

SUBJECTIVE EXPERIENCES OF MOTHERS WITH INFANTS:
SYNCHRONY DURING THE MIRROR STAGE

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ABSTRACT

SUBJECTIVE EXPERIENCES OF MOTHERS WITH INFANTS: SYNCHRONY DURING THE MIRROR STAGE

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The interaction between the mother and the baby in the first years of life are crucial for the psychological development of the baby. The purpose of this dissertation is to behaviorally explore the interaction among the mother-baby dyads and to determine whether there is a synchronous or nonsynchronous interaction between mothers and their 12-month-old babies. Coding of Interactive Behavior (CIB; Feldman, 1998) was used as a coding scheme. Mothers were interviewed in a semi-structured format and the interviews were analyzed through Interpretative Phenomenological Analysis. The first study exploring mothers with nonsynchronous interaction revealed the following themes: “(1) mother’s questionable desire for having the baby; (2) lack of boundaries between the mother and the baby; (3) adopting an intrusive style in childrearing; (4) glorifying motherhood: occupying a central place in the baby’s life; (5) experiencing challenges when raising the baby; (6) the imbalanced relationship of mothers to their own parents.” The second study focusing on mothers with synchronous interaction revealed the following themes: “(1) sparing time for different activities: not only

focusing on the baby; (2) expressing a desire for the baby; (3) mother's acknowledgement of the father: a husband, a father, and a friend; (4) acknowledging and accepting the separateness of the baby: baby with his own body; (5) mothers' relationship with their own parents: autonomy and separation." The results shed light to the mirror stage and the dynamics of mother's desire.

Keywords: Synchrony, Lacan, Mirror Stage, Interpretative Phenomenological Analysis, Mother-Infant Interaction



ÖZ

BEBEKLİ ANNELERİN ÖZNEL DENEYİMLERİ: AYNA EVRESİNDEKİ SENKRONİ

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Yaşamın ilk yıllarındaki anne bebek ilişkisi bebeğin psikolojik gelişimi için önem arz etmektedir. Bu tez araştırmasının amacı anne-bebek ikililerindeki etkileşimi davranışsal olarak gözlemleyerek, bu etkileşimin senkron olup olmadığını tespit etmektir. Tez çalışması 12 aylık bebeği ile senkron veya asenkron etkileşimde olan annelerin öznel annelik deneyimlerini inceleyen iki ayrı araştırmadan oluşmaktadır. Senkroni, Etkileşimsel Davranışın Kodlanması (EDK; Feldman, 1998) adlı davranışsal kodlama yöntemi ile belirlenmiştir. Anneler ile yarı yapılandırılmış görüşmeler yapılmış ve bu görüşmeler Yorumlayıcı Fenomenolojik Analiz yöntemi aracılığıyla analiz edilmiştir. Bebekleriyle senkron etkileşimde olan annelerin olduğu birinci araştırmanın sonuçlarında ortaya çıkan temalar sırasıyla şu şekildedir: “(1) annenin bebek sahibi olmaya dair şüpheli arzusu; (2) anne ve bebek arasında sınır yokluğu; (3) çocuk yetiştirmede müdahaleci tutuma sahip olmak; (4) anneliği yüceltmek: bebeğin hayatında merkezi bir konumda olmak; (5) bebeği yetiştirirken zorluklar yaşamak; (6) annelerin kendi ebeveynleriyle olan tutarsız ilişkileri” olarak

belirlenmiştir. Bebekleriyle senkron etkileşimde olan annelerle olduğu ikinci araştırmanın sonuçlarına göre, “(1) farklı aktivitelere zaman ayırmak: sadece bebeğe odaklanmamak; (2) bebeği için arzu belirtmek; (3) annenin babayı tanınması: bir eş, bir baba ve bir arkadaş; (4) bebeğin ayrı oluşunu tanımak ve kabullenmek: kendi bedeni olan bebek; (5) annelerin kendi ebeveynleriyle olan ilişkileri: bağımsızlık ve ayrışma” temaları oluşturulmuştur. Bu araştırmanın sonuçları bebeğin ilk yılında onunla senkron etkileşimde olmanın önemini vurgulamaktadır. Bununla birlikte ayna evresine ve annenin arzusunun dinamiklerine ışık tutmaktadır.

Anahtar Kelimeler: Senkroni, Lacan, Ayna Evresi, Yorumlayıcı Fenomenolojik Analiz, Anne-Bebek Etkileşimi



To my mom, Şule, and my dad, Mehmet...



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CHAPTER 1

INTRODUCTION

1.1. Psychoanalytical perspective to the psychic development of the baby

1.1.1. An overview of the mirror stage

Babies are born premature (Lacan, 1938). They depend on others both biologically and psychologically. They do not have mastery over their motor abilities. In the mirror stage, babies find a means to respond to their prematurity. Before encountering their reflected image on the mirror, babies experience their body as fragmented. On the other hand, the reflected image on the mirror is unified and total. The baby recognizes himself in the image on the mirror and later identifies with that image. This identification is called the primary identification. Through primary identification the babies gain a sense of mastery over their body. There is usually a primordial Other, who looks at the image of the baby and informs the baby that the image in the mirror belongs to the baby.

Lacan (1938) suggests that around 6 to 18 months into the development the infant seeks to detect a similarity with others. He reports, “If we refer to this fact that this stage is characterized by transformations of the nervous structure so rapid and profound as to overcome individual differences, this condition is seen to amount to the requirement of a similarity between the subjects” (p.26). He explains the mirror stage as a theory of identification with the primordial Other. As the infant looks at his image in the mirror, he shows “sudden manifestations of adaptive behavior” (p.31), which is accompanied by joy. These manifestations of adaptive behavior can be considered as maturation through a spectator, which is the parental Other (mother) in most cases (Lacan, 1938).

1.1.2. Jubilation and the Formation of Ego

Jubilation is at the center of the mirror stage and plays a crucial role for the construction of the ego of the baby. Lacan (2006) suggests that babies experience jubilation between the 6th and the 18th months, when they identify themselves with the image in the mirror. When the baby recognizes himself in the mirror, as Lacan (1949) calls it, he experiences ah-ha! moment (aha! Erlebnis). As the baby looks at his reflection in the mirror, his image his movements and gestures duplicate. The baby identifies with his specular image (imago) in the mirror. Imago is like the prototype of the ego. Identifying with the imago creates the ego, yet is a primordial form, which Lacan calls the ideal-I (Ideal ego). The ideal-I however is in discordance with reality because it is an imaginary phenomenon. It is based on an assumption the baby makes. The baby assumes the reflection of their image in the mirror to be himself. The baby experiences the illusion of autonomy. According to Lacan, visual functions play a predominant role in one's attempts to restore his lost unity. When looking at the image of himself, the baby experiences his body as a whole and in its total form. Thereby, the baby tries to "restore his own lost unity" and his Ideal-I is formed (Lacan, 1938, p.31)

Lacan (1938) suggests that the Ideal-I is placed between the inner world (Innenwelt) and the outer world (Umwelt) as a horizon. The outer world component of this definition may come from the role of the mother. The baby sees his reflected image not merely in the mirror but also on the face of his mother. The baby identifies with what he assumes his mother sees of himself in his reflection. This encounter between the mother and the baby through the reflected image is a jubilant moment for the baby. Ideal-I is formed in that jubilant moment when the baby identifies with the reflected image. Lacan (2006) defines the ideal-I as "the rootstock of secondary identifications" (p. 95). The word 'rootstock' means the underground part of a plant (Merriam-Webster, n.d.) The Turkish translation of the word 'rootstock' is both 'kök' and 'anaç'. The word 'anaç' is a synonym, which corresponds to the term 'motherly' in English. The encounter between the baby and the mother during mirror stage can be described as jubilant and motherly. The involvement of mother brings jubilation to the baby. The jubilation in the mirror stage has a 'motherly' aspect to it.

The jubilation during the mirror stage is the result of an illusion between the primordial Other (mother in most cases) and the baby. During jubilation the baby receives validations of his mimics in the mother's face and becomes the object of her gaze. Laznik (2000) states that what happens in the register of gaze also takes place in the acoustic register. Laznik (2000) tells the following vignette: As a response to his mother talking to him, the baby makes arbitrary noises. A mother who attests a phallic value and desires her baby, hears more than just sounds from him. She interprets the sounds and attempts to derive meaning out of them. She hears her baby saying "Mom!" when he coos. She then responds "Yes, baby, I love you!" She later tells her husband that she chatted with her baby. Even though they did not carry out a meaningful conversation, the mother assumes that they communicated. Laznik (2000) describes this assumption as a form of madness that is essential for the jubilation to take place. There needs to be someone who is capable of falling into this illusion, so that he/she can hold a place of the primordial Other for the baby. The Other Primordial is the one who can hear what the baby hasn't said yet; to see in him who he is not yet (Laznik, 2000). Completion of the jubilation in mirror stage is essential for the constitution of the baby's body image and his ego.

1.1.3. Alienation

When the ego is not yet formed, the subject (infant) is eclipsed as he is faced with the ego of the other. The infant experiences a confusion, which Lacan labels as the stage of intrusion. Lacan (1938) goes, "Before the ego affirms its own identity it confuses itself with this image which forms it, but also subjects it to a primordial alienation" (p.32).

The primordial alienation takes place when the baby recognizes himself in the reflection on the mirror (Evans, 1996). This is the parental Other who points to the image of the baby and notifies him about this image. The baby recognizes himself through the redirection of a parental Other. The baby is dependent on the Other to gain a sense of self and establish an ego. The precondition of primary identification is the acknowledgement of the Other by the baby. The Other is the parent, and the mother in most cases. The mother plays the role of a spectator who has a gaze of her own. She looks at the baby and his image on the mirror. The inclination of the mother to direct

her gaze at the baby is assumed to stem from her desire for her baby. The primary identification posits a dialectical nature as the baby establishes an illusionary sense of unity through the acknowledgement of an Other. The mirror stage includes an imaginary dimension due to baby's identification with a reflection which is illusionary. This stage also involves symbolic qualities, which stand for the social and cultural network into which the baby is born. Symbolic register as proposed by Lacan involves the rules and regulations of a social world and the subject's interaction with others through the medium of language (Evans, 1996). The baby can recognize his image and become a subject through a precondition: the acknowledgement of the Other as separate from self. Thereby, the alienated self is formed.

According to Lacan (1938), the subject desires to see and to be seen and he defined it as the scopophilic (scopic) drive. Through becoming the object of scopic desire of the Other, the subject alienates from itself. Through alienation, the infant's identification with his own image (ideal-I) turns into the social I. The subject becomes an object during alienation. Thereby, the infant internalizes the gaze of the Other. The subject first perceives his own self as out of himself (Laznik, 2013).

Lacan (2006) suggests that during the mirror stage, it is usually the mother who occupies the place of the primordial Other for the baby. The mother becomes the agent of gaze, which allows the baby to form an imaginary register. The baby when being looked at becomes the object of desire of the Other. The desire of the Other is scopic in nature. The gaze of the Other allows the subject to alienate from himself and the subject identifies himself with the specular image, which he assumes to be the object of mother's desire. Lacan (2006) proposes that the baby's assumption of his specular image occurs electively. In his statement, Lacan indicates that the baby makes a decision in the premature period: to assume or not to assume a specular image. In other words, the baby makes the decision to complete the dual relationship in the mirror stage. Lacan (2006) states the following:

The play of this model partly overlaps the function of misrecognition that my conception of the mirror stage locates at the crux of ego formation. It allows us to state it in what might be termed a generalized form by better linking to the structure the effects of the child's assumption of his specular image—as I considered it justified to interpret those effects in the jubilant moment in which that assumption electively occurs, between the ages of 6 and 18 months, basing

them on a perceptual prematuration inscribed in a discordance in neurological development. (p. 675)

1.1.4. Lacan's drive theory

Lacan (2011a) suggests a difference between needs, instincts, and drives. Unlike needs, drive constantly revolves around an object and it does not reach satisfaction. Unlike the biological function of instinct, drive is a cultural and a symbolic construct (Evans, 1996). A subject is driven to an object in an asymptotic fashion, such that it is impossible to obtain the object. The object of drive is lost. In 1961, Lacan defines this lost object of drive as objet a in his transference seminar (Lacan, 2011a). Objet a mobilizes the partial objects of drive (Lacan, 2011b). The drive does not reach satisfaction because it does not have an object, however only partial objects defining drives can complete the drive circuit. Partial objects were initially proposed by Freud as oral and anal drives and later Lacan contributed to the theory by adding scopic and invocatory drives. According to Lacan (2011b), oral and anal drives are related to demand, whereas scopic and invocatory drives are related to desire. Lacan (2011b) coined the 'drive circuit' term. For a partial drive to complete its circuit, it needs to start from an erogenous zone, revolve around the partial object and later return to the erogenous zone. In other words, the drive circuit consists of three stages such as: active voice (1), reflexive voice (2) and passive voice (3). An example for the invocatory drive would be the following: the baby hears (1), the baby hears himself (2) and the baby makes himself heard (3). Another example for the scopic drive would be the following: the baby sees (1), the baby sees himself (2) and the baby makes himself seen (3). The third stage with the passive voice is of crucial importance in the development as it has a relational nature with the Other. Lacan (2011b) describes this third stage as the stage of the Other and proposes that the drive circuit cannot be completed without this third stage. The baby needs to acknowledge the Other to make himself seen or heard. The first two stages are called autoerotic, pertaining to the lack of the Other (Lacan, 2011b).

1.1.5. Mishaps during mirror stage: an incomplete drive circuit

On her paper "The Effect the Way a Mother looks at her Child" Laznik (n.d.) discusses the possible links between mother's jouissance, and her baby's subjugation to her

jouissance as an object. Laznik asks the question about what happens to the baby when there is a disruption in the mother's gaze toward the baby and when the baby refuses to become an object to her gaze during mirror stage. She states, "It is not clearly known whether the baby fails to arouse mother's jouissance or the mother is unable to answer the baby's search for jouissance in the other". It is not clearly known to what extent the baby chooses not to arouse and be the object of his mother's jouissance. Two questions arise: (1) What are the possible reasons for the mother's failure to answer the infant's search for the jouissance in the other? (2) What are the possible reasons for the baby to refuse to become an object to her gaze or voice?

To answer the first question, Laznik discusses the conditions when a mother's ideals about her baby do not match the baby in the real. When there is a mismatch between mothers' ideals about having a baby and the baby in real, the establishment of the specular relationship of the fails and a disruption takes place in the mirror stage. When the mother is unable to occupy the place of the Other for the infant, the infant finds himself in a difficult position to find a medium and to establish a sense of self. She suggests: "Certain mothers are not deceived by any real image, and thus by no anticipatory image; they see the real itself in all its barrenness. These are mothers who do not easily let themselves be misled" (p.12). They cannot be misled by their mental representations about their baby in their interactions with their babies. This poses a problem for the baby's psychic development.

During the mirror stage, the mother's real object and real image unite and thereby form an illusion. Those moments happen when the mother allows herself to be misled by the illusion. An example for the illusion could be what Laznik (2000) refers to as 'necessary madness of mothers'. When the mother hears what the baby hasn't said yet; or articulates what she sees in him who he has not yet said anything clearly. Thereby, the baby finds himself face-to-face with an Other (Laznik, n.d.). When the baby finds himself face-to-face with an Other, initial gaze between the mother and the baby can be established. Thereby, the mirror stage can hold up and jubilation can occur. Laznik (2000) states that mothers experience a jouissance because of the jubilant encounter with their babies. The baby becomes the object of her gaze and jouissance.

The initial gaze is a precursor to the alienation, in which the infant becomes the object of desire for the mother. This desire, which is the source of mother's jouissance can only be encountered in the castrated subject. For the mother to desire the infant as the object and to arouse jouissance through the baby, the object needs to occupy a void in the maternal Other. Thereby, jubilation and mother's jouissance can co-exist. Melman (2014) suggests that depression prevents some mothers to be in touch with their lack. It could be argued that depression can be an obstacle for their babies to occupy a void to which their mothers are not drawn to. She cannot direct her gaze and turn her ears to the baby attentively if she is unable to make her baby an object of her gaze and voice. She cannot experience phallic jouissance in her role as a mother (Laznik, 2000).

Laznik (2000) describes the nature of mother's jouissance as a phallic jouissance, which has its own symbolic limits. She stresses a notion that is of crucial importance regarding the distinction between psychosis and autism. In the case of psychosis, the type of jouissance experienced by mothers is not prohibited. Laznik (2000) states: "The case of mothers for whom it would be a different jouissance, not marked by prohibited. They can, perhaps, make their child psychotic, but surely not autistic" (p. 8). The mother's phallic jouissance, either prohibited to a certain extent or not, allows for the jubilation to take place. The experience of jubilation can be regarded as one of the protective shields against the possibility of autism.

In the case of autistic infants, Laznik (2000) suggests that there can be a defect in the scopic drive and the mother's gaze is considered as an intrusion. The moment of jubilation does not properly take place. The baby does not see himself through the eyes of his mother and the alienated self is not formed (Laznik, 2000). In addition to the scopic drives, mother's jouissance can be traced not only in the scopic drives but also through invocatory drives. Laznik (2005) reports a case study, where a certain type of prosody in the mother of an autistic child was missing. When discussing the certain type of prosody of the mother, she refers to the term 'motherese'. Motherese is an infant-directed talk by the parents initially studied by Ferguson (1964). Lam and Kitamura (2012) describe this talk as inhabiting certain characters such as high-pitched sounds, hyperarticulation of vowels, use of basic words and sing-song vocalizations. Laznik (2005) suggests that motherese, which is the prosody and vocalizations of the mother can be indicators of jouissance of the mother. Through the experience

motherese, the baby spots his presence as being the object of the cause of mother's jouissance (Laznik, 2005). Motherese appears to activate the drive circuitry among infants, specifically pertaining to invocatory drives. Based on the outcomes of Laznik's (2005) study, it can be argued that increased use of motherese may help lower the risk of autism.

Laznik (2000) suggests in autism, the third stage of the drive circuit is not completed. The third stage of the drive circuit involves the encounter with the Other. The child allows himself to be seen and heard by the Other. It is a passive voice and includes the involvement of the Other as the agent of gaze and voice. In autism, only the first two stages of the drive circuit is completed (Laznik, 2000). As explained above, these two stages are autoerotic in nature. The baby sees and sees himself, hears and hears himself, however the third stage does not take place. Lacan (2011b) suggests that the subject of drive is headless before the completion of the third stage of the drive circuit. Laznik (2000) stresses the importance of Lacan's usage of words the following words interchangeably: the other and the Other. In the anxiety seminar, Lacan uses the Other with a capital O, only after he discusses the completed third stage of the drive circuit. If the baby does not complete the third stage of the drive circuit, he does not recognize her mother as the Other, but only as the other (little other). He does not become 'the subject of drive'.

In autism, the retroactive loop of three stages is not completed. Laznik (2000) states that in autistic children, the erogenous zones do not exist. Laznik (2013) describes an autistic patient by using Freud's distinction for libido of the self and sexual libido. She suggests that her autistic patient, who she classified as having late onset of autism, appeared to have a libido of the self, but not a sexual libido. Despite receiving the preface 'auto', the word 'autoerotic' loses its erotic value or its connotation to sexuality, as the third stage of drive is not completed in autistic children. They do not reach the dimension of Other, where the foundations of the sexuality of the subject are established. Melman (2014) states that the baby needs to be caught up in the anti-Oedipal sexual dialectic to bypass the risk of autism. The autistic child refuses to become the subject of drive which only operates in the presence of erogenous zones.

1.1.6. Separation

Even though the baby perceives himself as separate from the mother and observes the totality of his body during mirror stage, the relationship between the mother and the baby is partially differentiated (Evans, 1996). The baby is willing to sustain the jubilant moment resulting from the gaze of the desiring mother. The baby expects the mother to continue that gaze and make sure he is at the center of her gaze. The baby wishes and assumes to be the object of her mother's desire; the object that the mother is lacking. This object is called the phallus. Phallus stands for the signifier of the mother's desire. However, the baby notices that the jubilation is temporary. He notices that his mother's gaze is not always directed to him. The baby is faced with either mother's absence or change of direction in his mother's gaze despite her physical presence. This is a traumatic experience for the baby; traumatic yet necessary for neurotic structure to emerge (Dor, 2013).

When the undifferentiated dual relationship is disturbed, the baby continuously questions whether he is his mother's phallus or not (Evans, 1996). Before this disturbance, the relationship is completely fusional. This disruption is achieved through the inclusion of a third element in the relationship between the mother and the baby. The third element is characterized by the father in most cases. For a neurotic structure to emerge, the baby should not place himself in a grey area, in which he questions whether he is his mother's phallus or not. In a perverse structure, the baby identifies with the phallic object of his mother and attempts to become this object. The baby denies mother's lacking of the phallus and becomes one for her (Evans, 1996).

In the case of phobia, the baby refuses to become mother's phallus and acknowledges her lack (Pluth, 2007). However, there are flaws in the symbolic castration due to an ambiguity. The mother does not assume and acknowledge the father to possess the phallus. Phobia develops, when the child tries to find an alternative for the missing symbolic function of the father as the mediator of the mother's desire. Phobia does not emerge in an environment where the symbolic castration has been carried out (Pluth, 2007). For instance, Hans, the famous phobic child in psychoanalysis literature, was unable to give a concrete answer to the question of what his mother desires (Pluth, 2007). Hans was confronted with his mother's lack. He was unable to satisfy her and

did not know what would satisfy her desire. The uncertainty of not knowing what would satisfy mother's lack created a free-floating anxiety for Hans. His mother did not appear to presume that her husband has the phallus, so Hans had a difficult time locating the object of her desire. His father played a passive role in claiming that he owns the phallus. In addition, her mother seemed to be content with this situation. There was a problematic discourse in the secondary identification for Hans. He could not come to the conclusion that his father may propose an answer to the question of "What does my mother want?" A message needs to be delivered to the child that signals that the mother's desire is directed to the father (Matthews, 2010). This message failed to be delivered in the case of Hans. Although Hans' father was not totally absent, his presence was not sufficient for Hans to face the Oedipus complex without the emergence of phobia. Lacan (1957) viewed Hans' horse phobia as the substitute of the paternal function that is deficient. Lacan also emphasized the distancing function of the phobia for the neurotic child to elegantly detach himself from the maternal jouissance. Although incomplete, Hans' mother's castration threat has placed him at the level of anxiously questioning other's desire and his sexuality. When Hans' father failed to separate him from her mother's jouissance through symbolic castration, a phobic signifier took on the Name-of-the-Father and helped transform Hans' free-floating anxiety into a feared phobic object, a horse.

In a neurotic structure, the baby knows that his mother lacks the object of her desire and assumes that his father inhabits the phallus (Evans, 1996). Two conditions are met: a lacking mother and a father supposed to have the phallus. The father intervenes the enmeshed relationship and brings law to the dynamics of the relationship. The father prohibits the baby to become his mother's phallus. This situation presumably frustrates the baby as the father deprives him from his mother. The baby notices the absence of her mother. The baby experiences the real lack. Once the baby starts to assume that in her absence his mother desires his father who she assumes to have the phallus, castration takes place. Mother recognizes father's law (inhibition of incest) and considers him as the mediator of her relationship with her baby. Lacan suggests that mother's role in putting the father in the position of lawmaker (Lacan, 1958). In that moment, the Name-of-the father signifies mother's desire. In other words, the baby acknowledges that his mother's desire is subjected to the law of the Other's desire. This law requires that the dialectics of having as opposed to the dialectics of being.

The baby no longer questions or assumes whether he is the phallus or not. He attempts to track down the object of his mother's desire and acknowledges that his father may have the phallus. To resolve the conflict of not being his mother's phallus, the baby identifies with his father, or with whomever his mother assumes to have the phallus. This identification is called the secondary or symbolic identification. The baby now can state: "If I can neither be nor have the phallus, then I can identify myself with the one who presumably has it". The baby is confronted with the fact that he cannot incarnate the phallus for his mother. Thereby, the baby is castrated by the father and elevated from being the phallus of the mother to the level of becoming a desiring subject. Thereby, the Oedipus complex is resolved, and the baby acquires a neurotic structure. In Oedipus complex, a third party intervenes in the dual relationship, which can also be described as intervention of the order of the speech (Lacan, 1956). There does not necessarily have to be a biological father for the phallus to operate at a symbolic dimension. Father is a metaphor also described as the Name-of-the-Father (Dor, 2013).

The first signifier is the desire of the mother, and the second signifier is the Name-of-the-Father. Name-of-the-Father is a metaphor and represents the signifier of the mother's desire. The signifier of the mother's desire is repressed and the signifier for the Name-of-the-Father substitutes for the mother's desire. The unconscious is formed through the repression of the signifier of the mother's desire. The baby gives up the possibility of being the object of mother's desire and accepts the loss of this object through the substitution of the Name-of-the Father. This is the beginning of the signifying chain that forms the language. Language is a system of signifiers (Evans, 1996). The desire of the subject is repressed in the language. Thereby, the baby enters the symbolic realm of language.

1.1.7. A response to mother's lack: Language and symbolic play

Language is formed as an outcome of the lack the baby is subjected to by the mother (Dor, 2013). When the mother is not continuously present for the baby, the baby experiences the lack of the mother. Fink states the following question regarding this: "Why would a child even bother to learn to speak if all of his needs were anticipated, if its caretakers fed it, changed it, adjusted the temperature, and so on before it even

had a chance to feel hunger, wetness, cold, or any other discomfort?” (Fink, 1995, p. 103). The baby’s needs are not always fulfilled, and demands are not anticipated. It is through this absence of fulfillment that the baby expresses his demands through the sounds he makes and later through the words he utters. Lacan states: “Desire is neither the appetite for satisfaction nor the demand for love, but the difference that results from the subtraction of the first from the second, the very phenomenon of their splitting.” (Lacan, 2006, p. 580). Desire stems from the unsatisfied demand (Lacan, 2006). Another way to revise this statement would be the following: Language is the outcome of the unsatisfied demand. The baby’s desire is repressed in the signifying chain of language.

In addition to entering the symbolic realm of language, neurotic children have their own ways of symbolizing the lack. They play games which represent the alteration of the absence and presence of their mother. Through these games, they symbolize mother’s lack and repeat the separation and weaning (Lacan, 2006). Freud was the first to understand the psychic importance of these games in the development of children. He made careful observation of 18-months-old Ernst while he was playing with a reel and a string attached to it. Ernst would throw the reel and pull it back via the string. Every time the reel was thrown by him, he would say ‘Oooo!’ and every time he would pull the reel back to him via string he would say ‘Da!’ Freud (1920) interpreted the sound Ernst makes when he throws the reel, as him saying ‘Fort!’, which means ‘Gone!’ in English. In German, the word ‘Da’ stands for ‘There!’ in English. He would play this game repetitively and particularly when his mother was gone for a couple of hours. According to Freud (1920), Ernst played this game to express his “mysterious masochistic trends” (p. 14).

According to Lacan (2006) the games children engage in visibly reveal the order of their psychical world. Lacan brought a clear explanation to this mystery and interpreted the Fort Da! game as him entering the symbolic order composed of signifiers. The sounds Ernst utters as well as his spinning of the wooden reel reflect signifiers of mother’s lack. It is through this lack that he enters the symbolic order or language. The first games children play vary and range from Fort da! to peek-a-boo or hide and seek. Lacan (2006) defines these games as ‘concealment games’ and describes the nature of these games as liberating. The reason for choosing the adjective

‘liberating’ can be interpreted as baby’s liberation from the enmeshed or undifferentiated imaginary relationship between himself and his mother.

Winnicott (1953) also focused on the relationship between the mother and the baby, however he remained on the quality of the mother and child relationship without putting much emphasis on the Oedipal dynamics. Winnicott portrays the transitional object as the substitute of the mother. The child chooses to play with a warm and soft toy which enables him to develop a sense of otherness. The transitional object stands for ‘not me’. Using the transitional object, the child acknowledges the separateness of himself and comforts him as a substitute for mother’s breast. Winnicott suggests that children use transitional objects to cope with separation anxiety. It incarnates the mother for the child, so that he can compensate for the absence of his mother. According to Winnicott, the transitional object symbolizes the mother, and the child replaces the mother with the transitional object. On the contrary, Lacan (2006) emphasizes the signifying role of the games children play with their toys. Through games like peek-a-boo or hide and seek or Ernst’s reel, children find a medium to signify the absence of their mother. The lack caused by mother’s absence is reenacted and symbolized through games. For Winnicott transitional objects represented the presence of the mother, whereas for Lacan it was the absence of the mother.

1.1.8. Devouring mother: Mishaps in the emergence of the symbolic order

In Lacan’s writings, he portrays a type of mother who attempts to devour her baby (Lacan, 1957). He portrays a situation in which the mother and the baby are symbiotically attached to one another. There is not an intervention by the father and the baby is unable to get out of the imaginary relationship and become subject to the laws of the symbolic order. The baby is instead preoccupied with being mother’s phallus. When the mother does not acknowledge the paternal law, she is likely to assume the baby to be her phallus. This is an undifferentiated relationship. Lacan (2006) states the following: “The unfulfilled and unsatisfied mother around whom the child ascends the upward slope of his narcissism is someone real. She is right there, and like all other unfulfilled creatures, she is in search of what she can devour.” In this phrase, Lacan refers to the primordial relationship and points out how the baby is at risk of being stuck in a dual relationship as the phallus of her mother. If the Name-of-

the-Father is not acknowledged by the mother, then it means that she does not assume him to be the owner of the signifier for Other's desire. If this assumption is missing, then the mother does not have much capacity to desire. She either assumes him to be the object of her engulfing jouissance or to be her imaginary phallus. She may possess a psychotic or perverse structure. If the father does not mediate mother's desire, then the baby is captivated in a dual relationship.

The father stands for the law and when prohibition by the father does not operate, the baby is in a dual relationship with an imaginary other (Apollon, Bergeron & Cantin, 2002). When the father does not impose the law, the necessary symbolic distance between the mother and the child does not emerge (Lacan, 1956). In psychosis, the imaginary dual relationship between child and mother is not intervened by the father (Evans, 2006). In the case of psychosis, this imaginary relationship, which is both incestuous and conflictual, is not ruined via the Oedipus complex. In psychosis, alienation and separation stages of neurotic development are not successfully completed.

In perversion, only alienation stage is completed. A mother with a perverse structure acknowledges that she lacks the phallus and yet refuses to accept the reality of this trauma (Evans, 1996). She does not acknowledge the intervention of the father and does not perceive him as someone who may have the phallus. Thus, for her castration is not completed. Freud (1917) discusses motherhood and the meaning of having a baby of her own. He suggests that some mothers treat their baby as a shield against castration and deny their lack through their possession of their baby as their phallus. Having a baby give mothers a sense of wholeness and they bypass castration. They gain a narcissistic sense of completeness after having a baby. The baby plays the role of a missing phallus (Freud, 1917). Some mothers with perverse tendencies may gain too much satisfaction from having found their missing phallus. This may result in a problematic discourse for the development of the baby and lead towards a foreclosure of the Name-of-the-Father and the formation of a psychotic structure for the baby (Taheri, 2016). Lacan (2006) stresses the importance of mother's role in acknowledging the Name-of-the-Father. He suggests that we should focus on the importance she attributes to his role as authority or "the place she reserves for the-Name-of-the-Father in the promotion of law" (Lacan, 2006, p.482).

In psychosis the Name-of-the-Father is missing from the mental universe of the subject due to foreclosure (Verwerfung) (Evans, 1996). When the Name-of-the-Father is foreclosed the phallic meaning becomes absent. When the Name-of-the-Father is nonexistent, the primordial signifier is not constituted. In this situation, the subject cannot find a means to represent the truth. The subject cannot obstruct the jouissance of the Other (mOther). This jouissance of the Other is both persecutory and enigmatic (Lacan, 1955). Mother's jouissance needs to be in a way fenced by a signifier, which is the Name-of-the-Father. Otherwise, the jouissance becomes omnipotent and enigmatic (Lacan, 2007).

The uninhibited intrusion of the jouissance of the Other takes place and captivates the subject (Facchin, 2016). The Name-of-the-Father implies that unlimited jouissance is not possible. In the absence of the paternal metaphor, the baby feels enslaved in the jouissance of the Other (mOther) and bears this engulfing jouissance of her. Lacan (2007) brings the crocodile analogy to represent the desire of the Other (mother's desire). The subject encounters the mother crocodile with an open mouth, which is ready to consume the subject. Just like in the crocodile analogy, there is no mention of lack because the Other is filled out by the psychotic subject (Apollon, Bergeron & Cantin, 2002).

Laznik (2000) indicates that although enigmatic and persecutory, the mother's jouissance can function to lower the risk of autism. She suggests that this persecutory jouissance can make the baby psychotic, but definitely not autistic. Even though mother's jouissance is not prohibited by paternal law and she sees her baby as the object of her jouissance. Seeing her baby through the lenses of unlimited jouissance, allows for the jubilant encounter to take place. This encounter depicts the crossroads between autism and psychosis. In psychosis alienation does not completely take place (Swales, 2011), whereas in autism the alienation does not even start (Laznik, 2013).

1.1.9. Desiring mother

If the mother assumes the father to possess the phallus, which is the signifier of Other's desire, then the mother is not fully concentrated on the baby as her only object in life. She is ready to allow the reduction of mother's jouissance and the room opens for her to desire (Fink, 1995). In Lacan's crocodile analogy, there is a roller inside the

crocodile's jaw, which is made of stone and holds the jaw open. The roller stands for the phallus which prevents the jaws from clamping down. If the mother entered the symbolic dimension, then she accepts lack and seeks for the phallus. If she is subjected to the laws of desire and language, then the baby is not at risk for being devoured by her.

A woman who is subjected to the laws of desire, her desire needs to be named by the signifier of the Name-of-the-Father. If this happens, a rift emerges in the dyadic relationship between the mother and the baby (Fink, 1995). The intervention of the Name-of-the-Father causes a reduction in the jouissance experienced by the mother and the baby. The mother is faced with a lack, which allows her give up the mother's jouissance and desire. This desire is mediated by the paternal function. When the mother is subjected to castration, primary satisfaction is not attainable in the enmeshed mother and baby relationship (Vinciguerra, n.d.). In that sense, this desire does not have the engulfing nature. Vinciguerra (n.d.) states the following: "Only the substitution of the Name of the Father for the desire of the mother can humanize desire." (p.70). Humanization of desire is an alternative definition of describing a symbolic nature of desire. There is a symbolic distance between the baby and the mother, which paves way to the birth of civilization. In Freud's (1912) Totem and Taboo, the culture is described as the product of the murder of a limitless father who claims everything. The omnipotent Father that ruled everyone was not subject to any rules or restrictions. He would give orders arbitrarily and without being tied to any system of consequences. It is only after the death of the all-enjoying Father, that the sons came to realize that they are brothers (Lacan, 1959). They created the culture with laws which regulated the sexual relationships in society and prohibited incest. Desire is a product of culture, which creates a symbolic distance between the baby and his parents. Culture humanizes desire pertaining to the laws of the symbolic order (Lacan, 1959). All human relationships are mediated by it, including the relationship between the mother and the baby. A desiring mother is subjected to these laws and acknowledges the lack.

When the mother acknowledges the lack, she is not likely to be in depression (Melman, 2014) The mother perceives her baby, as well as other things in life, to have a phallic meaning for her. What is meant by phallic meaning is that mother desiring her baby

under the laws of the paternal law. A mother can libidinally invest in her baby if she directs her gaze at him. If the mother directs her gaze at her baby and accepts him as one of her phallic objects in life among many others, then the baby can attempt to lure her mother and fulfill her desire. Melman (2014) indicates that this encounter remarks an ‘assuredly decisive’ moment. This anti-Oedipal sexual encounter between the mother and the baby is crucial and decisive for the emergence of psychic structures. He suggests that this jubilant encounter between the mother and the baby can save the baby from having an autistic structure. An imaginary luring relationship is a fundamental yet not completed step for a neurotic structure to occur. When the mother accepts her lack, and finds a phallic meaning in her baby, the necessary jubilation which established child’s ego takes place.

Melman (2014) states that mothers gain a phallic medal when their baby is born. When the mothers register their baby as someone who would give them the phallic medal, jubilation, a fundamental step in mirror stage is achieved. Laznik (2000) discusses that mothers establish a gaze towards their baby, which has a phallic value. In the case of autism, the baby does not become the receiver of the phallic gaze directed at him. When the mother is depressed, she is less likely to divert a phallic gaze towards her baby. Laznik (2000) states that a baby can attempt to flee his depressed mother’s gaze due to not obtaining the phallic value in her gaze. On that regard, lack of eyesight cannot always be considered as a sign of autism, as long as the baby has someone in his life who can hold the place of a primordial Other with a phallic gaze.

Phallic meaning of the baby for the mother can exist not only after birth, but also before birth. Winnicott states that the baby starts to inhabit a place in his mother’s mind even before he is born (Winnicott, 1957). The mother reserves a psychical space for her baby when she is pregnant or before pregnancy. A mother can project ideas, have phantasies of becoming a mother. These projections can be considered as manifestations of her desire (Kalaç, 2020). The projections are subjective and phallic meaning can differ for everyone.

The phallic meaning is unique for every woman. The phallic meaning can represent mother’s desire for her baby, husband, work, or hobbies. A woman can find herself divided in the multitude of roles, which have different phallic meanings for her. As a

compensation for what she does not have (the phallus), “the woman seeks to obtain what she is lacking through power, glory, knowledge, or....a child” (Vinciguerra, n.d.). The child gives the opportunity to the mother to compensate for her phallic lack.

