

“I definitely felt an exception”

Discourse analysis:

A father talks about his son’s transition to school

Mary Catherine Shorthouse

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Department of Tavistock

University of Essex

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Abstract

A single case study was conducted to explore how schools might better engage fathers in their children's education. Women traditionally mediate early years education, and communication from schools to parents is directed to mothers. Some fathers are more involved in the day-to-day care of their children than others, but the predominant culture, both in the reception class and at home, is feminine. Where fathers are involved in education, irrespective of mothers' involvement, children achieve better educational outcomes. There is no existing research on what fathers say about transition to school. Fatherhood and masculinities literature using discourse analysis reveal a theoretical, functional psychoanalytic discourse in Western culture. The research question posed here is: 'What might be learned from what a father says about his son's transition to school?' A qualitative research design from a relativist ontological stance and social construction epistemology was used to explore what one father said on this topic, and to emancipate his voice. Willig's (2013) stages of Foucauldian discourse analysis provided the framework for the analysis of a researcher-transcribed interview. Transition to school was discursively constructed: constructions were compared, contrasted and located in the masculinities, feminist, psychoanalytic, educational and economic discourses. Actions and subject positions available to challenge gender roles and stereotypes in early years education and to promote fathers' involvement were noted. The findings revealed a complex subjectivity in the father's many ways of seeing and being in relation to transition to school and the theoretical collective unconscious in functional psychoanalysis. The role of educational psychologists is discussed in influencing policy to include fathers in their children's education.

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Contents

Abstract.....	2
Acknowledgements	3
Tables	8
Figures.....	8
Chapter 1: Introduction	9
1.1 Overview	9
1.1.1 National position	10
1.1.2 Local position	11
1.2 Researcher’s position	12
1.3 Ontological, epistemological and theoretical positions	12
1.4 Thesis plan	13
1.5 Research rationale	13
1.6 Reflexivity.....	16
1.7 Conclusion to Chapter 1	17
Chapter 2: Literature Review	18
2.1 Overview of chapter	18
2.2 Literature search.....	18
2.2.1 Inclusion and exclusion criteria.....	19
2.3 Literature review	20
2.4 Fathers and transition to school: British and American contexts.....	20
2.4.1 The British context	20
2.4.2 The American context	21
2.5 Transition to school: UK and US articles for critical review	22
2.5.1 Critical review of Paper 1	23
2.5.2 Critical review of Paper 2.....	25
2.6 Masculinities literature.....	27
2.6.1 Critical review of Paper 3.....	29
2.7 Fatherhood literature	31
2.7.1 Critical review of Paper 4.....	32
2.7.2 Critical review of Paper 5.....	34
2.8 Theoretical perspectives linking research with therapy	36

2.8.1 Psychoanalytic discourse and masculinities theory	37
2.8.2 Positioning theory	41
2.8.3 Foucauldian discourse analysis and theory	42
2.8.4 Discourse analysis and educational psychology practice	43
2.9 Summary of the literature review	44
2.10 Conclusion to Chapter 2	46
Chapter 3: Methodology	47
3.1 Overview of chapter	47
3.2 Research question	47
3.3 Methodological / epistemological considerations	47
3.4 Purpose of the research	48
3.5 Pilot study	48
3.6 Strategy	49
3.6.1 Social construction epistemology	49
3.6.2 Discourse Analysis	50
3.6.3 Qualitative methodology	52
3.6.4 Discourse analysis theory and methodology	52
3.6.5 FDA theory and method	57
3.7 Data collection techniques	58
3.7.1 Single-participant study	58
3.7.2 Data capture	59
3.7.3 The participant	60
3.7.4 Transcription	60
3.8 Data analysis	61
3.8.1 The process model of Willig's six stages of FDA	62
3.8.2 Critique of Willig's stages	65
3.8.3 Data analysis questions	66
3.9 Trustworthiness and validity	66
3.9.1 Investigator bias and fore structure	67
3.9.2 Explication of social and cultural contexts of researcher and participant(s)	67
3.9.3 Testimonial validity	69
3.9.4 Catalytic validity	69
3.9.5 Consensus replication	69
3.9.6 Reflexive validity	70

3.10 Ethical issues	70
3.10.1 Ethical approval.....	70
3.10.2 Valid consent.....	71
3.10.3 Confidentiality.....	71
3.10.4 Risk.....	71
3.10.5 Giving advice	71
3.10.6 Deception	71
3.11 Conclusion to Chapter 3.....	71
Chapter 4: Findings, Analysis and Interpretation.....	73
4.1 Overview	73
4.2 Research question, purpose and data analysis questions	73
4.3 Stage One: Discursive constructions.....	77
4.4 Stage Two: Discourses.....	81
4.4.1 Similarities and differences in constructions	82
4.5 Stage Three: Action orientation	86
4.6 Stage Four: Positioning.....	104
4.7 Stage Five: Practice.....	108
4.8 Stage Six: Subjectivity	109
4.9 Conclusion to Chapter 4.....	113
Chapter 5: Discussion	114
5.1 Overview	114
5.2 Commentary on findings.....	114
5.2.1 Masculinities discourse	117
5.2.2 Feminist discourse.....	120
5.2.3 Psychoanalytic discourse.....	124
5.2.4 Educational discourse.....	125
5.2.5 Economic discourse.....	127
5.3 Reflexivity revisited	130
5.4 Limitations of research.....	131
5.5 Disadvantages of FDA	132
5.6 Feedback to stakeholders-participants	133
5.7 Implications for educational psychology practice.....	133
5.8 Conclusion to Chapter 5.....	134

Chapter 6: Conclusion	136
6.1 Summary of research.....	136
6.2 Benefits of this research for the experience of transition.....	139
6.3 Thesis conclusion	140
References	141
Appendices	157
Appendix 1: Literature search terms	157
Appendix 2: Quantitative and qualitative research	159
Appendix 3: References to transition	161
Appendix 4: Extracts from the complete text of the transcription of the interview.....	165
Appendix 5: Complete transcript	179
Appendix 6: Information sheet.....	245
Appendix 7: Ethical approval letter	247
Appendix 8: Sketches.....	248

Tables

Table 1: Characteristics of good quality research	14
Table 2: Search term inclusion and exclusion	19
Table 3: Transition to school: UK and US articles	22
Table 4: Masculinities paper	29
Table 5: Fatherhood papers.....	32
Table 6: Eight transformations of psychoanalytic discourse	39
Table 7: Discourse analysis: order of the new paradigm in psychology	51
Table 8: Structure of the data analysis.....	76
Table 9: Theory and findings.....	116

Figures

Figure 1: Qualitative methodologies.....	50
Figure 2: Summary of Willig's six stages	62

Chapter 1

Introduction

1.1 Overview

In this research, what a father says about his son's transition from preschool to reception class is explored. The education of children, including their transition to school, has traditionally been the domain of females. If fathers are encouraged to become more involved, perhaps they will play a larger role in their children's education, and positively influence their educational outcomes. This study explores and promotes the involvement of fathers in their children's education.

The online Fatherhood Institute notes that, since 1975, research on how fathers contribute positively to their children's development has increased. Fathers are becoming more involved in the day-to-day care of their children. Parenting tasks formerly undertaken by mothers are increasingly the responsibility of fathers (Fatherhood Institute, 2007). However, the online magazine, *Working Mothers*, reported in June 2011 that financial strain 'could put breaks on shared parenting' (Henwood, Shirani, & Coltart, 2011). Research demonstrates that fathers play a critical role in the social, emotional, psychological and education development of their children (Marsiglio, Amato, Day & Lamb, 2000) and that they may exert an especially significant impact on their readiness to begin school, and on negotiating such a transition (Downer, 2007).

The traditional and historical preference and expectation for mothers to dominate

childcare domains, including education, is reflected in the paucity of literature on how fathers impact their children's education. The majority of research on parents in early years education focuses on mothers; recent research, however, has shown that fathers also play a significant role (Featherstone, 2004; Foster, Reese-Weber, & Kahn, 2007; Cox et al., 2004¹; Page, Whitting, & Mclean, 2008). Educational difficulties in boys are less likely to be detected than in girls (Fox 2015). The aim of this dissertation is to inform integrated practice amongst pre-school, school, and community mental health settings, by explicitly including fathers in the transition processes. The study is influenced by the development of the concept of masculinities in social psychology. Investigating what a father says about his son's transition to school might present ways in which fathers could be more effectively involved in their sons' education.

Miller, Billington, Lewis and DeSouza (2013) note that, in the field of educational psychology, 'the boundaries between expert knowledge and client experience are being re-negotiated' (p. 484) and that new professional-client relationships are emerging under the influence of qualitative research.

1.1.1 National position

The DfEs (2007) publication, *Every Parent Matters*, recommends that schools take account of the different needs of fathers and mothers. However, in the Children and Families Act (2014) fathers are not mentioned, rather a gender-neutral stance is adopted. Indeed even the pronouns 'he' and 'she' are used only under sections 52-54 (regarding mediation) when referring to parents.

As Page et al. (2008) argue in their review of how fathers can be better recognised and supported through DCSF policies, in order for fathers to be recognised and supported

¹ M. Cox is the correspondence author for the NICHD Early Care Research Network. There are 26 participating investigators in alphabetical order starting with Allhusen, V.

through policy they need to be specifically named in documents. The significance of gender-specific language is that it more clearly marks the inclusion of fathers. Specifically recognising fathers in this way would be supportive to them.

1.1.2 Local position

Children and Young People's Plan 2009 – 2012

The importance of working with fathers is emphasised in the Local Authority Children and Young People's Plan (2012), where the research is located. There is a 'working with fathers' multidisciplinary network, which meets on a monthly basis to address the support of fathers' involvement in education, and a drop-in fathers' group facilitated by an assistant social worker. This was part of a drive to meet the vision statement that by age five all children should be ready to start school, with any special educational needs identified and supported. The draft Code of Practice (October, 2013) offered a potential platform for local authorities to use a fathering discourse in their response to consultations around special educational needs at transition to school, but the gender neutral stance persists in the 2014 Act. However, more positively for fathers, at the local level there are a number of initiatives that are designed to recognise them. There have been events such as *Men Behaving Dadly* on Father's Day, which involved a dedicated group of professionals working with volunteers and the local library. Building on the goodwill of such events is an important local task. More attention to the positive inclusion of fathers is emerging in Children's Centres, where positive images of fathers and fathering are displayed as posters, flyers and other literature aimed at parents. This needs to be extended to schools.

Ofsted (2013), reporting on parents' responses to early years provision, did not make special reference to fathers or to transition to school. Various LAs provide information for fathers online, including Blackpool and Luton. Luton has produced an

impressive booklet and offers a dads' group on Saturdays for fathers of children up to five years old and their siblings. Information from the Fatherhood Institute is readily available on Google. The Brighton and Hove website (2013) includes a link to the Helping Men Consultancy.

1.2 Researcher's position

I am a student of the M5 doctorate programme for experienced educational psychologists at the Tavistock Centre and accredited by the University of Essex. I left school at the age of fifteen in 1960 with no qualifications and retired as an educational psychologist for a south coast LA in 2011. I worked for a different south coast educational psychology service in February and March 2015, as an associate educational psychologist.

In 1982, I was drawn to discourse analysis in social psychology following cognitive dissonance, attribution and social identity theories. This was coupled with ambivalence at the cursory introduction to psychoanalytic theory in my undergraduate course. I worked for five years in a secondary school, teaching English, Drama and Media Studies and I took a Communication Studies diploma, which fed an interest in discourse analysis and semiotics. I qualified as an educational psychologist in 1989.

1.3 Ontological, epistemological and theoretical positions

In this thesis, a relativist ontological stance and social construction epistemology are adopted. The theoretical position is discourse analysis as theory and method (Phillips & Jorgensen, 2002), including a functional psychoanalytical discourse approach to subjectivity (Billig, 1999; Parker, 2015a, 2015b).

The object (transition to school) and subject (father) of the research are discursively constructed. What the father said during a topic-led interview with the researcher has been

documented (reproduction), and recommendations for change based on this data are presented (transformation). The reproduction-transformation concept is borrowed from the critical realist theorist, Bhasker (1986). The idea of using this reproduction-transformation concept in a relativist context was suggested by Parker (2015a).

The relativist ontological position in this thesis is influenced by Edwards, Ashmore, and Potter (1995), Yardley (2000), Speed (2006), Tuli (2010), Tubey Rotich and Bengat (2015) and Parker (2015a). The social construction epistemology is taken from Gergen (1999) and Burr (2003).

1.4 Thesis plan

In Chapter 2, the literature on fathers and transition to school, and discourse analysis within masculinities and fatherhood research is reviewed. Some functional psychoanalytic theory is addressed. Chapter 3 considers ontological, epistemological and purpose issues of the research. Willig's (2013) framework is used to analyse the data generated by the interview and the way in which the research question will be addressed. The methodology contains a section on discourse analysis as theory and method. Chapter 4 is devoted to the research findings and details the analysis of my interview with Tom in the context of Willig's (2013) staged model. Transcription data is used to illuminate some aspect of my analysis. Appendix 4 contains 21 extracts from the transcript and Appendix 5 contains the entire interview. In Chapter 5, the findings and their efficacy in addressing the research question are discussed.

1.5 Research rationale

A rationale for how my work could be viewed is provided by the characteristics for good qualitative research (Table 1, below). The validity of my qualitative research study can be evaluated by taking account of the criteria of quality using the principles of sensitivity to

context, commitment and rigor, transparency and coherence, impact and importance (Yardley, 2000, p. 215). Radical methodologies like discourse analysis may be rejected by the discipline of psychology for not using established research methods, and thus need to be evaluated by accepted criteria (Yardley, op cit. p. 218). Qualitative research methods now take equal place with quantitative methods in psychology (Yardley, 2008 p. 251). Qualitative research methods are gaining momentum in the social sciences (Tullie, 2010; Tubey et al., 2015). Educational psychology has tackled a diverse number of topics using qualitative methodology (Miller et al., 2013). UK government funding for large-scale longitudinal qualitative social psychology studies has been achieved (Neale, 2012).

Table 1: Characteristics of good quality research (adapted from Yardley, 2000, p. 219)

<p>Sensitivity to context Theoretical; relevant literature; empirical data; sociocultural setting; participant’s perspective; ethical issues.</p> <p>Commitment and rigour In-depth engagement with topic; methodological competence/skill; thorough data collection; depth/breath of analysis.</p> <p>Transparency and coherence Clarity and power of description/argument; Transparent methods and data presentation; fit between theory and method; reflexivity.</p> <p>Impact and importance Theoretical (enriching understanding); socio- cultural; practical (for community, policy makers, education workers)</p>
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According to Yardley (2000), diversity in qualitative research methods involves different methodologies and epistemologies:

[E]ach of the different modes of qualitative research has quite different traditions and procedures and...a pluralistic ethos is central to the non-realist traditions underpinning most qualitative research. (p. 217)

Discourse analysis can use qualitative research methods from a relativist ontological stance (Parker, 2015a). Indeed, Yardley (2000) notes that truth, knowledge and reality are communally-constructed negotiations of meaning, with no fixed criteria for establishing truth and knowledge, which do not privilege a particular social group. I apply Yardley's (2000) criteria to my research (see Table 1), which avoids the coding frames and large samples that are similar to quantitative research. The socially-constructed meanings of the researcher and one participant are used. Reliability and replicability are inappropriate criteria for evaluating my research, because I offer one of many possible interpretations of the data; discourse analysis is inherently inconsistent. Sensitivity to the context in my research is addressed, by linking abstract discourse analysis theory and functional psychoanalytic discourse to the particular context of father subjectivity and a son's transition to school, allowing vertical generalisations, rather than the horizontal generalisations made in quantitative research (Yardley, 2000). Unexpected findings, which conflict with my understanding of transition to school from a male perspective, are actively sought, examined and accounted for. In-depth engagement with the topic is achieved by reading widely and methodological skill is demonstrated in the research strategy and the attention to philosophical arguments of ontology, epistemology, truth, reality and the nature of man. The data collection is thorough: digital aural data is meticulously transcribed and analysed with depth and breath.

The clarity and power of my argument is supported by the transparency of my

empirical methods, data presentation and reflexivity, and is open to debate. My research enriches the theoretical understanding of discourse analysis as theory and method as it relates to functional psychoanalysis. The practical application of my research for the community, policy-makers and education workers is presented in Chapter 6.

1.6 Reflexivity

According to Parker (2005), 'reflexivity is a way of attending to the institutional location of historical and personal aspects of the research relationship' (p. 25). As a researcher, my relationships with the M5 course, research participant(s), and readers of the research thesis are important. Historically, my relationship with the M5 course has involved a taught element in the first two years of the course (2006-7) that was oriented to real world research and mixed methods methodology (Robson, 2002; Creswell, 2003). I was convinced of the efficacy of the teaching and intended to use mixed methods and critical realism for my research protocol. My supervisor suggested that I attend a discourse analysis summer school at the University of Essex. The 2009 summer school altered my orientation from a critical realist perspective back to the relativist position I have espoused since my first-year undergraduate subsidiary philosophy course at the University of Bristol. This was difficult because it felt inconsistent with what I thought of as the institutional critical realist M5 discourse. Yardley (2000), however, is a recommended text for M5.

During my career, the disproportionate number of referrals of boys has struck me. I have wondered why the world of education appears more difficult for boys than for girls. As a mother and grandmother of females, after 40 years, my grandson was born. Motivated to find out what it is like to be male, and writing about my father from a psychoanalytic perspective (Shorthouse, 2012), coupled with group work for mothers and later for children, led to my wanting to explore the involvement of fathers in education through

group work (Shorthouse, 1989, 2010). If fathers allowed themselves time and space to talk about their sons' transition to school, I thought they might be more likely to engage with the largely feminine reception class environment. I was, however, unable to recruit a viable group.

My relationship with the research participants in both the pilot work and the main body of the research involved trying to relate to them as partners in the research endeavour with equal status with the researcher and being mindful of the ethical nature of the relationship. My relationship with my readers is important for the supervision, examination and distribution of my work, which I hope will lead to action in the field. Personal aspects of the research as they relate to theory, methodology, my interaction and engagement with the data, and supervision are recorded in my research diary.

1.7 Conclusion to Chapter 1

The topic of my thesis has been introduced as an exploration of what a father says about his son's transition to school, in order to determine how educational psychologists might advise schools on how to engage fathers in their sons' education. The national and local positions, as well as the position of the researcher, have been presented. The ontological, epistemological and theoretical positions of the research have been stated, followed by the thesis plan, the research rationale and reflexivity.

Chapter 2

Literature Review

2.1 Overview of chapter

Chapter 2 introduces the empirical research relevant to the thesis topic: namely, exploring a father's perspective on his son's transition to school. The literature on school transition and on fathers is reviewed in order to identify ways in which educational psychologists and educators might involve fathers in their sons' education.

The review reveals the influence of feminist literature, which foregrounds discourse analysis, masculinity and fatherhood studies. The review considers discourse analysis in relation to systemic and psychoanalytical thinking, and as a new paradigm in psychology (Parker, 2015a). Five research papers were selected for systematic critical review.

2.2 Literature search

Details of search terms and searches can be found in Appendix 1.

An initial search of the British and American literature was conducted using the search terms 'fathers' and 'transition to school', followed by searches for 'masculinity' and 'discourse analysis'. The literature on masculinity led to the feminist literature via references; similarly, work on discourse analysis led to positioning theory. Both the masculinities and discourse analysis literature provided references to psychoanalytical and fatherhood literature.

2.2.1 Inclusion and exclusion criteria

Quantitative and qualitative research methods were included in the search criteria.

The search terms included ‘fathers’; the term ‘mothers’ was excluded, except where fathers were also specifically named. As the research is about fathers of boys, girls were excluded, except where the research included both girls and boys. ‘Starting school’ and ‘transition to fatherhood’ were included. Other education transitions were excluded. Discourse analysis, psychoanalytical, positioning theory, feminist, masculinities and gender references were included, references to sexuality were excluded.

Table 2: Search term inclusion and exclusion

	Included	Excluded
Quantitative and qualitative research methods	Yes	No
Fathers	Yes	No
Transition to school	Yes	No
Mothers	No (unless fathers also)	Yes (except where fathers were specifically named)
Girls	No (unless boys also)	Yes (if the research included girls only)
Starting school	Yes	No
Educational transitions	Yes (starting school)	No (other transitions)
Transition to fatherhood	Yes	No
Theoretical approaches	Yes (discourse analysis, psychoanalytical, positioning theory, feminist, masculinities and gender studies)	No (sexuality)

2.3 Literature review

Five articles are systematically reviewed using resources from the critical appraisal skills programme (CASP, 2013). The first article (NICHD, 2004) is reviewed with the help of the randomised controlled trial checklist for reviewing quantitative research. Duffy's (2005) list for critically appraising quantitative research was also helpful. The second paper (Page et al. 2008) is reviewed using CASP to appraise mixed methods methodology. The last three papers (Wetherell & Edley, 1999; Gough, 2009; Coltart & Henwood, 2012) are reviewed using the questions pertinent to qualitative methodology (CASP, 2013).

2.4 Fathers and transition to school: British and American contexts

2.4.1 The British context

The British context includes articles by Page, Whiting and Mclean (2008), the Fatherhood Institute (Alexander, 2013) and Sure Start. From 2001 to 2012, the National Evaluation of Sure Start team produced 57 reports (for example, Schneider, Ramsay & Lowerson, 2006; Lloyd, O'Brien & Lewis, 2003). The Sure Start reports include information on children up to the age of seven-years as well as quantitative and qualitative research on children's centres and schools, but not on school transition. Local Sure Start programmes report on three-year-olds (2008) and five-year-olds (2010) and their families, but not on four-year-olds. Four years of age is the most appropriate time to examine school transition issues in the UK (Hughes, 2015). Legally, children are not obliged to start school until the September after their fifth birthday, but most children start school at four years of age (Sylva, 2010). However, it has become legal for parents to elect to defer transition to school for their summer-born children (AEP, Whitehouse report, 2015).

The article selected for critical review from the British context is by Page et al. (2008). It describes how DCSF policies provide recognition and support for fathers.

2.4.2 The American context

Although fathers play a critical role in a child's development, parenting research has traditionally focused on mothers (Marsiglio, Amato, Day & Lamb, 2000). The American literature conceptualises paternal involvement largely within the realm of school readiness (Downer, 2007); given the relationship between school readiness and later educational outcomes, researchers should encourage better transitions to school by determining what predicts school readiness (DeRouse & Durham, 2008; Yoshikawa & Godfrey, 2008). The quality of father-child interactions accounts for significant variation in children's school readiness (Campbell & von Stauffenberg, 2008, p. 248). In their study of communication between schools and the fathers of 75 preschool and kindergarten children, Rimm-Kaufman and Zhang (2005) found that fathers communicated with the school only 10% as much as other caregivers.

The American home environment literature focuses on easing a child's transition to school. It promotes the study of transition practices for understanding how connections between families and schools shape the future academic achievement and social competence of children (Taylor, Clayton & Rowley, 2004, p. 168).

Foster, Reese-Weber, and Kahn (2007) report that the socialisation practices of fathers contribute significantly to how children handle the transition to school – more so than those of mothers. These authors report that the positive expressiveness of fathers rather than mothers appears more reliably to predict the positive expressiveness of children. Positive and negative emotional expressiveness of fathers contribute to the development of socioemotional competence in boys. When positive, their emotional expressiveness engenders prosocial behaviour, less disruptiveness and less shyness in children; when negative, it engenders antisocial behaviour, aggression and withdrawal.

The National Institute of Child Health and Human Development Early Care Research Network (NICHD, 2004) found that the children whom teachers perceive as most competent and least problematic are those whose fathers are sensitive and supportive of their children's autonomy. This paper from the American context has been selected for critical review, owing to its focus on father sensitivity and transition to school.

2.5 Transition to school: UK and US articles for critical review

Table 3: Transition to school: UK and US articles

Title	Author/s	Date	Publication	Theoretical perspective	Methodology	Country
Fathers' and Mothers' Parenting Behaviour and Beliefs as Predictors of Children's Social Adjustment in the Transition to School	NICHD. Cox. M. et al.	2004	Journal article	Psychoanalytic/Attachment theory	Longitudinal quantitative	USA UK
A review of how fathers can be better recognised and supported through DCSF policies.	Page, J., Whiting, G. & McLean C.	2008	Report: Department for Children Schools and Families	Not specified	Qualitative and quantitative mixed method	UK

2.5.1 Critical review of Paper 1

Parenting behaviour and beliefs as predictors of the social adjustment of children to the transition to school (NICHD, 2004)

Transition to school is defined as children moving from pre-school to school. The NICHD (2004) paper is the first of five articles selected for critical review. Although written more than a decade ago, no recent studies have been conducted on the same scale. It is also statistically robust. It thus complements the small-scale, qualitative nature of the present study.

The aim of the study was to investigate the influence of fathers and mothers on their children's potential for later educational success. Measures of social adjustment were made before and after children transitioned to school. There were 26 participating academics: one from Birkbeck College, University of London, the remainder from 16 US universities. A psychoanalytical perspective was adopted, which recognised the distinct role of fathers, including play, mentorship and encouragement of the child when challenged (Bowlby, 1969).

The sample consisted of 648 children, whose fathers completed an interaction task at home when the children were 54 months of age and again when they were in the first grade. Marital status, income and parental education were controlled for. Data on father-child interactions were collected using home video recording, before and after transition to school. The parenting tasks involved mediating situations that presented a challenge to the child.

The results are considered valid, as they addressed clearly-focused issues. The issues were formulated as hypotheses about a) the degree of parental sensitivity in interactions with the child, b) parenting beliefs, and c) emotional intimacy between

parents. Data on more than 600 families was collected, yielding significant statistical power. Means and standard deviations were calculated for predictors and covariates, between the age of 54 months and second grade. The predictors and covariates were parental education, income-to-needs ratio, marital intimacy and child behaviour outcomes. The parenting measures predicting teacher ratings of child behaviour were statistically significant for 12 measures ($p < .01$) and eight measures ($p < 0.5$). These results indicate that parental intimacy did predict the behaviour and relationships of children with teachers during the first three years of public school, that '[f]athers may play an important role in fostering the skills and behaviours children need to be successful...in schools' (p. 636). These results support the rationale for the current research, in that it will be instructive to examine what a father says about his son's transition to school.

The authors discuss the implications of their findings for professional practice with families and for pre-school interventions promoting smooth transition to school. The authors suggest therapeutic intervention, including fostering the sensitive support of autonomous efforts by children as well as recognition of the importance of these efforts, but do not propose other options. No suggestions are provided concerning what fathers might say, in a conversation aimed at promoting equality between fathers and researchers, which might assist them in improving the transition to school for their sons.

The study is conducted within a positivist framework. Traditionally, the positivist approach implies that professionals have disproportionate power in the research relationship, and use parents and children as subjects to collect data, rather than involving participants as partners in a shared research endeavour. They claim that interventions to assist families in understanding and supporting their children during transition to school might significantly impact children's progress. This claim does not respect the possibility that fathers may have ideas and strategies for supporting the school in the transition

process. However, their psychoanalytical approach to intervention is helpful. Linking the NICHD (2004) research with both the bottom-up advantages of discourse analysis and the top-down advantages of psychotherapy (Mandill & Barkham, 1997), as well as with psychoanalytic concepts (Gough, 2009; Parker, 2015b), may provide a theoretical perspective for addressing the gap in the literature on what a father says about his son's transition to school.

2.5.2 Critical review of Paper 2

A review of how fathers can be better recognised and supported through DCSF policies (Page et al., 2008)

The second paper selected for critical review (Page et al., 2008) uses mixed research methods in its policies review. There is a clear statement of the purpose of the study: to review how fathers can be better recognised and supported by policy-making in the Department for Children Schools and Families. Both qualitative and quantitative research methods were employed. The research design is appropriate for the purpose of the research and the recruitment strategy, despite the reluctance of some fathers to contribute to the study.

The authors report that, of 163 policy documents, fewer than one in four (40) mention fathers and fewer than one in five (32) define parents as including fathers. The two consistent findings are that fathers' engagement is associated with positive outcomes for children's educational achievements and that services need to take into account the needs and motivations of fathers.

The authors emphasise issues including how to engage fathers in the life of the school, how to promote links between home and school and how to engage fathers in improving the achievements of children DfES (2004). There is no recognition of fathers in

funding services and little recognition in legislation. The results of surveys with eight local authorities are presented in this paper. Findings indicate that primary schools vary in their degree of engagement with fathers, and that they consistently engage more with mothers. A wide variety of work is conducted with fathers, although many local authorities are gender neutral. The main barriers to fathers' engagement include the predominantly female workforce, policy overload and lack of informal male activities. Fathers are typically excluded in letters and other communications from the school (consolidating barriers for non-resident fathers). Fathers who work full-time may find it difficult or impossible to attend meetings during the school day. Language and ethnic minority cultural barriers also prevail. Special schools report that the attitude of fathers to disability is a barrier (Page et al., 2008).

Ofsted generally does not require reports on father involvement as part of its inspections. Interviewees report that funding for parent liaison staff and national policy, rather than inspections, would improve practice. The national position is characterised by an increased interest in fathers, but initiatives to engage the fathers of young children about to start school are lacking. The Think Families toolkit is a step in this direction (DfES, 2007).

Recognition was highest in top-level and workforce delivery documents, including non-statutory guidance and standards, training and good practice documents. However, as mentioned in Chapter 1, this intention has not been realised in the 2014 Code of Practice for children and young people with special educational needs and disabilities (SEND). Nevertheless, the recognition and support for the role of fathers in such delivery documents supports the need for the current research on a father's sensitivity to his son's transition to school.

2.6 Masculinities literature

Masculinities [sic] as a concept has evolved from the feminist literature, to describe the complexity of male identity and position in the world. It includes how men see the world and how they are in the world, from their own perspective and from the perspective of others (de Visser, 2009). Simone de Beauvoir (1997) writes that, following the Second World War, women have constituted ‘the other’ in relation to the ‘male self’, and describes women as trying to attain ‘full membership of the human race’ (p. 29), rather than to spend a lifetime anticipating male needs. Where does this leave men?

According to Henwood, Shirani and Coltart (op.cit.), the emotionally-charged dimensions of masculinity are worked through when men talk about their memories of being fathered. They worry that they may not be seen as manly if they move outside of what is expected of them and investments in masculinity pull men back to traditional fathering models. In his paper, ‘I’m not a very manly man’, de Visser (2009a) uses discourse analysis to explore qualitative insights into the non-hegemonic masculinities subjectivity of two young men. He claims that his results ‘give hope to young men who reject hegemonic masculinity but still desire a clear sense of being a man’ (p.371). De Visser, Smith and McDonnell (2009b) emphasis the plurality of masculinity: ‘Hegemonic masculinity exists not only in opposition to femininity, but also in relation to other masculinities’ (p. 1048); if men reject hegemonic masculinity, they have to create a way of living with their own masculine identity, which has social consequences.

The masculinities literature has a history of several decades; interest in the subject has grown over the last twenty years (de Visser, 2009). The study of masculinities covers a wide range of topics including sexuality, sexual identity, gender, and positioning (de Visser, Smith & McDonnell, 2009; Henwood & Procter, 2003; Henwood, 2011, 2013; Henwood, Finn & Shirani, 2008; Henwood, Shirani & Coltart, 2011; Gough, 2009; Edley

2006). An article by Wetherell and Edley (1999) has been selected for critical review, as it provides excellent background to the subject of masculinities and its interface with discourse analysis and psychology. Parker (2015a) uses the term discourse ‘primarily in critical hermeneutic and structuralist senses to include inquiries influenced by feminism and psychoanalysis’ (p. x). This has implications for my research as an overarching focus for masculinities, fathers and meaning.

Edley (2006) considers the combination of the discursive, psychological version of discourse analysis with psychoanalysis to explore homophobia within the masculinity studies tradition. He asserts that staying within the theoretical boundaries of discursive psychology will result in better progress being made in studies of masculinity in his dismissal of psychoanalytical thinking. ‘Men... all lie at the heart of a complex set of language-games that is the process of self-production’ (Edley, 2006, p.60). This view is not shared by Gough (2009), who considers subjectivity an important psychoanalytical element for understanding masculinity, or by Parker (2015b), who ‘treats psychoanalysis as a conceptual resource that also should be treated as a form of discourse’ – a view influenced by the writings of Lacan (p. 44). Psychoanalytic theory is a powerful framework, structuring the dominant culture in the West; a Foucauldian justification for this is seen in terms of the power of the truth claims of therapeutic institutions (Parker, 2015, p. 51). The third paper selected for critical review, by Wetherell and Edley (1999), locates studies of masculinities within a psycho-discursive approach.

2.6.1 Critical review of Paper 3

Negotiating hegemonic masculinity: Imaginary positions and psycho-discursive practices (Wetherell and Edley 1999)

Table 4: Masculinities paper

Title	Authors	Date	Publication	Theoretical perspective	Methodology	Country
Negotiating hegemonic masculinity: Imaginary positions and psycho-discursive practices	Wetherell, M., Edley, N.	1999	Journal article	psycho-social	discursive psychology	UK

The article by Wetherell and Edley (1999) was selected to illustrate the psycho-discursive theoretical stance on masculinity of the late 1990s. The aim of the article is to provide a critical analysis of hegemonic masculinity and show how men variably position themselves as gendered beings. Using an appropriate qualitative methodology, from a psychosocial perspective, the discursive strategies that men use to negotiate membership of gendered categories are investigated. The aim was achieved. Since the article was written, the theoretical development of the concept of masculinity has advanced considerably; the plurality of masculine identities is now assumed (de Visser, 2009). The authors claim to do more than bolt a micro-psychological analysis on to the macro-sociological picture from their psychosocial perspective. Comparing Rambo with Tony Blair and Gordon Brown, they juxtapose the fantasy and social reality of powerful men.

The authors examine the actions and routes by which hegemonic masculinity is

conveyed, both with complicity and resistance. Their paper unites discursive psychology with Foucauldian discourse analysis: discursive psychology with poststructural influences, an intellectual contribution that foregrounds the work of Parker (2015a). They delineate three psycho-discursive practices used by men to construct themselves as masculine within a political arena. Men were asked specific questions about being masculine. Wetherell and Edley (1999) argue that the traditional traits of hegemonic macho masculinity, such as winning styles and the subordination of women and gay men, are insufficient to explain how conformity to hegemonic masculinity might appear in practice. They were interested in how discursive practices relate to subjectivity.

From discursive psychology, they draw a focus on action orientation. From the Foucauldian-influenced discourse analysis tradition, they draw the idea of discourse as institutionally-organised understandings based on power relations over time.

They use a male interviewer to obtain transcribed interview data from 61 male OU students aged 20 to 64, with one interviewee or with groups of two or three, in an informal setting where the men could direct the conversation about sexuality, relationships, images of men in popular culture, feminism and social change, and using photographs as a basis for discussion. Representative data was selected to develop three imaginary positions: namely, heroic (three men), ordinary (five men), and rebellious (three men). Their conclusion that hegemony is relative in a taken-for-granted sense rather than a fixed definition of positioning is consistent with the relative nature of discursive constructions and discourses. Their concept of the psycho-discursive as a particular class of discursive practice infuses the psychological with the social.

Wetherell and Edley (1999) comment on the power dynamic between a male researcher and the OU staff conducting interviews with OU male students. This may have been detrimental to the recruitment strategy and thus the findings. Students may have been

pressured into taking part because of wanting to please staff members, a limitation noted by the researchers.

Edley (2006) argues against a psycho-discursive practice, and advocates remaining within the theoretical boundaries of discursive psychology to promote progress for masculinity studies. It is argued here that FDA can provide both. It makes more sense to take the holistic relativist stance, consistent with Gough (2009), who employs psychoanalytic thinking. A psychoanalytic approach to discourse analysis is used by Mandill and Barkam (1997), who demonstrate how discourse analysis contributed to the success of a case of brief psychodynamic-interpersonal psychotherapy. Billig (1999) has shown how Freudian repression may be observed in the dialogic unconscious, defined as uncovering meaning by close attention to the text in the original material available to scholars about Freud's case studies. For example, he showed that a discourse analysis of the reports from the father of Little Hans to Freud uncovered references that undermine some of the Oedipal complex theory defined as the father's rather than the child's preoccupation with the 'widdler' (p. 166). Psychoanalytic discourse is becoming recognised in mainstream psychology (Parker, 2015b).

Wetherell and Edley (1999) contributed usefully to the masculinities literature, as they explain the possibility of simultaneous hegemony and non-hegemony.

2.7 Fatherhood literature

Fatherhood is concerned with the intergenerational relationship and transfer between a father, his own father and his son (Gough, 2009). Fathers have complex roles, which directly and indirectly influence their children (McNeil, 2004). Involved fathers improve the wellbeing, social functioning and cognitive development of their children, whilst the children of uninvolved fathers may be maladjusted (McNeil, 2004). Waite-Jones and

Madill (2008) note that more needs to be known about the experience of fathers. Table 5 presents the fatherhood literature.

Table 5: Fatherhood papers

Title	Author/s	Date	Publication	Theoretical perspective	Methodology	Country
A psycho-discursive approach to analysing qualitative interview data, with reference to a father-son relationship	Gough, B.	2009	Journal article	Psychoanalytical Discourse analysis Psychosocial	Qualitative Small scale	UK
On paternal subjectivity: a qualitative longitudinal and psychosocial case analysis of men's classed positions and transitions to first time fatherhood	Coltart & Henwood	2012	Journal article	Psychosocial	Qualitative Longitudinal	UK

2.7.1 Critical review of Paper 4

A psycho-discursive approach to analysing qualitative interview data with reference to a father-son relationship (Gough, 2009)

Gough (2009) argues that psychoanalytic concepts should inform qualitative interviewing and analysis of data. From the psychoanalytic perspective of understanding father-son relationships, Gough (2009) describes the concept of ambivalence from the Oedipus complex as follows:

The relationship to the father...and masculinity is one of...oscillating between feelings of resentment and admiration. The pursuit of the masculine and the repression of the feminine is...culturally sanctioned, so that men's identities become fixed by both defensive and discursive forces. (p. 531)

Gough makes a case for using psychoanalytical concepts to inform interviewing in addition to analysing data. He uses a psycho-discursive approach to analyse the transcript of a young adult male talking about his relationship with his father. The article is pertinent to the present research because it shares an interest in masculinities in terms of the father-son relationship. Gough (2009) uses both discursive and psychoanalytic perspectives in his analysis, which:

...cuts across sociology, psychology and social psychology to forge an interdisciplinary space for understanding contemporary subjectivity within socio-cultural, discursive and psychological contexts. (p. 528)

Gough argues that psychoanalytically-informed studies on masculine subjectivity have erred in their reliance on a macro-understanding of discourse; he seeks to trace discursive and defensive patterns in his data from discourse and psychoanalytic perspectives. He refers to the imaginary positions and psycho-discursive practices reported by Wetherell and Edley (1999) in their masculinities research without implying essentialist selves as a form of functional psychoanalytic thinking.

