

Alanus Hochschule
Fachbereich Bildungswissenschaft
Villestraße 3
53347 Alfter

Master Thesis

What are the experiences of parents
whose child attended a mindfulness course?

Parental identity reconstruction by narrative interviews with two mothers

Name: Sandra Cortesi
Address: Cantoi 41, 6654 Cavigliano, CH
Phone No.: 0041/77.485.57.51
E-mail: scortesiando@gmail.com
Matriculation No.: 3305

Course of studies: Master of education
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First examiner: Dr. Alexander Röhler
Second examiner: Dr. Paula Bleckmann
Alanus Hochschule

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1. Introduction

Origin of the work

The research originated from a professional interest in educational interventions to support children's personal development including parents and a personal interest in Mindfulness practices and their supporting use.

Pedagogy promote the well-being and educational success of all children and young people (Norwich and Lewis 2001). This may involve working directly with children or supporting those working with the children themselves, including other professionals, parents and carers. Consequently, pedagogues may work with children with a range of needs in a preventive perspective and may include pedagogical interventions with children's parents.

There is today strong evidence that childhood experiences have a unique powerful influence on the cognitive, emotional, and social development of the child (Knudsen, Heckman et al. 2006). As a result, the impact of unsolved childhood behaviour problems can have important long-term impacts on adult outcomes. However, the same malleable and constantly evolving nature of the child at a young age that may lead to permanent damage by inappropriate events in its environment, also mean that any damage which has occurred can be remediated (Currie and Almond 2011). Consequently, parental and social responses are likely to be extremely important in either magnifying or mitigating the effects of inappropriate environmental circumstances among children.

As a result, in case of children in need of behavioural and psychological interventions, a shift from child therapy to interventions focused in changing parents' behaviour, such as training programmes to develop parenting or social skills has been proved appropriate (Kaminski, Valle et al. 2008). However, opportunities to participate in such therapies or training have tended to be rare and as a result unsuitable parental practices for child enrichment and well-being development remain unchanged. Consequently, interventions are needed to help parents support their children's personal well-being through the educational activities that children undertake.

Mindfulness as an educational specialism

At the time of developing the research there was an increasing need for advice and support for pedagogues involving parents in their work dealing with children and young people. A great number of meta-analyses proved the evidence that educational programs of parents involvement influence positively children's well-being and academic success (Fan and Chen 2001, Jeynes 2005). However further researches are necessary to define the quality of parents' involvement in educational programs, which also appear to matter for children's engagement, perceptions of competence and positive emotional functioning (Cheung and Pomerantz 2011). Educational pedagogist who provide parental advice and support need to understand the evidence base for any recommendations made.

With a personal background in Mindfulness practices, I explored the evidence for using Mindfulness-based intervention (MBI) to develop children's well-being growing up. Even though the overall evidence base for MBI with adult populations has included numerous studies and indicated that Mindfulness may help a broad range of individuals to cope with a variety of clinical and non-clinical problems (Grossman, Niemann et al. 2004, Khoury, Lecomte et al. 2013), the use of MBI to support children and young people in their positive development is an area that warranted exploration. Recent meta-analysis, mainly reporting data collected in the United States in school contexts, support the evidence that the use of MBI support children and young people in their well-being growing up as well as reduced a range of problem behaviours (Klingbeil, Renshaw et al. 2017, Dunning, Griffiths et al. 2019).

With over ten years' personal experience in practicing Mindfulness, there was a personal interest in applying such approaches to educational pedagogical practice. To develop this specialism, I explored the literature, I conducted parents-children meeting based on Mindfulness practices (since 2016), I trained in teaching Mindfulness to children (since February 2019), I co-managed on a children meditations retreat (January 2018) and exchanged with educational professionals both formally and informally some of Mindfulness practices in their work with children.

The literature review on Mindfulness training for parents at the moment of this research is sparse and no meta-analysis is available, confirming a worldwide very low offer of Mindfulness courses for parents. Furthermore, the results of the most consistent study on MBI parenting also include data on MBI children, since the study was the subject of a double MBI group, which simultaneously included an intervention with the children and one with their parents. Consequently, the decision was taken to focus the research on mindfulness for children and their parents involvement.

Aim of the research

The research intends to focus on parent involvement in their children's mindfulness course.

The research will be original and extend the forefront of knowledge in educational and child development by focusing on areas where the literature is sparse. Such areas include research on understanding parental involvement on children's learning process of mindfulness practices. The results of the work are relevant for educational research and can be used at best to provide helpful suggestions for changes or reforms on parental involvement in children's mindfulness courses.

Because at the time of the research few MBI for children was available in Europe, but none in Ticino – field of this research - it has proved necessary to implement and conduct an MBI for children. MBIs include a growing number of programs and practices with important differences in their underlying theories, content, dosage, and evidence of effectiveness (Klingbeil, Renshaw et al. 2017). This research focused on a specific method (Snel 2010), which offer the opportunity to an active parenting involvement for instance by accompanying their own children with daily mindfulness practices.

The aim of the present study is to investigate the experiences of parents whose children did attend a mindfulness course in a private setting by conducting two narrative interviews to mothers whose children attended the course. With the data collection it is expected to find out how was the involvement of parents in the child's mindfulness course and more specifically about the implementation of daily mindfulness practices at home, and which consequences this have to the parent' every day experiences within the familial context, and more precisely in relation to their child and their parental style.

Chapter overview

In the following chapters, various terms and concepts will be clarified.

This **introductory chapter** outlined the origins and aims of the research. The choice of mindfulness as the research area originated from a personal and professional interest in mindfulness and emerging research in its use for developing children wellbeing.

Chapter 2, **Theory**, explores the theoretical research background to the research of parenting involvement and mindfulness concept, emphasising how the research questions were developed.

Chapter 3, **Methodology**, describes how the research was implemented. The used method from qualitative interpretative social research of narrative interview referred to Schütze/Rosenthal, and for the reconstruction of the two narrative identity the analysis is based on Gabriele Lucius-Hoene and Arnulf Deppermann's approach.

Chapter 4, **Reconstruction** of Maria's and Anna's "Fallstruktur". The parental identity is reconstructed on the basis of the narrations of their children's mindfulness course experience, with a particular focus on their parental involvement.

Chapter 5, **Result and discussion**, reviews the aims, the research's original and distinctive contribution to educational psychology and future plans. It examines how the research questions were addressed and the limitations and implications of the research. It includes speculation on how educators may facilitate parental involvement in their children's mindfulness course.

Chapter 7, **Bibliography**.

Chapter 8, **Appendix**.

2. Theory

The first part of the theory section is concerned with parental involvement.

Family is the first environment that initiates children, in many aspects, including their general well-being. In line with their development, when the child is interacting with the society, playmates and school become more important for children in improving self-knowledge of their abilities (Bandura, Barbaranelli et al. 1996). Therefore, parents should have adequate knowledge in parenting and should think that their involvement is a form of responsibility as a parent (Deslandes and Bertrand 2005).

In order to provide educators with a better possible understanding of the phenomenon of parental involvement and to allow educational pedagogues to provide a targeted and effective support to parents whose children participate in the mindfulness courses, in this research PI has been observed from the psychological point of view of parents, with particular regard to home-based activities.

Although there is empirical evidence to support the value of community-based learning, and of increasing the positive relationship between home and school (Epstein and Sheldon 2006, Goodall and Montgomery 2014) and in order to stay in the required framework of a master's thesis, this research will not consider communications, connections, and coordinated actions that school can conduct with families and community partners.

Instead, due to the fact that parental involvement research provides sometimes inconsistent results, and for a full understanding of phenomena of parental point of view of parental involvement, the more complex concept of parenting style is developed in this research. In fact, as far as the parental style is concerned, the literature offers consistent and dated results and a clear direction for parental style concept.

The second part of the theory section is concerned with topic mindfulness.

In recent times, mindfulness research and applications have significantly expanded around the world. Mindfulness is defined as a special state of consciousness, in which individuals are intentionally focussed to the present experience (Zinn 1994). More precisely, mindfulness includes elements such as present-centred attention, non-judgmental acceptance of events, lucidity about one's inner conditions, and the capacity to manage their own emotions (Kabat-Zinn 2003, Chiesa, Calati et al. 2011, Tang, Hölzel et al. 2015). Training programs for learning mindfulness usually include activities such as yoga-based exercises, breathing exercises, guided meditation and journal-writing exercises (Kabat-Zinn 2003). Mindfulness has been shown to be positively associated to adults' physical health, social-emotional well-being and positive social relationships (Brown, Ryan et al. 2007).

Until recently, mindfulness programs only focused on adult well-being. However, interest is growing in the use of mindfulness practices for children. For a little over a decade, mindfulness has been integrated into elementary school practice. Due to the considerable changes of the 21st century there is a great need for transformative programs such as mindfulness training in schools (Klingbeil, Renshaw et al. 2017). School-based mindfulness programs started in California around 2007 and increased in other US states (www.mindfulschools.org). They reached Europe some years later, initially expanding into English and French-speaking countries (<https://www.elinesnel.com/en/>).

Given the growing presence of mindfulness practices in elementary schools and private settings, it is important to learn about parents' experiences with these programs as well as their perceptions of the mindfulness practices and their benefits. The beliefs and attitudes of parents toward new mindfulness programs are essential, because parental participation in the educational processes and experiences of their children is crucial for the child's outcome (Jeynes 2005, Epstein and Sheldon 2006).

The current study endeavoured to gain a better understanding of parents' perceptions of their children's mindfulness programs. This chapter reviews literature on theory and application of mindfulness that is based on adult populations. It reviews also research on relations between mindfulness practices and children's development as well as the research on children-based mindfulness programs. Finally, the chapter reviews literature on parents' perceptions of mindfulness practices in general and specifically in relation to their children. However, no study focusing on the parents' point of view of their child's mindfulness course is available at the current state of the research.

2.1. Parental involvement

Parental involvement (PI) in education has long been a topic of interest among those working on optimal developmental and educational outcomes for nursery and primary school children. Increasingly, issues relating to PI have also been examined in relation to adolescent outcomes. The issue of PI in children's learning facilitates, children's engagement and achievement is notable for the extensive literature that supports it and there is much evidence that parents' involvement support children's education also from different points of view (Fan and Chen 2001, Jeynes 2005). Policy makers, school board administrators, teachers, parents, and even students themselves, have agreed that PI is critical for children's academic success and a direction of causality has been suggested; that is, academic achievement would not influence the presence of PI programs; rather, the inverse would be true (Jeynes 2005). The interest in defining the causes that may influence the development of effective PI is therefore concerned with a broad range of categories, such as parents and family, child, parent-teacher and society.

Some researchers have demonstrated that parents' involvement fosters children engagement (Grolnick and Slowiaczek 1994) and other research subscribed that lead to achievement among children by developing their strategies and skills (Sénéchal and LeFevre 2002). PI has been shown to a validating function: enhancing children's perceptions of competence (Grolnick and Slowiaczek 1994), as well as emotional functioning (Pomerantz, Moorman et al. 2007). Other benefits of PI which emerge include: improved parent-teacher relationships, teacher morale and school climate; improved school attendance, attitudes, behaviour and mental health of children; and, increased parental confidence, satisfaction and interest in their own education (Hornby and Lafaele 2011). Recent work describing the mechanism and different forms of parental involvement, as well as teacher and school influences on involvement, has been an important part of the effort to understand why parents choose to become involved and why their involvement often functions to create positive outcomes for their children of all ages (Hoover-Dempsey and Sandler 1997).

The term "parents" means that people are engaged and more involved in caring for children: parents are not only the core family like a father or mother, but includes also grandparent, foster parents, and guardians (Hornby and Lafaele 2011).

The concept of PI has been observed from the point of view of teachers, school directors, parents, and even students. Therefore, defining PI depends on the perspective experience. However, PI has been defined by many researchers in a variety of ways and has evolved over time, extending the traditional definition of parent participation in the school context of the child to the extent of the relationship between child and parent.

Hoover-Dempsey and Sandler (1997) defined PI as parental participation in the educational processes and experiences of their children. Jeynes (2005) referred to PI as the relationship between parents and children that plays a part in their children's progress and also leads the parents to take part in schooling processes. PI as also been defined as the communication between home and school, supporting

learning at home, participating in school activities, and having a voice in decision-making practices within the administrative structure (Fantuzzo, McWayne et al. 2004). Borgonovi (2012) defined PI as representing “parents’ active commitment to spend the time to assist in the academic and general development of their children” p. 20. Epstein et al. (2006), for so long an advocate of PI and the author of a very influential framework, suggests that the term PI should be replaced by a term including the concept of family and community partnership, in order to emphasises the shared responsibility for children’s learning.

Other studies, considering PI from the parents' point of view, suggest that it may increase children's self-esteem, increase motivation and engagement with learning and can lead to increased learning outcomes (Goodall and Vorhaus 2011).

Some research proposed a shift in emphasis, which represents a change in relational agency. In fact, in the definition of PI, Goodall (2014) moves away from the relationship between parents and their children’s learning, and focus on the relationship between parents and schools. From his point of view, the relationship is between parents and schools, and the object of the relationship is children’s learning in PI (Goodall and Montgomery 2014).

Definition of PI incorporates the range of parental activities cited in the involvement literature, broadly categorized, included home-based and school-based activities (Hoover-Dempsey and Sandler 1997). Home-based activities related to children's learning at school include: reviewing the child's work and monitoring the child's progress, helping with homework, discussing school events or course problems with the child, offering enrichment activities relevant to school success and telephoning the teacher. School-based involvement focused on such activities as driving on a field trip, staffing a concession booth at school games, coming to school for scheduled conferences or informal conversations, volunteering at school, serving on a parent-teacher advisory. Using other terms Olmstead (2013) proposes an essentially similar classification of PI by speaking of reactive and proactive PI. With reactive PI it is means parents attend to school programs that are organized by the school such as parents’ meetings, family gatherings, or volunteering whereas. With proactive involvement he defines the participation of parents in assisting their children, completing homework, discussing school activities, and following the children’s improvement (Olmstead 2013).

2.1.1. Comparison of three PI models

This somewhat chaotic state in the definition of the main construct not only makes it difficult to draw any general conclusion across the studies, but it may also have contributed to the inconsistent findings in this area (Fan and Chen 2001). In fact, if there is evidence base that confirm the PI has positive effects on children and enumerates its consequences, the mechanisms by which this takes place are not yet established and the debate is open. In order to explore those mechanisms underlying the positive effects of parental involvement on academic student outcome, I propose below three models of categories of PI, which describe the variables in the areas in which PI can be observed, measured and influenced.

The first presented model is that of Epstein and Van Voorhis (2001), which presents family, school and community as overlapping spheres of influence, the congruence of which is of considerable importance for the optimal development of children. Despite the fact this model is dated, the literature about PI is still influenced by it.

The second presented model a recent meta-analysis (Jeynes 2005), which also include Epstein’s model (2001). This meta analyse have a robust setting and in fact, the 41 studies included followed

strict criteria, such as 1. each variable could be statistically and conceptually distinguished from other variables, 2. the statistical information should provide or enable to determine test statistics, such as ANOVA and t-test, 3. the presence of a qualified group control. In order to investigate those aspects of PI that have positive outcome to child's academic success, Jeynes (2005) statistically combined all the relevant existing studies on the given subject to determine the aggregated results of said research. He examined the association between specific components of PI (e.g., parental expectations, participation in school events) with student achievement by using Hedges' (1981) measure of effect size and computered effect sizes from data in such forms as t tests, F tests, p levels, frequencies, and r values via conversion formulas (Hedges 1981). Moreover, in order to identify the most fundamental aspects of IP, Jeynes (2005) considered both the aspects hypothesized by the theorists and the aspects identified by the educators. Since educators are currently frequenting parents, the results that the study proposes will have a limited variation with practice. Having results close to practice has been recognized as important by the study of Hornby et al. (2011). Other meta-analyses with a robust setting, such those of as Fan et al. (2001), are not included within the proposed models, mostly because all variables are included from the most recent and already mentioned meta-analysis by Jeynes (2005). The third PI model put forward is contained in the Hornby et Lafaele (2011) study. Between the reasons to add this study to the two previous models, the following arguments have been identified: the aim of the study was to enumerate the variables in which PI could occur; it has a robust setting, is the continuation of a book of the same author published 11 years earlier (Hornby 2000), it was published after the metaanalysis. As pointed out above, Hornby et al. (2011) worked in order to reduce the gap between theoretical and real PI, and searched for variables which allowed to determine the degree to which parents are involved with schools as described below. Among the reasons why further studies were not considered, there is the fact that they didn't propose variables already included in the three proposed models, as in the case of Hoover (1997), or the fact that the very specific search question led to very specific variables, as in the case of Cheung (2011).

According to Epstein' model (2001), the six categories of the different types of involvement that a school or educational institution can offer to parents in order to include them in their child's learning process are: 1. Institutions can provide a support to parents so that they can enhance their parenting, and this especially by helping families establish home environments that support children as students. 2. An effective form of communication between parents and educators about school programs and children's progress, which can be designed and conducted by educators. 3. The possibility of the educational institutions to recruit parents as volunteers by organizing help and support for school functions or activities. 4. The fields of information and ideas that can be provided to families about how to help students at home with school work and related activities. 5. How institutions set up an organisation which includes parents in school decisions, a further category is formed in which the PI can be observed. 6. The general collaboration between parent and community, and more specifically the identification and integration of resources and services from the community to strengthen and support schools, students, and their families.

The variables pointed out by Jeynes (2005) in her metaanalysis are: 1. The general PI, which includes the overall measure of parental involvement, as defined by the researchers of the particular study. (If a study did not have an overall measure of parental involvement, the effect size of this variable was determined by combining all its discrete measures.) 2. The specific PI, as distinguished from other measures of PI used in each observed study, which could include parental participation in school events, the expectations of the mother and father, family communication about school, and so on. 3. The Communication, in the sense of the extent to which parents and their children communicated about school activities and reported a high level of communication overall, is the third variable 4. The

extent to which parents checked their children's homework before the child handed it over to her teacher. 5. The degree to which a student's parents held high expectations of the student's promise of achieving at high levels. 6. The Reading, and more specifically the extent to which parents either have in the past or are in the present reading regularly with their children, is another observed variable. 7. The attendance and participation of parents in school functions. 8. The parental style, which was described as the extent to which a parent demonstrated a supportive and helpful parenting approach. In the studies included in the meta-analysis, parental style is frequently referred to a simultaneous ability to be loving and supportive and yet maintain an adequate level of discipline in the household (Jeynes 2005).

In the third model I propose, Hornby et al. (2011) has combined elements of a number of models to create a framework that elaborates hierarchies of parental contributions and parental needs in order to provide a model for involvement. He adapted Epstein's (2001) framework of family, school and community to broader individual parent and family factors, parent-teacher factors and societal factors, which influence the functioning of both schools and families; as well as an additional focus on child factors. The variable of those three plus one spheres are listed below. Within the sphere of parent and family factor, the followed variables are described: 1. Parents' beliefs about their role in education. 2. Parents' beliefs about their own ability to help their children succeed at school. 3. Parents' views about children's intelligence as well as how children learn and develop their abilities. 4. Parents' perceptions of the level of explicit and implicit invitations for involvement. 5. Parents' level of education. 6. Family circumstances such as solo parents and those with young families or large families. 7. Parents' overall psychological resources. 7b. Parents' work situations considering money and time factor. 8. Class, ethnicity and gender. Within the sphere of child, the following variable: 9. Child' age. 10. School performance or learning difficulties. 11. Child' behavioural problem. Within the parent-teacher sphere are included the following variables: 12. Differences in goals and agenda. 13. Attitude of parents toward teacher and vice versa. 14. Language incomprehension between parent and teacher. The sphere of societal factors includes: 15. Historical and democratical factors. 16. Political factors. 17. Economic factors, such as the parents' contribution in education by paying tuition fees routinely and providing for the children's needs.

After having carefully evaluated all the possible variables in which the PI manifests itself, and in order to continue the research and define the variables or specific aspects of that have a greater positive correlation to child academic development, I found three variables in common between all three models, and only one between two models. I report below the observations reported about the common variables among all three chosen models: Epstein (2001), the meta-analysis of Jeynes (2005) and the studies of Hornby (2011). For more details see Appendix, Chart A.

What Jeynes (2005) in the meta-analysis defines as *Parental Style* has the same characteristic to what Epstein (2001) calls parenting, in that they both refer to the influence that the home environment has on the academic results of children (Jeynes 2005). Points 1-4, 6, 7 of the sphere of parent and family factor (parents' beliefs about their role in education, beliefs about their own ability, parents' views about children's intelligence, family circumstances, parents' work situations, parents' overall psychological resources) are among the factors that most influence the parent Style, as will be described in detail in the next paragraph.

Communication, is also a partially shared variable, even if there are some differences between the three chosen models. In fact, communication has been defined as a linguistic misunderstanding between teachers and parents (Hornby and Lafaele 2011), or adopting the point of view of the educational institution – as the communication between school and parents (Epstein and Van Voorhis 2001), or even as the communication between parents and pupils (Jeynes 2003).

The “participation of parents” as volunteers in school functions is fully shared for the Epstein (2001) and Jeynes (2005) models. In the Hornby et al.’s model (2011), the variable differences in objectives and agendas within the parent-teacher area considered the parent-teacher meeting from a qualitative point of view. I can therefore deduce that this variable is, at least in part, also shared by the Hornby’ model (2011).

Only one variable is partially shared by two of the three models. Jeynes (2005) consider the parental engagement in following their children's homework from the point of view of parents, while Epstein (2001) expresses from the point of view of teachers by referring to a collaboration teacher- parents, in order to help students at home with school work.

Starting from the principle that the school can create an educational structure in which parents can be involved, Epstein (2001) adopts a point of view in which the school perspective prevails strongly. Therefore, all variables that include possible school intervention, such as "including parents in school decisions and collaborating with the community", are not included in the other two models.

The variables of Jeynes (2005) that are not shared by the other two models are “the expectations of parents” and “the reading of parents with children”. For this research is not a matter to consider the variables of “general- and specific parent involvement” named in the meta-analyses, since they refer to the specific variables contained in each single study observed by the meta-analysis (Jeynes 2005).

As far as the Hornby et. al model (2011) is concerned, the variables that have not been shared are many, also because a very exhaustive list had been provided from the beginning. In addition to all the variables contained in the sphere “child” and the sphere “society”, in the “teacher- parent” sphere, the variables “attitude”, “parents' work situations, parents' level of education” and “class, ethnicity and gender” have not been found in the other models. It would be appropriate to do a more in-depth research to determine whether they can be compared to other models.

2.1.2. PI and positive children outcome

Singh (1995) confirm that some aspects of PI may have more obvious consequences for academic progress of children than others. Therefore Grolnick et al. (1994) asserted it would be helpful if researchers identified the most beneficial aspects permitting parents to efficacy participate in the educational experience of their children.

However some results suggest that specific components of PI were not as strongly related to school achievement as the involvement of parents as a whole (Singh, Bickley et al. 1995). Furthermore, Jaynes’s meta-analysis (2005) concluded by saying that are not particular actions, such as attendance at school functions, the definition of domestic rules and the control of homework of students, that produced statistically significant effects. Rather, subtle aspects of family support expressed in a general atmosphere of involvement, such as the style of parents and parent expectation, produced the best results and have shown strong correlation between PI and academic success. For example, Jeynes (2005) affirmed that a variable that have shown a medium-high correlation between PI and academic success is the presence of communication between parent and children about school activities and a high level of communication overall.

Fan et al. (2001), used a general linear model (GLM) in a meta-analysis to assess the effect of a given variable, such as "communication with children" or "parental participation in school activities", as a correlation coefficient between PI and students' school results. Confirming Jeynes’ finding (2005), the results of Fan et al. (2001) appear to suggest that parental involvement, as represented by parents’ supervision of children at home (e.g., home rules for watching TV, for doing school work, etc.), has the weakest relationship with students’ academic achievement whereas parents’ aspiration and

expectation for children's educational achievement appears to have the strongest relationship with students' academic achievement. Those findings are also confirmed by Singh et al. (1995).

Further individual studies supported the thesis that subtle aspects of family support are expressed in a higher PI. For example, it has been observed a strong correlation between PI and child outcome by the parents' encouragement of their children's behaviour (Atkinson, Morten et al. 1979). It has also been indicated a strong relationship between parental involvement, academic achievement, and whether a child is from an intact family (McLanahan and Sandefur 1994). Some other studies have suggested that good communication between parents and teachers, a positive school environment and a welcoming atmosphere at the school perceived by parents can improve parent involvement (Patrikakou & Weissberg, 2000), and it has been reported that the four key elements for enhancing PI are approach, attitudes, atmosphere and actions (Christenson and Sheridan 2001). Another research found that closeness between parent and child is reported can improve child's achievements, both academic and non-academic achievements (Kocayörük and Şimşek 2016).

Furthermore I wasn't able to find a study which contradicted suggesting that the most positive correlation between PI and child academic outcome is to be found in subtle manifestations of family style, which are reflected in a more general atmosphere of involvement, is supported by the fact that no studies contradicted or suggested that parental style lead to a negative correlation between PI and child academic outcome.

An in-depth investigation establishes that parental style can create an education-oriented environment and an understanding of a certain level of support in the child's mind (Baumrind 1991). As a consequence, the concept of parental style, already named as parenting by Epstein (2006) and described in the sense of family home environments that support children as students, will in this study be examined in depth. Within the triad of child, parent and school, this study will consider the involvement process from the perspective of the parent and will focus on the home-based activities related to children's learning mindfulness practices. Therefore, the focus will be brought on the processes and mechanisms most important to parents' thinking, decision-making, and behaviours underlying their decisions to become involved in their children's education. In other words, the major psychological constructs that appear to influence parents' fundamental involvement stance will be investigated. To this end, further literature will be examined and will offer significant information about critical and contextual elements of the parenting style process, with regard to the involvement process.

2.2. Parental style

In order to fully understand the process toward which parental style (PS) influences child development, the concept will be defined and observed in the next paragraph, with a special regard to the following aspect of parenting: parental practice and PS; the contextual approach to PS; its development over time. The PS which result to have the best correlation to children's academic outcome will also be described and developed, as well as its five main subcategories through which socialization is directed.

PS is generally understood as context within socialization occur, more than a socialization practice itself and has been defined by Darling et al. (1993) as a "constellation of attitudes toward the child that are communicated to the child and create an emotional climate in which the parents' behaviours are expressed" (Darling and Steinberg 1993, p. 488). Darling et al. (1993) suggested that parental

practices are defined as specific behaviours that parents use to socialize their child, while PS is a contextual variable that moderates the relationship between specific parenting goals and practices and specific development outcomes.

The construct of parenting practiced include parental involvement, parental monitoring, and parental goals, values and aspirations (Spera 2005). Parental behaviours expressed to the child include both goal-oriented behaviours, referring to parenting practices, and not-goal oriented behaviours, such as

tone of voice, body language, etc. (Darling and Steinberg 1993). Therefore, according to Darling et al. (1993), PS describe parent-child interactions across a wide range of situations and is therefore an interesting model, because it can be considered a contextual variable, as it is independent of the content of socialisation. For instance, one parent may have the policy asking that homework must be finished before starting another activity, another might require outdoor activities before child starting doing homework. As pointed out by Darling et al. (1993) the configurational approach of PS also has an impact on parental practices, (Chart 1, arrow 4). For example, one might speculate that authoritative parents are more effective during school-related interactions with the child, such as helping children choosing their course, because their use of explanations, their encouragement of discussions, and their acknowledgment of the child's perspective help the child make more intelligent decisions.

Because attitudes help determine both parental practices and parental behaviours, many studies reasoned that assessing parental attitudes would capture the emotional tenor of the family milieu that determined the parent-child relation and influence to child's development (Schaefer 1959). Even if attitudes were deemed to be more important than behaviours per se, behaviour is determined and made meaningful by attitudes, but attitudes are expressed through behaviours. Therefore, researchers who focused on the emotional process considering PS, tried to bridge this gap between parental attitudes and the specific behaviours by aggregating behaviour at what Scharfer (1959) called a „molar“ level. As a consequence, within the emotional process, rather than using individual practices to define PS, particular practices were grouped into broader categories on the basis of their potential to alter emotional processes. They included: 1. autonomy granting, 2. ignoring, 3. punitiveness, 4. perception of the child as a burden, 5. strictness, 6. use of fear to control and 7. expression of affection. Schaefer (1959) used complex modelling to organize these attributes into a typology of PS, in order to capture both attitude and practice. Because differences in children's development were thought to reflect differences in the learning environment to which they had been exposed, measures of PS were designed to capture the patterning of behaviours that define these environments. PS is therefore used to summarize the results of the many analyses performed on specific parenting practices, rather than defined as an entity into itself.

According to Darling et al. (1993), all the most influential researchers (Becker 1964, Sears et al. 1957, Balwin 1955, Scharfer 1959) pointed out the variable of 1. warmth or love versus hostility. Other particularly significant dimensions are 2. restrictiveness vs. permissiveness (Becker 1964, Sears et al. 1957) and 3. autonomy versus control (Schafer 1959). This underlies the importance of examining affective and instrumental processes within a single model. In fact, Baumrind, precursor of the concept of parent style and the author of a very influential framework, developed a theoretical model

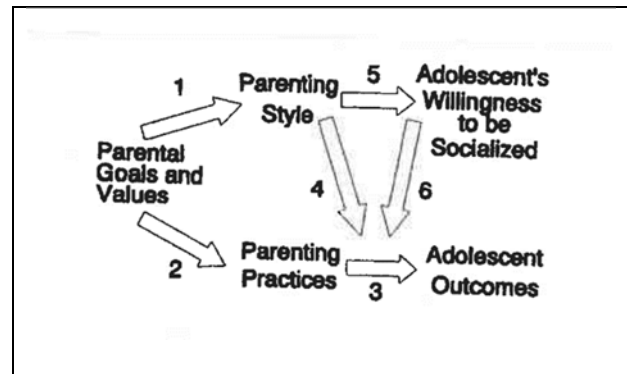


Chart 1 (Tang 2015, p.493)

that incorporated the emotional and behavioural process into a conceptualisation of PS, that was anchored in an emphasis on parents' belief systems, as described below (Baumrind 1967).

Baumrind (1967) specified one broad parenting function – such as control – and added articulation within that single domain. She used a configurational approach to define PS, arguing that the influence of any aspect of parenting is dependent on the configuration of all other aspects, and reflected the number and type of demands made by parents and the contingency of parental reinforcement: she found three models of PS: **authoritative, authoritarian and permissive parents**. Importantly, Baumrind (1967) found that parents who differ along other dimensions, providing empirical as well as conceptual support for the configurational approach. For instance, parents whose control practices warranted the label of “permissive” or “authoritarian” were found also to make fewer maturity demands, communicate less effectively. However Baumrind only conducted her research within a middle class population with pre-school and primary school children and therefore later further studies were conducted in order to develop and test Baumrind' conceptualisation of family process in other context frame, such as among adolescent children (Dornbusch, Ritter et al. 1987).

Maccoby and Martin (1993) understood parenting at best within a social learning or ethological perspective and completed Baumrind' (1967) work by capturing PS as a function of two dimensions, which was labelled **responsiveness and demandingness** (Maccoby and Martin, 1983, cited by Darling and Steinberg, 1993). Thus, the two dimensions reflect two types of demands: those made by the parent (representing society) on the child and those made by the child on the society. This is in accordance with Baumrind's (1967) key element of the parental role, which was socializing the child to conform to the external demands while maintaining a sense of personal integrity and beyond the issue of authority. Baumrind later characterized parental demandingness as involving the use of direct confrontation and monitoring, patterns of firm and consistent discipline, and high maturity demands (Baumrind 1996). She characterized parental responsiveness as encompassing affective warmth, cognitive responsiveness, attachment and bonding, unconditional acceptance, involvement, and reciprocity (Baumrind, 1986, cited by Steinberg et al. 1993). Because PS was captured in a two-dimensional function Maccoby and Martin's were able to identify the fourth parent style model: neglecting parent, which was included previously in the concept of permissive parent style (Maccoby and Martin, 1983, cited by Darling and Steinberg 1993).

The four PS are therefore defined by scoring the responsiveness and demandingness. Authoritarian parents are those who score higher on both the demandingness and responsiveness scale. Authoritarian parents were those scoring below average on the responsiveness sub-scale and above average on the demandingness sub-scale, permissive parents were those scoring above average on the demandingness sub-scale and below average on the responsiveness sub-scale, and neglectful parents where those scoring below average on both the demandingness and responsiveness scale (Chart 2).

Contingency of parental reinforcement / Number and type of demands made by parents	High in demandingness	Low in demandingness
High in responsiveness	Authoritarian	permissive
Low in responsiveness	Authoritative	neglecting

Chart 2

Baumrind's description of the three first categories and related main result within this category is described as follow, as well as a description of the fourth category and the main result (Baumrind 1967).

Baumrind (1967) defined authoritative parents as someone who attempt to shapes and control the behavioural attitude of their child in accordance with an absolute set of standards. Authoritative parents emphasised obedience, respect for authority, work, tradition and order. They discouraged a verbal given-and-take with their children. In their work, Baumrind associated authoritative parents with a low level of social responsibility and independence

The authoritarian parent, today also known as the democratic parent, was described by Baumrind (1967) as a parent who encourages child independence and individuality, who expects mature behaviour from the child, uses commands and sanctions when necessary but does not hem the child in with restrictions and encouraged a « verbal given-and-take ». In their work, Baumrind associated authoritative parents with a high level of both social and cognitive competences within children of about nine years old.

In Baumrind' (1967) description of the pattern of permissive style, parents are tolerant and accepted the child' impulse desire and actions, make few demands for mature behaviour, use no or little punishment and allow considerable self-regulation of the child. In their work, Baumrind associated authoritative parents with a low level of social and cognitive competences within children of about 9 years old.

The fourth category, the neglected parents are described by Maccoby and al. (Maccoby and Martin, 1983, cited by Darling and Steinberg, 1993) as parents who do not set firm boundaries or high standards, who are indifferent to their child's needs and uninvolved in their life. This PS is associated with a low level of social and cognitive competences.

More reference researches confirm the results of Baumrind (1967), which state that authoritative style is the most effective style to help children and adolescents develop instrumental competence characterized by the balancing of societal and individual needs and responsibilities, such as independence, cooperation with adults and peers, psychosocial maturity and academic success (Darling and Steinberg 1993, Spera 2005).

It has been pointed out that authoritative parenting has also been shown to foster secure attachments between children and their caregiver and to contribute to a greater sense of autonomy (Karavasilis, Doyle et al. 2003). Authoritative parenting was found to correlate with higher confidence and life satisfaction and to lower depression (Milevsky, Schlechter et al. 2007). These results are consistent with previous work on children which suggests that a link between parenting practices and adaptation (Maccoby & Martin, 1983 cited in Darling and Steinberg), and more results show that the authoritative style is positively linked with most of the psychological health indicators, whereas the authoritarian and permissive styles are linked in a negative way to those indicators (Steinberg 2001). Furthermore, a recent meta-analysis proved the positive correlations between parenting styles and the child's self-esteem, even if more longitudinal research is needed to investigate any potential bi-directional effects (Pinquart and Gerke 2019).

As a consequence, there is also wide scientific consistence to prove that the effectiveness of parent's educational involvement in facilitating academic achievement is greater among authoritative than non-authoritative parents (Steinberg, Lamborn et al. 1992, Milevsky, Schlechter et al. 2007). That means that children which parents have an authoritative style, have a higher academic outcome than children with authoritarian, permissive or neglecting parents. It is even been established that authoritarian parents had the highest mean grade, while inconsistent families that combined authoritarian parenting with other parenting styles have lower mean grades (Dornbusch, Ritter et al. 1987).

According to the perhaps the biggest studies of Baumrind (1967) and Steinberg et al. (1993), and in order to investigate the mechanism which through authoritative PS has the best child's outcome, this study will consider studies which used a categorical approach and examines parenting styles and child adjustment using a fourfold classification of parenting styles. However, the results typically lead to similar conclusions whether the studies have examined associations between child outcomes and continuous measures of parental behaviour, such as support, involvement, warmth, approval, control, monitoring, and harsh punishment rather than used a categorical approach, with the most common scheme involving four parenting styles (Amato and Fowler 2002).

2.2.1. Authoritative PS

In order to find aspects of PS which may positively influence PI and child's academic outcome, the different variables and mechanisms of authoritative PS will be explored, because of its positive correlation to children's academic outcome.

There is wide agreement across the literature that acceptance/involvement (demandingness) and strictness/supervision (responsiveness) are the main subdimensions. In 2001, the Parenting Style and Dimensions Questionnaire have been published (PSDQ) (Robinson, Mandlco et al. 2001). According to the authors, the 62-item scale assesses both authoritative, authoritarian and permissive styles and their underlying subdimensions. They calculated the score for each subdimension on the mean of all items within the subdimension. Each parenting style is calculated by taking the mean of the scores for the subdimensions within each style. Furthermore, the authors also provide a version of the scale specifically designed to retrospectively investigate how adolescents or adults were parented during childhood. Concerning the authoritative style, they presented four subdimensions: warmth/involvement, reasoning/induction, democratic participation, and good nature/easy-going. They did not consider neglecting parents. The reliability and variability of the scale has been investigated (Olivari, Tagliabue et al. 2013), which reported a good adaptability. However, the pool of items varied across the articles yielding noncomparable findings.

In order to identify and describe the authoritarian parenting style and to identify the mechanisms through which it operates, Baumrind (1967) used a configurational approach, which includes the following categories: 1. Authority, 2. maturity demands, 3. communication style, 4. warmth and 5. involvement.

Baumrind (1971) described in later research five subdimensions, between the observed components which link family and school achievement: 1. Discipline and control strategies 2. expectation of parents for achievements, 3. verbal interaction between mother and child, 4. Positive affective relationship between parent and child 5. Parental beliefs and attribution about the child (Baumrind 1971). The research of Baumrind is particularly pertinent because she attempts to links component of family interaction to cognitive competences (Dornbusch, Ritter et al. 1987).

It is commonly accepted that the variable "discipline and control strategies" reported the major influence on school achievement and it is closely related to the variable "communication", in which it is also reflected. (Darling and Steinberg 1993),

This study now wants to consider the authoritarian PS, from the point of view of the categories "discipline and control strategies", and "verbal interaction".

Parental control has been defined as the amount of supervision parents exercise, the decisions parents make about their children's activities and friends, and the rules parents hold for their children (Amato and Fowler 2002). The concept of control of authoritarian PS differ from the general concept of parental control, which is associated to strictness, use of physical punishment and consistency, in that

it refer to parents' attempts to integrate the child into the family and society by requiring behavioural compliance (Baumrind 1996). As a consequence, authoritarian parents' willingness to socialize their child is conceptually distinct from restrictiveness. Comparing authoritative and authoritarian parents, it can be said that both are high in firm control, but only authoritarian parents are highly restrictive (Baumrind 1989). Thereby, authoritative parent exercises a firm control over the child but is low in psychology control, he is not restrictive or coercive toward the child, and do not blackmail the child. Furthermore, authoritative parent values the child's effort for the joy of the result of the effort and they provide children with appropriate autonomy guaranty in relation to the maturity demands (Darling and Steinberg 1993).

Apparently it is not the high control characteristic of authoritative families that helps children develop an independent and autonomous sense of self while conforming to rules, but rather the reciprocal and open communication characteristic between child and parent, and the parent's willingness to share with the child the reasoning behind her/his policy (Lewis 1981). In fact, the putative process by which parental authoritativeness might influence the development of competence have been discussed in depth by Darling et al. (1993) and this will be discussed in the following sections.

According to Darling et al. (1993), if parental practices are mechanisms through which parents influence directly their child, the primary process through which PS influences the child's development are indirect. In fact, on the one hand PS directly enhances the effectiveness of a specific parenting practice, which develops child outcome, on the other side PS transforms the nature of the parent-child interaction. PS enhances the effectiveness of a practice though its influence on the child's openness to parental influences which is manifest through parental practices, and improves child outcome. For instance, the authoritative style has shown to increase the child's desire to make his or her parents proud for something that is important for the parent. Is through involvement that the parent shows the importance given to a specific topic. As a consequence, authoritative parents' involvement, which is manifested through parental practices, is enhanced because their children are receptive to parental values, conversely to an authoritarian parent, who may increase child's resistance to parental advice. Therefore, the advantages enjoyed by authoritatively reared children are attributable to the parent's openness to bidirectional communication (See Chart 1).

Authoritarian parents normally have a great respect for the child; they recognise the child's separateness and capacity to understand through explanations; and use reason as well as power to achieve the objective they have (Darling and Steinberg 1993). Authoritarian parents are comfortable in asserting their influence or authority toward the child and they do not base their decisions on group consensus or the individual child's desire (Baumrind 1971). They do not regard themselves as infallible or divinely inspired, are ready to change the rules with the child and provide children with emotional support (Baumrind 1971). Authoritative parents laid out the balance between the demand on child to society and the demand of society to child, by helping their children balance other-oriented rules-following tendencies with individualistic, autonomous, active thinking (Darling and Steinberg 1993).

Parental warmth is another PS subcategory. Some researches interchanged the term of responsiveness with parental warmth (Karavasilis, Doyle et al. 2003). However, parental warmth is defined as the expression of interest in children's activities and friends, involvement in children's activities, expression of enthusiasm and praise for children's accomplishments, and demonstration of affection and love (Baumrind 1967).

Although it is conceptually possible that parents who use different styles of authority might be equally warm and loving, empirically it has been found that compared with authoritative parents, both authoritarian and permissive parents were similar in their relative detachment as well as the ineffectiveness of their communication skills (Baumrind 1996). It has also been suggested that the elevated warmth of authoritarian parents is linked to the positive approval of the child, which also fosters the self-approval of the child (Pinquart and Gerke 2019). Another study, using a unique model of associations between the specific dimensions of parenting and each style of attachment, indicated that psychological autonomy can have serious repercussions for children's self-image, while the warmth involvement of parents could play a unique role in the child's view of the figure of attachment (Karavasilis, Doyle et al. 2003).

The two last discussed categories are **parental belief** and **parental expectation**.

The parents beliefs about learning can be resumed in two categories: the pursuit of knowledge/acquisition of knowledge through individual attributes, such as abilities, interest, and engagements ; and the continual self-improvement to attain moral ideals such that diligence, persistence, and concentration, as well as enduring hardship (Cheung and Pomerantz 2011).

Parents' belief about what they are supposed to do in their children's education is considered as one of the three major constructs which are believed to be central to parents' basic involvement decisions to establish the basic range of activities, that parents construct as important and necessary for their parental practices and behaviour with the children (Hoover-Dempsey and Sandler 1997). According to Hoover (1997), these socialization goals include both the child's acquisition of specific skills and behaviours, such as appropriate manners, social skills, academic ability; and the child's development of more global qualities, such as curiosity, critical thinking, independence, spirituality, capacity to experience joy or love. Spera (2005) suggests that the socialization goals parents hold for their children lead to different types of parental practices, such as parents monitoring after-school activities.

Studies suggest that parental goals and values which have a direct influence on parenting behaviour can influence the developing child only through parenting practices (Dornbusch, Ritter et al. 1987). However, according to the model of Darling et al. (1993), parents' goals and belief system dimension, toward which socialization is directed, influence both PS and parental practices. In Baumrind's (1971) conceptualization of PS, the values of parents and their beliefs about their role as parents and the nature of their child; define automatically their patterns of affection, practices and values. Both the PS and the practice result in part from the objectives and values that parents hold. The four types of parental style differed in values, partly from the behaviours and standards that children are expected to adopt; partly in the way these values, behaviours and standards are transmitted; and partly in the parents' expectation of children's behaviour (Baumrind 1971).

It has been shown that the effectiveness of parents' school involvement in facilitating children' academic achievement is greater among authoritative than non-authoritative parents (Steinberg, Lamborn et al. 1992). According to Steinberg (1992), that will mean that the magnitude of the correlation between school involvement and academic performance varies as a function of the level of parental authoritativeness in the parent -child relationship generally.

Spera (2005) indicates that the parental expectations, values and goals for their children do not vary dramatically by ethnicity. According to Spera (2005) there are at least three ways that the contextual model of parenting can be used as a framework to generate hypothesis about why authoritative parenting has not been related to high levels of children' academic achievement across all ethnicities cultures and socioeconomics conditions. The first possibility is that parents of different ethnicities

hold unique educational aspirations, goals, and values for their children, and therefore enact distinct parenting practices. Secondly, socioeconomic statutes could play a major role in the relationship between parental socialisation goals and parental practices, such as lack of time for low SES parents. Third, PS serves as moderator between parenting practices and children's outcomes, resulting in distinct outcomes depending on the combinations of PS and parental practices.

Moreover, some basic differences about how parents choose specific types of involvement can be found by observing the nature of parents' involvement from the point of view of what parents believed to be an aspect of "good parenting" (Cheung and Pomerantz 2011). For instance psychological control is considered by American as an attempts to intrude on the psychological and emotional development of the child (e.g., thinking processes, self-expression, and attachment to the parent) and have a negative connotation in the United States, while this same concept is commonly believed to be an aspect of "good parenting" in China.

2.2.2. Conclusion

In conclusion, the concept of PS is complex, mostly because it can be considered a contextual variable. In fact, although PS can be defined as an emotional environment or climate, it also includes parental practices, behaviours and attitudes. Linking responsiveness and demandingness of parents the four following PS have been described: authoritative, authoritarian, neglecting and permissive. Although there is great evidence of the fact that children who have received good care usually also have a good character and good manners in society and better academic outcome and the consistent evidence that authoritative parents produce competent children (Baumrind 1967, Darling and Steinberg 1993), the research stand do not really know how or why. According to Steinberg et al. (1993), if it is clear that authoritative parents were those with high score on both the acceptance/involvement and strictness/supervision scales, in retrospect, the mechanisms through which the association between authoritative parent and positive child outcome come about need more empirical evidence, in order to decide which hypotheses are correct.

As a consequence, according to the literature, the following aspect should be deeply observed.

As shown by Spera' (2005) the results concerning parental goals and beliefs, the literature suggests to relocates the family sphere into a broader cultural and social framework, at the society level.

Moreover, according to recent research which put the focus on reciprocal, bidirectional, and transactional processes, the unidirectional assumption should be evaluated (Kerr, Stattin et al. 2012). Kerr (2012) pointed out that the research in PS still follows a unidirectional perspective in which parents condition the conduct of young people but are not influenced by it. However, considering the adolescence period, his finding suggested that PS cannot be seen as independent of the adolescent and that the unidirectional assumption should be revisited.

The importance of analysing process-oriented agents as part of the larger interest in differences in outcome in adolescents highlighted the importance of examining the consequences of parenting practices separately for mothers and fathers, where some consistence differences have already been found (Milevsky, Schlechter et al. 2007).

However, it is to be noted that these two last cited studies (Milevsky 2007, Kerr 2012) used the categorical approach of parenting practices, as opposed to the dimensional approach and based on the categories defined by combining the scoring above average on responsiveness and demandingness as outlined by Baumrind considered in this study (1971).

2.3. Mindfulness Based Interventions (MBI)

Because this study will observe the parental involvement in the child mindfulness course, this second part of this theory will illustrate the subject of mindfulness, contemplating it first in relation to an adult audience and then illustrating the concept within the children's context.

Different styles and forms of meditation are found in almost all cultures and religions. The origin of mindfulness itself is secular and rooted in Buddhist philosophy (Hart 2011). Around 1960, Eastern meditation practices began to be popular in the Western world, when Nath Hanh, a Vietnamese Monk, began leading retreats first in the United States and later in Europe. Although techniques used in Buddhist meditation are considered to be spiritual practices, their main purpose is to allow the mind to become free of negative thinking. A mind free of criticism allows an individual to develop a non-judgmental approach to situations and people, and therefore to increase empathy and compassion. The earliest example to formalised mindfulness Basic Intervention (MBI) is represented by Mindfulness Based Stress Reduction (MBSR), an eight-week course developed by the medical doctor Kabat-Zinn through an adaptation of Nath Hahn's teachings (Kabat-Zinn 1982). MBSR was developed in a clinical context, in order to help individuals to cope with and manage illness, pain and stress. MBI include today a growing number of programs and practices with significant differences in their underlying theories, content and dosage (Greenberg and Harris 2012). For instance, Mindfulness-Based Cognitive Therapy (MBCT) was developed to help people with behavioural difficulties. Although Mindfulness training program is classically promoted in formal meditation practices, such as sitting meditation, walking meditation, or mindful movements (Zinn 1994), it has now been extended to a wider range of activities, such as mantra meditation, yoga, tai chi and chi gong (Tang, Hölzel et al. 2015).

The most frequently used definition of mindfulness was offered by Kabat-Zinn "paying attention in a particular way: on purpose, in the present moment, and non-judgmentally" (Kabat-Zinn 1994, p.4). The practice of mindfulness meditation encompasses focusing attention on the experience of thoughts, emotions, and body sensations, simply observing them as they arise and pass away. Therefore mindfulness can be defined as a form of mental training (Tang, Hölzel et al. 2015).

Bishop proposes a two-component model of mindfulness, where the first component is the regulation of attention with the aim of maintaining it on the present experience, and the second component includes approaching one's experiences with an orientation of curiosity, openness, and acceptance, unrelated to their valence and attractiveness (Bishop, Lau et al. 2004).

2.3.1. Outcomes on adult population

MBSR was designed to help patients with chronic pain, who showed no improvement in medical conditions despite treatment (Kabat-Zinn 1982). To develop basic evidence for MBSR in a preliminary study, participants evaluated their pain levels before and after attending an MBSR course; reporting significant reductions in patients' self-reported pain levels (Kabat-Zinn 1982). These first findings confirmed the therapeutic consequences on life through the acquisition of mindfulness skills, but lacked an appropriate control group and needed further research (Kabat-Zinn 2003).

Since that time, research on mindfulness has increased exponentially with mindfulness-based approaches being adapted for a wide range of population, such as medical and educational field, and the beneficial effects on well-being and ameliorates psychiatric and stress-related symptoms are confirmed (Hölzel, Lazar et al. 2011).

A large body of literature has documented the beneficial effects of MBSR practices on physical health. For example, MBSR training is steadily being adopted into clinical setting as a supplement treatment of physical health problems such as chronic pain and stress (Kabat-Zinn 2003). In another recent study, (Roeser, Schonert-Reichl et al. 2013) it was found that elementary school teachers in a mindfulness training condition showed significantly reduced teacher stress and burnout, compared to teachers in the control group. A number of other researchers propose that mindfulness practices increase attention and executive function. For instance in the Roeser's study mentioned above, a school teacher who participate at mindfulness training showed increases in attention abilities and memory capacity (W. Roeser and Zelazo 2012). Some other researchers suggest that mindfulness increase social-emotional well-being. As an example, mindfulness training indirectly influences emotional well-being by means of increased self-regulation and emotional regulation abilities (Brown, Ryan et al. 2007).

