# METHODS OF RESEARCH INTO THE UNCONSCIOUS

## APPLYING PSYCHOANALYTIC IDEAS TO SOCIAL SCIENCE

EDITED BY
KALINA STAMENOVA AND R. D. HINSHELWOOD

# Methods of Research into the Unconscious

The psychoanalytic unconscious is a slippery set of phenomena to pin down. There is not an accepted standard form of research, outside of the clinical practice of psychoanalysis. In this book a number of non-clinical methods for collecting data and analysing it are described. It represents the current situation on the way to an established methodology.

The book provides a survey of methods in contemporary use and development. As well as the introductory survey, chapters have been written by researchers who have pioneered recent and effective methods and have extensive experience of those methods. It will serve as a gallery of illustrations from which to make the appropriate choice for a future research project.

*Methods of Research into the Unconscious: Applying Psychoanalytic Ideas to Social Science* will be of great use for those aiming to start projects in the general area of psychoanalytic studies and for those in the human/social sciences who wish to include the unconscious as well as conscious functioning of their subjects.

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## Applying Psychoanalytic Ideas to Social Science

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KS:
The idea for the book evolved from my research at the Centre for Psychoanalytic Studies at the University of Essex, which has formed me as a researcher open to diverse studies and applications of psychoanalysis, and I am deeply indebted to both Bob Hinshelwood and Karl Figlio as well as my many colleagues at the Centre for fostering such a culture of rigorous enquiry. And working with Bob on this book has been a truly satisfying and enriching experience. Trying to map a constantly changing and evolving diverse field is both a challenging and immensely rewarding task, so my deepest gratitude to all those who agreed to participate in the endeavour and who have helped us on the way – the contributors to the book and the numerous colleagues who commented, critiqued, and provided invaluable suggestions – Mike Roper, Mark Stein, Lynne Layton, and Craig Fees, among many others.

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I am first of all grateful to the Centre for Psychoanalytic Studies at the University of Essex, where I spent 18 years learning to be an academic. And in particular, I thank the Director, Karl Figlio, for taking the risk and giving me the opportunity. But of course the biggest opportunity for learning about academic research methods came from the two dozen or so doctoral students I supervised. I must acknowledge too the editors of journals and publishers of books, who have given me the experience of entering the cut and thrust of enduring debate. Perhaps I should also recognise the important contribution of the field itself to my life, career, and this book, as it is responsible for the absorbing fascination of all those hardly solved obstacles to researching the human unconscious and human subjectivity. Lastly, I express my gratitude to Gillian for tolerating my fascination and who has in the process suffered a serious infection of that fascination as well.

And beyond lastly, thank you, Kalina, for being such a willing accomplice, in seeing this book through to its completion together.

# Foreword

*Michael Rustin*

In the past twenty or so years, there has been a great deal of attention given to research methods and methodologies in the social sciences, as a distinct area of reflection and study. One early impetus for this was the wish to establish the legitimate range of social scientific methodologies, and in particular the value of qualitative and interpretative methods, in opposition to a previous hegemony of quantitative and 'positivist' approaches in the social sciences. Whereas for some disciplines, such as psychology, legitimacy had been sought primarily through proximity to the methods of the natural sciences, others, notably sociology, anthropology, and cultural studies, had come to emphasise the distinctiveness of human and social subjects as objects of study, and the specific forms of investigation that followed from that. Research methods have since became a substantial field of publication (see, for example, the extensive series of Sage Handbooks on social research) and a specialism in their own right.

Psychoanalysis and psychoanalytic research have until recently had only a very limited place in these debates. Psychoanalysis has throughout its history been mainly conducted as the work of a profession, rather than as an academic discipline. In particular, this has been as a clinical practice, outside the university system and the context of formal scientific research. In so far as the field did engage in the discussion of methods, these were more often clinical methods, or 'techniques', than methods of academically recognised investigation. But this situation is now changing, following the academic accreditation of programmes of psychoanalytic education and training in Britain, in a significant number of universities. One of these is the University of Essex, where the Centre for Psychoanalytic Studies, now the Department of Psychosocial and Psychoanalytic Studies, has been one of the leading centres for this work, and from which this book has come. (Others include University College London, Birkbeck College, the University of the West of England, and the University of East London through its partnership with the Tavistock Clinic in the UK, as well as a number of European universities with psychoanalytically oriented departments and programmes, such as Roskilde University in Denmark, the University of Milan-Bicocca in Italy, the University of Vienna in Austria, and the University of Jyväskylä in Finland.)