Consistent with Gough (2009), Parker (2005) employs the psychoanalytic concept of free association in his second step of discourse analysis, but differs from Gough in his use of a discourse analysis unconstrained by the parameters of discursive psychology. The fixing of identity is incongruous with Foucauldian insights. Gough himself, in his efforts to unite the psychoanalytic and discursive domains, has missed an opportunity to appeal directly to Foucault rather than to follow a line of reasoning that has missed the importance of not fixing meaning in the development of discursive psychology. However, he argues for the relevance of meanings from past events, which influence the subject positions that people adopt in the present and with defensiveness seen as a relation between the speaker and another: '[t]he focus is...on the speaker's activity, talk performance and its orientation

to current social context *and* relevant past contexts' (Gough, 2009, p. 533). He follows Hollway and Jefferson, 2000/2013 in their understanding of the complexity of meanings: 'meanings are...common and unique, social and biographical, discursive and defended' (p. 99). However, in responding to their critics about whether attention to psychoanalysis and the individual obscures the social, Hollway and Jefferson (2013) provide a good account of the importance of rejecting the idea of the individual being about psychology and the social about sociology. Theoretical generalisability in using individuals is different from typicality (Hollway & Jefferson, op. cit., p. 147). Indeed, Smart (2007), as a sociologist, has much to contribute to personal lives research.

Gough (2009) also fails to appreciate the ability of a Foucauldian approach to account for the inner, hidden voice (with or without the insights of psychoanalytic thinking), as well as the outer, societal voice. Billig (1999) reframes the inner and outer in his dialogic unconsciousness, in which the hidden becomes revealed and can be seen in the transcript of texts, a notion shared by Parker (2015).

The fifth review paper also concerns fatherhood and is part of the large-scale new millennium *Timescapes Project*. The project is unique in its radical approach to qualitative longitudinal research by its innovation of making interview recordings of raw data available on its website, www.timescapes.leeds.ac.uk/. This paper affords further insights into father sensitivity.

2.7.2 Critical review of Paper 5

On paternal subjectivity: A qualitative longitudinal and psychosocial case analysis of men's classed positions and transitions to first-time fatherhood (Coltart & Henwood, 2012)

As part of the *Men as Fathers* project (Shirani & Henwood, 2011b), and in their

contribution to the *Timescapes Project* (Neale, 2013), Coltart and Henwood (2012) have conducted qualitative longitudinal research on paternal subjectivity. The *Men as Fathers* project follows two groups of fathers through their transition to and beyond first-time fatherhood. In the year 2000, 30 expectant fathers were interviewed; they underwent second, and in some cases, third, interviews in the year following their child's birth. In 2008, the study was reactivated as part of the *Timescapes Network* and 19 of the original participants were re-interviewed. In the second phase of the study, 16 expectant fathers were interviewed three times during 2008 and 2009. The total sample consisted of 46 men aged between 15 and 46 years.

Like Gough (2009), Coltart and Henwood (2012) write from a psychosocial perspective. They explore intersubjectivity and relationality over time in terms of masculine identity, paternal subjectivity and transmissions between generations through the narratives of two men. They use qualitative-longitudinal and psychosocial case study approaches to study the making of paternal subjectivity in and through time. A working-class and a middle-class man give accounts that are:

...explored, focusing on how...paternal subjects are shaped by tensions between a push towards new subjectivities and the pull of old discourses. The men's...inheritance of classed versions of masculinity...[leads to]...shifting investments in and affectionate models of fathering. (Coltart & Henwood, 2012, p. 35).

There is a clear aim to this research and the authors use appropriate qualitative methodology to address their research goal. The research illuminates the actions and subjective experience of the participants with an appropriate research design and recruitment strategy. Data collection methods address men's classed positions and transitions to first-time fatherhood with adequate consideration of the relationship between the researchers and the participants. Ethical considerations address archiving of raw audio

data for future secondary analysis. The benefits of this outweigh the potential for harm, and have been sensitively considered as part of the overall aim of the project. The data was analysed sufficiently rigorously. The findings are clearly stated.

Coltart and Henwood (op.cit.) highlight a complex mix of hegemonic and non-hegemonic masculinities in men's paternal imaginings, and challenge the celebration of new fatherhood. They explore the influence of the past on the present (classed masculine transmissions and inherited paternal hegemonic identities) and the ways the present mediates the past (for example, focusing on the ways novel experiences – such as caring for a new baby – and 'new' socio-cultural and relational contexts may prompt a recasting of inherited paternal identities as a means of seizing new opportunities or to accommodate change). The longitudinal approach allowed researchers to a) track how fathers attempted to reconcile 'old' and 'new' discourses and identities as they responded to specific circumstances, and b) describe the dynamics of continuity and change in the experiences and subjectivities of fathers. Both fathers adopted a settlement that resolved old views of masculinity with their developing lives, observed in four interviews over the course of eight years.

This paper is pertinent to the current research because of its focus on transition, fatherhood, masculinities and subjectivity. It resonates with the hypothesis of the current study: a motherly, affectionate model of fathering resonates with father sensitivity and the involvement of fathers in transition to school.

2.8 Theoretical perspectives linking research with therapy

These five papers provide theoretical support for the argument that fathers should be involved in their sons' educations. The first paper highlights the importance of therapy from a psychoanalytic perspective (NICHD, 2004), appealing to Bowlby's (1969) view of

the father. In the second, the need to recognise and support fathers through policy is assumed without appealing to theory (Page, Whitting & McLean, 2008). The third paper references a psycho-discursive theoretical stance on masculinity from the late 1990s (Wetherell & Edley, 1999). The fourth (Gough, 2009) also employs a psycho-discursive approach, emphasising psychoanalytic concepts in his study of father-son relationships. The fifth (Coltart & Henwood, 2012) provides thick ethnographic description and produces analytically-rich insights by synthesising theory, data and methods. Transitions are explored via the perspective on new subjectivities.

Coltart and Henwood (2012) point out that theoretically-informed, qualitative research in studies of gender, parenting and generation is increasingly focused on the production of new subjectivities. They challenge Gough's (op cit.) perspective, emphasising the unconscious significance of negotiating discursively available subject positions. They claim that emphasising the unconscious entails listening beyond what is said about changing gendered relationships. Rather, they focus on men's accounts of tensions, inconsistencies and shifts as they relate to men's affective investments in inherited masculine and paternal subject positions (p. 37).

This reluctance by Coltart and Henwood (2012) to embrace the unconscious in their research constitutes blank subjectivity (Parker 2015a) and is at odds with Billig's (1999) aim to make the unconscious visible through discourse analysis. Gough's (2009) psychoanalytic approach is helpful in developing psychoanalytic thinking about what a father says about his son's transition to school, in terms of fatherhood, gender and generation.

2.8.1 Psychoanalytic discourse and masculinities theory

Psychoanalytic discourse has been introduced above as it applies to discourse analysis in

masculinities and fatherhood research (Wetherell & Edley, 1999; Gough, 2009). According to Parker (2015b), psychoanalytical discourse shapes the subjectivity of people who embrace it as well as some who loathe it but who still refer to their unconscious and worry about the effects of early childhood events on their personalities:

...[We]...treat psychoanalytic discourse as a structuring feature of subjectivity in contemporary culture rather than a universally correct underlying account of human psychology and as a social construction peculiar to capitalist society (p.1)

Parker defends his position on functional psychoanalytic discourse by appealing to Lacan's (2006) writings, which do not offer a biological interpretation of Freud but emphasise language processes and symbolic phenomena. He offers psychoanalysis as a conceptual resource alongside discourse, to describe a complex subjectivity and present a theory of the subject. His approach respects social construction and experiential insight. The powerful influence of psychoanalytic theory in Western culture can enrich discourse analysis by uncovering the functions language serves, and account for agency (Parker, 2015a):

Discursive forms in contemporary Western culture are patterns of meaning that systematically form objects and subjects, and their internal structure often derives from psychoanalytic discourse. Notions of childhood, 'complex', the 'ego' and the 'unconscious'...circulate as elements of self-understanding (Parker 2015a, p. 51-52).

Parker proposes eight transformations to connect psychoanalysis with discourse analysis, which are shown below in Table 6:

Table 6: Eight transformations of psychoanalytic discourse

Eight transformations of psychoanalytic discourse as a resource for discourse analysts	
Human science:	shift from natural to human science; reflexivity as collective activity
Collective phenomena:	‘collective unconscious’ as a historically-constituted symbolic resource to account for tacit assumptions, unacknowledged conditions and unintended consequences and contradictory ways they mesh with structures of power
Psychoanalysis as a form of reading:	Subjects are positioned in texts, contradictory patterns of text and life narrative provide space for emotional investment; death of the author
Memory and history as textuality:	Locates micro-processes of memory construction in the context of wider symbolic systems of cultural memory and explores ways in which symbolic systems are interwoven with, constitute and are constituted by historical events
Researcher subjectivity:	The ‘objective’ position seen as subjective; ‘counter-transference’ as researcher interest and involvement; death of the author becomes birth of the reader; analyst not the ‘expert’
The text as ‘other’:	Defences and symptoms seen as part of the structure of the text rather than what is hidden underneath; text may be structured around Oedipal structures
Psychoanalysis as language:	Standard mistranslations of Freud transform poetic writings into statements of ‘fact’; theoretical work needed to locate text in historical context and structures of power
Cultural specificity:	Notice contradiction; talk in terms of understanding rather than explanation in discursive research

Cooper (2001) notes in his introduction to Foucault’s *Madness and Civilization* that psychoanalysis manages to enable some people to achieve a workable conformism – defined as normality, maturity, developedness – but sees the synthesis of social practicality and its secret antithesis, the self, as a truer goal. In the present study, the truer goal might be approximated by attending to the synthesis of the social practicality of transition to

school with subjectivity in what the father says. There is a move towards using a new approach in therapy by engaging a functional psychoanalytic discourse and masculinities.

Heuer (2010) links feminism with masculinity, in a move away from a patriarchal analyst-patient relationship and towards a relational concept in theory and practice. Masculine values are replaced by feminine values, such as relatedness, feeling, subjectivity and tolerance of not knowing. Relativity and uncertainty leave the door open for traditional feminine values, rather than for an objective view of reality that equates with an authoritarian patriarchal masculine view. Heuer (2010) underestimates the masculine sensitivity emerging from the British Psychosocial Studies (for example, Wetherell & Edly, 1999; Gough, 2009) by seeing theory and practice as adopting feminine attributes as an alternative rather than part of a masculinities subjectivity. Simultaneously, 'psychoanalysis...raises questions about the subjectivity of the researcher' (Parker, 2015b, p. 36).

Key concepts from masculinities theory, namely feminisation, patriarchy and hegemony, are defined as follows in the current study research:

Feminisation refers to adopting traditionally feminine characteristics without choice: this can happen to both men and women and resounds with connotations of the Other, the weak, the emotional, and the body rather than the mind.

Patriarchy refers to the super ego, the father in the Oedipal triangle, the moral arbiter, and the legitimate holder of power: the male, the head of the house, and the head of the family who holds authority over family members.

Hegemonic masculinity refers to the tough, strong man, who loves sport and who is at the opposite pole to being feminised. He is defined in opposition to femininity and to gay men.

Masculinities theory provides some understanding of the world as seen through a male lens. Its emergence from feminist theory led to consideration of the history of feminism from the first Wollstonecraft (1792) and second (de Beauvoir 1947/1997) waves of feminism, to current ideas of connectedness, care and democracy (Gilligan, 2011) and departs from notions of gender troubles (Butler, 1990). Billig (1999), in connecting psychoanalytic theory with discursive psychology through the concept of repression, led the way in considering the Oedipal complex as a product of a dialogic unconsciousness, unearthed by his discursive analysis of the psychoanalytic reports from the father of Little Hans to Freud. Boys of approximately five years of age are considered particularly vulnerable (Gilligan, 2011). Gough's (2005) interpretation of ambivalence taken from the Oedipus complex describes the relationship of the son to the father, oscillating between feelings of resentment and admiration. The pursuit of the masculine and the repression of the feminine are culturally sanctioned, by 'both defensive and discursive forces' (Gough, op.cit.). Functional psychoanalytic discourse (Parker 2015b) prioritises the mother object, consistent with Winnicott's (1964) concept of the good enough mother, Bowlby's (1969) attachment theory and Klein's (1946) concepts of splitting and projective identification (good breast, bad breast). This interest in the mother is seen as the death of the father object; more recently, the importance of the father has become a subject of interest (Kalinich & Taylor, 2009; Heuer, 2010). Indeed, Freud himself prioritised the father (Richards, 2009; Laqueur, 2009).

2.8.2 Positioning theory

Positioning theory attempts to replace the concept of role with the more fluid concept of position (Luberda, 2000). In describing positioning theory, Langenhove and Harré (1999) note that people position themselves and take up positions, like the subject and object of a sentence, so that people are placed in relation to one another through the meaning of what

is said. Unlike relatively fixed roles, positions change and are used by people to cope with situations. Langenhove and Harré (1999) explain the distinction between what is achieved *in* saying something (for example, praising) and what is achieved *by* saying something (for example, pleasing the praised person) and point out that the content of a position is defined by rights, duties and respect to social forces.

Positioning concerns how people dynamically produce and explain their own and others' everyday behaviour. People differ psychologically in how they position and in their will to position or be positioned. Their power to do so is socially determined. According to role theory, what is said is dictated by the role; in positioning theory, the way people say things reveals who they are and how they want to be seen by others (Langenhove & Harré, *op. cit.*). Positioning theory compliments discourse analysis theory in the current research.

2.8.3 Foucauldian discourse analysis and theory

Willig (2013) describes qualitative research as an adventure, and prioritises method over theory. This is congruent with the turn to method advocated by Henwood (2005).

However, Willig (2013) addresses theory by posing the question: 'Can subjectivity be theorized on the basis of discourse alone?' (p. 137). Willig (2012) notes that all discourse analysis is interested in the 'effects' of discourse and how constructing meaning through language enables or prevents, empowers or constrains action. She argues for interpretation in discourse analysis as it is based on a particular understanding of the role of language (p. 39). Willig (2008b) observes that discourse analysis: was inspired by Foucault and post structuralism; is concerned with discursive resources; explores discourse, subjectivity and power; links discourse with institutions and social practices; and enquires how discourse constructs objects and subjects (2008a). Willig (*ibid.*) refers to psychologists Arribas-Ayllon and Walkerdine (2008) and sociologists Kendall and Wickham (1999), who

provide more detailed theoretical approaches to Foucauldian discourse analysis from psychology and sociology.

Discourse analysis requires historical inquiry (genealogy), mechanisms of power, and subjectification (practices in which subjects are made up; Arribas-Ayllon & Walkerdine, 2008, p. 91). The French debates between humanism and Marxism led to the Foucauldian concept of discourse. After May 1968, Foucault argued for a model of power that operates locally and according to historical conditions, providing for a new relationship between theory and practice in social change. Practice was no longer considered the application of theory but interactive and open-ended. Changing the subject in psychology was achieved by discourse, in linking the production of the subject with technologies of power. Because ‘discourse is not really a theory of the subject’ (Arribas-Ayllon & Walkerdine, 2008, p. 94), it explains how subjects are positioned in relation to power. Power acts on possible actions; thus there is the possibility of acting differently. The absence of a theory of subjectivity allows the concept of normalisation to show how pedagogic practices become the norm over time as the prevention of crime and surveillance in the nineteenth century notions of affection, understanding and realising potential. By the twentieth century, child study and mental measurement discourses informed government reports that resulted in the current tripartite education system of today. ‘By today’s standards good...teaching is the ability to observe, monitor and intervene in the development of a child by accurately reading their actions’ (Arribas-Ayllon & Walkerdine, 2008, p. 97). Foucault further informs the current theoretical position in terms of discourse analysis theory and practice.

2.8.4 Discourse analysis and educational psychology practice

Interest in discourse analysis is growing in educational psychology (EP) practice as a tool

for exploring understanding and meaning (Billington, 1995; Bozic, Leadbetter & Stringer, 1998; Bozic & Ledbetter, 1990; Shabal, 2009). The influence of Foucauldian insights are important in the discourse analysis of secondary pupils' constructions of bullying (Side, 2011) and bullying policy-making for schools (Side & Johnson, 2014). Pomerantz (2008) links Willig's (2001) Foucauldian discourse analysis (FDA) and EP practice in the context of social psychology. Educational psychologists can develop as reflexive practitioners and critical social psychologists by applying FDA (Pomerantz, 2008). Foucauldian discourse analysis has been used to explore constructions of inclusion with special educational needs coordinators (Walker, 2015) and conjoint-work between EPs and social workers (Apter, 2014).

Counselling psychologists have found that combining discourse analysis and psychoanalytic thinking was helpful for brief therapeutic intervention. Paying attention to the words in a therapeutic conversation, they used discourse analysis to provide a grounded and rigorous complimentary method to the psychoanalytic thinking of metaphor and free association (Mandill & Barkham, 1997).

The current research employs psychoanalytic and systemic thinking in FDA to identify ways to inform educational psychology practice by exploring what a father says about his son's transition to school.

2.9 Summary of the literature review

In this chapter, the literature on fathers and transition to school in the context of discourse analysis, masculinities, feminism, and fatherhood, psychoanalytic discourse and positioning theory, has been reviewed. Five articles have been reviewed in depth, and related to issues in the wider literature. The review has deepened knowledge about a father's possible subjectivity in the historical, cultural, political context of what he might

say about his son's transition to school.

Review of the five papers revealed that the question of how a father might talk about his son's transition to school is not often addressed. The psychoanalytic view that fathering involves an emphasis on play, mentorship and encouraging the child in the face of challenges, rather than nurturing him like a mother, is espoused by NICHD (2004). Wetherell and Edley (1999), however, proclaim nurturing as one of many masculine attributes. Coltart and Henwood (2012) observe barriers to describing fathers as nurturing in particular circumstances. Page et al. (2008) clearly include fathers and mothers in their definition of parents, which foregrounds two consistent findings of their research. First, the involvement of fathers in education is associated with positive outcomes in their children, and services need to take into account of the needs and motivations of fathers. Second, they encourage schools to take account of the different needs of fathers and mothers.

Gough (2009) argues for psychoanalytic concepts to inform interviewing, and for analysis of the transcript of a young adult male talking about his relationship with his father. Gough uses both discursive and psychoanalytic perspectives. Applying Foucault's insights (Side, 2011), the everyday orientation of fathers to what they can contribute and how they can conduct themselves at the time of their child's transition to school becomes a key focus for consideration in the current research. A descriptive emancipatory analysis of how discourses emerge when discussing transition (McCumber, 2000) would help determine what might improve transition to school.

Transition to school is currently featured in *The Psychologist*, in an article that does not single out fathers (Hughes, 2015). Educational psychology has not traditionally focused on the gender issues associated with transition to school. The current research addresses this gap.

2.10 Conclusion to Chapter 2

There is a gap in the research literature regarding what a father might say about his son's transition to school. There is as yet no literature on what fathers can contribute to the transition process, on how LAs might include fathers in the Code of Practice (2014) as a common sense discourse, or on how schools, at a systemic level and through their communications to parents, position fathers through discourse. Discourse analysis is not employed to study fathers and transitions in education. Chapter 3 will describe the methodology employed in this study.

Research question

In order to address the gap in the current knowledge, the following research question was formulated:

‘What might be learned from what a father says about his son's transition to school?’

Chapter 3

Methodology

3.1 Overview of chapter

In Chapter 3, the methodology used to address the research question is described. Issues of ontology and epistemology are discussed. Discourse analysis is presented as a paradigm, as method and theory in psychology. The purpose of my research is addressed using Willig's (2013) stages of FDA, which provide the framework within which to analyse the data generated by the interview. The validity of the research and ethical concerns are addressed.

3.2 Research question

What might be learned from what a father says about his son's transition to school?

3.3 Methodological / epistemological considerations

Researchers make claims about what knowledge is (ontology), how we know it (epistemology) and the procedures for studying it (methodology) (Creswell, 2003).

Practitioner researchers describe ontology as the nature of the world (Fox, Martin & Green, 2007, p. 9). The current research adopts a relativist ontological stance and a social constructionist epistemology.

The nature of the world is difficult to describe: '[H]ow can any words accurately picture the world?' (Gergen, 1999, p. 31). According to Gergen (1999), '[t]he central epistemological challenge is to understand how individual consciousness comes to have knowledge of the external world' (p. 9). The rejection of the idea of external reality (rather

than socially-constructed reality) requires a need to establish other knowledge by the coherence of a relativist argument (Speed, 2009). Reflecting on his own 1992 writings that a realist approach in discursive research was a progressive alternative to relativism, Parker (2015) states, ‘I was wrong...thorough-going relativism in psychology [is] the best way of dismantling the scientific truth claims and managerial ambitions of psychology’ (p. 4).

Social construction, a term first used by Berger and Luckman (1966), is employed almost exclusively by psychologists (Burr, 2003). It follows Gergen’s (1985) assumptions: a critical stance toward taken-for-granted knowledge, historical and cultural specificity, recognition that knowledge is sustained by social processes, and recognition that knowledge and social action are interrelated (Burr, 2003).

The current research is conducted from a relativist ontological stance and social constructionist epistemology, producing qualitative knowledge that is open to debate.

3.4 Purpose of the research

The purpose of this study is to explore what a father says about his son’s transition to school in order to inform others how to take steps to improve father involvement in child education. The purpose of the research is also emancipatory (Parker 2015a, p. 90), taking account of the father’s voice.

3.5 Pilot study

The original intention of the research was to recruit a group of difficult-to-reach fathers in an area of deprivation in a South Coast urban community. Informal group meetings were held weekly over six weeks. Poor group attendances lead to the decision to conduct one-to-one interviews with five men. Following the pilot study, an individual father became the focus of the study.

3.6 Strategy

Research strategy converts ontology and epistemology into how research is conducted and constructed (Tuli, 2010; Tubey, Rotich & Bengat, 2015). The epistemological approach adopted here is social constructionism with a relativist ontological stance.

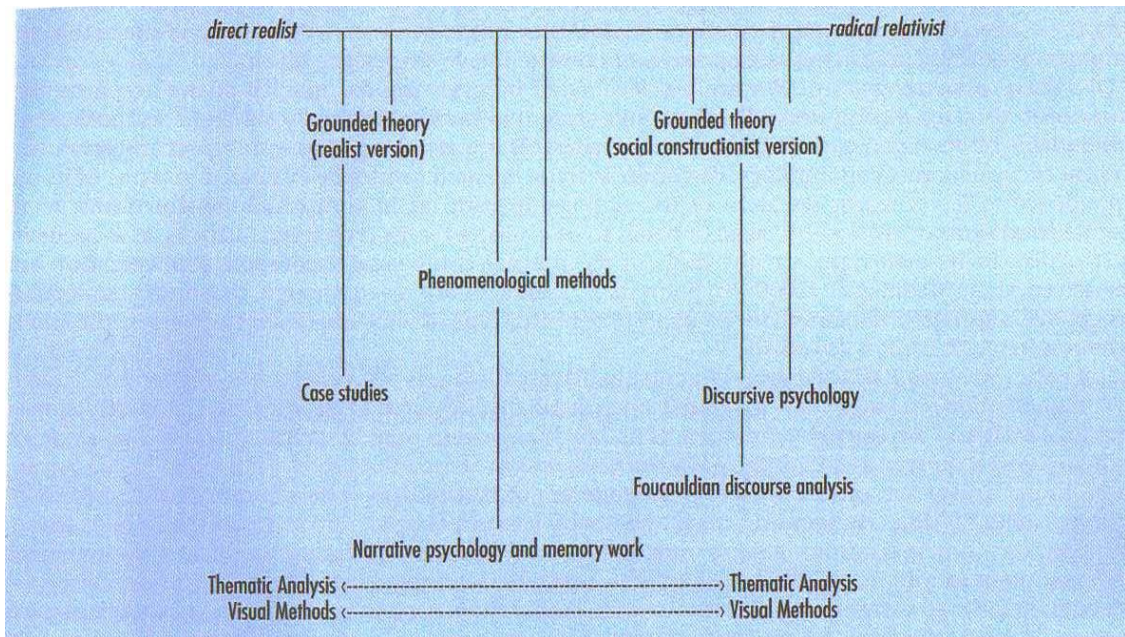
3.6.1 Social construction epistemology

Social construction advocates a plurality of knowledge (Burr, 2003). Social construction discourse has two key parts: it is the vehicle through which self and the world are articulated and the way in which such talk functions in social relationships (Gergen, 1999). Phillips and Jorgensen (2002) note that what one says through one's research can make a difference to the world and one should take responsibility for this. The social field is rule-bound and regulative. Knowledge and identities are contingent; however they are relatively inflexible in specific situations, placing restrictions on the identities an individual can assume and on statements that can be accepted as meaningful (Phillips & Jorgensen, 2002).

Relativism does not reduce the academic value or political significance of research (Wetherell & Potter, 1992; Edwards et al, 1995; Speed, 2009). Willig (2013) unites social constructionism (Gergen, 1999; Burr, 2003) and critical realism (Bhaskar, 1986) in her view of knowledge gained through historical, cultural and linguistic mediation of perception and experience. Figure 1 positions qualitative methodologies on a direct realist to radical relativist continuum. Others dispute the view that social constructionism and critical realism can be amalgamated, categorising all the methodologies in Figure 1 as discourse analysis (Parker, 2015a; see Table 7). Discourse analysis focuses 'attention on...the many competing structures of language...[enabling]...speakers to engage in the "social construction" of reality', (Parker, 2015a, p. 1). He declares a 'thorough going relativist' stance (Parker op cit., p. 4).

Figure 1: Qualitative methodologies

(adapted from Willig, 2013, p. 173)



3.6.2 Discourse Analysis

Parker (2015a) proposes discourse analysis as a new paradigm in psychology. He names eight forms of discourse analysis and locates them in a time or space dimension at four levels of approach from micro-interpersonal to historical-political (see Table 7). FDA is located in the space dimension because, although concerned with history and power/knowledge, Foucault developed a more detailed approach towards a theory of the body (Speed, 2006; Parker, 2015).

Table 7: Discourse analysis: order of the new paradigm in psychology compiled after Parker (2015)

Discourse analysis: Order of the new paradigm in psychology, after Parker (2015)				
Little things in context				
Conversational analysis CA	Time/form (influenced by feminism)	Empiricist	Sacks (1972)	Micro-interpersonal
Ethnomethodology EM	Space/content (influenced by feminism)	Phenomenological	Garfinkel (1967)	Micro-sociology
Grounds of experience				
Narrative Analysis NA	Time/content	FANI Life Story	Hollway & Jefferson (2013) Billig (1999)	Interpretation
Thematic Analysis TA	Space/content	Grounded theory IPA	Smith	Interpretation
Beyond interpretation				
Critical Discourse Analysis CAD	Time/content	Power of discourse	Van Dijk (1993)	Power
Foucauldian Discourse Analysis FDA	Space (e.g. the human body) /content	Critical	Willig (2008) Parker	Power/knowledge Time of phenomena, how they come into being, maintain themselves and what forces lead to their disintegration
Production of analytic phenomena				
Semiotic Analysis SA	Time/content	Critical, Freudian and Lacanian (from cultural studies decoding visual images)	Parker (2015)	Hidden persuaders in advertising
Political Discourse Theory PDT	Space/content	Critical Ideology	Butler (1998)	Gender danger postmodernism

Most recent forms of discourse analysis have been influenced by the philosophy of Foucault (Speed, 2006). Different traditions have evolved from linguistics (Chomsky 1979), ethnomethodology (Garfinkel, 1967), and conversational analysis (Sacks, 1972; Atkinson & Heritage, 1984).

Critical discourse analysis (Van Dijk, 1993) has focused on power in organisations. Discursive psychology was inspired by Potter and Wetherell (1987) and was developed by Edwards and Potter (1992). Discourse analysis is a qualitative methodology.

3.6.3 Qualitative methodology

Qualitative methodology emerges from feminist psychology research (Hepburn, 2003) and paradigm shifts (Kuhn, 1970; Reason & Rowen, 1981; Chalmers, 1999). Qualitative methodology rejects positivism, empiricism and the hypothetico-deductive method of scientific enquiry (Popper, 1969). Discourse analysis is the psychological paradigm used in the current research. 'Discourse analysis marks a conceptual break from behavioural and cognitive models of language as expression of response to stimuli or as communication of ideas from inside the head of an individual to others' (Parker, 2015a, p. 3). Following Tuli (2010), my methodology is 'qualitative...inductive...oriented towards discovery and process, [has] high validity, and [is]...concerned with deep understanding of the research problem in its unique context' (p. 100). The qualitative methodology here is guided by discourse analysis as paradigm, theory and method from a relativist ontological stance and a social constructionist epistemological approach to the production of knowledge.

3.6.4 Discourse analysis theory and methodology

Discourse analysis should not be used as a method without reference to its theoretical and methodological underpinnings (Phillips & Jorgensen, 2002). Psychoanalysis can be used as a conceptual resource, treated as discourse (Parker, 2015a, p. 44). There is an argument for

using interpretation in discourse analysis Willig (2012, p. 39). My research considers psychoanalytic and systemic thinking as tools for interpretation, as well as the five Foucauldian Concepts.

Discourse

For Foucault (2002), statements (or ‘references’, Willig 2013) are the smallest units of material for analysis, which he understood as producing discourses by constructive formulations (or ‘constructions and wider discourses’, Willig, 2013). Discourses are ‘practices that systematically form the objects of which they speak’ (Foucault, 2002, p.54). Parker (1994) notes that discourses are sets of statements that construct objects and an array of subject positions. Objects carry meaning. Meaning is systematically produced over time. People use discourses to get what they want or explain what they mean by force of argument and discourses provide opportunities for counter arguments. The discourse concept contributes to epistemology by providing a means to generate knowledge (ways of seeing) through talk and contributes to ontology in terms of everyday practices (ways of being) that people talk about. Discourses, therefore, are relative in time and space, and they are socially constructed (Parker, 2015a).

Problematization

The concept of problematization involves critical thinking. Foucault observed that looking for problems is a way of freeing thought processes in order to come up with new ideas (Kendall & Wickham, 1999). By detaching oneself from an object of thought, such as transition to school, in order to reflect on it as a problem, new knowledge is possible. Problematization is necessary for critical analysis and ‘problematizations never stop’ (Kendall & Wickham, op. cit., p. 4). ‘It is important...to turn [our] position of uncertainty into a virtue... [as] it is crucial that we allow our investigations of a problem to surprise us’

(op. cit. p. 22).

Normalisation

The concept of normalisation or normative judgements is developed in Foucault's *Discipline and Punish* (1977). Normalisation assesses and monitors people's actions and ways of being according to a generally-accepted idea of what constitutes normality, including the statistical norm. Normalisation works through institutions such as schools and ensures compliance (Danaher, Schirato & Webb, 2000).

Technologies of the self

Technologies of the self, describes the 'ability of individuals to effect operations on their bodies, souls, thoughts, conduct and way of being so as to transform themselves and to attain perfection, happiness, purity and wisdom' (Foucault, 1997, p. 225). Foucault describes the hermeneutics of the self in the Greek and the Christian contexts. The Greek hermeneutic was concerned with care of the self, care for political life, education and knowing oneself. The Christian hermeneutic of confession has been reinstated by the social sciences; for example, in therapy (Foucault, op. cit.). A way of being that does not take care of the self is considered a kind of madness (Ljungdalh, 2013).

Subjectification

Edley (2001) developed 'critical discursive psychology' in his analysis of masculinity, using the term 'interpretive repertoires' in place of the term 'discourses', and arguing that the terms have been used differently because of disciplinary ring-fencing. He argues that his critical discursive analysis emphasises agency, whereas the Foucauldian approach is more concerned with being subjectified. This is to misunderstand Foucault's concept of subjectification by splitting it: from being both subject to *and* subject by, to being subject to *or* (the exclusive or) subject. It is argued here that making a judgement about what can

and cannot be termed part of a Foucauldian approach falls into the trap of second order judgements explained by Kendall and Wickham (1999) as ‘...largely about suspending judgements other than those you happen to recognise as your own’ (p. 13). They point out that the attempt to escape the grip of second-order judgements must be genuine but is rarely achieved (Kendall & Wickham, 1999). In the current research, discourse includes being subjectified in addition to agency and stake. Foucault (1977) describes *mode of subjectification* as the way the subject freely relates to himself and the way in which people recognise their moral obligations. In this way, we can see how the idea of subjectification relates to Foucault’s two meanings of the subject. Foucault sees the person as being subject to and subject by events. In this way, power works through the discursive actions of people to change and maintain the status quo (Foucault, 1977). Subjects’ actions take place in a discourse and subjects themselves are produced through discourse (Kendall & Wickham, 1999, p. 53). Kendall and Wickham (op cit. p. 52) note that Foucault’s: ‘...objective...has been to create a history of [how]...human beings are made subjects’ (Foucault, 1982, p. 208). Power is central to the concept of subjectification, because ‘power relations differentially position subjects in discourse even when...[it is] contradictory’ (Kendall & Wickham, op cit. p. 54). For them, the triad of power, knowledge and the subject is systematic (ibid.)

According to Gordon (1980), Foucault favours a conception of domination, which can assume forms of subjectification and objectification. Foucault rejects the humanist assumption that domination falsifies the essence of human subjectivity. Foucault asserts that power regularly promotes and utilises a ‘true’ knowledge of subjects. The key to Foucault’s position is his methodological scepticism about both the ontological claims and the ethical values that humanist systems of thought invest in the notion of subjectivity. Foucault does not judge these values, but investigates how they became possible (Gordon,

1980, p. 239). Conversation analysis, ethnography of communication, discursive psychology and critical discourse analysis are not as important to the macro-analytic emphasis afforded by the unique contribution of FDA (Pomerantz, 2008). Discursive psychology is concerned with psychological phenomena, such as memory or identity (Potter & Wetherell, 1987; Edwards & Potter, 1992). These phenomena are conceptualised as discursive actions rather than cognitive processes and are used by people to achieve social and interpersonal objectives (Willig, 2008). FDA focuses on the kinds of objects and subjects constructed through discourse, in terms of what kinds of ways of being and ways of seeing are available to people (Pomerantz, 2008). Willig (2013) illustrates both discursive psychology and FDA transcript analysis using extracts from Potter and Wetherell (1987) and her own research. In my opinion, Willig's stage 3 of FDA includes the scope of discursive psychology and is congruent with the idea of one method rather than two (Willig, 2013). 'Discourses are ways of creating knowledge that people position themselves by' (Side, 2011, p. 141).

Positioning theory (Davis & Harrè, 1999) influences Willig's FDA; indeed, positioning constitutes stage 4 of her analytical framework. '[P]osition is a dynamic alternative to the static concept of role' (Boxer, 2003, p. 255).

Parker (1992) identifies seven conditions for a discourse:

- 1) a discourse is realised in text, whether that is written, social or any other kind of text
- 2) a discourse is about objects, the discourse has to be objectified to be analysed
- 3) a discourse contains subjects
- 4) a discourse is a coherent system of meanings
- 5) a discourse refers to other discourses
- 6) a discourse reflects on its own way of speaking

7) a discourse is historically-located.

3.6.5 FDA theory and method

FDA is 'social constructionist in orientation' (Willig, 2013, p.138). It is a methodology specific to the field of psychology, and is allied with critical psychology (Parker, 2015a). FDA is defined as both theory and method (Danaher, Schirato & Webb, 2002; Burr, 2003), and centres on language and its role in social and psychological life (Willig, 2013). From an FDA perspective, discourses facilitate and limit who can say what, where and when (Parker, 1992). The focus of FDA includes available discursive resources in a culture, including social and individual implications for people (Willig, 2008; Parker, 2015a) and their personal life (Smart, 2007).

Foucault defines discourses as 'practices that systematically form the objects of which they speak' (Foucault, 2002 p.54). Parker (2015a) notes that discourses are statements that construct objects and subject positions (p.75). Objects carry meaning, which is systematically produced over time. People use discourses to get what they want or explain what they mean by force of argument; discourses provide opportunities for counter arguments. Discourses, therefore, are relative in time and space, and are socially constructed (Parker, 2015a; Gergen, 1999).

Foucault (1972, 2002) was concerned with language and text in the broadest sense: works of art, films, newspapers and advertisements have all been used as FDA subject matter. Ways of understanding and categorising the world are not universal. They are historically and socially specific, and consequently contingent (Philips & Jorgensen, 2002). FDA provides insights into subjectivity, selfhood and power relations. According to Gergen (1999), Foucault considered 'power...an open, more or less coordinated...cluster of relationships' (p. 3). FDA is based on the principles of post-structuralism and is justified

by underpinning relativist ontology; it generates knowledge according to a social constructionism epistemology (Gergen, 1973; Harré & Secord, 1972). Social constructionism can be micro (discursive psychology) and macro (FDA), with the possibility of arguing from a relativist stance when addressing issues of ideology and power (Burr, 2003). The methodology used in the current research is appropriate for a small-scale, qualitative case study, owing to the rich nature of the research data and its coherence with a common knowledge of the world at a particular moment in time (Gergen, 2007).

3.7 Data collection techniques

3.7.1 Single-participant study

My research is an exploratory, single-participant study, using the transcript of a conversation with the father of a boy about to start school. It shares many of the implications of a single case study, without including all the criteria needed for a full case study (Gough, 2009): the data is from an interview transcript with no corroborative data from other family members or teachers. As with all qualitative studies, my research relies on depth of data, evidenced in a) the ability to elicit deep feelings in the researcher and the participant, b) the resonance this has with the reader, and c) the social implications for fathers and schools.

Both quantitative and qualitative researchers are interested in the individual's perspective. Qualitative researchers aim to gain insight into individuals' experiences through detailed interviewing. Quantitative researchers, however, may regard data produced by interpretive methods as unreliable, impressionistic, and subjective (Denzin & Lincoln, 2003). The current study is qualitative, and aspires to a valid, useful contribution. Psychoanalytic and systemic thinking are used to interpret the findings. FDA will be used

with an individual case. Potter and Wetherell note:

[T]he value or generalizability of results depends on the reader assessing the importance and interest of the effect described and deciding whether it has vital consequences for the area of social life in which it emerges...one can analyse... one-off representative instances of...commonplace phenomena. (Potter & Wetherell, 1987, p. 161)

Sample size is not a concern: the research strives simply to identify patterns using dialectic and inductive reasoning that is context-dependent and interpretive, with multiple realities (Tubey et al., 2015).

3.7.2 Data capture

The original intention of my research was to obtain data from a group of difficult-to-reach fathers in an area of deprivation in a South Coast urban community. Some data was obtained from the group, but recruitment difficulties and poor attendance led to the decision to use interview data. Six men were interviewed and data from five interviews was transcribed. One set of data was lost owing to digital recorder malfunction. One of the transcriptions was selected for analysis since it contained rich data. The data captured for analysis was obtained from an interview with Tom during the summer term before his son was due to start school in the following September. Tom signed a consent form (Appendix 6) having read the participant information sheet (Appendix 7). The interview was based on topic headings, with a loose structure to enable free flow of information. The topic headings were:

What is it like to be a man?

