences with the clients while communicating both authority and rightness to one's opinions. One is allowed to say when wanting to slow down or feeling uncomfortable thus communicate control. The openness and readiness to accept even the weak narratives and resistance to responsibility is seen by the therapist as important information of the internal resources to accept personal ownership of situations and the emotional burden when denying agency with possible costs of physical, emotional and cognitive apprehensions.

Extract59

Ft Like I somehow have here a feeling that like really here ought to be some mercifulness to you since really I think how safe there can be in order for one to feel safe, like there ought to be outsiders, wonderers and interveners here now since I can easily imagine how fast it starts coming those moods and the neutral question: "Why did you do that?" – actually sounds like "WHY DID

YOU DO THAT. "That I think that it creates the praxis so easily and is hard since being on the edge all the time.

Mt Yeah. And besides there are those beliefs that, weird ideas thoughts of what can't be told, done by myself and have to dealt by myself.

Ft That I have to carry this myself, only right way to settle this.

*Mt ---- yeah the **women** can handle, and **men** can correct these things.*

Problematic construction of victimhood in violent men proposes a possible lack of responsibility through the position of feminine idea of victimhood. The choice of this position in therapy context through pleading for understanding through childhood trauma and maltreatment and presenting the violence as natural masculine behaviour while denying individual implications were present in man's speech in all cases. Nevertheless disregarding the violence through this position, the position may provide needed distance to the difficult issues yet create room for further exploration and speech of weakness. After acknowledging these tendencies of narrating oneself as trapped and unable, the therapist tried to seek ways of intervention to these positions that didn't serve the agency of responsibility and choice. This challenging was reacted upon as possible area of agency through realization of the power of thinking and reflecting where control is established.

Extract60

Ft Easily people start to define, that you ought to define yourselves of what it is about for you

M Like you said earlier, that is this that kind of life I want to live. You can't have an effect on everything like well known but to some things SURELY one can

Mt That even though you seem to talk about the same thing but the experience is different. --- like what kind of understanding it is about the other's experience (shows balancing with hands)

Ft But there we need those ways of stopping and like what I think is to wrap this up.

4. DISCUSSION

4.1 Discovering Agency

My research traveled into the dialogic interaction in the sessions of conjoined therapy. I was interested in how the individuals can enhance their sense of agency thus responsibility during the therapy towards a strong agent who deals with the situation and conveys meaning to one's feelings, thought and needs. The research of mine focused on those narrative practices that may facilitate the movement toward connecting both emotional and cognitive factors into a self-aware being with congruent narratives of responsibility and how both the batterer and victim can be provided with positions of personal influence.

The two research questions were as follows. (1) How did the clients in IPV treatment construct agency in conjoined therapy context when the agency was seen as a sense responsibility and ownership of one's feelings, thoughts and behaviour. The other hypothesis (2) was to see how both clients and therapists create positions of agency with emphasis on how the batterer can be worked with to ensure the responsibility of violence while the victim is supported with her own sense of influence and survival.

The construction of agency for the woman was seen in many cases (3/4) through narrations of empowerment, motivation of change and sense of control. In comparison, some men were communicating lack of agentive talk (2/4) when issuing the violence without responsibility thus with weak agency of control. In other cases, the batterer seemed to gain more responsibility in his narration (2/4) with different narrative practices of the therapists. These methods included psychoeducation, challenging and perspective change. The positions constructed in speech were presented through the emotional narratives as routes of communication and meaning construction where the agency was negotiated. For the woman, in most cases the therapy seemed to facilitate the construction agentive talk with narratives of anger and reflection while constructing rather weak agency with narratives of love, fear, tiredness and duty. The same narratives were present in man's speech nevertheless with different positional and individual meanings.

Narratives of love seemed to offer little responsibility of individual level for the customers as narrating feelings of love and commitment with weak agencies. The women narrated this position more readily and showed lack of individually strong agencies when presenting love as the only possibility of agency and control. The women tended to show

romantic hope for the future and wish for the responsible agency of the man while denying her own agency of change. In response the men tended to position responsibility of nonviolent agencies dependent to woman's love and care and therefore out of their sphere of influence. The narratives of love declared more responsibility to protect the relationship for the woman who remained without individual empowerment and motivation for acting and choosing for herself. The women narrated a motivation to neutralize the violence and weaken their agentic position through ideas of love and caring.

However supporting partner's shared experience of being respected as emotional creatures of wishes and aspirations for the future and connotating these ideas as purposeful action might enhance personal agency of control. The built awareness of the models of thinking and behavior seemed to enhance the sense of being active builders of future with common interests as well as fears and problems of agentic positions is presented with means of verbal communication. Constructing anew the ideas of love and connection might therefore enhance the personal sense of capability and connectedness. The motivation for creating narratives of shared volition and activeness for the sake of the common good of the couple is invited by the therapists. The deliberate search for narratives of happiness in the past and ideas of positive future of the couple asks for mental imagining and sharing of these ideas. The gendered models narrated here are brought to individual level with emotional reactions and shared negotiations. For the woman it is important to recognize the fears of failing the expectations yet validate the individual negotiations of the meanings. The role for the man to establish honest sense of being with the woman as agentic partner is highly essential if promoting responsible behavior and activeness.

In the category of fear the agencies were constructed from victim positions but offering changes of understanding and sharing with awareness and admittance to violence thus violent agencies. The men referred commonly to fears as loss and disregard that resulted into violence while women narrated needs of validation for their weak agencies. These irresponsible positions to one's feelings and behavior were shown as denial of one's violence for the man yet proved to support woman's later empowerment after validation. The women seemed to gain validation of their hurt and empowerment to act out of validated experience of threat. The women could enhance their agency of choice even though being earlier narrating feelings of love and commitment with weak agentic possibilities. This position of a victim seemed to offer support awareness of hurt and offer validation for the victim to act despite the narratives of love and commitment to relationship and partner position.

Interestingly, anger in the narratives communicated rather weak agency of control and responsibility for the man, whereas these feelings of frustration and acknowledgement of hurt through anger seemed for the women to appear as positive and empowering. The new awareness of the possibilities and strong agency of action with motivation of change was strongly present in $\frac{3}{4}$ women's narration. However the speech of duty for the woman showed again weak positions mainly through narratives of limitations such as acting out of weak positions such as victim of learnt helplessness, martyr or mother. These results gave away the same difficulties of agency with moral narratives of duty for the men who explained their violence out of societal reasons and with a lack of stance of reflection and challenge.

The man talking about own tiredness as a chronic state of mind demands intervention when being presented without agency and conducting violence as a result of lacking productive ways and resources. The frustration and mental tiredness communicated in speech may contribute a message of not being supported as a man or a fail to get satisfaction from the relationship. The spoken symbolic giving up due to unfulfilled expectations shows clues of falling into the categories or gender roles. Here the man presents himself as rightful to declare his wishes and protect these needs as vital to one's mental functioning as well as predicted behaviour. I see here the narrative response of the man as speaking from the position of a tired husband and feeling disregarded as a man of needs.

Therefore the aspects of challenge, perspective offering and psychoeducation would seem essential in changing the narration toward reflection and deeper realization and awareness of unproductive agencies. Reformation of all these experiences showed resources, understanding, ability to reflect with perspectives, finding core feelings and attitudes while feeling self-empowered and having capabilities of change. This new narration style out of sense of agency to one's experiences showed essentially vital for victims on their way of working from victim position toward survival. However the incongruence of agentive talk between the customers might reflect on the therapy, the established agencies would seem to exist individually and offer insight into one's life and influence of personal nature.

The dialogic nature of the treatment seemed to create tension of social forces and individual emphasis when establishing positions of speech. Interestingly, the therapy seemed to challenge western ideas of gender and pursue on providing enough support for different views and freedom of choice. Narratives of the performance and conformity of one's needs the customer can devote one's life to self acknowledging living and respect for

other's individuality. The gender placed a great emphasis on cultural learnt values and created meanings. When being introduced a more proper way of rising from immanence to determined goals and healthy interdependent relationship the therapy communicated room for growth and internal satisfaction. The therapist here used several times the perspective change and worked with external voices such as the voice of some authoritative figure. By introducing the reactive model of the surroundings to this private problem one can gain understanding of the moderating social meanings that modulate the core feelings. The dialectic approach emphasized the nature of speech and open communication in order to establish distance to oneself with reflective stance as active agent thus subject of choices and intentional behaviour.

Dialogic therapy offered a chance to break down the processes of projection of the sides of self that are not appreciated or approved: The conjoined therapy offered examination on how the customers both project and interject these ideas shared in speech or how one tries to deny this process by refusing to interact in the therapy from the positions of the victim, external attribution, muteness etc. The therapists take the reflective stance as a productive way to distance oneself to the subject of violence (Holma 1995) in order to communicate safely and openly. The alliance of the therapy relationship seems to provide new perspectives and construct new meanings while broadening the sphere of actions and enhance agency through better understanding and control over flooding emotions. The dialog broadens when other voices are introduced and explored with challenge and invitation of other positions of speech. The batterer and victim seem to adopt these methods into their own thinking even outside the therapy context when applying these skills to self-narration and ways of being together as respected individuals of their own.

4.2 Emotional Narratives

I chose to analyze emotional speech in order to find personal meanings and positions with these narratives of experiences. Finding names for emotions and experiences can be helpful and provide understanding for people who are amazed and puzzled about their own and other's behaviour. Through speech of emotion specification in different positions one can increase self-awareness and self-control (Mönkkönen et al 2001). Because violence presents a

risk for traumatisation it is essentially vital for the health care to provide means for open and sharing atmosphere for both victims and batterers. The truthful and volunteer based participation in conjoined therapy can be seen as potential material for research of social relations and cultural analysis by studying speech as a discursive and semantic act. The purpose of my study is to help understand violent relationships' impact on agency in order to consider what possibilities this framework for couple counselling has to offer.