The multiple positive implications of awareness lead to the need of understanding the mechanisms of awareness. In order to being able to measure mindfulness, an operational definition enables the development of a number of attention measures. A valuable empirical account for the description of the facets of mindfulness is the Five Facet Mindfulness Questionnaire (Baer, Smith et al. 2006). Five variables emerged to define awareness: Observing (internal and external stimuli); Describing, (mentally labelling such experiences); Acting with awareness (dealing with current activities without automatism); Not judging the own experience (refrain from giving a value judgement to one's feelings, cognitions and emotions and assuming an attitude of acceptance of experiences as thoughts and feelings); and Not reacting to the self-experience, (allow thoughts and feelings to come and go, without attention being held in them) (Baer, Smith et al. 2006). The strength of this measurement has been to be more adaptable and to provide a wider conceptualization of awareness. It has been utilised to measure the linkages between awareness and aspects of psychological functioning, so as to compare experienced practitioners with novices (Carmody, Baer et al. 2009). Shapiro postulates that the intentionality, attention and attitude fostered by mindfulness training brings a shift in perspective (i.e., from subjective to objective) with regard to one's own internal and external experience (Shapiro, Carlson et al. 2006). Researchers have identified other several potential mechanisms of awareness, including attention regulation, emotional regulation, flexibility of behaviour and rumination reduction (Bishop, Lau et al. 2004). In his study, Hölzel believes that the combination of the following components—some of which have been mentioned above—describe much of the mechanism of action through which mindfulness works: 1. Attention regulation, 2. Body awareness, 3. Emotion regulation, including reappraisal and exposure, extinction, and reconsolidation, 4. Change in perspective on the self (Hölzel, Lazar et al. 2011). A recent meta-analysis suggested that mindfulness meditation includes at least three components that interact closely to constitute a process of enhanced self-regulation: improved attention control, better emotion regulation and altered self-awareness, what mean diminished self-referential processing and enhanced body awareness (Tang, Hölzel et al. 2015).

However, there are substantial philosophical and practical differences in the way in which these concepts are operationalized by their respective theorists, resulting in a lack of scientific agreement on how MBIs actually achieve therapeutic outcomes (Hayes and Shenk 2004). This can be attributed to the fact that the emerging research has tended to have methodological shortcomings, such as lack of control groups or small sample size. Furthermore, there are few actively controlled longitudinal studies. Moreover, one methodological issue is that these self-reported inventories expose the research to significant bias arising from the participants' responses, without an absolutely objective way of measuring. This situation is typical for a young research field, and, as the study of Tang admits, conclusions therefore remain tentative, and studies must be carefully replicated (Tang, Hölzel

et al. 2015). Therefore, this research will hereafter focus on the results that the neuroscience presented.

2.3.2. Neuroscience and state of the research

Neuroscience includes the use of electroencephalography (EEG) and functional magnetic resonance imaging (fMRI) to examine the brain (Fox, Nijeboer et al. 2014), and define a brain state as a reliable pattern of activity and/or connectivity in multiple large-scale brain networks (Tang, Hölzel et al. 2015). Meditation training involves a meditative state, and measurements of behaviour and/or brain activity can be made while participants are thought to be in such a state. With the aim of elucidating how the state influences the brain and behaviour, research demonstrates that mindfulness practices have a short and long-term effect on brain status, commonly known as "state" and "trait". The awareness of the "state" originates with the intention of focusing and maintaining the focus on the experiences of the present moment, i.e., cultivate consciousness (Bishop, Lau et al. 2004). Long-term regular practice outcomes in neurological alterations in brain function and structure, the so-called "trait" effects (Treadway and Lazar 2009), would suggest that the brain states of inexperienced or the new meditators are distinct from the advanced ones. Also the finding of a recent meta-analysis with a strong setting supports the evidence that meditation is constantly associated with changes in brain morphology (Fox, Nijeboer et al. 2014). However, because of the limitations of the review, the meta-analysis also claims that any firm statement of whether meditation really causes differences in brain structure is premature. In fact, it is complex to interpret data on brain activity during meditation, since brain states differ from moment by moment (Carmody, Baer et al. 2009).

Other studies indicate differences among brain states measured while relaxing compared to mindfulness brain state (Treadway and Lazar 2009). Although research into the long-term results of meditation practice is still continuing, there are indications for trait-type changes in brain structure as a result of regular meditation practice (Cahn and Polich 2006). This includes the increase of cortical thickness in brain areas coupled with executive decision-making and attention. There is also enhanced activation in specific brain areas, including those whose function is to integrate interoception (internal awareness of sensations) and processing of transitory body sensations (Brefczynski-Lewis, Lutz et al. 2007).

According to Posner, cognitive neuroscience suggests some evidence from neuroimaging studies for three distinct neural networks related to the functions of 'alert', 'orientation' and 'executive' (or 'conflict monitoring') attention (Posner and Rothbart 2007). Alertness is described as an initial process of sensitivity and awareness of stimuli. Orientation is about selecting information from different senses, including aligning attention with the source of sensory input. Executive focus includes managing and resolving processes for a variety of information sources, including thoughts, feelings, and responses. Overall, it is suggested that these attention networks have developed through a complex interaction between genes, psychological and social factors, which have led to individual differences in self-regulation, i.e. in the ability to regulate and control one's own attention (Posner and Rothbart 2007).

To further investigate on the mechanism of mindfulness and to present the state of the research, two recent review studies have been selected on the basis of their consistency.

The first review is a comprehensive database exploring the impact of mindfulness on cognition by examining 23 randomized or case-controlled studies providing measure of attention, memory, executive functions and further various measures of cognition (Chiesa, Calati et al. 2011). It found evidence for significant improvements in different aspects of attention when mindfulness training

was delivered in a standardised manner and when controls were in a waiting list or participated in a relaxation condition. In addition, mindfulness practices were strongly associated with the development of sustained and focused attention. Moreover, those who practiced awareness for longer had more developed attentional skills than matched controls (Chiesa, Calati et al. 2011). Therefore, the research concluded that there is evidence that mindfulness meditation could benefit cognitive functioning (Chiesa, Calati et al. 2011).

Considering the result of two particular study of the database, Chiesa constated that, both a regular and medium term meditation training (weekly practices of more than seven weeks) and a short meditation session (two practices of 15 minutes each), lead to state effects of decreased emotional reactivity. However only long-term mindfulness training reduces emotional interference in tasks (Saltzman and Goldin 2008). Overall Chiesa pointed out the difficulty of comparing results because of the difference of training setting.

Chiesa also reports the interesting result of Jha, who investigates the hypothesis that mindfulness training may affect specific aspects of cognitive ability (Jha, Krompinger et al. 2007). The finding was that while attentional skills improved for each group (following mindfulness training), there were different changes in state mindfulness depending on whether the group was experienced or novice. Essentially, through the mindfulness training, those new to mindfulness improved in orienting and conflict monitoring, implying an improvement in 'top-down' (controlled) processes for emotion and attention regulation. In contrast, the more experienced group demonstrated improved alerting attention, those related to 'bottom-up' (automatic), involuntary processes. Consequently, length of prior training affects the neurological expression of 'state' mindfulness, with short-term training developing top-down regulation of attention, and longer-term training affecting bottom-up regulation (Jha, Krompinger et al. 2007).

Chiesa specifies that the possibility occurs that top-down and bottom-up mechanisms operate on a continuum, complementing each other, making 'state' mindfulness a complex interplay between these processes (Chiesa, Calati et al. 2011). Moreover, Chiesa claims that the results, which indicate that mindfulness develops cognitive function and develops positive affect, need to be verified; mostly because the compared studies used a non-standardized mindfulness meditation program.

The second considered review, which through this research aims to gain a full understanding of the neuronal and molecular bases of the changes in the brain that accompany mindfulness meditation, confirmed the results of Chiesa (Tang, Hölzel et al. 2015). Tang's research reviewed, across the functional and structural mindfulness studies that have been published to 2015, especially those based on the longitudinal, randomized, controlled studies with active control groups and meta-analyses. This review will be presented in the next paragraph.

Tang pointed out the most challenging aspects for psychological and neuroscientific investigation of mindfulness, which are reported below.

As Chiesa, Tang also claim the necessity to have similar comparing condition, both in terms of the training programme and in terms of brain state. According to Tang's observations, although many studies provided comparison conditions through a rest brain state, experienced practitioners are likely to enter into a state of meditation when at rest. However, other active tasks introduce additional brain activity that make the comparison difficult to interpret.

The review pointed out that mindfulness meditation approaches can be divided into those involving focused attention and those involving open monitoring. Even within the same meditation style, practitioners can be at different stages of mindfulness practice. According to Tang, in order to measure those differences, new technique and methods are required.

A further difficulty in conducting investigations concerning mindfulness, it is to consider that people respond to mindfulness meditation differently. These differences may derive from temperamental, personality or genetic differences. Because different temperament and personality traits are reported to be associated with different electroencephalography patterns and heart-rate variability in Zen meditators, changes in EEG and autonomic nervous activity during meditation can be associated with personality traits (Tang, Hölzel et al. 2015). Tang suggest that capturing temperament and personality differences may serve to predict success in mindfulness training.

Tang's research describes another limitation of research into mindfulness by considering that the brain processes information through the dynamic interactions of distributed areas operating in large-scale networks (Menon 2011). Because the complex mental state of mindfulness is probably supported by alterations in large-scale brain networks, Tang proposes that future work should consider the inclusion of complex network analyses, rather than restricting analyses to comparisons of the strength of activations in single brain areas.

Tang evidences the fact that mindfulness meditation might cause neuroplastic changes in the structure and function of brain regions involved in regulation of attention, emotion and self-awareness. Those three elements would lead to the individual self-regulation, what refers generally to the self-control of thought, action, and emotion. However, as mentioned above in other studies, Tang's review pointed out the lack of long-term mindfulness studies. Furthermore, the review acknowledge that many other brain areas are also involved in mindfulness practice and further investigation using rigorous randomized and controlled designs are needed.

Overall, the research state suggests that the impacts of meditation of adult population it manifests itself in the improved self-awareness, in the better concentration/attention regulation and enhanced emotions regulation/positive affections. It is overall stated that those results need further investigations.

2.4. Children's Mindfulness Based Interventions (MBI)

While research on mindfulness and children's development is a much smaller body of work, compared to the work targeting adults, it is a growing area of research and application (Greenland 2010, Zelazo and Lyons 2012). Currently, children are being trained in mindfulness practices in treatment settings, health promotion and prevention contexts as well as in school settings. Available research suggest that the development of mindfulness is associated with beneficial outcomes for children and adolescents (Burke 2010, Zelazo and Lyons 2012).

In order to adapt mindfulness practices for children, the developmental differences between them and adults need to be considered, especially those related to attention and cognition (Saltzman and Goldin 2008). Zelazo and Lyons (Zelazo and Lyons 2012) propose that all core aspects of mindfulness can be adapted for children, including learning to monitor their attention and observe their thoughts and feelings without emotional reactivity. Adaptations include adding more concreteness and physical involvement in mindfulness activities, as well as adjusting the length of a mindfulness session for the specific age groups. Children may need more concrete explanations and examples and are more likely to engage when games and stories are integrated into the teaching of mindfulness (Flook, Smalley et al. 2010). Mindfulness training also has to be adapted to children's attention spans: initially, a mindfulness practice for elementary school children may begin with one or two minutes of just paying attention to the breath; then the length of time may be gradually increased up to ten minutes (Zelazo and Lyons 2012).

2.4.1. State of the research

In order to understand the positive effect of mindfulness on children, the mechanism of mindfulness' impact on the adult population needs to be transposed and understood in the context of childhood neuroscience. At this point of the research, very little has been done to understand the impact of mindfulness on children and youth from a neural perspective.

Self-regulation research has produced increasingly detailed models of top-down neurocognitive aspects (Bunge and Wallis 2008), which are often studied under the heading of executive function. Executive function includes processes such as cognitive flexibility, inhibitory control and working memory (Miyake, Friedman et al. 2000), which develops faster during pre-school age, along with the development of neural networks involving the prefrontal cortex (Zelazo, Carlson et al. 2008). Less is known about the impact of bottom-up effects such as stress, excitement and anxiety on children's ability to master their behaviour. However, there are indications to believe that changes in bottom-up influences may also support changes in self-regulation during childhood (Spear 2000). During puberty, for example, changes in the nature and intensity of children's motivational urges increase the likelihood of risk-taking (Steinberg 2005). Blair and Dennis's model of optimal self-regulation balance (Blair and Ursache 2011) points out the bidirectional relationships between excitement and executive function, suggesting that automatically aroused emotional reactions may promote or overwhelm executive functions, according to their intensity in relation to an individual's variable target for these relations (Zelazo and Lyons 2012).

Some preliminary studies have found mindfulness-based interventions for children useful.

Research suggests that mindfulness training is a valuable tool for increasing children's attention and self-regulation skills as well as improving their executive functions. Developments in these areas play a significant role in supporting academic competence (Napoli, Krech et al. 2005). Greenland proposes that mindfulness practices build children's inner and outer awareness and attention, which positively affects their academic performance as well as their social and emotional skills (Greenland 2010). Mindfulness training has been linked to social-emotional benefits also by Root and Denham (Denham and Brown 2010). Furthermore, in a study by Mendelson (Mendelson, Greenberg et al. 2010), urban elementary school children assigned to a mindfulness training condition later reported reduced emotional arousal on the Responses to Stress Questionnaire. Mindfulness training has been linked to children's reduced anxiety (Semple, Lee et al. 2010). It has also been linked to children's increased social skills and overall sense of well-being (Napoli, Krech et al. 2005, Saltzman and Goldin 2008). Emerging evidence suggests that age appropriate mindfulness practices are beneficial for building children and adolescents' attention, resilience, self-regulation and social-emotional skills (Brown, Ryan et al. 2007).

A couple of recent studies show that mindfulness training reduces children's disruptive behaviours. Regular mindfulness exercises have been shown to enhance awareness and self-control in children and adolescents diagnosed with Attention Deficit Hyperactivity Disorder (ADHD). For example, a recent study of a pilot course showed significant increases in attention abilities for children and adolescents with ADHD who participated in eight weeks of mindfulness exercises (Van de Weijer-Bergsma, Formsma et al. 2012).

A recent meta-analysis which composed exclusively randomized controlled trials including an active control group, advocates the use of mindfulness based intervention for improving mental health in young people and suggest that mindfulness based interventions are a popular way of attempting to improve the mental and physical health outcomes of children and adolescents (Dunning, Griffiths et al. 2019).

Another meta-analysis (Klingbeil, Renshaw et al. 2017) with a strong setting claim that, although research on the adult population has shown that awareness has moderate-large impacts on focused mental health problems, the available evidence with young people supplies strong evidence indicating that mindfulness basic intervention has universally small and positive therapeutic effects in a range of areas of youth outcomes. Furthermore, they indicate that the therapeutic impact of awareness at school was on an equal footing with awareness at clinical level, suggesting that awareness-based intervention is equally effective in this context. Therefore, they suggest using a mindfulness approach in school setting as a skillset that is likely to facilitate positive student outcomes, but not as a targeted or intensive treatment.

Overall, the review emphasised how research on mindfulness with children is at a pilot area of research and application. Therefore, the current findings need stronger scientific evidence.

2.4.2. MBI in school setting

Referring to school setting, Kabat-Zinn suggests that mindfulness training teaches children to pay attention in the classroom, enhances their impulse control, reduces student and teacher stress and consequently reduces behaviour problems in the classroom (Kabat-Zinn 2003). In recent years, there has been a growing acceptance that schools should provide children with a formal education as well as foster their overall well-being (Terjesen, Jacofsky et al. 2004). In fact, the positive psychology field focuses on the strengths and virtues that enable individuals as well as communities to progress and prosper, based on the premise that most people desire to lead meaningful and fulfilling lives through which their best qualities and attributes may be experienced (Seligman, Ernst et al. 2009).

One organization that has worked to create mindfulness programs in California schools is the Mindful Schools Organization (www.mindfulschools.org). One referent organisation involving Europe is the Academy for Mindful teaching (AMT, <https://www.elinesnel.com/en/>). The goal of mindfulness programs in school is to integrate mindfulness practice into schools' curricula as a way of empowering children and adolescents with long-term skills. With reference to positive education, their aim is to improve student's school readiness, academic performance and mental health, as well as overall well-being, by teaching children the skill of mindfulness. Consequently, mindfulness programmes are being implemented in several region of the United States and are also emerging in Europe.

Specifically to school results, recent school-based mindfulness programs have focused on identifying problems of mental health, bullying and antisocial behaviour within the school context (Weissberg, Kumpfer et al. 2003). It is suggested that mindfulness intervention training in education has the potential to build strong classroom relationships as well as encourage positive emotions that could increase learning (Seligman, Ernst et al. 2009). Heckman argues that schools can play a major role in cultivating the kinds of mental habits and social-emotional dispositions, in order to lead productive, satisfying, and meaningful lives in the present century (Heckman and Masterov 2007). Researchers in the field claims that mindfulness programs in school settings enhance the quality of American public education by cultivating more positive habits of mind (Burke 2010). It has also been pointed out that, because these exercises increase focused attention, students are better able to pay attention by being in the present moment (Flook, Smalley et al. 2010). The describing results in school setting can be linked to the finding of the metanalysis of Klingbeil described above, where it's suggested that mindfulness practices facilitate positive student outcomes (Klingbeil, Renshaw et al. 2017).

2.5. Parent 's Mindfulness Based Interventions (MBI)

Because this research is based on the intention to understand and interpret the lived experience of the parent whose child participates in a mindfulness private course setting, and in order to link this mindfulness theory section with the previous section, concerning parental involvement and parental style, I will consider mindfulness from a parental perspective. However, I was not able to find any literature referring to parents' belief and perception of their child's mindfulness course and their role in child's mindfulness program.

The most pertinent study I found was a UK study focused on mindfulness training in two independent boys' secondary schools (Huppert and Johnson 2010). Using a reasonable sample size (N=155), it investigated the impact on well-being of participating in either a mindfulness intervention or a control group. The results indicate significant increment in levels of mindfulness and psychological health associated with the extent of personal practice undertaken beyond the sessions. The study was also pioneering in investigating the correlation between mindfulness practice at home and levels of mindfulness, as there has been little research on this aspect of practice (Lisa Christine Vettese PhD 2009).

Therefore, in order to permit children to fully benefit from the mindfulness course, this study suggest that the parent may be implicated in their child mindfulness, course due to the child home practice.

At the end of theory section, I will shortly report about the very sparse literature focusing on the relation between mindfulness practices and parents. Parental mindfulness training session last 8 week based on the MBSR, with a special focus on parental topics, such as parental stress or parental disruptive patterns (Bögels and Restifo 2013). The mindfulness approach to parenting has been considered an avenue for promoting secure attachment relationships between parents and children (Duncan, Coatsworth et al. 2009). In terms of "mindful parenting," Suzuki (Suzuki 1970) proposes that the practice of mindfulness can empty parents' minds of old habits and limitations imposed by previous experiences, thereby allowing for spontaneous possibilities they may not have envisaged previously. As opposed to learning a set of skills to specifically change behaviours, mindfulness training produces positive changes that seem to result from a change in the way the mindful person relates to events in his or her environment.

A study to evaluated the effectiveness of an 8-week mindfulness trainings for children aged 8-12 with ADHD and parallel mindful parenting training for their parents suggested that either children's ADHD symptoms, as well as parents' own hyperactivity, significantly reduced after the training (Van Steensel, Bögels et al. 2011). The research claims that the results must be reviewed in the light of methodological limitations, with a bigger simple size. Some years later, it has been found that when parents are taught mindfulness skills, they are likely to experience reduced parental stress and impulsivity, and improvement in marital relationships and co-parenting (Bögels and Restifo 2013), each of which has been linked with parenting quality and youth psychopathology (Cummings and Davies 2010). Other research indicates that parents' depressive symptoms intercede the association between mindfulness and parenting behaviour (Parent, Garai et al. 2010). A recent study about mindfulness parenting (Parent, McKee et al. 2016), recalling the study of Steinberg and Darling deeply considered in the first theory part of the current study under the chapter of parental style (Darling and Steinberg 1993), delineate and test a comprehensive model, in order to investigate the process by which parent dispositional mindfulness practices relates to youth psychopathology through mindful parenting and parenting practices. Their result suggest that parent mindfulness training was directly associated with negative parenting practices and directly associated with youth internalizing and externalizing symptoms. Their findings emphasize the importance of reducing

reactive, harsh, or critical parenting and coercive disciplinary tactics. As Parent. et al. stated, their result needs to be confirmed, especially by longitudinal studies. At this time of the research no meta-analysis could be found.

3. Research design and method

In the third chapter I present my research design and the methodology of data collection. The method of data collection - the conduct of biographical narrative interviews - shapes the structure and procedure of the research and is therefore explained within the research design. The explanation of the data evaluation is also given in the separate chapter Methodology, due to the volume and for a clearer presentation.

3.1. Research Design

In the research design I first describe my preliminary considerations and the concrete research question, then I explain the method of data collection, the considerations regarding the sample, my guiding questions and hypotheses. Finally, I consider the ethical and data protection aspects of this research. The method of data analysis is presented in a separate chapter due to its volume.

3.1.1. Preliminary considerations and theoretical assumptions

My preliminary considerations regarding parents' experience of their children's mindfulness course emerged from the connection between the parents' experience of children's mindfulness course and their PI in biographical narratives. The parents have the opportunity to get involved in the course through an information meeting, through the weekly letter that the mindfulness instructor sends - indicating the contents of the lesson and homework for their children -, through their children's homework and through the ninth and final meeting, at which they are invited to attend. It deals with the subjective significance that parents have about their children's mindfulness course and the relative's consequences that parents can observe in their everyday life with, more specifically in relation to their children (mindfulness homework at home, involvement of other family members, implementation of mindfulness practices, etc.). The rather general question "Parent involvement in pedagogical context: What experiences do parents do when their child/ children attend a mindfulness course?" will be reconstructed by narrative identity by means of biographical interviews and will be supported by the following sub-questions:

1. What experiences did the interviewed person have regarding their child's mindfulness course?
2. How does the interviewed person describe their parental interest towards mindfulness and to their child's mindfulness courses?
3. How does the interviewed persons describe their own PI in their child mindfulness courses? (involvement at school?)
4. Which expectation do have parents have toward their child mindfulness courses?
5. What are the parents' goal and belief in what they are supposed to do in their children's education?
6. Which kind of parental style correspond to the interviewed person?

In concrete terms the experience of parents whose children took part in the MBI is questioned. Relevant for the research question are concepts that described and related PI at child's mindfulness course to the influence on parental- or family experience (parents' experience of children's mindfulness course). The results of the interview analysis are then compared with the theoretical approaches.

The following assumptions result from my experience and the literature I have worked on:

1. The parental involvement regarding the mindfulness practice of the child plays a role in implementing mindfulness practices at home.
2. An authoritative parental style favours the implementation of mindfulness practices at home.
3. Parents who are interested and committed to accompany their children in the mindfulness course acquire new parental skills, which improve in the relationship between parents and children.

3.1.2. Research question

The main research issue is based on the intention to understand and interpret the experiences of parents of children who participated in the mindfulness course. Consequently, the central question of the research is:

What are the experiences of parents with a child having attended a mindfulness Course?

3.1.3. Methodological data collection procedure

The research interest of this work requires a research design in which I can empirically investigate how parents experience their child's mindfulness course. More specifically I will empirically investigate which impact the child's mindfulness course has in the everyday life of parents in particular with regard to their parental style (parents' experience of children's mindfulness course) and how this is related to the parental support of their mindfulness courses, which includes practicing mindfulness regularly at home (parental involvement).

I use a method from qualitative interpretative social research: The narrative interview by Schütze/Rosenthal (Rosenthal 2014). Through an open-narrative orientation of the interviews, the research should take a deeper look into the experiences of parents than would be possible with quantitative methods: I could grasp more how the people explain their experiences, how they build their world, and what way they connect to their experiences. There is also the openness that the interviews reveal factors that are not relevant to the research design but are important for the topic from the point of view of the interviewees. From these I will then derive the categories that are decisive in choosing the performance evaluation or grades.

The openness of the research design implies that the research question can be modified in the course of the research and further hypotheses are developed during the research. The sample will also be developed and subsequent investigations may be conducted (Rosenthal, p. 83).

3.1.4. Theoretical sample and course context

On the basis of my assumptions and hypotheses, I would like to interview people whose child has attended the mindfulness course and who have experienced being involved in the mindfulness

program for children through their children. Theoretical saturation would be reached in interpretative social research if all categories relevant to the research question were represented in the sample. Since the categories are only formed through the interpretation of early data collection, further interviews are conducted until all theoretically relevant categories have been found (Rosenthal, p. 186). This approach is not feasible in the context of a Master's thesis, as the interpretation of narrative interviews is extremely long. In generating the sample, I am therefore faced with the challenge of using a small number of interviews at least to show methodically which intuitions can be drawn from the experience of performance evaluation and to exclude further investigations up to theoretical saturation with the suggestion that this research work is only the beginning of a series of projects that cannot be predicted in terms of scope. Due to the elaborate interpretation, I limit the number of interviews to two narrative. Post-interviews are not expected to take place, but I will modify the theoretical sample at the end of the "small" research, so that derived the further data collections, possibly also a logically constructed maximum contrasting comparison, at least theoretically (Rosenthal, p. 94).

Specifically, as a sample for the theoretical sample, I looked for two parents whose child had attended the Eline Snell mindfulness I conducted. The course included 8 sessions for children one information session for parents before the start of the course and one last session for parents and children together. The children brought home an exercise booklet every week. Parents were aware of the tasks required from the children because, in addition to possible exchanges before and after the course, they received by email a summary of the lesson and the detail of the required tasks for the children.

For the sample choice I tried to consider both the strategy of minimum and maximum contrast in sample selection. I chose two parents who were quite similar in experiencing the performance evaluation. In fact, an assumption was that experienced parents in terms mindfulness practices, would be highly involved in the child' mindfulness course. From the first information I received, the children of the parents who have a previous knowledge and practice of mindfulness had already had the opportunity to practice before the beginning of the course.

Since only mothers were present at the information meeting that took place before the course, and an important factor to observe was the level of parental involvement, I chose only female interview partners, with the result of a minimal contrast. In addition, I selected my interview partners according to the following sociodemographic criteria. For reasons of comparability, all respondents have a higher level of educational attainment (A-levels; university entrance qualification) and I have therefore only considered middle-class families without a migrant background, whose children are growing up in the nuclear family and are not clinically treated. Because the mindfulness courses are addressed to children between 8 and 12, all interview partners are on the forties. As for the gender, there is a minimal contrast for age.

I was able to gain access to two mothers who were both working between 30-50% as doctors. Both of them have an older daughter and a younger boy who took part in the course. Furthermore, they both have a little girl, who could not attend the course because of the young age.

In total, I completed two narrative interviews that lasted between 55 and 58 minutes. All interviews have been completely transcribed and included in the evaluation. For the interviews with Anna, there have been an extra part that was not recorded and therefore not transcribed. I have written these supplementary conversations according to memory and partially included them in the evaluation, as far as they contained relevant aspects for the analysis.

The following interviews will be considered:

- Maria, mother of three children, two of them took part at the proposed mindfulness course: the older daughter Lucia, 12, and the younger son Elio. Maria had previous experiences on mindfulness.
- Anna, also mother of three children, by who also only the two eldest one has taken part in the mindfulness course: Diana, 10, Noé, 8. Anna also already practiced mindfulness before starting the children's course.

By chance, however, I was able to win two mothers as interview partners, both of whom had an eldest daughter and a younger son which took part at the course. They both also have a younger daughter, who could not take part at the course because of her age. This sample is therefore particularly interesting, I therefore decided to interview them, even though they are both very experienced in mindfulness practices, because, according to initial information, both have very different experiences of performance evaluation with regard to fear and pressure. The two mothers are in their forties when I did the interview and are both working as doctor.

3.1.5. Multiple role of the practitioner researcher

In either Maria's and Anna's case, I found myself in a triple role. The two women lived in my village or the village nearby, they have children of the same age as mine and we have some common interests. For the past 1-2 years, we have been meeting in different contexts, including children's activities, events and manifestations, and we support each other in case of need, particularly concerning children.

I led the mindfulness course, in which their children participated, and therefore found myself in the role of "teacher of their children".

I also did the interview with them; which subject is their PI in the mindfulness course I lead.

This triple role has an influence on that research. In fact, we all need to change our relationship behaviours habits. Moreover, I have information about their PS and their PI on the mindfulness course, which goes beyond the data collected in the interview. These observations will be described in Maria and Anna's "Fallanalyse" chapter and will be used, after the reconstruction of the "Fineanalyse" in the construction of the "Fallstruktur". In the same way the information of the direct dialogues in Maria's interview between her and her three children, from which she was interrupted by her children during the interview, will be treated.

3.1.6. Planning of narrative interviews

In order to get answers to certain questions that seemed important to me for my research, I developed a guideline in advance, which I used in the sense of "exmanent" questions, which results from the succinct literature - related to Hypothesis, so at the end of the narrative I checked whether all questions occurred in the narrative part. In fact, "exmanent" questions cover topics that appear important in advance to clarify the question of research, insofar as these themes do not already appear in the autonomous narration of the interview.

The "immanent" questions result from the narratives of the interviewees; they are the result of the discussion notes. Therefore, they refer to the topics covered in the interview and they are asked directly after the interview. Following Rosenthal's comments on interpretative social research, I plan the narrative interview in two parts, two phases, which are preceded by an interview entry. The first part includes narrative challenge and autonomously structured main narrative. The second part contains narrative-generating questions with "immanent" questions on the basis of the key points

noted from the first part and "exmanent" questions from the theoretical preliminary considerations (Rosenthal, p. 188).

Due to the openness and the reference of the entry question to the entire life story, the interviewees have space to set their own priorities, to report their biography. In the best case I will find relevant categories for the experience of involvement to child mindfulness course, which have not been anticipated by me. This is specially to find in the biographical statements, which initially have nothing to do with the topic. The concrete reference to the research topic is made with the question of the experience of their involvement.

Before starting the interviews, I invited the interviewed partners to sign the consent declaration and I collected the following formalities: name, family name, gender, date of birth, place of birth, domicile, profession / last diploma, marital status / children, spoken languages, hobbies.

After having inform the interview partner about the proceeds of the interview, I will mention the questionnaire, that I will give them at the end.

Interview entry: In order to largely prevent suggestion in the conversation regarding the research question, but still to illuminate the research question, the narrative challenge must strike a balance between openness and goal orientation. In accordance with Rosenthal's indications, I formulate a concrete narrative challenge (Rosenthal, p. 189).

" I'm working on a master's thesis on the subject of children's mindfulness.

In this regard, I am interested in the experiences of parents of children who have participated in a course mindfulness and I would like to know how the mindfulness course for children was lived by their parents.

You are welcome to tell about both children; it would be helpful for me if you always tell me which child you are talking about.

I propose you then to relocate during the period in which your child was attending the mindfulness course. I would like you to tell me about your parental involvement in general, and especially at home and with the child. If you think about your experiences, what comes to mind first?

I am in all your experiences interested; you can tell the first thing that comes to mind in relation to your experience about the mindfulness course that your son/daughter has followed. I will do my best not to interrupt you and not to ask questions until a later date."

"Immanent" questions:

How did you experience ...?

Can you describe more precisely how you have experienced...?

What did you think about....?

How did you feel as.....?

Did you experience this (change) at other times or just (after the exercises)?

Did you live.... as a pleasure or a duty?

Who had the idea, the impulse to do the exercises at home? which specific exercise? (Degree of interest in the child / parental control)

How did the other members of the family react when the impulse was given? (Availability and openness)

Did you take part in the exercises? Which family members took part in the exercises? Did anyone in the family not want to? (family involvement)

How many days a week? How often have they been done? (availability of time)

Did you have a precise time for meditation? (regularity)

Where in the house were the exercises done? (habits)

How long after the course was the practice maintained? How often? (find solutions to integrate mindfulness practices into everyday life)

When your daughter/son wanted to share with you something about the course, were you immediately available to listen? If not, would you raise the subject later?

"Exmanent" questions:

Theme 1: involvement in mindfulness practices at home with the child

1. Tell me about a situation where you were involved with your children or one of your children in the mindfulness practices at home.
 - a. Who had the idea, the impulse to do the exercises at home? Which exercise? (level of interest in the child / parental control)
 - b. How did the other members of the family react when the impulse was given? (Availability and openness) Did anyone not want to? (family involvement)
 - c. How often were the mindfulness practices done? (availability of time)
 - d. At what time of day were the mindfulness practices made? (regularity)
 - e. Where in the house were the mindfulness practices done? (habits)
 - f. How long after the course was the practice maintained? How many days a week? How often? (find solutions to integrate Mindfulness practices into your daily life)

Theme 2: general involvement

2. Tell me about situations in which you were involved in your children's mindfulness course
 - a. How would you generally define your involvement in your child's course?
3. Can you tell me about a situation in which you have encouraged mindfulness practices at home?
4. How was the contact between you and the mindfulness trainer? Quality? Frequency?
5. To what extent did you take part in the parental proposals?

Theme 3: parental involvement

6. Can you describe your parental interest in mindfulness and your child's mindfulness course? Can you name what expectations you had regarding mindfulness for your child?
7. Can you describe an experience in which you did not feel responsible for learning your child's mindfulness practices?
 - a. How did you feel responsible for your children's research and **knowledge acquisition**?
 - b. How did you feel responsible for your children's **moral ideals achievement**, such as diligence and persistence?

Theme 4: involvement / communication with the child

8. To what extent were you aware of what was happening in your children's mindfulness class?
 - a. Where did the information come from? Did you talk to your children or one of them about the course or practices?
 - b. Were you asking the questions or was he/she or them telling you about him?
 - c. When your children or one of them told you about the course, were you immediately available to listen? If not, would you raise the subject later ?

Theme 5 : parental style

9. Can you describe the ambience at home, and the relationship between you and your child before you did a mindfulness practice with your child?
10. Now I invite you to describe how you experienced the relationship with your children and the general home ambience after practicing the mindfulness exercises.
11. Consider the difference between before and after the practice. Could you tell me more about how you have been influenced from the mindfulness practices?
12. Regarding your relationship with your daughter or your parenting, are there other situations that come to your mind, where have you dealt with the situation in an unusual way? Especially with regard to communication / control / expectation / warmth / beliefs towards child.

Theme 6: personal interest with regard to mindfulness

13. Can you describe your personal interest in mindfulness in general? What does mindfulness mean to you?
14. Did you already know about mindfulness before enrolling your children in the course? For how long?
15. Do you practise regularly? Since when? Ability to maintain a medium to long term commitment. Ability to find solutions to practice once a day?
16. Do you notice any benefits for yourself?

After every interview which was recorded on an audio support, I did an Interview protocol with special observations about the meeting, the person interviewed, his or her own constitution', special events, place and atmosphere of the conversation, etc. Parts of the conversation that took place without recording were also noted here, before or after the actual interview.

Then followed the complete transcription (transcription rules see appendix), the sequencing and summary of the interviews, the determination of the text types and the anonymisation of the interviews (all documents are in the appendix on CD).

3.1.7. Questionnaire

According to the literature and in order to collect concert data about personal parents behaviour, I developed a short questionnaire in a 7 likert-scale. In fact, I wanted to be able to recognize how the interviewed person adopted an authoritarian parental style, without the risk of leading a too long interview. Moreover, I wanted to preserve the open character of narrative interviews.

Therefore, at the beginning of Maria's interview, right after greeting and presentation, I announced them that after the interview I would give her a short questionnaire to fill out. I choose to give the questionnaire after the interviews and not before, because I will that the interviewee can express what to tell at the beginning of the interviews, being influenced as little as possible. Furthermore, by fulfilling the questionnaire at the end of the interview, they will already have confidence in me and in their ability to recall certain situations, which will make it easier for them to carry out the process of self-assessment through the questionnaire after the interview.

In order to develop an instrument which is sufficiently accurate to measure the specific construct (validity) and whether it is precise and stable (reliability), I based my questions on the 5 dimensions developed by Baumrind (Baumrind 1971), which link family environment and school achievement : (A) discipline and control strategies, (B) expectation of parents for achievements, (C) verbal interaction between mother and children, (D) positive affective relationship between parents and child, and (E) parental beliefs and attribution about the child. I developed three questions for each dimensions, except for the dimensions of (A) discipline and control strategies, where I developed 4 questions, because of the revealed importance of those very dimensions (Baumrind 1971).

I choose the statement formulation rather than a question because the interviewers will be confident with me, due to the fact that we have a relationship that was already established before the interview and that we will just have finished the interview. That will avoid the fact that they will tend to agree rather than disagree with the statement, in order to be nice and respectful, and therefore statement will be effective.

By the elaboration of the statements I have considered positive and negative formulations and I've taken care of the accuracy of the formulation, simple and not multiple. For the maximum efficiency of the questionnaire and in order to avoid confusion about which grade is higher or bigger than the next, I have had particular regard for what concerns descriptive words and I choose to insert twice the same term « often ». The content of the statements has been elaborated from the literature and to a minor degree also from my personal experience and I developed some control questions. For example, question nr. 7 "I show value towards my child's effort by enjoying the result" is the control question of question nr. 4 "I don't use blackmail or punishment as an educational method".

I choose a bipolar scale, who has two polar opposites, in order to have to different poles. This scale is interesting also because 0 is in the middle (-3, -2, -1, 0, 1, 2, 3). I distributed the questions in the questionnaire so that the 5 groups were distributed equally, contextualize each question according to the previous and following questions. I have given particular attention to the choice of the first

question, according to various criteria, such as of immediate and easy responses and of positive formulation.

However, I decided not to use the questionnaire as data collection, mainly for two reasons. After the first interview I realised, that there was a big difference between the self-judgement and my observation of the case. This can be led to a methodological factor, as the inaccuracy of the questionnaire, but also the inaccuracy with which the interviewee filled in the form. Furthermore, all the categories I wanted to cover were already covered through the interview.

3.1.8. Ethical and data protection aspects

In the research work the statements and experiences of the interviewees are discussed, described, analysed and interpreted in detail. This requires the protection of the personal data: the biographical information on the persons should be masked as far as possible. Ethical aspects are derived from the basic principles of data evaluation, namely (cf. Lucius-Hoene Deppermann 2004, p. 99 et seq.), i.e. the analysis must always follow the principles of benevolent interpretation.

It may also be necessary not only to change the names and places, but also to modify the statements, for example by fictional information about profession, age, gender, diseases, etc., if this is necessary in the specific case. It may even be necessary not to include certain findings in the evaluation if there are ethical research obstacles. In concrete terms, the interviewees agree in writing that their data will be used in my research. At the beginning of the interview, I remind them that their data will be anonymised. They agree that I will record the conversation with a I-phone, transcribe it literally and evaluate it. I draw the interviewees' attention to the fact that they can interrupt the interview or the audio recording at any time.

3.2. Methodology of data evaluation: reconstruction of narrative interviews

For the evaluation of the two interviews I decided on the narrative analysis following the steps in the book "*Reconstructing narrative Identität. Ein Arbeitsbuch zur Analyse narrativer Interviews*" (Lucius-Hoene and Deppermann 2004). Since my question is about the reconstruction of identity from stories, it is about narrative constructions of identity. Therefore, it is obvious to follow the above-mentioned method, which claims to be an object-appropriate methodology for the reconstruction of narrative identity (Lucius-Hoene Deppermann 2004, p. 9). Because the method was developed and written in German language, in this research the specific term concerning the analysis, such as „Fallstrukture“, „Exmanente“ questions will appear in German language. As a reconstructive procedure, narrative analysis does not work with pre-defined categories, but the meaning of the individual text passages is derived from the overall context of the interview. What I find interesting about the method is that the authors do not understand identity as a substantial entity, but as a constructional achievement as a form of self-confirmation created in the process of narrating, which also takes into account the emergence of the situation in which it occurs, the here and now of the interview.

The analysis of narrative interviews takes place in four steps:

The first step is the preparation of the audio material through the creation of an interview protocol, an inventory (sequencing of the interview), a chronological table with the chronological sequence of the biographical data communicated, and the determination of transcribing text extracts. (Lucius-Hoene Deppermann 2004, p. 193)

Then follows the transcription of the interview.

Only then comes the actual analysis using structural text analysis (segmentation of the transcript and selection of text excerpts for fine analysis) and fine analysis (heuristic text development). The fourth step is the development of a case structure (Lucius-Hoene Deppermann 2004, p. 198).

It seemed to me that this very well structured and therefore perhaps somewhat tight procedure would be useful for my project in order to ensure the comparability of the individual interview evaluations.

Structural text analysis

Segmentation of the transcript

The transcript is made according to structural characteristics such as lifetime cuttings, thematic changes and changes of the predominant text type. The Structure follows the narration sequentially. The aim is to reveal thematic connections, leaps, repetitions and subdivisions in the course of the narrative. The summary of the interview is suitable in order to identify larger segments such as biographical Identify sections, main and secondary strands. For more accurate sequencing an inventory of the transcript can be created. Remarkable points can be displayed as memos at the edge of the transcript and later used in the fine analysis (Lucius-Hoene Deppermann 2004, p. 199)

Selection of interview passages for fine analysis

The segmentation of the transcript leads to the knowledge of interesting text passages, which are examined in depth in the detailed analysis. In any case, one begins with text extracts from the early phase of the interview in order to include essential "prerequisites for understanding " in the analysis. The very beginning of the interview, the first question and answer, should be the starting point for the detailed analysis. The selection of the text passages is oriented on the narrative dynamics and logic, the framework components of the interview. Consequently, the detailed analysis is not completed until a topic or biographical episode is marked as finished by the narrator. The text sections immediately before and after the selected passage are also examined as points of contact and references, with the help of the sequencing that took place beforehand. In this way, the relation of what is said to the narrative process becomes clear (Lucius-Hoene Deppermann 2004, p. 201-203).

"Fineanalyse"

The detailed analysis follows the selected text segment sequentially according to two principles: First, the text is worked through word for word in strict sequence, without jumping back and forth through different parts of the interview. Second, cross-phrase structural aspects of the text are examined, i.e. the embedding of the text fragment in the previous and subsequent text.

These two principles seem contradictory at first. If the principle of sequentiality is executed first, and in a second step the embedding in the text is examined, the contradiction dissolves.

The ultimate analysis, the hermeneutic process of interpretation, has the aim of reconstruction the narrator's self- and external positioning, thus answering the question of how narrative identity is generated in this passage of text. (Lucius-Hoene Deppermann 2004, p. 203-205)

Text indexing is done by means of the following questions:

- What is represented (=explicit paraphrase)?
- How is it represented?
- Why is this displayed - and not something else?
- Why is it displayed now - and not at a different time?
- Why is it presented in this way - and not in a different way?

The questions are answered with so-called variation techniques. This means that experiments are carried out to determine how differently or when a topic could have been presented differently. These

variations offer a contrasting image to the narrated passage and enable the interpretation of latent sense structures.

In addition, each statement is examined for contextual reference, expectations of consequences, and the implications of interactive consequences. The effect of these aspects on the content and function of the passage currently being analysed must also be taken into account. With regard to linguistic-communicative methods, consideration will be given to:

- The description (categorizations, reformulations, tropes), deixis and pronominal, vagueness and allusions, as well as the use of conjunctions and negations).
- The construction of different perspectives: the narrative processes of re-enactment, pre-framing and back-framing, evaluation and moralisation of representations, as well as the use of the voice (prosody and paraverbal).
- The narrator's argumentation: reconstruction of the question, i.e. the problem of argumentation, parties and positions involved.
- The narrator controls the interaction with the interviewer: special attention is paid to direct addressing, reinsurance activities and the organization of speaking rights.
- Response of the narrator to the interviewer: reaction to the questions, the approach to the narrative task, how the interviewer reacts to statements

In general, the analysis of the statements must be carried out within the framework of the previous context, especially in relation to the question posed by the interviewee. In addition, possible influences of the general framework conditions of the interview (prior information, setting, possible prior experiences of the narrators) must be taken into account (Lucius-Hoene Deppermann 2004, p. 210).

Heuristic text closure

Then the case structure is presented in an outline that no longer follows the course of the interview, but rather follows the internal logic of the case structure with reference to the research question.

Development of a "Fallstruktur"

The case structure of narrative identity is constituted on two levels: Through the interview situation and the reconstruction of the text interpretation. The interview creates a discussion situation that is essentially structured by research interest and specific questions. Accordingly, the interviewee presents fragments of his or her identity in a referential manner. In the interpretation of texts, the specific research interest, which acts as a guiding thought in the background, forms the framework for the development of the case structure. The same interview could be accentuated differently with another research question.

In text interpretation, the following steps lead to the case structure:

- Layering and aggregation of individual phenomena from various text passages, presentation areas and analysis dimensions (structural structure, use of text types, self- and third-party categorizations, modalities, listener addressing...)
- Selection, hierarchization, and weighting of findings (What is important/unimportant?)
- Putting the findings into context (What contradicts, supports, relativizes, explains itself through other things?)
- Analysis of procedural dependencies and changes
- Coordinating and summarising the previous steps at a more abstract linguistic, theoretical and conceptual level

The path from the selection of the first analysis sections to the presentation of the case structure takes the form of a "spiral process" in which the three work steps of selecting analysis passages, detailing the research question and interpreting the results of the data analysis are passed through several times. The fact that case reconstruction is a heuristic procedure implies that the question of the examination may change. Due to a changed question, other text passages may be considered for the data analysis and existing results may be interpreted under new aspects.

Key concepts, significant recurring findings and more abstract structural characteristics indicate relevance for the final case structure. The case structure does not have to contain all essential and interesting findings. Only those that are important for the investigation or question are selected and focused.

According to Lucius-Hoene Deppermann, the strictly sequential data analysis is only left at this point in order to search for further evidence for hypotheses in other text passages.

The first step is the creation of a consistent presentation system. This is done by embedding the knowledge gained in structural categories, but not by assumption logic, but by abstracting the categories from the data. Lucius-Hoene Deppermann proposes the following dimensions for the investigation of narrative identities:

- Fields of action in the formation of identity (such as family, profession, religiousness)
- Problem areas (special conflict situations, dilemmas, challenges)
- interpretative patterns
- Strategies for action and self-representation

This multidimensional case structure is checked in further interview sections.

Particularly relevant are:

- Parallel passages in which the same topic or biographical problem is dealt with again ('minimal contrasts')
- Places of contrast in which the narrator describes processes or develops arguments that seem to contradict or even contradict the places analysed up to this point ('maximum contrasts').
- Structure-analogue places, in which with regard to another topic, area of life or event is recognizable the same basic structure of identity representation, problem solving or the same basic pattern of interpretation.

Then the "Fallstruktur" is presented in an outline that no longer follows the course of the interview, but rather follows the internal logic of the case structure with reference to the research question. This section ended by a summary of the "Fallstruktur".

The finished case structure is placed in relation to relevant theories and subjected to a critical discussion as to whether these correspond to or contradict the results.

4. Reconstruction of the "Fallstruktur" of Maria and Anna

Before I start analysing and interpreting the interviews, I will present Maria and Anna in a short case portrait (the detailed interview summaries and Interview transcripts can be viewed in the appendix).

Maria Crivelli has three children. The older ones, Lucia of 12 and Elio of 10 participated in the mindfulness course between march and June 2019. Little Anne, of 7 did not participate in the course as she was not of the minimum age required. Maria lives with her three children and her husband Tommaso in Ticino, the Italian part of the canton of Switzerland, nearby where the course took place. 49 Years old, Maria was born in Italy and study as doctor. She actually works as doctor 30% and is following the school of ayurvedic medicine. Maria and her family did travel a lot and translocate regularly. They are now considering to settle down in Ticino, where they moved about one year ago. When I announced to my circle of acquaintances who know mindfulness and who have children between 8-12 years old that I would conduct a pilot course, Maria was determined. Not only did she show a great deal of interest, but she also acted concretely to make it happen.

Anna Rossi also has three children and the older ones participated at the proposed mindfulness course: the older girl Diana is 10 and the boy Noé is 8. Andra is the smallest daughter, which didn't participate at the mindfulness course because of her young age. Anna lives with her children and her husband Mirco at the second floor of a house where the grandparents also lived, in a village 20 km distance from the mindfulness took place since.

44 Years old, Anna was born in Ticino and study as doctor in the German part of Switzerland. She did work 50% as the two biggest children were babies, and stopped as the third one was born. As the baby 3 years old was, she studied anthroposophy medicine, which finished some months before the interview took place. As soon as the study was finished, one month before starting the mindfulness course, she starts work again as doctor.

Anna was involved, some years ago, in the Vipassana organisation's team and did organised 10 days course for student who wanted to stabilised in their practice. Anna was also very motivated to let her children follow the mindfulness course but took clear position only one week before the course started.

4.1. "Fallstruktur" Maria

The analysis of the interview and the reconstruction of the narrative identity allow for statements to be made about the essential markers of the identity of Maria and her experience of evaluating their parental involvement in the child mindfulness course. Since identity and experience are interdependent, in order to understand Maria's affirmations about her meaning of the children mindfulness course, it is first necessary to establish which latent evaluation procedures and filters are at the base of Maria 's statements. By interpreting their statements in terms of what experience has led late to precisely these statements and judgments, narrative identity is brought together through the course of the interview and through Maria's unique way of addressing the issues.

In the theory of reconstructing narrative interviews, the reconstruction of the case anchors itself to the creation of hypotheses generated by the first steps of an interview. The following passages are interpreted in contrast to these. Therefore, according to the concept of Lucius-Hoehne/Deppermann, the "fine Analyse" begins with the opening sequence, that is, in this case, with the first statements

after the request that Maria tell her experience in relation with her children mindfulness course, until the interviewer asked a second question. (1-66 in the English Version; 1-64 in the Italian version). Since only the reported interview passages cited in the "Fall Struktur" will be translated in English, and in order to allow the English-speaking reader to be able to perceive an extract of the interview and follow closely the detailed analysis of the interview's opening, the interview opening will be completely translated. The passage includes the interview opening (1-63 in the English version) and the second statement after the second question, before the third question (64-84).

The "Fine Analyse" refers to the very first lines of the interview (26-35 in the English version), and follows a succinct of the "Fine Analysis". The analysis continues by interpreting the lines that immediately follow (34-64 in the English version), which correspond to the interview opening. This analysis is completed by the analysis of all the passages of the interview that find the main theme of these lines, that is the field Tich Nath Han.

Considering the analyses carried out, three hypotheses are named, and the list of themes present in Maria's interview is presented. The hypotheses are then verified through the themes present in the interview in the analysis of Mary's "Fall Struktur".

A summary of the "Fall Struktur" completes the work of case analysis.

Note that the line numbers may differ from the Italian version for some lines. For practical reasons, and in order to be able to refer to the original text, if nothing else is marked the lines of the original Italian version will be marked in the analysis's text of the "Fall Struktur".

4.1.1. "Fineanalyse" of the sequential elements: expectations and intransigence from various perspectives

English translation, from the original Italian version

S. "Thank you"

M. *"You are welcome"*

S. *"So, as you know, I'm writing my master's thesis on the topic of mindfulness for children, right?"*

M. *"hmm"*

S. *"And for this reason I'm interested in experiences parents made with children who have participated to the courses, right, like you for example. And I would like to know. In particular, what your involvement has been like, what have been the experiences you made? And more precisely, here at home with the children, but as well your general involvement. So I invite you to tell me things you remember in relation with your children, both of them suite, but you help me if you specify who you refer to each time."*

M. *"Yes"*

S. *"Alright, here we go. I propose you to bring back to mind the time we did the course"*

M: "OK"

S. "Remember that time. And when you think about the experience you lived, what's the first thing coming to your mind?"

M. "You mean, with the children?"

S. "No, your experiences, but..."

M. "My experiences"

S. "...regarding the course. I'm interested in all experiences which somehow concern the course". ((Line 25 in the italian Version))

M. "OK, when you proposed this mindfulness course, I said to myself, very good, (.) the eeee children of today are safe. So to say no?, because they are so under u un under stress hmm (.) sensorial, it was like (.) offering them (.) hmm (1) a tool (.) to save themselves (.) somehow. So, well, I did (3) a Vipassana course (1) have you ever done...? Have you done something of Vipassana?" (.)