What is it like to be the father of a son about to start school?

What was it like when you started school?

What involvement did your father have?

How do you think schools could involve fathers?

3.7.3 The participant

According to Willig (2013), biographical information is unnecessary for discourse analysis research and may be detrimental to confidentiality. The results of my analysis can only describe potential individual and social effects for Tom and others. The knowledge gained by the research is not grounded in the person, but rather in what the person said. Tom offered to grant me an interview as one of a number of potential participants from varying backgrounds. His transcript was selected for analysis, as it provided rich data to analyse.

3.7.4 Transcription

Initially, the method of transcription was to follow that of Jefferson (1984), with modifications for ease of use as advocated by Pomerantz (2008). However, following conversations with colleagues, I decided to try a professional company. Eventually, I rejected their transcript as it contained too many errors and subjective liberties with punctuation when compared with the audio data. I transcribed the data myself, following the method used by Speed (2006) after Gilbert and Mulkay (1984). The method provides easy reading of an account of worthwhile quality, with minimal punctuation and short lines to aid readability. Commas and full stops are not used, but the apostrophe is used to denote possession and contraction. Capital letters are used for proper nouns only. The transcript reflects the fact that, in ordinary speech, people do not necessarily speak in sentences. Both Pomerantz (2010) and Speed (2009) emphasise the importance of researcher-transcribed data as an initial noticing device in analysing discourse.

The computer program F4 provided a good way of listening to the audiotape and typing what was heard in small bursts. A spooling function made it possible to replay the sound in small chunks that could be measured in seconds. The optimum spooling time was three seconds for replay of the text, and difficult-to-hear items were slowed in order to aid

hearing words that were unclear. Subjectively there was an optimum speed at which the clearest sound was heard; generally, this was 100 percent slowing to 75 percent for some words; slower than this, words became distorted. The F4 software automatically triggered a time record in tenths of a second, on hitting the return key. If it became pertinent to refer to time, it would be possible to access the complete transcript of the whole interview (Appendix 5). Transcribing was time-consuming; it was often necessary to listen several times to hear what was said, in order to produce a transcript that: tells a good, clear story; is internally coherent; is sufficiently differentiated; generates new insights for readers; and is convincing (Willig, 2008). Finally, I decided to use first names for the interviewer and participant (with a false name for the participant), following the example of Hollway and Jefferson (2013). A more recent version of F4, including a foot pedal, might have been helpful and new voice recognition software might have speeded the transcription process. Close engagement with the text contributed to the trustworthiness of the findings.

3.8 Data analysis

Willig's six-stage model was selected as a manageable tool with which to analyse data in this study. The model does not account for genealogy, governmentality and subjectification (Arribas-Ayllon & Walkerdine, 2008). Willig's (2001, 2008) model is adapted and includes contributions from positioning theory (van Langenhove & Harré, 1999) and discursive psychology (Potter & Wetherell, 1987). The approach used here was influenced by Parker (1992, 2005, 2015a, 2015b) and Hollway and Jefferson (2013) and uses both psychoanalytic and systemic thinking as cultural lenses for subjectivity.

A summary of the stage-by-stage analysis is presented below.

Figure 2: Summary of Willig's six stages

<u>Stage 1</u>	<u>Stage 2</u>	<u>Stage 3</u>	<u>Stage 4</u>	<u>Stage 5</u>	<u>Stage 6</u>
Discursive Constructions	Discourses	Action Orientation	Positioning	Practice	Subjectivity
How the object comes up	Similarities & differences in constructions- locate in wider discourses	Context-what constructions achieve	Subject positions in discourse-rights & duties	How constructions & subject positions open up or close down opportunities	Feelings thoughts experiences-social and psychological effects

3.8.1 The process model of Willig's six stages of FDA

Stage One: Discursive constructions

The different ways that transition to school is constructed in the text are identified. How transition to school (the object) is talked about, alluded to or identified in multiple and possibly conflicting ways elucidates the discursive constructions of the object. A search is made for obvious, as well as hidden or implied, references to transition to school. The indirect or absence of direct reference to the object provides information about the discursive construction of transition to school. An omission or oblique reference (to transition to school) may point to some unspeakable or hidden features thereof (Willig, 2013).

Stage Two: Discourses

This stage examines differences and similarities in discursive constructions of transition to school and locates them in wider discourses.

Stage Three: Action orientation

Examination of the discursive contexts in which the constructions of transition to school are deployed is conducted at Stage Three of the analysis. What does the father gain in constructing transition to school in a particular way at a particular point in the text? What

is the function of his construction and how does it relate to his other constructions of transition to school in other extracts of the transcript? These questions are concerned with what discursive psychology calls the action orientation of talk and text (Willig, 2008). Focus on action orientation and agency provides a clearer understanding of the different constructions of transition to school.

Stage Four: Positioning

The father's subject positions are offered by his constructions and discourses of his son's transition to school. His subject positions in discourses identify his 'location for persons within the structure of rights and duties for those who use that repertoire' (Davies & Harré 1999, p. 35). In this sense, discourses construct subjects as well as objects; they also construct the positions that subjects take, and their positioning of others (Willig, 2008). Willig (2008) uses the example by Hollway (1989) of a 'discourse of male sexual drive', which contains the subject position of the instinct-driven male sexual predator and positions men and women as highly-socialised moral actors. This conceptualisation offers discursive locations from which to speak and act subjectively (Willig, 2008). The father is expected to speak about his son's transition to school with the interviewer within the social structure in which his rights and duties are taken-for-granted understandings of ordinary ways of speaking, in an interview designed to allow free flow of conversation.

Stage Five: Practice

This stage is concerned with practice. It explores ways in which discursive constructions of transition to school and the subject positions (of the father and of others) contained within them provide or obstruct opportunities for action. Discourses limit what can be said and done because of the way objects and subjects are constructed in a discursive formulation (for example, adults touching children in school, in an educational discourse). The

construction of particular views of the world and positioning subjects in them create discourses that limit what can be said and done. 'Such practices, in turn, reproduce the discourses which legitimate them in the first place. In this way, "speaking" and "doing", support one another in the construction of subjects and objects' (Willig, 2008, p.117). This stage maps the possibilities for the father to take action by saying and doing more about his son's transition to school.

Stage Six: Subjectivity

This stage is the exploration of discourse and subjectivity. The father's ways of seeing the world, and being in the world, are made available for analysis. Social as well as psychological versions of truth are constructed, with positioning playing an important part in the process:

Once having taken up a particular position as one's own, a person inevitably sees the world from the vantage point of that position and in terms of the particular images, metaphors, storylines and concepts that are made relevant within the particular discursive practice in which they are positioned (Davies & Harré 1999, p. 35).

The consequences of taking up various subject positions are analysed in terms of what is felt, thought and experienced in these positions (Willig, 2001, 2008). The contribution of Billig (1999) is pertinent in this regard, in his compelling case for seeing repression in discourse analytic terms. Rather than the hidden unconscious "I", repression is linked to the use of language. As children learn to talk, they learn how to change the subject and to repress (Billig, 1999). The social mind is found in psychoanalytic discourse analysis (Parker, 2015a, b.).

3.8.2 Critique of Willig's stages

Staged approaches to discourse analysis are contentious. Speed (2009) proposes that the analytic process should rather be open-ended, like diving into a swimming pool of data, surfacing at the point of having exhausted all the researcher's breath and energy for analysis, and deciding on the optimum time to surface with a set of results for sharing and debate. Discourse analysis is conducted in vastly varying ways; following a set number of steps to completion does not constitute the completion of the analysis (Speed, 2009).

Willig (2008) agrees that a stepped approach to FDA should be regarded only as a guideline and not as a complete package. Willig's stages are less detailed than those of Parker (1992), reducing 20 steps to six. Guidelines and steps are nevertheless helpful. Parker's (1994) suggestion that FDA involves the contradiction, constitution and power of discourses has been noted here, together with Willig's (2001, 2008) six-stage version of FDA.

The stages proposed by Willig (2013) require less extensive conceptual knowledge than those described by Kendell and Wickham (1999). Willig (2013) avoids the Foucauldian term 'statement', preferring 'references' to create discursive constructions, which can impede clarity as the term references has a specific meaning for the APA system of referencing used here. Willig does not enter into the realms of genealogy or governmentality, which might be considered unsatisfactory from a FDA standpoint. Genealogy is beyond the scope of her staged approach (Willig, 2013) and also beyond the scope of the analysis here, although it is discussed in the research diary.

Data triangulation using, for example, press cuttings, fiction and non-fiction literature, pictures, films and advertisements would lend weight to the trustworthiness of her staged approach by providing contemporary cultural evidence. Triangulation of data is beyond the scope of the current analysis, although contemporary press cuttings were

collected and discussed in the research diary. The strength of her staged approach is in its structure, within which analytic thinking, in manageable steps, is possible.

3.8.3 Data analysis questions

Willig's version of FDA is used to analyse the data generated here. Implicit in the six-stage analysis are the following subsidiary data analysis questions:

- 1) How does Tom discursively construct transition to school?
- 2) What are the similarities and differences in Tom's constructions and the wider discourses in which they are located?
- 3) What does Tom gain in the context of his constructions within wider discourses?
- 4) What are the subject positions in Tom's constructions within a repertoire of rights and duties?
- 5) How do his constructions open up or close down opportunities for action?
- 6) What are Tom's possible ways of seeing and being in relation to transition to school?

3.9 Trustworthiness and validity

The validity of this research depends upon its acceptance by the relevant people, including practitioners, policy-makers, examiners, publishers and lay people. It involves judging how well the research has been conducted and how trustworthy and useful the findings are for practical application, and/or theoretical insights as perspectives on reality depend upon context culture and peoples' activities (Yardley, 2008, pp. 235-256). How trustworthiness is addressed in my research pertains to my sensitivity to the context, commitment and rigour, the coherence and transparency of the study as well as its impact and importance (Yardley, *op. cit.*, pp. 246-250).

The complete transcript of the researcher-transcribed interview is available in Appendix 5 and is cross-referenced with quotations presented in the findings chapter. Transcription skills were honed by many hours of practice transcribing the audio data of the pilot participants. The complexity of data analysis requires a wide socio-cultural interpretation of the interview data. Findings are discussed in relation to discourse analysis theory and functional psychoanalytic discourse practice in light of the importance and impact of the research.

3.9.1 Investigator bias and fore structure

The researcher should consider the impact of their perspective and position on the research outcomes (Willig, 2001). As researcher, I tried to remain curious and engaged with the participant whilst attempting to manage the interview from the perspective and position of an equal participant in the exploration. In order to maintain a personal record of the research process, I kept a record of my thoughts and feelings about the research process in the research diary. The impact of the process upon both the participant and the researcher was considered the creation of an interview as a negotiated accomplishment (Fontana & Frey, 2003). I considered how the interview affected me, my interaction with the literature and with FDA, issues of masculinity and transition to school, and how supervision brought up issues from my own childhood, resonating with Hollway's (2013) work on psychoanalytic thinking about the interview process and supervision. The research diary helped to document the procedural gap between the original intention of the research protocol to investigate a group of fathers over a six-week period and the final decision to opt for a single participant study over five interviews.

3.9.2 Explication of social and cultural contexts of researcher and participant(s)

The original idea for the research centred on a desire to work with a group of men in a

children's centre located in a housing estate in a deprived area of my LA. Problems with participant recruitment and commitment to six group sessions with the three men who were recruited led to a decision to switch to interviewing five men. Four of the five interviews were transcribed: data from one of the interviews was lost through malfunction of the digital recording device.

Taking inspiration from my new supervisor and confidence from Potter and Wetherell (1987), the research data collection then focused on a single participant. There were concerns that the single participant did not represent hard-to-reach fathers, but, as Willig (2013) noted, the biographical details of the participant are irrelevant to FDA, as the application of findings have broad social and psychological implications. A second concern was the problem of educational bias in selecting the transcript of one participant. However, all four interviews were with educated men. The choice was based on the richness of the transcript during early reading and transcription.

The research was conducted in a unitary authority on the South Coast of England with a mixed socio-economic population. The richness of the findings are generalisable beyond the local context, as predicted by my research protocol supervisor, Mark Fox, on December 13, 2008. He noted that my research was located in an appropriate theoretical context with a clear purpose in terms of examining the way men create a discourse about their role in education, leading to clear research questions. This should allow a new and deep understanding of the dis/empowerment of men in Early Years education (p. 1). The change from plural to singular in terms of participant numbers does not detract from the power of Mark Fox's comments regarding the worth of my research using a single participant. Single participant discourse analysis is considered valid in qualitative research (Yardley, 2000, 2008).

3.9.3 Testimonial validity

Four of the five participants interviewed (three for the pilot work and Tom for the main research project) were contacted by email when the research was completed with a summary of the research findings. One of the men (Participant 1) met with the researcher on September 28, 2014. He stated that:

*It's great relates clearly a useful exercise
to think about my role also general roles
and state of play with regards to parenting
males and females...quick
changes in social and cultural habits and priorities where
fathers are encouraged to be more involved in up-bringing...very helpful for
me*

The fifth participant could not be located. The participant for the main study replied by email, wishing the researcher well in her work.

3.9.4 Catalytic validity

The participant was encouraged by taking part in the research to think about his roles as a parent and the wider social and cultural influences on his habits and priorities, specifically his involvement in his son's transition to school. He was encouraged to be energised to reorient and focus on himself as a father.

3.9.5 Consensus replication

Feedback to the M5 course in Child and Educational Psychology at the Tavistock Centre was conducted on July 1st 2014. The group was appreciative of the introduction to discourse analysis. The general consensus in the group of students and tutors was that the presentation was useful. One student reported difficulty with course members bringing this type of presentation to the group, because as the researcher I had spent many hours

thinking about the dialogue, whilst the group had only had 15 minutes. He recommended that this sort of audit should be with a peer who has had considerable time to get onto my wavelength. Subsequently, and taking on board this comment, I have spent time with a course member who is happy with my interpretation of the data. Three other course tutors have read my analysis and are comfortable with my interpretation.

3.9.6 Reflexive validity

Did the observations change my understanding? Getting to grips with the theory of methodology and my research findings changed my understanding of the complexities of subjectivity as a culturally-determined phenomenon. The sociologists Kendall and Wickham (1999) note that, theoretically, we do not need to depend upon the individual but to think of the single figure in different sites taking up positions that may be contradictory (pp. 53-54).

3.10 Ethical issues

3.10.1 Ethical approval

Ethical approval was granted from the Departmental Director of Research of the School of Health and Human Sciences at the University of Essex (Appendix 5). No potential risks (physical, psychological, social, legal or economic) to participants were anticipated. The researcher was deemed by the Departmental Director of Research to have the 'necessary qualifications, experience and facilities to conduct the research...and to deal with any emergencies and contingencies that may arise'.

The research complied with the British Psychological Society Code of Human Research Ethics (2010) in its intention to respect the autonomy and dignity of people, have value and be socially responsible, as well as to maximise benefit and minimise harm.

3.10.2 Valid consent

An Information Sheet (Appendix 5) and an Informed Consent Form were provided by the researcher and signed by the participants who agreed to take part in the research. It was made clear that, at any time during the research process, the participants were free to withdraw from the research project without giving a reason.

3.10.3 Confidentiality

All data was anonymised and participants were assured that all details of the research would be confidential, with their individual identity protected at all times. Electronic data was protected by password and all other data kept under lock and key.

3.10.4 Risk

As the focus of the research is on a father's views about his son's transition to school, there were no direct safeguarding issues to be addressed in this research. If any disclosure of risk factors had taken place, normal LA procedures would have been activated.

3.10.5 Giving advice

Explicit advice was given in the information sheet, and carefully addressed during the interviews as relevant to the conversation.

3.10.6 Deception

The aims and conduct of the research were transparent. The research complied (retrospectively) with the British Psychological Society Code of Human Research Ethics (2010) Data Protection Act (2000) and the Freedom of Information Act (1998).

3.11 Conclusion to Chapter 3

The choice of methodology has been explained in comparative terms as it related to the

research question and the purpose of the research, pilot study and research strategy. Social construction epistemology and a relativist ontological stance have been established as the chosen approaches for my research. Discourse analysis as a qualitative methodology and paradigm has been introduced in this chapter and treated as theory and methodology, while FDA was introduced as theory and method. The section on data collection techniques covered single participant study; data capture; a note about the participant and interview transcription. Willig's stages of FDA were introduced as the framework for data analysis. Issues of trustworthiness and validity for qualitative research have been addressed, followed by ethical issues of approval, consent, confidentiality, risk and deception.

Chapter 4

Findings, Analysis and Interpretation

4.1 Overview

Chapter 4 presents the findings: analysis and interpretation of the data obtained from the interview with the father (Tom) and the researcher (Mary) are discussed. As the research is about a father and his son (Raj) at the time of the son's transition to school, the focus of the analysis is on the discursive object (the son's transition to school) and the subject (the father). Mary's contribution (as researcher and interviewer) is part of the analysis. The chapter begins by restating the research question and purpose. Aspects and structure of the data analysis are presented. The data is analysed systemically using Willig's FDA stages. A functional psychoanalytic discursive lens is used to view some of Tom's possible ways of being and seeing.

4.2 Research question, purpose and data analysis questions

The research question is: What might be learned from what a father says about his son's transition to school? The purpose is to explore what a father says about his son's transition to school in order to inform others about how to take steps to improve father involvement in child education. The purpose of the research is also emancipatory, taking account of the father's voice. The data is analysed using the following questions:

1. How does Tom discursively construct Raj's transition to school?
2. What are the similarities and differences in Tom's constructions and the wider discourses in which they are located?
3. What does Tom gain in the context of his constructions within wider discourses?

4. What are the subject positions in Tom's constructions within a repertoire of rights and duties?
5. How do Tom's constructions open up or close down opportunities for action?
6. What are Tom's possible ways of seeing and being in relation to Raj's transition to school?

The research data comprises the following elements:

1. References to transition to school, the father and the researcher, noticed whilst conducting and transcribing the interview, and readings of the transcript (Appendix 2).
2. 21 extracts from the transcript with consecutive line numbers cross-referenced with line numbers of the whole interview, and quotations in this chapter (Appendix 3).
3. Interview transcript with time-generated by F4 software (Appendix 4).
4. Quotations in the text selected from the extracts (Appendix 3) and cross-referenced with the transcript of the audio data (Appendix 4).²

The data is analysed using Willig's FDA. Following the convention used for the complete transcription of the whole interview, the quotations in this chapter use minimal punctuation. Square brackets [] denote the researcher's (Mary) or participant's (Tom) words in the interruption of the flow of each other's talk, and the ellipsis (...) denotes omitted words.

The first steps in the analysis took place during the interview, the process of transcribing the interview, and multiple readings of the transcript. The first attempt to make sense of the data resulted in the table of explicit and implied references (see Appendix 2). The overall impression of Tom's references to Raj's transition to school was influenced by Mary's contribution to the interview. How Mary set topics for the

² One exception to this format is where there is a direct quote from Appendix 5 on page 90.

conversation and asked Tom questions inductively influenced his replies, socially constructing his reality.

Subsequent steps are guided by the Willig stages (see Figure 1). Further analysis and interpretation of the data is structured in Table 8. The Willig stage numbers (1 to 6) and discursive constructions (Stage One) structure a matrix for Stages Two to Six.

Table 8: Structure of the data analysis

Stage 1	Stage 2	Stage 3	Stage 4	Stage 5	Stage 6
Constructions	Discourses	Action Orientation	Positioning	Practice	Subjectivity a) individual b) social
Fatherhood/ motherhood (27 refs.)	Masculinities (fatherhood /motherhood vs., cf., patriarchy)	Male/female behaviour (gender/role/ident ity) stereotyping	Fathers- disengaged Tom & Ann- exceptions to stereotypes, Tom-multiple identities, cf., own father	Paedophilia- opening up talk. Support from Tom's parents- closed down	a) projective identification b) managing social setting
Patriarchy (17 refs.)	Feminist (patriarchy vs., cf., judgemental process)	Surrendering control/judging teachers Protectiveness Strongest role model/rebellion	Tom vigilant- compromising -independent	Rejection of hegemonic masculinity	a) repression of patriarchal super ego b) balance/taking care of self/family/work
The unknown (17 refs.)	Psychoanalytical (separation event vs. cf., patriarchy vs. cf., the unknown)	Prepare for tricky meetings with incompetent teacher	Teacher (shy) Tom & Ann (judgemental)	Rite of passage metaphor Unspeakable bullying	a) repression of Oedipal complex b) information gathering/research
Separation event (3 refs.)	Educational (separation event vs. cf., division of labour)	Intention to leave	Attachment issues	Tears Unspeakable fear	a) Power knowledge- managing feelings b) manage current societal convention re early years education
Division of labour (2 refs.)	Economic (division of labour vs., cf., decision- making)	Gains recognition as reliable	Husband and wife equal partners	Juggling work and child care Unspeakable effect of (missing grandfather)	a) Democratic parenting b) Employment issues, parental leave
Decision- making (2 refs)	Educational (decision making vs., cf., division of labour)	When to start school (gains recognition as thoughtful)	Alternative option couple	Travelling	a) Anxiety re. perfect school/child development b) Power of conventional time to start school
Judgemental process (3 refs)	Educational Discourse (judgemental process vs., cf., communication)	Compromise- less than perfect school	Capable of making compromise	Parent/ teacher meetings	a) Anxiety re. teacher competence b) Attend meetings, fit into system
Communication (8 refs)	Educational (communication vs., cf., judgemental process)	Intention to be prepared for tricky conversations	Responsible/pr oactive parents	Letter from school to new parents, Saturday club	a) Anxiety re. relationship with school b) Managing home-school system

The first stage is to notice how Raj's transition to school is referenced (see Appendix 3) and discursively constructed. Next, the similarities and differences in the discursive constructions are examined and located in wider discourses. This is followed by considering how context contributes to understanding Tom's discursive constructions, and what he achieves by constructing Raj's transition to school in this way. Next, the subject positions that Tom adopts, within the societal structure of rights and duties, are considered. How Tom positions himself and others, as subjects, opens up or closes down opportunities to take action or to talk more about Raj's transition to school. Finally, speculation about what thoughts, feelings and subjective experiences the action orientation and subject positions open up or close down Tom's ways of seeing and ways of being in subjectively managing the psychological and social elements of Raj's transition to school. The data is systemically interpreted through a Foucauldian lens; Tom's ways of being and ways of seeing are also interpreted through a psychoanalytic discursive lens.³

4.3 Stage One: Discursive constructions

How does Tom discursively construct Raj's transition to school?

Discursive constructions identify the ways Tom talks about Raj's transition to school. Both implicit and explicit references (see Appendix 3) from the complete transcript of the whole interview form Tom's discursive constructions. The extracts, selected for closer analysis from the transcript and cross referenced with the quotations in this chapter, are in Appendix 4.

Fatherhood/motherhood

Tom constructs transition to school as something to do with himself as 'an exception' (line 7, lines 7-18, 50-56) to other fathers (implicitly more like a mother), something to do with

³Foucault (1972, 1977, 1990), Billig (1999) and Parker (2015a,b); see Chapters 2, 3 and 5.

being ‘actively involved’ (line 20) and ‘trying to settle Raj’ (line 21 and lines 53-55) and to do with Tom and Ann’s ‘support’ (lines 25-27) for Raj. Tom refers to valuing a dad (lines 28-32), ‘particularly for boys’ (line 30; implicitly also for girls), in terms of ‘a positive message about encouraging dads and about the value of dads’ (lines 80-81). Tom refers to being ‘fairly confident at engaging...in a classroom’ (lines 35-36; implicitly, like a confident woman). He refers to being observed by others in his interactions with children (lines 48-77): ‘observing other people’s reactions to you as a man in that close proximity to kids’ (lines 37-38 and line 49). He refers to ‘the stuff about paedophilia’ (lines 38-39) and the media influence (lines 42-45). Tom also refers to ‘rules’ (line 46) and ‘physical contact’ (line 47) as they apply to men in general, as well as, himself in terms of ‘others’ perception of me’ (line 68) and ‘stereotypical images about men’ (line 63) and ‘their risk to children’ (line 64). Tom refers to the PTA (lines 309-320) and his wife being introduced ‘as very good solid PTA material’ (lines 313-314) and a ‘gender sex kind of bias’ (lines 317-318) in helping to ‘share the workload’ (line 320). Tom refers to moving forward with dads’ involvement (lines 96- 97) as ‘more of the norm’ (line 98). These 27 references construct transition to school as being something to do with **fatherhood/motherhood**.

Patriarchy

Tom refers to his move from primary school to preparatory school (lines 124-130) in his response to a question about his dad looking over him: ‘oh yes yeah very much so’ (line 130). He refers to his father as a role model (lines 135-140), as being ‘your strongest as a man’ (line 135) and playing sport (lines 131-134); ‘that was somewhat shaped by my father’ (line 134). He refers to his move to university (lines 143-147) and his ‘rebellion’ (line 144) after leaving the school where his parents worked. He refers to the ‘sacrifices’ (line 153) his parents made (153-167) and the ‘constraining and claustrophobic’ (line 165) effect of ‘dependence’ (line 166) on his parents. Tom refers to Raj’s ‘vulnerability’ (line

204) and age 'he's not four yet' (line 205), as well as to a 'higher than average number of kids with special needs' (line 199) and 'quite a few kids who English isn't their first language' (line 198) and 'three or four quite physical boys one of whom apparently has no English' (lines 263-264). Tom refers to the length of the 'school day' (line 350) as Raj '...has an hour and a half's nap at lunchtime which obviously he won't do at school' (lines 247-248). Tom's references to his parents, to his own educational transitions, to the other children in Raj's class, and to the length of the school day discursively construct transition to school as something to do with **patriarchy**.

The unknown

Tom refers to his own early school experiences (lines 99-119) and to 'looking slightly terrified' (line 103) in a photograph on his own 'first day' (line 99) and to Raj's 'first settle' (line 100 and 15-27). He refers to his 'shock' (line 194) at meeting the 'anxious and worried and shy' (line 193) teacher. He refers to transition to school as something 'emotional' (lines 218-226) and 'scary' (line 214), with Raj moving from a 'small gold fish bowl...to a bigger tank' (line 213), taking Raj 'brutally back' (line 209) to his first experience of starting preschool. He refers to doing something 'a bit alternative' (line 234) rather than Raj starting school at this time. Tom refers to Raj being 'ready certainly academically' (line 237) for school, but 'whether he's ready emotionally I think is a bit more difficult' (line 244). Tom refers to his 'protectiveness' (line 263) and 'surrendering control' (line 272) in managing what might happen (lines 273-286). These 17 references discursively construct transition to school as something to do with **the unknown**.

Separation event

Tom refers to being 'quite clear we'd stay for a little bit um but we did want to leave him' (line 207) and to Raj being 'quite tearful' (line 206) and to leaving him for 'only 15 minutes' (line 208). Tom's references to his own move from home to university resulting

in his ‘rebellion’ (line 144). These four references construct transition as something to do with a **separation event**.

Division of labour

Tom refers to it being ‘easier for Ann to be involved’ (line 327) in school, helping for example with ‘reading’ (328) as Ann works ‘two and a half days’ (line 331) and he will work ‘full time’ (line 331). Tom refers to after school care: ‘yeah we’re going to juggle things’ (line 250) and the implications of ‘parental’ (line 338) leave (lines 334-346) rather than ‘maternity and paternity leave’ (line 337) so that ‘dad could take more of that if mum was going to go back to work’ (lines 340-341). He refers to ‘choice’ (line 344) ‘that you don’t [yes] prescribe what’s right for a family’ (line 343). He refers to ‘employers being more open and accepting [ahmm] that there are going to be some dads who are going to want to be actively involved’ (lines 348-349). He refers to requesting an employer’s permission to attend sports day and refers to it being ‘easier for a a mum’ (line 350). With these 13 references, Tom constructs transition to school as something to do with the **division of labour**.

Decision-making

Tom refers to the possibility of Raj not starting school at this time: ‘What would it be like for him if he stayed at the nursery?’ (line 229) and ‘well, what if we just postpone going to school and do something a bit alternative and go travelling for a year?’ (lines 233-235) Transition to school is constructed as a time of **decision-making** about educational options for Raj in the context of the family’s economic status.

Judgemental process

Tom refers to the demeanour of the class teacher (lines 251-261): ‘she was pretty anxious’

(line 251) and finding fault ‘judging certain things that weren’t quite perfect’ (lines 259-260). Here, transition to school is constructed as a **judgemental process**.

Communication

Tom refers to ‘readiness’ (line 286) and ‘tricky discussions’ (line 281) about the management of Raj’s safety (lines 272-289). He refers to ‘pulling in the same direction’ (line 288), ‘being curious with Raj about what’s going on at school’ (lines 294-295), and being ‘actively involved in the classroom’ (line 297). He refers to ‘the letter’ (line 299) from the school to new parents (lines 298-307). In these eight references, Tom constructs transition to school as something to do with keeping lines of **communication** open with Raj and the school.

4.4 Stage Two: Discourses

What are the wider discourses in which Tom’s constructions are located?

What are the similarities and differences in Tom’s constructions of Raj’s transition to school?

Transition to school is constructed in at least eight different ways, as something to do with **fatherhood-motherhood, paternalism, the unknown, separation event, division of labour, decision-making, a judgemental process, and communication**. At Stage two, the similarities and differences in Tom’s constructions are compared, contrasted and located within wider discourses.

Wider discourses

Five wider discourses resonate with the discursive constructions and make sense in everyday understandings. They constitute the macro focus of the analysis and are as follows:

Masculinities

Discourse-changing ideas of what is manly, for example, showing feelings, sport not being the only defining leisure activity for men, multiple identities and the influence of feminism.

Feminism

The feminism discourse is concerned with the general understanding of how class structure and power influence role, gender, stereotyping, attitudes and beliefs.

Psychoanalytic

The functional psychoanalytic discourse concerns what is generally said and understood about feelings and emotions. It appeals to childhood experiences/influences and worries about, for example, new beginnings.

Economic

The economic discourse is concerned with the current economic climate, for example, the need for two incomes in order to raise a family, and how childcare and work are managed within the constraints of supply and demand and the distribution of resources.

Educational

In the widest sense, the educational discourse concerns teaching and learning as well as ideas such as inclusion and diversity.

4.4.1 Similarities and differences in constructions

Fatherhood-motherhood and paternalism

Fatherhood-motherhood and paternalism are compared, contrasted and placed within the wider *masculinities* discourse. Tom's constructions of fatherhood and paternalism contain references to himself and his own father in terms of how men behave. They differ in terms of what Tom says about himself. Tom refers to himself and his father in the

paternalism construction, but the **fatherhood-motherhood** construction is more relevant to Tom himself and, by implication, to his feminine side. An example is his reference to how men behave by leaving the main role of settling a child to schools to women and to mothers. Tom refers to himself as an exception in this regard, and goes to the book corner in his attempt to settle Raj:

I found myself at one point sort of I was trying to attract Raj to books
 they had a nice book corner and he didn't want to come over
 and see me so I sat there looking at a book for a minute [mm mm mm]
 and three little girls came up and basically I read them a story [mm mm]
 it was entirely kind of natural thing [mm] and one of them came and
 sat on my lap and I thought what are other people making of this (lines 69-76).

Tom's references to 'paedophilia' (line 39), to being an 'exception' (lines 7, 8, 50) and to the 'perception' (line 68) of others in terms of his behaviour contrast with his reference to his role as a parent and husband in school with his wife to 'support' (line 25) Raj. It draws on the *masculinities* discourse.

The unknown constructs transition as a time to discuss past and future events, such as the 'shock' (line 194), during the first settle, that the teacher might not be competent. The references to the reactions – of Ann and Tom – to Raj not knowing the other children: 'Ann's quite emotional reaction...bit more of an emotional reaction to it than me' (lines 218-219), and to Raj's reaction at being left by his parents:

it was only 15 minutes that we left him for but he was
 brutally back to I guess what it had been like almost two

years ago really kind of what it had been like when we left
 him for the first time at nursery and you know it's a similar
 jump isn't it its going from a small gold fish bowl
 [mm mm] to a bigger tank [mm mm] (lines 208-213).

References to 'protectiveness' (line 263) and 'surrendering control' (line 272) of Raj's wellbeing to others also contribute to evidence for **the unknown**. **The unknown** construction is located within the *psychoanalytic* discourse, with its connotations of early childhood experiences and metaphor. **Paternalism** and a **separation event** are similar in terms of attachment and power issues: control-taking and surrendering control. The **separation event** – 'we did want to leave him' (line 207) – resonates with issues of attachment and is different from **the unknown**, indicating a pre-planned intention that Raj stand on his own feet for a period of time in the classroom. It is also placed within a *psychoanalytic discourse*, with connotations of repression, projection and intentional forgetting.

The unknown is different from **paternalism**, since paternalism is defined by references to strength (line 135) surveillance (lines 128-130) being 'shaped' (line 134) and making 'sacrifices' (line 153) in terms of the influence of his parents, as well as Tom's 'rebellion' (line 144) from the 'dependence' (line 166) on the 'constraining and claustrophobic' (line 165) parental influence when he went to university. His reference to being 'surprised' (line 203), at Raj's 'vulnerability' (line 204), invokes Tom's paternalism: 'he's going to have to cope with being thumped' (line 268). Tom's move to university, where he was bound by his father's influence during neither home nor school time, when linked with Raj's vulnerability locates **paternalism** in a wider *masculinities discourse* with implications for different ways of being a man, a father, a son and a partner. Tom refers to

his father ‘as a worker and as a dad [yeah] those were the two dominant roles’ (lines 186-187). However, Tom invokes ‘multiple other kinds of identities’ (line 185) for himself.

Decision-making, paternalism and judgemental process

Decision-making about when to start school involves an alternative option, which fits within a wider *educational discourse*, with connotations for education being more than about what goes on in school. **Decision-making** is a very different construction to **paternalism**. **Paternalism** has connotations of doing the right, conventional and safe thing. A different construction of transition is that of a **judgemental process**: ‘we both had to stop ourselves at times from making comments about things, judging certain things that weren’t quite perfect...and of course you’re not going to find a perfect school’ (lines 259-261). This resonates with the **Decision-making** construction, as it provides reasons for doing something alternative and, as such, also resonates with the wider *educational discourse*.

Decision-making, judgemental process and communication

Another construction of transition, as distinct from the **Decision-making** and **judgemental process** constructions is the **communication** construction referred to in the text as ‘I think for him it’s obviously gonna be most effective if people in both the school and home are pulling in the same direction’ (lines 287-288), and a reference concerning the introductory letter to parents’:

well I think it would have been good actually you know in the letter...

I think there could have been a statement about you know it would be

great to meet with both parents stroke child carers [mm] and if you

could both get to the event [mm mm] it would be really nice

[mm mm] introduce you to the school because we value

kind of working with mums and dads (lines 289-370).

Decision-making, judgemental process and **communication** discursive constructions of transition all resonate with the *wider education discourse*.

Division of labour and decision-making

Division of labour is located in the wider *economic discourse* and is pertinent in terms of work commitments and childcare with issues related to gender and finance. There is a similarity to the reference to ‘doing something a bit alternative’ (234) in the **Decision-making** construction, as this also pertains to issues around income and work.

The implications of what is gained by Tom’s various constructions of transition, is the basis of Stage 3 of the analysis.

4.5 Stage Three: Action orientation

What does Tom gain in the context of his discursive constructions within wider discourses?

A clearer understanding of Tom’s eight different constructions of transition to school is gained by examining the discursive context in which he uses them. The eight constructions include: fatherhood, the unknown, paternalism, separation event, division of labour, decision-making, judgemental process and communication. Stage 3 of the analysis is concerned with what Tom gains by constructing transition in the way he does, in the particular context of the text. His stake, or what he wants to get out of the conversation with Mary, becomes apparent in what he says and how he talks about an event as the text unfolds. Stage 3 involves an element of interpretation. Whilst staying with the text, in terms of the actual words used by Tom (as in Stage 1), a wider discursive perspective is taken, using the five wider discourses identified in Stage 2: masculinities, feminism,

psychoanalytic, educational and economic discourses. The implications of Tom's priorities and interests, in the interaction and their functional power to assign responsibility or favour certain versions of events over alternative versions are considered. The researcher also begins to flag how Tom's constructions of transition position him within the repertoire of rights and duties, or moral order, in preparation for Stage four.

Fatherhood-motherhood construction

Two examples of references that contribute to the fatherhood-motherhood construction are examined below. They are: an exception and PTA.

An exception

Time is used here to pinpoint how meaning changes over time.⁴

A portion of text (lines 2-32) 50 minutes into the 78 minute-long interview, starts with a comment by Mary:

but in this particular area of children starting school there's this
 you know I keep hearing men saying that they don't feel as though
 they've got the same status [Tom: no that's right] as a woman (lines 2-6).

Followed by:

you definitely I definitely felt an exception (line7).

Tom describes both, an evening for new parents and the occasion of Raj's first settle in his classroom, as dominated by women. Two other fathers 'stood near the door and chatted' (lines 17-18) while Tom and Ann actively tried to settle Raj, although Tom was 'more involved than Ann' (line 21) in the settling process. Tom concludes this portion of text

⁴ Meaning is not fixed but constructed moment-to-moment in the context of the interview e.g. what Tom said before and after the first reference to being 'an exception' is selected for analysis in stage. 3. N.B. the line numbers of the extracts are not timed (354 lines Appendix 4) and do not follow the chronology of the complete, timed transcript of the whole interview (1,830 lines Appendix 5).

with a comment about empowering fathers:

I don't know really maybe there could particularly for boys [mm]
 the value of a dad being involved [yes] in their kind of education
 [yes] right from the outset (lines 28-32).

Tom replies to Mary's comment with the idea of being an exception, but finishes the portion of text with an implied statement about the school needing to be more proactive in supporting fathers and sons. He moves, within the context of the portion of text, from being the exception to being the one able to articulate the need for change in the way new fathers are received by the school organisation. Tom's reference to himself as an exception is understood at a deeper level. By considering his comment in terms of the responsibility of the school as an institution, if they had been tuned into the wider needs of fathers he would not have needed to feel an exception. The researcher's initial comment, however, might have made Tom emphatic about being an exception. He retrieves himself as a powerful male who is able to comment analytically on his own initial description of himself later in the text. He does this by pointing out that if the school had done an optimum job then he would not be positioned as an exception. This version of events puts Tom in a powerful position to protest. A different version of events might have portrayed Tom as a man disempowered in a female-dominated environment. The masculinities discourse makes credible the complexity of male identities within which Tom's version of events is located.

Another portion of text (lines 33- 98), ten minutes later in the interview, begins with Mary's question: 'I mean, is there anything that that that jumps out at you that you'd want to just round off with' (line 33).