1.2. Developmental psychology perspectives to the first years of life

1.2.1. Synchrony

1.2.1.1. Overview of synchrony between mother and baby

The encounter of the mother and infant has been widely studied in the developmental psychology literature through observational techniques. Feldman (2007) investigated the face-to-face encounter through behavioral coding of the mother and infant behavior. Feldman introduced the concept of synchrony between the infant and the mother and defined it as the moments in which mother and infant coordinate their social engagement. When there is synchrony, mother coordinates moments of her social gaze and displays affectionate touch simultaneously with of infant’s episodes positive affect, vocalizations, or social gaze. Synchrony takes place when the mother can regulate her own affect and offer a regulatory framework for the infant. Synchrony is inferred when the frequency of infant-leads-mother-follows interactions is similar to the mother-leads-infant-follows interactions. Both the mother and the infant are responsive to changes in each other’s behavior. These behaviors are categorized into gaze, affect, vocalizations and touch by the infant and the mother (Feldman, 2007).

When there is synchrony in the relationship between the mother and the baby, their behavior, affective states, and biological rhythms match (Feldman, 2007). When there is a match, they form a single relational unit. In this unit, the behaviors and affective states of the mother and the baby co-occur. There is a sequence of behaviors such that the behavior of the mother is followed by the behavior of the baby. They engage in a give-and-take interaction, in which mother and baby participate in a joint activity, allow each other to complete their action, and respond sensitively to each other’s signals (Feldman, 1998). There is a smooth and coordinated interaction.

1.2.1.2.Social and behavioral outcomes of synchrony in later ages

Babies who were observed to have a synchronous relationship with their mother and father in the first year of their life, were better able to engage in complex symbol use during play at 3 years of age (Feldman, 2007). In another longitudinal study, babies with a synchronous relationship with their parents in the first year of life were better able to solve theory of mind tasks at five years of age as compared to babies with nonsynchronous relationships. In other words, they were better at inferring on emotions of others, accepting that others may feel differently than themselves and detecting the emotions of both themselves and others in various situations (Feldman, 2007). In a different study synchrony in the first year of life was found to predict verbal IQ and behavior problems at the second, fourth and sixth years of age (Feldman, 2007). Another finding of the study revealed that synchrony in the first year of life predicted moral cognition at the sixth and 13th years of age. The findings of this study suggest that synchrony in the first year of life sets the stage for the development of language and subsequent regulation of social relations.

Another longitudinal study on synchrony assessed the social skills of children in their development at three time points: at five months, at the ages of five and 13 (Feldman, Bamberger, & Kanat-Maymon, 2013). In this study, babies who engaged in a synchronous interaction in the first year of their life were followed through their preschool years and adolescence. At the age of five in preschool, they presented with social competence and lower aggression. For instance, they were observed at childcare during free play, snack time and outdoor play. They would engage in more prosocial behavior in conflict (e.g., “I take the green color first and then it is your turn”) and less aggressive behaviors like hitting, yelling, or pulling toys. Having a synchronous relationship with mother in the first year of life also predicted dialogical skills in adolescence. At the age of 13 adolescents were able to negotiate a conflict with their parent and apply dialogical skills in their conversations with their friends. For instance, they would acknowledge the other’s view, show empathy to others, elaborate on the ideas proposed by the other and be attentive to the explanations of the other person in the conversation. This study is descriptive of the link between establishment of synchrony in early years and advanced use of language for communication in social interactions (Feldman, Bamberger, & Kanat-Maymon, 2013). Another study examined

the association between face-to-face synchrony at nine months and self-control at two years of age (Feldman, Greenbaum, & Yirmiya, 1999). Mothers with their nine-month-old babies were invited to the lab to measure the level of their face-to-face synchrony. They were evaluated on the level of responsiveness toward changes in each other's play. Synchrony was assumed when the ratio of infant-leads-mother-follows interactions were in balance with mother-leads-infant-follows interactions. When the babies reached two years of age, they were invited to the lab again to follow an experimental procedure of self-control. Toddlers were presented with two tasks: a toy pickup task and a temptation procedure. In the toy pickup task, toddlers were asked to pick up the toys into 40 minutes of free play with their mothers. The temptation procedure was applied after the toy pickup task and the toddler were taken to another room by the lab assistant. They received candies and a bottle of juice. The lab assistant told the toddler that he will bring cups and asked the toddler to wait and not eat the candies or drink from the bottle of juice until he comes back. The temptation procedure was similar to the famous marshmallow test (Mischel, Shoda, & Rodriguez, 1989). Various codes were applied depending on the toddlers' reactions to their mothers' request to pick up the toys and lab assistant's request to wait until he comes back. These reactions were the following: self-regulated compliance, externally regulated compliance, passive noncompliance, refusal negotiation, defiance, and time-out. Outcomes revealed that synchrony between the mother and the baby at nine months predicted self-control in the experimental tasks at the age of two. Toddlers with a history of synchronous relationship with their mothers were better at complying with the rules, controlling themselves when needed and postponing instant gratification. This study was the first to evaluate the link between synchrony in the first year of life and self-regulatory mechanisms in toddler years.

1.2.1.3. Biological underpinnings of synchrony

Synchrony also has impact on the biology of the babies and their mother. Babies who formed a synchronous relationship with their mothers were found to display lower levels of cortisol and greater regulation of heart rate during free play as compared to babies in nonsynchronous relationships (Haley, & Stansbury, 2003). Babies who engage in a synchronous relationship with their mothers, show more optimal heart rate variability (vagal tone) and heart rate when they are exposed to the still face of their

mothers (Still Face Paradigm) (Moore & Calkins, 2004). A study explored mothers with their 3-month-old babies during their face-to-face interaction (Feldman, Magori-Cohen, Galili, Singer, & Louzoun, 2011). In this study, both mothers and their infants were connected to an ECG monitor, which records their heart rate and rhythm through ECG signals. Simultaneously, the affect, vocalization and gaze of the mothers and their babies were behaviorally coded during their encounter. Affect referred to the facial expression, body movements and nonverbal signals. Gaze indicated the direction of gaze such that to the infant, to an object or environment. Vocalization stood for babbling, cooing, or giggling of the baby and motherese, which is the high-pitched sing-song vocalizations by the mother. Researchers evaluated the degree to which their heart rate and rhythms match. They also explored whether they showed synchronous interaction through gaze, affect and vocalization when their heart rate and rhythm were in concordance. Although their heart rate and rhythm matched during synchronous moments, researchers wanted to specify the type of synchrony at which the concordance of heart rate and rhythm among the pairs was at its highest. It was found that heart rate and rhythms matched the most during vocal and affect synchrony between the mothers and their babies. In other words, biological synchrony increased even further when vocal and affect synchrony co-occurred. The outcomes showed that gaze synchrony all alone did not increase the heart rate and rhythm concordance (Feldman, Magori-Cohen, Galili, Singer, & Louzoun, 2011). The reason for this could be that gaze all in itself does not present information on the quality of the gaze, but the direction of it only. Affect synchrony adds an emotional component to the gaze and evaluates the overall synchrony of emotions which also includes the quality of the gaze. From a Lacanian point of view, this study appears to highlight the importance of scopic and invocatory drives. It could be argued that jubilant moments during the mother and baby encounter occur more often when both scopic and invocatory drives are in motion.

1.2.1.4. Mishaps in synchrony

Feldman (1998) suggests the concept of intrusiveness which is negatively associated with synchrony. Intrusive mothers are not able to form synchronous relationships with their babies. It is a nonsynchronous style of interaction. Mothers with intrusive style disrupt and redirect their baby's focus during their interactions. They are more likely

to engage in parent-led activities. For instance, the mother can physically move the child without notice, changes the toy the baby plays with. The main notion in intrusiveness is that the mother tries to manipulate the child through her gaze, noise or physical manipulation while ignoring the age-appropriate signals coming from the child (Feldman, 1998). There is not a mention of baby-led activity when the mother is intrusive.

Synchrony was also explored with respect to physiologic determinants such as oxytocin and cortisol hormones. (Gordon, Zagoory-Sharon, Leckman, & Feldman, 2010). The outcomes have shown that higher oxytocin levels among both mothers and fathers predicted synchronous relationship with their 6-month-old babies. Lower cortisol levels predicted higher levels of synchrony among mothers and their babies. Cortisol levels was not predictive of synchrony between fathers and their babies. Researchers suggested that the difference between mothers and fathers in predicting levels of synchrony might stem from mothers utilizing a tend-and-befriend response. It is suggested that mothers' tendency to tend during stressful times and befriend with those in their environment, whereas fathers have a tendency to engage in fight or flight response in stressful situations (McCarthy, 2005). Another reason for the predictive power of cortisol in synchronous interaction among mothers and infants would be the change in variability across mothers' cortisol levels. Some mothers may have higher cortisol levels due to having more responsibilities in parenting such as breastfeeding and sleep deprivation resulting from it. Cortisol has been shown to predict mother's intrusiveness at the 6th month of their babies (Mills-Koonce et al., 2009), however for the first six months cortisol was shown to be associated with better discrimination of babies' cry (Stallings et al., 2001). It seems that cortisol allows for mother's attention towards the baby for survival reasons, however towards the course of the development in the first year of life, it seems to have a negative association (intrusiveness) in the relationship between the mother and the baby.

To explore and compare the neurobiological mechanisms among synchronous and nonsynchronous intrusive mothers, Atzil, Hendler and Feldman (2011) conducted an experimental study. In this study, two groups of mothers were taken to fMRI scanning as they were presented with the video clips of their baby during solitary play and the interactional play of the mothers with their own baby. Among synchronous mothers

the brain regions associated with both subcortical and cortical motivational reward mechanism were active. Among intrusive mothers, motivational mechanisms associated with fear and anxiety were more noticeable than those mechanisms related to reward. Intrusive mothers displayed weak activation in areas related to behavioral inhibition in the cortical areas. This outcome may suggest an explanation for the excessive and unregulated behaviors of the intrusive mothers towards their babies. Authors suggest that the activation of cortical and subcortical motivational reward mechanisms among synchronous mothers may demonstrate their capacity to reflect on their babies' mental states, respond appropriately to their signals and be prepared for caregiving behaviors (Atzil, Hendler, & Feldman, 2011). The outcomes of this study raise the question on the association between mother's mentalizing capacity and synchrony.

There are studies that evaluate how mothers with symptoms of anxiety and depression are related to synchronous interaction with their babies (Feldman, Granat, Pariente, Kanety, Kuint, & Gilboa-Schechtman, 2009; Feldman, Granat, & Gilboa-Schechtman, 2005). In the 2009 study, mothers' interactions with their babies were coded at 9 months. There were three groups in the study: mothers with depression, mothers with anxiety and controls. Maternal sensitivity, maternal intrusiveness and maternal withdrawal were determined based on the coding of their interactions with their babies. Maternal sensitivity stands for the maternal aspect of synchrony where mothers attend to their baby's signals and acknowledge their babies' communications. Mothers with maternal sensitivity show a supportive presence and appropriate range of affect towards their babies. To determine the behavioral data from babies, babies were coded based on social engagement which stands for babies' alertness, vocalization, and gaze. Outcomes have shown that mother's sensitivity was highest among the controls, followed by mothers with anxiety and later mothers with depression. Mother's intrusiveness was highest among mother's with anxiety, whereas intrusiveness among the controls and depressed mothers did not differ. Babies' social engagement was lowest among those babies with depressed mothers, and highest among babies with mothers of the control group. Maternal sensitivity and child social engagement provide an associative link towards the synchrony of a mother-baby dyad. This study is of crucial importance as it helps distinguish the interactional dynamics of mothers with and without anxiety and depression. Another key feature of this study is the data

gathered from babies' behaviors in their interactions with their mothers. Social engagement of babies with anxious mothers were higher than those babies with depressed mothers. It could be that despite having an anxious or agitated state, mothers with anxiety tend to engage in interactions with their babies more often than depressed mothers do and the babies become more frequently exposed to relational dynamics. The question arises on whether depressed state of mothers can have more detrimental effects on the development of the baby as compared to anxious mothers.

In the 2005 study with infants at the 3 months of age, maternal anxiety was associated with maternal intrusiveness and lower infant social involvement. Mothers in this study were found to maintain high-pitched sing-song vocalizations, regardless of whether the infant was socially responsive, gaze averting or showing signs of fatigue. In the same study, depressed mothers were found to display flat and withdrawn affect and rarely engage in a social exchange with their infants. Mothers received DSM diagnoses of either major depressive disorder or anxiety disorders. In neither of the groups were the mother's behaviors matched to the state and signals.

1.2.2. Attachment in early relationships

Bowlby (1969) coined the term attachment, which refers to the universal need that humans wish to establish close ties to one another. Babies seek proximity, smile at the other, cling on their caregiver starting from birth. In response to babies' need for bonding parents respond by holding and soothing the baby. For a secure attachment to develop, babies' proximity seeking needs must be fulfilled by their caregivers. As the secure bond is established for the baby, the baby feels secure and thereby expresses the courage to explore and discover the world around them. The previous experiences of the baby with his caregiver in time allow the baby to form representational systems which Bowlby (1980) addresses as "internal working models of self and others". To observationally pinpoint the type of attachment among babies, an experimental study called 'Strange Situation' was designed (Ainsworth, & Wittig, 1969). In this study design, mothers would come to the psychology lab, and they would be asked to leave their baby in the lab room with a stranger. The ages of the babies would range from 12 months to 18 months. The behaviors of the baby would be coded based on proximity seeking, maintaining contact, as well as resistance and avoidance to comforting. As

the outcome of the Strange Situation study, Ainsworth and Bell (1970) identified three attachment styles of the babies: secure, insecure anxious-ambivalent and insecure avoidant. Babies with secure attachment would show distress when their mother leaves and allow themselves to be soothed by their mother when she returns. Once they are comforted by their mothers, they show willingness to explore their surroundings in the lab room. Babies with insecure anxious-ambivalent attachment would show intense distress when their mother leaves. They would respond to their mother's return with intense crying. They would not be soothed easily, and it would take longer for them to be comforted in comparison to the two other attachment styles (secure and insecure avoidant). Babies with insecure avoidant attachment would show minimal or zero distress when their mother leaves. When their mother comes back to the room, they would display little or no interest for their mother and continue playing with the toys in the room. They would not approach their mother and seek proximity. Bowlby (1980) suggests that babies with secure attachment develop internal working models of their caregivers as being approachable, receptive, and supportive. Bowlby discusses the importance of a balance between babies' need for comfort and protection along with their need for independent exploration. Ainsworth and Bell (1970) suggest that a baby with secure attachment tends to explore the world more vigorously and sees the caregiver as a secure base during their return for reassurance. It is important to note that these caregivers respected their babies' need for exploration and did not attempt to control their babies' exploratory behaviors.

The type of attachment for adults is determined through an extensive interview called Adult Attachment Interview (AAI) (George, Kaplan, & Main, 1985). The intergenerational link between the attachment of parents and their babies have been explored in the psychology literature. Adults with secure attachment styles were found to be three or four times likely to have children with secure attachment styles (van IJzendoorn, 1995). Parenting practices are predictive of the style of attachment in babies.

1.2.3. Mentalization in the mother and baby relationship

Fonagy (2002) coined the term mentalization, which is one's ability to infer other people's mental states such as needs, feelings, beliefs, and thoughts. Mentalization

develops when there is a strong attachment between the baby and his caregiver from early ages of development. Secure attachment between the baby and the parents predicted mentalization (Fonagy, Steele, & Steele, 1991). As the mentalization capacity of a child develops, he becomes better at distinguishing between internal and external world. The parents' mentalization capacity is also important for the mentalizing capacity of the children to develop. Fonagy et al. (1991) describe parental mentalization as sensitivity of mothers to reflect on the mental states of their children. A mentalizing mother would try to understand whether her child feels distressed, has a mental description of her child, and can coherently list the reasons why she perceives her child to be in that way. She also has a capacity to evaluate her parenting in a logical and realistic way. They can reflect on the experiences and mental states of their child as well as themselves as the mother of their child. In addition to that, they would also formulate a coherent statement on how their own upbringing might have impacted their parenting for their own child. Maternal mentalization is also called maternal reflective functioning (Slade, 2005).

There are studies that focus on the association between parental mentalization of the infant and infant attachment. For instance, a study conducted with mothers and their 6-month-old infants revealed that mothers who tend to carefully observe and make relevant remarks on the mental states and processes of their babies were more likely to have securely attached infants at the 12th months of age as compared to the rest of the participants (Meins, Fernyhough, Fradley, & Tuckey, 2001).

Another study conducted with mothers with their 12-month-old infants explored the links between mothers' insightfulness into their infants' internal experience, mothers' sensitivity to their infants' signals and the quality of infant attachment to their mothers (Koren-Karie, Oppenheim, Dolev, Sher, & Etzion-Carasso, 2002). Mothers were interviewed to determine their insightfulness category, whereas their sensitivity was assessed via observation of their play with their infants. Lastly, the attachment was measured by the utilization of the Strange Situation protocol. Mothers who displayed an insightful narrative of their infant during the interview were more likely to describe their relationship with their infant from a child-focused perspective. They were more likely to express their relationship through their child's eyes. Mothers who displayed an insightful view of their infant during the interviews were more likely to engage in

sensitive play with their infants such that they would read their infants' signals appropriately and respond promptly. Based on the outcomes of the Strange Situation procedure, it was found that mothers were also more likely to have securely attached infants than the rest of the mothers. This study is of particular importance due to its method that combines a semi-structured interview technique with observational and experimental measures. The multitude of techniques in this study allow for obtaining and comparing information of self-appraisals of mother along with their actual behavioral interactions with their infants.

There is a study that examines the interactional mechanism by which mother's attachment style is transmitted to the baby (Slade, Grienemberger, Bernbach, Levy, & Locker, 2005). It is suggested that maternal reflective functioning plays a critical role in the intergenerational transmission of attachment. Maternal reflective functioning stands for mother's capacity to mentalize the psychological states of her child (Fonagy, Gergely, Jurist, & Target, 2002). The data for the study was obtained on multiple visits (Slade, Grienemberger, Bernbach, Levy, & Locker, 2005). Maternal mentalization was assessed by using a semi-structured interview when the babies were 10 months old. To determine the attachment style of each mother, AAI was administered during mothers' pregnancy. The attachment styles of infants to their mothers were determined based on the utilization of the Strange Situation procedure and they were 14 months at the time of the procedure. The study revealed that mothers with secure attachment displayed higher levels of maternal reflective functioning than mothers with insecure attachments. In other words, mothers with secure attachment were able to consistently explain their own upbringing experiences and were able to make meaning of their babies' mental states. Another outcome of the study revealed a positive association between mothers' reflective functioning and secure attachment status of their babies. Having low levels of reflective functioning was negatively associated with having an insecure attachment, specifically with resistant and disorganized attachment. An interesting finding of the study was that there was not a difference between securely attached babies and avoidantly attached babies in terms of their mothers' reflective functioning. The authors suggest that this finding needs further investigation. This finding can be investigated by referring to the psychoanalytic literature proposed by Freud and Lacan, consecutively. The outcomes of the study by Slade et al. (2005) suggests that the mothers of avoidantly attached

children were able to mentalize their babies. Assuming that mentalization of one's baby refers to accepting them as separate beings with mental states of their own, mothers who have the capacity to mentalize their babies could be viewed as mothers who refuse to see their baby as their imaginary phallus. Maybe, the act of mentalization brings a symbolic distance between the mother and the baby. It could be argued that mothers who are able to mentalize their babies are desiring mothers who acknowledge "the lack introduced by the phallic function" (Fink, 1995, p.103).

1.3. Overview of psychoanalytic and developmental theories

The outcomes of the Strange Situation Study by Ainsworth and Bell (1970) have shown that avoidantly attached children display an indifferent attitude in both scenarios when they are alone with the stranger and when their mother is present. They continue to play with the toys despite the absence of their mother. They do not react to their mother's absence and continue to engage in play. Their indifference to their mothers' departure can be viewed as showing parallels with Freud's grandson's use of his toy reel in the absence of her mother. Freud (1920) noted that Ernst would never cry when his mother would leave him to his grandparents for a couple of hours. Freud (1920) explained Ernst as a "good little boy" without any specific psychological symptoms. Ernst's reactions to his mother's absence seem to show parallels between avoidant style of attachment, as he is not likely to cry after his mother and continues to engage in play despite her absence. Despite its categorization under insecure attachment, an avoidant style appears to retain an adaptive strategy which is the capacity to engage in play and "the capacity to be alone".

Winnicott (1958) discusses the capacity to be alone as a level of maturation in child's development. He suggests that the precursor for a child to develop the capacity to be alone is "an appreciation on the part of the infant of the mother's continued existence...existence of a reliable mother whose reliability makes it possible for the infant to be alone and to enjoy being alone, for a limited period" (Winnicott, 1958, p. 32). Winnicott stresses that the child capacity to be alone develops only in the sufficient presence of someone.

For a child to say: "I am alone", he first needs to be able to say: "I am" (Winnicott, 1958). Winnicott describes it as a stage in developmental growth. There can be some

parallels between the stage her refers to as “I am” and the formation of the ego in the mirror stage as proposed by Lacan. Winnicott (1958) states the following:

The individual can only achieve the ‘I am’ stage because there exists an environment which is protective; the protective environment is in fact the mother preoccupied with her own infant and orientated to the infant's ego requirements through her identification with her own infant. (p.32)

The preoccupation of the mother with her infant and the identification can be viewed as representing the jubilation achieved as an outcome of the encounter between the mother and the baby. The baby identifies with the specular image pointed to him by his mother. The mother also shares this experience with the baby in the form of jubilation. It could be that for a child to be alone, he needs to shift his direction to somewhere else other than the mother. It is only after the baby can say “I am”, that the baby can later say “I am alone”.

The previous sentence by Winnicott (1958) can be formulated by Lacanian view as the following: It is only after the baby's ego is established in the mirror stage, that the baby can gain access to the symbolic structure through its splitting. According to Lacan, mother's continued existence is not what causes one capacity to be separate from her but the alteration between her presence and absence. Through her absence the baby is faced with the lack and enters the symbolic order. Lacan suggests that Ernst would pull and push the toy to symbolize his mother's absence and presence. Ernst would master his mother's appearances and disappearances. Lacan interprets the reel game as Ernst's entry to the symbolic order. Her mother's absence is signified to him via the toy reel. A subject who entered the symbolic order is someone who has completed the separation phase and resolved the Oedipus complex. The subject now knows he is separate from his mother in the real, acknowledges that her mother lacks the signifier of her desire (phallus) and that he cannot be the imaginary phallus of his mother. The resolution of the Oedipus complex via the completion of the separation phase paves way to the entrance of the subject into the symbolic order. It can be argued that avoidantly attached children could be subject to the symbolic order due to their capacity to symbolize their mothers' absence in play. There might be a lack they have been exposed to, from which the desire has found room to be signified. They may find

signifiers of their desire in the games they play with toys. However, this discussion can as well be disputed. It is important to uniquely interpret the type of play that the children engage in as a response to their mothers' leaving. Some avoidantly attached babies may be resorting to play as opposed to approaching and seeking comfort from their mothers due to a mishap that might have occurred in the mirror stage. It could also be possible that those children have not experienced jubilation of the mirror phase. They may lack an alienated self, "the capacity to be alone" and the capacity to engage in symbolic play.



CHAPTER 2

METHOD

2.1. The rationale for the study

This study aims to gather information on the accounts of mothers whose infant are going through the mirror stage. There is a gap in the literature as Laznik states, “It is not clearly known whether the baby fails to arouse this jouissance, or the mother is unable to answer the baby’s search for jouissance in the other”. We have limited knowledge on subjective experiences of mothers who are or are not able to answer the baby’s search for jouissance. There is not any research that focuses both on subjective accounts of mothers as well as their behavioral interactions with their infants.

The goal of this study is to gain an understanding of mothers’ experiences whose babies are 12th month of age by utilizing both qualitative and observational methodologies. There are several research areas: (1) the subjective experiences and motivations of mothers about raising their baby, (2) behavioral observation of the gaze of the Other and jubilation during mirror stage, and (3) the link between the mothers’ accounts on motherhood in their interaction with their babies. This study aims to explore the links between synchrony proposed in the developmental psychology literature and jubilation in psychoanalysis literature to gather information on their varying transmission across generations.

The participants in this study will be followed up during their future stages of development. It is known that the non-gaze between the mother and the infant is considered to be one of the markers of autism. These infants are known to remain indifferent about their reflection in the mirror and are less likely to approach to the mirror. In that sense, it is crucial to gather information on mother-infant interaction around the 12th month of life, when they have the biological disposition to recognize themselves in the mirror and start to relate to the people in their surroundings. This

study can give us insights about the ego development and shed light to autism research as a prospective study in case some of the participants displays signs of autism in their future development.

As there is a vast nonverbal aspect of the mother-infant interaction, looking into behavioral dynamics of the interaction before the language is formed can shed light to object and other relations. Lacan contributed to the drive theory by putting special emphasis to scopic and invocatory drives in the infant development. The activation of these drives on part of the infant through a spectator such as a maternal Other is a crucial aspect of the mirror stage and ego formation. Lacan makes use of physics and optics to gather an understanding of the object relations and helps us visualize the concepts through concrete metaphors. It can be a fruitful idea to examine the behavioral correlates of concepts such as jubilation and mother's jouissance through observation of their encounter.

2.2. Qualitative method

Interpretative phenomenological analysis (IPA) was selected to gather mothers' subjective accounts about motherhood (Smith et al.; 2009). Ideas can be generated about mothers' lived experiences about how they relate to the world and to their infant. In the studies that focus on synchrony, mothers are grouped into DSM diagnostic categories such as anxiety disorders or major depressive disorder, however in these studies an in-depth analysis of their individual experiences as mothers was overlooked. It is important to examine the subjective processes of mothers and their subjective signifiers to get an understanding about the extent of their phallic investment to their infant. The goal of this study is to generate information in particular to the mothers' experience of motherhood in the first year of motherhood, and to provide footprints on their unique experiences. Semi-structured interviews were conducted, and the researcher used an outline of open-ended questions, which only served as a guide to allow the participants express themselves freely in a dialogue fashion.

2.3. Observational method

The interaction between the parent and the infant will be observed and coded via 'Coding of Interactive Behavior (CIB)' by Feldman (1998). The CIB is a rating system

designed to analyze social interaction between the parent and the infant. Through the CIB methodology, four nonverbal categories of parenting such as (1) gaze (to infant, to object, to environment), (2) parent affect (facial expressions, body tone, movements), (3) parent vocalizations (motherese: as high-pitched sing-song vocalizations or adult speech to infant) and (4) touch (affectionate touch (eg, hugging, kissing, stroking), touch of infant extremities, functional touch, proprioceptive touch (ie, changing infant position in space), object presentation, stimulatory touch, and no touch).

The level of synchrony was determined based on the reciprocity construct provided in the CIB Manual. Dyadic reciprocity, adaptation-regulation and fluency were scales falling under the synchrony construct. Each scale was rated on a scale ranging from 1 to 5, 1 indicating low reciprocity and 5 indicating high reciprocity. Dyadic reciprocity was coded high when each partner participates in the joint activity and waits each other to finish their turn. Adaptation-regulation was coded high when the parent adapts to the baby's states and signals. Fluency was coded high when the interaction follows a smooth and rhythmic pattern without sharp turns in the level of affect and activity.

2.4. Participant Selection

Mothers whose babies are at the 12th month of age were invited to participate in the study. There was not an age limit for the mothers. Participants were recruited through referrals of pediatricians, word of mouth and advertisements on online platforms such as email groups or toddler groups on social media. Potential participants were asked to be contacted via email. In IPA, the recommended number of participants is between three to six participants (Braun & Clarke, 2014). This number can provide adequate data to investigate similarities and differences without compromising subjectivity. Mothers were divided into two groups (with and without synchronous play: synchronous and nonsynchronous) and each group consisted of five participants. The observational coding (CIB) was used to determine the groups in the study. The total number of participants was ten. All the mothers in the study were married. The demographic information on the mothers and their babies can be found in Table 1. To ensure confidentiality of participants, all their names were changed to random nicknames. In terms of educational background, there was not a major difference

among mothers. Except for one mother in the nonsynchronous group who had a high school degree, all of the mothers in both groups had a university degree. Four of the synchronous mothers were employed before birth and one of the synchronous mothers was currently employed. Three of the mothers in the nonsynchronous mothers were employed before birth and two of the mothers in the nonsynchronous group were currently employed. The babies of two synchronous mothers were only children. The three of the babies in the nonsynchronous group were the second and the last baby. The babies of three nonsynchronous mothers were only children. One nonsynchronous mother had the baby as her second child and one synchronous mother had her baby as her third child.

Table 2.1 Descriptive Information about the Participants

Mother's Nickname	Baby's Nickname	Mother's Age	Style of Interaction
Ayla	Cem	32	Synchronous
İpek	Ali	31	Synchronous
Petek	Berk	31	Synchronous
Seren	Derin	39	Synchronous
Tuğçe	Tunç	38	Synchronous
Aslı	Aslı	32	Nonsynchronous
Fulya	Sinem	39	Nonsynchronous
İlayda	İlke	36	Nonsynchronous
Serap	Çağrı	31	Nonsynchronous
Tansu	Görkem	33	Nonsynchronous

* All of the babies in each group were between 11 and 13-months of age.

2.5. Procedure

This procedure of this study consisted of two sections. The first section involved the videorecording of the free play between the mother and their baby for seven minutes. The second section involved the in-depth interview with mothers only. Before the observational section and the interview, the participants completed the informed consent. The participants were instructed to leave any time they wanted. Both the observational procedure and the interviews were held in the researcher's office, which was a quiet and secluded room. The whole procedure ranged between 30 minutes to 55 minutes.

Mothers arrived at the researcher's office with their babies at a time of the day when they are rested and fed. Mothers and babies were told to use the toys in the room as they pleased. The instruction for free play was the following: "Play as you normally do at home." The camera was positioned to capture the gestures of both the mother and the baby entirely. Seven minutes of interaction was videotaped. In the second section, mothers were interviewed. The questions for the in-depth interviews were prepared under the supervision of the thesis advisors. The structure of the interview was designed to be semi-structured and with open-ended questions. The interviews were recorded, transcribed, and analyzed using IPA.

Table 2.2 Semi-structured Interview Questions

The questions that can be stated to the mothers can be the following:

1. Could you introduce yourself?
(Questions can be elaborated on self, family, friend, work relations)
2. How was your story of becoming a mother?
(Questions can be elaborated based on pregnancy, pre-pregnancy, birth and post-birth)
3. What does being a mother mean to you?
4. How would you evaluate your relationship with your baby?
5. What do you think his needs are?
6. Did you receive support from the people close to you? How would you evaluate it?
7. How would you want your parenting to be?
8. How would you like your baby to become?
9. How was your upbringing?
10. How would you evaluate your relationship with your caregiver?
11. Would you like to add more comments?

2.6. Data analysis

The first minute of the videotaping of free play was considered as warm-up for both the parent and the baby. For that reason, the next five minutes of the recorded video were analyzed for synchronicity. Coding was conducted in line with the Coding Interactive Behavior manual (CIB; Feldman, 1998). Behavioral coding was interpreted, and the baby-mother interactions were evaluated in terms of their synchronicity. To detect synchronicity, the reciprocity construct of the CIB coding was used. The findings of the coding sequence were confirmed with the co-advisor, who is also trained in CIB rating system. The groups were determined by using a median split of the scores of the reciprocity construct.

After the study groups were determined based on the behavioral coding of interaction, the transcriptions of each group were analyzed. The analysis of each group were conducted separately and consecutively. The transcriptions of the semi-structured interviews were read and re-read to become familiar with the output. During the reading and the re-reading the emerging themes were noted down and statements that reflect the possible themes the most were highlighted. Emerging themes were categorized into sub-ordinate and super-ordinate themes for each study group. The analysis of the second group started after the analysis of the first group was completed.

2.7. Trustworthiness and Reflexivity

As a researcher, I acknowledge that I play an active role in the research process. I am aware that there is not a separation between the study and the researcher (Sparkes & Smith, 2013). It is important that I review my motivation for studying this subject and become familiar with my intentions for doing research on this topic.

I have improved my knowledge on the Lacanian psychoanalysis during my Ph.D. education in clinical psychology at METU. I am also in training analysis. I have also conducted psychotherapy with clients at the Ayna Clinical Psychology Unit of METU under Lacanian oriented clinical supervision. Object relations seminar and Lacan's famous statement: "One's desire is the desire of the Other" intrigued me. When I first heard this statement, I could not understand what he meant by it. As I continued the supervisions and my personal analysis, the way I relate to others has changed. An

example for how I relate to others, could be the way I relate to my patients' parents. I also work at a hospital and conduct sessions with patients who are mainly children and adolescents. I also meet their parents and discuss about the symptoms of their children throughout the therapy process.

I have noticed that the remarks of the parents about their parenthood did not match with the way they approached their children in the therapy room. When they engaged in play with their children, they either acted uninterested or were intrusive in their play. Those who appeared uninterested during play with their children, usually tended to demand the therapist to 'fix' their child, whereas those who were intrusive in their play presented themselves as caring and "wanting the best for their child".

When I provided them with feedback about how they relate with their child during play, they became more insightful about their approach. These parents seemed to either have many expectations from their children or were unable to construct what they expected from them. In my opinion, both of these approaches made it difficult for the child to obtain what their caregiver wanted from them. In other words, when the child was unable to obtain the desire of the other, they showed various symptoms. For the above-mentioned reasons, I was curious to extend my knowledge on topics such as mother's desire and children's position as the object of their desire.

CHAPTER 3

RESULTS

3.1. Study 1: IPA results for accounts of mothers with nonsynchronous interaction

The current study involves six super-ordinate themes as a result of Interpretative Phenomenological Analysis. The themes are *mothers questionable desire for having the baby, lack of boundaries between the mother and the baby, adopting an intrusive style in childrearing, glorifying motherhood: occupying a central place in the baby's life, experiencing challenges when raising the baby and the imbalanced relationship of mothers to their own parents.*

Table 3.1 Themes for mothers with nonsynchronous interaction

1. Mother's questionable desire for having the baby
 - a. Indecisiveness and hesitation about becoming a mother
 - b. Becoming a mother due to societal pressure
 - c. Late arrival of the realization of having become a mother
 - d. Having the baby to fill a gap
-

2. Lack of boundaries between the mother and the baby
 - a. Considering the baby as a friend of their own
 - b. Loose physical boundaries
 - c. Using 'we' pronoun when referring to the baby
 - d. Considering the baby as their replica
-

3. Adopting an intrusive style in childrearing
 - a. Adopting a directive attitude towards the baby
 - b. Meeting the baby's needs in the absence of a request
-

4. Glorifying motherhood: Occupying a central place in the baby's life

- a. Father playing a secondary or passive role
- b. The only person in charge: Distrust for others
- c. Preferring to be by the baby's side all the time
- d. Postponing self-care and other activities

5. Experiencing challenges when raising the baby

- a. Physical challenges of the mother
- b. Psychological challenges of the mother
- c. Perceiving the baby as challenging

6. The imbalanced relationship of mothers to their own parents

- a. Changing roles: becoming friends, parents, or witnesses of their parents
 - b. Overprotection and overindulgence
 - c. Neglect
 - d. Resentment towards parents
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3.1.1. Mothers questionable desire for having a baby

The first super-ordinate theme that came up is about mother's questionable desire for having a baby. Mothers expressed several different reasons on their decision of becoming a mother, however they did not openly express a strong motivation. They either had difficulty formulating why they gave birth to their child, or they express the reason for having a baby as a result of societal pressure. The sub-ordinate themes are *indecisiveness and hesitation about becoming a mother, becoming a mother due to societal pressure, late arrival of the realization of having become a mother, having the baby in order to fill a gap.*

3.1.1.1. Indecisiveness and hesitation about becoming a mother

This sub-ordinate theme reflects participants' indecisiveness and hesitation about becoming a mother. For some participants, getting pregnant was not planned. As a response to unexpected news, they express hesitation about whether they want to have the baby or not.

Here, Fulya expresses a hesitation about giving birth to the baby. She gives a pause after she states that he will not give birth to the baby. Later, she corrected herself by saying that she cannot say that she will not give birth to the baby. She says that she

wants to get rid of the situation right away. This raises the question about whether the ‘situation’ refers to their indecisive state or the baby that she wants to get rid of.

F: I am telling him: If you tell me that you want this baby, then I will not give birth..I mean I cannot say that I will not give birth. Later, we got an appointment. We cancelled the appointment three times in a row on the same day. We were indecisive, because I looked like we had made our decision, but we had not. We noticed it. We noticed it at the doctor. We could not explain our indecisiveness to the doctor, because we wanted to get rid of the situation we were in as soon as possible.

F: Ben de ona diyorum: Hani sen de bana ben bu bebeği istiyorum diyorsan, ben de doğurmayacağım...şey doğurmayacağım diyemem. Neyse sonra işte randevu aldık. Aynı gün içinde üç kere randevuyu iptal ettik. Kararsızız, çünkü ister istemez kararlıyız gibi gözüküyor ama kararsızız. Bunu fark ettik. Doktorda bunu fark ettik. On gün doktora anlatmadık çünkü bu kararsızlığımızı çünkü bir an evvel bu içinde bulunduğumuz durumdan kurtulmak istiyoruz.

On a different account, Fulya described her wish to have a baby in a negation statement. She appears to have a conflicting attitude about having another baby. She reported that she is experiencing the most difficult period of her life.

F: I am going through the most difficult time of my life, but I am a happy mother. I love my kids so much. I cannot say: I wish I hadn’t had a daughter! I am very happy about her existence. I am thinking it is a temporary phase. I am imagining that we will see ahead, everything will fall in line, my son will go to school for courses, my other son will start kindergarten, and then I will be more at ease with my daughter, I mean with all of them as a matter of fact. I console myself by imagining that I will have more quality time with all of them.