S. "Yes" (3)

M. "Is good, as everyone knows, very intense, there's physical suffering, (.) but it was very helpful for me. Then, two years ago, no tree years ago, already tree years ago, last year this year (.) we went with the family to the plum village of Thich Nhat Hanh, and there it has been really beautiful for everyone. Because there (.) one lived (.) one lived (.) the mindfulness. (.) One was living the present moment. (2) One was living it but (.) without being disconnected from the world like it would have been during a Vipassana retire, instead you were (.) living a life if you want so (.) you still were in holidays, true, we were, we were not we were not here at home, one was among monks, well, one was living it, eating it, smelling it. (1) While doing many things, walking, washing dishes, and this was being Mindful for me, and the children lived a wonderful experience. But once at home ((laugh)) it diluted and one ca(.) we could not be (2) orderly and disciplined. But you arrived with this course and I said to myself, good (3) it will help all of us. ((laugh)).

S. "yes" ((Line Nr. 49 in the italian version))

M. "And in the beginning I however have to say that they where not really enthusiastic about meditating"

S. "The children" ((Line Nr. 52 in the italian version))

M. "Yes, about meditating. Maybe because the week in France was related with (.) the holiday. We where in holidays, not at home, and it was not (1) hmm an imposition. It was something we have chosen, OK I was always choosing because they didn't know what it was, but it's clear, we went by train, by plane, we went whit other friends, therefore, they felt like in holiday and really enjoyed it. Maybe as well because it was the whole day. In a magical atmosphere. So maybe in this course I (.) put high expectations from my side. hmm? " (6)

S. "YES"

"m " (7)

4'27 "aaand"

S. "How did you live this?"

M. "Not always good. Because it was as if they where doing something I would have wanted to do"

S. "Oh, really"

M. "and especially in the beginning (tongue click) I was too demanding. And it was absolutely not Mindful because (.) I was scolding them if they didn't do their homework, I was scolding them, I mean scolding, but we committed ourselves, it's the commitment we made, or (.) did I make it for them? (3) Do your homework, now we meditate, we sit down, at the beginning it has been a bit demanding. But (.) then as the weeks went by I changed mainly (1) I wasn't anymore (1) namely it wasn't the right way to force them doing the exercises, to write, so I let them. So things went much better because (2) it happened as well thaaat (.) the evening meditation (.) with recording (.) was even requested. (4) and this (2) it it's clearly even for me (.) an education, isn't it? A (.) a (.) nice exercise because (.) it was not (.) right to force things. (6) ((laugh)) (2)

"Fine Analyse" 26-34

M. "OK, when you proposed this mindfulness course, I said to myself, very good, (.) the eeee children of today are safe. So to say no?, because they are so un under stress hmm (.) sensorial, it was like (.) offering them (.) hmm (1) a tool (.) to save themselves (.) somehow. So, well, I did (3) a Vipassana course (1) have you ever done...? Have you done something of Vipassana?" (.)

S. "Yes" (3)

M. "Is good, as everyone knows, very intense, there's physical suffering, (.) but it was very helpful for me.

Maria opens the interview with the consent agreement "ok", with which she proves the narrative encounter: she has understood the delivery and gives consent to begin with the formulation of a biographical account.

It should be noted that the fact that Maria's first memory of the course, leads her to re-enact the person who conducted the mindfulness course – in this specific case, also the interviewer – at the very moment in which she was told that a course of mindfulness for children would have taken place in the region where they lived, "*when you proposed this mindfulness course*". The situation is personally represented and there is a firm, familiar connotation given by "*this*", since Maria refers to the specific course that her children attended and for which she is now being asked to relate her experiences.

Still with the narrated self as the centre of orientation, Maria introduces direct discourse in a neutral manner: "*I said to myself*". Maria is talking to herself and this internal dialogue demonstrates a high capacity for reflection and criticism concerning the events that occur in her life, just like the possibility to distance herself from them internally. Maria is a person with various arguments that she uses to confirm several perspectives.

Although short, this inner dialogue consists of a generalised, absolute assessment, "*very good, (.) the eeee children of today are safe*". Her use of the present tense places the sentence in the infinite dimension of here and now. The word "*safe*", has strong connotations of security. The function of this overall affirmation leaves room for several possible interpretations: both to confirm and to justify the previous statement – that is, how fantastic the proposal of a mindfulness course is. Analysis of this passage shows that both functions are plausible. In any case, Maria's enthusiasm for the proposed mindfulness course is confirmed.

It is interesting to note the large gap between her internal dialogue, which is characterised by a very personal note, "*I said to myself*" and the absolutism of the sentence that follows it, which uses a general, external viewpoint: "*the eeee children of today are safe*". The resulting image is also very strong, with the children of today being placed in a category of people threatened by a significant hazard.

The contrast between the absolute affirmation and the vague nature of the type of threat is scaled down by the expression "*So to say*". The function of the interaction with the interviewer, "*no?*", immediately contextualised following relativisation, is interpreted as a request for confirmation from the interviewer of the acceptability of the previous statement. In this way, Maria shows insecurity and hesitancy, giving the interviewer a role as expert relating to her own role as the person who does not know.

The following is an argumentative passage in which, in a "Dehnung", Maria argues the validity of her opinion, illustrating her thoughts regarding the affirmation just made, always using the present tense and placing her argument on the same level as the previous, impersonal general affirmation. Now the reader becomes aware of the reason why the course will save children: "*because they are so under u-un-under stress hmm (.) sensorial*". After hesitating slightly, Maria explains the type of stress in question: sensory stress. At this point, Maria's argument becomes clearer: there is a great pressure that weighs down on today's children at sensory level, since they are subject to so much stress and thanks to the mindfulness course they can reduce or eliminate this stress in the long term.

Maria tells us how mindfulness will save the children. "*It was (.) hmm (I) a tool (.) to save themselves (.) somehow*". Maria uses a metaphor that creates a clear image in the reader's mind: *tool*, a word normally used to refer to a working utensil, is used here to refer to a skill or inner capacity that can be used to deal with different everyday situations.

Assuming an impersonal outside viewpoint, "*it was*", Maria still always uses thought without communicating any actual direct experience. In fact, Maria is not referring to her children, "*them*", but to all children in general. However, the verb form in the past gives this statement a more concrete

tone than that of her previous absolutisms. Maria wants to prove that she knows about mindfulness, since what this method implies is that those who practise it acquire the tools to be able to deal with and independently develop the skills that will allow them to deal better with a range of everyday life situations. The repeated pauses and hesitations here show an insecurity on Maria's part. This hesitancy serves two purposes: on one hand, Maria confirms what she just said, seeking the right words to express a concept that she knows; however, she has not completely mastered it – "*somehow*" they will save themselves, even if it is not clear how; on the other hand, she justifies her assertions and absolute knowledge.

In these first few lines, Maria has shown her theoretical and abstract knowledge of mindfulness in a speculative manner, with the expectations that she has of what mindfulness can offer children today. It is possible here to construct the following hypothesis: **Maria knows the concept of mindfulness relatively well and this is why she has very high expectations in this respect.**

With the particle "*so well*" Maria shows that she has reached a conclusion, and a new concept will be introduced. After a relatively long pause (3 seconds) she announces that she has already done a mindfulness course, using another method called Vipassana. "*I did (3) a Vipassana course*". Maria has now put things on a personal level, telling us about her direct experience. Using this personal example, Maria brings firm proof, confirming the theoretical knowledge she exhibited beforehand. The fact that Maria is telling us about a different mindfulness experience that she has gone through, and not the experience she was being asked about, reinforcing the idea that **Maria cares about positioning herself as a mindfulness expert.**¹ However, the way in which Maria places herself is characterised in this section by her hesitancy, shown through this long pause (3). This quote in fact has a reflective function: Maria is not sure whether or not to introduce a new subject.

Immediately after, Maria continues to address the interviewer directly, with a question in which she wants to check this latter's competence: "*have you ever done...? Have you done something of Vipassana?*", a question that I answer with a monosyllable, "*Yes*" (3) without elaborating on the subject and without explaining to Maria since at this time, in this interview, I would like to know about her experiences of the course. The long pause that follows indicates that Maria wanted a more thorough, detailed answer and this is also confirmed by her irritation when she resumes the dialogue. "*Is good*", which is an approximate translation of the Italian, *vabbè*, and is in fact a term used only in spoken language since it can have different meanings according to the context and to the tone of voice used. *Vabbé* which comes from "*Va Bene*" (it's good) in this case takes on the meaning of a concession: Maria accepts my answer even if it is not what she wanted to hear.

The purpose of the direct intervention with the interviewer, during which Maria implements a role change, wanting to guide the interview herself, taking on a controlling function. Maria shows her difficulty in filling the role of the interviewee and not being able to have the information she wants. This can be justified in part by the fact that Maria has a problem with finding herself in a new role. In fact, the relationship between myself and Maria, since we know each other outside the children's mindfulness course and aside from the interview, normally leads us to have exchanges of opinion and experiences, in which we are both in the roles of listener and speaker. However, this hypothesis loses its basis if we consider Maria's good reflective abilities, while the hypothesis is reinforced that **Maria takes a controlling position to find out the information in which she is interested.**

"*As everyone knows*" (*man weiss*) Maria is again putting distance between herself and her experience, and she talks about it from an outside viewpoint, again placing herself in the category of people who know what a Vipassana course is: "*Very intense, there's physical suffering*". Initially, she reveals the

¹ It should be stressed the Vipassana retreats are known worldwide for being the most difficult and the longest, where rigorous discipline is required and Mindfulness practices are carried out in depth.

difficulties with the course; *“but”* she ends with a positive personal affirmation *“for me”*, bringing to light the legitimate reason for her involvement in Vipassana: Maria obtains a personal advantage *“it was very helpful for me”*. She positions herself as a person able to withstand intense experiences that can cause suffering, and which, although having reached a limit, can achieve benefits.

4.1.2. Outline of “Fineanalyse”

In the initial passages of the interview, Maria creates a context in which to place her theoretical knowledge of mindfulness - strengthened by her personal and practical experience - at the forefront. She wants to make it clear that she is not naïve and that she thinks it is fantastic that there are these proposed children’s courses, since she knows how beneficial she found the mindfulness course that she did. Her interpretation of the first passage in the interview shows how **Maria’s expectations are justified by her knowledge and experience of mindfulness**. By contextualising the fact that Maria has chosen to send her children to the course, also justifies the motive for the course and substantiates the validity of her action, proposing the mindfulness course in question to her children.

Her position and attitude to mindfulness is briefly outlined. Maria passes several times through and within short sequences, from a personal viewpoint to an absolute one, inserting narration, reasoning and reports, while preferring an absolute rather than personal viewpoint. **Maria shows that she is a reflective person**.

It is interesting to observe that, of all the possible options concerning Maria’s experience of the mindfulness course attended by her children, Maria chooses to give importance to her knowledge of childhood and mindfulness practices. Her practical involvement in her children’s mindfulness course is not mentioned. This initial passage also shows how Maria **places herself as an expert**, tentatively, gradually becoming more established and then seeking more recognition from the interviewer who, in view of the nature of the role, is identified as an expert.

Maria demonstrates a certain ease with changing the role and taking the reins of the interview. At this point, it is difficult to analyse the function of this **taking control**, which may be both to check the validity of the expert, and to obtain the information she needs.

Analysis of Tich Naht Han’s mindfulness Camp (34-39, 40-45, 53-60, 491-499)

After an initial sequence, Maria talks about her mindfulness experience at Tich Naht Han’s Plum Village, and compares it with the Vipassana course that she has already done and the mindfulness course for children that her children attended.

“Then two years ago, no, three years ago now; three years ago this year (.) we went with the family and Federica to Tich Nath Han’s Plum Tree Village and it was really very, very, very beautiful for everyone.”

The actual experience at Tich Naht Han’s camp dates back to some years before, when there were some problems. After the notion of time, the people involved are named according to category. The fact that Maria specifies with *“we went”*, defining her family as *“the family”*), placing it at the forefront, means that it has specific importance for Maria. Federica represents the category of friends and the social circle to which Maria gives importance. The experience is described positively.

“Because there (.) we experienced (.) we experienced mindfulness. (.) We lived in the present. (2) But we lived it (.) not not being estranged from the world like it could be in a Vipassana retreat, but you were (.) living life, if you like (.), you were always on holiday and it is true that we were we weren’t, we weren’t at home, we were with monks, in short we lived it, ate it, we

smelled it, no? (1) Doing everything, walks, washing up and this was being Mindful for me, and the children really experienced it perfectly well."

Maria uses a light, playful tone to describe how the context and the atmosphere have had a beneficial influence on her children and on her by experiencing mindfulness practices.

Maria states how mindfulness was practised continuously through daily actions, and in a setting in which mindfulness was regularly practised (Monks).

The motive for the proposed framework to be incorporated into daily living seems to be an important one that Maria recalls later in the interview, when she returns to the episode of the mindfulness camp:

"You are in your everyday life, in washing up, in eating, in sharing, in sleeping, with others, you are in speaking, in communicating with your children above all" 496-498

"Once at home, though ((Laugh)) it gets diluted and you can't do it, we haven't managed to be (2) orderly and disciplined."

The reason that the framework used at Tich Nah Than's village is structured to live mindfulness practices is reinforced by comparison with the use of mindfulness practices in the home.

Another important motive emerges in this passage: Maria's identity is positioned through its lack of structure and discipline.

"But you came with this course and I said to myself, okay (3) it will be useful for everyone. ((laugh)).

S. "Yes"

M. "And at the start, I must say they weren't really enthusiastic about coming to meditate"

Jumping forward in time by three years, Maria is now referring to the mindfulness course for children offered in her village, for which she shows expectations that involve the whole family. The course, as far as regards the first part, is seen negatively by children.

M. "Yes, meditating. Perhaps because the week in France was linked with (.) a holiday. We were on holiday; we were away from home and it was not (1) a eeh an imposition. It was something we had chosen, okay; I chose it because they didn't know what it was about, but of course, we went by train, we went by plane, we went with other friends and so it was more like a holiday and they had a lot of fun. Because it was also all day, perhaps. In a magical setting. So perhaps I (.) I put so many of my own expectations in this course".

Showing an analytical approach, Maria seeks out arguments and reasons to justify the different connotations of mindfulness practices in the two different courses and, after evoking the motive for the lightness and joy of the context from a holiday spent with friends, she evokes what will turn out to be a central theme: parental imposition vs. children's freedom. Maria affirms that the children were enthusiastic about taking part in Tich Naht Han's mindfulness course and by contrast, she says that the children were not enthusiastic about taking part in the mindfulness course because she had imposed it on them.

In this passage Maria does not know whether to place herself as a parent imposing something or not: she argues that there are contexts in which it is legitimate to make choices in place of her children and she needs to justify the fact that she chooses a certain holiday for them. **This creates the hypothesis that imposition vs. freedom of choice for children is a subject concerning her parental role about which Maria is still uncertain.** This subject is presented through inner dialogue, in which Maria, during the narration, also presents the opposing concept (imposition – choice) and

specifies a detail in her account. Maria constructs her parental identity through an in-depth, inner dialogue, and her ability to question her thoughts and actions openly, also through important subjects on parenting; in this case, parental imposition/responsibility vs. the children's freedom. Since the subject is Maria's reflective powers, at this point, it is possible to **hypothesise the fact that her evident ability for self-criticism and self-reflection, bring her towards evolution.**

The narration comes to an end with a summary of the motives already illustrated on the different aspects that did or did not foster the experience of mindfulness. Maria evokes the just mentioned reason for the relaxed, pleasant atmosphere that is typical of a holiday, the daily continuity of the mindfulness experience, and a favourable framework for living mindfulness practices, to which we can add an inner one: Maria's expectation of the mindfulness course. At this point, the analysis recognises consistency between "Darstellung" subject to the analysis, and Maria's "Herstellung". Therefore, the hypothesis is that **Maria's expectations of mindfulness lead her to impose the mindfulness course on her children and to demand that they apply themselves and become as involved as possible.**

The opening interview gives rise to the following hypotheses:

1. **Maria's expectations are justified by her knowledge and experience of mindfulness**
2. **Maria's expectations of mindfulness lead her to impose the mindfulness course on her children and to demand that they apply themselves and become as involved as possible**
3. **Maria's evident capacity for self-criticism and self-reflection allow her to evolve in her parental role**

The analysis of the further interview will show whether and, if so, how much the abovementioned hypotheses are reflected in their motives

4.1.3. Analysis and interpretation of the main threads

1. **Maria's expectations are justified by her knowledge and experience of mindfulness.**

The knowledge and benefits of mindfulness experienced by Maria during the mindfulness practices for her children's course homework.

The hypothesis that Maria's expectations of mindfulness, as already analysed and hypothesised in the "Fineanalyse" of the opening interview, are to be traced to her theoretical knowledge and positive practical experiences of mindfulness, thanks to her children's homework, is specified in the following analysis.

Maria's expectations of mindfulness for her children

During the interview, Maria explains her expectations of the course in detail. She finds it important that mindfulness allows her children to "*discover themselves*" 270, both in terms of their feelings and with regard to their physical 276 and mental health. As already confirmed by analysis of the passages in which Maria describes her experience at Tich Nath Han's camp, seeing that in two different points of the opening interview, Maria mentions how she expects that thanks to mindfulness, her children

will develop a level of consciousness that will allow them to deal better with the adversities of daily life or a given social context, and not to function as isolated beings in a preferential setting, such as a monastery.

"I don't expect (.) them to become (3) little (2) monks, no? But (.)what I would like is that at a time of crisis (.) they can recognise it as such" 653-655.

By stating to the children that mindfulness "will serve forever" 127, Maria shows that she considers it to be an essential, effective tool, even in the long term, thus opening a time dimension. Maria's expectations of mindfulness concern the consciousness that it can bring to her children, in terms of self-knowledge and awareness of what is around them.

A familiar space-time dimension, mindfulness practices from CD in the home

Maria states that to accompany her children in their mindfulness course homework – a central part of the interview – she has created a regular space-time dimension for "evening meditation" 79, where around "twice a week" 226 some members of the family would meet up at home and specifically, in the intimate space of their own beds, to share a moment.

"At home in the evening I would lie down with Elio, on the bed for example, and we would listen to the frog recording" 136. "Anna would also lie down on her mattress and we would listen, with Elio. And then she would go in the other room with Lucia, Sometimes, all together. A couple of times Tommaso would listen before (.) everyone (.) went to bed" 213-217.

Maria refers to the CD "calm and peaceful like a frog", containing different guided meditations for children. One of the tasks required was to follow one meditation per day, lasting around 5 minutes, with the help of the CD.

As well as Maria, other members of the family who had not followed the course, specifically, little sister Anna and dad, Tommaso would become involved in the two older children's homework, although to a lesser extent than their mother. This occasion was seen as a positive experience by Maria, who states that even the other family members experienced it positively.

"Ending the evening (.) and starting the night with a recording was (4) but yes, it was (2)it was a nice moment becauuuuuuuuuse (1) it was well accepted (.) it wasn't even taken as an oh mum, it's time for (.)the recording again now (2)." 384 - 386

Maria justifies the fact that the moment was experienced positively because the children accepted it. Maria affirms that in those privileged moments, she was more open to the needs of her children "But the- (.) their needs" 515 and considers it a positive thing to be listening to the needs of her children: "it was wonderful for me" 490.

Maria's parental identity is based on a greater availability to her children thanks to mindfulness.

This "Herstellung" wants to be confirmed by the "Darstellung" presented in the analysis of the three passages (passages 392-411; 366-378; 584-591) analysed below.

"It was mm (2) liiiiike (.) it was (.) so, it's like watering a seed. (2) It was a (.) little watering (.) on this seed (.) that you have, have, we have put down (.) that you put down by being here and now. The compression of compassion – I don't know if you've spoken about that? ((hiinn)) is like a (2) using the recording is like waking up their ability (3) for compassion, no? (.)and for understanding. Ah yes. Ah yes, it's true there's that too. Ah but then (.) what happened to me today (.) I can also read it in this way (3)"

M. "If you like, I also (.) avoid feeling so bad. (1) if (.) I see it that way (2)."

S. "YES"

M. "Especially Elio because (2) he suffers a bit (2) I think.(1) Especially at school. And it is especially with him (1) having this discussion about (2) but you can do it (.) not seeing just the bad, no, in the things that happen to you, not everyone is against you. It isn't (.) mmmm it isn't because you are wrong that you feel the whole world's against you (2) above all (.) he needs to breathe (.) to breathe and think, ok when you look at things like that (.) it's fair enough" 392-411

In this passage, after asking her how she felt about her relationship with her son before the mindfulness practices at home, Maria places herself as responsible for the growth of her children, through a metaphor that leaves a dynamic image, *it's like watering a seed*. The comparison between water, an essential element for the growth of a plant, and the two mindfulness' skills that follow, the being here and now, compassion, reinforces the vital Maria's parental identity is constructed through her ability to transmit mental capabilities to her son, to increase his self-esteem through effective communication, thanks to conceptual skills in mindfulness.

M. "Well, a good moment was when Elio had had a moment of crisis in school (.) with a classmate who he considered (.) a friend. (2) And (1) he felt abandoned, no? Ooor (.) not respected (2), and he even cried, if I (.) recall correctly. (1) So, we listened to a recording where it said (.) let go of all your (1) ermmm worries from the day and focus on your breathing. Well, while it was saying this (.) we were talking about it. (1) I know that (.) right now you are perhaps thinking about what happened to you today; but even if you are able for a (.) half breath (2) to (.) lighten your mind, then this exercise is already a success. The recording finished, thennn, Elio said (3) he was feeling better (2). And then we stayed in silence (.) for quite a long time." (2) 366-378

In this passage, Maria describes a moment where, at home, she carried out the mindfulness exercises from the course together with her son, Elio. Maria opens a space-time dimension in their home, towards the end of the day, which she finds to be very positive.

Here too, Elio's social identity is reconstructed through the "Fremdbild" that Maria describes, basing herself on her son's social integration within a school context. Elio seems to be a child who struggles to gain respect and who also quickly develops feelings of abandonment. Maria observes that mindfulness has a beneficial effect on Elio and when she describes how, through breathing, Elio has the possibility to "*lighten the mind*", she shows that she understands the process through which mindfulness works. This makes her something of a mindfulness expert.

In this passage Maria describes how communication is the means she uses to become aware of the dynamics he experiences outside the family. It is through communication that she is able to convey to him mindfulness' skills for dealing with the social difficulties he encounters, specifically with his classmate. The gentle tone with which Maria relates the end of this episode reinforces the wellness she feels in being able to communicate harmoniously with her son and to accompany his growing process constructively.

Maria recognises herself as an interested parent, who is actively involved in her son's life and, especially through communication. She has constructed a parental identity thanks to the pedagogical support and inspiration provided by the space of the mindfulness courses that Maria does with her children at home.

"Or obtaining things (1) not by losing your temper but in the (.) staying in the here and now. This is also true (.) Yes."

S. "What?"

M. *"For example, put on your pyjamas. No. (3) Put on your pyjamas (1) This is what I want you to do because it is time to do it and it is the only thing you have to do now. (4) Indeed (.) I didn't raise my voice (.) becauuuuuse (1) the thing (.) gets worse (4) " 584-591*

Maria uses the mindfulness concept of *being in the present*, which helps her not to lose her temper when telling her children to do something. This allows her to communicate using calm tones. In relating by denial, Maria talks about how the situation is when she loses her temper. Maria states that if she raises her voice during the delicate process of getting the children ready for bed, the situation continues to deteriorate.

Maria constructs her parental identity on the benefits she obtains, on a level of parental practices, from moments she shares with her children during the tasks on the course CD and from her conceptual knowledge of mindfulness.

This next part of the analysis will be focusing on the subject of communication between Maria and her children, especially on the changes experience by Maria in this area, thanks to and during her mindfulness practices using the CD at home.

Communication

The benefits in communication between Maria and her children, obtained thanks to the mindfulness course for children carried out in the home, is an important aspect. As already mentioned in the opening interview, it is repeatedly mentioned throughout the interview itself. Maria asserts that mindfulness practices create a space in which *"we talk"* 373, and that after the mindfulness practices, communication with her children is more *"harmonious"* 512 and *"easier"* 636". The passage that follows shows this in more detail.

From the following passage it is possible to see how, thanks to the space created by practising mindfulness at home, Maria experiences a method of communicating with her children that can be defined as being two-way.

"It was a (.) an exchange of opinions (.) and not (.) you tell me what you want, and I'll tell you yes or know." 519.

The two-way communication between Maria and her children replaces the usual one-way communication habitually used by Maria, where she has the role of consenting to or refusing their requests. Maria's usual method is never directly described, but it can be easily deduced from the comparative form that Maria uses, such as *"more harmonious"*, comparisons with other communication methods *"not by losing my temper but by staying in the here and now"*, naming the absence of reprehensible communication methods, such as *"no voice raising"*. This leads us to deduce the following.

The change in communicative action with her children is seen by Maria as very positive

"very, very, very good" 499

This confirms the fact that conceptual knowledge of mindfulness and mindfulness practices support the development of a two-way communication style between Maria and her children that is also more harmonious.

Analysis of the interaction between Maria and her children points to some sequences which, when specifically analysed, bring to light an apparent contradiction that needs to be justified. This process is described below in order to point to the benefits Maria has obtained within the communication sphere.

This first passage shows inconsistency regarding the subject of communication between Maria and her children and is analysed below.

M... "Because perhaps, at home (.) we didn't do it and perhaps to show me that (.) they didn't do it just because I wanted them to do it. No?" (2)

S. "Yes, did you have that impression?"

M. "I imagine that in any case, they came to meetings (.) I mean, erm, you had got to have those deep (.) discussions (3).

S. "Yes"

M. "Yes. This. This is what (3) I need to learn to accept, that (.) I, I was also very curious, deep down, no? (.) About what went on at your meetings. (2) And they haven't told me much"

S. "Would you have liked to know more?"

M. "Yes" (5)

S. "Thank you." 284-297

In this other passage, Maria says that at home, the children did not share with her, their mother, "*the depths of their emotions and their body*" 273. She hypothesises that the reason for her children's reticence is to be sought in their defensive response to her expectations and pressures regarding them, which confirms her capacity for analysis and self-criticism. Maria's direct discourse with the interviewer at this point, established in order to obtain confirmation, may point to Maria's insecurity, and the importance she attributes to this subject.

Maria does not define the course time. The lack of specified "start" and the general abstract nature of her final remarks lead us to suppose that she is referring to the whole course period.

Maria later explains her assumption: what happens during the course is something that does not happen to her in the home: harmonious, two-way communication that touches on intimate, deep subjects. The relatively long pause during which Maria looks her interviewer in the eye, shows her expectation of an answer and shows both the importance that Maria attaches to this subject, and her curiosity.

Maria concludes with some self-reflection in which she admits that she has not accepted the fact of being excluded from this communication process, expressing a wish to change the situation.

Here, Maria constructs her parental identity through a feeling of being excluded by her children, who do not communicate their inner motives to her.

This feeling of being excluded is confirmed by the comment that Maria makes when the interviewer mentions an exercise carried out by the children during the mindfulness course.

"See, who knows how many things I don't know about" 348

The hypothesis is that Maria feels excluded by her children.

In this second sequence, Maria describes her reaction to a situation in which she finds herself in the room of her daughter, Lucia, and she asks her to accompany her in the mindfulness course tasks. After receiving a monosyllabic reply, Maria asks her daughter for news about the course, pointing to the task booklet, while her daughter, continuing to answer in monosyllables, confirms that she does not want to involve her mother in her experience.

"So, I clearly let it go, too. It isn't that I insisted or used another tone or another approach. I took (.) I chose the easy way out. (2) Now I'm a bit sorry about that but there is no (.) As if couldn't even manage to do that." (2) 806-810

Maria therefore affirms that she accepted and responded with the same attitude as her daughter, closed and non-communicative. Maria blames herself for not having made any further attempts, after her inefficient approach, to establish a dialogue with her daughter. A posteriori Maria regrets the situation, but she admits that she did not feel strong enough to make another attempt. With her tone of voice lowering on that "even", Maria expresses being overwhelmed, defining the action of finding an effective way to communicate with her daughter as a commitment to be added to what is already a very long list.

Maria sees herself as a parent who is unable to communicate with her daughter, setting out her fatigue, which stops her from making attempts to improve their communication and relations. Maria constructs her parental identity through her inability to interact with her daughter, Lucia, as she would like.

In this next section, we will look at another passage, which stands out for the fact that it does not refer to communication between Maria and her children during the mindfulness exercises from the CD, but at a situation in everyday life, in the home. In this sequence, Maria, as asked by me, gives an example where she noted a difference in communication with her children after mindfulness exercises using the CD.

Elio wanted to help me in the kitchen (2) and (.) my reaction was, also no, Elio, because it always means an egg on the floor or (2) there is always something that goes (.) a bit wrong at times (on I don't know) and this time, I say ok, do you want to help me? Okay. (1) It is what it is. It will go the way it goes. No? It goes the way it should go. It was all much simpler. 548-552

Maria, after repeating several times, with emphasis on how her son Elio *always* got something wrong, corrects the absolutism of her phrase. This sequence, therefore, sets out the mental attitude that Maria automatically has towards her son, which might be defined as a form of prejudice. This attitude leads her to reject her son and refuse his request or need, "also no Elio". After, Maria opens a temporal dimension for *a moment*, where she describes an inner reflection that happens within her, which initially may correspond to a possible answer she has given her son. The fact that the basis for her thoughts, which corresponds to the mindfulness' skill of acceptance and not being judgemental is mentioned three times in a row by Maria, accompanied by direct interaction with the interviewer, shows that Maria wants to emphasise the importance she attaches to it. This can be interpreted as a need for affirmation for the conceptual knowledge of her mindfulness principles. Maria also describes how she acts differently from her patterns of behaviour with her children and in fact, by her response to her son, Maria considers herself an available, accommodating parent. Maria considers the changes in the way she relates to her son, which occurred after accompanying him in his mindfulness exercises as positive, creating a direct link between the practices of the children's mindfulness course and the benefits for her relationship with her son, thanks to her change in attitude.

This passage makes it possible to fully understand the inner process that Maria is experiencing where her expectations of her son are reduced. In fact, here "Darstellung" and "Herstellung" become perfectly coherent with one another, since the conceptual principle of non-judgement that comes from mindfulness is named and even used by Maria; therefore, she is behaving differently from usual, changing her behavioural pattern towards her son. In this passage, Maria shows that she is able to observe herself, even when it concerns her negative attitudes. Maria is aware of the behavioural patterns that lead her to dismiss her son.

Maria constructs her parental identity on the fact that she recognises and wants to change her negative behavioural patterns as a parent. Maria shows that she has the possibility to transform her reaction into action, thanks also to the conceptual mindfulness' skill.

By narrating this passage, Maria shows how mindfulness exercises on CD from the course tasks of her children, together with her conceptual knowledge of mindfulness give her skills that allow her to overcome her negative habits and improve her interaction with her children. Maria's parental identity, constructed on her direct relationship with her son, is considered positively and better, thanks to the knowledge and application of mindfulness, also outside the context of mindfulness exercises.

To summarise, as far as concerns communication between Maria and her children, it is possible to see the validation of fact that Maria, thanks to the space and time dimension created with these exercises, is able to develop a two-way communication with her son, Elio. If we consider two-way communication the means by which the children can share their intimate motives with their mother, then Maria describes two unique situations in which this occurs. These situations correspond to the space and time dimension of mindfulness practices and in fact only involve her and her son, Elio. This may lead us to believe that the improvements in communication achieved by Maria have allowed her to experience interaction with her children, characterised by two-way communication, interactions which have given her the feeling of being included in the emotional processes of her children and/or have allowed her to effectively communicate expedients to her children that would accompany them as they grow, only on a limited number of occasions, linked to mindfulness exercises at home, using the CD and only with her son, Elio.

Maria describes and names different situations in everyday family life which have benefited from this improved communication: for example, when she "calmly" asks the children to put on their pyjamas to go to bed. Analysis leads us to conclude that thanks to the mindfulness exercises from the CD performed at home by Maria and her children, Maria's communication has achieved a higher level of harmony than usual during some moments of their everyday life.

Mindfulness skills as an ally during educational tasks

To complete the current analysis, we consider these two passages containing Maria's accompaniment in the mindfulness exercises provided on the CD as tasks from her children's course.

M. "Well, a moment (4) A moment when someone else says the same things you say, no? But it isn't you. (2) And perhaps it is listened to differently"

S. "Yes"

M. "Therefore, you don't have to do that too. Therefore, okay children. Breathe, you'll see, quietly (.) so (.) in the evening, don't think about problems. If someone else is telling you, who says the same thing to everyone and it isn't mum who says it, me too, therefore, I am listening too. (1) It's like catching your breath, no?" 310-312

This passage brings back the temporal dimension of the evening, at home, where Maria spends a nice time with her children thanks to the mindfulness exercises, validating the hypothesis in question. Maria shows how the tracks of the CD reintroduce subjects or advice that Maria also gives to her children and hypothesises that the children hear them in a different way to when she says it. Maria stresses the consequences of this: she is exonerated from this task. The stress that Maria places on that "even" leads one to assume that there is a long list of things that she is expected to say or do in the educational practices of her role as mother. Maria ends with the benefits that this brings her: she can take a break.

In this passage, we find the reason why Maria seeks support from mindfulness: she needs support to educate her children and to relieve her of the burden of educating them. The "Darstellung" of this passage paints her parental identity through ineffective communication with her children and the fatigue that her educational duties cause her. *Identity is also based on the support that mindfulness practices give Maria, where she is pedagogically ineffective.* This motive is looked at in more detail in the following passage.

"eeeh (2) and if I, no, I don't manage to protect them, then m mindfulness indfulness will protect them" 120.

Here, Maria is referring to the stress that society imposes on today's children, and she admits that she does not think she can succeed or succeed well when it comes to accompanying and educating her children in the context in which she is living. Maria exteriorises her hope for mindfulness to intervene and fill her shortcomings as an educator.

Maria constructs her parental identity through her insufficient ability to protect her children and the support that mindfulness exercises in the home brings to Maria to compensate for this shortcoming.

In these passages, the fact that Maria sees mindfulness as a valid tool is confirmed again. Mindfulness no longer serves just as a method to provide pedagogical insights; however, it takes the form of an entity aligned with Maria in her task as an educator. Here, Maria shows that she recognises her limits as far as concerns the education of her children and that she has tasked mindfulness to be her ally in this task.

At this point, it is possible to glimpse a new hypothesis, which is defined as follows.

- i. Maria seeks and finds, a valid aid in compensating for her limits as an educator, which she herself admits, in mindfulness.**

In conclusion, if we consider that mindfulness means "paying attention in a particular way: on purpose, in the present moment, and non-judgmentally" (Zinn 1994, p.4), then we can state that Maria has a very good conceptual knowledge of the method. This is validated further, thanks to the different contexts in which Maria has been able to experience this method and her remarks about the benefits of mindfulness for her children which are analysed in other passages. Maria sees herself as belonging to the social group of mindfulness initiates, and she uses the principles and practices of mindfulness in her line of parental conduct. She constructs her parental identity as an expert in the mindfulness skills, where she recognises her ideals and from which she acquires direct and indirect parenting skills.

In these latter passages, which we have analysed, she also recognises how, thanks to exercises from the mindfulness course that Maria carries out at home with her children, she has the possibility to experience a more effective, satisfying parenting style. Maria constructs her parental identity as a

parent who is able to develop new pedagogical skills, thanks to the space created by the mindfulness exercises from the homework CD of her children's course.

The initial hypothesis, "**Maria's expectations are justified by her knowledge and experience of mindfulness**" is therefore validated and explained as follows

"Maria's expectations of mindfulness come from its function as ideal and guideline, which she uses with regard to her parenting style, both in terms of direct pedagogical methods and of her influence on her children through her personal attitude".

2. Maria's expectations of mindfulness lead her to impose the mindfulness course on her children and to demand that they apply themselves and become as involved as possible.

If, so far, we have analysed the benefits that Maria obtains from her pedagogical approach, thanks to accompanying her children in their mindfulness tasks at home, now we would like to look at whether and why Maria imposes mindfulness practices on her children. We therefore take a look at and analyse the nature and approach of Maria's parenting style, outside the context created by her accompanying her children in the exercises on the Mindfulness course CD. Taking into account the new hypotheses formulated in the previous analysis,

- i. in mindfulness, Maria seeks and finds a valid aid in compensating for the educational limits she admits that she has.

In the following analysis, and to answer the starting hypothesis No.2, a particular look is taken of any limits and/or inefficiencies in Maria's parenting approach, especially within the sphere of communication.

Through her intransigence, Maria is personally involved in her children's tasks, for the purposes of seeing her expectations of mindfulness come to fruition

Maintaining mindfulness practices at home is at the centre of Maria's conceptual reflections which relate how she, above all from the start of the course, has behaved in an authoritative manner towards her children, demanding that they do their mindfulness course tasks and rebuking them if they did not: "*I shouted at them if they didn't do their homework*" 71. More than once, Maria repeats, several times and with a measured, military tone, the orders that she gives her children when she asks them to meet her expectations of the mindfulness course: "*Do your homework, now we meditate, we sit down*" 73-74 "*now we listen, now we do, now we do our homework*" 253-254. The way Maria becomes involved in the mindfulness course tasks is authoritarian and intransigent.

Maria's "Darstellung" and "Herstellung" correspond absolutely, creating consistency in Maria's authoritarian parental identity. Maria's parental identity is based on her intransigence and on her interest in the tasks of her children's mindfulness course.

Maria is involved in her children's education through her intransigence

During the interview, Maria places her needs outside the context of the mindfulness course and she refers to herself more than once as "*intransigent*" with regard to her children. "*If I say something, it has to be that way. Immediately. If I say pyjamas, it needs to be pyjamas straight away. Now it is!*" 533.

Here too, Maria refers to an example of communication between her and her children, defined by an imperative, dry tone that leaves no room for replies. Here it is interesting to note how she bases her parental identity on intransigence, even in pedagogical contexts defined as being everyday and general, such as getting ready for bed. The fact that Maria does not trace her intransigence only to

motives concerning the mindfulness course, she leaves room for the hypothesis that the motive for Maria's intransigence can be traced back to her general parenting attitude.

This must be analysed and will be in our analysis of the passages that follow.

Maria's sense of duty

The analysis shows a different motive from the mindfulness exercises where Maria demands specific actions from her children. Maria in fact states on more than one occasion during the interview, that she needs the children to make her make a "good impression" 141, 180, 280, 305, 733.

"(.) perhaps I also wanted to make a good impression (1)" 182

This subject is always only ever fleetingly referred to, but it is named frequently throughout the interview. This gives us a glimpse of the importance Maria doubtless attributes to this area and perhaps her reticence or reserve to this regard.

"Making a good impression" means that Maria wants to look positive to others through her children. This leads us to suppose that her parenting style is influenced by a series of preconceptions that probably correspond to accepted prejudices, recognised on a social and cultural level. Maria's expectations of her children are that they follow and comply with a globally recognised style, dictated by precise conventional schemes. Maria's parental identity is based on her need to be socially recognised through her children.

When Maria states that she wants "(3) yes eeeeh to also have a good performance from her children" 303, she shows us the degree of expectations that she has regarding her children, who represent her. The chosen term "performance" in fact has very strong connotations of efficiency and confirms how Maria's expectations of her children are very high.

The passage below sets out the expectations that Maria has of her children

"(.) that is, it didn't all have to be perfect (2)"

S. "Yes" (2)

M. "In my own way"

S. "Yes"

M. "It was perfect to everyone, no?" 547

This passage concludes a sequence where Maria talks about a moment when she managed not to demand that her children put on their pyjamas, instead giving them a certain amount of time to finish what they were doing. Stating that she normally demands that everything be "perfect", Maria confirms her need to have things carried out with a certain criterion and justifies her high expectations of her children and her need for them to follow a scheme that she has set out for them. This sequence also shows us how her concept of perfection does not take into account the wishes of the children but follows other parameters.

In a further passage of self-reflection, Maria states that only adults need to make a good impression, since "*Children are freer from expectations than us adults*" 80. Here, Maria implicitly narrates her expectations of herself.

Maria's expectations can be traced back to the motive that she feels the duty to meet specific obligations that she perceives from other parties. The frequency with which Maria uses the verb *must* confirms the fact that she feels limited in her choice of action with her children. "*I must*" learn to

accept 284; my children "must" be themselves 306; if it isn't me who "must" tell the children to 319; I "must" meditate too, 331; if I say something, it "must" be that 532; what I say is the only thing my son "must" do now 533; I "must" demonstrate that my son has understood 736.

Maria expresses her sense of having to meet the expectations of third parties through her use of the expression "make a good impression".

The reconstruction of Maria's "Fallstruktur" shows us a further motive, as well as Maria's expectations of mindfulness practices, for which she adopts an intransigent style towards her children. Maria feels it to be her duty to meet with social expectations, to have a good reputation through the image of her children. Here it is possible to hypothesise that for the above reason, Maria's expectations and intransigence towards her children are high.

Maria has constructed her identity based on a feeling of duty towards third parties, which is then projected onto her children, who represent her.

Maria's parenting style

When seeking further motives that lead Maria to make intransigent parenting decisions, we analyse her general parenting style below, firstly through a direct dialogue between Maria and her son, Elio, which took place during the interview.

E. "'Mum?'"

M. "I could have ..."

((Noise of a door opening))

E. "Mum (Anna...)"

M. "Can we finish, please?"

E. "Wait"

M. "No!"

E. "But Anna has done something ..."

M. "Listen to me. LISTEN TO ME!"

E. "Mum!"

M. "LISTEN TO ME!! (2) Thank you, Elio" (1)

E. "See?" ((And here he points to his sister with the remains of a burst balloon))

M. "But what's it to do with me?"

E. "And so it is"

M. "Anna, you listen to what I told you and you know that ..."699-710

Elio leaves; the interview resumes and after a few minutes, he comes back.

E. "Mum?"

M. "Is someone's life in danger?"

E. "No, I wanted to ask you something"

M. "Of course!"

E. "(but I)

M. "NO! understand?"

E. "Yes"

M. "Ok, thank you, love"

((noise of a door closing))

M. "I respect them and they respect me" (4) 748-760

This direct dialogue between Elio and Maria took place a little more than halfway through the interview, after Maria had already been interrupted several times by all of the other members of the family – her daughters Lucia and Anna, and her husband Tommaso – but not yet by her son Elio.

The reconstruction of the "Darstellung" of this passage leads to the following considerations:

Maria's immediate and irrevocable reaction to her son blatantly shows her intransigence towards him. Maria's communication is one way. She uses a marked, overbearing tone of voice to obtain what she demands. Her son has no say in the matter.

Maria does not leave any room to hear the question or about something her son might need, and on the contrary, she sends him away.

Maria expects her son to respect the limits she sets for him, immediately and unconditionally.

The reason for the expectation is clarified by Maria, and it causes the fact to emerge that the respect Maria demands from her children is not towards her as a person, but for the authority that she represents. In constructing her identity, Maria as a person passes into the background compared to the parental role she represents. In this passage, her parental identity is constructed through her actions.

With this interpretation, Darstellung and Herstellung discover a consistency that escapes an initial interpretation: including to Maria's beliefs, her position legitimises her behaviour towards her son, which she considers to be respectful towards him. The parental identity that Maria recognises is therefore constructed by the fact that she holds absolute power and as a result, her children play the role of those whose task is to follow and obey this authority.

The one-way communication, the extremely reduced availability and a high expectation are central subjects that determine her parenting style. In Maria's case, it is possible to hypothesise that her intransigence leads back to an authoritarian style of parenting.

Maria's general authoritarian style is extremely consistent. In fact, it reinforces her intransigent parental "Selbstbild" through intense, significant similitudes such as "*a little falcon with its talons out*" 555. When Maria's stance is considered to be "*Like Hitler*" 602, boosting the already strong image of the famous dictator with the notion of "saluting" that Maria contrasts immediately after, she reaches a peak. Maria shows that she can shock and maybe wish to provoke her interlocutor. The parental "Selbstdarstellung" that Maria constructs paints her as extremely intransigent, almost dictatorial, and corresponds to the "Herstellung" just analysed.

Authoritarian communicative style

As already hypothesised while analysing the first hypothesis from the opening interview and since communication is an important category in defining a parenting style, a closer look at communication between Maria and her children will confirm and clarify Maria's extremely authoritarian parenting style.

One-way communication and the marked tone that leaves no room for reply, as seen in the passages already analysed, confirm Maria's authoritarianism when speaking to her children. The fact that she even uses such a bossy tone, which brooks no argument in public, shows that she finds it appropriate and also justified.

To clarify one of my doubts concerning my understanding of the terms *communicate* and *discuss*, Maria argues that an exchange of opinions where "*I give mine and you give yours*" is a process that mainly occurs between two adults, while according to her, children remain at an emotional communicative level 521-526. Maria therefore considers children to be individuals who are unable to advance their own motives, and who move on an emotional rather than rational level. She thus justifies the one-way authoritarian communicative style she uses with her children, seeing consistency between "Darstellung" and "Herstellung".

The following passage shows the authoritarian communicative style of Maria is not absolute.

"Yes because. This morning too, we spoke (.) since they knew we were doing this interview, i asked them (.) what are the things that (.) that they remember with pleasure about this course or if there are things that were very useful that they will remember and be able to use. We talked about it a bit and Elio000 (.) said: "192-197"

Maria does not clearly express her feelings on the subject of communication with her children; the active form "*as a mother, I and my children talk*", she breaks off to make space for the passive form, "*my children were told*". When formulating the phrase again, Maria is no longer a part of the communication process and her children are back in the passive role of "receivers of news". The first formulation sees an active communication process, as equals (between Maria and her children). The analysis of this passage justifies Maria's authoritarian style in communicating with her children, who are placed as "information receivers".

However, this passage describes how Maria and her children had *discussed a bit* and reports an episode from the morning of the interview, at the table with her children, when she created a space them to express their opinions, answering her question. Maria then reports what her son said. This passage shows how Maria, both in terms of content and at a space-time level, manages what can be called a two-way communication with her children. Maria's parenting identity is constructed here through two-way communication, in which Maria holds control in terms of time, space and argumentation.

Many passages confirm that Maria's parenting identity is constructed through one-way, authoritarian communication. However, Maria describes a passage with a form of two-way communication, albeit strongly guided by Maria.

Analysis of the communication between Maria and her children outside the context of carrying out mindfulness at home, confirm that the communicative style Maria uses with her children corresponds to the communicative style of authoritarian parents.

This authoritarian parenting style is also confirmed by analysis of the communication between Maria and her children. The fact that Maria applies an authoritarian parenting style is also confirmed by my

personal observations as an acquaintance of Maria. In specific contexts and on more than one occasion, I have thought that Maria expected a lot of her children and often with reaction times that not even an attentive, willing adult could comply with.

In the light of the analyses, the initial hypothesis No. 2 "Maria's expectations of mindfulness lead her to impose the mindfulness course on her children and to demand that they "apply themselves and become involved to the maximum" is specified as follows.

2b. The reasons for Maria's intransigence are to be traced back to her educational style, which is prevalently authoritarian, a way through which she accompanies her children through the realisation of the duties and ideals that she imposes.

Before validating the hypothesis described, further sequences are analysed that refer to the methods used by Maria to accompany her children towards the achievement of her expectations.

Setting an example

With reference to the fact that the children did not do their mindfulness course tasks as proposed, Maria admits several times during the interview and with a tone of serious regret at "*not seeing them done (1) and then I was very sorry*" 225.

"They didn't get their example from me. (2) It was useless for me to expect them to do the exercise and then not (2) not involve them when (.) I, if I sit down a moment (1) to re-centre (.) I am alone... that is, it isn't as if I can tell them to look at mum who has sat down, so (1) I can sit down with her too" 448.

Maria's regret is first and foremost due to her high expectations of mindfulness and it is mentioned several times during the interview, but also the fact that she feels that she has not been involved enough.

Maria's self-criticism is about the fact that her children cannot be inspired by her when carrying out their mindfulness activities, because she expects that they are not there to carry out the exercises. This opens up the dimension of Maria's mindfulness practices which, as she says, she carried out two or three times a week. Maria states that she had not thought that by excluding her children from her practices, she disadvantaged their mindfulness practices.

The parenting identity is built on Maria's self-criticism regarding not being an example to inspire her children in mindfulness practices.

When I ask her how she felt to be involved in the course, Maria talks about her regret in not taking the opportunity to increase her Mindfulness, stating that:

"Eh and ((laugh)) the only thing I (.) that I regret. I regret that I (1) did not give more (3) more demo (2) more than (1) a good example. That I didn't take advantage too." 678-682

In this passage, Maria states her regret twice at not having known how to involve her children in her mindfulness by setting a good example. What is implicit here is that she also made the most of practices, and this is revealed when she states that she could have made more of it. The final balance that Maria gets from the course is negative.

Below is an analysis of another self-criticism by Maria concerning her personal involvement in the course.

M. "Eh When or (.) when it was the last lesson, I got really anxious"

S. "Okay"

M. "In that sense, but as for the last? No! We (.) I could have (.) done more."

E. "Mum?"

M. "I could have..." 694-700

In this passage, the time dimension of the end of the course was associated with a feeling of anxiety in Maria, who repositioning the singular form of being responsible for her actions, expresses her regret, which repeated twice and left unfinished, leaves the reader with the idea of an echo that is being lost in the distance, dissolving into the air.

The importance of this subject is confirmed by the repetition of the subject that Maria evokes for the fourth time.

"When I was about to finish, I said: but how is the course about to end? (3) No but we could have used it better (.) we would not have. I." 742-744

In this passage, Maria refers to her initial regret in terms of the group, probably aimed at her children, and then she corrects the plural form in the singular, stressing her own responsibility. The syntax of the last phrase, consisting of the single word *I*, leaves a forceful impact in the reader.

In these self-reflections, Maria regrets that she did not make the best use of her children's mindfulness course to get some personal benefit. This latter analysis shows how Maria recognised, too late, another way, other than her intransigence, to accompany her children in their mindfulness exercises. Maria sees herself as a parent who is unable to make the most of her children's mindfulness course to consolidate her mindfulness practices to construct her identity based on the fact that she cannot be an example for her children in mindfulness practices.

Among the subject developed by the interview and then analysed, Maria's authoritarian style originates in her expectations of mindfulness and in her sense of having to answer to the expectations of third persons. Her authoritarian style is shown through a strict intransigence towards her children. This influences the methods used by Maria in different areas, through which she educates her children, among which communication is the most evident. Other educational styles have made inroads in Maria's conscience, but only conceptually and following events.

Hypothesis 2b. as described before, is therefore validated.

In order to complete Maria's "Fallstruktur", the following analysis focuses on a third hypothesis, issued following an analysis of the opening interview.

3. Maria's marked ability for self-criticism and self-reflection allows her to develop in her role as parent

Maria's narration concerns her intransigence towards her children, since they are not carrying out their tasks for the mindfulness course, is accompanied by her own considerations. There is awareness, self-reflection and observations concerning the mindfulness that she is living and the reasons that take her to experience a change while accompanying mindfulness practices at home.

Authority and intransigence

The analysis includes contextualisation of the mindfulness course into a time dimension. Referring to the practices in the mindfulness course that her children receive as homework, Maria in fact has a time connotation that sees the 9-week course period divided in two parts, known as "the start" and "after".

"And at the start, in any case, I need to say that they were not enthusiastic about coming to meditate" 50.

