

A Content Analysis of Response-Based Practice

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TABLE OF CONTENTS

TABLE OF CONTENTS	2
ACKNOWLEDGEMENTS	4
PREFACE	6
INTRODUCTION	7
CHAPTER ONE: LITERATURE REVIEW	10
Introduction	10
Operationalization of Terms	11
History	12
Gendered Violence	15
Mainstream Discourses	25
Resistance	35
Discursive Operations of Language	41
Effects versus Responses	50
Response-Based Interviewing	54
Critiques of Response-Based Practice	59
Conclusion	62
CHAPTER TWO: METHODOLOGY	64
Introduction	64
Research Aims and Purpose	64
Methodology	66
Procedure for Data Analysis Method	69
Ethical Considerations	71
Strengths and Limitations	76
Conclusion	80
CHAPTER THREE: DATA ANALYSIS	82
Introduction	82
Participant Profiles	83
Presentation of the Findings	86
Theme: Four Discursive Operations of Language	87
Theme: Four Reverse Discursive Operations of Language	92
Coding and Ranking	97
Validity	98
Conclusion	100

CHAPTER FOUR: DISCUSSION	101
Introduction	101
Findings Related to Previous Literature	102
Implications of the Study	115
Future Research Directions	120
Concluding Reflections as Researchers	123
Conclusion	124
CONCLUSION	125
REFERENCES	128
APPENDICES	136
Appendix A – 4 Quadrants	136
Appendix B – Coding Legend	137
Appendix C – Interrater Reliability	138
Appendix D– External Reliability	143

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PREFACE

“A desire to resist oppression is implanted in the nature of man [sic]”

~Tacitus

“We challenge the culture of violence when we ourselves act in the certainty that violence is no longer acceptable, that it's tired and outdated no matter how many cling to it in the stubborn belief that it still works and that it's still valid”

~Gerard Vanderhaar

“There have been periods of history in which episodes of terrible violence occurred but for which the word violence was never used.... Violence is shrouded in justifying myths that lend it moral legitimacy, and these myths for the most part kept people from recognizing the violence for what it was. The people who burned witches at the stake never for one moment thought of their act as violence; rather they thought of it as an act of divinely mandated righteousness. The same can be said of most of the violence we humans have ever committed”

~Gil Bailie

(as cited on BrainyQuote & QuoteGarden, 2010)

INTRODUCTION

Impetus for the Study

Violence, oppression, and exploitation endure regrettably as social issues that permeate our contemporary global society. As social workers, our collective responsibility begins with the restoration of a sense of wellbeing for those who have experienced these types of wrong-doings. We have and will continue to encounter individual victims of violence in an alarming number in our professional roles; “Many of the people who seek assistance from therapists have been subjected to violence or other forms of oppression” (Wade, 1997, p. 23). As well in therapy, an individual’s experiences of violence are often undiagnosed, unseen, or misdiagnosed as a type of symptom or disease. Thus as helping professionals we must work towards a socially responsible discourse about violence.

Currently, traditional psychologically-based therapies feature prominently in practice with victims of violence (Wade, 1997; Todd & Wade, 2004; Coates & Wade, 2007). However, these traditional approaches stem from effects-based formulations rooted in a victim-blaming pathology (Wade, 2007b; Coates & Wade, 2007). Over the years these types of traditional approaches have not been very successful in that it has not stopped violence, it is becoming more common-place, more celebrated in the media, more violent in terms of popular culture, and women and children are not anymore safe either (Richardson, 2011). A relatively new psychotherapeutic approach entitled response-based practice (RBP) (or in terms of direct counselling; response-based therapy (RBT)) claims to have a more promising affects-based solution. Combining an understanding of resistance, language, and social responses (Coates, Todd & Wade, 2004;

Todd & Wade, 2003; Wade, 2007), RBP presents a new perspective on working with individuals who have encountered violence and oppression. RBP asserts that it offers a therapeutic intervention for victims of violence, while at the same time promoting a social intervention through the creation of positive social responses (Richardson, 2011). Thus, as researchers we have chosen to take a look at response-base practice in our current study, in order to try and assess and analyze its claims, specifically when it comes to the power of language in therapy.

Intended Purpose

The purpose of this study is to observe and test the claims made by response-based practice, particularly those around the use of therapist language and then the resulting linguistic responses on the part of the client. To do this, we will review and analyze two different videotaped interviews (both women) and their transcriptions, which utilize response-based therapy. From this, we will employ a content analysis methodology to examine the language used by the therapist and the respective language exercised by the interviewee to determine whether or not RBT can deliver on its claims.

We hope that some of the knowledge created through this research project will aid helping professionals, including social workers, counsellors, nurses and police officers, by advancing a better understanding of interviewing and helping practices that promote restoration and well-being after violence. We also hope this research will assist victims of violence through advancing service providers' knowledge and skills surrounding more effective and less invasive methods when working with this population. Our research may also aid in educating the general public about their current understanding of the crucial role social responses play in the lives of victims of violence, and how their

participation has the potential to either help or hinder an individual's recovery process.

CHAPTER ONE: LITERATURE REVIEW

Introduction

The literature review focuses on response-based practice and the use of response-based therapy by practitioners. We provide the reader with a history of the development of RBP, as well as an understanding of its key concepts and claims. In doing so, we seek clarification of traditional, psychological, effects-based therapies and juxtapose these therapies with a critical examination of response-based therapy.

We begin the literature review chapter with an operationalization of terms, and discuss the history of development of response-based practice in our second section. The third segment of this chapter provides an in-depth examination of the aims of response-based methods, exposing mainstream discourse around violence, victims of violence, and perpetrators of violence. In the fourth section, we explore another key claim that response-based practice makes; that every victim of violence resists the violence in some way. In our fifth section we look at RBP's description of the four discursive operations of language, which states that language can be used to "(a) excuse perpetrators (b) obfuscate the violence (c) conceal victims' resistance, and (d) blame and pathologize victims" (Coates, et. al., 2003, p. 117). In contrast to these, a look at RBP's four reverse discursive operations is also presented in this section. The sixth section looks at what response-based developers' aims as the difference between an effects-based practice and a response-based practice. The seventh section contains examples and explanations of response-based therapeutic practices, along with the rationale behind the techniques. Finally, in the eighth section, an examination of RBP takes place with a brief discussion on various critical perspectives.

Operationalization of Terms

The following definitions ensure appropriate interpretation of the terminology used in this research and also delineate the objectives and purpose of the study. The definitions are drawn from various sources and serve as functions for this study only.

Resistance: Any sort of act, either behavioral or emotional “...through which a person attempts to expose, withstand, repel, stop, prevent, abstain from, strive against, impede, refuse to comply with, or oppose any form of violence or oppression (including any...disrespect), or the conditions that make such acts possible” (Wade, 1997, p. 25).

Social Responses: Actions or words received by a victim of violence (ranging on a spectrum of negative to positive) from their social world; including from family, friends, helping professionals, or anyone else who responds to their experience of violence (Coates & Wade, 2007; Wade, 2007a; Wade, 2007b).

Oppression: the act of subjugating by cruelty, force, etc. (World English Dictionary, 2009). Our use of the term shall also encompass any and all unwanted violence, exploitation, abuse, power over, domination, injury, humiliation within a context of control, maltreatment, or harassment.

Perpetrator: A “person who chooses to behave in ways that harm, control, or dominate another” (Craik, Ogden, Todd, & Weaver, 2007, p.4). Coates & Wade (2007) describe perpetrators as, “... often try[ing] to conceal or avoid responsibility for their actions by obscuring the distinction between victim and perpetrator”, specifically by “...portraying their unilateral, violent actions as mutual” (p. 513).

Victim: A person who has been wrongly and purposely harmed by the unwanted actions of another (Coates & Wade, 2007; Craik et. al., 2007).

Violence: Exertion of unwanted force or power, either physically, mentally or spiritually over an individual or group (World English Dictionary, 2009); a subcategory of oppression.

It should also be mentioned here that the extent to which a person can be described as a perpetrator or victim relies exclusively on the nature of their conduct in specific occasions. Someone who is a victim of violence in one occurrence can be a perpetrator of violence in another, thus in no way are these terms meant to be totalizing descriptions (Coates & Wade, 2007).

History

Response-based practice developed as a result of direct service work with victims of violence, including Indigenous peoples who survived residential schooling (Response-based Practice, 2010). It is based on the theory that whenever people are treated badly, they resist (Wade, 1997; Response-based Practice, 2010). RBP was first presented by Canadian family therapist and researcher, Wade, in his 1997 article "Small Acts of Living: Everyday Resistance to Violence and Other Forms of Oppression" (Wade, 1997). It includes elements of brief, solution-oriented, systemic, and narrative therapies (Wade, 1997, p. 24). A common feature among these therapies is the notion of pre-existing ability in all human beings; an "... inherent ability to respond effectively to the difficulties ... face[d]" (Wade, 1997, p. 24). The language utilized and the focus of therapy however, differs in RBP as it incorporates elements of discourse analysis.

In his 2007 article "Despair, Resistance, Hope: Response-Based Therapy with Victims of Violence" Wade states:

Linda Coates, Nick Todd and I have been working on a ‘response-based’ approach to therapeutic interviewing which has required the development of specific interviewing practices and the modification of practices developed in brief, systemic, solution-focused, narrative and feminist approaches. We focus not on treating effects but on elucidating individuals’ physical, emotional, mental and spiritual responses to specific acts of violence and other forms of oppression and adversity (p. 8)

Hence, RBP emerged as a result of a significant omission in mainstream therapies, namely, that of inadequate and inappropriate attention to resistance. For example, narrative therapy literature does not, “...address the extent to which the person may have resisted the violence or oppression itself” (Wade, 1997, p. 25). Psychotherapy may take up resistance, but in a very different way compared to RBP. Psychotherapy does not examine resistance in the same healthy or positive manner (Wade, 1997). Instead it uses the concept in an extremely limited manner that excludes many of the minute, exhaustive and subtle ways in which a person may have engaged in resistance. Overt physical opposition remains the form of resistance most acknowledged in mainstream therapies, however, a response-based approach honours the numerous non-physical ways in which an individual may exercise resistance. “Too frequently, a victim’s resistance is recognized or treated as significant only when it succeeds in stopping or preventing the perpetrator’s violence” (Richardson, 2008, p. 133). Any act opposing the violence or oppression is defined as resistance through the RBP lens.

Instead of exploring the ways in which a person has been *affected* by violence, response-based practice promotes individual agency and concentrates on the various

ways in which they responded. Tactical and purposeful questions are asked, utilizing a language of responses (which will be explained more in following sections of this chapter). The use of an effects-based language in psychoanalysis often results in inaccurate, damaging, and dangerously obtained information. In comparison, by using a language of responses a person cannot be categorized as being passive, or as having simply allowed the violence or oppression to occur. This sets up an immediate barricade against victim-blaming practices and assists in placing the problem in the social realm, not in the mind of the victim (Richardson, 2011). Response-based literature suggests that psychotherapy has a tendency to pathologize clients, whereas RBT claims to “engage persons in a conversation concerning the details and implications of their own resistance. Through this process persons begin to experience themselves as stronger, more insightful, and more capable of responding effectively to the difficulties that occasioned therapy” (Wade, 1997, p. 24). RBP also concentrates upon an individual’s social context. Richardson (2008) has found that not enough attention is paid to this in other counselling methods used when working with issues of violence as well as safety.

Where has RBP practice been and where is it headed? Well, as cited by Response-based Practice (2010), Todd (2007) extended this line of thought to work with men who use violence against women, and Coates (1996) integrated response-based practice with a program of critical analysis and research on the connection between violence and language (Coates & Wade, 2007). Richardson (2003, 2004, 2005) applied response-based ideas to her work on the development of Métis identity and developed the “Medicine Wheel of Resistance” as a framework for understanding Indigenous resistance to colonization, racism and oppression. RBT developers currently test a form of child

protection practice aptly titled ‘Islands of Safety model’ (Richardson, 2009) which aims to assist families in making safety plans, restructuring relational styles and promoting safety in families. The ‘Islands of Safety model’ integrates response-based ideas with Richardson’s research and direct service work and with other recent work in the field, such as the Signs of Safety approach (Turnell & Edwards, 1999).

Gendered Violence

Response-based practice posits that, to understand violence and oppression in our society we must address the gendered nature of violence. Thus, we felt it necessary to include a section on gendered violence in this literature review. The literature shows that the term ‘violence’ most often refers exclusively to an act of male violence. It is important to note that although both men and women are harmed by male violence, the social responses literature shows that women tend to suffer most from male violence (Andrews, Brewin & Rose, 2003; Andrews & Brewin, 1990; Campbell, 2005; Everson, M.D., Hunter, W.M., Runyon, D.K., Edelshoh, G.A., Coultere, M.L., 1989; Fromuth, 1986; Roesler & Wise, 1994; Roesler, 1994). For instance, the issue of ‘domestic violence’ in the name itself is far removed from the males who perpetuate or use it. ‘Domestic violence’ has become obscured away from the men and the subsequent burden of responsibility has progressed over time and shifted onto women. For instance, concentration and resources are aimed at the women victims as opposed to their male perpetrators, and while it sounds promising that resources are aimed here, it can actually mean that women are targeted by social service providers, come under scrutiny, and are thus more likely to be blamed for the violence, or seen as ‘problem people’ (Richardson, 2011). The term is also removed from “the gendered dynamics of the interaction, both in

terms of interpersonal power and the ideological flow in society as well as real differences in power, issues such as sexism” (Richardson, 2010b).

The issue and discourse that surrounds ‘domestic violence’ has only recently entered into the realm of the public. Phillips and Henderson (1999) address that ‘domestic violence’ has emerged as a linguistic construct and visible crime within only the last 30 years. Disturbingly, it was not until 1982 that Canada passed a law where men were no longer legally able to rape their wives (Temkin, 2002). Issues pertaining to men and women in the home have historically been private matters, even those related to incestuous fathers towards their daughters (Howe, 2002; Hyden & McCarthy, 1994). Strega (2009) notes a trend towards obscurity in the discourse of ‘domestic violence’ stating, “[i]n the beginning of the second wave of feminism, feminists talked about violence against women in language that left little doubt about who was being victimized and who was perpetrating the victimization” (p. 10). Thus we can see how while there may have been small steps made in the arena of domestic violence, more awareness around how the current discourse misrepresents victims and perpetrators seems quite necessary.

With regards to neo-liberalism and the ever-increasing concentration placed upon the individual, ‘domestic violence’ is no exception. “Neo-liberalism has been instrumental in dismantling the postwar welfare state and in changing ‘common sense’ notions about the responsibility of the state to citizens and of citizens to each other” (Brodie, 1999, p.38). Chambon et al. (1999) discuss how neo-liberalism places emphasis upon the individual so that the focus is not on the social or government responsibility but rather individual responsibility. Through neo-liberalism, the blame placed upon women

via the discourse of 'domestic violence' falls under the rational approach to policy development (Brodie, 1999). This form of policy development supports cuts in social spending by increasing individual accountability. We feel as though neo-liberal values contribute to the ways in which the present discourse has evolved. The focus needs to be directed on a larger scale as opposed to the victims and even the perpetrators. By stepping further away and dissecting the 'ordinary', assumptions, sexism, misogyny, and patriarchy can be uncovered (Chambon et al., 1999). Fine (1998) asks invaluable questions about the discourse of domestic violence such as: who's lives are being addressed in this discourse, who is being ignored, and as well, who is being researched and why? Fine asserts, that by placing attention on women as apart of the forefront, men inevitably get pushed into the background. The responsibility needs to shift off of this already marginalized and oppressed group. As well, the knowledge that has come to be associated with men (i.e. rationality) is valued greater in comparison to the knowledge women apparently possess (i.e. emotion) (Boler, 1999; Stall & Stoecker, 1998).

Positivism and other measurable outcomes (i.e. evidence-based policy making) have also affirmed Euro-Canadian notions of superior morality and ideas surrounding gender and violence (Strega, 2010). As Foucault would argue, since these ideas have been created, they can be undone (Chambon et al., 1999). Boler (1999) asserts that women have a highly developed capacity for feeling due to the results of oppression. This ability is a mixed blessing as it has been viewed as grounds to exclude women from public life and has also contributed to pushing women into service as nurturers (Boler, 1999). Men and women are different and neither belongs to a homogeneous group (Wharf & McKenzie, 2004). Attempts at speaking to all women in terms of the issue of

‘domestic violence’ parallels white feminism, which presumes authority to speak on the behalf of all women despite their background and/or their social location/position (Howe, 2009). This universalizing of experience is dangerous and irresponsible. Alcoff (1995) discusses the issues related to speaking for others, in that practitioners should be encouraged to speak *with* clients as opposed to speaking *to* them. As well, we should not solely speak for ourselves and ignore others since our oppressions are interlocking and intertwined together; participating in such acts contributes to imperialism (Alcoff, 1995; Fellows & Razack, 1998; Young, 1990). Foucault (1979) argues that the power to control knowledge allows one to control the dominant discourses on the issue thus silencing alternative perspectives.

Pedagogically, Social Work has participated in the problematic discourse surrounding male violence against women by (on the most part) solely servicing women victims. The fact that men act violently towards women is a disturbing matter, however, the fact that men are often absent in the discussions surrounding this type of violence points to serious sociological concerns. Berns (2001) argues that men’s violence against women is obscured, and that the unfortunate consequence of this is that the focus of accountability shifts from the violent act of the men, instead toward the women involved. Ultimately women shoulder the burden of responsibility for violence in their lives and accordingly are expected to enact change in their own lives as opposed to society as a whole working toward changing the underlying discourse. Phillips and Henderson (1999) state that, “[w]hen the perpetrator is genderless and the violence described only includes the identity of the female victim, male violence against women is constituted as a problem of women” (pp. 119-120). Amnesty International’s reports on violence against

Indigenous women in Canada ('The Stolen Sisters' and 'No More Stolen Sisters') provide a notable example of this shift of responsibility (Amnesty International, 2011). The reports frame violence against Indigenous women as a 'target population' problem, basically blaming these women for being born into this targeted group (Amnesty International, 2011). The report does not state by the hands of whom the violence takes place, nor does it address the problem as male violence. Examples such as these illustrate the predominant and extremely problematic discourses surrounding violence against women.

Psychologizing, individualizing, blaming the victim; these discourses speak loudly to the neo-liberalist agenda and its objectifying relationship with women.

Dr. Bonnie Burstow, a key proponent in feminist therapy (1992) posits that:

The oppression of women, like all oppression, includes the objectification and exploitation of both mind and body. The oppression of women, however, centers fundamentally on Woman as Body, with the objectification of our consciousness figuring partly as extension of and partly as metaphor for the objectification of our body. As women, we are reduced primarily to Body by men, and that body is fetishized: Women's body is treated not as for-itself or for-herself but as for-him. (pp. 3-4).

In this agenda men find themselves occupying space at the center, a place of unearned privilege, whereas women are cast into the margins and subsequently subordinate and oppressed (Burstow, 1992). As a result of a prescribed ideal, "violence harms certain populations disproportionately" (Richardson, 2010b). As mentioned, indigenous women are more exposed to violent experiences than other populations of women. As Agnes-

Monture (2001) posits; violence against First Nations and Metis women includes not only interpersonal violence, but also racism, unequal access to services, goods, and Canadian justice. Hence this again indicates that the further from the 'ideal white, middle-class, male center' one is, the more oppression, violence and marginalization they are subjected to.

For example, both women and men may act in ways that oppress or abuse children. However, the implications for each gender differs in so far as in many cases, mothers take a disproportionate amount of blame by being accused of not acting to stop the violence enacted by someone more powerful, with more social back up, and perhaps more brute strength, as well as in many cases having already discredited the women and her reputation as part of the controlling strategies (Richardson, 2011). This often results in the loss of children (Richardson, 2010b). Strega (2009) posits that in cases where children witness their mother fall victim to 'domestic violence', the women are blamed as 'failing to protect' (child welfare legislations and policy) their children. These mothers are also expected to be responsible for protecting their children from such occurrences (Strega, 2006). It is concerning that the men involved in the violence are often overlooked, and it is instead the women who are penalized. Also problematic and related to this fact is that, social workers are involved in allowing this penalization to occur, similar to the social workers involved in apprehending Aboriginal children from their families to forcibly participate in residential schooling (Blackstock, 2009). This professional oversight (or arguably professional denial) echoes the oppressive acts of the sixties scoop (Blackstock, 2009). Chambon et al. (1999) dedicate a chapter in their book to the need for child welfare practices to be reconfigured. Alterations in the policy are a

necessary component for real, meaningful changes to take place. “Feminists recognize... that the work must progress from consciousness-raising about the existence and nature of the experience to political action aimed at changing the structures of society that perpetuate[s] it” (Walker, 1990, p. 24). It should be noted here that response based developers would take the position that the consciousness raising needs to be done at a social level, in the helping and legal professions, but not directed at the victims who already have an astute analysis of violence as witnessed through their responses and resistance (Richardson, 2011). Therefore it is not simply enough to look at individuals involved in these situations, we must look at the greater social structure and what changes can occur there.

With the use of intersecting sanctions, the continuation of social control over women is maintained and preserved. Neo-liberalism contributes to the perpetuation of this discourse through philosophical, legal and political sanctions that ensure women’s groups with political agendas do not receive funding (Strega, 2010). These sanctions ensure that the services for women remain as unquestioned, scarcely funded and based on socially outdated models that denote the root causes of violence against women. Hence the elimination of violence against women never transpires. Labeling the issue of ‘domestic violence’ as a ‘women’s issue’ needs to be challenged lest it remain (Walker, 1990). Instead, ‘domestic violence’ should be identified in the social-problem apparatus (Walker, 1990). There is a need for a greater amount of energy, effort, and resources towards ending the violence against women. To service the violence is to react to the violence after the fact. As Reynolds (2010) states, “the goal is to change hell, not make

living in it tolerable”. Thus it is crucial that we change society and unravel this issue’s root causes.

Pryke and Thomas (1998) suggest that fundamental societal change is possible by way of redistributing power amongst the sexes. Ending misogyny and patriarchy will change women’s oppressive realities and objectification. Why does this discourse remain so resilient despite wave after wave of feminism? As Reynolds (2010) suggests, men are needed as allies. Wade (2010) concurs, expressing that it is essential for men “...to find points of connection, to build solidarity, to work as allies” (p. 5). Men need to be involved and take ownership of their responsibility in order for the discourse to shift. It is essential to make a social movement visible and break the silence to challenge prevailing notions. When this occurs, it opens up new possibilities (Mathiesen, 1974). Concentration needs to be placed upon how gender difference is established and how it operates instead of solely focusing on the fact that it exists (Scott, 1992). Wade (2010) states that, “[i]n growing numbers, men recognize that, today and every day, violence by men against women is a men’s issue” (p. 1). Social change is necessary and men’s involvement is a key component for this to be successful. Men need to be encouraged to be apart of the picture and an increase in engagement with men at the policy, resource, and research levels is essential. Regardless, the foreseeable benefits will need to outweigh the anticipated harms. As social workers conducting research in this area and working with these populations, we need to be aware of the potential consequences and impacts, especially in the role that we play.

A form of resistance social workers can perform when working with ‘domestic violence’ is in their documentation and the language they choose to use (Sangster, 1999).

Phillips and Henderson (1999) encourage the language continue to be challenged lest the discourse remain. By focusing on the language, social workers are able to contribute to the ways in which ‘domestic violence’ is addressed (Phillips and Henderson, 1999). Focusing on language as constituting and reproducing meanings or understandings is encouraged post-structurally (Phillips and Henderson, 1999). It is important to go beyond linguistics to examine the absence of men in the most common and visible cultural conversations describing male violence against women (Phillips and Henderson, 1999). To describe violence without explicitly mentioning men or males as its source is an attempt at remaining neutral. To remain neutral, however, is to participate in an act of omission and inflict whiteness upon the discourse.

The Scope of Violence

Relevant statistics related to violence against women and children include (Richardson, 2010b):

- 51% of women had endured at least one incident of violence since the age of 16
- 25% of all women had experienced violence of some form in an intimate relationship
- About half of the women report violence perpetrated by men known to them; one-quarter reported stranger violence (Statistics Canada, 1993).
- Women who experience violence are much more likely to be seriously injured than men who experience violence (Comach, Cophyk & Wood, 2002).
- In 88% of all violent incidents males are identified as the suspects; half of all incidents involve a male perpetrator and a female victim (Johnson, 1996).

- Of persons charged: 98% of sexual assaults are by men and 86% of violent crimes are committed by men (Johnson, 1996).
- Women are almost 8 times more likely to be victimized by a spouse than are men (Fitzgerald, 1999).
- 30% of women currently or previously married have experienced at least one incident of physical or sexual violence at the hands of a marital partner (Fitzgerald, 1999).
- One-third of women who were assaulted by a partner feared for their lives at some point during the relationship (Rodgers, 1994).
- 4 in 10 women who experience violence report that their children also witness the violence. This means that one million Canadian children have witnessed violence by their fathers against their mothers (Fitzgerald, 1999).
- Aboriginal children and youth represent a disproportionately large incidence of child deaths and critical injuries reviewed by those provincial advocates with authority to review and investigate or report on injuries and deaths of children receiving government services.

