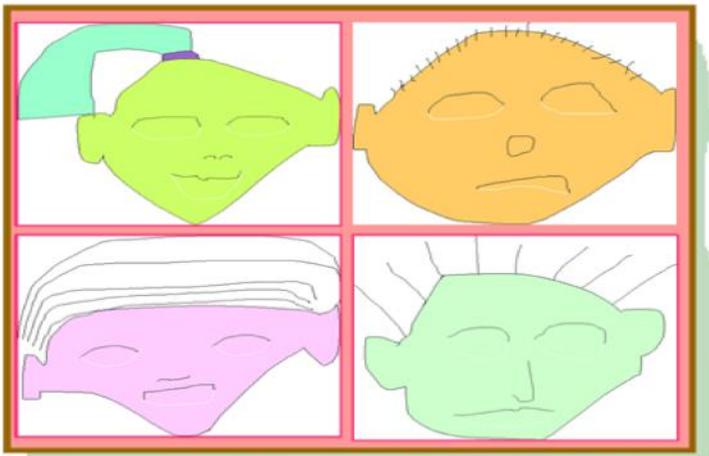




(P)referential
parenting and guidance
from a to z



12-part
scientific encyclopedia

Part 1 : A - E

Chief editor: Jo Franck



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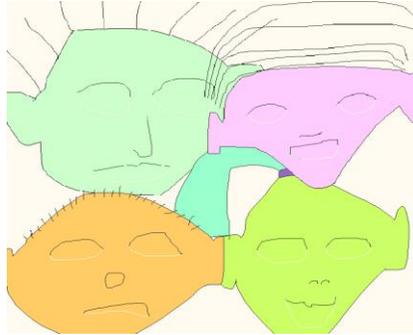
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Presentation encyclopedia



This encyclopedia provides supportive parenting information for family and school.

The discussed parenting themes can also be found on : <https://www.opvoeding.be>. These are freely accessible.

Vision, objective and realization

The encyclopedia '(P)referential parenting and guidance from A to Z' provides supportive information for family and school. This is done in the form of a thematic interactive methodical approach. She focuses on educators (parents, child care workers, teachers, pupil counselors, educator-counselors, social workers) and young people. The encyclopedia tries to translate scientific psycho-pedagogical insights and methodologies based on the very latest (neuro)scientific research findings into concrete

family and school contexts in a modular way. It is an initiative of the psychcom-research vzw training and research center in Hove (Antwerp): info@opvoeding.be.

The focus in the encyclopedia is on parenting of the child and on guidance in its dual sense. Guidance, on the one hand for children with less need for explicit upbringing, such as very young children, who require more developmental stimulation; or older children, who require more coaching. Guidance, on the other hand, in the form of parental guidance, with particular attention to parents as a person and their experiencing of being a parent. In the encyclopedia there is so attention for child upbringing, young child guidance, youth or adolescent guidance and parent guidance.

At present there are already 600 specific alphabetically ordered themes on development, parenting and guidance available, each on itself. This corresponds to approximately 6,000 pages of information in book format. The theme items are included in an alphabetically ordered database that forms the encyclopedia. All theme items have also been developed for Internet, CD-ROM and USB and can be found at www.opvoeding.be.

The encyclopedia follows an independent course and the only objective is to make valuable scientific insights and methods available for a broad audience, especially for parents, teachers and young people. It can be concluded

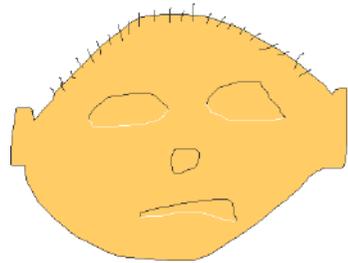
that only part of these insights and methods can be found in educational practice. In many cases, the same approaches are used. This encyclopaedia wants to try to fill this gap.

In the thematic components, a competence-enhancing approach is chosen. This applies both to educators and to children and young people. Attention is given to the way of thinking, to the way of structuring and organizing, and to the way of acting. This applies to both the parent, the teacher, the child and the young person. The aim is to add new ways of thinking, organizing and dealing in education and development. In this way, more possibilities can be made available and perhaps more specific situations in education and development can be played out. The emphasis here is not so much on how to solve problems, but on how to prevent problems through own competences from acquired own and shared power and strength. In other words, there is not so much a focus on how to overcome weaknesses, but how to acquire strengths. So an increased self-management and -regulation as an individual and as a (family) group may become possible within a larger whole. For example, an attempt is made to prevent a great deal in ordinary upbringing in the ordinary environment, something that is also referred to as 'normalising'. For example, an attempt is made to prevent a great deal in ordinary upbringing in the ordinary environment, something that is also referred to as 'normalising'. In this way an attempt

is made to prevent a great deal in ordinary upbringing in the ordinary environment, something that is also referred to as 'normalising'. Ultimately, it wants to increase parenting comfort for both parent and child, so that mutual interaction runs more smoothly and more and easier results are achieved in the desired direction. So there should not be more, but just less.

