

Rudolf Steiner University College

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Searching for the treasures of love:

Parents' lived experience with Soulwork in parenting

By Marinka Špodnjak



Rudolf Steiner University College

Master Programme: Educational Action Research

Oslo, Norway

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The realisation of this research was a hard work, but the pleasure was greater!

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Abstract¹

This thesis examines lived experiences and reflections of parents about Soulwork Systemic Coaching in relation to their support of the well-being and the development of their children. The participants' relationships before and after the coaching are illuminated. A Giorgi's phenomenological existential method in psychology was used to investigate and understand themes that emerged out of expressed life stories of six parents during the semi-structured interview. Participants who had good experiences with Soulwork and thus could bring rich and vivid descriptions were investigated here. All of the participants witnessed poor and/or abusive parenting of at least one of their parents during their childhood and they described how they were neglecting own children. All of them developed feelings of understanding, empathy, compassion and love towards their parents and children. They expressed overwhelmingly positive experiences and reflections about Soulwork in resolving of their unpleasant feelings, enhancement of their relationships with the parents, partners, children, and the self. A typical theme was trans-generational transfer of unpleasant patterns of behaviour. The parents brought abundant insights about transfers and experiences of Soulwork's successful resolving of them.

¹ Revised version of the thesis with corrections of typing errors due to hurry to submit the thesis until the defined date.

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1. The background and the research question

We live in the times of quick and rather dramatic, even daily changes which are reflected in economy, finances, culture, education and ecology on a planetary and a local level. These are the times of paradigm shifting all around. The life and the world are changing in shorter and shorter time spans: in the past, it took centuries for some changes to happen; today, it takes only several years.

Although the progress is evident in, for example, the prevention and treatment of diseases, people live wealthier, and the old prejudices are less influential and limited concerning the “race, gender, or sexual orientation...the data indicate that young people’s beliefs that they have control over their own destinies have declined continually” (Gray, 2006, p. 450) clinical researchers have found that the increasing rate of depression and anxiety among young people correlates to their perception of lacking control over their own life (ibid. p.449).

Compared to 1950, anxiety and depression in the United States in 2000 have increased by 85 %. On a sample, which consisted of young people, the suicide rate “between 1950 and 2005 for U.S. children under age fifteen quadrupled and that for people between ages fifteen and twenty-four more than doubled” (Centre for Disease Control in Gray, 2011, p.448-449). Narcissism² was increased “significantly and linearly” from 1982 to 2007 by 70 % among college students in the USA. Narcissism is strongly related to materialism whose rise was registered among the US students by 37 % from 1967 to 2006, too (Grey, 2011, p. 452). In the same period the rate of college students who did not develop their own meaningful life philosophy rose from 42 to 86 percent (Ibid, p.452).

Other researchers have found that the ascending domination of extrinsic goals and values (“getting high grades in school, making lots of money, achieving high status, and looking good to others”) is receiving precedence over the intrinsic ones (“developing competence at an activity that one enjoys, making friends, finding meaning in life, and pursuing a heartfelt religious path”) among youngsters (Twenge in Grey, 2011, p. 452).

Research in the field of cultural studies, indicates a similar situation: widespread discontent among people in the western society (Zevnik, 2010), whether the society is rich or not,

² “*Narcissism* refers to an inflated view of the self, which tends to separate the self from others and to inhibit the formation of meaningful relationships” (Gray, 2011, p. 451)

according to Myers, Diener, and Biswas-Diener (Ibid.). The solution is seen in wide interdisciplinary actions involving cultural studies, psychologists/therapists and educationalists, who can nurture and advocate for the culture of the self and the society of content (Ibid, p.194).

There is more spiritual experience nowadays than few decades ago (Gallup and Greeley in Lukoff et al, 2011) and a higher need for counselling due to spiritual and emotional problems is evident (Elkins, 1988).

The abovementioned increasing numbers of anxiety, depression, narcissism and suicide among young people have nothing in common with “the economic cycles, wars, or any of the other kinds of national or world events that people sometimes talk about as affecting young people mental states” (Twenge in Gray, 2011, p. 449).

A rather large amount of interdisciplinary researches have blossomed in last two decades, joining specialists and researchers in supporting resourcefulness of the youth and children. They made researches on resilience, well-being, social-emotional development, and happiness, for example. Of course, for such complex and global problem, reasons are not simple and their resolving is even more complicated.

Psychological support for parents and children is usual among the strategies used for coping with the problems or in neutralizing the source of the problem by means of different counseling on individual level or in the family. Cognitive behavioral approaches in psychological treatments are dominant (McAuley, 1992; Tate, 2001) and some researches (Ostrander et al, 1998) point out that cognitive therapies are not so effective with the children before puberty. The research of Shochet et al points to the importance of the first child experience (the attachment theory) and early childhood development which should be as healthy as possible. Early childhood surroundings (the caregivers and the relationship with them) have the key role (Shochet, Dadds Ham & Montague, 2006). Consequently, psychological interventions for that period of a child’s life should be oriented predominantly towards parent counseling and should have proactive character. On the contrary, the experience tells us that parents and educational/social workers ask for help for big and deep problems (provided psychological support is reactive in character) and that parents’ dropout rate is significantly high (Tate, 2001).

According to (Knudsen et al, 2006) early childhood experience takes part crucially in establishing the brain architecture and processes connected to skill formation, mastering of

skills, interconnectedness of emotional, social, linguistic and cognitive competencies and other human abilities because:

“virtually every aspect of early human development, from the brain’s evolving circuitry to the child’s capacity for empathy, is affected by the environments and experiences that are encountered in a cumulative fashion, beginning in the prenatal period and extending throughout the early childhood years.” (Shonkoff & Phillips in Knudsen et al, 2006, p. 10155).

The earliest experience has primacy over the later one: an earlier experience is adopted with less effort and it is most difficult to replace it with a later one. So, any strategy that is implemented in the sensitive years of early childhood has the most effect.

Why, do for example, some children survive the worst life stressors and other succumb to the tiny ones? What are the processes and mechanisms which enable a child to overcome adversity in his/her childhood?

“Thus, it is necessary to consider individualized aspects of children’s experiences and to obtain the perspective of the child and youth regarding their experiences of risk” (Dodge, 1993). Here, the voice of the researcher of social emotional well-being/development is focused on the middle childhood: “Clearly, researchers need to examine which events cause children and youth to follow different pathways, and what factors can alter the trajectory of both positive and negative behaviors” (Schonert-Reichl, 2000, p.10). “Sound theoretical models” are needed to explain what is perceived:

It is important that the development and implementation of intervention efforts arise from sound theoretical models concerning the mechanisms and processes that lead to problematic adjustment, and from basic empirical research in which these processes and mechanisms are evaluated. (Dodge, 1993)

The scarcity of empirical qualitative researches which bring vivid descriptions that can develop an understanding of the reason/conditions for and mechanism of the increase of adversity in young population is evident (Schonert-Reichl et al, 2009).

1.1 The research question

The intention of this research is to illuminate by means of lived experiences of parents how the child’s family surrounding changes when their self-motivated parents go through intrinsic changes – changes in their emotions, beliefs, behavior, when they prevent them from living happy lives and successful parenting. The parents go through those intrinsic changes with the

help of Soulwork Systemic Coaching, one rather new and eclectic (integrative) practice or counselling established by a Canadian Martyn Carruthers in the last decade of the twentieth century.

The research questions are:

What are parents experience and reflections about Soulwork Systemic Coaching in relation to their support of the well-being and the development of their children?

How can Soulwork help parents in supporting child development?

The research is going to be designed in a way to find out (as vividly as possible) the complexity and importance of parents' well-being which influences the children's well-being and healthy physical, social, emotional and spiritual development by means of semi-structured phenomenological interviews about parents' experience before, during and after Soulwork Systemic Coaching. Parents who had good experiences with Soulwork and who can describe their lived experiences vividly and richly will be interviewed.

The word "Soulwork" in the research question "How can Soulwork help parents in supporting child development?" should be understood in two different ways. The broader meaning is soul work (later Soul Work). It means enhancing one's own soul qualities or abilities through kind or kinds of practices which first acknowledge the existence of the human soul and the person as spiritual being, taking spiritual counselling into account (Lines, 2002) for soul transformation, when the adventure of soul transformation is done partly with the help of some other person-counsellor. The other, more specific meaning of the word "Soulwork" (later Soulwork) refers to achieving the objective specified earlier in this paper with the help of the particular practice, with the help of Soulwork Systemic Coaching.

2. Literature review

Education, children and childhood are researched and theorized by many researchers from different perspectives and concerns, focused on a variety of researched population, searching for various aspects and answers to the questions. Among the huge body of literature examined for the purpose of this research the focus was directed toward the relevant ones and those which are in the focus of contemporary researchers in the research field. In the literature review the literature on early childhood, parenting and relevant issues from the social and emotional well-being, resilience, humanistic counselling practices, and trans-generational transfers will be presented. More space will be given to Soulwork Systemic Coaching, especially to its attributes as spiritual counseling.

2.1.1 Quality of life in family and school

Since the end of the nineteenth century, sequential school reforms in particular countries around the world have been searching for more effective and quality education in new era of globalized, regionalized, individualized and technologized life with changed values in order to meet developmental needs in the technological, economic, social, political, cultural and learning aspects of individuals and society (Cheng, 2000, p.1-3). School reforms are induced or/and accelerated by not so encouraging facts.

Statistics on the strong increase of depression, anxiety and narcissism with which the USA has been faced within the several past decades and which are presented in the previous chapter will be now complemented with the statistics on the violence and aggressive behavior among young people found in Canadian society:

In a recent study of 7,235 Canadian youth, aged 10 to 16, funded by Health Canada's Division of Childhood and Adolescence, 33% of boys and 30% of girls reported being victimized in the previous few months. The victimization took several forms, including physical assault, ethnic discrimination, rumor victimization, sexual harassment, and verbal assault. Findings revealed that more girls than boys reported being teased (79% versus 67%) and having rumors spread about them (72% versus 63%), whereas more boys reported physical victimization (45% versus 21%). A recent study of almost 400 students in grades 8 to 10 reported that nearly 87% of the students had witnessed either their friends or other students being bullied at least a few times during the school year and that witnessing bullying was associated with higher levels of depression. (Schonert-Reichl & Hymel, 2007, p. 21)

The quoted percentages of maltreatments indicate a high measure of bullying among young population. Being victim or witnessing victimization is connected with the increased mental health problems among the young population under study (Ibid, p.21). The similar statistics can be found for most of the countries of western society. Luthar's literature research of the researches conducted in past five decades on children and adults' ability to resist adversity of any kind surfaces the following finding: the ability to cope with adversity "rests fundamentally on relationships"(Schonert-Reichl et al, 2009, p.33). The persisting presence of abusive and neglecting relationships in child's life "is the single most deleterious environmental risk", and, on the contrary, supportive and loving relationships are supportive in character, according to Luthar and Brown in (Ibid, p.33).

Importance of school life in assisting developmental needs and supportive relationships could exemplify empirical research which found that school connectedness is "vital variable" for adolescents' mental and psycho-social health, particularly depression, (Shochet, Dadds Ham & Montague, 2006; Essau, 2004, p.3). Further, the research of Shochet et al claims that parental attachment ("affective quality of the relationships") "significantly predicts the adolescent's connectedness" (ibid, p.18). Parental attachment impacts student's perception of school environment and school connectedness. The researchers stated relating on Bowlby's notion of child's internal working models (ibid, p. 7) and that the child's:

"...individual background attachment characteristics influence perception of school environment and consequently impact on school connectedness. This has important practical implications, as it implies that interventions may need to target not only school environment factors, but also individual internal working models in order to improve their overall sense of school connectedness and mental health. Interventions need to be based on the double interactive systemic platform of home and school." (Shochet, Dadds, Ham & Montague, 2006, p.24)

This research, as many others, point to the early child experience and family which is for the child the main supportive pillar for their psychological and social needs all the way to puberty. At the beginning of puberty a child is naturally able to create new "internal working models" (new relational structures and own life-philosophy) (Shochet, Dadds Ham & Montague, 2006, p.7). This could mean positive or negative change for child depending on relations before the puberty and new circumstances for puberty child. Another research points out that family structure (single parenting) and parenting style (non-authoritative ones) have an impact on overt aggressive behavior in school (Summers & Bakken, 2006; p.1). Supportive and content parents provide a healthier child environment and the risk for child's mental

illness, learning disorders and emotional problems decreases in such parental surroundings (Ostrander et al, 1998).

Douglas Coatsworth investigated whether, which and how individual attributes and skills nurtured and gained in early childhood can influence later development and resilience. He pointed to an important developmental model in preventive interventions of developmental psychopathology: cascading effect (Coatsworth, 2012, p. 21-22). This effect can be explained in the following words: once the change in behavior or competences has occurred, it could cause later subsequent changes in the same or other domains of human behavior or competences. Knowing the time features of cascading effect and conditions for the cascading, it is possible (in the earliest developmental age) to induce prospective beneficiary changes in the family and the classrooms. Among numerous results of that research which demonstrate long-term effects of early childhood interventions, I would like to point out one: "...how children adapted socially and emotionally to life in the classroom, between the ages of three and six, played a key role in future school outcomes and a healthy lifestyle as an adult" (Ibid, p. 27).

According to (Knudsen et al, 2006) early childhood experiences crucially take part in establishing the brain architecture and processes connected to skill formation, mastering of skills, interconnectedness of emotional, social, linguistic and cognitive competences and other human abilities because:

“virtually every aspect of early human development, from the brain’s evolving circuitry to the child’s capacity for empathy, is affected by the environments and experiences that are encountered in a cumulative fashion, beginning in the prenatal period and extending throughout the early childhood years.” (Shonkoff & Phillips in Knudsen et al, 2006, p. 10155).

The earliest experience takes precedence over the later ones: the earlier experience is adopted with less effort and it is most difficult to replace it with the later one. So, any strategy that is implemented in sensitive years of early childhood has the most effect. For the state authorities or any others concerned in education, social or health issues it is the most effective to invest the early human development.

So, two conclusions can be drawn out of this subchapter. Firstly, early child development is seen as the crucial developmental phase, where child is neurologically the most sensitive to the influences from the environment. Secondly, all what is generated in the early childhood through mechanism of cascading delivers and amplifies along the child's life. Loving and supporting relationships are considered the best ways to enhance a child’s ability to cope with aversive

influences, while sustained violent and neglecting relationships are the most “toxic” or harmful for the child.

2.1.2 Resilience; prospective interventions of developmental psychopathology

Every child requires someone in his or her life who is absolutely crazy about them. (Urie Bronfenbrenner in Schonert-Reichl et al, 2009, p.33)

Perceived difficulties of parental and child coping abilities in stressed and unpredictable modern life attracted authorities and researches to investigate the resilience of adults and children in order to find which conditions built and nurture resilience.

Masten & Obradović claim that resilience is “a broad conceptual umbrella covering many concepts related to positive patterns of adaptation in the context of adversity” (2006, p. 14). They find the promotion of competence the strategy for preventing behavioral and emotional problems. Findings of wide range of researches show agreement on relatedness of resilience to the cognitive skills and attachment systems mostly (good parents), although there are many supporting conditions and there is no universal supportive condition for resilience. The adoptive systems which support resilience are:

the learning systems of the human brain (problem solving, information processing); attachment system (close relationships with caregivers, friends, romantic partners, spiritual figures); mastery motivation system (self-efficacy processes, reward systems related to successful behavior); stress response systems (alarm and recovery systems); self-regulation systems (emotion regulation, executive functioning, activation and inhibition of attention or behavior); family system (parenting, interpersonal dynamics, expectations, cohesion, rituals, norms); school system (teaching, values, standards, expectations); peer system (friendships, peer groups, values, norms); and cultural and societal systems (religion, traditions, rituals, values, standards, laws). (Ibid, p.21)

Ann Masten summarizes major conditions for effective resilience as “power of the ordinary” and that ordinary adaptive systems which are here, on disposal, are families and healthy/nurturing cognitive skills: ordinary powers are “good parents and good cognitive skills”. “Parents were rated on warmth, involvement, and structure provided to the child”, (Masten et al, 1999, p. 10). More details about resilient factors:

Garmezy (1985) and Masten & Garmezy (1985) identified three broad sets of protective factors: personality features such as autonomy, self-esteem, and positive social orientation: family cohesion, warmth and an absence of discord; and, the availability of external support systems that encourage and reinforce a

child's coping efforts. (Hanewald, 2011, p.21)

Relating to Daniel and Wassel, Hanewald stressed the following intrinsic and extrinsic factors as important:

Intrinsic factors consist of a secure base, which gives the child a sense of belonging and security; good self-esteem, which provides an internal sense of worth and competence; and a sense of self-efficacy, which is a sense of mastery and control coupled with an understanding of strengths and limitations. Extrinsic factors cover at least one secure relationship, access to wider support (i.e. extended family, friends) and positive experiences in playgroups, pre-schools, schools or the community (i.e. scout groups, musical bands, sport clubs, church groups). (Hanewald, 2011, p.25)

This subchapter review of the literature and researches on resilience and developmental psychopathology focuses on the quality of early childhood relationships and supporting parenting in that age. Cognitive skills and attachment systems are seen as the most relevant for the child's resilience. Family cohesion, parental warmth and absence of discord, parental involvement and structure provided to children help them develop a personality feature in a sense of belonging and security, autonomy with sense of mastery and control and self-esteem. All of these elements are supportive to child attachment.

2.2 Child's well-being

2.2.1 Well-being

The World Health Organization's (WHO) definition of health is: "A state of complete physical, mental and social well-being, and not merely the absence of disease" (Schonert-Reichl et al, 2009, p.17). Well-being is "a state" which equals health.

In the final report from 2008, the Commission on the Social Determinants of Health addressed the "people's environments... (conditions in which people are born, grow, live, work and age, including the health system)" as "major influences on their health" (Ibid, p.17). WHO identifies the early childhood period as the critical for the child's development and life course: "Healthy early child development (ECD) includes the physical, social/emotional, and language/cognitive domains of development, each equally important" where those domains are addressed as the ones that influence well-being, along with various health, educational and social issues (Ibid, p.17). UNICEF highlighted the state of child's well-being as the key of the standing of a nation:

“The true measure of a nation’s standing is how well it attends to its children – their health and safety, their material security, their education and socialization, and their sense of being loved, valued and included in their families and societies they are born in.” (UNICEF Innocenti Research Center in Schonert-Reichl et al, 2009, p.18)

So, leading world organizations concerned about the wealth, health and children on a global level agree that the child's well-being and environment are of the utmost importance for the wealth and health on the national and global level. Special focus is on the most important developmental phase: early childhood.

In the literature review of 27 subjective well-being studies Cummins has found that there are seven domains of life on which the majority of researches agree as important for the well-being (Cummins in Land et al, 2001, p. 245): material well-being, health, safety, productive activity and a place in the community, intimacy and emotional well-being. Psychological interventions in the family can influence theoretically any domain, but they are mostly addressed to the parents and child’s emotional well-being (“mental health, morale and spiritual well-being”), intimacy (“relations with family and friends”) and a place in the community (“...community involvement, self-esteem, and empowerment”). It is the domain of social and emotional sphere.

In his research among elementary and secondary students and teachers in Australia, Fisher evaluated spiritual well-being according to quality of four life domains: relationship with “self, others, the environment and/or with God (for theists)” (Fisher, 2009, p. 145). In that research regarding the relationship of students with self was showed that the major influence on their personal well-being came “from their mothers and female friends, followed closely by grand-parents, male friends, fathers and themselves” (Ibid, p. 143). The similar results were gained about the pupils’ relationship to others (Ibid, p. 143). For pupils’ relationships to the environment and to God, a significant influence was showed by schools and teachers (Ibid, p.144-145).

Spiritual well-being of students that was evaluated according to their four relationships in abovementioned research shows what was affirmed from the mentioned world organizations in connection to wealth and health: well-being depends on relationships with the important person(s) in early childhood and schools.

Mental health is variously defined by different researchers and organizations which are concerned about it. In recent years mental health has usually been defined as the absence of

mental health problems/illnesses as well as positive mental health (Parkinson, 2007, p. 2). Composite indicators of mental health are: “positive mental health, life satisfaction, depression, anxiety, self-harm, social capital, working life, and discrimination/harassment” (Ibid, p.11).

2.2.2 Child's well- being

There are six dimensions of children’s well-being which UNICEF report from 2007 assessed on child well-being in rich countries (Schonert-Reichl et al, 2009, p.18-19). Material well-being and health/safety/well-being are very important for the general state of the child's well-being, but other dimensions of well-being are more relevant for the research question. Those dimensions are: educational well-being (school achievement, education beyond basic, transition into employment), family and peer relationships (family structure, family relationships, and relationship with peers), behavior and risks (health behavior, risk behavior, experience of violence) and subjective well-being (health, school life, personal well-being) (Ibid, p. 18-19).

In another conceptual distribution UNICEF lists factors of child's well-being as material, mental and social-emotional well-being. This list explicitly addresses social and emotional well-being as equally important as material and mental well-being identifying social and emotional learning as “the missing piece” in “traditional curricula for a long time” (Ibid,p.21). Some relevant findings or concerns are among the recommendations for social and emotional health promotion based on their literature and research review in the same field (Ibid, p.35):

- “Social and emotional health and well-being should be part of a “whole child” approach and have to be considered in the same picture with health, education and community initiatives.”
- “An ecological approach that includes the individual child in relation to families, schools, peers, communities and socio-political and economic contexts must be used.”
- “A developmental approach that considers a child’s social and emotional development at various phases during middle childhood is critical”, where middle childhood is defined as child developmental phase 5-12 years.
- Dimension of “emotional regulation” is found extremely important because it has repercussions on children’s past and future adjustment.

- “We need to obtain information from the children themselves about their own social and emotional health and the factors that influence it” because “scarcity of descriptive and qualitative research that reflects children’s organization of their own experiences” was found. Such information/researches have “implications not only for theory, but has tremendous potential for influencing the design and implementation of effective interventions” (Ibid. p.36).

Within CASEL’s identification, social and emotional skills (CASEL: Collaborative for Academic, Social, and Emotional Learning) are:

1. *Know yourself and others*: ability to identify, recognize and label one’s feelings; ability to be responsible, and understand one’s obligation to engage in ethical, safe and legal behaviours; the ability to recognize strengths, and identify and cultivate one’s positive qualities.
2. *Make responsible decisions*: ability to manage emotions and regulate feelings; ability to understand situations accurately; ability to set goals; ability to solve problems creatively by engaging in a creative, disciplined process of exploring alternative possibilities.
3. *Care for others*: ability to show empathy; ability to identify and understand the thoughts and feelings of others; ability to respect others; ability to appreciate diversity.
4. *Know how to act*: ability to communicate effectively; ability to build, establish, and maintain healthy relationships; negotiate fairly; act ethically; seek help; refuse provocations (Schonert-Reichl et al, 2009, p. 21; font as in original text).

The research has shown that social and emotional skills improve academic learning (Elias in Schonert-Reichl et al, 2009, p.21).

Over the past decades researchers’ interest in the preventive, prospective and nurturing practices in the domain of social and emotional development/well-being increased especially to one dimension of social emotional understanding: of empathy (Schonert-Reichl & Scott in Gordon, 2009, p. 244). Empathy is defined “as an individual’s emotional responsiveness to the emotional experiences of another” (Ibid, p.244). It tends to increase altruistic behavior, play a role in the control of aggression and antisocial behavior, enhance quality of social relationship; it is a catalyst of desirable changes.

2.2.3 Summary

Cultural studies, health and human services on the various levels and education see the solution in sorting out key problems in their domain in well-being on micro or macro level of existence. The focus is directed towards preventive practices which increase resilience, well-being, social and emotional competences and skills of children and adults. The solution to globally perceived increase of mental illness and disorder, social-emotional-spiritual problems, aggressive and antisocial behavior is seen in implementation of various strategies and practices addressing simultaneously various domains of human life. Among the most pointed domains there are children and enhancing parenting in the most formative phases of child's development: early childhood, when the child is neurologically and psychologically the most sensitive, and in middle childhood, when children start building relationships with others and the world.

2.3 Trans-generational transfers of traumatic events

The term “trans-generational” as well as “multi-generational”, “intergenerational” and “cross-generational” is used in various fields of psychiatry, psychology and sociology (Kellermann, 2001, p. 38-39) and addresses the concept of the intriguing phenomena. Bowen, “the developer of family systems theory conceptualized the family as an emotional unit, a network of interlocking relationships, best understood when analyzed within a multigenerational or historical framework” (Goldenberg & Goldenberg, 2008, p. 175). He is the one of the first researchers who did the conceptualization of trans-generational transfer in the 20th century, and to him it is the phenomena “in which severe dysfunction is conceptualized as the result of chronic anxiety transmitted over several generations” (Ibid, p. 189). McGoldrick and Gerson explore this concept suggesting that “family patterns tend to repeat themselves; what happens in one generation will often occur in the next, as the same unresolved emotional issues are replayed from generation to generation” (Ibid, p. 193). Psychoanalytically influenced trans-generational approaches view the current family as a dynamical constitutional part of the families’ line over time:

current family patterns are embedded in unresolved issues in the families of origin. That is not to say that these problems are caused by earlier generations, but rather that they tend to remain unsettled and thus persist and repeat themselves in ongoing patterns that span generations. How today’s family members form attachments, manage intimacy, deal with power, resolve conflict, and so on, may

mirror to a greater or lesser extent earlier family patterns. Unresolved issues in families of origin may show up in symptomatic behavior patterns in later generations. (Ibid, p. 175)

Traumatic events are usually causes of later “unresolved emotional issues” which “can occur at a personal level (e.g., car accident, or rape) or at a collective level (war, natural disasters or genocide)” (Bombay et al, 2009, p.6). The previous centuries were abundant with traumatic events on collective level (historical traumas). There were the disappearing and maltreatment of indigenous cultures on all continents - settlement adversity of First Nations on American continent (Bombay et al, 2009, p. 6-12; Maaka, 2007, p. 3-4; Purdie et al, 2010, p. 135-141), wars in the 20th century all over the globe (Kellermann, 2001, p. 36-40; Volkan, 2000, p. 184-189) and natural, ecological and political/terrorist catastrophes/adversities all around the world (Volkan, 2000, p. 177-184). These collective traumatic events are today accompanied with the rich body of literature investigating those evidence, as well as reasons and mechanisms of trans-generational transfers. For example, there are about 400 publications about trans-generational effects of holocaust in the Second World War (Kellermann, 2001, p. 36). Researches of Kahane-Nissenbaum (2011), like many others on the global individual adversities (Volkan, 2000; Purdie et al, 2010) of the 20th century, explore transferences within last 3-4 generations in the people of third and fourth generation who are still alive (based either on fresh memories or some other material sources).

Modern life also creates a lot of occasions for experiencing traumatic events on a family level and on individual level (divorce, marital conflicts, traffic accidents, stress at work/losing job, abandonment in relationships), so there are family therapists/researchers who call attention to passive (secondary) traumatic experiences of young children and their family members because of these stressors in their surroundings (McGoldrick & Carter, 1999. p. 3-9; Kahane-Nissenbaum, 2011, p. 24-31).