Maria talks about the start of the course, considered negatively by her and by the children

"And at the start, it hadn't gone very well" 122.

These two passages, like the following one, include analysis of the text on page 53 and following, where Maria describes the benefits of mindfulness tasks in a positive space and time dimension for the whole family. In this short digression, the apparent contradiction is explained by a simple contextualisation of the structure and methods of the homework for the mindfulness course. They were first of all two types: mindfulness tasks recorded to CD, in the form of guided meditation and the tasks described in the booklet of home "tricks". The latter are experiential but with the request to describe observations of the experience in the booklet. When Maria describes the benefits of mindfulness practices, she always refers to the CD tracks. When she refers to the mindfulness tasks as a cumbersome burden, she never mentions the CD, she mentions the situations that can be traced back to the tasks in the booklet, mentioning sheets, for example. This leads us to hypothesise that Maria has demanded that the children do their tasks from the booklet only at the start of the course and she continued to propose the mindfulness practices from the CD.

Resuming the analysis from the reconstruction of the tense and is considered a sequence that opens in the same way as the last two sequences mentions, but which continues, including various remarks from Maria.

"At the start it was a little hard. And (.) therefore, as the weeks went by, I also changed (I) I was no longer (I), that is, it was not the right path to force them to do exercises, to write and I left them. And then things went much better" 75-78

Here Maria describes the change that took place in her, without giving an exact connotation concerning her person. The action of this change is described through Maria's act of self-criticism of her way of doing things, and here it is possible to see how Maria leaves the children free from the obligation of carrying out the mindfulness tasks in the second part of the course. As a result, it is possible to intuit that she made her children carry out the tasks during the start of the course, temporally characterised by Maria a few weeks ago. Maria again describes the action exercised directly by her in a vague manner. What is clear is that Maria's results with the children are seen as something very positive.

In other passages, Maria describes the changes that she experiences while accompanying the mindfulness exercises at home, without clearly naming what that change was

"I went through this passage" 142.

Maria sees herself as a parent who has brought about a change a few weeks from the start of the course, changes that above all do not impose mindfulness tasks on her children. Maria has constructed her parental identity on her ability for self-criticism and her possibility to change her attitude towards her children, specifically reducing her needs of her children concerning the mindfulness course homework a few weeks from the start of the course.

The fact that Maria mentions the negative connotation of the start of the mindfulness course gives the event a special importance in her eyes. The reason for such importance in Maria's eyes may be a new awareness that the start of this difficult course makes her do.

Maria's awareness clearly emerges in the next passage.

"When I understood in any case (.) that this was not the way they would have come willingly (2) I let it go a bit (.) I said, okay, they need to take their own path. (2) we start to put the (.) this classical seed no? And then we see. It starts with me. If I continue with this seed (.) it falls on a rock (1)

S. *"((laugh))*

M. *"well, clearly, if they go because (.) they are dragged in, no? (1) And when I went through this passage, according to me (2) discussing it at home or in the evening, I would lie down with Elio, in bed for example, and we would listen to the frog recording (.) which was popular" 128-140*

In this sequence, Maria admits that she became aware of the ineffectiveness of her educational method, which aims to promote the mindfulness course with her children, without defining it. In the same way, she states that she has implemented a change without specifying. Analysis of this latter shows us that Maria has reduced her expectations of her children. Maria recognises the role of responsibility she has and describes the impact of her behaviour on her children, using the similarity with a seed that falls on a rock, an image that leaves the reader with an idea of a sterile, ineffective process. Maria further describes her attitude using a typical Italian idiom, of her pushing her children by the backside in the opposite direction to the one in which they are going, as further confirmation of her authoritarian style and intransigence.

The reason for which Maria does not explain what changed her, in this like the passages that precede it. It is difficult to analyse, given the incredible bluntness she used when describing herself as intransigent – going so far as to compare herself with a notorious dictator, as per analysis on page 65. One might hypothesise that Maria feels shame or reservation since she is being self-reflective. Talking about events in the first person, brings Maria closer to her feelings that when she reports her remarks on herself and from a more external viewpoint, a method which she used when comparing her "dictatorial" intransigence. The hypothesis that Maria cannot clearly express it because the problem is relatively recent should be discarded, considering Maria's high level of self-awareness.

In this passage, Maria is able to provide, although not explicitly, a sufficiently precise analysis of her situation. In this passage Maria criticises her intransigent, ineffective parenting skills and names the cause of her inefficiency by means of similarities. Maria shows that she can take the due distance from her own situation to observe it, to have a good analytical capacity since she recognises the causes of the discomfort. Maria shows that she can question herself, since the causes are internal and therefore concern her person, that she has the flexibility to make changes and to recognise the areas that have benefited from the change.

Maria constructs her parenting identity on her ability to reduce expectations of a perfect execution of mindfulness practices by her children, thanks to her analytical and self-critical skills.

This passage leaves us to hypothesise a relationship of cause and effect between Maria's reduced expectations and her reduced intransigence.

Maria recognises a direct link between the reluctance of the children and the way that she reacted, i.e. in an authoritative manner.

"After they lose, they lose their will, After, it was experienced as a task (.) as an obligation." 780.

This *after* refers to the fact that Maria forced them to do their homework during the lunch break on the very day of the mindfulness course. Maria shows a good ability in distancing herself from the events that she experiences, succeeding in observing the reaction of the children as she approaches.

"Because they are not eeeeh (.) the first times (.) they were almost (1) against me no?" 120;

Referring to the start of the course, Maria sees herself as a parent whose children are against her.

"According to me because (1) as I said before (1) they initially saw it as an imposition But I saw that (.) the more it was like that, the more they reacted with reluctance. That's it." 252-258.

Maria argues that her children react to the mindfulness course and its tasks with reluctance, since they saw it as an imposition. The "Herstellung" that Maria proposes is that of a parent who is able to observe the reaction of her children, taking into account their wishes and being able to find causal effects.

"It wasn't (.) fair to force things" 83.

In these passages, Maria constructs her parenting style as reflective and observing. She shows that she is able to adopt an opposite (permissive) viewpoint, compared to the one she uses (authoritarian).

Since Maria goes deeper with her considerations and explains the reasons for her intransigence, her development is confirmed.

"Because if there is something I believe in, I can't force it on them, no? (2) ermm (.) at the start, that's what I did (.)" 829.

In this passage, Maria supports the argument according to which her strong belief does not justify the fact that she imposes orders on her children. She states that this is what happens at the start of the course, when the children did not do their mindfulness course homework. Naming her belief in Mindfulness, Maria also opens the subject of her very high expectations of mindfulness in general. In this short self-criticism, Maria says that it is inappropriate to transfer her expectations to her children. The "Darstellung" and "Herstellung" at this point are no longer in line and in fact, Maria reveals herself to be unsure of her statement, seeking the agreement of interviewer. In this inner dialogue of hers, which does not see her secure of what she can or cannot impose on her children, or otherwise, which expectations she can or cannot transfer to her children, she resumes and validates the hypothesis of the opening interview. Maria is still not clear about the primary parental themes such as imposition vs freedom of choice.

This is confirmed by various reflections that Maria makes on this subject:

"I made this commitment for them, no?" 73.

Maria sets herself as a parent who in fact sets her expectations for her children and at the same time, she asks whether and to what extent this is ethically correct. This ambiguity and incoherence in constructing a parental identity for Maria explains the apparent contradictions found on an initial reading. Maria's experience of calling herself into question is also seen in the following statement

"and after, they will decide, they can use it or not use it" 337

where Maria recognises her children's own freedom and conceptualises in a manner that is opposite to her behaviour.

Maria constructs her parental identity through her inner search for fairness regarding her right as a parent to demand that her expectations be met by her children.

Maria's reflections on her intransigence towards her children can also be analysed in the following passages.

"(.) it is something (3) that not even I am able to do, no? in spite of courses and recourses (.) it does not come spontaneously to me. And I can't demand it of a child of ten (.) twelve years of age." 96-99

What Maria is referring to here is the ability to apply mindfulness in an everyday context, immediately and effectively, setting out her problems with naturally implementing what she has learned in the different courses. Maria then explains that she can't expect a small child to do what not even she is able to.

"It is very difficult to expect from them (2) things that even we can't always do" 339

The fact that this evidence is repeated more than one during the interview, gives us a glimpse of the ambiguity that Maria has when it comes to this subject and our analysis leads us to say that Maria expected something from her children that not even she was able to do.

At this point in the analysis, we can confirm that Maria constructs her parental identity with some self-criticism of the fact that she demands that her children strengthen their abilities where she has not been able and that is, in the application of Mindfulness.

Maria's change refers mainly to a reduction in her expectations and her intransigence regarding the children's mindfulness course. The motive that led to this change can first and foremost be traced to her exceptional ability to question her involvement as a parent and to recognise the causes of her ineffectiveness as a parent.

The hypothesis may therefore be validated and explained as follows.

- ii. **Maria's clear capacity for self-criticism and self-reflection allow her to reduce expectations and needs of her children as far as concerns the performance of mindfulness tasks at home during the initial weeks of the course.**

In the following analysis, the hypothesis of Maria's capacity for self-reflection concerns the inefficiency of her authoritarian method in helping the children to carry out their mindfulness homework needs to be consolidated. Therefore, other reflective passages of Maria's are analysed to find motives that have led Maria to change her attitude and parental involvement in the children's mindfulness practices.

As well as her capacity for self-criticism, Maria also adds remarks about the awareness she is seeking.

"(.) what will I get? What do I want? (.) how do I want this day to end? (3) And it's beautiful."
568

This analysis shows us how Maria, through her thoughts, can question herself and come to new awareness. Maria has the possibility to think on her decisions and actions. She constructs her parental identity on the possibility to make conscious choices. In this passage, Maria describes the joy she feels when she herself offers the possibility to choose the attitude to adopt towards her children in complete awareness.

She is able to accept constructive criticism from her husband, even when this means going to look at the deplorable mechanisms in herself

“because *Tommaso also made me understand it was no*” 166.

The fact that Maria questions herself implies that she wants to evolve. “*e e e eh well, it is clear and for me it was also (.) an education, no? A (.) a (.) good practice*” 81. This is also confirmed by the fact that Maria is able to analyse the situation, seeking both internal and external causes and giving clear-cut priority to the former. 77 Maria constructs her parental identity since she is inclined towards evolution.

Maria's narrative, which passes from the absolutely concrete through to the absolutely abstract in a short time and also repeatedly, markedly alternating narrative and argumentative passages, confirms her able mental, but linear structure. In several passages, Maria has shown that she reflected, discussing and correcting herself and what she says where necessary 761-770.

I can also confirm this from the fact that during the interview and after being interrupted for 3-4 minutes, Maria was able to resume the conversation where she had left it, both in terms of content, tone and approach, without hesitation 163.

Summing up the analysis of the “Fallstruktur”, it is possible to see how the changes in Maria's attitude concerning the accompaniment of Mindfulness, which see her less intransigent, are to be sought first of all in her capacity for self-reflection and in her desire to evolve. Maria questions her parental involvement from several viewpoints concerning imposing her authority over her children.

The third hypothesis formulated in the opening interview is therefore validated and explained as follows

3b. Maria's clear capacity for self-criticism, self-reflection allows her to evolve as a parent, especially when it comes to her authoritarian attitude towards her children.

Extra conclusive note

Because of **my triple role** as colleague, intervener mindfulness and Interviewer, I had some additional information to that revealed in the interview. It is especially relevant to the reconstruction of the "Fallstrukture", because it corresponds to the validated assumptions.

Elio, Maria's son, has mentioned, several times, situations in which he had been severely yelled at by his mother and took refuge in his room to cry, without understanding what the matter was about.

I was able to observe Maria's demands of her children, especially as far as autonomy is concerned. For example, the children are autonomous with regard to the management of their extracurricular activities, especially with regard to the trips, which they make by bicycle. Lucia, the 12-year-old daughter is able to cook elaborate dishes, such as a vegetable soufflé for 5-7 people, and she can be given the responsibility for 2 children, aged 2-3 years, also for a whole day.

On several occasions I have been able to see the rapid and dry tone with which Maria addresses her children and the small margin of response or reaction time that she often leaves them.

4.1.4. Summary of Maria's "Fallstruktur"

The benefits of mindfulness for children. CD tasks

- In the opening interview, Maria shared her **enthusiasm for the proposed** mindfulness course for children, which she says is of great importance. This is due to the fact that she knows the proposed method and has already experienced the benefits for her children.
- Maria explains **the expectations** she has of Mindfulness: for it to develop the necessary skills in her children to give them greater self-awareness and awareness of the difficult moments they may encounter.
- Maria describes the **space-time dimension** that is created thanks to the mindfulness of homework using the CD of the course for her children as a good time to be shared by the family, above all between her and her two oldest children, together or separately. Thanks to these moments, Maria can name a series of benefits for **her parenting role**.
 - Maria describes how she is able to be more **available** to her children, identifying this as very positive.
 - Maria describes how, through a more effective communication, she is able to **transmit skills to her son** concerning his mental approach, to foster his development.
 - Maria experiences two-way **communication** during mindfulness practices and can express herself more calmly and harmoniously in everyday situations.
- Maria shows an excellent knowledge of Mindfulness's skills, named both conceptually and experienced through different experiences with her children. She sees herself as belonging to the social group of mindfulness initiates and builds her parental identity on her ability to **use the mindfulness' skills to develop her parental style**.
- Maria recognises her **inability to interact with her daughter** Lucia in a way she would like and builds her parental identity on a feeling of being excluded by her children who do not make her a participant in their personal motivations.
- Maria bases her parental identity **on her ability to recognise her parental limits** and to seek in mindfulness an ally for her duties in bringing up her children.
- Maria shows the **high expectations** she has of mindfulness for herself too, as a mother educating her children.

Mindfulness takes on the **function of ideal and guideline for her practices and parental style**, as well as for her direct pedagogical methods and her influence over her children through the attitude of her person.

Maria's ineffective parenting style

- Maria reacts severely towards her children when they don't do their mindfulness tasks, from the CD or the booklet. **Intransigence is the way that Maria shows her interest and parental involvement** in her children's mindfulness tasks.
- Maria constructs a parental identity through her **sense of having to** "look good" in the eyes of others, through her children.
- The image that Maria has of herself, like the events that Maria talks about, consolidate the image of her constructed parental identity through her **strongly authoritarian parental identity**, "*on the verge of dictatorial*".
- Maria's authoritarian style is founded on her belief that as the mother, she has an **absolute authority over her children**, who owe her unquestioning obedience. This is confirmed above all by the narration of dialogues between Maria and her children, as reported or experienced during the interview.

- Analysis of a significant passage containing direct dialogue between her and her son, Elio, shows a direct relationship between Maria's authoritarian parenting attitude, and the range of **communication**, her **availability** and her **expectations**.
- Analysing the dialogues between Maria and her children, except the moments in a space-time dimension of CD tasks for the mindfulness course, confirms her tendency to **one-sided communication**, where the children's reasons have little or no possibility of expressing themselves.
- Maria describes her regret at not having succeeded in becoming involved in her children's mindfulness practices, being an example herself.

The mostly authoritarian educational style of Maria is the way in which she accompanies her children in their journey towards achieving the duties and ideals that she imposes.

Maria's evolutionary and self-critical nature

- Maria's narration creates a time and space dimension that separates the start from the rest of the course, giving a week as the unit of reference. Reconstructing the interview shows how before this time, Maria expected her children to carry out their mindfulness tasks perfectly, both from the CD and the booklet, while after this timeframe, Maria only required tasks proposed on the CD.
- Maria describes a change in attitude towards her children during the latter part of the course, a change exposed to lesser needs of them as far as concerns the execution of homework in the children's mindfulness course.
- Reconstruction of the text shows a direct relationship between a reduction of Maria's expectations of her children and her reduced intransigence towards them.
- The reasons for this change in attitude are to be sought for the main part in her self-reflective capacities and her propensity to evolve.
 - Maria's marked ability for self-reflection allows her to **observe her behaviour** adopting the perspective of the opposite viewpoint. Maria shows that she has different attitudes within herself and to be able to confirm more than one perspective.
 - Maria **openly questions her parenting methods**, as far as concerns her right to demand that her expectations are met by her children. From this we can deduce that Maria has a good awareness of herself
 - Maria's narrative method, for example, her ability to reflect and to correct herself during narration as well as her ability in repeatedly passing from one precise, individual viewpoint to an absolutely impersonal one, confirming a **capable mental structure**.
 - The more passages show how Maria is able to **make the most of a criticism** to increase her own self-awareness.

Maria's ability for self-criticism and self-awareness allow her to evolve in her role as a parent, especially as far as her authoritative attitude towards her children is concerned.

4.2. "Fallstruktur" Anna

In the following, Anna's interview will be analysed and interpreted on the basis of the transcript. The analysis begins in the same way as Maria's process of rebuilding the narrative identity with the opening sequence, which mean the first observations made immediately after the interviewer asked Anna to describe her experiences with the mindfulness course which her children took over nine weeks.

As for Maria's interview, below the translation the opening of the interview. The white lines of the interview translation have the function of recombining as much as possible the line numbers of the Italian version with the English version. The passage includes the opening of the interview (1-63 in the English version) and the second statement after the second question, before the third question (64-84). This is followed by the "Fine Analysis", which refers to the very first lines of the interview (26-35 in the English version) and is followed by a summary of the "Fine Analysis". The analysis continues by interpreting the following lines immediately (34-64 in the English version), which correspond to the opening of the interview.

As for Maria, after these first analyses, some hypotheses are formulated and the list of themes present in Anna's interview is presented. The hypotheses are then verified through the themes present in the interview in the analysis of Anna's "Fall Struktur", which contains the passages of the interview translated into English. A summary of the "Fall Struktur" completes the work of case analysis.

It should be noted that without further specification, the line numbers refer to the original Italian version.

4.2.1. "Fineanalyse" of the sequential elements: respectful and engaged

English translation, from the original Italian version

S. "Thank you"

M. "You are welcome"

S. "So, as you know, I'm writing my master's thesis on the topic of mindfulness for children, right? For this reason, I'm interested in experiences parents made with children who have participated to the courses, ((emmm)) I would like to know more specifically, what your parental involvement has been like"

A. "Yes"

S. "And more precisely, at home with the children. Therefore, I invite you to tell me some things you remember in relation with your children, both of them suit, but you help me if you specify who you refer to each time. If you than not remember is will also be fine"

A. "Yes"

S. "Alright, well (.) I propose you to bring back to mind the time we did the course (1) aand if you thought about your experiences, what is the very first thing coming to your mind?"

A. "Is a wonderful moment we spent meditating all together one evening (.) and maybe it has been the only one during (2) these weeks in which (1) we managed to sit down and meditate in the evening and it has been very nice. My involvement, well, it started when something was proposed and I said nice, it's for the children, close to here, in Italian, and that brings them to a different consciousness, in the being here and now, especially thinking of Noé, where I think he (.) struggles a bit with being (.) concentrated in the here and now ((hiiin)) and (2) so my involvement started there and then during the weeks I was as I said, busy, very busy on other fronts, professionally, and therefore unfortunately I did not managed to follow a lot (.) Diana was more autonomous she did she handled; Noé lost his book; I looked for it, I didn't found it, ((laugh)) then it suddenly appeared ((hiiinn)) emm (1) except a couple of night, I remember that Noé, who maybe didn't sleep and and that he told me, but but let's meditate a bit and he put himself there in order to meditate ((hiiin)). So, only this proposal from his side made me happy. And Diana, a few times put herself there without saying it to me, other times maybe I was meditating on my own before going to sleep and and she would meditate and do (.) on her own (1) for her self. And this (.) made me really happy. (3) I don't know if you wanted to know something more in detail."

S. "You can tell me how you feel"

A. "Yes, I lived it like this unfortunately, not not really close. Because one thing, the other, bringing, picking them up, and (1) it has been really hectic during those (1) weeks. And so hmm nothing. At the time I lived it like this. Now I am thinking of other things like taking the book, the CD and start again, maybe little by little, listening to it together and see what emerges again in them. Now they don't ask me to meditate, I (.) I don't see them anymore because, anyhow, it's summer and so they are very free (2) and I don't propose it to them. Even if I from my side feel (1) a great need to (.) to retire myself. (1)

S. "For yourself"

A. "Yes" (4)

The opening interview takes place in the same way as Maria's interview: I present the work for my master's degree in relation to the mindfulness course that her children had followed and I ask her to share with me the first experience that comes to her mind. Twice during my introduction Anna affirms this and then she starts directly with her narration.

A. "Is a wonderful moment we spent meditating all together one evening (.) and maybe it has been the only one during (2) these weeks in which (1) we managed to sit down and meditate in the evening and it has been very nice." 19-22 in the English version

Anna becomes involved in the interview, describing a fantastic moment where they were all together meditating. She immediately creates a positive association with the mindfulness course. Parents did not take part in the course and therefore, if Anna says that she was sitting with her children, she probably means at home, and it is possible to deduce that Maria refers to all of the members of her family present at the time, even if it is not possible to be more specific at this point in the interview. "Maybe" Anna is not sure that this is the only time this has happened, but she leaves us to understand that this is something special. The choice of verb, "we managed" implies that the action was completed after various attempts. It is possible to suppose that the course had asked them to sit down² more than once, or that Anna wanted to do it more often, but without succeeding. Anna opens a time dimension in the evening, which – as seen – is characterised as a place where there is attention. The sequence ends with an "*it has been very nice*".

"My involvement, well, it started when something was proposed and I said nice, it's for the children, close to here, in Italian" 22-24 in the English version

Anna continues, describing how her involvement corresponds to a time in which she heard about the course. For Anna, the place and language proposed for the course were decisive, as was the fact that the proposal was aimed at children. Our analysis leads us to state that her involvement was influenced by the fact that the course offered could meet her demand. Anna finds the proposal to be good, appropriate and also accessible. In fact, from the way in which she states the facts, Anna allows us to understand that in the context in which she lives, there are offers in different languages, like the presence of this type of proposal in regions a long way from the one in which she lives, and the particularity of the fact that they are specifically aimed at children and not adults. Anna considers the moment when she received this news as an important point in time, a precise moment in which something new began.

"and that brings them to a different consciousness, in the being here and now" 24-25 in the English version

At this point, Anna explains why she found this offer to be so good. She was able to become involved from the beginning as she was waiting for a similar proposal. Anna knows about the course being proposed even before it begins, and she states the effects on her children. By expressing concepts of awareness and the present moment, Anna places herself as an expert in the subject of Mindfulness. She expresses her opinion, giving a positive note to the children's course. This explains why Anna was ready to become engaged from the start, as soon as she heard about a firm course proposal.

"especially thinking of Noé, where I think he (.) struggles a bit with being (.) concentrated in the here and now ((hiin))" 25-27 in the English version

Anna describes the fact that she found this course particularly suited to her son, Noé. Anna shows firm expectations of the course in terms of the help it could give her son, who finds it hard to be in the moment and therefore, to concentrate.

"and (2) so my involvement started there" 27-28 in the English version

Maria closes her sequence with this sentence, using the same terms as when she had started.

² "Sitting down" is a way to describe a formal Mindfulness practice, compared to so-called informal practices in which Mindfulness exercises are practised, for example, in everyday actions.

"and then during the weeks I was as I said, busy, very busy on other fronts, professionally, and therefore unfortunately I did not manage to follow a lot (.)" 28-30 in the English version

This is where the story becomes interesting in terms of an analysis to reconstruct Anna's parental identity. Anna refers to the time in which the mindfulness course took place as weeks. Anna argues that she was busy, stressing the fact that she was not usually a little bit busy, but very busy. Anna uses the word "fronts", which can be reminiscent of wartime and being on the front, in the trenches; this boosts the image of Anna's many commitments, which take on an idea of being frenetic. She emphasises this by confirming that this is what she already said. As well as being a mother, Anna also opens a dimension that shows her in her role as professional worker. She continues, expressing her regret at the fact that she was not able to follow her children during their course. Anna expresses a relationship of cause and effect between her work commitments and not supporting her children. Anna then narrates how she was very engaged and involved at the beginning, when she found out the proposed course, although she was not involved later. **Here we might hypothesise that Anna was very involved at the start, but that she was unable to maintain the commitment.**

"Diana was more autonomous she did she handled; Noé lost his book; I looked for it, I didn't find it, ((laugh))) then it suddenly appeared ((hiinn)) emm" 30-33 in the English version

Maria talks about how her daughter, Diana manages herself without her mother's supervision, while her son Noé is the opposite. She describes how he lost his book of home tasks and how she looked for it without finding it. Anna describes how the exercise booklet reappeared almost as if animated. This leads us to understand the poor follow up that Anna gave to the kids' mindfulness tasks, meaning she could not make up for their inadequacies.

"(1) except a couple of night, I remember that Noé, who maybe didn't sleep and and that he told me, but but let's meditate a bit and he put it there how in order to meditate ((hiinn))." 33-36 in the English version

Anna starts the sentence from the beginning again, citing the exception of some nights and calling on the memory in which Noé was perhaps not sleeping. Only once she had finished was it possible to understand that the exception she mentioned at the start of the sequence referred to Noé's independence. In spite of the fact that Noé had asked his mother for help, Anna considers him as acting autonomously because he suggested the meditation exercise.

"And Diana, a few times put herself there without saying it to me, other times maybe I was meditating on my own before going to sleep and and she would meditate and do (.) on her own (1) for herself. And this (.) made me really happy. (3) I don't know if you wanted to know something more in detail." 36-41 English version

Anna describes how her daughter meditates on her own, without the need for a reminder from her mother. She continues by saying that she also knows mindfulness practices and that she sometimes meditates with her children in the evening before falling asleep. She confirms already what she felt when her daughter, at her own initiative, would come to meditate with her in the evening, before going to sleep.

Hypothesis: Anna looks for the positive side, from one thing to the next: her child's merit - in this case, independence – is sought and found in her other child, even if in a different form. This new form is sought out as an ability in the other child too, in this case, the fact of knowing how to meditate.

A. *"Yes, I lived it like this unfortunately, not not really close. Because one thing, the other, bringing, picking them up, and (1) it has been really hectic during those (1) weeks. And so hmm nothing. At the time I lived it like this"* 42-46 English version

Again, Anna expresses her regret at not being able to follow her children more closely. She justifies this with a list of things that starts out by being general and in the end, becomes more concrete, stating that she drove her children to and from a place. Anna summarises her list with a frenetic argument, describing the weeks of the course. It seems as if she wants to reach a conclusion but instead finishes in nothing. Anna starts and ends this sequence in the same way: saying that she experienced it like that. This is the second time that Anna starts and ends her sequence in a similar way. Here, we might think that Anna gives a full meaning to things, an organised structure in which the beginning and the end are well defined.

Now I am thinking of other things like taking the book, the CD and start again, maybe little by little, listening to it together and see what emerges again in them. Now they don't ask me to meditate, I (.) I don't see them anymore because, anyhow, it's summer and so they are very free (2) and I don't propose it to them. 46-51 English version

Anna expresses her desire to organise material that can support her in practising Mindfulness. Anna places herself as a parent who needs stimuli to achieve her wish. From the way in which she expresses herself, it is not possible to understand whether she is expressing her thoughts as they come into her head, or if she is expressing her intention in the period in which the interview is being held. Anna talks about gradually introducing mindfulness back to the children and of her intention of seeing how they react. She continues expressing the fact that at the moment, the children are not showing any great desire to meditate, and she argues that the reason lies in outside motives, the freedom they have over the summer, and in internal reasons, in her own lack of involvement.

Hypothesis: Anna has a tendency to wait for her children to show their own wishes, which she holds in deep consideration and uses when making decisions for them.

Even if I from my side feel (1) a great need to (.) to retire myself. 51-52 English version

She concludes the session with a personal consideration, contrasting it with what she had just said about her children: "even if". She has a great need to withdraw, but the choice of term, "a great", ("un bel" - which in this context, in Italian, means notable), also has a positive connotations, from the original meaning of the word. Here, Anna uses the term "retire" rather than sit down or meditate, which implies that she would like to remove herself, probably from her commitments both in a professional and in a parenting capacity.

Here we might suppose that Anna's need to meditate is a means for her to be with herself and to take a break from her daily commitments.

The opening interview allows us to deduce the following:

1. **Anna is very involved at the time the course offer is presented, but then she is unable to maintain this commitment throughout the period of the course.**
2. **Anna takes into account the children's wishes, which she uses to support the decisions she makes on their behalf.**

As for Maria, the analysis of the further interview will show whether and, if the hypotheses are reflected.

4.2.2. Analysis and interpretation of the motives behind the main narration

1. **Anna is very involved at the time the course offer is presented, but then she is unable to maintain this commitment throughout the period of the course.**

Let us take a more detailed look at the subject of accompanying her children on a course of mindfulness and therefore, her involvement as a parent. Initially, we look at what mindfulness represents for Anna and how she places herself with regard to this latter, justifying the fact that her initial involvement level was high. Following this, the sequences that lead us to confirm the fact that Anna did not continue with her involvement are mentioned and analysed.

Anna and mindfulness, initial involvement

"other times maybe I was meditating on my own before going to sleep" 37-38

In her narration, it appears obvious that Anna practised mindfulness before her children went on the course. Anna describes how she meditates on her own when the children are about to fall asleep. The importance of this moment is stressed by the fact that it is mentioned more than once during the interview.

"When I put them to bed I often sit down. If I am not so tired I fall asleep." 73.

In the short passage we look at, Anna describes how she often meditates when the children are in bed and trying to fall asleep. She explains how she gets to the last possible moment of the day to sit down and meditate; but sometimes she is so tired that she can't and falls asleep with them.

In these two passages, not only does Anna show us that she practises Mindfulness, she also manages to combine her role as mother with her mindfulness practices when putting her children to bed. By contextualising the fact that Anna and the children still sleep in the same room, this sequence shows us how her children see her meditate.

Here, Anna constructs her parental identity on her ability to combine her/her children's needs.

For Anna, mindfulness represents the means through which she can respond to an important need she has, *"a great need to retire myself."* 52 Anna therefore says that through her practices, she satisfies the a lack she feels, which is the need to find herself a space in which to get away from people and various commitments.

"sitting down to take the time and space to be with yourself, with your emotions (1) which in everyday life is difficult to take and to create this space" 272-275

Anna talks about a time and space dimension that sees her involved in sitting down, to carry out formal mindfulness practices. She confirms what was just analysed in the previous passage, creating a contrast between withdrawing and which she was approaching. Anna moves away from everyday life that fills her time and space, and moves towards her inner life, specifically that of emotions.

These two latter sequences show how, for Anna, mindfulness represents a dimension in space and time in which she can move away from external stimuli to become connected to herself.

In the sequence that follows, Anna narrates events and thoughts from an event that annoyed her, where, among other things, she had shared her rather unsatisfied state of mind.

"Clearly, I did this exercise backwards ((laugh)) and I said clearly, you ((laugh)) have your work too and it isn't as if you are there to look after other kids" 549-552.... "And besides, I remember that I put myself in your shoes and I said to myself that if I wanted to do a course just with participants and I told myself, no this needs looking after, this wasn't easy, it wouldn't be easy to say, yes I'm keeping it. (2) And I remember what I thought (.) aaand mindfulness aaand (1) feeling it is the present moment and feeling what you want and what you can do, what it's right to do (3)" 571-574

Anna opens this passage by stating that what follows is obvious. Anna describes her change in perspective as an exercise; *backwards* probably means that not only is she looking to validate her motives but also those of the person who just denied her request (in this case, the interviewer, who is the instructor on the mindfulness course). The fact that the sequence starts with *Clearly*, leads us to suppose that Anna expects herself to be able to observe the same situation from different points of view and to fully understand the other's state of mind.

The sequence continues with the narration of this episode, where Anna expresses her feelings and motives and, a short time after, she repeats the fact that, during the episode, she had considered the situation from the opposite viewpoint, adding further arguments to defend her second position, opposed to the first. It is hard to define whether or not this thought came to her twice while she was experiencing the situation, or whether she repeats the same thought in the interview. Anna concludes her thought admitting the complexity for her partner and the difficulty she may have had in positively answering the question. Anna then talks about a thought she had during the event: her self-reflection takes her to connect back to the real meaning of Mindfulness, i.e., to perceive herself and to perceive the situation. This consideration takes the form of a conclusion. For Anna therefore, there is a direct relationship between her change in perspective with the teachings of Mindfulness, and in this specific case, with the perception of a situation.

In this sequence, Anna proves that she is self-reflective, that she has the possibility to see things from more than one perspective and that she also has a strong sense of empathy, and she links these skills to the practice of Mindfulness

A reconstruction of the case shows how mindfulness accompanies Anna in daily contexts, providing her with the necessary skills to overcome difficult moments.

Motivations addressed to her children

As already seen in the opening interview, an important motive that pushed Anna to get involved in the course, is that mindfulness takes her children *"to a different consciousness, in the being here and now,"* 26-27.

The following part is a summary of the analysis of the interview corresponding to this passage.

Setting herself up as a mindfulness expert, Anna immediately became involved in the course since she already knew the principles.

Anna constructs her parental identity through her expectation of a mindfulness proposal for her children.

"I feel that it feeds me, that I need it and that it helps me. Therefore (1) I imagine it can be a good resource for my children too." 377-379

Through a list of factors and arguments, Anna describes how mindfulness is necessary for her. The list opens with a comparison between mindfulness and actual food, which shows the primary importance that Anna gives it. This is confirmed and stressed in the "Herstellen", which immediately follows and which Anna states that she needs. The list ends with the support function that Anna gives to Mindfulness, placing herself as a person who is unable to get by with their own means.

This passage confirms the great importance that Anna places on Mindfulness, which she considers to be an essential support tool.

Anna continues, hypothesising that her reserves can also be of use to her children, referring to skills acquired through Mindfulness.

Anna wishes her children to be well, and in the same way she is in search of wellness. Anna carefully transposes the fact that what supports her can be useful to them. Anna, by demonstrating that she does not identify herself with her children in an absolute manner and to be aware of her transfer in this regard.

Anna shows a good ability in distancing herself from them / recognising herself as different from them.

Anna constructs her own parental identity through her wish to transfer skills to her children through mindfulness for their wellbeing.

We can see in more detail below what Anna's expectations for her children are when it comes to Mindfulness.

In the two passages that follow, Anna outlines a general idea of what she would like to transmit to her children through Mindfulness, on an absolute and long-term level.

"Taking them to a different level of consciousness, in the here and now. Feeling certain things that it is not easy to say in everyday life." 354-356

In these few lines, Anna expresses the wish that her children can live consciously. The fact that she is talking about levels indicates that her concept of consciousness can be experienced to different degrees. This leads us to interpret how, through the adjective *different*, Anna probably refers to a higher level of consciousness. Anna expresses a direct relationship between the fact of perceiving the present moment and of having a level of consciousness. Without specifying which, Anna continues, admitting that in everyday life it is difficult to perceive some of its aspects. She states that these difficulties can be overcome, even if the method is not easy to define from this analysis. What Anna probably wants to say is that with a higher level of consciousness, it is also possible to become aware of the everyday.

In this passage, Anna shows that she is well versed in Mindfulness, stating the basic mindfulness skill of being in the present, even integrating them into a practical discourse.

Anna constructs her parental identity through a good level of awareness of mindfulness and a good knowledge of the processes through which it operates.

Anna also constructs her parental identity through her wish that her children will achieve a good level of consciousness.

"However, for me, the essential thing is that they arrive (.) I suppose, at being there and losing themselves in their breathing, feeling it (1) and being there (.) where they want to be in that moment and not in thousands of other things." (2)

S. "Yes. The concentration of the mind, eh. "

F. "Yes. Concentrating the mind and feeling." 414-419

This confirms and reinforces what we have just looked at. Here, Anna describes why she thinks mindfulness is important to her children: to be in the present. Anna's expectations are introduced in an insecure manner, using a list of definitions. First of all she specifies that she hopes her children can become lost in it, and here, with the term *lose themselves*, Anna probably means abandon themselves, become totally involved. Then she opens a dimension that can make her children's participation more active, in the act of perceiving their breathing. Lastly, she hopes that they can be

in the present moment. The interesting thing is to note that the choice of modal verb, *want* gives them their own free will. The list ends with an antinomianism that counterposes many other things.

Anna describes the process through which mindfulness is implemented: bringing all focus onto your breath, ignoring all existing stimuli. The aim of this is to succeed in being totally present for the perceptions that you may feel, both within and outside. For Anna the important thing is to be able to perceive yourself rather than what comes from the exterior. Describing external stimuli with a high number leads us to understand that Anna has many external stimuli.

Anna shows that she has an excellent knowledge of mindfulness, both at a conceptual level and regarding the mechanisms through which it works.

Here Anna constructs her parental identity through her desire for her children to be present for themselves.

A concrete motive concerning Anna's reason for enrolling her children in the course, as analysed in the opening interview is looked at below.

"especially thinking of Noé, where I think he (.) struggles a bit with being (.) concentrated in the here and now" 26

In her expectation of her son, Noé, who she describes as a child with a tendency towards attention deficit, Anna expresses a solid expectation of mindfulness.

The analysis continues with a particularly interesting sequence as described below, since, on a first reading, it contradicts what was analysed in the passages of this section, where we saw that Anna hoped her children could be aware of what they are experiencing; in this passage, however, her expectations are notably lower.

"I started without great expectations except for an introduction to this (.) here and now, for them." 429

This can be simply explained by the fact that on sequences 354-356 or 414-419, Anna expressed a general, absolute wish for her children in her analysis, while in this passage she describes her expectation of the course in question in more detail. Her analysis thus becomes more consistent.

In this sequence, Anna constructs her parental identity on the ability to be able to distinguish between the final aim for her children and the procedure required for them to achieve it.

The analysis **concludes** that Anna constructs her parental identity on her wish for her children to acquire the skills that can be transmitted by Mindfulness, of which she has excellent knowledge from both conceptual and practical viewpoints.

Meditating together

The passages that follow are about the moments when Anna meditates with her children.

Anna explains the fact that, at home, until then, *"I am usually the one who starts meditating"* 104 and expresses her happiness when her children share meditation time with her 214.

"I meditated and then we put on the the track we had" 91-92

Here Anna refers to a moment where she is carrying out her mindfulness exercises and is joined by her daughter, Diana. The pair continue their meditation with a track from the mindfulness course CD.

The passage below is from the opening interview, corresponding to the first words after the initial question.

"Is a wonderful moment we spent meditating all together one evening (.) and maybe it has been the only one during (2) these weeks in which (1) we managed to sit down and meditate in the evening and it has been very nice". 19-22

Below we summarise the analysis already made in the opening interview.

Anna constructs her parental identity on the satisfaction and happiness she feels since she was able to meditate with her children.

A little later in the interview, as asked by the interviewer, the episode is related in narrative form, ending with a positive note from Anna.

"We had a nice moment" 69

Anna constructs her parental identity on her joy at being able to share an important thing for her – mindfulness – with her children.

Regularity

Below we look at another motive for which Anna is involved at the beginning of the mindfulness course.

"This (1) this thing of wanting to have a regularity, to give it to the children too" 271-272

In this passage, Anna states she does not only wish to transmit mindfulness to her children, but to do so regularly. This leads us to suppose that the two things are linked for her. Her desire for regularity dates back to the start of the course, since, as we have seen, Anna practised mindfulness beforehand.

"I would have liked, yes, to put it a bit (.) to make it a habit. Those few minutes, just before lying down" 221

This sequence validates the fact that Anna would have liked mindfulness with her children to become a regular thing. Anna names evenings for this.

Anna constructs her parental identity on the desire to be able to meditate regularly with her children.

Support

"I have the impression that said by someone else, it would be perceived differently" 386-387

After a direct question from me, in this passage Anna describes her difficulty in transmitting mindfulness to her children.

"Knowing that there was someone who followed a method, then had an idea of the times, knew what to bring, how and to (.) bring them a little into this dimension" 410-412

Analysis of Anna's narration in this passage leads us to say how she feels relieved in delegating a task for which she does not feel qualified.

These passages effectively show how Anna already had the intention to transmit practices before the arrival of the course and that this was hard for her.

Anna constructs her parental identity on her inability to transmit the skills of mindfulness to her children.

In conclusion we can say that Anna's involvement is based on her knowledge and practice of mindfulness. The main reason for which Anna is so involved when she becomes aware of the mindfulness course for children, is that she wants her children to acquire the mindfulness practices that she has experienced. Further reasons are listed here: the joy of being able to share the space-time dimension that is created during mindfulness practices with her children, the wish to establish a regularity in these practices with her children, and the need for support in transmitting these concepts to them.

Anna's lack of involvement

Below we will look at the fact and the reasons for which Anna was no longer involved once the course began.

Involvement in Mindfulness tasks at home

With reference to mindfulness practices, Anna directly states her lack of involvement "*I don't propose it to them*" 50. This is confirmed by the following statement.

"I did not follow them very much and therefore; I haven't listened to all the tracks. I haven't read the book," 412-414

Here Anna is referring to the reference book that the parents were given from the course, and the tracks on the CD that comes with the book, tracks that are also available via links sent by the course instructor every week.

Anna constructs her parental involvement on her lack of involvement in the mindfulness practices on the CD.

Anna's lack of involvement reflects in particular with the exercise book of tasks belonging to Noé.

"I looked for it, I didn't find it, ((laugh))) then it suddenly appeared" 31-33

Here Anna describes how her efforts to find Noé's book which had gotten lost came to mothering, and then it reappeared all on its own.

"I asked, have you done? Where's your exercise book? And Diana, who is already more independent, told me I've done and Noé could not find his exercise book ((laugh))" 313-316

In this passage, Anna states how her involvement could be seen in her interest in whether the children had done their mindfulness homework or not. In this passage, Anna refers to the work in the exercise book. The sequence ends with the children's answer to their mother and does not go any further.

"Perhaps the exercise book, perhaps Diana was looking after ((mm)) Noé. She reminded him; but the exercise book where is it and where isn't it? It was more acceptance, perhaps Diana was also, perhaps because I couldn't do it and so Diana came back into play like she does sometimes" 457-461

In this sequence Anna describes the care that the older sister has for her younger brother, especially concerning his exercise book of homework, evoking the lost book. Anna describes the way the older sister tends to replace the mother in taking care of her brother once she realises that her mother is unable to be present. With this, *at times*, Anna allows us to understand a certain regularity in her absences from her children, and that the children had already developed strategies for these periods, before the course.

This last passage confirms, insofar as possible, what is analysed in the two previous ones. Anna constructs her own parental identity on her lack of involvement in her children's homework.

"Now I remember the tree better because I have seen the drawings; for the rest, it's harder."
136-138

In this passage, Anna mentions a specific task that the children did in the exercise book, regarding a drawing of a tree. This affirms that the fact of having a visual image allows her, at the time of the interview, to remember that piece of children's homework, while the rest does not spring to her mind. This leaves room to suppose the superficial interest that was dedicated to her children's homework.

"one thing I remember was for example the elastic bracelet. They had received an elastic to change on their wrist, on the left on the right or when someone was hurt or something was said that could hurt someone or they weren't happy with what they were (1), voila'. That's what I vaguely remember." 142-146

In the interview, this sequence is shortly after the one just analysed. In this passage, Anna talks about another memory: a bracelet that the children could put on either wrist according to specific situations. The situation for moving the bracelet to the other wrist is described with three possible options. Anna concludes this sequence by stating that she has a vague memory of it.

In this case too, it is a visual element – a bracelet – for which Anna vaguely remembers the purpose. By contextualising the fact that parents would receive an email with details of homework, in this passage we can also note Anna's lack of interest in her children's mindfulness homework.

In these two last passages, Anna constructs her parental identity on her lack of involvement in her children's mindfulness homework, as far as concerns the work in the booklet, which consisted of visual support.

From previous analyses, we can see how Anna constructs her parental identity on her lack of involvement in her children's mindfulness homework, both in terms of the work from CD and the homework in the booklet.

The following sequences also aim to validate the above analysis.

*"I lived it like this unfortunately, not not really close."*43

In a concluding passage, where Anna narrated various episodes about her children's mindfulness course, she portrays a distance between herself and the children's mindfulness course. Anna expresses her regret about the experience that she had only had "peripherally".

"I didn't look for many moments, because of (1) issues with organising time and I'm a bit sorry about that" 199-200,

Referring to the mindfulness homework, Anna states that she did not actively create the time dimension that would let her children practice mindfulness at home. In this passage, Anna explains the reasons and here too, she expresses her disappointment at something she would have liked to but in fact did not do.

"Yes, now in the evening (1) we don't all sit down. (2) That moment would have been so nice, but I didn't do it." 215

In this passage, Anna mentions the situation she is living at the time of the interview, where her family members do not sit down together. Anna explains how her intention to create a small space and time dimension in which they all sat down together did not happen. She concludes by explaining how she failed this challenge.

In this sentence, her regret at this missed opportunity is not accompanied by embarrassment. The end sequence leaves us to think that the negative outcome is accompanied by sadness.

"And unfortunately, it was not a regular thing" 229

In this passage Anna further explains her regret, referring explicitly in this case to the fact that she would have liked to make mindfulness with her children a regular thing.

From analysis of these last four sequences, we might say that Anna had a definite expectation of herself in wanting to accompany her children in their mindfulness practices in the home, and on a regular basis, but that the outcome was different from her expectations. Anna expresses her lack of success with a transparent, direct description of her regret.

Anna constructs her parental identity on her regret for not taking her set goals to completion, i.e. to accompany her children in their mindfulness practices in the home.

In conclusion it is possible to affirm that Anna's lack of parental involvement when it comes to her children's mindfulness work (booklet and CD) is accompanied by a sense of remorse at not being able to achieve her pre-set goals.

The reasons for Anna's involvement in the children's mindfulness are analysed below.

Various commitments

Already during the opening interview, telling us about the period when the course took place, Anna states how she had been *"busy, very busy on other fronts, professionally, and therefore unfortunately I did not manage to follow a lot"* 29-30. In this sequence Anna mentions different areas that take up her attention. She talks about how her professional commitments kept her considerably occupied. This is followed by a statement of regret for having missed the commitment.

"However, maybe it was already late, Andra was there, so I put them to bed without saying, let's meditate again" 218-219.

What Anna illustrates here is the difficulty of matching the needs of the smaller sister with those of the older children. This led her to giving priority to the smallest child if it was already late in the evening and sometimes, this meant she was unable to carry out the mindfulness tasks from the CD with her children.

From analysis of the latter two sequences it is possible to confirm that Anna's parental construction sees her role as a mother divided between the different needs of her children, as for other roles, including her professional one.

"Because one thing and another, taking them, going to pick them up, and (I) it was very frenetic in those few (1) weeks." 44-45

Anna also provides a list of what was keeping her busy during the period of the mindfulness course, stating how it was dominated by constant anxiety. The fact that Anna provides a list stresses the fact that Anna has multiple commitments and leaves us to understand that she feels overloaded.

"No because at the end of school, thousands of things (1) no I felt that I was not keeping up, with work, house, dog children and (.) it was too much." 242-244

In this passage, Anna states that between the end of the mindfulness course and the end of the school term (roughly one month) she had not maintained mindfulness practices with her children, and she illustrates why. This time period at the end of school, a period packed with countless events, is used as a reason for the lack of parental involvement. Anna explains that she was unable to follow it all, which was too much for her, and here too she provides a list of commitments.

"There are lots of things. Mine and theirs. And three kids, the family, work ((laugh))" 384

In this sequence too, Anna describes the reasons why she does not follow her children's mindfulness practices using a list that includes these commitments.

Anna constructs her parental identity through a list of daily commitments that prevent her from becoming involved in her children's mindfulness course. First and foremost we find her work commitments and then the school commitments of her children, and then the household tasks.

"Now it is summer, you say and I don't want to give myself limits, I don't want to put my alarm on, I don't want (1) I don't want ((laugh)) to have set times." 280-282

In this passage Anna illustrates the situation in summer, and here too she provides a list of reasons that prevent her from practising mindfulness with her children on a regular basis. What stands out is the fact that Anna does not want more commitments in the holiday period.

At this point, analysis shows that the reason for which the obstacles in school time are replaced by others concerning the summer holiday. The fact that Anna always finds a reason not to practise mindfulness can be interpreted in a variety of non-contradictory ways. From analyses of the previous passages, it is possible to see that the large amount of work that Anna manages every day leads her to need time for less work, in summer, where she does not want any more commitments. On the other hand, it is also possible to suppose that Anna does not give mindfulness the necessary importance to create the essential conditions to put it into practice, and therefore, that every situation has sufficient reasons to prevent her from practising mindfulness with the children.

Anna illustrates her parenting identity through a list of reasons that prevent her from becoming involved in mindfulness with her children during the summer holidays.

The last part of the analysis of this passage needs to be looked at further.

A. *"No, unfortunately no (3) There are lots of things I would like to do with a precise frequency ((laugh))"*

S. *((laugh))*

A. *"But I don't manage many" ((Laugh)) 207-210"*

In this sequence Anna expresses her regret that she was not able to carry out mindfulness with her children in a regular manner. She continues, stating that she has a list of activities that she would like to carry out regularly, but that only a few would have a successful outcome.

Our analysis leads us to say that Anna does not give mindfulness a priority that allows her to organise other factors to suit it, but that mindfulness with her children is among the many things that Anna would like to do.

Of the many situations through which Anna constructs her parental involvement, mindfulness does not occupy a priority position.

The narrative passage that follows aims to analyse the consistency between Anna's "Herstellung", as analysed in the previous passage and her "Darstellung".

"And I had (3) organised that I should have gone to a course of eurhythmy, plus another with home conference (.) and therefore, I find myself with Andra who (.) could not be there (3)"

Just before this passage, Anna had described how Andra, her youngest daughter (5), did not have her hour of circus – usually held at the same time as the mindfulness course in the same village.

In a quick summary, Anna made a list of the packed programme she had set herself. Then she said that she had her daughter who could not be at her course. The use of the verb *find myself* has a slightly passive connotation as if to state that Anna is not an active part of the process, but rather that circumstances are responsible for what is happening. It is also a verb with strong connotations of stillness, as if to say that the situation that is Anna's problem is stagnant. The quick, rhythmic pattern of the first part of the phrase contrasts the pauses and the stillness of the second part of the sequence. Here we find the "Darstellung" which corresponds perfectly to "Herstellung".

Here Anna constructs her parental identity as a mother who is not available to her daughter in case of unforeseen events, since she is busy with work commitments.

In conclusion, the reasons for which Anna constructs her parental identity on the impossibility to become involved in her children's mindfulness course, and mindfulness in general, are to be found above all in her many professional and family commitments.

This conclusion is endorsed by the fact that Anna has started to work at 50% two months before the course. It is therefore simple to hypothesise that when the course began, her family organisation was not yet established.

Parental transmission

"And them, without this help probably (.) Diana a little more. She would say ah I meditated for a moment, while Noé, either did it at that moment when I was there or (1) he didn't do it" 215-218

Referring to her children, Anna tells of what would probably have happened if she had not set an example. Anna interrupts the phrase without mentioning the outcome of the situation. She continues explaining how Diana meditated independently, a little more than her brother Noé; who, if he was not accompanied by his mother, did not practice it.

Anna here explains her responsibility as a mother in accompanying the mindfulness practices of the children, and the failure to do so when she is not present. However, Anna is unsure of her responsibility in the (failed) carrying out of her children's practices.

"Yes, I think that as we try to teach them to brush their teeth three times a day, it would be nice to get them to understand that it's important to wash (1) or put in peace, calm the mind for a minute (1) two minutes a day" 305-309

Anna describes her assumption in an insecure way. She initially states that her job as a mother is to pass on regular oral hygiene to children, three times a day. Then she speculates that it would be a positive thing to raise their awareness of taking care of their mind daily. Anna uses three definitions to describe mental hygiene.