Violence Against Indigenous People

Similarly, within the context of colonialism, Indigenous people continue to experience high levels of violence today in various interpersonal and systemic forms. As with women and children, the Indigenous population is placed within a marginalized position in society. Aboriginal people experience a disproportionately high level of violence compared to European Canadians, and these acts are actually supported by the structures of colonial relations in our society which do little to defend equality, justice, or

fairness (Richardson, 2008). This marginalized population, like others mentioned, is also held to the neo-liberal standard of personal responsibility and individualization. This expectation consequently fails to take into consideration any context of their social positioning and specific issues within society today. Also, as cited by Richardson (2008); “First nations women are subjected to violence more than any other group of women in Canada” (Ministry of Community Services & Minister Responsible for Seniors’ and Women’s Issues, 2005; Monture-Angus, 2001). While distressing, this fact is not all that surprising when we consider the exclusion, stereotyping, discrimination, and oppression that has occurred and continues to take place towards the Indigenous population in Canada. What do we expect when our society not only continues to allow these types of abuses to occur, but actually maintains them through discourse and government policies? As well, Richardson (2008) cites that “Aboriginal women report spousal assault at a rate three times higher than non-Aboriginal women, and they are significantly more likely than non-Aboriginal women to report the most severe and potentially life-threatening forms of violence” (Statistics Canada, 2006). So it is obvious that there needs to be massive societal change around these issues, and while awareness is a first step, actual material shifts must occur in order for marginalized groups to receive better treatment. Response-based practice suggests that one small way this may begin to occur is through a change in language use, as this may lead to a shift in the mainstream discourse (Wade, 2007a).

Mainstream Discourses

Many efforts have been made over the past several decades to try to bring about public awareness and prevention to certain types of violence (in particular, men’s

violence against women) in our society. Mainstream ideas, stereotypes, and judgments around the subject of violence have largely remained unchanged, unfortunately. Response-based practice literature acknowledges this and claims that not only have the mainstream discourses around violence not changed, they continue to permeate counseling practice and impact victim's lives in negative ways (Wade, 2007b; Coates & Wade, 2007). RBP's perspective "...is that the discursive practices in question are traditional in the sense that they are so fully integrated into everyday talk that they appear unproblematic until examined in detail and compared to the actions they are presumed to represent" (Coates & Wade, 2007, p. 29). In the subsequent sections below we, the authors, will attempt to explore some of these social discourses.

Violence

Present day violence seems to have become so common place and ordinary that its atrociousness is often disregarded and its impacts underrated. Moreover, the efforts made to address and stop the issue are as equally overlooked. Response-based practice praxis maintains that first off, our social discourses around violence misrepresent both the victim and the perpetrator. "In cases of violence, public appearances are often highly misleading and the risk of inadvertent collusion with the offender is high" (Coates & Wade, 2007, p. 8). Also, Coates and Wade (2007) stress the power of language by explaining how there is no such thing as an unbiased, impartial account of violence due to the fact that all explanations of violence influence the perception and treatment of victims and offenders in some way. In other words, everything that is said about violence, and the way in which it is said, impacts our social views on the subject. Lastly, Coates and Wade (2007) claim that our mainstream discourses more often than not "conceal violence,

obscure and mitigate offenders' responsibility, conceal victims' resistance, and blame and pathologize victims" (p. 8). Hence, RBP attests that our social discourses and stereotypes actually hide the truth about violence, and thus it is continuously perpetuated in an irresponsible way.

Views of the Perpetrator

Response-based practice emphasizes that our society's views of perpetrators are extremely skewed and lenient. It attests that our social discourse actually benefits perpetrators and disadvantage victims, and that offenders are primarily represented as not responsible for negative acts and highly responsible for positive ones (Coates & Wade, 2007, p. 29). For example, 'she tried to go to counseling... (positive act emphasized), but she still slipped up and hit him once and awhile because of the stress he caused her (responsibility for the negative act shifted off of perpetrator)' (Calgary Women's Emergency Shelter, 2007). Also, RBP suggests that there tends to be a belief that violent behavior by perpetrators is not deliberate, and is due to some other reason. Excuses projected often include past childhood abuse, alcoholism, the tendency to 'overreact', or stress, to name a few. As well, metaphors such as the person 'erupting' or 'losing it' suggest that that person is out of control, thus ignoring the deliberateness of the action and excusing the perpetrator (Coates & Wade, 2007). "Unfortunately, sometimes professionals, such as counsellors and lawyers, also hold beliefs about violent behavior that excuse perpetrators of responsibility for their own behaviors" (Calgary Women's Emergency Shelter, 2007, p.24). The following are examples of what RBT sees as misrepresentation of perpetrators in society, taken from literature about domestic violence (as cited in Wade, 2007a):

- “Rage and intimate abusiveness are closely tied to issues in early development” (Dutton, 1998)
- “He felt constantly vulnerable to losing her, and he released the demons of his vulnerability through violence” (Jacobson & Gottman, 1998)
- “The man who was hit as a child will feel compelled to hit as an adult. The energy behind his need to strike out is none other than the energy contained in his traumatic symptoms” (Levine, 1997)

Thus, we can see the ways in which these discourses excuse the perpetrator’s violent behavior and blame it on something he/she is viewed as having no control over. RBT, on the other hand, puts a strong focus on the deliberateness of such violent acts, as we will discuss in more detail later. Take another example written November 20, 2000 in the *Globe and Mail* by psychiatrist Dr. John Bradford (as cited by Coates & Wade, 2007); “Pedophilia is not a deliberate choice made by an individual, it is the product of a disordered but inescapable sex drive that targets children” (p. 15). This troubling statement again alleviates the perpetrator from any responsibility by stating that pedophilia is not a purposeful choice made by the individual. It is also framed in a way which tries to draw sympathy from the reader as the sexual drive toward pedophilia is explained as something the perpetrator ‘simply cannot escape’.

Response-based practice argues a ‘reverse-discourse’, stating that “abusive and violent behavior is always done deliberately” (Calgary Women’s Emergency Shelter, 2007, p. 24). They assert that one of the most obvious ways perpetrators display their deliberateness is by attempting to stop victims from resisting. As well, the fact that the perpetrator can rapidly transform his/her behavior when needed, demonstrates control

over their behavior (for example, if someone came to the door during a violent episode, the perpetrator is usually able to act calm for the outside person) (Calgary Women's Emergency Shelter, 2007). Some other examples which also display this deliberateness include how a perpetrator will threaten to become abusive, proving that he/she can predict their violent behavior. Also, the fact that the perpetrator does not abuse others – just their 'target'; that they can be selective about where they inflict injury on a victim's body (hidden areas versus exposed ones depending on their motives); and that they choose when and where they will be abusive also demonstrates their deliberateness and control. As well, perpetrators have 'boundaries' about how 'far they will go' when they become abusive (for example, verbal abuse but never physical, or pushing and grabbing but never punching, etc.), again demonstrating that the behavior is a choice (Calgary Women's Emergency Shelter, 2007, p. 25). Therefore, RBP asserts that violence is in fact deliberate, yet our mainstream discourses conceal this reality in a way that mitigates perpetrator responsibility.

Views of the Victim

Response-based practice maintains that, just like the mainstream discourses around perpetrators, our societal perspective of victims of violence is similarly distorted. Articulated in RBP is a belief that many people assume victims are passively accepting violence, lacking self-esteem, assertiveness, and/or boundaries (Calgary Women's Emergency Shelter, 2007, p. 1). As cited in Todd and Wade's (2004) article 'Coming to Terms with Violence and Resistance'; "Victims are typically represented as socially conditioned and passive recipients of abuse" (p. 145, Campbell et. al., 1998; Coates & Wade, 2002; Kelly, 1988; Ridley, 1999; Wade, 2000). For example; the question of 'why

doesn't he/she *just* leave?', is one of the most common when it comes to discussing victims in an abusive relationship, and Hyden (1999) states that this type of question "...implies dissociation from the violent event but also an undertone of criticism of its victim" (p. 449). In other words, someone who continues to live with a person who batters them cannot be totally 'normal'. RBP sees these stereotypes as often being maintained by both family and friends of victims, as well as many professionals that victims may encounter post-violence. To quote an anonymous female victim of domestic violence, as cited by the Calgary Women's Emergency Shelter (2007):

I decided to tell friends and family...about his abuse. Some were supportive; however, I was discouraged by the victim-blaming reactions of others. Some people asked me why I had become involved in a relationship like this in the first place. Their questions suggested they thought there was something 'wrong' with *me*. They would say things like 'I had always thought you were a very strong person'. Didn't they realize he was not 'like that' until the relationship was well established? (p. 13)

This example demonstrates just a few of the many negative social responses victims may receive from family and friends which explicitly blame the victim and make them feel as though they are responsible, if not deserving, of the violence.

Response-based praxis suggests that it is these types of harmful discourses around violence which point to a need to rethink these ideas in ways that are more supportive of victims.

Unfortunately, it is not only one's family and friends who may hold victim-blaming views of violence. Response-based practice perceives many professionals

as doing the same. These professionals are individuals who hold great power in their positions, whom we are supposed to be able to turn to in order to receive non-judgmental, respectful advice. Yet, RBP claims many have fallen into the same negative pattern of victim-blaming as the society at large (Wade, 2007b; Coates & Wade, 2007). Below are some disturbing examples of what some professionals have had to say about victims of violence, as cited by Wade (2007a):

- “The emotionally abused woman is a particular type of woman, a woman who has established a pattern of continually being emotionally abused by those she is involved with” (Engel, 1990)
- “The survivor has great difficulty protecting herself in the context of intimate relationships. Her desperate longing for nurturance and care makes it difficult to establish safe and appropriate boundaries with others. Her tendency to denigrate herself and to idealize those to whom she becomes attracted further clouds her judgment” (Herman, 1997)
- “We usually suggest, with this sort of experience, a short sequence where the victim himself or herself enacts the attacker, so as to dissolve the deep neurological ‘imprints’ of passive submission” (Ginger & George, 2000)
- “Many women grant abusers multiple opportunities to repent and thereby fall into a cycle of abuse” (Ciraco, 2001)

While three of the four statements above discuss intimate partner violence, the condescending value judgments laden within all of them exemplifies the kind of treatment that any victim of violence and oppression could likely receive. Take another example by ‘Katie’ as cited in Wade (1997), who after having been a

victim of violence, and attending therapy, was asked what she had learned about herself; “Katie said that she learned that she had boundary issues, low self-esteem, and lacked assertiveness. She also learned that she had a tendency to repeat her mother’s passive behavior in relation to men” (p. 36). This statement brings up various questions such as; ‘what does a victim get out of therapy when all they are told is what’s wrong with them?’; ‘why is the perpetrator’s responsibility ignored altogether?’; and ‘what is the reasoning behind this type of therapeutic approach?’ These questions bring up some much larger sociological discussions that are beyond the scope of our research here, however they do highlight the ignorance of our current culture’s social responses to victims of violence.

One final example of what RBP claims as a professional discourse around victims, and one that is all too commonly exercised in traditional, psychological based therapies is a statement taken from Judith Herman’s 1997 book ‘Trauma and recovery’ (as cited in Todd & Wade, 2004). Herman’s statement and the stereotypes it implies are discussed below in the following passage by Todd and Wade (2004):

Others do not act willingly as ‘powerful authority figures’; she transforms them into such through her distorted perceptions and dysfunctional behavior. Nor do these ‘powerful authority figures’ select the victim; she chooses them. Though impaired and unskilled, the victim somehow exerts enormous influence over the behavior of well-intentioned others. She in every respect is the author of her own misfortunes (p. 151).

Here again we see the way in which the victim is framed as manipulative, maladjusted, and ultimately responsible for any violence that comes his or her way.

Once more, response-based practice disputes these discourses around victims and instead proposes a "...desire to prevent victim blaming, elucidate the full extent of the harm suffered by victims, and demonstrate the need for specialized treatment methods and resources" (Todd & Wade, 2004, p. 151). They claim a large part of this can be achieved through our use of language, and this will be explored further in the section titled *Discursive Operations of Language*. However, we are able to see, even in the negative examples provided above, words are powerful. The ways in which we speak about victims, perpetrators, and violence truly do impact our social reality, and has tangible effects on those involved in such situations. And, "[w]hile violence cannot be reduced to a problem of language, neither can it be effectively addressed without accurate accounts of perpetrators' and victims' actions in specific instances" (Wade, 2007b, p. 16). Therefore we must raise much more public awareness around the impacts of language and discourse if we are to see any real changes resonate.

Impacts of the Discourses

It seems obvious, based on what response-based practice presents as our society's current discourses around violence that these would result in negative impacts on victims and society as a whole. Sadly, this has proven to be the case as victims of violence who receive negative social responses (as opposed to those who receive positive ones). They tend to experience more extreme and prolonged distress, are less likely to report violence a second time, are more likely to blame themselves for the violence, and are more likely

to receive a mental illness diagnosis (as cited in Wade, 2007a, p. 3). As well, women and other marginalized individuals are more likely to receive negative social responses, and these negative responses have been shown to be more harmful for women than men (Andrews, Brewin & Rose, 2003; Andrews & Brewin, 1990; Campbell, 2005; Everson, M.D., Hunter, W.M., Runyon, D.K., Edelshoh, G.A., Coultere, M.L., 1989; Fromuth, 1986; Roesler & Wise, 1994; Roesler, 1994). A study done by Andrews, Brewin and Rose in 2003 indicated that "...women reported significantly more negative responses from family and friends. Women also reported an excess of PTSD symptoms" (p. 421). While the label of post-traumatic stress disorder is one which may need further discussion beyond the scope of this study; the fact that women both receive more negative responses and are more negatively impacted by them seems to suggest that a response-based practice, focusing on strengths, resistance, and perpetrator responsibility would be advantageous. It is also troubling that these discourses impact women more negatively because, as a 1999 General Social Survey on Victimization found "...the violence experienced by women tend[s] to be more severe, and more often repeated, than the violence directed at men" (Canadian Department of Justice, 2009). Thus, women are faced with multiple barriers as victims of violence. However, violence towards anyone; male or female, upper class or lower, heterosexual or homosexual, etc., will unquestionably lead to negative effects, especially compounded with our mainstream discourses which continue to tolerate and excuse violent acts.

So if all of the above is true, as RBP claims it is, the question then becomes: *why do we continue to maintain these harmful discourses?* George Orwell (1937) said it best in his book '*The Road to Wigan Pier*' when discussing two assumptions of middle and

upper classes within society: A sustained a sense of invulnerability, and an arrogance with which they regard the oppressed as intrinsically different from themselves (as cited in Wade, 2007b, p. 3). This statement seems to transfer to our society's current views on violence as well, in that there seems to be an air of 'it won't happen to me because I am better' and that 'people who have experienced violence continue to get themselves into violent situations because that is what they know' or 'because they are stupid, unworthy victims'. These ignorant perspectives subsequently excuse violent behavior by placing blame on the victim and alleviating any personal responsibility for individuals to participate in trying to make change.

Resistance

As human beings we all seem to have an innate drive to defend ourselves from treatment we view as being unacceptable. Response-based practice theory takes this statement one step further by asserting that "...whenever people are badly treated, they *always* [emphasis added] resist" (Calgary Women's Emergency Shelter, 2007, p. 4). This is a belief not commonly held by our mainstream discourses which tend to overlook most types of resistance to violence. Being that our culture typically holds victim blaming attitudes which excuse perpetrators' behavior, it seems amazing that even the most oppressed individuals are still able to resist oppression in some way. bell hooks states that:

Even the most subjected person has moments of rage and resentment so intense that they respond, they act against. There is an inner uprising that leads to rebellion, however short-lived. It may be only momentary but it takes place. That space within oneself where resistance is possible remains (as cited by Lewis, 2010).

Thus, despite what a victim is faced with, it is RBP's claim that they will always resist oppression and violence in some manner.

Response-based practice puts forward the idea that resistance takes place in the face adversity, whether it is violence, exploitation, maltreatment, or oppression (Coates & Wade, 2007; Hyden, 1999; Wade, 1997). "We found that engaging clients in conversations that elucidated and honored their resistance could be helpful in addressing a wide variety of concerns" (Response-based Practice, 2010). Calgary Women's Emergency Shelter (2007) encourages victims to honor their resistance by viewing their resistance as a source of strength. As Wade (1997) states, "There are no "expectation[s] of immediate success as victims do not usually know that their actions will promote a change in her abuser's behavior, they just respond by resisting (Wade, 1997, p. 29). Recognition that there is no such thing as a passive victim (everybody resists in some way) is also helpful in shifting our discourses away from those that victim blame (Calgary Women's Shelter, 2007).

Resistance can take the form of an overt and recognizable act or be performed in a more disguised manner. Oftentimes, when an individual exhibits a more covert display of resistance, it is for safety purposes and done as a way of reducing any further harm (Coates & Wade, 2007; Hyden 1999; Wade, 1997). In other words, becoming physically violent as way of resistance can actually increase a victim's risk of danger in many cases, thus many victims choose more subtle ways in which to resist. However, less overt resistance is often not recognized or acknowledged at all by our society. Wade (1997) states, "unless a person fights back physically, it is assumed that (they) did not resist. This view excludes most forms of resistance" (p. 25, Burstow, 1992; Kelly, 1988; Scott,

1985, 1990 as cited by Wade). This perspective that overlooks most types of resistance in turn adds to the stereotype of the victim being 'passive' or 'asking for it' (Todd & Wade, 2004). Coates & Wade (2007) clarify the ubiquitous nature of resistance whilst explaining how the executed resistance to violence is circumstantial to the present "dangers and opportunities" of any given situation (p. 522). Wade (2007b) also addresses how resistance depends on the circumstances by stating that, "[w]hen open defiance is impractical or too dangerous, resistance is expressed indirectly and on the micro-level of social interaction" (Wade, 2007b, p. 4). Richardson (2008) also speaks to how victims are acutely aware that overt forms of defiance against the perpetrator could result in an increase in violence, therefore these are usually avoided. At times, the resistance is invisible because it is only safe to practice it is in the mind (Coates & Wade, 2007; Hyden, 1999; Richardson, 2008). Calgary Women's Shelter (2007) addresses how a victim's resistance to abusive behaviors is dependent on what the victim knows of the perpetrator and also how the victim uses this knowledge to determine which actions will best allow them to retain their dignity. "The point of resistance is to preserve one's dignity and spirit and to maximize safety as much as possible, both during and after the assault" (Richardson, 2008, p. 133). Take the following examples of less obvious forms of resistance:

- A child who regularly takes two hours to walk home after school to avoid being home alone with his abusive father, who would assault him before his mother returned home from work (Coates & Wade, 2007, p. 9)
- Aboriginal children in residential schools subjected to physical, sexual, and psychological torture, who would steal food, spiritually and

emotionally support one another, or mentally leave the scene of abuse
(Fournier & Crey, 1997 as cited by Wade, 2007b, p. 4)

- Jewish prisoners in Nazi concentration camps who despite the violence they endured made sure to live their lives with maintenance of dignity, care for others, respect for moral standards and enjoyment of minimal pleasures (Todorov, 1990 as cited by Wade, 2007b, p. 4)

It is not only physical retaliation that counts as resistance; many more subtle methods are applied by victims in more dangerous situations. As mentioned throughout this section, RBP argues that (regardless of the type) resistance undeniably takes place whenever an individual faces adversity, and so our social and professional discourses should reflect this.

Power and Resistance

Regardless of the outcome of the violence or oppression, individuals try to escape the abuse of power and mistreatment by way of resistance. Foucault (1980) addresses how power and resistance are closely intertwined by stating that:

There are no relations of power without resistance; the latter are all the more real and effective because they are formed right at the point where relations of power are exercised; resistance to power does not have to come from elsewhere to be real, nor is it inexorably frustrated through being the compatriot of power. It exists all the more by being in the same place as power; hence, like power, resistance is multiple and can be integrated in global strategies (142).

Hence, Foucault's discussion of resistance views it as being positive; similar to the way that response-based practice perceives as a representation of human spirit and dignity that should not be overlooked in social or therapeutic conversations (Richardson, 2011).

Hyden addresses how, "[p]ower governs asymmetrical relationships where one person is subordinated to the other; solidarity governs symmetrical relationships characterized by social equality and similarity" (Hyden, 1999, p. 462). She goes on to argue that "fear communicates a strong message" (p. 465). She explains how frightened people who are in touch with their inner resistance are less easy to dominate and can possibly act to their own advantage, for example, "... when [a] woman offered resistance to the violence in the form of a break-up, her picture of [her] husband changed. This, in turn, led to her seeing what she had been subjected to in a different way. The husband is now a danger to her; she may have felt this earlier, but not at all in such a compulsive way as now" (p. 463). "...[F]ear is the resistance offered by those who are presumed to be powerless. The fact that the woman is frightened means that she is opposed to violence, without necessarily having any well-prepared strategy of how she can avoid being re-exposed" (Hyden, 1999, p. 462). A paradigm shift is needed around numerous different aspects of discourses consisting of dominant and subordinate groups, including the society's omission of victims' resistance (Calgary Women's Shelter, 2007; Hyden, 1999).

Resistance in Therapy

As mentioned above, resistance as a concept is not completely absent in other theoretical realms. Rather, for instance, it is present in psychotherapies but is lacking in the scope that RBP takes up the concept (Hyden, 1999; Wade, 1997). Resistance in these therapies, however, is addressed in a very different way in comparison to RBP. The

manner in which resistance is taken up in these other realms is found to be problematic from a RBP lens. Healthy resistance to oppression or violence is often “recast as pathology” through a psychotherapeutic stance (Wade, 1997, p. 25). Psychoanalysis and psychotherapies alike use the term and concept of resistance to “refer... to the supposed tendency of persons to erect psychological defenses against unconsciously threatening material” (Wade, 1997, p. 25). Take Sigmund Freud as an example, his work spoke of resistance, but in a much different way than response-based literature. “The discovery of the unconscious and the introduction of it into consciousness is performed in the face of a continuous resistance on the part of the patient. The process of bringing this unconscious material to light is associated with pain, and because of this pain the patient again and again rejects it” (Freud, 1959, p. 261). Wade, on the other hand, recognizes resistance as any mental or behavioral act through which a person attempts to oppose any form of violence or oppression, or the conditions that make such acts possible (1997, p. 25). Although overt forms of resistance are the least common in comparison to covert ones, it is this type of resistance that is recognized from a psychotherapeutic position (Richardson, 2008; Wade, 1997).

Some therapy sessions do not allow the individual to express how they resisted the violence at all. Response-based therapy on the other hand, encourages people to speak about how they resisted the violence they encountered. This is done due to RBP’s belief that positive outcomes will subsequently emerge. Having victims think and recall all the ways in which they opposed mistreatment has been found to have empowering results (Calgary Women’s Shelter, 2007). Unfortunately, women tend not to recognize ways in which they resisted violence since this line of questioning is often absent from many

helping professionals' repertoire (Richardson, 2008). The ways in which RBP claims to engage with resistance is in a way which produces healthy outcomes for the victim. As Wade (1997) states; "Through this process, persons begin to experience themselves as stronger, more insightful, and more capable of responding effectively to the difficulties that occasioned therapy" (p. 24). Thus, looking at ways in which the victim resisted oppression and stood up for themselves in whatever way possible, positively impacts their self-image as opposed to only looking at negative after-effects of the violence.

Discursive Operations of Language

The power of language in our global society is often underestimated and overlooked. The fact that the same exact words can hold various meanings depending on their context, order, non-verbal expression, etc., is really a remarkable aspect of human communication. The versatility of language holds amazing potential to help positively transform the way in which we discuss and perceive societal issues such as oppression and marginalization (including, of course, violence, its victims and perpetrators). Conversely, it also has the ability to preserve negative presuppositions, biases, and stereotypes. As Angela Carter once proclaimed; "Language is power, life and the instrument of culture, the instrument of domination and liberation" (as cited by World of Quotes, 2010). Irrefutably, language has the power to be used for good or evil, and its influence and impact depends entirely on the context of who is speaking or writing, and their position of power within a given society. Coates and Wade (2007) state, "[s]peech may be free but the means of making one's self heard and having one's position given credence are not equally available to all" (p. 3). The impacts of one's social position and power holds huge relevance to how visible their words in society become.