Kellermann differentiates four groups of theoretical approaches of understanding trauma transfers that are suggested by researchers which are clearly shown in the Table1: Models of Trauma Transmission which shows how certain theoretical approach views the medium and the main factors active in transference (Kellermann, 2001a, p. 43):

Table1: Models of Trauma Transmission

	Theory	Medium	Main Transmission Factor
1	Psychodynamic Interpersonal	Relations	Unconscious displaced emotion

2	Sociocultural	Socialization	Parenting and Role Models
3	Family Systems	Communication	Enmeshment
4	Biological	Genetic	Hereditary vulnerability to PTSD

Different theoretical approaches address different levels of human personality and the table actually shows that trauma transmission is a complex and a multilevel event/process.

Betty Carter and Monica McGoldrick pointed to the importance of life cycles and trans-generational transmissions for emotional life:

It is our view that the family is more than the sum of its parts. The individual life cycle takes place within the family life cycle, which is the primary context of human development. We think this perspective is crucial to understanding the emotional problems that people develop as they move together through life ... (McGoldrick & Carter, 1999. p. 4).

McGoldrick and Carter pointed to the therapeutic practice where effects of trans-generational transmission are not adequately taken into account:

The important impact of events in the grandparental generation is routinely overlooked by therapists focused on the nuclear family. Painful experiences such as illness and death are particularly difficult for families to integrate, and are thus most likely to have a long-range impact on relationships in the next generations.

It is probably the clinicians' own limited perspective that inhibits our noticing these patterns. Research is rarely carried out over periods of more than a few years, and thus longitudinal connections can easily get lost. One research group, headed by Thomas, studied the family patterns of medical students at Johns Hopkins and then followed them over many years. They found numerous life cycle connections between early family patterns and later symptom development (Thomas & Duszynski, 1974). Such research supports the clinical method of Bowen, who tracks family patterns through their life cycle over several generations. (McGoldrick & Carter, 1999. p. 8)

Another researchers of the impacts of trans-generational issues pointed to the importance of early childhood experience in generating or not generating further trans-generational transmissions that can affect further generations because “the effects of traumatic life experiences constitute a dynamic cascade of behavioral, psychological and environmental events, any of which might contribute to effects seen in the ensuing generation(s)” (Bombay et al, 2009, p. 17).

The early childhood is, too, the period of life during which the vulnerability of the child can develop and thus greater sensitiveness to the stressor during the later life, amplifying possibility that trans-generational transfers can realize its potential influences. Adverse childhood events that are perceived by several researches (Ibid, p.12) as those that provoke anxiety, depression and suicide are “neglect and poor parenting”, sustained conflicts among parents (Ibid, p.18), poor parental mental health (Ibid, p.20) and domestic violence (Ibid, p.21). In order to lower the risk of trans-generational impact on one's life or undo possibilities for cascading effects and delivering traumatic experiences to generation(s), the early childhood is seen as the centre of proactive “pre and postnatal programs” and practices (Ibid, p. 12, 17). The accent is on the family, not only on the individual (Ibid, p.20).

The similar problems of modern people like depression, anxiety, alcoholism, low self-esteem and trans-generational stressors are researched within indigenous culture in modern world but conceptualized from the other perspective, more holistic, which includes ancestors, spirits of nature and other spiritual agencies (Purdie et al, 2010; Bray&Low, 1960). This is how Karajarri indigenous people of Australia perceive human being:

Ngarlu is the Karajarri word for defining the place of the inner spirit. This place in our stomach is the centre of our emotions and wellbeing. Contained within our Ngarlu are our *Bilyurr* and *Rai*. Bilyurr is our spirit from within, which is in oneness with the physical body. After death the Bilyurr goes on its journey to a special place. Rai is our spirit from the country. (Purdie et al, 2010, p. 245; italics as in original text).

Healing means “to strengthen the Ngarlu or lian that has been weakened through disempowerment, to make that strong again. This is what has kept the people strong” (Ibid, p. 247).

In healing, the priority is on strengthening the family: ‘You don’t leave your family behind, you help them’ (Ibid, p. 252).

2.4 The Soulwork Systemic Coaching

The Soulwork Systemic Coaching is a kind of eclectic practice designed in the last two decades by Martyn Carruthers. He integrated some theories/practices into his methodology from:

Goal orientation (Henry Miller), Evolution of values (Clare Graves), Cybernetic

theory of mind (Gregory Bateson), Social-cognitive theory of learning (Albert Bandura), Systemic family constellations (Bert Hellinger et al), Traditional Hawaiian healing (native Hawaiian teachers), Independent ego-states (parts) (Virginia Satir & Milton Erickson), and Sensory representations as elements of subjective experience (William James) (Carruthers, 2011r)

Why is there COACHING in the name of the practice? Because it's designed to help healthy people achieve their goals, it deals mostly with a person's presence and future and it helps people achieve a defined success. A coach helps people choose ways to discover their own answers and find their own power and assumes that emotions are natural and normalizes them, He also helps people identify their goals and challenges, turn challenges into victories and motivates people to reach their goals. Progress is usually rapid and enjoyable (Carruthers, 2011r).

It is SYSTEMIC because a person's goals, successes, problems and changes are considered as reflections of person's position, purpose and role in human systems (family, work...) and whatever changes, it brings change into the system. Systemic consequences are regarded and evaluated during coaching. Word SOULWORK indicates the

basic assumptions about the innate wholeness of people, and people's desire for wholeness and their desire to connect with other human beings in an experience of wellbeing that is generally called *happiness*. We coach people to experience *soul* - integrity - as a basis for assessing, evaluating and changing personal and relationship problems. (Carruthers. 2011s)

2.4.1 Theory of Soulwork

Soulwork Systemic Coaching has been developed based on the observations gained during the coaching and improvement of the parts of the earlier mentioned theories and practices by the founder. Its "theoretical structure evolves" (ibid, p.4) and its main pillars have been constructed. The trainings of future Soulwork Systemic Coaches include these pillars and some parts of them are available in the form of digital articles. At the moment of completion of this research, Soulwork theory will be in the process of structuring in the printed form. Soulwork, as systemic coaching, perceives, evaluates and intervenes dominantly in the human psychic life concerned its objectives in the realm of relationships (Carruthers, 2011s; Daniel, 2012); thus in person's relations with the people and other objects important for the person.

“The edge of chaos is the edge of miracles ...”

A single human being is a part of the complex “self-regulated” human system in which even a tiny change of individual’s beliefs can cause unpredictable changes in individual’s system, as well as in much larger global systems (Carruthers, 2011t; Carruthers 2011u). Modern scientific theories of chaos, complexity and catastrophes offer concepts that can be applied for understanding human behavior as well as human society (Carruthers, 2011u; Lane, 2012, p.1-2). Soulwork Systemic Coaching recognizes notions of Theory of Chaos like phase space and strange attractors in counseling settings. First, a few words about these two notions:

A system confining an entity and its relationships (phase space) contains vast enfolded information. The organizing principles of a phase space are called **attractors**. As complex systems are both unpredictable and patterned, organizing principles in a complex phase space are called **strange attractors**. (Ibid, p.2, bolding as in original text)

Individual human existence is understood as a phase space. Later, an important “strange attractor” will be described, but first, further noticing elements of the Theory of Chaos in human life will be given. Any human being practically experiences the sophisticated Theory of Chaos in life crisis (Ibid, p.3):

The edge of chaos is a critical point of a system. During a phase transition or crisis, minute changes can either tip the system into chaotic behaviour or into stability. During a crisis, tiny details from your past or present can have enormous and statistically unpredictable impact on your future. During a crisis, you may surprise everybody, including yourself, with solutions that shorten or prolong your survival. (Ibid, p.2)

The crisis is a moment which can not only change one's life, but it could transform it (Ibid, p.2). But, in our learned way of thinking, the lasting beliefs impose our decisions:

Your behavior is predictable within the limits imposed by your perception of your environment. No matter how much you think, you are unlikely to leave the safety of your thoughts. You stay within the confines of your beliefs. Your beliefs act as *attractors* of your attention and organize your possible actions. (Ibid, p.2)

Soulwork Systemic Coaching enables experiencing and understanding person's position in the moment of crisis offering “a change in identity that helps ...identify and manifest previously unimaginable solutions “ (Ibid, p.3). The experience of integrity Carruthers addresses as “strange attractor”, which means organizing the principle in the “complex phase space” “both unpredictable and patterned”. (Integrity is the other name for Carruther’s coin: experience of

“Soul “, largely described in the later subchapter on spiritual approach of Soulwork Coaching.) When encountered with it in Coaching, people describe this state as:

I found a place of nothing and everything ... I could see and feel and touch options I had not considered nor even imagined possible ... I found a life goal that I never knew and always sought ... exploring the possibilities of existence to find my true self. (Ibid, p.3)

And so, “the edge of chaos” becomes “the edge of miracles ...” (Ibid, p.3).

A long-lasting change in the human system

In Soulwork Coaching, the first element of relationship dynamics (“Goals”) which is evaluated are the person’s long- and short-terms goals (intentions) to which that person posits his/her present state in the space and time and in the relation to his/her own goals (Daniel, 2012, p.4).

The second step (“Objections”) is bringing into consciousness those hidden external and internal objections on the path to realization of those goals. Soulwork sees objections as those which “prevent the discovery of relationship issues. Goal work utilizes a person’s objections as inner mentors to goal formation, until all objections are satisfied” (Ibid, p.4).

In the third step (“Decisions”) people are led to “use their feelings simultaneously with their thoughts when making decisions” in finding satisfying solutions for their objections. The goal is to evaluate own life and make a decision out of the state of integrity (Ibid, p. 4).

Soulwork Coaching usually entails one or combination of following sub-steps: “Clarity”, where solutions for emotions that prevent clear thinking are searched for; “Peace”, where “unwanted guilt that prevents peaceful action” is dissolved; ” “Integrity”, where conflicts that prevent congruent decisions are resolved; “Freedom” – a step for dissolving “unwanted relationship bonds that restrict choice”; “Motivation”, where emotional trauma or abuse that delay progress are dissolved” and “Inspiration”, where “inappropriate mentors who inspire senseless” client’s action are replaced (ibid, p.1).

According to Daniel Martin, Soulwork Systemic Coaching is recognized as helpful guidance in life problems, for resolving “symptoms of chronic disease, emotional problems, phobias and obsessions and for resolving personal and business relationship difficulties” and often can “ resolve long-term depression and anxieties with motivated clients” (Ibid, p. 1).

Trans-generational issues in Soulwork

Trans-generational issues are addressed as any other issues with the people in concern: through resolving relation's entanglements:

Entanglements are relationships between systems which influence each other at a distance. When the state of one part of an entangled system is known, information about the state of other parts may be deduced. This is also true in entangled human relationships. (Carruthers, 2012)

Entanglements can happen if someone “identifies self with an ancestor, communicates project as ancestor's prejudices, depend on an ancestor who depends on him/her, believes something to feel close to an ancestor,” etc. (Carruthers, 2012).

Soulwork Systemic Coaching can be understood better when compared to some better known counseling/practices. The attempt that follows goes in the similar direction: it will be evaluated according to the attributes of spiritual counseling.

2.5 Soulwork Systemic Coaching - spiritual approach in counseling

Lines described several characteristics of spiritual approach in counseling (Lines, 2002, p.107-116) which emerged in contemporary counseling based on humanistic psychology and humanistic counseling when they respond to (spiritual) needs of their clients, seen as spiritual persons (Ibid, p.101). Those characteristics will be addressed in details in subchapters that follow. The characteristics relate to: relationship counselor-client, characteristics of the spiritual counselor, seeing the spiritual in the person, mystical experience, addressing physical symptoms in holistic framework and exploring big life questions within a trusting framework. The position of Soulwork Systemic Coaching in relation to these characteristics of spiritual counseling is the content of the following subchapters, too.

2.5.1 Relationship counselor-client

In the new spiritual paradigm every person is regarded as the keeper or bearer of the spark of a genuine, unique spirituality, he or she expresses the unique aspect of existence in the world and thus has a specific relation to the truth about the world. In that way the old spiritual separation/duality of the paradigm manifests itself in the duality between the counselors who know everything: the procedure, the choice or decision which is the best for the client and the client who has to be thought about, helped. The relation that is natural and developmental for both sides in the new paradigm of counseling is the relation of ‘enquirer-

to-enquirer' (Lines, 2002, p. 108). In which way does it concern the coach-client relation in the Soulwork Systemic Coaching?

We can use relationships to enhance our contact with our selves, while valuing and supporting each other. In a fulfilling partnership, one plus one can be much greater than two! During Soul to Soul communication, a casual, everyday interaction can become a spiritual event! (Carruthers, 2011j, p.3)

Further honoring the client as a spiritual person is helping and giving him/her the right to recognize his/her own personal philosophy and integrity:

We often help people create personal philosophies that reflect their moral standards and integrity. A personal philosophy influences how people understand reality... how they make decision, how they relate to people and how they deal with the consequences of their actions. (Carruther&Muk, 2011, p. 3).

Clients are “coached” to fulfill the goal and get the results they want, not the ones suggested by the counselor (Carruther&Muk, 2011, p.5). In this way the clients are thought about and supported to take the responsibility for deciding on and creating their own life philosophy, which is sometimes difficult or even not acceptable for the client, because some are used to take the passive, not resourceful role in life (Muk, 2009, p.2-3). The following quotation points out the elements of Soulwork Systemic Coaching where the best interest of everyone involved in evaluating client relationships, not only the client himself is searched: “Our coaching is not about technique - it's about integrity. It's a proposed change in the best interest of everybody involved?” “Integrity requires that we evaluate relationship ecology first!” (Carruther&Muk, 2011, p. 2). To end with a client's expression: “During your coaching I was shocked to discover that everyday conversations can feel like spiritual events. I communicate with people very differently now” (Carruthers, 2011b, p.1).

2.5.2 The person of the spiritual counselor

“Essential mentor qualities appear to include maturity, emotional stability and competence. Deficiencies in those areas may result in damaged clients or injured patients” (Carruthers, 2011a). The request for the spirituality of the coach in the Soulwork Systemic Coaching is not explicitly mentioned, but in request to the Soulwork Systemic Coaching coach not to interfere and to be sensitive to the client decision making contains the request not to influence personal religious and spiritual life of the client (Carruthers, 2012a). Training in the Soulwork Systemic Coaching entails developing coach's abilities for an open conversation, where only the reality of the client's subjective and relational reality matters, whatever and however it

was. It could be either in the realm of intrapersonal/interpersonal or transpersonal. The ‘genuine interest in philosophy, religion, and particularly spirituality on a broad front’ as a request addressed to the Soulwork Systemic Coaching coach (Lines, 2002, p.108) is not found among the available literature on the Soulwork Systemic Coaching.

2.5.3 Seeing the spiritual in the person

“The divine spark exists in every human being” is the experience that is shared among Jung, Elkins, Lines, Buber and Ireneaus according to Lines in (2002, p.110-111). “The central thesis is that divine may be experienced through the human if the subject views encounters through a lens of ‘believing is seeing’. The image of seeing... is the therapeutic tool used in the counseling process” (Ibid, p.110). In this case, on the contrary to everyday encounters, in the conversation between the coach and the client, where the client's intimate inner phenomena are dealt with, there is a possibility that “something magical occurs between both parties, an experience whereby each is giving and not using” (Ibid, p.110). Such an encounter is the source of first-hand knowing human being as divine spark, source of meeting the addressed inner phenomena with a deeper or higher consciousness and is unforgettable for the client and for the coach (Buber in Lines, 2002, p.110). So, seeing the spiritual in the person is of essential importance for the spiritual counseling.

In Spirituality & Identity Loss (Carruthers, 2011b) Carruthers describes his understanding of spiritual development of the person, identity, and spirituality in contrast to the religiosity.

A meaningful life seems to benefit from access to a stable resource - an ongoing sense of connectedness that can be experienced in any life context. I often refer to this stable experience of connectedness as Soul or Integrity. You may call this experience ‘*the real you*’ or ‘*your true self*’. When people describe this experience, they interpret their experience through their beliefs. They expose their emotional maturity. They may use esoteric words such as “*Spirit talks through me*”; religious descriptions e.g. “*I am within Christ*”; or abstract metaphors such as “*I am a drop of water in an infinite ocean*” or “*I am a child of the universe*”. Soul experience is a useful first step to changing emotions, beliefs and false identifications. (Carruthers, 2011c, p. 1, italics as in original text).

The ‘Stable state’ mentioned in the quotation which Carruthers names ‘Integrity’ or ‘Soul’, although it doesn’t entail the word ‘spiritual’ is actually the spirituality in its essence according to the statements about what spirituality is in the paragraph on spirituality (see quotations there). Furthermore, he considers the following: “Spirituality appears to be an integral part of all human cultures. Spiritual development may be regarded as connection to

something external to the self, or as an internal experience, or both..." (Carruthers, 2011b, p.1). Another example:

A ruin, a mountain scene, a country garden or a home may be places where you can look at the world with sense of magic and mystery, and perhaps better access a sense of self-in-life that I call Soul. During the experience that I call integrity or Soul, many people have told us that they can examine their lives and relationships with intense passion and utter neutrality. Or they may simply say, "I am awake" ...or "I am here, now". (Carruthers, 2011c, p.3)

2.5.4 Mystical experience as numinous moments of growth

The term 'numinous' was coined by Rudolf Otto at the beginning of the twentieth century and used by, for example, Jung and others. Lines also named Maslow's term for the same phenomena: "peak experiences" (Lines, 2002, p.112). The terms that were used by others, according to Lines, were "magic moments", "mystical moments". These moments are undoubtedly extraordinary experiences of well-being and connectedness but are important because they were and are the moments of growth. Then, a change in understanding, behavior, enhanced capacity for compassion, loving others, and the motivation for altruistic deeds could arise (Kelly, 1996, p.50).

In the Soulwork Systemic Coaching these experiences are called experience of Integrity or experience of the Soul (Carruthers, 2011a-j). Carruthers called them the Soul of Soulwork:

Finding "Soul" is usually an ecstatic experience. A person's physiology becomes erect and balanced, with a peaceful high energy. It is something like meeting a mentor who supports you unconditionally and without criticism. Conversations with Souls are enlightening. I have never met a Soul I didn't love...Having found this basic relationship with self, a person usually wants to share self within fulfilling relationships - Soul to Soul. Past and present relationships can be reviewed as to how they could have been different, if the person had always had conscious access to Soul. (Carruthers, 2010j, p.3)

As expressed above, in the state of the "Soul" experience a person can experience peacefulness, love, evaluate relationship with empathy. This is the very state in which healing takes part:

Some of my graduate students believe that our coaching can enable or enhance spiritual connectedness - while others believe that Soul experience is a normal result of integrated brain activity. Whatever is true, what we call Soul Experience seems to provide a rational basis for significant body-mind healing in short time

frames. (Carruthers, 2011d, p.6)

2.5.5 Addressing physical symptoms in holistic framework

“According to the new paradigm, physical symptoms may be understood metaphysically as emotional blockages carrying metaphorical messages” (Lines, 2002, p.114). David Lines further brings a lot of references to researchers (Rogers, Maslow, Nelson, Kelly, Boorstein, Bergin) who expressed understandings in this direction. With seeing the client as “the expert” in a process of finding the true-or organism-self (Rogers and Maslow) who can locate, recognize and metaphorically express the features of the problem. The coach and the client in conversation find out the cause and heal it.

Listen to a body - with your eyes! If you wait for a person to explain everything ...you may wait a very long time. Assume that those little gestures and expressions are full of meaning... in a language that we can teach you. (Carruthers, 2011k)

In the articles *Emotional Coaching for Emotional Symptoms*, *Psychobiology of Happiness* and *Human Consciousness and Decision-Making* (Carruthers, 2011k; 2011l; 2011m), Carruthers explains how somatic and psychosomatic symptoms could be the result of various unpleasant emotions and beliefs captured in different parts of the body. The Soulwork Systemic Coaching can help “resolve the relationships that underlie psychosomatic conditions (and if body tissues have not been irreparably damaged or removed), then those conditions may seem to magically disappear” (Carruthers, 2011k, p.2).

2.5.6 Exploring big life questions within a trusting framework

Whether one wanted it or not, “peak experiences” can flip a client into a state of mind where big life questions can be important and evaluated, where life “is not mere struggle for survival...it is spiritual journey through and within life.” (Lines, 2002, p. 116)

Many people, during and after Soul Experience, have told us that Soul has an independent existence; that Soul existed before they were born; and that Soul will continue after the death of their bodies. (Psychobiology cannot confirm or disprove this concept, although many people enjoy this idea!). (Carruthers, 2011l)

2.6 Conclusion

This literature research through psychotherapies showed the existence of the new profound spiritual paradigm in culture, as well as a busy and courageous yearning of theorists and practitioners in various psychotherapies to meet the increasing needs of people dealing with

spirituality, either with spirituality as a problem or as enlightenment. David Lines' article on new spiritual paradigm in counseling as a basis for answering the question "What is the position of Soulwork Systemic Coaching within the new spiritual paradigm of counseling?" is maybe insufficient. It could be broadened with the comparison of the Soulwork Systemic Coaching with counseling which assumes them to be spiritual. But if you can regard this choice as a start and assume that this is one of the first attempts of putting the Soulwork Systemic Coaching in relation to others in its field, it could suffice. Features of the counseling needed to encounter people's spiritual requests in accordance with the new spiritual paradigm are found in the Soulwork Systemic Coaching philosophy, methodology and practice, according to available sources. The regarded features were: relationship counselor-client, person of the spiritual counselor, seeing the spiritual in the person, mystical experience as numinous moments of growth, addressing physical symptoms in holistic framework and exploring big life questions within a trusting framework. There are fewer evidences in sources about the requests on spirituality of the person of counselor/coach in Soulwork Systemic Coaching. The fact that the Soulwork Systemic Coaching was designed as a help in short time frame for healthy people who want to become empowered, to focus and make their life more successful, indicates important possibility. Soulwork Systemic Coaching is a rather new kind of eclectic practice. Its theory of relationships is related to Theory of Chaos, offering models of beliefs, values and behavior according to present and possible future positions, experienced by people themselves.

3. From methodologies to the method

The research questions What are the parents' experiences and reflections about Soulwork therapy in relation to their support of their children's well-being and development and How can Soulwork help parents in supporting child development enter the realms of intimate human experiences and because the Soulwork Systemic Coaching is a type of spiritual counselling, the experiences that are expected can be in-depth and spiritual, too.

Moreover, the aim of this research is to highlight only those subtle experiences that the parents had which were expressed in their words and the way of speaking! Why did I choose only those experiences and in such a way attained? Because these fresh experiences bear the freshest touch of the phenomena that caused the changes in the inner lives of the parents. And if those crucial phenomena can make important changes in one's life, then something of their essence can be sensed in the most touching way.

Methodological approach which more than others meets the conditions of such research goals is the phenomenological approach (Giorgi, 1997, p 250; van Manen, 1990, p 112; Anderson, 2006, p 373). Here is a quotation from Wertz's article *Phenomenological Research Method for Counselling Psychology* about it:

The phenomenological approach... provides researchers with well-established methods capable of securing sensitive insights into the human meanings of situations and the processes that engender them. This approach is especially suited for counseling psychologists, whose work brings them close to the naturally occurring struggles and triumphs of persons. Counseling psychologists require high-fidelity knowledge of persons that maximally respects the experience and situational contexts of those they serve. (Wertz, 2005, p.176)

There are two important features of phenomenological approach expressed in the quotations, which are searched as the purposes of this research: methodological capability of capturing the complex phenomena of human consciousness as are lived by the individuals in counselling settings and well-established methods that are scientifically rigorous.

Therefore, this chapter will clarify phenomenology as methodology and the reasons for the suitability of particular phenomenological method that is used in the research (Amadeo Giorgi's phenomenological existential method in psychology). Further, important elements of the method will also be explained - ethical considerations, discussion about the personal

motives for involvement in the research process, as well as topics on validity and reliability of the research.

3.1 What is phenomenology?

Phenomenology and phenomenologists rehabilitated the role of sensorial perception and human subjective meaningful world, world of experiences: “Phenomenology is a low-hovering, in-dwelling, meditative philosophy that glories in the concreteness of person–world relations and accords lived experience, with all its indeterminacy and ambiguity, primacy over the known” (Wertz, 2005, p.175).

Phenomenology is rooted in Husserl’s (1859–1938) and Heidegger’s (1889–1976) philosophical tradition. It has special concern about concepts of consciousness, intentionality, experience, and phenomenon (Giorgi, 1997, p 236; Manen, 2011).

There are many orientations, schools or movements in phenomenology from the philosophical viewpoint with their own dynamics and personalities involved which can be useful in researching lived experiences: “transcendental phenomenology, linguistic phenomenology, phenomenology of practice, hermeneutical phenomenology, existential phenomenology” (Manen, 2012).

Phenomenology can be regarded as a philosophical approach but as a methodology, too.

Phenomenology as a qualitative research method starts with the collecting of data through observations, interviews or descriptions of various kinds of life situations and/or subjective experiences. Holding on descriptions is one of the most crucial phenomenological claims. The “...description is the articulation of the given as given” (Giorgi, 1997, p. 241-242) and it can be a description in words, colours and shapes or any other kind of “articulation of the given as given”. Descriptive approach “would limit itself to what is given, and the argument is that a sufficiently rich description would include an intrinsic account of the phenomenon” (Giorgi, 1997, p. 241-242).

So, detailed descriptions of the lived experiences/situations are the basis for this phenomenological inquiry. Those rich descriptions of singular phenomenal appearance serve as an irreplaceable entrance towards the essence of the phenomenon.

Furthermore, the primary concern of any phenomenological method is to assure “phenomenological attitude” on the side of the researcher (Giorgi, 1997, p.240). In the

following subchapter phenomenological attitude will be described in short like all the phenomenological features mentioned here.

In this research I decided to follow Giorgi's phenomenological existential method in psychology because of several reasons that correlate with the research requests: it was designed for and widely practiced since 1970 in qualitative phenomenological researches in psychology (Wertz, 2005, p. 169-170), it is phenomenological and descriptive (and thus suitable for capturing the freshness of lived experiences), it fulfils the conditions of scientific rigorousness in humanistic phenomenological research by clearly defined phenomenological processes and tools in each methodical step (Giorgi, 1997; Giorgi, 2006, Wertz, 2005, p. 170). Another reason: the Giorgi's method embraces the existential attitude which distinguishes and honours both situated/particular appearance/intention of the phenomenon and those that are invariant to the phenomenon (Giorgi, 1997, p. 244).

More about the reduction, intentionality, existential claim can be found in the following subchapter about the Giorgi's method.

3.2 Giorgi's existential phenomenological method in psychology

Therefore, this research follows the Giorgi's existential phenomenological method in psychology (Giorgi, 1997; Castro, 2003) based on phenomenological interview as a mode of collecting data, and descriptive phenomenological approach in Husserl's tradition (Giorgi, 2006, p.353-354). Giorgi designed his method respecting mostly what philosophers Edmund Husserl (Giorgi, 1997, p.236-24), and Maurice Merleau-Ponty contributed to phenomenology.

First it will be explained what "Giorgi's existential phenomenological method in psychology" actually means. More space is given to the notions of intentionality and phenomenological reduction. Besides the claim of holding on to the descriptions of data (mentioned above), those two notions are emphasised here because they are the essential features of any research which tends to declare itself as a phenomenological one (Giorgi, 2007, p. 236-243). When evaluating the validity and reliability of the phenomenological research those features are assessed.