Psychoanalytically informed social and historical research has for many years been conducted at the University of Essex, for example, in the work of the late Ian Craib, Karl Figlio, Matt ffytche, Robert Hinshelwood, and Michael Roper. Hinshelwood has been deeply involved in the development of a doctoral research programme, and much of this book represents one of its significant outcomes.

Its editors, Kalina Stamenova and Robert Hinshelwood, came to the view that it was now time for the issues of method involved in undertaking psychoanalytic research to be systemically reviewed, and the field surveyed. This mapping by the editors provides the organising frame for the collection of methodological papers of which the book is composed. The resulting chapters are diverse in their topics. In this, they reflect, as its editors acknowledge, the fragmented state of what is still a new field of social research. Two essential dimensions of research method – those of data collection and data analysis – are properly assigned substantial sections in the book. The crucial issues explored here are those involved in capturing unconscious phenomena – individual and social states of mind and feeling – in accountable ways. Different approaches to the essential processes of interview are outlined. The implicit argument of the book is that only if such valid and reliable methods of research can be developed can the field of psychoanalytic social research achieve a coherence comparable to that which has been achieved within different traditions of psychoanalytic clinical practice – a connectedness that Hinshelwood has demonstrated in several earlier books. The contributors to this volume include many researchers, such as Karl Figlio, Stephen Frosh, and Susan Long, who are authorities in this field, as well as other writers who have recently made important and original contributions to it.

The range of research methods set out in this book is wide, including, for example, the socio-photo matrix and social dream-drawing, the psychoanalytic dimensions of narrative approaches, and the biographical narrative method, but it also devotes attention to some important topics which had been explored in earlier work by Hinshelwood and his colleagues. For example, attention is given here to the methods of psychoanalytic institutional observation, the subject of his and Wilhelm Skogstad's earlier influential book *Observing Organisations: Anxiety, Defence and Culture in Health Care Institutions* (2000). Chapters on the problems of 'operationalising' psychoanalytic concepts, and of testing specific psychoanalytic hypotheses in a rigorous, empirical way, develop the arguments that Hinshelwood set out in his recent book on this topic, *Research on the Couch: Single Case Studies, Subjectivity and Psychoanalytic Knowledge* (2013). This new collection of chapters is given a valuable focus through its development of these debates and through the work of the psychoanalytic research PhD programme at the University of Essex, which is represented in this book.

There are now many actual and prospective doctoral students in the field of psychoanalytic social research who are in need of guidance in regard to issues

of research method. Gaining a clear understanding of methodological questions is an essential requirement of academic study in every social science, all the more so in a new field like this one in which research methods have so far been little discussed or defined. Stamenova and Hinshelwood's *Methods of Research into the Unconscious* should be of great value both for its mapping and for referencing of this emerging field, and for its presentation of a valuable and diverse range of specific research methods.

# Introduction

*Kalina Stamenova and R. D. Hinshelwood*

This book was conceived following the research done by Kalina Stamenova in the course of a PhD at the Centre for Psychoanalytic Studies (CPS; now the Department of Psychosocial and Psychoanalytic Studies, DPPS) at the University of Essex, and under supervision from R. D. Hinshelwood.

## Some thoughts to bear in mind for a reader

Psychoanalytic research is a hybrid; it exists between the clinical practice of psychoanalysis from which nearly all psychoanalytic knowledge has come, and on the other hand, social science. A clear qualitative methodology for psychoanalytic studies does not exist, but has been debated over many years at the CPS. The problem for psychoanalytic research is that it is about the 'unconscious' in human beings and their social groups. Obviously, the unconscious, by definition, cannot be known consciously. However, the assumption that conscious awareness is sufficient is made in most social science research, where interview and questionnaire methods seek conscious answers from samples of subjects! If you ask a conscious question, you get a conscious answer. It is assumed that the object of research is a 'transparent self'. In psychoanalysis, instead, the unconscious has to be inferred. This is not the particular problem, since science in general is a body of inferences about what cannot be seen. No-one has 'seen' an atom, but we know quite a lot about it from using special tools and instruments to generate data from which fairly firm inferences can be made. So too with inferences about the unconscious. The problem with the psychoanalytic unconscious is not the problem of knowledge by inference.