In this passage Anna demonstrates having a holistic view of the human being. Anna compares the cleaning of teeth with the cleanliness of the mind, an area in which she feels less grasped. She states the mother's role is to teach children to clean themselves regularly, at all levels.

In the interview, Anna, shortly after providing a list of her many commitments for the third time (384), opens a new dimension which, in addition to the commitments, has limited Anna's parental involvement.

"So I don't know, perhaps I was never accompanied in this sense by my parents. So, if it were up to my parents, I wouldn't even know what it was... I wouldn't even know what it was, what meditation is. (2) aaaand thus I got there myself. Thus this channel, I realize now (3) I don't take it into consideration perhaps because I didn't even get there, through this. Well, I didn't consider this parenting channel because I didn't live it" 387-399

Anna begins this passage in an insecure way and through a temporal digression at the time of her childhood she reformulates the same concept - her parents did not transmit the mindfulness skill - in two successive sentences, they begin in the same way; *so*. Two sentences follow that contain the same reflection - she became aware of mindfulness outside a family context -, they begin with the same little particle *thus*. The third sentence leads to a conclusion of what was immediately reflected, where she speculates a cause-effect consequence between the fact that her parents did not transmit the mindfulness skill and the observation that she did not pass it on to her children. The possibility she has of reflecting while talking during the interview, which leads her to look for and identify a reason she had not previously thought of, makes Anna a person with a good self-reflection and self-criticism ability.

Anna has a good capacity for self-reflection.

Anna builds her parenthood through her inability to pass on to her children the skills of mindfulness and positions herself as a parent who has difficulty passing on to her children what was not passed on to her.

In conclusion - Anna builds her parental identity on the uncertainty of what conveying mindfulness practices implies for her role as a mother.

Behavioural framework

In the analysis that follows, a further reason is brought to light for which Anna has not been involved in the course.

When I specifically asked her how she felt about not being able to help her children, Anna responds with the feeling that this aroused in her.

"I feel a little frustrated. I am a bit ashamed because I tell myself it wouldn't have taken much (1) But as it often happens to me regarding myself in saying now every morning every night I do it, and realize that (2) that it is not that easy and that in the end I can't keep my commitment with how I plan to do it, it doesn't make me feel good on one side. Yet I have already experienced this thing and I try to welcome it and tell myself - it's ok anyway, try anywayyy and go ahead - . I find that welcoming, even in this, with a little bit of sweetness, even if in the end I am a bit frustrated, in telling myself oh well that's the way it is, do not expect too much, because I have this tendency a little bit, in demanding too much, at work, and I let things go and I say to myself, that's okay too."

S. "And what happens when you let things go?"

A. "I let things go, yet what I have in mind does not happen ((laugh)) so this is an excellent opportunity to (.) grasp (.) this thing a bit which has faded away and not abandon it" 251-269

S. "You mean this interview?"

A. "Exactly"

Anna illustrates the discomfort she feels from the gap that exists between what she sets for herself and what she achieves: she feels frustrated and ashamed. Anna describes that she would like to practice mindfulness every morning and every night, which she fails to do; and realizes that this does not make her feel good. Anna acknowledges that this situation is familiar to her, and that she has already developed strategies. In the narrative, Anna reiterates the theme and develops it. *I find that acceptance... Is the way it is, do not expect too much.* Anna argues: acceptance is a remedy that is good in many situations, and here too it has its benefits. The second aspect of her strategy is sweetness. Anna cultivates these two feelings to contrast the frustration she has. Anna therefore presents an internal dialogue, which shows her capacity for self-criticism and self-reflection: *oh well that's the way it is, don't expect too much.* The sentence stops without finding an end; it is interrupted by the reason for which she expects too much. Anna shows that she recognizes the causes of her frustration are internal rather than external reasons: she expects too much. And to confirm and validate what has just been said puts forth a concrete element, the professional setting. Once the digression is over, Anna concludes the description that illustrates her strategy by asserting that she lets the situation take its natural course and she convinces herself that things are going well even if they are different from how she would like them to be. This passage confirms the importance, already validated, of mindfulness for Anna. Anna in fact does not define mindfulness practices in the time period of the course; rather they, as they preceded it, will follow.

Anna's strategy at this point in the analysis finds its full meaning: Anna finds herself stuck in satisfying her need and her self-evaluation leads her to feel inadequate with respect to the purpose set for herself. The malaise arises from the gap between her expectation or need - to be able to meditate regularly and at the rate of twice a day - and the fact that she is not experiencing it. Anna shows that she wants to convince herself (or at least wants to give herself advice) and Anna's reaction to this feeling doesn't lead her to change the situation outside herself, yet makes an internal change: Anna changes her vision and reduces her expectation, to the point that the frustration is reduced or even extinguished. The "Darstellung" that Anna demonstrates of herself is that of a welcoming person.

Anna concludes by saying that this mechanism leads her to no longer exercise any control over the situation, and that she lets things go the way events make things go. However, Anna is not satisfied with the outcome of the situation that does not correspond to her vision, and at the end of her narrative comes a conclusion that contradicts what was expressed so far. Anna clings to the (external) stimulus of the interview, and her welcoming and acceptance are instantly dissolved to make room for ambition and intention. With regard to her involvement in the mindfulness course for children and learning practices for children, Anna creates a temporal dimension that goes beyond the length of the course, by developing a plan to try once again to reach the goal she set. In this sequence, and particularly through internal dialogue, Anna confirms the sense of **self-observation and self-reflection**.

In summary, in this situation Anna responds gently and welcomingly towards the failure to implement her expectation of being able to sit down twice a day, thus succeeding in subduing her frustration and accepting her situation. However, this acceptance is temporary; Anna relies on an impulse that can help her change the situation in the direction she would prefer.

We can thus speculate that Anna is led to gradually surrender to the situation that presents itself, when this is different from the desired one. However, she surrenders only partially and takes advantage of an external stimulus to try to change the situation that she desires, trying for example to recreate conditions that favour implementing the situation she desires.

Anna moves from a state of partial acceptance to a state where she expresses her intentions. It is in process. Good self-reflection, self-observation ability.

The hypothesis that can be formulated at this point is that Anna is looking for a way both to feel good about herself and the surrounding situation, and to be able to act with her children as she sees fit. This is why she responds to frustration with a partial/temporary acceptance of the situation.

At this point in the analysis it can be said that Anna creates her parental identity by seeking a balance between wanting to be at peace with herself and her entourage - and therefore make compromises -, and wanting to pursue what she believes are her tasks as a mother - and therefore fight for what she believes in.

"Aaand with meditation with my spiritual research and thus it is a continuous search, a search to stabilize, then giving up, then trying again, then finding other starting points" 374-376

Anna shows here that she is constantly in search of a balance with regard to meditation and a spiritual search. Here Anna exposes through a "Herstellung" what had emerged in the "Darstellung", and the two manners find coherence.

The following analysis aims to examine the topic of acceptance (giving up) and perseverance (trying again).

Acceptance

"and well I still felt this bitterness in the mouth, (.) followed by (2) yes something sweet that came after. There was a bit of these two initial feelings of dismay or listening, not being listened to and, on the other hand, of (3) yes (3) of acceptance thanks a little to Maura's reaction (3)." 566-571

In this sequence, Anna describes twice in a row how she feels unaccepted and lost, when her request to help her with her daughter is not accepted and describes the pleasant feeling when it is accepted. The analysis shows how the theme of acceptance is referred by Anna to positive feelings and is experienced profoundly by Anna. It is very important for Anna to be accepted and she builds her identity on the discomfort she feels when she is not accepted.

"so I told myself what should I do? (3) Then you arrived (2) I explained my problem to you and I asked you if she could possibly stay there (.) at the course and you told me clearly no, she can't stay there. Ah ((laugh)) and so I felt not listened to too much (.) or accepted in my (2) in my need." 544-548

In this sequence Anna's reaction is described when she realizes that her program does not go as planned: Anna needs to find a solution for helping out with her younger daughter Andra and seeks support for the mindfulness course by her older children. Anna describes her reaction when her request is firmly rejected; she does not feel recognized. Interestingly, it is worth noting how Anna also chooses the term acceptance here.

This passage confirms the moral value that Anna places on the capacity for empathy, availability and acceptance towards others, which she describes here by the way in which she is accepted.

The passage that will be analysed below, in the narration, follows the previous passage, and describes Anna's reaction to the illustrative events.

"I was a bit helpless, disappointed, (2) I remember that I get disappointed I say who knows, oh well? (5)" 555-556

Anna expresses, in a very transparent manner, her state of mind seriously displeased by an error committed by the person to whom she had asked for acceptance without receiving it, which makes her feel unable to react.

The fact that Anna returns to the theme by specifying her state of mind, further reinforces the importance she places on availability, as a value or an ideal.

"Diana took more care ((mm)) of Noé. She reminded him; so then where is the notebook where isn't it? There was more acceptance"457-459... "Yet I had the impression at times I noticed that she was more (.) welcoming towards her siblings." 467-468

Here Anna describes her daughter Diana's attitude towards her brother Noé during the time when the two attended the mindfulness course; she is interested in and concerned about her brother.

The narrative continues with some of Anna's reasonings, which conclude by repeating her perception of the sister's availability towards her brother.

The fact that Anna returns to the topic of acceptance as the conclusion of her narration, reusing the same term "acceptance", shows the great importance that she places on this quality.

The analysis of these three last passages show how the ability to accept someone else's situation and move one's steps in this direction forms part of Anna's values.

"I have in mind for example from Tich Naht Han, where there were these bells that sometimes rang (.) and you stopped. Whatever you were doing you would stop fifteen seconds thirty (1) and listen and breathe. Then you continued on. Even this I say, a little bell, which at first we had at home, which then became the call for meals, lost a bit of its ((laugh)) initial purpose." 304-310

In this passage, Anna recounts an experience of mindfulness in the village of Tich Naht Han, where everyone stopped at the sound of bells and created a space-time of a few seconds to practice Mindfulness, before getting back to their daily chores. Anna tells of how she wanted to do this at home; but which then over time the bell took on another function, purely practical.

The analysis demonstrates the difficulty that Anna encounters in introducing mindfulness at home and how the natural course of events overwhelms her initial intention.

In conclusion - the analysis leads to establish that Anna builds her parental identity on letting the events take their course; without imposing one's will too much.

Perseverance

The following analysis aims to focus on Anna's ability to pursue her ideals.

"Now I have other things in mind like getting the book, the CD" 46

During the interview Anna expresses her intention to make an attempt to be able to practice regularly with the children. The analysis cannot establish if the time reference "now" refers to the present moment in which she is speaking or indicates the period that she is experiencing.

"Now I could say (.) I'm not on holiday but that is, this is a good starting point to say this I command the cd" 244-245

In this passage, Anna names the present time as a good time to eventually express something that Anna does not mention. After interrupting herself, Anna affirms the state she's in through the denial

of what she does not have, namely the holiday. Anna refers to a positive stimulus that leads her to organize herself to buy the CD of meditation tracks of her children's course.

These two passages must be analysed by taking into consideration the sequence of lines 266-269 already analysed on page 89.

Only now can we see how Anna considers the interview a stimulus that leads her to want to organize herself in order to practice mindfulness with her children. The fact that Anna expresses the same thought three times suggests that the idea of organizing herself arises the very moment in which she speaks.

These three passages show how the intent returns in Anna, thanks to an external stimulus, to put into place things in her life so as to realize her desires.

Anna builds her parental identity on the ability to re-launch herself in pursuit of her goals thanks to an external stimulus, even after having had a time in which the intention was no longer there.

In the following passage Anna describes the observations regarding a hypothetical dialogue between her and her children, with the aim of resuming mindfulness practices.

"Either a time is defined or it becomes difficult to carry it out" 286... "deciding when, if before dinner, after dinner, before lunch and work clearly the times the possibilities are (.) limited for which dinner and sleep remain. And not always, because I can't always go up (1) then. (1) but that is, maybe if not every day, twice a week I don't know, Saturday, maybe that is to choose a day in which we undertake to keep it" 292-298

After providing some observations on the way she intended to suggest to her children to meditate, Anna continues with a series of practical reflections on how and when to reinsert mindfulness practices. Anna confirms the difficulty of practicing if this is not a habit, allowing us to understand that she has already had the experience. Anna contemplates the concrete situation she is experiencing where the *ascent* refers to her climbing to the bottom of the valley, where her children spend the summer; while she goes down to the plane to work. Anna's reflections focus on wanting to create a recurring time dimension to dedicate to mindfulness practices and contemplates various possibilities that can be applied in her present situation.

Through this passage, Anna proves to have a concrete intention to reintegrate mindfulness practices with her children in her daily life.

"those evenings where I couldn't come to the (.) women's circle because there were mindfulness meetings (1)" 373-374

In this brief passage Anna describes the cause for her lack of involvement in meetings amongst women; her mindfulness meetings. Contextualizing the fact that the mindfulness meetings she refers to are meetings for an adult audience that have taken place before; yet also during the period in which the children attended the mindfulness meetings of the children's course.

This passage confirms Anna's active interest towards mindfulness and her ability to find incentives that lead her to be active in mindfulness practices.

In conclusion - it can be said that the interview served Anna as an incentive to revive the intent to introduce mindfulness practices with children on a regular basis and that her thoughts take on a concrete and immediately applicable form. Similarly, Anna participated in a mindfulness course for herself, which served as a direct incentive.

Anna builds her parental identity on her ability to build external conditions in order to resume a desire left pending, with the aim of idealizing concrete plans to implement it.

In conclusion, with regard to Anna's behavioural pattern that leads her to let go and then take back, it can be said that she accepts daily events even if they go against her desire to actualize mindfulness practices; yet she constructs opportunities in order to receive new impulses and revive the intention to realize her desire.

Anna demonstrates good self-observation and self-reflective ability.

Anna builds her parental identity on the tendency to accept even daily events that prevent her from realizing her intention; looking for, however, new opportunities to make her wish come true. This can be added to the list of reasons that prevent Anna from getting involved in the children's course along with, as per previous analyses, the difficulty of passing on these practices in her role as mother and her innumerable commitments.

1. The hypothesis is therefore confirmed and reformulated as follows:

Anna is quite involved at the time the course offer is presented; but then failed to maintain the commitment during the course period.

The second hypothesis is verified by the analyses that follow:

2. **Anna takes into account the children's own will, on which she relies to make decisions for them.**

The benefits of the mindfulness course for the family

"Diana, sometimes she too went off to be alone without telling me"³⁷

During the interview opening, Anna narrates, in connection with the mindfulness course, the fact that Diana sat down to meditate on her own initiative, without involving her mother.

Here we thus find a direct correlation between the children's mindfulness course and Diana's impulse to sit down to meditate.

"So if Diana sometimes did it on her own or with me even before, there she was clearly more (.) more urged more motivated to do it. And Noé even those few times those few minutes" 109-112

In this passage too, Anna tells of when Diana sits down to meditate. Here the fact emerges that Diana already knew mindfulness even before taking the course and that the course was a great boost for her and was then able to meditate at home. Anna narrates that the course's stimulating effect was also perceived by her son Noé, although to a lesser extent.

The correlation that sees Diana's motivation in sitting down to meditate and her participation in the course is confirmed, and partially justified, by the fact that she had previous experience in mindfulness. Here the link between her son Noé's practices in sitting down at home and his participation in the course is validated.

"Noé, who perhaps wasn't sleeping and (and) and whom he told me, but, but let's meditate for a moment and he was there as if to meditate" 33-35

Here Anna describes a situation in which her son, Noé, suggests to his mother to sit down and meditate for a while, as an aid to help him fall asleep.

In this passage a positive correlation is verified between the participation in the mindfulness course and Noé's impulse to meditate at home.

"Perhaps it was Noé in bed who couldn't fall sleep and sat up" 86-87

This sequence recounts the situation in which Noé cannot fall sleep and wants to meditate.

"Or precisely these moments in the evening. He usually goes to bed, he is tired and he falls asleep, instead in that situation he couldn't fall asleep right away and then (2) there was this request, let's meditate for a moment. He sat down (1) with me" 193-196

For the third time during the interview, Anna tells of the evening situations in which Noé, unlike he usually does, can't meditate and asks his mother to accompany him in mindfulness practices.

The analysis fails to determine whether the situation occurred only once or several times; yet the fact that the same sequence is repeated three times shows the great importance that Anna places on it. Contextualizing the fact that Noé had never participated in a meditation course, one can imagine that the novelty has left a mark on Anna.

"Yes, I think this helped me. To understand (1) to look for (1) more than essence. To go beyond the reaction" 604-608

In this sequence, Anna answers my question, whether she correlates the particular way in which she handled the difficult situation she had just described, regarding her children's mindfulness course. Anna replies affirmatively. Anna weaves a correlation between the Mindfulness environment in which she was immersed thanks to the children's course and her profound understanding - as opposed to an impulsive reaction - of the events that occurred to her.

Anna establishes a link between the children's mindfulness course and her best efficiency in managing her emotions in daily events.

Anna creates a direct link between the increase in mindfulness practices by the children at home by their own will and the course they carry out, as well as its greater ease in applying mindfulness skill in everyday situations. Anna's emphasis is placed precisely on the fact that the children reached the decision alone to want to meditate.

Anna's parental identity is constructed on her observations of the benefits of the mindfulness course, which are found in a (greater) willingness to practice mindfulness at home in the two older children and for her in applying the mindfulness teachings in the vicissitudes of everyday life.

Respecting the children's wishes

"Yet here is the fact that they both gladly came (1) was already a great success for me. Especially Noé. "323-324 ... "Let's say I already had confirmation from Diana of (.) her willingness to participate in a three-day meditation course, and therefore it was already a sign that she wanted to go in this direction. Noé I said who knows if he wants to? He told me yes I'll go too I say how nice and and I see that he finds it difficult (.) to do his homework (.) so a little bit I didn't have the time and a little bit I didn't want the thing to become too heavy. (2)" 335-341

In this passage, Anna states that the mere fact that her children participated in the course meets her expectations. She distinguishes between the two children, stating that Diana had already expressed

the desire to practice mindfulness, while Noè had not yet had opportunities to express himself in this regard. Anna tells of her joy when Noè said he wanted to participate in the course. Anna continues her narration noting how her son finds it difficult to do his homework and does not want to create an unhappy situation for him, imposing something upsetting on him. Anna also explicitly stated the fact that she had no time to help her children in doing their homework.

Anna builds her parenting identity here through the care not to create disgust for her children in situations that may already be complex for them; and in taking into great consideration their willingness to want to live an experience.

"Thus in the meantime I had already told Andra, well come with me, stay there, do a drawing we'll see what to do (.) and in the end she didn't even want to come (2) and then in the end I accompanied her, Maura was very kind, she managed to conquer her a bit, in the end she was there and in the end I managed to do what I had planned to do (.)" 560-562

Anna involves her 5-year-old daughter in the decision-making process, when it is still ongoing. Anna takes into consideration her daughter's will and involves her in the decision-making processes that involve her; and if necessary, she finds a way to make her enjoy the path she has chosen for her daughter.

Anna builds her parental identity on the great consideration she places on her five-year-old daughter's opinion to make decisions that involve her, and that she does not leave her daughter in a situation that she does not accept.

In conclusion, in the last two passages, Anna illustrates how the will of her children is held in high regard by her.

The very nature of children

When Anna speaks of the mindfulness practice recorded on CD, she states that she would like

"to start, perhaps slowly, listening to them together and see what comes to the fore in them again. Now they don't ask me to meditate I don't (.) see them any more as, okay, it is summer time and so they are very free (2(and I don't suggest it to them."46-51

In this sequence, Anna paints the current situation, that sees children free of commitments, extremely independent of their mum. During this summer period, the children do not make any request to meditate, and Anna does not suggest it. In her thoughts on how to reinstate regular practice with the children, Anna says that she wishes to accompany them and takes two factors into great consideration: proceed in a progressive manner and watch how the children react.

This passage shows us how she reaches her goal is important for Anna, and how much she cares about respecting the children's wishes.

Anna builds her parental identity on the respect she has for her children's way of being, specifically when she wants to lead them to a new experience.

"Something has stayed with her about wanting to sit down." 113

With this sequence, Anna names the influence that the mindfulness course has had on her children in relation to practising mindfulness in its formal form of seated meditation. It is interesting to note how the children's desires, their impulse to sit down, is, for Anna, the most important thing. The fact that they want to sit down, and that the impulse to want to do so is less important to her than the actual sitting down itself.

Anna builds her parental identity on the importance that she gives to the impulse of her children.

"With Diana it is easier for me as she is extremely curious, therefore (1) sometimes she asks me what I am reading, what I am doing what (1) I am hearing and (.) while the other two don't yet. They are still very much into play, into imagination and (2) it is not so natural for me to (.) 399-402"

With reference to Mindfulness practices, Anna describes how Diana's curious nature helps her to transmit Mindfulness skill, while the world of fantasy in which Noé and also his little sister Andra live in makes this task more difficult. Anna interrupts her sentence halfway through.

Anna bears in mind children's ways for transmitting mindfulness skill, collaboration; and does not go against their nature.

Anna builds her parental identity on the fact that she uses children's inherent nature in her education, in a special way to transmit or demand something from them.

In conclusion, Anna proves that she knows and respects the reasons and nature of her children, which she leans on in their education.

In line with the five steps that have just been analysed, we can now see another sequence in Anna's attitude towards her children.

"So, this being with themselves, learning to feel (3) to feel (2) their own sensations, that may be breathing, perhaps anger, perhaps joy (1) So having a bit of a different concept than the one that we experience without (.), without perhaps being aware of it." (4) 430-435

At this stage, Anna responds to my question, about which expectations she had towards mindfulness for children and starts with a list of what mindfulness brings and can teach to children: living in harmony with themselves and perception. Here, Anna develops the concept further, stating what the subject of perception is: breathing, emotions. Anna continues by stating that she wants to lead her children towards having a different experience to what they are used to, when they are not aware of what happens within them.

The fact that this stage is related after the other stages in question (425-430) and that brings with it some specifications that up to now had not been mentioned, shows how Anna looks further into the matters during the interview and, returning to them, develops them. This further clarifies any ambiguity between what an absolute desire towards her children and her actual expectation at this time is.

The fact that Anna wishes her children to be able to draw their own conclusions from their own experience is especially interesting for the current analysis, specifically for the purpose of being able to observe the difference between being aware of their own experience or not. This shows that Anna recognises that her education, as part of the role of mother that she fulfils, consists of creating situations in which children can self-educate themselves. This makes us think that Anna does not want to impose her values or experiences on them.

This sequence, in addition to confirming what was analysed in the three previous steps about Anna's parental aptitude, shows how she builds her parental identity on her ability for self-educating her children.

Communication

"I have in mind that she was saying something that had affected her, yes perhaps I remember that day when I had a few difficulties in leaving Andra because the circus course wasn't on. And then we had had an eee, so an exchange" 154-157

Anna talks of an episode that affected her daughter Diana, as she found herself in difficulty about the custody of her younger daughter. Anna recalls the fact here that she had talked about with her older daughter.

In this passage, Anna expresses the fact that there has always been communication between her and her daughter Diana about a difficult situation that the mother had experienced.

Anna builds her parental identity via her ability to communicate with her daughter.

"I asked them if they wanted to do this (.) mindfulness course ((laugh)) which they clearly didn't know what it was. A meditation course, where they sat down, they were still, they heard each other, they breathed." 343-346.

In this passage, Anna tells how she had told her children that there was a mindfulness course: asking for their approval. Anna finds it amusing that first of all, she had to explain what it meant to them; using terminology that they already knew.

This sequence shows how Anna does not impose what she finds suitable for her children on them; but she suggests it. By explaining, she gives them the possibility of understanding what it is about, providing them with the tools to be able to decide autonomously. Anna's communication is descriptive and allows her children to understand the message that she wants to send to them.

Anna builds her parental identity via communication that she suggests and explains.

"Hmm I don't remember. I remember maybe that when the elastic was there it was good. There was something visible, when something happened, or I was watching or perhaps I came back into the discussion. I asked them if I should leave it there or ((laugh)) what they thought. And so, seeing the matter from another point of view. With the work that had been done with how they had brought it to me, if it (.) in fact Diana once said to me (.) ((laugh)) that she had recently moved the elastic (.) to the other side." (2) 439-447

Here, Anna recalls an occurrence about which she is not so sure, I remember. She talks of a bracelet as a visible element, and whenever she changed it to her other wrist, Anna reacted either by just observing or by talking with her children about it. Anna states that she asked their opinion about the situation that had just occurred and left the decision to them, whether to change the bracelet over to the other wrist or not. Anna names the ability to be able to change perspective and also names the experiences that the children had during the course. Anna finally talks about how her daughter Diana had told her about a time when she had moved the elastic.

In this passage, Anna's story tells us more things about her aptitude with children, which are listed below. Anna has the right distance, which allows her to remain as an observer without intervening. Anna has two-way communication with her children, where she asks their opinion, Anna tries to guide the children to seeing situations from different points of view, and the children confide in their mother.

Anna builds her children's education via dialogue with them, which increases their awareness.

"Then we spoke to her about it too and we saw that things had gone (2) the best way (3)" 596-598

Here, Anna talks more in details about the conclusion of the difficult situation she had experienced and already talked about much earlier in the interview and analysed in the previous section, a situation that her daughter had witnessed and reacted to with anger. Anna shows that by communicating, she and her daughter had managed to see the situation from a positive perspective. Anna's description leads us to understand that her daughter then managed to calm down about the matter.

Anna builds her parental identity via her ability to calm down her daughter thanks to their dialogue.

To conclude, Anna manages to resolve her children's uncertainties and dilemmas through dialogue, and allows them to see situations from different points of view. We can conclude by saying that Anna has a constructive, two-way communication with her children.

Sharing

"And so, they sat like this or they talked about what they had (.) thought, what their thinking was, their view, their experience, of the meeting that you had had" 79-81

Anna talks here about episodes when her children share their thoughts and experiences of the mindfulness course with her.

"If they talked about it, I willingly listened to them or gave them some space" 201-202

Here, Anna talks about how she was willing to create a space where she could listen to her children, if they came to talk to her about something.

"At times I asked how it had gone, what did you do, and so they talked a bit about the topics that you had discussed during the (,) mindfulness session. However, sometimes during the day, Noe' would come and say to me, no we did this too, and tried to explain some parts of it to me." 123-128

Referring to the time spent in the car returning from the course, Anna tells how she is interested in the children's experience of the course, that they would talk to her about their experience of the mindfulness course. Anna also talks about times when, during the day, her son Noe' would take the initiative to talk to her mum, sharing some of the experiences from the course with her.

Anna builds her parental identity through the experience of the mindfulness course that her children share with her both of their own free will and when she asks them about it.

To conclude we can state that Anna's parental identity allows her children to open up to her and make her a part of their experiences, even intimate ones.

Further to the analyses described, the second hypothesis can be validated and specified as follows
2b. Anna's educational style is based on the principles of her children's self-education, where their wishes are held in high consideration.

4.2.3. Summary of Anna's "Fallstruktur"

High level of involvement at the start and low implication of Anna in the course

- Anna knew of and practised mindfulness before enrolling her children on the course. Anna describes how she manages to **combine her needs with those of her children**, who see her meditate when they go to bed.
- Generally speaking, Anna considers mindfulness to be an **essential support tool** for herself.
 - For Anna, practising mindfulness gives Anna **protected, privileged time-space dimension** that allows her to respond to her need to listen to herself during her hectic daily life.
 - Anna considers mindfulness to be **a means by which sensitive skills can be acquired**, that allow them to manage complex daily situations more effectively.
- Anna is able to distinguish between the ideal state towards which she tends in connection with her children's development and the actual proceeding towards it.

- Anna's expectations of mindfulness for her children Ann wishes to **transmit skills to her children through mindfulness**, to make sure they have a high level of well-being and especially a greater awareness of their experiences, their emotions.
- Anna only expresses her actual expectations of mindfulness in connection with her son Noé's concentration ability.
- Anna proves that she has an excellent **knowledge of both the concept and the working mechanisms of mindfulness**.
- Anna is **happy to be able to share** mindfulness practice with her children and is satisfied as a space to meditate together is also created. Anna thinks **meditating regularly** is especially important.
- Anna notes her **inability to transmit mindfulness skills to her children** and regularly suggests that they practise regularly, one of the reasons why she wants to make use of the support from her children's mindfulness course.

- Anna **only minimally gets involved in her children's mindfulness homework** both in the practice suggested by the CD and the exercises in the copy book. Her lack of involvement is accompanied by a sense of remorse.
- Anna finds herself carrying out **various roles**, the main ones being that of mother and a career woman, that fill her daily life with commitments. Of all her tasks, mindfulness is not a priority for Anna.
- Anna is **uncertain about her tasks** in accompanying her children in mindfulness practice and finds it difficult to pass on to them what her parents did not pass on to her.
- Anna has a behavioural pattern that causes her to **make compromises** with the situation before her, and to **persevere** in the pursuit of what she believes to be her duties as a mother are.
 - In Anna's values, we find **acceptance**, i.e. the ability to accept the situation even when it is different to her own expectation without imposing her own wishes.
 - Anna creates external stimuli, through which she renews her ability to return to pursuing a goal, even after she had abandoned it.

Anna is extremely sure when the offer of the course is presented to her; but then she did not manage to keep up the commitment during the period of the course.

- The **benefits of the mindfulness** course can be seen in the children's increase desire to sit and formally practise mindfulness at home and in her better ability to put mindfulness teachings into practice in everyday life.
- Anna is careful to create situations in which her children feel at ease and accompanies them in those situations where they are in difficulty. She holds **their wishes connected with their experiences in high regard**, taking their opinions into consideration.
- Anna proves that **she knows her children's nature** and their stages of development. She not only respects them and bears them in mind in the way she brings up her children, but also uses these qualities as a base for her actions with her children.
- Anna's style of raising her children brings her to create situations where her children can **self-educate**. She supports the actualisation of a context that allows a child to make their own experience, accompanying them in their evaluation of their experiences.
- **Communication** between Anna and her children is two-directional by nature.

- Through communication, Anna manages to explain concepts to her children that they know nothing about, in order to allow them to understand and assess situations that are unknown to them.
- **Dialogue** is a means through which Anna manages to process matters that are too complex for children to process, or to find peace in her children's states of mind that they have talked about.
- The children feel trust in their mother, with whom **they share** their experiences about the mindfulness course; but also their innermost reasons and their states of mind. This takes place freely, and when Anna asks them to express their opinions.

Anna's educational style is based on the principles of her children's self-education, where their wishes are held in high consideration.

5. Results and discussion

In conclusion, I answer the research question *What are the experiences of parents with a child having attended a Mindfulness Course?* by testing the research project hypotheses based on the parts of the text interpreted. I have divided the research results into three sub-sections based on the hypotheses. The common denominator of the first two hypotheses is considered separately, creating a fourth sub-section that is presented first of all.

5.1. Results

First and in order to respond to the first two questions, a statement is drawn up about the implementation of Mindfulness practice at home for the two cases.

Anna's case

Considering the benefits of the Mindfulness course, they are proven by the increase in her children's formal practice at home. Anna says that her children are showing a great desire to meditate and formally practise Mindfulness at home, both alone or asking her to accompany them. Anna states that the reason her daughter Diana wants to sit at home was increased by the impulse that came from the Mindfulness course; in fact, during those weeks, Diana sat down of her own accord *about five times*. During the period of the course, her youngest child, Noé, had asked to meditate with her *two or three times*, especially in the evenings when he couldn't get to sleep. To conclude, the case shows that her children asked to meditate or meditated alone several times, while if it had been on their mother's incentive, meditation at home would only have occurred once. By stating that once the course had finished, her children no longer asked to meditate, and she didn't suggest it to them either, the analysis confirms that the increase in practice only refers to the period in which the course took place and only refers to the children. The unique fact that the increase in formal practice from a CD is established by Anna's children's ability to practise on their own initiative, should be underlined.

Maria's case

With regard to Mindfulness practice at home, Maria separates the time that her children took part in the Mindfulness course into two parts, one called *at the start* of the course, and the other simply *after*. With regard to the last weeks of the course, Maria tells of a time-space for *evening meditation*, where some members of the family listen to Mindfulness tracks on the CD in the intimate space of their own bedroom. This meditation becomes a family affair, as it also involves other members of the family who did not attend the course, specifically the younger sister Anna and the dad, Tommaso. The small groups formed to meditate in the event change each time and mostly correspond to the arrangement of the bedrooms. This experience of Mindfulness practice is seen as a positive experience by Maria and the analysis shows how she holds these moments in high regard. Maria states that other members of the family are positive about it too. Maria describes these moments of evening meditation with regard only for the second part of the course. The analysis shows how Maria is always present in the Mindfulness CD practices in the evening and that she is always the one to kickstart the action. The analysis allows Maria's and her children's experience of the first part of the course to be reconstructed, without distinguishing between exercises in the copy book and Mindfulness practice on the CD. Generally, Maria states that she and her children had a negative experience. The children were detached and hostile towards their mother's orders and the Mindfulness course.

Without distinguishing between the *start of the course* and *after*, Maria says that she and her two older children managed to meditate regularly with the support of the tracks on the CD supplied by the course, about “*twice a week*”.

Maria's case analysis shows how she focused on the benefits of practice, without concerning herself with the matter of regularity. This matter only concerns her to a minor degree, probably mainly because she manages to practice regularly with the children and therefore it is not a matter of concern for her. Also, her use of time is distributed between work and family and has been consolidated for years. Also, Maria's conceptual knowledge is good, but she has not identified the mechanisms that Mindfulness works through, the reason why the regularity of practice is not a subject that concerns her much.

Form the analysis, we can see that her children had not practised Mindfulness at home before the course and therefore for Maria we can see an increase in the implementation of Mindfulness practices at home. In Maria's case, it is important to consider the different quality of the homework done during the early weeks and the later weeks of the course.

1. The parent's involvement regarding the Mindfulness practice of the child plays a role in implementing Mindfulness practices at home.

This hypothesis cannot be validated in Anna's case. Anna is extremely involved at the time when she is offered the course; but then she didn't manage to keep up the commitment. Anna's involvement in the course includes her intention to offer greater awareness of their experiences to her children, her active participation in dropping them off and picking them up from the course, that is about thirty kilometres from home, and her willingness to listen to their experiences at the course and welcome their offers to meditate. Anna describes her lack of involvement in her children's Mindfulness homework several times: with regard to her impulse to meditate from the CD, Anna states that during the nine weeks, she only suggested sitting down to her children once, an occasion on which they meditated together, including the youngest sister. She tells of a second episode when Diana joined her, while she was already doing her Mindfulness practice, and put on the CD track.

Anna's memory of the copy book mainly refers to the fact that it had been lost. Anna remembers two specific exercises that the children had brought home from the Mindfulness course, both represented by a visible item, such as a drawing and a bracelet. Anna hadn't bought the book and the CD that parents could refer to in order to follow their children.

Anna thinks of this experience with guilt and with a feeling of inadequacy. She is in fact happy to be able to share Mindfulness practice with her children and is satisfied as a space to meditate together is also created. For Anna, practising Mindfulness gives Anna protected, privileged time-space dimension that allows her to respond to her need to listen to herself during her hectic daily life and acquire sensitive skills. Also, Anna lends great importance to regular meditation with or without her children, that is one of the main topics of the interview, the reason why she made use of the support of the children's Mindfulness course. In fact, this topic is referred to deliberately and is reconstructed from the analysis of her countless attempts to make practice a daily habit before the course even started. By analysing the case, we can hypothesise that Anna's excellent conceptual knowledge and practice of Mindfulness, which allows her to identify the mechanisms at work through Mindfulness, give her even more awareness of the importance of formal practice. This also justifies her great sense of regret that she feels for not having created a space to practise Mindfulness with them.

The fact that Anna cannot manage to be involved in her children's Mindfulness practice, apart from once during the entire course, can be traced to the following reasons. The analysis confirms that one of the reasons why Anna didn't maintain the necessary discipline for using Mindfulness practices every day up is her expanded sense of time and her limited availability of time. This is decisive in

Anna's case and can be explained by the fact that Anna changed from a 0% professional employment to 50% in the months leading up to the course, finding herself in a period in which she tries to coordinate her roles as a mother with her professional one.

In this specific case, it can be confirmed that Anna's parental involvement in the implementation of Mindfulness practices at home can be considered as reduced to a minimum, marked by the inability to suggest formal practice to her children. In spite of this, there was an increase in Mindfulness practice in Anna's home.

In this specific case, there was a positive result in the increase of practice at home, in spite of Anna's rather limited involvement. The case allows us to hypothesise that there is no cause-effect correlation between a (good) parental involvement by Anna and a (higher) implementation of Mindfulness practices at home.

In Maria's case, validation of the hypothesis is partly confirmed. Just as Maria and her children's experience of practice was clearly different if we consider the first weeks of the course or the subsequent weeks, her involvement was not always linear either. The analysis places the Mindfulness course in a time dimension where, by referring to the Mindfulness course practices that her children get as homework, Maria splits the nine-week period of the course into two parts: *The beginning and afterwards*. Maria's experience as she describes it, is very different in the two periods, and she mainly talks about the change between the two. Reconstruction of the interview shows how before this time, Maria had demanded a perfect completion of the Mindfulness exercises from her children, both from the CD and the written ones, and from the copy book "*e poi c'era ancora l'ansa da dire i compiti*". While during the early part, Maria's interest in the children's Mindfulness course was manifested by her rigidity, the reconstruction of the analysis shows that after this time, Maria left her children *free of the obligation* to do exercises, both on the copy book and from the CD, and carried on suggesting to her children to only do the homework given through practice on the CD. Unlike Anna, Maria had bought the relevant book and the CD; but she points out the difficulty for the children because they did not have access to the CD tracks independently.

With regard to Maria's involvement from a point of view of interest, the analysis shows how this decreased: during the second part of the course, Maria asks her children less frequently to share their experience of the course.

Maria is therefore actively interested in the children's Mindfulness homework during the whole course. In the second part of the course, she demanded less from her children, and demanded it in a less authoritative manner; both in doing the homework and in sharing. This brings us to note how Maria's involvement changed a few weeks after the start of the children's Mindfulness course, both in intensity and in the way it manifested itself.

In Maria's case, we find a correlation between her involvement in the course and the implementation of Mindfulness practices at home with her children. Specifically, we can state how a lesser involvement increased the quality of Mindfulness practice.

2. An authoritative parental style favours the implementation of Mindfulness practices at home. In this case, the hypothesis is verified. As determined in the analysis, acceptance and empathy are two values that Anna holds in high regard. Anna has a parental style that brings her to accept a situation even if it differs from her own expectation. However, in spite of the fact that Anna knows how to compromise and does not want to impose her own wishes, she does not lose sight of her own interests. Anna feels responsible for her children and takes care to create situations where they feel at ease, accompanying them wherever they don't feel safe. Anna also says that she makes herself

available for the children, if they told her something, and manages to answer their questions. The image that Anna portrays of herself, is of how she can be both warm and resolute at the same time. Anna's communication is two-way: through words, Anna explains and consoles; through dialogue with their mother, the children process complex matters and decisions are made that concern them personally; by sharing, Anna is aware of the intimate reasons that motivate her children. Anna accompanies her children towards new knowledge and awareness, through communication; she starts a discussion in order to allow them to understand and assess situations that were unknown to them until that moment, rather than communicate her appreciation to them.

Anna's long-term expectation for her children is high. She hopes that through Mindfulness, they will achieve general well-being and the possibility of living their experiences in a fully aware state of mind, recognising and managing to manager their emotions to the best of their ability. Anna thinks these important skills can be acquired by her children through Mindfulness. Anna also expresses her actual expectations of Mindfulness only in connection with her son Noé's concentration ability. The analysis shows how Anna manages to separate her general expectations from the processes required to get there.

The fact that Anna holds her children's wishes about their own experiences in such high regard, also taking into consideration their opinions, shows how she respects them as individuals in their own right. The analysis shows that Anna knows her children's nature, the basis she uses for the way she raises them. This is further confirmed by the reconstruction of the case, that shows how Anna's educational style brings her to actively support situations in which children can live their own experiences and self-educate.

Thanks to the analysis of the sub-dimensions of communication, expectation, affection and non-punitive control, we can state that Anna has a naturally influential educational style. In Maria's case, the study hypothesises a positive link between Maria's parental style and the implementation of Mindfulness practice at home.

With regard to Maria, this hypothesis requires further verification. The analysis shows how Maria has a highly authoritative parental style, built partly on her own sense of duty and appearances. Reconstructing the case through analysis shows how Maria has beliefs of having absolute authority over her children, who therefore owe her undisputed obedience. Maria responds severely to her children, if they don't do their Mindfulness homework, both from the CD and from the book. In fact, she accompanies her children on their Mindfulness path through imposition, and the fact that Maria repeats her orders several times during the interview shows how important Maria considers the subject to be. The analysis defines her authority as extremely rigid, and the fact that she defines herself as *dictatorial* considerably reinforces this image.

Maria's communication tends to be one-way; the children don't have much possibility to express themselves freely, other than in a limited manner. The marked tone used to impart orders, that Maria also uses in public, shows that she is used to and thinks she has the right to act in this way. Maria acknowledges she is incapable of interacting with her daughter, who does not share her experiences with her mother, even if asked to. The feeling of exclusion by her children that Maria develops confirms how much Maria suffers due to this phenomenon. The analysis reconstructs the fact that Maria does not recognise any individuality in a child's nature, able to have their own reasons, and confirming Maria's belief that communicating as equals with children is not possible.

The analysis has only a few elements to describe Maria's availability that is somewhat apparently limited. It can however be surmised that the children's needs are often not listened to.

The result in the categories of expectation, coercive authority, communication and affect allow us to define Maria's parental style as without a doubt rather authoritarian. In agreement with this theory,

we find a positive correlation between her authoritarian style and the ineffective use of the practices in the early part of the course. Further verifications are carried out thanks to the 3. Hypothesis, to define the correlation between her authoritarian style and implementation of the practices during the second half of the course.

3. Parents who are interested and committed to accompanying their children in the Mindfulness course acquire new parental skills, which improve the relationship between parent and child. With regards to Maria, this hypothesis is validated. Mindfulness practice for Maria is a protected and privileged space-time dimension. It is a decisive educational support and responds to her need for more efficient management of her relationship with her children. In fact, Maria had the opportunity to observe the benefits of practising Mindfulness in daily life through the greater efficacy of her parental practices, even before the course started. Therefore, the analysis shows how Maria transposes her expectation onto her children and consequently towards the Mindfulness course that is offered to the children.

It is thanks to the space-time dimension that the Mindfulness course creates in her home, via guided meditation, that Maria experiments with a less rigid parenting manner, which is also of benefit to her relationship with her children. The change in parenting style that has allowed her to benefit from more effective parenting manner can also be traced to her marked ability for self-reflection and the awareness of her parenting method; also, her possibility of having several applications and a capable mental structure, that allows her to confirm several perspectives. In fact, Maria knows how to make the most of criticism, she questions herself, also openly, and builds her parental identity on her ability to recognise her own parental limitations. The analysis has therefore proven the high importance that Maria gives to her inclination towards wishing to evolve as a parent.

The analysis shows how Maria's awareness of her ineffective parenting style leads her to reducing her expectations of her children, and makes her less rigid with them with regard to doing Mindfulness practice as homework. Maria describes how, prior to her changing, her children would react with resentment towards her and her demand for perfectly completed Mindfulness exercises. Instead, the change allows the children to accept the Mindfulness exercises on the CD suggested by their mother and allows Maria to soften her feeling of exclusion by her children, and to appreciate herself again as a more competent and efficient mother.

These moments of Mindfulness practice from the CD allow her to be more available to her children, which she realises is beneficial; and also have two-way communication, for example managing to effectively transmit skills to her son that can help his development. With regard to communication, Maria also notes a general change that allows her to express herself more calmly and harmoniously in everyday situations. Taking into consideration the sub-categories of communication and authority that were analysed, the analysis concludes that Maria's change in parenting style evolves into a more influential parenting style.

The importance of the change in Maria's parenting style was a recurring theme in her narration and was even the topic that the analysis used to be able to reconstruct previous situations, or ones prior to the change.

The satisfaction of her need to be able to live her role as a parent in a more efficient manner, is however central to Maria's experience. Maria builds her parental identity on the possibility of leaning on Mindfulness principles, in order to develop her own parental style. This explains the vital importance that Maria gives to these practices and her expectation of Mindfulness, as the mother who educates her own children.

The analysis confirms that Maria's interest and involvement in her children's Mindfulness practice allows her to try a reduction of coercive control and better communication with her children. This

leaves us with the hypothesis that Maria's involvement in her children's Mindfulness practice has changed her parenting towards a more influential method.

In Anna's case, this hypothesis cannot be validated. The analysis reconstructs a connection between the children's Mindfulness course and Anna's better ability to put the teachings of Mindfulness into practice, where managing her emotions is concerned. This only occurs in daily-life situations that do not concern her parenting role and Anna does not speak of any situation where her relationship with her children has changed in any way. Consequently, the analysis cannot confirm any correlation between her children's Mindfulness course and a change in Anna's parental method.

5.2. Discussion

To conclude, I would like to summarise the hypotheses that emerged from this study as answers to the research question *What are the experiences of parents with a child having attended a Mindfulness Course?* returning to the considered theory, formulating new hypotheses for future studies, in order to lastly make a few conjectures for the next Mindfulness course.

The increase in the use of Mindfulness practices at Anna's house, despite her minimal involvement (see hypothesis 1), is the first matter of discussion, as follows. In fact, this result is rather surprising, as according to the theory about parental involvement, that good involvement leads to an increase in Mindfulness practice at home; while low or non-existent parental involvement leads to a relatively insignificant increase in practice at home.

In agreement with the theory advanced for parental style, the study suggests that through her influential parental style, Anna has managed to create conditions suitable for favouring implementation of practices by her children's own wishes, despite the lack of direct parental practice. First of all, one marked factor is the freedom of choice that she gives to her children whether to practice or not, a factor that lends them the possibility of wishing to do so. This is then confirmed by the comparison with Maria's case, where the imposition of Mindfulness practice is related to the children's adverse reaction; and where a reduction of authority favours cooperation with Mindfulness practice following guided meditation. In future studies, it may be advisable to evaluate whether and in which way the freedom of choice granted to children can help their desire and their impulse to want to practise Mindfulness meditations from the CD.

This study hypothesises that the "freedom of action" factor cannot lead children towards an inclination for practising of their own accord, if it is the only variable present. The study suggests that, in the case of Anna it was possible to observe this phenomenon thanks to the fact that she normally practises Mindfulness for herself, even prior to the course, and that she manages to match her needs with those of her children, meditating in the room where the children go to sleep. Consequently, the children have watched their mother sit down and practise Mindfulness for years. In Anna's case, we can therefore theorise a correlation between the fact that she sits down for herself and that her children see her, with her children's inclination to want to sit down and meditate. The correlation is validated in Maria's case too, in this study: Maria always expects her children not to be there in order to practise Mindfulness; her children have never had the impulse to sit down alone. In the theory expressed, the variable of the example where the parents show the children and respective children's power of imitation has not been considered; while this study validates the importance that it may have. In future studies, it would be interesting to see whether and to which extent the power of a parent's example can play a role in establishing an influential parental style.

To conclude, in order to thoroughly understand the phenomenon where the experience of minimal parental involvement can be compensated by an influential style, and in order to obtain a positive Children's Mindfulness practice outcome, it would be advisable to precisely define the qualities and elements that allow a parent to apply an influential parental style. Therefore, thanks to the results obtained from Anna's case, in further studies we would recommend placing each of the following variables – 1. The parental quality of considering children to be individuals in their own right and 2. Parents' possibility of giving their children the freedom of their own actions; 3. The parental quality of carrying out their own interests in their children's presence and 4. Children's learning by imitation; in relation to the characteristics of an influential parental style in a contextual model, comparing the variable with individual parental practices chosen from among them according to a principle of maximum contrast, and placing them in relation to the use of CD-guided meditation practice at home. Moreover, we would recommend defining space-time dimension of Mindfulness practice variables in a more specific manner, that provide for experimenting the benefits for one's own parenting habits and relating them to the contextual model of parental style. The study hypothesises that further reasons supporting parents in the influential practice can be defined in this way and, by contrast, can bring to light variables that cause parents to be in difficulty with their children, when accompanying them efficiently in practising guided meditation. Research suggests that these reasons can be either personal or relating to character, both contextual or general.

The study now wishes to further discuss the result obtained in Maria's case in hypothesis no. 2, which connects parental style with the implementation of Mindfulness practice. In this study, it has been ascertained that Maria's authoritarian parenting style had a negative Children's outcome *at the start of the course*; while the correlation between the authoritarian style and implementation of the practices during the second half of the course was positive. This latter result which is contradictory to both previous results and to the theory requires further verification. With regard to applying Mindfulness practice in daily life situations, the study found that when Maria applied an extremely authoritarian parenting style, she found no benefit for Mindfulness practice with her children who, despite a quite high level of involvement, is considered rather negatively by her children. Thanks to her capacity for self-reflection and to the support of Mindfulness practices and principles, that she already knows well, Maria gained new insight some weeks after the course started, which allowed her to make a change to her parenting method. By relaxing her absolute authoritarian manner, she adopted a more influential style. It is in this "new" parenting mode, where Maria's involvement decreased, that she found the benefits of Mindfulness that she previously hadn't. The study can therefore confirm that, in Maria's case, the changeover from an authoritarian style that applies some elements of an influential style has a positive outcome on the implementation of practices at home with the children.

This analysis suggests that parental involvement based on an authoritarian parenting style with some aspects of influential parenting style has better results for parental involvement based on an authoritarian parenting style.

The study suggests that variable 5. A parent's ability for self-criticism and self-reflection is responsible, together with mindfulness practice, for the benefits achieved for a more influential parenting style. According to the theory considered (Thang 2015), the ability for self-criticism, and thus to change perspective of oneself, is a result of Mindfulness practice. Consequently, this study hypothesises that mindfulness practices favour an influential parenting style by acquiring a greater self-criticism ability. In conclusion, this hypothesis can be validated and this study indicates a direct, positive correlation between mindfulness practices and influential parenting style. The study suggests that the self-criticism variable deserves greater consideration in future studies, although it is already

in the selection of samples, to look further at a possible direct correlation between the qualities of Mindfulness and the influential parenting style. The research notifies the needs for more correlations between mindfulness practices, the ability for self-reflection and an influential parenting style, obtained through consistent studies.

In aid of the hypothesis that sees a correlation between mindfulness practices and principles and an influential parenting style, this study also considers the fact that, in Maria's case, the possible margin for change from her initial authoritarian style towards an ideal, efficient style, therefore an influential style, is rather large. However, Anna's starting situation did not allow for much margin for improvement, as her parental style already corresponded to the ideal style. Therefore, the study hypothesises that Maria has enjoyed greater benefit in parental practices than Anna, because she had greater need. This leaves us to presume the fact that 14. The more parents differ from the influential parental style, the more than can benefit from involvement in their children's Mindfulness course. Further studies to check this hypothesis are required.

The study suggests a verification of this hypothesis by checking the reverse mechanism; this means the fact that the more parents come closer to an influential parental style, the fewer the benefits that they find in applying Mindfulness principles with their children. Consequently, a comparison between the different Mindfulness principles, their application in everyday life and the subtle mechanisms that allow a parent to apply an influential parental style is required. This is in order to observe if and to what extent Mindfulness principles correspond to an influential parental style and to allow Mindfulness instructors to develop measures to provide for a more efficient parental involvement.