3.2.1 Taking intentionality into consideration

There is nothing in human activities that is not done out of some kind and content of intentional consciousness (Giorgi, 1997, p.237-238), and every kind of experience or meaning that belongs to any person under research observed or evaluated, has to be observed or evaluated taking into account the intention of that person (“life intention” in the particular observational situation (“particular intention”). For example, the meaning of a particular feeling of being ashamed is not the same for an introvert person and an extrovert person; or for a child and an adult; or for a mature woman in falling-in-love period and after divorce, etc.

Existential phenomenologists were particularly concerned with intentionality. In order to maintain the emphasis on the rigorousness of research as much as possible and in order to understand more precisely what is the “phenomenal” and “objective” meaning of expressed behaviour/feeling/opinion of the person, particular and life intentions of the person will be investigated in the research by posing questions to the research participant.

Taking intentionality into consideration is important either in analytic steps (meaning units differentiation) or more synthetic steps - in the eidetic-reduction step of the phenomenological research (eidetic reduction will be described later), where the induction about the phenomenon from single appearance to the essence is processed.

Intentional interconnections between the researcher and the participant have to be taken into account and properly evaluated. They, too, can be a part of the validation of phenomenological reduction attribute to the research.

Let us continue with the crucial phenomenological characteristic: the phenomenological reduction.

3.2.2 Phenomenological reduction

Phenomenological reduction is a methodical tool which realizes itself in the researcher’s attitude and actions that have to be taken during the research (Giorgi, 2006, p. 354).

Phenomenological reduction means that the researcher “has to bracket personal past knowledge and all other theoretical knowledge, not based on direct intuition, regardless of its source, so that full attention can be given to the instance of the phenomenon” (Giorgi, 2006, p.355). The reduction also means withdrawing one’s own beliefs, feelings, actions, in a way that the researcher is able to observe their presence in the research and evaluate their influence

during the research so the phenomenon can be grasped as much as possible in its nature, in its essence. The request for bracketing or withdrawal is on the part of the researcher.

The second basic feature of the phenomenological reduction is taking into account that what is perceived is only a single appearance of the phenomenon, not phenomenon itself in its totality. This condition is connected to the “existential”- attribute in the name of the research method. It is the methodological process itself that leads from the phenomenon’s appearance to its essence.

Both requests are very subtle and it is very difficult to be continually led by them during the entire research process, but this should be so. Later on, in the description of the steps of the research method, dealing with these difficulties and concerns will be described in more detail.

The term phenomenological reduction is used here as it is meant by Husserl who differentiates between several types of reduction:

(T)here is the phenomenological reduction (just spoken about), which breaks from the natural attitude, and then there is the phenomenological psychological reduction, which brackets the world but not the empirical subject; then there is the eidetic reduction (see below) which reduces the objects or givens to their essences, and finally, at the deepest level, there is the transcendental phenomenological reduction, which brackets the empirical subject as well as the world (Giorgi, 1997, p.240).

Giorgi’s method entails three reductions: phenomenological reduction, phenomenological psychological and eidetic reduction. The phenomenological reduction is the basic attitude that permeates the whole phenomenological research and is described above under the same title. Eidetic reduction takes place in step 4 and step 5 on different levels of analysis and synthesis and is connected with “free imaginative varying” (Giorgi, 1997, p. 247). Van Manen’s claim that reduction should preserve expressivity of phenomenon’s lively uniqueness is important:

So the eidetic reduction is not a simplification, fixation, or contraction of the world into a system of fully resolved concepts –rather it is the exact opposite: the eidetic reduction makes the world appear as it precedes every cognitive construction: in its full ambiguity, irreducibility, contingency, mystery, and ultimate indeterminacy.(van Manen, 2102a).

A few words more about the phenomenological psychological reduction!

In no occasion does the condition of bracketing or the condition for withdrawing relate to the interviewee and his/her opinions, judgments, and feelings. On the contrary, interviewee is

asked to express the wholeness of his/her experiences, feelings, etc (the interviewee is the person under the research when it explores personal stances, as this one does). This bracketing (withdrawing of one's own subjectivity) only on the side of the researcher is named phenomenological psychological reduction (Giorgi, 1997, p.247).

3.2.3 The steps in Giorgi's existential phenomenological method in psychology

Giorgi's existential phenomenological method in psychology is well known, used and argued among phenomenologist, and more information about it can be found in many research articles (Giorgi, 1997; Castro, 2003; Zayed, 2008, p. 568-572; Wertz, 2005; Giorgi, 2006; Mohamed-Patel, 2002, p.40-60; Hyckner, 1985, p.).

The steps in Giorgi's existential phenomenological method in psychology are: phenomenological data collecting, analysis (the reading of the data, the dividing of the data into parts, organization and expression of raw data into disciplinary language), and synthesis (expressing the structure of the phenomenon). For the sake of simplicity, the method will be mostly introduced taking this research as an example.

Phenomenological data collecting

If data collecting tends to have the attribute *phenomenological*, the collected data should bring the reach descriptions of researched phenomenon at least. Since this research is based on participants' interviews, the participants are those who are encouraged to express their experiences and reflections as vividly and in as much detail as possible. During phenomenological interview the researcher should apply phenomenological reduction (bracketing, withdrawing) in his/her own attitude so that the participant can be free to express the multitude of his/her experiences and the researcher can as much as possible react sensitively and appropriately during the interview. The interview should bring relevant information and understanding of participant's goal and intentions in life in order to properly evaluate the particular phenomenal meanings in relation to the wholeness of the participant's life. To fulfil the claim about the existential attribute of the method, interview guide should entail certain questions about the participant's life goals and intentions.

Analysis - The reading of the data

The aim of this step is to read the whole interview as many times as needed for the researcher to obtain a sense of wholeness about the data, before diving into the text analysis in which the text is broken into smaller units - meaning units.

Analysis- dividing the data into sections

While slowly reading, the researcher identifies where a relevant meaning unit starts and ends in the text, marks the border of the meaning unit and continues reading trying to sense where a change in the meaning occurs. Meaning unit can be described “as those words, phrases, non-verbal or para-linguistic communications which express a unique and coherent meaning (irrespective of the research question) clearly differentiated from that which precedes and follows” (Hychner, 1985, p.282). Relevant meaning units are those which are important for the study. In this phase, both relevant and irrelevant meaning units are differentiated and addressed using the exact language of the participant. Meaning differentiation presupposes certain disciplinary perspective. The perspective taken in this research is educational psychology and counselling psychology. Which meaning units will be identified is more or less a surprise in the phenomenological research.

A meaning unit has to have meaning in the context of the participant’s meaning, not the researcher’s meaning. The skill to stay open and sensible enough to perceive unexpected pearls of the participant’s life is important here. On the other hand, there are researches in which meaning is defined in advance and the researcher’s job is to search for it and to prove or disprove the presumption.

Analysis - The organization and expression of raw data into disciplinary language

Meaning units defined in the previous steps are the participants’ expressions in everyday language. In this step the researcher’s task is to convert them into disciplinary language by means of free imaginative variation (meaning units are checked, probed, renamed until the most concise disciplinary term which most precisely addresses the meaning is found). The result is a concise expression understandable, for example to those who mastered educational and/or counselling psychology. Conversion into disciplinary language naturally leads into some kind of grouping or organisation of those meaning units.

Synthesis - Expressing the structure of the phenomenon

Essentialized (the most invariant meaning) and linguistically formalized (expressed in relevant disciplinary language) meaning units tend to group revealing a structure of features of researched phenomena with more or less similar patterns and relations among variations of essential phenomenal appearances for all the participants under the research. Whatever the structure or un-structure is like and even if there are meanings which cannot be joined or relate to any structure, everything is valuable because it speaks about the manifested

phenomena. Here is searched for universal, typical and individual essences (Giorgi, 1997, p. 244), general and unique themes/relations (Hychner, 1985, p.292) and structures.

3.3 The method

This part of the chapter describes in detail how the research in the methodological steps specified above is conducted and how the phenomenological conditions about the research in those steps are met. Considering thoughts on specific difficulties in validation and reliability of a qualitative as well as phenomenological research (Giorgi, 2005), each step of the method is reflected upon regarding the request of validity and reliability separately.

In the beginning, before describing how steps of Giorgi's method were processed, my own research paradigm or the view/stance which is hidden in intentions, opinions, feelings about the research question and life in general is presented.

Presentation of applied ethical issues, subsections about participant criteria and the recruitment process follow after that. Further on it is explained how the interview is designed and conducted. Later the application of all the steps of Giorgi's method is described.

3.3.1 Perceived researcher's beliefs and biases relevant for the research

In the phenomenological research, the researcher is a part of the research process (as it is in any other, recognised or not) whose influences (actions, intentionality, beliefs) and biases have to be evaluated and this has to be done for any other part or action in the research (Groenewald, 2004, p.6; Hycner, 1987, p. 281-282).

My main personal involvement in the research derives from the fact that I am a Soulwork Systemic Coaching coach who is very sympathetic towards the Soulwork Systemic Coaching because numerous beautiful personal experiences of in-depth insight and changes connect me to Soulwork Systemic Coaching (as well as similar experiences of other people which I witnessed during coaching). It is difficult for me to describe precisely the aspects of this involvement because it is simply difficult to separate yourself from who you are. However, as the phenomenological methods put more emphasis on the perceptions of, withdrawal from and evaluation of researcher's involvement, by time some aspects became easier for me to perceive and evaluate, and, naturally, keep under control.

On the one hand, the experience and knowledge in Soulwork Systemic Coaching helped me while designing and conducting interviewing, but for me it is still an open question to what

measure did it influence my phenomenological reduction during all steps of Giorgi's method. I will not go into any detailed discussion about that here, since it will be discussed later with the description of the conduction of those steps. It is in any case present in meaning units definition, translation into disciplinary language and especially in clustering and finding tiny interconnections among perceived themes, in which every researcher reacts out of the deepest and of what s/he is.

Further, my belief is that to be in a possession of any concept or knowledge or experience relevant to the phenomenon under research is a positive possession. It can direct and enrich perception, lead to new experiences of the phenomenon and thus enrich the understanding of the phenomenon. On the other hand, the possession of knowledge or experience can be positive if effort on being open to the phenomenon is constantly made, allowing it to reveal itself in its fullness as much as possible. Success in this effort is a question of the researcher's consciousness in a particular situation. My experience is: there can never be too much of these efforts on self-bracketing.

In my opinion, if the main concern on possible biases regarding the personal connection to Soulwork Systemic Coaching is expressed, then each reader can much easier and more competently weigh the expressed and unexpressed concepts, intentions, and evaluations in the research.

Searching through and studying researches, scientific articles connected to counseling psychology, spiritual counseling and phenomenology and conducting this phenomenological research, my "overdosed" sympathy toward Soulwork Systemic Coaching is balanced to some extent. This happened not because I appreciate Soulwork Systemic Coaching less, but because the awareness about the variety of counseling/human/scientific experiences was gained and because there is the appreciation of the multitude of individual scientific and professional efforts in scientific fields.

3.3.2 Ethical challenges

According to recommendations for ethical research (BERA, 2004) and writing and (BERA, 2003), I designed the Letter of consent which is in the Appendix 2 (in Croatian and translated in English). It informs the participants about the research and the researcher, the ways of keeping anonymity, their right to stop the interview whenever they feel they cannot proceed without being obliged to express the reason for stopping.

When I first contacted the interviewees I gave them information about the elements of the letter of consent. They received it before the interview, read it and signed it in two copies, as I did, too. One signed copy I gave to them. The other was left for me.

I replaced all personal names with pseudo-names after the transcription of all the interviews. During the transcription and the analysis anonymity of participants was preserved, including the communication with the research mentor and the translation of some parts of the interviews. While creating essays on participants' biography or any other quotations where biographical data is used, I gave myself the right to replace those facts with imagined facts in order to protect the person's identity. Those interview segments which have been altered in this way will be followed by a remark about this action immediately after the end of quotation.

3.3.3 Participant criteria

Participants who are to be interviewed need to be:

- parents of children regardless of the parents' or children's age, regardless of parents' education and social status, with approximately the same gender distribution,
- parents who underwent at least one Soulwork Coaching (the number of coaching is registered)
- their Soulwork Systemic Coaching must be in recent months in order to collect vivid and detailed descriptions of participant's perceptions of conditions and changes in their inner lives and relations
- participants' Coaches need to be experienced, competent, licensed Soulwork Systemic Coaches
- the parents will be suggested by Soulwork Systemic Coaches (professional psychologist, social pedagogue) because these coaches are the key contact persons for the parents in order to assure the parents' trust and confidence, as well as openness. The other reason is that those coaches can suggest parents who, according to their perception, would like and are able to express their experiences vividly. This choice has some limitations which will be discussed in the Discussion section.
- searched are parents who can bring good and reach experiences about Soulwork
- the number of interviewed parents is from six to seven.

3.3.4 Recruitment process

My intention was to interview parents who have been coached by the most experienced, qualified and competent Soulwork Coaches in Croatia, in order to exclude as much as possible an inadequate perception of Soulwork Systemic Coaching due to a poorly done job by a therapist. That is why I asked Martyn Carruthers, the founder of Soulwork Systemic Coaching, who knows Soulwork Systemic Coaches in Croatia very well and can suggest those who do professional counselling with the help of Soulwork Systemic Coaching.

His suggestion was to contact three persons: I told them about the reason for calling, the recruitment criteria, and asked them to check who among their clients would be willing to take part in the research. After I got the phone numbers of the candidates for participating in the research, I contacted them: I introduced myself and the research, explained the ethical issues and we agreed on the time and the place for the interview.

Two men and four women were interviewed. I could have contacted more participants and make more interviews but in my opinion, those six brought vivid rich descriptions relevant for the research.

3.3.5 Reasons for choosing interviewing in data collecting

The most appropriate method for exploring parents' experiences and reflections about Soulwork Systemic Coaching in relation to their support of the well-being and the development of their children, is actually interviewing. Parents as human beings have a broad and deep overview of the area that is of interest to the research: they are the only ones who know exactly what happened to them during the Soulwork Systemic Coaching because transformation happens on the personal level, which is best observed with the person's inner "eye" (mind's eye). Furthermore, after the Soulwork Systemic Coaching they can perceive tiny changes in their feelings and relationships towards their children, as well as observe tiny changes in their children's behaviour before and after the Soulwork Systemic Coaching. They have memories about their life, too, which come into account during coaching, and in the reasoning about the changes. No one else can know that.

3.3.6 Interview guide

The interview guide is designed and serves as a basis for the semi-structured in-depth phenomenological interview. It can be found in the Appendix 1(A1).

Usually, participants are first asked about their general biographical facts and facts about their interests and their job. The following questions mainly arose out of what was important for them to say and in the way they said it. Honouring them in this ways would supposedly open them in a most free way and would express their intimacy and in-depth experiences most vividly and to the extent which is good for them.

With the inclusion of the question about the reason for Soulwork Coaching, I wanted the person's intention concerning the Soulwork Coaching to be known. Questions about the participant's parents and their relationship to them were added to the interview guide after the first interview was conducted and it became clear that the relationship to and information about participant's parents were relevant (and necessary!) for the research.

3.3.7 The time and the "place" of the interviews

Interviews were conducted in places/cities where the participants live or work, and were relatively quiet and friendly places. Interviews took place few weeks to half a year after the participant's last Soulwork Systemic Coaching.

I conducted the interviews in two phases: first I interviewed two persons, transcribed those interviews, made the division into meaning units, found invariant meanings and organized tables of relations and themes. With my mentor I checked if the process was correct and we reflected upon the procedure findings together. Then I went on with further interviewing. Interviews were an hour to two hours long. The conversation was taped by dictaphone.

In the following five subchapters I will present the challenges in keeping phenomenological claims (preserving reduction, existential claim, and holding on to the description) throughout the five steps of Giorgi's phenomenological existential method in psychology

3.3.8 Processing the 1st step: Phenomenological data collecting

During interviews, it was very difficult for me as a trained Soulwork coach, to forget what I know about the soul mechanisms and dealing with them, to bracket past knowledge about the phenomenon as it is requested from the phenomenological researcher. I think this is rather impossible. It is important is to keep an openness to whatever comes from the interviewed person and receive it with empathy, inner balance, and not pushing or forcing anything out of the person. That attitude is actually the basic skill of a competent Soulwork Systemic Coach who is asked not to interfere in the coached person's responses with his/her own questions and expectations.

Here is an example of how interviewing became a challenge for me. However, in the end, looking back on the whole interview and meeting with the person, I must say it was a success: both for the interview and the relation with the interviewee. In order to protect the identity of the interviewee I will use the name Sheila. The description is as follows. From our first conversation over the phone, Sheila was critical of me. That was not pleasant, of course, but I was ready to be open, honest and friendly in our further work together. At the beginning of the interview Sheila was again critical and after I summarised her previous answer in order to pose the next question, she reacted by provoking me. She protested against that kind of simplification about what she had said. I agreed I won't make any generalizations in the future and gently asked her to continue with her detailed descriptions. Mainly, Sheila saw that I didn't react pretentiously. Actually, I reacted friendly in the least, and later during the interview Sheila became more gentle and friendly, her attitude and voice changed. Slowly, she started talking without disguise about some very difficult intimate life issues. I think we became friends in a way: this means - not silent enemy, at least and in any way.

From this I learned not to explain at all, but ask simple questions which follow out of what the person said, even more than I used to before. Interviewing requires more delicacy than coaching.

I observed myself inwardly during the interview and happily there were no judgments or emotions about the person's actions, reactions, etc. Exceptions were some situations when I was deeply touched with the courage and the strength of the person, and was sympathetic with her/his achievements, and thus joyful (I have to admit). I didn't want to suppress and not show nonverbal support in these situations.

Further on, in few situations my questions suggested an answer according to my concepts, but in all the situations the persons said something like: "Oh, yes, and ..." and then continued with what they wanted to say. Therefore, I didn't success in pushing them from their way.

In my experience, the best way to avoid the influence of one's own past knowledge is not to give place to interpretation in later phases: this means asking the interviewee to describe in as much detail as possible what they are trying to express - then lived experiences speak for themselves. So, whenever a person expressed a statement, and I couldn't see the real situation, I asked for more details. Holding on to the descriptions helped the participants, too; they were able to go deeper into their memories and evoke what had happened.

3.3.9 Processing the 2nd step: Analysis- The reading of the data

Interviews were transcribed literally, with pauses in talking, with sighs, unarticulated sounds, emphasizing of syllables and words as it was during the participant's speech.

After transcribing and rereading while correcting typing errors, I listened to the whole interview from start to finish, simultaneously reading the transcript and I paid attention to the lowering of voice, pauses,... in order to grasp the totality of the meeting with the interviewee in those moments. Insisting on accurate transcription raised my attention to the spoken words and feelings behind them. That was the key activity which enabled me to grasp the wholeness of the spoken.

After all that, while reading and analyzing the text I could hear the voice of the interviewee as though s/he was speaking at that moment. This helped me a lot in the process of analysing and breaking the text into meaning units, as well as in the free imaginative varying while I was searching for the invariant meaning.

Transcribing and reading of the whole text before analysing it brought me a deeper experience of how speaking deeply is dependent on feelings: it was revealed where the participant's challenges, probable conflicts, unsolved emotions or something similar was, although the participants didn't express it verbally.

Admiration of the person's courage and dignity of life was for me the strongest just after having read the whole interview. During transcribing, perhaps it was not so easy to enter into another person's mode of thinking. Sometimes expressions were strange and on occasion my ear could not adjust when some words were spoken too quickly or some parts swallowed.

After rereading and correcting the transcript their expressions became more fluent and in a way completely understandable and acceptable to me. I think they couldn't have said it better than they actually did. The end of this phase brought me a lot of joy, not only because this hard work was over (loading-reloading, typing-retyping, over and over again), but because of the feeling of completion. This could be compared with a satisfaction gained by observing a beautiful grandiose sculpture which is perceived in details but also as a whole: from the bottom up to the top, with a slightly shiny airy distance between the sculpture and me.

Transcribed interviews were rather long (20-30 pages).

3.3.10 Processing the 3rd step: Analysis -The dividing of the data into parts

The collected data can be divided into meaning units depending on the research question, scientific field, and relevance of the data to the research question and according to categories which are found or searched for. During the analysis any change in the expressed meaning is marked regardless of the character of the change. The meaning units which appeared in this way are later on grouped around a distinct type of relation or theme. After the first interview is grasped in its wholeness and the division into meaning units has begun, we may start with the coding and the establishing of tables. This is done in a similar way with the other interviews.

All the sections/parts that do not belong to any of the detected categorized relations were marked to focus on and analyze later.

The first interviewee was inclined and skilled in reflection and conceptualization, and used words unambiguously. Thanks to this interviewee's ability, my coding was from the very start oriented around the smaller number of words, and more categories were needed than in any other case in the entire interview.

After completing steps 1-4, I asked myself: was there too much division in meaning units, did I get lost in categorising and were the imaginative variations I did maybe too superficial. I checked the division in meaning units and found no alarming complains of mine about the division as well as regarding the imaginative variations. Therefore, I dealt with defining meaning units twice.

I found that there were not so many differences in defining meaning units between the first and the second attempt, except for one interview. The first participant's expressions were rather differentiated; with small number of words the participant expressed a lot of different meanings or aspects of the phenomenon. I discovered that there were sets of subsequent meaning units that can be put under the umbrella of one cluster-meaning.

Taking all the interviews into account, here are the findings after the second meaning-units differentiation: in some instances I found more meaning-units, in some less, but generally speaking there are no changes significant for the analysis or/and synthesis. My findings correlate with what Hycher found while analysing meaning differentiation activities of Phenomenology students, in connection to the phenomenological research: "My experience in working with graduate students well-trained in phenomenological research is that there are

rarely significant differences in the findings” (Hycher, 1985, p.286) of the group of researcher dividing the same text into meaning units.

More importantly, the second attempt of meaning-units differentiation brought some new insights on what else can be an overarching relation between clusters of meaning relevant for the research: the activity of meaning-differentiating is actually a much focused activity. Because of this reason, coming again to the text is very inspiring, fruitful and thus, necessary. It brings some kind of refinement and authenticity to the sculpture of the research.

What is important is that I realised that these analytical activities have to be kept on the level of one interview first, not considering all of them, in order to keep the situatedness of interviewing! An important discovery for me! From then onwards I focused on one interview alone, doing all of the methodical steps until the step 5, where the synthesis of all interviews should begin.

The meaning elements clustered around significant relations or themes are listed and organised in 24 tables listed in Appendix D.

Several paragraphs, mainly those in the end of this subchapter should belong to the subsection dedicated to the next, 4th and 5th methodical steps. However, it is difficult to separate division into meaning units from the meaningful structures or relations as parts of the meaningful wholeness of the participant’s experience.

3.3.11 Processing the 4th step: Analysis -Organization and expression of raw data into disciplinary language

Free imaginative variation, the search for invariant meaning of the meaning unit took place immediately after the establishing of the meaning unit. It is the search for the essence of the meaning unit in the context of the whole interview. The intention is to translate this invariant or essential meaning into disciplinary language.

Disciplinary language of the research is the language of counselling psychology, developmental psychology or/and educational psychology. Psychology doesn’t know any prescribed or agreed disciplinary language. There are many schools, orientations, perspectives in psychology and each has its own language according to its own perspective. The challenge of defining the word out of disciplinary perspective of psychology is known to the researchers in this field (Giorgy, 1997, p. 248) and I experienced it very well in the process of free imaginative varying when I was trying to find words which could have a definite meaning to

most of the people that deal with the scientific discipline within which this research was done. This means that many readers could complain in this respect. For concepts I employed the words used by spiritual counselling researchers (Dennis Lines), existential phenomenology around Giorgi and modern developmental psychology.

Because this transition to disciplinary language usually erases the uniqueness of the meaning unit in the plenitude of them, I decided to keep additional names (in chosen set of participant's literally words) for some meaning units next to the ones gained by free imaginative varying. That was done in order to remember and recognize more easily the essence of the original meaning unit, which was necessary for better clustering when synthesis of all the interviews had to be done. The reason why I did that for one meaning unit and not for the other was mostly in the significance of the unit for the participant or the unit was so descriptive and rich that I had to differentiate it somehow among others. There are other reasons surely.

Similarly as the definition of meaning units called for rechecking, so did also free imaginative varying, especially when the next phase, clustering around relation and themes, took place. The need was even stronger in the 5th step when comparisons of clusters between findings of six interviews had to be done.

3.3.12 Processing the 5th step: Synthesis - Expressing the structure of the phenomenon

Relevant meaning units (imaginatively varied and translated into disciplinary language) by means of sequential eidetic reduction brought about the emergence of themes and structures that were general, more or less dispersed, and some unique.

After all six interviews had been regarded together, a structure emerged that was expressed in all six interviews – the “Structure of structures”.

This overarching “Structure” of participants' experiences in relation to child development and well-being and in connection to Soulwork is a typical structure of meaningful participants' relationships and concerns. As a weaving it creates an interconnected ground where participants, their families and children live and where development and well being of the child takes place. A parent and a child are parts of the human system which is a complex system and research findings, whether we like it or not, will express that weaving of the human system – the Structure. The Structure here consists of: the participant's relationship with their parents (each parent individually, parents as a couple, family), relationship with

their partner(s), relationship with their children, and relation towards the path/direction of their own development. So, under the umbrella of this typical Structure, there emerged structures as “essences and their relationships” (Giorgi, 1997, p. 248) that will be presented and discussed in the Results Chapter.

The process of finding essences and their relationships in those six examples of complex human systems involved sequential generalizing on a different level and around different themes/substructures and returning to the transcripts and meaning units, and again to generalizations. Writing the thesis and holding on to the methodical steps and phenomenological claims was remarkably catalytic for the crystallization of the findings. As the Ellenberger said:

Whatever the method used for a phenomenological analysis the aim of the investigator is the reconstruction of the inner world of experience of the subject. Each individual has his own way of experiencing temporality, spatiality, materiality, but each of these coordinates must be understood in relation to the others and to the total inner 'world'. (Ellenberger in Hychner, 1985, p. 291),

The researcher should take into account the uniqueness of the participant’s inner world and evaluate emerging essences and structures from the participants’ point of view. My attempt to grasp “the inner world” out of which the participant’s point of view is created and presented in the essay with the title “*Eidetic reduction of participant’s life situation*”. It serves as a summary for each individual interview and can be perceived as the last or the higher free imaginative varying on the entire life situation of the participant as expressed by him/her in the time when the interview occurred (Appendix F: Eidetic reductions of participants’ life situations).

3.4 Limitations

Some limitations are discussed in the subchapter about perceived researcher’s beliefs and biases relevant for the research.

Sampling can be argued and questioned by someone in a way that participants are maybe chosen by Soulwork Coached and in this way are chosen those parents who according to Soulwork Coaches were helped in the best way. These participants had good experience with Soulwork and Soulwork Coaches; otherwise they will not cooperate and agree to be interviewed. For purpose of phenomenological interview important is that the interviewee is

able to as good as possible express own experiences and reflections about in-depth intimate experiences to the researcher, new person at all for him/her. That can be possible only for the person who feels good with self and is advanced in relation to self-development. So, it is not surprise that interviewees are university educated persons (except one who is continual non-formal learning and searching) with broad interest and interested in self-development, who witnessed spiritual phenomena during the coaching. They all are professionally teachers or have serious interest in education of children.

Participants belong to one country and one cultural milieu. In relation to the trans-generational transfers and as well as to other research topics it will be good to undertake the research which will bring insight relevant for other cultures.

