

Changes in the Tragic daily Life of those who Experience Intimate Partner Violence: A Collective Discourse of Women

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Keywords—*Abused Women, Intimate Partner Violence, Daily Activities, Women's Health.*

Abstract—*Intimate partner violence is a complex problem that harms the lifestyle with profound changes in women's daily lives. This is an interdisciplinary research, with a qualitative approach, developed between July 2019 and February 2020, in a Reference Center for Women's Care in the city of Petrolina, Pernambuco, Brazil, with data collected through semi-structured interviews, applied to twelve women who experienced intimate partner violence. The results were systematized by the Collective Subject Discourse method and interpreted by methodological theoretical resources of Comprehensive Sociology and Everyday Life in Michel Maffesoli's sociological thought. The collective subject was between 32 and 56 years old, Black and Brown, low income, evangelical religion and complete higher school level. The content of the narratives originated three central synthesis ideas that comprised three collective discourses about the daily life of women before violence, daily life during violence and daily life after partner violence. The discourses describe daily transformations resulting from the tragic represented in childhood and adolescence by intrafamily violence and adulthood by intimate partner violence that resulted in the loss of freedom, autonomy, individuality, social relationships and material goods and gave rise to needs that transcend traditional care.*

I. INTRODUCTION

The life of a woman who experiences Intimate Partner Violence (IPV) changes dramatically with losses that

extend in different areas of her daily life (Soares and Lopes, 2018). This type of violence is a tragic and recurrent event affecting women worldwide, with an

estimated 27% of them in 154 countries suffering IPV (World Health Organization [WHO], 2021).

Women who suffer IPV live in a domestic environment that is disharmonious and harmful to health, favorable to the triggering of physical and psychological symptoms, whose exposure to repetitive physical aggression, humiliation or removal from their belonging groups, emotionally wears down the woman who, due to marital discussions, does not have time for themselves (work and leisure) and these, predictors of long-term health damage (Carneiro et al., 2021).

Thus, it is possible to observe that IPV is a complex problem that compromises quality of life and well-being, implying changes in daily life with risk behaviors, reduced productivity, negative effects on physical and psychological health, or destruction of life by femicide (Lucena, Vianna, Nascimento, Campos and Oliveira, 2017). These are profound effects that can extend to perpetrators, family members and social context (Stewart and Vigod, 2017; Frazão et al., 2020).

From this brief panorama, it is considered relevant to discuss this type of violence that affects women worldwide, with repercussions on lifestyle and profound changes in daily living. In view of this, the question emerged: how does the day-to-day life of a woman who experiences IPV? This study aimed to describe changes that occurred in the daily life of women in situations of Intimate Partner Violence. This research has social relevance for contributing to the understanding of the harmful effects of traumatic IPV experience on the daily lives of women and families, reinforcing the need to use strategies to control this type of violence against women. The results will boost interdisciplinary reflections and the development of comprehensive care practices for women and their family groups.

II. METHOD

The present work is an example of the master's thesis entitled "Daily life of women experiencing intimate partner violence: contributions to interdisciplinary care", which integrates the anchor project "Violence against women: implications and basic human needs affected" approved by the Research Ethics Committee of UNIVASF under Opinion N 2,615,442 and Amendment N 3,350,005 of May 27, 2019.

This is a qualitative research that is part of the field of interdisciplinarity and was developed between July 2019 and February 2020 at the Valdete Cezar Reference Center for Women's Care (CEAM) in the city of Petrolina – PE, Brazil.

Data were collected through semi-structured interviews, applied to 12 women over 18, experiencing Violence by partner or ex-intimate partner, who to ensure confidentiality and confidentiality about the information, were identified by the fictitious names of Hydrangea, Gardenia, Dahlia, Rose, Acacia, Angelica, Iris, Magnolia, Daisy, Yasmin, Melissa and Lily.

