

Notes

1 Knowing Mothers, Researching Becoming

1. ESRC RES-148-25-0058 'Identities in Process: Becoming Bangladeshi, African Caribbean and White Mothers', 2005–2008. Wendy Hollway, Ann Phoenix, Heather Elliott, Cathy Urwin, Yasmin Gunaratnam.
2. A published version of this poem, spoken by an actor who had familiarised herself with the audio record of Juhana's voice, is freely available on the internet (Hollway, 2013c).
3. I chose her pseudonym because in Urdu Juhana means 'young girl'.
4. See Urwin, Hauge, Hollway and Haavind (2013) for an elaboration of this theme in a different Bangladeshi case study.
5. Two volumes (both Wetherell, 2009) collect together information from every project.
6. Three dots in round brackets denotes omissions from a cited published text. Three dots in square brackets denotes omissions from a data extract.
7. See Hollway, 2010b, p.216, for an account of the different theoretical connotations between identity and subjectivity and an explanation of my usage.
8. In many disciplinary traditions, ranging from cognitive science to philosophy, art and social theory, a distinction is made between different ways of knowing. In cognitive science and neuropsychology, these kinds of knowing are defined spatially in terms of different sides of the cerebral cortex (left brain/right brain) (for example, Schore, 2010) and the right brain is dominant early in life. The right brain is often pigeon-holed as the seat of intuitive or creative thinking, the left of logic. Damasio (2000), based in neurology, conducts a broad ranging critique of the inadequacy of a cognitive approach to consciousness. Ehrenzweig (1967) developed a theory of art through his distinction between differentiated and undifferentiated thinking, emphasising the need for both. Aristotle used the term *phronesis* (Flyvbjerg, 2001), meaning practical wisdom, attained from experience, in contrast to both *episteme* and *techne*. Apart from Aristotle, these distinctions all exist in the shadow of Enlightenment glorification of rationality and the consequent suspicion of intuition.
9. The second tranche of funding was a Fellowship: ESRC RES-063-27-0118 'Maternal Identities, Care and Intersubjectivity: A Psycho-social Approach', 2008–2010.
10. In a special issue of the journal *Infant Observation* (Urwin, 2007), Cathy Urwin introduces the observation side of the study in detail. This is followed by the six observers' case write-ups.

2 Empirical Psycho-Social Research: Design and Psychoanalytically Informed Principles

1. Others include especially the project team working alongside us at the Open University, led by Rachel Thomson (Thomson et al., 2011; Thomson et al., 2012); also, for example, the work of Daphne de Marneffe (2004), Lisa Baraitser (2009) and Imogen Tyler (2000).
2. This informs professional ethics, whether in social care or research. Because the ethical thing to do necessarily depends on the specific situation, in all of its complexity, ethical practice cannot be predetermined. The most helpful course of action will only be worked out by retaining the capacity to think in circumstances that may lend themselves to just the opposite.
3. This was at the Centre for Advanced Studies in Oslo (2010–2011). At various times, Ann Phoenix, Cathy Urwin and Rachel Thomson were also group members.
4. I have noticed, in supervising those using interview methods, a reluctance to give up asking specific questions closely related to the research question itself for fear of not getting enough relevant information. The problem is that then the questions are themselves likely to be overloaded (unintentionally) with prompts and expectations as to what the researcher is looking for, so there is a tendency to produce expected or sought after answers to research questions.

3 The Reality of Being a Young Mother: Agency, Imagination and Objectivity

1. Tom Wengraf (2013) explores critical realism in the context of psycho-social studies, focusing on researching ‘variable agency’ through the related biographical narrative interpretive method (BNIM).