3.5 Validity and reliability

Validity claim is the essential scientific claim and it relates to the phenomenological research, too. It is about the concern “whether the research data are valid ... whether it does accurately represent or ”capture” the phenomenon being studied” (Hychner, 1985, p.297). Mainly, it has to be an applied validation consensual in the research community. For the phenomenological research there are several possibilities and validation realizes itself on several levels of validation (Hychner, 1985, p. 297-298). First it has to be mentioned that the research strictly follows Giorgi’s phenomenological existential method in psychology, which is largely introduced, applied, evaluated, and recognized among the researchers in humanities. The first task when meeting the validity claim of the research is to explicate whether Giorgi’s method was applied during the research process and how this was done. That means that the researcher has to strive in carrying out phenomenological reduction, existential methodological claim and hold on to descriptions, as explained earlier. This validation level can be named as the researcher’s validation.

One level of research validation which is usually suggested in humanities issues is to ask the subjects (participants) to validate the research findings, as stated by Hychner (Hychner, 1985, p. 297). Giorgi sees this action as unnecessary and in collision with what is essential in phenomenological research. Reasons according to him are (Giorgi, 1997, p. 357-359):

-participants cannot evaluate research findings from the phenomenological perspective as well as from the disciplinary perspective. They can only evaluate from the “perspective of natural attitude” (Giorgi, 1987, p.358).

Even giving them the opportunity to evaluate their experiences in terms of meaning is extremely tricky. Participants are persons who offer their experiences, they are not trained and scientifically motivated co-researchers.

So, Giorgi does not recommend this verification of research findings by the participants. If participants should be asked to take part in validation than this should be done in a way that they give more differentiated/varied experiences about the researched phenomena. I fully agree with this consideration and I decided not to do any participant verification. I asked one participant for more details because the interview with him didn't provide all the necessary details.

Concerning the reliability or in other words replicability of the research findings for such phenomenological research it is relevant that the research meets the claim of validity.

3.6 Conclusion

Giorgi's phenomenological existential method in psychology is found perfectly suitable for the researcher's aim in capturing lived experiences of parents about their experiences and reflections on Soulwork in successful parenting settings. The procedures undertaken in each methodological step are explained in order to meet validity and all the necessary phenomenological claims, as well as other relevant methodological issues. In this way it is easier to follow and evaluate the findings of the research presented in the next chapter.

4. Results Chapter

Focus of the research questions is basically on Soulwork therapy in the context of parenting. Six phenomenological interviews brought out complex richness of parents' experiences and reflections on struggles being parent to the children and how Soulwork Systemic Coaching helped them.

Findings presentation will start with the brief sketch about the participants in order to gain the impression who are they, who stands behind the name and words. Immediately, presentations of their reasons for undertaking Soulwork will follow out of which a new theme for the presentation arises: what was actually the problem for the participants. With this we enter into a broad spectra of relations, processes, phenomena relevant for parental and child well-being. Parent-child relationships and themes before and after the Soulwork Coaching will be presented in order to present the reader with sufficient insights for understanding the nature and complexity of changes led by Soulwork strategies not only from participants' expression about Soulwork, but out of particular examples of Soulwork-in-action.

Conclusion at the end of each chapter and subchapter will help follow the trends that will lead to the focus of the research: role of Soulwork Systemic Coaching in enhancing parenting. This role will be described in twofold ways throughout the chapter: the role of Soulwork in particular cases and summarised taking into account general and unique themes/relation in six interviews together.

4.1 Participants

Here are the participants' biographical data in the shortest version possible. In the chapter *Results* there is other more specific information related to the current topic.

Mark is 45 years old, married, a father of a 14 year old boy and two younger girls. He is

“class teacher for children in elementary school ... worked as an educator in a home for children without parental care, with neglected and abused children, children with pre-delinquent and delinquent behaviour...gained a good deal of work experience in refugee and displaced persons camps, working as head of socialization groups for children who are victims of war... completed many education courses,...but they have mostly been associated with the esoteric, what is referred to as spirituality, work on ...self, the alternative...was a yoga instructor... attended a number of groups for self-development, meditated,

completed training in Gestalt psychotherapy...and then somehow the next step ...Soulwork.”

Mark grew up without parental care, support or love. Mark expressed spiritual experiences he had during the Soulwork Coaching and conversation with the son and daughters. He perceives human being as spiritual one.

Maria is 50 years old, married, a mother of Hanna (19) and Marco (22). Her profession is biology teacher and engineer. She worked as a teacher for a short period of time. While her children were young they lived abroad. She took care of them. Upon returning to Croatia her husband got a job that took up most of his free time so she was with the children until they got older. They are at the university now and entered the studies they desired. She is still housebound, but having a bit more time to herself she feels a kind of a void since they had been her priority. However, she has other interests, she does yoga and she paints, she takes care of the house and has two dogs. Maria grew up having a “perfect” mother who knew everything best. She was never called by her name; her mother called her “Sissy”, she was her brother’s sister, her brother was mother’s favourite. Maria’s father was an alcoholic, a recovering alcoholic, who later suffered from depression. Because mother spoke against their father to the children, they perceived him as the one who was guilty for their bad family situation. Maria is biologist, shortly worked as teacher, mostly is housewife and mother. She practices Yoga and paints Maria discovered that is able to love daughter, although psychiatrist predicted she is not able for love because of inherited behaviour of mother who didn’t loved her and supported her. Maria can see self differently, what is one of the miracles: she started loving herself, dressed herself differently, she paints differently. Maria feels that she has own place in the world, feels connected to the universe. She is searching for more experiences: psychodrama, family constellations, eurhythmy, self-development, and plans to start with voluntary work in “Brave Phone”.

Frank is 45 years old, married, father of two boys, 12 and 8 years old and a girl, 5 years old. He is a master of musical arts, and works as a teacher in the music school. He grew up in a big family. His father was a secondary school teacher and his mother was a housewife. His father worked abroad and when he came home there would be a war at home: the parents would quarrel and the father would beat every one of them. When he was nine years old he underwent psychotherapy due to his nightmares and epileptic attacks. Later his father got involved with another woman and his parents divorced. They lived poorer and a very much sheltered life. He felt independent from his mother when he was 23 and 24. It is difficult for

him to find a common language with his wife: they have different world views and parenting styles.

Vanna is 40 years old, married and has a nine year old son. She is a graduate economist and works in a bank. She is the only child. The most important thing in her life is her family, her husband and her child. Everything else is of less importance. She likes to bake cakes and she does this almost every day, it is sort of psychotherapy for her. She likes to read. She has very little free time. She likes to meditate. Vanna experienced strong parental criticism, strict parental control, and negative attitude towards herself. Her father was bound to his mother, his wife suffered emotional incest. Vanna never saw her parents loving each other. They often quarrelled and Vanna was furious because of that. Father-husband conflict was frequent. Vanna had an ongoing need for parental acceptance; that rose to the surface in the time of crisis. She felt lost, abandoned; a helpless, innate abandoned child woke up in her. She had a fear of being criticised; after her mother died she became dysfunctional as a mother, a woman, a person.

Claire is 39, unmarried, has an eleven year old son.... She is currently unemployed, there is no job she hasn't done, since her son is older now she has been involved more and more in yoga and 'Art of living', in which she is an active member – volunteer. Claire's mother was an orphan, mentally ill, Claire doesn't know her father. While her mum was working, Claire lived with another family, at her neighbour's. Claire had few and unsuccessful partnerships. Although on the outside everything seemed fine, Claire had low self-esteem and self-confidence. Claire who earlier felt herself as a tomboy, in imagery work received from the grandmother safety and femininity. She understands that each person have to take care about own development. She likes to dig out the love out of persons in her surrounding.

June is 41, married and has three children (a twelve year old daughter and two sons, 9 and 3.5 years old). She spent the majority of her childhood living with her family outside of Croatia, and when in the 90s the war in Croatia began, she felt the need to return and help. While attending her studies she met her future husband. During war years she had a nervous breakdown. When it comes to work she finds it easy to organize it and acquire money, she founded and ran a successful firm with many employees until she realized that this was not her path in life. She is interested in studying historical documents. June had harmonious relationship with her mother, but towards her father she had negative attitude. She's attending Pilates regularly, and losing weight constantly, got new job which fills up her completely,

feels as a dragon and sway again. In her relations to children and others her unpleasant breakthrough strength is lower.

So, except Mark all participants explicitly expressed that they were in need to ask for the help of a psychologist or psychotherapist for their psychological problems before they came for the help of Soulwork Systemic Coaching. Follow presentation of their reasons for Soulwork coaching.

4.2 Reasons for Soulwork

Six interviewed parents undertook Soulwork Systemic Coaching for the first time because of different major reasons. Mark because of feeling of unbearable guilt in relation towards the son, Maria because of problems with the daughter in puberty, Frank because of the anger inside him which amplified when witnessing some kind of violence or finding himself in the closed area, Vanna's life crisis was caused by her mother's death and subsequent conflict with the father, Clare's because of new appeared problems relating to her son and June's because her daughter in the age of puberty strongly opposed her and the younger 9-years old boy tempted her with his non acceptable behaviour.

4.2.1 Dominant reason –dealing with own issues

Dominant reasons for undertaking the first Soulwork Coaching (in four out of six cases) were problems relating to children in their sensitive or delicate age, but if the scope of the general state of participants will be applied, it can be seen that the challenging child age was the trigger in five cases (except in Vanna's) which highlighted the unpleasant general psychological state by those parents as more profound reason for undertaking first Soulwork Coaching. This last conclusive statement springs out of analysis of the interviews and the statement will be supported by participants' expressions about what was the actual theme/content of the first or of the most of the coaching.

Mark (10-12 coaching) undertook several coaching in order to deal with the guilt towards the oldest child-son and he said. "(W)ork on myself through Soulwork helped me to understand myself, to stop accusing and blaming myself for such behavior... and with this the change in the relationship between my son and me came... my attitude towards him became more lenient."

Dealing with the fear of death (of mother's death, of her own death in the future) Maria (up to 20 coaching) experienced: "I think that there are a lot of things in the background, in some kind of my family anamnesis, which should be worked with. Because I saw how resolving and successful this was for my daughter, I would like to continue..." and she recognized the necessity of dealing with her own relations with parents and ancestors.

The most of Frank's (10-12 coaching) coaching were about his feelings of anger (towards the father, mother,) feelings of guilt (toward the oldest son, the boys from childhood, his sister, past partners). After the first Soulwork Coaching, the only theme during the coaching was anger, it is when his "chest starts to feel like bowling", he expressed the change as: "a big transformation, ha, I became less irritable a lot..., calm... whenever my wife approached me... and in relation to children, to the pupils.. I was much more patience-like...".

Clare said "... and we started that because of him (the child), than what surfaced were mine... I had a lot of inferiority complexes because I did not know my father, my mother grew up as an orphan... and here we, we were going far, far back in the past to pull ...back" also it shows that in order to sort out the relation with the child it was necessary to deal with the personal issues that originated far before the child had been born.

June searched for a Soulwork Coach because of the problem with her two older children and surprisingly, she stated: "I came to her (the Soulwork Coach) because of that (relating to children), but at the end, we were working only on me for almost a year... at the end we ended only at me!"

In the end here is a relevant quotation of what Mark had said:

"Working in the child house, with the children without appropriate parental care I... completely entrust myself in that: there is no one who can replace the parent, as much as educators, caregivers, who-knows-who tried to be a parent instead of the real one, they cannot do this. The only way to save the children is to save the parent. "

Summary

Previous paragraphs which entail participants' quotations show that the main and real cause of the problems because of which participants needed Soulwork Systemic Coaching were actually personal issues, not something else.

Meaning of this theme for the research question

Resolving participant's personal psychological issues was the basis for overcoming difficulties relating to children. This will be elaborated further later (*Trans-generational patterns of behaviour*) to raise the importance of parental well-being for the sake of the child's well-being.

Step further

After focusing on individual cases, follows focusing on the wholeness of six interviews in relation to the "Reasons for Soulwork".

4.2.2 Variety of reasons

The reasons of the biggest group of participant for coaching appeared to be relational problems and they can be subdivided into relational problems as follows:

- with the children (*a child doesn't want to communicate with his/her parent, a rebellious child or the parent is helpless; well-being of children*)
- with the partner (*past partners, partner, marriage-therapy*)
- with other family members (*conflict with the father, death of the mother, relation to wife's parents*)
- with someone at the job (*mobbing at the job*).

The second big theme and the theme which is expressed for the most of the time as a single theme is dealing with participant's own unpleasant feelings (*fear; uncertainty; discontentment; anger towards anyone, anger towards the child, anger towards the parent, anger when witnessing violence towards the child; guilt towards the child, partner, other children, or sister; feelings of inadequacy; depression*).

The third big group of expressed reasons were issues on self-development or exploring of own biography (*dream analysis, insights into the childhood, insight into the future*) and connected to this last group is the single reason: *gaining knowledge and skills in working with others*.

Summary

Encircling all the six interviews, the main groups of reasons for undertaking Soulwork were: resolving relational problems, resolving unpleasant feelings and self-developmental issues.

Step further

Firstly, in order to understand the meaning of expressed experiences and reflections of parents about the Soulwork Systemic Coaching better, findings on variety and complexity of participants' relations to the child should be brought out.

4.3 Parent-child relationship

In this subchapter various themes will be regarded, as well as structures and themes/structures relations regarding the issues of parent-child relation before and/or after the Soulwork (individually and cumulatively).

Participants in this subchapter have two roles regarding the parent-child relationship. They are parents to their children and children to their parents.

4.3.1 Parent-child relationship, individually

The following descriptions of participants' relationships with their children, before and after the Soulwork Systemic Coaching were gained through analytical steps of free imaginative variations.

Mark's relation with the son and daughters

Mark was "stiff, rigid, demanding towards his son", he shouted at him and once he terribly beat him; son's mistakes were seen as unnatural and abnormal. During the Soulwork he got an insight and understood the mechanism of "fantastic round of abuse in the family". That cognition plus the Soulwork's support to him as the abuser resulted in the disappearance of the feeling of guilt. The possibility to experience himself as a child in Soulwork helped him understand his son as a being who learns through mistakes. There is less criticism, controlling, Mark gives support to the son. Mark's younger children didn't have the opportunity to experience the bad side of their father.

Maria's relation with the son and the daughter

Maria projected her own unfulfilled ambitions onto her daughter. When the daughter felt this projection, she refused to cooperate: "Nothing interests me, I don't want to learn, that doesn't interest me, and nothing interests me". Maria became helpless in parenting: she didn't know how to react and what her daughter needed, but she didn't want to give up, as her mother did. Now Maria "feels, touches, sees her daughter differently", she "feels her daughter and

wonderfully communicates with her”. Maria didn’t experience troubles in parenting with the older son.

Frank’s relation with the children

Frank didn’t want to have his first child, felt as raped in the situation when the child was coming, he felt miserable. Parenting was a burden, he felt as the servant, didn’t find contentment. He would leave the house when there was too much for him during the day (the older son perceived that his father didn’t want him), shout at the children when he thought it was justifiable and afterwards felt guilt about that. Now, there are less critical emotions: fear, anxiety and insecurity. There is more patience; he is “more human than before”. The joy of being with children appeared in him, he stopped escaping it. Frank achieved to be more in the moment.

Vanna’s relation with the son

Vanna was angry about the child while actually she was being angry about her mother. Parenting became a burden to her, she felt as the servant. After her mother’s death Vanna started to shout more at the child, and became dysfunctional as a mother.

After she had searched for help and got it during Soulwork Coaching, she felt the joy of being with children and expresses that “child is the being who I want to love”.

Clare’s relation with the son

Although outside everything seemed OK, Clare had low self-esteem and self-confidence as a mother, so, it was similar with her child. The child didn't want to be alone, he sought the attention. After Soulwork Coaching, Clare is more actively present with the child and she spends time more qualitatively and sharing the love. The separation from her child in daily life is easier, the child is less possessive, and son achieves better results in ordinary and music school.

June’s relation with the children

June’s conflicts with her children didn’t disappear, especially with the girl in puberty, but she learned to solve them in a relaxed and secure way, giving more fair borders to the children.

A step further

After giving insight into individual participant's relations with their children, now there are some considerations of parent-child relationships in more synthetic way: presenting general themes of the parent-child relationships.

4.3.2 Parent-child relationship, compositely

Themes that appeared regarded the composite participant-child relationships before the Soulwork Coaching are listed according to the number of participants who expressed them and the number of times they are expressed. These themes are: the child is not seen, problems of dealing with the child in (pre)puberty, unreadiness for parenting, anger transfer, guilt, anger, low self-confidence of the child, immature parenting style, seemed OK – on the outside.

At least one child is not seen appropriately by their parent (in all six participants' cases): Mark requested from his son not to make mistakes, forgetting that he is the child who should make mistakes in order to learn during the life. Maria pushed her daughter to practise playing the piano, intending that she will fulfil her unrealised childhood dreams. Frank was escaping parenting - while he didn't want them to be born, Vanna's son was "put aside" in her life during her occupations with her parents, Clare was too engaged in relationship with her partner and her son was out of her full attention. June's relation with her children was similar but her focus was on something else.

This neglecting of the child is accompanied with shouting and criticising, as in Mark's case (and in Frank's case). Mark saw his son "... as someone who needs to be instructed, as someone who needs to be put together in a solid traditional sense ...". Further, he expressed:

"I used to be harsh on my son, I used to be demanding ... I yelled at him in situations when I thought that this was right, when he did something that I chose to react to, once I beat him ... I think in that respect I didn't.... appreciate him as a person who had to make mistakes in order to learn.

Clare, a single mother, didn't beat or shout at, or criticize the child, but in her relationship with the partner, her son was not in the center as usual. During the Soulwork Coaching she experienced how her son felt, she left the Soulwork Coach and she said "... (I was) crying even then and at home I was still crying.. " because she "saw with his eyes" and then it was "much more clear... why he had such a wish being with me while I was not with him 100 %".

Frank remembered how his son in his first months of life reacted on his father's occupation with the computer at home:

"He didn't even know to speak yet and I..., I mean, while he was home alone with me, I turned on the computer to do my job and then he began hitting himself on the hand (pat, pat) like this (pat)... and later, when he began to talk and ... when I

shouted at him, then he would say (and this was, this was yelling full of anger) and then he would tell me: Kill me!”

The similar thing happened to participants when they were children. Only June expressed that she wasn't enough support by her mother. All other participants expressed they were not supported adequately by both of their parents.

Vanna suffered extreme criticizing: “I was never good enough, never; the only critique was directed towards me. I was barely waiting to move away from that house, because there were conflicts non-stop.“ She got married, left her home and her parents but “emotionally”, she said, “I didn't leave them.” She sought for their appreciation even as a grown- up, as a mother:

“When I had a child I searched for their permission, if I am good enough as a mother. I asked them to do something to make me see if they approved what I did and I wanted them to say to me that I am a good mother, and, and I found only, only the critique, only critique and that was horrible,...and, and whatever I did...it was never good enough.“

To such not seeing them by her parents (theme *Child is not seen*) children expressed protest and opposed the parents, as seen from the interviews, mostly when they entered puberty or other “sensitive” ages around 9/10 years (theme *Problems of dealing with the child in (pre)puberty*). Maria’s daughter used to say: “No, nothing interests me, I can't play, I don't want to study, it doesn't interest me, nothing interests me.“ Her mother said: “Well, she slacked her duties at school ... and, actually, I was upset mostly because I could not talk to her, because there was no contact and I saw, I saw no solutions.”

Some parents reacted to unwanted child’s reaction with anger followed by guilt; some expressed other sorts of immature parenting styles like: feeling as the victim (“the child is ungrateful”, “I am deceived”) and with the need that the child shows love towards them; expecting realization of their own dreams in the child's life; seeing themselves as ideal parents, while actually children showed them that was not true. The feeling of being not ready for parenting as expressed in various ways by Frank, Clare, and Vanna can be regarded as the sort of immature parenting style, but the participants were aware that they were immature for parenting, which was not the case with other kinds of immaturity which are clustered around the theme Immature parenting style.

Summary

Themes: Child is not seen, Problems of dealing with the child in (pre)puberty, Unreadiness for parenting, Anger transfer, Guilt, Anger, Low self-confidence of the child, Immature

parenting style, Seemed OK – on the outside emerged as themes of parent-child relation before the Soulwork Coaching for six participants. The theme “Child is not seen” is typical one in all cases, while other appear here and then.

Meaning of this theme for the research question

All themes specified in the last summary are the main participants’ parenting or even life concerns and because of them they asked for help by a Soulwork Coach. In the start of the chapter the reasons for Soulwork are discussed. These themes partly overlap with findings on reasons for Soulwork. Both will be discussed largely later and parent’s reflection and experiences will be searched on how Soulwork helped them resolve these challenging issues.

A step further

It is relatively easy to extract the themes of parent-child relation out of meaning units. But, to extrapolate relevant structures and relations between them it is necessary to bear in mind all six interviews and overarching relations that are not even expressed by words explicitly.

4.3.3 Structures in parent-child relationship

The following structures and relations between the structures relevant for all interviews arose out of meaning units on parent-child relationships, researcher’s descriptions of individual relations participant-child listed in the preceding subchapter, and the eidetic reductions on individual life situations (listed in the Appendix E).

- Sensitive child ages - triggers of participants’ call for help
- Trans-generational patterns of behavior
- Source of trauma for June – meeting with the “evil”
- Perceived sources of traumas of participants’ trans-generational transfers
- Love – the key missing/absence
- The child and the love

A step further

Fruits of previous subchapters highlight extremely intriguing details: dysfunctional unpleasant feelings are expressed as the centre of participants’ struggling and the repetition of the distinct age of child's development is evident. Following subchapters deal with this.

4.3.4 Sensitive child ages - triggers of participants' call for help

Due to the fact that in five out of six cases the unpleasant and unbearable general state of the participant were accompanied by their difficulties to cope with the children in “difficult ages”, children's ages in time of their parents' coaching will be addressed here.

These ages should not be a surprise because they are known in developmental psychology as ages in children's lives which are the most challenging for parents, but the surprise is that this is the fact for five parent-child relations (birth of the child is not here taken into consideration). This is a rather high percentage for five parents and actually seven children concerned. Five children who were less than nine years old in time of their parents' difficulties are not taken into consideration.

Participant	Age of the child (in years)	Gender of the child (M/F)	Problematic child's behavior perceived by the parent
Mark	9/10 ; 12	M	Smoking in age of 9, abusive behavior in the school, experiments with “light-drugs”
Maria	16	F	Opposing to the mother, quarrels, refusing to communicate
Frank	Birth of the child	M	Frank was not ready to be a parent, he perceived the coming of the child as an act of raping
Clare	9/10	M	The child had difficulties when the mother had to leave the house
June	8/9	M	A reaction to the surrounding when the son's priority was to “live in his own world”
June	12	F	Opposing the mother

Table-1: Sensitive ages of children

Year pattern?

If the age of the parents or the age of parents' parents is considered when something significant happened in their lives as presented by participants, the list of these challenging ages versus significant events is even longer.

In the table presented below (Table-2) is the list of those events that are described by the participants. Besides those in this table, there are few other mentioned in the interview, but the researcher didn't find them significant enough to put them in the table.

Summary

Presented findings shows that puberty age (12 and on) and pre-puberty (age 9/10) are typical ages when parents cannot cope with children. That is typical essence of participants' troubles calling for psychological counselling. In Frank's case (individual/unique essence, or maybe

typical in broader sense of manifestation of child's individuality and all topics that the manifestation of individuality brings), the birth of the child is the trigger-case.

Person	Age* of person when something significant happened, in years	Description of the happening
June	9/10	Terribly frightened by facts read from father's books on occult topics: meeting with the evil forces perceived by June
June	23-25	In conflict with people supporting war, suffered nerve break-down
June	33	After she gave birth to the 3 rd child, she suddenly realized that she doesn't want to do the job that she's got now.
Maria's mother	9	Maria lost her mother
Clare	12	The mother started drinking and turned to her social group
Clare's son	2,5	It dawned on Clare and she started looking at her mother in a different way, not criticizing only
Boy in Clare's story	9	The boy's mother found it difficult to relate to the child, the child had serious difficulties in the school
Frank	9	He was sent to psychotherapist because of nightmares (terrible situation in the family)
Frank	11/12	Frank's parents divorced
Frank	21	Went to USA to study
Frank	6/7	The parents changed their place of living
Frank	12/13	He is still disabled for any kind of resistance to parents
Frank's father	8	went out of the house, witnessed the terrible experiences in the 2 nd world war
Mark's father	10/11	Witnesses multiple murdering and hard violence in the 2 nd world war

Table-2: Sensitive ages of persons expressed in six cases

Meaning of this subject for the research question

These evidences of the influence of child's sensitive years on family dynamics call for attention both of developmental psychologists and counsellors in school or children counselling settings.

A step further

As illustrated at the beginning of the chapter, the real cause underlying the participants' problems which caused the Soulwork Coaching were their own issues, not their children's or relationships with them. The unpleasant feelings were in the core of the participants' difficulties. Follow the presentation of the structures as well as their relations regarding the participants' unpleasant feelings.

4.3.5 Transgenerational patterns of behavior, typical essence

Mark described the appearance of the anger directed toward the son in this way: "So, I was mostly in situations when my father would come as a guest into my home, being harsh to my

son. It is “that I wanted to show to my father my greatness and importance, that I’m an adult, my competence as a parent to raise a child.” Why did Mark want to impress his father?

“Well, it must be first stated what kind of person my father is and what he is in my experience and what forced me to demonstrate aggression as seen from the outside, and how I have experienced it: decisive and competence. So, his entire life my father has been indecisive and incompetent: as a husband, a parent, as a man who chose not to respond to life's circumstances. He allowed that ... his children, my brother and I go through many traumas that he could have prevented, that he could have stopped, if only, if only he had been more decisive, if only he had decided to make a decision. Now I can see and understand the kind of helplessness which led him to react because I went through his childhood and the events in his childhood, when in the Second World War... the Ustashes burned down his village ..., his closest relatives and his grandfather were killed before his very eyes and people were sawed in half, and burned alive, they plucked their eyes out, and he went through all these atrocities as a boy of some 10 or 11 years old, he witnessed these, and he remained absolutely petrified and frozen in his psycho-emotional development as a boy of 11 years. He wasn't able to respond as an adult to anything that happened later in life. To him life was just happening, and he wasn't participating in it, he still remained that boy frozen in horror of what he had experienced. And now I can tell you this and look at ... my father with compassion, but in our relationship, in the development of our relationship there have been very serious situation when I asked him to react, and a reaction has never come. Neither on positive nor on negative incentives!” (Some biographical facts are taken out.)

Mark’s basic feeling toward his father was anger because of father’s withdrawal from Mark’s life. Mark was seeking for attention, support, love: simply, the father. Then, Mark summarized experience gained during Soulwork which brought him the following insight:

“One of the reasons and mechanism is this ... that it actually was ... a transfer method which, instead of directing aggression against the father, it directed towards the child. This developed through pure mechanism, pure conditioned behavior, pure this, which is described in Pavlov's reflex...”

Another example: Maria’s parenting behavior was burdened by the fact that she was unseen by her parents (mother) as a child and a teenager. She thought that if the world became impressed with her when she becomes a famous pianist, then, surely, her mother will see how great her daughter is. Being unsupported as the child and teenager, Maria didn't have the strength to finish what she had started. That silent underlying drive in her (the dream to become a pianist) was expressed later, in the projection of her unfulfilled ambitions onto her

own daughter Hanna. And the problem was there, the whole time. It became visible when Hanna reached puberty and had the strength to oppose her mother with all her power. Maria was now helpless, this time completely.