By sustaining the reverse reasoning, and to validate the theory by which influential parents resort to Mindfulness principles, it would be interesting to observe the correlation between Mindfulness principles applied in daily life and the other three parental styles; authoritative, negligent and permissive. It would be advisable for these three styles to also check the correlation between mindfulness principles, the subtle mechanisms of the styles in question and the benefits achieved by applying Mindfulness principles in everyday life after involvement in a children's Mindfulness course. This would be in order to observe if and how a parent's ineffective mechanisms can be diverted towards a more efficient parental style.

The theory stated above, by which non-influential parents can take considerable advantage of mindfulness practices in everyday life, must be studied further, taking into consideration the level of experience in meditation. In fact, in accordance with the considered theory (Treadway 2009), this study suggests how previous knowledge of the concept and practice of Mindfulness in both mothers, Anna and Maria, affects the benefits of regular practice. The study also hypothesises that knowledge of mindfulness and the resulting expectation for the children's Mindfulness course has brought about the predisposition with which they consider formal practice at home with children and the importance they lend to it. Further studies are required to validate the impact of 7. Previous knowledge of mindfulness in parents involved in the course as it is a variable that influences parental involvement in the course and the benefits coming from mindfulness practice. In particular, further investigations are required to define if and how the following variables are related to each other: benefits found in Mindfulness practices in a daily context, knowledge of the principles through which Mindfulness operates, the priority/the expectation given to Mindfulness practices, the will to practice and tangible time planning.

This study wishes to bring attention to the fact that, of the five sub-categories that define parental style, the least considered category by the two interviewees is that of beliefs about their own parental role. The analysis shows how this topic only emerges once, in Maria's interview. However, this sole

reference provides more precise indications about the nature of Maria's parental style; allowing the analysis to confirm the reasons for her highly authoritarian style. The study contemplates the fact that this category is highly explanatory, and at the same time is only marginally taken into consideration by the interviewees. With regard to this last point, the study supposes that the reason may be both the interviewees' difficulty in recognising and expressing their own beliefs, and a methodical error by the interviewer in selecting the interview questions. With the aim of recognising the mechanisms that lead parents to use one parental style rather than another, this study suggests that further research should focus on 6. parental beliefs in the search for parents' latent reasons for their parental style.

The study continues with its further investigation of the result of hypothesis no. 1, where it is confirmed that a reduction in parental involvement corresponds to a good Children outcome in implementing practices at home, especially regarding quality of practices. The analysis suggests that Maria's involvement was counterproductive, as she is too intrusive and rigid. Therefore, the study hypothesises that the way in which the parent gets involved has a greater impact than involvement itself. The study hypothesises that this is true when there is minimal involvement, a hypothesis that needs verification in further studies.

This study therefore confirms what was described in the (Jaynes 2005), theory, i.e. that a positive correlation between parental involvement and a good academic result for their children, depends on the subtle mechanisms that are to be sought in the parental style.

Further important aspects found in the results are discussed below.

Both Anna and Maria benefit from the space-time dimension, although in different areas. For Maria, the benefits come via greater parental efficacy; for Anna, they mean granting herself and her children a moment to connect with themselves. In agreement with the theory on Mindfulness (Bishop 2004), in addition to the already considered variables of self-reflection and prior knowledge of Mindfulness, the study suggests also taking into consideration 8. Emotional intelligence and 9. Ability of self-perception as variables that are responsible for a possible benefit of Mindfulness for the parents.

Maria's case portrays an inadequate parental situation and considers a benefit in Maria's parenting; while Anna's case shows an initial situation with a satisfying relationship between her and her children and an efficient parenting method, a topic that has no benefits considered for it. In the same way, like in Maria's case, the benefit is justified by the need to improve the initial situation and Maria's need and desire to change, the study confirms that the reason why there are no benefits in Anna's parental style is because the situation does not need it.

The study suggests a need for further research to validate the hypothesis that the benefit of parental involvement in their children's Mindfulness course depends on the 10. latent reasons why parents enrol their child on the course and on the needs that they have in that moment.

Literature lends a marginal importance to the subject of 11. availability of time, both regarding parental involvement and parental style; while in this study, on the other hand, availability of time is presented as a prime factor in Anna's case, with regard to her involvement; there is no correlation proven, however, with her parental style. Further studies must be conducted to confirm any correlation between a parent's available time and the implementation of Mindfulness practices, especially considering the difference in their impact on parental involvement and parental style. This study suggests that this variable may identify some subtle mechanisms used in parental style.

This study highlights parental difficulty in 12. fulfilling different roles at the same time, especially the parental role and professional role in the early stages of a new role starting. Further studies are required to confirm whether and how a change in role for the parent in question has an impact on their parental involvement or style.

The analysis confirms that both mothers have a 13. expanded or confused perception of time, and this may have been a cause of some of the difficulties that Anna found in the discipline and regularity required to practice for five minutes every day with the children. The question about the reason why this variable only has an effect on Anna and not in Maria's case, remains unanswered.

With regard to the experience of assessing performance and being a researcher, I would like to add, in relative terms, that my experience of Mindfulness for myself, as a mother of two children and as a Mindfulness coach, has contributed greatly to training categories and this has inevitably "coloured" my interpretation of the interviews. The research project and the selection of literature shows from the start that this study is rather in favour of using Mindfulness practices, which is also reflected in my personal stance towards an authoritative or non-authoritative parental style. I have, however, striven to ensure an objective and neutral interpretation, although this of course is still the interpretation of a subject with their own socio-cultural influence.

In future studies, and to fully understand the phenomenon of the most efficient parental involvement, it would be advisable to consider as many variables as possible, as described in the discussion and listed below. 1. The parental quality of thinking of their children as fully individuals and 2. Parents' possibility of giving their children the freedom of their own actions. 3. The parental quality of carrying out their own interests in their children's presence, 4. learning by imitating their children, 5. Parents' capacity to self-criticise and self-reflect, 6. Parental beliefs about their own parental role, 7. Previous knowledge of Mindfulness for parents involved in the course, 8. Emotional intelligence, 9. The capacity for self-perception, 10. The latent reasons and the parents' area of needs 11. Parents' availability in terms of time, 12. The ability to fulfil different roles at the same time, 13. The parents' expanded or confused perception of time, 14. The disharmony with an authoritative parental style. It would be better to work with larger samples and combine minimum and maximum contrasts.

The conclusion of this research can be considered to be temporary only due to the small sample size. One limitation of this study was the difficulty in being able to qualify and quantify both parental involvement and parental study.

Lastly, in answer to the research question, more interviews should be conducted with parents who have a limited ability of self-reflection and whose experience is not influenced by any previous knowledge of Mindfulness, since one actual risk of selection by classification would surely have a large effect on assessing performance. Satisfying this latter element is difficult within the context of private Mindfulness courses for children, as it is the parents who decide to enrol their children, which in itself implies a previous knowledge of Mindfulness in almost all cases.

Suggestions for the next Mindfulness courses using the Elin Snel method

Since the purpose of this study is to allow qualified educational staff to have more evidence to assist the way to involve parents in their children's courses, I intend to end with some observations on how to improve the next children's Mindfulness course.

Bearing in mind the fact that a parent enrolling their child on the course already shows a minimal parental involvement, this study finds that first of all it would be advisable to support an influential parental style for those parents of children enrolled on the Mindfulness course. We remember that this style is mainly characterised by a warm acceptance, two-way communication, a firm but non-coercive control and a high expectation of their children. Generally speaking, it is recommended that Mindfulness coaches are aware of the mechanisms through which the various parental styles are manifested.

Specifically, the study suggests that it is necessary to support the fact that parents are an example to their children and that the children are left free to choose whether to take part or not. Considering the fact that parents are asked to enforce their children's school homework, the Mindfulness coach is asked to emphasise the clear difference between Mindfulness exercises and school homework.

On this matter, and to support parents with their influential style, the following actions can be suggested at the fact-finding meeting before the start of the course and as a reminder in the weekly newsletter email.

With regards to Mindfulness practice with the CD, we could suggest that parents should consider their children's exercises in the same way as their own homework and find a way of inviting their children to join them. It would also be advisable to encourage parents to start up two-way communication with their children, and to be interested in their motivation for the course in general and the home practice in particular.

Secondly, it would be wise to encourage parents to have both conceptual and practical knowledge of Mindfulness. On this matter, the Mindfulness coach is invited to offer parents the practical experience of guided meditation at the introductory meeting and at any other meetings. The coach should know about the range of courses and the Mindfulness retreats for parents in the area they live in, if a parent asks about them.

The coach should also be able to obtain the book by Eline Snel "*Calmo e attento come una ranocchia*" for parents, which contains the CD of guided meditation practice that parents are invited to use at home; and they must be able to suggest other books on the subject of meditation to parents, in accordance with the parents' questions. The coach must also be knowledgeable about Meditation, in order to be able to answer any questions.

To respond to the need of being able to quantify the result achieved by the child, the coach should suggest the function to parents through which Mindfulness works, and this is the fact that with his course processes will start up in the children that will continue well beyond the one-hour lesson and well beyond the end of the course. In agreement with the results of this study, emphasis must be placed on the fact that benefits will be subjective and will depend on each person's needs: those who have an improvement in their school reports, will acquire new social skills, those who improve how to express their own emotions, those who will not show any change, etc.

The study suggests that the Mindfulness coach should invite parents to explore their and their children's needs regarding the Mindfulness course, and also their expectations towards their children and the course. It must also be hoped that the Mindfulness coach invites parents to observe any changes in their children during the Mindfulness course.

This will allow parents to stimulate the faculty of self-reflection and to make the reasons and needs of why they enrolled their child on the course known.

The study indicates that it would be recommended that the Mindfulness coach supports the parents in deciding a time and a space where Mindfulness can be practised from the CD, and to clearly tell them about the importance of the parent's task to take care of this time-space dimension. With regard to time, it is possible to suggest doing the CD practice at a time when the child is present, setting a rhythm that they can maintain (2x a day - 1x a week). As maintaining discipline levels over the medium-long term is easier when the exercise becomes a habit, and considering the several current occupations of members of a family; the study suggests that, rather than asking parents to set a time when to practise the Mindfulness exercises from the CD, the coach can ask them to define the time to practise Mindfulness immediately before or immediately after something that surely reproduces itself every day, like eating, going to bed. With regard to space, it is recommended that parents should always choose the same place as their preference, where the children feel protected and can easily go to themselves.

With regard to the expectation of family involvement, specify the benefit that the involvement of other members of the family can bring. Particularly for younger children, the coach can suggest that parents tell the youngsters of the possibility of withdrawing in silence, if the time of the pieces is too long.

With regard to the homework book, the study suggests that, for the Mindfulness course for children from 8 to 12 years of age, it contains a smaller amount of home exercises. It must also be hoped that they are practical or contain a practical or visual support (the bracelet, a drawing of a tree, the CD) to counteract the conceptual exercises that require some writing.

The study suggests it would be advisable to offer a meeting just with parents between the third and fourth Mindfulness session.

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7. Appendix

Summary

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A. Appendix A

Questionnaire

General parenting style, complement of the interview

	General parental style	Not true at all	Very little true	Somewhat true	Neither nor	Fairly true	Very much true	Absolutely true
1.	The dialogues with my child are characterized by mutual communication exchanges.							
2.	In the last 30 days, I have currently hugged my child / expressed physical affection for my child.							
3.	My educational methods don't include blackmail or punishment.							
4.	I don't use blackmail or punishment as an educational method.							
5.	I show value towards my child's effort by enjoying the result.							
6.	I give importance to the scholastic results that my child obtains.							
7.	The house rules are discussed and defined/changed with my child.							
8.	I am available to support my child's crisis or strong emotional experiences.							
9.	I don't control the work I've asked my child to do unless he/she asks me to.							
10.	I recognize that my son/daughter has a separate identity, distinct from me.							
11.	I actively support my child, so that he/she can be successful in his studies.							
12.	I don't share spontaneously with my child the reasons behind my choices and decisions.							
13.	I call myself into question openly with my child.							
14.	I'm involved in my child's personal interests (such as his favourite game) and we do special games together.							
15.	For the last 3 years, my son/daughter hasn't been a burden to me.							

Date, location _____

Chart A

Comparing three models of category of Parent Involvement

Jeynes (2005)	Epstein (2001)	Honrby (2011)
3. <i>communication parent-child</i>	2. Communication teacher-parents	14. language incomprehension teacher-parents
8. <i>parental style</i>	1. parenting	1. parents' beliefs about their role in education, 2. parents' beliefs about their own ability to help their children succeed at school and 3. parents' views about children's intelligence as well as how children learn and develop their abilities. 4. parents' perceptions of the level of explicit and implicit invitations for involvement 6. Family circumstances such as solo parents and those with young families or large families g. Parents' work situations considering money and time factor, 7. parents' overall psychological resources
7. <i>participation of parents</i>	3. recrute parent as volunteers	12. Differences in goals and agenda tacher- parent
4. <i>parents cheched their children's homework,</i>	4. <i>collaboration teacher-parents, how to help students at home with school work</i>	
	5. <i>including parents in school decision</i>	
	6. <i>collaborating with the comunity.</i>	
5. <i>parent expectations,</i>		
6. <i>parent reading wit children</i>		
1. <i>General PI</i>		
2. <i>Specific PI</i>		PARENT FAMILY SPHERE : 7b. Parents' work situations considering money and time factor, Parents' level of education . class, ethnicity and gender
		5. Parents' level of education,
		8
		CHILD SPHERE : 9. child age,

		10. school performance or learning difficulties, 11. Child behavioural problem
		13 teacher- parent SPHERE: attitude
		SOCIETAL SPHERE : 15. Historical and democratical factors, 16. political factors, 17. Economics factors.

Literatur review, Parent Involvement,
Tab. I

B. Appendix B

Interview Maria

The following chapter deals with the interview with Maria. In the interview protocol you will find comments on the interview procedure and the summary of Maria's interview gives an overview of all topics dealt with in the narrative chronology of the interview.

Interview protocol

Pseudonym:	Maria Crivelli
Interviewer:	Sandra Cortesi
Date:	03.07.2019
Duration:	58 minutes
Location:	At the interviewee's home

About the interview proceedings

I arrived at the interviewee's house as agreed, and Maria received me in the kitchen. It wasn't the first time I'd gone to her house; we've known each other for almost a year and we're developing a relationship of friendship. We have regularly eaten with my whole family at their house, and vice versa, and I know all the members of his family. The two older children took part in the mindfulness course that I conducted and the younger daughter was very good friends of my daughter, so that the two girls often met up to play together.

When I arrived, there were her husband and son in the house, as well as two workers repairing shutters. The two daughters had stayed longer at the river, where the whole family had a picnic. I said goodbye to everyone present, and then I stayed with Maria in the kitchen. We talked about more and less. She didn't mention that she wanted to start the interview. Waiting for the interview I went to the garden; Maria prepared a coffee for the workers. Once they left, she suggested to start the interview. I welcomed the proposal, asking that we could find a quiet place where we could not be disturbed. She proposed the terrace, accessible both from the dining room and from the garden, which is not really a private or protected place. I didn't insist any longer, also because I had already expressly explained that it was necessary to conduct the interview in a calm place, where we could not be disturbed, and I had refused to do it at the river during a lunch with friends as she had proposed to me.

Right before the interview; thanks, introduction to the interview, names the main topic "Parental experiences of children's mindfulness courses", signature of the consent form, starting of the recorder.

During the interview we were repeatedly interrupted by her three children and once by her husband who suddenly left, we had two times of the noise of annoying machines in the vicinity, and once the phone rang. Because the interview was recorded on my iPhone, after he rang, I wanted to be sure that it was still recording. In order to do that I stopped the registration and started a new one. This process has been done quickly and nothing has been said in between. As a consequence, the interview is recorded on two different tracks.

Behaviour of the interviewee

Despite the interruptions, the interviewee managed to keep the thread of the speech, restarting not only in terms of content, but managing to re-enter the same narrative ambience as before that had been interrupted. In fact, the tone of voice and intonation was very lively and varied. Especially when Maria used direct speech. Maria used direct discourse abundantly, both to re-propose situations from the past; but also to talk about her person, moods etc. in the present moment, both to bring arguments and to express desires for the future. The tone of voice when she spoke for the interviewee was appropriate to the situation, never too silent, never too strong.

Maria spoke a lot and freely, and decks many points of the « exmanente Leitfaden » on his own. She kept a constant and very intense eye contact with me, so much so that I didn't know when to peek at the sheets with the notes of the « Leitfaden ». Rather serious, only towards the end did she laugh, after I had led her to do so. Composed in sitting, he hasn't gestured much and she had a contained facial expression. Willing to tell intimate and personal details from the beginning, as the interview went on, Maria revealed more and more profound and intimate aspects of her person or situation. Committed, reflective and clear in her expression, she occasionally needed to look for words, through an eventual repetition, even partial, of a word or a short (2-3 sec.) pause. In several moments, Maria demonstrated a capacity for reflection during the discourse, making explicit the fact that she was looking for an idea or trying to make new links between topics.

The speech is characterized mainly by two styles of storytelling. In some traits the narration is fluid and the rhythm quite fast, for example when she used direct discourse. In other sections, breaks are frequent, even every two words, and some words are interrupted, left in suspense and no longer taken. The interview was concluded at the request of the interviewee after 58 Minutes. In fact, Maria had already announced its end about fifteen minutes before the actual end of the interview. Furthermore, a few days earlier, when we agreed on the place and time for the interview, I announced to Maria that we would estimate an hour to an hour and a half time. Her reaction was: "no an hour and a half no: an hour".

After switching off the device, Maria went immediately away from topic and no longer came to it.

Behaviour and reflection of the interviewer

I was quiet in posture and thought. Emotionally distanced. Relatively relaxed, largely detached from the guidelines. Some repetitions of the same question in new forms until the interviewee told from the heart in narrative form about meaningful experiences, from their perspective. Recognition of the central point / peculiarity of some narratives and from there further questioned. Never too far away from the topic.

Some unnecessary interruptions for unnecessary commentaries or laughter. Some questions are not expressed precisely and clearly enough. Several questions about concrete references / examples of experiences related to the topic, repeatedly brought to their perspective. Some discussions on the topic before the day of the interview. Very good preparation and knowledge of the guide, which allowed great freedom.

I needed part of my concentration to relate to the interviewee, as she looked intensely into my eyes all the time and often asked for my approval. Probably because of that, or maybe also due to the fact

that I had to manage the triple role that I held (friend - as I already knew Maria privately, conductor as I was the one who led the mindfulness course of the course mindfulness and interviewerin) I also had some difficulty in keeping the focus on the central topic. Maybe also due to the complexity of the narrative structure or the countless interruption, I have the impression that I did sometime miss some key point of the interview, which would have allowed me to go deeper in the subject and lead the interviewerin to narrative form.

When filling in the II Questionair, in question XX, she specified "control, control is constructive, I'm interested in what I asked them to do. Of course I always control."

Also during the second questionnaire, at some point, reading the question XX she stops and asks me "shall I tell the truth?" I just looked at her and smiled a little, and she kept filling out the form.

Transcription rules ¹

S.	Ich, Sandra, die Interviewerin
M.	Maria, der Interviewpartner
<Name>	Anonymisierung
()	incomprehensible passage; the length of the parenthesis corresponds approximately to the duration of the passage
(s. zu .v)	Difficult to understand; uncertain transcription; suspected expression in brackets
(.)	Very short pause
(4)	Pause in seconds
LAUT	Speaking loudly
'leise'	Speaking quietly
<u>betont</u>	Speaking emphasized
g e d e h n t	Speaking dilated
((lacht))	Para- or nonverbal act: laughing / crying
((hrhrhr))	Para- or nonverbal act: rough neck tone
((hiin))	Para- or nonverbal act: long inspiration
((heeen))	Para- or nonverbal act: long expiration

¹ Barbara Friebertshaeuser, Antje Langer, Annedore Prengel (Hrsg.) 2013; *Handbuch Qualitative Forschungsmethoden in der Erziehungswissenschaft*, 4. Auflage, Weinheim, Basel: Beltz Juventa

Interview summary Maria

Line 26-83

Argumentative passage: his thoughts about childhood in relation to today's world and the Mindfulness. She mentions about the impact of the world on the child. Immediately afterwards she begins to tell about his experience with mindfulness, and, less than one Minut from the beginning there is the first direct interaction with the interviewer; Maria ask me a question, in order to know my experience with mindfulness. I answered her question with a simple "yes" and I eluded any exhaustive answer, limiting myself to waiting for the continuation of her story.

She continues in a report style and listed her experiences of mindfulness practices a in a chronological way.

The Vipassana withdrawal is briefly described. The week by Tich Nath Han is very positively characterized by the vacation context it offers, takes up a lot of place and is taken as a measure for a comparison between the three courses: in what context to live the present moment. The mindfulness course is barely mentioned.

Theme: order and discipline at home

Theme: parental role, impose vs. leave free to choose

Argumentative sequences

Theme: Maria's expectation for the course and the children

Theme: Maria wants to be instead of children (transfert - control - gialousy)

Theme: What is it to be Mindful? The Mindful Ideal.

Direct speech: parental role, parental responsibility, deciding for another being

Report: Maria describes a change that took place about halfway through the course, and the positive repercussions that these have had.

She ends by arguing that the course also had benefits for her.

Linee 84-212

Topics: Maria's expectations for the course / hyper-stimulating society / The use of Maria's Mindfulness.

Maria describes her expectation for her children, which she defines as exaggerated: the children will become like Zen monks. Maria explains that the reason for this expectation is to be found in today's sensory hyperstimulation. She then admits that what she expects cannot be possible, and describes her difficulty in using the tool of mindfulness in the moment of the need of everyday life.

Theme: Childhood Maria.

For comparison, Maria briefly mentions her childhood, where these emotional and sensory violence did not exist.

Theme: Parental protective role

Theme: Maria's strategy: Children should be able to defend themselves from today's stress.

Maria expresses her impotence with respect to the influence of society. Her role of protecting children is to develop the strategy of transmitting the mindfulness to her children, so that they themselves have the ability to defend themselves from the sensory over-stimulations of our time.

197-206

Theme: Maria-children communication / Elio and mindfulness / controlled emotional reaction

In a report passage Maria mentions her communication with the boys, in which she asked him to express himself about the mindfulness course.

Maria reports the experience of her son Elio, who, thanks to the mindfulness practices, was able to manage a daily situation more effectively than he would normally have done, that is, without reacting emotionally to the situation.

213-250

Theme: mindfulness practices at home: family involvement, regularity.

Theme: Lucia and Mindfulness

Through a report (Bericht Style) Maria describes the mindfulness practice carried out at home and the family involvement that this has had: in addition to Maria and the two children who took the course, also the younger sister and her husband resp. dad have meditated at home. The practices were carried out twice a week in the evening.

Maria briefly describes Lucia's way of being interested and committed to the exercises they carry out together.

251-315

Theme: Impulse practices / exercise at home

Theme: Imposition practices mindfulness to the children

Theme: Maria's feelings: impotence, regret

Theme: Awareness of the ineffectiveness of their own authoritarian approach: reason why children do not do the exercises.

Topic: mindfulness practices are difficult even for adults

Theme: society's expectations

Theme: communication between Maria and her children

Maria argues that the reason why their children did not do the exercises at home was because of her. Maria, for her part, describes that she feels powerless in the face of a situation that is not going as she would like. Maria then argues that the reason for her regret at the missed opportunity of her children to do exercises. This is because she considers them very interesting and necessary in order for her children to discover themselves, emotionally and physically. Maria also reports how she became aware of the fact that, the more she insisted on the children, the less they were encouraged to do the exercises. Maria concludes with an inner dialogue in which she notes that this process of knowledge of her own for children is long and complex, admitting by comparison that she too, as an adult, is still in difficulty today. Meanwhile, she argues that children can learn it in a playful and unprejudiced way thanks to their open and joyful nature, freer from judgment or expectations compared to adults.

Maria hypothesizes that at home the children did not communicate and share with her their experiences in opposition to her expectations and impositions. In addition, she admits her curiosity about what the children lived in the course and acknowledges that she must accept that she is not part of it. The theme of expectation re-emerges strongly when Maria declares that she feels better when she can leave her expectation.

315-360

Theme: mindfulness as educational support

Theme: Maria and the mindfulness in her daily work

Theme: Reasons to learn mindfulness as a child

In a report, Maria describes the uplift she feels when she feels supported in her educational parental role. In fact, she reports that the traces of the CD of meditation, in which instructions were given on how to practice, have carried out this function. Maria says that this is why she finds that the mindfulness practices with her children are beautiful.

Maria reports a dialogue she had with her son, in which she described him that she too finds herself using mindfulness practices in various daily work situations, and the difficulty of using mindfulness practices for her as an adult. Maria argues that learning these techniques from an early age will allow children to master them better. In addition, as children, the exercise of learning the techniques can take the form of play.

360-444

Theme: mindfulness to give tools to children

Theme: mindfulness to give parents tools to accompany their children

Theme: Mother and child communication

Theme: Meditation before bedtime

Maria tells of a moment between her and her son in which, thanks to the mindfulness techniques, he was able to rework a difficult situation that he had experienced and until he found an inner well-being. Maria reports on how the communication with the boy was bi-directional and how she managed to show him different perspectives on his experience.

Maria describes the environment she tries to propose to the children before going to bed in the evening, calm and peaceful, she was enriched by the recordings and the mindfulness practices.

Maria compares her parental task to a gardener and feels that through mindfulness children have the opportunity to develop important skills, such as compassion and understanding. Maria confirms that this process is possible thanks to the mindfulness techniques they had been listening to before going to sleep.

Theme: Elio and the mindfulness

Theme: Lucia and the mindfulness

Theme: Communication with children

Maria argues that mindfulness is particularly suited to her son Elio and recounts the social difficulties at school and her belief that he is wrong. Maria notes how much mindfulness helps him to let go, see different points of view and - especially through breathing - to relax.

Maria describes Lucia's more reserved approach to her and the considerable difference between the child's reaction, despite the fact that they were doing the mindfulness tasks together.

Maria completes her observations on her son, describing him as a boy who, if touched in the interest, goes very deep into the matter.

444-502

Theme: Maria and mindfulness

Theme: Involvement of Maria in her children's mindfulness process

Maria evokes the fact that the two siblings did not get involved and continues to describe her own involvement. In a sequence where the arguments of her inner dialogue and observations follow each other quickly, Maria says she meditates five minutes twice a week, only when the children are not home. In her reflections Maria brings the fact that she noticed later that she was expecting them something without transmitting through practical example.

Theme: Maria and mindfulness, Vipassana course

Theme: Maria and the world mindfulness today

Theme: mindfulness practical applications with a newborn baby

Theme: Applied mindfulness / communication

Maria mentions that her husband had taken the Vipassana courses, and that she made it also, pregnant in the sixth month of her youngest child, Anna. Maria describes the effect that the Vipassana course had had on her, of strong connection with herself, but of difficulty in welcoming the outside world. Maria reports how she was able to live the experience of the here and now also of the daily life through the moments she spent with her the newborn daughter; and the great joy of being able to respond to her needs. In a confrontation between the Vipassana retreat and the experience at Tich Naht Han, Maria expresses without doubt her preference for the Tich Naht Han experience, as it is placed in a daily context. For the second time, Maria presents directly and spontaneously the various

activities carried out in the village of Tich Nah Than, among which communication with her children dominates.

502-635

Theme: keeping good habits / returning to old patterns

Theme: less intransigence - more empathy

Theme: positive benefits for all, especially better communication

Theme: getting ready first

Maria observe how both herself and the children take advantage of the benefits of mindfulness, which results in less intransigence towards herself and the children, a more harmonious and two-way communication. Maria mentions how the benefits are not acquired and the old habits constantly return.

In a passage in which Maria describes the children's bedtime, which took place in a very different way than usual, as the lesser need left the children with more time to perform. She describes how she went through the same process of wearing pyjamas, but quietly and happily, with her children. Mary answered that they also noticed a change and characterized it as funny and beautiful.

Maria goes on to arguing that the change was due to the fact that she had taken more into account the need of her children.

She immediately introduces another passage where she describes how she managed not to let her first reaction - of repulsion - emerge when her son Elio proposed to help her in the kitchen. He argues that the madness of his son is the reason why she normally does not allow him to help her. This situation is also very positively marked by Maria, who when she acts in this way feels lighter and more beautiful, especially as regards communication.

Maria takes up and develops the fact that old habits are not dismantled, even if it costs a slight general improvement that she redefines as beautiful. In particular, Maria says that when she remembers to prepare herself before arriving in a situation that could potentially trigger her intransigence, breathing and reflecting on what consequences her actions have, she succeeds in creating a beautiful environment for everyone. Maria argues that being in the here and now allows her to get the same things in a healthier way for all, without the situation degenerate, and confirms what she said with an anecdote that has as its theme the bedtime of children.

635-761

Theme: harmony is pleasant, also conflict

Theme: mindfulness expectation

Theme: the course is about to end, she reproaches for not having done enough

Theme: children do not include her (communication)

After a break, Maria observes that harmonious communication is easier. But she also says that this way of communication would be boring. She doesn't want to have a "peace and love" family and appreciates the fact that there are exchanges and fights.

Maria then defines in a precise way her expectation towards Mindfulness: that give their children competences to solve their difficult life situations.

Maria then explains the situation in which she found herself when the course came to an end, where, with a feeling of anxiety, she blamed herself for not taking more advantage of the course and not being more involved. Maria then argues that her children did not involve her because she was not present enough.

Maria then explains a situation in which she admits that she wants her son to make her look good in front of the others. Maria describes how when she says no, even with a smile, he has to understand that inside she is boiling with anger and not discussing her order.

Maria argues that it is important for her to accept her anger and that this requires exercise.

Maria re-enacts the moment when she has noticed the imminent end of the course and re-describes the feeling of regret that assailed her.

761-831

Theme: respect

Theme: communications instructor Mindfulness

Theme: mindfulness course confidentiality

Theme: mindfulness practice at home, reason for not practice X2

Theme: communication with Elio and Lucia

Theme: Non-player actor, curiosity and jealousy of Maria

Theme: topics about evolution and self-education.

After an interruption of her son during the interview, to which Maria had reacted by requiring him not to interrupt, she recalled the respect she brings and demands of her children. Then, in a passage in which she alternates argument and observation, she describes the importance that e-mails with information about the course she received from the mindfulness instructor had represented for her, where she could follow the evolution of her children with regard to the mindfulness practices. Maria argues that the confidentiality of the topics covered during the course is correct.

Maria reports that she was spying on children's notebooks and makes it clear that there was too many homework. In a descriptive passage Maria tells of how the children lost their desire to do homework, given the large amount they represented. Maria briefly describes some of the proposed exercises and argues that even if the pupils do not report the written experience of an exercise, they also benefit from the emotional experience.

Maria tells about the differing communication of Elio and Lucia with her, in communicating the mindfulness exercises to her, focusing on Lucia's confidentiality. Maria suggest who did not look for a channel of communication with the girl because she could not do that too.

Maria describes her involvement as a supporting actor who does not accept her role and her curiosity and jealousy about the children's experience in the course.

Maria ends the interview with several topics: It is the children who lead her to a self-evolving and self-reflexive process, she cannot impose her convictions on them, the course has served her to evolve.

Interview Anna

The following chapter deals with the interview with Anna. As for Maria's interview, the protocol of Anna's interview contains considerations on the course of the interview.

Interview protocol

Pseudonym:	Anna Rossi
Interviewer:	Sandra Cortesi
Date:	21.07.0219
Duration:	55 minutes
Location:	In the forest nearby the interviewer's home

About the interview proceedings

I arrived at the interviewee's house a bit later as agreed, and Anna received me on the parking place. It wasn't the first time I'd gone to her holiday house; we've known each other for almost three year and we are friends. We've shared free time together and also with our children. I know all the members of her family. The two older children took part in the mindfulness course that I conducted and the younger daughter didn't have the age to follow the course.

When I arrived, it was already night and there were some children playing on the road. Her husband was also along. After I greeted everybody and having visiting the house, Anna said goodbye to her sons and husband and conducted me in a part of the forest behind the house, where there was a hanging tent, on which we could stay for the interview. During the interview we were both sitting with our legs crossed, one facing the other, in direct contact with nature around us. The nocturnal environment, the light swings of the leaves moved by the wind and the gentle sway of our suspended hammock, the soft noise of the wind and other more marked noises ascribable to wild beasts, created a very welcoming and informal environment. The light emitted by the battery allowed us to see each other in the eyes and recognize our partially. Although it was a slightly unpleasant light, it created a ambience of intimacy and protection. On the end of the interview we permitted our self to get out to the interview context and laugh more.

Right before the interview; thanks, introduction to the interview, names the main topic "Parental experiences of children's mindfulness courses", signature of the consent form, starting of the recorder.

Behaviour of the interviewee

Anna was very warm in welcoming me despite my considerable delay and he was available for me. I did notice it particularly do to the fact that I had asked her to be able to do the interview in the two days that followed my request, which could be done. Already on the phone, as I asked her to be interviewed, she told me that she was maybe not the right one, because she didn't follow the children much during the cours. Once I assured that this was not a problem, she immediately accepted.

The tone of voice and intonation was lightly lively and varied; mostly calm. The tone of voice when she spoke for the interviewee was appropriate to the situation, never too silent, never too strong. She did smile a lot while telling her story.

Anna spoke freely, and decks some points of the « exmanente Laitfaden » on his own. She kept a constant and very gentle eye contact with me. Rather tired, composed in sitting, she didn't move much and didn't gestured, she had a contained facial expression, what was also difficult to observe in the very detail because of the less light situation. Towards the end did she laugh.

Willing to tell intimate and personal details, as the interview went on, Anna revealed not to remember precise situations. Narrative passages are quite rare. She said more than once, that this very period of the interview was very intense and didn't retain much. Dedicated, reflective and clear in her expression, she rarely needed to look for words and quite never interrupted herself. The speech is characterized mainly by a gentle flow of storytelling.

Anna, in contrast with Anna, was able to remain very well in her role as an interviewee. So much so that she hesitate to tell me an episode, because she considered it irrelevant for the interview.

As the interview was concluded, all the topic was covered. Anna already told me that she wouldn't have more than one hour, because of the late time in the night and her work's responsibility of the next day.

After switching off the device, Anna showed to be willing to speak more about the topic, she what happened for about five-ten minutes. This discussion is interesting because Anna mentioned a new topic. In the following I try to make a short memory protocol to the contents:

- Different tough about the meditation for children, future about how could she managed to meditate more for herself and with them, no new topic.
- The importance of bringing the meditation to children in the school program.
- Anna assert to have a chaotical time perception and time management. She said to have no good time perception and that the time flow without that she than consciously take any decision. In this way she did not take part some interesting events she would like to or she doesn't move herself away from for her uncomfortable situation. She said she is not able to do long term plan, and come to the last minutes, for instance without knowing who will look after the children while she works.

Behaviour and reflection of the interviewer

I was quiet in posture and thought. Emotionally distanced. Very relaxed, detached from the guidelines, even if I took me the time to check if all point was covered. Very good preparation and knowledge of the guide, which allowed great freedom. Also, thanks to Anna's fluid and linear way of telling, excellent recognition of the central point / peculiarity of some narratives and from there further questioned to deepen them once the interviewee had finished talking. Once, however, I did not remember a mental news anymore. I dealt with this very openly by communicating it to the interviewee, who with much patience and respect, has left me the space and time for this to come to my mind. Never too far away from the topic. On the end, some unnecessary interruptions for unnecessary commentaries or laughter, due to a more relax and less formal way to conduct the interview. I particularly take care of expressed questions precisely and clearly enough. Several questions about concrete references / examples of experiences related to the topic, repeatedly brought to their perspective. No discussions on the topic the day of and before the interview.

Some feeling of helplessness and disappointment when I realised that, even with repetitions of the same question in new forms, the interviewee didn't tell me much about meaningful experiences from heart in narrative form, from their perspective. I felt a very calm and welcoming atmosphere, which made me feel good. I was able to perceive myself, more than the interviewer, quite all the time. The role distribution, interviewer – interviewed was very good determined. I felt only once the difficulties

of role intersection, as she spoke of an episode in which we have already had difficulty intersecting roles (friends and instructor of mindfulness / parent).

Compared to Anna, at first, I noticed that some of the same categories were evoked. For example, the possibility of not reacting to a situation or the importance of parent-child communication, through which the parental style can be well evaluated.

Because in the case of Maria I judged the questionnaire unnecessary, I didn't let Anna filling it.

The **Transcription rules**² are the same as for Maria's interview transcription.

S.	Ich, Sandra, die Interviewerin
M.	Anna Rossi, der Interviewpartner
<Name>	Anonymisierung
()	incomprehensible passage; the length of the parenthesis corresponds approximately to the duration of the passage
(s. zu .v)	Difficult to understand; uncertain transcription; suspected expression in brackets
(.)	Very short pause
(4)	Pause in seconds
LAUT	Speaking loudly
'leise'	Speaking quietly
<u>betont</u>	Speaking emphasized
g e d e h n t	Speaking dilated
((lacht))	Para- or nonverbal act: laughing / crying
((hrhrhr))	Para- or nonverbal act: rough neck tone
((hiin))	Para- or nonverbal act: long inspiration
((heeen))	Para- or nonverbal act: long expiration

Interview summary Anna

² Barbara Friebertshaeuser, Antje Langer, Annedore Prengel (Hrsg.) 2013; *Handbuch Qualitative Forschungsmethoden in der Erziehungswissenschaft*, 4. Auflage, Weinheim, Basel: Beltz Juventa

Line 19-52

For the list of themes, see transcription sheets and words written in bold.

Anna opens the interview with an observational passage, in which many themes are addressed. She tells of an episode where they had **all meditated together**, connoting it as very beautiful. She recalls the moment when she **heard about the offer** of the course and mentions her particular expectations for her son Noé. She goes on to tell of how she **accompanied** her children during the course, of her many engagements and of the **degree of autonomy of her children**; Diana and Noé. She narrates her own and her daughter's experiences of meditation. She continues to confirm her **limited involvement** in the course and her **plans to meditate** with the children in the future. She discusses the theme of the **summer lifestyle** and concludes by telling about her relationship with meditation.

58-151

In a narrative passage Anna describes a beautiful moment in the evening meditating all together, she and her three children, Diana, Noé and Andra, with the CD of mindfulness homework of children. She continues with her remarks about the **children's bedtime**, where her **habit of meditating** re-emerges. Anna reports on her **children's sharing** of the mindfulness course, with the children **homework**. Anna renames the **meditation they had all done together** and deepens the moments and the way in which **Noé meditates** - to get to sleep - and in which **Diana meditates** - with her mother, following the CD, her previous experience (two steps), on her own initiative - in which **she meditates** - since then, alone.

Anna continues in an observational way, with her attention turned to the **sharing** her children make her about the course. Among her **memories** of the course period, she mentions the task of the tree and the bracelet, and the **sharing** of both Noah and Diana about these practices.

152-202

Anna gives an account of an episode in which the activity of the **circus of Andra** had failed, in which the theme emerges **resenting and sharing** the emotions of Diana, and a possible link with the course Mindfulness. She continues with **Noah's way of sharing** and her willingness to **meditate** in the evening in order to fall asleep. Anna continues by telling about **her availability**, regarding her children's communications and making them practice their Mindfulness tasks.

203-270

Anna describes her **regret** at not helping her children meditate regularly and recognizes the **need for adult support**, for Noah more than for Diana. Anna mentions her **difficulty** in matching the needs of her younger sister with those of her older siblings, to the detriment of the meditation of the older ones.

Anna's **expectation** of mindfulness is named: to make it a habit, either in the evening or in the morning. Anna describes the **frequency** with which she and her children practiced the mindfulness practices and describes what **prevented** her from doing so during school. Anna's desire to turn meditation with children into a habit takes the form of a **plan** for concrete actions and Anna describes her **frustration** about it. Anna continues by comparing the experience with **her own meditation** and describes how she **reacts** when she notices the gap between what she would like to do and what she manages to do; with acceptance and gentleness and letting it go.

She names the interview as an **impulse** to strengthen herself in mindfulness practices. Anna goes on to describe more in detail what the **mindfulness practice represents for her** - taking time out of everyday life to be with herself.

271-311

Anna mentions her **educational role** towards children with regard to the transmission of mindfulness principles to children and, describing the reasons that make it difficult for her to meditate regularly with children during the **summer**, she makes **concrete plans** in order to find a regularity including: the respect of the will of the children, the reduction of her expectations and setting a day or an hour. Anna describes her **parental responsibilities** for the psycho-physical well-being of her children. With a temporal digression, Anna depicts her experience in the village of **Tich Naht Han**, and the way in which the **impulse** she received was not followed up at home in the long term.

312-353

Anna describes her **parental style** as not authoritarian, but communicative. She argues by bringing the **expectation** she has towards the kids regarding the mindfulness course: their weekly participation was already a success. Anna's narrative continues with her **respect** for the will of their children and again with her **expectation** of the course for her son Noah. Anna notes that she did not know what **results** her children had achieved in the course, she reports about her daughter Diana's **Vipassana** course, about her respect for her son's nature, about her own **responsibility** when the children did not do her homework and about her reaction when her expectations and facts do not coincide. Anna tells how she **proposed and explained** to her children what the mindfulness course was.

354-380

Anna makes a list of how she got **involved** in the course of her children: she **intends** to transmit tools for greater awareness, in **transport** to and from the course. Anna tells of how circumstances allowed her to **engage** in the course, in the period in which it took place and continues making a list of the **ways in which she applies** in a mindfulness path: through courses and spiritual research. She goes on to tell about **her constancy and the benefits** she gets from mindfulness, and expresses her desire to be able to **offer** it to children as well.

381-422

Anna lists among the **difficulties** she encounters in accompanying and transmitting the mindfulness to her children, her various **responsibilities**, the particularity that she wants to transmit it as a **parent**. Anna continues with a report on **her own childhood** and on the transmissions made by her parents and then argues about which **factors inherent** to Diana and Noah, and even her sister Andra, help her in transmitting the mindfulness principles. Anna ends by telling about the support of the course: an **expert** transmits the mindfulness principles to the children, according to a precise method. Anna briefly describes her **involvement** in the course, and her **expectation** of the course. She ends up reflecting on the **awareness of her inner self**, in relation to what surrounds us.

423-481

Anna again describes her **expectation** of mindfulness for her children and reports what mindfulness **means** to her. Anna mentions the mindfulness homework of the **bracelet**, bringing attention to the importance of being able to have more perspectives. In the next step Anna reports on the difference she noticed in the **relationship between her children** when they were taking the course, showing the impression of greater collaboration, determined especially by the **welcome** of Diana, in the role of her eldest daughter. Reporting how she was **involved** in the course, Anna reports about her **children's stories** and **e-mail letters** she received as info on the mindfulness courses.

482-532

Anna makes a similarity between her hectic period and the story of a fawn that runs frenetically in the forest and manages to be present only for a few moments, when there is a ray of light. Anna brings

back her desire to have a **greater awareness** of how the children's course is a **stimulus** for her personal research.

Anna reports on the way **she remembers** the period in which her children attended the course: fluidly and emotionally, and that she can conceptually and concretely bring only one episode, when **Andra's circus course** was missed.

534-585

Anna **tells the details of the episode** in which the circus's course had failed and that this time it had a program, stating that she had not received the information in time. Anna reports on how she was denied Andra's acceptance at the mindfulness course of her older brothers and expresses her feeling of rejection. She then expresses her reflections bringing the point of view of the mindfulness instructor, and justifying her request through the quiet character of her daughter. She renames how she felt at that moment; helpless and disappointed. She tells of how she came up with a solution thanks to the course assistant, a solution that, until the arrival of the assistant, was denied to her by the instructor. The instructor then asked and received the assistant's availability. In the meantime, Anna had told her daughter that she would accompany her on her appointment, so much so that she agreed to attend the course only with her mother's accompaniment and the assistant's kindness. Anna again describes the way she experienced the episode. She brings the reflections she had during the course; she tries to observe the perspective of the other and the tools that mindfulness brings her. Anna concludes by summarizing that the merit for the success of the situation went to the assistant, who was able to mediate between two people who can't meet. The narration ends with the alternative proposal made by the instructor Mindfulness, a proposal that would not be accepted by her daughter.

586-626

Anna reports how Diana followed the scene and reacted with **anger**. Anna describes her daughter's perceptive **nature** and argues her **misunderstanding** about her daughter's reaction, which was not directly touched. Anna reports on how by **communicating** with each other the situation has been resolved.

Anna reports a **direct link** between her children's mindfulness course and her ability to apply mindfulness on a daily routine - especially as regards her **reaction** and **perspective**.

Anna affirms her joy regarding the mindfulness proposal for children and her intention to propose it again to children if they are closer to her house.

C. Appendix C

Interview transcript of Maria and Anna and agreement declarations

Interview transkription

Interviewer: Sandra Cortesi
Pseudonym: Maria Crivelli
Date: 03.07.0219
Duration: 58 minutes
Location: At the interviewed's home
Remarks: Blue - narration ; green - report/observation ; red - arguments

- 1 S. "grazie"
2 M. "Prego"
3 S. " Allora io sto lavorando come tu sai per la tesi di master sul
4 tema Mindfulness per i bambini, ne?"
5 M. "m"
6 S. "E a questo proposito mi interessano le esperienze dei genitori
7 i quali bambini hanno partecipato ai corsi, ne, come per esempio
8 te. E vorrei sapere più in particolar modo quale è stato il vostro
9 coinvolgimento, quali sono state le esperienze che avete fatto.
10 Più specificatamente qui a casa e con i bambini, però anche il
11 vostro coinvolgimento generale. Dunque ti invito a raccontare
12 delle cose che ti vengono in rapporto con i tuoi figli, vanno bene
13 tutti e due, solo mi dai un aiuto se mi specifichi ogni volta a chi
14 ti stai riferendo. "
15 M. "si"
16 S. "Voilà, dunque voilà. Ti propongo di ricollocarti al tempo in
17 cui abbiamo fatto il corso"
18 M: "Si"
19 S. "Ripensa a questo periodo. E se ripensi all'esperienza che hai
20 vissuto, qual è la prima cosa che ti viene in mente. "
21 M. "ma con i bambini?"
22 S. "No, le tue esperienze, che però "
23 M. "Le mie esperienze"
24 S. "concernono il corso. Io sono interessata a tutte le esperienze
25 che possono avere un legame con il corso".

*diversa
casual separate lei / bimbi*

consent Agree
Expectation
Expectation

26 M. "ok, quando tu hai proposto questo corso di Mindfulness mi
27 sono detta bene, (.). eeee i bambini d'oggi sono salvi. Per così dire
28 no, perché sono così sotto ss sotto stress emm (.). sensoriale, era
29 come (.). offrigli (.). un emm (1) un tool (.). per salvarsi (.). in
30 qualche modo. Allora, be io ho fatto (3) un corso di Vipassana
31 (1) Tu hai già fatto? Hai fatto qualcosa di Vipassana?" (.)

T. finire strumenti ai figli
M. STEP: Goal

32 S. "Si" (3)

33 M. "Vabbè, si sa, molto intenso, c'è sofferenza fisica, (.). ma mi
34 è servito molto. Poi due anni fa, no tre anni fa ormai, tre anni fa
35 ormai l'anno scorso quest'anno (.). siamo andati con la famiglia e
36 con Federica al al villaggio dei prugni di Tich Nath Han e li è
37 stato veramente molto molto molto bello per tutti. Perché li (.). si
38 viveva (.). si viveva la Mindfulness. (.). Si viveva l'attimo
39 presente. (2) Lo si viveva però (.). non non essendo estraniati dal
40 mondo come poteva essere un ritiro di Vipassana, però stavi (.).
41 vivendo una vita se vuoi (.). eri sempre in vacanza è vero eravamo
42 non eravamo non eravamo qui a casa, si era tra monaci insomma
43 la si viveva, la si mangiava, la si annusava no? (1) Facendo di
44 tutto passeggiare, lavando i piatti ed era questo per me essere
45 Mindful e i bambini lo hanno vissuto benissimo. Una volta a
46 casa però la cosa ((Laugh)) si diluisce e non si riesce, non siamo
47 riusciti ad essere (2) ordinati e disciplinati. Però sei arrivata tu
48 con questo corso e mi sono detta, bene (3) servirà a tutti. ((lugh)).

Esperienza Mindful:
Vipassana, luogo Tich, casa baby
Vipassana - Tich Nath Han
Tema: così essere Mindful. In base.
Tema: Tich - casa
Tema: ordine e disciplina

49 S. "si"

50 M. " E all'inizio comunque devo dire che non erano proprio
51 entusiasti di venire a meditare"

52 S. I bambini"

53 M. "Si, a meditare. Forse perché con la settimana in Francia era
54 collegata (.). la vacanza. Eravamo in vacanza, eravamo via di
55 casa, e non era (1) un eee un'imposizione. Era qualcosa che
56 abbiamo scelto, ok ho scelto sempre io perché loro non sapevano
57 di che cosa si trattasse, però chiaro, siamo andati in treno, siamo
58 andati in aereo, siamo andati con altri amici, perciò, faceva già
59 più vacanza e si sono divertiti tanto. Perché era anche tutto il
60 giorno forse. In un ambiente magico. Allora forse in questo corso
61 ho (.). ho messo tanta aspettativa mia. m? "(6)

Tema: Tich - casa
Tema: scelta / impegno
Tema: ambiente vacanza + divertiti
Tema: Aspettativa (m)

62 S. "SI"

63 "m "(7)

64 4'27 "eee"

65 S. " Tu questo come lo hai vissuto?"

66 M. "Non sempre bene. Perché era come se loro stessero facendo
67 qualche cosa che avessi voluto fare io"

Tema: non protagonista

68 S. "Ah, si"

69 M. "eee all'inizio soprattutto ((klacc, sbattimento della lingua sul
70 palato)) esigevo troppo. E non era assolutamente Mindful perché
71 (.) li sgridavo se non facevano i compiti, li sgridavo se cioè
72 sgridavo, *ma no abbiamo preso l'impegno, questo è l'impegno*
73 *che abbiamo preso*, ma (.) lo avevo preso io per loro no? (3) Fate
74 i compiti, adesso meditiamo, ci sediamo, all'inizio è stato un po'
75 impegnativo. E (.) però poi con il passare anche delle settimane
76 ho cambiato io anche principalmente (1) Non ero più (1) cioè non
77 era il cammino giusto obbligarli a fare gli esercizi, a scrivere, li
78 ho ho lasciati. E poi la cosa è andata molto meglio perché (2) è
79 successo anche chee (.) la meditazione alla sera (.) con la
80 registrazione (.) veniva anche richiesta (4) e questo (2) e e e e bé
81 è chiaro è stato anche per me un (.) un educazione no? Un (.) un
82 (.) bell'esercizio perché (.) non era (.) giusto forzare le cose. (6)
83 ((lugh)) (2)

84 S. "Grazie. (2) E dunque dici che a un certo punto ha cambiato."

85 M. "si"

86 S. "e puoi descrivere come tu hai vissuto (.) potresti dire che cosa
87 ha cambiato. Come tu hai vissuto il corso prima e dopo."