After transliteration, the potential of narratives was systematized by the Collective Subject Discourse (CSD) method of data organization, based on the grouping of similar key expressions (KEP) that represent the same Central Synthesis Idea (CSI) and which compose a discourse synthesis of the qualitative sum of individual discourses (Marinho, 2015). After formulated, the Collective Discourses (CD) were interpreted by Comprehensive Sociology and Everyday Life, under the sociological perspective of Michel Maffesoli who uses sensitivity in his theoretical concepts and assumptions to perceive minutiae and understand people's daily lives. Among the assumptions, "the form" was selected by proposing the description of daily life without judgment of values and considering that things are not static and can change at a given time. The author presents the formism, neologism used by him, to explain a mode of presentation of everyday life from the "contours of within" by using imaginary modulations to apprehend subjectivity and capture the nuances of people's underground centrality (Maffesoli, 2010).

For this research, presenteeism modulations, forms of passive resistance and sense of limit were explored. Presenteeism is the valorization of the present time, made of ephemeral moments in which what matters is what exists and what is done and not what will be done. Thus, the future ceases to be the focus and by worrying about living the instant attention is focused on the beauty of the world and things, to the pleasure and affront of fate (Maffesoli, 2010).

Forms of passive resistance are indirect opposition strategies used in situations of domination or oppression, organized in the categories of analysis: acceptance of life or destiny, silence, cunning, double play and organic solidarity (Maffesoli, 1987). As for the sense of the limit, it can be said that it is between tolerance and consciousness in the face of the tragic in daily living, which concerns events capable of modifying daily life and for which it is necessary to find ways to deal and adapt (Maffesoli, 2009).

The collective subject invited to collaborate with the research signed the Free and Informed Consent (TCLE) and answered questions about their experience of IPV through individual interviews with an average duration of

60 minutes, recorded with their authorization. The closure of data collection was not defined by saturation criterion, but by the quality of the content of the collected data when contemplating the research object and meeting its objective.

III. RESULTS

Characterization of the collective subject

The collective subject was composed of 12 women aged between 32 and 56, black and brown (9), evangelical religion (7), married marital status (3), single (3) or divorced (3), with higher education complete higher education (4), low income with total or partial dependence on the partner or family (8), beneficiaries of the Brazil Aid Program (4), which constituted single-parent female families (4), nuclear families (4) and extensive families (4). They had time living with their partner between five and 36 and simultaneous experience of two to four forms of violence: physical violence (11), sexual (2), moral (9), psychological (11) and patrimonial violence (5). There was involvement with alcohol and marijuana used by the collective subject and alcohol used by the partner.

Composition of the Collective Discourse

Three CSI stems were identified that gave rise to discourses about the daily life and the effects of the tragic experience. The CSI "my childhood and adolescence were difficult, but I had freedom before I met him", CD generated: living daily life of the woman before IPV.

My childhood was not good, I was raised in a disstructured family, I was ignored by everyone and the only person I still have contact with is my ex-stepfather, only he has tried to sexually abuse me. I suffered violence from my mother, beat me, treated me badly and said I was the ugliest of brothers, never put me in school and abandoned me young. My father loved to change women and kept changing towns, once he gave each of us to a different person. Also, he was an executioner, he did not let study, it was only to work, only to leave one day Sunday if it was for a prayer, many things he did not let use, such as a lipstick, enamel, then when I got married [crying]. My head is very full of negative things from my childhood and adolescence. But before I met him I was more daring, more independent, worked and made money, always went out, always had a lot of fun. I felt happy, I was free, I traveled a lot, alone or with friends. My life before him was normal, I wouldn't go to the police station, and I wouldn't take the guardianship council at the door. (Hydrangea, Gardenia, Dahlia, Rose, Acacia, Angelica, Iris, Magnolia, Daisy, Yasmin, Lily).

The CSI "my life changed after I married him" composed the CD: living every day during IPV.

