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THE FAMILY SEMANTICS GRID II. NARRATED POLARITIES IN COUPLES

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The article introduces the Family Semantics Grid II, a coding system for the semantic analysis of therapeutic conversations with couples. Inspired by the theory of family semantic polarities developed by Ugazio (1998, 2013), it identifies the couple's narrated semantic polarities and classifies them according to the grids of the semantics of freedom, goodness, power, and belonging. The four grids show the semantic polarities that characterize all the phases of the couple relationship, from coming together to construction, maintenance, and possible breaking of the bond — within each semantic. The FSG II is a reliable research and a clinical qualitative coding system that also allows quantification. Developed to analyze the couple's narrated story in therapy, it can also be applied to other texts, including literary ones, in which the topic is the couple relationship.

Key words: Therapeutic conversation coding system; Family semantic polarities; Couple therapy; Meaning; Semantic of freedom, goodness, power, and belonging.

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The Family Semantics Grid II (FSG II), that we present here, allows to detect, quantify, and classify the meanings that emerge in therapeutic conversations with couples. Like the Dialog- ical Investigation of Happenings of Change (DIHC; Olson, Laitila, Rober, & Seikkula, 2012; Seikkula & Olson, 2016) or the Narrative Processes Coding System (NPCS; Angus & Hardtke, 1994; Angus, Levitt, & Hardtke, 1999), applied to couples by Laitila, Aaltonen, Wahlström, and Angus (2001), it is essentially a qualitative method that allows quantification.

The semantic exchange is essential in the life of a couple and, in turn, the pair is the relational context, able more than any other else in adulthood, to transform the meanings of individuals, because emotions between partners are usually very intense. Before meeting our partner, each of us, in connection with our family of origin and other relational contexts, has developed special ways of feeling and of building interpersonal relationships which are at the base of our identity. Falling in love and forming a partnership challenge these established semantic patterns. As their story progresses, partners should indeed negotiate and restructure their meanings, matured through other belongings, often through destabilizing moments for the couple.

Therefore, the analysis provided by the FSG II allows to analyze one of the most important components of the couple's dynamic, the semantics, which gives rise to many conflicts and misunderstandings between partners. The FSG II is applied to transcripts, unlike Procter's (1985) Family Grid (FG) and the Couple Grid (CG; Salla, Feixas, Ballén, Muñoz, & Compañ, 2015), both derived from Kelly's (1991) repertory grid. It is a development of the Family Seman- tics Grid (FSG; Ugazio, Negri, Fellin, & Di Pasquale, 2009), designed to verify a number of cen-

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tral assumptions of the theory of family semantic polarities, the intersubjective model of personality and psychopathology developed by Ugazio (1998, 2013).

According to this model, also applied to the literary analysis (Parks, 2008, 2014, 2015) and the analysis of organizations (Campbell & Groenbaeck, 2006), couples and families build the conversation through antagonistic meanings — that is, "family semantic polarities" — as generous/selfish, strong/weak, sincere/liar, hot/cold. The meanings prevailing in each family constitute a shared plot within which everyone, inevitably, ends up taking a position. If, for example, the sincere/liar polarity dominates the conversation in a family, everyone will have to be defined within this polarity, and of course the sincere members of the family will co-position and oppose themselves to those considered to be liars. Every member of this family will necessarily define themselves as sincere/liar, but they will not necessarily be positioned at the extremes of this polarity. Indeed, there is a third position, called "median," formed by those who are neither sincere nor liars. Whoever is in this position has learned that sincerity, just like mendacity, poisons interpersonal relationships: the first offends, while the latter undermines each other's trust. Also for those who position themselves in the middle, this polarity is essential for their identity, just like the middle position is essential for the continuation of the conversation in the family. The concept of family semantic polarities opens three conversational positions: two at each end and one in the middle.

At the base of family semantic polarities we find specific emotions. Semantics are fueled by emotions and the child enters the world of meanings through emotions. Some family semantic polarities, being formed by the same emotions, build a coherent whole that Ugazio (1998, 2013) has defined "semantic of freedom," "goodness," "power," "belonging." These semantics are defined as "family semantics" even if they are expressed in other contexts, because they stem from contexts where emotions are more disruptive, consequently mainly from the family.

A central hypothesis of the theory of semantic polarities is that people with phobic, obsessive-compulsive, eating disorders and chronic depression are raised in families where the semantics of freedom (phobic disorders), goodness (obsessive-compulsive disorder), power (eating disorders), and belonging (chronic depressions) prevail. For example, in families where one member develops a psychogenic eating disorder, the conversation will be characterized by the so-called semantic of power. Fuelled by the emotional shame/pride opposition, this semantic organizes a conversation where what matters is to win or lose, to prevail or succumb, be assertive or, on the contrary, to accept the definition of the relationship provided by the other members of the group. As a result of this conversation, in these families, winners and losers will emerge, strong- willed persons, capable of reaching their goals with tenacity and be assertive will co-position with family members tending instead to surrender, willing to let events take place passively and to accept the definition that others give to the relationship.

The first version of the FSG (Ugazio et al., 2009) has operationalized these semantics and its application to transcripts of psychotherapy sessions, allowing the collection of empirical evidence confirming this hypothesis (Ugazio & Fellin, 2016; Ugazio, Negri, & Fellin, 2011, 2015), also validated by other studies which used different tools (Castiglioni, Faccio, Veronese, & Bell, 2013; Castiglioni, Veronese, Pepe, & Villegas, 2014; Faccio, Belloni, & Castelnuovo, 2012; Faccio et al., 2016; Veronese, Procaccia, Romaioli, Barola, & Castiglioni, 2013).

Semantics plays an essential role not only in psychopathologies but also in the therapeutic relationship. The semantics of freedom, goodness, power, and belonging shape the therapeutic relationship. We do not have, according to Ugazio (2013), a single way to build a therapeutic relationship, but several ways, as numerous as the semantics. The construction of the Semantics

Grid of the Dyadic Therapeutic Relationship (SG-DTR; Ugazio & Castelli, 2015), another development of the FSG that the instrument presented here takes into account, has allowed to verify also this hypothesis (Ugazio, Castelli, Guarnieri, & Pandolfi, 2017).

The concept of family semantic polarities includes three different types of semantic polarities: "narrated," "narrating," and "interactive" (Ugazio et al., 2009). The first ("narrated semantic polarities") concern what is said in the conversation, while the other two have to do with what is done. The "narrating semantic polarities" are generated by the act of narrating, they concern the manner in which the conversational partners recount what they are telling, which can be consistent with what is told, but also entirely different. "Interactive semantic polarities" express the meanings evicted from interactive positionings, mostly nonverbal, with which the conversational partners position themselves during interactions. The meanings expressed by these three types of polarities are inferred from just as many positionings similar to the ones that Lucius- Hoene and Deppermann (2000) considered relevant in biographical interviews.

The 2009 version of the FSG allows the coding and classification of the narrated semantic polarities operationalized as the explicit semantic oppositions

> through which client and therapist positions themselves with reference to the following semantic areas: a) values; b) definition of self/others/relationships; c) ways of relating; d) emotions and feelings. These areas identify the main social realities created in conversation (Cronen, Johnson, & Lannamann 1982; Harré, 1986; Harré & Van Langenhove, 1999; Pearce & Cronen, 1980) and, according to Ugazio (1998), emotions are the found- ing one. (Ugazio et al., 2009, p. 167)

The FSG allows not only to identify polarities, but also to classify them into the four semantics mentioned earlier. Each semantic is operationalized by two emotional oppositions that feed a grid of 34 polarities: four express the values of the semantics, 18 express the definitions of self/other/relationship, 12 the ways of relating. A category is added to the four semantics which contains all polarities that do not fall into the four grids. It is a residual but wide category: 35- 50% of the total number of polarities fall here in the applications made so far.

Also the FSG II detects the narrated semantic polarities, making use of the operational definition introduced by the 2009 version, but it proposes a number of changes to this first version, necessary to the analysis of couples' therapeutic sessions or other conversations/texts where the actors are at least three. The changes from the first version of the FSG concern both the coding method as well as the grids. The grids that we present in the next section complement those in the first version of the FSG. They consist of 15 polarities on the ways of relating typical of the couple's relationship, largely different from those of the FSG, scarcely able to grasp the specificity and richness with which the couple interacts.

The coding method of the FSG II also simplifies the 2009 version, making its application easier and also suitable for clinical settings as well as research. It also presents an important addition on which we will focus: the operational definition of semantic polarities, an addition that makes coding less inferential.

THE COUPLE SEMANTIC GRIDS

The grids we are presenting try to identify the characteristic meanings of the couple's ways of relating in the semantic of freedom, goodness, power, and belonging. Each grid consists of 15

semantic polarities, divided into five sub-groups of three polarities. The first two groups mainly identify the meanings that characterize the ways of relating during *coming together*, the possible *falling in love* and the *disenchantment* or the sudden *breakup* of the relationship: partners realize that they are not interested in deepening mutual understanding. The other two groups focus on the semantic polarities of the ways of relating that construct, maintain, or characterize the breakup of the relationship. The last group consists of the ways of relating that most express the typical emotions of each semantic. The emotional dimension, in addition to carrying out a key role in the partners' interactions, is a privileged topic of conversation within couples.

Semantic of Freedom
Getting Close or Keeping Distant?