The studies seem to support the idea of woman being more relationship orientated thus speaking more about it in order to improve and strengthen the relationship (Acitelli 2008). Speech initiated from the couple perspective can however narrate weak sense of agentive possibilities. As for the man, narratives of living under stress and with a history of unfulfilled needs showed reactivity to the perceived threat of losing the partner with violence in order to regain nearness. The issue of fear of loss was approached by investigating whether one has a sense of agency and support on developing more adjustable ways of relating to others with greater understanding and self-reflection. Therapists communicated thus the openness of the ideas, needs and feelings as essential for the relationship. The analysis of the speech of love, fear, anger and tiredness might provide narrative tools to convey meaning and construct narrative congruence while the challenge of the ideas of duty and communication of individuality with reflection seem to support responsibility and agency.

Therapy showed criticism to external attribution thus weak agency and motivated the customers to undertake responsibility to choose to act nonviolently and treat the other as independent individual with mutual respect and understanding. The acknowledgement of one's needs was considered as a search for stronger agency through awareness and validation to one's sense of worth and sovereignty. The emotional themes seemed to provide sets of meanings communicated from these authentic positions. The meanings emerged from the speech as interpretations of the feelings of neglect and hurt in ways that either promoted or weakened the speaker's agency. Therefore the emotional narratives might show a rather strategic nature of the positions such as victims of fear and tiredness. On the other hand the agentive possibilities and limitations seemed to have different interpretations with different speakers of gender and violent or nonviolent tendencies. The narratives of fear and tiredness here were seen as asking for support of active meaning making with empathic tendencies as one takes on motivation to work for the relationship and against violence.

When women experience violence as something constantly present in the context of relationship, one is expected to be sternly connected with the batterer, emotionally and mentally. Violence can be seen as a way of reaching out to another as well with the function to create distance (Husso 2003). Both men and women show emotional dependence on another and this feminine association to emotionality and dependence can create tension and congruence in men who see this as a sign of weakness (Jokinen 2000). My data showed that in two of the cases the men communicated stronger agency when dealing his issues of guilt after realizing the woman as an individual mind of her own and on the other side the recognition of one's own insecurities of nonconformist gender performance through the emotional sharing. However, in the other two men's narratives the needs and self-fulfilling desires were mostly experienced through the woman that showed lack of responsibility of one's feelings and behavior. Men in violent relationships tend to be self-centered, possessing and jealous (Perttu, S. Mononen-Minkkilä, P. Rauhala, R., Särkkälä, P. 1999) which might show a need for tackling the issue of dependence as relative to weak agencies. Interestingly, the therapists seemed to emphasize responsible agency for the man whereas the woman was offered with somewhat individual agency with personal rather than moral narratives.

The individuality expressed here in the speech provided ground for positions that enhanced the self-orientated narrations. Investment and sacrifices made in the relationship provide some ground for understanding the women who decide to stay despite the occurrence of violence. These reasons show indisputably active reasoning and agency from the part of victims when they have resolved the ambivalence between love and hurt by choosing to adjust to violence and weaken their agentive possibilities and individual responsibility. Motives against leaving the abusive relationship included the following: Social isolation and general narrowing of live have created a sense of loneliness and lose of perspective that works as dependence strengthening factors when explained as learnt behavior. One has to let go the hopes and dreams of the situation to improve itself and for the partner to change which again leaves the future uncertain and with weak sense of controllability.

As in the acknowledgment of not fulfilling individual and gender roles, the position of a victim seems to actually support the later development for the woman from a passive to an active agent when the strength and both material and social support is collected to carry out the decision to end the relationship. As the therapists pondered, there might be naturally some sort of freezing in order to really acknowledge the wrongdoings and accept

the loss of the time, efforts and sacrifices. The process of awakening, letting passivity and helplessness to protect oneself from getting too close to the violence since the total awareness of one's experiences and yet to come anger might be a risk for one's self image under the absurdity. One's conscious or unconscious effort to proclaim passivity thus lack of agency would seem to have motives to be heard in a way that ensures authenticity of the speech. Interestingly, the same process of victimhood can be seen in man's narratives as a way of gaining distance and limiting one's responsible agency.

The therapists speak about their own reactions, thoughts and ideas with motives of reflecting the narrations as open to new interpretations of experiences. The ways the therapist talked about their own emotional reactions enabled creation of responses in customer's which are also trying to find meaning in their chaotic situation and emotional instability. The intimacy and individuality here seems to help the customer's to search for self-knowledge and explore their inner ideas such of caring, love, fulfillment, intimacy and complementarity. Even though my data showed this as a development of speech toward empowerment narratives with $\frac{3}{4}$ of the women customers, one treatment ended agreeably with the woman lacking narratives of agency thus positioning oneself as unmotivated, tired and angry without meaning and support. In her case the therapy didn't seem to support narrative change and the construction of individual empowerment. As a critical aspect here I emphasize the communicated signs of mutual violence that was not brought under agency and responsibility in the woman's narration. I consider this denial of both the responsibility of one's actions and individual agency as vital factors in unsatisfactory experiences of therapy.

The clinical practice here seemed to focus on language as a tool rather than already constructed system of meanings and our positioning. The ideas of man and woman were shared even without the invitations by the therapists thus clearly showed a volition to communicate these aspects in order to enhance one's identity and sense of self as an active agent. The question of the "other" can be reflected by the therapists as equivalent to these social norms. Here however the therapists preferred to communicate and make explicit their own feelings and thoughts as fortifiers of individuality in order to make sure the speech stayed in micro-level. The risk of focus to solely cultural meaning making as something out of personal control doesn't serve the individual in one's freedom to choose. The acknowledgement of cultural values was therefore tackled with offerings of strong agency with congruency of narratives and responsible positions.

Discursive emphasis and psychoeducation of learned behavior such as the victim positioning was tackled with dialogic intervention: Through realization of socially constructed ways of thinking or learned behavior as objects of change, customers seemed to attain more realistic evaluation of positions of action and speech production. The therapist here tried to seek ways of providing acknowledge of clients' earlier positions as well as offered new positions with possible agentive pursuing. Reflection as a learned ability was supported to create speech stirring from activeness of personal intentions and out of responsibility can be offered when supporting individual thinking and clues of earlier signs of pursuing for self ascendance. As Flinck (2006) stated the positioning of victimhood as being one step towards the actual searching toward a new direction and self-awareness. I didn't however assume this view to represent the real thinking or misperceived concept of reality of the individual. Rather this strategic speech might imply resistance and defence against accuse where the therapy might fail to offer a neutral abetment and resources for outside therapy communication and self-reflection for both partners therefore not necessarily communicating real senses of agencies.

4.3 Gender Position and Prevalent Practises

Since the ideal relationship is changing, giving more and more room to different ways of being together we face very unique dilemmas of perceived ideas of normality. Of a particular concern of mine was to identify certain gendered ideas and how these might affect the treatment. We are facing significant changes in the whole structure of relationships as responses to the changes in society. Still there seems to be a demand for the individual to submit to the prevalent ideas and discourses of intimate relationships. The referring to moral dogmas might signal the volition to gain assurance of agency: The protective motivation (Kurri & Wahlström 2007) toward the ideas of oneself can be seen as communication of the difficulties in attaining agentive positions in IPV when gender is presented as a potential source of individuality and possibilities.

Offered positions by society provide sensitivity to conventional roles and traits. A motive to be seen as a representative of one's gender against the other may offer needed space and distance to analyze the intentionality. One's actions and behaviour as a style of gender (Butler 1990) can however show a risk of stereotypic thinking. Finding proof and

support through gender position doesn't seem to provide orientation to future and non-violent values for the man if presented with learnt and from an agentless position. As Husso (1997) concluded in her experience with women in violent relationship, she found hiding and shameful silencing of oneself seen later on understood by other women as a right way of handling the abusive situation: Communicating through discourses the victims see themselves as rational beings able to choose for themselves nevertheless the violence kept them on making sacrifices and continuing the relationship from an agentless position (Katz et al 2012). This realization showed to work as a motivator when seeing the persons suffering from violence as actually not internally lacking activeness and capability but rather not being able to position themselves in agentive and personal ways (Friedan 1963).

Supporting these assumptions of gender norms and myths might especially interrupt the process of detachment from unproductive relationships. The forced control of anger and other relationship criticizing emotions with the loving position and care seemed to avert one from responsibility to positivism and hope since one didn't have to face the trust of the relationship being broken with all the closeness, communal and loving nature (Husso 2003). Without truthful reflection of the relationship and a clear sense of individual rights the assumptions lead easily to gender conforming ideas of valuable trust and women responsibility to protect it no matter what the cause. However I do not agree with the concept of trust being the most valuable component in staying and decision making in the relationship since the disappointment at hopes and therefore also trust seemed to rather lead to actual violence, not prevent from reality check (Flinck 2006). Husso (2003) brings forth the instrumental nature of violence as a choice and measure to create closeness and shared connectedness which was tackled by the therapists as singles of responsibility yet open to nonviolent possibilities that still supported the connection and motivation of closeness.

For the man in the therapy, the acknowledgement and appreciation of emotions perceived as weak were considered vital for the integration of the self as both feeling and thinking individual. The emotional ground was confronted as in emotion focused therapy in order to ensure safe exploring of feelings with narratives of personal experience. Here the emphasis was constructed by the therapists to bring feelings of fear, anger, love and sadness to the picture and connect these to actual events and thoughts constructed about them. It is necessary to understand the both cognitive and reactive qualities of the customers' in order to look for ways of understanding feelings of worthlessness, powerlessness and fear yet lowering the automatic responses to these feelings. The self was seen as capable of all human

emotions yet as ready to change the direction of these feelings toward more self-owning and empowered agency. Offering the viewpoint of the feelings of fear and anger as reproductive and presenting validation of neglect and hurt, the dialogic therapy offered agency already present in this manifestations of feeling. Therefore even the narratives of tiredness, fear and anger could offer both relief from unexplained anxiety, dissociation and unnecessary self-hatred and depressed schemata.