4 Weird Beyond Words: The Transgressive Corporeality of Pregnancy and Compassion-Based Ethics

1. Pollock has been foremost in bringing Ettinger’s work to an Anglophone readership and my debt to her profound grasp of Ettinger’s work is apparent in this chapter.
2. It is construed variously as an unpleasant obligation (‘responsibility for the Other is the good; it is not pleasant, it is good’; as guilt (‘the self is bound to the other in a relation of guilt in which the self bears the burden of the Other’s subjectivity the Other’s freedom and the Other’s mortality’, and persecution (that ‘I am first and foremost hostage of the other, that I am persecuted because I cannot escape the priority of the Other over me in terms of my responsibility’ (all cited in Marcus, 2010).
3. Herethics is Julia Kristeva’s term: ‘herethics; heretical, feminine and ethical’ (Kristeva, 1977, p.185). Baraitser, who cites this definition, continues ‘it is an ethics that challenges the autonomous subject, as it is founded on the indeterminacy of pregnancy’ (2008, p.102).

4. In the Lacanian tradition, the concept of the Real suggests the impossibility of accessing a non-symbolic part of subjectivity. Ettinger modifies this impossibility: 'Extrapolating the latest revisions Lacan made to his theory of the Real and phantasy towards what seems its potential yet subversive continuity, Bracha Ettinger has been working to give form to a subjacent, sub-symbolic stratum of subjectivization that, nonetheless, has the effect of altering or expanding the symbolic itself' (Pollock, 2004, p.10).
5. Ettinger uses 'stratum' and 'track'. The former alludes to what has been laid down separately and coexists relatively separately; track has more mobile connotations: moving from past to future via the encounters of present actuality and its processing. 'The trans-subjective track', Ettinger says, 'is reached by self relinquishment and is characterized by a subjectivity that surpasses personal limits' (2006a, p.221).

5 How Does Zelda Know and How Is Zelda Known? Psychoanalytically Informed Data Analysis

1. From a narrative perspective, a similar idea, that we cannot expect the participant to tell it like it is, gives rise to the 'hermeneutics of suspicion' (Josselson, 2004).

6 Scenic Writing and Scenic Understanding

1. Only recently has Lorenzer's work been available to an Anglophone readership. See two special issues: *Psychoanalysis, Culture and Society*, 2010 and *Forum: Qualitative Social Research*, 2012. My direct quotations from Lorenzer reference the German text. Thanks to Mechthild Bereswill, Christine Morgenroth and Peter Redman for a partial translation into English.
2. Aspects of earlier pen portrait style are still evident in my introductory portrayals, for example Justine, Chapter 8. This reflects the time of writing and my aims for that analysis.
3. Jung's collective unconscious refers to an innate and original symbolism, shared by all.
4. Unsurprisingly, psycho-social perspectives on the use of transference outside the clinic are influenced by different ways of theorising unconscious processes (Frosh, 2010); Special issue of *Psychoanalysis, Culture and Society*, 2008). I use a capacious definition of unconscious processes, from the unsaid to the unthinkable, partly because Bion has done so much to expand early Freudian usage and also because it is appropriate to my non-clinical concerns.
5. See Bereswill, Morgenroth and Redman (2010, p.240ff) and Morgenroth (2010) for accounts and examples of Lorenzer's group data analytic method.
6. 'Hoodies' refers to young men in groups who supposedly wear jackets with hoods in order to conceal their identities from surveillance cameras while they carry out antisocial or criminal activities. The observation took place at a time when hoodies were being widely and emotively publicised in the British media in terms of the way they were perceived as threats to law and order.

7. I am grateful to the observer, Ferelyth Watt, who used this extract in the *Infant Observation* special issue from the project (Watt, 2007).
8. In Margaret Rustin's experience 'often a whole seminar group can be seized by immense worry about the intrusive potential of the observational setting' (Rustin, 1989, p.9).
9. At this point, the data analysis has moved a long way from the original situation, in time, in membership and purpose. Thomson, Moe, Thorne and Nielsen, members of the aforementioned Oslo group, explore the ideas of travelling affect and travelling data, a term used to convey the 'overriding significance of *recontextualising* material in new times and places, and with different audiences' (Thomson et al., 2012, p.311).
10. The same principle (only more than two) that informs the use of groups for data analysis, as in Lorenzer's depth hermeneutic method (Morgenroth, 2010).
11. We should not reify 'the social unconscious': it is a transitive object, in other words, concept dependent (Bhaskar, 1998, p.198). See Chapter 8 for further explication.
12. Both joining and differentiating is how Ettinger describes the border operating in the metamorphic encounter.