F: Hayatımın en zor dönemini yaşıyorum ama mutlu bir anneyim. Çocuklarımı çok seviyorum. Yani diyemem ki: Kızım da olmasaydı keşke! Diyemem. Varlığından da çok mutluyum. Geçici bir dönem olduğunu düşünüyorum. İşte önümüzün açılacağını, her şeyin yoluna gireceğini, oğlumun okuluna gidip kurslarına, diğer oğlumun kreşe başlayacağını, o zaman kızım ile daha rahat daha işte hepsiyle daha doğrusu ayrı ayrı daha kaliteli vakitlere sahip olacağımı hayal edip kendimi biraz telkin ediyorum.

3.1.1.2.Becoming a mother due to societal pressure

Participants report that they feel the pressure to become a mother because of societal norms. Some participants do not express a wish of their own to become a mother. They do not address themselves but the societal expectations as they discuss the reason why they had a baby.

Here, Tansu does not seem to express a strong desire for having a baby. She explained the reason for having a baby as something resulting from societal expectations.

T: I wasn't aware of what was happening when I became a mother. It was more of a societal thing. We got married saying: "Let's have kids now!" Three years passed, and we said: "Enough with that!" We weren't really aware of what was happening, but after having kids you come to an understanding about what it is. Something around your mind all the time, something you cannot forget. He is there, in front of, behind, all around every decision you make. You must make moves accordingly.

T: Anne olmaya ne olduğunun farkında olarak değil, daha çok toplum şeyiyle birlikte, aslında hani "Evet artık çocuk sahibi olalım!" gibi evlendik. İşte üç sene geçti. "Yeter bu kadar!" diye. Öyle çok ne olduğunu anlamadan karar verdik, ama sahip olduktan sonra daha çok anlıyorsunuz ne demek olduğunu. Sanki aklının bir yerinde sürekli unutamadığınız bir şey. Yani sürekli böyle her kararınızın önünde, arkasında, her yerinde o varmış gibi hareket etmek zorundasınız.

İlayda, compares herself with a friend of hers who is also a mother. She indicates that her friend's parent expressed her expectation about having a nephew. At first, İlayda described her own mother as someone not putting pressure on her. Later, she stated that she does not want to talk about having a baby at a later age as her mother imposed this idea on her.

İ: For instance, I have a very close friend. Her mother-in-law and mother keep telling her: "We want grandchildren. There is sickness above all. We are sick." They manipulate her this way. My mom would ask from time to time. I would go: "Mom, we will do it. We'll make it." She would say: "Hurry up then!" That was all she said. Nothing would happen after that. I wouldn't feel that pressure. I don't want to open this subject, but I am 35 years old, but I do not feel like I am 35. For example, I feel like I am in my 20s. Why do I not want to open this subject? Because my mom always says: "You are late!" I was born when my mom was 36, but I am my mom's third child. I do not want to open up this subject is because she imposed it on me and I do not feel that way.

İ: Mesela çok yakın bir arkadaşım var. İki kelimenin arasında kayınvalidesi, annesi: "Artık torun bekliyoruz. İşte hastalık da var ondan öncesi. İşte hastayız." Böyle bir duygu sömürüsü büyüklerin oluyor ya. Arada bir kendi annem sorardı. "Ya anne işte yapacağız, edeceğiz." "Ee hadi artık!" falan o kadar. Sonra bir şey olmaz yani. O baskıyı hissetmezdim ben yani. Çok bu konuyu açmak istemiyorum ama 35 yaşımdayım, ama ben kendimi 35 hissetmiyorum. Mesela daha 20'li yaşlarımda gibi hissediyorum. Niye açmak istemiyorum? Çünkü sürekli annem diyor ki: "Geç yaptın!" Ben de mesela geç yani 36'sında doğmuşum annemin, ama ben üçüncü çocuğuyum. Bunu empoze ettiği için o yüzden açmak istemiyorum çünkü ben öyle hissetmiyorum.

3.1.1.3.Late arrival of the realization of having become a mother

This sub-ordinate theme is about the late arrival of the realization of having become a mother. It took some participants time to adopt the mother role. They could not right away adjust to the fact that they became a mother.

In her account, Serap describes the realization of becoming pregnant as a shock that dissipated in time.

S: We were thinking of having a child, but we didn't have a specific date in mind. Honestly speaking, we had a shock. However, it was a short-term shock.

S: Yani çocuk düşünüyorduk ama belli bir tarih yoktu aklımızda. Çok planlı olmadı. Açıkçası bir şok yaşadık. Kısa süreli bir şok oldu ama.

Aslı reported that having a baby seemed to her like a distant idea. She stated she could not adapt to becoming a mother right away. She expressed experiencing difficulties as she adapted her lifestyle according to the baby.

A: I wasn't thinking of getting married back then. Everything happened all at once. I got married late. We got married in 2018. Later, we went abroad very often. I had already reached a certain point in my career. I wanted a baby for sure, but the idea of marriage and kids was distant for me. However, somehow my husband and I talked and adjusted ourselves to the idea of having a child. We later had a baby. I had a difficulty adjusting to it, because I had a very different life back then.

A: Öncelikle çok evlenmeyi düşünmüyordum. Bir anda gelişti her şey. Geç evlendim zaten. 2018 yılında evlendik. Sonrasında bayağı bir yurtdışına falan gittik. Meslekte zaten belli bir yere gelmiştim. Tabii ki bebek de istiyordum, ama her zaman için bunlar bana biraz da uzak evlilik de çocuk da ama bir şekilde eşimle konuşup çocuk fikrine kendimizi alıştırmaya çalıştık, deyim. Daha sonra bebeğimiz oldu. Ben alışmakta zorlandım çünkü daha öncesinde çok daha farklı bir hayatım vardı

İlayda compares herself with her friends who became mothers. She states that she did not feel the sense of motherhood for a certain period. Her husband convinced her to have a baby. She says it was not until she gave birth that she experienced the sense of motherhood.

İ: My story of becoming a mother.. My close friends became mothers. But I didn't get that feeling. They would go: "Wait until you get pregnant!" It really

was that way. My husband wanted to have kids more. He would go: “I want to become a father.” Later, the process began. I had a good pregnancy.

İ: Anne olma hikayem... Yakın arkadaşlarım anne oldular. Ya o duygu bana gelmedi. “Hamile olmadan çok beklersin” falan! Gerçekten öyleymiş. Daha çok eşim istiyordu. “Baba olmak istiyorum.” falan filan... Ondan sonra o şekilde süreç başladı. Güzel bir hamilelik geçirdim.

3.1.1.4. Having the baby to fill a gap

This sub-ordinate theme is about having the baby to fill a gap. Some participants report that something was missing in their lives.

İlayda described that her rationale for having a baby was based on filling a gap in her marriage. She was unsure whether the gap was an outcome of the boredom in her marriage. She also added that having friends with babies was a factor that motivated them to have a baby. For her decision to have a baby, the societal pressure was combined with the motivation to fill a gap in marriage.

İ: In our relationship, we needed to fill a gap. We traveled a lot, domestic and international. Should we call it getting bored of the relationship? Actually not, but we needed a new excitement as everyone around us was with children.

İ: Bizim şey oldu ilişkimizde de ya bir boşluk doldurması lazım falan. Çok gezdik biz yurtiçi, yurt dışı. Birbirimizden sıkılmak mı diyelim buna? Aslında de değil ama hani bir heyecan da gerekli herkes de çevremizde çocuklu olunca.

3.1.2. Lack of boundaries between the mother and the baby

The second super-ordinate theme is lack of boundaries between the mother and the baby. Mothers discuss having a very close relationship with their babies which lacks certain physical and emotional boundaries. For some participants, the boundaries between themselves and their babies is blurred. The sub-ordinate themes include considering the baby as a friend, loose physical boundaries, using ‘we’ pronoun when referring to the baby, and considering the baby as their replica.

3.1.2.1. Considering the baby as a friend

Mothers reported that they view their baby as a friend of their own. They reported that they treat their baby as a peer. Friendship seems to suggest a lack of hierarchy which is common in a relationship of a mother and baby.

Serap reported that she wants to be a friend to her son. She indicated that she wants to play both roles: a mother and a friend.

S: I want him to go to best schools. I want us to have a good communication. I want to be like friends. I want us to be like friends as well as mother and son.

S: Yani en iyi okullarda okusun istiyorum. İletişimimiz iyi olsun istiyorum. Arkadaş gibi olalım. Hem oğul anne hem arkadaş gibi olabilelim.

In response to the question on what motherhood means to her, Aslı stated that she is not able to answer that question as she has a difficult time considering herself as a mother. She indicated that she regards motherhood as a burden on her part.

A: I am more like a friend than a mother because she is like my friend. I guess, I couldn't raise myself up somehow. I couldn't grow up. I think that way. I mean this motherhood thing does not fit me. Motherhood is over-sized for me. I could not accommodate to the concept of motherhood and entered the friendship zone with my baby. I felt myself better that way. Title of motherhood was like a burden to me. It was more like an extra responsibility. Or I don't know what it is but Aslı is more like a friend to me. It also feels that way because now we interact more. She just started to fully enjoy doing things together, playing or going out. When I say motherhood, a huge responsibility comes to my mind. I feel slightly better when I think otherwise.

A: Anneden çok arkadaş gibi çünkü o benim arkadaşım gibi. Bir türlü kendimi sanırım büyütemedim. Büyüyemedim ben. Öyle düşünüyorum. Yani annelik şeyi öyle büyük bir beden gibi. Onu böyle çok kendimle bağdaştırmadan arkadaş boyutuna geçtim. Kendimi öyle daha iyi hissettim. Belki anne sıfatıyla daha böyle üstüme yük gibi oldu daha böyle sorumluluk fazlası. Ya ne olduğunu bilmiyorum ama Aslı daha çok şu an arkadaşım gibi. Bir de şimdi daha da iletişime geçtiğimiz için daha da öyle geliyor. Bir şeyleri birlikte yapmaktan oyun oynamak gezmeye gitmek zevk almaya başladı tam. Annelik ya annelik deyince aklıma koca bir sorumluluk geliyor. Diğer türlü düşündüğüm zaman biraz daha iyi hissediyorum.

On another account, Aslı expresses hesitation about the setting the limits of their boundaries. Right now, she considers her baby as a friend of hers, with whom she will grow up together.

A: We will have other boundaries, but I do not know what kind of a relationship we will have, but I feel like she is a friend of mine now. She is like a friend who I like to do things together with, but I know that it can change in time. There can be limits but right now I know this very moment. I mean we will grow up together.

A: Başka sınırlarımız olacak ama nasıl olacak nasıl bir ilişkimiz olacak bilmiyorum ama şu an bir arkadaşım gibi hissediyorum. Birlikte bir şeyler yapmaktan keyif aldığım bir arkadaş gibi ama biliyorum yani ileride bu farklılaşabilir. Sınırları olabilir ama şu an için şu anı biliyorum. Sadece şu an için iyi gidiyor. Birlikte büyüyeceğiz yani.

İlayda also reported wanting to be a friend to her child. She expects her child to explain to her things a child would normally not share with his parents.

İ: I want her to do everything and I stay behind her. I mean I want her to share with me everything. I want her to share things she cannot share with her mother or father with me and with her friends. I don't know how I can establish that balance. It is necessary to construct that thing before she grows up. It is necessary to read. I do not know if you can tell it from the books, you tell me. I mean I want to be an active mother.

İ: Her şeyi yapsın arkasında durayım ama hani benle paylaşsın isterim. Arkadaş gibi olmak isterim. Yani her şeyi, annesiyle babasıyla paylaşamadığı şeyleri arkadaşıyla benle de paylaşsın istiyorum. O dengeyi nasıl kurarım bilmiyorum. İşte büyümeden önce o şeyi oluşturmak lazım. Okumak lazım. Kitaplardan mı artık siz söyleyeceksiniz bana. Şey yani aktif bir anne olmak istiyorum.

3.1.2.2. Loose physical boundaries

This sub-ordinate theme refers to the loose physical boundaries between the mothers and the babies. For instance, participants state that they prefer to sleep on the same bed with their babies.

Serap indicates that her baby prefers to sleep by her side and that she is able to detect from her baby's responses about the time her baby wants to sleep.

S: His attitudes have recently changed but there is a syndrome called 'first year syndrome', that is what the doctor said. He is teething and we get along pretty well. He is used to sleep with me. I mean I lie next to him. He sleeps. He wants to feel me. If I start from his birth, I was making research on how many hours he needs to be awake, how much milk should he drink depending on the month of his development, how frequently should I feed him. I could understand from his behaviors and attitudes whether he is hungry, or he got sleepy. We would switch to bed mode when he started to rub his eyes.

S: Son zamanlarda huyu suyu değişti ama sendrom varmış bir yaş sendromu ondan da olabilir dedi doktor. Böyle dişleri de geliyor öyle aslında gayet de iyi anlaşıyoruz. Benimle uyumaya alışık. Yani yanına uzanıyorum. O uyuyor. Beni hissetmek istiyor. Yani doğumundan itibaren başlarsam, 'Kaç saat uyanık kalmalı?' 'Aya göre ne kadar süt içmeli?', 'Kaç saatte bir beslemeliyim?' Onları hep araştırıyordum. Onun hareketlerinden, hal tavrından 'Acıktı mı?

Uykusu mu var? Anlıyordum. Gözünü ovalamasıyla falan yatak moduna geçiyorduk biz.

Aslı reports that she enjoys sleeping by her baby since her birth. Although she reports taking the baby to the side of her bed she wakes up in the middle of the sleep.

A: We are both happy with sleeping while wrapping our arms around us. We have been sleeping together for a long time since her birth. I made a separate bed for her very recently. Her bed is right next to mine, but I notice that sometimes she wakes up. When I take her to my side, she lies over me and sleeps.

A: Mesela sarılarak uyumaktan ikimiz de çok mutlu oluyoruz. Birlikte uyuyoruz biz uzun zamandır doğduğundan beri. Şimdi yeni yeni yatağını ayırdım. Yatağımın yanında yatağı var ama bazen fark ediyorum kalkıyor. Ben onu yanıma aldığım zaman burama yatıp öyle uyuyor.

Tansu was also one mother who reported feeling remorse for not having slept on the same bed with her baby for the purpose of preventing jealousy by her other child. She thinks that not sleeping together caused her baby to have sleep difficulties.

T: I am wondering if his sleep difficulty is related to this, because as he grew up he became more needy of mother touch. For example, when he slightly wakes up, he searches for mother touch and falls back to sleep when he finds it. You know those times when we slightly wake up in the middle of the sleep.

T: Mesela uyku problemi bunla alakalı mı oldu diye düşünmüyor değilim, çünkü mesela büyüdükçe anne teni arar oldu. Mesela hafif uyandığı zaman böyle anne teni arıyor. Bulamazsa mesela uyanıyor ama bulursa yine dalıyor. Bu iki uyku arasında hafif uyandığımız yerler var ya oralarda yani bilemiyorum belki uyku şeyi oradan geliyor olabilir.

3.1.2.3.Using the ‘we’ pronoun when referring to the baby

Some participants use the ‘we’ pronoun as they are talking about their baby. In their speech, they do not convey a separation between themselves and their baby. They see themselves and the baby as a single unit. The boundary between the pronoun ‘I’ and the pronoun ‘he/she’ is nonexistent. The use of the pronoun ‘we’ suggests an enmeshed relationship between the mother and the baby.

Serap uses the first plural pronoun instead of the third singular pronoun.

S: The house is full of toys, but you should come and see. We cannot play with the toys. He doesn’t play much. He is more into discovering things. He is a

very active child. As you see, he is more interested in exploring and discovering more realistic things.

S: Ev bir sürü oyuncakla dolu ama gelin görün oynamıyoruz oyuncaklarla. Pek oynamıyor. Daha çok keşfetmek. Çok hareketli bir çocuk. Gördüğünüz gibi bir şeyleri incelemek, keşfetmek daha gerçekçi şeyler ilgisini çekiyor.

Ayşe refers to the child in ‘we’ pronoun although they do not do that activity together. Ayşe refers to her baby’s toilet chair as ‘our toilet chair’, although the toilet chair belongs to her baby only.

A: Since we came to Istanbul, we set up our poop thing. When he is slightly straining, I take him to the toilet seat. He started to poop using the toilet seat.

A: İşte İstanbul’a geldiğimizden beri kakasını klozete yapma şeyimizi kurduk. O böyle hafif böyle ıkınır gibi olduğunda, ben onu alıp klozete götürüyorum. Büyük tuvaletini mesela klozete yapmaya başladı.

Tansu discusses the difficulties her son goes through such as sleeping issues and feeding problems. In her speech, she describes these difficulties not as belonging to her son but belonging to herself as well. She explains her son’s experience as a shared experience of herself and her baby.

T: My son and I are experiencing some things for the first time in our lives. Sleep problem, eating problem. Let’s not call eating problem a problem but more likely sleep problem. Other than that, his teething is a very troublesome process.

T: Oğlumda bazı şeyleri ilk defa yaşıyoruz. İlk defa uyku sorunu, yemek sorunu. Yemek sorununa çok sorun demeyelim de uyku sorunu daha çok. Onun dışında dişlerini çıkartması vesaire daha sorunlu geçiyor.

3.1.2.4.Considering the baby as their replica

This sub-ordinate theme is on considering the baby as their replica. They treat their baby as a replica of themselves. They do not report a distinction between themselves and the baby. In their speech, there is not an implication for the separateness of the baby. For instance, a participant feels like they are growing themselves in the belly during pregnancy. Another participant feels like she is feeding herself as she feeds her baby.

Asli reported that she wanted to have a baby girl and that she was majorly relieved after she found out that she was going to have a baby girl. She stated that she was growing herself inside of her.

A: I felt very relieved after I found out that she is a girl. Since then, it is like I am growing Aslı in me. My childhood went well. This is how I remember it. I was a very happy child.

A: Kız bebek olduğu ortaya çıktı tabi, ben de çok rahatladım. Ondan sonra içimde hep bir Aslı'yı büyütüyorum gibi. Kendi çocukluğum çok güzel geçti. Yani ben öyle hatırlıyorum. Çok mutlu bir çocuktum.

İlayda indicated that she feels like she herself is eating food as she feeds her baby. The concepts of “I” and “she” seem to converge in her statements.

İ: There are times when I enjoy it. When she eats, I feel like I am also eating and getting full. When she eats, I get the sense that she indicates that she likes it.

İ: Yani zevk aldığım oluyor. O yiyince sanki ben de yiyip doyuyormuşum gibi, beğendiğini belirtiyormuş algısını alıyorum.

3.1.3. Adopting an intrusive style in childrearing

This superordinate theme is about adopting an intrusive style in childrearing. Mothers tend to be more directive in their interactions with their babies. They usually interfere with the baby's actions and try to lead the play. They sometimes ignore the child's signals and focus on their own agenda. They do not engage in baby-led activities as much as parent-led activities. The sub-ordinate themes include adopting a directive attitude towards the baby and meeting the baby's needs in the absence of a request.

3.1.3.1. Adopting a directive attitude towards the baby

This sub-ordinate theme reflects how mothers adopt a directive attitude towards their baby. Participants state that they have a difficult time allowing their baby to lead during activities. Participants find themselves interfering their baby's activity. Babies are not the ones who decide the activities on their own. Participants give directions as to how they should behave or play.

For instance, Tansu criticizes herself about her directive attitude towards the baby. Although she reports wanting to promote creative skills of her baby and allow him to explore, there are times when she gives constant commands to him.

T: I am trying to stay away from command statements such as ‘Don’t do it!’ , ‘Don’t touch!’ , ‘Don’t do that!’ . I am trying not to use negative statements, but because I work from home during the pandemic, I cannot help preventing it. I cannot stop myself from saying ‘Don’t’ in those moments but later I try to compensate for those.

T: Gelişimi için merakının, ‘Dokunma!’, ‘Etme!’, ‘Yapma!’ gibi onları kullanmamaya çalışıyorum. Daha böyle olumsuz bir cümle kullanmamaya çalışıyorum ama gün içinde ben de evden çalıştığım için pandemide ister istemez oluyor. Yani o an için elimde değil ‘Yapma!’ diye ama sonrasında telafi etmeye çalışıyorum.

Asli engages in parent-directed play with her baby. She is the one, who chooses activities, categorizes toys and leads the play.

A: There is a table as tall as her height. I scattered the books around the table. Little books, big books. I open them. Maybe you have also noticed, I very much enjoy categorizing the toys in front of her. It is a habit. I categorize the book to one side, the baby dolls to the other side. It feels all mixed up. I feel like she plays more easily when I categorize. She really plays more properly then.

A: Boyunda bir masa var oraya kitaplarını yaydım. Küçük kitaplar, büyük kitaplar. Böyle açıyorum. Kategorize etmekten çok hoşlanıyorum, belki orada da fark etmişsinizdir, onun önündeki oyuncakları. O bir alışkanlık. Kategorize ediyorum. Kitap bir tarafa, bebekleri bir ayrı. Hani belki o, karışık geliyor, kategorize edince daha kolay oynuyor gibi geliyor. Gerçekten de daha düzgün oynuyor.

İlayda reports that she had a difficult time allowing her baby to explore baby-led weaning (BLW), which is a procedure that allows babies to feed themselves by using their fingers and explore the food on their own. İlayda reports that it is easier to assist the baby when she is in charge of feeding her baby. She reports that she does not like it when the baby spills around the food while exploring.

İ: She also likes to eat on his own. She doesn’t like it when someone feeds her. I mean, she is a little individualistic, however I couldn’t do that BLW (baby-led weaning) thing. Why couldn’t I do it? Because I have this cleaning thing as the food spreads all around. I mean it spreads around. Trying to clean the whole thing again is actually exhausting for me. Because I take the easy way out, I am that way, but the kid is very prone to BLW. For example, I made her pasta

with broccoli yesterday, she didn't let me feed her. She asked for a fork. She ate it by herself using the fork.

İ: Bir de kendi yemeyi çok seviyor. Biri beslesin sevmiyor. Yani biraz bireysel ama işte o BLW dediklerin şeyi de ben yapamadım. Niye yapamadım? Biraz temizlik şeyim olduğu için etrafa yayılıyor ya. Yani etrafa yayılıyor. Tekrar temizlemek derken yoruyor beni açıkçası. Kendi kolayıma kaçtığım için o konuda şeyim ama çocuk yatkın BLW'ye. Mesela dün ona brokolili makarna yaptım. Benden yemedi mesela. Çatalı istedi. Çatalla kendi yedi.

3.1.3.2.Meeting the baby's need in the absence of a request

This sub-ordinate theme discusses how mothers meet the babies' needs in the absence of a request. Participants try to meet the needs of their babies without paying attention to the signals coming from the baby. They do not give their baby the opportunity to notice what they need and subsequently request it from them.

Serap reports that she wants to meet her baby's needs even when the baby does not ask for it.

She states that she can detect what he wants and understand his language. She would wake him up at night to breastfeed him.

S: She has been crying more recently. She would never wake up crying. I would wake her up to breastfeed her. Even if she cried a little, she would calm down when she hears my voice. That would happen only when she needs it. We understand each other's language. I mean she was a peaceful baby because I meet her needs without her demanding anything.

S: Şimdi son zamanlarda bu kadar çok ağlıyor. Yoksa bebekken bile hiç ağlayarak uyanmazdı. Emmek için hep ben uyandırır, emzirirdim. Birazcık ağlasın sadece benim sesimi duyunca sakinleşirdi. O da sadece işte bir ihtiyacı varsa. Birbirimizin dilinden anlıyoruz yani ben onun ihtiyaçlarını daha talep etmeden karşıladığım için daha huzurlu bir bebektir.

Aslı does not allow the baby to get bored during play. She tries to provide her with constant stimulation although the baby does not ask for it and plays quietly.

A: For instance, I do not intervene when she plays with a toy. When she quietly plays, I put another toy the moment she gets bored of that toy. I keep the other toy in my hand, and she keeps playing with that one.

A: Mesela bir oyuncakla oynuyor ben karışmıyorum. O sessiz oynarken ondan sıkıldığı an önüne başka bir oyuncak koyuyorum. Kendim de işte elimde bekletiyorum. Bununla oynamaya devam ediyor.

3.1.4. **Glorifying motherhood: Occupying a central place in the baby's life**

The fourth super-ordinate theme is about glorifying motherhood. Mothers occupy a central place in their baby's life. They play a solitary role in childrearing and do not let others including their spouse to be involved as much. Participants tend to control every step in childrearing and do not prefer to leave their child with others. The sub-ordinate themes are father playing a secondary or passive role, raising up on their own, preferring to be by the baby's side all the time and postponing self-care and other activities.

3.1.4.1. **Father playing a secondary or passive role**

This sub-ordinate theme is about father/husband playing a secondary or passive role. They do not pay attention to spending time with their husband, because their main focus is their baby. Mothers state that their relationship with their husband comes secondary. They do not give their husband the opportunity to make a shared decision on baby-related matters. The fathers are in a passive position, in which they usually follow their wife's decisions.

Fulya indicates that her relationship with her baby is primary aspect of her life and that the rest is of secondary importance to her. Her dominant role in life is motherhood.

F: I am trying to keep my relationship with my husband everything at an equal level, but motherhood comes first.

F: Eşimle olan ilişkiimi mümkün mertebe hepsini eşit dengede tutmaya çalışıyorum ama annelik önde.

Tansu indicated that she plays a primary role in the decision-making processes in relation to childrearing. She also reports that she is the only one who can take care of his basic needs such as feeding and putting him to sleep. She does not give reference to his father in this example.

T: He usually lets me to decide on child-related matters. I make the decisions and he usually adapts to those decisions.

T: Genelde çocukların şeyini bana bırakır tercihini. Karar verme işlerini ben yaparım, o da uyum sağlar genelde.

T: Because I am at home, I do not know how it would be. He doesn't let others feed him or put him to sleep. I don't know. Even if I get support, I will be on his thing, on him I mean. I will be the one doing those things. Maybe there can be a play buddy. If I ever get support from others, it could be that kind of a support.

T: Evde olduğum için yine evden olması gerekir ama yani bilemiyorum nasıl olur. Yani başkasının elinden doğru düzgün yemek yemiyor, uyumuyor. Bilemiyorum. Yani yine evde destek alsam bile yine şeyinde, ben olacağım üzerinde yani. O işleri yapan ben olacağım. Sadece belki oyun arkadaşı gibi bir şey olabilir. Destek alırsam belki öyle bir destek olabilir.

In response to the question about her relationship with her husband, Serap answered the question by giving reference to his fatherhood. She did not give an explanation about their relationship as husband-wife. This may indicate that child rearing plays a more dominant role in her accounts. In addition to that, she describes her husband as playing the helper or assistant role as opposed to having shared responsibilities.

S: Pandemic was very I mean; the last times of the pandemic was very stressful. I was content during birth. I was making the preparations. I took keyrings as gifts for birth. I wanted to do everything on my own after birth.

S: Pandemi çok şeydi diye yani onun son zamanları biraz stresli geçti. Doğum esnasında keyfim yerindeydi. Hazırlıkları yapıyordum. Anahtarlık almıştım doğum için hediyelik dağıtıyorum diye. Doğumdan sonra ben kendim her şeyi yapmak istedim.

Aslı reported that she named her child after her name, Aslı. When making this decision she reported asking her husband and that he did not go against her decision. She puts herself in a dominant position by naming her child after her name. Father plays a passive role in the naming of his baby.

A: My husband's opinion on whether her name would be Aslı..I hope he lives long, he didn't make me upset. He also told me that he likes the name 'Aslı' but 'Both of your name is Aslı'. I mean he didn't say that. Thanks to him, he showed understanding. Her name is Aslı. I thought this way because I wanted the Aslı in my childhood to also be as happy as my daughter. I mean, such a thing happened.

A: Aslı olabilir mi diye eşime de tabi ki fikrini... O da sağ olsun beni kırmadı. Hani o da Aslı ismini sevdiğini ama 'Hani ikinizin de adı Aslı nasıl olur falan?' ama o da ne olacak şey yapmadı. Yani alıştı sağ olsun beni de anlayışla karşıladı. İsmi Aslı oldu. Yani çocukluğumdaki onun da o kadar mutlu olmasını istediğim için öyle düşündüm. Yani böyle böyle bir şey oluştu.

On another incident, Asli reported that she felt heartbroken after figuring out that she was going to have a baby boy (which later turned out that she was having a baby girl). She describes her husband as soothing her and consoling her about having a baby boy. She explains her husband in a more passive position in which he always tries to console her instead of confronting her or setting limits. She describes him as overly understanding or empathetic.

A: Once we went to the doctor. I remember myself interpreting the ultrasound image and assuming that he is a boy and crying all day long. Now it sounds very weird. I remember my husband consoling me. If there were someone else, he would get angry and go 'Don't be ridiculous!' He listened to my nonsense cries the whole day.

A: Böyle bir kere doktora gittik. Ultrason görüntümü kendi kendime yorumlayıp erkek gibi düşünüp böyle bir gün boyunca ağladığımı hatırlıyorum. Şu an çok abes geliyor. Eşimin beni teselli etmesi aklıma geliyor. Herhalde başka birisi olsaydı 'Ya saçmalıyorsun!' Kızardı herhalde. Bütün gün benim o saçma sapan ağlamamı dinlemişti yani.

3.1.4.2. The only person in charge: Distrust for others

This sub-ordinate theme is about mother's wish to be the only person in charge regarding childrearing. Mothers want to control all steps in their baby's development. They express a distrust for others. They do not want to let others take over baby-related responsibilities.

Aslı states that she took care of the baby on her own and that she did not let anyone else take care of her baby within that period.

A: The first four months were difficult in the adaptation phase to İstanbul. It was also difficult because I was alone. I mean, I would never leave my daughter to others. I was taking care of everything, her games. I was taking care of her everything.

A: İlk 4 ayım zor geçmişti İstanbul'a alışma süreci. Tek başına kalınca o da zor geçti. Yani şöyle ben kızımı kimseye vermiyordum. Yine primer bakımıyla her şeyiyle, oyunuyla, her şeyiyle ben ilgileniyordum.

Serap reports feeling anxiety when she leaves her baby to her mother during the day. She states she becomes preoccupied about her son on her mind when she is at work.

S: This is my problem right now. His sister hits him more, pushes him, hits him with toys. She doesn't let him play. My son is occupied with putting things into

his mouth. My mom cannot pay attention to all of them. I am wrapped up in there thinking: What if something happens?

S: Şu anki derdim bu. Ablası biraz daha vuruyor, itiyor, oyuncaklarla biraz daha vuruyor. Oynamasına izin vermiyor. Çağrı orada ağzına atma derdinde. Annem hepsiyle ilgilenemiyor. Bir şey olursa diye aklım orada kalıyor.

On another account, Serap also expresses her concerns about her baby's safety around other members of the family. According to her, her son needs attentive care as he attempts to swallow everything around him. She is also afraid that he might hurt himself as he is moving inside her mother's apartment. She cannot fully rely on her mother because she thinks her mother may fail to notice.

S: I don't want the TV to be on when Çağrı is around, but there is constantly someone who turns the TV on. My sisters stay there now. My brother-in-law turns the TV on. I make Çağrı turn to his back, so he doesn't look. I expect some understanding on that subject as well. I mean Çağrı needs care and protection more. He is not able to completely walk right now. He puts things into his mouth. His cousin has little toys, marbles, or snacks. I find myself wrapped up in him. I am afraid of something happening to him when I'm at work. My mom doesn't see how many times Çağrı falls, hits his head, cries and so on. One time he had bruises on his head. I mean, I am worried on that subject. Other than that, our communication is very good. I wish I could take care of him.

S: Ben istemiyorum Çağrı'nın yanında televizyonun açılmasını, ama sürekli birileri televizyon açıyor. Ablamlar şu an onlarda kalıyorlar. Eniştem televizyon açıyor. Ben Çağrı'nın arkasını döndürüyorum bakmasın diye. Birazcık anlayış bekliyorum açıkçası o konuda da. Yani Çağrı'nın koruyup kollanmaya daha çok ihtiyacı var. Yürümeyi tam olarak öğrenmiş değil. Ağzına atıyor. Kuzenin küçük parçalı oyuncakları boncukları çerezleri falan var. İster istemez benim aklımda kalıyor. İsteyken "Bir şey olur mu?" diye korkuyorum. Annem yemek hazırlarken görmüyor Çağrı kaç kere düşüyor, vuruyor kafasını, ağlıyor ediyor. Bir kere kafasını morartmıştı böyle. Yani bu konuda endişeliyim. Onun dışında iletişimimiz gayet iyi Çağrı'yla. Mümkün olsa keşke ben baksam.

Tansu reports that she cannot let her mother put her son to sleep. Although she tried once to let her mother put him to sleep, she gave up. She could not stand to hear him cry when her mother tried to put him to sleep.

T: I didn't want him to get used to it. I didn't want to enter that process. We tried once. He cried a lot for two days. I guess we tried once, so that my mom puts him to sleep so he gets used to it, but he cried so much that he got a hoarse voice. After that, I didn't try having someone else to put him to sleep. So, I put him to sleep.

T: Alıştırmak, o sürece girmek istemedim. Bir kere bir denedik. Çok ağladı iki gün. Galiba bir denedik annem uyutmaya alışsın alıştırsın diye, ama artık o kadar ağladı ki sesi kısıldı. O zaman başkasının uyutmasını denemedim. Yani ben uyuttum.

3.1.4.3. Preferring to be by the baby's side all the time

Another sub-ordinate theme is preferring to be by the baby's side all the time. Mothers want to be in proximity with their babies as result of their fear of separation from their baby. Thereby, they do not allow their baby the opportunity to explore and learn things by themselves. Babies' need for self-discovery or interacting with others is prevented, when the mothers are by their side all the time.

Fulya expresses hesitation about the possibility of the baby not being by her side at all times. She explains that the reason why she wants her baby by her side is to protect her. She worries that she prefers to spend time with her brothers as opposed to herself. She always wants her by her side. She also speaks in 'we' pronoun in activities that are not common. An example would be sitting on a feeding chair. See below:

F: I take Sinem always by my side to protect her. If I am in the kitchen, or ironing, I always take Sinem with me. We sit on the feeding chair. We play games. I sing song or make hand gestures to her. She doesn't like to be locked in her feeding chair. She prefers to be freer. I put her down. She likes different things from the kitchen. She gets bored of toys. I give her things that will not cause damage to her. Maybe a wooden spoon, or plastic cups... She plays with them, but she wants to get rid of that place and go to her brothers' side. She has thing wish to be around them all the time. I worry a lot sometimes. Her brothers play games violently.

F: Ben mesela korumak amaçlı Sinem'i hep yanıma alıyorum. Ben mutfaktaysam, ben ütüdeyssem Sinem'i hep yanıma alıyorum. Oyun işte ya mama sandalyesine otururuz, oyun oynarız şarkı el hareketleri falan yaparım veya birazcık... Mama sandalyesi kilitli kalmasını pek seven bir çocuk değil. Biraz daha özgür olmayı seviyor. İşte yere koyuyorum. Yine mutfaktan değişik şeyleri seviyor. Oyuncaklarından çok sıkılıyor. Değişik şeyler veriyorum işte ona zarar vermeyecek. İşte tahta kaşık ne biliyim, işte plastik ev tasları gibi onlarla oynuyor ama bir an evvel oradan kurtulup abilerinin yanına gitmek istiyor. Sürekli bir onlarla olma isteği onlara. Böyle ben de bazen çok endişe ediyorum. Abileri çok şiddet içerikli oynuyorlar.

Tansu states that she was not willing to separate from her son during the day while she was working. She indicated that separating from her baby during the day would be a painful process for her.

T: It didn't feel that way, being at home, working from home and yet staying apart from you child as if you are going to work. I didn't have the heart to do that, so I didn't receive any support. With Görkem, her sister, we received more support. Of course, we were separated at seven-and-a-half months as we physically went to work. The child needs his mother. Plus, he is breastfed. I will express milk and then give it to him. I didn't want to express milk in place of breastfeeding him. I wanted to breastfeed him on my own. I wanted myself to put him to sleep during the day. I wanted myself to be around him. He has sleep issues anyway. He looks for a mother in his surroundings. Him to... It would have taken too long. It would have been a very painful process to separate from him.

T: Hani o da bana çok şey gelmedi bana hem evde olup evden çalışıp hem de çocuğumdan ayrı olması sanki işe gidiyormuş gibi. Kıyamadım, o yüzden çok destek almadım. Görkem'de ablada ama daha çok destek almıştık. Tabii fiili olarak işe gittiğimiz için yedi buçuk aylıkken ayrılmıştık... Yani orada anneye ihtiyacı var ya çocuğun. Bir de emiyor. Hani ben onu sağacağım da öyle vereceğim. Hani böyle emzirmek varken sütümü sağıp vermek istemedim. Kendim emzirmek istedim. Hani gün içinde de ben uyutayım istedim. Ben yanında olayım istedim. Zaten uykusu problemlı, zaten yanında anne arıyor. Onu böyle... Çok uzun sürecekti. Bir de çok sancılı bir süreç olacaktı ayırmak.

Aslı prefers to take her daughter everywhere she goes. She does not want to leave her at home.

A: It is like this. I also feel that way now. Let's say we are going out; I feel like this... I shouldn't leave Aslı at home, something can happen. It is not that. I want Aslı to come with me. She should see things too. She should look at that too. I have such a feeling.

A: Şey gibi oluyor. Şimdi de öyle hissediyorum. Mesela dışarı çıkacağız ya, böyle sanki şey hissediyorum. Aslı'yı eve bırakmayım ya bir şey olur. O değil yani, Aslı da gelsin benimle. O da görsün. O da şuna baksın. Böyle bir hissiyat oluyor.