Vindication of the woman was held important when at the same time acknowledging gendered values and yet remaining critical on the individualistic consequences to oneself. In the therapy setting both the batterer and the victim refrained to gendered models of interaction but also showed signs of gender crossing speech and implications of conscious effort to find insight to their experiences and gain individual assets. The overstepping of the gender borders was communicated and supported here as positive but also the narrations seemed to contribute safety when offered with strong positions and agency through conforming to gendered models. When offered both the possibility to act from the position of mother, wife and a woman, one seemed to search for rightfulness and meaning to the neglect and abuse. The conforming to gender models for the woman seemed to provide here a change to deny the absurdity of the situation with the safety of the role as limiting yet decreasing experienced incongruence between one's inner needs and current abusive situation. However, the assimilation of the gender models to one's own needs was communicated as being constantly in conflict when not providing enough individual equivalence. Without a way of communicating one's internal distress of neglect there seemed to be an enormous need to validate one's anxiety and the ground for these suppressed feelings.

4.4 Positions of the Batterer and the Victim

When the issue of violence in intimate life is tackled, the overlapping of discourses and values take place in social meaning making. Those of we talk about as victims seem to appear to us as outside of ordinary semantics, something in the area of otherness and abnormality (de Beauvoir 1999, Boddy 1998). However for those individuals suffering from this widely perpetuating problem there seems to be no possibility to externalize and separate the violence

from their daily life: Violence is on their skins, bodies and therefore constantly there with implications of further potential threat and danger. The ongoing situation has surely affected their ways of being, seeing and thinking. By distancing violence outside our jurisdiction into private sphere and abnormality we fail to see the closeness of the problem to any of us and how this gap between the one's seeking for help and those providing support is constructed through stereotypic thinking and reluctance to face the overwhelming nature of violence. As partner's ourselves we all face the possibility of being both objects and subjects of violence as well.

As Rogers (1951) saw it, the anxiety can be seen as a vital component towards awareness of internal conflicts and can be used as a motivator to entangle unresolved issues. The therapy as a process included here the motivation to recognize and understand these inner feelings while critically assessing the onset of negative reactions to specific conditions or situations. Both men and women can be taught to avoid, reassess and work toward changing the emotional connotations and behavior when the stimulus presents itself. Technique of freezing the moment is narrated in the session as a proper reflection technique and controlling tool. The withstanding of anxiety and negative emotions can provide reassurance of agency when being able to understand and gather knowledge from inner feelings.

Following the idea of being present both metaphysically as well as a bodily creature one gives away social meanings by simply being inspected with cultural lenses. Julia Kristeva (1982) saw the body of a victim as an evidence of the disintegrative nature of the violence: Body transforms itself into a foreign abject when one can't face the horror done to oneself by the loving partner. Escaping the consequences of violence one may totally disregard one's own needs, experiences and feelings by damning feelings as a part of something outside oneself and without agentive possibilities. The tendency to lack reflection and influence can therefore be seen as a process to keep one's sense of reality from totally collapsing when realizing the abuse and demand for agency. Narratives of emotions showed a tendency to broaden during the process however my data lacks the final stages of progress since two therapies ended early while two continued therefore my data doesn't show complete processes.

Bodies are surfaces of personal experiences yet the culture creates the discourses and interpretations to convey this communication of experiences, "the body talk" (Bordo 1993). The speech here showed that firstly, the experience of violence goes through

our bodies, and secondly the production of this physical knowledge is acquired by cultural means: Language and discourses were used to create these bodies over and over again through evaluation of speech and our relation to what is being spoken of. The woman's self image was highly constructed through reflection of partner's ideas and narrowed by the relationship (Mönkkönen et als. 2001). Therefore the therapy can work for the woman to support more self inspired and induced decision making and active subjective construction. The communication of integrated self as both physical and emotional cognitive person seemed to offer the customers a stance of observation to themselves and obtain new repertoires of change and activeness. To put the woman in the way of finding more flexible and appropriate choices by validating speech toward change and active agency would seem executable in the alliance between the supporter and the seeker in therapy context. Nevertheless there is a rising consensus of more external pressure for the victims to change themselves as well as pursue for an active agency when not being ready to or in the position for choosing for themselves. The offering of responsibility for agency is one issue on risk here where the victim is faced with blame as well as the batterer burdened with the stigma of violence.

For the victim, the narratives of carefulness while dreading every misconceived word, objection and opinion sharing were communicated here as a learned responses to violent outcomes. Tuhkasaari (2010) emphasized the pre-existing models of relation as well as the experiences in earlier relationship resulting in internal unconscious mental presentations: Ambivalence of anger and love seemed fairly readily issued in intimate relationship and often with automatic responses. Narratives of tiredness and duty were mostly communicated as against sense of worthiness and competence in woman's speech nevertheless these emotional and behavioral positions were often presented as learned models of behavior and therefore objects of change. Challenging of both the projective and introjective identifications as women and men showed more individual appreciation of self and the other without external qualifications. By reworking how one has been perceived as a member of their gender and socially appreciated the therapy offered visions of flexible ways of being and finding more suitable roles that did not over emphasize gender normative behavior. The woman carrying the responsibility of satisfaction in the relationship through her gender conformity and affirmation of the relationship with loving behavior was challenged and discussed with an individual appreciation and as an equal demand for the man as well.

This therapy setting indicated to establish approachable ways of dealing with unproductive agencies while offering meaning co-constructive and supportive ways of dealing with IPV. The unfolding of the speech occurred in therapists' speech as sensitive reflection which seemed to impact the customer's perspectives and lead to more self-reflection. The emphasis on cultural values and ideas pointed out by therapists tried to connect the micro-level language of the dialog to a broader discursive thinking. For an example the psychoeducation and perspective challenge seemed to provide individual clarity and understanding without shame and blaming. However some ideas of masculine and feminine nature were supported readily in order to offer positions of agency with institutional and social accepted values. The balance between cultural values and individual freedom were constructed through new meanings and respect to personal beings. The treatment emphasis focused on the future as potential area of agency as having more tools and narrative practices to cope with and fight against IPV. The sample of my participants might show overemphasized motivational aspects yet the will to find more productive ways than violence can be seen as universal value and found in each and every one of us. The therapy seeks ways of finding these narratives and the means of acquiring this goal.

4.5 Therapeutic Possibilities and Clients' Gradual Change through Reflection

Intimate relationship between two adults can be seen as a stage of resolving and reworking object relations (Winnicott 1965). The validation of one's needs and desires seemed vital for the woman to gain empowerment and individual sense of agency. In healthy individuals the internalization seemed to include both good and bad sides of personality thus integration of all spheres of human emotions through successful process of disappointment, frustration, anger, shame, fear and helplessness. One has to be comfortable when re-experiencing these threats of internal consistency and acknowledging the effect of weak agencies in positions and narrations.

Problems in synchronization in speech of agency lead to misperceived messages and difficulties in relating to other. In dialogic method the perceptions are shared as a communicative way of relating yet the meanings were understood as constructed between the speakers and having a tool of reflective discussion by hearing the polyphonic voices within

oneself. The therapists indulged in discussion in open dialogue therefore implied emphasis on customers' motives to use specific positioning and narration. A certain strategy here was to use internal focalizations (Bal 1985, Kurri & Wahlström 2005) in order to consider and vice out other perspectives and the interpretative nature of experiences. By voicing out the narratives of possible others the clients showed interest to these ideas and gained stance to the IPV as seeing it from another point of view rather than focusing solely to one's own experiences.

By constructing positively the communication between the couple the therapy can offer better context for sharing feelings and experiences without judging and negative connotation of "nagging". Open communication between the professional and the client may help the victim to gain resources and perspective as well as information of her possibilities and options. Therapists positioned themselves as both supporting and empathetic toward the custom's victim position and acting as challengers with moralistic voice in order to convey the creditability to the subjects experience is vital when communicating respect and openness to difficult subject of violence (Partanen & Wahlström 2003). The quality of the therapy relations, alliance, as a social context is however the most important factor in opening the difficult issue. Letting the victims know along the process how they can improve their situation by providing safety and freedom of choice can however arouse resistance from the side of the partner. These feelings of possible threat of abandonment and loss of control of the batterer in the new situation should be discussed.

Supporting healthy dependence between partners as being interested on other's needs and communicating one's values and aspirations were taught in the therapy context. Equal appreciation was emphasized through interaction between the therapists by hearing out gender positions as equally respected and provided with reflection and possibility of change. In therapy context the therapist confront their own feelings and reactions to customers' narratives by relatively neutral reflection as representatives of human emotional response. The intense feelings in body are reported as signs of conflict and narrated as validations of the client's own experience.

Our wiliness to understand the prolonged relationships despite the violence contributes to an empathic and supporting environment. By accepting and acknowledging the resistance to proofs of violence and the constant hope for better the help professionals can manage better with their own reactions and outlets of those ideas and values. By understanding the process of violence as affecting mentality underlined the process of

acknowledging, experiencing and accepting the violence as presented here as a movement toward strong agency. Since living in a chronically hurting and dangerous relationship there is expected to be at least some sort of numbness or freezing in the state of terror and confusion (Husso et al 2008). Through narratives of duty and work for others the women tended to define their sense of agency through the man and seemed to control their agency as well as show lowered feelings of self worth and self regard (Karttunen 2011). The vital role of validation comes into picture here by letting her know she is not alone, her experience is a matter of serious nature and the professional is not showing signs of disagreeableness or uneasiness to the topic of violence. The therapists emphasized their concern for her, the availability of help and resources and highlighted the batterer's responsibility of violence.

When considering to shockingly high prevalence rates of IPV after the partners' separation as high as 36% (Perttu 2002) there can be arguments for conducting conjoined therapy as a prevention intervention already when still in the relationship. It has been reported that many women kept on returning to their violent partner several times before resulting in the decision to leave for good (Ojuri 1997). The support in the awakening to the violence and the whole process of developing active and responsible agency can be vital in the future as nonviolent behavior and survival for both the victim and the batterer. In addition, the consideration of the situation after the treatment period as a possible continuation of the life together demands ensuring of further strong agencies with mutual respect and responsibility. According to Ewalds and Jäppinen (2003) the women should have attained a set assets and resources with a sense of empowerment during the treatment in order to keep her active agency through appreciation of her opinions and sovereignty without feelings of guilt over partner's violent behavior. The batterer should have developed as sense of control and responsibility of one's behavior and consequences as well as have a motivation toward the change.