Tom further describes an episode during the first settle, setting the scene by referring to being 'fairly confident with kids and fairly confident...at...engaging...in the

classroom environment still at the back of your mind...there is also a sense of...observing other people's reactions to you as a man in that close proximity to kids' (lines 35-38). He refers to 'paedophilia' (line 39) and to 'male offenders...the media...sex offenders...always male...far more prolific...prevalent than they actually are...rules...physical contact' (40-47) adding:

...I think all of those things mean as as as a man for me
 you're kind of aware of other people's reactions to you I
 was today anyway [mm] in terms of a) being a little bit in
 an exception in that there weren't many other dads there
 b) being the only man down there talking to the kids
 and trying to engage with them and trying [mm]
 to introduce yourself settle my son basically
 [mm mm mm] by making him feel comfortable
 but nobody else was doing that as a dad (lines 47-56).

Tom's construction of transition to school as fatherhood-motherhood with its connotations of gender, role and how men are supposed to behave draws the researcher's (in her role as interviewer) attention to his awareness of his knowledge about how the 'media' (line 42) can influence perceptions of male behaviour 'by the way it manages to stoke up a sense of sex offenders' (line 43). He demonstrates his stake in prioritising his version of the event in the way he positions himself as an intelligent, aware father who, despite the female-dominated environment, asserts himself to do the best he can for his child. Tom goes further by referring to the 'three little girls' (line 73), one of whom 'sat on my lap' (line 75) and how he 'thought, what are other people making of this?' (line 76) Tom uses his

knowledge of the hegemonic male gender role to proffer his version of events, gaining credibility as he does so. Tom refers to his father's lack of choice in his gender role, and refers to his own lack of choice, which emerges when Tom talks about 'negative images', 'stereotypical images about men', 'and ...their risk to children'. Tom's version of events allows him to refer to his own behaviour in the book corner as natural and contingent on his focused agenda to settle Raj in school to the best of his ability. His reference to the perceptions of others positions Tom as capable of seeing things from the point of view of others, who might be influenced by the media. Ten minutes later in the interview, Tom says:

...if we moved forward with more parents dads being more involved
presumably would seem less of an exception and more of the norm

(1 hour 10 minutes and 40- 46 seconds into the interview, Appendix 5.)

Over a period of 20 minutes, Tom repositions himself from 'an exception' to 'more of the norm'.

Parent Teacher Association

Another example of the fatherhood construction located in the masculinities discourse is referenced in the text (lines 308-333) and in Tom's comment about how the PTA chair introduced his wife to the reception teacher:

...very good solid PTA material [ha ha ha] it was a throw away comment [yes yeah] but I don't think she would have said or this is Tom he he is very solid PTA material so it was there was a real bit of gender sex bias in terms of the judgement she was making who she could 'cause she was thinking as the chair who else could we involve to share the workload. (lines 313-320).

Tom refers to 'standing there', and not being introduced. Rather, he:

said hello then afterwards...my response was oh goodness

that's interesting[mm] and and then so yes there is a part
of me that thinks it's probably going to be easier for Ann to get
involved with some of these things (lines 323-328)

This version of events positions Tom as subservient to his wife and to the chair of the PTA, at this point in the text. His following reference to time tempers his version of events by invoking his availability:

It's partly time of course that's time it's the way Ann works
[mm mm] two and a half days and I work [mm mm]
become full time but just vary my hours so maybe there's
a bit more of a challenge there for me (lines 330-332)

What does Tom gain from this version of events rather than another? He openly presents himself as willing to take a back seat in the interaction between the two women and may gain positive affirmation from his ability to observe, reflect and share with Mary. This is followed by an intention to meet the gender and time challenges to be actively involved with Raj's education. As a man with multiple identities, this is a complex stance.

Patriarchy-paternalism construction

The paternalism construction has been compared and contrasted with the fatherhood construct in Stage 2. At Stage 3, four portions of text are selected as Tom's references to the strongest role model, rebellion, constraining and claustrophobic, and the vulnerability of Raj.

Strongest role model

Tom responds to two questions from Mary:

when you went to your second school [yeah] was that the school

that your father was teaching at [father taught at the um senior school]

mm [tt and I went to the prep school] so did you have any sense

while you were there that your dad was kind of [tat yeah]

looking over (lines 124-129)

Tom replies:

oh yes very much so um I was reasonably talented at sport

but not that that playing as much as I did I enjoyed it of course I did

but I think that was somewhat shaped by my father...I think think

fathers are your strongest as a man your father is your strongest

kind of male role model and um he was a really good dad but

he was very dedicated to his job as a teacher...

I guess our upbringing was left to my mum (lines 130-140)

In his version of events, Tom acknowledges the contribution of his father from a paternalistic stance. He refers to the sacrifices his parents made, which lend weight to the paternalistic description of a strong male role model:

they made an awful lot of sacrifices...priorities were

for us to go on school trips pay for the school fees and those kind of things

I think there's something about being a dad and putting your kids first

that I'd like to to to you know live up to that

um but I think there's something about probably balancing at the same time

your own your own needs as an adult (lines 153-160)

Rebellion

Tom does not want to be like his father and rebels at university.

I rebelled a bit later on I think Mary [did you]

think my rebellion was more at university

[yeah ha ha] it went down a bit longer then

[yeah ha ha when you were out of arm's reach]

well yeah quite yeah [mm] quite possibly (lines 143-147)

Constraining/claustrophobic

Tom refers to a constraining/claustrophobic circumstance:

you picked it up in words we used a few minutes ago

something about it feeling slightly claustrophobic in a way

[yeah constraining] constraining and claustrophobic

[mm mm] that came a bit from the degree of of

dependence sort of um sense in lots of ways but they did

make an awful lot of sacrifices (yes yeah) I I wondered

whether some of them were a bit too much in a way

[ahmm] and maybe as a dad and as a parent I I still

got in mind something about trying to achieve a little

bit of a balance [mm] where goodness your kids [mm]

and my role as a parent is um the most important one to me

[mm] but there are also I want to also want to maintain roles

as you know somebody who's got friends and and we

see people as a couple and we you know have hobbies
 and interests outside of the kids...to be a healthy dad
 or in my mind something that was perhaps a bit missing
 was to have a balance between a dad who is a dad
 but you also observe and you see as somebody who's got
 multiple other kinds of identities (lines 162-185)

The discursive context is that of Tom thinking back to his childhood and constructing his father as a strong male gender role model, both as a father and as a dedicated teacher. However, the power invested in his father as the hegemonic male is diminished as Tom refers to himself as having multiple other identities. The paternalism discourse is superseded by the masculinities discourse with its connotations of choice and diversity.

Vulnerability

so quite a few kids who English isn't their first language [mm]
 quite a higher than average number of kids with special needs
 and there was very much a feel to it which we weren't surprised
 about at all in terms of kind of the other kids that were there
 and ah I I guess what I was surprised about though was about
 his vulnerability really and he is young his birthday's in July
 so he's not four yet (lines 198-205)

Here, Tom implies knowledge of what he expected from the catchment area, but his paternalistic concern with its similarity to references within the fatherhood construction provides a deeper understanding of the complexities of Tom's reference to the vulnerability of Raj. Tom does not mention race, which may represent an unspoken

vulnerability he cannot name because it is too painful to talk about.

In the versions of events contributing to the paternalism construction of transition to school, Tom's stake is demonstrated as his intent to persuade Mary that he is aware of the complexities of settling a child into school. At the same, he refers to his situation as a man with multiple identities located in the wider masculinities discourse, which has connotations of a wide range of gender dispositions, unconstrained by gender roles.

Unknown construction

The unknown construction is considered more deeply at Stage 3 in terms of references to looking slightly terrified, the small goldfish bowl compared to the bigger tank, and surrendering control and protectiveness.

Looking slightly terrified

Tom talks about his own first day at school and about a photograph of Tom 'looking slightly terrified' when he was a little boy:

...a sort of archetypal photo with a sort of brown satchel
and shorts blue sort of little jumper and me looking slightly terrified
um I can't remember it to be honest' (lines 101-105).

Small goldfish bowl to bigger tank

...he was brutally back to I guess what it had been like
when we left him for the first time at nursery and
you know again it's a similar jump isn't it going
from a small gold fish bowl [mm mm] to a bigger tank
[mm mm] how scary is that' (lines 209-213).

Surrendering control/protectiveness

Tom refers to surrendering control/protectiveness, talking further about Raj's vulnerability in terms that construct paternalism by extending the similarities with the fatherhood construction discussed at Stage two and in contrast to the paternalism constructed with reference to his own father:

I think I think another thing I did as I was coming over
 was a bit about my protectiveness of Raj ...he's going to have
 to cope with being thumped at some point...
 you got a little bit more control over it when
 they're just at nursery a couple of days a week
 [mm mm] surrendering control of those kinds
 of situations and management to the adults involved... (lines 262 -273).

Separation event construction

One reference, selected from the separation event construction for deeper analysis at Stage three is 'want to leave him'. The reference follows from the vulnerability reference in the paternalism construct and pertains to Raj's first settle into school.

Want to leave him

so he's not four yet [ahmm] four in a couple of weeks and he was quite
 tearful

Ann and I were quite clear we'd stay for a little bit but we
 did want to leave him as it was

it was only 15 minutes that we left him for (lines 205-209).

Division of labour construction

References to the division of labour construction are: 'juggle things' and 'parental leave'

and are located within the wider economic discourse.

Parental leave

... the idea was that you could split that time [mm mm mm]

you know dad could take more of that time if mum was

going to back to work [yes yeah yes]...you don't...

prescribe what's right for a family [absolutely] (339-343).

Juggle things

[so will Ann be around to] yeah [look after him in the afternoon]

yeah we're going to juggle things (lines249-250)

...there is part of me that thinks it's probably going

to be easier for Ann to be involved with some of those

things whether it's going in and reading [mm] ...

it's partly time of course... Ann works [mm mm]

two and a half days and I work [mm mm] become full time

... but just vary my hours um so maybe there's a

bit more of a challenge there for me [yes] and

how I stay involved (326-333).

The first quotation relates to the economics of parenting and childcare from the birth of a child, and is couched in terms of choice for individual families. Here, the implications for Tom's interactional concern are to convey to Mary (the researcher) his support for the proposal that parental leave should supersede maternity/paternity leave in order to give families the flexibility for fathers to be involved, from the outset, with their children's

development.

The second quotation includes two portions of text. It relates specifically to the time of Raj's transition to school, his parents' work commitments and Tom helping Raj to learn to read. Tom promotes a version of events that assigns him responsibility to stay involved and attempts to fulfil the function of persuading Mary of his commitment. In this, Tom positions himself as an informed and responsible father who intends to remain practically involved with Raj's education.

Decision-making construction

Stayed at nursery/Travelling

What would it be like for him if he stayed at the nursery he is at
 we both think he would get quite bored and quite silly
 if he stayed [mm] where he was [mm mm] um so I think
 that's the right option and then we thought well what if
 we just postpone going to school and do something
 a bit alternative and go off travelling for a year (lines 229-235).

Academic/emotional

I think I think he's he's ready certainly academically I think
 it's a different question than academic but intellectually
 I think [mm] he's he's curious about learning and [yes]
 and he's kind of knows half of the alphabet (237-241).
 ...whether he's ready emotionally I think is is a bit
 more difficult (line 244).

it's a bit of a worry of mine I guess he's still at the moment
 most days has an hour and a half's nap at lunch time, which
 obviously he won't do at school (lines 246-248).

Judgemental process construction

Pretty anxious-Perfect school

Tom refers to the class teacher at a new parents' meeting and on the day of the first settle:

yeah she was rea' she was pretty anxious I felt
 a bit sorry for her in a way...to meet all these parents
 who were turning up to check her out [ha ha ha]
 'cause she was calmer today actually um and then I guess
 'cause I'd been grown up in an educational environment
 and Ann works...I guess we both had to stop ourselves
 from making comments about things judging certain
 things that weren't quite perfect...and of course you're
 not going to find a perfect school (lines 251-256).

In this version of events, Tom attempts to point out to the researcher that, although he is concerned about the class teacher, he is prepared to suspend judgement and try to compromise in his desire for a perfect school. Tom thus positions himself in his interaction with Mary as a reasonable man, one who is prepared to notice that his first impression of an anxious teacher could change in a different setting in which she was calmer. Tom assigns responsibility to himself and to Ann to suspend judgement and yet to be vigilant in

his monitoring of Raj's education within an educational discourse, in which Tom does his parental duty.

Communication construction

Three references from the construction of transition to school as communication are selected for deeper analysis at Stage three. The references are tricky discussions, being curious and letter to new parents.

Tricky discussions

Tom refers to:

surrendering control of those kind of situations and management
 [mm] to the adults involved and if I can see how we'll cope
 with those first few times when he comes back in tears...
 how we will resolve those decisions about when we say
 get on with it...when we say well we'll talk to ... his teacher
 ...and whether there could be a way of managing it
 [mm mm] differently [mm] and those being
 quite tricky discussions to have as parents and
 when to intervene really and when to just [mm]
 be there in the background in a less active way sort of
 helping your child to deal with situations himself (272-285).

Being curious

um and you know I think for him it's obviously gonna
 be most effective if people in both the school and home are

pulling in the same direction [exactly] I know that
 involves communication [yes exactly] I think if
 that's not there then I think we'll find that quite difficult
 I don't think we'll be very happy with that
 [but how can you make that happen
 how do you think you can make that happen]
 yeah it's I think it's about lots of things isn't it
 I think it's a little bit about how involved we are
 in being curious with Raj about what's going on at school
 and that's kind of communication with him [mm]
 I think it's about other opportunities to go into the school
 and be actively involved in the classroom (lines 287-297).

In an earlier portion of text Tom described the possibility of harm (line 268) to Raj and in a later portion of text he refers to the letter from school to new parents:

I think there could have been a statement about you know
 it would be great to meet with both parents stroke child carers
 [mm] and if you could both get to the event [mm mm]
 it would be really nice [mm mm] introduce you to the school
 because we value working with mums and dads (lines 303-307).

The context of Tom's account provides information about the organisation and function of his version of events. The construction of transition to school as communication in the first quotation makes sense in the context of the possibility of harm to Raj, followed by his

suggestion that the school should name dads in the introductory letter to new parents.

Communication and judgemental processes are different constructions of transition to school that evidence the variability in Tom's accounts within the wider educational discourse, with its connotations of parental choice and inclusion.

The unknown and a separation event are constructions of transition to school that bring together Tom's own transition to school with that of his son. They are located within psychoanalytic and educational discourses. The unknown construction of transition to school comprises references to his own transitions. Tom describes himself in an archetypal photo taken on his first day at school, saying, 'I can't remember it, to be honest' (line 166). Six minutes into the interview, he answers the researcher's enquiry about his earliest associations or memories of school and attributes his associations to stories told by his parents and 'reconstructed through them' (line 186). 64 minutes later, Tom provides a different version of events, describing his position on the evening of Raj's first settle as a time when '[i]t is interesting it hasn't particularly raised I haven't thought about my experience of being at school I don't know why that is 'cause you'd have thought that would be fairly logical' (lines 187-90). By constructing Raj's transition as a logical time to reflect upon his own memories of school at this later point in the text, Tom gains recognition from the researcher of his ability to link his experiences of transition to school with those of his son. Here, action orientation of talk and text is observed in Tom's use of psychological discourse, invoking his own childhood to attribute his reference to the logic of thinking about his own transition to school.

Reference to a separation event construction of transition to school includes Tom's description of leaving Raj in the classroom:

what I was surprised about though was about his vulnerability

really and he is young his birthday's in July so he's not four
yet [ahmm]...and he was quite tearful Ann and I were quite clear
we'd stay for a little bit um but we did want to leave him...
it was only fifteen minutes that we left him for but
he was brutally back to I guess what it had been like
when we left him for the first time at nursery and
you know it's a similar jump isn't it its going from
a small gold fish pond [mm mm] to a bigger tank
[mm mm] how scary is that (lines 203-214).

Tom's interactional concerns change from surprise at the beginning of the quotation to empathy at the end. He assigns responsibility to Ann and himself for leaving Raj in a premeditated intention, but clearly needed to communicate to the researcher that the brutality of the experience for Raj was surprising. Tom positions himself as a person who may not have acted to hurt his child in this way, if he had predicted the consequences of leaving Raj. Tom justifies his action from within educational and economic discourses: children need an education and parents need to work. He also communicates his concern within a psychoanalytic discourse, with developmental and emotional connotations. The educational discourse thus consists in a judgemental process and communication.

Tom's discursive constructions of transition to school as something to with decision making, a judgemental process, and communication which fit within a wider educational discourse with connotations of inclusion, diversity, learning and teaching, community and multiagency communication where parents could act as agents in multiagency meetings.

4.6 Stage Four: Positioning

What are the subject positions in Tom's discursive constructions of Raj's transition to school?

How do the subject positions make sense within the repertoire of rights and duties?

The eight discursive constructions of transition to school (fatherhood, paternalism, and the unknown, and separation event, division of labour, decision making, judgemental process, and communication) offer a variety of subject positions in terms of the repertoire of rights and duties, which are drawn from the five wider discourses of, masculinities, feminist, psychoanalytic educational and economic.

The fatherhood construction positions other fathers as disengaged with their children by not being involved in actively settling their children into school. Tom makes a strong statement about himself as a man in relation to other men and to his wife:

um and then today there were two other dads...

stood near the door and chatted...they weren't actively involved

[no] I was more involved than Ann trying to settle Raj (lines 15-21).

Tom positions himself as different from other men in the room (and from Ann), by being more involved in settling Raj. The paternalism construction absolves blame from fathers who are not involved (transition to school is women's work) and draws on the wider social discourse with connotations of traditional and stereotypical gender roles. The fatherhood construction inhabits the masculinities discourse, positioning fathers as sharing responsibility with mothers for the wellbeing of their children on transition to school.

Reference to the PTA positions Tom, as viewed by others, as less eligible for membership, but Tom invokes his right to be equal in his version of events (Stage 3).

Reference to sharing ‘workload’ positions Tom’s status with Mary by not being a worker for the chair of the PTA.

Tom positions himself as vulnerable to accusations of paedophilia (fatherhood construction) in reference to ‘confidence’ around children and being observed:

...still in the back of your mind...there is also
 a sense of you are most observing other people’s
 reactions to you as a man in that close proximity
 to kids almost as if you know all that stuff
 that’s been in the stuff about paedophilia... (lines 36-39).

His vulnerability to a charge of paedophilia fits with current messages in the media but the repertoire of rights and duties drawing on the masculinities discourse absolves him of blame.

The communication construction positions fathers in terms of gender differences (within and between gender roles), drawing on the masculinities discourse. Tom positions himself as capable of pointing out that the school could have been more proactive in empowering fathers of boys, drawing on the wider educational discourse:

...maybe there could have been something else
 emphasising particularly for boys [mm]
 the value of a dad being involved [yes]
 in kind of their education [yes] from the outset (lines 39-47).

Here, Tom implies that the moral duty to include fathers lies with the school. Talking about a dad’s involvement in education right from the start of the interview, and emphasising that it is particularly valuable for boys, positions Tom for action to achieve

change in the system. Tom positions himself alongside Mary who (from the introductory letter to participants at the beginning of the research) made clear her intention to promote the involvement of fathers in their sons' education.

The fluidity in his choice of subject positions include Tom as a father who is prepared to give up on trying to settle his son in school, at this time, in favour of travelling with his family for a year. This draws on a wider education discourse that recognises that education is more than what happens in school and absolves him from blame for not making Raj start school at the earliest possible time. He positions himself as a husband who juggles work and child care by drawing on the wider economic discourse in the division of labour construct. He positions himself as a dutiful son within the paternalism construct who did all that was required of him by his parents and school and who took the chance to rebel at university. He is positioned as a caring parent who attends the birth of his children and has 'a hands-on' relationship with child rearing.

Tom's identified constructions and placing them within wider discourses provide the opportunity to examine subject positions within the structure of his rights and duties. Subjects as well the object of the research (transition to school) are constructed by Tom's references, located by the researcher as part of the analytic process, within wider discourses. He refers to his multiple identities, which fit within a masculinities discourse and position him as a well- rounded, confident, intelligent subject. Tom asserts his right to settle Raj and to be the man that he wants to be in the context of the female-dominated classroom, in which he positions other men as disengaged, hegemonic stereotypes and his wife as less engaged with the process of getting down to their son's level: he positions her as contrary to the stereotype as well.

Tom refers to his father's two identities. He refers to others judging him in his close proximity to children and to concerns about paedophilia. This is juxtaposed with reference

to his own multiple identities, placing Tom in a risky position in comparison to his father. His reference to the media and to a culture of male sexual offending positions others who gaze at him and judge him: ‘...observing other people’s reactions to you as a man in that close proximity to kids’ (lines 37-38) and see Appendix 8. Further, he positions himself as a professional who judges the work and demeanour of others, a carer who worries about his son’s lunchtime nap and surrendering his responsibilities to others, and at the same time, protector and negotiator in his son’s education and wellbeing. By contrast, he positions himself as unable to prevent his son’s pain and unable to discuss his pain drawing on the wider psychoanalytic discourse.

Tom talks about Raj’s vulnerability. Positioning himself and Ann as concerned parents, intent on being aware of possible hazards, he is unable to mention racial issues. Tom demonstrates the right to discuss children from the catchment area, but his duty is to leave Raj alone for 15 minutes despite his being vulnerable.

Tom positions himself in the powerful state of being able to choose an alternative option for Raj and the rest of the family by simply leaving it all behind and travelling for a year. By positioning himself in this way, Tom gains an appreciation of his agency to act in the best interests of Raj as well as the rest of the family. Tom positions himself as capable of triggering his own memories of starting school. His description of the photograph implies his ability to feel empathy for Raj, as well as what might be too painful to remember. Tom positions himself as an active agent in communicating and working with the school; the specific suggestion of a proactive welcoming letter from the school aimed at fathers positions Tom as a champion of fathers. Tom positions himself as a committed father: this being the most important of his roles to him.

4.7 Stage Five: Practice

How do Tom's discursive constructions present or obstruct opportunities for him to act or say more?

At this stage, the relationship between discourse and practice is considered. Tom's discursive constructions and subject positions are explored to show the ways they present or obstruct opportunities for him to say and do things. Consequently, discourses can be limiting as well as provide opportunities to expand what Tom can say or do. For example, the construction of transition as the vulnerability of Raj contains Tom's position as being responsible for monitoring his daily wellbeing, but Tom does not address differences in ethnic origin that may or may not impact Raj's vulnerability. Tom avoids the painful subject of Ann and himself conforming to a perceived social norm in making Raj stay for 15 minutes without them. This process both affords and hinders opportunities for further talk about Tom's constructions of transition and how consistent they are with a functional psychoanalytic discourse. The functional psychoanalytic discourse draws upon the masculinities discourse and resonates with hidden references, in the sense that Tom has not acknowledged conformity to social pressure in leaving Raj in class. Tom invokes a powerful metaphor, a large fish tank, as the 'scary' experience of Raj: the little fish, starting school. Tom looking 'slightly terrified' in the photograph of his first day at school is not discussed with Raj at the time of his distress. Tom shows Raj the photograph, invoking an unspoken rite of passage agenda, which might be interpreted as: I've been through it and survived, and so can you.

A new way of talking is opened about Raj's transition, as more than what happens at school and doing something alternative by leaving their worries behind for a year. The possibility of talk about the school system and how it deals with issues of teacher competence is opened. This talk is, however, closed down when Tom calls himself and

Ann judgemental. The education discourse widens discursively, constructing Raj's transition in terms of home and school, presenting the possibility of an education system finding proactive ways to include fathers in the process of children starting school.

Tom asserts his will to fight for his rights and duties, 'so maybe there's a bit more of a challenge there for me [yes] and how I stay involved' (line 332). There is, however, an implication that he might also be comfortable not being an unpaid worker for the school.

Tom opens up talk about Raj's experience by talking about his own experiences, and by so doing contributes further to the richness of his talk about transition. Here, action orientation of talk and text may be seen in Tom's use of functional psychoanalytic discourse to attribute his reference to the 'logic' of thinking about his own transition to school at this time.

Tom takes the position as capable of advising the school how to write a letter to parents. The letter would specifically welcome all carers as valued partners in the education process, making fathers and sons central to his argument.

4.8 Stage Six: Subjectivity

What are Tom's possible ways of seeing and being in relation to Raj's transition to school?

This speculative stage examines the power of discourse analysis to construct the connection between Tom's subjectivity and Raj's transition to school. Ways of seeing and ways of being in the world are analysed in relation to Tom's possible thoughts and feelings that reflect both social and psychological influences on his management of Raj's transition.

Mary speculates on the possibilities for Tom's ways of seeing and being and for the

consequences they may have for individuals and societies. The substance of this speculation is based upon what is possible rather than absolute, what is said rather than any appeal to underlying cognitive structures or mechanisms. This stage indicates the consequences of adopting various subject positions for possible subjective experience. For example, by positioning himself in an educational discourse, Tom's criticism of the class teacher and learning support assistant justifies his protective feelings for Raj. This enables Tom to feel less guilty about negative thoughts towards the school.

Seeing himself as the scared schoolboy has implications for Tom's management of Raj's emotions. One possible way of seeing, using a psychoanalytic discursive lens, invokes the Oedipal triangle. The young Tom is forced by the patriarch to separate from his mother, and this memory is repressed. Tom does not see himself as repeating history, however, by leaving the crying Raj. Rather, Tom's way of perceiving the situation is one of a man with multiple identities making a joint decision with Ann to leave Raj.

Seeing his multiple identities justifies Tom's possible feminine, nurturing way of being in settling Raj. He worries that others perceive this differently. He sees himself as the concerned parent worried that the class teacher is not confident enough to do her job well. Not wanting to surrender control to people who may not be up to the job, the husband, whose wife is afforded higher status whilst he is ignored, who is actively attempting to reject his parents' values, and whose own son is ignoring him, goes to the book corner and gets down to the level of the children in order to attract Raj. His tactic backfires, resulting in what is referred to as the paedophile episode. Tom sees himself as a father determined to be involved in his son's education and as the person who will communicate his need to be acknowledged as man with multiple identities and roles with

the school. Tom sees himself as a male participant, in an interview, with a female researcher being on equal footing (influencing and being influenced by her).

By seeing the world from the perspective of his positions in terms of the images, metaphors, storylines and concepts made relevant by his discursive practice, Tom absolves himself from blame for his refusal to abide by stereotypical role models for men and women. Tom's subject positions provide places from which to speak and ways to be that have a direct bearing on possible thoughts, feelings and experiences.

Fear of paedophilia

For Tom, the world can be a frightening place. He sees himself as vulnerable to accusations of inappropriate behaviour; specifically, being accused of paedophilia.

Seen through a psychoanalytic discursive lens, Tom may be projecting his judgement of other the actions of other people. He projects his own discomfort about what he might think if Raj were sitting on the lap of a stranger.

The social effect of the paedophilia reference might be to dissuade men from working in early years settings, escalating child protection to unreasonable vigilance and surveillance.

Fathering

Tom sees his role as a parent as the most important one to him. He sees himself as different from his father, having multiple identities, as opposed to his dad whom he saw only 'as a worker and as a dad'. In his stated rejection of paternalistic values, Tom sees himself as a person who will take the time to be healthy and take care of himself. The social effects of this way of being include the promotion of life-work balance and taking care of workers, families and organisations within societal structures.

Applying a discursive psychoanalytic lens, Tom's father can be seen as the

patriarchal superego of his childhood experience, an image Tom does not want for himself. The idea of multiple identities justifies Tom's behaviour in the classroom; a nurturing female role is justified by his multiple other identities. The moral order is preserved in his positioning himself as one with the right to make nurturing warm advances. The idea that these advances might be seen as wrong by others, however, induces uncertainty in the appropriateness of his behaviour in the lap episode. This uncertainty leads to worry that he may be accused of paedophilia at a time when the cultural influence of the media represents paedophilia as the subject of a great deal of concern.

Fear of the unknown

Tom sees himself as achieving recognition from Mary that he is aware of fear as an issue in the transition process. His way of being is to distance himself from his own childhood fear of starting school, by being unable to remember it. He sees his young self in the photograph as the archetypal schoolboy who must conform to society's pressure to attend school with all the trappings of the uniform and satchel, which set him up as well prepared on the surface of his physical appearance. He sees his face exposing his feelings in the photograph, which he may need to share with Mary despite not being able to remember them. The individual effect of subjectivity following from the unknown construct and the wider psychoanalytic discourse positions Tom as being capable of learning from his own experience as a child in order to empathise with Raj. The complexities of the social and educational discourses explore the pressure to conform in Tom's way of being the patriarch, who leaves his crying son 'for his own good'.

Tom describes himself as an empathetic dad, within the framework of psychoanalytic discourse. He sees transition as a logical time to reflect on his own memories of starting school. Tom sees himself as being able to think and talk openly about Raj's experience, by reflecting on his own experiences, and thereby enriches the research.

4.9 Conclusion to Chapter 4

The findings of my research have been presented according to the framework provided by the stages proposed by Willig (fig.1) and structured according to the questions posed at each and every one of the Six Stages of the data analysis. Tom presents a complex, inconsistent subjectivity, whilst nevertheless offering possibilities for 'real' world application of his ways of being and ways of seeing for promoting the involvement of fathers in their children's education.

Chapter 5:

Discussion

5.1 Overview

A discussion of my research findings, generated by analysing the interview transcript data, is presented in light of discourse analysis theory. Findings from five discourses that emerged during the interview are discussed: masculinities, feminist, psychoanalytical, educational and economic. Reflexivity and the research limitations are explored, as well as feedback to stakeholders and the implications of the research for educational psychology practice.

5.2 Commentary on findings

The findings address the research question: What might be learned from what a father says about his son's transition to school? Interview data was analysed using the questions: How does Tom discursively construct transition to school? What are the similarities and differences in Tom's constructions and the wider discourses in which they are located? What does Tom gain in the context of his constructions within wider discourses? What are the subject positions in Tom's constructions within a local repertoire of rights and duties? How do his constructions allow or obstruct opportunities for action? What are Tom's possible ways of seeing and being in relation to transition to school?

The purpose of my research is restated as an exploration of what Tom says about Raj's transition, in order to inform schools about how to involve fathers in transition to school and to emancipate Tom by paying attention to what he says.

The social and psychological effects of seeing and being (Willig, 2013) are subjective. Gough (2009) discusses subjectivity in discourse analysis and psychoanalytic thinking, noting that psycho-discursive practices need not imply essentialist selves in functional psychoanalytic thinking. Parker (2005) uses free association in his version of discourse analysis, without appealing to essentialist universal truths about the nature of mankind. This enables a theoretical view of subjectivity through a functional psychoanalytic lens. Willig's (2012) theoretical statement about discourse analysis is consistent with her analytical FDA stages. She states that all discourse analysis concerns the effects of discourse, defined as possible ways of seeing and being at Stage Six of the analysis. The findings at Stage Six constitute what has been discovered about Tom's subjectivity. This was achieved by showing how Tom constructed meaning through language at stage 1; how his constructions were located within wider discourses at Stage Two; how his constructions enabled or prevented, empowered or constrained action at Stages Three and Five; and examining positioning at Stage Four. Willig's (2012) appeal to interpretation allows a functional psychoanalytic interpretation of the current findings.

The commentary on my research findings is made in light of the theory described in the literature review as well as the discussion on discourse analysis as theory and method. The contribution of this study to this field of research is discussed.

Table 9: Theory and findings

Theory/findings	Constructions	Discourse	Action orientation	Positioning	Practice	Subjectivity	Reference
Hegemony Positioning Masculinities	Fatherhood/ Motherhood Patriarchy	Masculinities	Discursive psychology	Positioning theory	Saying more	Ways of seeing and being	An exception Paedophilia
The other Voice Patriarch Gender	Patriarchy Judgemental process	Feminist	Time history	Rights and duties	Doing more	Technologies of the self connectedness	Good PTA member Memory Sacrifices Rebellion
metaphor Dialogic unconsciousness (repression) Oedipal complex ambivalence	Separation Event Patriarchy The unknown	Psychoanalytical	Stake/gain	Subjectified	Splitting Death of the father	Interpretation Effects of discourse	Small fish Terrified Surrendering control. 15 minutes
Attachment Feminised School readiness	Decision-making Separation Event Judgemental process communication	Educational	Action	Normalisation Problemmisatation	Unsaid	Psychoanalytical Systemic	Scary The letter Easier for Ann. Tricky discussions.
Gender	Division of labour Decision-making	Economic	Power/ knowledge	Identities	Politics	Theory for Radical research	Travelling Juggle things

Raj's transition to school was objectified in order to analyse it. What Tom said was shaped by Mary's contribution to the interview in terms of how she set the topics and how she asked subsequent questions. Tom's and Mary's references to Raj's transition influenced Tom's discursive constructions. The discursive constructions were compared and contrasted and set in five wider discourses: masculinities, feminist, psychoanalytical, educational and economic. Further analysis of Tom's action orientation, positioning and discursive practices deepened the analysis. At Stage Six of the analysis, Mary interprets Tom's subjectivity. His subjectivity is defined in the context of this research study as:

Tom's ways of seeing himself and others in the world, and his ways of being in the world, both from individual and systemic perspectives which suggest the effects, both psychological and social, on Tom's management of Raj's transition to school.

Findings relating to the five discourses are discussed below.

5.2.1 Masculinities discourse

The masculinities discourse is located at Stage Two of Willig's FDA (see Figure 2). The theoretical implications for the masculinities and fatherhood literature are discussed (see Tables 3, 4 and 5). Here, masculinities describes the complexities of male identities and positionings in the world from their own perspectives and the perspectives of others. The emotionally-charged dimensions of masculinities are worked through when men talk about their memories of being fathered (Coltart & Henwood, 2012). Models of fathering as motherly and affectionate are seen in relation to paternalistic fathering, using discourse analysis theory and positioning theory, to show how Tom is positioned by others and how he positions himself. This is an inherent conflict in the masculinities discourse, invoked by Tom as, 'I definitely felt an exception'. Some of Tom's fatherhood/motherhood and patriarchy constructions within the masculinities discourse addressed stereotypes of

gender, role, and identity, behaviour, surrendering control, making judgements and being protective.

Tom's constructions within the masculinities discourse, analysed at Stage Three and focusing on action orientation, are viewed theoretically through a discursive psychology lens. Discursive psychology emerged from a focus on language as an alternative to cognitive social psychology and attribution theory. At Stage Three of analysis, Tom gains credibility by orienting himself to action in his descriptions of male and female behaviour in the reception classroom on the day of Raj's 'first settle'. He talks about gender role and identity with its associated stereotypes. He talks about surrendering control, judging teachers, being protective over Raj, his father as his strongest role model and his rebellion at university. The research findings show Tom demonstrating his stake in describing himself as someone who can talk about these things by orienting himself to being able to talk further.

At Stage Four, Tom's positioning of himself and others is consistent both with Foucault's concept of subjectification and positioning theory (Davies & Harrè, 1990, 1999; Foucault, 2002). Tom is being subject to and subject by the context of power and knowledge in the reception classroom in terms of local repertoires of rights and duties. He positions himself as strong and vulnerable, a man with multiple identities, including patriarch and new man.

Three papers, reviewed in Chapter 2 (see Tables 3 and 4), use a psychosocial perspective (Wetherell & Edley, 1999; Gough, 2009; Coltart & Henwood, 2012). The papers account for how Tom talks about himself being positioned by others and how he positions himself.

Wetherell and Edley (1999) are interested in male subjectivity. They demonstrate

how men variously position themselves as gendered beings, providing a theoretical framework according to which Tom's multiple identities can be viewed. Their critical analysis of hegemonic masculinity focuses on action orientation from discursive psychology and discourse. They define discourse as institutionally organised understandings based on power relations over time. This definition theoretically links Foucauldian insights and discursive psychology within their psychosocial perspective and psycho-discursive practice.

Edley (2006) disputes the usefulness of psycho-discursive practice and favours discursive psychology in masculinities studies, consistent with Coltart and Henwood (2012). Coltart and Henwood (op cit.) used multi-theoretical lenses to show how models of fathering as motherly and affectionate can coexist with paternalistic positions.

Stage Four of the analysis produced the finding in which Tom positioned other fathers as disengaged from their children's transition to school. He positioned himself and Ann as exceptions, because he was the only father actively trying to settle his child and because she was positioned in a stereotypically male role in relation to Tom while Tom positioned himself vulnerably as motherly and affectionate.

Paedophilia emerged as a finding at Stage Five of the analysis. Tom's vulnerability allowed him to open up to talking about paedophilia, but resulted in his closing down talking about his own father. At this practice stage of analysis, an understanding of Tom's constructions of Raj's transition to school as motherhood/ fatherhood and patriarchy within the masculinities discourse is clarified. It demonstrates how, via action orientation and positioning, Tom opens up to the discursive practice of being able to talk more about a subject. He talks specifically about the issue of paedophilia.

Ways of seeing and being from individual and social perspectives from

psychoanalytic and systemic theoretical traditions illuminate Tom's personal ontology and epistemology. Theoretically, using a psychoanalytic lens is used to illuminate Tom's subjectivity at stage 6, Tom might be seen as using projective identification (Kline, 1946). His judgement of other peoples' reactions to him could be interpreted as Tom making sense of his own discomfort at what is happening when a little girl sits on his lap to listen to a story. He might also be considering what he may think if his child were sitting on the lap of a stranger. Tom sees himself as an exception. He sees himself as managing the social situation. He sees himself as managing his own multiple identities. He sees others as reflecting the norm. He sees himself as influencing the norm consequently and systemically in his future dealings with the school. Tom sees himself managing the social situation in the reception class during Raj's first settle. The ways Tom sees the world has consequences for what he will do. The consequences are both individual and social.

5.2.2 Feminist discourse

Stage One of the analysis is in relation to the feminist discourse construct of patriarchy in terms of Raj's transition. For Stage Two, patriarchy and the judgemental process are compared and contrasted, and set within the feminist discourse.

There is a tension in the need to split or join masculinities and feminist discourses in my commentary on the research findings. The masculinities and feminist discourses are theoretically related. Theoretically, masculinities theory evolved from feminist approaches, providing the theoretical background for masculinities to become a discourse in its own right. Practically, masculinities historically has been the pertinent theory, but feminism foregrounds and relates to it (Gilligan, 2011). Tom's 'multiple identities' can be explained by Gilligan's (2011) concepts of democracy and humanity. Tom gains credibility by exploring his surrendering of control and talk about judging teachers, as well as his

protectiveness of Raj. He has a stake in describing his father as his strongest role model and his rebellion at university. His description of his father is a version of events that presents Tom as healthier than his father, by having more flexibility in his multiple identities.