3.1.4.4. Postponing self-care and other activities

This sub-ordinate theme refers to postponing self-care and other activities for the baby. They prioritize their life according to their baby and postpone their needs in other areas of their life. They do not experience joy if they focus on an activity, which is not baby-related. Spending time apart from their baby is very rare or out of the picture for them.

Fulya prioritizes the baby in her life and does not enjoy her self-care routines. She enjoys doing an activity only when it is related to her baby.

F: Let me put it that way. I do not get happy if there is something about me. I do not even notice. There is before them and after them. Of course, I am not a mother who forgets herself. I am trying to balance out my personal care, things I need to do for myself, my relationship with my husband. I try to keep things at a balance. But motherhood comes first. I mean motherhood is at the top.

F: Yani şöyle söyleyeyim kendime bir şey olunca kesinlikle artık mutlu olmuyorum. Gözüm görmüyor. Yani onlardan öncesi ve sonrası var. Tabii ki kendini bırakan bir anne değilim. İşte kişisel bakımını, işte ne biliyim ben kendime yapmam gerekenleri, eşimle olan ilişkiyi mümkün mertebe hepsini eşit dengede tutmaya çalışıyorum. Ama annelik en önce geliyor. Yani annelik en önde.

Fulya states that she prefers to do most of the outdoor activities with her children. She suggests that there are not many instances in which she leaves the kids to relatives and spends separate time for herself or with her friends.

F: My friend? If the place I will visit is happy with me, I prefer to take all three of them with me. It is not like: Let me take him here there, take him to his grandmother, and I go get some rest. Of course, there are times I do that due to the places I will go to, but I take all three of them to their loving aunts, family friends without being bothered, because I am happy this way.

F: Arkadaşım mı? Eğer gideceğim yer benden memnunsu ve beni istiyorsa, ben onların üçünü birden götürmek isterim. Hani şunu da şuraya bırakayım, şunu da babaannesine bırakayım da işte onu da şey yapayım da ben gideyim kafa dinleyim... Tabii ki yaptığım zamanlar var gideceğim yerlerden dolayı, ama onları seven teyzelerine, aile dostlarına hiç üşenmeden üçünü birden alıp götürürüm hani üçüyle. Mutluyum çünkü bu şekilde.

3.1.5. Experiencing challenges when raising the baby

This super-ordinate theme is about the challenges expressed by mothers in reference to motherhood both during pregnancy and after the birth of the baby. The mothers experience certain difficulties in relation to their physical and psychological conditions or in relation to their baby's condition. The sub-ordinate themes include physical challenges of the mother, psychological challenges of the mother and perceiving the baby as challenging.

3.1.5.1. Physical challenges of the mother

The mothers report experiencing different types of pain on different areas of their body.

Fulya stated that she experiences sleep difficulties when raising her baby.

F: My daughter gives me happiness. She gives me a lot of happiness, but she also gives me a lot of stress of course. The sleep cycles are very irregular. There is a lot of tiredness, but like I said, I always think it will pass.

F: Yani kızım bana mutluluk veriyor. Çok mutluluk veriyor hem de ama tabii ki hem de stres de veriyor. Uykular çok düzensiz. Yorgunluk çok fazla ama dediğim gibi hep bir geçeceğini düşünüyorum.

İlayda suffered from joint pain in the first months after giving birth. She was diagnosed with what was called “motherhood disease” in daily language. She reported being tired due to carrying the baby in her lap.

İ: I got very tired for two three months. The doctor also said that for two or three months she will not leave your lap and that she still thinks she is in the mother womb. But that is a lot. Of course, the child will be by my lap. She is my child. My legs hurt a lot after birth. My joints, my knees. I had to go to a doctor. The doctor said it is an illness of motherhood. I got very tired in that period as I was holding my baby.

İ: İki üç ay çok yoruldum ben. Doktor hanım da söylemişti. İlk üç ay kucığından inmeyecek. Anne karnında zannediyor kendini daha. Ama o kadar çok. Tabii ki çocuk bende olacak, benim çocuğum. Benim kollarım çok ağrıdı doğumdan sonra. Benim eklem yerlerim, dizlerim. Tek doktora gelmek zorunda kaldım. Doktor şey dedi, anne hastalığı. Ben o süreçte yoruldum ben çocuğumu tutarken.

3.1.5.2. Psychological challenges of the mother

Mothers report psychological challenges during pregnancy and after the birth of their baby. Fulya reported that she has a hard time controlling her anger when trying to organize the household. She reports yelling at kids after her attempts to calm her kids down. She experiences anxiety because she is afraid the baby can hurt herself after she started crawling.

F: In comparison to people looking from the outside I am patient but I don't find myself patient. My kids are very energetic. Both are boys. The baby started to step on his feet. His crawling accelerated. I have this anxiety that something will happen to him. There is always a fight for toys among two brothers. Even with the slightest thing, they go like “I will eat first! I took it first! I will eat the bigger apple! I am in this continuous mode of calming them down or telling them what to do, but when I lose my patience, there is this yelling or inability to regulate anger.

F: Yani böyle yine dışarıdan bakan insanlara göre sabırlıyım ama kendime göre çok değilim. İşte çocuklarım çok hareketli. İkisi erkek. Bebek zaten yeni ayaklandı. Emekleme hız kazandı. Sürekli işte ona bir şey olacak kaygısı. İki kardeş sürekli oyuncak kavgası veya işte en ufak bir şeyin üzerine bile “Önce ben yiyeceğim! Önce ben aldım! Ben büyük olan elmayı yiyeceğim!” gibi sürekli onları sakinleştirmeye sürekli onlara bir anlatma hali ama tabi sabrının bittiği yerde bir bağırma işte bir öfke kontrolünün biraz kaçması işte.

Serap reported experiencing panic attacks when her son was three months old. She reported having difficulty breathing and something happening in her. She says her psychological well-being may impact her baby’s wellbeing. She raises concerns on this matter.

S: I came to the psychiatry department after having a panic attack. We had to start medication. When my son was three months old, I started medication. I had respiratory problems. For that reason, I couldn’t sleep at nights. I could not fall asleep even though I felt very sleepy. I was walking inside our apartment asking myself “Why can’t I fall sleep?”. Later, one night I woke breathing heavily. I felt like I couldn’t breathe. Later, I felt uneasy thinking that the same thing would happen in me. I felt like there was something, which wasn’t going away. I felt like I would get stuck eating and had a couple of attacks. I felt like this more often during the evening. I had to use medication. I was breastfeeding him but unfortunately my mental health is also important for his health. For that reason, I started medication. I wasn’t supposed to breastfeed within the 10 hours after I took the pill. During that time, I started giving him supplementary food. My medication caused him to vomit during breastfeeding. He lost weight during that time.

S: Panik atak geçirdim sonra psikiyatriye geldim. İlaç başlamak zorunda kaldık. Oğlum üç aylık falanken işte ben ilaca başladım. Solunum sıkıntısı çektim. Yani uyuyamıyordum geceleri hiç. Çok uykum varken bile uyuyamıyordum. Evin içinde geziyordum “Neden uyuyamıyorum ben?” diye. Sonra bir gece solunum sıkıntısıyla uyandım. Nefes alamıyor gibi hissettim. Ondan sonra içimde böyle aynı şey olur korkusuyla çok huzursuz olmaya başladım. Bir şey varmış, hiç gitmiyormuş gibi yemek yerken tıkanacakmışım gibi hissedip birkaç kez atak şeklinde geldi. Genelde ben akşamları daha yoğun bir şekilde hissediyordum. İlaç kullanmaya mecburdum. Yani çok iyi emiyordu ama maalesef ki benim ruh sağlığım da onun gelişimi için önemli. O yüzden başladım ilaca. O ilacı aldıktan sonra yaklaşık on saat falan emzirmemem gerekiyor. Sağmam lazım. O esnada mamaya başladım derken ilaç onda kusma falan yaratmaya başladı. Kilo kaybetti o ara.

Aslı describes her first trimester as depressing. This is also the time frame in which she thought that she was going to have a baby boy. She reported that she was very upset after she found out that she was going to have a baby boy.

A: Corona is a bad process for me, but it became an advantage for my pregnancy. I expected a baby a lot. My first trimester was very depressing. “How is it going to be?” It wasn’t just about her status now, but about her future. Not about which school is she going to go to, but the question is “What kind of people will she be surrounded with? With those who have faith in God?” This is what troubles me the most. I cannot interrupt her thinking on matters of faith. I also grew up like an individual. I know. I mean it is not a good thing. I have opinions of my own, but I want to deliver them to her on one side. For her to have faith and be good-mannered. Can we make these happen? I had the uneasiness resulting from that.

A: Benim için korona kötü bir süreç ama hamileliğim için bir avantaj haline geldi. Çocuk çok beklediğim, hani ilk trimester’ım çok depresif geçti. “Nasıl olacak? Aslı’nın hep bu halinde değil de, geleceğiyle ilgili. “Hangi okula gidecek?” değil “Nasıl bir çevresi olacak çevresinde de Allah inancı?” Beni en çok bu rahatsız etti. İnanç konusunda onun fikrine de artık karışamam. Ya ben de bir birey olarak büyüdüm biliyorum. Yani hoş bir şey değil. Benim de kendi fikirlerim var ama bunu bir ona bir taraftan da vermek istiyorum. Yani onun da inancının olması bilmesi güzel ahlaklı olması en çok. Bunlardan acaba yapabilir miyiz? Bunların tedirginliğini çok yaşadım.

Aslı reports that she did not want to leave her room during her pregnancy. She stayed in a dark room all day long.

A: I like dim environments a lot. I am trying to provide that for Aslı as well. It was totally dark during my first trimester. I never wanted to leave my room, but I remember the later times as beautiful.

A: Loş ortamı çok severim. Aslı’ya de onu sağlamaya çalışıyorum. Birinci trimester’da tamamen karanlıktı. Hiç böyle çıkmak istemezdim odadan ama sonrasını güzel hatırlıyorum güzel.

3.1.5.3. Perceiving the baby as challenging

This sub-ordinate theme is about how mothers perceive their baby as challenging. Mothers do not consider their baby as easy to handle. They experience challenges regulating their baby’s sleep cycle or eating patterns. They feel challenged as they try to determine the meaning of the signals coming from their baby. Some mothers complain when their babies appear distant or disconnected.

Tansu reported experiencing sleep difficulties and pain due to teething for the first time in her life.

T: We are experiencing certain things for the first time with my son. Sleep problems and eating issues for the first time. Let’s not call eating issues that of

a major problem but sleep problems more frequently. His teething and so on is a problematic period.

T: Oğlumda bazı şeyleri ilk defa yaşıyoruz. İlk defa uyku sorunu, yemek sorunu. Yemek sorununa çok sorun demeyelim de uyku sorunu daha çok. Onun dışında dişlerini çıkartması vesaire daha sorunlu geçiyor.

On another account, Tansu compares her baby son with his older sister. She suggests that her daughter was easier to handle as compared to her baby.

T: My son is more energetic. I do not know if there is a link between pregnancy and the child's manners, but his older sister was not that exhausting.

T: Ama oğlum daha hareketli. Bilmiyorum hamileliğin geçme şeyiyle çocuğun bir alakası var mı ama ablası bizi daha yormayan bir bebektir.

Serap reports a change in her baby's mood after he turned one year old. She also reports a disconnection between herself and her baby. She states she could not figure out where the lack of communication comes from.

S: He did not put a strain on me, but his temperament has changed lately, but there is a syndrome called 'first year syndrome'. The doctor said it could be the reason. He is teething now that's how it is.

S: Even though he cannot speak right now, he tells me his troubles. I think he can tell me his troubles. On the communicational level, we are a bit disconnected, but I do not know why that is the case. Right now, he has a stomach ache. He is also unhappy because of that.

S: Beni de hiç zorlamadı ama son zamanlarda huyu suyu değişti ama sendrom varmış bir yaş sendromu. "Ondan da olabilir." dedi doktor. Böyle dişleri de geliyor öyle.

S: Konuşmasa da bir şekilde anlatıyor bana derdini. Anlatabildiğini düşünüyorum derdini bana. İletişim konusunda da bu ara birazcık kopuğuz ama neden olabilir bilmiyorum. Şimdi biraz karnı şimdi biraz karnı ağrıdı o yüzden biraz da mutsuz.

Aslı reports feeling down at times and that it was difficult to tolerate her baby in those times. She did not pay attention to anything during those times.

A: Sometimes you feel down. Or I wake up at night and feel unhappy or tired. When that is the case, it feels unbearable and difficult at the beginning, but in my opinion, I feel good overall. She started to grow. I feel relatively better in the last two to three months. My first four months went very bad. It was very difficult to keep up physically, but I wasn't taking care of anything.

A: Bazen insanın morali düşük oluyor. Ya da gece çok uyanmış oluyorum bazen mutsuz oluyorum, yorgun hissediyorum. Öyle olduğu zaman zaten başta böyle dayanılası gelmiyor daha zor geliyor ama çoğunlukla iyi hissettiğim kısımdayım. Yani büyümeye başladı. Son iki üç aydır falan daha da iyi hissediyorum. İlk dört ayım çok kötü geçmişti. Hani fiziksel anlamda yetişmek çok zordu ama ben zaten hiçbir şeyle ilgilenmiyordum.

İlayda complains about the change in her baby's attitudes after she comes home from her grandmother. İlayda states that her baby ignores her and tells that this makes her upset.

İ: When we are at their place, we sit longer. We go home late. She doesn't pay attention to me when we are there. When I get home, I get upset, but I got used to it. I get upset inside, but I don't do anything of course. I say: "Look at this cutie pie!"

İ: Oradayken mesela oturuyorum. Eve geç gidiyoruz. Oradayken benle ilgilenmiyor. Eve geçince bozuluyorum ama alıştım. İçimden bozuluyorum bir şey yapmıyorum tabii ki. "Bak diyorum zilliyel!"

3.1.6. The imbalanced relationship of mothers to their own parents

This superordinate theme is about the relationship of the mother with their own parents. There are similar patterns in their relationships. They report having adopted roles different than being a daughter in their relationship with their parents. They also either describes their parents as overprotective and overindulging or as neglectful. They also report feeling resentful for how their relationship has been in the past. The sub-ordinate themes are changing roles: becoming friends, parents, or witnesses of their parents; overprotection and overindulgence; neglect and resentment towards parents.

3.1.6.1. Changing roles: becoming friends, parents, or witnesses of their parents

Some mothers reported that they saw themselves as either friends or parents to their mothers. In cases, where the mother would consider her own mother as a friend, there were no boundaries between them. Their parents make them their confidants in life and share their emotions without setting limits.

For instance, Aslı reports that her mother is her best friend, with whom she shares her secrets with. She reports having a very transparent relationship with her mother.

A: I am guessing my mom is my only friend with whom I share secrets with. My mom and I are like friends. It was always the same. It never changed. We are three sisters. I am the oldest one. I was born when my mom was 18 years old. It is a very strong connection since then. Everybody has a similar relationship with their mother, but my relationship with my mother is very transparent.

A: Yani annem benim herhâlde tek sır verdiğim arkadaşım. Annemle ben arkadaş gibiyimdir. Bu hep böyleydi. Hiç değişmedi. Üç kız kardeşiz biz. En büyükleri benim. Annem 18 yaşındayken ben dünyaya gelmişim. O andan beri çok kuvvetli bir bağ. Herkesin annesiyle öyle olur, ama yani bizim annemle ilişkimiz çok şeffaftır.

Tansu indicates that her mother and father did not get along very well as she was growing up. She states that they were more preoccupied with their own problems. She says that her mother tried not to reflect her problems to her daughter. It can be argued that her mothers' efforts were not enough as Tansu can talk about their conflicts that she witnessed.

T: In our family, my mom and dad did not get along well. My mom and dad were more preoccupied with their relationship. They worked for their relationship more often because they couldn't get along, but my mother had this thing, she was trying not to reflect it on us. We were able to see things, but she tried not to convey to us.

T: Bizim ailede anne baba çok anlaşılan bir çift değildi. Daha çok annem babam kendi ilişkileriyle daha çok meşguldü. Anlaşamadıkları için daha çok kendi ilişkileri üzerinde çaba sarf ettiler ama annemin şöyle bir şeyi vardı yansıtmamaya çalışırdı. Biz görürdük ama o çok böyle yansıtmamaya çalışırdı.

İlayda describes changing roles after her father has passed. She explains that she became like her mother because she is in depression. She says she is trying to propose activities to bring her to a better mood.

İ: Things have changed after I lost my father. She became like our child. We went into depression, let me put it that way. We are trying to bring her back to life, and make her more social, but we cannot do that due to the pandemic. On top of that, she lost my aunt. For that reason, it is like we are mothering her at the moment.

İ: Babamı kaybettikten sonra yani işler değişti. Sanki o bizim çocuğumuz gibi oldu. Biraz depresyona girdi öyle söyleyeyim. Onu biraz hayata döndürmeye, biraz daha sosyal olmaya da işte şey olduğu için pandemi yapamıyoruz. Bir de teyzemi üstüne kaybetti. O yüzden biz sanki ona annelik ediyormuşuz gibiyiz şu an.

İlayda expresses herself as her father's confidant. She states that her father would tell her things that he would usually not tell her mother. She reports that she is trying to establish a balance or find a middle ground between her parents. She appears to be triangulated in her family relationship.

İ: My father was our confidant also after we grew up, let me put it that way. They would have this thing with my mom. He wouldn't say anything to mom but tell me. For instance, ten days before he passed, we took my car to carwash. We were having a conversation. He complains about my mother. You want to maintain a balance between them. You don't want to hurt any of them.

İ: Babam büyüdükten sonra da dert ortağımızdı öyle söyleyeyim. Mesela annemle şeyleri olurdu. Anneme bir şey demez, bana anlatırdı. Mesela vefatından bir on gün önce arabamı yıkatmaya götürdük. Ondan sonra sohbet ediyoruz. Annemden yakınıyor falan. Böyle çok dengeyi tutmak istiyorsunuz. Onu da kırmak istemiyorsunuz, onu da kırmak istemiyorsunuz.

3.1.6.2. Overprotection and overindulgence

Serap discusses her grandmother's overprotective style. She describes her as someone who would not give her the opportunity to take responsibility and to do things by herself. Serap admits that it is not the right way to raise a child.

S: Oh I myself, my grandmother raised us up. My mother was at work. My grandmother raised us up with my sister. My grandmother would go: "Don't do that! I can take care of it. I can do it. Stop!" Let's say you are thirsty; she wouldn't let you take care of it. She would do everything on her own. They have good intentions, but I don't think it is beneficial. It is not a good thing to get used to having everything set up for you. For instance, my grandmother would take us to and from school.

S: Ha ben kendim babaannem büyüttü bizi. Annem çalışıyordu. Ablamla beraber babaannem baktı bize. Babaannem de şey: "Sen yapma! Ben yaparım. Ben ilgilenirim. Dur!" Susadın mı bize gidip yaptırmaz. Her şeyi kendi yapar. İyi niyetle böyle düşünüyorlar ama ben faydalı olduğunu düşünmüyorum. Hazıra alışmak iyi bir şey değil çünkü. Böyle okula falan babaannem getirip götürüyordu bizi.

Fulya reports that her mother was limitless in her mothering. She would do everything she wanted for her. She describes herself as being spoiled by her mother. After getting married she says she hit the wall of responsibilities.

F: My mom was a house wife. My father was an officer. My mom wasn't paying that much attention to our education. I mean she didn't know. Maybe that was all she could do but motherhood, love, feeling sorry for us.. How can

I say it? She was limitless in doing what we wanted. I am the fourth child and I grew up being spoiled by them. Plus, I hit the wall after I got married. I went like: “Am I supposed to cook everyday now? How so?” I asked myself, “Am I supposed to take care of everything now? Is it not going to end?”

F: Annem ev hanımıydı. Babam memurdu. İmı annem açıkçası eğitim hayatımızla çok ilgilenmiyordu. Yani bilmiyordu. Belki ya da o kadarına yetişebiliyordu ama annelik, sevgi, kıyamama... Nasıl söyleyeyim? İstedığımızı yapma sınırsızdı. Ben dördüncü çocuğum ve çok şımarık büyüdüm. Yani hatta evlenince de duvara tosladım. “Yani nasıl yani ben her gün yemek mi yapacağım? Nasıl yani falan oldum. Böyle hep ben mi bakacağım? Hep ben mi yapacağım? Bitmeyecek mi? gibi.

İ: I would get angry. I was very much into my freedom. My mom was always on our back. I started taking the bus at highschool. Before that I would say “My mom would not let me.” and so on.

İ: Mesela ben kızardım. Ben çok özgürlüğüme düşkündüm. Hep tepemizde işte, bırakmazdı annem. Ben mesela minibüse binmeye lisede başladım ondan öncesi yok. “Annem şey yapmaz.” falan.

3.1.6.3.Neglect

Neglect is a sub-ordinate theme that emerges in this study. Mothers report that their parents were not emotionally available for them when they needed them. They report feeling neglected due to parents being preoccupied with their own conflicts, not sparing time for free play with them, or paying more attention to another sibling. They state that they did not receive the emotional support as they needed it.

Tansu states that her parents were more preoccupied with their own relational matters. They did not get along well, and this was clearly observed by Serap. She appears to imply that her parents struggled more to solve their problems as opposed to showing care and paying attention to their daughter.

T: In our family, my mom and dad did not get along well. My mom and dad were more preoccupied with their relationship. They worked for their relationship more often because they couldn't get along.

T: Bizim ailede anne baba çok anlaşılan bir çift değildi. Daha çok annem babam kendi ilişkileriyle daha çok meşguldü. Anlaşamadıkları için daha çok kendi ilişkileri üzerinde çaba sarf ettiler.

Serap states that her mother appeared to favor her sister over her. She reports feeling emotionally and physically neglected as her mother was getting along better with her sister than herself and buying more stuff for her sister as compared to her.

S: My mom would get along better with my sister when I was little. I don't know, it could be something inherent from childhood. My dad would always make us compare with one another. He would go: "Look hers is more beautiful. You don't have that." He would create competition among us. It could be an outcome of that. My mom is more interested in my sister than myself. They had the same size. She would buy things for my sister. They both were the same size. I was very thin back then. It could also have an impact. She would also buy me stuff, but she would buy her three five items, but a few for myself. These things are still stuck in me.

S: Annemle ablam daha iyi anlaşıyordu küçükken. Bilmiyorum bu belki çocukluktan bana aşılannmış bir şey de olabilir. Babam bizi hep şey yaparmış birbirimize: "Bak onun şuydu daha güzel. Sende şu yok." Kıskançlık yaratmış. Belki ondan kaynaklı bilmiyorum. Annemin ablama karşı daha ilgili. Daha bir daha iyi anlaşıyorlardı. Ya ablamla yani bir şey alacağı zaman. İkisi de aynı bedendi. O zamanlar ben çok zayıftım. Onun da bir etkisi olabilir. Bana da alırdı ama ablama üç beş tane, bana işte birkaç tanecik. Böyle şeyler içimde kaldı.

Although Fulya reports that her mother did the best she could as a mother, she also reports that she does not remember her mother taking the time to play with her.

F: When I say it was limitless, I mean she provided the best motherhood she could withing the limits of her conditions. My dad was the same. For instance, I do not remember myself playing games with my mother.

F: ...Hani sınırsız derken elindeki imkanlar doğrultusunda bize verebileceği en iyi anneliği verdi. Babam da aynı şekilde imkanları dahilinde. Ben mesela annemle oyun oynarken hatırlamıyorum kendimi.

When asked about how her childhood and her relationship with her mother was, Aslı reported that her relationship was very good with her mother but also states that her mother lost interest in her after she grew up. She abruptly changes the topic to talk about wanting to sew a dress for her daughter and then she talks about an instance where she and her mother played a game together. Later she talks about her mother sewing something for herself. This was followed by Aslı (daughter named after her own name) talking about herself growing in her own body. On the one hand, she stresses that her relationship was very good with her mother; on the other hand, she states that she did not pay attention to her after she grew up. There is a discontinuity in the content of her speech, which raises the question about possible neglect.

A: My mom would take care of me. She would braid my hair. She had a strange interest in me that I enjoyed a lot. When I grew up, her lost her interest. For instance, I would very much like to sew a dress for Aslı. My mom sews

something special for herself. For instance, I always remember that we were playing house with my mom. I was very short. I would sit on the floor and pour tea for my mom. I remember these. I always remember I had a beautiful childhood. I am growing up Aslı in me. I feel like she is another Aslı who is growing up.

A: Yani annem benimle çok ilgilenirdi. Saçlarımı örerd. Bana ilgisi acayip keyif alıyorum. Büyüyünce bir de ilgisi bitti. Mesela Aslı'ya elbise dıkebilmek çok isterdim ona. Kendine özel bir şey dikiyor annem. Benimle mesela hep şey hatırlıyorum boyum kısa evcilik oynadığımızı hatırlıyorum ben bardakları annemin yanına koyduğumu. Yere oturmuşum, anneme çay koyuyorum. Bunları hatırlıyorum. Hep güzel bir çocukluk geçirdiğimi hatırlıyorum. İçimde de Aslı'yı büyütüyorum. Tekrar o bir Aslı büyüyor gibi hissettim.

3.1.6.4. Resentment towards parents

Some mothers report feeling resentful about their parents' attitude towards them. Some mothers can locate the source of their resentment or anger, but one of them cannot understand the reason why she feels that way. The sources of their resentment are feeling overly criticized and being neglected academically and emotionally.

Tansu states that she feels anger toward her mother and she cannot understand the cause of her anger. She describes her anger to increase specifically when her mother tells her to do things in a certain way.

T: I like my mom a lot but I have this anger thing towards her for some reason. I ask: "Why?" She says something and I get angry. I get angry but I say to myself that it is very normal. If I hear the same things from another person, they will sound normal, but it feels weird when I hear them from my mom. I like her and I respect her but there is something I cannot explain. I have this anger thing towards her, but I don't do this thing to her, I mean I don't put it into words. I notice it in me but I don't figure out the reason why.

I: What feels weird to you?

T: I mean it is irrelevant. It doesn't matter if it is an irrelevant issue, but when we talk, or when she criticizes me, her speech, her decisions, I have this urge to protest her. I want to say something against her idea but if this were someone else I wouldn't do this much. I ask: "Why?"

T: Annemi çok seviyorum da ara ara böyle nedense ona karşı bir öfke şeyim var. Neden? diyorum. Bir şey söylüyor hiddetleniyorum. Öfkeleniyorum ama "Şey" diyorum kendi kendime "Aslında" diyorum, "Gayet normal". Aynı şeyleri başkasından duysam gayet normal gelir ama annem deyince tuhafıma gidiyor." dediğim zamanlar oluyor. Çok seviyorum, saygı duyuyorum ama açıklayamadığım bir şeyim var. Yani bir sinir durumu var ona karşı ama tabii

bunu ona şey yapmıyorum, hani dillendirmiyorum. Sadece kendimde bunu fark ediyorum ama sebebini şey yapamıyorum.

Görüşmeci (G): Ne tuhafınıza gidiyor?

T: Yani başkasından onları fark etmiyor. Yani sıradan bir konu yani fark etmiyor yani konuştuğumuz zaman ya da beni eleştirdiği zaman ya da bilmiyorum hani yol yöntem gösterdiği zaman yani onun söylediği kararlar ya da ne biliyim söylemleri ona hemen muhalefet olmak geliyor içimden. Onun fikrinin aksi bir şey söylemek istiyorum yani ama başkası olsa belki bu kadar şey yapmayacağım. “Neden?” diyorum.

Fulya explains her frustration towards her parents for not supporting her academically. She states that they did not pay attention to her academic standing.

F: The only thing about which I am angry at them or the thing I would say: “I wish they could.” would be... For instance, they would go: “Did you get an F? Okay.” They wouldn’t go to school or take me to a private lesson. We haven’t seen anything like: “Oh look! You fail in math. What should we do? Would you like your cousin to tutor you?” We didn’t have any of these things.

F: Sadece eğitim hayatımıza tek kızdığım veya işte “Yapsalar da olur.” dediğim hani mesela “Zayıf mı geldi?” “Tamam.” Okula gelme gitme yok ya da ekstra bir kursa. “Aa bak senin matematiğin zayıfmış. Ne yapsak?” İşte kurs da değil, “Acaba kuzeninden yardım mı alsan?” falan böyle şeyler görmedik. Böyle şeyler yoktu.

İlayda states that her mother criticizes her for being mother in her later life. İlayda discusses her unwillingness to talk about her mother’s criticisms toward her. Her explanations on this subject are accompanied by her crying. She appears to be stressed out about her mother’s opinions and criticisms on later-life motherhood.

İ: Why do I not want to open this subject? Because my mom constantly says: “You are late to have the baby.” For example, I was also late, I was born late. My mom was 36 when I was born but I am the third child of my mother. I do not want to open this subject, because she imposes it on me and I don’t feel that way. Sometimes my husband also says, he is 40 years old, he says: I will be 60 by the time our daughter is 20.” I say: It is okay. There are people who become dads at the age of 60.” We laugh. For that reason, I do not want to. I do not feel that way because (she cries) I physically feel that way but not mentally.

İ: Bu konuyu niye açmak istemiyorum? Çünkü sürekli annem diyor ki: “Geç yaptın.” Ben de mesela geç, yani 36’sında doğmuşum annemin ama ben üçüncü çocuğuyum. Bunu empoze ettiği için o yüzden açmak istemiyorum, çünkü ben öyle hissetmiyorum. Yani bazen eşim de diyor. O 40 yaşında. “Kızımız” diyor, “Yirmi yaşına geldiğinde ben 60 yaşında olacağım.” diyor.

Ya diyorum: “Olsun, 60 yaşında baba olanlar da var.” Gülüyoruz öyle. Öyle o yüzden çok istemiyorum. Böyle hissetmiyorum çünkü (ağlıyor) bazen hissetmiyorum vücut olarak ama kafa olarak hissetmiyorum.

Serap criticizes her parents for not being sufficiently supportive after her son was born. She states that her parents favored her sister’s daughter over her son. She reports being upset because of her parents’ favoritism and lack of thoughtfulness.

S: Both my mom and my dad were inconsiderate. Let me give you an example. When my sister gave birth, they were with her all the time and Mine was carried on their laps interchangeably. But now when I would go to their place, somebody had to hold Çağrı on his lap because he couldn’t walk. There was also a dog in the house. I couldn’t leave him by himself. I had to go to the restroom, I needed someone’s support. Everybody was occupied. No one said: “Let me take care of him. You get some rest!” Then, I said: “You are this many people. There is no one to take care of the child!” I finally said it. They all would carry Mine on their laps. They would go in line to hold her. When I said: “Hold Çağrı on your lap!”, they would say: “I have this or that thing to do.” I thought he wasn’t paid attention.

S: Düşüncesiz davrandılar annem de babam da. Yani şöyle bir örnek vereyim. Ablam doğum yaptığında sürekli ablamlardalardı ve Mine kucaktan kucağa geziyordu ama şimdi ben onlara gittiğimde Çağrı daha yürümeyi bilmezken biri kucağında tutmak zorunda. Köpek de var evde. Böyle bırakamam kendi haline. Tuvalete gideceğim mesela birinden destek almam lazım. Herkesin işi var. Kimse de hani “Ben ilgileneyim. Hadi sen birazcık dinlen.” demiyor. Ben de artık ben de şey demiştim: “Bu kadar kişisiniz. Çocukla ilgilenecek kimse yok!” En sonunda söyledim. Yani Mine kucaktan kucağa gidiyordu. Herkes sıraya giriyordu kucağa almak için. Yani “Çağrı’yı kucağınıza alın.” dediğimde, “Benim şu işim var. Benim bu işim var!” Çok ilgilenilmediğini düşünmüştüm.

3.2. Study 2: IPA results for accounts of mothers with synchronous interaction

The second study was conducted among mother and infant dyads which displayed a synchronous interaction. Mothers were interviewed and five superordinate themes emerged. These themes are the following: sparing time for different activities: not only focusing on the baby; expressing a desire for the baby, mother’s acknowledgement of the father: a husband, a father, and a friend; acknowledging and accepting the separateness of the baby: baby with his own body; and mothers’ relationship with their own parents: autonomy and separation.

Table 3.2 Themes for mothers with synchronous interaction

1. Sparing time for different activities: not only focusing on the baby
 - a. Sparing time for self
 - b. Sparing time for husband: Being a partner
 - c. Sparing time for work: Working mother
 - d. Sparing time for the baby's sibling

2. Expressing a desire for the baby
 - a. Feeling grateful for having the baby
 - b. Enjoying the presence of the baby
 - c. A new dedication and meaning in life

3. Mother's acknowledgement of the father: A husband, a father, and a friend
 - a. Father actively participating in childrearing
 - b. Having a shared desire for having a baby
 - c. Strong ties with husband
 - d. Overcoming difficulties together
 - e. Being grateful for husband's support and presence

4. Acknowledging and accepting the separateness of the baby: Baby with his own body and mind
 - a. Making assumptions about the baby's demands: What does he want?
 - b. Observant mother: Receiving signals from the baby
 - c. Valuing the baby's autonomy
 - d. Not being overprotective

5. Mothers' relationship with their own parents: Autonomy and separation
 - a. Opportunity for child's autonomy: Learning by doing
 - b. Separation through the acceptance of challenges

3.2.1. Sparing time for different activities: not only focusing on the baby

In this super-ordinate theme participants discussed that they do not spend their whole time focused on the baby. They are not a mother 24/7. They engage in multiple roles in life. They did not describe themselves only as a mother. Motherhood was not the only description they chose to express themselves. They spared their time for themselves, their husband, friend, and coworkers or other children. They described engaging in various activities throughout the motherhood. Their time was divided.

3.2.1.1.Sparing time for self

Tuğçe stated that she did not totally give up activities that are not baby-related. She admitted the challenges of becoming a mother such as not having much time left for herself and others, and yet she indicated that her sole focus was not her baby.

T: Motherhood is really a form of giving up on yourself, however it is enjoyable. I mean it is hard to put into words. It is really a tough process, in which you dedicate yourself to someone else, but I guess I am a conscious mother. I did not give up on myself much. We did not spend a whole year solely focused on him; I can say that at least. I could comfortably drop him to my mom's or others and go out by myself.

T: Annelik gerçekten kendinden vazgeçiş aslında bir nebze ama çok keyifli bir vazgeçiş bu. Yani kelimelere dökmek zor. Gerçekten zor bir süreç yani başka birine kendini adıyor olmanız, ama bilinçli bir anneyim herhâlde. Çok da böyle kendimden vazgeçip tamamen ona odaklı bir en azından bir yılınızı öyle geçirmediğim öyle söyleyebilirim. Rahat rahat annelere de bıraktım başkalarına bırakıp kendim de çıktım.

3.2.1.2.Sparing time for husband: Being a partner

Ayla described that her life consists of multiple areas such as personal care and sparing time for her husband. She mentions that after the baby was born, she had to manage the above-mentioned areas in her life. She reported that she and her husband were prepared for these changes. They were able to manage their life well after the baby was born.

A: Becoming a mother is a very different thing. Everybody would say that, but we were very prepared for this situation. We did not feel it as a major change in our living, yet everything has changed such as sleep routine, personal care, the time you spend for yourself, the time you spend for your husband, however this was not difficult for us.

A: Anne olmak çok farklı bir şey. Yani herkes bunu söylüyordur da biz çok hazırlıklıydık bu duruma. Çok istiyorduk. O yüzden çok fazla değişiklik olarak hissetmedik bunu yaşantımızda. Her şeyimiz değişti işte uyku düzeni kişisel bakımın kendine ayırdığın vakit eşine ayırdığın vakit, her şey değişti, ama bu bize zor gibi gelmedi.

3.2.1.3.Sparing time for work: Working mother

Seren suggests that as a working mother, she tries to balance her life. She talks about facing difficulties when she works and parents at the same time. She has responsibilities apart from parenting that need to be taken care of.

S: I work, my husband does not. He spends more time with the baby, but we have other stuff that we are supposed to do. Time is not enough for our kids; we cannot spend enough time for them.

S: Ben çalışıyorum, eşim çalışmıyor. O daha çok vakit geçiriyor ama dediğimiz gibi diğer işleri de kendimiz yapmak zorunda olduğumuz için, diğer işleri için vesaire yani. Vakıt yetmiyor çocuklara, şey ayıramıyoruz yani vakit ayıramıyoruz.

Ayla indicated that she and her and her husband arranged their plans to have baby in accordance with their professional career. There is a mention of her professional life even when she discussed her plan to adopt a new role in life as a mother. Motherhood is not the solitary role in her life.

A: We were considering having a child two years after we got married, because I changed jobs after we got married. For that reason, I was predicting at least one year to pass before having a child. Frankly speaking, we had such a plan that I would change jobs, and one year later we expect to have a baby.

A: Biz zaten evlendikten iki yıl sonra çocuk sahibi olmayı düşünüyorduk, çünkü evlendikten sonra ben iş değişikliğinde bulundum. Dolayısıyla iş değiştirdikten sonra en az bir yıl geçmesini öngörüydüm kendimce. Hani böyle bir planımız vardı açıkçası hani ben iş değiştiririm, iş değiştirdikten sonra bir yıl geçer, sonra çocuk sahibi olmayı isteriz diye.

3.2.1.4.Sparing time for the baby's sibling

Some mothers discuss the challenges of rearing their baby when there is another sibling in the picture. They stress that they are not the mother of the baby, but also have responsibilities for their other child. They report that they must balance their time for all their children. At times, they must limit the time they spend with their baby and pay attention to the other sibling. Their whole attention is not only directed to the baby.

P: When I am making one of them happy, the other one stays behind. For instance, I feel like there is something lacking about what I do. I cannot play with him. I cannot turn the music on. When I turn on the music, his brother asks for something else. He interrupts. I am having a lot of difficulty on that matter right now.