By proposing a need for acting for oneself after years of sacrifice and investment of resources, the victims seemed to present narratives of weakness within oneself and insecurity of one's survival (Valkonen 2011). This process of gathering new strength after broken self-esteem and letting room for those long time repressed feelings showed a risk when making the woman feel even more vulnerable and helpless. One out of the four women showed a tendency to rely on irresponsible narratives and lack of strength while also communicating the treatment as unproductive and unsupportive. We may ask ourselves how to help the customers to adapt to these offered ideas and sense of freedom and responsibility

to oneself toward an independent subjectivity and active agency, when the treatment fails to develop agentic talk and the woman is left with a broken home, uncertain future and a long way until one might actually call oneself a survivor.

Active agency seems to help women to work on detachment from violent partner. The therapy seemed to offer this position of a leaver and introducing actively the idea of separation as a way of attaining strong agency. The narratives are invited by the therapist as ideas for the future thus possible positions of change and negotiated together. The introduction of these ideas is therefore constructed as open to narration and exploration of feelings yet not reality per se. The separation as one possible action safely introduced competence on individual decisions. The therapy can be here seen as a road of narrations leading to shared travels toward a resolution where both characters have been heard, felt and proven worthy of individual choosing.

4.6 Evaluation of the Conjoined Treatment and Future Implications

The data presented beneficial topics of discussion that would seem to steer the narration from passive ineptness toward more aware and self orientated agency. When addressing concern as a professional the victim can argue with a sense of seriousness and appreciation. The therapists acting out of position of “not-knowing” the batterer and victim can feel appreciated and respected with their own experiences and point of views. It can be prominent to emphasize the factor of gender here by providing information on the cultural markers and discourses that might mediate these experiences and meanings attached to them. The therapy would seem to be a context of individual appreciation for the woman to support her sense of self and agency toward empowerment even though the man would deny his agency with the violence.

Couple therapy setting proposes a set of qualitative measures to assess the treatment effect. The therapy feasibility stems from different qualitative strategies used by the therapist as well as the customer. By allowing oneself in a reflective activeness in the process of the therapy there is a possibility of broadening one’s array of action and sense of responsibility and control of both inner world as well as one’s surroundings. Assessment tools such as ending the violence, providing new ways of communication and helping to create a environment of positive feelings can also be problematic. For an example in order

for the therapy to have positive results, there should be no risk for the victim. Despite the fact that conjoined therapy demands the end of physical violence by agreement, studies show an incline of emotional violence due to learned ways of manipulation and confrontation of the negative sides of both the batterer and the victim as well as and the relationship. However the congruence between partners' estimations of violence and the motivation to take responsibility of one's thoughts, feelings and behaviour against violence seem to show the best relevance of successful therapy.

When issuing violence the therapy itself constructs ideas of moral as negotiated through speech. To be defined as the object of violence the principle stands to recognize the one who fears in the relationship (Holma 2005). When men report emotional violence from the side of the partner without feelings of fear and terror we have to consider the reasons why women are the ones to fear the violent acts of men. Following feminist ideas of societal suppression and lacks in the health care system there is a need to overcome "poking and sticking" with masculine protocols and values. The woman can for an example be already traumatized by the earlier attempts or ways of speaking out and feel being blamed or ashamed. Woman seeking for help ought to be seen as an attempt to improve both the interpersonal as well as intrapersonal aspects of the situation. Victims have experienced dissatisfaction due to not being heard during the therapy, which manifests itself as lack of experienced understanding of women's subjective opinions. Women may also show reluctance of talking in the presence of violent partner (Husso 2003). Nevertheless the open and challenging nature of the conjoined therapy context seems to provide a framework for support that treats customers as producers of their lives and accountable on their behaviour without moral emphasis other than narrated by the customers thus providing room for a narrative change.

The batterers tend to communicate narratives of lack of control and therefore irresponsible agency when resulting in violent behaviour as to minimize the seriousness of the violence (Keeling 2008). Denial of responsibility seems to manifest in an engagement into reasoning by external stressors and universality of violence rather than taking the violence as a chosen outlet of an individual mind. The therapy dealt with the topics of duty and moral as not manifestations of reality but rather self and other inflicted. Shame was seen as something to be broken down and reworked as arising self-awareness while offering realistic ideas of IPV.

The unproductive motives for the treatment can be seen as a critical matter of the conjoined therapy. The men seemed to possess contraindicating ideas toward the therapy as a way of relieving their guilt, keeping the woman in the relationship or excusing the violence out of their responsibility. According to Holma (2005), many batterers' participation in groups and other counseling is due to fear of being abandoned by the partner therefore working as a tool for keeping the partner from leaving. Entering the treatment can also create emotional turbulence when discovering the consequences of one's acts and fear of losing the vague control of things the violence might have protected. The emotional overload can however be managed more individually in conjoined therapy where reflection and support are greater due to spatial and temporal qualities: Therapy offers more time and space to explore the feelings and connect the couple through sharing these thoughts with appreciation of one's limits and learning new ways of communication.

When issuing the taking part in the therapy treatment as totally voluntary, we must consider the motives of the couple to start this hard and time consuming process in the first place: What sort of aspirations they might have, how the communication and responsibilities are constructed under the eyes and ears of professionals. We might also ask how the different point of views and different stories might affect the process not to even mention differing goals and motives of treatment. The batterer can gain advantages by being the one seemingly seeking for help while the woman remains as the passive agent not even able to act on one's own. How is this setting of possible weak agencies affect the therapy process and what is considered to be the successful outcome are some critical aspects. Our society seeks every possible ways of keeping the couples together and failing to sustain a relationship usually falls into the domain of woman, whereas man is presented as acting out of moral reasons from an agentless position (Husso 2003).

Issue of difficulty rises from the fact that the conjoined therapy may misdirect the responsibility when offered treatment for both the victim and the batterer in the same session. Very often the treatment practice is targeted towards changing the victim herself and making her take responsibility in the situation whereas the batterer's behavior is the object of need for treatment and development toward nonviolence is highly supported and concretely presentable. The agency is awaited from the part of the disabled one therefore the victim can face overwhelming demands (Ronkainen 2008). Moreover, the health professionals have reported seeing the victims as weak (Koistinen 2012) when not leaving relationship with occurring violence. Social stigma includes judgement from others as masochistic, flawed and

incompetent (Katz et al 2012) which were presented in speech yet tackled with proof of individual influence and capabilities of change. The therapy seemed to succeed in challenging unproductive gender ideas and victim as a part of the blame. The guilt behind woman's own abusive and neglect behavior was here communicated as an outcome and reaction to extreme hostile environment and a coping mechanism when other measures have failed to provide safety and fulfillment. By focusing on the future, the therapists tried to seek for more flexible and individual positions for the victim to communicate strong agency otherwise with self-determination, free will and motivation to pursue one's needs.

Problematic issues on talking about violence have been discussed when evaluating therapy as a positive movement towards more self-aware and responsible behaviour. The confessions might be presented as a thing of the past, created by a different self thus lacking control, positioning oneself as a victim, or as equal with the interviewer through pleasantness or explicit normality and reasonableness. There can be also talk about reciprocal violence where the responsibility is shared as occurring with quarrels or as creating a personificational role for the violence acting on it's own (Hearn 1998) and the batterer appearing without agentive choices. Therefore on the other hand the awareness promotion and acknowledging and on the other the challenging and perspective repositioning (Liikamaa & Tantarimäki 2005) proposes more tools for tackling the agency issue with emphasis on responsibility.

Interestingly, the context of the therapy seemed to provide attitudes of openness and sharing. However these narrations often fail to connect the behavior or occurrence of violence to over generalized and misconducted aspects. The violence can be seen as something external, attacking the inner structure as something uncontrollable and without any reason. The world construed as an evil place with laws and reasons unknown doesn't serve the idea of internal authenticity and executor of meanings to events. Following the policy of disapproving the violence as unproductive behavior yet not blaming the batterer himself the therapy seem to observe the dynamics within the relationship and the level of individuality. However in the model of responsibility there can be hidden aims of burdening the victim as absurd when letting being treated abusively and prolonging a weak agency in the relationship.

This qualitative analysis of therapy treatment aimed to find common experiences in IPV and possibilities of conjoined therapy to tackle the issue and the construction of strong agency for the batterer and victim by the definition of sense of personal influence and control. The hardness to recognize the violence and anger of women

was not inspected here since the emphasis was to see how the issuing of IPV can be broken down from simplification, exoneration and neutralization of the batterer toward a personal sense of agency. As for the future, I wish to consider these matters more and remain a researcher who knows her background as well as the history of her gender and class.

In conclusion, agency would seem to strengthen during the therapy on the individual level especially for the women victims even though not necessarily supporting the future of the relationship nor the ending of the violence. The data of conjoined therapy seemed to show a set of narrative practises that offered possibilities and positions for the victim to empower herself while communicating agency and responsibility of the violence to the batterer. Two focuses of the therapy seemed to apply here as 1) the batterer was offered through psychoeducation, challenge and perspective change a sense of influence to choice to act non-violently and 2) the woman seemed to gain access to more empowering positions and sense of agency without abusive ideas of gender and victimhood. However I refrain from assuming this narration to reflect actual change in thinking and behaving nor the situation to continue outside the therapy context. The asset of conjoined therapy seemed to build around the therapeutic stance and the safe confrontation of the relationship and the violence while providing psychoeducation, validation, perspective and challenge to the customers. The individual emphasis linked the agency to personal attribution of things and one's sense of influence while creating insight and motivation for the future of nonviolence and possibilities of productive agencies.

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EXTRACTS

Extract1 N1 ---vahva yhteys. Mukava tehdä yhdessä. Ja kuitenkin sellainen elossa oleva, rohkeus elää. Ja kyllä Markoa rakastan tosi paljon ja tunnen niinkun tosi voimakkaasti sen, että hän on niinku sielun kumppani ja että tosi vahvat tunteet, et en osaa niinku ajatella että mulla ois niinku toisenlaista miestä että tunnen niinku voimakkaana. Että joskus kun oon miettiny eroa niin tiän sen hirveen kipeenä asianana ja sen että okei, se on sitten sellaine ratkaisu jonka joudun väkisin tekemään jos me ei pystytä selvittään. Että koen hirveesti rakkautta ja intohimoa parisuhteeseen.