88 M. "dopo che è finito il corso?"

89 S. "No, Se mi puoi descrivere meglio questo cambiamento."

90 M. "e, ma come ti dicevo no? Emm io avevo (2) dato quasi
91 secondo me troppa importanza a questo corso come per dire (.)
92 adesso (.) avrò i figli zen, avrò figli che non si incazzeranno più,
93 che affrontano questo mondo pieno di impulsi (.) pieno di
94 bombardamenti sensoriali (.) e loro ce la faranno. Perché
95 sapranno utilizzare subito questa Mindfulness (.) invece
96 non è così (.) perché (.) è qualcosa (3) che neanche io sono capace
97 a fare no? nonostante corsi e ricorsi (.) non mi viene spontaneo
98 ancora. E non posso pretenderlo da un bambino di dieci o (.)
99 dodici anni, ((mm)) (3) e (2) anche forse perché mi (.) mi ha fatto
100 un po' pensare il fatto che quando noi eravamo bambini tutte
101 queste cose non c'erano. Mi dico ma perché adesso è diventato
102 una cosa quasi (3) diventerà a mio avviso una cosa (.) non
103 indispensabile ma però (.) diventerà più importante nella vita di
104 un bambino, quando noi eravamo piccoli non er (.) non s se ne
105 parlava neanche, ma perché noi eravamo (1) cioè non eravamo
106 così (.) sottoposti a degli stimoli così (1) così aggressivi anche (.)
107 dal mondo esterno, noi eravamo quasi più protetti (.) mentre qui
108 sono (.) da subito (.) esposti a (1) come come a delle violenze no
109 ? come delle violenze (.) emotive la televisione i cellulari da
110 subito é come se adesso questa Mindfulness io la avevo vista
111 come (.) un vaccino ((lugh)) (2)"

112 S. "Si" ((lugh))

113 M. "Un vaccino contro questa società che io non posso
114 proteggerli no, perché è più forte di me."

Teva: Esigenza obbligatoria
Ti: vuole Mindful
Responsabilità genitoriale.
Dato da un altro essere

si vorrebbe e non consente più
con l'ISTITUTO
T. lavoro preso

autodidattica, facile da

T. Assolutiva corso (10)

la rabbia dei figli
v. la rabbia di P.

T. fiducia nei figli?

queness
Arg. - analizzando
with myself now.
Arg. - n. with myself
Bambino 3gl.

T. Nuova percezione di nascita a
Expectation

T. Iniziativa propria, controllo

T. Violenze emotive => come vive P.
I media la sua vita

T. responsabilità genitoriale.
responsabilità 3gl.

- 115 S. "Si"
- 116 M. "Perché se io a casa non eh gli do il computer, non hanno
117 queste cose, a cinque minuti da casa hanno tutto no?"
- 118 S. "Si"
- 119 M. "eee (2) e se io no non non riesco a proteggerli allora arriverà
120 la Mindfulness a proteggerli." (1)
- 121 S. "Si" (1)
- 122 M. "eeee (2) e all'inizio non era andata molto bene perché loro
123 non eeee (.) le prime volte (.) erano quasi (1) contro di me no?"
- 124 S. "si"
- 125 M. "dicendo/ma allora se tu vuoi così tanto vacci tu no. Quasi
126 era il messaggio che ricevevo. Però il mio messaggio era questo
127 approfittatene adesso perché poi vi servirà per sempre. Emm (4)
128 quando ho capito comunque (.) che non era così che sarebbero
129 venuti volentieri(2) ho lasciato un po' (.) ho detto oky devono
130 fare il loro percorso. (2) iniziamo a mettere il (.) questo classico
131 semino no? E poi vediamo. Parte anche da me. Se io continuo
132 così questo seme (.) cade su una roccia (1)
- 133 S. "((laugh))"
- 134 M. "bé chiaramente, se vanno con (.) sempre trascinati a cu indré
135 no? (1) e quando ho fatto io questo passaggio secondo me (2)
136 discuterne anche in casa o alla sera mi sdraiavo con Elio per
137 esempio nel letto e ascoltavamo una una registrazione della
138 ranocchia (.) andava molto"
- 139 A. "mamma"
- 140 M. "meglio perché se ne parlava anche e non avevo più
141 l'aspettativa che lui assolutamente facesse benissimo i compiti,
142 mi facesse fare bella figura. Che lui (.) mi facesse (.)"
- 143 S. "Ciao Anna"
- 144 A. "Ciao"
- 145 S. "come stai?"
- 146 A. "bene. Dov'è Gaia?"
- 147 S. "a casa"
- 148 A. "ah. "
- 149 M. "Ti vi siete bruciate Anna. No, lascia. Vi siete bruciati un po'?"
- 150 A. "un po'"
- 151 M. "vuoi fare una doccia?"
- 152 A. "No, già fatta"

? Ne le: glielo do!

Visiva del mondo, interazione
tra gli esseri umani, non facile

T.

Questo lo ha pensato o glielo
ha dato?

Il Piano di famiglia
→ immagine forte

→ immagine

come ottiene quello che vuole?
mi ha fatto
un regalo

T. Comunicazione

- 153 L. "Di mamma, per canottaggio?"
154 S. "ciao Lucia"
155 L. "ciao"
156 M. "Non ho capito"
157 L. "mmmm, per trovare le cose per canottaggio"
158 M. "che cosa c'è da mangiare"
159 M. "Di là. Io posso chiacchierare ancora un po' con Sandra e
160 dopo (.) potete"
161 S. "Ciao bellissime"
162 M. "Si Si. (4) e così, e dopo li ho sentiti molto più rilassati. E
163 anche io ero più rilassata"
164 S. "Si. Si"
165 M. "perché anche Tommaso mi ha fatto capire così no, guarda
166 così lascia perdere. (1)"
167 S. "Si. Si"
168 M. "Non che si alzassero alla mattina e che trovassi seduti a
169 meditare, questo no. Però erano (.) erano (2)"
170 ((Toc toc)) si sente bussare alla porta.
171 M "mi piace. Più tranquilli."
172 S. "Loro"
173 M. "I ragazzi si. E anche se non facevano i compiti come
174 previsto, se Elio incollava i fogli all'incontrario, invece andava
175 bene lo stesso"
176 S. "si"
177 M. "Se non va bene a Sandra si la' (.) si (.) lo dice lei."
178 S. "Si"
179 M. "Non devo dirlo io, non devo fare bella fi (.) volevo forse fare
180 anche bella figura (1)"
181 S. "Si"
182 M. "Non devo fare bella figura. Ecco, perciò, questo mi è servito"
183 (7)"
184 S. ((Laugh))
185 M. ((Laugh))
186 S. "e tu parlavi di questi emmm di queste tracce del CD, che
187 ascoltavate la sera"
188 M. "si"

T. occupazione bimbe
- rispondere a domande /
- disponibilità bimbe

T. - a lasciar andare
↳ rilassarsi / tranquilli

T. accettare

T. delegare

T. dare bella figura / qualità
- vincere ma vuole madre
- non riprendere o una esultanza

- 189 S. "e poi che ne discutevate"
- 190 M. "Si"
- 191 S. "Mi puoi raccontare di più di questa cosa qua."
- 192 M. "Si perché. Anche questa mattina abbiamo parl (.) siccome
193 hanno saputo che avremmo fatto questa intervista allora gli ho
194 chiesto (.) quali sono le cose che (.) che ricordano con piacere di
195 questo corso o se ci sono cose che sono state veramente utili che
196 si ricorderanno e che potranno utilizzare. Abbiamo discusso un
197 po' e Elio (.) ha detto si c'è stato un momento in cui (2) mi
198 sono ricordato (.) o degli esercizi o della registrazione, adesso
199 non ricordo, e ho potuto (1) mmm metterlo in pratica. Ha litigato
200 con un suo amico o ha ris a a a a suo dire ha ricevuto un affronto
201 (.) e (.) prima di arrabbiarsi, subito, ok, ha detto che ha respirato,
202 si è ricordato le parole nelle registrazioni o nei vostri esercizi (.)
203 e questo gli è servito a calmarsi prima (3) e non ha reagito subito
204 come avrebbe voluto o non se l'è non se l'è presa così così
205 profondamente come avrebbe fatto prima. E 'un inizio; ma
206 almeno è servito. Lui mi ha detto che è servito."
- 207 S. "Si"
- 208 M. "Si (4)"
- 209 S. "Grazie. E queste registrazioni voi, ogni quanto le avete
210 ascoltate?"
- 211 M. "alla sera"
- 212 S. "Avevate un vostro momento fisso"
- 213 M. "Si, a letto. Oppure prima di andare a letto. Anche Anna si
214 metteva su sdraiata sul suo materasso e poi l'ascoltavamo. Con
215 l'Elio e dopo andavo di là con Lucia (1) Non tut (.) a volte tutti
216 insieme. Un paio le ha ascoltate anche Tommaso prima di (.) che
217 tutti si (.) andassero a letto. Oppure se erano già a letto facevo
218 una volta con Lucia e poi (.) o prima con Elio e poi (.) andavo
219 di là e ascoltavo anche con Lucia."
- 220 S. "Si. E questo lo avete fatto (.) siete riusciti a farlo (.) dunque
221 avevate un momento fisso, sempre in stanza"
- 222 M. "Si"
- 223 S. "E siete riusciti a farlo con una certa regolarità?"
- 224 M: "Sii, mi sembra di sì"
- 225 S. "circa."
- 226 M. "bé almenooo (4) quante volte alla settimana? Due, tre? Due
227 volte alla settimana."
- 228 S. "Si, bello"

non parlato o aveva questa

Attivo -> Passivo

comunicare

Tema: Elio e respirazione

*Polite Ridf.
Tema: coinvolgere famiglia*

- 229 M. "Che all'inizio ci ha fatto un po' ridere la voce no di questa
230 qua"
- 231 S. ((laugh))
- 232 M. "Che dico ma non potevano scegliere una voce un po' più
233 melodiosa un po' (.) però poi ti abitui anche a quello. Anzi è un
234 timbro che ti resta nel cervello. Proprio.(2)
- 235 S. "Si" (2)
- 236 M. "E anche Anna lo faceva ne"
- 237 S. "E dunque quando l'impulso veniva dato, gli altri si
238 aggregavano?"
- 239 M. "Vabbè quando ero con Elio, Anna è nella stessa stanza"
- 240 S. "Non è che scappava"
- 241 M. "No. No no no le piaceva."
- 242 S. "Si. Dunque c'è stata anche un a dinamica a livello familiare"
- 243 M. "Si Si. (1) si, si, si. Si non è che Lucia diceva no ma che noia
244 no anzi, se se si parlava magari zittiva gli altri, no ascoltiamo
245 adesso che (3)
- 246 S. "E chi è che dava l'impulso per ascoltare le tracce?"
- 247 M. "Io"
- 248 S. "sempre tu?"
- 249 M. "Si."
- 250 S. "Se tu non lo davi, non si faceva?"
- 251 M. "No. Secondo me perché (1) come ti ho detto prima (1)
252 inizialmente lo sentivano come una cosa imposta. (2) Adesso si
253 ascolta, adesso si fa, adesso si legge, adesso si (.) fanno i compiti
254 Poi siccome ho letto anche un po' gli esercizi, erano molto
255 interessanti a mio avviso e (.) non vederli svolti (1) e poi mi
256 dispiaceva tantissimo. Come dirgli ma approfittatene, se vi (.) se
257 se ve li fa fare (1) c'è un senso (1) cioè è un occ (.) un'occasione
258 no questa che vi vien data (.) però vedevo che (.) più era così, più
259 anzi più reagivano di malavoglia. Ecco"
- 260 S. "Si. E tu come ti sentivi quando vedevi che loro non
261 prendevano l'occasione?"
- 262 16'50 M. "Ebbè impotente"
- 263 S. "Si"
- 264 M. "Impotente e un po' (.) un po' delusa.
- 265 S. "Si"

eventi d'impulso degli altri
scappava

noia - Impulso Lucia agli
altri

Impulso a scappare Paolo
corkaddine v. 20

T. Impulsione relativa al di
Tema:
-Compiti con papà
La famiglia

non di caserla
corkaddine

T. Impotenza

266 M. "Perché (2) secondo me appunto (2) era (.) ammm (2)
267 ((scoccamento della lingua sul palato)) stavano come perdendo
268 un'occasione (.)

269 S. "Si"

270 M. "di sfruttare al massimo (1) lamm (.) la scoperta di loro stessi,
271 no?"

272 S. "Si".

273 M. "Di andare fino un po' più in fo (.) più ((mmm)) in profondità
274 delle proprie emozioni (.) e del proprio corpo soprattutto, no? (.)
275 Non so ricordo di salire le scale velocemente cosa succede al tuo
276 fiato, al tuo corpo fisico e il corpo fisico è il corpo emotivo. E
277 qui, chiaramente sono ancora bambini, sono cose che anche noi
278 adesso (.) cioè anche io faccio fatica probabilmente. Però se fatta
279 da bambini che forse hanno (.) gli manca no, quel filtro che noi
280 abbiamo del far bella figura di non ((lugh)) speravo che (.) lo
281 prendessero come (.) più più un gioco."

282 S. "Si. Si" (2)

283 M. "Che poi sono sicura che quando vi vi v'incontravate chissà
284 cosa saltava fuori. Perché a casa forse (.) non lo facevano forse
285 proprio per farmi vedere che (.) non lo facevano apposta perché
286 io volevo che loro lo facessero. No?"

287 S. "Si. Avevi l'impressione"

288 M. "Mi immagino che comunque agli incontri venivano (.) cioè
289 emm arrivavate a fare di quei discorsi (.) profondi."

290 S. "Si"

291 M. "Si. Questo sì. È questo che poi (3) devo imparare anche ad
292 accettare che (.) io, ero anche molto curiosa in fondo no? (.) di
293 quello che succedeva nei vostri incontri. (2) E non è che mi hanno
294 detto tanto"

295 S. "Ti sarebbe piaciuto saperne di più?"

296 M. "Si" (5)

297 S. "Grazie. E invece dopo come ti sei sentita quando sei riuscita
298 a lasciare?"

299 M. "E eh, più rilassata. (2) Più rilassata e più (2) Rilassata non
300 solo ma anche (4) bé più soddisfatta di me stessa. (1) Del (3) della
301 serie ok, accetto le cose così ((lugh)), come è giusto che sia"

302 S. "((lugh))

303 M. "e si, non è evidente, da mamma daaa (1) dal voler (3) si eeee
304 avere anche una bella prestazione da parte dei propri figli. Però
305 per questo non devono fare né un esame né fare bella figura
306 devono essere loro stessi. Proprio per questo no? Un corso che li
307 aiuta. Ad essere loro stessi ed ascoltarsi. Se per loro in quel

tema : scoperta di se stessi
- difficoltà della routine
- tema : scelta di parti
- riguarda son.

curiosità Maria come d'altro

→ quella tra corso il corso
→ dopo la consegna, più lasciare - l'importante
→ meno di cose.

Ti lascio andare e relax
- accettare le cose così come sono

→ Aspettativa vs. figli
contraddiz.

Ti aiuta se stessi

308 momento non era (.) fare assolutamente l'esercizio allora (.)
309 andava bene così. E (.) e credere anche quando Lucia mi diceva
310 no, io li ho già fatti. "

Fiducia

311 (Fine della prima registrazione)

312 S. "OK. Grazie. E, descrivimi di più come era questo bello. Mi
313 hai detto che era bello per te questo momento quando mettevate
314 su questi CD. Cos'era bello, come lo hai vissuto?"

315 M "Be un momento (4) Un momento in cui qualcun altro dice le
316 stesse cose che dici tu no? Ma non sei tu. (2) E forse viene
317 ascoltato diversamente"

T. Paragona familiare

318 S. "Sì"

319 M. "Perciò non sei tu che devi fare anche quello. Quindi ok
320 bambini. Respirate vedrete tranquilli (.) cioè (.) alla sera cioè non
321 pensare ai problemi. Se c'è qualcuno che te lo dice, che lo dice
322 uguale a tutti, e non è la mamma che lo dice anche me, perciò
323 sono anche io che lo ascolto. (1) È come tirare il fiato no?"

Parla in II persona

324 S. "Sì. Una pausa da mamma"

325 M. "Eh sì, mi dice fa (.) lo ascolto anche io come lo state
326 ascoltando voi. Vuol dire che anche a me. Elia una volta mi ha
327 chiesto, ma anche a te? Ma certo anche a me, anche a me suc(.) a
328 volte mi capitano momenti in cui (.) magari mi capita (.) di di (.)
329 che un paziente che non lo sopporto, un'infermiera che che (.)
330 con la quale magari non riesco a lavorare bene, e cavoli (1) anche
331 io devo fermarmi un attimo, respirare e ispirare. (1) Devo, anche
332 a me serve, assolutamente. N n non perché siamo adulti, anzi hai
333 voglia ragazzi. Perciò se se se (.) vi abituate adesso (.) voilà poi
334 vi verrà (.) così. Se noiii (.) già alla nostra età dobbiamo fare corsi
335 su corsi per (.) refreshing eee (.) buster eccetera (2) sperando che
336 voi ne facciate veramente tesoro. (2) E dopo decideranno loro (.)
337 lo usano non lo usano (.) perché (1) è ben difficile pretendere da
338 loro (2) se in una questione un po' critica (.) riescono a mettersi
339 a ok, respira respi (.) che a volte a noi non riesce. Però (.) bisogna
340 iniziare. (1) Bisogna iniziare."

Elia - Poi -

T. anche i genitori hanno bisogno di respirare

T. difficoltà mettere in pratica la Mindf.

T. l'abilità resta figli

- presa di coscienza

341 S. "Sì"

342 M. "Forse alla loro età la fortuna è che lo possono tr (.) prendere
343 come un gioco no?. Anche l'immagine della ranocchia. E eee
344 bisogna cercare no eh? un simbolismo"

345 S. "Uno spaghetti cotto"

346 M. "Lo spaghetti cotto non lo so"

347 S. "Ah ((lagh))"

348 M. "Vedi, chissà quante cose non so"

Tallate.

Coscienza / Impoverza

349 S. "C'era un esercizio che si chiamava spaghetti cotto"

- 350 M. "di farti, di sentirti come uno spaghetti cotto, di lasciarti
351 andare?"
- 352 S. "Sì, sì. Bé un esercizio in cui tenevi tenevi, contraevi tutti i
353 muscoli, uno dopo l'altro, e alla fine lasci andare. E alla fine sei
354 uno spaghetti cotto"
- 355 M."Sì"
- 356 S. "Però portato in modo giocoso"
- 357 M. " Eh sì, ma hai visto, così lo spaghetti cotto ha quasi più
358 resistenza che lo spaghetti crudo."
- 359 S. "Boom non siamo andati dopo ad analizzare. Giusto fatto
360 l'esperienza e osservato. E voi, per l'esperienza che avete fatto
361 quando eravate nella vostra stanza ad ascoltare il CD, tu sai
362 descrivermi , se pensi ad una situazione in particolare, sai
363 descrivermi, cosa era successo quando lo facevate, quale era
364 l'ambiente subito prima che facevate l'esercizio. La prima
365 immagine che ti viene in mente. "
- 366 M. "Be, un bel momento era quando Elia aveva avuto a scuola
367 un momento di crisi (.) con questo suo compagno, che per lui era
368 (.) l'amico. (2) E (1) si è sentito abbandonato no? Ooo (.) non
369 rispettato (2) e aveva anche pianto, se non (.) ricordo male. (1)
370 Allora abbiamo ascolta ascoltato una registrazione in cui diceva
371 (.) lascia andare tutti i (1) emmm le preoccupazioni della giornata
372 e concentrati sul respiro. Allora, mentre la diceva (.) ne
373 parlavamo. (1) Io so che (.) tu magari in questo momento stai
374 pensando a quello che ti è successo oggi; ma se anche ti riesce per
375 un (.) un anche un mezzo respiro (2) di(.) alleggerire la mente,
376 già questo l'esercizio è un successo. È finita la registrazione poiii
377 appunto Elia ha detto (3) di stare meglio (2). E poi siamo rimasti
378 ancora in silenzio (.) ancora un bel po'." (2)
- 379 S. "Eravate solo tu e lui?"
- 380 M. "Sì. (3) L'andare a letto alla sera si cerca di farlo in modo
381 tranquillo (.) Eeee senza arrivare da da giochi eeeeeee fisici
382 piuttosto che (.) guardare televisione mm. Perciò è già un
383 momento (.) nel limite del possibile (.) tranquillo e (.) terminare
384 ancora la serata (.) e iniziare la notte con una registrazione era (4)
385 ma si era (2) era un bel momento poi perchééé (1) era poi
386 accettato bene (.) non era neanche preso come oh mamma, arriva
387 anche (.) anche la registrazione adesso.(2)"
- 388 S. "Questo piaceva?"
- 389 M. "Ma sì, sì si questo piaceva. Piacevole anche (3)"
- 390 S. " E a livello proprio della tua relazione con Elia, tu come ti sei
391 sentita prima che facevate partire il track? E dopo?"
- 392 M. " Era mm (2) come m (.) era (.) allora, è come annaffiare un
393 po' il semino. (2) Era un (.) inaffiatina (.) a questo semino (.)

Teve. Elia a Mindfulness

comune

380 M. "Sì. (3) L'andare a letto alla sera si cerca di farlo in modo
tranquillo (.) Eeee senza arrivare da da giochi eeeeeee fisici
piuttosto che (.) guardare televisione mm. Perciò è già un
momento (.) nel limite del possibile (.) tranquillo e (.) terminare
ancora la serata (.) e iniziare la notte con una registrazione era (4)
ma si era (2) era un bel momento poi perchééé (1) era poi
accettato bene (.) non era neanche preso come oh mamma, arriva
anche (.) anche la registrazione adesso.(2)"

T. il momento dell'andare a letto
T. la Mindf. la sera

380 M. "Sì. (3) L'andare a letto alla sera si cerca di farlo in modo
tranquillo (.) Eeee senza arrivare da da giochi eeeeeee fisici
piuttosto che (.) guardare televisione mm. Perciò è già un
momento (.) nel limite del possibile (.) tranquillo e (.) terminare
ancora la serata (.) e iniziare la notte con una registrazione era (4)
ma si era (2) era un bel momento poi perchééé (1) era poi
accettato bene (.) non era neanche preso come oh mamma, arriva
anche (.) anche la registrazione adesso.(2)"

Conclude la domanda

→ Argomenta i propositi che nascono.

394 che hai hai abbiamo gettato (.) che hai gettato con l'essere qui e
395 ora. della compressione della compassione, non so se ne avete
396 parlato di questo no? ((hiiinn)) è come un (2) utilizzare la
397 registrazione era come un risvegliare la capacità loro (3) della
398 compassione no? (.) e della comprensione. Ah si. Ah si è vero
399 che c'è anche questo. Ah ma allora (.) quello che mi è successo
400 'oggi (.) posso leggerlo anche in questo modo (3)

401 S. "Sì"

402 M. "Se vuoi posso anche (.) evitare di stare così male. (1) se (.)
403 lo vedo così (2)."

404 S. "Sì"

405 M. "Soprattutto Elio perché (2) soffre un po' (2) secondo me.(1)
406 A scuola, soprattutto. E soprattutto con lui (1) fare questo
407 discorso di (2) ma ce la puoi fare anche tu (.) a non vedere solo il
408 male no, nelle cose che ti succedono, non sono tutte contro di te.
409 Non è (.) mmmm non è perché tu sei sbagliato che ti senti il
410 mondo contro (2) soprattutto (.) a lui serve tanto respirare (.)
411 respirare e pensare, ok rivista così la cosa (.) c può stare. Per
412 esempio no. Oooo (.) il lasciare andare (.) per lui è difficile (.) e
413 con il respiro (.) lo riesco ad aiutare tanto (2) "

414 S. "Sì"

415 M. "Emozioni tese. Perché lui è molto teso. Mai più che con il
416 respiro (1) si riesce vabbè (.) ((lagh)) a rilassarsi. A sciogliere.
417 (4). Con Lucia un po' meno. (1) Lucia lascia (.) lascia poco
418 spazio. (3) mm Perché sembra vabbè (4), a lei sembra che va
419 sempre tutto bene. (2) Però ecco a lei non chiedevo però facevo
420 (.) lo stesso insieme lo facciamo insieme la registrazione. (2)
421 sembra che a lei va sempre tutto bene. (2) Però ecco a lei non
422 chiedevo però facevo lo stesso oo (.) insieme facciamo lo stesso
423 insieme la registrazione. Asc ascoltavamo insieme lo stesso (3)
424 Dice che va tutto bene, non ci sono problemi, gli esercizi gli
425 piacciono, lei li fa proprio da (.) da precisina (.) chiaramente (3)"

426 S. "Sì"

427 Va bene, però la ascoltiamo lo stesso insieme, lo stesso entra. (2)
428 Ma si, si si." (4)

429 S. "E nel tuo rapporto con lei tu come ti sei sentita prima delle
430 pratiche e dopo?"

431 M. "Non tanto diversa. Come prima come dopo lei veniva piace?
432 Si mi piace, ma impari? Ma si qualche cosina certo si. Ti sei
433 divertita? Ma si. Ecco Certo si (1) Ti è servito? Si per alcune
434 cose. Quali cose? Ma si un paio di cose. Dice così lei. Invece
435 l'Elio (2) lui ha portato l'esempio pratico. Anche se (2) gli
436 esercizi li faceva un po' a modo suo però secondo me una cosa
437 se colpisce Elio lui va proprio (.) gli gli arriva come un fulmine
438 (2) m lasci la porta aperta e pam arriva."

439 S. "è stato diverso anche il livello di comunicazione tra i due, per
440 te?"

441 M. "Sì, sì sì. Mi è sembrato (.) Ho mmm Ho trovato peccato che
442 tra di loro (1) non si siano un po' più (.) coinvolti."

T coinvolgimento tra i due fratelli

443 S. "Tra di loro"

444 M. "Tra di loro. Sì. Questo sì mi è (.) Tu Elia questo esercizio
445 come lo hai trovato? Dai che ci troviamo cinque minuti a
446 meditare così. No questo (.) però è vero, hanno finito il corso e
447 io non ho fatto nulla. Non è che ho detto ragazzi (.) Da me
448 l'esempio non l'hanno preso. (2) è inutile che io pretenda da loro
449 che facciano l'esercizio e poi non (2) non li coinvolgo quando (.)
450 io se se mi siedo un attimo (1) per ritrovare (.) il centro (.) son da
451 sola (1) Perciò loro (.) anzi aspetto che non c'è nessuno. Cioè non
452 è che possono dire guarda la mamma che si è seduta, così (1) ci
453 mi siedo anche io con lei."

disparato

T occupo genitoriale
- coinvolgere i figli
- "E la Mindf.

454 S. "Quindi non ti vedono mai?"

455 M. "E no. E a questo ci ho pensato dopo." *Reflexive Eshab*

456 S. "E tu ti siedi regolarmente? Per te?"

457 M. "Ultimamente di più (.) sì"

458 S. "E di più cosa significa?"

459 M. "Significa un paio di volte alla settimana. Anche se ee (.) quel
460 cinque dieci minuti."

461 S. "Perché tu mi parlavi di un corso Vipassana. È lì che hai
462 cominciato a praticare la Mindfulness? Se vogliamo ora parlare
463 un poco della tua esperienza"

464 M. "La Mindfulness sì. Perché prima Tommaso ha fatto (.) I corsi
465 di Vipassana che ha fatto Tommaso, lui ne ha fatto due prima di
466 me" (2)

T Tommaso alla Mindf.

467 S. "Sì (2) E vi conoscevate già?"

468 M. "Ci conoscevamo già. Ah yes eravamo One Think"

469 S. "((laugh)) ok

470 M. "(2) Ah no, è vero, no (.) io ne ho fatto uno solo. Sì sì sì sì.
471 Prima ho fatto altri (.) altri tipi di corsi."

→ "Prima ho fatto altri corsi che se aveva fatto solo uno."

472 S. "E a quando risale questo?"

473 M. "Ero incinta di Anna"

474 S. "Ah, ecco 7 anni fa. Incinta di Anna ti sei fatta il primo corso
475 Vipassana."

476 M. "Sì. Sì. Sei mesi"(2)

477 S. "E attraverso la vipassana sei entrata in modo pratico nella
478 Mindfulness?"

479 M. "Si. Si, si. "

480 S. "e poi da sei anni a questa parte come sei riuscita a mantenere
481 la pratica?"

482 M." La pratica soprattutto (.) non nella meditazione (1) ferrea (.)
483 di un'ora (.) no. All'inizio si, chiaramente, perché esci che sei (2)
484 Sei space (.)on. (1) non mi succederà più nulla. Ma in questo
485 mondo non ci sto più no ((laugh)) e sei (.) un po' fuori dal mondo.
486 (1) Sei con te stesso ma non sai ancora come affrontare il tutto
487 no? (3) emm (2) Vabbè poi è arrivata Anna che mi ha assorbito
488 (2) tutta. (1) Ma anche con lei era bello, perché lo stare con lei,
489 erano momenti preziosissimi eh. Assolutamente. (1) Ascoltarli.
490 Il loro bisogno ora. Loro sono qui e ora. Per me è stato bellissimo.
491 (1) E poi vabbè sono passati quanti? (.) Vabbè Anna quanti (.)
492 anni aveva (.) a Mindfulness, quando siamo andati (.) in Francia
493 aveva 3 anni e. Tre anni o forse faceva i quattro. Li è stato un
494 buster. Un refresh. Se dovessi consigliare o i dieci giorni di
495 Vipassana o Tich Nath Han direi Tich Nath Han. Perché sei (.)
496 sei nella realtà. Sei nella quotidianità, sei nel lavare i piatti, sei
497 nel mangiare, sei nel condividere, nel dormire, con gli altri, sei
498 nel parlare nel comunicare con i tuoi figli soprattutto. E questo è
499 stato molto molto molto molto bello. " (2)

500 S. "Si" (3) e nella comunicazione con i tuoi figli, tu hai notato
501 una differenza quando avete fatto il corso Mindfulness qui?"

502 M. "Ma si secondo me si. È che il problema è che dopo si ritorna
503 no? Come (1) la ruota rigira e ritorni a fare gli stessi errori." (1)

504 S. "Che differenze avevi notato? Quali diverse esperienze avevi
505 fatto tu?"

506 M. "Ah io mi sentivo più (2) Meno intransigente. Si (1) Meno
507 intransigente (1) verso me stessa chiaramente (.) eee avendo
508 abbassato un po' la guardia, stavo meglio io stavano meglio loro.
509 (3).

510 S "E questo come si traduceva a livello di comunicazione con
511 loro?"

512 M. "Più armoniosa."

513 S. "Hai degli esempi che ti vengono di discussioni che avete
514 avuto?"

515 M. "Ma le lo (.) le loro esigenze non leemmm (2) o il discutere
516 (1) e ecco si era più un comunicare che non un discutere, era un
517 8.) uno scambio di opinioni (.) che non (.) tu mi dici quello che
518 tu vuoi e io ti dico si o no. Era più un emmm..."

519 S. "Che cosa intendi allora con discutere allora? (2) Quale è la
520 differenza tra comunicare e discutere?"

Mag.
Sperare quello che è attraverso
quello che non è
T. effetto con Vipassana

T. Anna bebe

... "Ascoltarli" Anna?
s'ing -> pens.

T. Villaggio Tich Nath Han

T. molto le buone abitudini

T. effetto di armonia
T. intransigente
- armonia
translat coscienza

T. la comunicazione con figli

T. esempio dei figli, "obedienti"
T. comunicazione con i figli

521 M. "Forse una discussione la vedo più tra adulti. No?. Che (.) Io
 522 discuto da la mia, tu dai la tua." (1)

523 S. "Uno scambio di opinioni dunque. E la comunicazione
 524 invece?"

525 M. "Forse io ti comunico come sto. Più a livello emotivo no? Non
 526 sooo. Esempi (.) aspetta, che cosa posso? (2)"

527 S. "Sai portarmi proprio un esempio concreto, qualche cosa che
 528 è successo con i ragazzi?"

529 M. "Ma c'è stata una settimana che eravamo eravamo qua (.)
 530 penso che ero da sola (.) Tommaso non c'era e mi sono detta
 531 chissà sarà il finimondo perché (.) sono molto esigente anche nei
 532 loro confronti e se dico qualcosa deve essere quella. Subito. Se
 533 dico pigiama. Pigiama deve essere. Pigiama subito. Adesso è. (2)
 534 E eeee (1) c'è stato un momento in cui faccio (.) bambini
 535 pigiama (.) e loro hanno cominciato (.) no ma però facciamo qui/
 536 (.) e faccio ok dai, tu cosa vorresti fare? Bene, cinque minuti di
 537 (.) cartoni animati (1) tu? (1) ok dai ragazzi (.) cinque minuti (.)
 538 dai e dopo però (.) tutti insieme pigiama? Ok Bene. Perciò loro
 539 hanno guardato (.) io ero tranquilla perché tanto il pigiama lo
 540 hanno messo dopo. (1) Mi sono divertita anche io con (1) loro
 541 tanto che i bambini hanno detto (2) Mamma (2) ma è bellissimo
 542 così. (1) E questo (2) ero (.) cioè non doveva essere tutto perfetto
 543 (2)"

544 S. "Sì" (2)

545 M. "A modo mio"

546 S. "Sì"

547 M. "Era perfetto a modo di tutti no? lo stesso (3) m o anche eee
 548 (3) Elio voleva aiutarmi in cucina (2) e (.) la mia reazione fa
 549 anche no Elio perché è sempre un uovo per terra o (2) c'è sempre
 550 qualcosa che va (.) un po' storto a volte (su bo) e in quel momento
 551 faccio ok vuoi aiutarmi? Bene. (1) Va come va. Va come deve
 552 andare. No? Va come è giusto che vada? Era tutto più semplice.
 553 E non avere questo (.) questo falchetto che controlla, con gli
 554 artiglietti già fuori (2) era tutto più bello, era tutto più divertente
 555 anche (1) e loro ascoltavano di più."

556 S. "E tu come ti sei sentita?"

557 M. "Be più leggera (3) e più (.) anche più bella"

558 S. ((laugh)) evvai!

559 M. ((laugh)) esì. Torna fuori no. (3) Sì. Sì. Ogni tanto però (1)
 560 adesso va un po' meglio però (.) secondo me. Ogni tanto si (.) si
 561 ritorna nei vecchi stampini (.) però me ne accorgo prima. Me ne
 562 accorgo prima. Me ne accorgo prima. O (.) mi preparo prima. Se
 563 tornando a casa dal lavoro so che i bambini sono a casa da soli,
 564 prima di entrare in casa mi metto un attimo a (.) respiro (2) faccio

→ bombino non è parte intera
 riconosciuto come parte intera
 → solo io da carità?

T. origine in modo diverso,
 - il momento di andare a...

Fiducia?
 causa e conseguenza
 → Rimanita sentimentale con figli
 → esultante Distarsi.

T. aspetta
 si estende dal ruolo genitoriale
 T. II. - E. in cucina

Ricordo Sud.
 T. Conseguente, lasciare andare
 (Dad.)

T. Applicazione Dad. difficile
 → grado di coscienza
 → perché ostacola
 → prepararsi prima

565 D ok (3) loro erano a casa da soli (1) io ero a lavorare. Se entro in
566 casa che li trovo (.) m (.) al computer o che non hanno messo a
567 posto la colazione (.) quale sarà la mia reazione? (.) che cosa
568 otterrò? Che cosa voglio? (.) come voglio che finisca quella
569 giornata? (3) Ed è bellissimo. (3) Non sempre funziona (.) cioè
570 non sempre mi ricordo. Chiaramente non è che adesso (.) entro e
571 mi siedo ((laugh)) che va bene tutto. (1) Certamente che no (.)
572 Peròoo (1). Ma si anche questo corso ha fatto ha fatto bene anche
573 a me."

→ società - presenza - futuro

- autoriflessione
INTERPERSONALE?

574 ((Rumore di porta che si apre))

575 L. "Ciao mamma"

576 M. "Ciao cara, che bella che sei"

577 S. "Tu parti"

578 L. "Eh si, vado a canottaggio"

579 M. "Vai in bici?"

580 L. "Sì" (chiedo a papà)

581 A. "Io tengo il costume sotto"

582 M. "Ma io ti direi di fare la doccia"

583 M. "io chiudo"

584 / M. Tu chiudi (5) O ottenere le cose (1) non nella perdita della
585 calma ma nella (.) restando nel qui e ora. È vero, anche questo (.)
586 Si."

T. Il modo di esercitare l'autorità

587 S. "che cosa?"

588 M. "Per esempio metti il pigiama. No. (3) Metti il pigiama. (1) È
589 questo che esigo da te. Perché è l'ora di farlo ed è l'unica cosa
590 che devi fare adesso. (4) Appunto (.) non ci sono alzate di voce
591 (.) perchée (1) poi la cosa (.) degenera (4)"

G.T. L. non dire la verità
→ degenera

Principi Mindfulness

D, D. Un concetto di guida degenera

592 S. "E questo tipo di comunicazione diversa, l'hai notato verso
593 tutti e due i figli che hanno fatto il corso?"

594 M. "Sì, io sì. Loro magari non so cosa diranno però secondo me
595 sì. (1) Secondo me sì. "

596 ((rumore di porta che si apre))

597 S. "Bello"

598 L. "dov'è la tognos?"

599 M. "in garage credo, sotto qualche altra giacchina."

600 ((porta che si chiude))

601 M. "Sono più (3) è una decisione più salutare (1) sono più (.) più
602 decisa. Però più salutare meno Hitleriana. Eccola. Dimmi cara"

↳ T. sentire
- Hitler

→ immagine forte

- 603 L. "no"
- 604 M. "Ecco, allora, devo fare mente locale. L'abbiamo piegata ieri,
605 sul ripiano dietro la porta"
- 606 L. "Allora prendo l'altra giacchettina. Ciao"
- 607 M. "Ciao cara"
- 608 ((porta che si chiude))
- 609 S. "quando le hai detto credo che ne so tanto quanto te ha svelto
610 trovato la sua soluzione"
- 611 M. "Cioè mi chiede devo mettere i pantaloncini. Mi chiede (.) ieri
612 abbiamo fatto il bagno (.) poi lei ha su le braghette. Le devo
613 tenere su per fare il bagno? Che scarpe metto a fare il bagno?
614 Oppure Che scarpe metto ad andare al pozzo? (2) Arriva anche
615 lui"
- 616 M. "Puoi venire a parlare."
- 617 ((porta che si apre))
- 618 S. "Ciao Tommaso. "
- 619 T. "Ciao scusatemi"
- 620 M. "Vieni abbiamo finito."
- 621 S. "Come abbiamo finito?"
- 622 T. "Vado su a a Loco perché la nostra paziente che era giù a
623 Mendrisio"
- 624 M. "Pioverà. E si, come sta?"
- 625 T. "Non risponde neanche."
- 626 M. "Poverina"
- 627 T. "Ogni volta che mandiamo giù qualcuno torna peggio di
628 prima"
- 629 M. "Già. Vuoi andare su in bici?"
- 630 T. "Sarà bello però se vado in bici però..."
- 631 M. "Sai come torni"
- 632 T. "Auguri"
- 633 M. "Ciao caro grazie"
- 634 S. "Ciao grazie"
- 635 M. "no, vedi ogni volta quando c'è una comunicazione così (.)
636 sarebbe così (.) così facile così armonioso"
- 637 S. "Come quella adesso con Tommaso?"

da una parte le da...
Tema...
Fl - Lucia

T. L. armonioso

*

676 S. "Sì, inerente a questo corso adesso. A livello di pensiero, di
677 pratica"

678 M. "Eh e ((laugh)) l'unica cosa che e (.) mi rimprovero invece.
679 Mi rimprovero di non averne (1) di non aver dato più m (3) più
680 dimostr. (2) più di di (1) buon esempio. Di non averne
681 approfittato anche io. (3) Perché quando stava per terminare mi
682 sono detta no ma come?!? (2) A a avrei avrei potuto fare questo
683 questo e questo. Averè (.) avrei potuto io stimolarli di più 29'58
684 a coinvolgermi (2) perché nella nella praticità (.) delle cose (.)
685 non sentivo (2) Quando loro tornavano a casa (.) non che (.)
686 sprizzassero gioia o entusiasmo (.) di coinvolgerci in quello che
687 succedeva al corso e questo (1) pensavo che fosse anche perché
688 io (.) non non ero abbastanza presente (.) e avrei voluto forse fare
689 di più. (3)

→ T. Si rimprovera di non aver dato esempio.

Enkel nel dettarsi

Le sentiment che non è l'obstacolo

↳ T. Ansia

690 S. "E dunque quale situazione ti viene in mente?"

691 M. "Eh Quando o (.) quando era l'ultima lezione e mi è venuta
692 un'ansia"

693 S. "Ok"

694 M. "In quel senso, ma come l'ultima? Ma no! Avremmo (.) avrei
695 potuto (.) fare di più."

imp. → pass.

696 E. "Mamma?"

697 M. "Avrei potuto..."

698 ((Rumore di porta che si apre))

699 E. "Mamma (Anna me)"

700 M. "Possiamo finire per favore?"

701 E. "Aspetta"

702 M. "No!"

703 E. "Ma la Anna a fatto quella cosa..."

704 M. "Ascolti me. Ascolti me!"

705 E. "Mamma!"

706 M. "Ascolti me!! (2) Grazie Elio" (1)

707 E. "Visto?"

708 M. "ma io che cosa centro?"

709 E. "E dopo muore"

710 M. "Anna, tu ascolti quello che io ti ho detto e una cosa così lo
711 sai"

712 A. "Che cosa mi hai detto?"

713 M. "Lo sai, da sempre, lo sai. Vero?"

- 638 M. "Eeee si. Che succede sempre, che anche con i bambini fosse
639 sempre così. Però se fosse sempre così anche con i bambini mi
640 direi che noia."/
- 641 S. "Dici?"
- 642 M. "Sì"
- 643 S. "Ma magari dopo un mese che succede solo così rifacciamo
644 l'intervista."
- 645 M. "VA bene, d'accordo."
- 646 S. ((Laugh))
- 647 M. "Dico Ma no (.) che famiglia tutta peace and love, (.) ma non
648 c'è un po' di action un po' di Muoviti."/
- 649 S. "Ahh, sarebbe noioso"
- 650 M. "Vero? Anche no. Anche no. Per me anche no. Ogni tanto ci
651 vuole il temporale, per far tornare il sereno. Come sicuramente
652 (.) a scuola saranno confrontati con (4) Non pretendo che (.)
653 diventeranno (3) dei piccoli (2) Monaci no?. Ma (.) quello che mi
654 piacerebbe è che nel momento del (2) della crisi (.) che la
655 riconoscono(.) come tale (1)"
- 656 S. "Sì"
- 657 M. "Già quello."
- 658 S. "Sì"
- 659 M. "E già il fatto che la riconoscono come tale probabilmente nel
660 loro cervellino ci sarà già anche una soluzione. Che fa ah già, ma
661 com'è che era quella volta? (3) L'importante è riconoscerla." (3)
- 662 S. "Sì" (3)
- 663 M. "E, la palestra è eeeee la famiglia chiaramente prima di tutto"
- 664 S. ((laugh))
- 665 A. "mamma, indovina dove posso mettere via la mia la mia velo?
666 Da dove vado? Da qua da qua o da?"
- 667 M. "Non abbiamo ancora finito."
- 668 S. "Ciao Elio"
- 669 M. "L'ahi salutata prima?"
- 670 E. "Sì"
- 671 M. "Si guarda negli occhi"
- 672 S. "Ti viene in mente ancora una scena. La prima che ti viene in
673 mente. Una situazione in cui sei stata coinvolta nel corso. In
674 qualsiasi modo." (5)
- 675 M. "m (9) Inerente a questo corso adesso?"

T. armonia = noia

T. = Bisogno di T. di dissonanza,
= Scuola dei ragazzi
Aspettativa = Non peace and love, ma
superata crisi

Del l'analisi
della
di una
la del

- 751 M. "Appunto!"
- 752 E. "(ma io)
- 753 M. "No! è chiaro"
- 754 E. "Sì"
- 755 M. "Ecco grazie caro"
- 756 ((rumore di porta che si chiude""))
- 757 M. "io li rispetto e loro mi rispettano" (4)
- 758 S. "Hai ancora un po' di disponibilità?"
- 759 M. "Sì dai" *- Sono: grugliato.*
- 760 S. "Le informazioni riguardo al corso, tu da dove le ricevevi?"
- 761 M. "Be, da te, dalle tue mail. Assolutamente era importante
- 762 ricevere (.) da te (.) queste informazioni. Molto dettagliate anche
- 763 Questo mi faceva bene anzi. Mi dicevo ok. Sembra che (.) in
- 764 questa settimana non succeda niente da (.) della Mindfulness (.)
- 765 nella loro vita (.) però leggendo i tuoi resoconti ti dici UAU allora
- 766 (1) Allora (.) è giusto che sia così. È giusto che alcune cose
- 767 vengano dette (.) in questo oo (.) in questa sfera protetta nel
- 768 vostro (.) come un po' private, no private, siete nel vostro mondo,
- 769 nel vostro nucleo, ecco, nel nucleo nel quale queste cose vengono
- 770 dette. Allora
- 771 S. "Se loro non te ne parlavano, tu facevi loro delle domande?"
- 772 M. "Ma sì, siccome io andavo a sbirciare anche i quaderni e,
- 773 sbirciando i quaderni ho detto cavoli interessante erano (.) allora
- 774 la prima reazione è stata ma (.) Sandra è matta. Come fa (.) già i
- 775 bambini di compiti non ne hanno (.) ((laugh)) c'era troppa roba!
- 776 Era troppo figurati Elio se se se *per non assumere resp. / Non era critica ma' acclamato? Vale ridurre quel "matta"*
- 777 S. "No infatti abbiamo lasciato, hai visto?"
- 778 E. "No, no no. Era tantissimo"
- 779 S. "Non lo riproporrò più"
- 780 E. "Dopo perdono perdono la voglia. Dopo era proprio vissuto (.)
- 781 come un compito (.) come un obbligo. ((hiin)) em (3) e come ti
- 782 dicevo all'inizio, guardando il loro quaderno e poi c'era ancora
- 783 l'ansa da dire i compiti, gli esercizi farli venerdì a mezzogiorno.
- 784 (2) Anche no. Perché come abbiamo visto il senso era anche di
- 785 vedersi nel corso della settimana in determinate situazioni come
- 786 reagisco e quando eccetera. (2) eeeee e perciò se non deve essere
- 787 un esercizio scritto, sicuramente passa qualche cosa a livello
- 788 emotivo. E leggendo le mail (1) mi (.) mi faceva piacere no?
- 789 leggere questi (.) questa questa vostra crescita. M"
- 790 S. "Dunque le informazioni del corso le hai avuto piuttosto dalle
- 791 mail. Meno da loro."

levo: in rispetto
lo alga de cosa è x lei il rispetto??

T... resacando mail dei corsi

reca sul mondo. Allo stesso

T. compiti Mindf. a cose
T. riservatezza / rispetto privacy

Non era critica ma' acclamato?
Vale ridurre quel "matta"

7
molto anche quando è troppo

T. quando è tempo -> obbligo

714 S. "Veniva per salvare lei"
715 M. "Ascolti anche quello che ti dice Elio che quando io non ci
716 sono lui "
717 A. "Ma lui non ha detto niente. Non me l'ha detto."
718 M. "Ok, ma tu lo sai. Adesso puoi andare di la un attimo. Quel
719 palloncino lo tengo io un attimo. No! Lo dai a me e noi
720 terminiamo"
721 A. "Eh, non posso legartelo al tuo tuo al "
722 M. "no, lo dai a me uno. Entri e ti metti una molletta anche sui
723 capelli."
724 A. "Dov'è?"
725 M. "sarà in bagno secondo me. (2) Non sono smontabile Anna"
726 A. "((laugh))
727 M. "Vai. Molletta per favore"
728 ((rumore di porta che si chiude))
729 S. „Ok“
730 M. „Situazioni in cui adesso per esempio dici, no Elio no, ti ho
731 detto di no. /
732 S. ((laugh))
733 M. /Mi vuoi fare fare bella figura, no caro?/
734 S. "((Laugh)) Figliolo, mi stanno intervistando su questo tema"
735 M. "Proprio su questo tema Elio, sei arrivato al momento giusto.
736 Devo dimostrare che tu hai capito che io quando dico no con il
737 sorriso (3) dentro sta bollendo no ((laugh)) e devo rendermela
738 amica questa rabbia perciò (2) non eh, (2) teniamocela amica.
739 (1) E' solo con l'esercizio che si (2)"
740 S. " E' una bella palestra"
741 M. /" Eh, è una bella palestra. È solo con l'esercizio che si /(.)
742 quando stava per terminare ho detto ma come sta per terminare il
743 corso (3) /No ma avremmo potuto sfruttarlo meglio (.) non
744 avremmo. Io.
745 S. "E dunque ti sei fatta dei piani?"
746 M. "Eh si. E non ci sono stati momenti in cui loro si sono svegliati
747 e hanno (.) e li ho trovati meditando. (.) Magari!. (3)
748 E. "Mamma?"
749 M. "Qualcuno sta veramente in pericolo di vita?"
750 E. "No, ti volevo chiedere qualcosa"

Risposta a fine della domanda
rispondere a una domanda di grandine
considerare Dio suicida
si autoanalizza
T: - reazione giudizio esterno
- rabbia
- essere in cammino
ve interrompe e non finisce il concetto.
Lo il tema io cambio con
vere ripetuto
Emotionalisieret
non solo
responsabilizza.
io intendo un po' d'azione/ lei capisce in termini di aspettativa

- 792 M. "Meno da loro"
- 793 S. "Tu chiedevi?"
- 794 M. "Si." *NON SI PENSA, CHE CONFORMA A UN ALTRO*
- 795 S. "Loro ti raccontavano di loro?"
- 796 M. "Se chiedevo sì, ma di loro no. Dovevo un po' andare a
797 scavare. Con Elio meno. Lucia è un po' più secca nelle risposte.
798 Questa è cosa mia. Gli esercizi infatti lei non me li ha mai fatti
799 vedere."
- 800 S. "Spiavi nel suo quaderno?"
- 801 M. "Ogni tanto si l'ho fatto" *NON È IL MIO QUADERNO*
- 802 S. "((laugh)) Di nascosto?"
- 803 M. "No ma però anche davanti a lei. Lucia questo è il Vipassana?
804 Si sì. Posso guardare? Si sì. Però non è che magari ne approfittava
805 per dire questo esercizio mi riusciva più facile o più difficile o
806 non ho capito che cosa dovevo ascoltare con (2). Poi chiaramente
807 ho lasciato stare anche io. Non è che ho insistito o usato un altro
808 registro o un altro approccio. Ho fatt (.) ho scelto anche io la
809 strada comoda. (2) Adesso mi dispiace un po' però non ce la (.).
810 Come se non ce la facevo anche a fare quello." (2)
- 811 S. "Avresti voluto farlo; ma non l'hai fatto. Non è che non ti
812 sentivi responsabile?"
- 813 M. "No, no, no anzi."
- 814 S. "Come descriveresti il tuo coinvolgimento generale nel corso"
815 (2)
- 816 M. "Come un attore non protagonista, no? Eh che comunque
817 avrebbe voluto essere protagonista. Che non accettava il suo
818 ruolo. Mi sarebbe piaciuto essere la classica mosca, quella che
819 osserva i vostri incontri. Gelosa che a casa no non non non
820 ricevevo i vostri incontri che ricevevo leggendo la tua mail
- 821 S. "Grazie"
- 822 M. "Prego"
- 823 S. "Bello".
- 824 M. "Ne approfitterò"
- 825 S. "Quanta roba che vien fuori."
- 826 M. "Eh si ma perché son sono loro che che che ci portano a fare
827 determinate cose, a riflettere (1) soprattutto. Perché se è una cosa
828 che è una cosa nella quale io credo, non la posso imporre a loro
829 no? (2) Emm (.) all'inizio ho fatto così (.). Però oo (.) mi è servito
830 (.) di nuovo per (3) fare un esercizio per me (3). Adesso vai
831 perché devo meditare. ((laugh))

Ti come è +L. coinvolgono T. nel corso

Registro contraddittorio.