P: Birini mutlu ederken diğeri geride kalıyor. Mesela Berk’e şu an eksik yaptığımı hissediyorum. Abisinde yaptıklarımı yapamıyorum. Oyun oynayamıyorum. Evde müzik açamıyorum. Müzik açtığım zaman abisi başka bir şey istiyor. Müdahale ediyor. O konuda çok sıkıntı yaşıyorum şu an.

3.2.2. Expressing a desire for the baby

In this superordinate theme, mothers explain how much they expected to have a baby of their own. In their remarks, mothers express a willingness to have their baby. They stressed that they felt strongly to have a baby. They reported that they wanted to experience what it is like to get pregnant and raise a baby.

3.2.2.1. Feeling grateful for having the baby

Despite facing some challenges as a family, Ayla states that she and her husband feel grateful for having made the decision to have a baby. According to her, becoming a parent is difficult for some couples, so she feels grateful for having her own child.

A: We encountered some challenges; however, we came through those challenges altogether as a family. Therefore, I say “Fortunately!” We are fortunate to have made this decision, as you know it is not a very easy thing to have a child. We became more grateful the more we see the difficulties that the people in our circle go through.

A: Bazı zorluklarla karşılaştık ama hep beraber aile olarak üstesinden geldik. Dolayısıyla: “iyi ki!” diyorum. İyi ki bu kararı verdik, çünkü yani biliyorsunuz çocuk sahibi olmak çok kolay bir şey de değil. Özellikle de çevremizde gördükçe bunun zorluğunu daha fazla şükrediyoruz açıkçası.

İpek suggests that she feels grateful that her husband motivated her to have a baby earlier. Her husband’s wish encouraged her to have kids earlier than she expected.

İ: I say I am fortunate to have had a child. Nevertheless, if it were not for my husband having pro-kids character, I would have postponed having a baby due to fear.

İ: İyi ki de yapmışım diyorum ama benim anne olma hikayemde eşim bu kadar şey olmasaydı, çocuk isteyen bir karakter olmasaydı, ben onu erteleye erteleye korktuğumdan dolayı geç olurdu diye düşünüyorum yani.

Even though the second baby was not planned, Seren indicates that it would not have been without him. She expresses her gratitude by using plural pronoun, including her husband.

S: Our second child was not planned. With the first one we were saying “Yes, let it happen!”, however we now say: “We fortunately have them!” even though the second one was not planned. We say: “It would not have been without him.” I mean, that is how it is.

S: İkinci çocuk programlı değildi. İlkinde de “Evet olsa artık!” diyorduk, ama ikisine de şu an “İyi ki varlar!” diyoruz, özellikle de eşim. Ben de öyle tabii. “İyi ki varlar!” diyoruz ikincisi planlı olmadığı halde. “Herhalde” diyoruz, “olmasaymış olmazmış” diyoruz yani öyle.

3.2.2.2. Enjoying the presence of the baby

Mothers report enjoying the time they spend with their baby. They describe motherhood as an enjoyable experience. They enjoy their baby’s company and engage in activities with them.

Petek describes her relationship with her baby as a fun experience. She states that her baby is well-attached to her and enjoys the play time with his mother. She pays attention to the toys he likes to play with. She incorporates music in order to make the play time more enjoyable for her baby.

P: Our relationship with Berk is very good. He shows different responses when he sees me. When he leaves his dad, or goes to the kitchen, or when his dad tries to put him to sleep or when I take him, he has this incredible hugging thing. As a matter of fact, he only goes “Me! Me! Me!” He is also very attached to me as my older son, but like I said I am trying to play with them one-on-one. I am trying to arrange the play time according to the time when his brother sleeps. At those times, we spend really good time together. He laughs and has fun. I turn on the music along with toys. For instance, he likes cars a lot. We drive the cars together. He enjoys it immensely; however, it is not that way when both of my sons are present.

P: Berk’le ilişkimiz çok iyi. Beni gördüğünde çok farklı tepkiler veriyor. Babasını bıraktığında ya da mutfığa gittiğinde ya da babası uyutmaya çalıştığında ya da ben aldığımda inanılmaz bir sarılma şeyi var. Zaten bir tek “Ben ben ben!” yapıyor yani. O da bana şu an çok bağlı, büyük oğlum da aynı ama dediğim gibi bire bir oynamaya çalışıyorum. Abisinin uyuduğu saatlere denk getirmeye çalışıyorum. O zaman çok güzel zaman geçiriyoruz. Hani gülüyor, eğleniyor. Müzik açıyorum beraber oyuncaklarla. Mesela arabayı çok seviyor. Birlikte sürüyoruz. Çok fazla eğleniyor ama tabii ikisi aynı anda olunca olmuyor.

Ayla reports that their relationship improved as the baby grew up more. Her son was better at establishing eye contact. She and her husband attached more to the baby during the extra time they had at home due to the global pandemic. She describes this

outcome of the pandemic as good luck. She says that they spend their time playing games and singing songs together.

A: We began to spend more time together as he grew more. I have a face-to-face communication with him as I breastfeed him. It is always this way. I was communicating with him to such an extent that I was able to understand what he needs when he makes a sound like “ooh!” Our biggest chance is that his father was also by his side as he works remotely. His communication with him also became very good. Right now, we play games. He loves playing games. We play games all the time. We sing songs. I am trying to read books to him as much as he lets me, because he takes the books and starts driving them right away.

A: Büyümeye başladıkça biraz daha fazla vakit geçirmeye başladık. Ben zaten emzirdiğim için benim iletişimim hep onunla göz göze. Her zaman böyle. Onun böyle “İk” dese ihtiyacını anlayabilecek derecede iletişim kuruyordum ama babasıyla da evden çalışma döneminde babasıyla da olduğu için bizim aslında en büyük şansımız bu. Onunla da iletişimi çok iyi olmaya başladı. Oyunlar oynuyoruz şu anda. İşte oyun oynamayı çok seviyor. Sürekli oyun oynuyoruz. İşte şarkılar söylüyoruz. Ben mümkün olduğunca işte kitap okumaya çalışıyorum fırsat verirse, çünkü kitapları alıp sürmeye başlıyor hemen böyle.

Seren expresses that she enjoys it when her kids call her “Mom!” and that she wishes to be there for them.

S: Also, when they call you “Mom”, hug you, wait for you to come home is another thing. When our kids came, I noticed that I do not want to die.

S: Bir de anne demeleri, sarılmaları, akşam kapını gözlemeleri o ayrı bir şey de çocuklar gelince ölmek istemediğimi fark ettim.

Tuğçe suggests that she had an enjoyable pregnancy despite challenges resulting from her mother’s cardiac operation and the global pandemic. She states that she is thankful for not having a challenging pregnancy.

T: Tunç did not cause any trouble when I was pregnant with him. I neither had sickness nor any other complications. I did not experience any physical or psychological distress. Apart from me, my mother had a serious cardiac disorder. She underwent a very massive cardiac surgery when I was five months pregnant. It made me tired. The pandemic happened on top of that. We had some distress related to the pandemic, however overall I had an enjoyable pregnancy, for which I am grateful.

T: Tunç bana hiçbir zorluk yaşatmadı hamileliğim boyunca. Ne bulantım oldu ne başka türlü sorunlar. Hiçbir sıkıntı fiziksel olarak yaşamadım, ruhsal olarak da yaşamadım. Benim dışımda gelişen işte annemin çok ciddi bir kalp

rahatsızlığı oluştu. Çok büyük bir kalp ameliyatına girdi ben işte beş aylık hamileyken. O biraz yordu. İşte onun üzerine pandemi geldi. Pandemiyle ilgili bazı işte sorunlar sıkıntılar yaşadık, ama onun dışında genel olarak keyifli bir hamilelik yaşadım çok şükür.

3.2.2.3.A new dedication and meaning in life

Seren suggests that life became precious and meaningful after she became a mother. She talks about the importance of being alive, as she thinks she has a responsibility to take care of her kids. She stresses that she needs to stay strong as her kids grow up.

S: Like I said, life has become more precious and that is for my kids.

I: How was it before?

S: Back then, dying or being alive. Life was not very meaningful. You go to work, come back from work and so on, however when you have a kid, you must be strong yourself, because there is someone who depends on you, who needs your care. On the other hand, you are not attached to mom and dad after a certain point. You live separately. They also accept this; however, life became different after having a child. There is an individual you need to think of. There is an individual who needs you. You must take good care of her.

S: Dedğim gibi anne olunca hayat kıymetliymiş dedim ben o da çocuklarım için.

G: Önceden nasıl geliyordu?

S: Yani önceden çok şey yani ölmek, yaşamak. Çok anlamlı gelmiyordu hayat. Çalışıyorsun, gidiyorsun, geliyorsun işte vesaire ama işte çocuk olunca biraz daha kendin de güçlü olmak zorundasın, çünkü sana muhtaç, senin ilgine ihtiyacı olan biri var; ama öbür türlü anne baba kopuyorsun bir noktadan sonra. Ayrı yaşıyorsun. Onlar zaten kabulleniyor, ama çocuk olduktan sonra hayat daha farklıymış. Öyle düşünmen gereken bir birey var. Sana muhtaç bir birey var. Ona iyi bakmak zorundasın.

Tuğçe describes motherhood as a dedication of her life. She put emphasis on the vulnerability of the baby and how much the baby needs her compassion.

T: Motherhood is a state that involves a great compassion, as there is a being who needs you and when you are not around, he cannot handle things on his own. For that reason, you need to dedicate your whole life to him compassionately.

T: Annelik gerçekten çok büyük şefkat içeren bir durum bence, çünkü size muhtaç bir canlı var ortada ve hani siz onun etrafında olmadığınız zaman kendi kendini idame ettiremeyeceği için şefkatle ona bütün ömrünüzü vermeniz gerekiyor aslında.

Ayla stated that she and her husband adjusted their life according to the baby. She described motherhood as a major sacrifice. According to her, calling motherhood a sacrifice was not something she hesitated to express.

A: Actually, we adjusted ourselves to the baby. This is a major sacrifice. It is the same for everyone, but I did not find myself thinking like “Where did this thought come from?” at all. Like I said, we went through some challenges however we survived as a family.

A: Biz aslında bebeğe uyum gösterdik. Hani bu da büyük bir fedakârlık zaten. Herkes için öyle ama hani şöyle “Ah ya nereden geldi bu düşünce?” gibi bir şey içerisine hiç girmedim. Mutlaka işte anlattığım gibi; bazı zorluklarla karşılaştık ama hep beraber aile olarak üstesinden geldik.

3.2.3. Mother’s acknowledgement of the father: A husband, a father, and a friend

This super-ordinate theme includes mothers’ statements in which they acknowledge the father in multiple roles such as a loving husband, a responsible father, and a helpful friend. Expressing gratitude about their husbands’ support, they describe a positive relationship with their husband.

They widely mention the role of the father in child-rearing. They give reference to the father as they discuss how they raise their baby. Mothers switch to using ‘We’ pronoun and include the father in their speech, as they discuss their motherhood. They view their husband as someone who help them overcome the difficulties of parenting together.

3.2.3.1.Father actively participating in childrearing

Ayla includes her husband in her speech when she talks about how she would like to raise her child. She describes childrearing as a teamwork consisting of herself and her husband.

A: He can live the way he wishes to. Our motto is always the same: the way he wishes to. He is also an individual. He will also have some decisions of his own. He will make his own choices. We would like to raise him with respect and orient him in the right direction as much as possible.

A: O nasıl istiyorsa öyle yaşasın. Bizim yetiştirme mottomuz hep o şekilde, onun isteği neyse. O da bir birey. Onun da bazı kararları olacak. Tercihleri

olacak. Mmkn olduėunca buna saygı duyarak ve doėru ynlendirerek yetiřtirmek istiyoruz.

İpek describes how her husband and her split roles when raising their children. She expresses that his husband’s presence at home during the pandemic outbreak was relieving for her. She was not the only one who was in charge of raising her children.

İ: Ali was born during pandemic. My mom was with me in April. My husband was with me. He was working remotely at home. For that reason, it was different from the first one. I did not struggle that much. When I was pregnant with Ali, I had some questions on my mind such as: “How is it going to be along with his older brother?”, “Will he get jealous?”, “Will I be split into two?”, “Which one of them will I focus on?” Nevertheless, due to everyone being at home, I did not experience any distress with any of them. When his father was paying attention to Ahmet, I was taking care of Ali. When he was taking care of Ali, I was taking care of Ahmet. So, I did not have any problems after Ali was born.

İ: Pandemide oldu Ali. İřte Nisan’da annem yanımdaydı. Eřim yanımdaydı. Evden alıřıyordu. O yzden kalabalıktık. O yzden ilkine gre ok farklıydı. Pek fazla zorlanmadım. Hani abisi olarktan da hani hamileyken, hani “Nasıl olacak?” iřte, “kıskanacak mı?”, hani, “Ben nasıl ikiye blneceėim?”, “Hangisine řey yapacaėım?” falan gibi soru iřaretleri vardı, ama byle herkes evde olunca, hani kimseyle bir sıkıntım olmadı. İřte yani babası Ahmet ile ilgilenirken, ben Ali ile ilgilendim. Ali’yle ilgilenirken ben Ahmet’le ilgilendim. Yani Ali’de doėum sonrası hibir sıkıntım olmadı.

Petek explains that her husband tries to take care of the baby when he comes home from work. He puts his son to bed, and he wants to hug both his mother and his father.

P: Our relationship with Berk is very good. He shows different responses when he sees me. When he leaves his dad, or goes to the kitchen, or when his dad tries to put him to sleep or when I take him, he has this incredible hugging thing.

P: Berk’le iliřkimiz ok iyi. Beni grdėnde ok farklı tepkiler veriyor. Babasını bıraktıėında ya da mutfaėa gittiėinde ya da babası uyutmaya alıřtıėında ya da ben aldıėımda inanılmaz bir sarılma řeyi var zaten.

Seren explains that her husband spends more time with the kids as he is currently at home. When describing how she spends time with the kids, she uses the ‘we’ pronoun and refers to herself and her husband.

S: I work, but my husband does not. He spends more time with the kids, however like we said we must do other household stuff, so there is not much

time left for other things. We cannot spend the time with the kids well enough or the way we want.

S: Ben çalışıyorum, eşim çalışmıyor. O daha çok vakit geçiriyor ama dediğimiz gibi diğer işleri de kendimiz yapmak zorunda olduğumuz için diğer işleri vesaire yani vakit yetmiyor. Çocuklara şey ayıramıyoruz yani vakit ayıramıyoruz yani şu an istediğimiz gibi aslında.

When talking about his son's needs, Tuğçe uses plural pronoun (we). She suggests that both herself and her husband need to play a role in fulfilling their son's emotional needs. She refers to childrearing as a shared responsibility in her speech.

T: We should be responding his needs. We should direct him somehow and nourish him emotionally as well. What else? I mean, he needs to discover things. I think he needs to discover things around him. He needs to learn and discover some things on his own. Apart from us teaching him things, he needs to discover things by himself.

T: Yani duygularına bizim karşılık veriyor olmamız gerekiyor. O şekilde yönlendirmemiz ve beslememiz, yani duygusal olarak da beslememiz gerektiğini düşünüyorum. Başka? Yani keşfetmeye ihtiyacı var aslında. Bir şeyleri yeni yeni keşfetmeye ihtiyacı olduğunu düşünüyorum. Bir şeyleri öğrenmek, keşfetmek ama kendi kendine keşfetmek yani bizim öğretmemiz dışında yani bu şekilde çok fazla ihtiyacı var aslında.

3.2.3.2. Having a shared desire for having a baby

This sub-ordinate theme is about having a shared decision for the baby to come to the world. Mothers express their own willingness to become a mother along with their husband's desire to become a father. Mothers value their husband's decision to have a baby and give reference to their husband's opinion on becoming a father.

Ayla expresses that she and her husband always wanted to have a baby. She uses the 'we' pronoun as she addresses the desire to have a baby. She indicates that having a baby was a shared decision with her husband.

A: We always had a desire to have a child. Everything went the way we wished for. I can say that having a child was not very difficult. We had our child right when we wanted to.

A: Hep bir çocuk sahibi olma isteğimiz vardı. Tam böyle her şey istediğimiz gibi gitti açıkçası. Hani çok zor bir çocuk sahibi olmadık diyebilirim. İstedğimiz zaman çocuk sahibi olduk o şekilde.

Seren states that becoming a parent was a common wish for both herself and her husband. She expresses motherhood as one of the first reasons for getting married.

S: Becoming Derin's mother, I mean having a child was something we wished for. This was one of the first reasons why I wanted to get married.

S: Derin'e anne olmak çocuk yani istediğimiz bir şeydi. Benim mesela belki evlenmek için birinci sebeplerimden biriydi.

Tuğçe reports that she wanted to become a mother earlier but waited for her husband to become ready for fatherhood. Her husband plays a role in the timing of their baby's birth.

T: Actually, I wanted to become a mother earlier. In the third year of our marriage, I wanted to have a baby, however my husband was not feeling ready. For that reason, we waited for a year or two. I became pregnant naturally. My pregnancy was easy, fortunately. Tunç did not give me any trouble throughout my pregnancy.

T: Ee ben aslında daha önce anne olmak istiyordum. Evliliğimizin üçüncü yılında artık bebek istemeye başladım, ama eşim hazır hissetmiyordu kendini. O yüzden bir iki yıl daha aslında beklemiş olduk. Normal yollarla gebe kaldım. Hamileliğimin süreci de çok şükür kolay geçti. Tunç bana hiçbir zorluk yaşatmadı hamileliğim boyunca.

3.2.3.3.Strong ties with husband

Ayla points out that she has a strong relationship with her husband. Even if they disagree on child-related matters, they work through disagreements during conversations. She indicates that they find a common ground via mutual understanding.

A: We have a very strong relationship. We usually share the same opinions. For that reason, we usually find common ground when it comes to making decisions both about our personal lives and child-related issues. Certainly, there are times when we disagree, however we try to understand each other. For that reason, we are both open to communication. He listens to me. I listen to him as well. Overall, we are a very compatible and calm couple. Therefore, we solve many things by talking through.

A: Eşimle iletişimiz çok kuvvetli. Genelde aynı fikirleri paylaşıyoruz. O yüzden hem kendi özel hayatımızda hem çocukla ilgili bir karar vereceğimiz zaman genelde hep orta yolu buluyoruz. Mutlaka bazen farklı düşündüğümüz noktalar oluyor ama o konuda birbirimizi anlamaya çalışıyoruz. Dolayısıyla hani iletişim olarak açığız ikimiz de. O da beni dinler. Ben de onu dinlerim.

Genellikle biz ikimiz de çok sakin, uyumlu bir çiftiz. O yüzden çoğu şeyi konuşarak çözebiliyoruz.

Seren describes her relationship with her husband as good. She reports being happy about his active involvement in childrearing.

S: I have a good relationship with my husband. There are not any issues. I can say that he pays more attention to kids than I do.

S: Eşimle ilişkimiz iyi. Bir sıkıntı yok. O çocuklara benden daha da düşkün diyebilirim yani.

Tuğçe expresses that she enjoys her relationship with her husband a lot. She tells they speak the same language and get along well. She also indicates that they manage conflicts through communication.

T: I am thankful that we have an enjoyable relationship. We had a lot of fun at the beginning of the relationship. We are still enjoying it and speaking the same language. I am a patient person. In fact, I may also have an impact on it but let me say that we find a common ground one way or the other. We have conflicts of course, however at the end of conflicts we sit down and solve the conflict by talking on it. We did not have any major arguments before or after we got married.

T: Gayet keyifli bir ilişkimiz var bizim çok şükür. Eğlenerek başlayan bir ilişki. Hakikaten evlilikte de öyle oldu. Gayet keyifliyiz şey, aynı dili konuşuyoruz. Ben fazla sabırlı bir profilim. Aslına baktığınızda mutlaka benim de etkim vardır ama “Bir şekilde orta yolu buluyoruz her konuyla ilgili” diyeyim. Bir çatışma illaki yaşanıyor ama her çatışmanın sonunda oturarak, konuşarak onu çözmeye çalışıyoruz. Bizim hem ilişkimizde hem sevgili döneminde evlenmeden önce hem evlendikten sonra ve hatta halen hiç büyük kavgalarımız olmadı.

3.2.3.4.Overcoming difficulties together

Ayla discusses a foot operation that her baby underwent. She describes this operation as a process that she and her husband overcame together. She uses the ‘we’ pronoun as she describes the medical procedures that were followed.

A: We feel very lucky. We overcame this process through affirmations. Later, he had a minor achilleas tendon operation. It was a very short operation, but the baby underwent an operation in the end. For that reason, we felt sad. After the operation, the cast remained for three weeks. After that, his feet recovered completely. At the moment, we are using special shoes with a splint in the middle of them. We put those shows on, only when he goes to bed at night or during day naps. We will be applying this up until he is 3-4 years of age.

A: Çok şanslı hissediyoruz kendimizi. Hep böyle olumlama yaparak bir şekilde o sürecin üstesinden geldik. Sonrasında küçük bir aşıl tendon ameliyatı geçirdi. O da çok kısa bir ameliyattı, ama sonuçta bebek ameliyata gidiyor. O yüzden biraz üzülmüştük. O dönemlerde ameliyattan sonra yine bir üç hafta kadar alçıda kaldı. Ayakları ondan sonra şu anda tamamen iyileşti. Şu anda sadece ayakkabı ortasında atel olan özel bir tane ayakkabı kullanıyoruz. Onu da sadece uykularında gece uykusunda ve gündüz her uyuduğunda takıyoruz. Bunu yaklaşık üç dört yaşına kadar uygulamaya devam edeceğiz.

İpek describes taking care of her two sons simultaneously as a difficulty. According to her, her husband was very supportive of in balancing the needs of their sons.

İ: My husband was a great support for me. Even if he could not pay that much attention to Ali in his newborn period, I knew that my older son Ahmet was not sitting sadly at a corner. He would take Ahmet to parks, show him around, play with him on so on, or he would deal with his basic needs such as taking him to the toilet, because when I was on my own my other son would say “I need to pee. I need to poop!”, then I would have to say, “Hold on for two seconds!” There were instances in which I was on my own. So, I had a peace of mind when they were at home.

İ: Eşim eşimin de baya bir desteği oldu. Yani bebek yeni doğan döneminde hani Ali'ye karşı çok olmasa bile en azından vicdanen Ahmet'in bir köşede üzülmediğini, ben Ali'yle ilgilenmek zorunda olduğum için işte parka götürmesi, gezdirmesi, oyun oynaması vesaire işte yahut da temel ihtiyaçları tuvalete götürmesi gibi; çünkü tek başıma olduğumda ben Ali'yi uyuturken ya da emzirirken diğer oğlum “Çişim geldi. Kakam geldi.” vesaire dediğinde bile “İki saniye bekle!” demek zorunda kalıyorum. Tek başına kaldığım şeyler de oldu. Yani vicdanen o yüzden beni bayağı bir rahatlattı onların evde olması.

Petek gives reference to her husband in her speech when referring to coping with the global pandemic and not being able to take her sons to outdoor activities due to lockdowns. Even though she does not find their efforts to do home activities sufficient, she describes her husband as an active participant in their struggle against the circumstances of the pandemic. When she uses the pronoun ‘we’, she refers to her husband.

P: The pandemic has restricted us. We are at home all the time. We must do activities at home. It is not enough, because we hang out at home as we have another baby at home. We try to do things at home. It is not enough anymore.

P: Pandemi maalesef bizi kısıtladı. Şu an sadece evdeyiz. Evde etkinlik yapma durumundayız. Yeterli olmuyor, çünkü evde bir tane daha bebeğimiz olduğu için pandemide sadece evde takılıyoruz. Evde bir şeyler yapmaya çalışıyoruz. Artık yetmiyor.

Petek also describes her husband as a support when trying to solve sibling rivalry. They try to teach them games to distract them, especially the older son from throwing tantrums.

P: In this period, our father works. I mean, he comes and plays with them however these days my son (older son) throws tantrums. Now, we are trying to protect Berk (the baby). We are trying to teach him games.

P: Bu süreçte babamız daha çalışıyor. Hani geliyor oynuyor ama bu sefer benim oğlum çok hırçınlaştı. Bu sefer Berk'i koruma şeyine geçtik. Daha çok oyun öğretmeye çalışıyoruz.

Seren states that she needs extra support for household tasks. She and her husband try to manage their time together so they can spare time for kids. They try to overcome time-management difficulties together as a couple. Seren reports that she is happy about the way her husband pays attention to kids when he has time. She describes his husband as her only support during busy times.

S: If there were an extra support for household tasks, there would have time for us to spend time with kids. The only support is his father. He takes care of him very well. I can also take care of him. He is my child after all. I get to play with him and teach him some things. I have a tight work schedule. When I come home, I cook, wash the dishes and clothes. When I do household tasks, I do not have any time left for the kid. If there were a lighter task load, I would have more time.

S: Evin işleriydi şuydu buydu o konuda bir destekçi olsa bize zaten çocuk için vakit kalır. Bir destek babası. O da zaten çok güzel bakıyor. Hani ben de bakarım. Zaten çocuğun yani oynarsın. Bir şeyler öğretirsin. Bizde hani benim yoğun bir iş şeyim var. Bir de eve gelip iş şeyi, yemekti, çamaşırdı, bulaşıktı... Bunlar da zaten olunca çocuğa zaten vakit kalmıyor. Bizim destek evin diğer işleri hafiflese şey olacak zaten, vakit kalır yani.

Tuğçe describes the process of giving birth as a shared process, which was experienced both by herself and her husband. They faced unexpected incidents together. She was expecting to give birth naturally, however this did not happen due to health reasons.

T: I wanted to give natural birth so much. In fact, we waited until the last minute. We waited until the 42. week, however, Tunç did not come. When he did not come on the very last day, our doctor said, "We need to do a C-section." We tried inducing labor artificially. When Tunç's heart rate started going down, I said: "Okay, I surrender." We healthily came to the world via C-section.

T: Doğal yoldan doğum çok istiyordum. Hatta son ana kadar bekledik. 42. haftaya kadar bekledik, fakat Tunç gelmedi. Gelmeyince en son, artık son günde artık doktor “Almamız gerekiyor.” dediğinde en son suni sancı denedik. Onda da Tunç’un kalp atışları düşünce, “Tamam!” dedim, “Teslim oluyorum.” Sezaryenle dünyaya geldi Tunç sağlıklı bir şekilde.

3.2.3.5. Being grateful for husband’s support and presence

This sub-ordinate theme is about being grateful for husband’s support and presence. Participants indicate that they are grateful for the presence of their husband. They report being content about their husband’s emotional support for themselves and their children as well.

İpek states that she would have struggle even more if she had not received her husband’s support. She discusses that she would rather have her husband and her mother take care of her baby other than the babysitter. She suggests that she and the babysitter share opposite views on childrearing.

İ: Probably, I would have become more worn out, because I was thinking the opposite on some matters. For that reason, I was very very content with my husband’s and mother’s support. I don’t know how I would have pulled off otherwise.

İ: Muhtemelen daha çok yıpranırdım, çünkü ona hani çocukların bakımıyla alakalı bir şeyler ters geliyordu yani o yüzden çok çok iyi geldi annemin eşimin desteği öteki türlü işin içinden nasıl çıkardım bilmiyorum.

Tuğçe states that she resolves problems with her husband by respectful communication. She reports feeling fortunate for her relationship with her husband.

T: I am thankful that we did not have an argument, in which we yelled at each other or used offending words so far. We always resolved our conflicts with respect. We make sure we discuss our disagreements at the kitchen table. For that reason, we are fortunate that have a very enjoyable relationship.

T: Çok şükür böyle bağır çağır hiçbir zaman birbirimizi kıracak kötü söz söyleyecek hiçbir kavgamız olmadı şimdiye kadar. Hep saygı çerçevesinde hallettik bütün çatışmalarımızı. Mutlaka mutfak masasına oturur konuşuruz bütün büyük çatışmaları da küçük çaplı anlaşmazlıkları da diyeyim. O yüzden hani güzel keyifli bir ilişkimiz var çok şükür.

3.2.4. Acknowledging and accepting the separateness of the baby: Baby with his own body and mind

This super-ordinate theme reflects how mothers acknowledge and accept the separateness of the baby. In their accounts, they consider that their baby has a body and a mind of his own. Assuming that their baby is a separate being, mothers make inferences on what their baby wants. They carefully observe their baby's behaviors and give him the space they need for self-discovery. They try not to interrupt baby's behaviors unless there is a dangerous situation.

3.2.4.1. Making assumptions about the baby's demands: What does he want?

In this sub-ordinate theme, participants discuss their assumptions about their baby's demands. They are trying to figure out what their baby wants or needs. They wonder what their baby needs, wants, or feels. They try to arrive at a conclusion about where they are baby is at: emotionally, physically, and cognitively. For that reason, they make assumptions on these matters. To make these assumptions, they first assume that their baby has a body and mind of his/her own.

For instance, Ayla makes a summary of her baby's developmental milestones such as sleep cycle and eating schedule. She considers her baby as a separate human being with his own routines and habits. She expresses her astonishment about the long duration of her baby's sleep and wonders if he got hungry or not while he was asleep. She wonders what is happening in his mind or whether he is hungry or not in this example. Even though he isn't fluently speaking now, she states a question "Did you not get hungry?" She addresses to him with a question, and thereby she accepts him as a separate being.

A: Cem was an easygoing baby. He was the same when he was a newborn. For instance, he could feed very well. He could sleep very well. In fact, let me say this. When he was two and a half months age, he slept for eight hours. We put him to sleep in the evening, he woke up in the morning. We were very shocked. "Did you not get hungry?" Later, until he was four months old, he slept for eight to ten hours every night. He never woke up. I rested wonderfully within that period, however he had sleep regressions afterwards.

A: Cem çok uysal bir bebektir. Bebekken de öyleydi. Yani mesela çok güzel emiyordu. Çok güzel uyuyordu. Hatta şöyle bir şey söyleyeyim. İki buçuk aylıkken ilk defa sekiz saat uyudu. Akşam yatırdık, sabah kalktı. Yani biz çok

şaşırdık. “Sen acıkmadın mı yani?” Ondan sonra iki buçuk aylıktan dört aylağa kadar gece uykusu sekiz on saat oldu hiç uyanmadı. O süreçte ben müthiş dinlendim, ama ondan sonra işte uyku gerilemeleri filan başladı.

In this example, İpek compares his two sons with one another. She makes assumptions about what her baby wants and thinks when she is not by his side. She states that her son knows that she will be back when she goes somewhere for a while. She also states that she easily figures out when he wants to be breastfed based on his actions. She states that her younger son does not want continuous attention all the time. She accepts him as an individual with his own thoughts and demands.

İ: I couldn't leave Ahmet (older son) to others. He would cry behind me. They would tell me to come back as he could not stay without me. We could not stay apart when I was gone. He had breastfeeding addiction. Ali is not that way. Ali is more secure. Even when I am gone, Ali knows that I will be back. He doesn't have constant worrying or panicking. For instance, when I move two rooms away from Ahmet, he would want to come with me and make breastfeeding an excuse. He wanted to be breastfed all the time. Ali is not that way. Ali makes it clear when he wants to be breastfed by touching my body here and there. Other than that, he doesn't want constant attention all the time.

İ: Yani ben Ahmet'i (büyük abi) kimseye bırakıp gidemiyordum. Peşimden ağlıyordu. “Durmuyor gel!” diyorlardı vesaire. Gittiğimde ayrı kalamıyorduk. İşte meme bağımlılığı vardı. Ali'de öyle değil. Ali daha güvenli. Yani gitsem bile geri döneceğimi biliyor. O an işte sürekli bir kaygısı paniği yok yani. Mesela Ahmet'ten iki oda uzaklaşsam hemen memeyi bahane ederek gelmek istiyordu ve sürekli emmek istiyordu. Ali öyle değil. Ali emeceği zamanları belli ediyor üstümü başımı şey yaparaktan. Onun dışında sürekli ilgi için onu talep etmiyor.

Tuğçe states that she is trying to guess whether her baby is open to communication. She is trying to find out his state of mind when it comes to establishing communication with others.

T: I think we have a good relationship. I am guessing Tunç is a child who is open to communication. I am trying to raise him up to the best of my ability the right way. I do not think there is a perfect mother. I think everyone is mothering well on their terms. Our relationship is pretty good and the way it is supposed to be.

T: Yani güzel bir ilişkimiz var bence. Tunç da sanıyorum iletişime açık bir çocuk. Ben de elimden geldiğince kendi doğrularıyla onu yetiştirmeye çalışıyorum. Tabii ki mükemmel, daha doğrusu mükemmel anne yok bence. Herkes kendine göre iyi annelik yapıyor diye düşünüyorum. İlişkimiz gayet hani yerinde ve olması gerektiği gibi yani böyle düşünüyorum.

3.2.4.2. **Observant mother: Receiving signals from the baby**

This sub-ordinate theme is about mother's observations of the baby and their receptiveness of the baby's signals. To observe their baby, mothers accept that their babies are separate from them. They have demands, feelings, thoughts, and behaviors of their own. Participants put emphasis on observing their baby's behaviors and respond accordingly when necessary. Mothers pay attention to what their babies do or where they look at. Through observation, mothers acknowledge that their babies have their own states.

İpek states that she derives from her baby's behaviors that he prefers to make her mother do things as opposed to his grandmother. She thinks that her baby likes spending time with her. She is focused on what her baby wants. She focuses on what her baby likes or needs and makes assumptions about how her baby could be viewing their relationship.

İ: Even though my mom is with us, he has this mom and dad thing. He doesn't want to make his grandmother do things for him. He wants me to do things. Even though he cannot express himself, you can understand from his behaviors. Other than that, it is good. I mean, I think he likes to spend time with me as compared to others. Other than that, I think we have trustful relationship, which is good and correct.

İ: Annem de yanımda olmasına rağmen hani o anne baba şeyi var yani çoğu şeyini anneme yaptırmak istemiyor. Bana yaptırmak istiyor. Kendini ifade edemese bile onun hareketlerinden anlayabiliyorsunuz. Onun dışında güzel. Yani benle vakit geçirmeyi sevdiğini düşünüyorum başkalarına nazaran. Onun dışında bence güven ilişkimizin doğru ve iyi olduğunu düşünüyorum.

Ayla shares her observations of her baby. She describes her baby as someone who is willing to explore his surroundings. She gives detailed information on which direction her baby looks at, while she and her husband were having dinner. She is also attentive to the sounds that her baby makes as he looks around.

A: Cem is a baby who likes to communicate openly because we were doing this. We also like open communication a lot. It runs in the family. We... How old was Cem? One and a half months old. What is it called? Infant carrier? We would put him on it. For instance, we were having dinner and we would put him on the infant carrier. We have a wall covered with tiny pictures on it. He would look at the wall and hang over there. For instance, he would examine the pictures. He would go "Oo oo ooo!" looking at the pictures. In the meantime, we would eat dinner.

A: Cem çok iletişime, o da çok açık bir bebek diye düşünüyorum biz çünkü şöyle yapıyorduk. Biz de çok açığız. Bize çekmiş. Biz... Ne kadarlıktı Cem? Bir buçuk aylıktı. İşte ne deniyor? Ana kucağı mı deniyor? Kucağında işte yatırıyorduk onu. Biz mesela yemek yiyorduk, onu ana kucağına koyuyorduk. Tabloların olduğu bir duvar var bizim, küçük küçük tabloların olduğu. O öyle oraya bakıyor, kendi kendine takılıyordu orada. Mesela oradaki resimleri inceliyordu. Tek tek “U u uuu!” yapıyordu resimlere bakarak. Biz de o sırada yemeğimizi yiyorduk.

Ayla also observes in detail how her baby interacts with the world around him. She carefully describes how he moves, looks around, or hesitates about things. She describes her baby as sociable and yet cautious. Her baby not only spends time with herself and her husband, but also with her grandmother and grandfather.

A: For instance, his grandmother lives close by. He spends a lot of time with his grandmother. I think he is very sociable, because he spends a lot of time with his grandmother and grandfather. After he passed the stranger anxiety phase, he seems to show more interest to his surroundings. If he sees someone, he looks attentively. He does not come closer right away. He looks up and down, and approaches if he trusts. He is also a very cautious child. He freaks out about falling. For that reason, he acts extremely cautiously. Right now, he crawls. He holds onto stuff, stands up however he has no intention of walking, because he goes everywhere by crawling.

A: Mesela babaanne çok yakın oturuyor bize. Babaanne ile de çok fazla vakit geçiriyor. Babaanne dede ile onlarla da çok fazla vakit geçirdiği için çok sosyal olduğunu düşünüyorum. İşte bu yabancılama dönemleri falan geçtikten sonra daha fazla etrafla çok ilgileniyor. Birini görsün, ilk başta süzüyor. Hemen işte yaklaşmıyor. Şöyle bir baştan aşağıya bakıyor, sonra eğer güvenirse ona yaklaştırmaya başlıyor. Bir de çok temkinli bir çocuk. Bir de düşeceğim diye ödü kopuyor. Düşmekten hiç hazzetmiyor. O yüzden aşırı temkinli davranıyor. Şu anda emekliyor. Gayet güzel tutunuyor, kalkıyor, sıralıyor ama yürümeye dair bir çabası yok, çünkü emekleyerek her yere gidiyor.

Tuğçe also describes her baby as someone who likes to explore and communicate with others. Even though he cannot speak clearly, he attempts to communicate with others by making sounds or increasing the volume of his voice. Tuğçe shares her observations of him:

T: He is a pandemic baby as a matter of fact. He could not get in touch with a lot of people, however even in this limited period he is in a communicative state. For instance, when we go outside, or when he gets to see his cousins or other children, he wants to communicate. I mean, I observe that he is in a process of drawing attention by touching, babbling out loud or yelling at them. For that reason, he is a baby who is open to communication, I guess. That is what I observed.