Extract2 M2 Mikään sana ei ole muille sama.

N2 Rakkauden vastakohta on välinpitämättömyys se on niinku Pekalla jääny mieleen.

Ft Jos pystyn hetkellisesti ohittamaan toisen tunteet, niin mun rakkaus siihen voi kestää pidemmän aikaa, koska se on hirveen raskasta jokaisen olotilaan reagoida jos toiselta tulee niitä paljon, eli silloin mä sanosin et joksus pieniin näihin pieniin oloihin jos pystyy välinpitämättömsti suhtautumaan tai suuriinkin oloihin ajoittain ni

Mt sellasta arvostavaa piittaamattomuutta, hetkellisesti

Ft Ei pitkäaikaisesti mitn sellast, et sust ei välitettäs, et ei rakastas tai näin tai vastoin että jaksais pitkäaikaisesti rakastaa ja välittää ni välillä pitää olla, vähän toisen olotiloista

Extract3 M2 --- Pahinta mitä voi olla on että Nanna on välinpitämätön

N2 Tää on se asia, tää on se asia minkä takia ollaan koko ilta hiljaa. mä en tiää yhtään mistä. tästä sanasta. Ihan mistä sanasta viherpippuri. Pekalle ei voi sanoo mitään että se niinku loukkaannu et vahingos menee huonosti, sanon että niinku jotain huomaamatta.---loukkaantumisesta on puhetta.

Extract4 Ft ---Sä kuvasit hyvin samalla tavalla että sulle tuli sellasia hyvin voimakkait hyvän olon ja kiintymyksen tunteita ja jotenki sellasia tunteita et te lähenette. Ja sit tulikin se pettymys et jotenki se että se ei mennykkään sillä tavalla. N joo

Extract5 Ft ---Et kun mä vaan mietin sit et jotenki sillä tavalla et jotenki ne toiveet ja odotukset niinet sit tuleekin joku tällanen näin. et mietin sitä et siihen läheisyyden toiveeseen ja tarpeeseen ja sit toisaalt siihen kokemukseen et onk siin jotenki niinku et jos tulee vähänki joku sellane mikä ei meekkään sillee kun mikä se rupee itessä rakennettuu se sellanen tulevaisuuden visio tai toive ni menee niinku lähelleki jotenki et mitä se on et mitä mä tekisin ja mitä meillä olis, kun toinenhan ei voi ikään niinku tietää sitä et sulla on se että sulla rupee rakentuu se et kun sä annat sen tulla niin, et sit sä oot niin haavottuvainen et sit todella niinku sitku sä kuvasit et mitl se tuntuu ni

Mt niin tai mitä sä Matti kuvasit silloin illalla että sitä samaa haavoittuvuutta ja yhteyden tarvetta toiseen.

Extract6 W1 mut mä koen et siinä on myös jotain samaa et mitä vois tapahtuu siinä kun mä aattelen et sä oot kadonnut ja vaikka juonu et se ku sä pienemnnät ja et kommunikoi, ni siin on samaa, siin on vähä samanlaist se kokemus mikä hämärtää mussa sen et nyt mun pitää kannatel, mä otan täst huolen ja vastuun. kun mä en kuule sua enää. et siinä on jotn mikä pikkase on samaa. johtuu siitä, mikä nostattaa mussakin sen roolin et ahaa, sä oot poissa no nyt mä yritän tätä kannatella. Ft toi kuulostaa kyllä musta jotenki hirveen järkeenkäypältä kati mitä mä sain tosta hirveen hyvin kiinni kun mä kuulen tossa sen, että sen sijaan mä voisin kuunnella itseeni, mitä mä oikeesti tarviin mitämieltä mä olen tästä et voisin antaa sen palautteen tästä toiselle. et sen sijaan mä rupeenki miettimään toisen kautta sitä jolloin mä en kuuntele itteeni ja siitä alkaa tulee sellane ärsyyntyneen ja

turhautuminen. Et ikään ku ja sehän ei sit enää kerro sitä et mitä te haluisitte vaan kerrotte et mitä te kuvittelette että se toinen haluais kuulla Mt tai tulee se pelko siihen

Extract7 W1 Mä koen sen tavallaan niinku sen itsensä hylkäämisenä, sen ruumista irtoamisen kokemuksen et mä näin niinku sellasia kuvia et mä aina kun olin siinä ahdingossa et mä makaan siinä ja en pysty liikuttaan mun kehoa, kotona. Et mä just sain niinku tyttären kouluun ja, yheksänvuotias ja alko sataan lunta ni sain vietyä kouluun ja sit siellä jo sillein et apua äkkiä niinku kotiin et mä en haluu olla täällä kaupungilla ja et kun mä pääsin kotiin ni mä näin sen sen kuvan että mä makaan kaivon pohjalla et hirveen pelottava se viikko kun mä en saanu niinku mistään apua---että voinks mä toipua tästä. ja kyllä mä muistan et Mattikin oli aika hädissään.

Extract8 W4 Et hirveen paljon niinku Kailla siis on valtaa muhun, ollut, tosi paljon mut et ja on niinku vieläkin mut että nyt mä niinku enemmän, vaikka pelottaakin niin toimin enemmän niinku ite aattelen. Mut siis niinku tohon mä niinku jotenkin turruin selliseen tönimiseen ja estämiseen ja sellaseen niinku vähättelyyn tai mollaamiseen mut en mut en mä niinku noteerannu sitä mikseen, et välillä joku kaveri sanoi jotn että onhan toi niinku käsittämätöntä---et se oli mun arkee niinku. Et sellanen niinku pelossa eläminen on mulle lapsuudesta tuttua, et siinä ei oo mitn erikoista--mähän oon aina niinku eläny pelossa

Extract9 W1 ---mutta että mä koen niinku et mä uppoon veden alle, tai että on niinku ahistava tila. Kehollisesti niinku konenu. ---et oon niinku kehollisesti kauheen lähellä niitä kokemuksia, ---että mulle tuli niinku kauheen turvaton olo kun me ei voitu niinku sopia sitä, jotenki turvan hakeminen Mt mitä sä olisit siinä kohtaa tarvinnut?

W1 ehkä sen että ne alkoholitilanteet ei toistu ja että on turvallista ja että jotenki sellasen ymmärryksen siitä

Extract10 Mt Vaara ohi. ---että se tarkoittaa että kun tulee tollane jännistystilanne niin siinä on hormonaalinen kemiallisia muutoksia, ---et siinä on sellane taistele pakene jäädy systeemi, adrenaliinia valmiina taisteluun tiikeri

tulossa, sitten kortisoli ja tota opioitaattejako toi on, niin ja niinku lama. Jäädytäs ittes. Älä tee mitään, pysähdy. Ei tunnu missää että siinä voi tulla sellane erkanemista itestäs.

Ft niinku omast kehost

Mt sellane tunne et nyt mulle ei tapahdu mitn tässä, ei tunnu missään.

M1 niin se on ne opiaatit

Extract11 W4 Kun mun historia on semmonen että jotenki ---niinku et mä oon ollu niinku jotenkin niinku hylätty lapsi ja että sitä, se on niinku mua jotenkin traumatisoinu tai traumatisoinut, ja sitten mä niinku ajattelen että mä en niinku hylkää et mä oon niinku vaik millases tilanteessa et mua saa kohdella vaikka miten mutta mä en niinku hylkää.---että niinku mun välittämien minusta on ollut niinku pientä.

Extract12 Mt symbolisena. nyt voi pysähtyä eikä tapahdu mitn pahaa. nyt ei tarvii sen saman käynnistyä niinku ennen.

Mt et tää on sellanen paikka jossa voidaan niinku kuuulla ajatella tuntea. kotona voi olla vaikea paikka

W Ja mulle on niinku hirveen tärkeä jotenki ymmärtää et mitä mä oon niinku lukenu ja mitä tapahtuuu parisuhtees mis on väkivaltaa ni mul tuli se et okei tätä reittiä täs on menty. et mä mä koenet että mulle on niinku tärkeää ymmärtää et niinku hyväksyä et miten tässä ollaan niinku muuttuuttu , muut asiat on vauikuttanut et tietäs niinku mistä irrtottaa tai mistä niinku näin

Mt sitä pitää miettiä, hartivoimin kummankin.

Extract13 W4 Mä koin sen kuitenkin ihan positiivisenä. No kyllähän se mä aattelin että olinhan mä siinä itteni puolella. Oman iteni puolella. Että niinku kumhän mukamas oon luullu jossain kohtaa luullu et mäapäs oon tosissaan pitäny puoliani tosi hienosti, luulin, luulin pitkään, jonka jälkeen mähän hoksasin että mähän oon ihan lammas niinku nimenomaan tässä niinku tässä kotikuvioissa, et enhän mä mitään puolia niinku missään kohtaa piä. Ja enhän mä vuosikausiin ---mää ikään niinku heräsin

Extract14 Ft Mitäs sä aattelisit että mitkä asiat muuttuis jos sulla ois oma asunto jonkun aikaa?

W3 Jaa-a. No varmaa yks asia et en väsyis niin paljo kotitöistä ku ei tarvis enää nii paljo tehdä kotitöitä, ja en mä oikeen sit tiä enempää.---- tästä Jani ei sit oo varmaa tienny aikasemmin.

Mt että teidän suhde loppuu, vai että sä asuisit erillään

W3 no se voi olla se suhde päättyy sitten siihen että en oo sitä sitten sen pidemmälle ajatellut. Katoin vaan kun olin hirveen väsynyt ja tossa viikonloppuna vähän kinaa, ni. Senki takia ja vähän että olis työpaikkaaki lähempänä asunto

Extract15 M1 Että pelkään näitä riitoja, pelkään niitä reaktioita. En jaksa niitä

Extract16 Mt --- siis täähän tapahtuu, on tarpeen tapahtu kun tulee vaaratilanne niin ei siinä niinku mietitä et vaik jos on sirpa tai lapsi niin mukana ja se kävelee punasia päin niin kyl mun täytyy heti se sielt lykstä pois eikä mieltä et siinähän se tapahtuu salamannope. et siinähän meille voi tulla näitä automaattisia, et miks tässä läheises suhtees tulee näit automaat reak et mikä signaali siellä herättää, et ei oo niinku ajankohtane tähä kohtaan. Mul tulee mieleen sellane esim et kun tkuulee et on tullut näitä kidutettujan jostain sotamailta tänne, ovat olleet tääl pitemmän aikaa ja kävelet tuolla hesan kaduil ja kuulevat helikopterin ääne niin niille tulee pakokauhu, karkuun, et vaik järki sanoo et ei mitään hätää niin se tulee se reaktio niin voimakkaana et on pakko mennä johki.