As mentioned throughout this chapter thus far, one of the key arguments that response-based practice puts forward is that “in professional, academic, and public discourse language is frequently used in a manner that (a) conceals violence, (b) obscures and mitigates perpetrators’ responsibility, (c) conceals victims’ resistance, and (d) blames or pathologizes victims” (Todd & Wade, 2004, p. 146). While these operations are not meant to be viewed as the only, exclusive discursive operations of language, RBP has identified these as these four operations as the most prominent thus far within the area of violence, and when one operation is detectable they are all at work. In the following sections we will offer examples of ways in which these discursive operations are maintained, as well as provide the reader with the reverse-discourse that response-based practice advocates. While we separate the four categories in the following sections to assist with an in-depth understanding of each, RBP claims that in reality these operations are inseparable and combined in use as; “[a]ccounts that conceal violence also mitigate the perpetrator’s responsibility, conceal the victim’s resistance, and blame or pathologize the victim” (Todd & Wade, 2004, p. 147). Therefore, it becomes a cyclical pattern of misrepresentation where one discursive aspect perpetuates the next. Interestingly, response-based practice posits that this misrepresentation is actually integral to most types of violence. It suggests that misrepresentation in language can be either strategic (for example, perpetrators obscuring their actions and victim-blaming), tactical (for example, victims concealing their resistance), or inadvertent (for example, professionals, friends or family, using misleading terms) (Wade, 2007a, p. 4). Richardson (2008) explains that, “...obscuring violence serves to perpetuate it, to excuse it, and to discourage perpetrators from becoming accountable for it” (p. 138). However, regardless

of which form the misrepresentation may take, any time such linguistic distortion of violence occurs it continues to carry on a false depiction of the issue, as was discussed earlier in this chapter (see: *Mainstream Discourses*) (Richardson, 2008).

Concealing Violence

Response-based practice literature holds that one of the ways violence is misconstrued in our society is by using language in a manner that acts to conceal it. This can be done in a number of different ways, by any individual. The victim, perpetrator, professional, friend, family member, or anyone else discussing violence may use language that obscures the reality of the actions that actually occurred. For instance, Coates, Todd, and Wade (as cited in Wade, 2007a, p. 13) say that the victim may isolate themselves and keep secrets as a way of concealing violence, in order to protect themselves. The perpetrator might threaten the victim or lie to others in order to hide what is really going on. Friends and family may hold narrow definitions of violence and use terms that deem someone as ‘not a true victim of “real” violence’ (Wade, 2007). Professional’s statements may conceal a victim’s responses and resistance or make psychological abstractions, again covering up the seriousness of the violence. Take for example a statement from a perpetrator in an article written by Todd & Wade (2004) where he says; ‘every time I hit her, I would feel bad’. Here his wording conceals the violence and the victim’s pain by placing the focus on the perpetrator’s feelings (p. 148).

The reverse-discourse that response-based practice supplies is that opposed to concealing violence, our language actually has the power to *expose* it (Todd & Wade, 2004, p. 152). Instead of using language that only allows for narrow definitions of violence or what a victim is, the public can start to utilize broader terms and grammatical

compositions that encompass a wider range of subjects (for example, emotionally abused victims, workplace oppression victims, and other less recognized forms of violence and oppression). As well, professionals might start to ask questions around the actual violent actions that took place, rather than simply about the after-effects (the consequences of an effects focused stance will be discussed in greater depth later in this chapter). And, in an ideal world, victims could openly discuss the violence without fear of being blamed or judged (Todd & Wade, 2004). Hence, if our use of language has the potential to shift our discourses in such positive directions, as response-based practice claims, then the first step must be a cultural understanding and acknowledgement that language is indeed a catalyst for making these changes.

Obscuring and Mitigating Perpetrator Responsibility

The second discursive operation, as stated by response-based practice, is language used to obscure and mitigate perpetrator responsibility. Coates, Todd, and Wade (as cited in Wade, 2007a, p. 13) say that this is frequently done by concealing the violence, as mentioned above. This alleviation of perpetrator responsibility is frequently accomplished through utilizing agentless, passive constructs such as referring to rape as ‘unwanted sex’ and spousal-assault as ‘an argument’ or a ‘domestic dispute’ (Coates, 1996). Language can also obscure offender accountability by concealing victim responses and resistance, and mutualizing or eroticizing the violence. Coates, Todd, and Wade (2007) also state that, “perpetrators are regularly excused through language used by professionals that deems violent behavior as the effect of psychological, social, or biological forces (i.e. out of the person’s control) (as cited in Wade, 2007a, p. 13). Saying things like ‘he was abused as a child so he really has no control over being violent’ or

‘she is just a very angry person by nature’ both exemplify mitigating perpetrator responsibility and obscuring the violence by describing it in ways that portray the violence as a non-deliberate act.

Again here, response-based practice offers the reverse-discourse. Instead of language being used to obscure and mitigate perpetrator responsibility, they claim it can in fact be employed in ways that *clarify* perpetrators’ responsibility (Todd & Wade, 2004, p.152). By addressing violence as something that is deliberate in nature rather than something out of a person’s control, it exposes the perpetrator’s actions and makes them accountable to them. Richardson (2008) states, “[t]o keep victims safe from ongoing violence; it is important to acknowledge that violence is deliberate on the part of perpetrators (p. 138). RBP implies that if we all began using language in this way, we could avoid excusing individuals for violent and oppressive actions, and consequently a greater sense of social accountability would result. Furthermore, response-based practice asserts that “...recognizing the deliberate nature of abusive behavior is respectful of perpetrators, in that it expresses confidence in their ability to control their own actions, rather than being ‘helpless victims’ of forces beyond their control” (Calgary Women’s Emergency Shelter, 2007, p. 30). Therefore, according to this stance, changing our language and discourses will not only help the victim’s recovery, it will also aid perpetrators by empowering them with a sense of self-determination.

Concealing Victims’ Resistance

The third discursive operation that response-based literature states as ubiquitous to our society is; the concealing of victims’ resistance. As discussed in the previous section of this chapter, one of RBP’s fundamental philosophies is that whenever people

are treated badly they always resist in some way, however people tend not to notice this resistance (Calgary Women's Emergency Shelter, 2007, p. 4). Coates, Todd, and Wade (as cited in Wade, 2007a, p. 13) suggest that concealing resistance is done in many ways through our use of language. The victim may use language tactically to escape or reduce violence by concealing all or part of their on-going resistance, in order to retain maximum control of their circumstances and ultimately increase their safety (Coates & Wade, 2007; Richardson, 2008). As well, RBP claims that perpetrators are aware that victims will resist and so they make every effort to stop and conceal it (Calgary Women's Emergency Shelter, 2007). The public and professional discourse may conceal resistance through discussing victims as passive and internally oppressed, or by simply not identifying their actions as resistance. Case in point; "...women's resistance to violence is excluded from the risk assessment tool used by child protection workers in BC;...battered women are accused of 'failing to protect' their children" (Richardson, 2010a, p. 2). Here resistance is not only denied, victims are also punished for the perpetrators actions. Or take this victim's statement when discussing the social responses they had received (as cited by the Calgary Women's Emergency Shelter, 2007); "They did not realize I had done many things to oppose the violence and to keep my dignity" (p. 16). By failing to recognize this person's resistance, an implication is made where they are in some part to blame for the violence because they 'did not stand up for themselves'. However RBP asserts that; "Victims decide how to resist abuse based on what they know of their perpetrator, what they need to do to be safe, and what they need to do to keep their dignity" (Calgary Women's Emergency Shelter, 2007, p. 22), therefore our language should not continue to reject and conceal this.

Of course, response-based practice again offers the opposing outlook on this discursive operation, stating that our language should elucidate and honor victim's resistance rather than conceal it (Todd & Wade, 2004, p. 152). This can be done through utilizing a language of responses rather than a language of effects (which will be discussed in detail in the following section of this chapter) which looks at how the victim responded to the violent acts in the situation, rather than ignoring this and simply focusing on the after-effects. Response-based practice has found that it is "...empowering for victims to think about what they did to oppose mistreatment" and that "...examining their resistance to violence has helped them to resolve their feelings of being 'damaged' and/or somehow responsible for the abuse" (Women's Emergency Shelter, 2007, p. 24). Finally, it is not just professionals that RBP suggests should implement this response-based language. RBP proposes that our society as a whole should incorporate response-based language into our discourse in order to properly represent violence, oppression, perpetrators, and victims.

Blaming or Pathologizing Victims

The final major way that RBP presents violence as misconstrued is through language that blames or pathologizes victims. This is done through labeling the victim in a variety of ways including: mental health diagnoses, effects-based categorization of behavior, name-calling and/or stereotyping. Some more specific examples include, the idea that people seek out violent intimate partnerships in order to stop the violence and resolve their own psychological conflicts, or that individuals' compulsively provokes the perpetrator to violence so that they (the victim) can ultimately overcome it (Todd & Wade, 2004, p. 150). Other stereotypes that blame victims include being labeled as

‘passive-aggressive’, ‘difficult and uncooperative’, ‘having low self-esteem’, or ‘being co-dependant’ (Calgary Women’s Emergency Shelter, 2007). Many professional therapists are guilty of pathologizing victims as well through diagnosing and labeling them as mentally ill, when RBP argues they are actually just responding as any person might (Richardson, 2010a; Wade, 2007a; Todd & Wade, 2004). These diagnoses are also victim-blaming as they signal to the victim that something is wrong with them and that the problem exists in their own head.

What, then, does response-based practice offer as an opposing discursive operation? Well, instead of blaming and pathologizing victims through language, they indicate that we should replace this with narratives contesting these negative discourses. When this occurs, victims may actually be able to relieve themselves of the guilt and shame they feel after being blamed and judged so harshly by society. Richardson (2008) states that by doing so language can be used to “disassembl[e] stereotypes and inaccurate notions of the passive victim” (p. 141). For example, a victim, Yvonne, states:

It became clear that crying was not an unwanted effect, signifying damage and deficiency, but rather an inherently healthy response and form of resistance signifying chronic mental wellness. Similarly, depression was not a psychological disorder caused by violence but a form of protest signaling Yvonne’s steadfast refusal to be contented with abuse (as cited in Todd & Wade, 2004, p. 155).

Therefore it again becomes clear how powerful and influential our words can be. When a victim is constantly labeled, blamed, and judged negatively by society simply for having been a victim, it can begin to be accepted as truth. However,

perhaps if we took the time to contest these discursive operations, as RBP suggests, violence and oppression would be misrepresented less often and victims would not feel blamed and alone, rather they would feel accepted as a true *victim* of violence.

Summary

As has been displayed, the language we use undoubtedly penetrates our social reality. Response-based practice proposes that there are four main discursive operations of language which currently misrepresent violence and oppression; we use language in ways which conceals violence, excuses perpetrators' responsibility, hides victims' resistance, blames and/or pathologizes victims (Todd & Wade, 2004). However, RBP does not just point out this flaw in society, it also supplies us with alternative discursive options, which it implies can be helpful to victims, perpetrators and society alike. The reverse-discourses it offers are that, language can be utilized in ways that actually expose violence, clarify perpetrator responsibility, clarify and honor victim's resistance, and contest blaming and pathologizing of victims (Todd & Wade, 2004, p. 152). Thus, the RBP perspective indicates that the language we use is a choice that holds great power in our culture. Coates, Todd, and Wade (2003) state that:

Individuals from various social groups use language strategically to promote, support, or commit violent acts. Others do so inadvertently by simply taking up commonplace methods of misrepresenting violent acts. Nevertheless, even if the individual did not intend to promote or support acts of violence, the continued misrepresentation of violent acts fosters perpetration of those acts (p. 117).

Hence, some people knowingly misrepresent violence, others may be unaware. Either way, however, RBP claims that the result is the same; violence and oppression are misconstrued and misunderstood which negatively impacts all those involved, especially the victim. It is for these reasons that we have chosen to look at the discursive operations in our video-tape analysis of response-based therapy. We hope to examine these four reverse-discursive operations in practice and acknowledge both their benefits and limitations.

Effects versus Responses

Response-based practice shifts our focus from the way an individual has been *affected* by adversity, to the ways in which the individual *responded* to the violence or mistreatment. Todd and Wade (2004) describe the difference between effects and responses as follows; “[a] response is the volitional act that demonstrates judgment, imagination, and will; and effect is the strictly determined outcome of a previous event/cause. A response is a social, communicative act that plays a part in on-going social interaction; an effect is an end-state, the last link in a causal chain” (p. 151). RBP also looks at the ways victims react to social responses they receive upon disclosure of the violence or mistreatment. Questions are asked pertaining to the ways in which the individual responded to the incident as it unfolded, requesting that they provide precise details as a way of demonstrating their resistance (Todd & Wade, 2004; Wade, 1997). Occasionally individuals are not consciously aware of the way they responded and/or resisted. By requesting a victim share these types of details, tactics of deceit and exaggerated compliance are sometimes be used as “... a kind of barrier for violated persons, behind which they may conceal and protect their true thoughts and intentions”

(Wade, 1997, p. 30). In practice this would look like, asking the individual "...to describe their facial expressions, tone of voice, posture, and so forth, in responding to the mistreatment. Such questions frequently yield a description and disguised or indirect expression of protest" (Wade, 1997, p. 32). Victims are also asked to describe what the perpetrator did as a method of exposing the deliberateness of their actions, their responsibility, and their strategic efforts to control the victim before, after, and during the violence (Coates & Wade, 2007; Lempert, 1996).

A Language of Effects

The discourse surrounding a language of effects "...is a highly interpretive repertoire that conceals victims' responses and resistance and represents victims as submissive" (Wade, 2007b, p. 8). Recent literature (both clinical and research) is, unfortunately, based in a perspective stemming from a foundation of effects (Todd & Wade, 2004). A clear example of this is in the numerous diagnoses of mental health symptoms and illnesses (i.e. PTSD, anxiety disorder, depression, etc.) (Hyden, 1999; Todd & Wade, 2004). "What transforms victims' resistance and other responses into problems, and problems in to symptoms, is precisely their representation as effects. The language of effects constructs the victim as a passive site of damage" (Todd & Wade, 2004, p. 152). This type of language has potential to pathologize and stereotype the victim, when in reality victims' resistance is a signifier of "chronic mental wellness" (Todd & Wade, 2004, p. 155). Response-based practice suggests that a language of effects is what is primarily being utilized by our society currently, including those in the role of the 'helping professional'. Therapists typically pose such effects-based type of questions, such as, 'How were you affected by these events?', or, 'What longer term

effects have you noticed in the aftermath of these experiences?', or, 'How did you feel at the time' (Richardson, 2010a). As displayed in previous segments of this literature review, a language of effects is seen as misrepresenting victims (Todd & Wade, 2004; Wade, 1997; Coates & Wade, 2007). Todd and Wade (2004) state that "...the problem with the language of effects is not only that effects are conceptualized in an overly negative manner, as enduring psychological variables: It is that the effects of violence cannot be conceptualized in any other way" (p. 151). Thus, not only does this effects based language portray the victim in a negative light, Wade is suggesting that it leaves no room for any other area of focus at all.

A Language of Responses

Through the language of responses, RBP claims to afford the individual with an opportunity to discuss their experiences in greater depth, as compared to solely exploring the ways in which they were affected by the event. Unraveling the ways in which an individual responded to the violence or mistreatment is important, because "[i]f the victim's resistance is concealed, the crucial component of how the perpetrator tried to suppress that resistance cannot be exposed and examined" (Coates & Wade, 2007, p. 520).

To include a personal experience; I (author, Sonya Dhudwal) underwent an exercise where I told a personal story of adversity, followed up by both types of questions (effects-based and response-based). I found that a lingering feeling of negativity remained post language of effects questions, and felt strong and empowered during and following the language of responses questions. With regards to the resistance I articulated by way of the RBT, I came to new realizations and perspectives that I may not have

otherwise. Todd and Wade (2004) concur with what I experienced, arguing that a language of effects is "...conceptualized in an overly negative manner..." and that a focus on resistance bodes positive and constructive outcomes as a language of responses "... signals the individual's desire to escape the violence and improve their circumstances...." (p. 151).

By making a distinct shift in focus (from effects to responses), the victim is no longer identified as passive; rather, both the victim and the perpetrator are given agency, and light is shed on both parties' active decision-making during the incident (Todd & Wade, 2004). RBP suggests this refocusing also shifts the location of the problem from the victim's head to the social world, an important component in recovery. Other therapies, such as those with a neurological or body-centered focus, tend to isolate the victim from their social context. In turn, violence as a political problem has the potential to be overlooked, subsequently resulting in work with the client from a 'broken person' perspective. Therefore it is important for therapists to explore the social and structural issues at play. Focusing solely on the two people involved in the violence "...fail[s] to make sense of the wider social, economic, and policy contexts in which communities exist" (Smith, 1999, p. 92). By "honouring and elucidating responses" (Todd & Wade, 2004, p. 160), "therapy [that] is typically conceptualized as a process of treating effects or impacts" is avoided (Wade, 2007b, p. 7). Thus response-based practice claims that the benefits of using response-based language greatly outweigh those of using effects-based language as traditional psychotherapy does.

Response-based therapy asserts that it allows and encourages the individual to "...articulate [their] beliefs, values, and commitments...." (Wade, 1997, p. 27). The

assumption being that the shift in language accomplishes this. Response-based questions also are claimed to promote ‘out of the box’ thinking, and encourage the emergence of self-realizations of dignity, preservation, and resistance (Wade, 2007b). It also maintains that it simultaneously challenges preconceived assumptions and notions of what the individual believed about themselves (Wade, 2007b). As stated earlier, RBP consists of changing the focus of the lens, resulting in a brand new perspective with new possibilities.

Resistance as a way of responding to violence or mistreatment is an integral part of RBP, henceforth, a language of effects is problematic since “[r]esistance is a response to violence and cannot be encoded in a language of effects” (Todd & Wade, 2004, p. 151). Although language is an important component the idea that violent crimes “...can be prevented or reduced simply by changes in language use, without addressing the structural inequalities that afford one group privileged access to social power, discursive space and other social benefits, is to say the least, naïve” (Coates & Wade, 2007, p. 520). Yet while changing our language should not be thought of as the ‘be all and end all’ solution to oppression and violence, it could indeed be a starting point with immense micro-level benefits. In turn, it is these types of changes in discourse that bring about awareness, accountability, and hopefully some small social refocusing.

Response-based Interviewing

As explored above, response-based practice takes an angle of looking at how an individual responded to a certain situation, rather than looking at how the past has impacting them in the present (as most traditional therapies do). Response-based therapy, in general, asks persons to describe how they responded to violence rather than how they have been effected by the violence, utilizing a direct language approach. This process is

viewed as trying to recontextualize mental and behavioral responses (including negative effects) in an attempt to understand the situated logic from the victim's point of view (Wade, 1997, p. 25). Thus, the victim's perspective as a resilient survivor is explored, rather than the more mainstream outlook of the victim as a passive recipient of violence. One may ask though, how this is accomplished, and through what means? The subsequent section will investigate this matter.

The Four Quadrants of Grammar

Response-based therapy takes up the notion of power in language and implies that our words, their structure, and their context all influence the outcome of a conversation. Todd and Wade (2007) propose the tactical grammar of a therapeutic conversation is vastly important to the client's wellness. They suggest that a question like, 'how did that effect you?' leaves the victim in a passive position and confines them to static, intransitive replies. Instead, they say that asking questions which invite the victim to speak from an active position (eg. 'How did you respond?' or 'What did you do?'), elicits accounts of actions in situ, and brings up feelings and thoughts as active, situated responses (Todd & Wade, 2007).

Wade (see Appendix A) also suggests, however, that both passive language and active language possesses the potential to be either positive or negative in tone. For example, stating that a client has 'poor self-esteem, poor boundaries' etc., would be a negative, passive statement as it denotes negative qualities that are beyond the person's control. On the other hand, saying that someone 'chooses abusive men, or falls into the cycle of violence' would be a negative, active statement because while these also discuss negative qualities, the client is framed as being able to be influenced or changed by the

individual if they so wish. Wade (see Appendix A) proposes that one aim of response-based therapy is to move from this type of language into a positive, active language by elucidating responses, contesting negative statements, and recasting effects as responses. A positive active statement for instance, might be something like; ‘Your desire to maintain your dignity is obvious in the ways you objected to the violence’ or ‘What kinds of things were you thinking about when deciding how to act?’ (Richardson, 2010a).

Response-based practice also recommends utilizing transitive verbs that point to an individual’s capacities, abilities, and values (as cited in Wade, 2007a, p. 14). One can imagine that simply focusing on what is not working in someone’s life may cause them to feel helpless and overwhelmed, especially having been through a traumatically oppressive event. By emphasizing a person's strengths rather than their limitations, the belief is that the therapist is able to empower individuals in a positive way.

Stages of Interviewing

There are several stages and goals advised to be employed when working with response-based therapy. However, this summary is not all-inclusive and may overlook different necessary aspects depending on the context of the therapeutic conversation. As well, this is not a linear process of questioning. Therapeutic conversations are circular, fluid endeavours which do not follow a static format (Wade, 2007a). As well, it should be mentioned that client safety and comfort is a key component of any therapeutic intervention and should be attended to carefully at the beginning of a session and checked on throughout, something that response-based literature makes note of quite often. For instance, Richardson states that “[s]afety is best invited into the room as a tangible

presence” (2008, p. 139), suggesting that the concept of therapeutic safety should be openly discussed with a client whenever necessary.

Wade and Adams (2005) suggest discussing *desired outcomes* of the therapeutic relationship with the client, for example ‘I want to have better relationships’ or ‘I want to better understand myself’. They note here that it is crucial to take up and clarify any personal deficit statements the individual may make, such as ‘I always ruin my relationships’ (as cited in Wade, 2007a, p. 15). It would be important here to find out why the person feels this way and perhaps ask questions about why this is. As well, RBT proposes *contextualizing* the social environment surrounding the violence, and the setting where the violence took place. Followed by questions asking about the details of the perpetrator’s actions and the victims responses, making sure to clarify any abstract terms (i.e. ‘When he hit you, how did you respond?’ and ‘When you say “fighting” what do you mean?’) (Wade & Adams, 2005, as cited in Wade, 2007a, p. 15). This context may subsequently allow the therapist to investigate crucial details around the violence and resistance that the client/victim and others may have overlooked. Next, Wade and Adams (2005) say to “*elucidate responses to adverse events*” by “focusing on client’s responses (i.e. actual behavior), during the assault(s)” and looking at the “...prudent nature of subtle, private responses”, as well as asking “...questions that expose the dangers of open defiance” (as cited in Wade, 2007a, p. 15). Some example questions to accomplish this may be: ‘If I had been a fly on the wall at the time, how would I have known that you didn’t like what was going on?’; ‘What did you do with your eyes?’; ‘What was happening in your mind?’; ‘What would have happened if you had screamed?’ (Wade & Adams, 2005, as cited in Wade, 2007a, p. 15). Again, these types of questions focus on

responses, and present the victim as actively opposing the situation, subsequently humanizing them in the process (Wade, 1997).

Following this, response-based therapy advises asking the victim about their *reactions to any social responses* they may have received. This may be necessary in order to find out what has been negative or positive for them, and allow the client to discuss these experiences in order to validate them as important. The next crucial stage of interviewing that Wade and Adams (2005) recommend is to *expose and clarify the perpetrator's responsibility*. They say this can be done through using language that highlights the one-sided nature of violence and the misuse of power (as cited in Wade, 2007a, p. 16). It is also vital here to discuss specific examples, which "...note how [the] perpetrator anticipated and suppressed the victim's resistance (e.g. blocking the doorway,...driving away friends,using threats)" (Wade & Adams, 2005, as cited in Wade, 2007a, p. 16). The last two stages of response-based interviewing, as presented by Wade and Adams (2005), are to *recast effects as responses* and *contest attributions of passivity and deficiency* (as cited in Wade, 2007a, p.16). They say this can be done by openly contesting deficiency statements, proposing that some of the client's responses be considered as resistance, reformulating passivity/deficiency to prudent responses/resistance, and highlighting symptoms of chronic mental wellness, to name a few (Wade & Adams, 2005, as cited in Wade, 2007a, p. 16).

As mentioned previously, all of these stages are fluid and are to be used in context when appropriate. One chief component of RBT interviewing, seen as being incorporated at any stages is to *ask connective questions*. This can be done by pointing out themes in client's conversations around capacities, qualities, responses, and resistance. For example,

‘I see you really kept the well-being of your kids in mind the whole time. Have you always been able to do this?’, or ‘You really had to be careful with this person. How did you learn to be careful in this way?’ (Wade & Adams, 2005, as cited in Wade, 2007a, p. 16). Other key components of the therapy that can be utilized throughout are discussing the client’s origins of safety knowledge (how they know what they know/value/feel about being safe), discussing transfers of knowledge (values, commitments, beliefs in the persons life and how these were represented during the violent event), as well as discussing future commitments (how their experience is being transferred positively into their current life commitments, values, goals). By utilizing these key elements of interviewing in response-based therapy, the hope is to engage in the ‘reverse-discourses’ RBP asserts, and ultimately support and benefit the victim in a meaningful, productive way.