T: Ya şöyle pandemi bebeği aslına baktığınızda. Çok fazla insanlarla bir araya gelemedi maalesef, ama bu kısıtlı süreçte bile her ortama girdiğinde, mesela oturduğumuz sitenin bahçesine iniyoruz, ya da zaman zaman işte ben ailemin yanına gittiğimde, kuzenleriyle bir araya geldiğinde ya da başka çocuklarla bir araya geldiğinde, hep onlarla bir iletişim kurma halinde. Yani onlara dokunma, onlara bağırarak ya da seslenerek bir şekilde ilgi çekme süreci gözlemliyorum. O yüzden sanırım iletişime açık bir bebek gibi geldi. O şekilde gözlemledim.

Seren is attentive to what her baby wants and not wants. She pays attention to how her baby prefers to move his body.

S: For instance, I give him something, he throws it away if he does not want it. I pick him up to take him somewhere inside our house, he throws himself right away. For instance, if he does not want to be held on my lap, maybe you have seen him do that, he throws himself right away. He strains. It is impossible to pick him up.

S: Mesela bir şey yani bir şey veriyorum, istemiyorsa direk atıyor. Ya da alıyorum başka bir ortama götüreceğim, evin içinde oradan oraya götüreceğim, hemen kendini atıyor kasıyor. Mesela kucağa gelmek istemiyorsa, belki görmüşsünüzdür, hemen atıyor kendini. Kasıyor yani. Onu almanız mümkün değil.

3.2.4.3. Valuing the baby's autonomy

In this sub-ordinate theme, participants discussed their views on the autonomy of their baby. In their remarks, participants indicate that they respect their baby's autonomy even at the young age. They emphasize that it is important for the baby to explore and play by himself. They stress that their baby's capacity to do things on their own is a crucial step in their development into adulthood.

Ayla finds it important that her baby has a wide imagination and becomes able to play by himself. She values her baby's wishes and choices regardless of how old he is.

A: I would like him to be happy and peaceful. After his character is formed, I want him to be able to make his own decisions. What do I know? I want him to be able to play on his own during this time. My expectation is that he plays by himself appropriate to his age for a couple of minutes and not for hours of course. I want him to have a wide imagination. I want him to imagine and have self-esteem. He can live this life the way he wants. Our motto raising him up is: "Whatever he wants" He is also an individual. He will also have decisions of his own. We want to raise him up respecting his choices and show him the right way as much as possible.

A: Ben isterim ki o mutlu olsun. Huzurlu olsun. Kendi kişiliği oturduktan sonra, kendi kararlarını kendisi verebilsin. Ne biliyim? Şu dönemde kendi kendine oynayabilsin. Beklentim öyle saatlerce değil, ama yaşına uygun bir şekilde birkaç dakika da olsa, on dakika da olsa artık büyüdükçe kendi kendine oynasın, hayal dünyası geniş olsun isterim. Mesela hayal kursun, özgüvenli olsun isterim. O nasıl istiyorsa öyle yaşasın. Bizim yetiştirme mottomuz hep o şekilde: “Onun isteği neyse.” O da bir birey. Onun da bazı kararları olacak. Tercihleri olacak. Mümkün olduğunca buna saygı duyarak ve doğru yönlendirerek yetiştirmek istiyoruz.

Petek mentions that she does not want her children to depend on her all the time. She wants them to be able to handle things by themselves and without her support. She expects them to become independent.

P: I want to raise both of my sons as kids with self-esteem. I want to have their back all the time, however I want them to overcome a problem as if I do not exist. I mean, I always get their back, but I may not be able to do so. I want to raise kids who can stand on their feet without me. I mean, I always want this. Can I succeed in this? I do not know. I am doing the best I can.

P: I don't want to be under my skirts all the time. I don't mean in terms of protection, but I don't want them to do things relying on me all the time.

P: İki oğlum için de Berk için de kesinlikle kendine güveni olan çocuklar yetiştirmek istiyorum. Ben hep arkalarında olayım, ama ben yokmuşum gibi bir sorunla karşılaştıklarında başa çıkabilsinler istiyorum. Yani ben her zaman arkalarındayım ama olmayabilirim. Ben yokken bile kendi ayakları üzerinde duran çocuklar yetiştirmek istiyorum. Yani hep onu istiyorum. Başarabilir miyim? Bilmiyorum. Elimden geleni yapıyorum.

P: Ama hep böyle eteğimin altında olsunlar istemiyorum koruma olarak değil de hani hep bana güvenerek bir şey olsun istemiyorum.

Seren states that she wants her child who can stay calm and collected in life even when they pass.

S: Raising up a child who can stand on his feet and who can make his own decisions. I mean not a child who we disapprove or who is ill-tempered or cranky, but to be able to raise a calm, collected and reasonable child. The time we are going to pass away is uncertain, however we want them to stay strong after we pass away.

S: Kendi ayakları üzerinde durabilen, kendi kararlarını verebilen bir çocuk yetiştirmek. Yani kınadığımız, yani işte çok yaramaz, çok aksi bir çocuk değil de işte sakın akli başında mantıklı bir çocuk yetiştirebilmek. Biz yaşadığımız, takdiri ne zaman öleceğimiz belli değil ama bizden sonra güçlü dursunlar.

Tuğçe puts emphasis on self-directed learning. According to her, non-directive learning is more important than parent-led learning.

T: He needs to explore. I think he needs to freshly explore by himself. Learning things, exploring but on his own...I mean, he needs self-learning more than us teaching him to do things.

T: Yani keşfetmeye ihtiyacı var aslında. Bir şeyleri yeni yeni keşfetmeye ihtiyacı olduğunu düşünüyorum. Bir şeyleri öğrenmek, keşfetmek ama kendi kendine keşfetmek...Yani bizim öğretmemiz dışında. Yani bu şekilde çok fazla ihtiyacı var aslında.

3.2.4.4. Not being overprotective

This theme reflects participants' views on parenting styles. They do not prefer to be an overinvolved or overprotective parent to their baby. They report that they do not wish to intervene their child's activities except for dangerous situations. For them, it is important to give their baby space to learn by their own experience.

Ayla suggests that she is a very calm mother, who is not willing to interfere her baby's activities unless it is necessary. She considers minor accidents as an opportunity for her baby to learn how to be more cautious. She enjoys watching her baby learn new things on his own by doing.

A: I am a very calm mother. I am not like: "Something is going to happen to him! Let me intervene or do this." I am trying not to interfere unless there is a danger to him. I am not an intrusive person. We are trying to create safe place at home so that there isn't anything that can harm him. Other than that, I set him free all the time. I leave him alone when he eats food or when he plays. I also like observing him. For instance, I observe him when he does something. What is he doing? I observe him while he plays or eats. I become very happy when I find out that he learnt something on his own. He also gets very happy when he discovers something and that in turn makes me happy. I am not like a cleaning addict. If he stains, so he stains. We change his clothes. What is going to happen? I do not go like: "Oh he is going to bump himself!" He bumps somewhere and later he figures out what he did. He does not do it again. For that reason, like I said, I am trying not to interfere unless there is danger.

A: Ben çok rahat bir anneyim ya. Hiç öyle şey değilim: "Aman işte şurasına bir şey olacak! Müdahale edeyim. Şöyle yapayım." Hani mümkün mertebe tehlikeleri... Ona tehlike olmadığı sürece müdahale etmemeye çalışıyorum. Müdahaleci bir insan değilim. Evde güvenli alanlar oluşturmaya çalışıyoruz ona zarar verecek bir şey olmasın diye. Onun dışında da hep özgür bırakıyorum. Yemek yerken de özgür bırakıyorum, oyun oynarken de. Bir de gözlemlemeyi severim ben de. Mesela bir gözlemliyorum: Önce ne yapıyor?

Oyun oynarken gözlemliyorum. Yemek yerken gözlemliyorum. Kendi kendine bir şeyi öğrendiğini görünce ben de çok mutlu oluyorum. O da çok mutlu oluyor bir şey keşfettiğinde. Dolayısıyla bu da beni çok mutlu ediyor. Hani öyle çok şey değilimdir, titizlik hastası değilimdir. Kirletiyorsa kirletiyor yani. Değiştiririz n'olacak? ya da "Aman bir yerini çarpacak!" Çarpıyor. Sonra görüyor evet. Çarptığını anlıyor. Sonra bir daha yapmıyor mesela. O yüzden fazla dediğim gibi tehlike yoksa çok müdahale etmemeye çalışıyorum.

Seren states that she is not excessively worried about her baby's health as much as her husband is. She is not that concerned about the possibility of the baby's sickness. According to her, even if her baby gets sick, it is a normal incident.

S: My husband goes like this: "Oops he fell down! He stood up. He got sick. He is going to get a cold. His feet are cold. He doesn't have socks on." For instance, he says: "Oh he is not wearing any socks. He will get a cold!" Okay. If he is going to get sick, he will get sick anyway. God forbid! He is like: "The kid does not have something over his body. He will get a cold that way! It was already cold. He was already sick. "I mean, I cannot say anything. If he is going to get sick, he will.

S: Ha böyle "Aman düştü! Kalktı. Hasta oldu. Üşüyecek. Ayağını üşüttü. Çorap giymemiş." Mesela eşim çok der: "Ay! Ayağında çorap yok. Üşüyecek!" Ya tamam. Hasta olacaksa, zaten olacak. Allah beterinden korusun. İşte: "Üzeri açık kalmış gece." Daha bu sabah yaşadığımız şey. "Çocuğun üstü açık kaldı da öyle üşüyecek." Zaten soğuktu da zaten hastaydı da! Yani bir şey diyemem ki. Çocuk hasta olacaksa zaten olacak.

Tuğçe considers herself as a mother who allows her baby to interact with others. She does not view herself as someone solely responsible for providing care. She says she can let others to take care of her baby. According to her, she does not have an overprotective style of parenting.

T: I left him at my mothers' confidently. There were times when I left him with others, and I went out. I always let others take care of him. I never had an overprotective style such as: "Oh! He is my child!" I am guessing I will not be otherwise from now on. I don't know. We'll see.

T: Rahat rahat annemlere de bıraktım. Başkalarına bırakıp, kendim de çıktım zaman zaman. Başkalarının onunla ilgilenmesine de müsaade ettim hep. "Aman bu benim çocuğum!" gibi aşırı korumacı tavrım hiçbir zaman olmadı. Herhalde bundan sonra da olmaz diye düşünüyorum. Bilmiyorum, bakalım.

3.2.5. Mothers' relationship with their own parents: Autonomy and separation

This superordinate theme is about the views of mothers on their own upbringing. The sub-ordinate themes include the following: opportunity for child's autonomy: learning

by doing and separation through the acceptance of challenges. Some mothers mentioned the generational differences as they discussed their own childhood. They regarded their parents as people who allowed them to explore the world and learn things through experience. They also described their childhood as challenging at times, however they also report being at peace with their past and having moved on.

3.2.5.1. Opportunity for child's autonomy: Learning by doing

Some mothers stressed that their mothers were not as detailed or picky in their parenting as the current mothers. They described their own mothers as being relaxed, calm and not overprotective. They state that they had the opportunity to learn by their own experience and observation.

Ayla explains her parents as allowing her to explore the world. Her mother would allow her to learn by experience and refrain from using command statements.

A: I would always play outside. I am the way I am because of that. By the way my mom is not very intrusive. She is also not like: "Don't do that! This can happen. Don't do that! Something can happen!" Maybe, my confidence or calmness comes from her non-anxious state. I always learned by doing, let me put it that way. After childhood, I observed and experienced things. That is how I learned certain things.

A: Hep sokakta oynuyordum. Büyüdüğümde biraz o yüzden böyle. Bu arada annem de öyle çok müdahaleci bir insan değil ve hani şey de değil "Aman yapma! Şöyle olursun. Aman yapma, böyle olursun!" Evhamlı bir insan da olmadığı için belki benim rahatlığım da oradan geliyordur. Hep yaşayarak öğrendim öyle söyleyeyim. Çocukluktan çıkıp büyüdüğüm zamanki süreçte de bazı şeyleri gözlemleyerek, bazı şeyleri yaşayarak öğrendim.

Seren makes fun of modern parenting and refers to her parents' parenting as being more casual. She says her parents were not overprotective and allowed her to grow up on her own.

S: You know that nowadays, we put too much emphasis on kids (she laughs). In prior times, in our times we didn't have anything like that. They let us to ourselves, and we grew up.

S: Hani böyle çocukların üzerine düşüyoruz ya tabii (gülüyor) O zamanlarda, bizim zamanımızda öyle bir şey yoktu. Bizi bıraktılar, büyüdük.

3.2.5.2. Separation through the acceptance of challenges

Some mothers indicate that they made peace with the parenting style of their parents. They report that they accept the flaws of their parents. As an outcome of having accepted their parents for who they are, these mothers describe the difficulties they went through during childhood as past memories that they do not complain about. They do not adopt a victim role about their past. They appear to have moved on.

Tuğçe tells that she accepts her mother for who she is. She indicates that her mother has done the best she could. Accepting that she has done the best she could appears to be a factor which helps Tuğçe to part ways with her childhood.

Tuğçe: Maybe it is acceptance. I don't know. This is the situation. These were what my mom could do. Yes, she could have done these, but she couldn't, but she did the best she could. She tried to be a good mom in her own way, and I think she is a good mother. Of course, she made mistakes, but it is sufficient for me as she did the best she could. I guess I had a difficult childhood, but I consider myself to have gotten out of it well.

Tuğçe: Bu kabulleniş belki de. Bilmiyorum durum bu. Annemin yapabilecekleri bunlardı. Evet, şunları da yapabilirdi ama yapmamış ama yine de elinden gelenin en iyisini yaptı. O yüzden de iyi bir annelik yapmaya çalıştı kendince ve bence iyi bir anne. Tabii ki hataları var ama yine de iyiyi yapmaya çalıştığı için benim için kâfi aslında. Herhalde benim dediğim gibi zor bir çocukluk ama oradan güzel sıyrıldığımı düşünüyorum kendimin.

Seren states that she has achieved separation from her parents both emotionally and physically. Her focus is directed on her baby, who she thinks needs her care and depends on her.

S: When you have a kid, you must be strong yourself, because there is someone who depends on you and needs your attention. Otherwise, you break ties with your mom and dad after a certain point. You live separately. They accept it anyway.

S: Çocuk olunca biraz daha kendin de güçlü olmak zorundasın, çünkü sana muhtaç senin ilgine ihtiyacı olan biri var. Ama öbür türlü anne baba kopuyorsun bir noktadan sonra. Ayı yaşıyorsun. Onlar zaten kabulleniyor.

Petek describes herself as someone who was exposed to her parents' arguments growing up. She is aware that having to witness parents' arguments may negatively affect her children. She states that, as compared to her parents, she is more vigilant about possible arguments that she may have with her husband. She carefully observes

her son and notices that he learns by observation and later repeats the behaviors he observed. To not transmit her family dynamics in childhood to her current life, she and her husband postpone the arguments for a future time when her son is not present. She wants her son to have a different childhood experience than hers.

P: Normally, we talk at a loud volume. We try not to talk that way. Because they get affected by it, we try not to argue. We pay attention to the words we pick. Berk records or copies everything. He does things without knowing what it means. I pay attention to many things. I can't remember right now but I try not to do the things I was uncomfortable with about my own mom and dad.

P: Normalde biz yüksek sesle de konuşuruz. Konuşmamaya çalışıyoruz. Etkileniyorlar da onlara dikkat ediyorum çatışmamaya. Konuştuğumuz kelimelere dikkat ediyoruz. Berk hepsini kapıyor. Anlamını bilip bilmeden şey yapıyor. Yani her şeye dikkat ediyorum. Yani şu an aklıma gelmiyor ama benim anne babadan rahatsızlık duyduğum şeyleri şu an yapmamaya çalışıyorum.

İpek states that she remembers her childhood as a good one despite its challenges. She describes that her mother applied strict rules. For instance, her mother would apply conditional rules which regulated İpek's eating routines. She describes her childhood as a happy childhood despite her mother's conditional statements. She cannot figure out how these statements might have affected her. She does not appear to be discontent about her mother's style.

İ: I remember those times well. I remember it as beautiful. I mean, I don't remember it as a wound. I don't know what kind of an impact it has. How did it affect my later life? I mean making a child do things by threatening. It was common in those times. My mom would threaten me by saying: "If you don't eat your food, you cannot go out. If you don't do this, then you can't do that." We try not to do that. They did this to me and yet I had a happy childhood.

İ: Ben iyi hatırlıyorum o zamanı. Güzel olduğunu hatırlıyorum. Hani böyle bir yara olduğunu hatırlamıyorum. Bunların ne kadar etkisi var onu da bilmiyorum. İleriki hayatımda benim neyime etki etti? O hani bir şeyleri çocuğa tehditle yaptırmak vesaire yani. O zaman vardı. Annem tehdit ederdi yani işte "Yemeğini yemezsen dışarı çıkamazsın. Şunu yapmazsan, bunu yapamazsın." falan gibi. Bunu yapmamaya çalışıyoruz. Bana yapıldı ama mutlu bir çocukluğum vardı.

CHAPTER 4

DISCUSSION

The section involves the discussion of the results will be discussed in light of the literature review in the introduction section. This dissertation is composed of two studies. The goal of the first study is to gather subjective accounts of mothers, who engage in nonsynchronous play with their infants. The goal of the second study is to gather subjective accounts of mothers, who engage in synchronous play with their infants. The participants in each study were determined by using the Coding of Interactive Behavior (CIB; Feldman, 1998) rating system. The interactions in which mothers engaged in child-directed play were named as synchronous; whereas the interaction in which mothers engaged in a parent-directed play were named as nonsynchronous. There were five mother and infant dyads in each study. The mothers in both studies were interviewed via semi-structured questions. These questions were created to study notions of motherhood experience such as pregnancy, birth, and childrearing. Mothers were interviewed on how they experience the process of becoming a mother and raising their infant. As each mother's makes sense of this experience in a unique way, interpretative phenomenological analysis (IPA) was obtained as a research method. In the first study with nonsynchronous dyads, outcomes of the IPA revealed six superordinate themes. These themes were the following: *mother's questionable desire for having the baby, lack of boundaries between the mother and the baby, adopting an intrusive style in childrearing, glorifying motherhood: occupying a central place in the baby's life; experiencing challenges when raising the baby; imbalanced relationship of mothers with their own parents*. In the second study with synchronous dyads, outcomes of the data analysis revealed five super-ordinate themes: *sparing time for different activities: not only focusing on the*

baby; expressing a desire for the baby, mother's acknowledgement of the father: a husband, a father, and a friend; acknowledging and accepting the separateness of the baby: baby with his own body; and mothers' relationship with their own parents: autonomy and separation.

The outcomes of each study will be discussed separately in the discussion section.

4.1. Discussion of Study 1

4.1.1. Study 1: Mother's questionable motivation for having the baby

Desire is always in motion. It is important to consider jubilation during mirror stage to discuss the baby being the object of mother's desire. In neurotic individuals desire cannot be fixed on one object, however it is also a necessity for jubilation to occur. When the baby sees his reflected image through the eyes of the mother, it becomes a jubilant moment for both. This is that phase where the ego is formed. Although jubilation is not sufficient for a subject to enter language, it is a fundamental step before it. Lacan (1938) defines this jubilant moment as primordial alienation.

In the moment of jubilation, the baby and the mother are both mislead by the image of one another. It is only when the mother's initial gaze towards to baby is present, then jubilation and alienation. Mother installs her gaze and makes the baby a phallic object. Later, Name of the Father comes into place and opens room for desire, however this is the next step. Separation occurs subsequently.

The mothers in this group did not show strong enthusiasm about having their baby. They had a difficulty in putting the reason for having a baby into words. Some expressed hesitation and indecisiveness. The reasons they listed did not appear to be as coming from their personal motivations. They stated that they either decided to have the baby because their husband, parents or society asked them to become a mother. Speaking in Lacanian terms, it seemed as if their initial gaze towards the baby was missing. They appear to not have the 'madness of mothers' as proposed by Laznik (2000). Although the word 'madness' has a negative connotation, it reflects the phallic investment of the mother towards her baby. When the mother assumes hearing what the baby hasn't said yet; or articulating what she sees in him who he is not yet, then she reflects her desire onto the baby. She projects the signifiers of her desire onto the

baby. Only if the mother desires the baby, then the baby can find himself face-to-face with an Other and become the object of her desire. Jubilation during mirror stage can hold up only if they see signifiers of their desire in their own baby. Mothers in this study, do not appear to project their desire and see traces of their signifiers in their baby, as their motivation to have a baby does not stem from their own projections or fantasies about having a baby.

4.1.2. Study 1: Lack of boundaries between the mother and the baby

In their accounts mothers reported that they saw their baby either as a friend of their own, or as their replica. The distinction between themselves is either reduced or missing. There were loose physical boundaries between them. For instance, they sleep on the same bed with their baby.

It is almost like there is not a physical or psychological distance between them. In addition, they did not appear to complain or change this enmeshed situation. In their statements, they seemed content about loose boundaries. They looked like they enjoyed this situation.

There can be some parallels between contentment about loose boundaries and mother's jouissance. These mothers did not seem to give up the jouissance of their relationship with their babies. It seemed as though they are at a preoedipal phase, in which the mother desires the child as an object. In the preoedipal phase, there is not a symbolic father who intervenes and castrates. The castration caused by the symbolic father reduces the jouissance. When the jouissance is reduced, mother and child are faced with a symbolic lack, which allows them to desire. Before castration, there is an unmediated connection between the mother and the baby (Fink, 1995).

A desiring mother is a mother who has encountered the symbolic lack. Having faced the symbolic lack, a desiring mother demonstrates an incompleteness. The incompleteness caused from the symbolic lack prevents the mother to make her baby her phallus. For a desiring mother, phallic meaning is assigned to many objects in life and not to the child only.

Among the mothers, it may be the case that the necessary rift between the mother and the baby is not induced in the mother and child unity. This rift would be called

separation. The accounts of these mothers raise the question about whether separation between the mother and baby exists.

4.1.3. Study 1: Adopting an intrusive style in childrearing

The mothers reported displaying an intrusive style in their interactions with their baby. They stated that they were likely to give direct commands very frequently in daily life. Mothers indicated that they tried to fulfill their baby needs even when there is not a demand on the baby's part. They did not allow their babies to engage in self-directed play. They think it is a positive intervention to lead and direct their baby during play.

Lacan (2011b) suggests that when there is not a possibility of lack for the baby, then this situation provokes anxiety in the baby. Indulging in presence and absence games is one of the developmental steps in baby's growth. Examples for the presence and absence games would be peek-a-boo, hide and seek or Fort da! Thereby, the child finds the opportunity to symbolize mother's lack. According to Winnicott (1953), through presence and absence games the child symbolizes her mother and uses the transitional object to repair the trauma resulting from her mother's absence. It is of crucial importance to discern the difference between Lacan's and Winnicott's thinking at this moment. Lacan does not focus on the lost object (mother in this case) but the lack of the object. Winnicott suggests that the lost object is symbolized through play. In other words, Winnicott suggests that through games the baby tries to repair the disruption in continuity, however according to Lacan the disruption in continuity is necessary for the lack to emerge. The acknowledgement of the lack is necessary for the baby to desire. Lacan states: "There is no possibility of lack, when his mother is constantly on his back." (Lacan, December 5, 1962)

The mothers in the nonsynchronous group do not give the baby the opportunity to explore things on their own. They adopt an active stance in their play. For one of the mothers, not letting the baby get bored during play is something she is proud of. She interferes with the baby's play for the sake of entertaining the baby, however then there is not a chance for the baby to experience the necessary disruption of continuity. It is only through the alternation of the mother's absence and presence, that the baby encounters the lack. It is only after facing the required lack that the baby attempts to

symbolize it via presence and absence games. The next step would be entering the realm of language.

Fink (1995) states the following: “If nourishment is never missing, if the desired warmth is never lacking, why would the child take the trouble to speak?” (p. 103). The mothers in the study also meet their baby’s need even when they do not ask for something from their mothers. By anticipating all the baby’s solicited or unsolicited needs, they do not give them an opportunity to feel any discomfort. If babies do not feel any discomfort, they do not feel the urge to ask for what they need by making sounds. Separation is also characterized by entering the realm of language. The chance for separation is at stake when there is a continuously present and nourishing mother.

4.1.4. Study 1: Glorifying motherhood: Occupying a central place in the baby’s life

Mothers in the nonsynchronous group glorify their motherhood. They idealize their role in their baby’s life. They occupy a central place for the baby. They prefer to be the only person in charge of childrearing. By doing that, they diminish the role of the father of the baby. They describe their husband as someone playing a passive role in making decisions on baby-related matters. These matters would range from daily routines to naming the child. These mothers want to be around their baby all the time to such an extent that they postpone self-care, spending time with their husband or friends. Their relationship with their baby is of top priority. They almost feel complete with their baby and do not search for other fulfillments in their lives.

For mothers, having a baby of their own can give them a sense of completeness, however this sense of completeness creates an anxiety which causes desire. For desire to be called what it is, it needs to continue and create anxiety when a sense of completeness arrives. If the completeness caused by having a baby does not cause any anxiety for the mother but only contentment, then the desire of the mother becomes questionable. Lacan (2007) brings the crocodile analogy to represent the *jouissance* (mother’s *jouissance*). In the analogy, the baby encounters the mother crocodile with an open mouth, which is ready to consume the baby. What prevents the crocodile mother from devouring the baby is the paternal function. The father functions as a barrier which intervenes with the enigmatic omnipotence of the mother. If the paternal

function does not regulate mother's desire, the baby cannot find room to seek his own desire. In this case, the mother's desire cannot lose its omnipotence.

According to Lacan (1957), there is a difference between the devouring mother and desiring mother. When the mother assumes her baby as the object of her own, then she cannot desire but devour him. A devouring mother fixates on one object. If the mother does not come to terms with the fact that she lacks a phallus, then she cannot desire. If she considers her baby as her phallus, the baby is at risk for being enslaved in mother's engulfing jouissance. The uninhibited intrusion of the jouissance of the mother can take place and captivate the subject (Facchin, 2016).

The mothers in this study appear to treat their baby as an object that provide them with a sense of completeness. They seem to not want this sense of completeness to be interrupted by anyone including the father of the baby. They do not give little or no reference to their husband in their speech. This situation can pose a threat to the formation of the baby's neurotic structure.

4.1.5. Study 1: Experiencing challenges when raising the baby

The mothers in the nonsynchronous group report psychological and physical difficulties either during pregnancy or after birth. They also view their baby as challenging. One of the mothers describes feeling depressed during pregnancy to such an extent that they did not want to do anything but stay in her room. Some mothers indicate feeling anxious and having panic-like symptoms during the period of breastfeeding. Due to medications for anxiety she had to limit the breastfeeding duration. Another mother reported not having the body strength to carry her baby on her lap and suffered from back pains. In addition to psychological and physical reasons, mothers indicated that they perceived their baby as challenging. Some of the mothers described childrearing as unbearable or overwhelming. Also, there were times when they felt a disconnection between themselves and their baby. They complained that their baby acted uninterested around them.

Melman (2014) suggests that depression can prevent a mother from acknowledging her lack. When the lack is not acknowledged the mother cannot desire the baby. For mother to libidinally invest in the baby or see him through phallic lenses, she needs to

desire. For instance, the mother may not direct her gaze at the baby in the absence of a libidinal investment. A depressed mother cannot invest in the baby by directing her gaze at him. Unless the gaze of the mother is directed to the baby, the jubilation cannot take place. In that case, the baby cannot see his reflected image on mother's face and his ego cannot be formed.

According to Melman (2014), there are instances in which a mother cannot register the baby as someone who would give her the phallic medal. When depressed, a mother cannot assume a phallic meaning for anything. Phallic medal refers to the phallic meaning of the baby for the mother. Lacan defines phallus as "the signifier of the desire of the Other" (Evans, 1996). A mother cannot desire, if she fails to follow the traces of the signifier of the desire of the Other. When depressed or anxiously withdrawn, a mother may not address a phallic meaning to her baby. At this moment, the jubilation cannot occur.

In moments of jubilation, the baby tries to fulfill her in what she is lacking. According to Melman (2014), due to the absence of jubilation the baby cannot find the opportunity to attest to the mother that he can fulfill her. This situation posits a risk for infantile autism (Melman, 2014). Some mothers in this group reported a disconnection between themselves and their babies. They also observed their baby to appear uninterested towards them at times. These mothers could be incapable of addressing their lack and in turn be unwilling to search for signifiers of their desire in their baby, husband, or friends etc. There might have been a disruption during the jubilation, which prevents the ego of the baby to be formed. Laznik (2017) sheds light to an uncertainty in mother-baby relationships. She states: "It is not clearly known whether the baby fails to arouse this *jouissance* or the mother is unable to answer the baby's search for *jouissance* in the other" It could be the case, that even if the baby tries to arouse joy in the mother, the mother can fail to see it due to her incapability to acknowledge her lack. It could also be that the baby does not try to attract the mother's attention to bring the mother's gaze back to him. Laznik (2000) discusses the phallicization of the baby through mother's gaze. When the mother looks at the baby as an object of her desire, she phallicises her baby. The question arises at this point: Is phallicization of the baby by the mother a precursor for the baby to attract her attention? Can the baby not try to arouse the *jouissance* in the mother and ignite the

phallic meaning for the mother before having experienced jubilation? No wonder why Lacan chose the ambiguous French words for desire: (*désir de la mère*) which stands for both the child's desire for the mother and the mother's desire (Fink, 1995). There seems to be a parallel process consisting of the baby arousing mother's desire and the mother assuming the baby to represent the signifiers of her desire.

4.1.6. Study 1: Imbalanced relationship of mothers with their own parents

Some mothers view their parents as overprotective and overindulgent, whereas some mothers see their parents as neglectful. In both cases, there appears to be feelings of resentment towards their parents. Mothers explain that they find themselves in roles other than being a daughter in their relationship with their parents. There are times when they are like a friend to their parents, or they adopt the role of a parent around them. It is an interesting finding, that the mothers who complain about their parents' overprotection or overindulgence, are the ones who tend to display a nonsynchronous style in their play with their babies and who depict a theme of intrusiveness on baby-related matters. They do not allow their babies to explore things on their own and are less likely to wait for the baby to demand something from them. For instance, they appear content with having fulfilled the baby's needs in cases where the baby does not even ask for something either through gestures or through sounds.

Due to changing roles such as being a confidant to their parents or witnessing their relational conflicts, the boundaries in the relationship are weak among the mothers and their parents. Another interesting finding is that mothers who view their parents as a friend of their own also refer to their babies as their friends. For instance, the mother who states that she feels neglected by her mother due to her sister being favored over her, expresses that she herself finds her son disconnected with herself. The mothers who complain about the overindulgence of their parents in their childhood, report being proud of being the only one who is in charge of raising their babies and meeting all his babies' needs. They want to be around their babies all the time. It appears that there is a transmission of certain attitudes across three generations. In Slade's 2005 study, it was shown that mothers with high mentalization capacity would be more likely to have children with avoidant or secure attachment styles. Children with secure and avoidant attachment styles are more likely than the rest of the attachment styles to

explore the world and engage in symbolic play. Mothers with a high mentalization capacity are more likely to accept the separateness of their babies, view them as separate beings with a mind of their own, and allow for the opportunities for them to explore their surroundings and exert their autonomy. Mothers with insecure attachment are also found to have insecurely attached babies of their own. The generational transmission of insecure attachment could be linked with a failure in establishing a synchronous relationship with their babies in the first year of life. From a Lacanian view, perverse or psychotic traits could be transmitted across generations. Mothers who did not experience jubilation in their encounter during the first year of life with their parents, may be less likely to experience jubilation with their own babies. There appears to be parallels between the concept of synchrony in the first year of life proposed by Feldman and the jubilation during mirror stage proposed by Lacan. An incomplete mirror stage prevents the formation of an alienated self and the subsequent entry into the symbolic order through separation. A child of a mother with psychotic or perverse traits could be less likely to find the opportunity to achieve separation. There needs to be another subject who can introduce the baby with the paternal law and the dialectic of desire. This subject can be anyone who the baby encounters during the early years of development with a jubilant gaze toward the baby and a desiring gaze in a direction away from the baby.

4.2. Discussion of Study 2

In the second study with synchronous dyads, outcomes of the data analysis revealed five super-ordinate themes: sparing time for different activities: not only focusing on the baby, expressing a desire for the baby, mother's acknowledgement of the father: a husband, a father, and a friend, acknowledging and accepting the separateness of the baby: baby with his own body and mind; and mothers' relationship with their own parents: autonomy and separation. These super-ordinate themes will be discussed in reference to the literature.

4.2.1. Study 2: Sparing time for different activities: not only focusing on the baby

Mothers in the synchronous group reported that they not only spared time for their baby but also for their husband, friends, coworkers, and themselves. They occupy

themselves with multiple responsibilities and not all these responsibilities were baby-related. They did not solely identify themselves as mothers. Motherhood was just one of the descriptions they chose to define themselves.

A mother who accepts her lack and searches for the phallus is a desiring mother (Fink, 1995). A desiring mother can seek phallus which can represent many objects in life, however phallus is not a fixated object. Phallus is not a real object, but a signifier of the Other's desire.

It is only when a person goes through the stage of separation, then she can acknowledge her lack and desire. For separation to take place, the baby needs to observe that he cannot always occupy the place of mother's desire. At that moment, the focus of the baby attempts to figure out the location of the mother's desire. Coming to terms with the fact that the mother is lacking, and she is not only looking at the baby himself but also to other things in life signals the completion of the stage of separation. Fink (1995) states that a desiring mother is "not always aware of what she wants. She is also someone whose desire is ambiguous, contradictory and in constant flux." (p.54)

The mothers in the synchronous group are not solely focused on their baby, but exhibit desires in other areas of their lives. For instance, they report that they took some time for themselves, or that they spent time with their husband or friends. Some of them also continued to go to work and occupied themselves with work-related tasks as well. Some mothers did not identify themselves as the mother of the baby, but also the mother of the baby's siblings. They felt the need to pay attention to the baby's sibling. These are the instances in which the baby acknowledges that he is not the only center of attention in their mother's lives. Thereby, the baby finds the opportunity to ask the question "What does she want?" and becomes exposed to the possibility to desire.

4.2.2. Study 2: Expressing a desire for the baby

The mothers in the synchronous group expressed a strong desire for their baby in their accounts. They expressed feeling grateful, enjoying their baby's presence. They viewed the arrival of their baby as a new dedication and meaning in life. They seem to attribute a phallic meaning to their babies. In Melman's (2014) words, they seem to be decorated with the phallic medal, which brings them honor. In a way, they openly

report enjoying motherhood as one of their roles in life. They seem to be libidinally invested in their babies. They state that they have a new meaning in life. As they describe what it means for them to have a baby, they often stated that it is a very beautiful feeling, which is difficult to put into words. Not being able to put their feelings into words can result from their struggle to pronouncing the signifier of their desire. In their speech, they try to name the unconscious libidinal desire for their baby by trying to find the “right words” (signifiers).

The mothers in this study, can be more likely to hold the place of the primordial Other for their babies as they express a strong desire for having their baby. They divert their phallic gaze towards their babies. On their accounts about their willingness to have the baby. In Winnicottian terms, their babies seem to ‘inhabit a place in their mothers’ minds’. These mothers reserve a space for the baby in their psychical world as they express ideas and fantasies about becoming a mother.

4.2.3. Study 2: Mother’s acknowledgement of the father: A husband, a father, and a friend

This super-ordinate theme includes mothers’ statements in which they acknowledge the father in multiple roles such as a loving husband, a responsible father, and a helpful friend. Expressing gratitude about their husbands’ support, they describe a positive relationship with their husband.

They widely mention the role of the father in child-rearing. They give reference to the father as they discuss how they raise their baby. Mothers switch to using ‘We’ pronoun and include the father in their speech, as they discuss their motherhood. They view their husband as someone who help them overcome the difficulties of parenting together. They value their opinion on baby-related matters and make shared decisions.

Paternal function plays a regulating role for the mother’s desire and the subject’s desire (Evans. 1996). The father’s interruption in the relationship between the mother and the baby creates a symbolic distance between the mother and the baby. (Lacan, 1956, p.161) It is important to note that the mother plays a mediating role in this dynamic and acknowledges the interruption of the father. As a result of the symbolic distance caused by father’s interruption, it becomes unclear and ambiguous for the baby to

discern what the mother wants. If the mother acknowledges the father, she accepts she is lacking phallus and assumes that the father has the signifiers of her desire (phallus) (Leader, 2010). The paternal function operates with respect to these conditions.

Although there does not have to be a biological father for the paternal function to operate,

mother can also desire a real father in addition to many different things in life. Mothers in this study express a strong desire for their husband. In their accounts, they acknowledge them both as a husband, a friend, and the father of their baby. Mothers do not underestimate their husband's role in their life. On the contrary, they respect them in the multitude of their roles as a husband, a father and a friend.

4.2.4. Study 2: Acknowledging and accepting the separateness of the baby: Baby with his own body and mind

In their speech, mothers in the synchronous group consider that their baby has a body and a mind of his own. Assuming that their baby is a separate being, mothers make inferences on what their baby wants. They carefully observe their baby's behaviors and give him the space they need for self-discovery. They try not to interrupt baby's behaviors unless there is a dangerous situation. They value their baby's need for autonomy.

In other words, by giving their baby a space to explore the world around them, mothers prevent themselves from continuously interrupting baby's actions. It seems like the mother's *jouissance* is reduced because of the paternal function that the mothers do not posit an engulfing wish to be around their babies at all times.