The main semantic polarities that characterize the semantic of freedom (Figure 1) are: "freedom/dependency" and "exploration/attachment" (Ugazio, 1998, 2013). These polarities

Code	Ways of relating		Code
	Coming together		
	GETTING CLOSE	**KEEPING DISTANT**	
130	Taking shelter	Venturing	131
	Coming back	Running away	
	OPENING UP	**CLOSING UP**	
132	Trusting	On guard	133
	Discovering together	Staying within the comfort zone	
	Construction, maintenance, and breaking the bond		
	COMMITTING	**KEEPING ONE'S INDEPENDENCE**	
134	Clinging	On one's own two feet	135
	Depending on partner	Emancipating	
	PROTECTING	**EXPOSING TO DANGER**	
136	Guiding	Destabilizing	137
	Taking care	Uncaring	
	Emotional ways of relating		
	REASSURING	**SCARING**	
138	Calming	Worrying	139
	Encouraging	Discouraging	
Code	Emotions and feelings		Code
140	**FEAR**	**COURAGE**	141
142	CONSTRAINT	DISORIENTATION	143

Note. Three-digit code: first digit, 1 = *freedom*, 2 = *goodness*, 3 = *power*, 4 = *belonging*; second digit, 1 = *values*, 2 = *definition of self/other/relationship*, 3 = *way of relating*, 4 = *emotions and feeling*; third digit, specific sub-areas and specific pole (even: grid right part; odd: grid left part).

FIGURE 1
The semantic of freedom.

complete each other and express a moral order in which freedom and exploration are seen as values. Attachment, emotional bonds, and friendship are appreciated but are felt as an expression of the need for protection from a world seen as dangerous, therefore partially linked to dependency, which is always perceived as limiting.

The semantic of freedom entails a certain degree of intransitivity between being free and maintaining important emotional bonds. Being free means emancipating *from* the relationship and its commitments.

Emotions and Feelings

Fear and courage, often in stressful simultaneity, characterize and fuel even the couple's first meeting. Within this semantic, the fear of being overwhelmed by emotions and, at the same time, the seduction of venturing into a world dominated by the strength of the emotions, characterize attraction and falling in love. When fear takes over, the partner may however be chosen for their ability to relieve it; and the potential partnership can become a shelter.

If courage predominates, meeting the partner may be felt as an adventure or a potential risk, because the partner is unpredictable. The construction of the bond adds to these emotion constraints and feelings of suffocation, especially when the bond becomes too close or the commitment too demanding. The unpredictability of the partner may also create disorientation.

Ways of Relating

Coming Together

The coming together is characterized by two semantic polarities: "getting close/keeping distant" and "opening up/closing up." Getting close and opening up happen when there is attraction, whereas keeping distant and closing up occur because the partner represents the scary unknown. The initial phase of construction of the bond is characterized by the alternation of getting close and closing up: two steps forward, one backward, but sometimes one forward and three backwards! When emotions become unsettling, keeping distant becomes an escape: the partner can flee, sometimes forever, it is not the relationship for him/her, or he/she can come back after having a breath of fresh air. Often within this semantic, the escape takes the form of a superficial betrayal that helps regulate the distances and does not preclude coming back.

Initially, getting close means venturing into an unknown relationship but it might also mean finding shelter in the reassuring heaven that the partner has created. Often, within this se- mantic, partners approach each other or keep a distance physically. Likewise, partners often open up emotionally or close up if they feel threatened by the other and their requests.

Opening up means trusting the partner, whereas, particularly in the coming together phase, closing up often means to be on guard: it is better not get involved when you do not know your partner well. Meeting a new partner can be a tremendous impulse to venture into the world: the unknown can be explored together. On the other hand, a partner can also become a restraint: his/her presence makes crossing the threshold to the unknown unnecessary.

Even afterward, getting close/keeping distant and opening up/closing up characterize the

relationship, but the motivations behind them are different. When the relationship becomes stable, they get close to now familiar partner because they feel afraid and need to be reassured. Instead, they keep distant from the partner when they want to explore, venturing into a world constructed as being outside the relationship, to which it is possible to return as a secure base later on. Similarly, they open up to the partner in order to construct or to rediscover intimacy; whereas they close up to protect their autonomy and to avoid conflict and a direct comparison.

Construction, Maintenance, and Breaking the Bond

"Committing/keeping one's independence" and "protecting/exposing to danger" are the main semantic polarities that characterize the phase of construction and maintenance of the relationship. A stabilized relationship is often associated to dependency and is experienced with ambivalence, counterpoising the safeguard of autonomy. The two partners, during their relationship, can depend on each other or go their own way, maintaining their independence or, on the contrary, leaning on each other. A partner can cling to the other, losing his/her autonomy, whereas the other can stand on his/her own two feet, offering themselves as a support or, on the other hand, going their own way. A partner can protect and control the other suffocating him/her, or, on the other hand, he/she can push the other to the point where they cannot manage themselves, exposing them to danger. A partner can guide, take care of the other or can have no interest in him/her, leaving him/her to face the odds. Partners can support and stimulate each other to explore the world or they can hold each other back.

Emotional Ways of Relating

"Reassuring/scaring" and "calming/ worrying" are experienced during the whole process of the construction of the bond. Since the first meeting, a partner can scare, alarm, worry, distress or, instead, reassure and calm the partner.

Encouraging the partner, reassuring him/her that he/she is capable of initiative, or, on the contrary, discouraging him/her, indicating risks and dangers to which the partner can succumb, exploring or emancipating from the bond, are all frequent ways of relating when the bond is stable.

Semantic of Goodness
Unleashing or Restraining?

The main polarities of the semantic of goodness (Figure 2) are "good/bad," "alive/dead" (Ugazio, 1998, 2013). They create a moral order in which life is on the side of evil. The goodness that characterizes this semantic is in fact based on abstinence, it is a subtractive goodness. Good people refrain here from doing evil, give up their desires, sacrifice themselves rather than be generous and welcoming to others. Bad people will instead selfishly indulge in their pleasures, pursue their own desires and their own self-assertion, even to the detriment of others, but immerse themselves powerfully in life. For this reason, even if morally condemned, bad individuals generally attract other family members.

Code	Ways of relating		Code
	Coming together		
	UNLEASHING	**RESTRAINING**	
230	Enlivening Satisfying	Mortifying Repressing	231
	TEMPTING	**RESISTING**	
232	Tarnishing Corrupting	Uplifting Redeeming	233
	Construction, maintenance, and breaking the bond		
	TAKING ADVANTAGE	**SELF-SACRIFICING**	
234	Concealing Transgressing	Confessing Complying with rules	235
	ABSOLVING	**PUNISHING**	
236	Shrugging off Permitting	Becoming responsible Forbidding	237
	Emotional ways of relating		
	RELIEVING	**BLAMING**	
238	Attracting Contaminating	Disgusting Abstaining	239
Code	Emotions and feelings		Code
240	**PLEASURE**	**DISGUST**	241
242	GUILT	MORTIFICATION	243

Note. Three-digit code: first digit, 1 = *freedom*, 2 = *goodness*, 3 = *power*, 4 = *belonging*; second digit, 1 = *values*, 2 = *definition of self/other/relationship*, 3 = *way of relating*, 4 = *emotions and feeling*; third digit, specific sub-areas and specific pole (even: grid right part; odd: grid left part).

FIGURE 2
The semantic of goodness.

Emotions and Feelings

Pleasure, enjoyment in all its forms or, on the contrary, disgust feed the couple's relationship right from the first meeting, as well as guilt and mortification. The fault is sometimes connected precisely to the pleasure that the relationship causes, while mortification comes from renouncing to the pleasures the partner gives. Although generating frustration, mortification can be experienced within this semantic as a value because it leads to an improvement, contributing to elevate those who experience it from the world of instincts. Pleasure plays a central role in the construction of the couple but very easily turns into its opposite: disgust. What attracts — usually sex and its practices — can turn into something that disgusts: the pleasures of the flesh from delicious become nauseating, and the partner ends up being perceived as corrupting, someone from whom one has to defend himself. Mortification does not produce only elevation; it often shows its dark side becoming painful disheartenment or even anger: abstinence becomes unbearable, just like the partner that has imposed it.

Ways of Relating

Coming Together

Two polarities usually characterize coming together: "unleashing/restraining" and "tempting/resisting." Sex and the pleasures of life play a central role in meeting a partner. In this semantic, the other fascinates because he/she frees you from the constraints hindering the experience of pleasure, satisfies you, makes the blood flow in your veins, especially if they are "impulsive" partners (Ugazio, 2013). Now you can finally enjoy yourself and feel alive! The partner can also attract because he/she stops the other from falling into a vortex: the relationship saves you from flesh and its vices. An "abstinent" partner (Ugazio, 2013) helps suppress your instinctive part, elevating you, but it can also oppress you: the partner, in this case, diminishes your vitality. The relationship can tarnish or uplift, corrupt or redeem. A partner can tempt the other, who can either resist the seduction or indulge in it.

Construction, Maintenance, and Breaking the Bond

"Taking advantage/self-sacrificing" and "absolving/punishing" are the polarities that characterize the phase of construction and consolidation of the bond. When the relationship becomes stable, the couple can sacrifice themselves for someone else (children, parents, larger circles), or can take advantage and be served by others (parents, friends, etc.). More often one partner sacrific- es, while the other takes advantage of the partner by accepting favors and services that are not reciprocated. Frequently one of the two complies with the rules, whereas the other breaks them, but it might happen that both are transgressive or adhere firmly to the rules of the context to which they belong. It is not uncommon for a spouse to feel tarnished by the behavior of the partner, or uplifted from choices of the mate involving abstinence from "carnal pleasures," or the renunciation of selfishness. An important part of the couple dynamic has to do with "concealing/confessing."

A moral judgment is often present in this semantic. Accordingly, a spouse can set himself/herself up as judge who punishes or absolves the partner. Sometimes a timely punishment is not enough, and a partner is tortured by endless nagging and/or redeeming attempts, or even eternal condemnation: for him/her there is no redemption!