Ft se ärsyke voi olla kuulo, se voi ol näköärsyke, se voi olla tuoksu, se voi oll vaan joku vilasu, jonkun toisen käyttäytymises voi olla samaa kun sellases joka on tehny pahaa et mun täytyy pelästyy ja täähän on tää sama systeemi et mikähän liittyy, se sama näky eläimis.

Mt mut eläimet osaa purkaa sen---salamannopeeta. Ihmiselle tarpeenomaista että ymmärtää sen. pakon tai jäädy mut et se voi jäädä päälle.tää kehon tällanen niinku täs lukee et ihan tällanen lihas, tollanen että jännoittyy tai tulee että veltostuu että se on sitä jähmettymistä. Mut se on hyvä joo

W1 Kyl mä huomaanki et mie oon kauheen herkkä registeröimään tilanteita.

Mt mut sillon voi vaan todeta et hei mä oon aika herkkä ja sillon siihen voi saada silleen vähän rakoa et onkohan nyt syytä. ja sitä täs nut sit etitään . Ja täälänen kehä voi sit äädä päälle. ja tässä parihteessahan se tarkoittaa sit sitä et äkkiä voi köynnistyä yks ja kaks et sellane voi vaik kaksiki vuotta jäädä päälle. Ja tääl lukee sit sellane et täähän hermosyrteemi täytyy saada sellane viesti et vaara ohi. ja sillä taval tää liittyy siihen aikalisään et täytyy tehdä jotn mikä rauhoittaa. Sit pitä tehdä jotn sellast mikä rauhoittaa.

Extract17 MT Nää on sellasia että näähän ei oo ihan helppoja asioita, no tota toisaalta ja osittain vähä surullisia toisaalta pelottaa että miten ihmiselle mahtaa käydä ja voi olla että sitä on aika pettynyt ja vihanenki sitten. Ja että näiden keskusteluiden tavote kuitenkin auttaa mutta samalla kun kuitenkin puhuttaa näist vaikeista asioista ni se mun niinku tärkeä sanoo, kysyä site et miten me varmistetaan et nää keskustelut ei toimi sillä lailla että nää hermostuttas niin paljo et näiden seurauksena sitten menettäs malttinsa tai ettei kenenkää tarttis lyyä tai pelottelemaan.

Extract18 M1 sanon senki niinku et jotenki vaikka sulla on hirveä tuska sisällä mun aiheuttamista asioista ni joku tietosuu siitä et yksiki lyönti mä ymmärrän sen et kun sulla on vuosien ajalta se, niin on myös minussakin kyllä muaki se kaivelee et kuka on, kyllä se muaki koskee, vaikka olen fyysisesti kookkaampi ni sattuu tänne, joka kerta enkä ma vois sitä hetkeksi niink nyt unohdetaan se et kyl se muhunki vaikutta .

W1 niin varmasti et kyl sä itseki käytät fyysistä väkivaltaa ja voimakasta henkistä väkivaltaa mutta tämä tilanne on varmaanki sellane että jotenki tuntuu siltä että matti sano sen että ei tule kuulluksi etä ei tule kuulluksi et mä en riittävästi kuule ja voiha olla niin että mä aina, toivon et sielt tulis ystäväl, ja mä kuuntelisin. Et siinä tulee sillein vaan et ensin sä haukut muaja sit sä haluat kertoa. ja sillon mä oon täysin kilpi et ei kiitos. En ota vastaan.

M1 ei se oo haukkumista

W1 Mä koen sen niin.

Extract21 Mt millasta on se sellane tunne et ei tuu kuulluksi?

M1 tulee sellanen histunu olo et täällä johtaa joku muu minua enkä minä itse---et teet mitä tahansa ni sä oot niinku iha, tavallaan energiat vie susta. ----et kun työkalut on sellaset. et kun sinä olet sellaine kun olet tehnyt sitä ja tätä. --että siitä tulee sellane kädetön olo et olen tällaine ollut ja minulla ei ole sananvaltaa ja hirveesti tekis mieli sanoa mut ei voi sanoa. ei voi päättää ja ei voi tehdä yht mitn. --hirveen sellasta loukkaavaa etse ei oos ees ihmisarvoista et ei voi.

Mt vihaseks pettyneeks, niinku mitä

M1 tulee ärtyneeks olotila, sillein voimaton ja sit tulee sellanen et toine ei voi kunnioittaa.

Extract22 M4 Että jos se sun suurin ongelma on että mä en rätise, niin sitten ei kyllä hyvät oo ennusteet. Että kertakaikkiaan että minäkö se olen, se on sun oma, oma tuota vaihdevuosihistorias ihan älyttömästi. Että sä oot unohtanu mut ihan, ihan tyystin. --Että se on mun nähdäkseni enemmän hänen henkilökohtaisissa ongelmissaan

Extract23 W1---mun sisällä alko kasvaan vihaa. ---jossakin vaiheesa se alko tulla ulos sillein et mä aloin tuntee olevani täysin häkissä, etten pääse pois mihinkään. ja sit mä aloin niinku oleen agressiivinen et se alko myös niinku siinä puolustautumisella että silloin kun mun ei tarvinnu enää suojella, et silloin kun mä olin raskaana, että mä olin niinku valmis niinku pelkäämättä mitä hän matti tekee niin lyömään takaisin. mä vihaa niissä hetkissä niin hirveesti, tunsin vihaa että tota että kun hän tuli päälle niin niin hirvee raivo ja tota se että mä puolustan ja hyökkään takakasin.

Extract24 M4 Hänhän saa ja hänhän menee paljon, paljon, paljon, ja ja hamuaa töitä niin paljon kun kerkee ja matkustelee niin paljon kun kerkee ja ja tuollei . -- Mun mielestä sulla on hirveen vaikee luonne- --Se on jo jättänyt aviovaimon roolin. --- Vittuillu, ei ota yhtään, ei empatoi, vaimo ei oo nimeksikään

Extract25 M1 ja siinä se kun ei oo niinku suuttunu toiselle, vaan niinku mullakin olisi siinä ni mä olin niinku omasta taitamattomuudestani itelleni vihanen niin, sit se niinku jotenkin niinku menee

Extract26 M3 ---et enhän mä sillon tee mitn pahaa ku mä tulkitsen vallitsevia moraalikäsitteitä, et vaik koraani mukaan ni mä teen sen, et mä kohtelen muita niinku mua on kohdeltu, niin sillonhan mun ei tarvii niinku hevonnukkuu välittää siitä että mä voin olla välinpitämätön. mihin nää en kyllä ikävä kyllä pysty. mutta jos mukta sitä vaaditaan ni kyl mä pystyn psykopaattiseen kyynisyyteen. mut onk se sen arvosta?

Mt mutta sä oot kuitenkin vastuulline sun omista tunnetiloista, että oma tunnetila niin mä oon vastuussa siitä.

Extract27 M1 Tai siis koen että sun raivo ja niinku se on aivan käsinkosketeltavaa että vaikka sä et niinku puhu niin mitn et me kyllä herkkinä ihmisinä aistitaan hyvinki paljon toistemme puhumattomuutta ja tunteita ilmankaan, että sun katkeruus ja viha on niinku sellasta niinku joka on aivan universaalia suorastaan. että jotenki mö en niinku pysty siinä, vähän vaikee lähestyä sellasta, leijonankitaa.

Mt paljonko siinä on sitten sellasta että te niinku aistitte ja niinku jotenki vaiston varassa riippuen kyllä ätietysti tiätte että tulkaat

M1 kyl mä tiiän, jopa niinku paljon vaikka oven avauksesta niinku tietää että millä tuulella kun tulee kotiin. Ja varmaan tietää Katikin.

Extract28 Ft Väsymyksestä tulee niinku hyvä syy, jää huomioimatta, että miksi. ei se väsymys poistu siitä, ellei siitä katsota sen väsymyksen taakse. tästä leenan väsymyksestä on tullut niinku keuhkeen hyvä syy, olla kattonatta tai olla asian äärellä, kun leena on väsynyt.

Extract29 W4 Jos se ois ihan niinku sillä tavalla että ku Kai haluais niin tota mä ajattelen että se ois niin että mä olisin siinä kotona näin istuisin (kädet sylissä) ja osottaisin että mitä hän sanoo ja sitten tekisin sen, mitä hän sanoo. --- että mulla ei sais olla mitään omaa. Niin, koska kaikista mun omista asioista Kai on jollain lailla niinku... mustasukkainen tai. Että sillä tavalla sä niinku vähättelet kaiken mun tekemisten arvon, mitä mä teen.

Extract30 M4 Olin tyytyväinen, että elina jäi rysän päältä kiinni. --Tämä tiukkapipo tyttö ei osaa relata --Erittäin huolestunut mä oon mun vaimosta--- Ei tuu jatkuvuutta kyllä jos ei vaimon rooli tuu muuttumaan.

Extract31 M kyl niinku joka ikises asias on kauheet suorituspaineeet että suorittamista koko ajan ja joka paikassa.

Extract32 Mt se olis sellasta turval perustaa siin mieles et oon käytettäväs riittävästi. Että olen sinun käytettäväs koska tahansa riittävästi.

Extract33 W4 Niinku semmonen, semmonen olo että, että mä alan olla niinku tosi väsynyt sellaiseen varuilla oloon, siis sellaseen niinku että tavallaan niinku mun pitää lukea ajatuksia ja silleen niinku yrittää olla jotenki näkymätön. Ja vaikka kuinka mä yritän olla jotenki niinku näkymätön tai olematon niin mieliksi nii sitten aina tulee jostain ja siihen mä vasta niinku eritoten väsyn siis olemaan epämääräinen kohde niinku epämääräisille kohtaauksille.