Lacan (1957) suggests that when the father carries out his function in the mother-father-child triad, the child can find the opportunity to successfully enter and process the Oedipal stage. Thereby, the child can free himself from the desire of the mother or get out from under his mother's skirts as Lacan describes it. These mothers are desiring mothers in search of phallus. It is the existence of the phallus that protects the babies from being devoured by the crocodile mother.

4.2.5. Study 2: Mothers' relationship with their own parents: Autonomy and separation

In their accounts, mothers engaging in a synchronous style with their babies, express that their parents were not very overprotective during their childhood. They state that they grew up neither with an overprotective nor with a depressed parent. They indicate that they learned things by experience and exploration. They state that they “grew up somehow” and that they do not remember exactly how they became the person they are right now. The state of not being able pinpoint how they became the person they are, could indicate that they may be subject to the laws of signifiers. Contrary to the mother Lacan (2011b) refers to as ‘being constantly on her son’s back’, mothers in this group might have had the possibility of lack due to having a desiring mother of their own. Maybe in the moments when their mothers divert their gaze away from them, the mothers in this study had the opportunity to be curious about what their mother is looking at. Maybe in those moments, as Umberto Eco says, in the moments parents do not intend to teach something, where actual learning occurs. In those moments, signifiers of mothers’ desire could be imprinted in their daughters and enable them to become desiring subjects.

As they were discussing their childhood, some mothers reported going through difficult times such as divorce or parents’ exerting rules during daily life, however they did not explain their stories from a victim’s point of view. They don’t seem resentful or frustrated in their account on their childhood. They accept the culture of their parents for what it is and emphasize that they have a life and family of their own now which is separate from their own parents. Having a mother who is conscientious yet strict at times, might have allowed the mothers in this group to establish symbolic limits with their mothers. In their explanations of their mothers, they portray the opposite of a perverse mother having loose boundaries with her child. By accepting the discipline exerted on them during their childhood, mothers might have been castrated by their own mothers. Through this castration they might have accepted their mother as an Other and thereby overcome frustration.

CHAPTER 5

CONCLUSION

This thesis contributes to the field of psychoanalysis and developmental psychology as it combines an in-depth investigation of two groups of mothers' experiences of motherhood and an observational methodology, which behaviorally explores synchrony among the mother and baby dyad. The thesis consists of two studies, which each study using the methodology of interpretative phenomenological analysis with mothers in each group. These groups are mothers with a synchronous relationship with their babies and mothers with a nonsynchronous play with their babies. Each group was determined based on the observational coding of mothers during free play. 'Coding of Interactive Behavior' by Feldman (1998) was utilized to assess whether mother-baby dyads engaged in a synchronous or nonsynchronous interaction during free play with their 12-month-old babies. When mothers and babies were in a synchronous interaction, they would have various moments of coordination and social engagement through gaze directed at one another, affectionate touch, motherese followed by baby's vocalizations, and positive affect. Among synchronous dyads, there was a balance between infant-leads-mother-follows interactions and mother-leads-infant-follows interactions. When mothers and babies were in a nonsynchronous interaction, they would not be responsive to each other. One or both would tend to divert gaze, have flat or anxious affect, touch each other, or make vocalizations less frequently. They are not responsive to each other's signals of touch, gaze, vocalization or affect in a coordinated way. When there is not a synchronous interaction, the relationship is more likely to be parent-led or totally disconnected, specifically in the cases of depressed mothers.

As explained above, the mothers in each group were interviewed by using interpretative phenomenological analysis to explore the unique lived experiences of mothers.

The interpretative phenomenological analysis with mothers with a synchronous interaction with their babies revealed five superordinate themes. These were *adopting multiple roles; expressing a desire for the baby; mother's acknowledgement of the father: a husband, a father, and a friend; acknowledging and accepting the separateness of the baby: baby with his own body; and mothers' relationship with their own parents: autonomy and separation*. The mothers did not identify themselves as mothers only but stressed the multitude of roles in life as a wife, friend, a daughter or as a coworker. They also acknowledged their husband's role in her life and appeared to appreciate him as a husband, friend, and the father of their babies. These mothers were also expressing a desire towards their baby as they report joyfulness about having become a mother. In addition, they valued and acknowledged the autonomy of their baby and assumed that the baby has his own mind and intentions. They report that in their own childhood they were allowed to explore things. Despite difficult experiences, they were able to explain their childhood memories through the lenses of acceptance and appeared to achieve individuation.

Accordingly, mothers with synchronous interaction with their babies appeared to accept everyone in their family their husband and their baby as exhibiting signifiers of their desire (Fink, 1995). Based on the explanations of their lived experiences, mothers appear to accept their lack and are in search of signifiers of their desire in multiple mediums. These mediums would be their husband, their baby, their career, or their friendships and so on. All these people or areas of life seem to occupy a place in their desire. Their gaze is directed to their baby as well as their husband, friends, hobbies, or career. Their attitude in life portrays the life of a desiring subject, who herself is castrated and in search of her signifiers of desire. Due to being castrated, mothers are subject to the paternal function. They were exposed to a family culture with rules and conditions of its own as they expressed in during the interview. They might have become desiring subjects because of being subjected to a paternal law. They were raised by mothers who they define as being not overprotective. They state that they somehow grew up. The uncertainty in the word somehow shows parallels with the

nature of desire, which is ambiguous, contradictory and in constant flux (Fink, 1995). Not being able to give a detailed clear explanation on how they were raised up could be the outcome of having a mother whose gaze is not always directed on themselves. These mothers could have received the opportunity to ask the following question: “What does my mother want?”

As desiring subjects these mothers expressed a strong motivation for having a baby. They were joyful about raising their babies. Their babies appeared to reserve a place in their psychic world.

Among many other things, their gaze was directed to their babies too. It is likely that jubilation occurred for these mother and baby dyads as a result of mother’s desire toward their babies. In coding observations, these mothers appeared to be in a synchronous interaction with their babies. They took pleasure in shared looking. Their vocalization and movement were coordinated with one another. It seemed like they displayed a mutual dance, in which they enjoyed each other’s presence. There was a reciprocal interaction which was accompanied with positive affect, shared gaze, vocalization and affectionate touch. Under these circumstances, it is very likely that jubilation holds up. These babies are likely to go through the phase of alienation and later separation, as they joyfully let themselves to been seen and enjoyed by their desiring mothers.

As desiring subjects these women showed importance to their husband’s involvement in making decisions in life. They gave various references to their husband when they were discussing their experiences of motherhood. We can conclude that the gaze of mothers was not only directed to their baby but also to their husband. The acknowledgement of the husband may allow their babies to locate the signifiers of their mothers’ desire. Then the babies can ask the same question “What does my mother want?” and find traces of answers in form of signifiers in their fathers. Thereby, the transmission of desire across three generations can be achieved.

The interpretative phenomenological analysis with mothers with a nonsynchronous interaction with their babies revealed five superordinate themes. These were *mother’s questionable desire for having the baby*, *lack of boundaries between the mother and the baby*, *adopting an intrusive style in childrearing*, *glorifying motherhood*:

occupying a central place in the baby's life and experiencing challenges when raising the baby; imbalanced relationship of mothers with their own parents. The mothers in nonsynchronous style with their babies express hesitation and indecisiveness about becoming a mother. They explained that their motivation for having a baby was related to external reasons such as the expectations by the society or husband. Their intention to become a mother was hardly detected in their accounts. Some mothers in this study did not exhibit an enthusiasm for planning a baby. In Lacanian terms, the mothers did not seem to direct their gaze at their baby.

Some behavioral interactions during observation raised questions about whether there was sufficient enthusiasm by mother and the baby in return for jubilation stage to hold up. In their free play some mothers in this group appeared to literally divert eye contact from their baby. The baby was trying to move around the room with a shifting attention from one toy to another. The baby also did not establish any eye contact with her mother. It could be that the baby might have perceived her mother's behaviors as intrusive. For jubilation to hold up for these mothers and their babies, there needs to be someone who is capable of falling into the jubilant illusion and hold the place of primordial Other for the baby (Laznik, 2000). In that regard, the intervention by a professional with a desire of his own to ignite the jubilation can be helpful for the subjectification of the baby.

Another theme which emerged in the nonsynchronous group was loose boundaries between the mothers and the babies. Some mothers appeared content about loose boundaries such as sleeping on the same bed with their baby or seeing the baby as a friend or a replica of themselves. Both the psychological and the physical distance between the mother and the baby appeared to be missing in their relationship. These mothers also expressed being intrusive in their style of communication towards their babies. They were likely to give direct commands to their babies and attempt to meet their babies' needs without the baby's request. Interestingly, the same mothers were the ones who expressed having received an overprotective parenting from their own parents. This pattern appears to repeat across generations. There seems to be no opportunity for lack, which unlocks the possibility for desire. The patterns of these mothers remind the reader on the 'devouring mother' analogy by Lacan. The observational outcomes of these intrusive mothers revealed that they engaged in

parent-led play during free play. They attempted to direct the game during play and would either change the toys as they wished or shake the baby to gather his attention to a particular toy. Joint attention was not observed among these mothers, which resulted in a nonsynchronous interaction. They neither looked at a direction other than the baby or allowed the baby to look at a direction he wanted. These mothers displayed a pattern of always being on their baby's back. They did not allow for lack to occur.

5.1. Clinical implications and suggestions

This study has various clinical implications. As seen among nonsynchronous dyads, two types of parent attitudes were common: distant or intrusive. One mother appeared both in the interviews and during behavioral observations appeared to be distant from their babies. She and her baby did not engage in a reciprocal interaction or joint attention. This dyad raised question on whether the jubilation at the mirror stage can be achieved or not. It could be beneficial to apply an early psychological intervention for babies in similar dyads. The presence of another subject with a desire who can hold the primordial Other for the baby can enable the baby to become motivated to come face-to-face with an Other. Early intervention can help the trajectory of autistic traits to change in time. Also, the mothers can be suggested to go to psychoanalysis, so that they can explore the traces of their desire. Thereby, she can maybe become more likely to hold the place of the primordial Other for her baby.

The rest of the nonsynchronous group displayed an intrusive style during free play with their babies. In the interviews, they also reported being overprotective and glorified their role as a mother. They attempted to be omnipotent as they wanted to become the only person who oversees every aspect of their baby's life. Lacan would probably comment that they were on their babies' back. It would be beneficial to offer psychotherapy for the mothers as well as babies. Also, play therapy might be helpful as the presence of a play therapist can help establish the triangulation which appears to be missing in the relational dynamic of these mother and baby dyads. In play therapy, babies can find the space to demand their wishes if the therapist can hold the place of desire. The therapist can allow the baby to explore and play as he may. Thereby, the therapist can show the patience for the baby to demand things either by pointing at things, approaching toys, or making sounds. Also, the guidelines of

nondirective and synchronous play can be taught to parents, so that they can establish the symbolic distance between themselves and their babies. However, the psychoanalysis of those mothers can be more important for the developmental trajectory of the babies, as psychoanalysis focuses on invoking one's desire. Thereby, the mother may desire things or people as opposed to being fixated on her baby.

This study enabled me both as a researcher and a clinician to observe how some mothers' accounts of motherhood and their actual play with their infants can be in discordance with one another. For instance, one of the mothers reported that she wants the best for her baby and that her baby is at the center of her life, however in her play she demonstrated a relatively intrusive and controlling style, which was nonsynchronous. In that regard, it is important for clinicians to not only rely on the accounts of mothers during the intake, but also to do an observation of their play with their infants or children to obtain a better clinical picture.

5.2. Strengths and limitations of the study

One major strength of this dissertation study is its methodology. This study combines a behavioral observational method for synchrony between the mother and baby with an in-depth interview technique, interpretative phenomenological analysis. Information on behavioral dynamics between the mothers and their babies is gathered along with the personal and unique accounts of women with a motherhood experience.

This study supported the data suggesting that mother's anxious/intrusive or depressed style negatively predicts synchrony. There was one distant mother and four anxious-intrusive mothers in the nonsynchronous group. The distant mother's relation to her baby could pinpoint the nature of relationship in cases which jubilation during mirror stage can fail. The jubilant encounter between them was completely missing. The anxious/intrusive mothers portrayed examples for pervert or psychotic looking attitudes among mothers. Future researchers can make more detailed specifications about the above-mentioned parent styles and better explore the unique experiences of parents. Thereby, more in-depth information about these parents' discourse can be understood.

In IPA, it is important to have a homogeneous group (Braun & Clarke, 2013). In this study, mothers were not recruited with a specification on the birth order or the gender of their babies. Future studies can explore how the experiences of motherhood and level of synchrony changes depending on being a first-time mother and the gender of their baby. There was one particular mother in the nonsynchronous group, who specifically wanted to have a baby girl. The desire of parents to have a baby girl or a baby girl may have an impact on how they interact with their baby. Also, the study was conducted during the global pandemic. The mothers in both groups complained about the isolation protocols. Synchrony may manifest itself differently in pandemic-free times. It would be a fruitful idea to investigate a similar study after pandemic is over. In Turkish culture, mothers tend to adopt a more intrusive style in their play with their children. They tend to use more command statements and exercise control in their interaction with their children (Arslan, 2010). This study was conducted among mothers who live in Turkey. In future studies, Turkish mothers living in different geographical coordinates can also be evaluated in terms how their experience of motherhood changed abroad. They can be explored based on their style of interaction with their babies. Among low-educated Turkish mothers, parental control and valuing child's obedience is quite common (Kagitcibasi, 2007). In this study the lowest degree of education was high school degree and the rest of the mothers were holding a university degree. Investigating the degree of synchrony across low-educated mother-infant dyads can provide a broader picture about all aspects of the culture.

The pioneer of synchrony research Ruth Feldman conducts studies on synchrony also with father and baby dyads. Further research may include father and baby dyads to determine the level of synchrony among them. Thereby, the observations and the interpretations can be enriched within a larger family system. If fathers are more included in the research for psychoanalytical research of development, then maybe they could better function as the primordial Other for their babies and contribute to the jubilation to hold up. Maybe then we can decipher “*what our fathers teach us at odd moments, when they aren't trying to teach us.*” (Eco, 2001, p.49) We can explore what “*the child latches onto, the indecipherable in between his parent's words*” (Fink, 1995, p.54.)

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APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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23 Haziran 2021

Konu : Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi : İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof. Dr. Faruk GENÇÖZ

Danışmanlığımı yürüttüğünüz Işıl NECEF'in "Ayna Evresinde Senkroni: Bebek Sahibi Annelerin Öznel Deneyimleri" başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **275-ODTU-2021** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Dr. Öğretim Üyesi Şerife SEVİNÇ
İAEK Başkan Vekili

B. CURRICULUM VITAE

Isil Necef

EDUCATION

Middle East Technical University, Turkey

2017 - 2022

Ph.D. in Psychology

California State University Fullerton, California-USA

2014

Master of Science in Clinical Psychology

Bogazici University, Turkey

2011

Bachelor of Arts in Psychology

Honours Degree

German High School, Turkey

2006

Abitur Degree

CLINICAL EXPERIENCE

Middle East Technical University, Ankara

2017 - 2021

Clinical Psychology Unit

Psychotherapist & Supervisor in training

Koc University Hospital, Istanbul

2016 - 2021

Psychotherapist

Solid Landings Behavioral Health, California

2015

Psychotherapist

Diamond Counselling, Newport Beach

2015

Marriage and Family Therapist Intern

Western Youth Services, Santa Ana, CA

2012 –2013

Marriage and Family Therapy Trainee

International Family Center, Frankfurt Germany

2009

Undergraduate Fieldwork Volunteer

PUBLICATIONS & PRESENTATIONS

Master of Science Thesis

Necef, I. (2014). Associations between negative mood regulation expectancies, attachment, acculturation, and campus resource seeking with homesickness and depression among international students. (Published M.Sc. thesis). California State University, Fullerton.

Published Articles

Necef, I. & Aydog, S. (2022). The Rosetta Stone of Psychoanalysis: Anna O. In T. Gencoz (Ed.), *Lacanian interpretation of Freud's cases* (pp. 1-29). Nobel.

Necef, I., & Deniz, M. E. (2021). Adaptation of the Fears of Compassion Scale into Turkish: a reliability and validity study. *Current Issues in Personality Psychology*, 9(1), 1-7.

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Necef, I. (2020). Lacanyen Yaklaşımda Psikoz: Tetiklenmemiş Psikozun bir Vakadaki Analizi. *AYNA Klinik Psikoloji Dergisi*, 7(2), 20-40.

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Yapıcı Eser, H., Taşkiran, A. S., Ertinmaz, B., Mutluer, T., Kılıç, Ö., Özcan Morey, A., ... & Öngür, D. (2020). Anxiety disorders comorbidity in pediatric bipolar

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Taşkıran, A. S., & **Neċef, I.** (2017). Ebeveyn-Çocuk Etkileşimi Terapisi: Sistemati̇k ve Deneyimsel Bir Yaklaşım. *Türkiye Klinikleri Child Psychiatry-Special Topics*, 3(2), 99-105. (EN: Parent-Child Interaction Therapy: A Systematic and Experiential Approach)

Soysal, E., Egeli, B. H., Mutluer, T., **Neċef, I.**, Banaz, T., Topkaya, E., ... & Falay, O. (2021). A Pilot Study of The Feasibility and Effectiveness of An Inpatient Cycling Intervention In Pediatric Cancer Patients: ‘Oncobike’. *Pediatrics*, 147(1), 516-517.

Yapıcı Eser, H., Oztop Cakmak, O., Altunoz, U., **Neċef, I.**, Kılıç, Ö., & Aktas, C. (2021). How do physicians manage functional neurological symptom disorder and somatic symptom disorder in the emergency department? a vignette study. *Archives of Neuropsychiatry*, 58(1), 1-7.

Oral Presentations

Mutluer, T., **Neċef I.**, & Sar, V. (2018, March). *Somatization and Interpersonal Sensitivity Among Mothers of Children with Masturbatory Behavior: Childhood Trauma and Body Mentalization*. ISSTD Annual Conference, Chicago, IL, United States.

Necef I., Sar, V., & Mutluer, T. (2018, March). *Dissociation in Obsessive Compulsive Disorder: Trauma-Related Disturbances of Sense of Self-and Agency*. ISSTD Annual Conference, Chicago, IL, United States.

Necef I., & Deniz M. E. (2018, April). *Şefkat korkusu ölçeği: geçerlik ve güvenirlik çalışması. Sözlü Bildiri*. III. INES Education and Social Science Congress, Antalya.

Poster Presentations

Taskiran, S., Turkakin, E., Karamanci, C., Mutluer, T., **Necef, I.,** & Balci, F. (2017). 4.17 Face Emotion Recognition Differences with Respect to Frustration in Disruptive Mood Dysregulation Disorder (DMDD) and Attention-Deficit/Hyperactivity Disorder (ADHD). *Journal of the American Academy of Child & Adolescent Psychiatry*, 56(10), S234.

Taskiran, S., Yapici-Eser, H., Mutluer, T., Kilic, O., Ozcan, A., **Necef, I.,** & Ongur, D. (October 2016). A meta-analysis of anxiety disorder comorbidity in pediatric bipolar disorder. *Journal of the American Academy of Child & Adolescent Psychiatry*, 55(10), S213-S214.

Mearns, J., & **Necef, I.** (2014, May). *International students' homesickness and depression: Associations with mood regulation expectancies and attachment*. Paper presented at the annual APS convention, San Francisco, CA.

Necef, I. & Marelich, W. (2013, May). Big-5 personality domains as predictors of HIV/AIDS attitudes and risk behaviors. Paper presented at the Annual Convention of Western Psychological Association, Reno, NV

TEACHING EXPERIENCE

Part-time Faculty at California State University, Fullerton

2014

Elementary Statistics for Psychology, Psych 201 - 2 sections

Graduate Teaching Assistant at California State University, Fullerton

Laboratory Course in Learning and Memory

Spring 2014

Research Methods Lab Course

Fall 2013, Spring 2014

Cognitive Psychology Lab Course

Spring 2013, Fall 2013, Spring 2014

DEVELOPMENTAL ASSESSMENT EXPERIENCE

Denver II Developmental Screening Test

2015 - Present

Wechsler Intelligence Scale for Children: Edition IV

2015- Present

CLINICAL TRAININGS

Coding Interactive Behavior (CIB) Coder Training

January 2021

By Ruth Feldman, Ph.D.

EMDR Training Module 1 & 2

February 2015

By Gerald Puk, Ph.D.

Emotionally Focused Therapy 4-Day Externship

January 2015

by Sue Johnson, Ph.D.

Masterclass in Ericksonian Brief Therapy

December 2014

by Jeffrey Zeig, Ph.D.

Parent Child Interaction Therapy Fundamentals Training

November 2013

by Carrie Axline-White, LMFT

Functional Family Therapy Advanced Training

May 2013

by Thomas Sexton, Ph.D.

Experiential Play Therapy Training

November 2012

by Ken Schwarzenberger, LCSW

Functional Family Therapy Fundamentals Training

October 2012

by Thomas Sexton, Ph.D.

SUPERVISION EXPERIENCE

Supervisor in Training at Middle East Technical University
2019

Psychotherapist at Koç University Hospital
2016 - 2021

AWARDS

Outstanding Master of Science Student of the Year
2014
by California State University, Fullerton Psychology Department

Awardee of the JoAnn Brannock Travel Award
2014

Awardee of the TUBITAK Undergraduate Scholarship
2006 - 2011
by the Scientific and Technological Research Council of Turkey

Awardee of the Ph.D. Scholarship
2019 - 2022
by the Turkish Higher Council of Education (YÖK)

RELEVANT SKILLS

Foreign Languages: Fluent in English & German, native in Turkish

Computer Skills: SPSS Software, R Software, EQS Software & MS Office Applications

C. TURKISH SUMMARY / TRKE ZET

BLM 1

1. GENEL GİRİŞ

1.1. Genel Bakış

Bu tez alışmasında 12 aylık bebeęi olan anneler bebekleriyle oyun esnasında gözlemlenerek senkron ve asenkron olmak üzere iki grup belirlenmiştir. Bu iki anne grubu iki ayrı alışmaya alınmıştır. Bu alışmalarda annelerin annelik deneyimleri Yorumlayıcı Fenomenolojik Analiz (YFA) yöntemiyle deęerlendirilmiştir.

1.2. Bebeęin gelişiminin psikanalitik açıdan incelenmesi

Bebekler doğduklarında prematüre durumdadır (Lacan, 1938). Hem psikolojik hem de biyoloji olarak başkalarına ihtiyaç duyarlar. Motor kabiliyetleri açısından yetersizdirler. Lacan'ın teoriye katkı sağladığı ayna evresinde, genellikle 6 ile 18 yaş arasında bebekler kendilerini aynadaki görüntülerinde tanırlar ve kendi yansımaları ile özdeşleşirler. Bu durumda, bir Başka tarafından bu görüntünün kendileri olduğu bebelere bildirilir. Başka bir deyişle, bebek kendi görüntüsünü Başka'nın yüzünde de görür. Kendisini tanıması ve egosunun oluşması bir Başka aracılığıyla olur (Lacan, 1938). Bu Başka'yı bir bakım veren temsil edebilir. Ayna Evresi, bebeęin egosunun oluşması açısından önemli bir yere sahiptir. Bebek kendi görüntüsü ile bir Başka aracılığıyla aynada karşılaştığında bundan büyük bir keyif duyar (*Jubilation*). Bu keyfin bir illüzyondan kaynaklıdır. Bu illüzyonda genellikle bebek için Başka'yı temsil eden anne ile bir karşılaşma olur. Bu karşılaşmada bebek tepkilerinin yansımalarını annesinin yüzünde görür. Annesinin bakışının nesnesi olur (Evans, 1996).

Yukarıda bahsedilen ve bebeğe büyük keyif veren aynada bir Başka aracılığıyla kendisiyle karşılaşma aynı zamanda yabancılaşma kavramını da beraberinde getirir. Kendisini bir Başka vasıtasıyla gören bebek kendine yabancılaşır. Kendini tanımanın ancak bir Başka vasıtasıyla olabilmesi bakımından yabancılaşma kavramı diyalektik bir yapıya sahiptir. Yabancılaşma aynı zamanda bebeğin gelişiminde simgesel düzene attığı ilk adım olarak da değerlendirilmektedir. Lacan simgesel düzeni bebeğin içine doğduğu sosyal ve kültürel ağ olarak betimlemiştir (Evans, 1996). Simgesel düzende özne ve Başka arasındaki ilişkilerden söz edilmektedir. Bu ilişkiler simgesel düzenin belli kurallarına ve yasalarına tabidir. Bebek kendisini yabancılaşma evresinde bir Başka'nın onu yönlendirmesiyle görüp tanımaya başladığı için simgesel düzene adım attığı söylenmektedir. Bu anlamda, ayna evresi hem yabancılaşmanın hem de jubilasyonun yaşanması yönünden diyalektik bir yapıdadır.

Lacan (2011a) bebeğin hayvanlardan farklı olarak dürtü sahibi olduklarından bahsetmiştir. Freud'un literatüre kattığı oral ve anal dürtülere ek olarak, Lacan (2011b) görme ile ilgili ve duyma ile ilgili dürtüleri de tanımlamıştır. Dürtü devresi kavramını da ortaya çıkarmıştır. Dürtü kavramı üç aşamadan oluşmaktadır: (1) aktif ses, (2) yansıtılmalı ses ve (3) pasif ses. Örneğin bir bebek kendisini aynada bir Başka aracılığıyla görüp tanıdığı anda, hem görür (1), hem kendisini görür (2) ve hem de görülür (3). Dürtü döngüsünün 3. aşaması Başka tarafından görülmeyi içeren pasif bir konumda olmayı gerektirir. Ayna evresinde yabancılaşma evresinin gerçekleşebilmesi için bebeğin dürtü devresinde üçüncü aşamadan geçmesi gerekmektedir (Laznik, 2000).

Ayna evresinde yaşanabilecek aksaklıklardan bir tanesi yabancılaşmanın gerçekleşmemesidir. Bebek bir Başka vasıtasıyla kendisini görme eylemini gerçekleştirmez ise, dürtü devresi tamamlanamaz. Laznik (2000) bazı annelerin bebekleriyle olan ilişkisinde ayna evresindeki karşılaşmanın gerçekleşmemesinin nedenlerini araştırmaktadır. Bu evrede dürtü devresinin gerçekleşmesi birçok dürtüyü içerecek şekilde çok boyutlu olmaktadır. Örneğin, bebeğin bakışının ve çıkardığı sesleri annesi tarafından ona geri yansıtılmadığı durumlarda bebeğin gelişiminde bazı aksaklıklar olabileceği belirtilmektedir (Laznik, 2000). Bir çalışmada, otizmlili bir çocuğun annesinin bebeğin seslerinin vokal olarak geri yansıtmakta zorlandığı tespit edilmiştir (Laznik, 2005). Laznik'e (2000) göre otizmlili çocuklarda dürtü devresinin üçüncü aşamasında aksaklıklar olmaktadır. Bu aksaklıklarda bebeğin mi annenin

karşılıklılığını istemekte, yoksa annenin mi bebeğin mimiklerini geri yansıtmakta zorlandığı konusunda belirsizlikler olduğu ifade edilmektedir.

Ayna evresinde bebeğin egosu aynada kendisini tanıması aracılığıyla oluşmuştur. Böylelikle, bebek kendisini annesinden farklı bir bütün olarak görme fırsatını bulmuştur (Dor, 2013). Ancak, bu farklılık ayrışma düzeyinde henüz gerçekleşmemiştir. Bebek bu evrede annesinin bakışında kendisini görmeye veya sesinde kendisini duymaya çalışır. Kendisini her gördüğünde ve duyduğunda büyük bir keyif (jubilation) yaşar. Bir bakıma onun bakış nesnesi olmaya çalışır. Lacancı terimlerle ifade edilirse, annesinin fallusu olmaya çalışır. Ancak, bebek annenin bakışının her zaman kendisinde olmadığını da fark etmeye başlar. Her zaman annesinin eksiğinin nesnesi olmadığını fark eder. Bu bebek için travmatik ancak nevrotik yapısının gelişimi açısından gerekli bir durumdur (Dor, 2013).

Bu travmatik durumun yaşanması aracılığıyla, bebek annesinin bir eksiği olduğunu ve bu eksiğin nesnesinin ne olduğunu anlamaya çalışır. Bebek şu soruyu sorar: “O benden ne istiyor?”

Bebek eğer annenin eksiği ile karşılaşmaz ise, bu durumda annesiyle yapışık ve ayrılmamış bir ilişki içerisinde olur. Bu durum bebekte psikotik yapının oluşumuna neden olabilir (Evans, 1996). Bebek annesinin eksiğiyle karşılaşır ve bu eksiği dolduran nesne (fallus) olmaya çalışırsa pervert yapının gelişmesi olasıdır. Ayrışma evresinde, bebek annenin eksiğiyle karşılaşır ve bu eksiğin nesnesi olmadığını farkına varır (Evans, 1996). Nevrotik yapının oluşumunda ayrışma gerekli bir aşamadır. Ayrışma evresinde bebek annesinin eksiğinin göstereni aradığına şahit olur. Fallus annenin eksiğinin göstereni olarak nitelendirilmiştir (Dor, 2013). Bu gösteren Babanın Adı metaforuyla betimlenmiştir. Bebek annesinin eksiğinin kendisi dışında başka şeylerde aradığını keşfeder. Bu bahsedilen alanlar anne için bir eş, arkadaş, iş veya hobiler olabilir, ancak bu eksik sayesinde anne arzulayabilir. Anne bebek dışında olan şeyleri arzularken bebeğin gözünde yok olur. Arzunun değişken ve tahmin edilemez bir doğası vardır. Annenin arzusu Babanın Adı göstereni tarafından temsil edilir ve bilinçdışında bastırılır. İlk gösterenin bilinçdışında bastırılmasıyla gösterenler zinciri başlar ve dil oluşur. Dilin oluşumunda bebeğin annesinin eksiği yani arzusu ile karşılaşması esastır (Dor, 2013).

Fink bebeklerin annenin eksiği ile karşılaşması sonucu dilin oluşmasını örneklendirerek şu soruyu sormuştur: “Eğer bebeğin tüm ihtiyaçları, bebek bu

ihtiyalarının giderilmesini talep etmesine gerek kalmadan karřılanırsa, bebek neden kendisini duyurmak ve bylelikle konuřmak durumunda hissetsin?” (Fink, 1995). Lacan arzunun tatmin olmamıř talepten trediđini ifade etmiřtir (Lacan, 1966). Talebin oluřması iin annenin bebeđin tm ihtiyalarını her zaman karřılamaması veya ‘ge’ karřılanması gereklidir. Annenin gidiři veya her zaman olmamasıyla beraber bebeđin arzulaması iin alan aılır. Freud (1920) ocukların annelerinin gidiřlerini telafi etmek iin oyuna bařvurduklarını belirten ilk isim olmuřtur. 18 aylık Ernst’in Fort da! Oyununda, annesinin gidiřini ve geliřini sembolize ettiđini anlatmıřtır. Lacan (1966), Freud’un yorumuna ek olarak, ocukların oynadıkları var-yok oyunlarının aslında annelerinin telafisi deđil de eksiđinin temsili olduđunu belirtmiřtir.

Lacan (1957) bir seminerinde ‘yutan anne’ kavramından bahsetmektedir. Eđer bir anne bebek iliřkisinde, anne arzulayan bir anne konumunda olmak yerine, bebeđi ile yapıřık bir iliřkide olursa, bebeđin simgesel dzene girmesi zorlařır. Bařka bir deyiřle, eđer anne Babanın Adı’nı arzusunun gstereni olarak tanımazsa, bebek annesiyle olan ikili iliřkide sıkıřıp kalma tehlikesine girer. Annenin arzusu Babanın Adı gstereni tarafından temsil edilmemiř olur. Bu durumlarda bebek ile anne arasında ayrıřma gerekleřmez. Bebeđin arzu dinamiđine girebilmesi iin anneden ayıran bir ncye ihtiya vardır.

Arzulayan anne kavramını Lacan (2007) ‘timsah anne’ analogjisi zerinden anlatmaktadır. Anneyi bebeđinin ısırarak zere olan bir timsaha benzetir. Timsah’ın ađzında, ađzının kapanmasını engelleyen bir tařın olduđunu anlatır ve bu tařın fallusu temsil ettiđini syler. Yani, annenin arzusunun gstereni olan simgesel fallus sayesinde, anne arzu dinamiđine dahil olur. Bylelikle, bebek annesinin imgesel fallusu olmaz, nk simgesel fallus anne tarafından tanınmıřtır. Annenin Baba’nın Adı’nı tanıyarak, simgesel fallusun Bařka’da olduđunu kabul etmesi ve onu aramasıyla birlikte, anne arzulamaya bařlar. Bu kabul annenin yařadıđı zevkin (jouissance) azalmasına neden olur, nk bu řekilde zevkten feragat edilmektedir. Bu zevk feragat edildiđinde, anne ve bebek iliřkisinde bir kesik oluřur. Bu kesik sayesinde bebek arzulamaya fırsat bulabilir.

Melman (2014) arzulayabilen annelerin bebeklerini de tıpkı bařka řeyler gibi fallik bir yatırım olarak grebildiklerini belirtmektedir. Ayna evresinde annenin bebeđiyle karřılařtıđı zevk dolu anın gerekli olduđunu ve annenin bebeđine olan fallik yatırımın

yokluğunda bu karşılaşmanın gerçekleşmeyebileceğini ifade etmektedir. Otizmlili çocukların, erken yaşlarda egolarının zemini hazırlayan bu karşılaşmayı yaşamadıklarını anlatmaktadır. Anne ve bebek arasındaki karşılaşma anının çocuğun yapısının oluşumunda çok belirleyici bir yere sahip olduğunu vurgulamaktadır. Laznik (2000) bebeğin yapısının oluşumunda annenin zevkinin Babanın Adı ile denetlenmediği durumlarda yapısal olarak psikotik olma durumunun daha yüksek olabileceğini belirtmektedir. Farklılaşmamış bir ilişki olsa da veya yabancılaşma tamamlanmamış olsa da psikozda anne ve bebek arasında bir karşılaşma vardır. Bu karşılaşmadan otizmde bahsetmek mümkün değildir (Laznik, 2000).

1.3. Yaşamın ilk yıllarına gelişim psikolojisinin bakışı

1.3.1. Senkroni

Bebeğin gelişiminde, anne ve bebeğin etkileşimi gelişim psikolojisinin odağında olmuştur. Feldman (2007) anne ve bebek ikililerini davranışsal kodlamalarla inceleyerek gözlemsel sonuçlara ulaşmıştır. Senkroni kavramını etkileşim bazlı olarak açıklayan Feldman'a göre, etkileşimde sosyal karşılıklılık önemli bir rol oynamaktadır. Anne ve bebek etkileşiminde senkroni varsa, anne ve bebek göz teması kurabilmekte, dokunabilmekte, birbirlerinin seslerini karşılıklı olarak takip ederek tekrar edebilmektedirler. Senkroni olduğunda bebek güdümlü bir etkileşim vardır. Anne, bebeğinden gelen ses, bakış veya beden hareketlerini takip etmektedir. Bebeğinden aldığı tepkilere göre anne, bu tepkilere benzer karşılıklar vererek adeta dans edercesine iletişim kurabilmektedir. Senkroni varsa, iletişimde bir ahenkten söz edilebilir. Senkron etkileşimde anne bebeğinin hareketlerini gözlemledikten sonra karşılık verir. Bu anlamda bebeğiyle bir uyum içerisinde olmaya özen gösterir (Feldman, 2007).

Feldman (2007) anne bebek ikililerini uzamsal olarak ergenliğe dek takip etmiştir. Yaşamının ilk yılında annesiyle senkron bir etkileşimde olan bebeklerin anaokuluna gittiklerinde yaşlılarıyla daha uyumlu ilişkiler kurabildikleri, ergenlik çağında ise akranlarıyla olan iletişimlerinde sorun çözme becerilerinin yaşamın ilk yılında anneleriyle senkron etkileşimde olmayan çocuklara kıyasla daha çok gelişmiş olduğu tespit edilmiştir (Feldman, Bamberger, & Kanat-Maymon, 2013). Başka bir çalışmada, yaşamın ilk yılında senkron etkileşime geçebilmiş çocukların iki yaşına geldiklerinde dürtü kontrolünde ve hazzı ertelemeyi gerektiren durumlarda senkron etkileşimde

olmamış çocuklara oranla daha başarılı oldukları görülmüştür (Feldman, Greenbaum, & Yirmiye, 1999).

Senkroninin hem annenin hem de bebeğin biyolojik durumuyla ilişkili olduğu saptayan çalışmalar bulunmaktadır. Serbest oyun esnasında senkron etkileşimde olan anne ve bebeklerin kortisol hormon düzeylerinin diğer gruba nazaran düşük ve kalp atışlarının daha düzenli olduğu gösterilmiştir (Haley, & Stansbury, 2003). Başka bir çalışmada, anne ve bebek arasında yüz ifadelerinin ve çıkarılan seslerin birbiriyle korele olduğu durumlarda annenin ve bebeğin kalp ritimlerinin birbiriyle uyumlu ve düzenli olduğu bulunmuştur (Feldman, Magori-Cohen, Galili, Singer, & Louzoun, 2011).