Tom's description of himself from the photograph of his first day at school positions him in a way that sees the scared archetypal schoolboy of his past. He cannot remember the occasion but dwells on it and sees it as logical that he should think about his first day on the day of Raj's first settle. This has implications for how he manages Raj's emotions. Tom empathises with Raj, but also feels the need to do the right thing by making Raj confront the challenge of spending a short time in school alone away from his mother and father. Applying the discursive complex rhetoric of Billig (1999) to the Oedipal complex of Freud (1910/1920), the young Tom was forced by the patriarch to separate from his first love object, his mother. The photograph is evidence of the slightly terrified Tom, on which the adult Tom reflects. Tom says that he is unable to remember his first day at school: his memory, as an adult, is repressed. Tom repeats history by leaving the crying Raj and, in doing so, acts as the patriarch himself. He belies his multiple identities by insisting that it was a joint agreement with Ann to leave Raj, despite showing Raj the photograph of himself as a frightened five-year-old. Raj was not yet four years old. Raj was approaching a vulnerable time, especially for boys (Gilligan 2011). This scenario may also be interpreted as Tom oscillating between his identity as patriarch and as a motherly, affectionate father in the sense described by Coltart and Henwood's (2012) new subjectivity; between his ability to be simultaneously hegemonic and non-hegemonic (Wetherell & Edley, 1999). Psychoanalytically-informed masculinities theory involves an oscillation between resentment and admiration in the relationship between father and son (Gough, 2009). This ambivalence resonates with the Oedipus complex, explaining the

pursuit of the masculine and repression of the feminine. Tom is inconsistent with this interpretation in the sense that he can be both masculine and feminine in a way that does not fix his identity (Gough, *op. cit.*), although he is still subject to discursive forces.

Tom's talk about Raj's transition theoretically traces his subjectivity as viewed in the light of both discursive concepts, at Stage Three, and of psychoanalytic concepts, at Stages Two and Five and 5 (see Table 8). Tom oscillates between expressions of admiration and resentment in his description of his father, who is limited to two main identities in life: father and teacher. Tom claims multiple identities that free him to be the person he wants to be.

Tom's ways of seeing the world are interpreted through a psychoanalytic lens, in which repression of a patriarchal super ego and the power/knowledge involved in managing his feelings are explained theoretically by discursive theory of repression (Billig, 1999). Systemically, Tom sees himself managing the social situation in the reception class; balancing taking care of himself his family and his life-work balance, consistent with the Foucauldian concept of technologies of the self. The patriarchy and judgemental process constructions lead to ways of seeing and being that could be interpreted as individual repression of the patriarchal super ego, and at the systemic level of balancing taking care of himself, his family and his work-life balance.

Motherly and affectionate models of fathering (Coltart & Henwood, 2012) resonate with Tom being motherly and affectionate in his involvement during Raj's first opportunity to settle in school. This contrasts with the paternalistic construct, which leaves the transition process to mothers. Tom says, 'my role as a parent is um the most important one to me', but refers to himself as different from his father and as 'somebody who's got multiple other kinds of identities in a way [mm mm] so yes my dad I saw him as a worker and as a dad': a man with fewer identities than Tom. In his stated rejection of paternalistic

values, Tom may be regarded as an individual who takes the time to be healthy and take care of himself. The social effects of this way of being are the promotion of a life-work balance and taking care for workers, families and organisations within the structures of society.

Applying psychoanalytic thinking to this context, Tom's father can be seen as the patriarchal superego of his childhood experience, an image that Tom does not want for himself. Multiple identities justify Tom's behaviour in the classroom as a nurturing female role, which is justified by his multiple other identities. The moral order is preserved in his positioning himself as one with the right to make nurturing, warm advances. The idea that these advances might be seen by others as wrong, however, causes uncertainty about the appropriateness of his behaviour in the lap episode. This uncertainty leads to worry that he may be accused of paedophilia during a time when the cultural influence of the media identifies paedophilia as the subject of a great deal of concern. Applying Foucault's concept of subjectification, Tom is subject to and subject by events in the classroom, by current cultural forces that have a history beyond the scope of the current research.

The schism between what is said and what is thought is apparent in terms of two different methodologies proposed by Willig (2013), which Billig (1999) unites in his formulation of the dialogic unconsciousness in a way that belies Ederley's (2006) accusation of wild top-down interpretations and resonates with the present position. This view is shared by Parker (2015a, b) in his formulation of the new paradigm that sees a social unconsciousness in the detail of the text.

Similarly, Gilligan's (2011) description of the voice as embodied in a language that is connected to biology and culture without reducing either provides a different interpretation of the self, based on her version of feminism that espouses care, love, the connectedness of humanity and the promotion of democracy. The picture of a man drawn

in the sand as the tide is coming in and the gentle washing away of the image by the wavelets provides a metaphor for the ever-changing gender identities of human beings over time and space (Foucault, 1972).

5.2.3 Psychoanalytic discourse

At Stage One, Tom's constructions of unknown, separation event and patriarchy emerge from 37 references from the transcript. The psychoanalytic discourse is informed by functional psychoanalytic theory as an insight to subjectivity (Parker, 2015b; Billig, 1999; Gough, 2009). Parker notes that, rather than claiming truth, 'psychoanalytic knowledge helps structure culture' (2015b, p. 76). He warns against psychoanalytic claims being used selectively to defend subjects. As researcher, I am tempted to claim that Tom might be defended in not addressing race when he refers to Raj as a 'small fish', 'being thumped' and 'surrendering control to others' in a predominantly white setting. Tom described the class setting at the first settle as one in which 'English isn't their first language', and Tom talked about Raj's 'vulnerability' and age as 'not yet four'. The researcher experienced intense feelings in response to this (Tubey et al., 2015; Hollway & Jefferson, 2013). The concerns about race may be the researcher's projective identification on Tom, rather than Tom as a defended participant. Here, there is a danger of slipping into an individual description of Tom, when the main argument of my thesis is to make plain the social collective subjectivity, which constitutes Parker's (2015a) complex subjectivity.

Tom's stake in his action orientation within the psychoanalytic discourse changes over the course of the interview as he reflects on his childhood memories and talking about himself as looking slightly terrified and Raj being brutally back to where he was when he stated nursery as a two-year-old. The change relates to not remembering his first day at school, but saying that it was logical to reflect on his experience at this time, when Raj was starting school.

Billig (1999) addresses the Oedipal theory with its concomitant patriarchy. Billig's psychoanalytic lens helps to explain Tom's patriarchal decision to leave Raj. Tom's subjectivity interpreted at Stage Six is complex, multiple and contradictory. He sees himself as empathetic and as a person who can be affectionate and motherly in his fathering. At the same time, he sees himself as doing the right thing by leaving Raj when he is crying. At the systemic level, Tom sees himself as managing a difficult social situation, in which others are influencing his ideas of what is 'the norm'. He sees himself as a good and healthy father.

5.2.4 Educational discourse

Tom's six constructions of Raj's transition to school are set within the educational discourse at Stage Two. The constructions comprise 16 references and include: separation event, division of labour, decision-making, communication and judgemental process. The separation event and division of labour constructions were compared and contrasted. The division of labour and decision-making constructions were also compared and contrasted, as were the judgemental process and communications constructions. At Stage Three, Tom's action orientation is concerned with his intention to leave Raj in school for a short period of time during the first settle. His version of events was such that he gained legitimacy for himself by the way he talked about separating from Raj and standing by his decision to do so. At Stage Four, Tom positions himself and Ann as doing the normal thing. This can be viewed in the light of a theoretical application of Foucault's normalisation. The masculinities discourse argues for psychoanalysis as functional rather than theoretical from an essentialist view of persons. Bowlby's (1969) concept of attachment and Klein's (1946) concept of projective identification can be treated as a structuring feature of subjectivity in contemporary culture rather than a universally underlying account of human psychology (Parker 2015b, p. 1). At Stage Five of the

analysis, Tom opens up to talk more about leaving the crying Raj, but closes down any reference that he might have made to racial bullying, which is left unsaid.

Tom suggests the letter from the school to fathers making the first invitation to parents in preparation for a child's transition to school, as an example of how fathers can be recognised and supported:

well I think it would have been good if actually you know in the letter...you know it would be great to meet with both parents stroke child carers [mm] and if you could both get to the event [mm mm] it would be really nice [mm mm] introduce you to the school because we value kind of working with mums and dads (lines 298-307).

The findings are consistent with the aim of the research: Tom supports measures to facilitate men's involvement in their sons' education and sees himself as an ambassador. The engagement of fathers might be considered with the understanding that 'there is a profound gender inequity in contemporary practices which results in women being focused upon and men being ignored' (Featherstone, 2004, p. 317). Whilst this may be the case in contemporary practice, some researchers are making men the focus of their research, as is the case with the current study, which includes an element of emancipatory drive to support men's involvement as fathers in the early years of their children's education and beyond. The papers reviewed in Chapter 2 and the current research findings prioritise men. The additional element of psychoanalytic thinking espoused by Wetherell and Edley (op cit.) and Gough (op. cit.) is congruent with the findings of my research.

At Stage Six, educational discourse constructions are interpreted through a psychological lens, as Tom's subjectivity, and repression of the Oedipal complex is interpreted at the systemic level of being as Tom working systemically by researching local schools on Raj's behalf and supporting the wellbeing of his family. The separation event constructs a way of seeing that invokes Foucault's concept of power/knowledge as

Tom's knowledge of education motivates him to see himself as capable of challenging the school system, managing conventions regarding the early years of Raj's education. Likewise, the division of labour construct provides a way of seeing that enables Tom's democratic parenting with Ann. Systemic issues such as employment and parental leave have radical implications for the politics of parenting supported by the state. Tom sees himself as positioned by the state but he also sees himself as having power to act. The decision-making construct allows a way of being in which Tom's feelings motivate him to deal with the anxiety of not finding the perfect school. He also sees himself struggling with the pressures of fitting into his notion of the conventional time to start school. The judgemental process construct allows deeper analysis of Tom's ways of seeing his anxiety regarding the teacher's competence and being prepared to attend meetings to fit into the school system. This fits with the communication construct as Tom seeing the importance of his relationships with the school. Managing the home/school system puts Tom in a powerful position to protest.

5.2.5 Economic discourse

Tom's division of labour and decision-making constructions are compared, contrasted and located within the wider parameters of the economic discourse at Stage two of the analysis. Theoretically, gender is implicated in the division of labour construction as the category assigned by society can dictate what it is possible for individuals to do. Tom and Ann both work, and economic considerations about how they conduct their lives are pertinent to their decision-making as a family.

Potter and Wetherell (1987) are the founding fathers of discourse analysis in social psychology. They use a theoretical approach to attitudes and beliefs in their discursive theory, which can shed light on the changing attitudes in Tom's division of labour and decision-making constructs over time. Tom's stake in the economic discourse portrays a

version of events that orients him to action, preparing him to take a political stand in terms of what he might do to ensure he gains agency for Raj's transition to school and future involvement in his education.

Tom positions himself as gender neutral in the knowledge that he can appeal to his multiple identities in order to do the best for himself and his family. This position invokes Foucault's power/knowledge concept. In the sense that knowledge is power, Tom takes control by positioning himself as capable at this time in his life of engaging with the school system to meet the challenge of being involved in Raj's transition. Gender identity and economics inform the division of labour and decision-making constructions.

The politics of division of labour and decision-making for families such as Tom's theoretically explains why Tom opens up to talk about the challenges of juggling things with Ann, as well as his meeting the challenge of being able to attend meetings during the working day, which he says might be easier for Ann as she works part-time. He suggests the idea of a Saturday club where fathers might go to the school to look at what is going on by observing wall displays in their own way and engaging with activities with their children. This has political implications for funding and staffing of school premises.

Tom's division of labour and decision-making constructions can be interpreted at Stage Six and within the economic discourse as his way of seeing parenting as a democratic exercise, which has consequences for a way of being that takes into account employment issues, parental leave and opportunities for involvement in school events such as sports day. Coltart and Henwood (2012) explore intersubjectivity and relationality over time. The finding that Tom sees multiple identities for himself, in contrast to Tom seeing his father's identities as merely father and teacher, is considered further in relation to the economic discourse.

Masculine identity, paternal subjectivity and transmissions between generations created new paternal subjectivity in and through time. The preoccupation of time as a subject for study provided the impetus for the *Timescapes* study, from which the Coltart and Henwood (op cit.) paper emerged.

Time is significant in Parker's discourse analysis paradigm (see Table 7). A finding from discursive psychology is that a plurality of conflicting and changing attitudes can be seen over time in the transcript extracts. Willig (2013) uses the example from Potter and Wetherell's (1987) commentary on a study of white, middle-class New Zealanders' discourse about Maoris to illustrate change over time within an interview. This idea is contained in Stage Three of the FDA. Similarly, Tom changed his orientation to action in the light of phenomena he considered during the interview.

What does time have to do with Tom's economic discourse?

The notion of time sits well in the economic discourse as economic considerations affect decision-making and division of labour in Tom's view of himself and his father in their involvement in education. What is done in time and over time has political implications both systemically and psychologically for the ways Tom sees his and others' involvement in managing transition to school. The involvement of fathers in child education has positive effects on outcomes for children, as evidenced by the authors in Table 3. Tom's ways of being and seeing have political implications for what can, as well as what ought to, be done now to facilitate the involvement of fathers in their children's education.

Foucault proposes an explanation for the legitimation of power in terms of the episteme or common-sense way of talking during a particular era in history. The wider discourse captures this idea in Willig's (2013) formulation without going into the details of genealogy. Billig (1999), in his discursive psychology version of discourse analysis, links the social with the psychological.

Parker (2015a) considers the turn to discourse a mistake, as the focus on everyday conversation, interpersonal interaction, formal sequences, correct explications and disciplinary segregation of discursive psychology cannot account for the virtual world. In wondering what kind of discourse analysis can advance psychology, he suggests the issue is about the positions psychologists might adopt towards discourse analysis that challenge the power of academic institutions today. Similarly, the challenge for educational psychology lies in how educational psychologists position themselves (Fox 2015) in the strategies they adopt to influence the involvement of fathers in their sons' education.

5.3 Reflexivity revisited

Theories about people's inner worlds, from writers such as Freud, Piaget and Chomsky, led me to ideas of what goes on in systems of thought over time. I have used the writings of Foucault as a philosophical underpinning for the social constructionist epistemology from a relativist ontological stance. I resisted the temptation to address semiotics and Lacan's writings. The developing contributions of theorists such as Billig, Parker and Gough have helped me to link functional psychoanalytic thinking with Willig's notion of subjectivity. Coltart and Henwood (2012) provide a complementary view of new subjectivities. Discourse analysis as a paradigm to challenge positivism and reductionism in psychology brings together work that takes account of functional psychoanalytic thinking. This can underpin evidenced-based educational psychology practice and therapeutic interventions for individuals, families and schools. My work supports the father's voice. To put a hand up to resistance, however, accepts that the similarities are more worthy than the differences inherent in 'gender', and promotes the father's voice. The feminisation of the reception classroom and either side of the door is detrimental to educational outcomes in boys. My findings underpin evidence-based educational psychology practice geared to promoting father involvement in child education.

5.4 Limitations of research

The limitations of the research centre on its lack of corroborative evidence. The inclusion of data from popular culture and media products, such as newspapers and advertisements, could have served to triangulate the research evidence. The researcher wanted to work with a group of men in low socio-economic circumstances: this may have produced more pertinent results for improving outcomes for more boys. If a relationship had been fostered with an individual school in order to recruit fathers, rather than sending recruitment material to all nursery and pre-school establishments in the LA, it may have been possible to recruit a group. Taking time to think critically with participatory partners (who were themselves fathers trained to interview other fathers of boys about to start school), might have enabled the recruitment of enough fathers to commit to a group (Braye & McDonnell, 2012). Nevertheless, my research findings are rich and their message helpful in complementing large-scale longitudinal research, such as the *Timescapes Project*.

This research is in the form of an exploratory participant study, using the transcript of a conversation with the father of a boy about to start school. Single case studies have many implications. As with all qualitative studies, my research relies upon the richness of the data. The depth of this participant study is evident in its ability to report deep feelings both for the researcher and the participant, which, is anticipated, will resonate with the reader. The research leads to ways of psychologically and socially managing transition to school and might contribute to large-scale, qualitative, quantitative and mixed methods research projects on transition to school in the future. Denzin and Lincoln (2003) point out that both quantitative and qualitative researchers are interested in the individual's perspective and qualitative researchers think they can get closer to the individual's point of view. Theoretical generalisability in using individuals is defended as being different from *typicality* (Hollway & Jefferson, 2013).

Using audio recording clips of the raw data would have added contextual information such as pitch, tone, pause, hesitations, laughter, timing and interruptions to my data set. These can be counterproductive for transcribed text by introducing difficulties for readability. Such recordings are available on the *Timescapes* (2011) website, indicating the quality of their raw data, available in the archive for secondary analysis.

5.5 Disadvantages of FDA

It might be argued that all this analysis does is to repeat what the father said; however, new insights and theoretical clarity have emerged. Willig's stages do not include a history step, which, according to Parker (2015a), is vital. The cultural backdrop of the research is not addressed in any depth. Parker (op. cit.), addressing discourse analysis as a paradigm, notes 32 problems.

I contend that Foucauldian thinking can account for wider social and cultural discourses, including understandings (in the form of a fully realised sixth stage of Willig's FDA), which might account for functional psychoanalysis. Foucault (1998) was interested in psychoanalysis, devoting much of his first volume of the *History of Sexuality* to it. Gough (2009) notes that psychosocial studies have been dominated by psychoanalytic perspectives but suggests that Henwood and colleagues (2011), who avoid the psychoanalytic, have also contributed to psychosocial research with their reference to personal histories involving tensions and connections between generations. Willig (2012a), reflecting on discursive analysis, speculates about the culture of the body, thinking and feeling. She states that FDA can illuminate the separation of mind and body: a historical and cultural belief maintained through various institutional practices (Willig, op.cit, p. 126). Her version of FDA (2001, 2008a, 2013) does not address history and institutional practices. Consequently, this is a limitation of the current research.

5.6 Feedback to stakeholders-participants

The research has implications for the inclusion of fathers in all aspects of their sons' education, with particular focus on the early years in order to establish an ethos of inclusion. The findings were fed back to the principal educational psychologist of the local educational psychology service and to the men who participated in the pilot work. The father who was the main participant told me that he enjoyed participating in the research and wished me well for the future. He pointed out to that he was not able to comment on the analysis since he knew nothing about discourse analysis.

Subsequently, an acting principal educational psychologist who is also following an educational psychology doctorate programme fed back on behalf of the Assistant Director of Education, the workers with parents group and the local research ethics group, that the findings from my research did 'seem common sense but the practice does not follow this' (Williams, 2015). She knew from her own children that she was deemed the priority carer with only her email used for communications from school, which she forwarded to her partner. She agreed that the current research has implications for how fathers are treated by schools, especially at the outset of children's school life. It highlights the need for fathers to be included as equals, rendering them more likely to be more involved in their child's education. She confirmed that the information I presented to the local authority is useful.

5.7 Implications for educational psychology practice

The implications of these findings for educational psychologists raise the question of using discourse analytic skills to attend to the talks they have with children, parents, teachers and support staff in school as well as their interactions with workers from multi-agencies. This, together with an element of psychoanalytic thinking, could deepen the understanding of what is happening in therapeutic and other meetings.

The importance of supporting schools in their efforts positively to include fathers has implications for educational psychologists. This could be done at a systems level, suggesting that communications in the form of letters and emails are directed specifically towards fathers in addition to mothers, especially where the family has been separated. This also applies to parents' evenings and meetings with teachers and support staff to discuss children's progress. It applies also to social events such as school fairs and concerts. If efforts are made in the early years to include fathers, fathers will more likely be engaged with their children's education with the view of continuing to support them throughout their education. Educational psychologists have an important role in promoting the involvement of fathers in their children's education. This will be even more important in cases of children and young people with special educational needs and disabilities, when fathers should be involved and consulted on individual education and health plans for children and adults up to the age of 25.

5.8 Conclusion to Chapter 5

Theory and findings were linked in the commentary structured by the five discourses: masculinities, feminist, psychoanalytic, educational and economic. The discourses are not discrete, but relate to one to another and are inherently inconsistent. Time was analysed at a micro level in terms of the way it fit with theoretical considerations of stake and orientation to act, at Stage Three of the analysis, in showing how what is said at the beginning of the interview is not necessarily consistent with later comments. History is mentioned in the limitations of the research, suggesting an idea for future research on the genealogy of fatherhood and changing subjectivities of masculinities as they relate to father engagement in child education. The relation of positioning theory to Tom's versions of events, rights and duties, were discussed in terms of subjectification, normalisation and problemisation in relation to power and knowledge in what was said, embellished upon,

and unsaid. Tom's complex, conflicting subjectivity indicated possible ways of seeing and being in managing the technologies of Raj's transition to school that might apply practically in the 'real' world, thereby fulfilling the aim of the research and answering the research question by showing what others might learn from the father about transition to school. The reflexivity subsection was followed by feedback to stakeholders and the implications of my research for educational psychology practice.

Chapter 6:

Conclusion

6.1 Summary of research

To conclude what might be learned from what a father says about his son's transition to school, the arguments presented in this thesis are synthesised here. In my opinion all people involved in educating children need to be aware how important it is to involve fathers in the education process, because traditionally support has been left to mothers and women in general both at home and at school. Fathers are becoming more involved, but they need to be supported to help with home-work, listening and helping their children to read, from the earliest opportunity. The aim of the current research was to identify how fathers might be more involved in the education of their children. Data from this case study provides rich insights into how this might be achieved. The researcher and colleagues heard the father's voice. Exploring what the father said has radical implications for changes in practice to promote the engagement of fathers in transition to school and education and thus to promote better educational outcomes, particularly for boys.

Attitudes are not fixed, but change over time, according to discursive psychology. Subjectivity is complex as demonstrated by discourse theory and my research findings as well as the findings from the psychosocial research reviewed in my thesis. Complex subjectivity is influenced by possibilities for seeing and being provided by the social historical and cultural context, rather than by the 'truth' about the 'real' world and the essential nature of human beings. From the discourse analysis as paradigm perspective, the psychoanalytic discourse is part of the armoury of the discourse analyst for interpreting the

possible ways of seeing and being of the father and sharing these findings with those who govern and administer pedagogy. Positioning and stake, as they are expressed through discourse, shed light on issues such as paedophilia, shared parenting and interaction with the school through PTA membership as articulated by Tom and Mary in our negotiated constructions influenced by our histories, culture and social construction epistemology.

My research addressed the issue of both local and central government in terms of engaging fathers in education. Initially, the research idea was to work with a group of men in a children's centre located in a housing estate in a deprived area. This evolved into case study work with a single participant. The study was set in an appropriate theoretical context with a clear purpose relating to how men create discourses about their position in education and how they can be supported? Thus, the findings are generalisable beyond the local context. Single participant discourse analysis is considered a valid means of qualitative research; commitment and rigour in participant recruitment is evidenced (Yardley, 2000, 2008). Existing literature on fathers, discourse and transition to school was taken into account. Sensitivity to Tom's perspective and position are evident in the empirical data, which demonstrates his ability to respond freely to open-ended questions in a friendly negotiated interview context. Transparency in data analysis was achieved by devoting many hours to transcribing the aural digital data (see Appendix 5) with access to every stage in the analysis documented in Chapter 4. The qualitative design, analysis and data presentation are coherent: inconsistencies in the data were noted as including complex subjectivity around the issues of paedophilia, fathering and 'the norm'.

The impact of the research is explained in terms of how fathers might be better supported in helping their children transition to school and to illustrate to schools how fathers may be welcomed in their own right, by inviting them to be involved in their children's education. The findings could also influence policy on transition to school and

on engaging fathers in improving the educational outcomes of their children.

Five papers were selected for critical review, and included concepts espoused by Foucault, positioning theory and discourse as theory and method. The methodology detailed the relativist ontology and social construction epistemology and discourse analysis as a paradigm in psychology. Willig's (2013) version of Foucauldian discourse analysis provided the analytic framework, including psychoanalysis as a functional discourse lens through which to interpret subjectivity in terms of Tom's possible ways of seeing and being. Theory and method were drawn together to present findings, interpretations and implications for educational psychology practice. The potential social and psychological effects of what Tom said about Raj's transition to school were discussed.

Page et al. (2008) reviewed how fathers might be better recognised and supported through policy from the Department for Children, Schools and Families. The findings indicate that fathers should be recognised for how they can help manage transition to school – both psychologically, in terms of feelings and emotions, and socially, in his interactions with the family, school and other parents. The current study demonstrates the importance of psychoanalytic thinking (Parker 2015a,b) for evidence-based research in educational psychology, elucidating the role of educational psychologists, who might specialise with working with fathers (Gersch, 2004; Durbin & Thomas, 2014; Gersch & Cowell, 2014) and position themselves to promote better educational outcomes for boys (Fox, 2015).

The Children and Families Bill was passed in 2014. This bill extends statutory protection for young people with special educational needs and disabilities, until the age of 25 years. It focuses on how families contribute to education, plans, and health and care assessments for these young people. The bill offers opportunities for better recognition and support of fathers in its implementation by LAs.

National level policy might support educational psychologists in effecting policy change at the LA and individual school levels. The draft Code of Practice (2014) accessed in June 2014 states that when seeking 'advice and information from the child's parent or the young person, the local authority must take into account his or her views, wishes and feelings' (p. 141).

The meaning of this, however is unclear, fathers are not specifically mentioned, nor are gender-neutral terms used. The personal pronouns might refer to the views, wishes and feelings of the young person as mediated by his or her parent, rather than, or in addition to, the views, wishes and feelings of the father and mother.

Educational psychologists could promote recognition of fathers in the LA and in school policy-making by positioning themselves to use their influence to promote an emphasis on naming, involving and taking account of fathers specific needs as parents in their own right.

6.2 Benefits of this research for the experience of transition

Further research might be conducted on engaging fathers at the level of individual schools, where the recruitment of a group may prove more successful. The virtual world of communications and email widens the scope to talk about future research and how findings might be applied. As schools embrace new technology, and methods of communication such as mobile phones and text messages; social media, such as Twitter and Facebook, they should consider how best to ensure that information reaches both parents, and not just one. Tom led the way in describing the importance of an introductory letter from the school to prospective parents in which fathers would be specifically invited actively to participate in their children's education at all levels, from helping with homework, child protection and membership of the PTA. I would add to his list an invitation to consider

becoming a school governor.

6.3 Thesis conclusion

The schism between mind, discourse and educational psychology practice provides a ‘think piece’. As mind is not implicated in the complex subjectivity of the psychoanalytic discourse, the problem of mind likewise is not concerning in terms of a unitary self (Parker, 2015a, b). Tom’s ways of seeing and being can be understood by his place in the collective unconsciousness, revealed in the text and the discourses chosen by Mary during analysis. To this extent the research is a collaborative formulation of Tom and Mary as equals. The object (transition to school) and subject (father) of the research were discursively constructed. What Tom said during the topic-led interview with Mary has been documented (reproduced), and recommendations for change based on this data are presented (transformation). The reproduction-transformation concept was used in a relativist context as suggested by Parker (2015a). The importance of fathers in early years education has been unrecognised in the field of research and fathers have tried to get their voices heard via the Justice for fathers movement. Some fathers climbed onto the roof of Buckingham Palace to obtain a voice to demand justice in their right to be involved with their children (BBC TV News, 2015). Tom’s situation is less extreme, but he, too, is constrained by the politics of our time and wants to face the challenge of supporting Raj in his education. In this regard, he ‘definitely felt like an exception’ at the same time as reflecting ‘the norm’. Educational psychologists need to listen to the voice of the father and to use our influence to ensure that voice is heard through policy formulation and our relationships with schools. In this way we may aspire to be the kind of psychologists we ought to be as recommended by Fox (2015).

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Appendices

Appendix 1: Literature search terms

The databases PsychINFO, Psychology and Behavioural Sciences Collection, and Fatherhood Institute were used to generate the literature for the research during the period 18.02.08 to 06.06.08. The search term fathers resulted in 21385 published results with 95 web sites from the earliest to 2008. Using the Boolean term and the terms fathers and masculinities resulted in 421 published results. When cross referenced with transition to school, 56 results were found. A trawl through these articles revealed a handful of articles that were directly relevant to this research. A further search was made on 12.08.13 using the University of Essex access to databases, 965 results were obtained for the search term masculinities/masculinity in hard copy and two ejournals. One of the ejournals “Psychology of men and masculinity” was searched for fathering with 10 results. The University of Sussex repository was searched on 13.08.13, for items relating to masculinity yielding three papers that are directly relevant to the current study.

The discourse analysis and feminist literature was accessed via the reference lists of the masculinities literature. Two EP theses and a dissertation were found at the Tavistock library and a thesis at the University of Bristol library. A clinical psychology thesis using discourse analysis was found via the author. In September 2014 the concept of psychology beyond discourse analysis, was accessed via Amazon Kindle.

EP practice and discourse analysis papers were obtained by paper searches of the journals,

Educational Psychology in Practice, and Educational and child psychology from 1995-2015.

Policy reports were found via Local Authority and Children Families and Schools websites, AEP emails and Whitehouse reports. The Timescapes fatherhood papers were obtained via the ESRC website. The psychoanalytical literature led to the on line Kindle edition of “The collected works of Sigmund Freud” translated by Hall (1920) and from the reference lists of the discursive psychology papers leading to Billig’s (1999) text on repression and from Billig (op.cit) the reference to Gilligan (2011).

Appendix 2: Quantitative and qualitative research

Quantitative approach	Qualitative approach
Objective in nature	Subjective in nature
Deductive (Tests theory)	Inductive (Develops theory)
Research questions: How many? Strength of association?	Research questions: What? Why?
"Hard" science	"Soft" science
Literature review must be done early in study	Literature review may be done as study progresses or afterwards
One reality: focus is concise and narrow	Multiple realities: focus is complex and broad
Facts are value-free and unbiased	Facts are value-laden and biased
Reduction, control, precision	Discovery, description, understanding, shared Interpretation
Measurable	Interpretive
Mechanistic: parts equal the whole	Organic: whole is greater than the parts
Uses subjects/objects/items/specimen	Uses participants
Context free	Context dependent
Has hypothesis that is usually tested	Research questions
Reasoning is logistic and deductive	Reasoning is dialectic and inductive
Establishes relationships, causation	Describes meaning, discovery

Strives for generalization leading to prediction, explanation, and understanding	Strives for uniqueness. Patterns and theories developed for understanding
Highly controlled setting: experimental setting (outcome oriented)	Flexible approach: natural setting (process oriented)
Uses instruments	Uses communications and observation
Sample size is an issue of concern	Sample size is not a concern; seeks “informal rich sample”

The main differences between quantitative and qualitative approaches are summarized, as shown in the table above, by Tubey, Rotich and Bengat (2015)

Appendix 3: References to transition

Table of implicit and explicit references to transition to school highlighted from transcription and early readings of the text

Line Number	Tom's references	Line Number	Interviewer/researcher's references
16	punctuation	2	agreement
28	identity	6 1497	topic
28 94	relationships	10 12 13	openness
29	Living with partner	15	Manhood
25 32 35 95-450 1485	Memory	31 47 49 77	age
30	parenting	88	Starting school
33	Generation	115	Earliest memories of school
23 24 51	Manhood	175	Relationship parents/teacher
35 328 337	His father	197	Father /teaching
37 457 459 475	Male/parent role	202-204	Dad-looking over
38	Fathering	222	Brothers and sisters
39 40	Work ethic	235	Living in
43 55 66 484	Upbringing	1604 262	feelings
43 341	Mum's role	296 346	Peer group vs parental influences
50 57	Choice	313	Rugby
57	Age	362	Out of arms' reach
62	Models	371 444	constraining
63	Work	389-395	Holiday projects
63	Contact with kids	414	Yourself as father now
64 1023 1052 1075 1088 1100 1162 1164 1224 1655 1665 1731 1736	Involvement	416	What things the same
66 68	Decisions	486-488	Domestic things
69 71 739	Hands on dad	495	Paternal leave
88	Contact with parents	573	advice to people about to have a child
91 98	First settle at school	617	Advice from own parents
99 1164-1180	First day	648- 664	Children's seeking advice re parenting

121 151	Stories about school	674 1604	thoughts
120	Word associations	751	Right time
124	reconstructed	773-775	Major change
140	Nativities	810	mornings
144 147	Moved school	812	sleep
145	State school	819	Child care
147	Prep school	862	Connection with teacher
151 165 172	Stories	906	assistant
177-179 974-1009	Parents-teacher relationship	913	4 adults in the room
171 190 255	Bullying	920-939	Outside access
209	Coach Rugby	991	Balance: letting go/protection
220 354	Towed the line(what's hidden)	996-1002	Adult team work
223	Brother sister	1027	How to make things happen
230	Boy's school	1037 1357	Opportunities for involvement
233	Mum teaching	1053	Male/female assistants
236	Lived on campus	1103	stereotyping
248	Last year at school	1106	Core research
251	Direct role	1113	Mother of girls/grand daughters
254	Factions	1118	Grand sons
259	Abnormal	1139	Male status
260	Persecuted	1231	Welcoming to fathers
260	Nasty	1250	Positive discrimination
261	Dominant group	1257	Actively create more males...
264	Mature	1295	When to intervene
270	Responsible	1314	Sons' educational outcomes
271 272	Intervened to detriment (reading with little girl?)		Effective services
281	Regret resentment		
320	Massive influence of parents	1374	Status difference
306 409	Peer group		
307	My sport/social group	1515	anything that jumps out
352	Birth order	1604	Thoughts and feelings
359	Rebellion at university	1617-1619	Suspicion
369 370	Sense of them [parents] being around	1625	Bonding
369 408	Independent		

374	Rural location		
376	Boarders		
375-382 534-543 548	Friends		
388 405	Nuclear family		
390	Holidays		
396	Project prize		
401	Visits (ww1)		
423 448	Sacrifice		
437 453	Balance		
443 445	claustrophobic		
452 473	Dad		
471 473 478	Multiple identities [?2roles]		
481	Health		
445	Constraining		
447	Dependence		
490-514	Parental leave		
518-535 545-572	Antenatal classes		
575-616	Traditional marriage preparation		
620-670	Parental support for parents		
677 717 916-936	New classroom		
679 862-905	New teacher		
719-733	Other kids		
734-744	Emotional bond		
746-770	Starting school		
778-791 793-799	School readiness		
802-835	First two months		
907-912	Teaching assistants		
941-963	Protectiveness		
965	Surrendering control		
1012-1016	Education not just about being at school		
1018-1052	School/ home pulling together		
1056-1100	gender		
1142-1162	An exception		

1543			
1624			
1190-1224	letter		
1252-1275	Male teachers/SAs		
1279	Female dominated profession		
1328	Innate gender biases		
1392-1462	The bond/birth		
1517-1628	Male sex offenders		
1636	Parental leave		
1719-1751	Saturday morning		
1780	School/governor initiative		
31.01.2013			
	Freedom		

Appendix 4: Extracts from the complete text of the transcription of the interview

Appendix 4 contains the 21 extracts taken from the full transcript in Appendix 5. From line two, the line numbers can be used by the reader to trace the quotations in chapter five to the extract used for line-by-line analysis. The little numbers in brackets on the right side of the page correspond to the line numbers of the full transcript so it is possible for the reader to trace the quotations in Chapter Five, back to the full transcript in Appendix 5. Please note that for technical reasons during the process of compiling the extracts it became necessary to include the small numbers alongside the last line of the previous extract rather than as a heading for the subsequent extract.