Extract34 W4 Et ei oo niinku ikinä tilaa, että mua ymmärrettäis tai mua kuunneltais tai niinku mun murheilla ois---ja minä kuuntelen, se on mun rooli, niinku aina.

Extract35 M4 Tunneihmisenä onko mulla voimia, voimia jos se tällaisena jatkuu. -- Ei puhu mulle tasavertaisena, niin kuin miehelle puhutaan. --Mua itketytti se, että... elina on viilipyty, se ei vaikuta elinaan milläin lailla

Extract36 FT Löydätsä ittelles niitä tavootteita?

W2 EN. oon ruvennut ajtteleen vähän itteenikin, elämä menee hukkaan, kaaos, ei mitn järkee. tietysti koulussa tykkään olla. vuorokaudessa Paras hetki kun saa nukkuu.

Extract37 Ft Et mikäli mä oikeen muistan ni esimerkiks nää väkivaltatilnteet on ollu sellasia et te ette ookauheesti käsitelly ja ne on jääny sinne kummallekin, et nehä on pitkään ollu siinä, et täällä tai sit jossain. Koko ajan siel on niinku sellanen, pohja jotakin mitä ei oo käsitelty.

N---en oo saanu anteeksi---et kun mä oom sellane et haluisin sopii nopeesti, vaikuttaa muhun aikia paljon, kun ei niitä sovi

Ft ---millä tavalla sä huomaat et ne eniinku vaikuttaa sun arjessa ja sun olemisessa?

W3 no siis mä oon niinku väsyneempi ja tota, se sit viel se äettä tota mä hirveen helposti niinku suutun, suutun paljo helpommi kun normaalisti jas koko ajan se on niinku tuolla takaraivossa, kun ei olla sovittu ni ei pysty oleen jotenki normaalisti—

Extract38 Ft Mitä toivoisit Jukalta?

W ---että parantuis, ois reippaampi, koko olemus. aina väsynyt. jukka ei oo sellanen kuin ennen. välillä musta tuntuu että mulla on kolme lasta.

Extract39 W2 Tytötkin harrastaa, että miekin pääsen illalla sitten taas tekeen. ---välilläaikaamoista sutinaa, että välillä täytyy yrittää vetää ettei niinkö ettei nää eikä kuule mitn ja välillä pitää taas olla koko ajan auttamassa.

---Ft mut sehänn on hirveen hyvä et sä oot tukena ja apuna

Extarct40 Ft mikä siinä on tärkeintä? että jotta kaikki jaksais ni kenen tarttee jaksaa?

M2 kyl se niin vaan on että vanhempien täytyy jaksaa.

Ft ni vanhempien jaksamine ehkä

M2 niin--oisko se sitte vanhempie toistensa tukemine jaksamisessa. oisko se sitten näin vai?

W2 ehkä se on se jokaisen ihan oma jaksaminen. mä en enää et jos mä en jaksa ni välttämät jaksa tukee toista että SE jaksaa, kuhan ITE jaksaa.

M2 oma jaksamine

W2 no kyllä

Extrarct41 W4 Harvoin mä niinku ku olen olevani vahva, harvoin niinku mä ajattelin niinku sellaista että mä tarvitsisin ymmärtäjää tai olen niinku ottanut sen roolin, että pärjään ja en tarvii ymmärtäjää. ---ei oo niinku ikinä tilaa, että mua ymmärrettäis tai mua kuunneltais tai niinku mun murheilla ois---ja minä kuuntelen, se on mun rooli, niinku aina

Extract42 W4 Että kun Karilla on jotenkin sellainen perinteinen niinku kuva että nainen on niinku sellainen niinku miehen käytössä. Että mua ei niinku ihmisenä nähdä, että ei tarttis sitä sukupuolta nähä. Että mä oon niinku käyttöesine, kertakaikkisesti, mä koen

Extract43 W1 N ja mä aattelin et miks mä en pysty enää mihinkään. Et miks mun pitää enää pystyä mä en pysty. että aina vaan mun poittaa pystyä. Ja se niinku kulminointu siihen ja siitä mä oo kantanu iha älytöntä syyllisyyttä siitä että mä oon Mattia fyysisesti lyömään ja et niinku mä, et mitä niinku tapahtu kun menee näin korkeil kierroksi ettei hallitse itseään.koen valtavaa syyllisyyttä ja häpeää et näin toimin. Ja mietin niink sitä omaa tilanettani et mulla niinku koko ajan pyörät pyörii niinku hirveetä, ja sit mul niinku koko aja on hirveä masennus. Tunnen sen et otan koko ajan hirveesti vastuuta. ---ja sit mietin sitä omaa agressiot et miks näin kävi, etten voi sitä hyväksyy ja kadun syvästi ja tavallaan pilas sen reissus, väritti sen että kun sovittiin ettei lasten niskaan millään tavalla ...---että mun on niinku koottava, otettava vastuu kaikesta.

Extract44 Mt Näitten vanhojen, vanhojen traumojen kanssa on niitä uskomuksia, niit oletuksia ja sellasia aika voimakkaita uskomuksia ja käsityksiä et mite asiat on

Ft Ja ne ajatukset et millane mä oon, puhutaan sillo kognitioista et jollaki o sellanen kokemus että kuten ”mä oon syyllinen, tai ”mä oon arvoton”. Et ku sä sanoit et mä oon syyllinen täs ni se on just itse asias miten se resonoi ites, niinku ”tää on totta, tää on totta. Se on mun syytä”

Mt Ja sitten sä oot vahvistanu sitä, niin se on ja mitä enemmän sitä kasvatat ni sitä todempaa se ajatus on

Ft --- Niinku se analysointi ja ymmärrys tai omien puolien havainnointi voi olla et ”katotaan sitä, yhdessä”. Tää on tapahtunu meille kummallekin ja nää ihmiset kokee sen eri lailla mut me voitais tutkia sitä kummaltaki kannalta

Extract45 Ft Joskus herkät ihmiset piiloutuu ikää ku sellasen maskin taakse et mitä kovempi ulkokuori, sitä pehmeempi sisält

M1 Oon samaa mieltä

Extract46 M3 –ja mua vituttaa tässä kaikkein eniten se, että mistään näsitä reissuista mitä se on tehny, ikinä ei tuu anteekspyyntöä eikä mitn muutakaan. ei mitn selittejä et miks se on theny näin. ei mint niinku selittelyjä eikä mitn puhetta. Ja edellisellä kerralla kehtas sanoa ton juhannuksen jälkeen että hän ei kadu mitään, ei mitn kaduttavaa. Et se oli vähän sellanen et lyönti heti vai nyt

MT ootko sää tero anteekspyyntövelvollinen teidän parisuhteessa?

M3 totta helkatissa.

MT teetkö sää sitä?

M3 en riittävästi. Mutta kyllä mä pyydän anteeks silloin ku mä oon tehny typeriä

Extract47 FT ja niin mä aattelin et se että täytyy olla silleen kans mun mielest niinku armollinen ittelte ja armollinen toiselle että kyl täs elämäs kun tekin kerrotte ni on niin paljon kaikkee, et hyvä, hyvähän se on jos ihmine liikkuu , saa pidetty huolta ja tällee mut kyllähän tälleen elämäs on niin paljo kaikkee ettei siitä ota niinku kauheesti syyllisyyttä jos ei nyt oo kauheesti niinku saanu aikaan .

Extract48 M1 Katja ajattelee aina hyvää, perheen parasta, se on kaunista.

Extract49 W2 Mä en kyl just täl hetkel koe niinku näitä kauheen niinku mä en niinku hirveest imihinkää niinku alottaan. siis Mulla pyörii pää koilussa ja se vähäne mitä jää niin sit taas niinku kaikis kotiasioissa että. ei niinku oikeen parisuhteelle oo aikaa.

M2 ei parisuhteelle oo aikaa hirveesti. ---kyl mä ainakin pon yrittäny sanoo jos mulla on tullut paha jptn tai sanomaan ette iollu kivasti sanottu, tai muuta. Mitä ollaan sovittu, tai sovittu mut puhuttu---nääh tilanteet tullut mieleen. Et oon yrittänyt miettiä vähän aikaa. en mä tiä ootko sä huomannu

Extract50 M Ollaan eri mieltä turvallisesti. se on se kaiken a ja o. siihne se perustuu. että minä voin olla sinun kanssas eri mieltä mut se ei tarkota että mitätois tai en arvosta sinua. ja se ois myös taito sanoa niinku et voitasko täs palata myöh et mun mielest tämä asia ei ihan näin ole. ---kyl mä näkisin siin sellasen kasvun paikan jollai taval koska et ollaan erilaisia, erillisia ihmisiä jollai taval ja jaattelemmä joskus eri tavalla.

Extract51 M mä viittasin siihen et sen takia mä peinennän itseäni koska mä koko ajan oon altavastajaan asemassa. Tai se tunne niinku mist

Mt Joo. pienennät iittees ja suurennat niinku

N et mä hyökkään tai tuun tai

Mt niinku mielessäs.

M joo. Niinhän mä oonkin mut et mä en voi sitä omaa omaa tahtoa saa esille tai sitä välil tuntua on siinä.

Ft Liittyykö se velka siihen?

M joo taise niinku et mä oon velkaa, mistä tää mun menneisyys siihen

Mt mikä tohon vois auttaa et saias ton velan nyt siitä, kuitattua? Et sais kuitattua kun kuitenkin tarpeellista on , ne on niitä laahuksia mit meillä on mukanamme.

Ft kun mä yleensä aattelen et kun ottaa velkaa ni sitä maksaa pikkuhiljaa kuitenkin, pitäis lyhetä sen velan jonai päivänä et mä oon jollakin tasolla sen ainaki maksanut sen velan et jään miettiin sitä et mitä se ois et tulis se kokemus et puolin ja toisin et mä oon sovittanu sitä mitä mä oon värin tehny. Ja et mä voisin jostai ikään niinku saada sellasen synnin päästön, vaik nyt niinku joulun alla.

Mt antaa itelle anteeksi.