There are, however, several problems with accessing knowledge about the human unconscious from outside the clinical setting, which are specific to psychoanalytic studies. They need to be kept in mind while progressing through these chapters. The first of these problems is to understand what the unconscious is, and there is debate about that, a debate reflected across the chapters in this book. The second which reverberates also throughout the chapters is some concern with the nature of the instrument of observation.

## The nature of the unconscious

If psychoanalytic studies are a small corner of psychosocial studies, then we gain our concepts from two different sources, one psychological and one social. Many in the field of psychosocial studies tend to insist on the social origins of psychological phenomena (Frosh, 2007; Parker, 1996). This does not fit well with Freud's attempts to generate explanations of social phenomena from psychological ones – for instance, his book *Totem and Taboo* (Freud, 1913). And later he wrote:

> In the individual's mental life someone else is invariably involved, as a model, as an object, as a helper, as an opponent: and so from the very first individual psychology, in this extended but entirely justifiable sense of the words, is at the same time social psychology as well.
>
> (Freud, 1921, p. 69)

Freud's easy elision of two disciplines is not very convincing. And indeed, it did not convince social scientists (e.g., Malinovski, 1923; Smith, 1923; River, 1923; and Jones' response, 1925). The dichotomy, even bad feeling, between the two disciplines reflects the difficulty in translating individual experience into social dynamics, and vice versa. The art of a psychoanalytic version of the psychosocial would be to integrate the forces from different directions (Hinshelwood, 1996). The fact that Freud notes the basic tendency for human beings to be object-related does not mean psychoanalysis is a social science, as we would understand it now. It is important to recognise the distinction between the impetus to behave that arises in bodily states – stimulus of the erogenous zones, as Freud (1905) would say – and, on the other hand, the 'associative unconscious', as it is called in some of the chapters in this book.

### *The associative unconscious*

The idea of the associative unconscious is that we are all part of a matrix of relations in a social group, where certain ways of perceiving reality are impressed on the individuals without a proper conscious awareness of that influence. It is an idea (originally described in Long and Harney, 2013) that comes from the notion of a field of relations in which one emerges as an individual being, so that one's sense of self and being is formed in that context of a matrix external to the person. This has been developed by Foulkes and his followers (Schlapobersky, 2016), and may owe something to Jung's idea of the collective unconscious, a set of bedrock templates for thinking that we share from the outset with everyone else (Jung, 1969, called them 'archetypes').

## Structure in language

This associative unconscious is sometimes seen as a product of the verbal representation humans have used to create civilisation. In the form of discourse

analysis, it is possible to discern the way language instils assumptions into the individual mind without awareness. There is an unthought level of 'knowing' that informs our perceptions, thought, and behaviour. It is literally embedded in the syntax. This approach often seeks support from Jaques Lacan, a maverick psychoanalyst who drew upon Ferdinand de Saussure's theories of linguistics (de Saussure, 1916). Lacan saw the invisible influence of language as the ultimate source of the unconscious, rather than the Freudian unconscious arising in affective states. It is the case that Freud did indeed regard the conscious mind as capable of thought only in so far as its contents are verbalisable:

> The system Ucs. contains the thing-cathexes of the objects, the first and true object-cathexes; the system Pcs. comes about by this thing-presentation being hypercathected through being linked with the word-presentations corresponding to it.
>
> (Freud, 1915, pp. 201–202)

Saussure's linguistics is a relational one; meanings come from the relations between words. For instance, we are accustomed to using personal pronouns that indicate gender – 'he' and 'she' – but when we want to generalise, we use the male pronoun, as if the standard type is always male of which female is merely a variant. This implicit valuation of gender comes from the customary (and apparently arbitrary) relations we use between 'he' and 'she'. This is of course more pronounced in French, the language of Lacan (and de Saussure), in which there are no words for the neutral English pronouns 'it' or 'they'.