- 1 Transcript extracts (1136-1174)
- 2 Mary: but in this particular area of children starting school
- 3 there's this you know I keep hearing men saying
- 4 that they don't feel as though they've got the same status
- 5 Tom: no that's right
- 6 Mary: as a woman
- 7 Tom: you definitely I definitely felt an exception
- 8 I felt a little bit of an exception
- 9 going to the parents evening initial originally you know for new parents [mm]
- 10 where you met the head teacher [mm mm]
- 11 and they all talked about what it's going to be like
- 12 starting school and all that kind of thing [yes]
- 13 so at that there were probably two or three other dads there
- 14 and may be fifteen mums [mm mm]
- 15 um and then today there were two other dads who were there
- 16 and twelve mums [mm]
- 17 something like that and the two dads probably knew each other
- 18 but stood stood near the door and chatted [mm]
- 19 ha[mm mm ha ha]
- 20 ha they weren't actively involved [no]
- 21 and Raj I was more involved than Ann trying to settle Raj and [mm]
- 22 looking at what activities there were and chat to the kids [mm mm]
- 23 one one of his fears had been
- 24 I won't know any of the children's names
- 25 so we were trying to support him
- 26 in one or two of the children's names and talking [yes]
- 27 to the children [yes yes] 2(1220-1228)
- 28 I don't know really maybe there could

29 have been something else emphasising
30 particularly for boys [mm]
31 the value of a dad being involved [yes]
32 in kind of their education[yes] from the outset 3(1515-1564)
33 Mary: I mean is there anything that that that jumps out at you
34 that you'd want to just round off with
35 Tom: I think there's something ... although I am fairly confident at...engaging... in
36 a classroom still at the back of your mind... there is also a sense of you are
37 most observing other people's reactions to you as a man in that close
38 proximity to kids almost as if you know all the stuff that's been in the the stuff
39 about paedophilia and you know
40 male offenders sex offenders and that kind of thing
41 I think I think I think our obsession with that
42 and the media is sort of um the way that
43 it manages to stoke up a sense of sex offenders being [mm] a)
44 always male [mm] and b) far more prolific [mm]
45 and far more prevalent than they actually are [mm mm]
46 and some of the the rules that there are about contact with kids
47 around limited contact physical contact those kind of things I think
48 all of those things mean as a as a man for me you're kind of aware
49 of other people's reactions to you I was today anyway [mm]
50 in terms of a) being a little bit in a in an exception
51 in that there weren't many other dads there b)
52 being the only man down talking to the kids
53 and trying to engage with them and trying [mm]to introduce yourself
54 settle my son basically [mm mm mm]
55 by making him feel comfortable
56 but nobody else was doing that as a dad [mm]
57 um and then being a little bit aware of what

58 what judgements others might be making of you
59 in that and so I think there's something about that [mm mm]
60 maybe might be in other pe' other dads might as well [yes yeah]
61 actually about the broader kind of um somewhat um
62 you know negative images [yes]
63 stereotypical images about men [yeah yeah]
64 and about kind of their risk to children [yes] that they carry [yes yes that's very sad]
65 Tom: yeah I think it is sad that [mm]
66 I mean it influenced me but it
67 was none the less in the back of my mind [yes mm]
68 others perception of me [yes yes]
69 I found myself at one point sort of I was trying to
70 attract Raj to books they had a nice book corner
71 and he he didn't want to come over and see me
72 so I sat there looking at a book for a minute [mm mm mm]
73 and three little girls came up and basically I read them a story [mm mm]
74 it was entirely kind of natural thing [mm]
75 and one of them came and sat on my lap
76 and I thought what are other people making of this [mm]
77 me as a parent [mm] that they know nothing about um [mm mm mm]
78 yeah so I guess those thoughts were going through my mind [yes yeah yeah]
79 so I think I think there's something yeah
80 I I I guess a positive message about encouraging dads
81 and about the value of dads in in a school and that could have made
82 a difference but there's also a broader point [yes yes]
83 about the way I see I think potentially as a barrier as well
84 Mary: yes yes yeah that's very interesting thank you [ha]
85 thank you thank you for being so um open [sure]
86 about these thoughts and feelings because I mean um

- 87 I wouldn't have predicted that you might have said [no] that
- 88 Tom: but it was a passing thought at that moment
- 89 Mary: yeah yeah sure sure I don't want to make too much of it
- 90 Tom: it was none the less
- 91 Mary: in the same way you don't [yeah] but um you know I just think
- 92 I wonder how many men that [mm] whose minds that is in the back of
- 93 you know th that is preventing them from being more involved because
- 94 they don't want they don't want people you know saying what's he up to
- 95 Tom: why is he in this environment [um yeah]
- 96 would that you know if we moved forward with more parents
- 97 dads being more involved presumably
- 98 would seem less of an exception and more of the norm
- 99 Tom: I guess less thinking about first settle but more about first day at 4(198 -125)
- 100 school and so I had a photo actually showing Raj a photo of me
- 101 on my first day at school a sort of archetypal photo
- 102 with a sort of brown satchel and shorts
- 103 blue sort of little jumper and me looking slightly terrified
- 104 um I can't remember it to be
- 105 honest no I I've got very vague memories of my
- 106 first teacher um and some vague memories of
- 107 sort of you know waiting to go into school and those
- 108 sort of things associated to that early period being that first
- 109 sort of first primary school[yes]
- 110 but I can't remember that specific day
- 111 Mary: but those first things those sort of
- 112 associations that you remember now [yes] about school not necessarily
- 113 the first day but your earliest memories of school
- 114 Tom: it's difficult isn't it to distinguish stories that you
- 115 hear about school [mm] cos I've got very strong kind of um

- 116 what would be the word associations to school
- 117 that I think stem from stories that I've heard
- 118 my parents telling about school and I'm sure those are based on events
- 119 but they're kind of reconstructed through them 5(1485-1488)
- 120 it's interesting it hasn't particularly raised I haven't
- 121 thought about my experiences of being at school
- 122 I don't know why that is cos that you'd have thought that would
- 123 be fairly logical 6(195-205)
- 124 Mary: when you went to your second school [yeah]
- 125 was that a school that your father was teaching at
- 126 Tom: father taught at the um senior school [mm]
- 127 tt and I went to the prep school
- 128 Mary: so did you have any sense while you were there
- 129 that that your dad was kind of [tat yeah] looking over
- 130 Tom: oh yes yeah very much so 7(325-323)
- 131 Tom: um I was reasonably talented at sport
- 132 but not that that playing as much sport as I did
- 133 I enjoyed it of course I did
- 134 but I think that was somewhat shaped by my father 8 (35-43)
- 135 I think think fathers are your strongest as a man your father
- 136 is your strongest kind of male role model and he um he was a
- 137 really good dad but he was very dedicated to his job as a teacher
- 138 um taught long hours kind of was away quite a lot in the evenings and
- 139 weekends cos he taught at a boarding school and
- 140 I guess our upbringing was left to to my mum 9(354-372)
- 141 Tom: I think it's quite a um conservative towed the line
- 142 kind of eldest [mm ha ha ha]
- 143 I rebelled a bit later on I think Mary [did you]

- 144 I think my rebellion was more at university [yeah ha ha]
145 it went down a bit longer then
- 146 Mary: yeah ha ha when you were out of arm's reach
- 147 Tom: well yeah quite yeah [mm] quite possibly [yeah]
- 148 Tom: that it was you know it was quite difficult to have a
149 very much of an independent life from my parents I mean yes I was
150 independent but there was still a sense of of them being around
- 151 Mary: did that feel kind of a bit constraining
- 152 Tom: I think it probably did in retrospect 10(431-481)
153 they made an awful lot of sacrifices
154 you know that they priorities were for us to go on school trips
155 pay for the school fees and those kinds of things I think
156 there's something about being a dad and putting
157 your kids first that I'd like to to to you know live up
158 to that um but I think there's something about
159 probably balancing at the same time your own
160 your own needs as an adult [ahmm]
161 as a parent and I think probably there was something in and
162 You picked it up in what words we used a few minutes ago
163 Something about it feeling slightly claustrophobic in a way
- 164 Mary: yeah constraining
- 165 Tom: constraining and claustrophobic [mm mm]
166 that came a bit from the degree of of dependence sort of um
167 sense in lots of ways but they did make an awful lot of sacrifices
- 168 Mary: yes yeah
- 169 Tom: I I wondered whether some of them were a bit too much in a way
- 170 Mary: ahmm
- 171 Tom: and maybe as a dad and as a parent I I still got in mind
172 something about trying to achieve a little bit of a balance[mm]

173 where goodness your kids [mm]
174 and my role as a parent is um the most important one to me[mm]
175 but there are also I want to also want to maintain roles
176 as you know somebody who's got friends
177 and and we see people as a couple
178 and we you know have hobbies and interests outside of the kids
179 I think I think those were things either there wasn't room for
180 or maybe in retrospect my parents let dwindle in some ways so I um
181 yeah there's something about that I think in terms the kind of dad
182 but also recognising that probably to be a healthy dad or in my mind
183 something that was perhaps a bit missing was to have a balance
184 between a dad who is a dad but you also observe and you see as
185 somebody who's got multiple other kinds of identities in a way[mm mm]
186 so yes my dad I saw him as a worker and as a dad [yeah]
187 those were the two dominant roles [mm]
188 that he occupied probably not a lot else really
189 tta it so I it's trying to broaden those kind of identities
190 and and Raj and A... as they grow up seeing seeing me not
191 just as a dad actually but as those other things I think would be quite healthy 11(676-683)
192 ... today Raj's been to his new classroom [yes]
193 and his new teacher [yes] was quite anxious and worried and shy
194 and I guess that was a little bit of a shock
195 although it probably shouldn't have been 688-715
196 ... a little catholic school ... with quite a mixed
197 kind of kind of catchment [mm]
198 so quite a few kids who English isn't their first language [mm]
199 quite a higher than average number of kids with special needs
200 and there was very much that feel to it which we weren't

201 surprised about at all in terms of kind of
202 the other kids that were there and ah I I guess
203 what I was surprised about though was about
204 his vulnerability really and he is young his birthday's in July
205 so he's not four yet [ahmm]
206 four in a couple of weeks and he was quite tearful Ann and I were
207 quite clear we'd stay for a little bit um but we did want to leave him
208 as it was it was only fifteen minutes that we left
209 him for but he was brutally back to I guess what it had been
210 like almost two years ago really kind of what it had been
211 like when we left him for the first time at nursery
212 and you know again it's a similar jump isn't it its going from a
213 small gold fish bowl[mm mm] to a bigger tank [mm mm]
214 how scary that is
215 I think Raj was one of the few who didn't know anybody going [mm]
216 today but I guess a) there was this reaction and b
217 driving over I was thinking about um
218 Ann's quite emotional reaction to that in a way
219 bit more bit more of an emotional reaction to it than me in a way
220 and I guess that made me think a bit about why that was
221 and in spite of me having more hands on time with the kids
222 than my father had for instance I pleased I have that time
223 still comparatively I think there's a you know there's a
224 um much more emotive bond I think Raj our eldest and Ann as a mum
225 that I think that that emotional responsibility I think the whole day
226 was probably far more emotional for her [mmhm]
227 n terms of I guess an indication of him being on the cusp really of [yes]
228 making making that jump

12(732-748)

13(762-771)

258 and Ann works ... I guess we both we both had
259 to stop ourselves at times from making comments about things judging
260 certain things that weren't quite perfect in some ways to do with
261 and of course you're not going to find a perfect school 19(940-990)
262 I think I think sorry another thing that I did as I was coming over was a bit about
263 my protectiveness of Raj and there were three or four quite physical boys
264 one of whom apparently has no English
265 Ann wasn't directly affected by any of these kids
266 but it definitely triggered in me a bit of oh goodness
267 he's he's gonna have to cope with some fairly sort of full on situations in this classroom
268 he's going to have to cope with being thumped at some point
269 that's part of life of course it is but it I don't know
270 you got a little bit more control over it when they're
271 just at nursery a couple of days a week [mm mm]
272 surrendering control of those kind of situations and management [mm]
273 to the adults involved and if I can see how we'll cope
274 with those first few times when you know he comes back in tears
275 or tells us that this has happened and how we will
276 resolve those decisions about when we when we say well
277 get on with it Raj sort of thing [mm mm]
278 `when we say when we say well we'll talk to Miss whatever her name is
279 but his teacher about stuff that we wonder that concerned about [mm]
280 and whether there could be a way of managing it [mm mm] differently [mm]
281 and those being quite tricky discussions to have
282 as parents and when to when to intervene really and when to just [mm]
283 be there in the background in a less active way sort of
284 supporting and helping your child to deal with
285 situations himself so it made me think about that I guess [mm]
286 in readiness for this 1018-1036

287 um and you know I think for him it's obviously gonna be most effective if
288 people in both the school and home are pulling in the same direction [exactly]
289 I know that involves communication [yes exactly]
290 I think if that's not there then I think we'll find that quite difficul
291 I don't think we'll be very happy with that
292 Mary: but how how how can you make that happen how do you think you can make that happen
293 Tom yeah it's I think it's about lots of things isn't it
294 I think it's a little bit about how involved we are in being curious
295 with Raj about what's going on at school and that's kind of communication with him
296 I think it's about other opportunities to go
297 into the school and be actively involved in the classroom 20(1189- 1209)
298 well I think it would have been good if actually
299 you know in the letter I know that there are a number of parents
300 who are single parents [mm]I know that there are parents at this school who are
301 you know from low socio-economic groups [mm mm]
302 therefor it might be difficult for both of them [mm] to get to a parents' evening [mm]
303 none the less I think there could have been a statement about
304 you know it would be great to meet with
305 both parents stroke child carers [mm]and if you could both get to the event [mm mm]
306 it would be really nice [mm mm] introduce you to the school
307 because we value kind of working with mums and dads 21(1057-1100)
308 my wife' s already um made contact with er
309 the chair of the school school's PTA who has got a little girl who's
310 in one of the older classes and a little girl who's starting in Raj's class[mm]
311 um so she was there on the parents evening
312 we met her amongst other parents she was very nice [mm]
313 bubbly and nice and today... she introduced Ann as very good solid
314 PTA material [ha ha ha] it it was a throw away comment [yes yeah]

315 but I don't think she would have said or this is Tom he he is very solid PTA material
316 so it was th there was a real sort of um I may be wrong
317 but my sense was that there was a real bit of gender
318 sex kind of bias in terms of the judgement she was making
319 about who she could cos she was thinking as the chair
320 who else could we involve to share the workload [yeah] in a way
321 Mary so you were standing there
322 Tom so I was standing there [next to Ann at the time yes]
323 and Ann was introduced and you know I said hello then afterwards
324 but it was interesting [yes yes] that that was that she used and in a sense I guess
325 my response was a little bit of oh goodness that's interesting [mm]
326 and and then so yes there is part of me that thinks it's
327 probably going to be easier for Ann to be involved with some of those
328 things whether it's going in and reading [mm]
329 or being involved in that sort of thing than me [mm mm]
330 it's partly time of course that's time it's the way Ann works[mm mm]
331 two and a half days and I work [mm mm]become full time but just vary my hours
332 um so maybe there's a bit more of a challenge there for me [yes] and how I stay
333 involve 1631-1676
334 I mean I think things are positive around you know the proposal
335 that's been scrapped in terms of the economic climate that we're in
336 but the you know the idea that you know
337 parent no longer going to be maternity and paternity leave
338 as it's going to be parental leave [yes yeah]
339 and then the idea was that you could split that [mm mm mm]
340 you know dad could take more of that if mum was going to go
341 back to work [yes yeah] um they've been doing that in Scandinavia for years [mm]
342 and that makes so much sense in a way [yes mm]

343 that you don't [yes] prescribe what's right for a family [absolutely]
344 you know that made the choice [yes yeah]and presumably empower families
345 where dad wants to be significantly involved [yeah yeah]
346 t to find a way of making that easier to be [yes yes yeah]
347 so I think things like that trying to think what else would make a difference like that
348 I don't think there is anything ...employers being more open and accepting [ahmm]
349 that there are going to be some dads who are going to want to be actively involved
350 I sort of think it's easier for a a mum to say I want
351 to go to my son's sports day or I've got to go to the sports day [mm]
352 than it is for a dad to necessarily say that [mm mm] be in work a bit earlier [mm]
353 haven't got to that point yet but I think that's one my illusion [ha ha ha ha]
354 anyway that's what will happen ha.
355

Appendix 5: Complete transcript

Full transcript of the interview between the participant and the researcher

This appendix is the full transcript of the interview between the interviewer and the participant.

Times are generated by the F4 software used to aid the transcription process. The interviewer, Mary, is the educational psychologist (EP) and researcher. The participant is identified as Tom (T), a pseudonym for the participant. Data can be traced from this appendix, via Appendix 4, to the quotations used in Chapter 5.

Transcript of the whole interview EP = Mary, T = Tom.

- 1 EP Tom thank you for agreeing 00:00:03-1
- 2 T It's all right 00:00:05-2
- 3 EP to do this interview it's very kind of you 00:00:10-6
- 4 T hmm 00:00:07-9
- 5 EP um I'm going to talk in terms of topic headings 00:00:16-6
- 6 T yes 00:00:26-1
- 7 EP and rather than a semi-structured interview with you know 00:00:28-9
- 8 lots of questions um I'd rather we just had these topic headings 00:00:31-9
- 9 and then we can just let the conversation go where it needs to go 00:00:37-5
- 10 T OK 00:00:40-3
- 11 EP so it's fairly open ended and um I'm starting with a 00:00:46-9
- 12 very open question 00:00:50-9
- 13 T yes OK 00:00:50-8
- 14 EP the first question is what's it like to be a man 00:00:55-6
- 15 T what's it like to be a man full stop 00:00:59-8

16 EP yep 00:00:59-8

17 T or question mark 00:01:02-9

18 EP well I don't know I I did put a question mark 00:01:04-7

19 but it doesn't have to be there 00:01:16-2

20 O K I I guess it makes me think am I how comfortable am I 00:01:17-1

21 being a man I guess it's kind of what it leaves me thinking 00:01:20-1

22 about the question um I guess fairly comfortable being 00:01:24-0

23 a man um I that I'm glad that I'm a man now 00:01:34-8

24 as opposed to twenty or thirty years ago cos I think that um 00:01:39-7

25 it's easier to be the sort of man that you want to be 00:01:45-7

26 as opposed to being more constrained in terms of 00:01:50-1

27 your identity and in terms of your relationships and in terms 00:01:52-6

28 of how you go about um living your life with a partner 00:01:58-1

29 and with children 00:01:59-3

30 EP mm so twenty years ago how old would you have been then 00:02:03-6

31 T yeah I guess I'm thinking it's more like thirty or so years ago 00:02:08-4

32 thinking about my parents' generation 00:02:12-4

33 EP ahm 00:02:12-4

34 T um when I think back to my father I guess cos I think 00:02:16-2

35 think fathers are your strongest as a man your 00:02:20-8

36 father is your strongest kind of male role model 00:02:23-8

37 and he um he was a really good dad 00:02:15-0

38 but he was very dedicated to his job as a teacher 00:02:30-1

39 um taught long hours kind of was away 00:02:34-3

40 quite a lot in the evenings and weekends 00:02:36-0

41 cos he taught at a boarding school and 00:02:44-0

42 I guess our upbringing was left to to my mum 00:02:44-0

43 really 00:02:44-3

44 EP yes 00:02:46-0

45 T most of the time 00:02:46-0

46 EP so how so how 00:02:47-3

47 T I don't 00:02:47-3

48 EP old were 00:02:47-3

49 T I guess the point is I don't think he had choice really 00:02:49-9

50 about particularly about the kind of man he was 00:02:54-0

51 EP ahm 00:02:54-0

52 T I think in retrospect perhaps and a he 00:02:57-5

53 might have liked to have had kind of like 00:02:59-6

54 more of a kind of child rearing kind of element 00:03:02-9

55 to his life and I think about what was said when we were 00:03:06-3

56 younger and I think it was just more difficult 00:03:08-6

57 EP ahmm 00:03:11-7

58 T a a not as accepted to do that kind of thing 00:03:13-0

59 not not that nobody was doing it but 00:03:14-5

60 um I I think there were just fewer fewer 00:03:17-8

61 models of people who I I guess are able to do what I do 00:03:25-2

62 where I work but I also have good amount of contact with the kids 00:03:27-2

63 I have a day every two weeks at home um I'm really quite involved 00:03:29-4

64 EP ahmm 00:03:31-6

65 T in terms of their kind of upbringing in decisions 00:03:38-1

66 EP mm 00:03:43-3

67 T not that he wasn't involved in decisions but 00:03:43-3

68 much more hands on I guess 00:03:43-3

69 EP yes 00:03:43-6

70 T in terms of a dad 00:03:44-9

71 EP yes 00:03:44-9

72 T in terms of 00:03:44-9

73 EP but sort of getting back what you were saying about 00:03:49-0

74 you know twenty to thirty years ago 00:03:52-2

75 T yeah 00:03:52-2

76 EP what age were you that you're thinking 00:03:55-3

77 of when you 00:03:55-3

78 T well I guess ah I'm thinking of kind of 00:03:58-3

79 late seventies kind of on ten years or so 00:04:03-6

80 EP yes 00:04:03-6

81 T I think kind of when I was five to fifteen 00:04:08-4

82 that kind of time period 00:04:10-9

83 EP yes 00:04:10-9

84 T when I was 00:04:12-2

85 EP mm 00:04:12-2

86 T kind of fairly core in terms of contact with parents 00:04:16-9

87 EP ahmm so can you remember when you started school 00:04:22-8

88 T it's a good question looking at a photo 00:04:27-9

89 it's really interesting today actually because R went 00:04:29-9

90 to his new school today for first settle at school 00:04:32-8

91 EP mm 00:04:32-8

92 so we both took him today 00:04:34-8

93 so I guess for both of us wife and I 00:04:39-0

94 there was a certain amount of reminiscing about 00:04:42-0

95 what it was like for us 00:04:42-0

96 EP ahmm 00:04:42-0

97 T I guess less thinking about first settle but more about first day at 00:04:49-1

98 school and so I had a photo actually showing Raj a photo of me 00:04:53-3

99 on my first day at school a sort of archetypal photo 00:04:55-9

100 with a sort of brown satchel and shorts 00:04:59-4

101 blue sort of little jumper and me looking 00:05:02-0

102 slightly terrified um I can't remember it to be 00:05:05-1

103 honest no I I've got very vague memories of my 00:05:08-7

104 first teacher um and some vague memories of 00:05:14-0

105 sort of you know waiting to go into school and those 00:05:17-2

106 sort of things associated to that early period being that first 00:05:24-1

107 sort of first primary school 00:05:24-1

108 EP yes 00:05:24-1

109 T but I can't remember that specific day 00:05:25-9

110 EP but those first things those sort of 00:05:28-6

111 associations that you remember now 00:05:29-7

112 T yes 00:05:32-3

113 EP about school not necessarily the first day 00:05:33-9

114 but your earliest memories of school 00:05:37-7

115 T it's difficult isn't it to distinguish stories that you 00:05:40-4

116 hear about school 00:05:42-3

117 EP mm 00:05:43-7

118 T cos I've got very strong kind of um 00:05:45-6

119 what would be the word associations to school 00:05:49-9

120 that I think stem from stories that I've heard 00:05:52-1

121 my parents telling about school 00:05:54-0

122 and I'm sure those are based on events 00:06:00-0

123 but they're kind of reconstructed through 00:06:01-5

124 them 00:06:02-5

125 EP yes yeah 00:06:03-7

126 T um yeah I ca 00:06:08-5

127 earliest memories 00:06:15-7

128 I've just got very vague memories 00:06:15-7
129 of kind of a big playground and 00:06:21-8
130 sort of waiting to go into school 00:06:21-8
131 and then a sort of old fashioned bell 00:06:23-2
132 coming out of 00:06:28-4
133 everybody having to line up going to 00:06:31-4
134 what I see as a class room at that time 00:06:31-4
135 um very very vague memories of kind 00:06:36-1
136 of desks and kind of activities at 00:06:41-2
137 various points in the class room 00:06:41-2
138 and then it jumps on to sort of very vague 00:06:45-7
139 memories of kind of nativities plays and those kind of things 00:06:49-6
140 EP did you play a part 00:06:53-5
141 T yeah well it ah it's where it gets a bit sort of blurry 00:06:58-9
142 cos it's a bit I was I was at my first primary school 00:07:01-2
143 just for two years and then I moved to a different school 00:07:04-9
144 I was at a state primary school for two years 00:07:09-0
145 EP ahmm 00:07:11-3
146 T then went to a prep school so yes 00:07:17-3
147 I can't remember what part but I've got very vague 00:07:18-5
148 memories of 00:07:19-7
149 EP mm 00:07:19-7
150 T that first or second end of year sort of nativity 00:07:24-5
151 type kind of play 00:07:25-5
152 and the stuff from my parents is kind of odd stuff really I've got memories 00:07:31-
153 8
154 of it but they're stories that they tell are very much about 00:07:35-8
155 two things one about um th me taking being given sort of lunch and an apple

156 00:07:41-5

157 and um then realising after a while that there is never a core that came 00:07:48-4

158 that came back to the apple and that um 00:07:51-8

159 I I was storing these apples in the class room and not taking 00:07:57-3

160 them back as I didn't have the courage to tell 00:07:59-3

161 my mother that I didn't really like apples 00:08:01-3

162 EP ha ha ha ha ha 00:08:02-8

163 T so that's that story goes round a bit 00:08:04-2

164 EP oh does it 00:08:05-8

165 T and oh what's the other story is that um I was in 00:08:10-0

166 cla... I was quite young for my school year group the story's that um 00:08:14-4

167 a colleague of my father's had a boy who was the same year as me 00:08:18-6

168 and that one incident in the playground when he was 00:08:24-0

169 I don't think he was bullying me but he was kicking me and 00:08:25-9

170 there's a story about my mother having to intervene and pull 00:08:29-3

171 us away um yeah I think their relationship as adults wasn't great it 00:08:40-0

172 it was sort of told as a sort of dreadful boy kicking you sort of story 00:08:43-9

173 EP was that the relationship between your your 00:08:47-5

174 T well I think 00:08:50-2

175 EP parents and the teacher 00:08:50-2

176 T yeah I think in retrospect their relationship 00:08:50-3

177 as adults wasn't great 00:08:52-4

178 EP mm 00:08:53-7

179 T so I'm sure that that coloured to a certain amount um my 00:08:55-3

180 mother's reaction to probably what was to a fairly non-significant 00:09:05-4

181 incident in terms of two kids two boys getting 00:09:08-3

182 to a bit overly physical and me coming a bit at the worse end 00:09:12-4

183 that's my sense of it 00:09:14-8

184 EP yes 00:09:14-8

185 T whether there was something more to it 00:09:16-8

186 EP mm 00:09:17-9

187 T you know I was I don't think I was 00:09:19-0

188 slightly bullied I haven't got recollections of that 00:09:21-9

189 EP no 00:09:24-7

190 T so those're the really early memories M... 00:09:26-3

191 EP mm so 00:09:26-3

192 T and much more than that 00:09:30-6

193 EP when you went to your second school 00:09:32-4

194 T yeah 00:09:32-4

195 EP was that a school that your father was teaching at 00:09:35-4

196 T father taught at the um senior school 00:09:36-3

197 EP mm 00:09:37-4

198 T tt and I went to the prep school 00:09:40-5

199 EP so did you have any sense while you were there 00:09:42-1

200 that that your dad was kind of 00:09:46-1

201 T tat yeah 00:09:46-1

202 EP looking over 00:09:47-0

203 T oh yes yeah very much so 00:09:49-0

204 EP mm 00:09:49-0

205 T I was at school through till when I was 18 00:09:50-2

206 EP ahmm 00:09:54-5

207 T I was made PE coach at that stage to the under 14 Rugby side 00:09:57-7

208 and made me captain of the school Rugby side 00:09:59-5

209 so it was kind of always something that I 00:10:03-3

210 had to sort of get used to and he had to get used to really 00:10:03-7

211 um I was lucky I guess in that he was fairly respected 00:10:08-3

- 212 and had a fairly important role in the school 00:10:10-7
- 213 and and I think got on well with the kids 00:10:13-9
- 214 so it it it was never a problem 00:10:19-3
- 215 EP ahmm 00:10:19-3
- 216 T necessarily 00:10:21-0
- 217 EP mm 00:10:21-0
- 218 T um I think I was quite a conservative sort of towed the line 00:10:26-5
- 219 sort of pupil really for much of my school years 00:10:29-5
- 220 EP did you have brothers and sisters 00:10:31-8
- 221 T yeah I've got a younger brother and a younger sister 00:10:33-6
- 222 EP ahmm 00:10:33-6
- 223 T my sister whose um she is 7 years younger than me 00:10:41-5
- 224 no sorry she is 4 years younger my brother is 7 years younger 00:10:49-0
- 225 EP ahmm 00:10:49-0
- 226 they they went to the same school did they 00:10:53-0
- 227 T my brother did my sister cos it was only boys at that stage 00:10:55-2
- 228 EP mm was it a boys' school 00:10:57-9
- 229 T only a boy's school at that stage yeah 00:10:57-9
- 230 EP yeah mm mm 00:11:05-6
- 231 T what did happen my mum started teaching in the prep school as well 00:11:07-3
- 232 so he started off with her as his class teacher when he was seven 00:11:13-6
- 233 EP did you live in 00:11:15-6
- 234 T well we lived yeah we lived on campus 00:11:17-4
- 235 so we lived um for most of the years that I 00:11:22-3
- 236 was at school we lived um in a school house 00:11:25-8
- 237 on the grounds of the of the school and then 00:11:28-2
- 238 actually in my last year at school 00:11:30-4
- 239 my father was the house master 00:11:33-0

240 of what became the upper 6th form house so we lived 00:11:35-4
241 on one wing of the upper 6th form house 00:11:39-2
242 for a couple of years 00:11:40-7
243 EP mm and how was that 00:11:42-7
244 T yeah that was that was that was straight 00:11:47-9
245 it wasn't a great year for me 00:11:48-0
246 my last year at school um 00:11:52-5
247 various different reasons why ah the part of it was that 00:11:55-1
248 it wasn't necessarily easy at that age 00:11:58-3
249 and that he had such a direct role in 00:11:59-9
250 all of our lives as a house master of all of my year group 00:12:04-7
251 tt but we didn't have a very good year group either 00:12:08-9
252 there were lots of kind of factions within the school group 00:12:11-9
253 there er I wasn't bullied but there were quite a few 00:12:17-0
254 unhappy kind of kids who 00:12:20-0
255 EP mm 00:12:20-0
256 T who were sort of made to feel um thh er 00:12:21-9
257 well a bit abnormal I guess 00:12:24-1
258 kind of a bit persecuted by er quite a nasty kinda 00:12:29-0
259 um kind of dominant kind of group that last year 00:12:33-2
260 EP how did that make you feel 00:12:36-2
261 T umm 00:12:43-3
262 think I I mean I was a reasonably mature sort of seventeen eighteen 00:12:47-6
263 year old I was did have some friendships with um 00:12:53-3
264 some of the group who were kinda being 00:12:55-0
265 well they made their life wasn't very happy really 00:12:58-3
266 um and I think that that you know that was 00:13:03-6
267 er something that I felt 00:13:06-9

268 quite responsible for at times and 00:13:07-4

269 intervened with at times sometimes 00:13:11-5

270 to my detriment um but there wasn't the way 00:13:14-4

271 you know what you always hope is when you go 00:13:16-2

272 through a school till you've 00:13:16-8

273 when you go through a school for for that long I guess 00:13:19-4

274 it's kind of understandable that you are going to feel 00:13:22-9

275 like your last year things really flourish and you come out with 00:13:25-8

276 some really good sort of school mates 00:13:28-2

277 and I did have three or four good good friends 00:13:29-4

278 and a couple of people that I am still in touch with now 00:13:32-0

279 but I gu I guess a slight degree of regret and resentment that 00:13:38-1

280 it didn't end up in that kind of way really 00:13:43-0

281 EP and the reason for that was 00:13:42-9

282 T I think it was a mix I think there were 00:13:44-6

283 some kids who weren't very happy probably 00:13:50-9

284 weren't very happy at home 00:13:52-6

285 and who um they were going through a sort of developmental phase 00:13:57-5

286 of kind of rebellion and um making others 00:14:02-9

287 kind of who didn't necessarily fit with where they were at 00:14:06-0

288 feel slightly sort of 00:14:07-6

289 EP mm 00:14:10-4

290 T marginalised really 00:14:10-4

291 EP so from what you're saying it sounds as though your peer group 00:14:14-8

292 had had a lot of influence on you do do you think 00:14:24-2

293 T yeah 00:14:28-6

294 EP your peers had more influence than the adults around you 00:14:24-2

295 T at the end of my schooling do you mean particularly 00:14:29-3

- 296 EP well not necessarily I mean you were just talking about the end 00:14:32-1
297 of your schooling but 00:14:33-5
- 298 T yeah 00:14:33-5
- 299 EP you know 00:14:37-9
- 300 T I think parents have a massive influence don't they of course they do 00:14:37-9
301 yeah I think they do 00:14:44-5
- 302 I think I was never somebody who particularly when I look back 00:14:48-5
303 felt a need and did sort of kind of bend try and bend myself 00:14:55-6
304 or adapt myself to fit in with a peer group 00:14:57-3
305 in that I was always very much into my sport 00:15:03-7
306 and that was my number one thing really 00:15:06-2
307 and my kind of social group to a certain extent 00:15:10-9
308 you know the main group that I was friends with 00:15:17-3
309 all through my kind of school years was the group that were kind of 00:15:18-1
310 also interested in sport were good at sport 00:15:21-1
- 311 EP and Rugby was your game was it 00:15:24-7
- 312 T yeah Rugby and hockey and athletics 00:15:26-3
- 313 EP right mm 00:15:31-1
- 314 T somebody that got involved in any sport really in school 00:15:31-3
- 315 EP mm 00:15:32-8
- 316 T and I had a sport scholarship 00:15:33-7
317 so was sort of expected to do quite well at that 00:15:36-9
- 318 EP yes ya 00:15:38-2
- 319 T um which I know in a boys only school environment 00:15:43-6
320 you know you get a certain amount of brownie points 00:15:46-1
321 if you like in that environment through being good at sports 00:15:48-8
- 322 EP mm 00:15:52-2
- 323 T um I was reasonable at sport 00:15:52-6

324 so you know and that was I was reasonably talented at sport 00:16:06-0
325 but not and that that playing as much sport as I did I enjoyed it 00:16:10-8
326 of course I did but I think that was somewhat shaped by my father 00:16:13-5
327 EP mm 00:16:14-9
328 T who was a sportsman himself 00:16:16-5
329 EP really yes what was his 00:16:16-5
330 T charged at the PC it was Welsh Welsh 00:16:24-6
331 EP ha ha ha 00:16:24-6
332 T it was always going to be Rugby 00:16:25-7
333 EP yeah 00:16:25-7
334 T I you know so you know it's a wonder isn't to what 00:16:29-1
335 so I think I think my father had a big influence 00:16:30-7
336 on on me as I was growing up 00:16:34-2
337 EP yeah 00:16:34-2
338 T as as a model less in terms of the sort of 00:16:37-4
339 um face to face kind of upbringing stuff that was my mum 00:16:42-8
340 who did that 00:16:44-4
341 EP ahmm mm 00:16:46-5
342 T yes yes I think I think that he did have an influence on me 00:16:50-6
343 but but I think probably stronger influence actually 00:16:58-6
344 EP than your peer group 00:16:58-6
345 T Yeah 00:17:00-0
346 EP mm mm and then 00:17:00-0
347 T because of me possibly and perhaps because I'm a first born ha 00:17:04-8
348 EP yeah ha 00:17:06-2
349 T you know I think it's different where you are 00:17:07-8
350 in your birth order in your family I think it makes a difference 00:17:11-8
351 EP ahmm 00:17:14-5

- 352 T I think it's quite a um conservative toward the line 00:17:17-0
- 353 kind of eldest 00:17:21-5
- 354 EP mm ha ha ha 00:17:21-5
- 355 T I rebelled a bit later on I think M... 00:17:22-8
- 356 EP did you 00:17:24-2
- 357 T I think my rebellion was more at university 00:17:25-2
- 358 EP yeah ha ha 00:17:26-2
- 359 T it went down a bit longer then 00:17:28-9
- 360 EP yeah ha ha when you were out of arm's reach 00:17:31-6
- 361 T well yeah quite yeah 00:17:32-7
- 362 EP mm 00:17:32-7
- 363 T quite possibly 00:17:35-9
- 364 EP yeah 00:17:35-9
- 365 T that it was you know it was quite difficult to have a 00:17:39-7
- 366 very much of an independent life from my parents 00:17:43-4
- 367 I mean yes I was independent but there was still a sense of 00:17:45-2
- 368 of them being around 00:17:49-1
- 369 EP did that feel kind of a bit constraining 00:17:49-1
- 370 T I think it probably did in retrospect 00:17:50-5
- 371 EP mm 00:17:50-5
- 372 T I think it probably did and we it was quite a rural location 00:17:53-7
- 373 where the school is so it a a lot of my friends 00:17:57-1
- 374 were boarders kind of you know social life 00:18:02-9
- 375 to a large extent was kind of term time 00:18:04-1
- 376 EP mm 00:18:04-1
- 377 T and then kind of everybody pushed off to different parts 00:18:05-5
- 378 of England or kind of abroad 00:18:07-5
- 379 EP mm 00:18:11-0

380 T so it wasn't necessarily easy to maintain some of the friendships 00:18:12-2

381 EP mm 00:18:12-2

382 T in holiday time 00:18:13-9

383 EP ahmm 00:18:13-9

384 T and of course that was when my parents were both around 00:18:15-0

385 cos they taught and had holidays off so then we were a kind of close 00:18:20-1

386 sort of nuclear family so 00:18:19-9

387 EP ahmm so did you go off on holiday together the 00:18:23-0

388 T yeah very nice holidays 00:18:25-2

389 EP the five of you 00:18:25-7

390 T exactly 00:18:25-7

391 EP mm 00:18:29-6

392 T projects things like that 00:18:29-6

393 EP you did projects during the holidays did you ha ha 00:18:31-0

394 T we always won the project prize ha M... in school 00:18:34-6

395 EP ha ha ha ha 00:18:37-1

396 T no it was kind of yeah our mother in particular was very keen on us 00:18:40-2

397 sort of doing things in school which was great 00:18:43-4

398 you know we we were always doing something 00:18:48-5

399 thh going off to visit Wasworth field or first world war 00:18:52-6

400 battle sites 00:18:52-6

401 EP mm 00:18:53-9

402 T and doing a project which was you know great 00:18:56-3

403 but I' it was very family sort of heavy ha 00:19:00-2

404 EP mm 00:19:02-5

405 T um as opposed to necessarily there being a lot of room 00:19:05-2

406 for independence and um developing your own 00:19:07-7

407 sort of peer relationships outside of the school environment 00:19:12-6

408 EP ahmm 00:19:12-6

409 T there wasn't a lot of opportunities 00:19:15-0

410 EP yeah 00:19:15-0

411 T when I look back 00:19:18-6

412 EP well so when you see yourself as father now 00:19:21-1

413 T yeah 00:19:21-1

414 EP what things would you want to do the same when 00:19:26-9

415 T it's interesting isn't it cos I think I think that way 00:19:30-2

416 that you the way that I took to that question 00:19:32-2

417 what thing the same what things different 00:19:34-7

418 EP mm 00:19:34-7

419 T There are both really I think there are strengths 00:19:37-7

420 EP mm mm mm 00:19:39-9

421 T and I think that um one thing is a bout sacrifice and I think 00:19:42-8

422 that when I look back my parents made big sacrifices for us in that 00:19:47-4

423 thh um they had a reduced sort of fee for us to go to the school 00:19:54-8

424 that we went to but they they still had to pay a significant 00:19:57-8

425 amount 00:19:59-0

426 EP mm 00:19:59-0

427 T for us to go there 00:20:00-3

428 EP mm mm 00:20:00-3

429 T they made an awful lot of sacrifices 00:20:02-9

430 you know that they priorities were for us to go on school trips 00:20:09-5

431 pay for the school fees and those kinds of things I think 00:20:12-0

432 there's something about being a dad and putting 00:20:13-5

433 your kids first that I'd like to to to you know live up 00:20:23-2

434 to that um but I think there's something about 00:20:24-2

435 probably balancing at the same time your own 00:20:27-6

436 your own needs as an adult 00:20:29-8

437 EP ahmm 00:20:29-8

438 T as a parent and I think probably there was something in and 00:20:33-4

439 you picked it up in what words we used a few minutes ago 00:20:37-7

440 something about it feeling 00:20:39-0

441 slightly claustrophobic in a way 00:20:41-8

442 EP yeah constraining 00:20:43-5

443 T constraining and claustrophobic 00:20:45-4

444 EP mm mm 00:20:45-4

445 T that came a bit from the degree of of dependence sort of um 00:20:49-0

446 sense in lots of ways but they did make an awful lot of sacrifices 00:20:52-6

447 EP yes yeah 00:20:56-0

448 T I I wondered whether some of them were a bit too much in a way 00:20:58-2

449 EP ahmm 00:20:59-5

450 T and maybe as a dad and as a parent I I still got in mind 00:21:05-0

451 something about trying to achieve a little bit of a balance 00:21:06-7

452 EP mm 00:21:06-7

453 T where goodness your kids 00:21:08-6

454 EP mm 00:21:08-6

455 T and my role as a parent is um the most important one to me 00:21:13-5

456 EP mm 00:21:15-0

457 T but there are also I want to also want to maintain roles 00:21:19-3

458 as you know somebody who's got friends 00:21:21-0

459 and and we see people as a couple 00:21:22-9

460 and we you know have hobbies and interests outside of the kids 00:21:27-7

461 I think I think those were things either there wasn't room for 00:21:32-2

462 or maybe in retrospect my parents 00:21:34-6

463 let dwindle in some ways so I um 00:21:39-8

464 yeah there's something about that I think in 00:21:41-0
465 terms the kind of dad 00:21:43-1
466 but also recognising that probably to be a healthy dad or in my mind 00:21:50-3
467 something that was perhaps a bit missing was to have a balance 00:21:53-0
468 between a dad who is a dad but you also observe and you see as 00:21:57-5
469 somebody who's got multiple other kinds of identities in a way 00:22:00-7
470 EP mm mm 00:22:03-7
471 T so yes my dad I saw him as a worker and as a dad 00:22:09-2
472 EP yeah 00:22:09-2
473 T those were the two dominant roles 00:22:10-2
474 EP mm 00:22:11-6
475 T that he occupied probably not a lot else really 00:22:14-2
476 t ta it so I it's trying to broaden those kind of identities 00:22:23-3
477 and and ... as they grow up seeing seeing me not 00:22:30-6
478 just as a dad actually but as those 00:22:31-0
479 other things I think would be quite healthy 00:22:32-1
480 EP yes yeah 00:22:36-7
481 T you asked what kind of things I mean I guess 00:22:43-0
482 being more involved day to day than my father was in our upbringing 00:22:43-1
483 is probably quite important to me 00:22:46-0
484 EP mm that's in domestic 00:22:48-9
485 T yeah the domestic 00:22:48-9
486 EP things mm mm 00:22:49-8
487 T the the sort of day to day side of things you know 00:22:56-9
488 I think it's easier when I was little there wasn't parental leave 00:23:01-8
489 wasn't that opportunity right from the outset 00:23:05-3
490 EP yes 00:23:07-9
491 T to to sort of um I guess establish that 00:23:10-8