Critiques of Response-based Practice

With any method of practice, it is unrealistic to imagine that all theorists or practitioners will utilize the same approach or see eye to eye on issues. There always runs the possibility of opposition and response-based practice is of no exception. Martine Renoux, a response-based therapy practitioner, shares how a critical view may be engaged by stating, “... many of my colleagues would worry that shifting to a focus on responses would mean ignoring the harm caused by violence” (as cited by Todd & Wade, 2004, p. 152). Here, Martine is addressing RBT’s potential to overlook negative consequences of violence by solely focusing on a victim’s responses. The fear is that by only looking at how one responds; we may fail to validate the harmful impacts that violence incidents can have afterwards. However, the counter-argument here is that RBT

is able to recognize the impacts of violence, and the diverse forms of distress, by acknowledging a victim's suffering as responses, many of which can be looked at as forms of resistance (Martine Renoux, as cited by Todd & Wade, 2004, p. 152). Thus, RBT does acknowledge harmful impacts of violence on victims, just through means of communication.

Interpretation is another area that can be open-ended. Renoux, again, shares a memory of a particular client, "... who [said] that every night in the privacy of [their] room she silently recited all the wrongs her parents did to her during the day. How are we to understand such an act? Why should we understand it as an act of resistance? Could we not understand it equally as an act of poetic creativity, for example?" (as cited by Todd & Wade, 2004, p. 154). So in this site of critique, Renoux ponders what makes something a definable act of resistance and not something else entirely. This is a valid question, as one does not want to misinterpret a victim's actions, however RBT literature does make reference to this issue; "The issue of not imposing particular interpretations of events is always important...[so] it is necessary to take into account the precise nature of the perpetrator's actions, at minimum, and often the larger social and political context in which those actions occur" (as cited by Todd & Wade, 2004, p. 154). Hence, a look at actions in context, as well as reference checking with clients so as not to make assumptions, can make sure this issue is accounted for. Also, we would infer that RBT is not suggesting an untrained individual attempt this type of practice, only those professional clinicians, trained in response-based therapy should apply it with clients.

Although RBP has arisen as a result of disagreeing with other modalities, it too has gained some opposition itself. Some example statements of certain critiques or

reasons for opposing a response-based practice (which of RBP developers contest) include that (Richardson, 2010b):

- Colonialism was not that bad and colonialism no longer exists in the present day.
- Residential schools were not that bad, the torture and violence were not that widespread (people were doing the best they could at the time).
- People who do not identify as activists or see the need for social justice do not subscribe to RBP.
- People who believe that men and women are equal argue that women are also violent. Even though, of persons charged, 98% of sexual assaults are by men and 86% of violent crimes are committed by men (Johnson, 1996).
- Since RBP is relatively new, arguments stem around the fact that not enough research has taken place yet on this type of method.
- Some practitioners feel that RBP is not fully developed on its own and try to ‘add-on’ an RBP approach to an already effects-focused, pathologizing therapy process. For example, some narrative practitioners may say they use ‘double-listening’, which is essentially listening on the one hand for problems and effects, and on the other hand listening for how people are resisting/managing. However, this creates a paradigm shift, sending completely opposing messages to the client.

Hence, response-based practice has met its share of critique, just like any other practice modality, and perhaps future research and literature in this area will contribute to a greater support and less critique in the process.

RBT: Implementing Change

As mentioned throughout, a goal of RBT is to implement change at both micro and macro levels. It is always so much easier to remain fixated in a particular mindset and refuse to change despite evidence to the contrary. Practicality does not support change as this often entails monies necessary to alter policy and procedural manuals, including program materials (Richardson, 2010b). Occasionally though, the refusal to change stems from a denial of certain types of practices (i.e. psychological methods claiming to not participate in woman or victim-blaming ideas such as attachment theory or resiliency theory) (Richardson, 2010b). However, regardless of how difficult it may be, Chambon (1999) suggests that since ideas have been made, regardless of how horrific, they too can be unmade.

(Chambon, 1999) asserts, “Change can come from the realization of the precarious nature of established ways and by inviting the development of alternatives” (Chambon, 1999, p. 70). RBP consists of a new way of doing things and a new way of thinking which, as suggested above, creates a lot of uncertainty and fear by people who are used to a certain practice-method or discourse. People may simply want to challenge the practice as any new development and the field must be open to suggestions and changes in order to grow and improve. Either way, RBP is an intriguing practice philosophy, which is why we have chosen to analyze and investigate its claims in this research.

Conclusion

As we have seen, response-based practice presents us with a new proactive and seemingly socially responsible perspective on violence and therapy. Within our literature

review chapter we have incorporated an operationalization of terms; a brief history of RBP; the development of RBT and its departure from mainstream discourses around violence and oppression; an explanation of RBP's views on resistance; what RBP states are the discursive operations of language with regards to violence; details around a language of effects versus responses; a summary of response-based interviewing in practice; and finally a brief summary of some critiques that RBP has faced.

To sum up the Response-Based philosophy we can say that it includes five basic principles; that social conduct is responsive; dignity is central to social life; violent acts are social and unilateral; violence is deliberate; and resistance is ever-present (Response-based Practice, 2010). It is due to these philosophies that we find a response-based approach such an interesting area of study. We hope to analyze a small part of the response-based claims, involving the discursive operations of language and how these play out in actual practice. Our next chapter will delve into our methodology of analysis for two response-based Practice interviews.

CHAPTER TWO: METHODOLOGY

Introduction

This chapter is meant to explain to the reader details around this research project. To do so we will first outline our research aims and purpose. Then we will explore our choice of methodology in this project; which is a qualitative content analysis. Thirdly, we will describe our method of data analysis, noting a step-by-step process outline. Then we will each discuss the ethical considerations around the project, taking into consideration our own personal biases and social location. Lastly, we plan to examine the limitations of our research project, as well as the strengths of the study.

Research Aims and Purpose

Purpose

We set out to examine how the language used in two response-based interviews, by Wade and Joce or Patricia respectively. As the data were two in-depth interviews where violence was an issue, we chose a qualitative method of content analysis. This approach allowed us to examine participants' actual talk in ways that tested the claim that response-based conversations reversed the four operations (See Appendix A) as identified by Coates and Wade (2007).

Research Aims

Our research aims show a range of interest points on the spectrum of micro to macro practice implications. Since a response-based approach to therapy and practice is relatively new (Wade, 1997), there is not an extensive amount of research that has been conducted in this area of interest as of yet. By carrying out our project in the area of

response-based practice, we hope to add to this body of work through conducting valid and reliable research processes.

In completing this project, we aim to identify both professional and victim discourses from an RBT perspective within two different videotaped interview sessions. As mentioned above, we aim to analyze the interviews based on the four discursive operations and four reverse discursive operations of language. We chose to look at these particular aspects as opposed to others due to the fact that the power of language is strongly emphasized throughout all areas of RBT literature. We believe that by looking at the discursive operations in the videotaped interview sessions, we will have tangible examples of these claims. Our aim is not to examine response-based practice as a whole; rather, it is to examine particular discursive practices used in relation to the problem of violence.

We also aim to contribute towards altering the professional and social perceptions of violence as a private problem. The majority of contemporary theories and practice modalities do not present violence as a broader political problem. Related to this is our research goal of helping people begin thinking in a different way through eliminating a deficiency centered mentality and instead recognizing the way they have resisted in a political manner.

We also hope that this research project will aid workers in the human service industry, including social workers, counsellors, nurses and police officers, by advancing a better understanding of interviewing and helping practices that promote restoration and well-being after violence. We find it especially important to address this since many women who experience negative social responses from a professional following

disclosure of violence do not disclose again (as cited in Wade, 2004). Victims of violence experience both short-term and long-term benefits when they encounter positive (i.e. positive and effective) social responses (Wade, 2004). And constructive social responses have been shown to correlate strongly with recovery following violent events including an increased sense of well-being (Coates & Wade, 2007; Wade, 2007b).

Ultimately, we hope that this research will assist victims of violence and other forms of oppression through advancing service providers' knowledge and skills around more effective and less harmful methods when working with this population. Our research may also aid in educating the general public about the crucial role that social responses play in the lives of victims of violence, and how their participation may hold the potential to either help or hinder an individual's recovery process.

Methodology

We view a project's methodology as a basic guideline and framework to work from as we go through the research process. For our methodology we chose to utilize a qualitative methodological approach in order to encompass the use of content analysis of videotaped interviews. It is important for us to thoroughly describe our methodological basis and process as "[r]esearch methodology is what makes social science scientific" (Nueman, 1997, p. 60). Without a properly structured and implemented methodology, our research would really hold no validity or reliability in the academic and professional realm. Hence, in this section we shall explore the concepts of qualitative and content analysis in research, and provide rationale as to why we have chosen these for our work.

Qualitative Study

A qualitative study is one that seeks to gain an in-depth understanding of human behaviors, emotions, etc. The qualitative method looks at the *why* and *how* of decision making, not just *what*, *where*, *when*. As well it differs from quantitative research in that its focus is on language, signs and meaning. A qualitative approach also takes a holistic and contextual view, rather than being reductionistic and isolationist (Denzin & Lincoln, 2005).

Our work focuses on themes derived from analysis of video-taped interviews of response-based practices, and we are looking at these themes in context to what the interviewer and interviewee has said. We believe a quantitative approach to our research would limit our findings, and may in fact provide an invalid analysis due to the fact that, the context of the interviews would be ignored. A quantitative methodology offers limited access to accounts of experiences, nuances of meaning, shifts and contradictions (Ramazanoglu & Holland, 2002). For instance, if we were to look quantitatively at the number of times the term ‘resistance’ was used by the interviewee it may show a larger focus on resistance in this type of interviewing, however it would not be able to display the circumstance in which the term was used. We would not know if the person was actually stating how they do not believe they resisted a violent act at all, or if they were using the word in a more self-affirming light, or utilizing it in one of the ways psychological theories use the term. While this may be useful for a different research purpose, our goal in this project is to look at how discursive operations of language and grammatical format are used in RBT interviewing, and thus we believe a qualitative approach is best suited.

Content Analysis

As mentioned earlier, we have chosen to employ a qualitative content analysis in our current research project. Qualitatively, content analysis can be defined as involving any kind of analysis where communication content (speech, written text, interviews, images etc.) is categorized and classified (Krippendorff, 2004). Since we will be reviewing pre-recorded videotaped response-based therapy sessions and their accompanied transcriptions, we feel that this methodology will be of the most benefit for our research. This approach also examines “a set of objects (i.e., cultural artifacts) or events systematically by counting them or interpreting the themes contained in them” (Reinharz, 1992, p. 146). In utilizing a qualitative content analysis we are able to examine lexical and semantic aspects of language as well as the discursive operations, as proposed by RBP, and interpret both the interviewer and interviewee’s statements in terms of these themes.

As a method of content analysis, we will be utilizing a directed content analysis. The goal of this type of method of content analysis is to conceptually validate or expand a theoretical framework or theory (Hsieh & Shannon, 2005). Since we are basing our research around RBP’s existing claims and our analysis will be utilizing these claims as categories for coding, a directed method is consequently present. As well, a directed content analysis may be considered a deductive approach as existing theory can “...provide predictions about the variables of interest or about the relationships among variables, thus helping to determine the initial coding scheme or relationships between codes” (Hsieh & Shannon, 2005, p. 1281). Exploring RBP’s claims and categorizing the segments of interviews around these themes, we will again be utilizing a directed approach in our research. However, we will also take an inductive approach to our analysis

as well. Although we will be guided by preexisting RBP theory, we will also be making our own observations and summaries based on our research findings throughout the process.

Procedure for Data Analysis Method

In utilizing a content analysis framework for our research, we developed a step-by-step procedure that incorporates this methodology into our goals and aims for the project. In conducting our research this way, the steps for our data analysis were as follows:

- We reviewed the video-taped interview sessions multiple times, both individually as researchers and together
- We also reviewed the accompanying transcriptions to the videotaped sessions while watching the videos, as well as reviewing their content as individual documents while not viewing the tapes
- The above steps were taken in order to observe and identify theme patterns which emerged from the content of the response-based therapy sessions
- We also discussed any emerging patterns, themes and/or sub-themes we found throughout this process as research partners, and collaborated in developing a specific analysis procedure based on these
- After themes and possible sub-themes were identified we developed a coding legend in order to analyze the transcriptions of the videotaped sessions by these categories
- The interviews also consisted of several turn structures. Most of the time, Wade asked questions and Joce or Patricia replied. Some of the time, Wade

or Joce or Patricia made statements or commented on the interview process itself. In one turn at talk, the speaker might refer to the violence or responses to the violence several times. We therefore had to identify which units within speaker turns to analyze.

- We came to the conclusion here that the most logical unit is the verb phrase. One reply or statement might contain several verb phrases. However, we only coded those verb phrases that contained discursive content in relation to our identified themes or discussion relating to the content. Verb phrases unrelated to this were left un-coded. For example, in the videotaped interview session conducted with Patricia, she states in line 120:

“[And then I left]¹. And we kept in contact. In fact, if I went back to Calgary and I went back every 6 months, I’d usually see him for a night maybe. Um, and then he died about 2 months after the last time I saw him”.

This example contains multiple verb phrases, however, only one was coded as it is the only one which contains discursive properties related to our identified themes and sub-themes (which will be discussed in further detail in Chapter 3).

By identifying these types of verb phrases, we found that we took up all references to the violence contained in complex turns at talk.

- The coding legend also uses a color-coding and abbreviation method scheme in order to identify our categories throughout the analysis

- Following this process we analyzed any connections, ideas, or relevant findings that we found around the different categories and themes of our research

Ethical Considerations

Conducting an ethical research study is of utmost importance to us as a research team, as social work professionals, as students, and simply as members of the public. We value the motivation for ethics in all areas of research, and therefore wish to uphold these as best we can here. Research as a concept is somewhat maintained on a foundation of trust. Researchers must be able to trust that the results reported by others are valid, and the public should be able to trust that the results reflect a sincere effort to illustrate the world as accurately and objectively as possible (National Academy of Sciences, 2009). Although this is not always the case, as this trust can, and has been, broken by many researchers. Hence, we believe there is a responsibility by all researchers to sustain the highest standard of ethical conduct achievable in their work. The following section of this chapter will explore our ethical considerations and positions in this research.

Participants

Our project is apart of a larger research project led by Richardson in conjunction with Wade. Numerous videotaped interview sessions have been conducted. The participants in the videotaped interview sessions are all self-identified as women, between the ages of 25 and 50, both indigenous and non-indigenous, from working and middle class backgrounds in Canada. The forms of violence these women have experienced are not identical. We as researchers do not have any pre-existing relationship with the women in the videotapes, nor will we be meeting them during the research

process. This was a conscious choice by our research team in an effort to maintain objectivity. In analyzing video images, “[t]he exercise of power is not necessarily absent in relations between the research and their treatment of these objects, but the situation is more complex when the research enters into a social relationship with research objects” (Ramazanoglu & Holland, 2002, p. 156). Thus, we feel that choosing not to contact and form relationships with any of the interviewed women was an ethical decision which allowed us to remain as objective as possible in this context of the research process.

As well, the participants were recruited by Wade, who sent letters prepared by Richardson which explained the study and requested their consent to have the videotapes analyzed in this study. Hence, we did not undergo an ethics application for approval by the ethics committee, as this was completed prior to the videotaped interviews. However, our names have been added to the previously approved ethics form so that participants are aware of our access to their videotaped interviews.

While the videotapes have been in our possession, we have kept them in a secure location in our respective residences. We have also maintained their confidentiality by ensuring we do not discuss the content of the tapes with anyone outside of our research team. Also, as soon as we have completed our work with our individual copies of the videos, we shall return them to our supervisor and will no longer have access to them.

Other Considerations

As research partners, we believe that it is essential to practice reflexivity throughout our research process. To do this we have chosen to engage with each other through email or phone conversations as much as possible, in order to reflect on our own biases and personal feelings around the work. This acts, in a way, like a two-way

journaling process, with the added benefit of having the support, thoughts, and reflections from each other as well.

Also, in order for our work to remain ethically sound we engaged in reliability testing within the data analysis stage of our research (this will be described in further detail in Chapter 3: Analysis). We felt it crucial, in analyzing and developing a coding system, to test this system and ensure that it could be reliability utilized regardless of who was using it. And while the qualitative nature of our research does encompass some aspect of subjectivity, a reliability test was essential to try to eliminate as much subjective analysis as we possibly could.

Cassidy's Social Location

As a social work student I have learned the importance of self-awareness and reflection, thus I believe it is crucial to incorporate this piece into our ethics section. I believe that aspects of myself may definitely play a part in my research as it is impossible to totally remove my history and experiences altogether. Becker (1967) proposes that some assume it is possible to do research that is uncontaminated by personal and political values, however he states that it is in fact not possible, that our feelings and beliefs do seep into our work. Hence, I do not believe that I am completely unbiased and objective in my work processes, however by being aware of my own feelings and practicing reflexivity in my work I am better able to recognize and appropriately deal with whatever may come up.

Also, I should locate myself as a Caucasian, middle-class, able-bodied, heterosexual woman. Being in the position of unearned privilege for four out of the five categories, I am aware that my experiences of oppression may be quite different than

those of someone else. I am in no way trying to compare my experiences with those of others', however I do believe that simply being a woman may allow me to empathize with other oppressive experiences that individuals have gone through, having experienced gendered violence and oppression throughout my life in different ways. Nevertheless, I am aware that this does put me in a position of having emotional connections to our area of work. As well, being a Caucasian individual, I must acknowledge my position of power that my whiteness holds. I am acutely conscious of the historical nature of undeserved privileges that come with this position in society, and I hold this in my mind with each step of this work that I engage in.

Sonya's Social Location

Researchers who locate themselves, practice transparency, and identify their potential biases toward their research are more likely to produce work that is mindful and reflexive. In theory, this should subsequently increase their likelihood of also producing ethically sound research. I was pleased about the concentration placed on problematizing othering within the education received through the School of Social Work at the University of Victoria, along with the focus placed on challenging mainstream discourses and the interplay between differing oppressions through an AOP lens . Although there are numerous beautiful differences among us, “[e]qual outcomes will not result from treating everyone the same [and] [e]qual outcomes benefit everyone” (Wharf & McKenzie, 2004, p. 134). Accurately locating oneself is important since this has significant impacts when doing research. As a 30 year old, divorced heterosexual, able-bodied, middle class woman of colour, my social location is not the prescribed ideal by any means. I have been very familiar with the concept of whiteness (although I did not always know it by

name), as well as and males' unearned position of privilege in society, and I believe that fundamental societal change is necessary and only really possible by way of redistributing this power (Pryke & Thomas, 1998). I attempt to be aware at all times of the positions of unearned privilege I possess, especially by acknowledging the power I have as a researcher whilst conducting our work. Ironically with regards to our research, the nature of violence is undoubtedly linked to power and thus must remain ever-present in our work done here.

As well, by working in solidarity with those who suffer from violence or oppression, we are attempting to breakdown the interlocking systems of oppression that rely heavily on one another to be upheld (Fellows & Razack, 1998). As a researcher and compassionate human being, I do not ever want to add to another individual's suffering. As such, in order for research to be as ethically sound as possible, the research should first and foremost benefit the people being investigated upon (Smith, 1999). This is our goal in conducting our research in an ethical way, in hopes that it will benefit individuals who have experienced violence, and not continue to add to the negative, victim-blaming discourse that is currently embedded in our society.

I should also note that no researcher is ever completely objective and unbiased, and it is unrealistic and negligent to claim or assume otherwise. I am aware that I hold my own biases and I do not attempt to be completely neutral as this is futile (Becker, 1970). However, I do not believe that this makes the work I do unethical, it simply adds a passion and drive to the research project, and by being aware of my personal values and beliefs, I feel better able to think critically about them and reflect on how to work with as little biased influence as possible.

Strengths and Limitations

In addition to the strengths of this research, we have identified a few limitations. We believe that critical self-reflection is key in all areas of social work practice, including research, and thus we would like to acknowledge both the positive and the negative in our work. In the following section we shall do just this.

Strengths

As a research team, we have the opportunity to bring two unique sets of knowledge, perspectives, skills and experiences to our project. Having had our own experiences as front-line social workers, we are well aware of the significant impact professional's reactions can play in people's lives and, therefore, any perspective which claims this as a main focus is of interest to us. We are passionate about people and contributing to any diminishment of suffering through the process of our writing and research. As well, being a team of two we have the ability to work well together, keeping one another motivated by way of support, open communication and a mutual commitment to the project. Our similar writing style has been an asset, keeping the flow of the paper uninterrupted.

Also, being that we are a team of two means that the reliability and validity of our findings are increased, as it is not simply one researcher's perspective and analysis, it is two. Having two people analyze the videotaped interviews and transcriptions, as well as interpret and summarize the findings, will allow for a broader scope to the research that one set of eyes simply could not achieve. Moreover, being able to have two researchers edit the work again expands on its reliability and we are also able to test our analysis

process by comparatively testing our results which is discussed in depth in the following chapter.

By choosing only one area of RBT and focusing on it in-depth, we feel as though the validity and reliability of our study will increase as well since our attention will be isolated solely on that one aspect during our analysis. We believe this to be a better option as opposed to exploring the numerous different claims made by the whole practice which could either result in only surface level observations or a complicated, unfocused project. We believe that by comprehensively examining RBP's discursive operations of language we have the potential to contribute to expanding this new form of therapy by studying its processes and outcomes and sharing our findings.

Having Wade as a committee member and Richardson as our supervisor is an obvious strength of our project as well. Both Wade and Richardson are response-based developers and practitioners (as noted in Chapter One under the *History* section). As such, their expertise and extensive knowledge on the subject matter has inevitably been an asset to our project. Another aspect of this issue is that if our supervisory committee did not consist of these members, we may have been less well informed. Other people may not have been as well positioned to understand and guide the work (yet) in a way that would be as rich and helpful to the project. Unlike some research teams, ours has been meeting on a regular basis. We began meeting approximately 1-2 times a month. These meetings have consisted of video analysis training, team building, and article discussion. Once we settled into our project, we met approximately once a month thereafter and communicated via email regularly as needed. The team consists of our research supervisor, our committee member, and two other students who are conducting their own

research. One of the students is at the masters level in the faculty of counseling psychology and the other is at the undergraduate level studying social work and is also our supervisor's research assistant. There is open communication between members and a wealth of knowledge is shared during each interaction. One-on-one time is also routine, and has been provided throughout.

Limitations

As a research team, we put forth every effort to diminish or eliminate any limitations, however, some aspects are unavoidable. For instance, as research partners we were separated by physical distance the majority of the time in conducting our work. This did limit us at times as we were only able to work together through internet and telephone communication for the most part. However, with the use of modern technologies such as file sharing, track changing, and video-messaging, we were able to do the best we could given that we reside in separate provinces.

As well, the flip side to having experts in the field of RBP as part of our committee could be seen as a limitation by some. The argument could be made that because Wade and Richardson are developers in the RBP arena, that there is potential for bias on their part to the theory, therapy, and practice modality. While this may be true, we have had this discussion with them several times and it is something that we acknowledge and take into consideration. Our team feels completely comfortable to analyze, interpret and critique response-based practice as we see it. Ethically as researchers, we feel that it is our responsibility to provide the most objective perspectives regardless of our committee's opinions, and to make any recommendations to the practice that we feel might be useful.

Another limitation of this project stems from the nature of a qualitative research method. Our findings will be based on our personal subjective interpretations of the videotapes and for our analysis of the videotapes, we have chosen to use content analysis. In doing the analysis we chose to look at the literal meaning of each verb phrase rather than the contextual. We choose to do so due to the fact that an utterance may be interpreted several ways depending on the context. We believe that a literal analysis provided focused results and perhaps less subjectivity. While looking at contextual meaning would have provided richer data, the scope and timeline of our project did not allow for this to transpire. For example, a verb phrase could be viewed as either concealing or revealing violence depending on whether or not the context or the literal meaning is utilized as a framework. The process of conversational analysis, on the other hand, is thought to be a more thorough and all encompassing analysis process that could have been utilized in place of content analysis, and include a look at contextual meaning. Conversational analysis may have provided further depth since body language, pauses, eye contact, etc. are all aspects included in the transcriptions of video-interviews, as opposed to solely the spoken word content (as with content analysis) (Drew & Heritage, 1992). However, due to financial restraints and time restrictions, conversational analysis was not an option for this research project. We recommend that further research take up conversational analysis as a way of continuing to explore response-based practices due to the benefits of this method, discussed above.

Another limitation of this project is the fact that our analysis does not look at the sequential organization of language across turns. That is, how the language used in one turn influences the language used in the next turn is not fully examined. While we

discovered the overall pattern of this occurrence, the scope and timeframe of the project did not allow for a measure of how often this did or did not occur. Response-based practice would predict that the client would begin to use more agentive and accurate language as the interview proceeds (Wade, 2007a), thus we regret not being able to look at this in depth, however, we will discuss this area further in Chapter 4 under the section titled *'Future Research Directions'*.