Ft antaa itelle anteeksi et jotenki et antaa itelle anteeks mut myös jotenki et toinen vois sanoo et mä en tarkota nyt tolla anteeksaannol et unohdetaan tai et se ei ikään ku tarvis olla siinä jokapäiväses kanssakäymises et kun aattelen et jos koko ajan on se pelko et tulee joku juttu et oon velkaa, ni se tarkottaa tosissaan sitä että kun tossa on se lataus jonka olin Matti kuulevinanai, et kun mä oon velkaa ni mun täytyy olla jotenki pienempi ja kiltimpi ku tai jotenki enemmän samaa mielt ton kanssa koska mä oon tehny sitä ja tätä sieltä tulee heti lista et mitä mä oon tehny. Et nyt mun pitää jotenki olla, se tarkotti sitä musta et sehän pitää jollai taval ylläpitää et sä et voikaa ol reilusti sitä mitä olet kun kati sanoo et eiei eihän tuo käy tai mä oon eri mieltä, et sä rupeet pienentää ittees et.

Extract52 Mt Riittävän hyvä, mites se meni. Et sehän on sellasta kompromissia, toisen huomaamista. Ja sellasta

Ft että kun kompromissihan on

Mt sellasta pettymykseien sietämistä

Ft on se sitäkin.

Mt mä aattelin että kompromissi ja pettymys sit ei oo sellasta että tulis niinku haavoja

Ft ---riittävän hyvä sillä että on niinku et ”hei tää ei mee nin ku toivosin mut et mä ymmärrän miks toi toien nyt toivoo jotain muuta kun mihin mä pystyn tai haluan tai näin. mut et hei me mennään täst eteenpäin et me ei tiputa mihinkään suohon ja et vaik nyt täs on ni me päästään yli...et sitä mä hain et välillä ollaan likempänä erilaisista syistä et ei ketään oo koko ajan musta liki ni sitä me haetaan riittävän hyvällä

Mt ja sit et ei taas tule se monttuputoaminen vaan et vois todeta et tun tuu tosi epäreilulta ja epämiellyttävältä ja pettyneeltä ja muulta mut ehkä minä täst selvin kun en saanut just sitä mitä olisin tarvinnut

Ft jotenkin sillain posit tavalla riittävän hyvä, et ainahan me ei pystytä vaikka kuinka haluttas ni ei pystytä vastaamaan toisen tarpeisiin täysin.

Extract53 Mt Tää on niinku ihan tutkittukin juttu että miten tää usein menee, että sen on miesten ja naisten välillä

M1 nonverbaali

Mt et naine niinku useasti huolehtii siitä suhteesta niin että se tulee perään ja se voi tulla niinku nousevana kiihtyvänä puheena jonka viesti vois olla se ”älä jätä mua yksin täs tilantees et mul on tosi hankala olla jos sä jätät mut yksin ni mä en tiiä mite mä selviän tästä”

Extract54 Mt Et ”älä mene nyt mihinkään ja tulee peräs ja peräs ja se ääni on se korvissa kasvaa ja miehellä regoi niin et ”mä ent nyt tiiä mitä täs tehdä, mä oon ihan keinoton et anna mun olla rauhassa, älä tuu mun perässä, anna mun olla rauhassa saanko mä hwetken aikaa miettiä tätä ja minkä enempi sitä toisen niinku huutoksia että älä jätä mua yksin, mikä nyt tulee vähän toises muodos että mitä enempi sitä kuullee ni sitä enempi sitä toinen ni, useasti mies ni vetäytyy sinne kuoreensa

Ft mut onks et siin et pyrkii yrittää kuitenkin rauhottaa sitä tilannetta että eikö nää kummatkin kuvaa että kuulen siinä että yritetään kuitenkin hoitamaan se tilanne

Mt kyllä kyllä

Ft Kotiin

Mt että kyllä mä en nyt tiä miten mä toimi tässä tilaneessa, mä vetäydyn tänne anna mun olla vähän aikaa et mä voin niinku. mut siit seraaki se sitten et ollaanki niinku, se yhteys ohenee, se ei hoida. ja tällänen voidaan lähtee jostain peienestsä liikkeele, saatteks kiinni

M1 joo

W1 joo sain mä. mä jotenki itekin toivosin et ois ihanaa että mä mietinki et mite se kommunikointi meidän välillä se ei lähe rakentamaan sitä vaan siinä tulee sellasia tuhovoimia. Et mä ainakin tos tilantees huomasin et ehk jos alan matille sanoon et voi kun jos sä sanoisit sitä ja miks sanot tätä et mä tavallaan siirsin niitä raivoja mitä mä sisäälläni koin kohtaan niin Matille. Ttota mä huomasin et mun täytyy taas ite selkeyttää rajojani siihen kohtaa et mä aika paljon otan sen perheen kui se olis minun perheeni ja hirveest niitä lapsia vastuulleni ja näin ja sit ajattelen et ei me katsota sitä ollenkaan samal tavalla et on vaan niin eri persoona kuin voi vaan olla et se loukkaa mua niinku et se ei kohtaa mua samalla tavalla ja nyt mö oon yrittäny, et mun pitää se ymmärtää ja selkeyttää et okei, nyt mä tai tää nyt on mun asia. et niinku hoitaa tätä asia. Et hänelle on niinku automaattisesti muodostuneit tiettyjä tapoja. ---et selkeytän omia rajojani

Extract55 M3 puoltoista kuuukautta natissut, kärjisty.

Mt toistuvasti käytät sanaa naitissut

M3 toistuvasti aukonu päätään, antissut turhjasta.

Mt ootko sää sitä mieltä et se mitä laura on sanonu ei oo perustettua tai oikeutettua

M3 onhan sillä varmaa siihe omat oikeutuskensa, mut mä saan sitä kuunnella et ku mä käyn kuitenkin töissä jatkuvasti ni jostai o se raha revittävä

Mt mä en yhtää tiä et mist se puhe on ollu, mut niin ku sä käytät sanaa natista nin se ulkopuolisena tuntuu ikään kui sellane vaikutelnma etä sä piät sitä täysin turhana.

M3 kyllä.

Extract56 M3 tärkeintä on ihmisarvo. ---tärkeintä on vapaus, sanomisen vapaus, tekemisen vapauas. vapaus on kaikkein tärkeintä.

Ft onko vapaus sitä että sä saat elää ilman uhkaa?

M3 Joo.Se vapaus on sitä et sä saat ola se mikä sä oot. kukaan ei saa puuttu siihen sun, ei olemiseen ei ajatteluun sä sulla on niinku itsenäisen ihmisen arvo, jokaisel

ihmisel on se, tai pitäis olla. Mut sitä ei sallita ja se loukkaa mua eniten. Että mulle ruvetaan määrittelleen sitä, et mikä on ihmisarvo. Et mä päätän itse asioista.

Extract57 Mt --- molemmathan on että yhteyttä haetaan, eiks niin?

M etkö sä nää, et mä en oo vastaanotavainen. Mut eihän sitä näe jos toine ei sano.

Mt tai niinku tulkkaa

M1 et kyllähän sitä itelläkin ajatukset nuo on on, tota monologia ittensä kanssa että ne pitäis osata sanallistaa sit et voin kuvitella et minusta nyt näkyy tämä ja tämäetkä sinä ymmärrä kun en vastaa et tietty siin voi, voisintuossa sanoa, että sanallistaa toiselle.

Mt että vois selvittää tässä että mitä mä tarvitsen sinulta et jotain aika, et ethän jätä mua yksin et oothan käytettävissä sillon kun tarvitaan. Et ei oo itelle helppoja ikään niinku tunnistaa. ja puhumattakaan toiselle mennä ja sanoa niitä, noh. Sit on niitä hetkiä jolloin niit voi jakaa.

Extract58 M1 Mulle on vaikeeta selittää täs mite mul on varmaa karumpi kuva miehistä

Mt Mitä se karuus?

M1 Karumpi voi ol kielenkäyttö, esimerkiksi pienet tavat jotka on voinu tulla istutetuiks lapsena mis mä en näe miten voisin satuttaa muita --- Niinku monella tavalla istutettu --- tietyis asiois mä en voi mitn

Mt Joten et oikee tiiä mite olla

M1 Joo. Ehkä istutettu muhun jotaki sillä oon eläny maskuliinisessa kulttuurissa paljo, oon kuitenkin mies ja tuun ärsyyntyneeks ja jopa läimäytän, jopa karu elämäntyöli ollut. Se heijastuu aina jollai tavall Katiin joka ei oo välttämättä ollu tekemisis, tavannu tällasta karuutta

W1 --- Mä haluisin poistaa kaiken ton negatiivisen latauksen. Ja kaiken kielenkäytön. Ja ehkä oon tosiaan eläny tänään niinku pienel liekil sil kaikki keilenkäyttö saa mut surulliseks koko päiväks

Extract59 Ft Et jotenki on täs sellanen tunne et pitäis olla jotai armollisuutta sillävois olla ulkopuolisia, ihmettelijöitä ja väliintulijoita tässä sillä mä voin helposti kuvitella mite nopeesti sitä alkaa tulla niitä tunnetiloja ja neutraali kysymys ”Miks sä

teit noin?" oikeesti kuulostaaki et "MIKS SÄ TEIT NOIN?" Et mä luulen et se tekeen sen praksiksen helposti ja on rankkaa kun ollaan reunal koko ajan

Mt Joo. Ja muutenkin on uskomuksia et, outoja ajatuksia mitä ei voi sanoa, itse tehtyä ja mun täytyy selvittää itsekseni

Ft Et mun täytyy kantaa tää ite, ainoo oikea tapakäsitellä tää

Mt --- Joo naiset saa käsitellä ja miehet hoitaa nää jutut

Extract60 Ft Helpostihan sitä niinku muut ihmiset alkaa niinku määrittään, että teidän täytyy itte määrittää että mil siin on se juttu.

M niinku tossa aikaisemmin sanoit, et onks tää niinku sellasta elämää, mitä mä haluun elää. Kaikkiin asioihinhan ei voida vaikuttaa niinku hyvin tietään mutta joihinkin varmasti voi

MT että vaikka puhutte niinku samasta asiasta niinn kokemus on kutienkin erilainen.---että millanen on tavallaan se ymmärrys toisen kokemuksesta