7 'I'm Not the Mother Type': Gender Identity Upheaval

1. Typified by Nancy Chodorow's *Reproduction of Mothering* (1978), and Jessica Benjamin's *The Bonds of Love* (1988).
2. When reflection on this note is informed by the idea of transference-countertransference dynamics, I am prompted, not only to notice the conflictual nature of Arianna's relation to work, but also to inquire into my own relation to career and how it might be a presence in the interview relationship. Arianna was very interested to learn that I had one child, a daughter, and identified with me as a career woman. While recognising our similarities, I felt quite differentiated from her conflictual feelings around pregnancy and early motherhood.
3. On the day I revised this chapter, a morning radio news programme, discussing the near-absence of women orchestra conductors, referred to a male conductor blaming the fact on women's brains turning to mush when they have babies: women/mothers as the other of phallic meaning indeed.
4. Obstetricians are frequently reported as saying that fertility declines rapidly from age 35 and that women should not therefore leave motherhood too late.
5. See Hollway (2012a) for an elaborated discussion (using Arianna's case) of Winnicott's 'primary maternal preoccupation', his idea of new mothers' 'flight to sanity' and matrixial concepts.
6. I have extracted at length here, attempting to convey a raw quality of almost madness (remembered) in Arianna's talk by retaining repetitions, hesitations, unfinished ideas and the collapse of grammar. See also Sarah, Chapter 4. Notably the baby, who is on her knee, is not unmoved by this peroration. In matrixial perspective, how would she not be?

7. Ettinger's use of 'transjective' is like projection and introjection while rejecting the phallic nature of the grammar, which separates the subject and object of an act of '-jecting' (from *jacere* 'to throw').

8 Theorising Maternal Becoming Psycho-Socially

1. A YouGov poll finding cited in Odone (2009), a Centre for Policy Studies report 'What Women Want'.
2. In the 1980s and early 1990s, valorising the feminine was expressed in an emerging North American feminist psychology that saw women and mothers in terms of connectedness and relationality in opposition to autonomy and separateness (for example, Jordan et al., 1991; Gilligan, 1993). As we saw in the previous chapter, a later generation of young (probably childless), high-achieving American women did not recognise the close connection between women and relationality; their identities, like Arianna's, were settled in masculine-shaped, career-based 'defensive' autonomy.
3. A more detailed pen portrait and a differently orientated analysis can be found in Hollway (2010a).
4. This vignette deviates from some of the principles in Chapter 6, where I am critical of using just the kinds of social identity categories deployed here. When I considered changing its style (the original was written some time ago), I realised that it met my needs in this context, namely to present some relevant social information in a condensed way so that I could move on to the events I want to focus on. It is also relevant that there is no observation data for Justine.
5. Outside the Bangladeshi subsample (who were all married and who – it seemed – did not routinely use contraception), the label 'unplanned' for pregnancies was very common (more common than 'planned'). The phrase 'accidental-on-purpose' came to mind because it captures well so many of these pregnancies.
6. The notes that follow are also published in Hollway (2010a).
7. However, new work, for example De Marneffe (2004, 2006), Baraitser (2009), O'Reilly (2007, 2007), has escaped this trend, voices in what O'Reilly identifies as a new 'matricentric feminism'.
8. A matrixial approach also makes sense of Justine's feeling of going crazy after she lost her first pregnancy (even though this was at about two months, that is before the 'quickening'), powerfully felt by Justine as loss but for which she had no language. Becky expressed a similar devastation, also after an 'unplanned' first pregnancy which was closely followed by another 'unplanned' pregnancy.

9 Unfinished Business

1. Echoing the principle of the importance of recruiting the help of other minds with whom to think, I thank Rachel Thomson for a crucial joint thinking session that came at the right time.
2. It resembles somewhat Joan Raphael Leff's typology of mothers as regulators and facilitators (1983; 1986), later adding reciprocators and conflicted.

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