Participant's parent(s)	PARTICIPANT	Participant's child(ren)
Father witnessed murders and violence in the 2 nd world war at the age of 10/11. Remained frozen in psychosocial development at the age of 10/11. Unable to react as a parent.	Mark Didn't feel father's support and relation. Angrily seeking to be seen and supported. Transferred anger and abuse to the son conditionally. Later felt enormous guilt. Didn't support the son in an appropriate way.	Son was inadequately seen by father, experienced shouting, criticism, beating and different kinds of father's anger. At the ages 9, 10, 11, and later experimented with smoking, violent behavior , soft drugs. Mark had a good relationship with his daughter.
Mother's mother died when she was 12; felt helpless and unsupported . When she became a mother, she gave up on her relationship with Maria, a "Wild" daughter who opposed her. Mother preferred the son. Maria was never called by her name.	Maria Felt unsupported and unseen, but stronger in puberty. In seeking her mother's attention she became "glued" to mother, unable to grow out of the connection with her. A fear of mother's death arose (!, fear of Maria's mother?). Dreams of becoming a pianist. The mother was helpless in relation to her daughter.	Maria didn't have problems as a mother with her older son, and it was the same with the daughter - until she reached puberty . Maria calls her "Wildly" (!) because of her strength to fight for herself. The daughter opposed to mother's dream, had problems in fulfilling school tasks.
Father left their home when the son was 8; as an adult the father was an army officer during the 2nd world war; aggressive toward the children and wife , beat the wife and she aborted three babies older than Frank. Frank's mother grew up with an aggressive mother. As a mother, she was especially abusive to Frank.	Frank Was abused by father, mother , siblings. At the age of 9 he visited a psychiatrist because of nightmares. Felt lost, filled with anger . Started developing independence of his mother in his late twenties. Didn't want to become a father. Parenting was a burden, he was aggressive to children. Felt guilt connected to aggression.	Especially the older son was not wanted by the father. Witnessed constant parental disagreements, quarreling and different parental style.
Father emotionally closer to his mother than to his wife, and as a father was more emotionally closer to Vanna than to his wife (emotional incest). Vanna's mother was angry because of that. Parents often quarrelled; mother criticized the daughter constantly. Father was critical but frightened inside	Vanna Criticized by her mother , she was never good enough, so she developed fear of being criticized; she had extremely low self-esteem. Entangled in relations with father and mother in different ways. After mother's death, it was difficult to separate from father and choose a husband to life with. She wasn't there for her child because she was constantly seeking respect from her parents.	Son was criticized and not seen appropriately.
Father was not known to Clare, her mother grew as an orphan, she became psychically ill , unsupportive to Clare	Clare Low self-esteem/inferiority complex suffered mobbing at work, attracting men with "fault", educated by neighbor family , not many partnerships, young became a mother	Son had difficulties leaving the mother, at the age of 9/10; low self-esteem , possessive.
Father did not have a harmonious relation with June, he preferred the youngest daughter. He didn't	June Experienced evil influences from fathers books; at the age of 23-25 witnessed mobbing in war settings,	The oldest child, daughter is opposing to mother at the age of 12 and on. Older son at the age of 8 has too selective attention

support June in her critical life situation. Good relations with the mother.	had nervous breakdown, felt alone and unsupported; obesity; lost her "self".	according to mother's perception. Possessive to mother.
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Table-3: Conditioned trans-generational patterns

From the Table-3 it can be seen that in 5 cases the same or similar dysfunctional feelings mirrored from participant's parent(s) to the participant. Those feelings are: anger/aggression/guilt in Mark and Frank's families, being helpless in Maria's family; criticism/fear and emotional incest in Vanna's family and low self-esteem in Clare's family. There will be some words about June's case later.

In some families those dysfunctional feelings were mirrored trans-generationally twice in this way (to the participant from his/her parents, from the participant to his/her children). For those families, in which the mirroring of patterns occurred once (to the participant), there is no evidence from the interview that the mirroring occurred to the youngest generation. Would it happen or not cannot be concluded for sure, while evidences are that there is nothing dysfunctional to be mirrored.

The three following facts are relevant: firstly, those mirroring of unpleasant and dysfunctional emotions were cause of serious distortions in families and those mirroring influenced parental and child well-being. Thirdly, participants stopped those unpleasant deliveries of family heritage during the Soulwork Coaching.

Table-3 indicates existence of trans-generational mirroring of unpleasant feelings throughout the family. In Mark's case, at the beginning of this subchapter, it is illustrated how critical anger/aggression was created and how it functions between generations. It is out of range of this research to investigate mirroring in all other cases and to illustrate and evaluate in details. But, with the brief gaze into Table-3, it can easily be seen that repetitions do occur. Moreover, besides the mirroring of the dysfunctional feeling there can be perceived broader and more complex patterns: repetitions of age when difficulties escalated and repetitions of other kinds of behavior.

For example, in Maria's family, where feeling of helplessness is mirrored from Maria's mother to Maria, there are other significances that are mirrored.

- Maria's mother died when Maria was in puberty Maria became "wild" as seen by her mother, Hanna became a nightmare for Maria when she reached puberty herself.
- Maria is called by her mother "wild", Maria addressed her daughter as "Wildly"

- “wild” and “Wildly” are the only attributive names for Maria and Hanna’s character feature: they were brave to oppose and strong

- Maria’s mother preferred the son and had problematic relation with Maria; Maria didn’t have a problem with her son in parenting, but had with the daughter

- mother of Maria’s mother died; Maria had terrible fear of her mother’s death and of her own death

Characteristics of patterned participants’ behavior - overview

Perceived characteristics of participants’ behavior when they are governed by the mirrored feeling are:

- Participants cannot choose when and how they will react in critical situations. For example: Mark was harsh to his son “mostly in situations when (his) father would come as a guest into my home”, Frank developed huge anger when he was in small/closed spaces and perceived abuse/aggression around, Maria cannot give up insisting when daughter’s playing the piano is concerned.

- Amusement with their own past. After her mother’s death, Vanna felt lost:

“In fact, I felt as a child whom the mother had abandoned. There, I felt totally helpless; I could not even place myself in the context of a mother and a wife. This wasn’t me anymore. My family is, so my, my husband and my son - no longer in the first place, there were my mum and dad, I have, I have become a child again, that is not yet mature.”

So, a person expressed amusement with his or her own past and difficult entangled relation with some family member. What is happening to them now and thus with their own children was not participants’ main concern. Mark was searching for father’s reaction and wanted to resolve relation with him father when his child was in their nearness. Similar relatedness of participant’s behaviour to his/her past can be found by all participants.

- Less on child disposal. Because of the amusement with their own problems which originated in the past, the participants were less on child disposal not only in time’s quantity but quality, too. Frank’s words illustrate the previous and current relation with the child describing how his feelings changed:

“It was nice that I was unencumbered by these various thoughts that have been ... or feelings that have been coming and going ... that forced me, means forced me

to something some sort of involvement in that moment, I have experienced more this present moment, and then it is I do not mean the past; this experience of the moment wasn't blurred by that.”

Clare's son used to scrabble about her mother sitting by her side calling her “Mama, mama, mama” because she was actually consumed in her own thoughts, although she communicated with him normally. The child “somehow felt that difference“, and while he was feeling his mother's absence, he was asking for her attention. Clare said:

“(Son) had difficulty to unbind from me, and so, whenever I wanted to leave the house, he ... either he had pain in the stomach, he had such symptoms that I could leave him, I don't know, he used to call John when I went to my yoga classes, asking him if he will die because of cancer because he had swallowed a cat's hair!“

Similar examples can be drawn out of stories of other participants.

- Mirroring of patterned behaviour does not relate to each family member. Mark has difficulties relating with his son, not with the daughter; Maria with the daughter, not with the son, Frank with the oldest son. A similar feature of mirroring can be seen if participants' relation to their parents and their family relations are regarded.

Participants' problems originate many generations back in history

Clare, Vanna, Maria, Frank and Mark expressed that during the Soulwork Systemic Coaching the source of their problems participants were found many generations back in family history. In Frank's case, it was 10 generations back. He was the only one who expressed going back to family history in numbers. The focus question wasn't asking the participants to give a precise number of generations, but five out of six participants explicitly expressed that going back to their ancestors' issues helped them sort their problems out and heal.

Summary

Participants have found that their dysfunctional feelings are accompanied with the set of behavioural patterns, different in manifestations. The feature of patterned mirrored dysfunctional feeling is that it is conditioned: certain situations trigger unpleasant and dysfunctional feeling and the feeling is difficult to control because larger attention is needed. In that case a person is concerned about past actions and less able to function in the present. Mirrored patterns/feelings follow some kind of gender structure. Mirrored patterns/feelings do not grasp each family member. Eidetic reduction or search for the essential meaning of trans-generational mirroring for these five cases was the following: there are influences that

accompany family from generation to generation as one of the feature of the family and there are family members that respond to this influence, so this influence is there for the proper member of the generation of the family.

Meaning of this subchapter for the research question

This finding (in summary) can be regarded as one of the cornerstones of the research which Mark expressed wonderfully vividly: “The only way to save the children is to save the parent.” To encircle importance of this cornerstone it will be shown how Soulwork resolved mirrored behaviours in the subchapter Experiences and reflections about Soulwork.

A step further

Let us pay attention to the individual essence expressed in the interview with June after this consideration of the typical essence of features of participants’ dysfunctional feelings.

4.3.6 Source of trauma for June – meeting with the “evil”, individual essence

June didn’t express any situations with trans-generational issues in her nearly 20 coaching. But it is interesting that June finds problematic for her the meeting (twice) with the “evil” what frightened her and caused the nervous breakdown after the second meeting with it. She stated that the event which was a source of trauma for her was in her childhood when she was 9/10 years old. That was the first time she experiences “evil” while reading father’s esoteric book. She was terribly frightened and she suffered fears for a long time: she couldn't sleep alone. The second time was when she was 23-25 years old, a student, living alone in a big house; those were the war years in Croatia. The city was bombed and her neighbors collaborated with those who bombed the city. She was in conflict with them because she had stopped their unauthorized building of a house. They started physically and psychically torturing her. June said: “... then I lost that my, that my essential part and I dropped it then, no one realized that...” It caused a nervous breakdown. After the breakdown June couldn't sleep alone anymore, started to eat a lot, so her problems with obesity had started: the problems which emerged after the trauma in her childhood years were now amplified.

Eidetic reduction about these episodes in her life is that these two episodes of meeting the evil are mirrored events and belong to her own biography. Those mirrored events can be compared to the underground root that accompanies a person and, from time to time, puts its offspring out of the darkness of the soil and then evil influences (example for June’s case) are there in this person’s life. It is like that this root is trying to keep person in that what was in

the past trying to slow down and limit her moving toward the future. In any case they reduce person's mobility and freedom in the life.

Summary

Previously exposed episode is significant for June and conclusion can be done according to her life only.

Meaning of this theme for the research question

Second traumatic experience in June's 23-25 was again the meeting with frightful evil influences (as addressed by June) and there can be seen that June's unpleasant feeling is amplified and consequences were unbearable for her. In June's case it can be seen how source –trauma is generated and probably it will develop itself into unpleasant family mirroring. In June's case, possible further mirroring and patterning is stopped by June during the Soulwork Coaching. This June's lived experience points to the importance of the middle childhood for the child development.

A step further

To conclude the consideration on emerged topic on trans-generational mirroring in six interviews, the next subchapter will bring description of what were perceived sources of traumas in participants' ancestors' lives which were the start of mirrored trans-generational transfer of patterns and unpleasant/dysfunctional feelings.

4.3.7 A perceived source of trauma of participants' trans-generational transfers

Frank expressed his experience about the source of trauma in the following words:

“The beginning of the generational exchange of anger and children's joy, as I had imagined it, was an unfortunate event, caused by war; abuse, a murder and a rape of some family members by the group of aggressors. This traumatic experience should have marked the commencement of abusive conscious that has been spreading along family members for generations. “

As written before, Maria resolved the source of her trauma during the imaginary meeting with her grandmother.

June did the same in an imaginary meeting with her father when she was 9/10 years old and read the book with frightful information for her.

Step further

With previous three subchapters outlined were dominant behaviors and their mechanisms which participants have found responsible for their (in-) successfulness in relating to children. What was missing to participant so that they behave like behaved?

4.3.8 Love – the key missing/absence

Claire, who had suffered from low self-esteem and inferiority complex until she was 39, who didn't know her father, said about her mother: 'She turned to alcohol and socializing, when I was in the fifth grade...too young I was left to myself...in fact I was angry at her because she was ill, because she had schizophrenic psychosis...'. During Soulwork Coaching she experienced her grandparents in her imagination:

“And through my grandmother and my grandfather, my grandmother pampered me, and it was her who gave me this one feminine part of me. She dressed me up and took me on her lap, and grandpa gave me a certain security. I came to that, then again this meant a lot to me because in this lifetime I hadn't experienced that, I experienced it there somewhere (ha-ha), it's a nice feeling, it sorts, it builds you up.”

She expressed how she felt:

“Well, more confident, for sure, I don't have this complex anymore. This thing doesn't bother me anymore, that I feel different from others, and this is what somehow, literally separated me, although this might be sort of stupid, but, it bothered me, I don't have this now, I know who I am. This, I arrived at this answer; it is like..., it's priceless.”

Claire described the feeling as 'a nice feeling' which 'sorts, it builds you up' and which made her feel confident and made her inferiority complex disappear. Although Claire didn't use the word 'love' for that kind of care and attention she received from her grandparents, 'love' is the only emotion that can appropriately address what grandparents gave to Claire in her imaginary dwelling with them.

Maria had 'a perfect mother', she said, 'because of who I brought such a personal insecurity into my life' and her major problem was solved at the very beginning of Soulwork Coaching because during 'we came to the grandmother, great-grandmother and so a lot, I hugged a lot with my ancestors, and all that...to find the love lost, that drowned on our way somewhere, where it shouldn't have (laughing), I think.'

Mark didn't express explicitly that he received support from any of his ancestors in his inner perception or imagination. He connects love to Soulwork and himself:

“In general, as for me, working through Soulwork is marked with deep emotions, deep compassion, especially for myself and then for the world around me, literally for every detail in this world, but a deep emotion is the first feeling, the most important one, then it can have and it has a variety of shades, there is much to be told about the vocabulary: the inexhaustible source of love that comes out of me and returns to me and this kind of mystical descriptions that are used in some spiritual texts are completely comparable to, if you ask me, to the work in Soulwork and to the specific therapy one goes through. The same was present in the direct contact with my son. So, this deep emotion, the sense of connection, complete connection and infinite love!”

Here is Mark's description of how he understands the healing process of his injury in relation to the father:

“(A)ccepting this fact, yeah, ..., I will never have a father, which I think every child should have, is soothing, satisfactory, and in addition, not only do I cease to expect something from this man, but I begin to fill this relationship with love on my part, compassion, it starts to heal, it heals my injury and as if my injury when I was a child, let's imagine it like, well, a wound, one hole in the tissue, with this overflow of love and compassion ... for this man, as if my wounds and the hole, start to heal, fill and recover.”

Frank described his transformation during the first Soulwork Coaching in this way:

“... and during the therapy my Coach, we compressed it into a ball of sorts that dropped out, which was, it came into the emptiness like this kind of, it fill-filled with love and compassion, and so on the whole some very,... one big transformation, huh, that seemed, I mean, sort of very banal at the time, it lasted only an hour, but...I felt very different afterwards.”

Love in Frank's case, if literally taken from this quotation, for him appeared accompanied by compassion. But if we took into consideration that this happened while resolving anger towards the father, as it is clear from the whole interview, the appearance of love in Frank's case can be seen as similar to the example described by Mark: which means that understanding of what happened to the father brings compassion and love in place of anger in his chest.

Vanna didn't mention love in relation to the change of difficult feelings during the coaching; she mentioned “understanding” of the state out of which her parents reacted. Her helper in

persisting to change was her son, who loves her unconditionally. She has to hold on and not give up in the most difficult life crisis because of him.

When June talked about the difficult relationship with her father and how it changed, she expressed understanding for him making the mistakes because most humans do that, and she does too:

“I sympathize with the fact that absolutely not one of us is perfect. He didn't, didn't think that maybe all those things will cause all that, I understand that he is lazy, and that he was lazy and that he stayed lazy, I understand that many times in his life he would escape from reality because it was hard for him, he was a foreigner in Italy. Today when he opens his mouth he speaks Italian as if he arrived from Croatia at this moment.”

Out of these interview excerpts, biographical data, and Table-3 summary of the family behaviour presented above, it is evident that the appropriate parental care was missing in the lives of all the participants. What parental care means is different for every child in his/her life. The essential aspect of parental care or the care which a child needs, which has the ability to transform loss into wholeness is – love, as expressed by most of participants.

Summary, meaning of this theme for the research question, a step further

Claire and Maria received love from their ancestors during the coaching, Mark developed love and compassion out of himself after he had understood how his father had felt, and Frank developed love and compassion instead of anger towards his father. Understanding of their parents' situation, how they felt, had transformative power for Vanna and June. While all the participants mentioned here expressed love or understanding which they felt during coaching towards their parents, in the same way did Maria, Mark, Frank, Claire express love towards their children. Vanna decided to love her son and she feels that her son loves her. Therefore, love is encountered on the path of transformation, love can be experienced in Soulwork Systemic Coaching (as seen from examples and Mark's statement), and love can be developed by the self. The bearers of love are children, too. Love is expressed more than once; it is important for the participant's transformation, family dynamics and at the same time it is a sign of a child's well-being. That's why the next subchapter is called The child and love.

4.3.9 The child and the love

June as a small girl

June remembered her early childhood when she and her older sister were supporting parents in this way:

"We have always deeply sympathized with our mom even since childhood. I remember that we were two or three years old, and she came home from work distraught, each would step on one side and kiss her here under that, at the temples, and she says that this helped her a lot in her life, right, because when we went to a foreign country, I remember, we, I was 6 or 7, we have still been sleeping on mattresses, we are still in a difficult financial situation, so this all together, I felt that it is a difficult situation that I stood beside her, and my dad, though, I must say. "

Vanna's son

Vanna had a difficult moment when she was on the border to give up being a mother. Why hasn't she still given it up? There were two reasons, she said. One was that she doesn't want her son to have a childhood as she had.

"And the second strength that he gave me – that he loves me unconditionally, no matter what I am, that, I don't know, when I'm bad and so rough to him, he comes to me into the kitchen and then with me, I don't know, wants to cook lunch, and so, wants to talk with me or, I don't know, he and dad talk about something: "I'll go and tell mom what we are doing now." After all that, after I had been angry with him, after I had packed my stuff and left home, after all, he once again..., I see that he loves me! "

Clare's son

„Both have been mentally very loose”, Clare said describing how she was broken down from suffering mobbing at job and her partner John was not so good, either. Her son was nine and half than and

"... He would go after school to John, he lives two bus stations from the square and he was with us. He would make us laugh ... we have two dogs. He would, he would pull us out of our minds ... with dogs you can get up to all kinds of mischief. Somehow he felt that he must act as a little clown to put us away from these thoughts and he was very successful.”

Two years later Clare was desperate because selling of the apartment didn't go well.

“And on the evenings I'm just so sad sitting at my computer and Dino comes and

embraces me, he says: "But I love you one hundred percent!" I say, "Well, I have this now ...". "Oh no, I love you one hundred percent." Now we feel that and he knows when this ... means a lot to me, when I really need this, he comes there intuitively and actually it means a lot, so not a day goes by now that we don't embrace each other like this. It is an advantage after that treatment with Laura in the fall. And we embrace and he looks me like this in the eyes and when he takes my head like this with his hands. Well, it's beautiful! He is a child but he takes my head so and looks me in the eyes so... And while we are going up the stairs, we are still looking each other in the eyes, it is that, after that it can be a difficult day for me and the expectation that the customers contact me, but I always remember that moment, that is it, to me ...!"

Mark's children

Mark described the ending of the process of resolving the difficult relation with his son in the conversation about the occasion when he beat him terribly: "He accepted it with joy and relief because he could almost feel that this event makes our relationship difficult and in fact it became like a stumbling block in our relationship". This son's gesture of kindness was actually a gesture that arose "from the maturity of the soul, and not from the maturity of the body, that is nine or ten years old", as Mark stated. Further he added describing his experiences working with children dying of cancer:

"So, he, as my son, but and all the other children in the world as well as I have seen it in my work are able to pass everything and even the worst pain and suffering if this is going to help their parents and in this context that he is willing to sacrifice for me, that is not questionable, the question is whether I, as an adult, can see and recognize this and whether I will allow the child to sacrifice himself for me or will I take the responsibility for my life."

For Mark the relationship with his daughter is precious:

"When my youngest daughter hugs me and she takes like this ... my cheek, my face between her palms and looks at me, watching me for a long, long time, watching me intently and I really have the impression that behind those eyes is an old soul connecting itself with, with my soul, and then says: "You are my prince." It is so, to me as, as a dad, as a parent and deeply satisfying and: Children are the saviours of the world! So my children are my saviours!"

Summary

Hidden premise or concept in the research and the research question is that parents or adults are those who support children in their development and well-being, but the abovementioned examples show the opposite: children are those who care about their parents, give them love

in critical moments, they put in balance difficult parent's relations or emotions in family and keep them going in their lives and development. It is also perceived that participants were protectors or teachers of their parents in some cases. Mutual love and support among parents and children is in action.

Meaning of this theme for the research question

Participant expressed that Soulwork made them conscious of their own and their children's ability to love; it enabled them to receive love from their children and enabled the children to survive family entanglements and trans-generational mirroring.

4.3.10 How and why these parents have succeeded in governing difficult situations?

Bad experience in participants' childhood caused decisions: they will not do the same to their children

Maria's mother recently told Maria: "You were a gorgeous girl, to whom I made dresses, prepared everything.... until you became wild in the puberty and then I was unable to do anything: I gave up on you. "That giving up opened me the whole fear of death", said Maria. "For me, that was cruel. I said to myself that I will never give up on my daughter." Maria made that promise many years later, when her puberty daughter oppressed her, refused to talk to her, started doing badly at schools, stopped playing the piano. She was helpless, but didn't give up, she fought for her daughter.

Mark understood mirroring of unpleasant behaviors, mostly aggression that occurred in families and decided he will stop this and do anything not to allow that to happen to his own son. The same was with Frank. He decided not to beat the child and be inhuman. Vanna didn't want to criticize her son and quarrel with her husband because she had bad memories about that. Clare didn't feel love from her parents and her most expressed words were "digging out love". She tries to dig out love with people around her and she succeeded that with her son.

In critical moments of their life the decision was the critical supportive moment

Observing her little son sleeping in the cradle who, few hours ago, witnessed her quarrel with the husband considering leaving the family, Vanna remembered her childhood and the decision. Maria's decision not to give up from her "Wildly" helps her persist, too. Frank was woken up when kindergarten teacher said "shouting is the same as beating the child" and he accepted advice of kindergarten and school psychologist and searched for help until he received it.

Not easy to be the parent – more respect of own parents

Participants gained understanding for their own parents not only through the coaching. To Clare and June it became obvious when they became parents and struggled with bringing up their children. They developed more understanding for their parents who couldn't cope with tasks of parenting. June said about her father: “I understand my own difficulties as a parent, I see where I make mistakes and in that case I have compassion with him and his difficulties, because, you know, we all make mistakes.”

4.3.11 Participants had concerns about their development

Participants had concerns about their development. For example, they asked for help from other therapists, attended yoga classes and various self-development practices. The way they met Soulwork is significant: Vanna searched the internet, a music school teacher advised Maria to visit a Soulwork Coach and she did it, Frank was advised by his boss and he did it, Clare read the advertisement in the music school and reacted, June was desperately searching for the help and eventually came to a Soulwork coach.

Summary

All participants expressed their intention to prevent their children experience what they had experienced as children themselves. Maybe June didn't have the intention for the children but for herself; June had the mother who supported her through her entire life. In critical moments of their lives that decision was the critical supportive moment.

A step further

After the light was directed towards the parenting situations of each participant from different angles, pointing to the themes, structures and relations, dominantly focused on the situations before the Soulwork Coaching, next subchapter will give more detailed insights into changes in parent-child relationship due to Soulwork.

4.4 Experiences and reflections about the Soulwork

This subchapter will discuss the participant-parents relationships, participant-partner relationships, and participants' attitudes toward themselves: all of them emphasise the changes relevant for the development and well-being of the child.

4.4.1 A changed participant-child relationship

Let us focus the attention on the changes expressed in individual cases and let us see what it tells us first, before the general features found for all six participants' changes are presented.

Perceived changes in individual cases

Thanks to the inner changes, insight and understandings, Mark's feeling of anger and guilt disappeared, he is less critical and controlling, he supports his son and his younger children didn't have the opportunity to experience their father's bad side. Mark experienced Soul-experiences both during the coaching and relating with his children.

After the Soulwork Coaching, Maria feels touches and sees her daughter differently and wonderfully communicates with her. Maria didn't experience troubles in parenting with the older son.

For Frank, there are less critical emotions: fear, anxiety and insecurity. There is more patience; he is "more human than before". Now, he feels the joy of being with his children, he stopped escaping from the parenting; Frank achieved being more "in the moment" with his children.

After Vanna had searched for the help and got it during Soulwork coaching, parenting stopped being a duty and a burden, but she feels the joy of being with her son and expresses that "child is the being who I want to love".

After Soulwork Coaching, Clare is more actively present with her child, they spend time qualitatively and mutually sharing love; separation from her child is easier during the daily life, the child is less possessive, he shows better results in ordinary and music school.

June's conflicts with her children didn't disappear, especially with the girl in puberty, but she learned to solve them in a relaxed and secure way, giving borders to the children.

Table-4 summarizes findings on participants' betterments in relation to their critical issues and betterments of perceived child's well-being. (*) is the remark in the Table-4 and means that participants expressed that there are conflicts with the child in puberty, and that relation has ups and downs but there are no critical uncontrolled and conditioned behavior as it was before. The researcher's estimation is that, in general, these conflicts are normal in the relation with the child in puberty.

Participant	Critical	Lack	Number of coaching	Problematic relating	- Expressed changes about child's academic outcomes, behavior, well-
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	emotion, behavior	of control	for resolving the source of trauma	to child solved		being - Uniqueness
				completely	partially	
Mark	Resolved	Not more	Not expressed	+ (*)		- with younger daughters – the problem didn't appear* - the son has stooped being abusive in the school - SOUL-moments with the children
Maria	Resolved	Not more	Not expressed	+		-the daughter is successful and ambitious in fields where problems occurred
Frank	Partially resolved	Not more	1		+	
Vanna	Resolved	Not more	3	+		- the child shows love, supports the mother
Clare	Resolved	Not more	1	+		-the son achieves better results in music and elementary school which is evident is higher self esteem - SOUL-moments with the son
June	Resolved	Not more	1	+ (*)		

Table-4: The summary of individual cases (eidetic reduction on parent-child relation)

Table-5 summarizes findings on participants' betterments in relation to their critical issues and betterments of child's well being.