T. invece, risotto di 11 (10.00)

Comunicazione

Taura:

non ho fatto attenzione

→ interessata
non opposta

T. di niente responsabile

Taura: accettare ruolo medico
vs. ruolo inf.

Taura: gelosia

T. esce coinvolta da figli

T. i figli fanno avvenire i casi

• impone proprie opinioni ai figli

• T. è in comunicazione

832 S. "Grazie Maria. Allora spengo."

833

Foglio informativo e dichiarazione di consenso per la partecipazione ad un'intervista

Gentile Signore,

Nell'ambito del mio master presso l'università Alanus nell'area specialistica delle scienze dell'educazione, realizzo interviste per il lavoro di tesi in " Pädagogische Praxisforschung ", condotto dal Dr. Alexander Röhler.

Le chiedo pertanto di offrirmi la possibilità di un'intervista. Al fine di mantenere il più fedelmente possibile le vostre osservazioni, registrerò la conversazione su supporti audio e successivamente la metterò in una versione scritta. Vi assicuro che l'intervista sarà utilizzata in forma anonima solo nell'ambito dei miei studi e per scopi scientifici.


Sarei lieta se lei fosse d'accordo per un' intervista secondo questi termini. Vi prego di restituirmi una copia firmata di questa dichiarazione come segno del vostro consenso. L'originale rimarrà con voi.

La ringrazio molto per la sua collaborazione.

Luogo e data 3.7.19 Firma dell'intervistatrice 

Modulo di consenso

Sono d'accordo che nell'ambito del seminario di ricerca didattica "Pädagogische Praxisforschung", che si svolge presso l'Università Alanus sotto la direzione del Dr. Alexander Röhler, verrà condotta un' intervista con me, che verrà registrata su supporti audio e trascritta in forma anonima. Il colloquio è utilizzato esclusivamente a fini scientifici.

Luogo e data 3.7.19 Firma del partecipante 

Interview transcriprion

Interviewer: Sandra Cortesi
Pseudonym: Anna Rossi
Date: 22.07.0219
Duration: 55 minutes
Location: in the forest nearby Anna's holliday's home
Remarks: Blue - narration ; green - report/observation ; red – arguments

1 S. "Eccoci. Grazie dunque"

2 A." Prego"

3 S. "Ecco come tu sai io sto facendo questa tesi di master sul tema
4 Mindfulness per i bambini, ne? E a questo proposito mi
5 interessano le esperienze dei genitori che hanno seguito questo
6 corso Mindfulness che abbiamo fatto ((emme)) vorrei sapere più
7 in particolar modo quale è stato il tuo coinvolgimento in quanto
8 genitore"

9 A. "Sì"

10 S. "E più specificatamente a casa e con i bambini. Dunque ti
11 invito a raccontare delle cose che ti vengono in rapporto con i
12 tuoi figli, vanno bene tutti e due, solo mi dai un aiuto se mi
13 specifichi a quale bambino ti riferisci. Se poi ti dimentichi non è
14 grave "

15 A. "sì"

16 S. "Voilà, dunque (.) ti propongo di ricollocarti al tempo in cui
17 abbiamo fatto il corso (1) ee se ripensi alle tue esperienze, qual è
18 la prima cosa che ti viene in mente? "

19 A. "È un bellissimo momento che abbiam passato meditando tutti
20 assieme una sera (.) ed è stata forse l'unica durante (2) queste
21 settimane dove (1) siamo riusciti a sederci la sera a meditare ed
22 è stato molto bello. Il mio coinvolgimento be, è partito quando
23 c'è stata la proposta che ho detto`che bello qualcosa per i
24 bambini, qui vicino, in italiano, eee che li porta ad una
25 consapevolezza diversa, nell'essere qui ed ora, soprattutto

Tediboc in mente

Princ Mindf.

26 pensando a Noé, dove trovo che faccia (.) un po' fatica ad essere
27 (.) concentrato nel qui ed ora ((hiin)) e (2) e quindi è partito lì il
28 mio coinvolgimento (.) e poi durante le settimane ero come detto
29 presa, molto presa su altri fronti, lavorativi, e quindi (1)
30 purtroppo non sono riuscita a seguirli molto (.) Diana era già più
31 autonoma faceva sì gestiva; Noé perdeva il libretto; lo cercavo,
32 non lo trovavo, ((laugh)) poi saltava fuori ((hiin)) emm (1) tranne
33 un paio di sere che ricordo Noé, che magari non dormiva e (e) e
34 che lui mi ha detto, ma, ma meditiamo un attimo e si è messo lì
35 come per meditare ((hiin)) ecco già solo questo questa proposta
36 mi ha fatto piacere da parte sua. E Dana, qualche volta si è
37 messa anche lei da sola senza dirmelo, altre volte magari io
38 meditavo per conto mio prima di addormentarci e e lei si metteva
39 a meditare a fare ee (.) da se (1) per se. E questo (.) mi ha fatto
40 molto piacere. (3) Non so se volevi più nello specifico sapere
41 qualcosa."

42 S. "Mi puoi raccontare come ti senti?"

43 A. "Sì, io lo vissuta così purtroppo, non non tanto da vicino.
44 Perché una cosa, l'altra, il portare, l'andare a prenderli, e (1) è
45 stato molto frenetico in quelle (1) settimane. E quindi emmm
46 niente. Sul momento l'ho vissuta così. Adesso ho in mente altre
47 cose tipo prendere il libro, il CD e ricominciare magari pian
48 pianino a riascoltarle insieme e vedere cosa riemerge in loro.
49 Adesso loro non mi chiedono di meditare non (.) non li vedo più
50 perché, vabbé, è estate e così sono molto liberi (2) e io non glielo
51 propongo. Anche se io da parte mia sento (1) un bel bisogno di
52 (.) di ritirarmi. (1)

53 S. "Per te?"

54 A. "Sì" (4)

55 S. "Grazie. Allora se mi vuoi raccontare più nel dettaglio, quella
56 volta in cui vi siete seduti tutti insieme. Tutti chi? E se ti può
57 riemergere com'era l'ambiente a casa prima di sederti, e dopo."

58 A. "Mi ricordo che era una sera prima di andare a letto, dunque
59 già (.) pronti per la nanna, per cui prima ci sono sempre tutti i
60 preparativi. Non ricordo che fosse una sera particolarmente
61 agitata, però ci siamo ritrovati tutti eee sul nostro lettone, che
62 abbiamo messo la meditazione (.) adesso non ricordo più
63 esattamente quale fosse. Eravamo io, Andra, Noé, e anche (.),
64 scusa io, Diana, Noé e anche Andra che si è seduta con noi, ed è
65 stata lì tranquilla. Abbiamo ascoltato. Mi sembra che non sono
66 nemmeno dovuta intervenire del tipo stai fermo stai zitto, oo che
67 è andata, che è bene. Era proprio un bel momento. E dopo
68 abbiamo spento, non so più se ci siamo scambiati qualcosa e ci
69 siamo addormentati. Abbiamo passato un bel momento." (5)

Noé

Impegno lavorativo,

Autonomia bambini

Noé medita da sola

Diana medita

Anna "

condizionato lavoro - impegni

Poi per il futuro, x adesso

libere

di meditare

Tutti insieme

70 S." E quando dicevi che ogni tanto erano loro che davano
71 l'impulso per fare i compiti o per sedersi, o ogni tanto eri tu.
72 Come hai vissuto questa cosa?" (3)

73 A. "Io lo davo, quando li metto a nanna spesso mi siedo. Se non
74 sono proprio così stanca da addormentarmi con loro rimango
75 seduta e (.) e resto li con loro e loro si addormentano. E qualche
76 volta loro sono stati seduti con me. Poi non no (.) non conducevo
77 una meditazione, mi sedevo in silenzio, e non avendo il CD non
78 sempre avevamo i pezzi giusti per aaa fare quello che avevate
79 fatto. E quindi si sedevano così o riportavano cos'avevano (.)
80 pensato, qual era un po' il ragionamento, il vissuto, l'esperienza,
81 della dell'incontro che avevate fatto ee ho in mente che c'era
82 questo albero, forse dei desideri, e poi avevano fatto il disegno.
83 Eeee (2) e quindi li magari partivano dicendo, ma sino abbiamo
84 fatto questo pensiero, dove bisogna pensare a questo albero e poi
85 si mettevano li, seduti. Cioé Noé, tutti assieme è stata quella
86 volta, poi ci sono stati momenti separati dove magari era Noé a
87 letto che non prendeva sonno e quindi si metteva seduto ee
88 chiedevo ma cosa avevate fatto. E poi si sedeva quell'attimino,
89 qualche minuto, e poi si metteva (.) a dormire." (1)

90 S. "Sì" (2)

91 A. "Mentre con Dana, più di una volta avevamo messo (.) io
92 meditavo e poi abbiamo messo la la traccia che avevamo, non so
93 più se è quella giusta o no, appunto per quello dico, avendo il CD
94 era più facile seguire il tutto; ma in quel momento non l'ho
95 comandato e quindi (2)"

96 S. "Sì mi ricordo. Quindi ci sono state delle volte in cui davi
97 l'impulso perché lo vivevi già tu di tuo?"

98 A. "Sì"

99 S. "E loro ti venivano dietro?"

100 A. "Sì"

101 S. "E in questo c'è stata una differenza tra prima e dopo il corso?"

102 A. "Sì è successo poche volte, in genere, in tutte queste
103 settimane, però quelle poche volte mi ha fatto piacere, no? Di
104 solito sono solo io quella che si mette seduta a meditare. Dana
105 magari, però raramente perché ha già fatto il corso di meditazione
106 prima di questo corso di Mindfulness, mentre Noé, non aveva
107 mai fatto niente."

108 S. "Sì"

109 A. "Per cui se Diana qualche volta lo faceva per conto suo o
110 assieme a me già prima, li chiaramente era più (.) più sollecitata

lo nono o loro?
E Noé, medita / binao d'ora a ora
(con no, quando ben)
E
- contano me binao - Noé

- medita tutti assieme
- Noé no (nona)

Dana e la medita,

- A. medita
- Dana medita,
- Noé medita

- Dana medita

Fiona

111 più motivata a farlo. E Noé anche quelle poche volte quei pochi
112 minuti, qualcosa gli è rimasto di volersi sedere.

- Noé molto

113 S. "È vero Dana aveva fatto questo Vipassana?"

114 A. Aveva fatto questi tre giorni con Tobias. (2) Dove aveva
115 faticato parecchio." (2)

Dana molto

116 S. "Riguardo alla vostra comunicazione. Prima avevi raccontato
117 che i ragazzi ti raccontavano delle cose. Che tu chiedevi. Dunque
118 tu (.) eri a conoscenza di quello che succedeva nel corso da quello
119 che ti raccontavano? Com'era la vostra comunicazione? Eri tu
120 che chiedevi? Come faceva sapere cosa succedeva nel corso?"

121 A. "Ma a me capitava di chiedere quando (.) durante il rientro a
122 casa, visto che avevamo comunque un viaggio di mezz'oretta
123 almeno, per rientrare a casa dopo i corsi, capitava che allora
124 domandavo com'è stato, cosa avete fatto, e allora li portavano un
125 po' i temi che avevate trattato durante la (.) la sessione d
126 Mindfulness. Però capitava magari anche durante il giorno, che
127 Noé arrivava e mi diceva, no abbiamo fatto anche questo, e
128 cercava di spiegarmi alcuni passaggi."

- Controindicazione bibl - DA.

129 S. "Ti ricordi di un episodio concreto?"

130 A. "E, adesso devo dire che è passato abbastanza tempo. (9) No,
131 adesso faccio fatica. Un po' son stanca, non ho riflettuto prima
132 sul ricordarmi, così non mi viene"

V. 516...

Ricordi di compiti - No conne H. vale. (cassa A.)

133 S. "OK"

134 A. "Però ho in mente che magari in macchina gli veniva in mente
135 qualcosa e (.) mi raccontava (.) dell'immagine che si era si era
136 fatta esperienza durante (.) durante l'incontro. Adesso l'albero lo
137 ricordo meglio perché ho visto anche i disegni, il resto faccio più
138 fatica."

- ricordi di (Noé) molto

139 S. "Ti sembra che c'è stata una differenza nella vostra
140 comunicazione? Con i bambini?"

141 A. "MMM Diana mi raccontava già di più, ~~anche~~ andava a cercare
142 (.) ecco no, una cosa che mi ricordo era per esempio quella del
143 bracc. dell'elastico. Avevano ricevuto un elastico, da cambiare
144 sul polso, sul sinistro sul destro quando o si feriva qualcuno, o si
145 diceva qualcosa che potesse ferire qualcuno o non si era contenti
146 di quello che si era (1) detto fatto. Così vagamente lo ricordo. Eee
147 li anche Noé mi aveva detto, mi aveva fatto notare che aveva
148 spostato una volta l'elastico, eee (2) e Diana riusciva a parlare di
149 più delle sue emozioni perché raccontandomi un po' quello che
150 (.) veniva fatto si trattava anche delle emozioni. Di sentirsi,
151 esprimerle. Con Noé meno."

Controindicazione bibl

Controindicazione Noé -> A.

Controindicazione D. -> A.

152 S. "E ti viene in mente una situazione particolare in cui Diana ti
153 raccontava delle sue emozioni? Ti raccontava dunque?"

154 A. "Ho in mente che raccontava qualcosa che l'aveva colpita, si
155 forse mi ricordo quel giorno che avevo qualche difficoltà per
156 lasciare Andra perché non c'era il corso di circo. E poi avevamo
157 avuto noi un eee così uno scambio, dove (.) anch'io ho vissuto
158 un po' di delusione e lei aveva quasi un po' come, non dico
159 rabbia, però aveva sentito che lei

- Diana, emozioni e condivisione
Circo Andra

160 S. "Andra?"

161 A. "Diana. Diana. Dopo quando siamo riusciti a far in modo che
162 Andra potesse stare con voi, e dopo il corso (.) che io avevo (1)
163 appunto avevo quest'altro corso che ero dovuta andare, Diana mi
164 aveva detto mi aveva chiesto un po' cos'era successo, com'era
165 stata con Andra e che era stata colpita da questa (.) da questa
166 faccenda e quindi ha espresso forse un po' di rabbia un po' di
167 (1) che era una cosa che non la toccava direttamente e quindi mi
168 aveva colpito un po' no. Che solo cose, percependo il nostro
169 discorso (1) era riuscita a toccare le sue emozioni ed era riuscita
170 ad esprimerle." (2)

171 S. "Sì. E questo era successo proprio prima del corso eh?"

172 A. "mmm (1) no dopo. Perché"

173 S. "Cioè te l'ha raccontato dopo; ma l'episodio era successo
174 prima"

175 A. "L'episodio era successo prima. E lei me lo ha raccontato
176 dopo. Sì"

177 S. "E tu fai un legame tra il fatto che lei aveva partecipato al corso
178 e il fatto che poteva esprimerti, comunicarti in modo differente
179 le sue emozioni?"

180 A. "Mi sembrava più (1) facilitata forse. Libera, più libera, anche
181 se è una tipa che è piuttosto riservata, e durante il corso mi era
182 sembrata facilitata a contattare le sue emozioni e a portarle a
183 galla. A volte è una tipa che tiene dentro, non esprime così
184 facilmente. E li avevo l'impressione che parlandone, in gruppo,
185 e facendone esperienza, era era più più facile per lei parlarne. (2)

- Sì, comunicazione grande a
Madre

186 S. "Grazie. E per Noé invece non hai sentito differenza?"

187 A. "Per Noé. Appunto tranne pochi momenti dove era lui a così
188 , dove gli venivano in mente cose a riportarmi di cose di cui avete
189 fatto esperienza, o di cui avete parlate, nella vita di tutti i giorni,
190 no, non molto."

- Noé comunicazione

S. "Sì. Era lui che veniva di suo eh?"

192 A. "Esatto, a lui gli saltava in mente, così veniva me lo riportava.
193 Oppure appunto questi momenti la sera. Di solito lui va letto, è
194 stanco e si addormenta, invece li magari non prendeva sonno
195 subito e allora (2) c'era questa richiesta meditiamo un attimo. Si
196 metteva seduto (1) con me "

Noé
Già raccontati

197 S. "Grazie. Sbircio qua (2) Quando loro ti parlavano dei corsi
198 Mindfulness, tu eri disponibile per ascoltarli?"

199 A. "Sì, mi faceva piacere. Non ho creato io molti momenti,
200 appunto per (1) questioni organizzative di tempo, quindi mi
201 dispiace un po', però sì, se loro ne parlavano, volentieri li
202 ascoltavo o davo spazio."

- "ma non è disponibile" - "ma non è
quello che si dice"
- "per loro non è poco di spazio" - "il padre
non è
dei corsi"

203 S. "Grazie. (2) E poi, voi siete riusciti a sedervi in modo regolare.
204 C'erano diversi compiti. Quello più importante era quello di
205 sedersi e respirare. Voi siete riusciti a farlo con una cadenza
206 precisa?"

207 A. "No purtroppo no (3) Ci sono tante cose che vorrei fare con
208 una cadenza precisa ((laugh))"

209 S. ((laugh))

210 A. "Ma me ne riescono assai poche" ((Laugh))

211 S. "Dormire" ((Laugh)) "Però comunque vi siete seduti. È stato
212 a ragione di una volta a settimana, al mese? Qualcosa c'è stato
213 mi hai raccontato, cioè non era mai"

214 A. "Sì, adesso la sera, ^{non} ci sediamo tutti, come sarebbe stato anche
215 bello quell'attimino; ma non ce l'ho fatta. E loro, senza questo
216 aiuto probabilmente (.) Diana un po' di più. Diceva ah io ho
217 meditato un attimo, mentre Noé, o lo faceva in quel momento in
218 cui c'ero io o (1) non lo faceva. Però magari era già tardi, c'era
219 Andra, e quindi li mettevo a letto senza dire meditiamo ancora"

- "non è
Basta leggere il primo capitolo
e si
e si
- "Tante" con la tua piccola

220 S "Perché tu avresti voluto farlo ogni sera?"

221 A. "A me sarebbe piaciuto sì, metterlo un po' (,) renderla un
222 abitudine. Quei pochi minuti magari prima di mettersi sdraiati"

- "sì, sì"

223 S. "E sempre il momento della sera. O avete scelto anche un
224 altro momento della giornata?"

225 A. "Con Noé sempre la sera. Con Diana è capitato (.) la mattina
226 qualche volta; ma (,) poche."

- "Mamma / Sera"

227 S. "Scusami, ritorno ancora sulla frequenza, sul quanto spesso vi
228 siete seduti"

229 A. "E, purtroppo non era una regolarità, quindi è capitato, non
230 so, Diana forse avrà, che mi ricordo che mi abbia detto, un

231 cinque o sei volte. Una tutti assieme perché ci siamo detti
232 adesso meditiamo, abbiamo messo la traccia, e con Noé due o
233 tre. (1) Ecco però non era una volta alla settimana. Non so dirti
234 in questo senso, perché erano comunque diverse settimane e
235 (4)”

236 S. “Grazie. (2) Questo fatto che vi siete messi seduti, di respirare,
237 hai già accennato, con l’estate che è arrivata si è un po’ diluito.”

238 A. “Sì”

239 S. “Però c’è stato questo momento in cui era finito il corso ma
240 c’era ancora la scuola. Li hai notato una differenza? Siete riusciti
241 a mantenere qualcosina?”

242 A. “No perché fine della scuola, mille cose (1) no io ho sentivo
243 che non ci stavo dietro tra lavoro casa cane bambini e (.) era
244 troppo. Adesso potrei dire (.) non sono in vacanza però ho ecco,
245 è un buono spunto questo per dire comando il CD e quando
246 siamo qui assieme, è chiaro che gli orari (.) però non c’è niente
247 da fare il giorno dopo. È solo quel cinque minuti, però ci terrei a
248 (.) a reintrodurlo.”

249 S. “E tu come l’hai vissuta questa cosa che avresti voluto; anche
250 una volta a settimana, che poi non è successo?”

251 A. “Io mi sento un po’ frustrata. Mi vergogno un po’ perché mi
252 dico non ci voleva tanto (1) Però come capita a me con me stessa
253 nel dirmi adesso tutte le mattine tutte le sere lo faccio e
254 rendermi conto che (2) che non è così facile e che alla fine non
255 riesco a mantenere come ho in mente di farlo, non mi fa sentire
256 bene da una parte. Però questa cosa l’ho già vissuta e cerco di
257 accoglierla e di dirmi va bene lo stesso, provaci comunque ee e
258 vai avanti. Io trovo che l’accoglienza anche in questo con un
259 pochino di dolcezza anche se in fondo sono un po’ frustrata, nel
260 dirmi vabbè è così, non pretendere troppo, perché ho un po’
261 questa tendenza, nel pretendere troppo, sul lavoro, e lascio
262 andare e mi dico, va bene anche così”.

263 S. “E cosa ti succede quando poi lasci andare?”

264 A. “Lascio che le cose vadano, però non succede quello che ho
265 in mente che succederebbe ((laugh)) per cui questa è un ottima
266 occasione per (.) ri(.) prendere un po’ questa (.) cosa che è
267 andata un po’ perdendosi e non abbandonarla”

268 S. “Questa intervista dici?”

269 A. “Esatto”

270 S. “E quando dici che lasci andare, cos’è che lasci?”

- meglio: spuntare durante il corso

- c. bene

- A. medita - no

- differenza tra - essere

- alta aspettativa
- lavorare prima con la
- una volta

- prima?
- l'idea che il doppio

271 A. "Questa (1) questa cosa del voler avere una regolarità, di
272 darla anche ai bambini (3) eee del sedersi del prendersi il tempo
273 lo spazio per stare con se stessi, con le proprie emozioni (1) che
274 nella vita di tutti i giorni è difficile prenderselo e crearselo
275 questo spazio Quello che vivo io (3) Perché ci sono un sacco di
276 cose."

questo spazio
= "lo spazio"

277 S. "Che cos'è che rende difficile questa regolarità, questo
278 sedersi?"

279 A. "E forse proprio questo respiro. Tutto dove, ti dici vabbé
280 adesso è estate ti dici non voglio mettermi limiti, non voglio
281 mettere la sveglia, non voglio (1) non voglio ((laugh)) avere orari
282 fissi il mangiare più meno sì, però anche la sera è così bello, solo
283 adesso possono farlo, stare su fino alle dieci, correre con gli
284 amici e il resto dell'anno non lo fanno mai. Dunque è chiaro che
285 questo non facilita una cosa regolare (1) fatta (1) Ecco anche lì,
286 o si definisce un orario o diventa difficile nel concretizzarla."

"energia" impedimento difficile
= bilando la sua carica

287 S. "Una regolarità?"

288 A. "Sì. Quindi potrei chiedere (2) incontrarmi con loro e vedere
289 uno se hanno voglia, perché dev'essere anche (.) una cosa che
290 hanno voglia di fare loro, non è sicuramente una cosa che gli
291 impongo. Perde un po' il senso. Mentre se sentono che ah che
292 bello, facciamolo, anche solo tre minuti (1) decidere quando, se
293 prima di cena, dopo cena, prima di pranzo e lavorando
294 chiaramente i tempi le possibilità si (.) limitano per cui rimane la
295 cena e la nanna. E neanche sempre, perché non sempre riesco
296 a salire (1) quindi. (1) però ecco, magari se non tutti i giorni, due
297 volte a settimana non so, il sabato, ecco magari scegliere un
298 giorno in cui ci si impegna a mantenerlo."

lavoro, prima di
(c'è un po' di) rispetto solo la bib
= prima di cena
= prima di pranzo
= prima di cena

299 S. "La domenica alle dieci?" ((laugh))

300 A. "((laugh)) Sì. Non c'è la messa ma c'è la meditazione. (5) Sì,
301 penso che come si cerca di insegnargli di lavarsi i denti tre volte
302 al giorno, sarebbe bello fargli capire che è importante lavare (1)
303 o mettere in pace, calmare la mente per un minuto (1) due
304 minuti al giorno. Ho in mente per esempio da Tich Naht Han,
305 dove c'erano queste campane che a volte suonavano (.) e tu ti
306 fermavi. Qualsiasi cosa stessi facendo, ti fermi quei quindici
307 secondi trenta (1) e ascolti e respiri/Poi vai avanti. Anche questo
308 dico, una campanellina, che all'inizio avevamo a casa, che poi è
309 diventata il richiamo per i pasti, ha perso un po' il suo ((laugh))
310 scopo iniziale, ecco ha perso un po' qualsiasi pretesto per (1)."

VICINE ALLA STORIA

in realtà per la bib
= a benedire per non farlo
A Tich
= campanella A.
= campanella per i pasti
= campanella per i pasti

311 S. "Durante questo corso che abbiamo fatto insieme a
312 Cavigliano tu non hai mai imposto loro di fare i compiti, di
313 sedersi?"

314 A. "No, imposto no. Chiedevo, avete fatto? Dov'è il quaderno? E
315 appunto Dana che è già più autonoma mi diceva l'ho fatto e Noé
316 non trovava il quaderno ((laugh)) e poi se non è il momento
317 giusto il momento viene poi spesso perso. Però no. Trovavo che
318 era già una cosa bella che già loro volessero venire, non volevo
319 farla diventare una (2) un obbligo o (1) fare imporre qualcosa
320 che poi non avessero più voglia di venire. Per me era bello che
321 già tutte le settimane c'era questo incontro (3). Anche se poi
322 non era completa perché mancavano (.) queste parti. Però ecco
323 il fatto che venissero volentieri tutti e due (1) per me era già un
324 bel successo. Soprattutto Noé. "(2)"

325 S. "Perché dici questo?"

326 A. "Perché non era scontato. Hai visto una volta che non voleva
327 entrare. Che che si era un po' ritirato e dici Ai, magari adesso
328 non vuol più andarci. E poi invece ci è sempre venuto (q)
329 volentieri".

330 S. "A me faceva piacere che (.) potesse sedersi, stare con se
331 stesso sentire anche gli altri come la vivevano (1) riflettere un
332 attimo con le proprie emozioni. O sentirsi, più che riflettere.
333 Ecco, non ho molto riscontro di quanto lui sia riuscito a però il
334 fatto che ci fosse tutte le settimane per me era già bello. (1)
335 diciamo da Diana avevo già il riscontro di (.) una sua volontà nel
336 partecipare ad un corso di meditazione di tre giorni, e quindi era
337 già un segno che voleva andare in questa direzione. Noé dico
338 chissà se vorrà? Lui mi ha detto sì dai vado anch'io dico che bello
339 e e vedo che lui fa fatica (.) a mettersi a fare i compiti (1) per cui
340 un po' non avevo tempo io e un po' volevo che la cosa non
341 diventasse troppo pesante (2)"

342 S. "Perché tu come glielo hai proposto ai ragazzi?"

343 A. "Gli ho chiesto se avevano voglia di fare questo (.) corso di
344 Mindfulness ((laugh)) che chiaramente non sapevano cosa
345 fosse. Un corso di meditazione, dove si sedevano, stavano, si
346 sentivano, respiravano e (2) era un momento particolare dove
347 secondo me dovrebbe esserci (.) all'inizio di (.) qualsiasi giorno
348 di scuola sarebbe bello (.) portare due minuti di consapevolezza
349 (4)"

350 S. "Grazie"

351 A. "Prego"

352 S. "Come potresti definire in generale il tuo coinvolgimento nel
353 corso?"

81 ACCONFIDA

354 A. "Nel corso? (3) bé innanzitutto l'intensione di portare loro ad
355 un livello un po' diverso di coscienza nel qui ed ora. Sentire certe
356 cose che nella vita di tutti i giorni non è facile sentire.
357 Sicuramente nei trasporti perché per noi voleva dire ((laug)) fare
358 un bel prezzo di strada e e rientrare. Perciò anche in questo mi
359 son sentita coinvolta. E ee si (1) era un bell'impegno. Però
360 diciamo che riuscivo per quelle settimane a far quadrare il tutto.
361 Andra per fortuna c'era questo corso di circo per cui (.) io potevo
362 portare a passeggio il cane per cui (1) e la cosa era al momento
363 giusto, nella m maniera giusta. Che è capitata. Fosse stata
364 proposta in un altro momento probabilmente non avrei (1) non
365 sarei riuscita a (1) ad organizzami per (.) per fare in modo che
366 che potessero partecipare."

367 S. "Grazie (3) Puoi descrivere il tuo interesse in quanto genitore
368 nei confronti della Mindfulness e più specificatamente nei
369 confronti di questo corso che è appena passato?" (3)

370 A. "Come genitore ho (4) ci lavoro costantemente ((laugh)) per
371 cui mi sento molto interessata su quel che può essere la
372 Mindfulness su quel che può essere in parte anche io eeee/
373 quelle serate dove non potevo venire al (.) cerchio donne perché
374 c'erano gli incontri Mindfulness (1) eee con la meditazione, con
375 la mia ricerca spirituale e ecco è un continuo cercare, cercare di
376 approfondire di stabilizzarsi, poi mollare, poi riprovare, poi
377 trovare altri spunti, però sento che mi nutre, che ne ho bisogno
378 e che mi aiuta. Per cui (1) immagino che può essere una buona
379 risorsa anche per i miei figli. (2) che come detto, e ripeto (1) non
380 è facile accompagnarli in questo percorso. Trovo. (3)"

381 S. "Sai descrivermi per cosa era difficile accompagnarli in questo
382 lavoro?"

383 A. "Bé le tante cose che ci sono. Mie e loro. E tre figli; la famiglia,
384 il lavoro ((laugh)) quindi trovare il tempo giusto per fare che
385 vada bene per tutti. Sì, e anche fargli capire come mamma (1)
386 queste cose. Non so, ho l'impressione che dette da qualcun altro
387 vengono percepite in maniera diversa. (2) Ecco on so, magari non
388 ho mai avuto da parte dei miei una un accompagnamento in
389 questo senso. Ecco fosse per i miei non saprei neanche che cosa
390 fosse"

391 S. "I tuoi genitori intendi adesso?"

392 A. "Sì. Non saprei neanche cosa fosse, cosa sarebbe la
393 meditazione (2) eeee quindi ci sono arrivata io quindi questo
394 canale, realizzo adesso (3) non lo prendo in considerazione forse
395 perché non ci sono arrivata neanche io. Tramite questo."

396 ((telefono che suona))

397 A. "Ecco questo canale genitoriale non l'ho preso in
398 considerazione perché non l'ho vissuto. Essere io a portargliela.
399 Anche se con Dana mi risulta più facile perché lei è molto curiosa
400 per cui (1) a volte mi chiede cosa leggo, cosa faccio cosa (1) cosa
401 sento e (.) mentre gli altri due non ancora. Sono ancora molto
402 nel gioco, nella fantasia e (2) non mi viene così spontaneo di (.)
403 ecco nei momenti di difficoltà forse ci provo; ma non mi
404 viene così (.) automatico. Mentre trovavo bello e forse (2) più
405 più facile il fatto che fosse un corso (.) fatto da qualcun altro (2)
406 che li portasse in questa dimensione un po' diversa."

407 S. "E cos'è che ti riusciva più facile dunque?"

408 A. "(3) Facendogli seguire il corso?"

409 S. "Sì"

410 F. "Sapere che c'era qualcuno che seguiva un metodo, quindi
411 aveva delle idee dei tempi, sapeva cosa portare come e per (.)
412 portarli un po' in questa dimensione. Chiaro che come detto io
413 non li ho seguiti molto quindi non ho ascoltato tutte le tracce,
414 non ho letto il libro, e (2) ecco. Però per me l'essenziale è
415 arrivare (.) che ne so a essere lì e perdersi nel loro respiro,
416 sentirlo (1) ed essere lì (.) dove in quel momento vogliono essere
417 e non in mille altre cose." (2)

418 S. "Sì. La concentrazione della mente eh."

419 F. "Sì. Concentrare la mente e sentirsi. Perché spesso senti tutto
420 quello che hai fuori ma quello che hai dentro (2) non è così
421 scontato sentirlo (1) anche se è la cosa che ci accompagna da
422 quando nasciamo. (2)"

423 S. "Eggia. E tu sai nominare quali aspettative avevi riguardo la
424 Mindfulness, però vuoi che guardo l'ora Anna? Ti senti, facciamo
425 ancora un po'?"

426 A. "Un attimino"

427 S. "Sai nominare quali aspettative avevi riguardo alla
428 Mindfulness per i ragazzi?"

429 A. "Nooo. Sono partita senza grandi aspettative se non
430 un'introduzione in questo (.) qui ed ora, per loro. Dunque
431 questo stare con se stessi, imparare a sentire (3) a sentire (2) le
432 proprie sensazioni, che può essere il respiro, magari la rabbia,
433 magari la gioia (1) Ecco avere un po' una concezione diverso di
434 quello che si vive ecco senza (.) senza magari esserne
435 consapevoli." (4)

436 S. "Than you (3) In rapporto ai ragazzi. Ti ricordi se c'erano delle
437 situazioni gestite in modo diverso durante il periodo che (.)
438 avete svolto il corso"

439 "Umm non ricordo. Ricordo forse che quando c'era questo
440 elastico era carino. C'era qualcosa di visibile, quando succedeva
441 qualcosa o osservavo o magari rientravo in discussione.
442 Chiedevo loro se era il caso di lasciarlo i o ((laugh)) cosa
443 pensavano. E quindi vedere la cosa da un altro punto di vista.
444 Con il lavoro che era stato fatto da come loro me l'avevano
445 portata, se ee (.) infatti appunto Diana una volta mi ha detto (.)
446 ((laugh)) che ultimamente aveva spostato l'elastico (.) dall'altra
447 parte." (2)

448 S. "si che lo spostavano quando non erano stati gentili con
449 qualcuno. E ti ricordi questa situazione? Me la sai ricordare più"

450 A. No, mi ricordo dell'elastico; ma la situazione in se non me la
451 ricordo"

452 S. "Okay" (2)

453 A. "Molto probabilmente era qualcosa con i fratelli ((laugh))"

454 S. "Si , hai notato una differenza tra di loro anche, per questa
455 cosa della Mindfulness?"

456 A. "Avevo l'impressione (.) durante qualche tempo (.) che
457 collaborassero di più. Forse anche il quaderno, forse Diana ~~si~~
458 prendeva più cura ((mm)) di Noé. Gli ricordava; ma allora il
459 quaderno dov'è dove non è? Ecco c'era più un'accoglienza, forse
460 anche Diana forse non so se perché io non riuscivo allora
461 entrava in gioco Diana, a volte lei lo fa. Se vede che io non ce la
462 faccio a fare qualcosa arriva lei e lo fa lei. Non riesco a portare il
463 cane lo porta lei, non riesco a bagnare i fiori ((Laugh)) il giardino
464 vedo che fa lei, senza dirglielo e li, ecco anche li, ci sono i compiti
465 della meditazione, magari è per questo che lo faceva oppure no
466 (3) magari era proprio perché, nasceva in lei e dopo (.) dopo
467 questo lavoro. Però avevo l'impressione a volte ho notata che
468 era più (.) accogliente nei confronti dei fratelli."

469 S. "E Noé da parte sua?"

470 A. "Noé non ricordo" (5)

471 S. "Si. (2) Dunque tu le informazioni su quello che succedeva al
472 corso le hai avute principalmente dai ragazzi?"

473 A. "Si"

474 S. "Da quello che loro ti raccontavano?"

Shawchi: gentilezza
... ..
... ..
... ..

... ..
... ..
Ruolo

- 475 A. ""mm. O dai tuoi scritti, che (.) anche eran carini"
- 476 S. "Le mail"
- 477 A. "Esatto. Dove così, velocemente avevo un'idea di quello che
478 avevate fatto, trattato."
- 479 S. "Questo ti dava una traccia?"
- 480 A. "Questo mi dava una piccola traccia"
- 481 ((interruzione da rumori nel bosco,
- 482 S. "Sì, io penso che ti invito volentieri, se vuoi, a ripensare a una
483 situazione che ti riviene. Proprio se ti riviene un'immagine di
484 quel tempo, qualsiasi, in legame con il corso. Proprio una
485 situazione specifica e concreta. Come se tu ora rifai passare un
486 film di quello che è successo, se mi puoi raccontare"
- 487 A. "Un immagine di?"
- 488 S. "Di una situazione di come hai vissuto tu il corso. Se c'era un
489 legame con il corso. Ora abbiamo toccato vari argomenti;
490 qualsiasi cosa. Può anche essere una cosa che hai già detto e la
491 riprendi. Sarebbe molto super se ti viene un'immagine. Se ti lasci
492 scorrere un film di quello che è successo e puoi descrivermi
493 questo film" (15)
- 494 A. "Vedo un cerbiatto che corre di qua e di là nel bosco e poi a
495 un certo momento PAFF, c'è un fascio di luce dove c'è un occhio
496 che s'incontra e lì ci sei. C'è tutto è chiaro, sei lì. Poi questo
497 riparte. Questo è un po' il periodo che ho vissuto io. Questo
498 essere di corsa, andare fare disfare, poi però ce n'erano pochi
499 momenti dove (1) ecco c'era questo esserci. Anche collegata dai
500 bambini che facevano il corso, per cui anche io una ricerca un
501 po' più (.) un po' più stimolante di questa (.) di questa
502 consapevolezza. Ecco come immagine la vedo così. Con il
503 selvatico che va. Va è attento, vuole arrivare, curiosare va di qua
504 di là, vuole arrivare dappertutto però poi (.) un fascio di luce
505 dagli occhi che incontra degli altri occhi per esempio, e lì c'è per
506 pochi istanti poi riparte per le sue cose e (3) e (2) ecco mi
507 piacerebbe che questi (.) fasci di luce attraverso il bosco
508 potessero filtrare molto di più ed essere più numerosi. (1) Non
509 so se è quello che intendevi. O se intendevi un'altra immagine"
- 510 S. "Sì. Va benissimo. Poi è molto bella come immagine. Poi è
511 molto bella. Grazie (2) Sai trasporre questa immagine ad un
512 fatto concreto successo nel quotidiano? Di quello che è
513 successo?"

Letter mail

Qualche giorno A - ribalt

Cono stato - una parte di un Ci

A - ribalt: più con un'immagine

514 A. "intendi fatti accaduti reali?"

515 S. "Sì. Fatti accaduti reali?"

516 A. (10) Periodo troppo intenso. Lo porto (.) non come un
517 ricordo nitido; ma come (.) come una sensazione che porto qui
518 ((si tocca il cuore con una mano)) non tanto nella testa ma (2)
519 ecco questo connettermi in quei momenti, la porto più qui e
520 nella connessione con me stessa, non con qualcosa accaduto di
521 concreto di (.) ecco quel giorno è successo questo quello ecco se
522 non quella volta che eee (.) c'era Andra che non sapevo come
523 gestire (6)"

524 S. "Più a livello di sentimenti intendi?"

525 M. "Sì, di sentimenti, (2) di questa di questa lucidità, che se vuoi
526 non te la so portare in (.) in fatti concreti ecco come dei fasci che
527 son troppo (.) son troppo (.) brevi e pochi e in una in una selva
528 (.) così intensa, così fitta come quel periodo. (2) per cui (3)"

529 S. "vorresti magari raccontarmi questo accadimento con Andra?
530 Ne abbiamo già parlato un pochettino prima. Vorresti
531 raccontarmi di più di questo? Di cosa è successo, di come lo hai
532 vissuto, di come ti senti?"

533 A. "Se vuoi, se serve a te ((laugh))"

534 S. "Sì, per l'intervista sarebbe buono se mi porti ancora una
535 situazione molto concreta. Se c'è qualcosa in legame con il
536 corso. No?"

537 A. "Sì. Bé, mi ricordo che ero lì in anticipo, ((laugh)) per una
538 volta)) siamo arrivati tutti in anticipo, e (.) e ho ricevuto un
539 messaggio da Andrea dicendo oggi il corso (.) non c'è, come da
540 biglietto distribuito che non ho mai ricevuto perché abbiamo
541 cominciato il corso dopo, ((ee)) Il corso non c'era e non lo
542 sapevamo. E io avevo (3) organizzato che sarei dovuta andare (.)
543 ad un corso di euritmia più un'altra con conferenza (.) alla casa
544 e quindi mi ritrovavo con Andra che (.) non poteva stare lì (3) e
545 quindi mi sono detta cosa faccio? (3) Poi se arrivata (2) Ti ho
546 esposto il mio problema e ti ho chiesto se non poteva magari
547 stare lì (.) al corso e tu mi hai detto chiaramente no, al corso non
548 può starci. Ah ((laugh)) e quindi mi sono sentita non molto (.)
549 ascoltata o accolta nel mio (2) nel mio bisogno. Chiaramente poi
550 l'esercizio l'ho fatto al contrario ((laugh)) mi sono detta
551 chiaramente anche tu ((laugh)) hai il tuo daffare e non è che sei
552 lì per tenere altri bambini anche se (1) conoscendo Andra non è
553 la tipa che ti salta in giro e che (.) avrebbe disturbato
554 particolarmente. (3) e e (3) e quindi così. Ero un po' impotente,
555 da un a parte delusa, (2) mi ricordo che ho questa delusione che

Handwritten notes:
- These details are good
- non per me solo esercizio e
- opprobrio
- V. 130..
- DA qui
- L'argomento era già stato toccato, ma il tempo è impotente
- Da un a parte delusa
- il nostro è la sua difficoltà con l'istituto
- Perché questo è un corso di cui si ricorda?
- Perché ha risposto = bisogno d'aiuto
- => il modo di parlare "no idoneo"

556 dico bo', ma? (5) Cosa faccio cosa non faccio? E poi mi è venuto
557 in mente che c'era magari anche la (.) la Maura che ti
558 accompagnava che magari lei (.) e hai detto di no finché è
559 arrivata lei. E poi comunque glielo hai chiesto (2) e (1) e lei ti
560 aveva detto, se non sbaglio, che per lei si poteva fare. Quindi io
561 nel frattempo avevo già detto a Andra, be vieni con me, stai lì,
562 fai un disegno vedremo cosa fare (.) e alla fine non voleva
563 neanche venire (2) che poi alla fine bé l'ho accompagnata,
564 Maura è stata molto carina, è riuscita un po' a conquistarla, alla
565 fine è stata lì e alla fine sono riuscita a fare quello che avevo
566 programmato di fare e e e (.) e niente sentivo comunque questo
567 amarognolo in bocca, (.) seguito da (2) si da qualcosa di dolce
568 che è arrivato. C'erano un po' queste due sensazioni iniziali di
569 smarrimento o un ascolto, non essere ascoltata e d'altra parte
570 comunque di (3) si (3) di accoglienza grazie un po' alla reazione
571 di Maura (3). E d'altra parte ricordo che mi sono messa nei tuoi
572 panni e mi sono detta che se io volevo fare un corso solo con i
573 partecipanti e mi dico no, c'è anche questa qui da curare, non
574 era facile, non sarebbe stato facile dire si va bene la tengo. (2) E
575 ho in mente che ho pensato (.) eee la Mindfulness eee (1) è
576 sentire il momento presente e sentire cosa si vuole, cosa si può,
577 cosa è giusto fare (3) ((uffff)) (4) e non so. Alla fine grazie a (1)
578 alla presenza di Maura la cosa è andata (1) è andata nel verso
579 giusto. Ho l'impressione, avevo l'impressione che io ero (1) un
580 po' rigida sulla mia visione, tu sulla tua e poi è arrivata lei e ha
581 smosso un po' le cose (Laugh)) e ha messo equilibrio in questa
582 (3) in questa situazione. Mi ricordo che mi mi avevi proposto di
583 (1) di stare con Leandra, che sarebbero andate a casa, che
584 avrebbero fatto qualcosa, però sapevo che Andra non sarebbe
585 andata con Leandra e basta. (4) Non so se?"

586 S. "Questo è un bel film." ((laugh))

587 A. "((laugh)) è finito bene"

588 S. "Eh si, the happy End. Raccontami ancora della rabbia di Dana,
589 se ti posso tenere ancora cinque minutini"

590 A. "probabilmente lei ha sentito il mio (.) il mio tono un po' così
591 smarrito (1) e deluso e (2) e ha reagito con rabbia e perché in
592 fondo lei, lei aveva il corso, è venuta al corso e per lei non
593 cambiava niente. Però questo suo avere antenne dappertutto e
594 anticipare le cose (1) penso che (2) lei abbia percepito qualcosa
595 e che chiaramente non le fa piacere se la mamma non sta bene
596 ((laugh)) o è in difficoltà. (2) Poi però anche con lei ne abbiamo
597 parlato e abbiamo visto che le cose erano andate (2) nel modo
598 migliore (3)"

599 S. "Grazie. Avevo ancora una cosa riguardo a questo episodio;
600 ma mi è un po' scappata e non torna più. (2) Ah, eccola. Il emm
601 questo tuo. Cioè verso la fine di questo racconto c'è stato il tuo
602 pensiero che ha detto la Mindfulness, è anche stare lì, guardare
603 cosa succede al momento, vedere cosa ho bisogno, cosa non ho
604 bisogno, (1) tu pensi che hai potuto vivere questa situazione in
605 modo particolare proprio per il fatto che eravamo lì, a fare un
606 corso di Mindfulness?"

607 "Sì, penso che questo mi ha aiutato. A capire un po' (1) andare
608 la ricerca (1) più dell'essenza. Di andare oltre la reazione. E)
609 quella di dire ecco, sono in difficoltà, non ho un aiuto non ho
610 un'accoglienza ecco ma, cosa stanno facendo loro, cosa sono qui
611 per fare? E quindi un andare un po' più in profondità verso me
612 stessa e non fermarmi su (1) su quel che è la superficie, su quel
613 che può essere una reazione (1)".

614 "Sì. Grazie. ((laugh)) grazie. (3) Ecco se c'è un altro film, un'altra
615 immagine che ti è venuta, che hai voglia di condividere, qualsiasi
616 cosa"

617 "no, sono contenta che (1) ti sei lanciata in quest'avventura (1)
618 e che vuoi continuare mi sembra di aver capito. Diciamo se lo fai
619 nei paraggi ((laugh)) chiederò se vorranno ancora partecipare.
620 ((laugh)) Cavigliano sarà dura ((laugh))"

621 S. "Anche Amos ha detto che vorrà fare il ripetente. ((laugh))"

622 A. "Bello"

623 S. "Anche la Nina. Amos argomentava che poi per lui sarà gratis
624 e dunque, e dunque ne potrà rifare dieci. Sì. Mm. Grazie allora.
625 Spengo"

626 A. "Grazie a te"

leggera cosa più
con apertura, più
in estate

-reazione, reattiva

ca. storia → immagine

Foglio informativo e dichiarazione di consenso per la partecipazione ad un'intervista

Gentile Signore,

Nell'ambito del mio master presso l'università Alanus nell'area specialistica delle scienze dell'educazione, realizzo interviste per il lavoro di tesi in " Pädagogische Praxisforschung ", condotto dal Dr. Alexander Röhler.

Le chiedo pertanto di offrirmi la possibilità di un'intervista. Al fine di mantenere il più fedelmente possibile le vostre osservazioni, registrerò la conversazione su supporti audio e successivamente la metterò in una versione scritta. Vi assicuro che l'intervista sarà utilizzata in forma anonima solo nell'ambito dei miei studi e per scopi scientifici.

Sarei lieta se lei fosse d'accordo per un' intervista secondo questi termini. Vi prego di restituirmi una copia firmata di questa dichiarazione come segno del vostro consenso. L'originale rimarrà con voi.

La ringrazio molto per la sua collaborazione.

Luogo e data Geme 22.02.19 Firma dell'intervistatrice _____



Modulo di consenso

Sono d'accordo che nell'ambito del seminario di ricerca didattica "Pädagogische Praxisforschung", che si svolge presso l'Università Alanus sotto la direzione del Dr. Alexander Röhler, verrà condotta un' intervista con me, che verrà registrata su supporti audio e trascritta in forma anonima. Il colloquio è utilizzato esclusivamente a fini scientifici.

Luogo e data Geme 22.02.19 Firma del partecipante _____



Stile parentale generale	Non vero	molto poco vero	Poco vero	Ne vero	Abbastanza vero	Molto vero	Assolutamente vero
1. I dialoghi con mio figlio/a sono caratterizzati da scambi di reciproca comunicazione reciproca .							X
2. Negli ultimi 30 giorni, ho abbracciato spesso mio figlio/a / ho manifestato affetto fisico.							X
3. Ho fiducia che mio figlio/a è in grado di capire quello che spiego.					X		
4. I miei metodi educativi includono la punizione ed il ricatto.					X		
5. Do molta importanza al risultato scolastico che mio figlio/a ottengono.		X					
6. Le regole di casa sono discusse e definite/cambiate insieme mio figlio/a.					X		
7. Valorizzo lo sforzo di mio figlio/a apprezzando il risultato ottenuto.							X
8. Sono disponibile per accogliere crisi o emozioni forti mio figlio/a.							X
9. Non controllo il lavoro che ho richiesto mio figlio/a, a meno che non me lo chiedano.	X						
10. Riconosco che mio figlio/a è un'identità a parte intera, distinta da me.							X
11. Sostengo mio figlio/a attivamente affinché possa avere successo negli studi.			X				
12. Comunico spontaneamente mio figlio/a le ragioni alla base delle mie scelte e decisioni.						X	
13. Mi rimetto apertamente in questione con mio figlio/a.						X	
14. Sono coinvolta negli interessi personali mio figlio/a e facciamo cose speciali insieme.							X
15. Negli ultimi 3 anni mio figlio/a non sono stato spesso un peso per me.							X

se mi è richiesto

Nome del figlio/a, data di nascita

ELIA

Stile parentale generale	Non vero	molto poco vero	Poco vero	Ne vero	Abbastanza vero	Molto vero	Assolutamente vero
1. I dialoghi con mio figlio/a sono caratterizzati da scambi di reciproca comunicazione reciproca .							X
2. Negli ultimi 30 giorni, ho abbracciato spesso mio figlio/a / ho manifestato affetto fisico.						X	X
3. Ho fiducia che mio figlio/a è in grado di capire quello che spiego.						X	
4. I miei metodi educativi includono la punizione ed il ricatto.					X		
5. Do molta importanza al risultato scolastico che mio figlio/a ottengono.			X		X		
6. Le regole di casa sono discusse e definite/cambiate insieme mio figlio/a.					X		
7. Valorizzo lo sforzo di mio figlio/a apprezzando il risultato ottenuto.							X
8. Sono disponibile per accogliere crisi o emozioni forti mio figlio/a.							X
9. Non controllo il lavoro che ho richiesto mio figlio/a, a meno che non me lo chiedano.	X			X			
10. Riconosco che mio figlio/a è un'identità a parte intera, distinta da me.							X
11. Sostengo mio figlio/a attivamente affinché possa avere successo negli studi.	X						
12. Comunico spontaneamente mio figlio/a le ragioni alla base delle mie scelte e decisioni.						X	
13. Mi rimetto apertamente in questione con mio figlio/a.						X	
14. Sono coinvolta negli interessi personali mio figlio/a e facciamo cose speciali insieme.							X
15. Negli ultimi 3 anni mio figlio/a per sono stati spesso un peso per me.							X

Nome del figlio/a, data di nascita

LHAMO