Equally important for the stability of couple is confession. Disclosing to a spouse past or present guilty or malicious behavior, in this semantic means laying the foundation for an honest marital relationship, whereas maintaining a hidden side equals being in bad faith.

The conflicts of the phase in which the relationship is established often concern the polarity "shrugging off/becoming responsible," always present if there are people to care for (children, parents), or financial commitments. The polarity "permitting/forbidding" is present as well: often a partner forbids the other from having certain behavior and experiences, or allows him/her big or small transgressions.

Emotional Ways of Relating

During the coming together phase, we see prevailing the semantic polarities "relieving/blaming" and "attracting/disgusting" which are often intertwined: the attraction can infect,

contaminate you — and is therefore feared in addition to being craved — whereas disgust leads to abstention, and then to a partial detachment from the relationship.

Semantic of Power
Adapting or Opposing?

The main polarities of the semantic of power (Figure 3) are: "winner/loser" and "strong-willed/ yielding," where the latter is subordinate to the first as means to an end. In this semantic you win because you are strong-willed, determined, able to pursue your goals, whereas you may lose because you give up, you succumb to pressure from others or you are unable to assert yourself.

Code	Ways of relating		Code
	Coming together		
330	**WINNING OVER** Fighting Confronting	**SURRENDERING** Giving in Allying	331
332	**GIVING VALUE** Esteeming Socially elevating	**DIMINISHING** Criticizing Socially downgrading	333
	Construction, maintenance, and breaking the bond		
334	**ADAPTING** Confirming Submitting	**OPPOSING** Refusing Asserting	335
336	**COMPETING** Challenging Being a match	**WITHDRAWING** Taking hits Retreating	337
	Emotional ways of relating		
338	**BOASTING** Bragging Embarrass	**HUMILIATING** Being ashamed Being embarrassed	339
Code	Emotions and feelings		Code
340	**BOAST**	**SHAME**	341
342	SELF EFFICACY	INADEQUACY	343

Note. Three-digit code: first digit, 1 = *freedom*, 2 = *goodness*, 3 = *power*, 4 = *belonging*; second digit, 1 = *values*, 2 = *definition of self/other/relationship*, 3 = *way of relating*, 4 = *emotions and feeling*; third digit, specific sub-areas and specific pole (even: grid right part; odd: grid left part).

FIGURE 3
The semantic of power.

The winning-losing polarity, unlike the other polarities, has a peculiarity: it "cannot be perceived, even during the course of immediate experiencing, in terms of an individual trait. It relates exclusively to the relationship. It is the result of a comparison" (Ugazio 2013, p. 182). Consequently, rivalry and competitive conflicts dominate the scene: everyone is fighting for one-upmanship or they withdraw from confrontation to avoid defeat, trying however to counter those who are in a winning position.

Emotions and Feelings

Boast and shame feed both the couple coming together as well as the successive stages of construction of the relationship, and can be the basis of a possible breakup. Within this semantic, you boast, display your qualities and abilities to attract the partner or, instead, feel ashamed when you feel inadequate to him/her. Boast and shame arise from a comparison within the couple, or between the couple and the outside world. Personal effectiveness and feelings of inadequacy mostly characterize the phase of construction and maintenance of the bond, and are often the cause of a breakup. In a relationship, you can develop a sense of personal efficacy: being with the partner develops your skills, because he/she leaves you space, enhances and stimulates you, even if he/she is in competition with you, envious, or beneath you. Whoever is in this semantic can, on the contrary, feel inadequate because he/she fails to provide social status or an income level that the partner would like to have or because his/her cultural and social position is inferior to that of his/her companion.

Ways of Relating

Coming Together

Two polarities usually characterize the initial coming together: "winning over/surrendering" and "giving value/diminishing." In this semantic you conquer your partner, often winning against other contenders, or one is conquered and surrenders to the other. The more difficult the con- quest, the more numerous the contenders, the more difficult it is to induce the other to surrender, the stronger can be the attraction and the commitment toward the conquest that can channel all the energies, at least for a period of time. Love, in the semantic of power, is a struggle whose objective is the surrender of the partner. The excitement is given by the struggle: a conquest in- flames but also surrendering to the other can be exciting.

Everyone wants to be valued by the partner; what everyone wants to hear is: "you are the best!" The context within which love is born is usually a competitive situation where the partner is disputed, and you choose him/her or he/she chooses you. The appreciation comes from win- ning a competition, but it is also an instrument of seduction: appreciating the partner, you win his/her favors, you conquer him/her. Confronting the partner or even diminishing, treating him/her with condescension, or even criticizing him/her, we challenge the other, involving him/her in the struggle, showing that we are not easily conquered, thus earning a position of su- periority. Sometimes love blows between allies against a common enemy.

It should be emphasized that, in this semantic, esteem is mostly a matter that concerns not only the couple but also includes the context within which the couple is part of. You can feel appreciated because you reach a higher social position thanks to your partner, while you may feel diminished if your partner has a socially inferior status. This explains why when this semantic dominate the conversation you can be attracted to a partner that criticizes, diminishes, and patronizes you if they are in a higher social position: through them you can reach a more advantageous social position. Likewise, persons who are in this semantic can be attracted to partners who, although lowering them socially, appreciate them.

Construction, Maintenance, and Breaking the Bond

"Adapting/opposing" and "competing/withdrawing" are the polarities that most characterize the phase of construction and consolidation of the bond. The couple's relationship is often felt by both spouses like a dance, sometimes empowering, sometimes exhausting, within which partners adapt and oppose. Adapting to the partner, we confirm his/her expectations and implicit definition of the self he/she proposes, we avoid disappointing, entering into conflict or exasperating him/her. Competing against the partner, challenging him/her, rejecting his/her proposals and definitions of self and of the relationship, we argue our case, thus avoiding defeat. When in a couple the higher and lower positions continue to alternate, often the partners describe their rela- tionship as a battlefield. When instead the positions are relatively stable — among the two there is one who obeys, surrenders and one who imposes himself/herself — those in the upper position often live the couple's life as a coming back from battle, while those in the lower position often complain of being crushed and humiliated by the partner.

Competition and challenge usually play a major role in the couple's relationship. Partners can, alternatively, compete, challenge or, conversely, swallow bitter pills, avoid confrontation, retreat. Keeping up with the other, gaining ground, losing ground and retreating are other ways of relating that characterize the history of a relationship as described by partners but also by outside observers, including therapists.

Emotional Ways of Relating

"Boasting/humiliating" polarity characterizes all stages of the construction of the bonding process. Right from the first meeting, a partner can brag or boast of his/her qualities and the other may feel humiliated. In this semantic you may also feel ashamed in front of someone you are attracted to, because you do not perceive yourself at the same level or because your social skills or sexual performance are not up to scratch. Even later, when the relationship is stable, partners can boast of each other's achievements, their qualities and performance, or feel ashamed of their failures and limitations. Often one partner is ashamed by the very fact of being involved in a love affair with a person who is in a lower social position or devoid of the qualities that can render him/her winning or, conversely, feel proud to be tied to a "winning partner" (Ugazio, 2013). The couple can experience the thrill of feeling proud when they perceive themselves better than oth- ers, or, on the other hand, feeling ashamed when they perceive themselves at a disadvantage: oth-

er people are more beautiful, elegant, casual, in a higher social position. In this semantic the feelings that each partner allows the other to experience in relation to others are also essential: children, family of origin, friends, community. Because of a partner's behavior one can feel embarrassed, or, on the other hand, can make an impression, feeling at ease or superior.

Semantic of Belonging
Merging or Isolating?

The main polarities of the semantic of belonging are: "inclusion/exclusion," "honor/disgrace" (Ugazio, 1998, 2013). The first is at the base of the whole semantic, the second is a necessary integration (Figure 4).

Code	Ways of relating		Code
	Coming together		
	MERGING	**ISOLATING**	
430	Sharing	Ignoring	431
	Acting as two	Being misunderstood	
	WORSHIPPING	**DESTROYING**	
432	Idealizing	Demolishing	433
	Celebrating	Forgetting	
	Construction, maintenance, and breaking the bond		
	INCLUDING	**ABANDONING**	
434	Being worth	Usurping/Defrauding	435
	Dignifying	Dishonoring	
	MENDING	**PROVOKING**	
436	Forgiving	Insulting	437
	Crowning	Dethroning	
	Emotional ways of relating		
	ENERGISING	**CASTING DOWN**	
438	Rejoicing	Getting angry	439
	Being grateful	Despairing	
Code	Emotions and feelings		Code
440	**JOY**	**ANGER**	441
442	CHEERFULNESS	DESPAIR	443

Note. Three-digit code: first digit, 1 = *freedom*, 2 = *goodness*, 3 = *power*, 4 = *belonging*; second digit, 1 = *values*, 2 = *definition of self/other/relationship*, 3 = *way of relating*, 4 = *emotions and feeling*; third digit, specific sub-areas and specific pole (even: grid right part; odd: grid left part).

FIGURE 4
The semantic of belonging.

This semantic creates a moral order in which the highest goal is to be included in the family, in the lineage, in the community, whereas being excluded is a disgrace, an irreparable harm to one's dignity and sense of loveliness. Inclusion, although desirable, may be refused in the name of dignity: it can be a source of greater dishonor than exclusion.