These implicit assumptions embedded in the customary use of language are a truly unconscious influence in the sense that they are unthought, and not consciously intended necessarily – merely that we have to use language, and cannot avoid what is hidden there. These influences become consciously intended by customary use – at least until a feminist polemic displays them. This kind of hidden syntactical influence is prevalent in languages in general. It is a social mechanism that was also held to support class differences, in an unthought way. Georg Lukács (1923) termed it a 'false consciousness', and saw it embedded in the culture, so that the class positions were socially constructed, as a product of the natural order, as it were, and not amenable to change. Lukács saw this influence as not primarily embedded in language, but in the dominant mode of industrial production. This was an idea taken up by Western Marxism (a form of Marxism that did not die with Soviet Marxism). But it is transmitted and instilled by its usage in customary relationships.

This idea of hidden social influences crops up in various places in social thinking. The prevalent social relations come to be accepted via an unthinking osmosis, via language or other forms of transmission. Despite Freud's emphasis on language, he did know that visual representations are important, and psychoanalysis started really from his discovery of the 'syntax' of visual dream symbols rather than verbal ones (though words have their place in dreams too). The syntax of visual representations we construct is the syntax of spatial relations.

These modalities of hidden influence from social sources have deeply internal effects. However, they do not have the dynamic structure of the psychoanalytic unconscious; that is quite different, and depends on the anxiety–defence dynamic – condensation and displacement in the mind, on one hand, and, on the other, the distance in social space between classes, genders, races, and so on. The inner dynamic influence is an affective structure dealing with painful experience and not, as the associative unconscious, a conceptual structure dealing with categories of perception and the relations between those categories (Hinshelwood, 1996). This distinction between two different forms of unconscious dynamic influence needs to be held in mind as we read these chapters.

## The instrument of observation

Just as de Saussure described linguistics as moving from a study of the isolated word to the relations between words, so it is necessary to put aside the notion of the unconscious as a static thing to be studied. It is a 'thing' in relation to other similar ones. There is a constant unconscious-to-unconscious communication going on. We cannot study an unconscious mind without its being in relation to others. In particular, it is in relation to the researchers' unconscious minds. There is therefore a continuous process of unconscious communication flowing around the research setting.

This creates a problem for psychoanalytic studies research (probably for other studies in the human sciences as well, but that is not the issue here). There is a clear problem that if unconscious influences and communication go on in the research setting, then the research is not, as it is said, 'controlled'; that is, it is not consciously controlled. Influences impact on the researcher and team without their awareness. This makes psychoanalytic studies seem unscientific where the intention is to control all the variables. So by the admission of unconscious communication, we allow influences and variables that are not consciously known. The standard response to that problem has been to attempt a reduction to so-called objective research methods. In that pursuit, there is a move towards quantitative and standardised data, which can be shown to have validity and reliability. In other words, the aim is to reduce and exclude uncontrolled unconscious influences. However, there is, on the surface at least, a paradox in excluding the very thing one is studying: the activity of the unconscious on others. This is perhaps the single most important reason why it has been so difficult to establish a standard method for psychoanalytic studies research.

It remains a fact that the instrument for the investigation of the human unconscious can only be another human unconscious. As Freud put it, the analyst's mind has to be a delicate receiving apparatus. The awareness that the research may be invalidated by the impact on the research of the very thing that is being researched is unfortunate and paradoxical. We need, however, to confront it. As mentioned earlier, it is not a problem that we must infer our data and results; most scientists do not immediately perceive what they make

conclusions about. However, we have to make inferences about the unconscious mind making inferences itself about the researcher's mind. It is the very impact on the unconscious mind in the research that we have to allow and of which we have to take notice. What you will find in many of these chapters is an awareness of this kind of problem and then a turn to finding ways of capturing the workings of this hidden interaction.

One of the important strategies for picking up the unconscious effects is to consider process *in the research activity* in contrast to the thematic analysis of what appears on the surface. Freud's dream analysis was thematic, picking up common threads in the various streams of associations that led from the different elements of the dream. Instead, moments of surprising *process* can occur, like the sudden emergence of avoidance that Hollway observed (Hollway and Jefferson, 2012) indicating a 'defended subject', who had, unconsciously, to skirt around a topic. The skirting around is the indicator and is picked up by the observing unconscious as a hiatus, an unexpected move that leaves a gap or a jump in continuity. It is not the new topic that is jumped to, but the fact of the jump itself. Variations in this method by which the unconscious both indicates and avoids itself will be found.