Also of note is that the findings of our research are not necessarily representative of all individuals who have experienced violence and oppression. The purpose of this study is not to generalize to populations at large, but rather to examine the discursive and reverse-discursive operations of language as proposed by RBP, as well as the grammatical formatting of its processes. The women who participated in this study elected to participate voluntarily and were selected based on their comfort level to share their experiences of violence and oppression. In this respect, the participants represent a group of individuals who did not feel significant unease in speaking with a therapist about a subject of a personal and emotional nature. Thus, our findings do not include a representation of those all individuals who may have felt uncomfortable sharing their experiences of violence.

Conclusion

Within this second chapter of our research project, a look at our methodological plans was provided to the reader. Our research aims and purpose were established and explored; our methodology (qualitative content analysis) was discussed, and reasons for choosing it were explained; and a procedure for our data analysis method was defined step-by-step. Also presented was a look into the ethical aspects we have taken into

consideration while conducting this research work, as well as each researcher's social location. And finally, to conclude the chapter, an overview of what we believe to be the strengths and limitations of this project were offered in detail.

CHAPTER THREE: DATA ANALYSIS

Introduction

The purpose of this study was to observe and test the claims made by response-based practice, particularly those around the use of therapist language and how a client might respond by taking up these discourses. These responses could come in the form of spoken word, replies, and/or non-verbal gestures. Due to the constraints and nature of this project we have chosen to only investigate spoken responses and thus utilized a content analysis of the transcriptions. These responses may include verbal utterances, replies, meanings, and a possible new awareness. As stated in Chapter Two, the use of conversational analysis would provide further relevant information including incorporation of non-verbal elements. Within this analysis the focus is placed on both the client's and therapist's verbal responses, as well as the interaction between them and using a content analysis methodology as a framework has allowed us to do just that.

We found that to effectively produce an analysis in this way we had to utilize aspects of both inductive and deductive content analysis. We began deductively by utilizing a directed content analysis (as discussed in Chapter Two) by initially looking at response-based practice's claims and using these to develop and foster further ideas for inquiry. However, we also applied an inductive approach by coming up with our own observations and findings around theme and sub-theme patterns that emerged throughout the course of our analysis.

The purpose of this chapter is to discuss the findings of our videotape analysis of response-based practice using content analysis, based on our analysis of two videotaped interviews and their transcriptions. We will begin by providing a brief description of both

participants in the videotaped interview sessions and continue on by looking into the themes and sub-themes that emerged in our analysis.

Participant Profiles

The following section will provide a brief summary of the discussed contents in the analyzed video-taped sessions of both Joce and Patricia. The purpose of this is not to describe the analysis, but simply to provide the reader with a succinct outline of each interview in order to gain more context around both before presenting our analytical findings. It should also be noted that the therapist for both response-based therapy interviews is Wade. Please note as well that the interview between Wade and Joce took place in Malmö, Sweden (a non-English speaking country) and was in English (not Joce's mother-tongue). Joce's interview took place approximately one year ago, but refers to violence that occurred approximately 50 years ago in France (a non-English speaking country). The interview between Wade and Patricia took place in Wade's office in Duncan approximately 12 years ago. Within the interview, she refers to violence that took place up to approximately 20 years prior.

Joce

Within her videotaped interview session, Joce shares a childhood experience of violence where her 2nd grade teacher was abusive toward her. Joce explains near the beginning of the interview that she wants to share her story because of the positive exposure she has experienced with response-based practice throughout the duration of some training she was undergoing at that time. In the interview, she expresses that she wants to be exposed to response-based techniques as a client so that she can reflect and

explore the ways in which she resisted and responded to the abuse, as well as process the actions of her teacher.

The session continues with the therapist exploring who else in Joce's class the teacher decided to be cruel toward, and looking for some possible explanations as to why this occurred. He also asks questions pertaining to how Joce made sense of the teacher's abusive actions. They went on to compare experiences that Joce had with supportive teachers later in life and the subsequent differences in her learning, which challenged the preconceived notions she made about herself 'not being smart'. Throughout the interview, Joce's mentality was reframed to indicate that she was actually a proud person in need of respect. The interview assisted in clarifying what is really important to her (i.e. not necessarily being seen as smart, rather, to be respected).

The therapist also inquired about whom Joce spoke with about the abuse and what kind of experiences she had with this, thus inquiring about other social responses. Joce's resistance was highlighted and she was encouraged to share other similar stories in her life. The therapist inquires about how Joce was able to manage, helping her in the process to realize that she had done all that she could under the circumstances. In wrapping up Joce and the therapist discuss her future commitments around how she wishes to be with her own clients indicating that she hopes to utilize some response-based practice notions.

Patricia

Due to the length of the interview which Wade conducted with Patricia, and our project's time constrictions, we chose to analyze a portion of the transcription rather than it in its entirety. Approximately five hundred lines of the transcription were analyzed from this interview, thirty-one minutes, sixteen seconds out of one hour and thirty-six

minutes. Within the analyzed segment of this videotaped interview session, Patricia shares various experiences from her life. The discussion concentrated primarily on past intimate relationships with men who tended to be jealous, manipulative, as well as physically and emotionally abusive toward her. Her interview does not focus solely on any one specific incidence of violence, rather she and Wade discuss several involving men she has been romantically linked with. They also discuss specifics pertaining to their actions and her responses.

Early in the interview, Patricia discloses that she believes she finds herself seeking out men to ‘rescue her’ from adverse situations. Patricia also shares a series of brief descriptions of the men she has been linked with, including how they met, a synopsis of their relationship, followed by the circumstances and events that led to their break-up and her leaving. The interview continues with discussion around the notion of ‘being rescued’ and how Patricia believes it applies to many differing relationships. The therapist and Patricia also talk about the type of men with whom she has come to think (or has possibly been made to think by other helping professionals) that she is typically attracted to.

The remainder of the interview touches upon her experience(s) with addiction, her family, and the numerous social responses Patricia has encountered, both positive and negative. As well as the ways in which she has responded to these social responses she received. These social responses come from an array of people, such as from family and friends to helping professionals where she describes that she was not necessarily given ample opportunity to address the numerous ways in which she resisted and responded to the violence and oppression in her life.

Presentation of the Findings

As mentioned above we came into our analysis seeking to inquire further about the claims which response-based practice establishes. Using our knowledge of response-based practice we analyzed the videotaped interview sessions and their transcriptions searching for any themes or patterns that may have emerged. We came across of number of over-arching themes throughout the tapes. These included; the use of positive, negative, and neutral verb segments; the use of active and passive language; the use of the four discursive operations of language; and use of the four reverse discursive operations of language (refer back to Chapter 1, p. 40, for explanation of each theme). However, to limit the scope of the analysis, in keeping with a masters level project, we focused only on the use of the four operations of language

We collaborated and ultimately decided on two chief meta-themes that were consistent factors throughout both of the video sessions. These being; the four discursive operations of language; and the four reverse discursive operations of language. Having chosen these themes we believed we would then be able to develop a process for further in-depth analysis utilizing the sub-themes within each. Since both of these meta-themes are part of the RBP literature, we were able to pull sub-themes from each in order for further analysis to take place. For the four discursive operations of language, the sub-themes are: blaming or pathologizing the victim (D:BV); concealing victim resistance (D:CR); concealing violence (D:CV); and obscuring and mitigating perpetrator responsibility (D:OR). And for the four reverse-discursive operations of language the sub-themes are: contesting victim blaming and pathologizing (R:CB); elucidating and honoring victim resistance (R:ER); revealing and exposing violence (R:RV); and clarifying perpetrator responsibility (R:PR).

After discovering and selecting our themes and sub-themes and agreeing upon them, we set out to develop a coding legend by which to specifically analyze each line of both of the videotape transcriptions. This process included producing operational definitions for each of the themes and sub-themes, by which the statements in the interview transcriptions could be categorized. We also had to identify precise units of analysis which we decided would be the verb phrases within the statements. A method of color coding and labeling was developed to analyze each verb phrase in the transcriptions in order for us to easily evaluate our findings comparatively between the two interviews (See Appendix B). In conducting a qualitative content analysis, however, we must openly acknowledge the subjective aspect of this data presentation as well.

Our themes and sub-themes will be presented below and within each of the eight sub-theme clusters, selected quotations will be used to exemplify our categorization strategy for each. As well, as mentioned above, we will provide an operational-style explanation for each theme and sub-theme in order to provide the reader with a sense of our coding rationale.

Theme: Four Discursive Operations of Language

As noted above, one of the two themes we consistently came across in our analysis of both videotapes and their transcriptions was the use of the four discursive operations of language. Of course, we were only able to recognize and distinguish these operations because of our knowledge of response-based practice literature, and this must be noted. However, each of the four operations were used throughout both of the two videotaped sessions we analyzed and thus we decided it would be an interesting theme to observe.

RBP literature states that mainstream discursive language can be used in four distinct ways that; “...(a) conceals violence, (b) obscures and mitigates perpetrators’ responsibility, (c) conceals victims’ resistance, and (d) blames or pathologizes victims” (Todd & Wade, 2004, p. 146). Thus, we determined that for a statement to fall into the ‘Four Discursive Operations of Language’ theme category and be coded as (D), it must contain at least one of the four sub-theme categories, each of which are described in more detail below.

Also, as explained in RBP literature, the four categories of mainstream discursive operation are very cyclical and overlapping. Consequently, in order for us to use them in our analysis we had to code each statement by determining only the most prominent sub-themes present. As well, we decided that we would rank the sub-themes in order of their significance to each statement. This enabled us to more efficiently and effectively compare data between both videotape transcriptions. Examples for each sub-theme will be provided below. These examples are excerpts taken from the analysis of the full transcriptions (See Appendix’s F & G). The letter ‘A’ represents Wade, ‘P’ represents Patricia, and ‘J’ represents Joce.

Sub-theme: Concealing Victim Resistance (D:CR)

Firstly, in order for us as researchers to code the client’s or the therapist’s statements as concealing victim resistance (D:CR), we decided it must meet one of the following criteria; *uses language which overtly or covertly denies, silences, obfuscates, overlooks, or ignores the existence of the victim’s resistance; uses language which acts to misconstrue or question the reality of the victim’s resisting to violence in any way; uses language which misrepresents the resistance as something else; uses language that*

downplays the significance of the victim's resistance. As well, we found that this sub-theme (D:CR – Concealing Victim Resistance) was noted predominantly in statements or questions within the transcriptions which; *discuss and/or make reference to disregarding client's efforts to resist the violence or social response.*

Here is an example of a *client* statement from the interview taken with Patricia (Line 472 of the transcription) that was coded as (D:CR) because Patricia is disregarding her efforts to resist the violence:

P: I don't remember resp-responding in um...

In this sentence Patricia is clearly overlooking and denying the fact that she responded to her boyfriend's violent behaviors in a deliberate way. In context of the conversation she explains how she would lay still and remain quiet, both of which are forms of resistance that Patricia overlooks in this statement.

Or take another example of a *client* statement taken again from the interview conducted with Patricia (Line 296 of the transcription) that was also coded as (D:CR):

P: ...I wasn't honest with Steve...

Here Patricia is disregarding her efforts to resist violence by using language which ignores or overlooks her actions as resistance. In context of the conversation, her decision to not be honest was in fact a form of resistance, however, her language here misrepresents it as a negative action on her part.

Sub-theme: Blaming or Pathologizing Victim (D:BV)

Secondly, in order for us as researchers to code the client's or the therapist's statements as blaming and/or pathologizing the victim (D:BV), we decided it must meet at least one of the following criteria; *uses overt or covert language which implies that the*

victim is at fault for some or all of the violence; uses language which labels and/or stereotypes the victim negatively, including offering psychological attributions or assumptions about the victim's motivation (psychologizing). Also, we found that this sub-theme (D:BV – Blaming or Pathologizing Victim) was predominantly noted in statements or questions within the transcriptions which; *discuss the client's thoughts in relation to the violence and/or social responses.*

Here is an example of a *client* statement from the interview taken with Joce (Line 426 of the transcription) that was coded as (D:BV) because it blames and pathologizes the victim:

J: And sometimes I just think I am quite stupid and slow

In context of the conversation, Joce discusses how she feels stupid which implies that it is actually her own fault, the victim's fault, for her teacher's violence towards her.

Or take for instance this excerpt of another *client* statement, this time taken from the Patricia interview (Line 394 of the transcription) that was coded as (D:BV) as well:

P: I think I had the attitude, that day, that she deserved it

Hence, this statement clearly discusses Patricia's thoughts in relation to the violence that a girlfriend of hers had endured. Her language here overtly describes the victim as 'deserving' the violence, and thus labels the friend in a negative manner.

Sub-theme: Concealing Violence (D: CV)

Thirdly, in order for us to code the client's or the therapist's statements as concealing violence (D:CV), we decided it must meet at least one of the following criteria; *uses language which overtly or covertly denies, minimizes, obfuscates, mystifies, or ignores the existence of the violence; uses language which acts to misconstrue or*

question the reality of the violence occurring; uses language which misrepresents the violence as something else; uses language which downplays the significance, brutality, deliberateness, viciousness, or systematic nature of the violent occurrence. As well, we found that this sub-theme (D:CV – Concealing Violence) was predominantly noted in statements or questions within the transcriptions which; discuss and/or make reference to nonrepresentational or abstract events and/or occurrences, unrelated to the violence itself.

Here is an example taken from the interview with Patricia (Lines 294) where the *client* makes a statement that was primarily coded as concealing violence (D:CV) (the statement is secondarily ranked code was D:OR):

P: ...I've had so much unwanted sex...

Here Patricia uses language that misconstrues and is nonrepresentational of the violence. The language she has chosen minimizes, obfuscates, and ignores the significance and deliberateness of the violence.

Sub-theme: Obscuring and Mitigating Perpetrator Responsibility (D:OR)

Fourthly, in order for us as researchers to code the client's or the therapist's statements as obscuring and/or mitigating perpetrator responsibility (D:OR), we decided it must meet at least one of the following criteria; *uses language which overtly or covertly mitigates, excuses, diminishes, minimizes, overlooks, or denies the perpetrator's responsibility for the violent occurrence(s); uses language which acts to misconstrue or question perpetrator responsibility; uses language which acts to misrepresent the perpetrator as being passive or positive; uses agentless language when discussing the violence which hides or obscures the fact that there was even a perpetrator. As well, we*

found that this sub-theme (D:OR – Obscuring and Mitigating Perpetrator Responsibility) was predominantly noted in statements or questions within the transcriptions which; *discuss and/or make reference to placing blame on anything other than the perpetrator themselves or completely overlooking responsibility at all.*

Here is an example of a segment taken from the interview with Patricia of the *client* making a statement (Line 114 of the transcription) that was coded as (D:OR) since it obscures and mitigates the perpetrator’s responsibility:

P: ... He never never hurt me...

As can be seen, this statement completely overlooks the perpetrator’s responsibility for his actions as it uses language that misrepresents him as passive and as positive because he never physically hurt Patricia. In context of the conversation however, he was violent with her girlfriend which this statement diminishes and excuses.

Theme: Four Reverse-Discursive Operations of Language

The second theme we choose to analyze in our data is the four reverse-discursive operations of language. This again is a concept outlined in a majority of the literature around response-based practice. As illustrated in our first chapter, these reverse discourses use language in one or more of the following ways; “to (a) expose violence, (b) clarify perpetrator’s responsibility, (c) elucidate and honour victim’s resistance, and (d) contest the blaming and pathologizing of victims” (Todd & Wade, 2004, p. 152). Each of these four reverse discourses were used throughout the course of both videotaped interview sessions, hence we decided to include them as a part of our analysis.

We determined that for a statement to fall into the ‘Four Reverse-Discursive Operations of Language’ theme category and be coded as (R), it must contain at least one of the four sub-theme categories, each of which are explained in more specificity below.

Sub-theme: Elucidate and Honor Victim Resistance (R:ER)

Firstly, in order for us as researchers to code the client’s or the therapist’s statements as elucidating and/or honoring victim resistance (R:ER), we decided it must meet one of the following criteria; *uses language which acts to acknowledge and/or identify the existence of victim resistance; uses language which acts to clarify and/or uncover the reality of the victim resistance; uses language which highlights the significance of the victim’s resistance.* As well, we found that this sub-theme (R:ER Elucidate and Honor Victim Resistance) was predominantly noted in statements or questions within the transcriptions which; *discuss the client’s actions and/or thoughts in reaction to the violence and/or social responses.*

Here is an example taken from the interview with Joce of the *therapist* making a statement (Line 319 of the transcription) that was coded as (R:ER) since it is attempting to elucidate victim resistance:

A: That’s why I am so curious about how sometimes, you would not give her the right answer, even when you had the right answer.

In the context of the conversation, Wade is trying here to elucidate and highlight Joce’s resistance to her teacher’s violent ways by discussing her actions in response to this. In other words, he is using language to uncover and clarify that most times Joce had the right answer, however she chose to resist by not giving this to the teacher.

Take another excerpt for example, this one from Joce's interview as well but this time it is her, the *client*, making a statement (Line 112 of the transcription) that was coded as (R:ER) as it also elucidates resistance:

J: We had a lot of fun. So, when I named it about school, and uh, I hated school, we were talking about putting fire on the school.

Here Joce reflects upon her thoughts about school and the violence that occurred there. She uses language which uncovers her resistance to the way she was being treated through identifying her thoughts about how she wished she could react.

Sub-theme: Contest Victim Blaming and Pathologizing (R:CB)

Secondly, in order for us as researchers to code the client's or the therapist's statements as contesting victim blaming and/or pathologizing (R:CB), we decided it must meet at least one of the following criteria; *uses language to deny the victim being portrayed as at fault for some or all of the violence; uses language which acts to expose, uncover, and acknowledge the victim's innocence in relation to the violence.* Also, we found that this sub-theme (R:CB – Contest Victim Blaming and Pathologizing) was predominantly noted in statements or questions within the transcriptions which; *discuss client traits and/or abilities.*

Here is an example of a *client* statement from the interview taken with Joce (Line 444 of the transcription) that was coded as (R:CB) as it contests victim blaming and pathologizing:

J: You don't have to be the smartest

Here Joce is discussing the trait of 'being smart', and in the context of the conversation she is acknowledging that she is fine the way she is and 'not being the smartest' does not

mean she is to blame for the violence that took place against her.

Here again is another example, this time stated by the *therapist*, taken from Patricia's interview (Line 323 of the transcription) that was also coded as (R:CB):

A: ...in other words, that means you're not attracted to violent men...

So this again exemplifies the sub-theme of contesting blaming and pathologizing as Wade discusses the said trait of 'being attracted to violent men', which Patricia continues to attribute to herself. In context of the conversation, Wade contests the notion that Patricia might be at fault for allegedly choosing violent men.

Sub-theme: Revealing and Exposing Violence (R:RV)

Thirdly, in order for us as researchers to code the client's or the therapist's statements as revealing and/or exposing violence (R:RV), we decided it must meet at least one of the following criteria; *uses language which recognizes the presence, existence, nature, or deliberateness of violence; uses language which acts to uncover and expose the violence; uses language which highlights the significance of the violent occurrence.* As well, we found that this sub-theme (R:RV – Revealing and Exposing Violence) was predominantly noted in statements or questions within the transcription which; *discuss and/or make reference to specific events, actions, or experiences where the victim was acted upon by another.*

Here is an example taken from the interview conducted with Patricia of the *therapist's* statement (Lines 171 in the transcription) that was coded as (R:RV) as it explores the dynamics of one of her relationships :

A: Was he, was Buffy abusive physically at all?

Here Wade is making reference to the specific relationship and overtly questioning Patricia about it. The language he chooses acts to uncover and expose any violence that occurred.

Or take this example from the interview had with Joce of the *client's* statement (Line 86 of the transcription) that was coded as (R:RV) as well:

J: It was not only irritation, it was, word like, "are you stupid, or?" It was like-

Hence once again, specifics are addressed that make reference to violent experiences Joce endured. Her language clearly uncovers and exposes the violence that occurred and recognizes its presence.

Sub-theme: Clarifying Perpetrator Responsibility (R:PR)

Fourthly, in order for us as researchers to code the client's or the therapist's statements as clarifying perpetrator responsibility (R:PR), we decided it must meet at least one of the following criteria; *uses language which emphasizes the perpetrator as responsible for the violent occurrence(s); uses language which acts to uncover and elucidate the perpetrator's responsibility; uses language displaying how the victim was acted upon and what the perpetrator did.* Also, we found that this sub-theme (R:PR – Clarifying Perpetrator Responsibility) was predominantly noted in statements or questions within the transcription which; *discuss and/or make reference to the perpetrator(s), or the perpetrator's actions.*

Here is an example of a *client* statement from the interview with Patricia (Line 553 of the transcription) that was coded as (R:PR) as it clarifies perpetrator responsibility:

P: ...I bought a dollar pair of earrings at Woolworth's and I came home, he was convinced that somebody had given me these earrings

This statement clearly makes reference to the perpetrator and his action of being convinced Patricia received earrings from someone. Her language uncovers the perpetrator's responsibility by emphasizing how *he* acted toward Patricia here.

Or take this excerpt for example of a *therapist* question from the interview conducted with Patricia (Line 455 in the transcription) that was also coded as (R:PR):

A: ...okay, and then what, what'd he do?

The construction of this question clearly makes reference to the perpetrator by asking about his actions. Here, Wade uses language which acts to emphasize the perpetrator's responsibility for these actions using the words '*what'd he do*', to elucidate further information.

Coding and Ranking

In order for our data to remain effective and accurate it was necessary that we develop a detailed coding system. Coding is an interpretive technique that both organizes the data and provides a means to introduce the interpretations of it (Marshall & Rossman, 1998). We based our system around the categories of themes and sub-themes which we outlined and defined above. After multiple trials with different types of coding systems, we finally collaborated on the development of a final coding legend (See Appendix B) which we utilized in analyzing both transcriptions. In doing so we went through the data, line by line, and categorized each statement as applicable. To do this we had to identify precise units to be analyzed which we decided were the verb phrases within the statements. Some verb phrases were left blank as they did not fall into either theme, for

instance discussion of topics unrelated to the client's experiences of violence, small –talk between therapist and client, or language that continues the conversation but holds no real meaning (ex. 'mm-hmm' or 'ok') were not coded. Also, yes or no statements were only coded when in direct response to a question, not when they were used in the manner of continuing on the conversation. The remaining verb phrases were coded as either a 'D' (representing the Four Discursive Operations of Language) or a 'R' (representing the Four Reverse-Discursive Operations of Language). If a verb phrase received a theme coding, then one of the eight appropriate sub-themes was correlated and coded as well. For instance, a phrase could be coded as R:ER; meaning it falls into the theme of 'Reverse-Discursive' and the sub-theme of 'Elucidating and Honoring Victim Resistance'

As well, because many statements contained multiple verb phrases with different themes and/or sub-themes it was essential that we develop an additional system of ranking the codes. Hence, many lines included a sub-theme that was clearly the primary coding, however there was also an applicable sub-theme that could be ranked in order of significance as secondary, tertiary, or even quaternary (See *Ranking System* in Appendix B). As well, some statements contained multiple segments which needed to be bracketed and ranked separately (See *Bracketing* in Appendix B).

Validity

We tested the validity of our operational definitions and coding system by measuring inter-rater reliability and external reliability. We chose this process because interrater reliability measures; “[t]he extent of consistency among different observers in their judgments, as reflected in the percentage of agreement or degree of correlation in

their independent ratings” (Babbie & Rubin, 1996, p. g-4). We first coded one transcription separately, then assessed the level of agreement. We then identified and resolved areas of disagreement. Following this, we coded one transcription jointly and assessed our level of agreement. To further refine our coding system, we consulted with our committee. Finally, we split the two transcriptions in half and coded them separately.

From the outset, we obtained a high level of inter-rater agreement in a quiet complex coding task. We ultimately chose to calculate the level of agreement on the primary codes only; that is, on the code that we decided was the most pronounced. With this method, we achieved 78% inter-rater agreement, near the commonly accepted standard of 80—85%. We also had assistance in external reliability testing from a fellow research team member; Lyndall Hewitt. She analyzed two segments of the transcriptions which we then compared to our own analysis (See Appendix D & E), with one test resulting in 86% agreement and the other 75%. We are confident that, if we had the opportunity to further refine the coding scheme on a greater variety of transcriptions, we would quickly achieve an even higher level of agreement and, thus, validity of the operational definitions and coding system.

In completing these inter-rater reliability testing our research was aided by assuring consistency in relying on our definitions for categorization of each sub-theme (as defined earlier in this chapter). The process also improved the project in coming to collaborative conclusions on complicated issues, such as whether or not two different sub-themes can be ranked the same (i.e. ia. & ib. – which we deemed as applicable).