Emotions and Feelings

The couple's relationship is fed by and is a source of joy and gratitude but also of anger and despair. Within this semantic, you feel joy when you are included in a all-embracing relationship with your partner and you are grateful to your partner for this unconditional inclusion. On the contrary, you are prone to anger and despair when the partner does not return your love, dedication and often worship. Who is in this semantic wants the partner to be everything for him/her, and vice versa. If the other will not match an equally immediate, profound, and unique love, you feel anger toward the partner, but also toward yourself. Within this semantic, which is not inclined to compromise, it is dishonorable to continue the courtship or relationship with a partner unable to love you unconditionally, to act as two, who places other interests before the couple; this is why the individual becomes angry even with him/herself: he/she should break the relationship to save his/her wounded dignity. On the other hand, the abandonment of the partner often causes despair, even if perpetrated by the subject himself.

Ways of Relating

Coming Together

Two polarities usually distinguish meeting and falling in love: "merging/isolating" and "worshipping/destroying." In this semantic love is all-encompassing. It knows no other priorities; it is not compatible with other attachments. Within this semantic the message that seduces you is: "You are everything to me, there is nothing but the two of us." And the commitment must be immediate. Falling in love does not have phases: we do not feel curiosity first, then attraction, fascination, and finally passion, dedication, bond. The involvement has to be total and exclusive from the beginning. Or at least this is what those in this semantic expect. If the expectation to unite, share, get involved unconditionally is disappointed, you just have to isolate yourself, ig- nore the other, detach, or breakup. The transition from the positive to the negative pole can be very rapid. Especially during the encounter and falling in love phase, the other is often idealized, adored, honored, and celebrated, but he/she can quickly be hated, demolished. Once the pedestal on which the partner was placed is demolished, he/she can be erased and forgotten.

Construction, Maintenance, and Breaking the Bond

"Including/abandoning" and "mending/provoking" are the polarities that characterize the phase of construction and consolidation of the bond. The couple's relationship is often perceived as

a belonging, an inclusion which is central to the life of the individual, that gives meaning to the individual biography. Abandoning is permitted in this semantic, although it is thought more than practiced. Being abandoned is a more common experience. Feeling excluded, left out or estranged, because misunderstood in our request for love, is perhaps the most common relational movement.

In the phase of construction and maintenance of the couple's relationship, some ways of relating may also become central, such as to respect, to demand respect, to deserve, be worthy of an honored belonging or, on the contrary, reproach, dishonor, usurp, defraud the partner. Breakups in the semantic of belonging are often played on relational movements that have to do with honor, or are the result of provocative and aggressive behavior. To provoke, attack, insult the partner, to dethrone him/her after electing him/her, after having positioned him/her at the centre of your emotional world, are frequent ways of relating. This semantic, however, has important correc- tive moves: the ability to repair, make amends, and forgive the partner, even after violent episodes.

Emotional Ways of Relating

Almost all the ways of relating are emotionally charged in this semantic where the couple's relationship has an absolutely central position. The partner is a source of energy. Within this semantic you feel weakened, deprived of energy if the couple's relationship is experiencing a crisis. On the contrary, you are energized when in tune with your partner. Anger, despair, hate, resentment or, on the contrary, rejoicing and being thankful are all feelings that accompany all phases of the couple's relationship and can be a reason for breaking up. Hatred, resentment, an- ger, often triggered by jealousy, can be violent and cause permanent fractures. Despair can lead to reconciliation and the ability to rejoice can be contagious.

THE FSG II CODING METHOD

The coding method is applied to transcripts of therapeutic conversations. It can also be applied to other conversations and literary texts. The method involves nine steps.

Step 1
Read the Text and Number the Conversational Turns

Before starting to code, *it is necessary to repeatedly read the entire text* to be analyzed. Also, conversations that immediately precede or follow the object of analysis, if available, should be read. If it is a psychotherapeutic session, the video recording should also be seen, and all the documentation relating to the phase of the therapeutic process of which the session is part should be analyzed. If it is a literary text, it should be read in its entirety even if the analysis will focus on just one chapter/part. The integral reading of the conversation is essential to identify the polar oppositions.

Once the material at hand has been carefully examined and contextualized, the *transcript must be segmented in turns*, which are numbered consecutively. As is customary in conversation-

al analysis, the alternation of speech acts between speakers, indicates the transition to a new conversational turn, usually accompanied by grammatical, syntactic, and prosodic markers signalling that the turn is complete (Sacks, Schegloff, & Jefferson, 1974).

Step 2
Highlight the Semantic Areas and Identify the Semantic Contents

The coder should *identify and underline the passages in the transcript* where values, definitions of self/others/relationships, ways of relating, emotions and feelings emerge. According to constructionism (Cronen et al., 1982; Harré, 1986; Harré, Moghaddam, Cairnie, Rothbart, & Sabat, 2009; Harré & Van Langenhove, 1999; Pearce & Cronen, 1980), these four semantic areas represent the main social realities created by the conversation.

When these four semantic areas do not concern people, domestic animals or similar, but things, these are not taken into account, unless the inanimate objects in the conversation acquire specific relational meanings, as home/house in the Example 10. All the passages of which the coder is uncertain are also excluded from the analysis.

Once a specific passage has been chosen and underlined, the coder must identify and *highlight in bold* the specific and explicit terms — the semantic contents — used by the speakers to define their narrated positioning. As you can see from the examples below, some passages may contain two or more different semantic contents. Below we exemplify this step for each semantic area.

Emotions and feelings. With these terms, we mean any noun, adjective, verb or expression describing an emotion and/or a physical perception with emotional implications (Ugazio et al., 2009). If it is a verb or an expression, it must refer to a specific moment and be limited in time.

Example 1[1]

In this example Victoria explains how she feels when her partner returns to his family of origin abroad, and he does not call her until late in evening:

279) Victoria: And (. . .) I'm first like waiting, **feeling good,** but then when for example a few hours pass **I'm getting a bit like sad,** then still a few hours more I'm getting **sad and angry**, like **I feel rejected** somehow. [2]

Emotions and feelings: sad, angry, feeling good, feeling rejected.

Definitions of self/others/relationships. With these terms we mean any noun, adjective or expression describing people, present or absent, including the speaker, and current or past relationships (Ugazio et al., 2009).

Example 2

96) He: [turning to the therapist] When I come home from work there is nobody to welcome me because my wife only thinks about our children.

97) She: Ha . . . you're not a child, you can get by very well!

98) He: Yes, but I even became **jealous** of the dog because even he gets more attention than me!

Self-definition: jealous.

Example 3

177) He: I met her when I was an accountant, then I realized that I didn't want to be an accountant, working in a bank, I wanted to do something else, and then I enrolled at the University.

178) T: And did you graduate?

179) He: Yes.

180) She: [turning to the therapist] It must be said that he is **very intelligent.**

181) He: I graduated in time with an overall top grades.

182) She: Super intelligent, I told you!

Other-definition: very intelligent.

Example 4

17) She: I am Latin while my in-laws come from the north of the Europe, our relationship is extremely **formal**, but, for my standard, they also have a **very cold** relationship with their sons, for example, they may not speak for a month on the phone with their sons.

Definition of the relationship: formal, very cold.

Ways of relating. With this expression, we mean any verb or expression that indicates an action, behavior, or attitude that expresses explicitly or implicitly, a positioning toward someone present or absent (Ugazio et al., 2009).

Example 5

48) He: [turning to the therapist] Sometimes she (his wife) is really sick, **she falls to the ground** . . . she has anxiety crisis.

49) T: [turning to him] And what do you do?

50) She: He can't do anything.

51) He: **She pushes me away**, telling me "no, leave me alone!". The only one who is able to **calm** her is her mother, as if she still needed **to be looked after** by her.

Relational movements: falling to the ground, pushing someone away, calming, looking after someone. Also "falling to ground" is selected because this action is implemented in a relationship and receives a relational meaning in conversation.

Values. With values, we mean any noun or expression indicating a positive or negative abstract moral quality. Vices, virtues and weltanschauung, fully formulated or alluded, are therefore included (Ugazio et al., 2009).

Example 6

125) Michael: I feel I've had **some success**, a **great deal of success**, externally, whereas internally some **success** and I feel that there is some imbalance in my life and I suppose I'd say the most complicated area has been that of relationships for me. I've gone down this path many times . . . I've been married twice. I take lots of routes, dead ends . . ., I had **failures and successes.**[3]

Values: success and failure.

The semantic content in bold should be reported in full in the first column, called "semantic area," of a spreadsheet (see Appendix) where all other codings will also be included. From now on, we will call the spreadsheet the "coding sheet."

Step 3
Identify the Operational Definition

The coder will assess the selected semantic content (Step 2) on the basis of three criteria: clarity, contextualization, and concreteness. Unless it complies with at least two of these three criteria, *an operational definition must be sought in the entire text and selected*.

The operational definition of a semantic content is given by expressions, preferably introduced by the same actor in other parts of the same conversation, which enable us to understand

better what the actor actually meant by what he/she said. These semantic contents are a) more explicit; b) more contextualized in space and time; c) more concrete than those originally expressed.

The identified operational definition should be entirely or partially transcribed on the coding sheet with the indication, in parenthesis, of speech turns and of the attributor, if different from the person who expressed the semantic content. The identified operational definitions need to be able to add at least one of the three above-mentioned criteria (clarity, contextualization, concreteness) to the semantic content to which they apply.

The operational definition must be able: a) to disambiguate the semantic content, making clear and explicit what the speaker expressed in an unclear, implicit or allusive way; b) to place the semantic content in time and space; c) to increase the concreteness of the semantic content by anchoring it to specific and well-defined episodes. It therefore reduces the inferential effort of the researcher and his/her discretion.

Wherever it is not possible to find in the text an operational definition for semantic contents that are subject to different interpretations, the coder can build an operational definition on the basis of nonverbal indicators that accompany the semantic content, the context in which it is inserted and the meanings expressed in the entire conversation. In these cases, the operational definition will not be accompanied by references to the turn taking.