But the unconscious does more than mark a change of direction, it significantly affects the mind of the interviewer or observer. There has been a good deal of discussion in the literature of what has been, loosely, called 'countertransference', in parallel perhaps to the clinical literature, where countertransference has, also loosely, been discussed frequently in recent years. The term means now the collection of affective responses the clinician feels whilst in the context of working with his or her patient. It is indeed believed to be a product in the clinical setting of an unconscious communication. The issue, not yet decided perhaps, is whether the conception can be validly applied to the research setting. There are significant differences. In particular, in the clinical setting, the unconscious communication resulting in an affective position in the analyst is a communication made in the interests of some aim of the patient – either insight or a defensive enactment. In the research setting, does the subject engage unconsciously for the same purposes? The patient in analysis needs something from his or her analyst; in the research setting, the researcher needs something from his or her subject. The relations of need and power are reversed. Does this make a difference to what can be inferred from the data that the 'instrument' (the researcher's unconscious) is producing for analysis?

An easy kind of expansion of the term 'countertransference' within the clinical setting has not necessarily been helpful for academic/professional communication. Whatever the answers, the focus in psychoanalytic studies is the feeling states of the researcher, and the *process* by which they come about. So we must be wary of the impact on who is motivated for what.

An increasing number of social science research studies have tried to elaborate many of these aspects and challenges of using countertransference. Devereux (1967) early on called our attention to the use of countertransference

to better understand what might be happening in research. A number of current studies discuss how countertransference might be used to discover previously unrecognised material (Hansson and Dybbroe, 2012; Roper, 2003, 2014; Theodosius, 2006; Morgenroth, 2010; Whitehouse-Hart, 2012; Price, 2005, 2006; Garfield et al., 2010; Martinez-Salgado, 2009; Arnaud, 2012; Franchi and Molli, 2012; Khan, 2014). Jervis (2012) points to the importance of the use of countertransference in research supervision, and Rizq (2008) discusses the use of both transference and countertransference in qualitative research paradigms. The studies of Froggett and Hollway (2010) and Hollway (2010) focus on the researcher's emotional response. There have also been certain critiques on the use of transference and countertransference in research (Frosh and Baraitser, 2008; Frosh, 2010), emphasising the danger of attributing researchers' feelings to research subjects and observational fields.

## The current field

Social science has been engaged with psychoanalysis, and indeed social research studies making use of such psychoanalytic conceptualisations have been steadily developing over the last decade in various countries across the world. In preparation for the book, KS has conducted a scoping review to systematically map the existing studies by using a combination of web search, the electronic database PEP Web, twelve peer-reviewed journals in the area of applied psychoanalysis and qualitative methodology searched separately, as well as by contacting editors and researchers in the field. The results were then organised into categories of subfields, and we have tried to include studies that have particularly focused on and elaborated how they have used psychoanalytic thinking in developing their particular methods within the last ten to fifteen years. The review is intended for researchers and research students to survey the field of opportunities when they are choosing the method for their own projects.

A growing number of psychoanalytic anthropology and ethnography studies has used psychoanalysis as a complementary method in their discussions, ethnographic cases, and interpretations. Psychoanalytically oriented anthropologists adopt a wide range of psychoanalytic methods and practices to examine symbols, and relational and interactive processes. Mimica (2006, 2014) studies dream experiences, speech, and knowledge among the Yagwoia people of the Papua New Guinea highlands; Elliot et al. (2012) investigate identity transitions of first-time mothers in an inner-city multicultural environment; Chapin (2014) uses the analysis of researchers' dreams as a key to analysis of children's response to indulgence; Rae-Espinoza (2014) considered both a dynamic culture and a dynamic psyche and defence mechanisms in their study of children's reactions to parental emigration; Rahimi (2014) investigated the meaning and political subjectivity in psychotic illness; Prasad's (2014) field research explored how neo-colonial sites may significantly change researchers' conceptions of self and other; Stanfield (2006) studied the transformation of racially wounded

communities and the role of psychoanalytic ethnography; Khan (2014) utilised psychoanalytic conceptualisations in an anthropological study of extreme violence in Pakistan; Ramvi (2010, 2012) elaborated how a psychoanalytical method can illuminate the collected data when researching school teachers as well as the need for anthropologists to remain open to the experience; Devisch (2006) advocated a type of post-colonial and psychoanalytically inspired anthropology in the study of poverty-stricken Yaka people in Congo. Martinez-Salgado (2009) discussed how a critical psychoanalytical perspective shapes the study of poor urban families in southern Mexico.