492 involvement from day one 00:23:13-4

493 EP so did you have leave when the babies were born 00:23:18-1

494 T yeah I think I had two weeks 00:23:20-6

495 EP mm 00:23:20-6

496 T I think I had an extra week when R... was born 00:23:20-6

497 so I think it was three weeks 00:23:22-3

498 EP ahmm 00:23:23-9

499 T for our first born and then I had a bit more leave a little later on 00:23:26-8

500 I think with Ann it was two weeks 00:23:28-10

501 and then I had a couple of weeks back at work 00:23:32-2

502 and then another couple of weeks so yes 00:23:32-2

503 lucky that I've been able to do that 00:23:35-6

504 EP so what was that time like 00:23:39-5

505 T yeah with Raj it was I mean it was so important really 00:23:41-9

506 I mean for me to be around and for us together to be working out 00:23:49-9

507 some of the challenges that you know get presented in those 00:23:56-9

508 first few weeks so much of our thinking and sort of antenatal classes 00:24:04-6

509 and all that kind of thing was so focused on the birth 00:24:05-4

510 EP ha ha 00:24:10-8

511 T it was kind of over to us now and up to us 00:24:12-9

512 to design quite how we were going to do things 00:24:16-1

513 EP so did you go to all the antenatal classes 00:24:19-9

514 T yeah 00:24:21-8

515 EP mm how many did you go to 00:24:23-6

516 T well we went to with Raj there were must have been four 00:24:27-1

517 three perhaps evenings of hospital antenatal classes 00:24:33-8

518 and then we went to I think it was two two full days 00:24:41-5

519 of what's the charity called 00:24:46-6

520 EP National 00:24:50-0

521 T National child birth trust 00:24:50-0

522 EP mm mm 00:24:53-1

523 T did some private day classes that we went to 00:24:54-6

524 EP mm 00:24:58-0

525 T we both went to all of those 00:24:58-0

526 EP did you enjoy them 00:25:00-7

527 T yeah I did enjoy them yes I um 00:25:03-6

528 it was a chance to meet other parents 00:25:09-0

529 EP mm 00:25:09-0

530 T who were at the same stage as we were 00:25:11-1

531 EP mm 00:25:11-1

532 T and we made a a group of friends who were quite 00:25:15-8

533 important in that first year 00:25:17-6

534 EP yeah 00:25:17-6

535 T after we became parents 00:25:17-6

536 EP yeah 00:25:21-5

537 T there haven't been people that we stayed in contact beyond that 00:25:21-5

538 but that was quite important I think as a something to support us 00:25:26-2

539 with 00:25:29-1

540 EP yes 00:25:29-1

541 T for that first period of time 00:25:29-1

542 EP yes 00:25:29-4

543 T I don't think we learnt a massive amount 00:25:31-8

544 cos I think we both read things 00:25:35-2

545 EP mm 00:25:35-2

546 T and we um had friends who had had children already 00:25:39-1

547 EP mm 00:25:41-9

548 T who we'd been quite involved with 00:25:43-3

549 EP mm mm 00:25:43-3

550 T I mean yes some of the panics of childbirth 00:25:47-7

551 you know that kind of thing you know it was about 00:25:49-3

552 um it it was more I guess it was more having a bit of a space 00:25:54-9

553 and prompting us to think a little bit about how we wanted to do things 00:25:59-8

554 EP yes 00:26:02-0

555 T it was less information 00:26:02-2

556 EP ahmm 00:26:02-2

557 T but it was more prompting us to make some decisions about 00:26:05-4

558 EP mm 00:26:07-1

559 T not only about the childbirth I wish actually 00:26:08-0

560 there had been more really 00:26:10-5

561 about what kind of parents we wanted to be and about 00:26:11-3

562 and about how it would be when we got home 00:26:15-1

563 EP mm 00:26:15-1

564 T after the birth cos I think it's all very well 00:26:17-5

565 worrying about what sort of birth you're going to have 00:26:20-5

566 EP mm 00:26:21-1

567 T but a) I think it's a bit beyond your control often 00:26:21-1

568 and b)it's over pretty quickly and you move on to 00:26:27-6

569 EP ha ha ha 00:26:27-6

570 T the rest of the stuff 00:26:29-6

571 EP so what would you advise other people who were you know um 00:26:34-6

572 about to have a child 00:26:36-9

573 T I I just think you know it's almost the model that I get 00:26:43-2

574 from sort of traditional um traditional marriage preparation 00:26:47-8

575 if you want to get married in a church 00:26:48-2

- 576 then I think a good vicar 00:26:51-0
- 577 will sit you down and will will talk a little bit about your religious beliefs 00:26:54-9
- 578 and will 00:26:55-4
- 579 talk about whatever else and will then 00:26:56-6
- 580 talk about what kind of husband and wife you want to be 00:27:00-3
- 581 and about the sort of challenges I guess its some form of 00:27:06-0
- 582 whether its you as a couple sitting down and talking through 00:27:09-0
- 583 that together and preparing yourselves 00:27:11-0
- 584 obviously you can't prepare yourselves fully but I think 00:27:15-2
- 585 being helped or encouraged to to talk in advance 00:27:18-6
- 586 about some of those things 00:27:20-1
- 587 EP ahmm 00:27:20-3
- 588 T what's it going to be like getting up and who's likely get ratty 00:27:23-0
- 589 if you don't get sleep 00:27:26-6
- 590 EP mm mm 00:27:29-5
- 591 T what what how would it be if breast feeding was more difficult 00:27:32-3
- 592 than you thought 00:27:33-2
- 593 EP ahmm 00:27:34-1
- 594 T what might it feel like if 00:27:37-9
- 595 EP mm mm 00:27:39-5
- 596 T you have to go on to a bottle and um do you know 00:27:41-0
- 597 what I mean 00:27:41-0
- 598 EP yes yes 00:27:42-3
- 599 T some of those things that I think are quite emotional 00:27:44-9
- 600 EP yes yeah 00:27:44-9
- 601 T and potentially quite difficult for couples 00:27:45-4
- 602 EP yes 00:27:46-3
- 603 T a little bit of advance thinking about that 00:27:47-7

604 and I guess how involved each of you 00:27:51-3

605 when you had your dream of how parenting was going to be 00:27:56-3

606 which I think we all have a bit of 00:27:58-0

607 EP mm 00:27:58-0

608 T an illusion in our mind of how it's going to be 00:28:03-1

609 what kind of role we want to play and to think about 00:28:03-4

610

611 EP mm 00:28:06-5

612 T how the goodness of fit 00:28:06-1

613 EP mm 00:28:06-1

614 T almost between 00:28:08-1

615 EP so could you have asked any of those questions of your parents 00:28:11-1

616 or do you think your parents could've been more proactive 00:28:15-2

617 in 00:28:16-8

618 T do you mean in supporting us when we became parents 00:28:19-5

619 EP yeah when you well when you were expecting 00:28:22-9

620 T expecting 00:28:23-1

621 EP when you were pregnant yeah 00:28:23-1

622 T um possibly 00:28:26-2

623 EP or was 00:28:27-6

624 T possibly 00:28:27-3

625 EP mm 00:28:27-3

626 T I guess it's such a yeah I mean 00:28:31-2

627 EP would you have seen it as interfering 00:28:32-5

628 T I wonder how fresh 00:28:32-9

629 I wonder how fresh it all was for them 00:28:35-3

630 EP right 00:28:36-7

631 T sort of thirty thirty years on thirty odd years on 00:28:39-8

632 EP mm so were yours the first grandchildren 00:28:39-8

633 T first grandchildren for both families yeah 00:28:46-8

634 EP mm mm mm 00:28:47-5

635 T both my wife's and mine 00:28:49-6

636 EP mm 00:28:49-6

637 T ah I don't think I'd have wanted that actually 00:28:54-1

638 EP right mm 00:28:58-9

639 T I'm quite independent and I guess right from kind of 18 really 00:29:03-4

640 and going off to university really 00:29:04-6

641 I had good relationships with them but 00:29:07-5

642 ah no we do talk emotionally about things but 00:29:11-5

643 I think there are other things 00:29:12-1

644 that I'm a little bit more protective over in wanting to 00:29:15-7

645 do things my way really 00:29:18-6

646 EP so how do you think um 00:29:22-3

647 that will affect your relationship with your boys 00:29:26-2

648 would you want your boys 00:29:29-4

649 T in terms of how they see my relationship 00:29:31-0

650 EP would you 00:29:31-1

651 T with their grandparents 00:29:33-1

652 EP well no I'm just wondering about no what I was wondering about 00:29:36-4

653 was how you would want them to be with you when 00:29:42-6

654 they're about to be parents 00:29:46-6

655 T yeah 00:29:47-5

656 EP you know would you want them would you want 00:29:50-4

657 T I think it might be I think certainly I would hope my expectation 00:29:52-6

658 is somehow that it would be easier for them 00:29:59-1

659 to talk with me about becoming a new parent 00:30:04-0

660 than perhaps it has been for me with my father 00:30:10-5
661 because I've been more involved 00:30:14-7
662 EP mm 00:30:16-3
663 T and that might be that might be a disen....d 00:30:18-8
664reasonable not reasonable it might not come to pass 00:30:26-6
665 might be a bit inaccurate in a way because I don't know how 00:30:34-7
666 involved I'll be sort of in their twenties thirties 00:30:36-4
667 whenever they have kids maybe not 00:30:40-2
668 that's my hope I guess 00:30:40-2
669 EP mm mm 00:30:41-8
670was there anything else you wanted to talk about 00:31:08-9
671 in terms of what we've been saying 00:31:11-6
672 I mean did you come to this conversation with any thoughts in mind 00:31:17-7
673 about what might come up or what you might want to talk about 00:31:25-3
674 T I don't think there was actually I guess today 00:31:26-4
675 R..'s been to his new classroom 00:31:31-8
676 EP yes 00:31:29-9
677 T and his new teacher 00:31:29-9
678 EP yes 00:31:31-8
679 T was quite anxious and worried and shy 00:31:36-6
680 and I guess that was a little bit of a shock 00:31:42-4
681 although it probably shouldn't have been 00:31:42-5
682 when we'd really thought about it 00:31:45-9
683 EP mm which school is it 00:31:45-9
684 T sh go to St 00:31:46-8
685 EP ahmm 00:31:46-8
686 T which is a little catholic school in the centre of ... with quite a mixed 00:31:53-0
687 kind of kind of catchment 00:31:55-3

688 EP mm 00:31:56-7

689 T so quite a few kids who English isn't their first language 00:32:01-6

690 EP mm 00:32:01-8

691 T quite a higher than average number of kids with special needs 00:32:04-2

692 and there was very much that feel to it which we weren't 00:32:09-3

693 surprised about at all in terms of kind of 00:32:09-10

694 the other kids 00:32:10-7

695 that were there and ah I I guess 00:32:15-6

696 what I was surprised about though was about 00:32:17-5

697 his vulnerability really and he is young his birthday's in July 00:32:24-4

698 so he's not four yet 00:32:25-4

699 EP ahmm 00:32:25-4

700 T four in a couple of weeks and he was quite tearful Z.. and I were 00:32:32-3

701 quite clear we'd stay for a little bit um but we did want to leave him 00:32:37-5

702 and that was you know leave him for a bit 00:32:39-4

703 EP mm 00:32:42-4

704 T as it was it was only fifteen minutes that we left 00:32:42-9

705 him for but he was brutally back to I guess what it had been 00:32:48-6

706 like almost two years ago really kind of what it had been 00:32:52-3

707 like when we left him for the first time at nursery 00:32:53-4

708 and you know again its a similar jump isn't it its going from a 00:32:59-4

709 small gold fish bowl 00:33:00-7

710 EP mm mm 00:33:00-7

711 T to a bigger tank 00:33:02-7

712 EP mm mm 00:33:04-1

713 T how scary that is 00:33:06-8

714 EP how many children 00:33:06-8

715 T I'd kind of not fore seen that 00:33:07-9

716 EP mm mm 00:33:07-9

717 T in a way well it was open to all thirty kids that were going to be in his class

718 00:33:10-4

719 EP mm 00:33:12-5

720 T but there were probably about fifteen kids there 00:33:14-9

721 EP mm 00:33:14-9

722 T some of whom are in the nursery at the school already 00:33:19-5

723 so knew the sch' are more familiar with the environment 00:33:22-5

724 EP mm 00:33:25-7

725 T and some we realised have got older siblings who are at the school 00:33:27-0

726 as well 00:33:29-4

727 EP mm 00:33:29-4

728 T so have got some sense of the school 00:33:29-4

729 EP ahmm mm mm 00:33:31-2

730 T I think Raj was one of the few who didn't know anybody going 00:33:33-3

731 EP mm 00:33:35-9

732 T today but I guess a) there was this reaction and b) 00:33:39-2

733 driving over I was thinking about um 00:33:43-8

734 Ann's quite emotional reaction to that in a way 00:33:47-9

735 bit more bit more of an emotional reaction to it than me in a way 00:33:50-7

736 and I guess that made me think a bit about why that was 00:33:56-4

737 and in spite of me having more hands on time with the kids 00:34:02-2

738 than my father had for instance I pleased I have that time 00:34:10-1

739 still comparatively I think there's a you know there's a 00:34:11-4

740 um much more emotive bond I think R ... our eldest and Z.. as a mum 00:34:20-2

741 that I think that that emotional responsibility I think the whole day 00:34:27-6

742 was probably far more emotional for her 00:34:31-3

743 EP mmhm 00:34:31-3

744 T in terms of I guess an indication of him being on the cusp really of 00:34:36-0

745 EP yes 00:34:36-7

746 T making making that jump 00:34:38-0

747 EP yes 00:34:38-0

748 T into a um ... a fair amount of independence in the environment 00:34:47-0

749 EP do you think it was the right time for that to happen 00:34:49-3

750 T for him to be doing that 00:34:51-4

751 EP yeah 00:34:51-4

752 T its difficult isn't it we talked a little bit about our 00:34:57-1

753 different options and you know if we weren't 00:35:00-3

754 happy about whatever school he got into 00:35:03-7

755 would he doesn't have to go to school this year 00:35:06-1

756 cos of his age 00:35:07-4

757 EP yeah mm 00:35:09-4

758 T he could go in a year's time 00:35:09-4

759 EP mm 00:35:10-2

760 T a) what would it be like for him if he stayed at the nursery 00:35:13-3

761 he is at we both think he would get quite board 00:35:15-2

762 and quite silly if he stayed 00:35:20-0

763 EP mm 00:35:20-7

764 T where he was 00:35:20-7

765 EP mm mm 00:35:22-8

766 T um so I think that's the right option 00:35:27-6

767 and then we thought well what if we just postpone 00:35:27-6

768 going to school and do something a bit alternative 00:35:30-6

769 and go off travelling for a year or do something different 00:35:33-5

770 and we thought about that for a little bit 00:35:37-1

771 EP quite a major 00:35:38-3

- 772 T yeah it would be a big change 00:35:40-0
- 773 EP change mm 00:35:44-5
- 774 T um 00:35:41-0 00:35:44-5
- 775 EP that's 00:35:44-5
- 776 T but I think I think it probably is right 00:35:46-0
- 777 I think I think he's he's ready certainly academically 00:35:50-1
- 778 I think it's a different question than academic 00:35:52-4
- 779 but intellectually I think 00:35:57-0
- 780 EP mm 00:35:57-0
- 781 T he he's curious about learning and 00:35:58-6
- 782 EP yes 00:35:58-6
- 783 T and he's he's kind of knows half of the alphabet 00:36:04-1
- 784 in terms of sort of recognising and saying letters now and 00:36:07-0
- 785 he's interested in what learning that will be at school 00:36:12-2
- 786 EP yes 00:36:12-2
- 787 T so 00:36:14-2
- 788 EP yes 00:36:14-2
- 789 T In that sense I think he's ready 00:36:14-8
- 790 EP yes 00:36:14-8
- 791 T whether he's ready emotionally I think is is a bit more difficult 00:36:16-5
- 792 EP mm 00:36:17-2
- 793 T because he's 00:36:18-4
- 794 EP what about physically 00:36:18-4
- 795 T well physically he's pretty average really 00:36:21-6
- 796 but today he was sort of not the smallest 00:36:24-6
- 797 and not the biggest 00:36:26-9
- 798 EP mm mm 00:36:26-9
- 799 T In the class 00:36:30-9

800 so yeah he starts after just half days 00:36:33-6

801 they go from there till at least half term 00:36:36-6

802 just going in half days he gets shattered 00:36:38-7

803 and that's the other thing because it's um 00:36:43-7

804 he'll cope with the whole school day 00:36:43-7

805 it's a bit of a worry of mine I guess he's still at the moment 00:36:47-9

806 most days has an hour and a half's nap at lunchtime 00:36:51-6

807 which obviously he won't do at school 00:36:54-9

808 EP mm but if he's just going for is it just mornings 00:36:58-9

809 T mornings for the first 00:37:01-0

810 EP can have a sleep when he gets home 00:37:04-6

811 T probably for up to the first half term and then he'll go 00:37:05-3

812 EP yes 00:37:05-3

813 T so yes he could he could do that for the first half term 00:37:07-1

814 which we would want him to do 00:37:08-6

815 EP yeah 00:37:05-0

816 T so yes 00:37:05-0

817 EP so will Ann be around to 00:37:11-7

818 T yeah 00:37:11-7

819 EP look after him in the afternoon 00:37:11-7

820 T yeah we're going to juggle things 00:37:13-3

821 EP yeah 00:37:13-3

822 T so that she's taking some leave for the first 00:37:16-9

823 month for some of the first month she only works two and a half days 00:37:24-1

824 EP mm 00:37:27-5

825 T so she's two days one week and three days the next 00:37:27-5

826 so she'll be around some of the days 00:37:30-0 00:37:32-3

827 and then her mum's going to come down 00:37:32-3

828 and be around for some time 00:37:34-7

829 EP oh right yeah 00:37:34-7

830 T so we are going to try and juggle it that first month 00:37:36-8

831 EP mm 00:37:38-1

832 T and then second we're assuming 00:37:40-0

833 it will be another month tails us to half term 00:37:43-2

834 EP ahmm 00:37:45-5

835 T it will be half days I think 00:37:53-9

836 they go to nursery off to do a pick up 00:37:53-9

837 EP that's the one that he's going to now 00:37:55-7

838 T the 00:37:57-6

839 EP the W... 00:38:02-6

840 T um no it's not W... 00:38:02-6

841 EP PC 00:38:02-9

842 T PC exactly 00:38:03-5

843 EP I always think of it as W because its W road 00:38:06-4

844 T OK yeah 00:38:06-4

845 EP you know but its PC 00:38:09-7

846 T exactly so that 00:38:09-7

847 EP and all these names will be will be you know 00:38:12-1

848 we won't use these names um 00:38:13-0

849 T so yes that 00:38:17-4

850 EP I mean we know we know this 00:38:18-0

851 we know that we both know this information 00:38:21-1

852 so it seems silly not to 00:38:23-0

853 to use the words um and I can easily get rid of them 00:38:30-1

854 you know in the transcription 00:38:30-1

855 because its very much part of the whole ethos you know 00:38:35-2

856 T I see 00:38:36-5

857 EP that confidentiality is maintained 00:38:36-5

858 T that's fine 00:38:38-0

859 EP yeah 00:38:41-0

860 what about did you make any connection with the teacher 00:38:47-8

861 T yeah we've met her twice now 00:38:50-2

862 we went 00:38:51-4

863 there was a parents' evening about ten days ago 00:38:55-1

864 which we went to as new parents 00:38:56-6

865 EP ahmm 00:38:56-6

866 T we met er she's a new teacher who 00:39:00

867 started in the school in September 00:39:01-8

868 for the new class 00:39:03-6

869 EP new trained 00:39:06-1

870 T no she's not new trained she's been trained 00:39:07

871 think she said four years 00:39:08-8

872 teaching in London and moving down to...with her son er 00:39:14-0

873 and um yeah it would be her first class 00:39:17-2

874 EP mm mm 00:39:17-7

875 T yeah she was rea' she was pretty anxious 00:39:19-9

876 I felt a bit sorry for her in a way 00:39:21-2

877 ...to meet all these parents who were turning up to check her out 00:39:28-0

878 EP ha ha ha ha ha 00:39:31-2

879 T cos she she was calmer today actually 00:39:31-2

880 um and then we both I guess cos I'd 00:39:34-8

881 been grown up in an educational environment 00:39:37-8

882 and Ann works as ... I guess we both we both had 00:39:43-3

883 to stop ourselves at times 00:39:44-9

- 884 from making comments about things judging 00:39:48-2
- 885 certain things that weren't 00:39:49-8
- 886 quite perfect in some ways to do with 00:39:53-1
- 887 and of course you're not going to find a perfect school 00:39:55-9
- 888 perfect sort of you know 00:39:58-1
- 889 EP mm 00:39:58-1
- 890 T teachers dealing with every 00:40:01-8
- 891 EP mm 00:40:01-8
- 892 T situation that you as parents when 00:40:02-8
- 893 you are going in and you are sitting 00:40:05-4
- 894 trying to let your child get on with things 00:40:05-4
- 895 and encouraging him to be doing these and you're watching 00:40:09-3
- 896 everything that's going on in the class 00:40:09-3
- 897 room of course there are going to be things 00:40:12-2
- 898 that you're going to see that 00:40:15-3
- 899 the teacher your attention is drawn to 00:40:17-7
- 900 you know a couple of the kids she's dealing with 00:40:21-6
- 901 she's going to miss
- 902 EP mm mm 00:40:21-8
- 903 T in a big class room but 00:40:25-4
- 904 EP does she have an assistant 00:40:21-8
- 905 T yeah there's a one teaching assistant for her class 00:40:32-0
- 906 EP mm 00:40:32-0
- 907 T I think there are probably two other kids with um 00:40:37-1
- 908 teaching assistants 00:40:39-5
- 909 EP ahmm mm 00:40:39-5
- 910 T as well sometimes 00:40:41-5
- 911 EP mm so there might be four adult in the room 00:40:43-8

912 T yeah 00:40:43-8

913 EP is it a big room 00:40:46-8

914 T it is yeah it's a room split in so so there's a 00:40:49-4

915 nursery room and then a reception room and a big divide 00:40:54-2

916 between the two which is quite nice because there are a 00:40:59-5

917 whole lot of times in the day when although they are separate 00:41:02-1

918 for large parts of the day they also have times 00:41:03-1

919 when they pull back the divide 00:41:06-4

920 EP ahmm 00:41:06-4

921 T to sort of through play kind of the nursery and reception mixed up 00:41:12-0

922 EP yes 00:41:12-0

923 T together 00:41:17-7

924 EP and have they got access to the outside 00:41:17-7

925 T yes they've got a nice outdoor space 00:41:19-0

926 EP mm and they're allowed to freely go in and out are they 00:41:22-1

927 T ah I think there are specific times when they go outside 00:41:26-8

928 EP OK 00:41:28-9

929 T yeah I don't know whether I know what you mean when there 00:41:34-2

930 are break times weather they just go out 00:41:34-2

931 and come in I don't know whether it works like that 00:41:36-1

932 whether they all go out and in 00:41:38-9

933 EP ahmm 00:41:38-9

934 T I'm not sure nice if it were that through 00:41:42-7

935 EP yeah I think in some of the schools that does happen 00:41:44-9

936 that they if they want to go outside and play with 00:41:52-6

937 sand and water they can at this age um 00:41:53-4

938 T I think I think sorry another thing that I 00:41:54-4

939 did as I was coming over was a bit about 00:41:56-9

940 my protectiveness of R... 00:42:05-8
941 and there were three or four quite physical boys 00:42:07-8
942 one of whom apparently has no English 00:42:10-7
943 no no verbally I think born and raised with English as his 00:42:18-6
944 first language but his doesn't have any sort of um speech yet 00:42:22-2
945 and he was charging around with a learning support assistant 00:42:27-2
946 sort of trying to sort of keep him under 00:42:30-5
947 control on a scooter when they were outside 00:42:33-6
948 bumped into several of the kids and it seemed to us 00:42:36-7
949 that she didn't have a great deal of control over him um 00:42:41-2
950 and there were two or three other boys who were 00:42:46-3
951 just quite physical and um upset a couple of girls 00:42:47-9
952 a couple of times during the morning but it made me 00:42:51-5
953 Ann wasn't directly affected by any of these kids 00:42:55-3
954 but it definitely triggered in me a bit of oh goodness 00:42:59-0
955 he's he's gonna have to cope with some fairly 00:43:03-0
956 sort of full on situations in this classroom 00:43:04-8
957 he's going to have to cope with being thumped at some point 00:43:10-2
958 and bumped into and stuff snatched from him you know 00:43:13-3
959 that's part of life of course it is but it I don't know 00:43:18-0
960 you got a little bit more control over it when they're 00:43:21-2
961 just at nursery a couple of days a week 00:43:21-2
962 EP mm mm 00:43:24-0
963 T surrendering control of those kind of situations 00:43:26-4
964 and management 00:43:28-2
965 EP mm 00:43:28-2
966 T to the adults involved and if I can see how we'll cope 00:43:33-6
967 with those first few times when you know he comes back in tears 00:43:38-3

968 or tells us that this has happened and how we will 00:43:43-5
969 resolve those decisions about when we when we say well 00:43:49-5
970 get on with it R... sort of thing 00:43:53-2
971 EP mm mm 00:43:53-2
972 T when we say when we say well we'll talk to Miss whatever her name is 00:43:57-2
973 but his teacher about stuff that we wonder that concerned about 00:44:02-4
974 EP mm 00:44:04-0
975 T and whether there could be a way of managing it 00:44:04-0
976 EP mm mm 00:44:04-0
977 T differently 00:44:07-0
978 EP mm 00:44:07-0
979 T and those being quite tricky discussions to have 00:44:09-3
980 as parents and when to when to intervene really 00:44:13-8
981 and when to just 00:44:17-6
982 EP mm 00:44:17-8
983 T be there in the background in a less active way sort of 00:44:23-5
984 supporting and helping your child to deal with 00:44:23-5
985 situations himself so it made me think about that I guess 00:44:29-9
986 EP mm 00:44:32-0
987 T in readiness for this 00:44:32-3
988 EP it's interesting isn't it the the balance between 00:44:35-2
989 sort of letting go and wanting to protect them 00:44:40-7
990 T yes 00:44:42-9
991 EP and 00:44:42-9
992 T yeah 00:44:42-9
993 EP the the notion of you know the adults acting as a team 00:44:52-1
994 T yeah 00:44:52-1
995 EP you know 00:44:53-9

- 996 T yeah 00:44:53-9
- 997 EP so how do you feel about 00:44:58-9
- 998 sort of working as a team with the teacher rather 00:45:03-8
- 999 than the teacher being 00:45:08-1
- 1000 T it's quite important to me I think 00:45:09-2
- 1001 EP yeah 00:45:09-2
- 1002 T to be in a position where the teacher does want to do that 00:45:14-8
- 1003 and is accepting of that 00:45:16-3
- 1004 EP yeah 00:45:16-3
- 1005 T I would find it quite hard if that's not the case 00:45:19-3
- 1006 and if I feel a bit shut out as a parent 00:45:22-8
- 1007 EP mm 00:45:26-0
- 1008 T um because I think you know the way we've brought R... up 00:45:29-4
- 1009 and that the way we want to be raising him is that education 00:45:32-7
- 1010 isn't just about being at school 00:45:34-7
- 1011 EP yes 00:45:34-7
- 1012 T education's probably more of his learning going to happen 00:45:38-8
- 1013 at home rather than in school 00:45:38-8
- 1014 EP mm mm 00:45:40-1
- 1015 T um and you know I think for him its obviously gonna 00:45:49-4
- 1016 be most effective if 00:45:46-3
- 1017 people in both the school and home are pulling in 00:45:48-9
- 1018 the same direction 00:45:50-4
- 1019 EP exactly 00:45:51-5
- 1020 T I know that involves communication 00:45:51-5
- 1021 EP yes exactly 00:45:53-8
- 1022 T I think if that's not there then I think we'll find that quite difficult 00:45:55-9
- 1023 I don't think we'll be very happy with that 00:45:57-8

- 1024 EP But how how how can you make that happen 00:45:59-2
- 1025 How do you think you can make that happen 00:46:01-8
- 1026 T yeah its I think it's about lots of things isn't it 00:46:09-0
- 1027 I think it's a little bit about how involved we are in being curious 00:46:13-6
- 1028 with R... about what's going on at school 00:46:15-0
- 1029 and that's kind of communication with him 00:46:18-0
- 1030 EP mm 00:46:19-0
- 1031 T I think it's about other opportunities to go 00:46:20-1
- 1032 into the school and be actively 00:46:21-5
- 1033 involved in the classroom 00:46:23-4
- 1034 EP mm are there opportunities to be actively involved in the classroom 00:46:28-3
- 1035 T yeah I don't know explicitly what they are going to be 00:46:30-9
- 1036 I know that they have adult helpers that go in 00:46:33-1
- 1037 for reading that sort of thing 00:46:35-8
- 1038 EP mm are those parents or 00:46:37-3
- 1039 T yeah 00:46:37-3
- 1040 EP yes 00:46:37-3
- 1041 T and the teacher new teacher 00:46:41-3
- 1042 when spoke up in actually spoke to all the parents 00:46:43-2
- 1043 when its parents evening one of the things she said 00:46:45-6
- 1044 was that she'd she was very committed to having parents 00:46:48-0
- 1045 come in and um be involved in the class room that she'd 00:46:55-2
- 1046 seen great results as a consequence of that 00:46:55-2
- 1047 so 00:46:56-8
- 1048 EP mm 00:46:56-8
- 1049 T I'm hopeful that her model of involving parents is not distant from 00:47:03-2
- 1050 EP mm so are any of these assistants 00:47:09-0
- 1051 T yeah 00:47:09-0

- 1052 EP male or are they all women 00:47:09-0
- 1053 T no they're all I guess that was one thing 00:47:13-3
- 1054 z saw my wife' s already um made contact with er 00:47:20-1
- 1055 the chair of the school school's PTA who has got a little girl who's 00:47:25-9
- 1056 in one of the older classes and a little girl who's starting in R's class 00:47:30-6
- 1057 EP mm 00:47:30-6
- 1058 T um so she was there on the parents evening 00:47:32-4
- 1059 we met her amongst other parents she was very nice 00:47:37-4
- 1060 EP mm 00:47:37-4
- 1061 T bubbly and nice and today... she introduced Ann as very good solid 00:47:46-9
- 1062 PTA material 00:47:48-4
- 1063 EP ha ha ha 00:47:48-8
- 1064 T it it was a throw away comment 00:47:51-7
- 1065 EP yes yeah 00:47:51-7
- 1066 T but I don't think she wouldn't have said 00:47:57-4
- 1067 or this is Tom he he is very solid PTA material 00:47:59-2
- 1068 so it was th there was a real sort of um I may be wrong 00:48:04-0
- 1069 but my sense was that there was a real bit of gender 00:48:08-4
- 1070 sex kind of bias in terms of the judgement she was making 00:48:12-9
- 1071 about who she could cos she was thinking as the chair 00:48:17-1
- 1072 who else could we involve to share the workload 00:48:21-1
- 1073 EP yeah 00:48:21-1
- 1074 T in a way 00:48:23-2
- 1075 EP so you were standing there 00:48:25-5
- 1076 Tom so I was standing there 00:48:25-5
- 1077 EP next to Ann at the time yes 00:48:28-8
- 1078 T and Ann was introduced and you know I said hello then afterwards 00:48:30-7
- 1079 but it was interesting 00:48:32-8

- 1080 EP yes yes 00:48:32-8
- 1081 T that that was that she used and in a sense I guess 00:48:36-5
- 1082 my response was a little bit of oh goodness that's interesting 00:48:41-6
- 1083 EP mm 00:48:41-6
- 1084 T and and then so yes there is part of me that thinks it's 00:48:45-7
- 1085 probably going to be easier for Ann to be involved with some of those 00:48:47-2
- 1086 things whether it's going in and reading 00:48:51-7
- 1087 EP mm 00:48:51-7
- 1088 T or being involved in that sort of thing than me 00:48:54-7
- 1089 EP mm mm 00:48:54-7
- 1090 T it's partly time of course that's time it's the way Ann works 00:48:56-4
- 1091 EP mm mm 00:48:57-9
- 1092 T two and a half days and I work 00:49:01-9
- 1093 EP mm mm 00:49:01-9
- 1094 T become full time but just vary my hours 00:49:01-9
- 1095 um so maybe there's a bit more of a challenge there for me 00:49:06-7
- 1096 EP yes 00:49:06-7
- 1097 T and how I stay involved 00:49:08-5
- 1098 EP yes 00:49:08-5
- 1099 T um 00:49:10-9
- 1100 EP but in terms of um stereotyping 00:49:15-2
- 1101 T mm 00:49:15-2
- 1102 EP um that that that kind of what you've just described 00:49:20-1
- 1103 is the kind of thing it's kind of at the core 00:49:28-4
- 1104 T mm 00:49:28-4
- 1105 EP of what it is I think my research is all about 00:49:28-4
- 1106 T mm mm 00:49:29-3
- 1107 EP and it's it's kind I mean I'm just doing a bit of reflecting now 00:49:35-0

- 1108 on what the research is and what it is that I'm interested in 00:49:40-6
- 1109 T mm mm 00:49:41-5
- 1110 EP you know as a as a woman and the mother of girls 00:49:46-7
- 1111 and the grandmother of granddaughters 00:49:49-6
- 1112 to suddenly at the beginning of doing my doctorate 00:49:52-9
- 1113 become the grandmother 00:49:58-7
- 1114 T yes 00:49:58-7
- 1115 EP of grandsons 00:49:57-5 00:49:58-7
- 1116 T yeah yeah 00:49:58-7
- 1117 EP for the first time in my life 00:50:05-3
- 1118 T yes 00:50:05-3
- 1119 EP considering what it must be like for a man 00:50:07-7
- 1120 T yes 00:50:07-7
- 1121 EP because um and this really is what's triggered my interest 00:50:11-5
- 1122 in this whole area 00:50:14-1
- 1123 because there's a lot isn't there of in the sort of feminist literature 00:50:18-7
- 1124 about how um you know women feel 00:50:23-9
- 1125 T yes 00:50:23-9
- 1126 EP um stereotyped and cut off from opportunities 00:50:29-4
- 1127 I mean I know things are changing 00:50:30-5
- 1128 T yes 00:50:30-5
- 1129 EP but you only have to listen to woman's hour 00:50:34-7
- 1130 T yeah yeah 00:50:34-7
- 1131 EP you know there's still this feeling that it's a man's 00:50:38-4
- 1132 basically lots has changed but it's still a man's world 00:50:42-2
- 1133 but in this 00:50:43-0
- 1134 particular area of children starting school 00:50:47-2
- 1135 there's this you know I keep hearing men saying 00:50:52-4

- 1136 that they don't feel as though they've got the same status 00:51:00-2
- 1137 T no that's right 00:51:00-9
- 1138 EP as a woman 00:51:00-9
- 1139 T you definitely I definitely felt an exception 00:51:03-3
- 1140 I felt a little bit of an exception 00:51:05-2
- 1141 going to the parents evening initial originally you know for new parents
- 1142 EP mm 00:51:12-2
- 1143 T where you met the head teacher 00:51:11-2
- 1144 EP mm mm 00:51:11-2
- 1145 T and they all talked about what it's going to be like 00:51:14-5
- 1146 starting school and all that kind of thing 00:51:16-3
- 1147 EP yes 00:51:18-6
- 1148 T so at that there were probably two or three other dads there 00:51:18-5
- 1149 and may be fifteen mums 00:51:22-9
- 1150 EP mm mm 00:51:25-0
- 1151 T um and then today there were two other dads who were there 00:51:29-5
- 1152 and twelve mums 00:51:33-0
- 1153 EP mm 00:51:33-0
- 1154 T something like that and the two dads probably knew each other 00:51:36-6
- 1155 but stood stood near the door and chatted 00:51:42-8
- 1156 EP mm 00:51:42-8
- 1157 T ha 00:51:42-8
- 1158 EP mm mm ha ha 00:51:42-8
- 1159 T ha they weren't actively involved 00:51:47-1
- 1160 EP no 00:51:47-1
- 1161 T and R I was more involved than Z trying to settle R and 00:51:55-8
- 1162 EP mm 00:51:55-8
- 1163 T looking at what activities there were and chat to the kids 00:51:57-0

