Notes

Chapter One Born into Our Lives: Other People in the Work of Self

1. Mitchell (1998, 332).
2. These do align neatly with the "instrumental–rational" and "expressive fulfillment" distinction; but it is probably simplistic to see them as directly derived. One might, however, wonder about how personal and social memory "capture" each other in the passage of selves through social life.
3. Garro (2001) discusses "remembering the past" as part of a "culturally meaningful life."

Chapter Two What a Tangled Web She Weaves: An American Widow

1. Helen may have had the experience of smelling like "blood" during menstruation, so there may be resonances having to do with whatever meaning this has for her.
2. Yeats, "The Circus Animals' Desertion," 1939. Obeyesekere quotes this passage in *Medusa's Hair* (1981, 192) using it to make the point that human "thought is the product of reverie, and the masterful images we create springing originally from the shreds and patches of our unconscious" (192).

Chapter Three California Dreaming: My Days on the Cancer Ward

1. Gender identity gets muted, but resurfaces. Men and women alike were gaunt, hairless, dressed in the same gowns—rather sexless figures. No doubt patients differ in their personal responses to this, in ways going beyond the fact that relatively more women wore wigs and head coverings on and off the ward. It did not occur to me to really reflect on this until later, though, when it was thought I might have breast cancer, and had to have a mammogram and a lump removed from my breast. It is no surprise

that cancer affects gender identity, or that different cancers are "gendered" in different ways. Being medically androgynous did not trouble me in the way being sick and lacking control over my life did, nor did it seem as significant as the prospect of dying—but I can understand how it might be difficult for people who identify themselves in terms of gender. Then again, I have to ask why I wore a blue robe on my forays outside my room.

2. Months later I thumbed through my copy and found the quotation: "I wished to live deliberately, to front the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived" (Walden 61).

Chapter Four Toward a Psychology of Possible Selves

1. Although wary of the notion "representation," I cannot pursue the conceptual issues here. A model "structured into" a system does not arbitrarily represent the system but can set system parameters. The model and the system are "really affected" by each other.
2. This is not a theory of multiple selves, but a way of conceptualizing how existential selves adapt themselves to life circumstances. Ewing (1990) discusses how people have multiple, contradictory, often transient, self-representations experienced as whole or timeless, and describes this as a "theory of multiple selves." I agree: people often have inconsistent "self-representations" (when we are dealing with self in sense 3). However, I treat the "whole" person (self in sense 1) as the existential ground of this production of multiple self-concepts. What is possible for possible selves might be thought of as a range with limits. What people "can be" allows considerable adaptive flexibility and psychocultural diversity, but there are limits, reasons, as Hollan (2000) notes, "the self can be neither too unitary and brittle nor too loose and fragmented" (546).
3. A view he ascribes to Bourdieu (1977), who is sympathetically critiqued in Strauss and Quinn 1997, 44–47.
4. See also Shweder's (1991, chapter two) discussion of intentional worlds.

Chapter Five The Subjectivity of Suffering

1. Skinner and Holland (1996) discuss the way students in Nepal imagine futures and selves that do not involve traditional gender and caste practices. Modernity as it takes local form shifts the cultural grounds of the work of self.
2. Mead and Peirce, along with William James and Dewey, remain fruitful sources of ideas about the self as reflexive and dialogical. Dorothy Holland

and her colleagues (1998) have developed notions of a dialogical self based on Russian theorists:

> Vygotsky and Bahktin figured language, words, speech as the key means of subjectivity and consciousness, and both held "inner speech" to be the key intra-mental mode, where social speech penetrated the body and became the premiere building block of thought and feeling.
>
> ...
>
> The possibility of directing speech to oneself is...for Vygosky, the possibility of achieving at least a modicum of control over one's own behavior. (174–175)

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