Conclusion

Within this third chapter of the research project, a detailed outline of our data and its analysis was provided. A profile of both participants, Patricia and Joce, was offered; along with summaries of what was discussed in the analyzed portions of each videotaped interview. Also presented were details of our research findings, including our main themes and sub-themes. Following this, a detailed description of each of these categories was displayed, along with transcription excerpts as accompanying examples. The reader was also provided with an explanation around the coding and ranking systems designed and utilized in the analysis process. Lastly, the project's validity and Interrater reliability were explored.

CHAPTER FOUR: DISCUSSION AND RECOMMENDATIONS

Introduction

The purpose of this chapter is to discuss the findings of the present study within the context of the relevant literature, to address the implications of the research, and to consider what future research directions may aid in the gathering of additional valuable data in this area. Moreover, the reader will be provided with some concluding reflections on the research project as a whole.

The primary goal of this project was to observe and test some of the claims made by response-based practice, particularly those made around therapist and client language use. The study provided a review and analysis of two different videotaped RBT interviews and their transcriptions. From this, a content analysis methodology was employed to examine the language used by both parties and determined two chief themes present throughout the data, along with eight correlating sub-themes. Using these themes and sub-themes as an analysis tool, a coding legend was developed and a detailed analysis of every line was carried out. The findings from this study provide insight into the use of discursive language in therapy, specifically response-based, and the links between therapist and client statements.

Since the statements, insights, and information presented in this research are based on the interviews of two women, both conducted by the same therapist (Wade), readers should not assume that the findings are representative of all response-based therapy sessions. However, it is possible to acquire the essence of RBT and its goals, as well as gain perspective on the significance of language used by helping professionals.

Findings Related to Previous Literature

As stated above, one of the main goals of this project was to examine the use of language in response-based therapy sessions, by both the therapist and client. Through determining the four discursive operations of language, along with the four reverse discursive operations of language (as noted in RBP literature) as meta-themes and as a basis for analysis, we discovered many links and channels for comparison to the claims that RBP makes. These findings will be discussed in relation to the relevant literature below.

Client Use of Language in Session

As written about in Chapter One, the use of language is of great significance to response-based practice. It makes the claim that the majority of the public, including service providers, utilize language that falls within the four discursive operations of language (blaming/pathologizing victims, concealing victim resistance, concealing violence, obscuring/mitigating perpetrator responsibility) and that this language is so deeply embedded in our society that it is not even recognized as such (Coates & Wade, 2007). Several of our findings from the data analysis came to support this perspective as well.

Firstly, we noticed that a large amount of the statements made by both clients (Joce and Patricia) around their previous or current self-image, self-esteem, and self-worth mainly employed one or more of the four discursive operations. As well, we found that the coding (sub-theme) that occurred most often for these types of statements was *blaming or pathologizing victim (D:BV)*. Take for instance Patricia, who notes her self-doubt and ultimately blames herself when discussing the violence that took place against her (Lines 212 – 216 of the transcription):

P: I think so, yeah. Coz I wondered if I perpetuate it that way somehow. (i. D:BV)

A: Perpetuate what? Um.

P: Um, the abuse, or the relation- (i. D:BV)

A: Oh, I see.

P: Or the relationship. (i. D:BV)

In discussing the image she has of herself during the time of the violence, Patricia participates in language where she blames herself; the victim. Or look to another example from Joce's interview where she states (Line 413 of the transcription):

J: But sometimes I forget these words. And it is something very bad to not be the smartest, or smart enough, or... even quite stupid. (i. D:BV)

In the context of the conversation, Joce, like Patricia, somehow feels like she is to blame for the violence, due to her self-image and worth as 'stupid'. As mentioned, this was a common theme throughout both analyses and one which upholds response-based practice's claims that the four discursive operations are largely present in society's everyday language. As well this finding supports the notion that this type of discourse and misrepresentation is often used unknowingly, even by victims of violence and can seem unproblematic until fully scrutinized, as Coates and Wade (2007) point out.

Another point we noticed throughout the analyses was again around client's use of language and interaction with the therapist's use of language. Due to the nature of response-based practice, the therapist tends to only utilize reverse-discursive statements and questions. What we found interesting is that many times the client will begin to utilize this type of language as well, mirroring the same types of reverse-discursive

operations of language that the therapist just used. This is even true for many occurrences where the client begins a topic of conversations with a mainstream discursive statement. Take this segment of conversation from Patricia's interview for example (Lines 430 – 440):

P: I think I might have thought it'd be like Steve, where he wouldn't treat me like that (i. D:BV)

A: okay, but you recoiled (i. R:ER)

P: oh, oh yeah, I can remember that thought for sure, I remember the night, it was a winter day, I remember where it was... (i. R:ER)

A: ahh, oh, obviously a pretty important event, eh? (i. R:ER)

P: yeah, yeah

A: all right, and then, um, how did your relationship with him change after that, like, for example did you notice that you were any more careful with him... ah, or that um... (i. R:ER) (ii. R:CB)

P: no I was quite in the beginning with John um, no I was quite more, I don't know how to put the word, aggressive... I remember the first night he didn't come home til 4:30 or 5:30 in the morning and I had made a casserole and I expected him and his friend for dinner and I was waiting for them for dinner, waiting, waiting, waiting, I was lying in bed and I had the casserole beside me (i. R:ER) (ii. R:CB)

A: (missing the word) a castle of what?

P: casserole of meatloaf or some

A: oh (getting the meaning) I see

P: it was a hamburger type stew and I remember when he walked through the bedroom door I threw the whole thing at him (i. R:ER) (ii. R:CB)

So here, even though Patricia begins with a statement that is self-blaming, once Wade begins to reframe the conversation to a reverse-discursive point of view, Patricia's language choice follows suite. This finding adds to response-based literature's claims around effect versus response-based language in therapy by supporting the idea that using a language of responses encourages the emergence of self-realizations of dignity, preservation, and resistance (Wade, 2007b). This is evident in the example above; if the therapist were to continue the conversation asking Patricia about the effects regarding her initial victim-blaming statement, the assumption is that little room would be made to discuss her resistances, if any. Instead, the therapist uses a language of responses, allowing the opportunity for this vital discussion to emerge. Thus, based on our findings that the clients often seem to mirror the discourse and language used by the therapist in both interviews, it is our supposition that this may hold true in many other therapy sessions as well (response-based or otherwise). This being the case again highlights the responsibility and significance that therapists hold in choosing what types of discourse they will make use of. As well, it brings to light the power dynamics in therapy and the influence that the therapist may have on the session and its outcome.

Thirdly, while we found that both clients often mirrored the therapist's language use in session in one stream of conversation, we also discovered that quite often once the topic of conversation was shifted into new or different directions the mirroring of language shifted as well. Take for example a segment of the Joce interview where she and the therapist are discussing and honoring her resistance in turning her experience of

violence into a positive commitment to love and support her children (Lines 358 – 367 of the transcription):

A: Mm-hmm. Mm-hmm. In a way your children would see that you were supporting them. (i. R:ER)

J: Yeah. (i. R:ER)

A: Yeah, more openly. (i. R:ER)

J: Yeah. I give them credit and give them support, and... (i. R:ER)

A: I am guessing your children have not been told they are stupid. (i. R:ER) (ii. R:RV)

J: I hope I never said something like that. (i. R:ER) (ii. R:RV)

A: Yeah, okay. So you took something very important from these terrible experiences and somehow, what you took, you've used— (i. R:ER) (ii. R:RV)

J: Yeah. (i. R:ER) (ii. R:RV)

A: To be as good a parent you can be to your children. (i. R:ER)

J: Yeah. (i. R:ER)

Here Joce is clearly mirroring Wade's use of reverse discursive language, however, when the conversation shifts in a new direction to the discussion of the teacher's violence; we see Joce fall back into mainstream discourse statements, gradually shifting back to mirroring Wade's reverse discourse toward the end (Lines 404 – 415 of the transcription):

A: What is it, do you think? Do you have an idea, about what – you know – what is the struggle? Do you have an idea about that? (i. R:ER)

J: The idea I have is that there is a -- how do you say that in English -- a corn of

—
A: Truth—

J: --truth in that. (i. D:BV)

A: Right.

J: ¹[I am not the smartest lady and it's more about] ²[... when I feel better, its more like I say to myself that "you are ok, you are ok the way you are."] 1. (i. D:BV) 2. (i. R:CB)

A: Mm-hmm.

J: "You don't have to be the smartest." (i. R:CB)

A: Mm-hmm.

J: But sometimes I forget these words. And it is something very bad to not be the smartest, or smart enough, or... even quite stupid. (i. D:BV)

A: Even if you weren't smart, she still didn't have the right to do what she did, did she? (i. R:PR) (ii. R:CB) (iii. R:RV)

J: Right. (i. R:PR) (ii. R:CB) (iii. R:RV)

This detection in our analysis that both clients frequently mirror therapist language until a shift in conversation topic is made, once again points toward the deeply embedded nature of mainstream discourses in our society. In other words, even when a client's language use may be acting to make new awarenesses and acknowledges resistance in one theme of discussion, a shift in direction of conversation may cause them to revert back to the mainstream discourse once more. This signifies how entrenched these discourses are and suggests to us that perhaps this is one reason for ongoing long-term response-based therapy with some, if not all, clients. One's perspective and use of language can be a

difficult thing to change, and if the goal is to reverse the mainstream discursive operations around violence as RBP suggests, then for some this may turn out to be a lengthy process. This suggestion shall be discussed in further detail below in the section titled '*Implications for Response-Based Practice*'.

Therapist Use of Language in Session

As mentioned briefly in the above section, one thing we found consistently throughout both therapy interview sessions was that the therapist, Wade, continually utilizes reverse discursive language in all of his statements and questions. The assumption is that most RBP therapists would do the same, in the attempt to aid the client to gain new understanding of their experiences and ultimately shift their language and perspective, as the literature suggests that it does (Richardson, 2010a; Todd & Wade, 2004; Wade, 1997). But how is this accomplished? Well firstly, we found that the therapist utilizes one or more of the reverse discursive operations in all of his statements or questions, and if the client chooses one of the mainstream discursive operations in their language, the therapist then shifts the language back to the reverse discursive view. Take for instance Patricia's statements (Lines 489 – 495 of the transcription):

A: do you suppose that he knew you were afraid? (i. R:PR)

P: I think so and I, I'll answer your question, um, that just triggered a memory, um, I just started dropping my friends (ia. D:BV) (ib. D:CR)

A: aha

P: I, I just didn't have those friends anymore (ia. D:BV) (ib. D:CR)

A: okay

P: basically

A: y-you dropped them or you didn't, you sort of dropped them as far as he knew? (i. R:ER) (ii. R:CB)

Therefore here Wade subtly challenges Patricia's victim-blaming, resistance concealing type of language use by asking a question which attempts to elucidate resistance and contest victim blaming. As well, we found that at times this challenging of the discourses by the therapist sometimes took more overt effort. Take this excerpt from Joce's interview for example (Lines 237 -246 of the transcription):

A: Yeah. But from what you said, ¹[even when you had right answers], ²[you didn't give them]. 1. (i. R:CB) 2. (i. R:ER)

J: But I don't know if it was so smart to get her mad. (i. D:BV)

A: Well, if you had just—well, what I am wondering about was that ¹[if it was so important to you to not say the right answers]—²[because you knew, that if you said the right answers] ³[she would be nicer] – a little bit. 1. (i. R:ER) 2. (i. R:CB) 3. (i. R:PR)

J: I wasn't sure about that.

A: You weren't sure?

J: No. She didn't – she didn't like me anyway. (i. D:OR)

A: But you knew she would—that's it – ¹[you knew she would get madder], though, ²[if you didn't]. 1. (i. R:PR) (ii. R:RV) 2. (i. R:ER) (ii. R:RV)

J: Mm-hmm.

A: So how come it was so important to you, that you would risk her being even madder. How come? What was so important? (i. R:ER) (ii. R:RV)

J: I don't know, ¹[maybe my way to say to her] ²[that she was just a bad

teacher]. 1. (i. R:ER) 2. (i. R:PR)

Here Wade makes several attempts to try and take Joce's mainstream discursive statements and shift them to a reverse-discursive view. By the end of this excerpt Joce seems to attain this different view and utilizes reverse-discursive language on the subject as well. This finding exemplifies once again, the deep rooted nature of mainstream discourse and its language. As well, the RBP literature claims that response-based ideas have the potential to alter how one considers and responds to situations therefore increasing new awareness around these (Response Based Practice, 2010). Our findings support this notion as we see how a therapist switching the discourse can allow the opportunity for such new awarenesses to be formed.

So related to the above, we found that a frequent occurrence in the RBT sessions we reviewed was a shifting of mainstream discursive perspectives or representations to a reverse-discursive view by the therapist. At times this was accomplished through overt, blatant means (as with the Joce example above), but quite often it could be accomplished through relatively subtle methods (as such with Patricia's excerpt). It is our postulation that perhaps this is correlated to a variety of factors, for example; how open the client is to shifting to a new perspective, what type of social responses they have received in the past, how deeply embedded the client's mainstream discourse beliefs are, etc. Either way it is interesting to note the fluid nature of response-based therapy and that it is not simply about using reverse-discursive language, but it also become necessary for the therapist to be able to gauge *how* and *when* to do so in conversation.

Leading on from the last point, we also found that therapist timing and intuition can be essential in response-based therapy, as it is with any type of therapeutic conversation.

In our analyses of both interviews, we noticed that there were opportunities when the therapist could have employed reverse discursive language immediately after a client statement but instead waited to respond in such a way. Although he never used mainstream discourse language, we wondered why at times he would allow an opportunity to challenge or contest mainstream language use slip by. What we found by analyzing the transcriptions at length and in context was that there are times when inserting a reverse-discourse statement or question could upset the flow of conversation unnecessarily, or even seem disrespectful of the client. Take this excerpt from Patricia's interview for example:

P: Yeah. Yeah. And Mongo kind of slipped in and rescued me from that. (i.

D:CR)

A: Right.

P: Uh, I can remember one time I was- Frank was in my house. Uh, when I'd first met Mongo I didn't even know how he knew where I lived

A: Right

*P: Or why he even came over. But, ¹[Frank was at my house screaming]-
²[frightening me] and ³[Mongo just showed up. And he's this big guy, he had his colours on and just kind of said- I can't even remember, said something like 'I'm your worst nightmare' or 'beat it' or something and, uh, that was the end of Frank]. Um, so ⁴[I think I have done the rescuing thing quite a few times]. 1. (i. R:PR) 2. (i. R:RV) 3. (ia. R:RV) (ib. R:PR) 4. (i. D:BV)*

A: What do you mean rescuing thing? (i. R:CB)

P: 1[Where I don't rescue myself, I wait for the man whose got control or power in whatever sense, and they come along, and, uh, rescue me]. 2[Um, when I met John, um, I'd already left a relation- an abusive relationship. Or, uh-uh]. 1. (ia. D:CR) (ib. D:CB) 2. (i. R:ER)

A: Yes, a relationship with an abusive man. (i. R:RV)

So here there is opportunity to challenge Patricia's initial statement of being 'rescued' by reversing the discourse immediately and blatantly by saying something like 'you weren't rescued, you were showing resistance on your own'. While this would have been one way to clearly reverse the discourse it could come off as harsh and disrespectful to the client. Instead, Wade allows Patricia to continue her story and gently nudges her into discussing the concept of 'rescuing' in more reverse discursive terms (which continues on in more detail within the remainder of the transcription). This finding supports the idea that an essential principal to RBP is the maintenance of client dignity (Response-based Practice, 2010). This also suggests that the therapist holds a huge responsibility around the impact a session will have on a client as language that is utilized the wrong way, at the wrong time may actually have long-term negative effects (see social responses Chapter One). These repercussion will be discussed further in the below section

Implications of the Study

Other Relevant Findings

One concluding result of our research which we found intriguing is related to the amount of different discourses present in both the client and therapist's statements throughout both interviews. First of all we found that quite often when the therapist would introduce a new idea or topic into the conversation, his statements would start off

with only one or two of the reverse discourses present. As the topic or idea was introduced he would then incorporate more of the discourses as well. Whether this is purposeful or not, this finding implies that perhaps it is easier for a client to grasp a concept or new perspective when it is introduced gradually. Take this example from the interview conducted with Joce (Lines 57 – 74 of the transcription):

A: Did you know she would get mad? (i. R:RV ii. R:PR)

J: Yeah, it was like- (i. R:RV ii. R:PR)

A: And you did it anyway? (i. R:ER)

J: Yeah (i. R:ER)

*A: Yeah, ¹[so you knew if she would ask a question, and you knew the answer]
²[but wouldn't say anything], ³[you knew she would get mad about that].*

⁴[Because she knew that you knew the answer] 1. (i. R:CB) 2. (i. R:ER) 3. (i. R:PR) 4. (i. R:RV)

J: I suppose.

A: Maybe?

J: Maybe, yeah.

A: And then, ¹[you would know she would get mad], ²[when you didn't say anything]. 1. (i. R: PR) (ii. R: RV) 2. (i. R:ER) (ii. R:CB)

J: Yeah.

A: And you did it anyway. (i. R:ER)

J: Yeah. (i. R:ER)

A: Ok. Did you – did you enjoy that- (i. R:CB)

J: No. (i. R:CB)

A: *-That she got mad? (i. R:PR) (ii. R:RV)*

J: ¹[No, I -- absolutely not]. ²[But I did not know what to do else]. 1. (i. R:CB)

2. (i. R:ER)

A: *Ah.*

J: ¹[Because I tried]. ²[It was like her asking a question about, why did you do

that], or sometimes, or um, she was asking a question about math, and how

much is that and that and that... and ³[sometimes I answered wrong, and she

get irritated]. And ⁴[as soon as she get irritated, it was very difficult to think

about right answer], and ⁵[sometimes I could find the right answer, but I would

not give her that]. 1. (i. R:ER) 2. (i.R:PR) (iia. R:CB) (iib. R:RVb) 3. (i. R:RV)

(ii.R:RV) 4. (i.R:PR) (iia. R:CB) (iib. R:RVb) 5. (i. R:ER) (iia. R:CB) (iib. R:RV)

(iic. R:PR)

So rather than providing statements which reversed all four discursive operations right away, which may be overwhelming or confusing for the client (especially if they are new to RBP), progressively building on one or two discourses may allow the client time to process and comprehend new meaning makings. This is shown to be the case with Joce above, as she seems to follow Wade's flow of discursive conversation, eventually mirroring him in her last statements with many of the reverse-discourses present. Or take this excerpt from the interview conducted with Patricia as another example (Lines 315 – 324 of the transcription):

A: *(interrupting) what do you mean at first? (i. R:RV)*

P: *um, during the first initial part of the relationship (i. D:CV)*

A: *in the initial part of the relationship, how are these men I mean how do these guys treat you initially, right off, right when you first get together? (ia. R:RV) (ib. R:PR)*

R:RV) (ib. R:PR)

P: *uh, initially really good (ia. R:RV) (ib. R:PR)*

A: *do they get violent right away? (ia. R:RV) (ib. R:PR)*

P: *no (ia. R:RV) (ib. R:PR)*

A: *okay*

P: *usually they're*

A: ¹*[(finishing for her) really good,] so that, ²[in other words, that means you're not attracted to violent men,] ³[you're attracted to men who are nice, because if you were attracted to violent men you would dump them as soon as they started acting nice] 1. (ia. R:RV) (ib. R:PR) 2. (i. R:CB) 3. (i. R:CB) (iia. R:RV) (iib. R:PR)*

P: *yeah, yeah (laughing), yeah, yes (i. R:CB) (iia. R:RV) (iib. R:PR)*

Hence, here again Wade begins by utilizing one or two of the reverse discourses in his language, and as the conversation progresses more are included, this 'pyramid-style' of counseling we discovered will be discussed further under the *Recommendations for Future Research* section below.

Implications of the Study

The following section of this chapter will review what we believe to be the implications of the research as a whole along with some suggestions based on the overall study. An initial discussion will be presented around the implications and recommendations for response-based therapy as a practice. Thereafter, a reflection of our

thoughts around the possible implications of our findings on helping professionals in general will be provided.

Implications for Response-Based Practice

Based on our research analysis and findings, we have come to believe that response-based practitioners may produce an even more beneficial experience for the client if they are transparent in the motives and rationale of the practice. Response-based practice differs significantly in numerous ways from other mainstream therapies. Having clients become aware of the goals in RBT may prove useful for clients and may avoid an effects-based discourse as a result. Our findings suggest that clients may shift back into use of effects-based language when shifting or changing conversation topics in a therapy session. Hence, being informed of response-based practices may allow clients to gain a greater awareness of their own thought patterns and language use (whether their language falls under the four discursive operations or the reverse) as they occur during the session. Having practitioners provide a brief explanation around the response-based perspective and its goals prior to the therapy session may help to increase the client's understanding of the process and henceforth become even more beneficial for them. Without education around response-based practice, there are still many short-term benefits that can lead to long-term benefits with regards to the individual's future thought processes. Some benefits include brief reframing, attendance to dignity, spotlighting the client's pre-existing ability, assistance recognizing unilateral violence in action and how the use of inaccurate language, such as mutualizing language distorts the truth and reality (Richardson, 2008). We think, however, that adding the educational component provides an even greater potential for ongoing benefits that can occur organically and

independently. In other words, adding an educational piece for new RBT clients may provide them with the ability to truly understand the power of discourse and use of language and its impacts. We believe this will assist them in understanding and gaining new perspective and in being able to incorporate these into future life experiences as well as past reflections.

Our findings also indicate that clients may be used to speaking solely about their feelings during counseling as a result of being exposed to mainstream counsellors or therapists who focus on staying inside of the psyche (This was especially apparent in Patricia's interview as she had been subject to years of traditional psycho-therapy). Becoming conditioned to believe that this is what is expected of the client during a counseling session has the potential to cause confusion for the client during a RBP session. Some clients may come to a RBP session wanting to speak about their feelings and may experience disappointment over thinking that they were not given this opportunity. This could even be damaging to the client/therapist relationship if the client thinks that they are not able to discuss their feelings in the conventional way that they are used to and would like to. In some cases, if an individual is unaware of RBT's practices and theoretical background, they could even potentially find a therapist's challenges to their use of mainstream discourses upsetting or offensive. If the therapist is seen to be constantly (or even occasionally) challenging and correcting the client's language, the client may feel unease around the upheld expert role and that their choice of words is being 'policed'. This may also be overwhelming or confusing to the client and have dire affects on the session and/or the relationship. For these reasons and the ones provided

above, we believe that providing clients with information and education on RBP may be beneficial and avoid potential upset or confusion.

Similarly, we also think it would be advantageous for clients to be educated about the significant impacts that social responses can have on a victim of violence. Having prior knowledge that the therapist will be inquiring about the social responses they experienced may give the individual an opportunity to reflect on these details, especially if the violence or oppression they suffered was long ago. Clients may be confused or resistant to speaking about the social responses they experienced following the disclosure of their experience(s) of violence or oppression, especially if the social responses they received were negative and subsequently caused even greater suffering. Experiencing and having to interact with negative social responses has the potential to impact the individual in an even more negative way than the actual experience of violence or oppression itself (Wade, 2007a). Negative social responses not only impact the individual, the fact is that a lot of energy is required on the part of the client/human being to respond to them (Richardson, 2011). And as explained in Chapter Two, positive and constructive social responses increase the likelihood of recovery post-violence or oppression (Coates & Wade, 2007; Wade, 2007b).

It should also be noted that some client's may be completely fine with discussing these issues and may come to new awarenesses organically throughout the process of RBT without any prior knowledge about it. We believe that (as recommended in all of the above points) providing clients with knowledge and information around the practice can prevent misunderstandings and overall aid the counseling session and therapeutic relationship. And while our analysis and findings support that new awarenesses and

perspectives can be gained in a single RBT session, we also feel that for many individuals who have been victims of violence, longer term response-based sessions might be useful and necessary. We believe that, for some, it may take a longer time period for them to be able to shift perspectives and no longer think and speak in a mainstream discursive way that misrepresents themselves (victims), perpetrators, and violence. Ultimately we are suggesting that what it comes down to is the individual's experiences and needs. Hence, the level of education one requires around RBP, and the time-period for therapy, must be a collaborative decision by both the therapist and the client.

Implications for Helping Professionals

Having a look at the minute details of text and language use in our content analysis of two transcriptions has given us a greater understanding of the impact of our language use as individuals who will be working within the 'helping profession' arena. Our findings highlight the significant impact that a helping professionals' (specifically a therapist's) discursive language can have on a victim. We think that all helping professionals would greatly benefit from thorough training surrounding the impact of language and discourse use in practice. As well, based on our findings we feel that education around the significant impacts of one's social responses toward clients disclosing violence or oppression is also essential.