The semantic areas, whose contents are utilized as operational definition for other less clear, concrete, and contextualized semantic areas, must be selected and coded as the other semantic areas.

Example 7: Uncomfortable

Victoria expresses her difficulty in visiting her partner's family, this is why he now goes alone and she stays at home.

203) Victoria: And then we have this thing, that most couples don't have, this cultural difference (. . .) now Alfonso has been going to his home country alone, because **I don't feel comfortable** there, that's where I started feeling bad in the first place in the summer 2007.[4]

"I don't feel comfortable" is a situated semantic content (she feels uncomfortable when she is with her partner's family) but is ambiguous. What does Victoria mean when she said she feels "uncomfortable"? It could mean feeling suffocated, not free, or judged, manipulated, alone, excluded, and so forth. At turn 205 she gives us a more concrete and clear definition of how she felt when she was with his partner's family, which serves as an operational definition of "I don't feel comfortable."

Operational definition: feel like I don't fit in there, that I am a second-class citizen compared to them (Session I, turn 205).

Example 8: What kind of space did he regain?

The husband talks about his relationship with his wife when she has confessed to him that she is in love with another man. After admitting to have shouted all sorts of things to her ("I had one of my fits . . . I mean, I didn't hit her but I yelled all sort of things to her," turn 180), se- riously endangering their relationship, he says:

190) He: I then worked hard to **win me back some space** [with her].

What does her husband mean with the relational movement "to win me back space" implicitly addressed to his wife? This semantic content does not comply with any of three men- tioned criteria: it is not clear; it is only vaguely contextualized and is not practical. In turn 201,

we find the operational definition of the semantic content "to win me back space": he tried to re-conquer his wife by giving more attention to her and by courting her.

Operational definition: "If the conditions permit it, now I'll take a day off, we go out together, we are together all day, as she likes, I give her much more attention at home, much more tenderness, that is, I'm more involved (as husband)"(turn 201).

Example 9: Why is his wife drifting away?

The husband said that during the twenty-plus years of their marriage, contrary to his wife he has always sacrificed himself for their relationship, investing more and more.

362) He: Now she [turning to the therapist] **is drifting away**, yes [turning to his wife] you've changed, you are drifting away . . . I don't recognize you anymore.

363) She: It's not true! I've always been like this.

364) He: No, you were different, now you only think about your job.

But what does it mean that she is "drifting away"? Some turn later, her husband gives us the operational definition.

Operational definition: "Before, what counted was our marriage, I was important, our relationship was important but also the others, even your sister . . . now there is only you, what you want to be and want you want to do, you and your damned career!" (turn 374).

It should be underlined that the same semantic content can receive different operational definitions from two different interlocutors or, more rarely, by the same person in the same conversation. In this case, both operational definitions should be selected and coded.

Example 10: Home/house

238) Alfonso: . . . To me a **house** is ok, like it's not the most important thing, like for her it's really important.

239) Victoria: What?

240) Alfonso: The house, like this feels like home and this kind of thing.

241) Victoria: Mm.

242) Alfonso: But for me not so much, or maybe, if we have to, for example, move to this new place and maybe I don't think that we should buy some new stuff, to me, it's, it's . . . I think maybe it's just not so important to me.

243) Therapist: Mm.

244) Victoria: But for me **home** is like, the most important thing.

Alfonso is speaking of the imminent move of the couple to a new home, explaining to therapists that for him the house is not so important to invest much time and money, while for Victoria it is. In this example the same semantic content receives two different operational definitions from two different speakers, the English language helps understand well the two different meanings because Alfonso speaks about a "house" and Victoria about a "home."

In turn 265 Victoria provides a succinct definition of what their house means for Alfonso:

Operational definition: "You would move to any kind of hell hole as long as it's in the centre but I cannot" (Session IV, turn 265). Neither of them provide a clear operational definition of what their home means for Victoria. The only definition expressed is: "To me it does not feel like home when there's no carpets" (Session IV, turn 234).

However, from the context of the three previous sessions and from this fourth one, it is evident that for her "home" is a warm nest, furnished by the pair with care and attention. Home

and house are the mirror of two different moral orders that characterize the couple: for Alfonso exploration is his guiding value, whereas for Victoria what matters is belonging.[5]

Example 11

408) He: She and my children **are my reference point**, I have no other.

The pole *a point of reference* does not find an explicit opposition in the text and not even a partial operational definition as in the previous example, but the coder has elements to infer the opposite: to be "unreliable." His parents, who are unreliable for various reasons, are placed by the patient as a polar opposite to his wife and children, his reference points.

Step 4
Attributors and Targets

Each semantic content must be attributed to the attributor, that is, the conversational partner who has expressed it. *Targets must also be indicated*, such as people or groups to which the content refers. Attributor and targets must be numbered (Figure 5).

Code	Attributor
1	Semantic content expressed by the partner conventionally referred to as partner 1
2	Semantic content expressed by partner 2
3	Semantic content expressed by the therapist

FIGURE 5
Attributor and corresponding codes.

When the actors speak in the name of groups they belong to, they are coded in four different ways depending on whether the actors speak as a member: 4) of the pair; 5) of the current family; 6) of his family of origin; 7) of national, professional, religious, political, ethnic groups, and so forth. Code 8 is used when the actors do not assume the responsibility of a semantic content. The agency is attributed to others, as when one actor reports the point of view of another (Figure 6).

Code	Target
1	Partner 1
2	Partner 2
3	Couple
4	Family of origin of partner 1
5	Family of origin of partner 2
7	Friends of partner 1
8	Friends of partner 2
9	Others

FIGURE 6
Target and corresponding codes.

Step 5
New, Repeated, Recalled Semantic Contents and Ways of Answering

A semantic content introduced for the first time in the conversation is coded as new. It is coded as "repetition" when the semantic content is repeated by the partner that introduced it for the first time. If it is repeated by another conversational partner, it is coded as "recalled" (Figure 7).

Code	New/Repetition/Recalled
1	New: semantic content introduced for the first time in the conversation
2	Repeated: semantic content previously introduced by the same attributor
3	Recalled: semantic content previously introduced by another conversational partner, repeated by the attributor

FIGURE 7
Codes of new, repeated, recalled semantic contents.

A semantic content is not selected if it is repeated in close sequence in the same turn by the same actor, with the same words or with different words that refer to the same operational definition. If a semantic content is expressed with similar words, but points instead to different operational definitions, it is selected and coded, even if expressed in close sequence. This is the case of "home" and "house" in Example 10.

When a conversational partner introduces semantic content through a question, the other person can respond in three ways: confirmation, rejection or disconfirmation, and correction (Figure 8). In case of confirmation, the semantic content introduced is welcomed by the interlocutor with nods or by incorporating it in the response. Rejection or disconfirmation are expressed either explicitly with verbal or nonverbal expressions of dissent, or by changing the subject, or by other implied disconfirmation. The semantic content can also be corrected by the other person, who can change its meaning, its intensity, and its positioning. In this case, it will also be assigned a new code.

Code	Answer Mode
1	Confirmation
2	Rejection/disconfirmation
3	Correction

FIGURE 8
Ways of answering and corresponding codes.

Example 12: A confirmation
192) She: . . . I see him suffering; I see pain all over his face.
193) T: As if your husband told you "You are killing me!"

194) She: Yes, I get this exact message: "You are a murderer".

Example 13: A correction

147) She: He is someone who doesn't think about money when he does things.

148) T: Does he think in big?

149) He: but I'm not the type to go around with champagne and oysters, I don't like wasting money.

Example 14: A rejection

131) She: I am not able to live alone, I don't like to live alone, I've never lived alone.

132) T [to husband]: Are you a loner instead?

133) He: No, she [his wife] has painted me as a bear, but I'm not a bear, absolutely not!

Step 6
Constructing Semantic Polarities

The coder *must build the semantic polarity identifying the opposite pole and possibly the middle one*. A semantic polarity requires at least two poles. Each semantic content is only one pole of a polarity, which by definition has a triadic structure: two extremes and a middle position (Ugazio, 1998, 2013). To identify the polarity, of which each semantic content is a part, the opposite pole must be at least found in the conversation. Only when the opposite pole is detected, it is possible to define the meaning expressed by that semantic polarity.

If the semantic content shows the median pole, it is mandatory to search for the two extremes (Ugazio et al., 2009). The poles can be: a) opposed explicitly or implicitly within the same excerpt of conversation taken into consideration; b) identified in the entire conversation; c) formulated by different people.

When no verbalizations are found in the text expressing the second pole, and the semantic content found (Pole 1) remains therefore "open," the coder may find the opposite pole, not only thanks to the first pole, but also to the meanings that emerged throughout the conversation. In these "inferred polarities" the second pole is placed in brackets in order to indicate its greater inference. If the coder thinks he/she does not have sufficient information to inferentially identify the opposite pole, the polarity will remain open and the space for the second pole in the coding sheet empty.

Instead the inferred polarities could be assimilated to the polarities in which also the second pole is traced to specific text turns. The "open polarities," in which the second pole is not even detectable inferentially, do not really express semantic polarities. We therefore believe that, in principle, they should not be included in the analyses. When the same semantic content receives two operational definitions with different significance it can create two different semantic polarities.

Example 15: Polarity closed by the same person

15) He [turning to the therapist]: She is really **strong**; she doesn't give you the impression that she won't make it.

Her husband, speaking of his wife's disease adds:

256) He: I realized that she was **weak**, that she could not carry the whole burden by herself.

Semantic polarity: strong/weak.

Example 16: Polarity closed by different speaker

206) She [speaking of her husband]: You are a mule when you start doing things, you have such an amazing **strength**. . .