Studies using narrative methods have also integrated psychoanalysis. A major development in the UK is the free association narrative interview (FANI), also discussed by Nick Midgely and Josh Holmes in this book (Hollway, 2008, 2009, 2010; Hollway and Jefferson, 2012). Additionally, there have been various applications of the method. Urwin (2007) discussed its use in a study of mothers' identities in an inner London borough, while Lertzman (2012) used it alongside in-depth interviews exploring environmental awareness, and Garfield et al. (2010) and Whitehouse-Hart (2012) investigated the necessity of supervision in using FANI as well as the dynamics between supervisees and supervisors. Ramvi (2010) used the method to elicit stories about teachers' relationships and challenging situations.

Other studies have also used psychoanalytic methods alongside, for instance, biographic narrative methods, such as BNIM, presented in this book as well (Chapter 12). Aydin et al. (2012) employed psychoanalytic understanding in their narrative analysis of cancer patients; Tucker (2010) used BNIM and Bion's ideas of containment to understand the stresses on school head teachers; Schmidt (2012) integrated psychoanalytic thinking to understand the inter- and intrasubjective tension between interviewers and interviewees in narrative interviews. Alford (2011) used psychoanalytic conceptualisations in his analysis of recorded interviews with survivors of the Holocaust, and Hoggett et al. (2010) integrated a dialogic approach to observe the effects of interpretations in the interview process.

Psychoanalytically informed methods have also been used in discursive analysis and psychology. Parker (2013) discusses the role of psychoanalysis in psychosocial research; Hook (2013) elaborates on the contributions of Lacanian discourse analysis to research practice, a type of psychoanalytic discourse analysis focused on trans-individual operation of discourses; Taylor (2014) offers conceptualisation of psychosocial subjects within discursive analysis which draws on psychoanalysis; Gough (2009) advocates the use of both discursive and psychoanalytic perspectives in facilitating the interpretation of qualitative data analysis. Glynos and Stavrakakis (2008) explore the potential of subjectivity in political theory and psychoanalysis in their study of fantasy to enhance the understanding of organisational practices.

Organisational studies have used a number of psychoanalytically informed methods. In addition to major developments such as socioanalytic methods (Long,

2013) and social defence systems methodologies (Armstrong and Rustin, 2014), Arnaud (2012) provides an overview of the application of psychoanalysis in organisational studies. Stein (2015, 2016) has used psychoanalytic conceptualisations to study trauma and fantasies of fusion affecting European leaders as well as rivalry and narcissism in organisations in crisis. Tuckett and Taffler (2008) study financial markets, and Fotaki and Hyde (2015) examine organisational blind spots as an organisational defence mechanism. Clancy et al. (2012) develop a theoretical framework on disappointment in organisations informed by psychoanalysis; Nossal (2013) discusses the use of drawings as an important tool to access the unconscious in organisations. Kenny (2012) uses psychoanalytically informed interpretations and analysis of data in the study of power in organisations. Numerous studies in organisations have also used Lacan's ideas (Driver, 2009a, 2009b, 2012).

Despite the initial suspicion towards integrating psychoanalytic understanding in sociology, more and more fruitful connections and integrations have occurred. Rustin (2008, 2016) reflects on the relations between psychoanalysis and social sciences. The contributors to Chancer and Andrews' (2014) edited book look into a variety of ways psychoanalysis can contribute to sociology. Clarke (2006) elaborates the use of psychoanalytic ideas around sociological issues and research methodology informed by psychoanalytic sociology, and Berger (2009) integrates psychodynamic and sociological ideas to analyse social problems. Theodosius (2006) studies the unconscious and relational aspects of emotions and emotional labour.