Participant	Mirrored feeling/behaviour	Participant's or child's perceived behaviour/feeling before participant's coaching	The child's changed perceived behaviour
Mark	anger & guilt / <u>aggression</u>	-son's aggressive behaviour towards schoolmates - son experiments with risky behaviour	- not any more - still, but he discussed it with the father afterwards
Maria	fear of death/ projection of unfulfilled dreams; <u>quarrelling with the mother</u>	- daughter stopped communicating with the mother, was oppressive and rebellious towards the mother - lower academic results - smokes	- communicates "wonderfully" with the mother - excellent and enthusiastic - still smokes
Frank	anger / aggression	Frank didn't express this- no evidence	no evidence
Vanna	- low self-esteem/criticism - <u>emotional incest*</u>	- no evidence - the mother said that she is very close to the son*	- no evidence - no evidence
Clare	- <u>low self-esteem</u>	- low-self esteem	- not any more
June	Didn't express	-	-

Table-5: Mirroring of unpleasant feelings /behavior onto participants' children

Summary

Parents expressed: difficulties in relating with children were completely resolved except in Frank's situation. Further, some children improved their academic results in school, and children had possibilities to show, express or share love and holly moments with and for them, which was not the case before.

Meaning of this subject for the research question

This subchapter brought further participants' positive expressions about Soulwork in connection to their relationships with their children.

4.4.2 Variety of changes; general subjects

Five themes emerged, which are listed according to the number of participants' addressing (meaning unit) the theme. Nearly one half of them is about betterment of relations between the participants and the children (theme a). All participants' statements can be summarized like this:

a) Relations are better (enhanced)

Vanna discovered:

“I have started only now, when he is nine years old, understanding what it means to be a mother and enjoy in my child, really enjoy in him ... and until now he was a big worry. Here, he is my big worry, his life depends on me. I missed a lot, lot, a lot, ha-ha, well, good, until now, from now on I will be a mother to him.”

The most expressed change, according to the participants, is readiness not to interfere in the child's life in an egoistic way. Maria expressed her way like this:

“Now I can give them freedom without the cramp and need to control their lives. Well, that is necessary because they are becoming independent; they are choosing their life now. I will accept their way with joy and support and I will be happy with their choice, appreciate their choice. I will not say: Ouch, that is not just so good, and... It will be easier for me to separate from them.”

Lastly, Mark says the following:

“I wish to have less influence on my son's life. I am doing less when I... disapprove, criticize, judge, separate things in the drawer, label his behavior and stages of development. I support my son, even when he does things that, that, the vast majority of parents in our society would strongly condemn... I think that he understands and feels, above all, he feels my support for him as a being, not for the incident that he caused, but to him as a being and that he is allowed to make mistakes.”

Mark had a difficult relation with his son, he even terribly beat the son and after the Soulwork Coaching, when expressing his wonderment about the Soul experiences during the Soulwork Coaching, he added: “The same thing was going on in the direct contact with my son. So, these deep emotions, the sense of connection, complete connection and infinite love.”

June describes her new relation with her children: “I am no longer here and my children there, on the other side: confronted. I am here at their side, I embrace them differently... Conflicts in the family neither disappeared, nor they have become golden children, they learn, work, t-t-t-

t-t.” June is clear about the borders for them: “And so, I see some things from the different perspective: starting with stupid thing like makeup to some other more important things. I will not give up certain principles, but I find new ways of bringing them to certain things; her in her way, him in his world (older son).”

Frank, who didn't want children and felt as raped when they were born, who had to go for a walk at the end of the day when he had had enough of being with children, now describes the enjoyment in moments with his children in this way:

„Well, I can be with children, like, day by day, we can socialize nicely and... somehow I started seeing that sense, well, that joy of being with children.... that means that children are not only some kind of duty and burden to me, but that also I have certain benefit from this.“

To summarize these expressed participants' changes in relationships with their children: they are not stiff, do not criticise, they talk more normally and more in the mood of connectedness. Generally, there is more calmness in their relations. There is the joy of being with children and they are more attentive to them, they perceive them. The parents love their children more; express mutual love, appreciation, trust and growth. They are able to give fair borders. Relationships are not consolidated forever, but the change is evident, and there is the will to improve relations.

A nicer verbal communication and communication in general belong to this theme.

Betterment of the communication is expressed in these ways: the participants communicate with the children at least normally, some “wonderfully”, some children started entrusting with the parent (Maria's daughter, Mark's son; puberty children), parents apologize more for their mistakes (Mark, Frank) and are more in the mood for connectedness and impassion.

b) Actions/behavior of the child/participant/other are changed

Expressed changes of actions and behavior due the Soulwork Coaching of parents (participants) are: one child stopped being the abuser; two showed better results in school and playing musical instruments; some of the children didn't have the opportunity to experience their parents as dangerous thanks to parents' undergone Soulwork Coaching when children were very young; the participants' partners took more initiative in parenting; they started sharing and practicing love; they wish to practice Soulwork and to gain more knowledge in Soulwork counselling; there is the wish to understand the principle of the change which they went through and that the knowledge about Soulwork and possibility of enhancing parenting

due to Soulwork spreads to other people; expressed is the wish to develop on a professional level and there is the eagerness for new experiences.

c) Participants' perception of a child is changed

“Very soon... it happened, the change of pain happened in me, one, one click... just because I somehow understand how she feels a-a-and I experienced... some kind of sensation... certain basic feeling, which was hiding somewhere here or was lost... yes, I see her differently, I touch her differently, talk to her from the position of love and peace, not from the position of personal insult anymore and... and, and... how to say, from the position of disappointment, as she used to be my project, not my beloved child.“

All participants expressed the understanding for child's position and how they had felt. This was the change on a subtle level which was expressed by all the six participants, which was followed by all other changes and betterments of participants' relations.

d) Experiences of awe, wonderment, universal connectedness

Maria, deeply touched, was talking in a calm, velvety voice:

“It is so hard to explain and I call it a miracle... the feeling of how much I love my daughter. I thought that I couldn't have that, that feeling of love and tenderness towards her, which I experienced here. It is nearly tangible... and also, the compassion with my mother as a small girl, also... based on that feeling, that feeling that.... some connectedness to the life and to that energy that some life force nevertheless exists, which cares about all of us, or, whose worthy parts we all are, whose parts are all of us as of one explosion, that we all are, that the light shines in everyone, you only need to accept it.”

Mark described numinous moments in these words:

“In general, as for me, the work through Soulwork is marked by deep emotions, deep compassion, especially for myself and then for the world around me, literally for every detail in this world. Deep emotion is the first feeling, the most important one, then it can have and it has a variety of shades, there is so much to be told about the vocabulary: the inexhaustible source of love that comes out of me and returns to me and this kind of mystical descriptions that are used in some spiritual texts are completely comparable to, if you ask me, to work in Soulwork and to specific therapy that a man goes through. The same thing was going on in the direct contact with my son. So, this deep emotion, the sense of connection, complete connection and infinite love.”

The feeling of love towards the daughter and mother; feeling of connectedness with the universe and life; experience of wholeness; the feeling of connectedness and impassion in direct conversation with the child – were occasions when participants and their children experienced awe, wonderment, connectedness, the pearl experiences or pearl achievements during the Soulwork Coaching (named as Soul-experiences in the literature review) .

e) The unpleasant mirrored feeling disappeared/is moderated

The feeling of guilt towards the child disappeared or became weaker (Mark, Frank), there are less critical emotions: fear, anxiety (Vanna) and insecurity (Maria, Clare); there is less breakdown strength, there is more self-discipline (June).

f) Children showed love

Parents perceived in relationships with their children: they use to deeply and fixedly look into their parents' eyes, the children “dig the love” out of them, the children helped their mother in crisis “I love you 100%”.

Meaning of this subject for the research question

Thus, the subjects that emerged here speak richly about which aspects of parents-child relations can be enhanced by Soulwork Systemic Coaching.

A step further

As seen during the previous presentation of the findings, any advancement in parent-child relation will not be possible without resolving the relations of the participants with their own parents. The connectedness between generations is then seen through mirrored patterns of behavior that originated in the life of participants' parents or much further in their ancestors' lives. Participants' parents are in some manner known to the reader. In the forthcoming subchapter the summary of betterments of participants-parents relationships due to Soulwork will be given.

4.4.3 Changed relationships with the parents

Relevant changes that are searched here are those changes in participants-parents relationships that caused betterment of child's development and well-being.

It shouldn't be forgotten that this subchapter is again about the parent-child relation, but the participant here is the child! It can be learned a lot what and how to do, what and how not to do – in the supportive parenting!

A brief version of participant-parent relationships out of eidetic reduction of participants' expressions follows.

Participants' relationship with their parents, individually

Mark was unseen by his father and provoked his father's attention. Mark grew up without care, support and love, he developed aggressive behavior towards his own son. Mark understood which hidden mechanisms were concerned, he experienced what happened to his father, how he feels. His wound is healed by the love he is developing toward his father.

The real reason of Maria's fears was her "perfect mother" who knows what is best for everyone. Maria had deep fear that her mother will die and she will remain alone. Later, in puberty, this dependence transformed into rebellion against the mother, so she couldn't bear that and gave up on Maria. Maria developed deep understanding how it is to be her mother, she felt compassion for her and started forgiving her. Now it is easier for Maria to confront with her mother and suppress the control from her side; she feels strength, she is skilled in verbal self-defence and hopes that it is possible to compensate for all that was missed: the mother still didn't call her by her name. Maria's father was an alcoholic, healed alcoholic, who was later depressive. Maria made contact with her father before he died, visited his grave, communicates with him, visited his relatives, all of which she hadn't done before. Her siblings – never finished what they had intended. Maria had fear of doing things they really wanted. Maria chose an authoritative husband who was like her mother.

Frank's father took part in the 2nd world war as a boy and probably witnessed crimes. He worked in Germany and was rarely at home. He beat his wife and children, everyone was afraid of him. The violence is the family sign: mother abused Frank, older and younger siblings, grandmother abused grandchildren (mother sees it but does not react). Frank had nightmares and epileptic attacks as a child and he visited a psychotherapist. He became independent of his mother at the age of 23-24. Frank saw and understood the state of their parents when they reacted, which made his intensive anger and dislike disappeared. A problematic parent is neither the problem, nor he is loved.

Vanna expressed strong parental criticism, big parental control and negative attitude towards her. Her father was bonded to his mother, which made his wife suffer (an emotional incest).

Vanna didn't see her parents love each other. Parents were quarrelling, Vanna was angry because of that. Often, a father-husband conflict was seen. She felt lost, abandoned; helpless, an ingrown child woke up in her. After her mother had died she became dysfunctional as a mother, woman, and person: she was like a child. Classical psychotherapy didn't help her at all. After three Soulwork Coaching she saw and understood the state out of which her parents had reacted; she understood that it is not her fault because her parents are the way they are. Vanna is feeling better and better, not yet completely; the difficult emotion is still here but it does not conduct her life. She is feeling self-confident.

Clare suffered a year-long mobbing at work. Her anger towards the mother (because she hadn't received from her what she should have) and inferiority complex because she never met her father disappeared. She understood, forgave her parents, looked upon them with humiliation but didn't allow the mother to exploit and exhaust her. Clare - the earlier tomboy, received safety and femininity.

June had harmonic relations with the mother, but there was a negative charge towards the father: he moralized, didn't care enough for her in different ages of her life, and preferred the other daughter. After Soulwork, June understood that her father had an inability and if he wouldn't become able to ménage, she would rather move away. She and her older sister supported their parents in difficult life situation when they were young.

Changed participants' relationship with their parents, composite overview

Themes that emerged are: cognition and understanding the state of their parents; forgiving and compassion which brought healing; achieving balance (in feelings and actions) in relation with parents in a new way and changes on personal level. Also, dysfunctional mirrored feelings have gone, relations have enhanced, and there is self-development and the example of enhanced parenting.

Cognition and understanding the state of their parents was experienced on deep intimate level and perceived as the starting point for the change: some understand that it's not the parent's fault (Mark, Maria), that parents are like them (Mark, June, Clare, Vanna, Maria), that they have the proper inability (June, Mark, Maria) and that should they leave it and accept it as it is (June).

Understanding and accepting was connected with humiliation, compassion (Mark, Maria, Frank, Clare, June) and unconditional love which brought healing of the participants' wounds (Mark).

Balancing (in feelings and actions) in relation with the parents in a new way is one of the fruits that followed such changes. Some participants expressed complete betterment of their relation with their parents. For those who had really difficult relation, a problematic parent is neither the problem, nor he is loved (Frank, June, Mark, Clare); they are going back to the past situation (Clare, Vanna, Frank, Maria), but it is never as it was before because the shifts occurred and there wasn't the "full-stop" put on the relation with the parent, although the relation is seen, made conscious and resolved (it is in its continual change). They have the courage to oppose the parent and not to allow them to control (June, Vanna, Clare, Maria, Frank).

Most participants witnessed changes on personal level dominantly about their mirrored dysfunctional feelings which were gone (the inferiority complex about being different and identity complex disappeared -Clare), there is the feeling of self-confidence (Vanna); there is no fear about others' thoughts about her (also Vanna), intensive anger and dislike. (Mark, Frank) disappeared. Vanna also decided not to allow herself the feeling of fear and weakness.

There is more space for personal creativity (Maria) and respect for others/self-respect (Vanna). Big responsibility is felt (Mark) and the participants gave freedom to their children (Maria), concluding that the work on the parent-participant relation brings benefit to the participant-child relation (Frank).

Summary

The themes are similar to those that emerged in what was found in changed participants-child relation. I find it interesting to emphasise participants' ability to cope with their critical feelings caused by inappropriate previous relations with their own parents/ancestors and their relations with their parents in a new way, having at least equanimity towards them: not anger, but fear or something similar.

Meaning of this subject for the research question

Anything that makes parents more resourceful is relevant for parental and child well-being. Because it is done using the help of the Soulwork Systemic Coaching, this subchapter will bring significant contribution to findings on the role of Soulwork in the participants' parenting.

4.4.4 Changed relationships with partners

Participant's relationships with the partner, individually

Soulwork gave insights into hidden mechanisms and enabled Mark to accept partner as life-teacher. Mark and his wife practice helping each other.

Maria sees her husband better, as well as his needs and it is easier for her to say to tell him what she wants or doesn't want. The husband is asked to be present more in their daughter's life and (besides other Maria's inner changes) things started changing in the family: the daughter calmed down, continued with playing, enrolled to the music school, works hard, became ambitious, but still smokes. Maria fell in love with her husband again.

There was the disagreement in the Frank's family: Frank and his wife have different viewpoints and parenting styles, father has one and mother has the other, their relation is competitive, they quarrelled in front of the child because of the child, there is distrust, frustrating relations and children observed that it this wasn't the way it is supposed to be. This is still the case in lower measure; Frank does not always react conditioned. He opened up to the partner, feels love, but his wife does not react friendly. Frank still tries to talk with his wife about their relationship.

Vanna showed aggression towards the partner because of great expectations from the parents. She is testing his support in order to see if he is going to leave her, but actually she was frightened about his criticism (due to the experienced criticism from her parents). Now, they are both more sincere: Vanna has no fear of being criticised, so the relations are normal!

Clare was not successful in relationships; she started appreciating herself, but did not admit that there were inappropriate relations.

June felt that her partner was somehow distant in family. Now, she feels them both as being together on the same path; feels certain intimate satisfaction in intellectual and emotional realm.

Problematic relationship between partners in those two families was not expressed in a way that they quarrel continually or express disagreement in a dramatic way, but the partner was perceived as distant (June) or not present enough in family life (Maria). In both families the reason for coaching of one of the partners was not partnership but other issues (Maria's relationship with her daughter and her fear; June's relationship with her children). Both participants expressed improvement in their partnership. Maria said:

“so, Hana brought us closer together actually...he saw that our daughter was having a hard time, he followed, he is an obedient person, hhha, he follows authority, he followed the advice and I...in that context I again fell in love with him a little because I saw him as the father of my children, our children, which is very nice, which is a beautiful gift when a woman can see that, cause today it’s normal: how you trained him is how he’s going to be..So it is that we learned how to divide, so that I too wasn’t afraid, even though he arrived home from work tired, to say: Listen, this and that. Go see Hana and ask her how she’s doing. Yes, today! Don’t forget, I don’t want to hear: I’m tired. Just tell her that you are here, ‘cause that is important, ‘cause I can’t do it alone, ‘cause it’s unnatural to be alone in that role. So...that...that is better. “

Family is a complex human system of interconnected parts. A change in relationship between two of them influences others. This was illustrated by the previous quotation and can be seen in the next one, too.

Maria's daughter:

“is more silent and introverted like her dad, but when her dad says something she understands it. And when he told her: I’m here, we will help you, only you have to decide now what you are going to do, and everything will be alright. And he did that, it was magical, this returning of his. He gave her a ride when she went to take exams, I didn’t go to her concerts, I couldn’t do that yet, ‘cause I was too scared.”

Her dad said:

“Everything’s gonna be alright. You have an exam? Common, I’ll give you a ride. Oh, but I’m scared! What will happen if you go? You’ll get a B or A, anyways, that’s what’ll happen. So a few of those, and this and that (laughing), I mean. She slowly turned back from that thing of hers ‘I’m not interested in anything’, she decided to transfer into the music class, she didn’t want to abandon music and music school. And, there you go, everything turned out fine, she was first on the entrance examination, she worked hard, worked very hard and still makes effort, she’s ambitious and what she sees is that by working hard...and believing in yourself you can achieve what you want.”

These changes in Maria’s family started when Maria resolved her difficulties with her parents: dependence on mother because of the mother’s criticism (this relationship mechanism can be regarded as a mechanism of co-dependence between the abuser and the victim). In the end, Maria was able to express more freely her emotions and needs in the relationship with her husband:

“I started to feel brave, to express my emotions here. I didn’t feel ashamed or scared to say: I don’t don’t want sex, or I, I don’t feel like it either tonight or I don’t know, or tomorrow, without feeling ill, all guilty for something and that this something should be done and that he will be angry, and tell him loud and clear: Don’t be angry, this is not something against you, I have a problem, and like that, like that for everything else and then it’s much better, I feel much better and we can articulate a problem, I’m not afraid to say how I feel, there you go, I’m not afraid to ask something for myself.”

In June's case, after resolving her personal issues (nervous breakdown) and the problems in the relationship with her children, an improvement in her partnership occurred which June expressed in these words:

“That’s right, I see him here next to me, we see ourselves together in this path and that is something I became aware of while working with the Coach. And likewise it means something that the two of us are here and we are together in this sort of a walk. That is something that maybe wasn’t entirely like that and now it is; now it is. This is helping me, this is helping me, with him, and with the children because when I know that I see myself next to him and him next to me it’s a ... partnership of joint co- do you understand me. I am still an individual, I still blaze the trail, but we are here.”

In an emotional field this change brings to June a “sort of an intimate satisfaction”, she feels different at first “as a human individual...and as a woman it comes later”. When June feels that she is more conscious herself, she feels more content. Her husband shows “much more tenderness, much more acceptance”. And June perceives her family like this:

“Well, there is much more calmness for sure, much more calmness, there are fewer grey black holes of some kind, in some corners, that is not understood, but now this is much more lit up and in the end those children are...much less of a target of our...”

Other four participants expressed a much more stressful relationship with their partners, and all of them expressed a significant improvement. This doesn’t mean that conflicts are unknown to them. They can cope with that. Even Frank, who still has an unsatisfying relationship with his wife: they still have verbal and difference in opinion fights, he suffers so much and bad distress that sometimes he feels he cannot bear all that, but he is able to control more his behaviour and react friendly.

Claire is the only participant who isn't married. She gave a valuable and detailed description of life as a single mother, of failed parenting of a youngster, of an unsuccessful relationship between her son's irresponsible father (in two different partnerships one after the other) and his son and how these father's partnerships reflected on Claire's son, how she behaves and deals with her current partnership before and after the Soulwork Coaching.

Claire pointed to the quality relationships with other people, not necessary with one's husband, partner, or a family member, people from the Art of Living. She defines all of them as her family. Her difficult life prepared her for expanding her family and developing openness and love towards other human beings.

Summary

All the participants improved their partnerships: at least now they feel better in it. Together, all cases point to the variety of partnerships with possible positive influence on the child's well-being in their community.

The meaning of this theme for the research question

Findings in this subchapter bring further significant contribution to the positive findings on the role of Soulwork in the participants' parenting.

The general themes of the participants have changed in relation to their partners in interviews, composite overview

The themes that emerged from interviews, if we consider the participant-partner relation before the Soulwork Coaching, cannot be regarded as typical for all the interviews. Rather, it can be said that each participant had a specific relation to the partner (pain because of the mutual betrayal-Mark; partners' disagreement because of different reasons – Frank, Vanna; more or less harmonic relations – Maria, June; the unsorted partnership – Clare). What is a typical of the phenomenon is that problems in partnerships reflect the participants'/partners' relation to the children (Mark, Frank, Vanna, Clare). Although June's and Maria's partnerships didn't appear problematic, as they have declared, their children in puberty have not been seen, the children protested in their own ways. When June's and Maria's change took place through Soulwork, their partnerships have been enhanced and that reflected itself in the children too, together with these significant improvements on the personal level that June and Maria have gone through.

When we consider the partnerships after Soulwork Coaching, one general theme emerged compositely: the improvement of the partnership. The eidetic description of the change is:

opening up to the partner. This is the reason of all participants, whether they expressed the opening in the realm of feelings or in the enhancement of their conversation. Here are some outlined opening-ups: both are sincere, there are still outbursts- however..., there is more conversation with the partner, exchange of experiences about the therapies, there are no confrontation, there is less irritation – it is more peaceful, there is much more gentleness - more acceptance from the partner’s side, we can see the partner in the family map, showing/expressing feelings, opening up to the partner, there is no fear of self-expression - normal relations.

The theme that didn’t emerge as a general one for this subchapter’s theme according to participants’ expressions is: to see the partner and his/her needs or the role more clearly. Having in mind what actually happened to all participants, I conclude that seeing the partner and his/her needs or the role more clearly, is actually the general theme for participants’ partnerships although they didn’t express it explicitly.

The third theme: “to stand up for oneself” can be regarded as the general theme for the female participants only!

Summary

Composite consideration of enhanced participants’ partnerships due to Soulwork Caching illuminate there general themes: participants opened up to their partners, they see the partner and his/her needs or role more clearly, and they stood up more for themselves (general theme for female participants).

Meaning of this theme for the research question

Discussion about the findings of individual participants’ partnerships highlighted the interconnections in the family as a complex human system. Composite consideration brought the same in the other way: three general themes of composite consideration for the enhanced partnership (it opened up to their partners, they see the partner and his/her needs or role more clearly, and they stood up more for themselves), which as seen in individual consideration enhance parenting, can be actually seen as achievements in the realm of participants’ self-development!

A Step further

In human systems the individual human being has the key role. Participants’ self-development is the theme of the next subchapter, the subchapter before the final research consideration in the subchapter “How Soulwork works: transformative characteristics of Soulwork”

4.4.5 Participants’ self-development; changes due to Soulwork

Participants’ relations towards themselves and self-developmental issues are presented in twofold ways: individually for each participant, and compositely-comparatively for all six participants together.

Participant’s enhanced self-development, individually

In many individual essays written in this chapter are details relevant for the purpose of this subchapter’s study and will not be repeated although it is good to encircle again, that which will bring vivid comprehension of the participant individually. Participants’ major difficulties are presented in Table-3, written in order to bear in mind how they started in their story.

	Newly achieved participants’ state
June	My life is revolutionized: incredible results; The “I” is again in the body; I am on the path, I got a new job which fulfils me, I feel like a dragon and can sway again; There is calmness, relaxedness, more self-discipline. The breakdown strength is less strong. I wish to judge less, sort.
Clare	Things settled down; I am good; I started doing what I should; I know who I am; Life is beautiful; There is no need for proving myself to others, I am conscious of relations with the people around me, I understand that each has to take care about one’s own development and in one’s own time; Clare is sharing the love, practicing love, digging out the love from people, she expressed mutual growth with the child
Vanna	She gave the finger to her own fears; she feels self-confident
Frank	“Children are gorgeous, dear, and clever”. Intense anger disappeared. He feels less guilty in relation towards the child, has more patience and is “more human than before”.
Maria	<ul style="list-style-type: none"> - Loves herself, is fond of herself, has more space for personal creativity; her painting changed, the answers are in us, she takes the responsibility - She is creating conclusions on the basis of the experience and not fate, wishing to develop professionally and for new experiences, wishing that the knowledge spreads to other people - She has a different touch, sees the child: from the position of love and peace; - Connectedness with the universe, and life; experience of wholeness, amazement with miracles, She wants to understand the principle of the changes in Soulwork
Mark	<ul style="list-style-type: none"> - The child has right to make mistake, even the biggest ones according to the parent’s criterion, he is not stiff anymore, doesn’t shout, there is mutual trust and appreciation - Feelings of guilt disappeared, the transformation is maybe a little bit to brave an expression “My children are my saviours”.

Table-6: Newly achieved participants’ state

Table-6 surfaces some relevant meaning units’ summaries about the participants most often used words or phrases and point to their newly achieved states.

Out of the imaginative variations of different clusters of the units of meaning and units of meaning relevant for the issues of self-development, all on the level of single participant's interview, can be summarised as follows:

- besides the regular education which prepared them for the work occupation all participant expressed their personal interest in some kind of learning as for example gaining knowledge in various techniques for self-development, practicing art, meditation, yoga, etc.

- all except Clare all participants finished University education and gained appropriate qualifications,

- Mark, Maria, Vanna, Clare, June expressed that before the meeting with Soulwork they attended some kind of self-defined self-developmental schooling or activities

- Mark, Maria, Clare practiced or are still practicing Yoga, Frank and June used to have more or less regular body activities (mountain climbing/walks and Pilates), Vanna didn't express anything

- All participants expressed problems in dealing with their own difficulties as main or at least one of main problems because of which they asked for psychological help. In a larger or smaller measure in all the cases these difficulties are connected to unsorted relations to their parents.

- All participants accept those with the problem and difficulties with self-expression in parenting.

- Other difficulties which are expressed in larger measure are difficulties in marriage (Mark, Frank), and in connection to the job/work (Clare, June).

- Except Mark and Clare all participants express that before Soulwork they asked help from psychologists and/or psychiatrists who helped them to sort some issues (Maria, Frank, June). Vanna found help among people in the Art of living. These psychologists/psychiatrists didn't help them to sort their central psychological problems out. That is the reason they came to Soulwork Systemic Coaches.

- Soulwork helped all participants to resolve their main psychological problems, emotional and relational by nature: Mark resolved anger and guilt, Maria resolved fear and projection of he own unrealized dreams to the daughter, Mark's anger towards the parents and

dysfunctional parenting, Vanna’s fears and dependence on the parents, Claire’s inferiority complex, June’s nerve-breakdown.

- resolving emotional problems enabled participants to express feelings of happiness, well-being

Summary

Table 3 and Table 6 shortly indicate what was relevant before and what after Soulwork Coachings for the participants concerning their relation to themselves and self-development.

Meaning of this theme for the research question

Table 6 points to the participants’ current states out of which they arrange their lives – and parenting. Such participants’ state is of the utmost relevance for the well-being of their children.

4.5 “Invaluable experience, I should write a book”- experience about Soulwork

4.5.1 More experience and reflections about Soulwork

Now, a composite presentation of experiences and reflections expressed by the participants follows. Table-7: *The experience or reflection about Soulwork* shows frequencies and participants who took part in.