286) He: You are a **passive person** on this train [referring to their relationship].

Semantic polarity: strong/passive.

Example 17: Inferred polarity

212) She: my mother-in-law is very **assertive**, bossy, as soon as she arrives she starts to preach "wrong, wrong, you have to do that in my way."

Semantic polarity: assertive/(submissive).

The second pole is here evidenced by the entire conversation as well as by contrast with the first one, which is expressed very clearly.

Example 18: Open polarity

14) She: our relationship, as I have experienced it, has always been a **bit dragged.**

15) T: In what sense dragged?

16) She: I don't know . . . dragged, that's it.

17) T: Can you give me an example of how your relationship has always been "dragged"?

18) She: I don't know, but I know that I have always been impeccable.

The coder does not have elements to define what it means for the patient to have a "dragged" relationship. The only clear element is that this is a negative attribution that refers to the couple and the patient does not feel responsible for it. Other parts of the text are also lacking possible operational definitions to "close" this polarity.

Open semantic polarity: dragged relationship/-

Step 7
Connote the Polarity and Identify the Positioning of the Target

For each polarity *we must indicate its value connotation, that is, the positive and negative poles*, considering the context of the entire conversation. The value connotation attributed to the polarity by each partner may be expressed or implied. The pole can be connoted positively, negatively, or neutrally (Figure 9). In the latter category, we include both the polarities that the speaker does not connote, neither explicitly nor implicitly, as well as those that the coder is uncertain about (Ugazio et al., 2009).

Code	Connotation of Polarities
1	Pole positively connoted
2	Pole negatively connoted
3	Pole not connoted

FIGURE 9
Value connotation of the semantic polarities and corresponding codes.

Example 19

322) She: My husband always **defends** the children, always, always! Everyone knows it. He even lies on the ground and lets the children walk all over him.

The pole "defends," expressed by his wife, who positions herself in the pole "educate" in the polarity "defend/educate," is negatively connoted.

Example 20

333) He: Antonio is **reserved**, less outgoing than his sister.

Even if the speaker (the father) placed himself in the "outgoing" pole, the opposite pole — "reserved" — is neither characterized positively nor negatively. Both poles are not connoted by the father, even when he speaks of other members of the family positioned within this polarity.

Example 21

462) He: My daughter is **generous**, has a big heart and is very socially active.

The generous pole is characterized positively by the father who is involved in social work.

Of each target person, *we should find the position* within each identified polarity (Figure 10 and 11). We position the target people in one of the five positions within which the innumerable positioning, that each polarity provides, are summarized: the two extremes, the median position and the two either side of the median (Ugazio et al., 2009).

Code	Position of the target persons
1	Person at the extreme polarity of the first pole that emerged in the conversation
2	Person between the extreme of the first pole emerged and the median pole
3	Person in the median pole
4	Person between the median pole and the extreme of the second pole emerged
5	Person at the extreme of the second pole emerged

FIGURE 10
Positioning of the target and corresponding codes.

When it is not possible to locate the position of the target person, or the coder has doubts about it, number 6 should be used as an additional code.

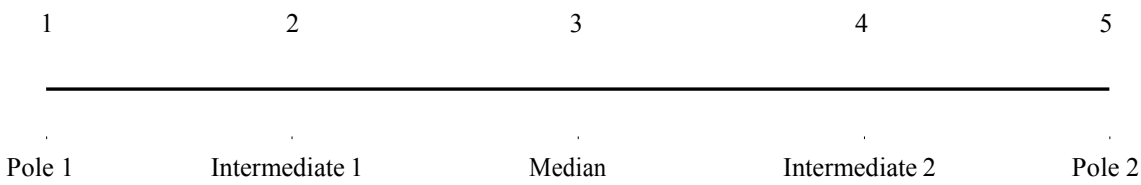

FIGURE 11
Positioning of the target.

Step 8
Redefine Polarities

Redefine polarities, giving them a definite and conventional meaning on the basis not only of the two poles, but also of their comparison. Once the opposite pole has been found and the operational definitions examined, the meaning of the polarity will be expressed in conventional terms. Linguistic expressions of the speaker, that are idiosyncratic or slang, are translated into ordinary language (Ugazio et al., 2009).

Step 9
Classify the Polarities

In this step *the identified narrated polarities are classified using the grids* presented in this article and also in the first version of FSG (Ugazio et al., 2009). As already mentioned, the purpose of the FSG II grids is not to replace the grids of the first version of FSG but to integrate them, especially when it is necessary to code parts of couple sessions in which the partners talk about their relationship, or individual sessions where the topic is the couple's relationship. For parts of the text that refer to the values and definitions of self, the coder will make use of the first version of the grid (Ugazio, et al., 2009), whereas when the topic is the therapeutic relationship we suggest to refer to the Semantics Grid of the Dyadic Therapeutic Relationship (SG-DTR; Ugazio & Castelli, 2015).

The coder checks whether the pinpointed polarity is the same or can be assimilated to one of the polarities constituting the grids of family semantics of freedom, power, goodness, and belonging and, if this is the case, indicates the corresponding code number. Words do not necessarily have to coincide with those reported in the grid but the meaning has to be almost identical in the light of the operational definition and the entire conversation.

If there is no match in any of the four grids, the polarity is coded as belonging to the category "other semantics." This residual category also includes all polarities whose code is uncertain (Ugazio et al., 2009).

It might be that the two poles have to be placed in different cells of the same semantic or in different semantics. When a polarity is composed of two poles that belong to different semantics it must be indicated in bold with an asterisk if it is formulated by the same person and with two asterisks if it is formulated by two different conversational partners (therapist included). These polarities, that seldom appear, must be highlighted because they are interesting indicators for the evaluation of semantic cohesion in the couple and in the therapeutic relationship (Ugazio & Fellin, 2016).

Example 22: Polarity of the semantic of belonging with the second pole evinced from two operational definitions

68) He: Being totally **ignored** is something that drives me crazy.

The second pole is evinced from the following operational definitions also expressed by him:

Operational definition of "ignored" (turn 68): He: I cannot avoid existing, everything is fine, but I mean, not existing is not good (turn 70).

106) He: I feel good when I can **be with her.**

Operational definition of ". . . be with her": things do not interest me; I'm interested in being with you (turn 104).

Semantic polarity: "being ignored/being together," codes 421 and 428.

Example 23: Semantic polarity with poles from different semantics[6]

115) Lisa: I wonder sometimes how I would be . . . whether it is important to make certain demands and **claims for one's own independence from the other person** and when to it is important to **act in the interest of the whole** [she indicates the couple with her hands].[7]

The first pole of the polarities expressed in this turn is "making claims for your own independence" that is redefined as "keeping one's independence" which is a pole of the polarity "committing/keeping one's independence" in the grid of the semantic of freedom. The second pole "acting in the interest of the whole" considering the entire the conversation and its operational definition "It's been very hard for me to know where I feel merged (when I'm with him) . . ." (turn 115) is assimilated to the pole "merging/isolating" of the semantic grid of belonging.

Semantic polarity: "keeping one's independence/acting in the interest of the whole," codes **135*** and **430***.

In the Appendix, we provide the coding of a text comprising 99 conversational turns extracted from a first couple psychotherapy session.

Reliability

The FSG II was applied to the transcripts of 10 recorded and transcribed couples' psychotherapies. The sessions were conducted by the same therapist according to systemic approach. The language used is Italian in nine cases and English in one case. Seven couples are Italian, three are formed by Europeans of different nationalities. The level of education is high, only the members of one couple are not graduates. The couples are heterosexual, the average age of the partners is 42.4 (men: 43.4 years, *SD* = 9.61, range = 32-64; women: 41.1, *SD* = 7.43, range = 31- 56). The reason why couples asked for therapy are couple's conflicts or a psychopathology in one of the two partners.

Using the first session, the coding was carried out on 40 minutes during which both partners talk prevalently about why they decided to consult a psychotherapist. The analyzed sessions last from 1 hour and 45 minutes to 2 hours and 20 minutes (*M* = 2 hours and 5 min.). The coded polarities are on average 76.2 per session (*SD* = 14.18, range = 49-102).

The inter-rater agreement regarding the selection of the semantic areas (Step 2) to be analyzed is 89%. The inter-rater agreement for coding the semantics of the selected narrated polarities is satisfactory (Cohen's $\kappa = 0.815$).

Conclusion

This coding system presents many differences from the earlier versions of FSG (Ugazio et al., 2009; Ugazio & Castelli, 2015) mainly due to the different purposes of the two instru- ments. Unlike the previous version, which field of application does not go beyond the dyad, the

FSG II was built for conversations involving at least three actors, and in particular for therapeutic conversations with couples.

There are three main changes introduced by this version. The first relates to the meanings which characterize the couples' way of relating. Values, definitions of self/others/relationships, and emotions remain instead the same as the first version of the instrument. From this perspective the FSG II completes the 2009 version.

A second difference is that the FSG II checks and codes if a polarity is constructed by two speakers: a conversational partner introduces semantic content and another one *closes* it. Al- so in the patient-therapist dyadic sessions it may happen that a patient can introduce a pole which is then *closed* by the therapist or vice versa. However, this eventuality is infrequent as opposed to couple and family sessions where, consequently, it is necessary to identify and code this way of constructing polarities. Also the third difference captures a phenomenon found in the patient-therapist sessions, but too infrequent for ad hoc coding. The FSG II offers the possibility to identify the same polarity formed by two different semantics. Generally, different conversational partners build a polarity formed by different semantics, although it may happen that the same partner introduces a transversal polarity with two semantics. The first version of the FSG (Ugazio et al., 2009) in this case would have broken the polarity in two "open polarities," thus losing a valuable indicator of very different dynamics. It can, for example, express the inability of a partner, who closes the polarity, to enter into the partner's semantic. But, when a polarity is *opened* and *closed* by the same person, it can also be an attempt to share, at least partially, the partner's semantic. Even when it is built by both partners, it may be the result of an effort to create a shared world, able to express the meanings of both partners.