There have been a number of developments in historical research as well, such as studying Holocaust survivors and trauma (Alford, 2011; Rothe, 2012; Frie, 2017, 2018; Kohut, 2012); in oral history projects (Roper, 2003); and in researching totalitarian states of mind (Pick, 2012; Wieland, 2015). Scott (2012) has argued about the productive relationship between psychoanalysis and history.

Another growing research field is in the application of psychoanalytically informed methods in education studies. A number of studies have used modifications of infant observation methods to study various aspects of educational life (Franchi and Molli, 2012; Datler et al., 2010; Marsh, 2012; Adamo, 2008; Bush, 2005; Kanazawa et al., 2009).

Other studies in education have used various psychoanalytic conceptualisations to study hidden complexities. Price (2006, 2005) used projective identification, transference, and countertransference to study unconscious processes in classrooms, and Ramvi (2010) to study teachers' competency in the area of relationships. Archangelo (2007, 2010), Ashford (2012), and Mintz (2014) employ Bick's and Bion's conceptualisations in educational research. Shim (2012) studies teachers' interactions with texts from a psychoanalytic perspective. Vanheule and Verhaeghe (2004) use Lacanian conceptualisations to inform their research on professional burnout in special education.

Different educational research questions and areas have also been studied. Carson (2009) explores the potential of psychoanalysis to broaden understanding of self in action research on teaching and cultural differences in Canada. Lapping

and Glynos (2017) study the dynamics affecting graduate teaching assistants, and McKamey (2011) researches immigrant students' conceptions of caring.

The chapters of the book have been selected out of this review using the following criteria:

1. The studies elaborate the use of psychoanalysis as a method of data collection and/or analysis in social science research.
2. The research methods are innovative and developed by pioneers in the last ten to fifteen years.
3. Wherever possible, research methods from different subfields were selected to map the existing field.

## The outline of the book

The book is arranged in three parts. Part I presents an overview of the field. Part II puts on the map methodologies that have used psychoanalysis mainly in the data collection phase of research, and Part III presents methods that have used psychoanalysis mainly in the data analysis. As with most qualitative methodologies, it is not always possible to draw a strict differentiating line between the data collection and the data analysis of a study, but for the purposes of classifying the existing methods, we have divided them into methods that have used psychoanalysis mostly in the data generation and collection phase of a research project and methodologies that have used psychoanalysis predominantly in the data analysis stage of research. To that end, we have adapted the classification model developed by Beissel-Durrant (2004).

The book starts with an introductory Chapter 1 by Karl Figlio in which he emphasises that the psychoanalytic object has its place in social science, the process of sociation is permeated by the psychic level, and individual actors are under the influence of unconscious irrational processes. We could also observe, he argues, social-level forces impinging on the psyche through a social superego, which could be socially embedded but structured by internal objects.

Part II of the book presents psychoanalytic methods used predominantly in the data collection part of the research investigation.

Chapter 2 on socioanalytic interviewing by Susan Long examines the concept of the associative unconscious (originally described in Long and Harney, 2013), the nature of socioanalysis, and the application of socioanalytic ideas to interviewing, mainly in studying organisations. A central feature of the thinking is the importance of the social field (similar to the concept of Foulkes), whereby the individual is constructed, in part, by the field of relations. Long describes the socioanalytic interview as giving access to the associative unconscious of the organisational system as a whole, which is the object of the research, and which could emerge and be observed through transference and countertransference between interviewers and interviewees.

Chapter 3 by Nick Midgley and Joshua Holmes provides an extensive overview of current developments in psychoanalytically informed qualitative interview methods such as free association narrative interviews (FANI) and theme-centred interviews, scenic understanding, and the use of notions of the defended subject, transference, and countertransference in the process of data collection/interviewing. The authors present an additional method of reverie-informed interviewing based on a concept of the unconscious matrix formed by the transference–countertransference interactions between interviewer and interviewee.

Chapter 4 by Henning Salling Olesen and Thomas Leithäuser discusses the use of psychoanalytic understanding of unconscious aspects of social life alongside a theory of subjectivity and interpretation methodology based on hermeneutic experiences from text analysis. The conceptualisations of scenic understanding, in which free-floating attention and emotional associations of the researchers are used during text analysis, and thematic group discussion, in which participants are encouraged to explore experiences in relation to a theme, including those that are not conscious, are elaborated.