After I met him my life changed, he got in the way of doing everything, suffocated me, I didn't give an opinion or what to eat and only worked with what he left. He only liked a boy man and when he saw that I would have a girl started assaulting me, he put me as the worst of women and pushed me out of bed when we were sleeping. It was a coexistence of abuse, aggression, manipulation, lack of respect and threats. He was possessively jealous, he didn't want me to leave the house, he had a time to get here, he wouldn't let me be friends, he called me a slut, and he wondered if I had anyone. When I went out to study, he'd break things up at home and punch me in the chest when I got back from a course. Then came other violence, made me sell the things I had achieved, used my name as a company and soiled my name, to this day I keep paying the price. My sex life was always active because it required sex every other day, so I had to do it and to get a perfect husband because everything I heard from him left me without pleasure. Because I was evangelical, I didn't think I could deny myself to my husband. I was hungry with my kids, too, because he didn't do a fair, I'd open the closet and start crying and he'd laugh in my face. I was fighting with him, and once I hit him, i pushed him and slapped him. (Hydrangea, Gardenia, Dahlia, Rose, Acacia, Angelica, Daisy, Yasmin, Lily).

The CSI "today I live a life I would not like" composed the CD: the daily life of women after IPV.

My day to day was bad, unbearable, changed everything, peace is over, today I live a life I would not like. After my marriage went apart, I had to get used to it, I had a home and even the way It was, I could bear it, I could be happy even with the problems. It's kind of a prison, I feel suffocated and besides, it left me in a tough situation with very high debts, besides my daughter being in a foster home because of him. Now I have to supply all the needs of the house, I have to work twice, besides my normal job I have to sell candy, sell jewelry, do ceremonial, because the money he gives me does not even pay my son's school. He left a lot of debt on my credit card, so the financial side is weighing a lot on me, and it shakes me because I don't have the emotional structure for debt. And even though they were separated five years ago, he still raped me. So, today I feel in the middle of nowhere, lost, forsawed, sustained by one and the other. That's when I decided to get help. (Gardenia, Dahlia, Acacia, Angelica, Magnolia).

IV. DISCUSSION

Active and sensitive listening, without prejudice or judgment, contributed to the collective subject letting emerge the underground centrality that concealed feelings everyday changes resulting from the experience of IPV.

Still in childhood and adolescence, the tragic experience of intrafamily violence in their expressions of neglect, abandonment, sexual, physical and psychological abuse experienced by the collective subject is remarkable, occurrences commonly found in life histories of women in IPV situations, which is a significant factor for the occurrence of violence in intimate relationships in adulthood, sexual and physical abuse (Yan and Karatzias, 2020).

Thus, the effects of child abuse tend to interfere with daily living throughout existence, associated with depression and posttraumatic stress disorder with severe symptoms, psychological functioning problems and low levels of stress dominance (Yang Li, Herbell, Bloom, Sharps and Bullock, 2020; Yan and Karatzias, 2020; Alvarez, Perrin, Lameiras-Fernandez, Rodriguez and Glass, 2019). This draws attention to the influence of the relational patterns of the family of origin on the dynamics of the couple because they are often naturalized, they constitute a reference. Thus, many conflicts are reflections of the relational patterns learned in childhood that are repeated transgenerationally (Colossi and Falcke, 2018; Costa, Costa, Mosmann and Falcke, 2018).

It is noted that the collective subject describes a day-to-day violation of the right to freedom that denotes the small daily deaths present in the restrictions of choices, opinions, tastes, work activities, leisure, study and relationships. He, Collective Subject, renounced, annulled himself and invalidated his own feelings and desires, skills, dreams, relationships and activities that are sources of pleasure and joy, and the renunciation extended to the domain of one's own body, because it eventually gave in to sex, even against the will (Parada and Murta, 2020; Maffesoli, 2010; Netto, Moura, Queiroz, Leite and Silva, 2017; Goes, 2019).

As can be seen, male domination nullifies the inner power of women, this force that uniformizes the multidimensionality of being, polymorphic potentialities, creativity, vitality and dynamism (Maffesoli, 1984), and it is common that in Situations of IPV, there is a personal demotion of women with destruction of her self-esteem and the vision she has of herself (Moulding, Franzway, Wendt, Zufferey and Chung, 2020), because the relationship that women have with values, social life, death, sex, work, housing and clothing, that is, everything

that concerns the art of living or the ways of life, constitutes its "core of identity" (Maffesoli, 1984). So that, with the annulment of herself, there is a loss of identity, freedom, work, relationships, individual property and financial autonomy (Goes, 2019).