1164 EP mm mm 00:51:58-6

1165 T one one of his fears had been 00:51:58-0

1166 I won't know any of the children's names 00:52:00-0

1167 so we were trying to support him 00:52:04-8

1168 in one or two of the children's names and talking 00:52:06-0

1169 EP yes 00:52:06-0

1170 T to the children 00:52:08-1

1171 EP yes yes 00:52:08-1

1172 T introducing children them to him and that kind of thing 00:52:13-2

1173 so really quite actively involved 00:52:13-2

1174 EP mm 00:52:15-4

1175 T I guess you know I'm reasonably confident in that 00:52:16-7

1176 environment I've had to work with kids in my work 00:52:21-0

1177 so I'm reasonably comfortable with talking to the kids 00:52:22-6

1178 EP yes yeah 00:52:22-6

1179 T but I wonder how easy it would be for 00:52:27-6

1180 somebody who didn't have those experiences 00:52:30-6

1181 and that confidence 00:52:33-0

1182 EP mm 00:52:33-0

1183 T in that environment 00:52:33-0

1184 EP mm mm and then how but how 00:52:43-9

1185 what can be done 00:52:43-9

1186 T well I think it would have been good if actually 00:52:45-8

1187 you know in the letter I know that there are a number of parents 00:52:49-8

1188 who are single parents 00:52:51-1

1189 EP mm 00:52:51-1

1190 T I know that there are parents at this school who are 00:52:54-9

1191 you know from low socio economic groups 00:52:57-5

1192 EP mm mm 00:52:59-1

1193 T therefor it might be difficult for both of them 00:53:02-6

1194 EP mm 00:53:02-6

1195 T to get to a parents evening 00:53:03-5

1196 EP mm 00:53:03-5

1197 T none the less I think there could have been a statement about 00:53:07-8

1198 you know it would be great to meet with 00:53:11-5

1199 both parents stroke child givers 00:53:14-8

1200 EP mm 00:53:18-1

1201 T and if you could both get to the event 00:53:18-1

1202 EP mm mm 00:53:18-1

1203 T it would be really nice 00:53:20-4

1204 EP mm mm 00:53:20-4

1205 T introduce you to the school 00:53:20-4

1206 because we value kind of working with mums and dads 00:53:24-8

1207 and 00:53:26-6

1208 EP yes 00:53:26-6

1209 T other care givers 00:53:27-2

1210 EP yes 00:53:27-2

1211 T who ever has a significant amount of contact with your child 00:53:30-4

1212 EP yes yea 00:53:33-0

1213 T that might have made a bit of difference 00:53:33-0

1214 EP ahmm 00:53:33-0

1215 T and the I know I 00:53:36-7

1216 EP mm 00:53:36-7

1217 T I don't know really maybe there could 00:53:38:-2

1218 have been something else emphasising 00:53:41-2

1219 particularly for boys 00:53:42-6

1220 EP mm 00:53:42-6

1221 T the value of a dad being involved 00:53:47-4

1222 EP yes 00:53:47-4

1223 T in kind of their education 00:53:49-3

1224 EP yes 00:53:52-1

1225 T from the outset 00:53:52-1

1226 EP yes so what things around the place could have been 00:53:52-1

1227 T yeah you see 00:54:01-6

1228 EP say visually more father welcoming to fathers 00:54:05-7

1229 T I didn't get particularly a sense of stuff being 00:54:13-8

1230 I'm trying to think what was on the wall that I noticed today 00:54:14-2

1231 I don't know I think they made some Picasso 00:54:22-1

1232 EP mm 00:54:22-1

1233 T kind of facemasks that were on their 00:54:25-1

1234 EP mm they'd written about um holidays 00:54:27-4

1235 EP mm 00:54:27-4

1236 T in general 00:54:28-7

1237 EP mm mm 00:54:28-7

1238 T there was nothing that either way you'd feel 00:54:32-8

1239 wasn't welcoming or could have been more welcoming 00:54:36-5

1240 to men that I took in today 00:54:39-8

1241 EP mm 00:54:39-8

1242 T um 00:54:45-5

1243 EP I mean do you think do you think in a way there's a there's a 00:54:44-4

1244 there's a an argument for sort of like 00:54:49-6

1245 sort of like I can't even I mean it probably 00:54:52-4

1246 isn't a good way of putting it 00:54:54-1

1247 but sort of like positive discrimination 00:54:57-4

- 1248 T well I think it's like something like kind of um um 00:54:59-8
- 1249 you know male teachers 00:55:04-4
- 1250 isn't there I think definitely you know male teachers 00:55:05-6
- 1251 and male support assistants that I think 00:55:09-1
- 1252 EP mm mm 00:55:09-1
- 1253 T is what I think um 00:55:11-3
- 1254 EP so do you think schools should actively try and create more males ... 00:55:14-6
- 1255 T yeah it's difficult for schools isn't it 00:55:18-3
- 1256 EP yes 00:55:18-3
- 1257 T cos there's so few males as I understand it going 00:55:19-0
- 1258 through um particularly primary 00:55:21-2
- 1259 EP mm mm 00:55:23-4
- 1260 T you know PGCE sort of training 00:55:26-2
- 1261 EP mm mm 00:55:26-2
- 1262 T um I think it probably starts before then doesn't it 00:55:32-4
- 1263 it probably starts it goes back to schools really I think 00:55:37-1
- 1264 it goes back to how we as a society and we encourage 00:55:41-6
- 1265 people to men particularly to be doing jobs in the caring kind of 00:55:46-0
- 1266 professions 00:55:46-9
- 1267 EP mm mm 00:55:47-2
- 1268 T I mean caring in the broader sense 00:55:49-3
- 1269 I guess would include school teachers 00:55:51-1
- 1270 in that I think it's still a bit of a 00:55:59-2
- 1271 you know slightly alternative choice for a male 00:56:02-9
- 1272 to be a male primary school teacher 00:56:04-8
- 1273 EP mm 00:56:06-5
- 1274 T or a nurse or a um psychiatric one whatever it is 00:56:12-4
- 1275 EP mm 00:56:12-4

- 1276 T it's still a female dominated kind of profession something its 00:56:23-4
- 1277 probably about yeah the gender bias that probably still influences 00:56:24-5
- 1278 EP mm 00:56:27-1
- 1279 T careers right from early on about how may be it is in the primary 00:56:33-5
- 1280 school that the seeds around who who goes and talks and you know 00:56:36-9
- 1281 EP mm 00:56:36-9
- 1282 T it goes on from there 00:56:38-4
- 1283 EP yeah I mean those are the kind of thoughts I had when I I 00:56:43-3
- 1284 got interested in doing this research 00:56:44-9
- 1285 T yeah 00:56:46-3
- 1286 EP but then I wondered you know I mean is it 00:56:48-0
- 1287 should I have gone back even further 00:56:50-1
- 1288 I mean should I have gone back to um 00:56:53-8
- 1289 you know when couples realise that that that they are going to 00:56:58-0
- 1290 have a child 00:57:00-0
- 1291 T yes 00:57:02-0
- 1292 EP maybe that maybe that's the point at which the intervention 00:57:05-7
- 1293 should start you know 00:57:06-4
- 1294 um do you know Liz McDonnell she's 00:57:11-8
- 1295 done some research into fathers involvement during 00:57:16-2
- 1296 birth and she was she was um 00:57:19-4
- 1297 working with um young fathers you know teenage fathers 00:57:25-7
- 1298 well not teenage up to twenty five 00:57:29-2
- 1299 and talking about the experience of the birth of their child 00:57:34-0
- 1300 and how um moved they were by it 00:57:51-2
- 1301 T mm 00:57:42-2
- 1302 EP and you know her research is about you know what is it about 00:57:43-9
- 1303 T mm mm 00:57:43-9

- 1304 EP our society that curbs that enthusiasm they want to do so much 00:57:48-9
- 1305 and then 00:57:51-1
- 1306 T yes 00:57:51-1
- 1307 EP as the children get older they become less and less involved 00:57:54-4
- 1308 and yet we know from research 00:57:57-4
- 1309 T mm yes 00:57:57-4
- 1310 EP that those others that do stay involved 00:57:59-5
- 1311 actually have a huge um impact on their sons educational outcomes 00:58:07-9
- 1312 T yes yeah 00:58:08-6
- 1313 EP and it's you know as as working 00:58:15-0
- 1314 as I am on a sort of practice doctorate rather than 00:58:21-0
- 1315 T yes yes 00:58:22-1
- 1316 I mean it's not like a PhD where it's kind of more theoretical 00:58:24-8
- 1317 I mean the whole reason for 00:58:26-1
- 1318 doing this kind of research is to try and think of ways 00:58:30-1
- 1319 to um affect services and affect 00:58:35-2
- 1320 um how they can become um more effective 00:58:42-1
- 1321 and so you know if it's possible for me to write up 00:58:46-1
- 1322 stuff from these interviews that can then be presented 00:58:51-9
- 1323 T um 00:58:51-9
- 1324 EP to schools um 00:58:54-6
- 1325 T I I guess um I guess I have mixed feelings cos I guess I think 00:58:57-3
- 1326 I think there are gender biases between men and women 00:59:00-9
- 1327 that are innate and hard wired I don't think we're born the same 00:59:05-3
- 1328 EP yeah yeah 00:59:07-0
- 1329 T in most cases 00:59:07-0
- 1330 EP yes 00:59:07-0
- 1331 T that said I think there are there are my personal view is that there are 00:59:14-0

- 1332 men probably who would make very good people 00:59:16-6
- 1333 within the caring profession 00:59:18-0
- 1334 who get put off somehow 00:59:20-1
- 1335 EP mm 00:59:22-0
- 1336 T who potentially could go 00:59:25-6
- 1337 EP yes 00:59:25-6
- 1338 T into that line of work and get put off and I guess the question is 00:59:25-8
- 1339 where do they get put off 00:59:28-1
- 1340 EP yes 00:59:28-6
- 1341 T what what happens 00:59:30-6
- 1342 EP yes 00:59:32-4
- 1343 T to make that happen 00:59:32-4
- 1344 EP yes 00:59:32-4
- 1345 T and I think it's a series of points I think 00:59:34-2
- 1346 EP yes 00:59:34-2
- 1347 T from quite early onwards 00:59:37-3
- 1348 EP yeah 00:59:37-3
- 1349 T um 00:59:42-0
- 1350 EP but from my point of view it's not just about getting men into teaching 00:59:42-0
- 1351 T mm 00:59:43-1
- 1352 EP but it's about 00:59:44-8
- 1353 T mm 00:59:44-8
- 1354 EP getting fathers more involved in their sons' education 00:59:47-1
- 1355 T mm 00:59:49-5
- 1356 EP and I mean you're quite exceptional because your father was 00:59:51-4
- 1357 so involved in your education 00:59:54-6
- 1358 T yes 00:59:54-6
- 1359 EP that was quite exceptional 00:59:55-7

- 1360 T yes yes 00:59:55-7
- 1361 EP isn't it 00:59:57-2
- 1362 T yes I mean he taught me A level English 00:59:58-6
- 1363 EP yes yeah 00:59:58-6
- 1364 T very much 00:59:59-9
- 1365 EP I mean he was very very much involved in your education 01:00:04-2
- 1366 T yes 01:00:04-2
- 1367 EP so um 01:00:04-2
- 1368 T that's different 01:00:05-2
- 1369 EP It is different but having said that you still felt that 01:00:15-8
- 1370 T difference 01:00:15-8
- 1371 EP status difference between 01:00:15-8
- 1372 T yes 01:00:17-7
- 1373 EP yourself and Z...today 01:00:18-9
- 1374 T yes yeah 01:00:20-6
- 1375 EP and it's because 01:00:23-3
- 1376 T yes 01:00:23-3
- 1377 EP w why was that 01:00:28-0
- 1378 T well a it's difficult actually cos I'm not comparing like to like 01:00:30-8
- 1379 in terms of thinking about how there the same age really but 01:00:34-4
- 1380 you know I'm not at the point of 01:00:36-8
- 1381 eighteen years old y'know R...'s not eighteen 01:00:41-0
- 1382 and I'm not thinking about how I was 01:00:43-8
- 1383 when I was eighteen and the difference in the relationship 01:00:45-7
- 1384 but I mean arguably 01:00:50-0
- 1385 it it's about the amount of time I've been allowed to have with R... 01:00:53-8
- 1386 EP mm 01:00:55-2
- 1387 T I think probably 01:00:55-2

- 1388 EP mm 01:00:58-6
- 1389 T and the bond I think the birth was really important actually 01:01:03-1
- 1390 EP mm 01:01:04-4
- 1391 T it's been really important to me 01:01:06-8
- 1392 EP mm 01:01:06-8
- 1393 T to be there and to be actively very involved in both boys' birth 01:01:09-1
- 1394 EP yes yeah 01:01:09-1
- 1395 T I couldn't and I still struggle really to understand dads 01:01:13-4
- 1396 who don't want to be there 01:01:17-5
- 1397 or don't feel they could can be there 01:01:21-0
- 1398 EP mm mm 01:01:21-0
- 1399 T and just sad really 01:01:23-0
- 1400 EP yes 01:01:23-0
- 1401 T for them 01:01:27-7
- 1402 EP yes 01:01:27-7
- 1403 T missing out on that that experience 10:01:24-9
- 1404 EP yes yeah 01:01:25-3
- 1405 Um particularly when Raj was born the first one went through it 01:01:33-6
- 1406 I've got almost sort of flash bowl like memories actually of 01:01:36-5
- 1407 the birth and of then what was a sort of six 01:01:39-9
- 1408 o'clock walk through the park 01:01:41-4
- 1409 back home um six am walk 10:01:46-0
- 1410 back it was morning generally just smells 01:01:49-0
- 1411 EP yes 01:01:50-9
- 1412 T and sounds and those kinds of things 01:01:52-2
- 1413 EP yes yeah 01:01:52-2
- 1414 that are encompassed in flash bowl memory 01:01:58-1
- 1415 so yeah 01:01:58-4

1416 EP mm 01:01:58-4

1417 EP mm mm mm 01:01:59-9

1418 T um I think I think important to both of us actually 01:02:05-1

1419 I think that's what we both wanted 01:02:07-2

1420 I think that's what we really did want 01:02:09-4

1421 EP yes 01:02:15-5

1422 T um and lucky that we had the kind of birth 01:02:13-1

1423 experience both natural births 01:02:19-8

1424 and both ones where I could support Z...in some sense 01:02:21-2

1425 EP mmmm mm. 01:02:26-4

1426 T she tells a funny story actually about when A... was born 01:02:26-7

1427 that um she gave birth in a water bath and um for part of the birth 01:02:32-6

1428 I I was leaning over the bath 01:02:34-7

1429 and supporting her which did involve bending 01:02:36-3

1430 my back near the end of the birth when she was in quite a lot of pain 01:02:39-3

1431 she remembered looking up at me sort of bending oooop 01:02:43-7

1432 EP ha ha ha 01:02:43-7

1433 T rubbing my back which she continues tell at every opportunity 01:02:53-0

1434 EP he he he he 01:02:53-0

1435 T how blooming useless men are 01:02:55-7

1436 EP he he he he 01:02:55-7

1437 T ha 01:02:58-4

1438 EP ah 01:02:58-4

1439 T but yes it was important to me an and you know 01:02:59-6

1440 I think that that then made it 01:03:02-1

1441 easier so that you know being involved in the birth made it easier to 01:03:06-2

1442 have lots and lots of contact with both boys soon after they were born 01:03:10-5

1443 EP mm 01:03:10-5

1444 T so Raj our first born Ann wasn't ever so well for 01:03:15-0
1445 she had some sort of physical complications 01:03:16-7
1446 after the birth and meant mobility wise she was pretty limited 01:03:19-8
1447 um so she didn't find it very very easy 01:03:26-0
1448 to be holding him lots in those first 01:03:28-2
1449 EP mm mm 01:03:29-8
1450 T couple of days and so I did 01:03:31-9
1451 EP yes 01:03:31-9
1452 T so I spent most of those it was summer 01:03:33-5
1453 I spent most of those couple of days 01:03:35-0
1454 with the shirt off having lots of kind of skin to skin 01:03:37-9
1455 EP yes yes 01:03:37-9
1456 T kind of contact with him and you know I think that was 01:03:41-0
1457 important in us bonding actually 01:03:44-0
1458 EP yes yes yeah absolutely 01:03:46-0
1459 T grateful for that 01:03:46-8
1460 EP mm mm that's lovely thank you for sharing that ha h a ha 01:03:48-9
1461 T oh that's all right 01:03:52-7
1462 EP um I think time is kind of marching on so 01:03:57-3
1463 I just wanted to kind of go through 01:03:59-2
1464 my topic headings with you 01:04:02-4
1465 T yeah yeah 01:04:02-4
1466 EP and um cos 01:04:04-8
1467 see if anything sort of springs out 01:04:07-7
1468 T yep yep 01:04:09-1
1469 EP that you just wanted to contribute 01:04:10-3
1470 so the my first sort of topic was 01:04:13-7
1471 what is it like to be a man 01:04:15-3

1472 and you you talked about that 01:04:17-3

1473 um very openly thank you and then you more or less um 01:04:24-4

1474 anticipated some of the next 01:04:27-2

1475 T right 01:04:27-2

1476 EP questions so the next one was 01:04:29-0

1477 what is it like to be the father of a son about 01:04:31-9

1478 T yeah 01:04:37-4

1479 EP to start school 01:04:33-8

1480 T yes 01:04:33-8

1481 EP so I think we've covered that topic haven't we 01:04:37-3

1482 T it's interesting it hasn't particularly raised I haven't 01:04:41-2

1483 thought about my experiences of being at school 01:04:43-8

1484 I don't know why that is cos that you'd have thought that would 01:04:47-5

1485 be fairly logical 01:04:50-3

1486 EP mm 01:04:50-3

1487 T him being about to embark on this would make me think about 01:04:52-0

1488 although I got a photo out to show 01:04:53-6

1489 him today prior to that I haven't really thought at all about 01:04:57-8

1490 my experiences which is probably interesting in a way 01:05:03-4

1491 that I haven't done 01:05:04-1

1492 EP yes yeah yeah 01:05:04-1

1493 T you'd have thought that would be fairly logical to 01:05:09-3

1494 EP well I mean I've been thinking about this for a long time now 01:05:16-4

1495 you know deciding what my topic headings would be 01:05:20-1

1496 T yes yeah 01:05:20-1

1497 EP and um it seemed it seemed like putting these five

1498 T mm 01:05:29-1

1499 EP headings together 01:05:31-4

1500 T mm 01:05:31-4

1501 EP I'll just read the next ones 01:05:33-0

1502 T mm 01:05:33-0

1503 EP and see what you think 01:05:33-0

1504 the third topic heading was what was it like when you started school 01:05:38-6

1505 T mm 01:05:38-6

1506 EP and then what involvement did your father have 01:05:44-0

1507 T mm 01:05:44-0

1508 EP and then the fifth one how do you think schools could involve fathers 01:05:48-5

1509 T mm 01:05:49-5

1510 EP and I think we've pretty much talked about those things haven't we 01:05:55-4

1511 T yeah 01:05:59-5

1512 EP I mean is there anything that that that jumps out at you 01:06:02-7

1513 that you'd want to just round off with 01:06:06-0

1514 T I think there's something you know I was thinking about 01:06:15-5

1515 it today actually when I was in the school although I 01:06:17-8

1516 am fairly confident with kids and fairly confident at 01:06:23-1

1517 I guess engaging in that kind of environment in a class room 01:06:26-8

1518 in the class room environment still in the back of your mind 01:06:29-6

1519 I guess is is I know it's just it may be just be me but I think there 01:06:35-4

1520 is also a sense of you are most observing other people's reactions 01:06:37-4

1521 to you as a man in that close proximity to kids 01:06:43-2

1522 almost as if you know all the stuff that's been in the the stuff 01:06:48-9

1523 about paedophilia and you know 01:06:51-3

1524 male offenders sex offenders and that kind of thing 01:06:54-5

1525 I think I think I think our obsession with that 01:06:58-3

1526 and the media is sort of um the way that 01:07:01-7

1527 it manages to stoke up a sense of sex offenders being 01:07:08-5

- 1528 EP mm 01:07:08-5
- 1529 T a) always male 01:07:10-2
- 1530 EP mm 01:07:10-4
- 1531 T and b) far more prolific 01:07:12-8
- 1532 EP mm mm 01:07:12-8
- 1533 T and far more prevalent than they actually are 01:07:17-1
- 1534 EP mm mm 01:07:20-4
- 1535 T and some of the the rules that there are about contact with kids 01:07:22-8
- 1536 around limited contact physical contact those kind of things I think 01:07:27-6
- 1537 all of those things mean as a as a man for me you're kind of aware 01:07:32-9
- 1538 of other people's reactions to you I was today anyway 01:07:37-3
- 1539 EP mm 01:07:37-3
- 1540 T in terms of a) being a little bit in a in an exception 01:07:42-0
- 1541 in that there weren't many other dads there 01:07:43-3
- 1542 b) being the only man down talking to the kids 01:07:49-2
- 1543 and trying to engage with them and trying 01:07:51-1
- 1544 EP mm 01:07:51-1
- 1545 T to introduce yourself settle my son basically 01:07:53-0
- 1546 EP mm mm mm 01:07:53-0
- 1547 T by making him feel comfortable 01:07:57-4
- 1548 but nobody else was doing that as a dad 01:07:57-4
- 1549 EP mm 01:07:58-9
- 1550 T um and then being a little bit aware of what 01:08:04-4
- 1551 what judgements others might be making of you 01:08:04-4
- 1552 in that and so I think there's something about that 01:08:07-6
- 1553 EP mm mm 01:08:07-6
- 1554 T maybe might be in other pe.. other dads might as well 01:08:11-9
- 1555 EP yes yeah 01:08:11-9

- 1556 T actually about the broader kind of um somewhat um 01:08:16-9
- 1557 you know negative images 01:08:21-8
- 1558 EP yes 01:08:21-8
- 1559 T stereotypical images about men 01:08:25-7
- 1560 EP yeah yeah 01:08:25-7
- 1561 T and about kind of their risk to children 01:08:27-3
- 1562 EP yes 01:08:27-3
- 1563 T that they carry 01:08:28-5
- 1564 EP yes yes yes that's very sad 01:08:28-5
- 1565 T yeah I think it is sad that 01:08:35-2
- 1566 EP mm 01:08:35-2
- 1567 T I mean it influenced me but it 01:08:35-7
- 1568 was none the less in the back of my mind 01:08:38-4
- 1569 EP yes mm 01:08:40-3
- 1570 T others perception of me 01:08:40-3
- 1571 EP yes yes 01:08:40-3
- 1572 T I found myself at one point sort of I was trying to 01:08:45-9
- 1573 attract Raj to books they had a nice book corner 01:08:46-5
- 1574 and he he didn't want to come over and see me 01:08:48-9
- 1575 so I sat there looking at a book for a minute 01:08:53-0
- 1576 EP mm mm mm 01:08:53-0
- 1577 T and three little girls came up and basically I read them a story 01:08:54-9
- 1578 EP mm mm 01:08:56-5
- 1579 T it was entirely kind of natural thing 01:08:58-8
- 1580 EP mm 01:08:58-8
- 1581 T and one of them came and sat on my lap 01:08:58-8
- 1582 and I thought what are other people making of this 01:09:01-2
- 1583 EP mm 01:09:02-4

1584 T me as a parent 01:09:03-8

1585 EP mm 01:09:03-8

1586 T that they know nothing about um 01:09:05-3

1587 EP mm mm mm 01:09:06-6

1588 T yeah so I guess those thoughts were going through my mind 01:09:09-8

1589 EP yes yeah yeah 01:09:09-8

1590 T so I think I think there's something yeah 01:09:14-1

1591 I I I guess a positive message about encouraging dads 01:09:17-6

1592 and about the value of dads in in a school 01:09:20-2

1593 and that could have made 01:09:25-0

1594 a difference but there's also a broader point 01:09:26-9

1595 EP yes yes 01:09:26-9

1596 T about the way I see I think potentially as a barrier as well 01:09:31-0

1597 EP yes yes yeah that's very interesting thank you 01:09:36-2

1598 T ha 01:09:36-2

1599 EP thank you thank you for being so um open 01:09:43-2

1600 T sure 01:09:43-2

1601 EP about these thoughts and feelings 01:09:43-5

1602 because I mean um 01:09:46-8

1603 I wouldn't have predicted that you might have said 01:09:57-3

1604 T no 01:09:57-3

1605 EP that 01:09:57-3

1606 T but it was a passing thought at that moment 01:09:59-7

1607 EP yeah yeah yeah sure sure I don't want to make too much of it 01:10:04-7

1608 T it was none the less 01:10:09-8

1609 EP in the same way you don't 01:10:09-8

1610 T yeah 01:10:10-5

1611 EP but um you know I just think 01:10:11-9

1612 I wonder how many men that 01:10:15-0

1613 T mm 01:10:15-0

1614 EP whose minds that is in the back of you know 01:10:19-9

1615 th that is preventing them from being more involved because 01:10:23-8

1616 they don't want they don't want people you know saying what's he up to

1617 T why is he in this environment 01:10:31-3

1618 EP um yeah 01:10:33-2

1619 T would that you know if we moved forward 01:10:40-0

1620 with more parents dads being more involved presumably 01:10:42-7

1621 would seem less of an exception and more of the norm 01:10:46-4

1622 EP yeah and more more pictures of dads in clinics 01:10:50-6

1623 having skin to skin contact with their new born you know 01:10:54-6

1624 T yeah yeah 01:10:54-6

1625 EP you know maybe maybe right from the very start 01:10:59-7

1626 T yeah yeah yeah 01:10:59-7

1627 EP there there's 01:11:04-2

1628 T I mean I think things are positive around you know the proposal 01:11:04-8

1629 that's been scraped 01:11:06-2

1630 in terms of the economic climate that we're in 10:11:08-7

1631 but the you know the idea that you know 01:11:11-0

1632 parent no longer going to be maternity and paternity leave 01:11:14-8

1633 as it's going to be parental leave 01:11:16-9

1634 EP yes yeah 01:11:16-9

1635 T and then the idea was that you could split that 01:11:19-3

1636 EP mm mm mm 01:11:19-3

1637 T you know dad could take more of that if mum was going to go 01:11:22-5

1638 back to work 01:11:24-4

1639 EP yes yeah yes 01:11:24-4

- 1640 T um they've been doing that in Scandinavia for years 01:11:26-3
- 1641 EP mm mm 01:11:28-2
- 1642 T and that makes so much sense in a way 01:11:28-8
- 1643 EP yes mm 01:11:28-8
- 1644 T that you don't 01:11:31-8
- 1645 EP yes 01:11:31-8
- 1646 T prescribe 01:11:31-8
- 1647 what's right for a family 01:11:33-3
- 1648 EP absolutely 01:11:33-3
- 1649 T you know that made the choice 01:11:34-8
- 1650 EP yes yeah 01:11:34-8
- 1651 T and presumably empower families where dad wants to be 01:11:41-6
- 1652 significantly involved 01:11:44-1
- 1653 EP yeah yeah 01:11:44-1
- 1654 T t to find a way of making that easier to be 01:11:44-4
- 1655 EP yes yes yeah 01:11:44-4
- 1656 T so I think things like that trying to think what else 01:11:49-3
- 1657 would make a difference like that 01:11:50-5
- 1658 I don't think there is anything ... employers 01:11:52-7
- 1659 being more open and accepting 01:11:58-3
- 1660 EP ahmm 01:11:58-3
- 1661 T that there are going to be some dads who are going to 01:11:58-5
- 1662 want to be actively involved 01:12:00-2
- 1663 I sort of think it's easier for a a mum to say I want 01:12:04-1
- 1664 to go to my son's sports day 01:12:08-0
- 1665 or I've got to go to the sports day 01:12:09-3
- 1666 EP mm 01:12:09-3
- 1667 T than it is for a dad to necessarily say that 01:12:11-7

1668 EP mm mm mm 01:12:12-4

1669 T be in work a bit earlier 01:12:15-5

1670 EP mm 01:12:18-4

1671 T haven't got to that point yet but I think that's one my illusion 01:12:20-0

1672 EP ha ha ha ha 01:12:20-0

1673 T anyway that's what will happen ha 01:12:24-1

1674 EP yeah well I think we 01:12:26-1

1675 T we've done a good amount 01:12:26-1

1676 EP yeah yeah 01:12:27-8

1677 T well I hope it's been useful 01:12:28-8

1678 EP yes thank you very much it's been very useful thank you so much 01:12:28-8

1679 T that's fine I'd be really interested in seeing 01:12:33-8

1680 what you'd you know a summary 01:12:37-2

1681 EP yes yes 01:12:37-2

1682 T of the research when you do get it done 01:12:37-2

1683 EP yes absolutely I will 01:12:38-5

1684 T will let me know 01:12:41-1

1685 EP be in touch yeah 01:12:42-8

1686 T what's your time frame in terms of 01:12:44-1

1687 EP well at least another year 01:12:45-0

1688 T yeah 01:12:45-0

1689 EP maybe longer maybe two years 01:12:48-6

1690 T yeah yep 01:12:48-6

1691 EP but certainly you know I'll get some feed back to you 01:12:52-0

1692 T and how many interviews are you going to do 01:12:55-4

1693 EP well I think I'm only going to do five now 01:12:58-6

1694 T right yeah 01:12:58-6

1695 EP I cos initially I wanted to get a group together 01:13:04-1

1696 I wasn't able to get a group together and um I thought I'd do 01:13:13-4
1697 quite a large I did have the idea of doing about 15 interviews and then 01:13:18-2
1698 when I realised how in depth I wanted the interviews to be 01:13:22-7
1699 T yes 01:13:24-5
1700 EP it just seemed to make more sense and having taken advice 01:13:26-2
1701 from other people in the field
1702 you know it seems that five would be an okay number
1703 and I shall be doing um
1704 discourse analysis
1705 T yes
1706 EP so you know
1707 T I think I was thinking about something else Mary 00:13:45-7
1708 Which I'll just say quickly 01:13:47-7
1709 when we were living in H... 01:13:39-6
1710 we were part of um one of the Sure Start areas 01:13:52-9
1711 and one of the things that I think that they 01:13:54-1
1712 I was very aware of that they do 01:13:56-9
1713 from quite an early age is kind of try and get young dads 01:14:01-0
1714 together 01:14:02-3
1715 EP mm mm 01:14:04-0
1716 T um and I think it was a Saturday morning kind of young dad 01:14:06-8
1717 EP mm mm 01:14:08-1
1718 T kind of together 01:14:10-3
1719 EP yes 01:14:10-3
1720 T very keen to kind of um advertise and kind of recruit to 01:14:15-3
1721 EP ahmm 01:14:07-3
1722 T and I always think I'll have to go to the young dad's session 01:14:19-6
1723 EP hahaha 01:14:19-6

- 1724 T didn't think that I needed it anyway 01:14:19-6
- 1725I guess I was thinking thing things like that 01:14:22-9
- 1726 within a school environment 01:14:25-5
- 1727 EP yes yeah 01:14:25-5
- 1728 T that a school and a connection between a boy or a child 01:14:30-5
- 1729 and and a dad and supporting the development of 01:14:36-6
- 1730 that inner school environment and whether you know there 01:14:40-5
- 1731 could be things done around 01:14:41-0
- 1732 you know you know a Saturday morning or 01:14:44-1
- 1733 a kind of II don't know an after school that particularly involved dads 01:14:48-8
- 1734 EP ahmm 01:14:48-8
- 1735 T so it was an activity that was a dad and a daughter 01:14:52-4
- 1736 EP mm mm mm 01:14:52-4
- 1737 T or a dad and a son 01:14:54-1
- 1738 EP mm 01:14:54-1
- 1739 T activity that was kind of drawing dads in 01:14:59-2
- 1740 EP yes yeah 01:14:59-6
- 1741 T it maybe even drawing the parent who was not 01:15:03-2
- 1742 the main parent who was part of kind of the regular school picking up 01:15:05-8
- 1743 EP yes 01:15:05-8
- 1744 T so the parent whose less involved with the school 01:15:10-2
- 1745 I guess if its dads and sons 01:15:13-3
- 1746 you think about you know dad and son football 01:15:15-9
- 1747 EP mm mm 01:15:17-8
- 1748 T kind of on a Saturday morning 01:15:20-8
- 1749 EP ahmm 01:15:20-8
- 1750 T in a school context 01:15:20-8
- 1751 EP yes yes 01:15:20-8

- 1752 T actually in a school 01:15:23-1
- 1753 EP yes yes 01:15:23-1
- 1754 T so that you were going into the school 01:15:24-9
- 1755 EP yes 01:15:24-9
- 1756 T and then the classes were open 01:15:27-7
- 1757 EP yes 01:15:27-7
- 1758 T and the child could wander 01:15:29-5
- 1759 EP yes 01:15:29-5
- 1760 T and show the dad what was on the wall 01:15:30-0
- 1761 EP yes yes 01:15:30-0
- 1762 T and the books could be out 01:15:31-8
- 1763 EP yes yes 01:15:33-4
- 1764 T and it was it was an opportunity to I guess to engage 01:15:37-7
- 1765 EP yes 01:15:39-3
- 1766 T with your child about their education 01:15:41-5
- 1767 EP yes mm 01:15:41-5
- 1768 T feel part of it in a way that may be just rolling up for a school 01:15:47-0
- 1769 you know parents evening once a year or once a term 01:15:49-4
- 1770 probably doesn't do 01:15:53-2
- 1771 EP ahmm 01:15:53-2
- 1772 T probably isn't sufficient 01:15:54-7 01:13:28-3
- 1773 EP so that would be great wouldn't it can you see yourself doing 01:15:55-7
- 1774 that 01:15:56-6
- 1775 T yeah 01:16:00-6
- 1776 EP making that happen 01:16:01-7
- 1777 T yes well yeah I mean I think it needs to be school and governor driven 01:16:10-8
- 1778 doesn't it an initiative like that 01:16:11-3
- 1779 EP or PTA 01:16:11-3

- 1780 T PTA possibly 01:16:13-0
- 1781 EP mm 01:16:16-3
- 1782 T um but yeah I mean y you can imagine something 01:16:19-0
- 1783 like that making a little bit of difference 01:16:19-3
- 1784 EP mm mm 01:16:29-2
- 1785 T actively sort of trying to create opportunities for dads and children 01:16:29-2
- 1786 EP it does happen in some school in ... 01:16:30-8
- 1787 T does it I see 01:16:31-7
- 1788 EP and it and there is a father's network 01:16:35-3
- 1789 T yeah that's good 01:16:36-2
- 1790 EP there is a network of workers with fathers 01:16:39-2
- 1791 T yeah 01:16:40-2
- 1792 EP in ... 01:16:40-2
- 1793 it's been going now for about a year 01:16:42-5
- 1794 so you know I mean there are things happening 01:16:50-0
- 1795 T I don't know what a network does I mean my illusion 01:16:50-0
- 1796 is that it's more about kind of dads getting together outside of school 01:16:53-5
- 1797 EP no the network I'm talking about is a network of workers with dads 01:16:59-0
- 1798 T workers with dads 01:17:00-9
- 1799 EP yes you know so so um people 01:17:02-4
- 1800 like for instance um people from the library 01:17:06-2
- 1801 T OK 01:17:07-5
- 1802 EP people from the museum 01:17:09-6
- 1803 T yeah 01:17:09-6
- 1804 EP people from um the th nurseries you know ... 01:17:16-8
- 1805 T OK 01:17:16-8
- 1806 EP I mean I've been along to these network meetings myself 01:17:20-3
- 1807 T yes 01:17:20-3

1808 EP a few times so I mean 01:17:21-3

1809 T yes 01:17:21-3

1810 EP it does happen and there's um a a um 01:17:28-0

1811 a connection with the prison as well 01:17:30-6

1812 T ok yes 01:17:30-6

1813 EP um er involving fathers who are actually in prison 00:17:40-5

1814 and keeping the contact with children 01:17:42-9

1815 T yes 01:17:42-9

1816 EP so I mean that is happening in ... 01:17:47-2

1817 T yep 01:17:48-0

1818 EP yeah 01:17:48-0

1819 T yep 01:17:53-2

1820 EP but um you know that probably isn't for the tape 00:17:52-8

1821 Probably not use that 01:17:54-9

1822 T yeah 01:17:56-3

1823 EP yeah 01:17:56-3

1824 T great 01:17:57-5

1825 EP OK 01:17:57-5

1826 T lovely thank you 01:17:59-4

1827 EP thank you:01:18-00

1828

Appendix 6: Information sheet

The pilot work led to contact with the five fathers who were interviewed after signing consent forms and reading the information sheet.

A study of what Fathers say about their sons' transition to school

This information sheet tells you about the background to the study, why it is important to do this research, what I would be inviting you to do and, if you decide to take part, what will happen afterwards.

Why it is important to do this research

Research shows that the educational outcomes for boys are improved if fathers are involved in their education. Often parent involvement is directed at mothers. The aim of this research is to explore the ideas and opinions of fathers about sons starting school. The study will find out your ideas and opinions about being the dad of a boy starting school. The study hopefully, will lead to ways of improving the process of boys starting school.

What you will be invited to do

Take part in an interview for about one and a half hours to talk about the process of your son starting school. The discussion will be digitally recorded and used to study your ideas and views. You will be asked to sign a consent form to show that you agree to take part in the study. If you want to leave the research study at any time you can do so without having to give your reasons.

What will happen afterwards?

You will be contacted with the results of the study and invited to comment on the findings. The study will be written as a thesis and your name will not be used so as to respect your anonymity. The study will be used to help fathers to be more involved in their children's education.

Ethical approval

I have applied for Ethical approval from the University of Essex. All personal data will be protected by using a different name than your name. All information about you will be stored in a secure place under lock and key and transported in a locked container. All data on the computer will be protected by a pass word.

Appendix 7: Ethical approval letter

Declaration of Principal Investigator:

The information contained in this application, including any accompanying information, is, to the best of my knowledge, complete and correct. I/we have read the University's *Guidelines for Ethical Approval of Research Involving Human Participants* and accept responsibility for the conduct of the procedures set out in this application in accordance with the guidelines, the University's *Statement on Safeguarding Good Scientific Practice* and any other conditions laid down by the University's Ethics Committee. I/we have attempted to identify all risks related to the research that may arise in conducting this research and acknowledge my/our obligations and the rights of the participants.

Signature(s): 

Name(s) in block capitals: MARY SHORTHOUSE

Date: 22 December 2008

Supervisor's recommendation (Student Projects only):

I recommend that this project falls under Annex B / ~~should be referred to the FEC~~ (delete as appropriate).

Supervisor's signature:  6.1.08

Outcome:

The Departmental Director of Research (DoR) has reviewed this project and considers the methodological/technical aspects of the proposal to be appropriate to the tasks proposed. The DoR considers that the investigator(s) has/have the necessary qualifications, experience and facilities to conduct the research set out in this application, and to deal with any emergencies and contingencies that may arise.

This application falls under Annex B and is approved on behalf of the FEC

This application is referred to the FEC

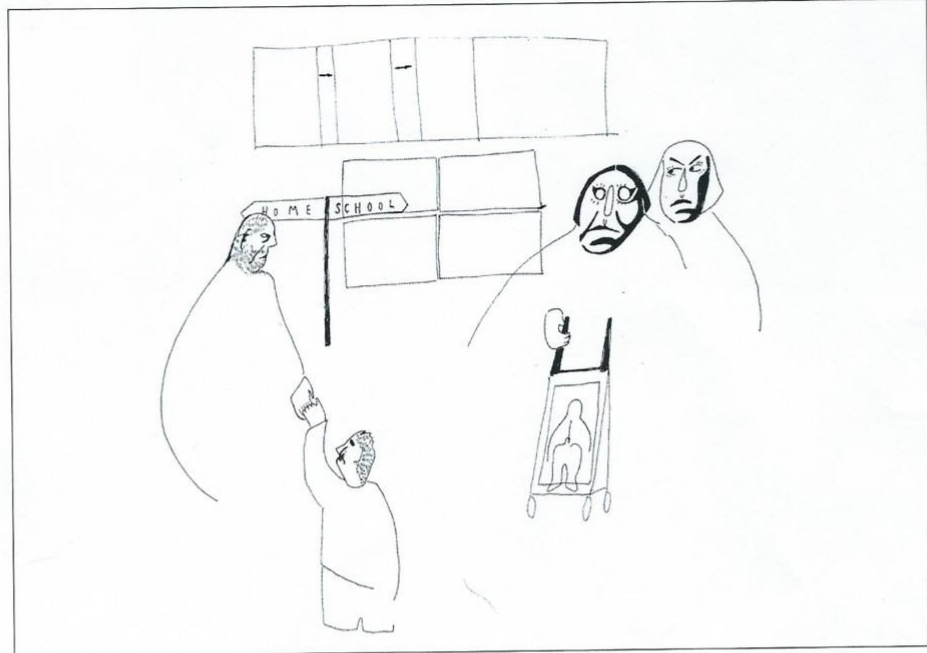
Signature(s): 

Name(s) in block capitals: GILL GREEN

Department: HHS

Appendix 8: Sketches (by Olivia Waller, Mary's granddaughter)

aware of other people's reactions to you.



what judgement others might be making of you.