Our work also highlights how embedded mainstream discourses are around violence in people's everyday thinking and conversations. The findings represent the need for a shift in language at the micro level to occur in order for any meso or macro changes to transpire. This demonstration speaks to the need for greater awareness not just for professionals, but also the general public so that a complete deconstruction takes place

and whole discourses can crumble or shift. This has the potential to occur by way of consciousness-raising, changes to relational interactions, and structural adjustments. We hope that the research conducted here will not only help individuals on a micro level, but also add to increasing safety, stopping violence, and eliminating oppression at the community (meso), social, and broader macro levels as well.

Future Research Directions

Through the process of conducting the research for this project some ideas for (what we thought might be) useful for future research directions came to mind. Because of the time constraints and nature of producing a master's level research project we were forced to narrow our scope of research to a manageable amount, however we were left curious about some of our initial thoughts and ideas for research directions around response-based practice. The following section will provide our suggestions around our areas of interest regarding what future researchers could investigate further.

Initially we had hoped to look at not only the four discursive and reverse discursive operations of language in our analysis, but also the four quadrants of grammar as we noticed this as a consistent theme throughout both video-taped interviews. However we quickly discovered this was too large a focus. So although the research we have conducted did not focus on the four quadrants of grammar, we think that it would be advantageous for future research to hone in on this aspect. Research around the quadrants of grammar along with the discursive operations may be especially data rich and provide an interesting comparative analysis. We feel that looking at the interplay between positive, negative, active, and passive language along with the type of discourse used could greatly add to the response-based research body of work. As well, presently there is

not any formally published literature on the four quadrants of grammar. Another recommendation of ours would be for this to transpire.

As well, we uncovered a ‘pyramid-style’ use of reverse-discursive operations as discussed above, by the therapist which we found quite intriguing. We feel that looking at this aspect in other therapy sessions could be useful for future research around RBP. For instance, a comparison and analysis could be conducted of RBT sessions by various RBT counsellors to detect whether a similar pyramid-style approach is in use. This may have potential to produce more insight into RBT in practice around how the use of more or less reverse-discursive operations may influence the client-therapist interplay and languaging.

A third recommendation that we would like to make for future research in this area would be to compare RBT sessions with traditional psychotherapy sessions. The four discursive operations and the four reverse discursive operations of language could be explored, tracked, and compared between the two types of therapies. One means of doing this could be if a client were already speaking with a psychotherapist about an incident of violence or oppression, they could then be asked if they might be willing to also speak with a response-based therapist. Following this, the client could then share their thoughts and experiences surrounding both forms of therapy. Or a different route could be simply to analyze video-taped therapy sessions for both RBT and psychotherapy in practice and analyze the transcriptions to compare differences, similarities, etc. As well, a comparison between response-based and effects-based therapies could be completed without looking at discursive operations and instead base the research around another key theme of interest to that said researcher.

A fourth direction we think may be beneficial for future research in this arena would be to look at how conversational analysis is used as a methodology in the analysis of RBT. A member of our larger team is currently planning to conduct a conversational analysis for his research. Through discussions had during our team meetings, we thought a future research recommendation could be to incorporate a conversational analysis of response-based practice in investigating and analyzing the signs of dignity in therapy. A claim that response-based therapy makes is that the practice comes from a place of human rights orientation and attending to dignity (Response-Based Practice, 2010). Richarson (2010c) addresses that “[w]hen treated with dignity people may, have light in their eyes, hold their head high, sparkle, smile, soften in their demeanor, experience the psychological freedom to engage, explore ideas, ... be playful, stand tall, breathe naturally, feel grounded”. Thus, we think that looking at signs of dignity in RBT sessions through utilization of a conversational analysis methodology could have the potential to produce interesting results.

A final research direction we believe would be useful was first brought up in Chapter 2, under the section titled *‘Research Strengths and Limitations’*. Here we noted that a limitation of the research was that we were unable to fully represent how the language used in one turn influences the language used in the next turn. We did speak generally about this in our findings section, around the noted pattern of mirroring in the analyzed sessions, however, due to the qualitative nature of the project we did not take an exact measure of how often this did or did not occur. Given this, we feel that doing so in a future project would make for an excellent direction for research in this area.

Concluding Reflections as Researchers

The process of conducting this research was a mixture of experiences and emotions for us as individuals and researchers. We feel attached and embedded in our work and thus wanted to produce the best project possible. Having to narrow our scope of focus, and not being able to look at the many differing aspects of RBT that came up was difficult for us as our curiosity was peaked. However, we hope that the work that we did produce will provide the field with useful information and a basis for further ongoing studies.

This research has been particularly meaningful to us as female researchers in working with a perspective that seeks to challenge mainstream discourses which uphold violence and oppression. Our research process and findings have opened up new awarenesses within ourselves that we did not necessarily expect in the beginning. For example, in starting the project we both held an assumption that RBT interviewing used very direct, overt challenges to discourse, language, and grammar. However, we soon discovered that just as there are many subtle resistances by victims in violent experiences, there are also many subtle ways of reversing the discourse in a therapy session.

In completing this body of work we have both become even more committed to continuing the dialogue around violence and oppression and highlighting the importance language and discourse plays in it. We hope that our work will aid in opening up this discussion even further and we plan to continue to advocate for more awareness and education for the public in this area.

As researchers we wish to credit the two women, Joce and Patricia, who were willing to share their stories and therapy sessions for the use and benefit of others. It is because of their experiences, resistances, and selflessness that we were able to produce a

research study of this nature, hence we would like to thank them deeply. We are hopeful that our analysis and findings from their video-taped interview sessions may allow other individuals struggling with similar issues to acknowledge their own strength and courage as well.

Conclusion

This fourth and final chapter of the project provided the reader with a focused look at a discussion around the research findings. Firstly, a look at the findings related to previous literature was detailed, including some specific examples taken from both the analyses. Following this, implications of the study were explored in relation to general helping professionals as well as response-based practitioners. Also examined were our recommendations for future research directions where we outlined further analyses that may be beneficial to this area of study. Finally, to wrap up the chapter the reader was provided with some concluding researcher reflections based on the process as a whole.

CONCLUSION

The purpose in completing this research project was to observe and test the claims made by response-based practice, particularly around the use of client and therapist language in during a therapy session. To do this, we analyzed two different videotaped RBT interview sessions and their transcriptions. From this, a qualitative feminist content analysis methodology was employed to examine the themes and sub-themes which emerged around the language used by both the therapist and client during the two different sessions. We hope that the findings from this research will assist both victims of violence and service providers by advancing knowledge and skills surrounding this issue. We also hope that service providers will gain more effective methods of working with this population through the research conducted. Provided below is a summary and explanation of the information within each of the four chapters included in this project.

The initial chapter of this project provided a review of relevant and recent literature around response-based practice and therapy. Within the chapter an operationalization of terms that is used throughout our project was explained, and a concise history of the development of RBP was explored. The literature review chapter also took a look at many of response-based practice's key components and perspectives including; resistance, discursive and reverse discursive operations of language, and language of effects versus a language of responses. This chapter also supplied a summary of response based interviewing, along with a look at some of the critiques regarding the practice and its impacts.

In the second chapter we described our qualitative research process, which utilized a feminist content analysis approach. This chapter outlined the project's research

aims, including some of our own personal hopes surrounding the research. Also, an explanation and rationale behind our choice of methodology in constructing this type of research was offered and a data analysis procedure was detailed for the reader. As well, the methodology chapter described an in depth look at the ethics surrounding the research in terms of what had to be taken into consideration to become an ethically sound piece of work. And with any type of research, there are strong points and there are downfalls; this chapter also took a look at this by presenting a discussion surrounding the study's strengths and limitations.

The third chapter provided the reader with a synopsis of the project's data analysis process. Here a summary of the content discussed by Patricia and Joce in both analyzed videotapes was offered. From there the chapter outlined the research themes that emerged from the analysis; these being the four discursive and four reverse discursive operations of language. A discussion of these themes and the subsequent sub-themes was presented along with a detailed explanation of each one's categorization features. Also included was a description of the project's validity and the coding and ranking systems that were developed.

The fourth and final chapter of this research project was a look at some discussion around the analysis and findings. While all of our written chapters hold significant importance, this chapter may actually be the most meaningful to us as researchers as it sums up the results of our work and its implications. The chapter links our findings to relevant literature as well as discusses the implications to practice. Numerous examples from our analysis are provided here as well to help illustrate our assertions. To end off the chapter, we detailed our suggestions for future research directions along with our

concluding thoughts as a research team in relation to the project.

We hope that out of these four chapters and the results of our work, some (if not all) of our research goals and aims will be met. We feel as though we have discovered very interesting and valuable findings through our analysis of these videotaped interview sessions, and we believe that if taken into consideration by helping professionals and RBP practitioners, our work may be beneficial to victims of violence and oppression and possibly even the larger society. We are proud to have contributed to research in this area and are looking forward to observing the future directions of professional and public discourse around violence, as well as what literature develops as a result.

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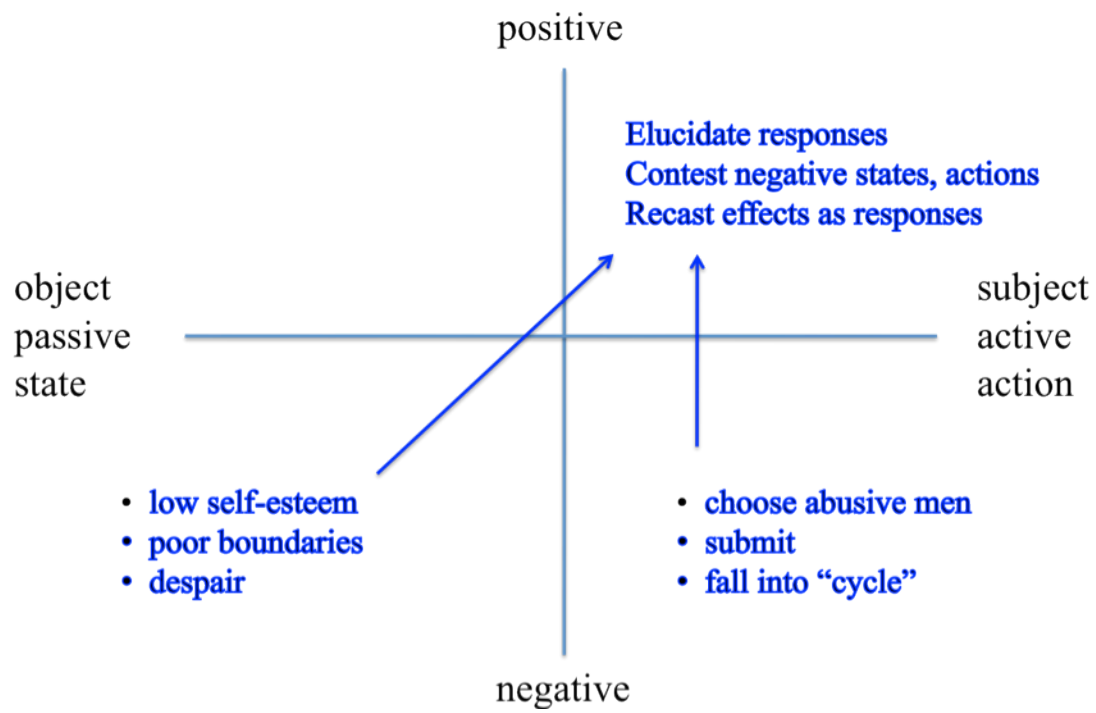
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Appendix A

From Object to Subject - From Effects to Responses



Appendix B

Coding Legend

Coding Legend:

Theme: Four Discursive Operations of Language = (D) & Abbreviation for sub-theme

Sub-themes: Blaming or Pathologizing Victim = (D:BV)

Concealing Victim Resistance = (D:CR)

Concealing Violence = (D:CV)

Obscuring and Mitigating Perpetrator Responsibility = (D:OR)

Theme: Four Reverse-Discursive Operations of Language = (R) & Abbreviation for sub-theme

Sub-themes: Contest Victim Blaming and Pathologizing = (R:CB)

Elucidate and Honor Victim Resistance = (R:ER)

Revealing and Exposing Violence = (R:RV)

Clarifying Perpetrator Responsibility = (R:PR)

Ranking System

i.= Primary ii.= Secondary iii.= Tertiary iv. = Quaternary

**If greater than one discourse or reverse discourse is ranked the same, use i.e. ia. ib. ic.*

Bracketing

¹[] in text / 1. At the end = First segment

²[] in text / 2. At the end = Second segment

**And so forth.*

Appendix C

Interrater Reliability Test

*Note:

- Statements where name highlighted in yellow = represents statements which each researcher coded with differing primary sub-themes in reliability testing
- Statements where name remains un-highlighted = represents statements which each researcher coded and ranked the same way

Sonya Dhudwal's Analysis

Cassidy Sheehan's Analysis

35. A: Like, pretend you didn't hear it? (i. R:ER)
36. J: Yeah. (i. R:ER)
37. A: And you wouldn't answer out loud. (i. R:ER)
38. J: No. (i. R:ER)
39. A: Oh, ok. I wondered if you would think about the answer. (i. R:ER)
40. J: Yeah, I knew the answer. (i. R:ER)
41. A: ¹[You knew the answer]. But even though you knew the answer, ²[you wouldn't say]. 1. (i. R:CB) 2. (i. R:ER)
42. J: No. (i. R:ER)
43. A: ¹How come? ²Would something bad happen if you did, or? (i. R:RV)
44. J: No, if –
45. A: ¹[Or you just didn't like her], ²[you just didn't want to] – 1. (i. R:CB) 2. (i. R:ER) (ii. R:RV)
46. J: ¹[I didn't like her], and ²[when she treats me bad], ³[it was my way of treat her back]– 1. (i. R:CB) 2. (i. R:PR) 3. (i. R:ER) (ii. R:RV)

35. A: Like, pretend you didn't hear it? (i. R:ER)
36. J: Yeah. (i. R:ER)
37. A: And you wouldn't answer out loud. (i. R:ER)
38. J: No. (i. R:ER)
39. A: Oh, ok. I wondered if you would think about the answer. (i. R:ER)
40. J: Yeah, I knew the answer. (i. R:ER)
41. A: ¹[You knew the answer. But even though you knew the answer,] ²[you wouldn't say]. 1. (i. R:CB) 2. (i. R:ER)
42. J: No. (i. R:ER)
43. A: ¹How come? ²Would something bad happen if you did, or? 1. (i. R:ER) 2. (i. R:RV) (ii. R:ER)
44. J: No, if –
45. A: Or you just didn't like her, you just didn't want to – (i. R:ER)
46. J: ¹[I didn't like her,] ²[and when she treats me bad,] ³[it was my way of treat her back–] 1. (i. R:ER) 2. (i. R:PR) (ii. R:RV) 3. (R:ER)

Appendix C

Interrater Reliability Test

Sonya Dhudwal's Analysis

47. A: Yeah.
48. J: -sort of.
49. A: Yeah.
50. J: And she get mad- (i. R:PR)
51. A: Mm-hmm.
52. J: And-
53. A: ¹[When you refused to answer], ²[she would get mad]? 1. (i. R: ER) (ii. R:CB) 2. (i. R:PR, ii. R:RV)
54. J: Yep. Before she was just irritated, then she get mad. (i. R:PR) (ii. R:RV)
55. A: Mm-hmm.
56. J: And... yeah.
57. A: Did you know she would get mad? (i. R:RV ii. R:PR)
58. J: Yeah, it was like- (i. R:RV ii. R:PR)
59. A: And you did it anyway? (i. R:ER)
60. J: Yeah (i. R:ER)
61. A: Yeah, ¹[so you knew if she would ask a question, and you knew the answer] ²[but wouldn't say anything], ³[you knew she would get mad about that]. ⁴[Because she knew that you knew the answer] 1. (i. R:CB) 2. (i. R:ER) 3. (i. R:PR) 4. (i. R:RV)
62. J: I suppose.
63. A: Maybe?
64. J: Maybe, yeah.
65. A: And then, ¹[you would know she would get mad], ²[when you didn't say anything]. 1. (i. R: PR) (ii. R:RV) 2. (i. R:ER) (ii. R:CB)
66. J: Yeah.
67. A: And you did it anyway. (i. R:ER)
68. J: Yeah. (i. R:ER)
69. A: Ok. Did you – did you enjoy that- (i. R:CB)
70. J: No. (i. R:CB)
71. A: -That she got mad? (i. R:PR) (ii. R:RV)
72. J: ¹[No, I -- absolutely not.] ²[But I did not know what to do else.] 1. (i. R:CB) 2. (i. R:ER)

Cassidy Sheehan's Analysis

47. A: Yeah.
48. J: -sort of.
49. A: Yeah.
50. J: And she get mad- (i. R:PR) (ii. R:RV)
51. A: Mm-hmm.
52. J: And-
53. A: ¹[When you refused to answer.] ²[she would get mad?] 1. (R:ER) 2. (R:PR) (R:RV)
54. J: Yep. Before she was just irritated, then she get mad. (i. R:PR) (ii. R:RV)
55. A: Mm-hmm.
56. J: And... yeah.
57. A: Did you know she would get mad? (i. R:ER)(ii. R:RV)
58. J: Yeah, it was like- (i. R:ER)
59. A: And you did it anyway? (i. R:ER)
60. J: Yeah (i. R:ER)
61. A: Yeah, ¹so you knew if she would ask a question, and you knew the answer ²but wouldn't say anything, ³you knew she would get mad about that. ⁴Because she knew that you knew the answer. (i. R:ER) (ii. R:PR) (iii. R:RV)
62. J: I suppose.
63. A: Maybe?
64. J: Maybe, yeah.
65. A: And then, ¹you would know she would get mad, ²when you didn't say anything. (i. R:ER) (ii. R:PR) (iii. R:RV)
66. J: Yeah.
67. A: And you did it anyway. (i. R:ER)
68. J: Yeah. (i. R:ER)
69. A: Ok. Did you – did you enjoy that- (i. R:ER) (ii. R:CB)
70. J: No. (i. R:ER) (ii. R:CB)
71. A: -That she got mad? (i. R:ER) (ii. R:CB)
72. J: ¹No, I -- absolutely not. ²But I did not know what to do else. (i. R:ER) (ii. R:CB)

Appendix C

Interrater Reliability Test

Sonya Dhudwal's Analysis

- 295.A: Did that influence your relationship with your mother? (i. R:ER) (ii. R:RV)
- 296.J: ¹[Yeah, I thought she was weak about that]. ²[I can understand today because of the context of the time, but at that time, ³I thought, come on, do something, you are the adult] 1. (i. R:ER) 2. (i. R:PR) (ii. R:RV)
- 297.A: Mm-mm, yeah, that's right. ¹[So that would have left you, I guess, a little bit more alone in school, it would have made it a little bit more difficult]—²[you didn't have quite the backing]- 1. (i. R:CB) 2. (i. R:RV)
- 298.J: Nothing! (i. R:CB) (ii. R:RV)
- 299.A: ¹[No backing]. ²[You had some support from your brother]. 1. (ia. R:RV) (ib. R:CB) 2. (i. R:ER)
- 300.J: Yeah-
- 301.A: ¹[But he wasn't there, and your cousin, but they weren't there, and they didn't have the power]... ²[so you had this feeling of knowing you didn't have any backing – that was part of what went on]. 1. (i. R:RV) 2. (i. R:CB) (ii. R:RV)
- 302.J: Yeah.
- 303.A: ¹[You asked for help], ²[and really – you got comforted], ³[but you didn't get as much as you wanted]. 1. (i. R:ER) 2. (i. R:RV) 3. (i. R:ER)
- 304.J: Exactly.
- 305.A: I see. So that would have – I imagine – that would have made it more difficult to be in the situation. (i. R:RV) (ii. R:CB)
- 306.J: Yeah.
- 307.A: ¹[So, you knew that if you did do something] ²[that got the teacher really angry] – 1. (i. R:ER) 2. (i. R:PR) (ii. R:RV)
- 308.J: Yeah.
- 309.A: ¹[You knew, ²and if the teacher decided to get more abusive with you], ²[³you knew that you couldn't get anyone to stop it]. 1. (i. R:PR) (ii. R:RV) 2. (i. R:ER) (ii. R:RV)
- 310.J: Mm-hmm.
- 311.A: Right?
- 312.J: Mm-hmm.
- 313.A: You knew that you were alone there- (i. R:ER) (ii. R:RV)

Cassidy Sheehan's Analysis

- 295.A: Did that influence your relationship with your mother? (i. R:ER)
- 296.J: ¹[Yeah, I thought she was weak about that.] ²[I can understand today because of the context of the time,] ³[but at that time, I thought, come on, do something, you are the adult] 1. (i. R:ER) (ii. R:PR) 2. (i. D:OR) (ii. D:CV) 3. (i. R:ER) (ii. R:PR)
- 297.A: Mm-mm, yeah, that's right. ¹So that would have left you, I guess, a little bit more alone in school, it would have made it a little bit more difficult— ²you didn't have quite the backing- (i. R:RV) (ii. R:CB)
- 298.J: Nothing! (i. R:RV) (ii. R:CB)
- 299.A: ¹[No backing.] ²[You had some support from your brother.] 1. (ia. R:RV) (ib. R:CB) 2. (i. R:ER)
- 300.J: Yeah-
- 301.A: ¹[But he wasn't there, and your cousin, but they weren't there, and they didn't have the power...] ²[so you had this feeling of knowing you didn't have any backing – that was part of what went on]. 1. (i. R:RV) 2. (i. R:CB) (ii. RV)
- 302.J: Yeah.
- 303.A: ¹[You asked for help,] ²[and really – you got comforted,] ³[but you didn't get as much as you wanted.] 1. (i. R:ER) 2. (i. R:RV) 3. (i. R:ER)
- 304.J: Exactly.
- 305.A: I see. So that would have – I imagine – that would have made it more difficult to be in the situation. (i. R:RV) (ii. R:CB)
- 306.J: Yeah.
- 307.A: ¹[So, you knew that if you did do something] ²[that got the teacher really angry] – 1. (i. R:ER) 2. (i. R:RV) (ii. R:PR)
- 308.J: Yeah.
- 309.A: ¹[You knew,] ²[and if the teacher decided to get more abusive with you,] ³[you knew that you couldn't get anyone to stop it.] 1. (i. R:ER) 2. (i. R:RV) (ii. R:PR) 3. (i. R:ER) (ii. R:RV)
- 310.J: Mm-hmm.
- 311.A: Right?
- 312.J: Mm-hmm.
- 313.A: You knew that you were alone there- (i. R:ER) (ii. R:RV)

Appendix C

Interrater Reliability Test

Sonya Dhudwal's Analysis

- 314.J: Mm-hmm.
- 315.A: -¹[and vulnerable], ²[and that no one was going to be able to stop the teacher] 1. (i. R:ER) (ii. R:RV) 2. (i. R:PR) (ii. R:RV)
- 316.J: Mm-hmm.
- 317.A: Yeah. That sounds like quite a helpless feeling (i. R:RV)
- 318.J: Mm-hmm.
- 319.A: That's why I am so curious about how sometimes, you would not give her the right answer, even when you had the right answer. (i. R:ER)
- 320.J: Mmm. You are curious about that?
- 321.A: I am. And, maybe it's not the right thing to be curious about. Because it sounds like, ¹[if you had given her the right answer], ²[she would not have got as mad]. 1. (i. R:ER) (ii. R:CB) 2. (i. R:PR) (ii. R:RV)
- 322.J: No.
- 323.A: ¹[And you didn't like her to be mad], ²[But you didn't like to give her the answer, either]. 1. (i. R:CB) 2. (i. R:ER)
- 324.J: No.
- 325.A: Do you know what I mean?
- 326.J: Yeah.
- 327.A: It's... I wonder, you know? What were you ... what were you doing there? (Laughs) You know? I wondered if that was part of frustrating her. (i. R:ER)

Cassidy Sheehan's Analysis

- 314.J: Mm-hmm.
- 315.A: ¹[-and vulnerable,] ²[and that no one was going to be able to stop the teacher] 1. (i. R:ER) (ii. R:RV) 2. (i. R:PR) (ii. R:CB)
- 316.J: Mm-hmm.
- 317.A: Yeah. That sounds like quite a helpless feeling (i. R:RV)
- 318.J: Mm-hmm.
- 319.A: That's why I am so curious about how sometimes, you would not give her the right answer, even when you had the right answer. (i. R:ER)
- 320.J: Mmm. You are curious about that?
- 321.A: I am. And, maybe it's not the right thing to be curious about. ¹[Because it sounds like, if you had given her the right answer,] ²[she would not have got as mad.] 1. (i. R:ER) (ii. R:CB) 2. (i. R:PR) (ii. R:RV)
- 322.J: No.
- 323.A: ¹[And you didn't like her to be mad.] ²[But you didn't like to give her the answer, either.] 1. (i. R:CB) 2. (i. R:ER)
- 324.J: No.
- 325.A: Do you know what I mean?
- 326.J: Yeah.
- 327.A: It's... I wonder, you know? What were you ... what were you doing there? (Laughs) You know? I wondered if that was part of frustrating her. (i. R:ER) (ii. R:CB)