Experiences or reflections about Soulwork	Expressed by:	Number of expressions
Insights and understandings during Soulwork	All six	36
About Soulwork itself	All except Vanna	22
Effectiveness of Soulwork	All six	11
Life of feelings is changed during Soulwork	All except Vanna	11
Experiences are gained during Soulwork	Mark, Maria, Frank,Clare,	10
Expressions about oneself in connection to Soulwork	Mark, Frank, Vanna, Clare	9
Action in life was taken after Soulwork	Mark, Maria, Frank, Vanna	9
Improvement of the relationships are expressed	Mark, Frank, Clare, June,	7
Love and compassion is experienced	Mark, Maria, Frank, Clare	6
Spiritual experiences during Soulwork	Mark, Maria	6

Table 7: Experiences or reflections about Soulwork

Insights, understandings, cognitions

Table-6 shows that more than a half of participants' expressions were either expressions where they share gained insights, or understandings, or cognitions on one side or expressions of their findings on Soulwork itself (About Soulwork itself, Effectiveness of Soulwork).

These “more-than-half” expressions are shared by all participants.

Nearly one fifth are feelings (feelings, love and compassion) and one fifth are spiritual experiences (spiritual experiences, love, compassion).

Another remark: what are not cognitive experiences (“more-than-half” expressions) are experiences which are expressions of participants' relating to someone in their surrounding or from somewhere else in the world.

If a detailed scope is focused on the cognitive experiences (insights, understanding, and cognition) than Table-8 is as follows: Insights, understandings, and cognitions appear.

Insights, understandings, and cognitions about	Detailed insights, understandings, and cognitions	Number of expressions
Trans-generational mirroring *****	<ul style="list-style-type: none"> - insights that one's own behaviour is reflecting experiences in the past - insights that one's own behaviour is the reflection of exp. in the ancestor's past - understanding and accepting the mechanism of mirroring - understanding the lawfulness of mirroring 	16
Consciousness ****	<ul style="list-style-type: none"> - to make conscious , work on oneself , in order to free the child of the mirroring - Soulwork's cognition is satisfying, although it doesn't have a magic wand - to become conscious is the starting point of change - the possibility of becoming conscious of the things that usually cannot be seen - to understand and forgive afterwards - to help to become rational - to recognize and resolve 	9
Others **	<ul style="list-style-type: none"> - how it is to be “in the shoes” of the father, child, partner - it is normal that children make mistakes when they grow, develop - every child loves unconditionally - there is no false choice 	5
Feelings ***	<ul style="list-style-type: none"> - to understand how someone feels - compassion for someone else, usually a problematic person - the mechanism of mirrored feelings - combinations of seeing + the feeling of someone else 	5
Oneself ***	<ul style="list-style-type: none"> - to understand oneself - insight in personal experience in the childhood - to understand and accept one's own path - there is always something to dig out (in one's own depths) - there is no false choice 	5

Table-8: Insights, understandings, and cognitions

In Table-8, one '*' signifies one participant. Insights in and amazement about the trans-generational mirroring were expressed by all the participants except June who didn't have such a case in her family or didn't express it or discover it. Three out of five participants expressed their amazement at the mirroring more than twice during the interview.

About the Soulwork itself

The second large theme of experiences and reflections is that which relates to Soulwork itself:

- More specific about the attribute of changes which participants perceived during the Soulwork (Lost/missed can be compensated by unblocking hidden powers and energies- miracle, "nicely ordering what has been opened", putting in order the person in relational field,)
- On perceived effective Soulwork strategies (the possibility of modelling relations according to person's decision; led imagery work; support to the abuser, not to the victim and focus on the person's resources deeply engage the person during the coaching)
- Effectiveness of Soulwork ("an hour of therapy – such an improvement in a few months"; priceless- perfectly; this is the key therapy – you feel better with yourself and with the children; a change occurred during the coaching; "Immediately there has been 'dificio', mad, source of gold, incredible results"; Awe- makes change Soulwork works)
- Amazement at Soulwork ("That are just – real things", "Invaluable experience, I should write a book", "Especially important; invaluable")
- about Soulwork therapist (the therapist is equal to the client, she had similar problems, "therapists say: you have this, this and this")

Changes in feelings in life

Expressed changes in feeling in life were: unpleasant feelings were gone (mirrored feelings were gone, the feeling of guilt disappeared, they stopped blaming themselves and because of certain behaviour, the fear is still there but it does not govern the life, nor is it a less conditioned behaviour, I can express this without fear and shame); the emotive life is deeper; for them it is possible to choose their behaviour (three persons expressed that); one participant is able to see and to feel simultaneously in relation to other people (visualization + feeling).

Love, compassion, and empathy

Expressed experiences are: love, empathy and compassion; opening up towards the partner and the feeling of love; “deep impassion, enormous love, complete connectedness”; finding the lost love which dispatched somewhere on the road; the feeling of connectedness; awe with the son.

Experiences

Participants described experiences gained during Soulwork which they have never experienced before: experiencing oneself as a child who learns this or that, is going through father’s, child’s or partner’s childhood and happenings in their childhood; empathy (coo-experience, coo-feeling, compassion for the person in concern); sees and experiences in relation to the coaching which usually cannot be seen/felt and at home there are a lot of difficulties; it is not easy to dig through oneself and dig the emotions out of oneself and to talk about emotions.

Action in life

Soulwork brought to some person’s activities such as: to put things in balance, the father and the son sit together to talk and move away the stumbling-stone; not wanting the son to experience the same (bad things); not to repeat what parents repeated, also; activities in Brave phone; Resolving unclear situation in direct conversation after the Soulwork Coaching.

Improvement of the relationships

Improvement of the participants’ relationships are expressed in the following: the relation became easier, there is no more stiffness; relations changed; to feel better with oneself and with the children; this is the key therapy; helps a lot in relations with children; effects of the family map, both, visualization + feeling; Soulwork touches that from the outside and sorts relations.

Meaning for the self-development

Here is one of the participant’s expressions about what Soulwork meant to her. It was a step forward in the growth and development. Clearly, Soulwork has helped her express her own problems; she admitted being an abuser, so she feels better about herself. She was enabled to become a mother, to grow up. Soulwork helped her develop self-respect and she stopped being reproachful to herself; she no longer depends on other peoples’ love. She also stopped blaming herself for her own parents’ behavior. She feels better and better each day and sees herself. Her Coaching went on quickly-she was a good coaching material.

Spiritual experience

Participants shared the experience which can be called spiritual: they started believing in the existence of the unseen, subtle; “the Universe is on my side”; there is efficiency present; it exists although it is not possible to touch it; it is intangible-difficult to explain; spiritual experience is real and there is no one to share it with, or the feeling of connectedness, awe.

4.5.2 Summary of the findings about Soulwork from previous subchapters

This subchapter tends to summarize reflections about Soulwork expressed during the previous presentations of the tapestry of participants’ relationships.

The participants expressed that Soulwork helped them resolve trans-generational (all participants, except for June) and non-trans- generational (June) mirroring of unpleasant feelings by resolving the source of trauma. (Table-3 and Table-4)

The betterments of participants’ relationship with their children are expressed in the explained themes: the relations have enhanced, together with the actions and behavior of the child/participant/other; the participants’ perception of the child has changed, they experienced feelings of awe, wonderment, and/or connectedness with their child. The unpleasant mirrored feelings disappeared/are moderated; the children showed love.

The participants expressed that their difficult relations with their parents no longer exist. At least there is equanimity between them: there is no anger, fear or negative charge (Mark, Frank, Maria, Vanna, June). Other subjects that emerged in participant-parents relationships were: insights, cognition and understanding (empathy) of the state in which the participant’s parent(s) are; forgiving and compassion towards them (Mark later understood that compassion brought the healing of his wounds and his relationship with the father); balancing and control (in feelings and behavior) in relation with parent(s) in a new way; changes on personal level have been expressed: the unpleasant feelings have gone, the relationships have enhanced, self-development and the perception of enhanced parenting have developed.

All participants expressed the betterment of their partnerships: at least they feel better in the relationship. Partnerships are enhanced in a following way: they opened to the partner, they see the partner and his/her needs or role better, or/and they stood up for themselves more in the partnership (all women).

In relation with themselves, the participants expressed the following: their emotional problems are resolved and they are able to feel happy and good, they received support for

their self-development, their emotional life is deepened, or at least the spiritual experience was expressed. Table-3 and Table-6 indicate what was relevant to them before and what after Soulwork Coaching.

Love, compassion and empathy

Some participants experienced (Claire and Maria) receiving the missing love from their grandmothers in imaginary encounter with them during the coaching. Mark expressed that he has developed love and compassion after experiencing empathy for his father. Frank developed love and compassion instead of anger towards his father out of the empathy which arose during the coaching. Understanding of their parents' situation, how they felt, had transformative power for Vanna and June, too. Some participants expressed love or empathy (Maria, Mark, Frank, Claire) towards their children.

Some participants expressed that they have started perceiving their children as the bearers of love or/and empathy (Mark, Vanna, Frank, Clare) and that children have started expressing/sharing love and/or empathy (Mark, Clare), what was not the case before the coaching, or they expressed that children are the bearers of love (Mark, Clare), saviours of their parents (Mark) or able to dig out the love out of them (Clare).

The participants gave evidence of children's changed behavior and enhanced school results. (Table-4)

Participants expressed gaining insights and understanding about trans-generational mirroring of unpleasant behavior and feelings: Table-8.

4.6 Chapter summary

This chapter presents experience and reflections of six participants about the Soulwork Systemic Coaching in context of their parenting and enhancing child's development and well-being. Participants find Soulwork helpful in resolving unpleasant dysfunctional feelings that are in five cases trans-generationally mirrored as a part of the larger mirroring of behavior and conditions patterning throughout the family history. Resolving those dysfunctional feeling occurred during resolving the source of trauma, which can be connected to perceived trauma experience of participants' ancestors. Although the reasons for Soulwork coaching were mostly difficulties in parenting, the participants expressed that the real reasons for their troubled relationships with children were their own psychological troubles of different kind.

The participants expressed betterment of their relationships with parents: difficult feelings and relations are resolved in a way that there is at least equanimity between them. They can control their behavior toward them. Partnerships are enhanced, too, in three major ways: they opened up to their partners, they see the partner better and his/her needs or role, and they stood up more for themselves in the relationships. In relation with themselves, the participants are able to have a longer feeling of happiness and well-being, experienced as being supported in their self-development, their emotional life was deepened and spiritual experience was expressed. The participants expressed general enhancement of their relationships with their children. Also, the actions and behavior of the child/participant/other has changed. The unpleasant mirrored feelings disappeared or became moderated and the perception of their child has changed. In relation with their children they experienced awe, wonderment and universal connectedness, and children showed love. Soulwork brought to participants the insights and understanding about the mirroring patterns and feelings, deeper experience and insight how persons in relation to them feel and they expressed that this was the key experience out of which understanding of the person, forgiveness and resolution of troubled relation developed. Furthermore, they expressed amazement with Soulwork and its effectiveness compared to other therapies they undertook; their feelings have changed; they are able to experience love and compassion; they had a deep experience which they have never witnessed before; they see Soulwork helpful in the betterment of relations. Various actions were taken, meaningful for their self-development and gaining of spiritual experiences.

5. Discussion

The research questions led the researcher to six participants who were interviewed and whole research conducted with the Giorgi's phenomenological existential method in psychology. A variety of meanings, themes, structures, and surprises are explicated.

5.1.1 Trans-generational mirroring

Trans-generational mirroring of dysfunctional behavior and feelings was the central expressed issue of participants' psychological difficulties, as well as their insights during Soulwork Coaching. It was the case in five out of six participants.

Trans-generational transferences

As seen from the Table-3, in the families of particular participants the repetition of the patterns which are the usual features of phenomena addressed in literature as the trans-generational transference is evident (McGoldrick and Gerson in Goldenberg & Goldenberg, 2008, p. 193). In all five cases participants witnessed their own conditioned behavior and insufficient control over their emotions.

This finding of the research, as any other, cannot be extrapolated on bigger population, but for the research sampling it is not the single appearance, it is typical phenomena (one participant is escaping from the perceived phenomena). I didn't find any statistics in the literature about the percentage of trans-generational transfers as causes of demanding psychological issues, so the extremely high rate of appearance of the trans-generational transfers among the participants cannot be commented.

According to the literature research of Bombay et al on effects of intergenerational trauma presented in the literature review, parental mental health, sustained conflicts among parents, domestic violence and neglect/poor parenting increase child vulnerability, provoke later inclination to anxiety, depression, suicide and processing of both kinds of trans-generational transfers (manifestation of old transfers and generation of new ones). Resolving participants' unpleasant trans-generationally transferred feelings and behavior (Table 4) enhanced their mental health (previous anxiety in three cases, low self-esteem in two cases), lowered domestic violence (two cases), lowered conflicts among parents (three cases), increased the participants' empathy (less neglect and poor parenting) toward all their children (in all cases), improved participants' relationships with their parents, partners and themselves. Thus, for these participants, the conditions for developing/appearing of the vulnerability of their

children are significantly lowered and that can positively reflect on their later psychological health, as well as decreased possibility of the trans-generational transfers to manifest or of generating new trans-generational transfers in participants' family systems, according to Bombay et al. Table 5 shows three families in which resolving parental trans-generational transferences reflected on betterment of relevant children behaviour, which support the mentioned findings of Bombay et al.

Two questions arise now: has it resolved the participants' trans-generational unpleasant behavior/feeling on the long run (until now there have not been any indications of reappearing of unpleasant behavior) and has it the long-term effect on the changes of behavior of the participants' children?

Furthermore, this research pointed to the healing power of compassion, empathy and love developed during Soulwork Coaching in resolving participants' affection by trans-generational transfer. The last mentioned finding points to the healing mechanism is in the interest range of (Schonert- Reichl, 2000, p.10) and (Dodge, 1993). The healing power/strategy in other researched cases of difficulties affected by trans-generational transfer was not the primary focus of this research literature investigation (nor were any relevant issues during the literature research found), but it will be important (if the trans-generational transfer is so common phenomena and induces cumulating of psychological difficulties over the time in families not in only individuals, as found in literature by Bombay et al) to find out the healing strategy used among therapists in resolving trans-generational transfers as well as the necessary time/money resources.

Participants pointed to the fact that in most cases Soulwork resolved their key psychological trouble by sorting out the source of trauma which is connected to the perceived ancestors' issues who lived in more than two generations in the past. Comparison and reflection of sources of participants' traumas to findings of other researches on the same issue could possibly bring new insights in mechanisms of trauma transmission, but further literature research, as well as empirical research of source traumas perceived during Soulwork Coaching is needed. While Soulwork Coaching addresses to the participants' relationships and psychodynamic/interpersonal dimensions, possible investigations can take place in connection to Family System Theory and/or psychodynamic/interpersonal psychological/psychiatric approaches (Kellermann's summary of theories about the trauma transmission).

Resolving of unpleasant trans-generational mirroring occurred in one to three coaching (Table 4) for the participants who expressed it. In order to compare Soulwork to other practices in length of resolving trans-generational transferred unpleasant behavior, the literature research of therapeutically practices in relation to the spoken issue, as well as detailed empirical research on the same issue in Soulwork practice is needed.

Cascading effect during the person's life

The trans-generational transfer of unpleasant behavior is not expressed in one out of six researched cases. However, this one case showed the cascading of events, behavioral and psychological difficulties in life (together with the accumulation of her psychological and behavioral difficulties that appeared over time) which started in her middle childhood (points to middle childhood as sensitive age for development of relations and social-emotional development as highlighted by Schonert-Reichl and others), not earlier (and not perceived as delivered from family heritage).

Events and experience in this participant's life are an example of cascading and cumulating-effects known broadly (and addressed in literature review) among researchers of developmental psychopathology (Masten & Obradović, 2006; Coatsworth, 2012), researchers more oriented to trans-generational issues (Bombay et al, 2009; McGoldrick, 1999) and others (Knudsen et al, 2006).

So, this participant presented live descriptions of: cascading events, her troubled behavior and psychopathology till the age of forty, behavior of family members who supported continuation of cascading into adulthood, consequences of parenting ability, as well as descriptions of mastering her own temper and overcoming nervous breakdown/obesity, along with reaching improvement of the communication with her children/parents/partner/self and steps in self-development.

Resolving of the participant's source of trauma during Soulwork Coaching is the example how coaching practice in general and particularly Soulwork Systemic Coaching could bring betterment to the entire family, not only to the individual who undertook coaching, prevention of further cascading and growing into trans-generational transfer. It is especially important if the trauma recovery starts as soon as possible after the traumatic event, which will prevent cascading and cumulative effects. This is reactive psychological treatment of participant with huge proactive benefits for the child and his/her family(s) in concern.

The addressing of any models related to Theory of Chaos is not perceived in Kellerman's (Kellermann, 2001a, p. 43) presentation of models of trauma transmission. According to Carruthers, (Carruthers, 2011u) Theory of Chaos perceives complex systems as those in which a slight change in initial conditions can cause unpredictable consequences later on (linking the later events to the previous ones could be suitable element of the model for incorporating effect of cumulative events that follow early childhood events or behavior addressed by Bombay et al.; June's case is the example among research findings), which is both "unpredictable and patterned" (Ibid, p. 2) (respond to perceived features of trans-generationally transferred patterns in some family members and by others not). So, Theory of Chaos could contribute to a theoretical understanding of the complexity of underlying processes and events addressed by researchers of early childhood influences on later life, as well as of trans-generational transfers.

Description of experience

A search of literature for the researches that bring or reflect experience on parenting in relation to trans-generational issues specifically was not undertaken, but this research gives a small contribution to these findings, based on experience of participants in two roles: as parents and as children.

5.1.2 Parents' well being

Parents' spiritual well-being

The evident betterment of participants' relationships with their parents, partners, children and themselves (subchapters 4.4.1; 4.4.3; 4.4.4; and 4.4.5.in Results chapter) in all cases means actually the betterment of their spiritual well-being in two (relationships with self and others) of four life domains (relationships with the self, others, environment and the God) relevant for spiritual well-being according to (Fisher, 2009, p.145). Although participants' relationships with the environment and God are not addressed in the research, there is no evidence that those two domains of relationship are worse than before. Moreover, they experienced awe, wonderment, universal connectedness towards their children, relations with other people or "whatever in the world", they were more able to share love in all kinds of relationships. Furthermore, Table 8 shows participants' newly gained insights, understandings and cognitions (about trans-generational mirroring, consciousness, others, feelings, self) of what actually new relationship with the environment is. Especially the experience, insights and understanding in connection to mechanisms of trans-generational transferences in their

families, where participants witnessed meeting with ancestors, whether it was imaginary meeting or something else, are pointers of experiences that put them in the world of much broader borders. This experience is common and fits well with the concepts of human relationships in the world from the perspectives of indigenous people (Purdie et al, 2010; Bray&Low, 1960). It is important to mention that just these “imagery” encounters and exchanges with the ancestors brought radical change and healing of the troubled participant’s behavior that was trans-generationally influenced.

The biggest reason of previous lower levels of participants' spiritual well-being in all domains was their burdened relationships with their parent(s), (trans-generational transferences of unpleasant behaviour, Table 3) which developed during their childhood and prolonged in adulthood and parenting phase of their life until resolving in Soulwork Coaching. Other causes are not mentioned.

Parents’ mental health

According to Kumniss in Land et al (2001), mental health with morale and spiritual well-being are the elements of emotional well-being. Indicators of mental health are at least absence of mental disorders/illness like anxiety and depression (Parkinson, 2007, p. 11). In relation to these indicators, the participants’ mental health was enhanced as seen from Table 3 and Table 4 in all cases completely, except in one case in which it may have happened partially. If all indicators (positive mental health, life satisfaction, depression, anxiety, self-harm, social capital, working life, discrimination/harassment) are considered, then each participant expressed improvement at least in one indicator (Table 6). For example, besides others, a greater life satisfaction was expressed by all participants.

The request for improving the participants’ mental health appeared as the starting issue in all Soulwork Coaching, regardless of their reason (in more than one case, a reason for Coaching were problems in relationships with their children). The enhancement of participants’ health brought (Table 4) their families a new condition, (Table 6) which influenced entire family: it reflected to all participants’ relation and the simultaneous betterment of the whole system mirrored to the participants’ relationship with their child (children), not the enhancement of their mental health solely. Moreover, if the betterment of parental mental health is regarded alone, enhanced participant’s mental health is the supportive environmental condition for child's development and coping abilities (Bombay et al, 2009). As seen, according to the participants’ expressions, their relations with children were enhanced, and there is evidence

that children's behavior was enhanced, too. (Table 5) It can be considered that the research finding supports other findings about the role of parental mental health in supporting child's development as the relevant researches that Bombay et al (2009) referred to.

Parents' social and emotional well-being, intimacy and a place in community

Participants expressed the most overwhelming positive experience about Soulwork in relation to their emotional well-being and widened dimensions of social and emotional understandings: empathy, love and compassion towards children and family members.

Participants' emotional well-being ("mental health, morale, and spiritual well-being") was enhanced (Table 6), as well as intimacy, (relations with family, as evidenced; and friends, for which there is no evidence) (Table 6) what covers two of five life domains in which well-being is manifested according to Kummis in Land et al (2001). Two life domains relevant for well-being (material well-being, health and safety) are not the concern of this research. The fifth domain, a place in the community, is evaluated according to community involvement, self-esteem and empowerment. Two participants explicitly expressed enhancement of their self-esteem and two of them expressed larger involvement in the community. Further evaluation of participants' betterments in this area requires larger analysis of their subjective perception, what will not be done in this research.

All participants expressed advancement of their own emotional regulation skills ("lack of control" Table 4) which is recognized as an important factor in social adjustment and social-emotional competencies (Schonert-Reichl et al (2009).

Participants expressed that they have developed a variety of "understanding how other feels and behaves" (Table 8), what is the "dimension of social emotional understanding", which the researcher and advocators of social and emotional learning and well-being are concerned about (Schonert-Reichl & Scott in Gordon, 2009, p. 244). Empathy, love and compassion were experienced and shared with their children and their families. Participants gave descriptions of experience of shifts of intrinsic goals and motivations thanks to empathy they have developed, which enabled them to develop even more empathy in the family. So, the quality of cumulative effect (Bombay et al, 2009; Masten & Obradović, 2006) has been changed: they became warmer, attentive, they understand their children's needs better, they communicate better, they share more love, regardless of their children's age.

Social and emotional skills of the parents

The participants expressed that they have gained the abilities which, according to CASEL in Schonert-Reichl et al (2009), are indicators of social and emotional skills. Although all these skills should be measured with agreed and strict measures for adult participants, let the following list of perceived participants' abilities be taken as indications. In the field of "Know yourself and others"- the enhanced skills are: ability to identify, recognize and label one's feelings and the ability to recognize strengths and identify and cultivate one's positive qualities (Table 8). In the area of "Making responsible decisions" - the skills that were developed are: ability to manage emotions and regulate feelings (Table 3 and Table 4, Lack of control indicator) and the ability to understand situations accurately (Table 8). In the group of skills "Care for others", a larger advancement among all other skill group is perceived. Table 6, Table 7 and Table 8, as well as Subchapters 4.4.1; 4.4.3;4.4.5 and 4.4.5, shows advancements of ability to show empathy which entail; ability to identify and understand the thoughts and feelings of others; the ability to respect others and the ability to appreciate diversity. All participants expressed the significant advancements of "*Know-how-to-act*" skills, which are: the ability to communicate effectively, the ability to build, establish and maintain healthy relationships, negotiate fairly, act ethically, seek help and refuse provocations (references are the same as for "Care for others" skills).

Health

Out of discussed betterments in participants' life domains (Kummnis in Land et al, 2001) relevant for their well-being, research findings brought evidence that Soulwork coaching significantly enhanced their perceived well-being in the domain of social-emotional well-being, mental health, spiritual well-being, intimacy/family relations, involvement in the community and self-esteem. According to the WHO and UNICEF concept of health, the participants' health has improved, too.

5.1.3 Child's well-being, resilience, empathy, social-emotional developmet

Examples of "The power of the ordinary"

Each participant brought abundant descriptions of Ann Masten's coin "power of the ordinary" (power of good parenting and settled family life) as the pillar factor of child's resilience in good and bad examples. Especially "sounding" is Maria's description of her and her husband's cooperation which "brought back" their "Wildy", their puberty daughter (part of that story is described in the subchapter 4.4.4. Changed relationships with partners). Mark's case and excerpts from the interview with him illuminate the power of the emphatic

communication with the children, and children's loving deeds. Vanna, Maria, Clare and Clare's son's story are the stories of the recovery of self-esteem (and losing self-esteem in their earlier life because of parental neglect/abandoning/violence/aggression/poor parenting). June gave evidence of struggling about giving fair and loving borders to her children. Frank gave description of difficult childhood where family relations were multiple abusive and aggressive. Clare, as a nearly orphan child of an orphan mother (found as a newborn child at the train station, had spent her childhood in children's homes) and unknown father, became specialist in digging out the love. This is a wonderful example of extreme resilience in spite of the worst stressors in life - all expressed successful and positive outcomes.

These descriptions of adult people's experience about their childhood and development are just those searched for by researchers/educationalists of social and emotional learning/well-being addressed by (Schonert- Reichl et al, 2009, p 36, Schoenert-Reichl&Scott in Gordon, 2009, p.245) .The research participants gave even more abundant and complex descriptions than they were asked for. Their experience consists of being children to their parents and being parents to their children: there are descriptions of unsuccessful/successful parental behavior in similar family settings, the consequences of early/middle childhood experience on the person's life up to his/her 40ies and 50ies and the complex interactions in family systems– all pointing to successful outcomes.

Nurture of the resilience, enhanced mental health

The participants (parents) expressed that they are more content and supportive, that they have resolved unpleasant emotions and behavior, regulated emotions and behavior and their relationships with family members have improved, especially with their partners. (Table 6, Table 7, and Table 8 as well as Subchapters 4.4.1; 4.4.3; 4.4.5 and 4.4.5) The participants expressed that their families have become a more secure place for their children (no sustained violent and no/less aggressive parental behavior, less parental conflicts) and a warmer and more supportive nest (opposite to neglect or poor parenting in the past). Families nurture children's resilience by offering them less stressors which could later in life be linked to mental illnesses (anxiety, depression) and aggressive behavior (Bombay et al, 2009; Masten& Obradović, 2006; Ostrander et al,1998; Schonert-Reichl, 2009; Coatsworth, 2011; Shochet, Dadds Ham & Montague, 2007; Luthar in Schonert-Reichl, 2009; Luthar&Brown in Schonert-Reichl, 2009; Kummis in Land, 2001). The following cases which support findings of those researchers serve as evidence: a boy aged 10/11 stopped being abusive in school; a boy aged 10 developed self-esteem thanks to the enhancement of his mother's self-esteem.

Enhanced school connectedness and children's academic results

Parents of (pre)puberty children found the impact of Soulwork on connectedness to school and complete betterment of their children's academic results especially positive. (Table 4)

Enhanced well-being

The following dimensions of perceived children's well-being (UNICEF report in Schonert-Reichl et al, 2009) were supported: educational well-being (school achievement: a girl aged 16 and a boy aged 12), family relationships and relationships with peers (family relationships of all participants, relationships of a boy aged 10/11 with his peers), behavior and risks (one boy's risk behavior is under self-control and parental control, experience of violence was lowered). The subjective child's well-being was not researched.