The proposed version of the FSG displays also other differences arising from the application of the original version in numerous individual sessions (Ugazio et al., 2015; Ugazio, Castelli, Guarnieri, et al., 2017; Ugazio, Castelli, & Pandolfi, 2017), and literary texts (Guarnieri, 2011). Two are particularly significant: a) the elimination of narrative units and the consequent construction of polarities taking into account the whole conversation; b) the operational definition of the semantic content of each pole.

According to Angus et al. (1999), the first version of the FSG divided text into narrative units. Thanks to the numerous applications of the coding system, we realized that the segmentation was an obstacle to the construction of polarities. In fact, few semantic contents find their opposites inside the narrative in which the first pole is expressed. As a result, many polarities were artificially *open*, because the search for the second pole was limited to a very small segment of the text. The FSG II has therefore eliminated the segmentation of the conversation in narrative units and uses the entire conversation for the construction of polarities, widening the coder's dis- cretion. Instead the operational definition introduced by the FSG II reduces coders' inferences: they can make greater use of the point of view of the speaker, by tracking the meaning of each identified semantic content in other parts of the text. Perhaps due to the introduction of this new step, the FSG II is as reliable as the first version. The FSG II can therefore be considered a revi- sion of the coding system of the FSG I, allowing it to be used in conversations with three or more actors and improving the effectiveness of its application to dyadic conversations.

NOTES

1. This, as other subsequent passages, is underlined and highlighted in bold. According to the to the Section "Step 2 - Highlight the Semantic, Areas and Identify the Semantic Content", values, definitions of self/others/relationships, ways of relating, emotions and feelings have to be underlined and semantic contents have to be highlighted in bold.
2. The example is extracted from a session conducted by Jaakko Seikkula and commented by different authors, among them the first author of this article (Ugazio & Fellin, 2016; see also, Borcsa and Rober, 2016).
3. The example is extracted from a session conducted by Tom Andersen, which we recently analyzed (Ugazio & Guarnieri, 2017b).
4. It is the same session from which Example 1 is drawn.
5. The example is drawn from the same case of Examples 1 and 6.
6. A detailed codification of this passage can be found in Ugazio and Fellin (2016, p. 142).
7. The example is extracted from the same case of Example 5.

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APPENDIX
An excerpt of a therapeutic conversation with an intercultural couple

We present here an example of how the FSG II can be applyed to a transcript of a psychotherapy session. The following excerpt of 10 minutes and 99 turns is taken from the first session of a brief psychotherapy conducted by Jaakko Seikkula with an intercultural couple: Victoria and Alfonso who have been living together for three years. Both are university students, she is a 25 years old Scandinavian and he is a 21 years old Mediterranean. The couple and the therapist speak in English but are not mother tongue, so there are some mistakes in the excerpt. This therapy was analyzed from different perspectives in a recent volume (Borcsa & Rober, 2016). One chapter (Ugazio & Fellin, 2016) interprets this clinical case with the semantic polarities model (Ugazio, 1998, 2013) and presents the results of the application of the FSG II and the FSG III (Ugazio & Guarnieri, 2017a), a coding system to detect the interactive polarities.

Excerpt from the first session (from 49 minutes and 25 seconds to 58 minutes and 32 seconds)

446) T: How was the time before this period that started 2007?
447) V: That . . .
448) A: I think that we didn't have this kind of discussions
449) V: No
450) A: Because, I think, because when it was that we went in (Alfonso's home) that you started feeling that way
451) V: Yeah, yeah **I felt like I'm so different from them**, I'm started feeling that **I'm really like so much a worse person**[1]
452) T: Victoria, you were saying that you didn't have any period before that but from the very beginning you started to meet with each other?
453) A: Yeah
454) T: Victoria went down and the situation
455) A: Yeah, yeah at first it was like for aaa . .., let's say for a year
456) T: For a year?
457) A: I was like, that I could manage like convincing her
458) T: Mmm
459) A: Then when she started getting better then I felt that
460) T: Bu- but I'm only doing mathematics in my head
461) A: Yeah
462) T: If this all happened in 2007 and you have been knowing each other for three years so there was yes there was like
463) A: Six, there was like, like
464) V: Almost a year, I think there was like a good period without any of these kind of feelings
465) A: A bit, a bit less, because I, I let's say ok, I mo-, I came two months as an exchange student then I went two months in (Alfonso's home country)
466) T: Yeah
467) A: Then in January 2007 I moved to (another city in Finland)
468) V: Then we lived in (another city in Finland) for that spring and in the summer we moved to Jyvaskyla and that summer we also left to (Alfonso's home country) and that's where it all started
469) T: Ok
470) V: Like I wasn't having this, but that was when I started feeling like that **I am nothing, I'm not good enough**, because somehow **I was comparing myself to his family**, before that **I wasn't jealous** like . . .
471) T: Mmm
472) V: Or anything but there I realized that **I am not good enough**[2]

473) T: That was that the first, first point of the time that you realized that Alfonso has a family?
474) V: No we had been there also
475) A: Easter
476) V: A short time in Easter, we went for a few days but it was so short that it didn't cause any any. . .
477) A: No
478) V: Any [laughter] trauma, anything, everything was good I think
479) T: Mm
480) V: No, I remember when we came back from there in the Easter I was crying in the car on our way home
481) A: Was that because of that?
482) V: Yes, that **I don't feel good enough** yes, yes that was the first time but then it went . . .
483) T: Is it understandable for you Victoria's feeling that **she is not good enough**?
484) A: I understand what she tells me but I think that, like, I don't maybe, **I don't think that**, it's, it's like, how'd you say?
485) T: Ok, you don't feel the same way
486) A: No
487) V: Good, yeah [laughter] good that you don't think that
488) A: I think also one reason could be that because, of course, when you are there[3] for a long time in (where they are living) you are pretty much **you don't have people around we are just us**, there there's **the family pretty everywhere, strong** and the strong part of my life has always been, **a very close family** so always having around people that talk some language that you don't understand, and of course I think that made her feel like a bit like that
489) V: Yes and then also the fact that **your family is like The Bold and the Beautiful,** that is a big factor [laughter]
490) A: What?
491) V: **Your family is like The Bold and the Beautiful for me, I'm like this trash** and **they are like The Bold and the Beautiful**
492) A: I think that's nonsense
493) T: How do you communicate with them? You speak in English?
494) V: No, through him
495) T: Ok
496) V: He translates
497) T: They don't speak English or?
498) V: No, his brother does yeah, with him we talk yeah, and actually like when we are, only with his brother **I don't feel that, that I am worse**
499) T: And why is that?
500) V: I don't know, maybe because he talks to me
501) T: And you have a shared language
502) V: Yes but somehow **his mother is very scary**
503) T: Mm
504) V: Really, **she's so strong** like Alfonso's Mediterranean **mother that wants to own the family**
505) T: Mm, mm
506) V: And I feel like **she hates me** because **I stole her son here**, because I also know that **she hated Laura for stealing Alvaro**[4] when Alvaro came, yeah this is another story but yeah anyway
507) A: And of course it's like in [home country], and my mum she comes from south of Alfonso's-home-country, so it's even worse than those that come from the north
508) V: Yeah, there the **mothers own their sons**
509) A: Yeah, a kind of like, so it's like, yeah I also you know, I I can tell you also myself **I'm not so such a fan of my family, I like to be there as a tourist nowadays,** but when I was living there I didn't like it, because anyway, its
510) V: I think it's so pressuring atmosphere really
511) A: Yeah, there's a kind of, they always have something to say about any kind of things but maybe because it's me

512) V: But **they own you**
513) A: **They think they own me** [laughs]
514) V: Yeah but as long as **they own you**[5] **they have a right to control you** and, like yeah really there's this strong
515) A: But I
516) V: Pressuring thing I feel
517) A: But for example I don't, how'd you say, **I don't care about that**
518) T: Mm
519) V: Mm
520) A: **I just don't care**[6]
521) V: **I just do**
522) A: There has been one thing that she did my parents haven't visited here yet
523) T: Okay
524) V: And Alfonso has been living here for three years
525) A: But **I don't care if they don't come but she does**[7]
526) V: And I I think that **it is very insulting from them**
527) T: And you have invited them to come?
528) V: Yes
529) A: Yes
530) V: Like a million times but that's also very clear that by that **they want to show me**, that they don't want to come here because I don't know because, they, **they love Alfonso** and of course I don't know, I don't have any children but if I would have, I'm pretty sure that if they would live in some other country for three years I would have visited them by, by that time many times
531) T: **They love Alfonso and hate you**?
532) V: Yes it's pretty clear because, why haven't they been here?
533) T: Mm, mm
534) A: **I don't think they hates her** [laughs]
535) T: Mm, mm, **you don't thinks they hate her?**[7]
536) A: No, I don't think so, so the thing is just that, to me, to me, **I just don't care** if they don't come visiting, for me it's really no problem to me
537) T: Mm
538) V: I just feel that, I know that **for Alfonso's home country family it is very important**, and I hate that **he has to be in between two families, because it's very tough for him, I would like us to get along**
539) T: Mm
540) V: But I also feel that we have tried a lot, I have been there, I don't know, six times
541) T: Mm
542) V: And I feel like we have tried but they haven't come here, not even once, so I kind of want **to give a little bit of responsibility also to them**, so if it's how you want it it's fine by me, then I don't come there either, but it seems like that they, yeah that they get and maybe **they are happy now that they don't have to see me** but, but somehow I would like them to think about Alfonso, I think **they are very selfish,** because they, yeah
543) A: **I don't care**
544) T: **You don't care**
545) A: No, maybe because I don't, I cannot know from, maybe they take for granted you know that, maybe because I, I also like what I said when I lived there I didn't like it so much and now **I like to be have my freedom** somehow so if they don't really fine by me come here it's

Notes. 1. This, as other subsequent passages, is underlined and highlighted in bold. According to the Section "Step 2 - Highlight the Semantic, Areas and Identify the Semantic Content", values, definitions of self/others/relationships, ways of relating, emotions and feelings have to be underlined and semantic contents have to be highlighted in bold. 2. It is not coded because the semantic content is a repetition. 3. He should have said *here* because the couple therapy took place in the city where they live. Is a non mother tongue speaker mistake or a slip of the tongue? 4. It is not coded because the semantic content is a repetition. 5. Ibid. 6. Ibid. 7. Ibid.