Feldman (1998) senkroninin olmadığı koşullarda anne ve bebeklerin psikolojik durumlarının nasıl değiştiğine dair araştırmalar yapmıştır. Bir araştırmasında, senkron etkileşim olmayan bazı durumlarda annelerin aşırı müdahale edici bir tutum içerisinde oldukları tespit edilmiştir. Serbest oyun esnasında annelerin bebeklerinin tepkilerini gözetmeden etkileşimi yönlendirmeye çalıştıkları görülmüştür. Bu etkileşimlerin daha çok ebeveyn güdümlü olduğunu belirtilmiştir (Feldman, 1998). Feldman nöro-görüntüleme yöntemlerini çalışmalarında kullanmaktadır. Bebekleriyle senkron etkileşime geçebilen annelerle aşırı müdahaleci tutumu olan annelerin zihinsel aktivitelerinin fmri yoluyla incelendiği bir çalışmada, senkron etkileşime geçebilen annelerin motivasyonel eylemlere ilişkin beyin yollarının olduğu bölgelerin daha çok aydınlandığı, aşırı müdahaleci tutumu olan annelerin ise korkuyu temsil eden amigdala gibi beyin bölgelerinde aktivasyonun daha çok olduğu saptanmıştır (Atzil, Hendler, & Feldman, 2011).

Senkroninin olmadığı durumlarda annelerin psikolojik durumlarının incelendiği başka bir çalışma da depresyon ve kaygı belirtileri gösteren annelerin bebekleriyle etkileşimi gözlemlenmiştir (Feldman, Granat, Pariente, Kanety, Kuint, & Gilboa-Schechtman, 2009). Depresyon belirtisi gösteren annelerin bebekleriyle etkileşimlerinde yüz ifadelerindeki karşılıklılığın daha az olduğu görülmüştür Kaygı belirtisi gösteren annelerin bebekleriyle etkileşimlerinde daha çok müdahaleci bir tutum içinde oldukları ve serbest oyunda bebeklerini onlardan gelen sinyalleri göz ardı ederek yaklaştıkları tespit edilmiştir. Depresyon belirtisi olan annelerde de, kaygı belirtisi gösteren annelerde de senkron bir etkileşim gözlenmemiştir (Feldman, Granat, Pariente, Kanety, Kuint, & Gilboa-Schechtman, 2009).

1.3.2. Baęlanma Kuramı

Bowlby (1969) tarafından kavramsallařtırılan baęlanma kuramı gelişim psikolojisi alanının yapı taşını oluşturmaktadır. Baęlanma kuramına göre insanlar evrensel olarak birbirleriyle yakın baęlar kurmak isterler. Bebekler gelişimlerinin ilk aylarından itibaren bakım verenlerine dokunmak, onları görmek ve duymak ihtiyacı içerisindeyler. Bebeklerin yakınlık kurma ihtiyaçları bakım verenleri tarafından karşılık görürse bebekler güvenli bir biçimde baęlanabilirler. Baęlanma teorisini gözlemsel ve deneysel olarak arařtıran Ainsworth ve arkadaşları tasarladıkları deneyde bebeklerin annelerine birkaç farklı şekilde baęlandıklarını tespit etmişlerdir: güvenli, kaygılı ve kaçınan (Ainsworth & Bell, 1970). Güvenli baęlanması olan çocuklar annelerinden ayrıldıktan belli bir süre sonra tekrar bir araya geldiklerinde yakınlık ihtiyacı duyduklarını açıkça belirtebilmekte ve daha sonra anneleri tarafından da yatıştırılabilmektedirler. Kaygılı baęlanması olan çocuklar, anneleriyle ayrı kaldıktan sonra tekrar buluştuklarında annelerine yakınlık kurma çabası içine girmekte ancak anneleri tarafından yatıştırılması güvenli baęlanması olan çocuklara kıyasla çok daha uzun zaman almaktadır. Kaçınan baęlanması olan çocuklar ise annelerinin yokluklarına veya geri gelişlerine karşı kayıtsız bir tutum sergileyerek yakınlık kurma çabasına girmemektedirler.

Çocuklarda annelerinin gidişleri ve geri gelişlerinde verdikleri davranışsal tepkiler üzerinden değeriendirilen baęlanma türleri, yetişkinlerde Yetişkin Baęlanma Görüşmesi (AAI) sayesinde tespit edilmektedir. Yaşa göre değışen baęlanma ölçme yöntemleri sayesinde baęlanmanın kuşaklar arasındaki geçişi hakkında arařtırmalar yapılabilmektedir. Örneğın, bir arařtırmada güvenli baęlanmaları olan yetişkinlerin çocuklarının güvenli baęlanma kurabilme ihtimalinin güvenli baęlanması olmayan yetişkinlere oranla üç ila dört kat daha fazla olduđu hesaplanmıştır (van IJzendoorn, 1995).

1.3.3. Anne ve bebek ilişkisinde mentalizasyon

Mentalizasyon terimini kavramsallařtıran Fonagy (2002), mentalizasyonu başka kişilerin zihinsel durumlarını, duygularını, düşüncelerini veya ihtiyaçlarını düşünebilme yetisi olarak tanımlamıştır. Mentalizasyon yetisi güvenli baęlanma kurabilmiş kişilerde güvenli baęlanma geliştirmemiş kişilere kıyasla daha çok gelişmiştir. Mentalizasyon başka kişilerin zihinsel durumlarını anlayabilme yetisi olarak değeriendirilebilir. Fonagy ve arkadaşları ebeveynlerde de mentalizasyon

yetisinin bebeğin güvenli bağlanma kurabilmesine önemli bir rol oynadığını belirtmektedirler (Fonagy, Steele, & Steele, 1991). Örneğin, mentalizasyon yetisi gelişmiş anneler, çocukları ile kurduğu ilişkilerde çocuklarının kendilerine ait bir iç dünyaları olduğunu kabul edebilmektedir. Çocuklarının duygu durumlarını tahmin edebilmekte, onların kendilerine ait duygu durumları olduğunu kabul edebilmekte ve çocukları hakkında konuşurken tutarlı bir anlatım sürdürebilmektedirler (Fonagy, 1991). Annelerin mentalizasyon becerilerinin olması çocuklarının onlara güvenli bağlanmalarını yordamaktadır (Meins, Fernyhough, Fradley, & Tuckey, 2001). Başka bir deyişle, çocuklarını gözlemleyen ve onlar hakkında tutarlı bir anlatım oluşturabilen ve olaylara çocuklarının gözünden bakabilen annelerin çocuklarında daha güvenli bağlanmaya rastlanmaktadır.

Annedeki mentalizasyon becerisinin bağlanma türlerinin kuşaktan kuşağa aktarılmasında yordayıcı rolü olduğu tespit edilmiştir. Güvenli bağlanması olan annelerin çocuklarında da güvenli bağlanma görülmesinde annenin mentalizasyon becerisi modere etmektedir. Bu durumda mentalizasyon annesi tarafından çocuğun farklı bir dünyasının olduğunu ve bireyselliklerinin kabullenilmesi açısından önemli bir rol oynamaktadır.

BÖLÜM 2

2. YÖNTEM

2.1. Araştırmanın amacı

Bu araştırma 12 aylık bebekleri olan annelerin özgün annelik deneyimlerini araştırmak ve bebekleriyle senkron veya asenkron iletişim halinde olan annelerin annelik deneyimlerindeki belirgin özellikleri tespit etmektir. Araştırmada derinlemesine nitel görüşme ve gözlemsel oyun kodlaması olmak üzere iki temel yöntem kullanılmaktadır.

2.2. Nitel Yöntem

Nitel görüşme yöntemi olarak Yorumlayıcı Fenomenolojik Analiz (YFA) kullanılmıştır. Smith ve arkadaşları (2009) tarafından geliştirilen bu yöntem sayesinde kişilerin öznel deneyimleri hakkında ayrıntılı bilgi almak mümkündür.

2.3. Gözlemsel Yöntem

Feldman (1998) anne ve bebek etkileşiminde karşılıklılığı ölçmek için bir kodlama yöntemi geliştirmiştir (CIB). Bu kodlama yöntemi aracılığıyla anne bebek etkileşiminin ahenkli, uyumlu ve dengeli olup olmadığı tespiti edilebilmektedir. Beş dakikalık anne bebek arasındaki serbest oyun göz kontağı, yüz mimikleri, ses ve beden hareketlerine bakılarak çok boyutlu bir biçimde davranışsal olarak değerlendirilmektedir.

2.4. Katılımcı Seçimi

Katılımcılar 12 aylık bebek sahibi olan annelerden oluşmaktadır. Bunun dışında herhangi bir dışlama kriteri getirilmemiştir. Gözlemsel kodlama sonucunda anneler iki gruba atanmıştır. Bu gruplar senkron ve asenkron etkileşimde olan anneler olarak değişmektedirler. Her gruptan beş anne katılımcı olarak belirlenmiştir.

2.5. Süreç

Araştırmada tüm anneler onam formunu doldurmuşlardır. Araştırmanın ilk kısmında anneler ve bebekleri bir odaya alınarak bebekleriyle evde oynadıkları gibi oynamaları ifade edilmiştir. Bu serbest oyun yedi dakika boyunca video kaydına alınmıştır. Daha sonra anneler ile yarı yapılandırılmış görüşmeler yapılmıştır. Bu görüşmelerde annelere annelik deneyimleri hakkında açık uçlu sorular yöneltilmiştir.

2.6. Bulguların Analizi

Bebekleriyle etkileşimlerinde senkron bir yaklaşımı olan ve olmayan anneler Etkileşimsel Davranışı Kodlama kitapçığına uygun olarak iki gruba ayrılmışlardır. Bu gruplardaki annelerle yapılan görüşmelerin transkripsiyonu tamamlandıktan sonra iki ayrı çalışma olarak transkriptler temalara göre analiz edilmiştir.

2.7. Araştırmanın Güvenilirliği

Araştırmacı olarak veri toplama ve değerlendirme sürecinde aktif rol oynadığının bilincindeyim. Bu bağlamda, araştırma ve araştırmacı arasında keskin bir ayrımın olmadığını görmekteyim (Sparkes & Smith, 2013). Çocuklar ve ergenlerle psikoterapi yapan bir psikolog olarak, bazı annelerin psikoterapi sürecine dahil olmaya çalıştıkları veya bazı annelerin de benden çocuklarımı ‘iyileştirmemi’ söylediklerinde bu tutumların hangi deneyimlerden kaynaklanıyor olabileceğini merak etmemen neden olmuştu. Bazı annelerin çocuklarıyla kurduğu iletişimi gözlemlediğimde bazılarının oyunda birlikte oyun oynamakta zorlandıklarını bazen fazla pasif bazen de fazla yönlendiren bir tutuma oyun oynadıklarını gördüm. Bu farklılıklarının nedenini merak etmem sonucunda bu şekilde bir araştırma tasarlamayı istedim. Yorumlayıcı Fenomenolojik Yöntem’i seçmemin sebebi, katılımcıların deneyimlerini öznelliği dahilinde değerlendirme fırsatı vermesiydi (Sparkes & Smith, 2013).

BÖLÜM 3

3. BULGULAR

Bu tez çalışmasında anneler bebekleriyle kurdukları etkileşimin türüne göre senkron ve asenkron olmak üzere iki gruba ayrılmıştır. Bu iki grup iki ayrı çalışmada incelenmiştir. Bu bakımdan tezde iki farklı Yorumlayıcı Fenomenolojik Analiz çalışması yer almaktadır. Bulgular ve tartışma bölümleri iki çalışma için ayrı değerlendirilmiş olup, iki çalışmanın tartışması sonuç bölümünde birlikte yapılacaktır.

3.1. Birinci Çalışma Bulguları

İlk çalışmada bebekleriyle asenkron olarak oynayan annelerin görüşme analizleri değerlendirilecektir. İlk çalışmanın bulgularına göre, altı ana tema ortaya çıkmıştır. Bu temalar sırasıyla “(1) annenin bebek sahibi olmaya dair şüpheli arzusu; (2) anne ve bebek arasında sınır yokluğu; (3) çocuk yetiştirmede müdahaleci tutuma sahip olmak; (4) anneliği yüceltmek: bebeğin hayatında merkezi bir konumda olmak; (5) bebeği yetiştirirken zorluklar yaşamak; (6) annelerin kendi ebeveynleriyle olan tutarsız ilişkileri” olarak belirlenmiştir.

3.1.1. Annenin bebek sahibi olmaya dair şüpheli arzusu: Birinci Çalışma

Yorumlayıcı fenomenolojik analiz sonucundaki ilk tema annenin bebek sahibi olmaya dair şüpheli arzusu olarak belirlenmiştir. Anneler görüşmelerde, bebek sahibi olmaya dair olarak kendi motivasyonlarından kaynaklı bir gerekçe belirtmek yerine, daha çok toplumun, ailelerinin veya eşlerinin istekleri doğrultusunda çocuk sahibi olmaya karar verdiklerini belirtmişlerdir. Anneler aynı zamanda anne olduklarının farkına hemen varmakta zorlandıklarından bahsetmişlerdir.

3.1.2. Anne ve bebek arasında sınır yokluğu: Birinci Çalışma

Analiz sonunda ortaya çıkan ikinci ana tema anne ve bebek arasında sınır yokluğu olarak belirlenmiştir. Anneler bebekleriyle yakın bir ilişki içerisinde olduklarından

bahsederken, belirli duygusal veya fiziksel sınırların olmadığını ifade etmişlerdir. Bazı anneler için kendileriyle ve bebekleri arasındaki sınırlar ‘*varla yok arası gibi*’ olarak tarif edilmiştir. Bazı anneler bebeklerini arkadaşları olarak gördüklerinden, bebekleriyle birlikte uyuduklarından ve bebeklerini kendilerinin bir kopyası olarak gördüklerinden bahsetmektedirler. Bunun yanı sıra, bazı annelerin bebeklerinden bahsederken ‘biz’ öznesini kullandıkları görülmüştür.

3.1.3. Çocuk yetiştirmede müdahaleci tutuma sahip olmak: Birinci Çalışma

Ortaya çıkan bir başka ana tema ise ‘çocuk yetiştirmede müdahaleci tutuma sahip olmak’ olmuştur. Bazı anneler çocuklarıyla olan etkileşimlerinde müdahaleci bir tutuma sahip olduklarını kendileri de ifade edebilmektedirler. Genellikle bebeklerine doğrudan komutlar verdiklerinden ve oyun esnasında oyunu yönlendirmek istediklerinden bahsetmektedirler. Bu yönlendirme veya yaklaşımlarının bebeğin talebi olmaksızın olabildiğini de vurgulamışlardır.

3.1.4. Anneliği yüceltmek: bebeğin hayatında merkezi bir konumda olmak-Birinci Çalışma

Dördüncü ana tema ‘Anneliği yüceltmek: bebeğin hayatında merkezi bir konumda olmak’ olarak belirlenmiştir. Anneler bebeklerinin hayatında merkezi bir konumda olmak istediklerini aktarmışlardır. Çocuk yetiştirirken tekil bir rol oynamak istediklerini ve başkalarının bebek bakımına kendilerinininki kadar güvenmediklerini anlatmaktadırlar. Eşlerinin çocuk bakımında aktif bir rol oynamasını tercih etmediklerini belirtmişlerdir. Genellikle tüm aktiviteleri bebekleriyle birlikte yapmak istediklerini, bebekleriyle ilgili yapılması gereken işleri tek başlarına yapmak istediklerini ve kendileri için olan aktiviteleri erteleme eğiliminde olduklarını söylemişlerdir. Annelerin söylemlerine göre babalar çocuk yetiştirmede ikincil bir rol oynamaktadırlar.

3.1.5. Bebeği yetiştirirken zorluklar yaşamak: Birinci Çalışma

Beşinci ana tema ‘bebeği yetiştirirken zorluklar yaşamak’ olarak adlandırılmıştır. Bebek doğmadan önce, hamilelik sürecinde, doğumda ve doğum sonrası olmak üzere hem psikolojik hem de fiziksel zorluklar yaşadıklarını ifade etmişlerdir. Bu psikolojik ve fiziksel zorlukların bebek ile ilişkilendirdikleri bazı söylemleri de bulunmaktadır.

3.1.6. Annelerin kendi ebeveynleriyle olan tutarsız ilişkileri: Birinci Çalışma

Bazı annelerin kendi ebeveynleriyle olan ilişkileri ile kendi bebekleri ile olan ilişkileri arasında bazı benzerlikler görülmektedir. Sadece ebeveynlerinin kız çocukları olmanın ötesinde ebeveynlerine onların ebeveyni, arkadaşı veya onların süreçlerinin şahidi gibi davrandıklarını dile getirmişlerdir. Bazı anneler ebeveynlerinin ihmalkar olarak değerlendirirken, bazı anneler ise ebeveynlerini aşırı müdahaleci ve yönlendirici olarak nitelermektedirler. Bazı anneler ise ebeveynlerine karşı küskünlük veya anlam veremedikleri bir öfke hissettiklerini belirtmişlerdir.

3.2. İkinci Çalışma Bulguları

İkinci çalışmada bebekleriyle senkron olarak oynayan annelerin görüşme analizleri değerlendirilecektir. Bebekleriyle senkron etkileşimde olan annelerle görüşmelerin yapıldığı ikinci araştırmanın sonuçlarına göre, “(1) farklı aktivitelere zaman ayırmak: sadece bebeğe odaklanmamak; (2) bebeği için arzu belirtmek; (3) annenin babayı tanıması: bir eş, bir baba ve bir arkadaş; (4) bebeğin ayrı oluşunu tanımak ve kabullenmek: kendi bedeni olan bebek; (5) annelerin kendi ebeveynleriyle olan ilişkileri: bağımsızlık ve ayrışma” olmak üzere beş tema oluşturulmuştur.

3.2.1. Farklı aktivitelere zaman ayırmak: sadece bebeğe odaklanmamak

Yorumlayıcı fenomenolojik analiz sonucunda ortaya çıkan ilk ana tema ‘farklı aktivitelere zaman ayırmak: sadece bebeğe odaklanmamak’ olmuştur. Bu gruptaki anneler tüm zamanlarını bebeklerine ayırmadıklarından, aynı zamanda kendilerine, eşlerine, arkadaşlarına veya işlerine zaman ayırdıklarından bahsetmektedirler. Hayatta farklı rollere zaman ayırdıklarını vurgulamışlardır. Zamanlarının ‘bölünmüş’ olduğunu ifade etmişlerdir.

3.2.2. Bebeği için arzu belirtmek

Analiz sonucunda ortaya çıkan ikinci ana tema bebeği için arzu belirtmek olarak belirlenmiştir. Söylemlerinde, bebek sahibi olmayı istediklerini net bir biçimde ifade etmişlerdir. Bebek sahibi oldukları için şükrettiklerini, bebeğin varlığından dolayı hoşnut olduklarını ve bebeğin hayatlarına yeni bir anlam getirdiğini dile getirmişlerdir.

3.2.3. Annenin babayı tanıması: bir eş, bir baba ve bir arkadaş

Bu çalışma bulgularındaki üçüncü ana tema olarak ‘annenin babayı tanıması: bir eş, bir baba ve bir arkadaş teması ortaya çıkmıştır. Anneler bebeğin babasından bahsederken, ondan sadece bir baba olarak değil, aynı zamanda bir eş veya bir arkadaş

olarak da bahsetmektedirler. Eşlerinin varlığından dolayı kendilerini çok şanslı hissettiklerini ve aralarında olumlu bir ilişkinin olduğunu anlatmışlardır. Çocuk yetiştirmekten bahsederken bebeklerinin babasının da rolüne yer vermektedirler. Çocuk yetiştirmekten konuşurken, kendilerinden tekil olarak bahsetmek yerine, eşlerini de söyleme dahil ederek ‘biz’ zamirini kullanmaktadırlar. Eşlerini ebeveynliğin zorluklarını ve güzelliklerini birlikte paylaştıkları biri olarak nitelemektedirler.

3.2.4. Bebeğin ayrı oluşunu tanımak ve kabullenmek: kendi bedeni olan bebek

Analiz sonucu ortaya çıkan dördüncü tema ‘bebeğin ayrı oluşunu tanımak ve kabullenmek: kendi bedeni olan bebek’ olarak belirlenmiştir. Anneler ifadelerinde bebeklerinden hem fiziksek hem de psikolojik farklılığı olan ayrı bir insan olarak bahsetmektedirler. Bebeklerinin ayrı bir birey olduğunu varsayarak, bebeklerinin ne istediklerini tahmin etmeye çalıştıklarını söylemektedirler. Bebeklerinin davranışlarını dikkatlice gözlemlediklerini ve dünyayı keşfetmeleri için bebeklerine fırsat verdiklerini söylemektedirler. Tehlikeli durumlar haricinde bebeklerinin davranışlarına müdahale etmeyip, keşfetmelerine izin verdiklerini ifade etmektedirler. Aşırı korumacı bir tutum sahibi olmadıklarını belirtmişlerdir.

3.2.5. Annelerin kendi ebeveynleriyle olan ilişkileri: bağımsızlık ve ayrışma

Analizin son ana teması olarak ‘annelerin kendi ebeveynleriyle olan ilişkileri: bağımsızlık ve ayrışma’ teması ortaya çıkmıştır. Bu gruptaki anneler, kendi ebeveynleriyle olan ilişkilerini anlatırken kendilerine büyürken yaşayarak öğrenme fırsatının tanındığını ifade etmişlerdir. Aynı zamanda, çocukluk anılarının zor da olsa geride kaldığını dile getirmişlerdir. Çocukluklarıyla ilgili anlatımlarında, ebeveynlerini ve yaşadıkları zorlukları kabullendiklerini belirtmektedirler.

BÖLÜM 4

4. TARTIŞMA

Bu bölümde, elde edilen bulgular giriş bölümündeki literatür taramasının ışığında değerlendirilecektir. Bu tez çalışması iki farklı yorumlayıcı fenomenolojik analiz çalışmasından oluştuğundan bulgular ayrı biçimde değerlendirilecektir. Sonuç bölümünde genel bir değerlendirmeye yer verilecektir.

4.1. Birinci Çalışma

4.1.1. Annenin bebek sahibi olmaya dair şüpheli arzusu: Birinci Çalışma

Arzu her zaman hareket halindedir. Bu çalışmada annelerin bebek sahibi olmaya dair arzularını değerlendirilirken ayna evresinde yaşanan keyif (jubilation) kavramından bahsetmek önemli olacaktır. Bebek kendi yansımasını annesinin aracılığıyla aynada gördüğü zaman yaşanan zevk hem anneye hem de bebeğe aittir. Bu karşılaşma anının keyifli olabilmesini mümkün kılan durum bebeğin annenin arzusunun nesnesi olabilmesidir.

Bu çalışmadaki anneler bebek sahibi olmaya dair olarak yoğun bir motivasyon belirtmemişlerdir. Bebek sahibi olmaya ya eşlerinin ya ailelerinin ya da toplumun baskısı sonucu karar verdiklerini ifade etmişlerdir. Anneler aynı zamanda anne olduklarının farkına hemen varmakta zorlandıklarından bahsetmişlerdir. Anneliğe dair olarak arzu belirtmekte zorlandıkları düşünülmüştür. Daha çok kararsızlık ve tereddüt yaşadıklarını anlatmışlardır.

Bu zorlanma durumunun bebeğe sahibi olmaya dair olarak arzu duymakta zorlanmalarından kaynaklanabileceği düşünülmektedir.

Melman (2014) annelerin bebek sahibi olmaya dair olarak yeterli fallik yatırımlarının olmadıklarından ve bu durumun annenin bebeğinde kendi eksiğinin gösterenlerini

göremeyişinden dolayı olabileceğini belirtmiştir. Bu annelerde ayna evresindeki karşılaşmadan alınan zevke dair ipuçlarına rastlamak pek mümkün olmamıştır.

4.1.2. Anne ve bebek arasında sınır yokluğu: Birinci Çalışma

Bu gruptaki anneler söylemlerinde, bebeklerini ya bir arkadaşı ya da kendilerinin bir kopyası olarak gördüklerinden bahsetmektedirler. Kendileriyle bebekleri arasındaki fiziksel veya psikolojik mesafe ya azalmış veya yok olarak nitelendirilebilir. İç içe geçmiş bir ilişki tarif etmektedirler. Örneğin, bebekleriyle birlikte uyduklarını ifade etmişlerdir. Bu söylemlerinde herhangi bir rahatsızlık emaresi görülmemiştir. Tersine bu durumdan memnun olduklarını söylemektedirler.

Annelerin söylemlerindeki hoşnut olma durumu annelerin yaşadıkları zevki (jouissance) işaret ediyor olabilir. Bebekleriyle ilişkilerinden aldıkları zevkten feragat etmek istemez bir tonda söylemleri vardır. Anlatımlarında, preödipal aşamaya dair izler bulunduğu düşünülmüştür. Bebeklerini kendi zevk nesnesi olarak görmektedirler. Bebekleriyle kendileri arasında simgesel bir mesafe oluşmamış gibidir. Bu iç içe olan ilişkide, Babanın Adı metaforu işlev görmediğini düşündüren bir anlatım vardır. Ayrışma için gerekli olan yarı Babanın Adı'nın eksikliğiyle henüz oluşmamış gibidir.

4.1.3. Çocuk yetiştirmede müdahaleci tutuma sahip olmak: Birinci Çalışma

Bu gruptaki anneler bebekleriyle olan etkileşimlerinde senkron değil, müdahaleci bir tutum içerisindedirler. Bu hem gözlemsel olarak bebeklerine yaklaşımlarında hem de görüşmelerin derinlemesine analizinde tespit edilmiştir. Bebekleri onlardan bir şey talep etmeden, anneler bebeklerinin ihtiyaçlarını tahmin ederek, bu ihtiyaçları onlar talep etmeksizin yerine getirmeye çalıştıklarını ifade etmişlerdir.

Anneler bebeklerine ihtiyaçlarını fark etme ve bu ihtiyacın giderilmesi için yardım talep etme fırsatı vermemektedirler. Lacan (1962) bebeklerine eksikle karşılaşma fırsatı tanımayan annelerin, bebeklerinin her zaman tepelerinde olduğunu mizahi bir dille ifade etmiştir. Fink (1995) de bebeğin eksikle karşılaşp, Başka'dan bir şey talep etmesinin bebeğin dil sistemine geçişinde ve arzu dinamiklerine tabi olmasında önemli bir rol oynadığını belirtmektedir. Eğer bir anne sürekli olarak bebeğin dünyasında var ise ve o dünyayı tamamen doldurmaya çalışıyorsa, o bebeğin annesinde ayrışma şansı azalır.

4.1.4. Anneliği yüceltmek: bebeğin hayatında merkezi bir konumda olmak-Birinci Çalışma

Bu gruptaki anneler, annelik kavramını yücelten ifadelerde bulunmuşlardır. Bebeğin dünyasındaki rollerini idealize etmektedirler. Çocuk yetiştirirken kendilerini tekil bir konuma koyma çabası içerisindeydirler. Neredeyse, bebeklerinin varlığı onları tam hissettirmekte ve hayatta başka bir şey aramıyor gibi anlatımları vardır. Lacan'ın (2007) yaptığı timsah anne benzetmesi bu gruptaki annelerin tutumları ile uyushmaktadır. Bu anneler yutarcasına bebekleriyle meşguldürler, ancak onların ağızlarında timsahın ağzının kapanmasını engelleyen ve Lacan'ın fallusu simgelediğini söylediği taş yok gibidir. Annelerin söylemlerinden, onların bebeklerini kendilerini tam ve bütün hissetmelerini sağlayan bir zevk (jouissance) nesnesi olarak gördükleri düşünölmüştür. Arzulayan anne kavramının aksine yutan anne kavramını hatırlatmaktadırlar.

4.1.5. Bebeği yetiştirirken zorluklar yaşamak: Birinci Çalışma

Bu gruptaki anneler bebekleri doğmadan önce, hamilelik sürecinde, doğumda ve doğum sonrası olmak üzere hem psikolojik hem de fiziksel zorluklar yaşadıklarını ifade etmişlerdir. Bu psikolojik ve fiziksel zorlukların bebek ile ilişkilendirdikleri bazı söylemleri de bulunmaktadır. Gruptaki bazı anneler depresif belirtiler veya anksiyete belirtileri gösterdiklerini ifade etmişlerdir. Bu durum Melman'ın (2014) depresif anneler hakkında yaptığı yorumu hatırlatmaktadır. Melman, depresyonda olan annelerin kendi eksiğine odaklanmadıklarını ve arzu tıkanması sorunu yaşadıklarından bahsetmektedir. Arzulamakta zorlanan bir annenin, kendi bebeğini de arzulamakta zorlanacağı düşünölrse, ayna evresindeki hem anneye hem de bebeğe zevk veren karşılaşmanın gerçekleşme ihtimalinin düşük olduğu söylenebilir. Kaygı belirtileri yaşayan anneler örneğinde ise bu annelerin eksiğinin göstereni olan fallus'u belirlemekte zorlandıklarından kaynaklandığı söylenebilir. Aynı fobi durumunda annenin eksiğinin göstereninin olmayışı Hans'ta kaygı yarattığı gibi bu annelerde de kaygı bebeklerinde eksiğinin göstereni görememekten kaynaklanıyor olabilir.

4.1.6. Annelerin kendi ebeveynleriyle olan tutarsız ilişkileri: Birinci Çalışma

Bazı annelerin kendi ebeveynleriyle olan ilişkileri ile kendi bebekleri ile olan ilişkileri arasında bazı benzerlikler görölmektedir. Sadece ebeveynlerinin kız çocukları olmanın ötesinde ebeveynlerine onların ebeveyni, arkadaşı veya onların süreçlerinin şahidi gibi

davrandıklarını dile getirmişlerdir. Bazı anneler ebeveynlerinin ihmalkar olarak değerlendirirken, bazı anneler ise ebeveynlerini aşırı müdahaleci ve yönlendirici olarak nitelermektedirler. Bazı anneler ise ebeveynlerine karşı küskünlük veya anlam veremedikleri bir öfke hissettiklerini belirtmişlerdir. Tıpkı bağlanma veya mentalizasyon teorilerinde bahsedildiği gibi, anneler kendi ebeveynlerinde gördükleri tutumları bir sonraki kuşağa aktarmaktadırlar.

4.2. İkinci Çalışma

4.2.1. Farklı aktivitelere zaman ayırmak: sadece bebeğe odaklanmamak

Senkron etkileşimde olabilen anneler, tüm zamanlarını bebeklerine ayırmadıklarından bahsetmektedirler. Hayatlarındaki başka alanlara da zaman ayırdıklarını vurgulamaktadırlar. Böylelikle, bebeklerine annelerinin yokluğunu da deneyimleme fırsatı vermektedirler. Belki de bu şekilde bebek şu soruyu sorabilme fırsatını bulabilecektir: “Annem ne istiyor?” Fink (1995) arzunun dinamiğinde, arzunun hep hareket halinde olduğundan ve yer değiştirdiğinden bahseder. Bu anneler için fallus, yani arzusunu oluşturan eksiğin göstereni farklı alanlarda temsil bulmaktadır. Tek bir şeye veya kişide sabitlenmiş zevkin aksine, bu annelerin söylemlerinde arzularının gösterenleri farklı alanlarda hareket halinde gibidir.

4.2.2. Bebeği için arzu belirtmek

Bu gruptaki anneler bebek sahibi olmak için güçlü bir arzu hissettiklerini belirtmişlerdir.

Bebeklerinin varlığından dolayı şükrettiklerini ifade etmektedirler. Bebeklerinin hayatlarında oluşu ile birlikte hayatlarına yeni bir anlam katıldığından bahsetmektedirler. Bu söylemlerinden, bebeklerine fallik bir anlam atfettikleri düşünülmüştür. Melman’ın (2014) deyişiyle, bebek sahibi olduktan sonra kendilerini onurlandıran fallik madalyayı almış gibilerdir. Bebeklerine dair olarak libidinal yatırımları vardır. Bu anneler bebeklerinin gözünde ilksel Başka konumunda olma ihtimallerinin yüksek olduğu düşünülmüştür, çünkü bebeklerinde arzulamalarını sağlayan eksiğin gösterenlerini buluyor olabilirler.

4.2.3. Annenin babayı tanınması: bir eş, bir baba ve bir arkadaş

Bu gruptaki annelerin söylemlerinde, eşlerine sıklıkla referans verdikleri ve eşlerini söylemlerine dahil ettikleri gözlenmiştir. Bu söylemlerinden, babasal işlevin varlığına dair ifadeler olduğu düşünülmektedir. Anneler için eşleri hem bir baba hem bir eş hem de bir arkadaş olarak önemli bir rol oynamaktadır. Bu bağlamda, eşlerinin fallusa sahip

olduğunu düşündükleri anlamı çıkartılabilir. Bebekleriyle sınırsız ve yapışık bir ilişki kurmak yerine, arzu dinamikleri dahilinde eşlerine de arzu denkleminde yer vermektedirler.

4.2.4. Bebeğin ayrı oluşunu tanımak ve kabullenmek: kendi bedeni olan bebek

Analiz sonucu ortaya çıkan dördüncü tema ‘bebeğin ayrı oluşunu tanımak ve kabullenmek: kendi bedeni olan bebek’ olarak belirlenmiştir. Anneler ifadelerinde bebeklerinden hem fiziksek hem de psikolojik farklılığı olan ayrı bir insan olarak bahsetmektedirler. Bebeklerinin ayrı bir birey olduğunu varsayarak, bebeklerinin ne istediklerini tahmin etmeye çalıştıklarını söylemektedirler. Bebeklerinin davranışlarını dikkatlice gözlemlediklerini ve dünyayı keşfetmeleri için bebeklerine fırsat verdiklerini söylemektedirler. Tehlikeli durumlar haricinde bebeklerinin davranışlarına müdahale etmeyip, keşfetmelerine izin verdiklerini ifade etmektedirler. Aşırı korumacı bir tutum sahibi olmadıklarını belirtmişlerdir.

Tıpkı mentalizasyon yetisi yüksek anneler gibi bu gruptaki anneler de bebeklerinin kendilerine ait bir dünyası olduğunu kabul ederek, kendileri ve bebekleri arasında simgesel bir mesafe koymaktadırlar.

4.2.5. Annelerin kendi ebeveynleriyle olan ilişkileri: bağımsızlık ve ayrışma

Analizin son ana teması olarak ‘annelerin kendi ebeveynleriyle olan ilişkileri: bağımsızlık ve ayrışma’ teması ortaya çıkmıştır. Bu gruptaki anneler, kendi ebeveynleriyle olan ilişkilerini anlatırken kendilerine büyürken yaşayarak öğrenme fırsatının tanındığını ifade etmişlerdir. Aynı zamanda, çocukluk anılarının zor da olsa geride kaldığını dile getirmişlerdir. Çocukluklarıyla ilgili anlatımlarında, ebeveynlerini ve yaşadıkları zorlukları kabullendiklerini belirtmektedirler. Bu kabulleniş, bu annelerin kendi ailelerinin simgesel düzenine tabi oldukları ve böylelikle kastre olmuş olabilecekleri fikrini düşündürmektedir.

BÖLÜM 5

SONUÇ

Bu tez çalışması psikanaliz ve gelişim psikolojisi alanlarındaki literatürün derinlemesine incelemesini içermektedir. Hem gözlemsel olarak anne bebek ilişkisinin karşılıklılık ve senkroni bakımından incelenmesini hem de annelerin öznel deneyimlerinin yorumlayıcı fenomenolojik analiz yardımıyla örneklenmesi mümkün olmuştur. Bebekleriyle senkron biçimde oynayabilen annelerin söylemlerinde, Lacanyen terimlerle söylenirse arzulayabilen anneler olduklarına veya bebeklerinin kendilerinden bağımsız bir zihin dünyasına sahip olduklarını kabul etmeleri açısından mentalizasyon becerilerinin yüksek olduğunu düşündüren temalar ortaya çıkmıştır. Bebekleriyle asenkron biçimde oynayan annelerin söylemlerinde, kurdukları ilişkilerde sınır zorlukları yaşadıklarına, Lacanyen terimlerle arzulayan yerine ‘yutan anne’ terimini çağrıştıran ifadeler saptanmıştır. Bebeklerini ya feragat etmek istemedikleri bir zevk nesnesi olarak görmektedirler veya onların gözünde bebekleri arzusunun gösterenini temsil edilmemektedir.

Bu çalışma klinik bazı önermeler de getirmektedir. Örneğin, bebekleriyle ya aşırı müdahaleci ya da tutuk bir şekilde etkileşime giren anneler olduğu gözlenmiştir. Annelerin bebekleriyle ilk yaşta olan etkileşimlerine bakılarak, nasıl bir yaklaşım tarzına sahip oldukları konusunda geri bildirim verilmesi verilen öneriler arasındadır. Annelere yönlendirmesiz oyunu bebekleriyle nasıl oynayabilecekleri konusunda verilecek psikoeğitim çalışmaları da bu ayna evresinde gerekli olan karşılıklılığın oluşmasını sağlayabilir, ancak en temelde eğer annelerden buna dair bir talep gözlenirse, kendi arzu alanlarının açılmasına olanak sağlaması bakımında psikanalize gitmeleri önerilebilir. Bu arzu alanının açılmasıyla bebekleriyle kurdukları etkileşimin niteliği de değişebilir.

Bu çalışmanın güçlü yanı hem gözlemsel hem de nitel yöntemleri bir arada kullanarak hem psikanaliz hem de gelişim psikolojisi literatürüne katkı sağlamasıdır. Bu çalışmanın geliştirebilecek yönlerine örnek olarak ise, babaların da bebekleriyle olan etkileşimlerinden bahsedilebilir. Ruth Feldman anne bebek ikililerinin dışında babaların da bebekleriyle olan etkileşimlerine araştırmalarında yer vermektedir. Gelecekteki çalışmalarda babaların da söylemlerine yer veren çalışmaların artışı sayesinde onlar da bebeklerinin gözünde Başka konumunda olabilirler. Ayna evresinde bebeğin yaşadığı karşılıklılık sadece biyolojik anne tarafından olmak zorunda değildir.



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