5.1.4 Parents' experience and reflections about Soulwork

Utmost positively perceived changes in intrinsic and extrinsic life domains

The participants expressed utmost positive multiple impacts of Soulwork on many areas of their intrinsic and extrinsic life domains: enhancement of their mental health, lowering of domestic violence and conflicts with their partners, the advanced capacity for empathy, love and compassion, the improvement of relationships with their parents, children, partners and themselves. The unpleasant trans-generationally transferred emotions and behavior were resolved, their emotion regulation skills which bring more social adjustment and social-emotional competences were advanced; they expressed significant advancement of their spiritual well-being, social-emotional well-being, and consequently their health.

The participants' positive feedbacks on Soulwork as an aid for enhancing their intrinsic and extrinsic life domains resulting in advanced social and emotional well-being, spiritual well-being and health (Gray, 2011, p.452. Hanewald, 2011, p.25) point to the possible application of Soulwork in assisting to the decline of largely spread psychopathology all around the globe.

Children as parents' saviors and bearers of love

The parents see overwhelmingly positive impacts of Soulwork on their children in changed family relationships, where children have more opportunities to show and share love, compassion and empathy. Children are perceived as "saviors" of their parents. In such family settings children's resilience is nurtured, offering them less stressors, which are connected to mental illnesses and aggressive behavior (the absence of child's peer aggression and the advancement of self-esteem are evident). Children's well-being (educational well-being in

connection to school and academic results, family relationships and relationships with peers, risk- lowered behavior) was also enhanced.

This fact focuses attention on two directions. One is that parents' counseling could be seen as one of the interventions asked by many (from global organizations for health and wealth to educational and social institutions and families/parents) because it helps enhance child's resilience, social-emotional development/well-being and health in most sensitive developmental phases of early and middle childhood. The second is that Soulwork Systemic Coaching is perceived by those six parents as overwhelmingly positive in fulfilling these specified tasks.

Marvelous feeling-cognitive experience of self and the world

Besides the expressed advancements of participants' intrinsic and extrinsic life domains, parenting and child well-being, they perceive Soulwork as extremely helpful in gaining cognitive experience: insights, understanding and cognitions during Soulwork, about Soulwork itself, effectiveness of Soulwork. Also, the life of their feelings was changed during Soulwork, they gained experience and took action in life after Soulwork. They also expressed the improvement of the relationships; they experienced love and compassion, along with spiritual experience. (Table 6)

Insights, understanding and cognitions during Soulwork

The participants expressed and were amazed the most by the insights, understanding and cognitions on trans-generational mirroring, consciousness, other people, feelings and themselves. (Table 7) Thus, Soulwork can be regarded as a tool that enables the development of the understanding of the self and the world, together with the enhancement of spiritual well-being because of advancement of relationships with the world. In the same way the (Fisher, 2009) social-emotional well-being advances the understanding of the self and others, or the empathy (Schonert-Reichl&Scot in Gordon, 2009).

Amazement about the Soulwork; Soulwork spiritual approach

The second most expressed (with no less amazement) were the reflections and experience about the positive features/impacts of Soulwork (Table 7, subchapter 4.5.1.). This can be seen as a sign of indisputable qualities of Soulwork and of deep, valuable and inspirational participants' personal domains that were touched during the coaching (connectedness, empathy, love), what can be seen as amazement with the human being and life itself.

Participants talked about the characters of changes that occurred during Soulwork, Soulwork strategies, Effectiveness of Soulwork, Amazement with Soulwork and with Soulwork coaches.

Addressing Soulwork as counseling with spiritual approach according to features found by Lines (Lines, 2002, p.107-116) was not the objective of this research, but according to the participants' explanations, Soulwork contains all Lines' features of spiritual approach (relationship counselor-client, characteristics of the spiritual counselor, seeing the spiritual in the person, mystical experience, addressing physical symptoms in holistic framework, exploring big life questions within a trusting framework).

Soulwork as empathy fostering tool in system settings

Because of the importance for the social-emotional development/competencies/well-being, several perceived features of Soulwork will be emphasized. First, there is the possibility to simultaneously see and feel the relation with other person (visualization + feeling) during the coaching (Table 7, Table 8, subchapter 4.5.1.). This was the key experience necessary for developing empathy (Schonert&Scott in Gordon, 2009) and is explicitly expressed by one participant and implicitly by all others. According to the number of expressions about "understanding how other feels" by all participants, it can be concluded that this is the long-lasting and touchable experience, so it could have long-lasting impact on person's "understanding" of the other person. The key role given to empathy in preventive interventions/programs (the enhancing of the resilience and social-emotional skills) surfaces Soulwork as possible counseling aid in such preventions; what is more, because of Soulwork systemic orientation which solves person's family problems, not only his/her individual problems.

Emotion regulation

With previously elaborated effectiveness in advancing long-term understanding of others (empathy) and long-term resolving of trans-generational transfers (which are characterised with a higher inability to control the conditioned and strong emotions with cumulative effect) and participants' expressed enhanced ability to control their emotions, (Table 4) Soulwork can be seen as a tool used for harmonizing relationships in child's surrounding, even more if Soulwork systemic attribute is seen as added to these two previous ones.

The effectiveness of Soulwork

Participant's expressions on Soulwork effectiveness like: "an hour of therapy – such a betterment for few months, priceless- perfectly, this is the key therapy - feels better with self and with the children, happened change during the coaching, "Immediately it was "dificio", "mad, source of gold, incredible results"; Awe- make change, "Soulwork works" expressed Frank, Mark, Clare and June give addition to the previously described indications of Soulwork as a helpful aid in preventive practicing of advancing parenting, early and middle childhood, families' well-being.

Self-development and spiritual development

"I am good; I started doing what I should; I know who I am; Life is beautiful"
(Clare)

This sentence is Clare's expression about how she feels about herself and this is one of six expressions of advanced self-development due to Soulwork. Other expressions, reflections and experience are listed in Table 6 and Table 8, subchapter 4.4.5. It can be seen that the participant expressed good experience and positive reflection about the role of Soulwork in her development: it was a step forward in her growth and development; Soulwork has clearly helped -with clear insight she expressed her own problems; she admitted being an abuser; now, she feels better about herself and she was enabled to become a mother, to grow up. Soulwork helped her develop self-respect; she stopped being reproachful to herself, she no longer depends on other people's love. Finally, she stopped blaming herself for her own parents' behavior.

Each participant expressed resolving the unpleasant emotions and behavior, gaining control over their own emotions and relationships and gaining self-esteem (Table 4, Table 6). Self-development of each participant has been enhanced and it leads to the enhancement of the mental health (Parkinson, 2007, p. 2, 17) of their parent. According to (Bombay et al, 2009, p. 20), this is one of three main supportive condition necessary for avoiding anxiety, depression and suicide in children' growing up years. Resolving of the emotional life and relationships resulted in or was accompanied by experience which can be addressed as spiritual one. According to Fisher, enhanced relationships to self, other, environment/God are indicators of spiritual well-being.

5.2 The most touching finding

The most unexpected result for me and, at the same time, the result which speaks the most powerfully among all possible attempts to analyze the interviews is: each of the six stories heard during the interview. Each life story can be seen and experienced as a short but more or less complete version of one's life story around the main actors: the parent with the children.

All the six persons consciously took various actions wishing to step out of their difficult life situations. These difficulties were collected during their life and the lives of their parents and ancestors, in some cases through many generations. So, many heavy and strong emotions, a lot of life failures, strivings and hopes not only of individuals but families as well connected to those human beings are weaved into the lives of the interviewed person.

Various paths that life in general or a person her/himself has undertaken in order to make some progress or own lawfulness can be seen in the interview.

Those paths can be sensed in a more or less perceivable way in (re)reading and/or (re)listening of the whole interview(s) which reveal the grandiosity of and awe towards the life of one person.

I can suppose that it could be the same with the life story of any other human being. The experience of these six life stories, brought me the feeling of gratefulness to the life, to awe towards those people. The wonderment arose: We should know each other's life stories: but in intimate details and important or existential topics! Grandiose life reveals itself and can be met in each single person's story! How can we meet each other again in a more intimate and essential way? This can bring more beauty and essence to our lives! That can change our understanding of life and our everyday life toward more sense and contentment.

People and their treasures are around us and we perceive only the simplest shape or something out of that richness.

This can be perceived as a welcomed result of phenomenological existential method which honors wholeness of what has been experienced connected to life intentions of the person in each methodological step, keeping the wholeness as long as possible.

On the other side, such revelation of richness of life weaved into the life of one person happened thanks to Soulwork. Thanks to Soulwork as spiritual counseling, the participants had the opportunity of gaining numerous insights (on the level of understanding/concepts,

feelings, “Soul”-level) in their forgotten biographies as small children, had vivid soul experience of other important people in their lives (mothers, fathers, children, partners, ancestors...) and experienced mechanisms that rule between generations. Such insights reveal more profound life paths and processes, and direct a person to a further and advanced perception of life in general, their own life, their children and everyday events as spiritual ones.

And finally, this cannot be expressed, or perceived, or induced by Soulwork if the life itself and human beings aren't aware of such beauty, meaningfulness and awe.

5.3 Discussion summary

The participants' expressions about the impacts of Soulwork on many areas of their intrinsic and extrinsic life domains are so overwhelmingly positive. These impacts can be seen in the enhancement of their mental health, (unpleasant feelings are resolved, domestic violence and conflicts with partners reduced) advanced capacity for empathy, love and compassion, the advancement of their emotional regulation skill, which brings more social adjustment and social-emotional competencies; relationships with their parents, children, partners and themselves improved; they expressed significant advancement of their spiritual well-being, social-emotional well-being, and consequently, their health. Furthermore, parents expressed a positive impact of Soulwork on their parenting; low risk behaviour and improvement of children's school and academic results are perceived as well.

Soulwork was perceived as extremely helpful in gaining cognitive experience about themselves, others and the world. Empathy, compassion, forgiving and love are possible in greater measure for the participants. A dominant group of their reflections/experiences are insights, understanding and cognition developed during Soulwork, followed by reflexions/experience about Soulwork itself and its effectiveness, and about their own feelings and activities. There is a group of experience/reflections about love/compassion/forgiving/empathy and about spirituality. The participants recognized all features of spiritual approach in Soulwork (Lines, 2002). They also expressed one important feature of Soulwork necessary for the development of social and emotional skills/competencies: emotion control. Each participant expressed resolving unpleasant emotions and behaviour, gaining control of his/her own emotions/relationships and gaining self-esteem. Some of the participants witnessed the achievement of Soul experience (Carruthers, 2010j, p.3).

Because of above mentioned utmost positive features perceived by six parents, a possible potential of Soulwork is seen in enhancement of quality of relationships, mental health, social and emotional well-being, spiritual well-being and the health of parents, families and children.

Participants addressed the impact of Soulwork as very successful because it was an efficient way of resolving trans-generational transfers of unpleasant feelings and behaviour. This success is even more important if the nature of trans-generational transfer is kept in mind. Resolving trans-generational transfers which have a cascading and cumulative influence on the subsequent generations of the family members has therefore the utmost proactive/preventive character.

On the parents' imaginary paths through the past family traumatic events, Soulwork was perceived as helpful in searching for and finding the lost love as a treasure preserved in the source-trauma event. Moreover, some parents found love in them when developing empathy encountering the person who they were in difficult relationship with. And finally, the parents discovered their children as bearers with whom they can share the love and holy moments. This would hardly be possible for them if they wouldn't develop empathic "feeling-seeing" understanding for others: the empathy.

5.4 Suggestions for further research

In connection to the resolved trans-generational transfers perceived by five out of six participants, the task of the further research could be to find out a) the duration of changes by the parents and by the children, b) possible appearance of trans-generational transfers during the lives of participants' children, c) the source of traumas of trans-generational transfer found in Soulwork Coaching, d) the number of coaching needed for resolving source traumas in Soulwork, e) the results of a future research undertaken in different cultural milieu which could be compared to the findings of this research.

Further literature research could search for a) the statistics about the percentage of trans-generational transfers as causes of demanding psychological issues in order to evaluate research findings on extremely high rate of appearance of the trans-generational transfers among the participants in the research, b) the healing strategy that is used among therapists in resolving of trans-generational transfers, c) the number of coaching for resolving trans-

generational transfer among the relevant practices, d) any counselling practices which relate to the Theory of Chaos and how they differ from/resemble to Soulwork Systemic Coaching.

In order to have more research based evidences about Soulwork not only from the parent's (client) perspective, therapists' and children's experience and reflections about Soulwork should be researched.

6. Conclusion

This thesis presents the experience and reflections of six parents about Soulwork Systemic Coaching which they chose as an in-depth counselling help in struggling with the challenges of parenting. They were actually struggling to assure a better childhood for their children than the one they had experienced. These six parents were very motivated about the research question: they were satisfied with Soulwork's impact on their parenting and most of them have professional or life interest in children and education. Rich descriptions of experience emerged as the basis for the phenomenological research according to Giorgy's phenomenological existential method in psychology. All participants resolved their unpleasant feelings at least to the measure that it no longer controls their behaviour. During Coaching they discovered that critical feelings and behaviour are trans-generationally transferred. Empathy, compassion, forgiving and love accompanied them in the process of remodelling their relationships and feelings/beliefs during the coaching, as well as in the family life. Soulwork Coaching was the opportunity for them to gain deep insights, understanding and cognitions about themselves, others, the world and about Soulwork. They expressed amazement about the process they had undergone and about the overwhelming positive impact to their self-development, mental health and relationships with their parents and partners. The relationships with their children are now much more loving, empathic, supportive, with appropriate emotional control from their side. The same is for other relationships in their family. Their children are also perceived as the bearers of love.

Good experience of six parents suggests Soulwork as a helpful aid in prospective practices/intervention in enhancement of the resilience and well-being of children, young people and their parents. More research findings on Soulwork with children of different ages will be useful, as well as the reflections/experience of therapists using Soulwork about Soulwork in order to advance evaluation and application of Soulwork.

Because the trans-generational transfer was the mechanism perceived as the main one for delivering of unpleasant behaviour and feelings throughout most of the participants' families, and Soulwork Coaching was perceived as surprisingly effective in its lasting resolving, researches should be undertaken to precisely understand causing mechanism as well as improving of trans-generational transfers with the help of Soulwork Systemic Coaching.

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8. Appendixes

8.1.1 Appendix A: Interview guide

The research

What are parents' experiences and reflections about their changes due to Soulwork therapy in relation to their support of the well-being and the development of their children?

How can Soulwork help parents in supporting child development?

INTERVIEW GUIDE

1. Please, describe the reason you needed Soulwork coaching?
2. Describe in what ways you feel, behave, think differently after the Soulwork Coaching, if that is the case?
3. Please describe the possible changes in your emotions, thinking, relation to and willingness for parenting and supporting the children in any way after the Soulwork Coaching?
4. What are your experiences and reflections about the Soulwork Coaching in relation to your supportiveness and relation with your children?
5. How many sessions of Soulwork coaching have you undergone?
6. How old are you?
7. How old are your children?
8. Do you have any questions, any remark?

8.1.2 Appendix B: Letter of consent in Croatian

SUGLASNOST SUDJELOVANJU u istraživanju

Vašim pristankom sudjelujete u istraživanju Marinke Špodnjak, prof., polaznice Masters programa Istraživanje obrazovnih aktivnosti (Education Action Research) pri Rudolf Steiner University Collega iz Osla, koja istražuje koja su vaša iskustva i vaša razmišljanjima o Soulworku po pitanju vašeg roditeljstva. Postavit će vam se pitanja u intervjuu otvorenog tipa o Vašim iskustvima na temu istraživanja.

Vaš iskaz bit će snimljen diktafonom, prepisan i pohranjen u privatnu arhivu Marinke Špodnjak.

Osim nje tim podacima može pristupiti jedino još njen mentor Arve Matiesen. Ime Vas i imena osoba koje će se eventualno navesti u intervjuu neće se koristiti u navođenjima tijekom istraživanja (koristit će se izmišljeno ime), opisa istraživanja niti iznošenja rezultata. Također, zamijećeno se neće dovoditi u vezu s Vama ili osobama koje budete Vi imenovali.

Tijekom intervjuja, možete promijeniti odluku i odustati od intervjuja, iz bilo kog razloga, bez da ste dužni davati ikakvo obrazloženje.

Ovaj iskaz ima za cilj da Vas informira o okolnostima u kojima se realizira intervju, te o daljnjem tijeku podataka dobivenih intervjuom. Svojim potpisom dajete pristanak na intervju čime se Marinka Špodnjak može koristiti podatke iz intervjuja za gore navedene svrhe. Ovaj pisani pristanak s Vašim potpisom i imenom je također tajni dokument.

U Rijeci, _____

Marinka Špodnjak

(intervjuirana osoba)

Suglasna (suglasan) sam da se moje ime može koristiti nepromijenjeno u istraživanju i predstavljanju istraživanja.

(pristanak potvrđujem potpisom).

8.1.3 Appendix C: Letter of consent in English

CONSENT FOR TAKING PART IN THE RESEARCH

With this consent you are going to take part in the research of Marinka Špodnjak, attendant of the of the Educational Action Research master program at Rudolf Steiner University College in Oslo, who will research what are your experiences and reflections about Soulwork therapy in relation to your parenting.

You will be asked to answer some questions in the interview. Your deposition will be recorded on a Dictaphone, transcribed and stored in the private archive of Marinka Špodnjak. Besides her, the only person who will have the access to these data will be Arve Matiesen, her mentor for the thesis.

Your name and the names of the persons that you will possibly mention during the interview will not be used in quotations during the research, descriptions of research nor during the results report. Also, the findings will not be brought into any connection either with you or the persons you will name.

During the interview you can change your decision and withdraw from it for whatever reason and you need not explain why.

The purpose of this statement is to inform you about the circumstances of this interview, as well as about the further flow of the data obtained in this interview. With your signature you agree to be interviewed and Marinka Špodnjak is allowed to use the interview data for the purposes mentioned above.

This written consent with your signature and name is a secret document, too.

In Rijeka, _____

Marinka Špodnjak

Interviewee

I agree that my name can be used as original in the research and presentation of the research.
_____ (signature for the agreement)

8.1.4 Appendix D: Meaning elements organized in 24 tables

Meaning elements organised in 24 tables

About the interviewed parents

0a. Table of basic information about the interviewed parents

0b. Essays on biographical facts of the interviewed parents

0c. Table about spirituality of the interviewed parents

Parent-child relation

1. Relations/feelings/opinions/actions of the parent with the child/children
before the Soulwork Coaching

2. Relations/feelings/opinions/actions of the parent with the child/children
after the Soulwork Coaching

Families of the interviewed parents

3. Family bullying

4. Perceived family situation; relation of the parents as a couple with the children,
The relationship of the parents with their own parents

5 Relations/feelings/opinions/actions of the parent with his/her own parents
before the Soulwork Coaching

6. Relations/feelings/opinions/actions of the parent with his/her own parents
after the Soulwork Coaching

The parent's relation with his/her partner

7. Relations/feelings/opinions/actions of the parent with the partner
before the Soulwork Coaching

8. Relations/feelings/opinions/actions of the parent the partner
after the Soulwork Coaching

The parent's relation to himself/herself

9. Relations/feelings/opinions/actions of the parent towards herself/himself before the Soulwork Coaching
10. Relations/feelings/opinions/actions of the parent towards herself/himself after the Soulwork Coaching

The parent and his/her relations with pupils in occasions in which the parent is a teacher

11. Relations/feelings/opinions/actions of the parent towards the pupils
before the Soulwork Coaching
12. Relations/feelings/opinions/actions of the parent towards the pupils
after the Soulwork Coaching

Perceived behavior of children who have undergone Soulwork coaching

13. Soulwork with children before
14. Soulwork with children after

About Soulwork

15. Reasons for Soulwork
16. Characteristics of changes due to Soulwork Systemic Coaching
17. Characteristics of Soulwork Systemic Coaching
18. Source event/experience of the trauma/entanglement
19. Comparison of Soulwork Systemic Coaching to other therapies
20. Parents' cognition important for parenting
21. Other forms of help or therapies which parents have received

Mishelinous

22. Children's help to parents
23. PERL-Expressions about children, life...

8.1.5 Appendix E: Eidetic reductions of participants' situated life situations

Eidetic reduction on Mark's life situation

He has a father but actually hasn't (father is frozen in 10-year experience of evil's violence). Mark desperately wants his father to be present and runs around the invisible glass tube around the father trying, shouting to provoke and evoke the father. Unconsciously turned toward the past-backwards he intuitively senses the hidden soul of the father who is hiding somewhere behind ancestors. Mark's son was in the age of 10 - similar age as his father when the horror happened, and the son reminded him of the father: child: she shouts, aggressively. Mark's son is a developed person, has great compassion for his father, he came because of love for the father: My poor father, how can I help you. Unconsciously he has an understanding of the grandfather and his father. He came to be a balance in the family against that evil that had been experienced in the family. He is the island of safety in the family. His danger experiments in youth were an attempt to show his courage, otherwise it would have been a little boring for him.

Eidetic reduction of Maria's life situation:

Maria suffered deep body pain/distortion. Her abdomen is crashed and disconnected from the rest of the body. She isn't able to stand upright.

Now she is shiny and upright, looking to the future with smile on her face, uprightly and with lightness in the body. Her mother is still a problem for her- but a small one. The mother is perceived as distant and rebellious criticising restless woman. The father is her protector: he silently supports her from behind, from the world of those who are dead. Father's support means a lot to Maria as a kind of real important parental love. The husband is close to Maria and loves her. The daughter has a special place in Maria's world. Maria emphasizes her over the son who is little childish in her perception.

Eidetic reduction of Frank's life situation

I perceive Frank's family situation like this: Frank's mother is in one way restless in her feelings and in life generally because she felt abused by the life: life took her mother in her 9th year of life. She has bitterness in her heart and across this bitterness or on the wings of this bitterness abuse is allowed to her children in her family: She is the observer of abuse with some kind of satisfaction and revenge towards life through her children. In her bitterness she is especially focused on Frank. She observes how he is going to cope with abuse and she is there to assure enough of this for Frank. Mother's role ("bitter role") in Frank's life is to help

him gain/develop and practice patience through constant abuse and by neglecting his being. Frank can attain uprightness and persistence in spite of all provocative and neglecting relations and life situations. The mother can learn from Frank how it is possible to persist in being human and love children and fight for them even in difficult life situation. That is precious to the mother. That brings to her silent satisfaction that life isn't a complete shit and that hope still exists.

The father scares Frank. This scare can be sensed if you imagine very close physical presence of his father to Frank, just behind his right shoulder with an evil look in his eyes. Evil is sitting in father's eye waiting for the moment to jump on Frank. Frank can turn around and look his father in the eyes but he will not be frightened by this. He is strong and cannot be frightened, but it gives Frank the creeps on his back. Frank protects with this uprightness and strength creating protection to his children against this evil from the grandfather's past. Frank stops this evil to pass onto the descendants. Frank's father witnessed the 2nd world war as a young person, he was frightened than, the core of his personality escaped from his body and the father's core is still hidden behind some rock. Father's body without core is captured by the dark dusty cloud of evil, his head is in this cloud and in this way the war continued.

Frank's wife is desperate and in the same state as before screaming because of anxiety. She doesn't feel connected to Frank, She is restless. She walks here and there unpeacefully. She is married to Frank while Frank's and her children wanted to come to accompany Frank. They have chosen him as a father who can protect them and be the support in life. Frank assures them enough stability and security in life but only after he had met Soulwork. Otherwise Frank would have been overruled by those bad constant influences caused by the mother's, father's, and wife's life situation. If Frank had not gained stability and succeed in enduring hard difficult situations, evil and abuse would have continued through the life and to Frank's children. With Soulwork and effects of Soulwork Coaching he has a golden protection in his heart that is hidden but crucial sunshine in this miserable family.

The oldest son is a person who came to his father's legs as small child and pulled him at his trousers trying to wake him up from the state of complete surrender to the horrible heavy life asking him for help. Because of him Frank searched for help (Frank's goodness reacted to this call of small young unprotected boy (maybe suffering the abuse in his childhood develop compassion in him to other's pain), so, he reacted now, when he has been called by his child. Frank's older son is a brave person who is in Frank's life to help him to cope with life; he is

some kind of his life friend. Other Frank's children are on the side of their older brother. They are the team as opposed to Frank's siblings. They were a team when abuse was carried out: on them or by them. Big change: thanks to brave persons in this family who enabled Frank to persist in life as a rock.

Eidetic reduction of Vanna's life situation

Vanna feels upright, self confident and ready to face the future. The attention of Vanna's mother is on her husband and Vanna. She perceives Vanna as a rival and can say anything and criticize practically non-stopping in order to lower the value of Vanna. Vanna's father is in chains around his neck, ruled by his mother who doesn't allow him to come closer to Vanna. Vanna's husband desperately tries to come in between Vanna and the father protecting Vanna and keeping Vanna for himself and he succeeds. This family illustrates multiple emotional incest centered around Vanna's father.

Eidetic reduction of Clare's life situation

My understanding of Clare life situation through eidetic reduction is following: Clare is the middle point of the relational directedness: on one side to the mother and on the other to her son. The mother is unpleasant. Clare feels it inwardly and mostly unconsciously as grabbing of a half mad woman from left-behind. Clare would like this mother's pulling to stop finally. That makes Clare un-peaceful.

Mother feels sad and her life courage is unnoticed. She should choose this miserable life if she wants to give life to Clare. Because the mother loves Clare so much, she submits to a difficult life (orphan, psychical illness, father of the child not known, she was probably sexually abused or unconsciously had sex with different man when Claire was conceived). It would help if Clare could understand what mother's life story really is. She is desperately waiting for this which will make her happy. But, who knows what will happen?!

If Clare's son will not be there, who loves her and is Clare's Earth angel, life for Clare will maybe be too-difficult and maybe she will turn to her mother's kind of life. But Clare's son makes such influences on Clare's life that he balances this grabbing from the mother's side. He will be connected to his mother and help her until she resolves this relation with her mother. After the resolving he can continue his life. Clare has got the other family (people from Art of Living) and they balance the absence of usual family. This art of Living is maybe the same lunch-packet as Clare's son for Clare.

Clare's urge to dig out the core of the people with difficult lives is actually showing what Clare should do: dig out the essence of mother's life

Eidetic reduction of June's life situation:

I perceive June as restless: she's walking to and fro while she has to resolve some personal things. Being restless (dragon, breakthrough strength, sharp) is her way to oppose to or balance those pulling forces into soil. That is something connected to her personal history or family history or probably both. This is what June should resolve. Her interest/work in 18th century historical documents about the Croatia-Italy trade across the Adriatic is on one hand an escape from this tasking-calling- challenging –pulling drive and on the other hand it is dealing with historical unchallenging stuff/facts which cannot hurt anyone. Working in historical archive is for her very important in order to cope with this burden from the past, and her children are on her path to engage professionally. Children are on her way and disturb her. That is why she is very authoritative and seeks her own time in the evening and is very rigorous toward the children. When she resolves this past burden, she will be completely relaxed and able to enjoy in simple everyday moments with her children.

Father with his criticism and interest in strange mystical things and with whole appearance reminds her of this past burden. Maybe something in father's family has connection to this June's heavy burden. In any case father is for June an unpleasant reminder of difficult stuffs. Mother brings gold in her life. There is mutual support and love between two of them. They are angels to each other basically. June's husband is very attentive to his "electrified" wife and waits for the moment when she is soft and gentle. He cares about her and loves her otherwise he couldn't survive with this dynamic woman.