Thus, it is necessary to consider the plural being in its singularities of feelings that it needs to express, so that boredom does not assolate the woman who suffers IPV and that coercion tries to institute (Maffesoli, 2010; Maffesoli, 2012). Thus, when they no longer endure a daily routine of oppression, they have the sense of the limit provoked and no longer tolerating suffer, tend to react by attacking the partner, or rescuing the strength of wanting to live and break with the relationship. This is how the collective subject overcame tolerance and allowed the sense of the woman's limit to emerge that is aware of the traumatic experience of IPV and the changes triggered by it.

Therefore, to demonstrate their exhaustion in the face of IPV, the collective subject used masks and emotion to stage, express restlessness, through feelings of anger, fear, repentance, sadness, anguish, and hope. Through crying he staged and compared his daily life before the tragic of IPV, emphasizing that his lifestyle changed in a way that despite rescuing the inner strength and breaking with the relationship, the negative effects persisted modifying his life.

Every mutation and transmutation arouses fear, and this is how changes in daily post-separation have frightened them (Maffesoli, 2010). After the break of the conjugal bond, the collective subject found himself in a transformed and distant daily life, in order to perceive life as undesirable. The separation generated a dissatisfaction because it resulted in the disaggregation of the family, which in the collective imaginary, should be constituted by parents and children in union, as well as, because the home was undone as a place of residence, since the financial situation after IPV did not allow to supply expenses in separate places.

With the rupture of affective bonds, the collective subject felt helpless and lonely because he had to deal alone with the effects of social isolation and property violence suffered. Mainly, because after leaving the relationship, it is common to face financial difficulties, especially due to debts, when the partner forces them to sell their assets and have their names used for lending. Therefore, IPV accentuates economic insecurity and material difficulties by limiting work activities, negatively impacting health, increasing stress and decreasing physical and psychological well-being, which can also affect the ability to manage available resources (O'Connor and Nepomnyaschy, 2019).

In these situations, there is an existential emptiness, given the rupture of social bonds and women's autonomy. The obligation to do this or that, of conjugal duty, to attend to the partner's orders together with domestic care and the education of children transforms the somewhat illusory freedom that once existed in real slavery (Maffesoli, 2003). Therefore, one must count on the otherness of people, because social life is the expression of feelings of belonging, of cooperation, of being a member, of being part, of corresponding to a group (Maffesoli, 2003; Maffesoli, 2012).

The study presented as limitations the brief period of data collection, due to the social isolation imposed by the pandemic of the new coronavirus (Covid-19) that interrupted the application of face-to-face interviews. In addition, the data may be subject to memory bias because they are past feelings and experiences and there was no longitudinal follow-up of daily changes during and after IPV, which can be considered in recent studies.

V. CONCLUSION

The collective discourses expressed the underground centrality of women composed of life stories, feelings, thoughts, images, beliefs, inner strength and resistance in the face of the daily transformations they experienced throughout their lives during childhood, in living with the aggressor partner and after breaking away from the abusive relationship.

The underground centrality reveals a daily life in which all the rituals of daily life were demarcated by the tragic, that is, the imposition of the limit, exercised, first by the father figure and then by the partner. Living in this family context required several times, annulling to survive and even if violence was already part of daily life, the practice practiced by the partner was more invasive resulting in the loss of freedom, autonomy, individuality, social relationships and material goods.

Thus, women who have experienced IPV have adverse life histories since childhood and experience changes in daily life that disturb feelings, thoughts, identity, rituals and daily practices, future expectations, social relationships and quality of life, requiring comprehensive care and interdisciplinary care that transcends socio-legal and physical and psychological health demands.

In view of these changes, needs arise that transcend what is already offered by the traditional attention of the support services available. A sensitive and resolute care to the needs of women who have experienced IPV requires an interdisciplinary look that encompasses problems in all

areas of life, not only in the present, but considering the past in a transversal and longitudinal perspective.

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