The final chapter in this section, Chapter 5 by Simona Reghintovschi, presents another innovative methodology by applying Ezriel's conceptualisations of the psychoanalytic clinical interview as an experimental situation in which three types of relationships between interviewer and interviewee can be tested. She presents a study demonstrating the possibility to observe and pinpoint unconscious sources of chronic conflicts affecting psychoanalytic organisations themselves through psychoanalytically informed interviews combining hermeneutic and causal perspectives to test different psychoanalytic concepts.

The next two chapters discuss how psychoanalytic thinking and ideas can be applied in psychoanalytically informed observational studies.

Chapter 6 by Wilhelm Skogstad presents an overview of the method of psychoanalytic observations of organisations and examines the links with the clinical practice of psychoanalysis and the method of infant observation as well as the theoretical concepts of the anxiety/defence model, splitting, projection and projective identification, transference and countertransference, and psychosocial culture underpinning this observational method. He emphasises the use of the observer's subjectivity in the data collection and elaborates the specific conditions for conducting systematic observations.

Chapter 7 by Peter Elfer continues the exploration of the anxiety/defence model of psychoanalytic observations as applied to nursery research. He argues that psychoanalytic observation methods based on Bick's model of infant observation offer a means to access the unspoken aspects of the mind. Psychoanalytic observation draws from direct observation of behaviour from which unconscious communications can be inferred. Peter Elfer discusses the potential of the method for use by non-clinically trained observers as a research tool in data collection and also for enabling the exploration of current issues related to nursery organisation and practice.

Part III of the book presents methods that have used psychoanalysis predominantly in the data analysis stage of a research project.

Chapter 8 offers an exploration of integrating psychoanalytic thinking with visual methods for data collection. The chapter by Rose Mersky and Burkard Sievers presents two action research methods – social photo-matrix (SPM) and social dream-drawing (SDD) – that are part of the larger group of socioanalytic methods, and the chapter outlines their theoretical underpinnings. The methods can be used to access the hidden complexities in organisations, and they make use of research participants' dreams and free associations to photographs as raw material that allows for unconscious processes to resurface and become available for thinking and further analysis.

Chapter 9 by Gillian Walker and R. D. Hinshelwood discusses the possibility to operationalise psychoanalytic concepts. The chapter presents the steps needed to define operational features and illustrates how the operationalisation of the container–contained conceptualisations is used in empirical research.

Chapter 10 by Kalina Stamenova presents comparative analysis of overlapping psychoanalytic concepts by using operationalised sets of criteria of envy and frustration. The operationalisation allows for establishing differentiating features, first at a theoretical level, and then the two sets of observable criteria can be used to identify occurrences of such mental states in educational observation research.

Lisa Saville Young and Stephen Frosh advocate the integrated application of psychoanalysis alongside narrative methods in Chapter 11. The authors demonstrate how psychoanalytic understanding can enhance narrative analytic accounts of interview material by considering affective elements expressing interpersonal and societal interconnected subjectivities. The methodology allows for the analysis of continuously entwined interpersonal, intersubjective, and social and socio-political processes while at the same time allowing for reflexive space for the research project itself.

Chapter 12 by Tom Wengraf presents biographical narrative interview method and interpretation (BNIM). The narrative expression of the biographical subject situated in a social culture and an historical period can be analysed to illuminate both conscious anxieties and also unconscious cultural, societal, and historical tendencies. The chapter demonstrates how a twin-track case interpretation methodology can be used to avoid focusing exclusively on the inner world of the research participants or on the social world only, thus fostering a genuine psycho-societal understanding of situated subjectivities.

The final chapter, Chapter 13 by Linda Lundgaard Andersen, develops the tradition of using a psychoanalytic eye to analyse ethnographic records. She works in a psycho-societal tradition, which considers research data in relation to specific political-ethical attitudes of the contextual society that envelope the social entity focused on.

We hope readers will find the chapters informative, inspiring, and helpful with their own research endeavours.

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## Psychoanalytic ethnography

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## Conclusion

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