The Family Semantics Grid (FSG) II coding sheet

Pole 1							Pole 2							Polarity							
T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	+/–		Positioning		Redefinition		Code	
														1	2	1	2	1	2	1	2
451	I felt like I'm so different from them,. . ., I'm really like so much a worse person	I started feeling like that I am nothing, I'm not good enough (turn 470); I'm like this trash (turn 491)	1	1	1		491	your family is like The Bold and the Beautiful for me	they were always there (A's country) with us, like if all my family, all their family were living here (in V's town) father, mother, uncles . . . (turn 552)	1	5	1		2	3	5	1	Unworthy	Included	423	420
470	I'm nothing I'm not good enough . . . comparing myself to his family	I'm like this trash (turn 491)	1	1	1		491	your family is like The Bold and the Beautiful for me	they were always there (A's country) with us, like if all my family, all their family were living here (in V's town) father, mother, uncles . . . (turn 552)	1	5	1		2	3	5	1	Unworthy	Included	423	420

(appendix continues)

Appendix (continued)

Pole 1							Pole 2							Polarity							
T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	+/–		Positioning		Redefinition		Code	
														1	2	1	2	1	2	1	2
470	I wasn't jealous		1	1	1									2		3		Jealous		520	
482	I don't feel good enough	I'm like this trash (turn 491)	1	1	2		491	your family is like The Bold and the Beautiful for me	they were always there (A's country) with us, like if all my family, all their family were living here (in V's town) father, mother, uncles . . . (turn 552)	1	5	1		2	3	5	1	Unworthy	Included	423	420
483	she is not good enough?	I'm like this trash (turn 491)	3	1	3		491	your family is like The Bold and the Beautiful for me	they were always there (A's country) with us, like if all my family, all their family were living here (in V's town) father, mother, uncles . . . (turn 552)	1	5	1		3	3	5	1	Unworthy	Included	423	420

(appendix continues)

Appendix (continued)

Pole 1							Pole 2							Polarity							
T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R7 Cor	T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	+/–		Positioning		Redefinition		Code	
														1	2	1	2	1	2	1	2
484	I don't think that	she is good enough	2	1	3	2	491	your family is like The Bold and the Beautiful for me	they were always there (A's country) with us, like if all my family, all their family were living here (in V's town) father, mother, uncles . . . (turn 552)	1	5	1		2	3	3	1	Unworthy	Included	423	420
488	the family is pretty everywhere, strong	I think it's so pressuring atmosphere really (V, turn 510); yeah, there's a kind of, they always have something to say about any kind of things but maybe because it's me (turn 511)	2	5	1		488	you don't have people around we are just us	A "free" couple (without any commitments with parents and relatives)	2	3			2	3	1	5	Suffocated	Free	121	120
488	a very close family		2	5	1									1		1		Close		125	

(appendix continues)

Appendix (continued)

Pole 1							Pole 2							Polarity							
T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	+/–		Positioning		Redefinition		Code	
														1	2	1	2	1	2	1	2
491	I'm like this trash		1	1	1		491	Your family is like The Bold and the Beautiful for me	they were always there (A's country) with us, like if all my family, all their family were living here (in V's town) father, mother, uncles . . . (turn 552)	1	5	1		2	3	5	1	Unworthy	Included	423	420
498	I don't feel that, that I am worse	I'm like this trash (turn 491)	1	1	2			Your family is like The Bold and the Beautiful for me	they were always there (A's country) with us, like if all my family, all their family were living here (in V's town) father, mother, uncles . . . (turn 552)	1	5	1		1	3	3	1	Unworthy	Included	423	420
502	his mother is very scary		1	5	1									2		5		Scary	(Reassuring)	122	(123) [a]
504	she's so strong		1	5	1									3		1		Strong	(Weak)	128	(127)
504	Mother that wants to own the family	they always have something to say about any kind of thing (turn 511); they have a right to control you (turn 514)	1	5	1		545	I like to be have my freedom	I just don't care if they (parents) don't come visiting (turn 536)	2	2	1		2	1	1	4	Asserting	Keeping one's independence	**335****	**135****

(appendix continues)

Appendix (continued)

Pole 1							Pole 2							Polarity							
T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	+/–		Positioning		Redefinition		Code	
														1	2	1	2	1	2	1	2
506	she hates me		1	5	1		524	they love him		1	5	1		2	1	2	4	Hating	Loving	530	530
506	I stole her son	I have defrauded her from her son[b]	1	1	1									2		4		Defrauding	(Being worth)	435	(434)
508	mothers own their sons		1	9	2									2		2		Asserting		335	
509	I'm not so such a fan of my family	to be swallowed into the family of origin	2	2	1		509	I like to be there as a tourist nowadays	to be detached from the family	2	2	1		3	1	4	2	Being a fan	Being a tourist	121	120
512	they own you		1	5	2									2		1		Asserting		335	
513	They think they own me		2	5	3									2		3		Asserting		335	
514	they have a right to control you		1	5	1									2		1		Asserting		335	
517	I don't care about that		2	2	1		29	I felt I was aa . . . I had kind of more patience, I could, I could go, like how'd you say I had more patience in listening		2	2	1		3	1	4	2	Uncaring	Taking care	137	136

(appendix continues)

Appendix (continued)

Pole 1							Pole 2							Polarity							
T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	+/–		Positioning		Redefinition		Code	
														1	2	1	2	1	2	1	2
521	I just do	where I am crying in bed for two days (turn 44)	1	1	3		536	I just don't care		2	2	2		3	1	1	4	Taking care	Uncaring	136	137
526	It is very insulting from them		1	5	1									2		1		Insulting		437	
530	they want to show me	it's an out-rage that A.'s parents have never been in the city where the couple lives	1	5	1									2		2		Insulting		437	
530	they love Alfonso		1	5	2		506	she hates me		1	5	1		1	2	2	4	Loving	Hating	530	530
531	they love Alfonso?		3	5	3	1	531	and hate you?		3	5	3	1	1	2	2	4	Being loved	Hating	530	530
534	I don't think they hate her		2	2			530	They love Alfonso		1	5	2	2	3	1	3	2	Hating	Loving	530	530
538	for Alfonso's home country family it is very important		1	5	1									3		1		Value of the family	(Value of the couple)	510	(510)

(appendix continues)

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Appendix (continued)

Pole 1							Pole 2							Polarity							
T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	+/–		Positioning		Redefinition		Code	
														1	2	1	2	1	2	1	2
538	he has to be in between two families	to be divided	1	2	1									2		3		Being divided	(Belonging to a single context)	520	(420)
538	because it's very tought for him, I would like us to get along		1	1	1									1		1		Getting along		530	
542	I want to give a little bit of responsibility also to them		1	5	1									1		2		Blaming		239	
542	they are happy now that they don't have to see me		1	5		1								3		2		Happy		540	
542	they are very selfish	A'parents have never been to the city where V and A live	1	5	1									2		5		Selfish		221	

(appendix continues)

Appendix (continued)

Pole 1							Pole 2							Polarity							
T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	T	Semantic area	Operational definition	A	Tg	N/ R/ Rc	C/ R/ Cor	+/–		Positioning		Redefinition		Code	
														1	2	1	2	1	2	1	2
543	I don't care						29	I felt I was aa . . . I had kind or more patience, I could, I could go, like how'd you say I had more patience in listening		2	2	1		1	1	4	2	Uncaring	Taking care	137	136
544	You don't care		3	2	3	1	29	I felt I was aa . . . I had kind or more patience, I could, I could go, like how'd you say I had more patience in listening		2	2	1		3	1	4	2	Uncaring	Taking care	137	136

Note. T = turn; A = agent (1 = Victoria, 2 = Alfonso, 3 = therapist); Tg = target (1 = Victoria, 2 = Alfonso, 5 = Alfonso's family of origin, 9 = others); N/R/Rc = new/repeated/recalled semantic content (1 = new, 2 = repeated, 3 = recalled); C/R/Cor = confirmation, rejection/disconfirmation, correction (1 = confirmation, 2 = rejection/disconfirmation, 3 = correction); +/- = connotation of poles (1 = pole positively connoted, 2 = pole negatively connoted, 3 = pole not connoted). [a] The code between the brackets indicates an "inferred polarity" (see Section "Step 6 - Constructing Semantic Polarities"). [b] This codification is highly inferential, the reason why "stealing" is interpreted as "defrauding" as extensively explained in Ugazio & Fellin (2016). ** Two asterisks mean that the polarity is composed of two poles belonging to different semantics and formulated by two different conversational partners (see Section "Step 9 - Classify the Polarities").