Appendix C**Interrater Reliability Test****Interrater Reliability Test Results**

D1: Lines 35 – 72 = Total Lines → 38 + 8 (extra due to bracketing) = 46

- Total Yellow: 13 = 28%
- Total Un-highlighted: 33 = 72%

D2: Lines 295 – 327 = Total Lines → 33 + 12 (extra due to bracketing) = 45

- Total Yellow: 7 = 16%
- Total Un-highlighted: 38 = 84%

Overall: Total Lines → 46 + 45 = 91

- Yellow: 13 + 7 = 20 → 22%
- Un-highlighted: 33 + 38 = 71 → 78%

Appendix D

External Reliability Test

*Note:

- Statements where name highlighted in yellow = represents statements which each researcher coded with differing primary sub-themes in reliability testing
- Statements where name remains un-highlighted = represents statements which each researcher coded and ranked the same way

Dhudwal and Sheehan Collaboration

External Reliability

- | | |
|--|---|
| 35. A: Like, pretend you didn't hear it? (i. R:ER) | 35. A: Like, pretend you didn't hear it? (i. R:ER) |
| 36. J: Yeah. (i. R:ER) | 36. J: Yeah. (i. R:ER) |
| 37. A: And you wouldn't answer out loud. (i. R:ER) | 37. A: And you wouldn't answer out loud. (i. R:ER) |
| 38. J: No. (i. R:ER) | 38. J: No. (i. R:ER) |
| 39. A: Oh, ok. I wondered if you would think about the answer. (i. R:ER) | 39. A: Oh, ok. I wondered if you would think about the answer. (i. R:ER) |
| 40. J: Yeah, I knew the answer. (i. R:ER) | 40. J: Yeah, I knew the answer. (i. R:ER) |
| 41. A: ¹ [You knew the answer]. But even though you knew the answer, ² [you wouldn't say]. 1. (i. R:CB) 2. (i. R:ER) | 41. A: ¹ [You knew the answer]. But even though you knew the answer, ² [you wouldn't say]. 1. (i. R:ER) 2. (i. R:ER) |
| 42. J: No. (i. R:ER) | 42. J: No. (i. R:ER) |
| 43. A: ¹ [How come]? ² [Would something bad happen if you did, or]? 1. (i. R:ER) 2. (i. R:RV) (ii. R:ER) | 43. A: ¹ [How come]? ² [Would something bad happen if you did, or]? 1. (i. R:ER) 2. (i. R:RV) |
| 44. J: No, if – | 44. J: No, if – (i. D:OR) |
| 45. A: ¹ [Or you just didn't like her], ² [you just didn't want to] – 1. (i. R:CB) 2. (i. R:ER) | 45. A: ¹ [Or you just didn't like her], ² [you just didn't want to] – 1. (i. R:CB) 2. (i. R:ER) |
| 46. J: ¹ [I didn't like her], and ² [when she treats me bad], ³ [it was my way of treat her back] – 1. (i. R:CB) 2. (i. R:PR) (ii. R:RV) 3. (i. R:ER) | 46. J: ¹ [I didn't like her], and ² [when she treats me bad], ³ [it was my way of treat her back] – 1. (i. R:CB) 2. (i. R:PR) 3. (i. R:ER) |

Appendix D

External Reliability Test

Dhudwal and Sheehan Collaboration

External Reliability

47. A: Yeah.
48. J: -sort of.
49. A: Yeah.
50. J: And she get mad- (i. R:PR) (ii. R:RV)
51. A: Mm-hmm.
52. J: And-
53. A: ¹[When you refused to answer], ²[she would get mad]? 1. (i. R:ER) (ii. R:CB) 2. (i. R:PR, ii. R:RV)
54. J: Yep. Before she was just irritated, then she get mad. (i. R:PR) (ii. R:RV)
55. A: Mm-hmm.
56. J: And... yeah.
57. A: Did you know she would get mad? (i. R:RV) (ii. R:PR)
58. J: Yeah, it was like- (i. R:RV) (ii. R:PR)
59. A: And you did it anyway? (i. R:ER)
60. J: Yeah (i. R:ER)
61. A: Yeah, ¹[so you knew if she would ask a question, and you knew the answer] ²[but wouldn't say anything], ³[you knew she would get mad about that]. ⁴[Because she knew that you knew the answer] 1. (i. R:CB) 2. (i. R:ER) 3. (i. R:PR) 4. (i. R:RV)
62. J: I suppose.
63. A: Maybe?
64. J: Maybe, yeah.
65. A: And then, ¹[you would know she would get mad], ²[when you didn't say anything]. 1. (i. R:PR) (ii. R:RV) 2. (i. R:ER) (ii. R:CB)
66. J: Yeah.
67. A: And you did it anyway. (i. R:ER)
68. J: Yeah. (i. R:ER)
69. A: Ok. Did you – did you enjoy that- (i. R:CB)
70. J: No. (i. R:CB)
71. A: -That she got mad? (i. R:PR) (ii. R:RV)
72. J: ¹[No, I -- absolutely not]. ²[But I did not know what to do else]. 1. (i. R:CB) 2. (i. R:ER)
47. A: Yeah.
48. J: -sort of. (i. D:OR)
49. A: Yeah.
50. J: And she get mad- (i. R:PR)
51. A: Mm-hmm.
52. J: And-
53. A: ¹[When you refused to answer], ²[she would get mad]? 1. (i. R:ER) 2. (i. R:PR)
54. J: Yep. Before she was just irritated, then she get mad. (i. R:PR)
55. A: Mm-hmm.
56. J: And... yeah.
57. A: Did you know she would get mad? (i. R:PR)
58. J: Yeah, it was like- (i. R:RV)
59. A: And you did it anyway? (i. R:ER)
60. J: Yeah (i. R:ER)
61. A: Yeah, ¹[so you knew if she would ask a question, and you knew the answer] ²[but wouldn't say anything], ³[you knew she would get mad about that]. ⁴[Because she knew that you knew the answer] 1. (i. R:ER) 2. (i. R:ER) 3. (i. R:PR) 4. (i. R:RV)
62. J: I suppose.
63. A: Maybe?
64. J: Maybe, yeah. (i. D:OR)
65. A: And then, ¹[you would know she would get mad], ²[when you didn't say anything]. 1. (i. R:PR) 2. (i. R:ER)
66. J: Yeah.
67. A: And you did it anyway. (i. R:ER)
68. J: Yeah. (i. R:ER)
69. A: Ok. Did you – did you enjoy that- (i. R:CB)
70. J: No (i. D:OR)
71. A: -That she got mad? (i. R:PR)
72. J: ¹[No, I -- absolutely not]. ²[But I did not know what to do else]. 1. (i. R:CB) 2. (i. R:ER)

Appendix D

External Reliability Test

Dhudwal and Sheehan Collaboration

External Reliability

- 295.A: Did that influence your relationship with your mother? (i. R:ER)
- 296.J: ¹[Yeah, I thought she was weak about that.] ²[I can understand today because of the context of the time,] ³[but at that time, I thought, come on, do something, you are the adult] 1. (i. R:ER) (ii. R:PR) 2. (i. D:OR) (ii. D:CV) 3. (i. R:ER) (ii. R:PR)
- 297.A: Mm-mm, yeah, that's right. ¹[So that would have left you, I guess, a little bit more alone in school, it would have made it a little bit more difficult]—²[you didn't have quite the backing]- 1. (i. R:CB) 2. (i. R:RV)
- 298.J: Nothing! (ia. R:RV) (ib. R:CB)
- 299.A: ¹[No backing.] ²[You had some support from your brother.] 1. (i. R:RV) (ii. R:CB) 2. (i. R:ER)
- 300.J: Yeah-
- 301.A: ¹[But he wasn't there, and your cousin, but they weren't there, and they didn't have the power...] ²[so you had this feeling of knowing you didn't have any backing – that was part of what went on.] 1. (i. R:RV) 2. (i. R:CB) (ii. R:RV)
- 302.J: Yeah.
303. A: ¹[You asked for help,] ²[and really – you got comforted,] ³[but you didn't get as much as you wanted.] 1. (i. R:ER) 2. (i. R:RV) 3. (i. R:ER)
304. J: Exactly.
305. A: I see. So that would have – I imagine – that would have made it more difficult to be in the situation. (i. R:RV) (ii. R:CB)
306. J: Yeah.
307. A: ¹[So, you knew that if you did do something] ²[that got the teacher really angry –] 1. (i. R:ER) 2. (i. R:PR) (ii. R:RV)
308. J: Yeah.
309. A: ¹[You knew,] ²[and if the teacher decided to get more abusive with you,] ³[you knew that you couldn't get anyone to stop it.] 1. (i. R:CB) 2. (i. R:PR) (ii. R:RV) 3. (i. R:CB) (ii. R:ER)
310. J: Mm-hmm.
311. A: Right?
312. J: Mm-hmm.
313. A: You knew that you were alone there- (i. R:ER) (ii. R:RV)
- 295.A: Did that influence your relationship with your mother? (i. R:ER)
- 296.J: ¹[Yeah, I thought she was weak about that.] ²[I can understand today because of the context of the time,] ³[but at that time, I thought, come on, do something, you are the adult] 1. (i. R:ER) 2. (D:OR) 3. (i. R:ER)
- 297.A: Mm-mm, yeah, that's right. ¹[So that would have left you, I guess, a little bit more alone in school, it would have made it a little bit more difficult]—²[you didn't have quite the backing]- 1. (i. R:RV) 2. (i. R:RV)
- 298.J: Nothing! (i. R:RV)
- 299.A: ¹[No backing.] ²[You had some support from your brother.] 1. (i. R:RV) 2. (i. R:ER)
- 300.J: Yeah-
- 301.A: ¹[But he wasn't there, and your cousin, but they weren't there, and they didn't have the power...] ²[so you had this feeling of knowing you didn't have any backing – that was part of what went on.] 1. (i. R:RV) 2. (i. R:RV)
- 302.J: Yeah.
303. A: ¹[You asked for help,] ²[and really – you got comforted,] ³[but you didn't get as much as you wanted.] 1. (i. R:ER) 2. (i. R:ER) 3. (i. R:RV)
304. J: Exactly.
305. A: I see. So that would have – I imagine – that would have made it more difficult to be in the situation. (i. R:RV)
306. J: Yeah.
307. A: ¹[So, you knew that if you did do something] ²[that got the teacher really angry –] 1. (i. R:ER) 2. (i. R:PR)
308. J: Yeah.
309. A: ¹[You knew,] ²[and if the teacher decided to get more abusive with you,] ³[you knew that you couldn't get anyone to stop it.] 1. (i. R:ER) 2. (i. R:PR) 3. (i. R:CB)
310. J: Mm-hmm.
311. A: Right?
312. J: Mm-hmm.
313. A: You knew that you were alone there- (i. R:RV)

Appendix D

External Reliability Test

Dhudwal and Sheehan Collaboration

External Reliability

314.J: Mm-hmm.

315.A: ¹[-and vulnerable,] ²[and that no one was going to be able to stop the teacher] 1. (i. R:ER) (ii. R:RV) 2. (i. R:PR) (ii. R:CB) (iii. R:RV)

316.J: Mm-hmm.

317.A: Yeah. That sounds like quite a helpless feeling (i. R:RV)

318.J: Mm-hmm.

319.A: That's why I am so curious about how sometimes, you would not give her the right answer, even when you had the right answer. (i. R:ER)

320.J: Mmm. You are curious about that?

321.A: I am. And, maybe it's not the right thing to be curious about. ¹[Because it sounds like, if you had given her the right answer,] ²[she would not have got as mad.] 1. (i. R:ER) (ii. R:CB) 2. (i. R:PR) (ii. R:RV)

322.J: No.

323.A: ¹[And you didn't like her to be mad.] ²[But you didn't like to give her the answer, either.] 1. (i. R:CB) 2. (i. R:ER)

324.J: No.

325.A: Do you know what I mean?

326.J: Yeah.

327.A: It's... I wonder, you know? What were you ... what were you doing there? (Laughs) You know? I wondered if that was part of frustrating her. (i. R:ER)

314.J: Mm-hmm.

315.A: ¹[-and vulnerable,] ²[and that no one was going to be able to stop the teacher] 1. (i. R:RV) 2. (i. R:PR)

316.J: Mm-hmm.

317.A: Yeah. That sounds like quite a helpless feeling (i. R:RV)

318.J: Mm-hmm.

319.A: That's why I am so curious about how sometimes, you would not give her the right answer, even when you had the right answer. (i. R:ER)

320.J: Mmm. You are curious about that?

321.A: I am. And, maybe it's not the right thing to be curious about. ¹[Because it sounds like, if you had given her the right answer,] ²[she would not have got as mad.] 1. (i. R:ER) 2. (i. R:PR)

322.J: No.

323.A: ¹[And you didn't like her to be mad.] ²[But you didn't like to give her the answer, either.] 1. (i. R:CB) 2. (i. R:ER)

324.J: No.

325.A: Do you know what I mean?

326.J: Yeah.

327.A: It's... I wonder, you know? What were you ... what were you doing there? (Laughs) You know? I wondered if that was part of frustrating her. (i. R:ER)

Appendix D**External Reliability Test****External Reliability Test Results**

D1: Lines 35 – 72 = Total Lines → 38 + 11 (extra due to bracketing) = 49

- Total Yellow: 6 = 12%
- Total Un-highlighted: 43 = 88%

D2: Lines 295 – 327 = Total Lines → 33 + 13 (extra due to bracketing) = 46

- Total Yellow: 7 = 15%
- Total Un-highlighted: 39 = 85%

Overall: Total Lines → 49 + 46 = 95

- Yellow: 6 + 7 = 13 → 14%
- Un-highlighted: 43 + 39 = 82 → 86%

Appendix D

External Reliability Test #2

*Note:

- Statements where name highlighted in yellow = represents statements which each researcher coded with differing primary sub-themes in reliability testing
- Statements where name remains un-highlighted = represents statements which each researcher coded and ranked the same way

Dhudwal and Sheehan Collaboration	External Reliability
100. J: ¹ [I had long hair], ² [and she would]... 1. (i. R:RV) 2. (i. R:PR)	100. J: ¹ [I had long hair], ² [and she would]... 1. (i. R:RV) 2. (i. R:PR)
101. A: ¹ [Pull you on your hair?] Did you -- even at the time, ² [did it upset you]? 1. (i. R:RV) 2. (i. R:ER)	101. A: ¹ [Pull you on your hair?] Did you -- even at the time, ² [did it upset you]? 1. (i. R:RV) 2. (i. R:RV)
102. J: Yeah (ia. R:RV) (ib. R:ER)	102. J: Yeah (i. R:RV)
103. A: Yeah. Did you show on the outside, that -- that it upset you? That you were hurt? (i. R:ER)	103. A: Yeah. Did you show on the outside, that -- that it upset you? That you were hurt? (i. R:ER)
104. J: Yes, my, um - ¹ [I talked to my cousin, and my brother]. My brother is three years older. ² [And, he was, he understand that very well. Very supporting, he was, like, "she's crazy", trust me and said bad things about this teacher]. 1. (i. R:ER) 2. (i. R:PR) (ii. R:CB)	104. J: Yes, my, um - ¹ [I talked to my cousin, and my brother]. My brother is three years older. ² [And, he was, he understand that very well. Very supporting, he was, like, "she's crazy", trust me and said bad things about this teacher]. 1. (i. R:ER) 2. (i. R:PR)
105. A: Mm-hmm.	105. A: Mm-hmm.
106. J: And I liked it. (i. R:ER)	106. J: And I liked it. (i. R:ER)
107. A: Mm-hmm, he believed you, eh? He knew what you were talking about. And that felt good? (i. R:ER)	107. A: Mm-hmm, he believed you, eh? He knew what you were talking about. And that felt good? (i. R:ER)
108. J: Yep. (i. R:ER)	108. J: Yep. (i. R:ER)
109. A: And your cousin too? (i. R:ER)	109. A: And your cousin too? (i. R:ER)
110. J: My cousin too. (i. R:ER)	110. J: My cousin too. (i. R:ER)

Appendix D

External Reliability Test #2

Dhudwal and Sheehan Collaboration

External Reliability

- 111.A: Yeah. (i. R:ER)
- 112.J: We had a lot of fun. So, when I named it about school, and uh, I hated school, we were talking about putting fire on the school. (i. R:ER)
- 113.A: Burn the whole thing down? (i. R:ER)
- 114.J: Burn the whole thing down. (i. R:ER)
- 115.A: Right. (i. R:ER)
- 116.J: I don't think we would ever be doing that, but it was like, ideas. (i. R:ER)
- 117.A: Nice ideas. But you wanted to do that with him. (i. R:ER)
- 118.J: Yeah. (i. R:ER)
- 119.A: Yeah, ok. You and your cousin? (i. R:ER)
- 120.J: Mmm.
- 121.A: Where is your cousin now?
- 122.J: He is in France.
- 123.A: Yeah, yeah. Ever talk to him?
- 124.J: Not for a very long time, but we were good friends.
- 125.A: You had some common fantasies. (i. R:ER)
- 126.J: Yeah (laughs).
- 127.A: So you are 7 or 8 and this is in grade one? This is right when you began school? (i. R:RV)
- 128.J: I think – I am not clear about that, but I think it was the 2nd year, because we start school in France at 6. (i. R:RV)
- 129.A: Okay. (i. R:RV)
- 130.J: But the first year is not really studying anything at all, it was the first year you read and.. (i. R:RV)
- 111.A: Yeah. (i. R:ER)
- 112.J: We had a lot of fun. So, when I named it about school, and uh, I hated school, we were talking about putting fire on the school. (i. R:ER)
- 113.A: Burn the whole thing down? (i. R:ER)
- 114.J: Burn the whole thing down. (i. R:ER)
- 115.A: Right. (i. R:ER)
- 116.J: I don't think we would ever be doing that, but it was like, ideas. (i. R:ER)
- 117.A: Nice ideas. But you wanted to do that with him. (i. R:ER)
- 118.J: Yeah. (i. R:ER)
- 119.A: Yeah, ok. You and your cousin?
- 120.J: Mmm.
- 121.A: Where is your cousin now?
- 122.J: He is in France.
- 123.A: Yeah, yeah. Ever talk to him?
- 124.J: Not for a very long time, but we were good friends.
- 125.A: You had some common fantasies. (i. R:ER)
- 126.J: Yeah (laughs).
- 127.A: So you are 7 or 8 and this is in grade one? This is right when you began school?
- 128.J: I think – I am not clear about that, but I think it was the 2nd year, because we start school in France at 6.
- 129.A: Okay.
- J: But the first year is not really studying anything at all, it was the first year you read and..

Appendix D

External Reliability Test #2

Dhudwal and Sheehan Collaboration

External Reliability

- 131.A: Write. (i. R:RV)
- 132.J: Yeah. (i. R:RV)
- 133.A: Sure. This -- you said that she was more mean to some people— (i. R:RV)
- 134.J: Yeah— (i. R:RV)
- 135.A: -- than to other people. Who – what was it about the group of people she was mean to? Who was she more mean to? (i. R:RV) (ii. R:PR)
- 136.J: Difficult to say...
- 137.A: I wonder, how would she choose? (i. R:RV) (ii. R:PR)
- 138.J: Yeah.... I am not clear about that.
- 139.A: Okay.
- 140.J: I don't know.
- 141.A: Even at the time, do you remember noticing that she was doing the same thing to other children? (i. R:RV) (ii. R:PR)
- 142.J: Yeah.
- 143.A: ¹[So when you saw that happening to other children], ²[how did you respond to that]? 1. (i. R:RV) 2. (i. R:ER)
- 144.J: I don't really remember.
- 145.A: Okay.
- 146.J: But when you ask me now, I feel like, relief, about that. It was not only me— (i. R:CB)
- 147.A: Mm-hmm.
- 148.J: -it is quite a -- a kind of relief because maybe it was not only me who was wrong, or dumb, or— (i. R:CB)
- 149.A: Mm-hmm. Yeah. ¹[It wasn't about you], ²[it was about the teacher], hm? 1. (i. R:CB) 2. (i. R:PR)
- 150.J: Yeah. (i. R:CB)
- 131.A: Write.
- 132.J: Yeah.
- 133.A: Sure. This -- you said that she was more mean to some people— (i. R:RV)
- 134.J: Yeah— (i. R:RV)
- 135.A: -- than to other people. Who – what was it about the group of people she was mean to? Who was she more mean to? (i. R:PR)
- 136.J: Difficult to say...
- 137.A: I wonder, how would she choose? (i. R:PR)
- 138.J: Yeah.... I am not clear about that.
- 139.A: Okay.
- 140.J: I don't know.
- 141.A: Even at the time, do you remember noticing that she was doing the same thing to other children? (i. R:PR)
- 142.J: Yeah.
- 143.A: ¹[So when you saw that happening to other children], ²[how did you respond to that]? 1. (i. R:RV) 2. (i. R:ER)
- 144.J: I don't really remember.
- 145.A: Okay.
- 146.J: But when you ask me now, I feel like, relief, about that. It was not only me— (i. R:CB)
- 147.A: Mm-hmm.
- 148.J: -it is quite a -- a kind of relief because maybe it was not only me who was wrong, or dumb, or— (i. R:CB)
- 149.A: Mm-hmm. Yeah. ¹[It wasn't about you], ²[it was about the teacher], hm? 1. (i. R:CB) 2. (i. R:PR)
- 150.J: Yeah. (i. R:CB)

Appendix D

External Reliability Test #2

Dhudwal and Sheehan Collaboration

External Reliability

- 151.A: Yeah.
- 152.J: But...
- 153.A: You got hurt. (i. R:RV)
- 154.J: Yeah.
- 155.A: Yeah.
- 156.J: But somewhere I wasn't sure about that. (i. D:BV)
- 157.A: Mm-hmm, and you thought that maybe it was you.
- 158.J: Yeah. Stupid, you know? (i. D:BV)
- 159.A: ¹[What's stupid about that?] ²[You were little]. 1. (i. R:CB) 2. (i. R:RV)
- 160.J: I was not clever. (i. D:BV)
- 161.A: In school. (i. R:RV)
- 162.J: Mm-hmm.
- 163.A: Okay. Yeah. You had a hard time in school? (i. R:RV)
- 164.J: Mm-hmm.
- 165.A: Even after that? (i. R:RV)
- 166.J: ¹[Yeah, next year, about the same, but the teacher was not so mean], ²[and after that, it got better and better]. 1. (i. R:PR) 2. (i. R:RV)
- 167.A: What got better and better? (i. R:RV)
- 168.J: We moved from Normandy to Brittany and ¹[the school was very different] and ²[it was much better for me], and ³[I had some very nice teachers], and ⁴[it made me to be more friends with the school system]. 1. (i. R:PR) 2. (i. R:CB) 3. (i. R:PR) 4. (i. R:ER) (ii. R:RV)
- 169.A: Mm-hmm. So, you had nicer teachers. (i. R:RV)
- 151.A: Yeah.
- 152.J: But...
- 153.A: You got hurt. (i. R:RV)
- 154.J: Yeah.
- 155.A: Yeah.
- 156.J: But somewhere I wasn't sure about that.
- 157.A: Mm-hmm, and you thought that maybe it was you. (i. R:RV)
- 158.J: Yeah. Stupid, you know? (i. D:BV)
- 159.A: ¹[What's stupid about that?] ²[You were little]. 1. (i. R:CB) 2. (i. R:CB)
- 160.J: I was not clever. (i. D:BV)
- 161.A: In school. (i. R:CB)
- 162.J: Mm-hmm.
- 163.A: Okay. Yeah. You had a hard time in school?
- 164.J: Mm-hmm.
- 165.A: Even after that? (i. R:RV)
- 166.J: ¹[Yeah, next year, about the same, but the teacher was not so mean], ²[and after that, it got better and better]. 1. (i. R:PR) 2. (i. R:ER)
- 167.A: What got better and better? (i. R:ER)
- 168.J: We moved from Normandy to Brittany and ¹[the school was very different] and ²[it was much better for me], and ³[I had some very nice teachers], and ⁴[it made me to be more friends with the school system]. 1. (i. R:PR) 2. (i. R:CB) 3. (i. R:PR) 4. (i. R:ER)
- 169.A: Mm-hmm. So, you had nicer teachers. (i. R:PR)

Appendix D**External Reliability Test #2****External Reliability Test Results #2**

Overall: Lines 100 – 169 = Total Lines $\rightarrow 70 + 10$ (extra due to bracketing) = 80

- Yellow = 20 $\rightarrow 25$ %
- Un-highlighted = 60 $\rightarrow 75$ %