Quality is set for each of the developed theme components. To this end, a number of quality criteria are used that each component must meet. These quality criteria are:

- * *informative*
- * *thematic*
- * *process-oriented*
- * *action-oriented*
- * *context-oriented*
- * *power oriented*
- * *meta (contact) oriented*
- * *user-centered*
- * *inclusive*
- * *overview focused*
- * *situating*
- * *methodically*
- * *authentic*
- * *experiential*
- * *understandable language*
- * *broad target audience*
- * *minimal prior knowledge required*
- * *illustrative*
- * *innovative*



- * *coherent*
- * *increasing competency*
- * *easily accessible*
- * *gender inclusive language*
- * *podcast friendly*

The content has been kept as accessible as possible, yet it is special. The quality criteria must guarantee this.

In this way, an attempt is made to make information immediately available without a threshold and without having to come forward with one's own situation. But on the contrary with respect for one's own situation and own vulnerability and in a non-committal manner. Hereby avoiding to create a feeling of inadequacy or compromising existing trust.

Providing information plays a key role. It should allow to become more aware of one's own behavior and possible reaction to it. The idea is that by looking more consciously or differently to an upbringing situation, a more conscious or appropriate upbringing reaction becomes possible. Through the included interactive element in each component, an attempt is made to link up with the parent or teacher and with one's own experience. So these try to allow them to start a new experience that can involve a certain evolution. Here there is not always a focus on what a parent can do, but also or first of all a focus on what the child needs to develop. For example, to in-

vite parents to think and not to emphasize their own parenting behavior, but to assume the situation for the parent. In order to be able to come up with solutions more easily as a parent, without getting stuck in repetitive parenting patterns that complicate being a parent. In this way, not to perceive parent acting as determined only by one's own upbringing, but as a result of a complex interplay of situation and parent. Here it is important for the parent to start from their own situation and actions, their own story and experience, and their own strength, and to give them a place and also a space. Such as a feeling of being able, which sometimes turns into powerlessness. Or feelings of joy and affection, which go hand in hand with feelings of sadness and distance. Or attention and care for oneself as a starting point to be able to give attention and care to the child. Or not to claim knowing the how as a parent, but looking for the how together with the child.

Fundamental psychological and pedagogical research is now making such a progression that it is obliged to rewrite a number of educational insights and approaches. In this encyclopaedia, parents and teachers are trying to do this for a number of themes.

As a parent or teacher you expect a lot from the environment as support in your task as an educator. You easily feel like you want to count on others. You expect the necessary help from the environment and society. That

contribution is however lacking easily, or at least you have this feeling. In the theme sections, you will examine what you can do yourself to not experience these consequences of standing too much alone. Often as a parent or teacher you will determine that it is for your account and that what you do can make the difference. In the theme sections you try to offer help and support.

As a parent and teacher you can occasionally, often more than you expect, come into behavior embarrassment. This is easily accompanied by a feeling of powerlessness. You have no influence on the child, while he has to deal with the same problems over and over again. A don't know anymore, as if blocked. Nothing gets done in any way. Your knowledge and skills as parents and teachers threaten to fall short. Usually you expect something from the child that does not work. The danger then exists of putting the child under pressure, with even more risk of not succeeding. If you leave it that way, you will fear that something will never change, at the same time the child will be given a powerful tool that may increase in frequency and the child might eventually take over from you. You can easily fall back on your own upbringing, or you appeal to your immediate environment, relatives or friends. But even then it is easy to see that you do not get useful instructions.

In the theme components, the aim is to provide insight-

enhancing, action-oriented and contextually linked information. Information that mainly explains how something could happen. Which processes are present and how they could respond to them. Attention is given to sharing of each and of what is present, and what the input of each and of what is present, could be. Today parents realize more than before that they do not always know and do not always see it. In the media they tell you about it, without hesitation. This means that there is recognition for not being the ideal parent and to be able to be searching. At the same time, it turns out that parents are now more inclined to lean towards something more strict in order not to go into action. Perhaps the higher pace of life is something behind this. Patient search and encouragement requires more time. Possibly also it is related to the imbalance, according to some people, of too little directive, sometimes too over-crowding and leaving too much room for the child when they do not know.

Many parents intend to have fun from and with their child. This soon turns out to be less easy than expected. As a parent you can easily show behavior insecurity. Whether something is possible, whether you can best handle something. In the encyclopedia, an attempt is made to reduce this uncertainty from the perspective of the opportunities and risks of own actions. Also in indicating which actions in a concrete parenting situation offers more opportunities with fewer risks. In this way,

one's own actions are confirmed or optimized, or useful alternatives for their own actions are provided. Starting from your own actions it is indicated how it can become even more optimal. Rather than questioning one's own parent- or teacher-dealing, one can try to find a way to add value. It takes into account the rapidly evolving time with new possibilities and challenges, making parenting an increasingly complex task. The encyclopedia wants to help parents and children gain strength in this increasingly complex reality by looking for contemporary answers. So that both can find what suits them and gives them more opportunities, so that they do not give up or get them in overdrive. The intention is therefore certainly not to make parents insecure and weak, but rather to let them gain and strengthen their confidence on the basis of scientific input. As a parent, for example, you may develop negative thoughts and feelings towards your child, which can easily make you stiff and stuck. By looking for how you can deal with these thoughts and feelings differently and how to activate other thoughts or feelings, it will allow more flexibility, something will be less in the way and there will be room for change and a different reaction. This way you can transfer from where you want to go away to where you want to go the way. So you can give full attention to your growth opportunities.

In this encyclopaedia, the young person is also consi-

dered a full-fledged party or stakeholder in the educational process. After all, it is him or her who is in the center of the education process. He or she is considered as an active 'agent' who colors the upbringing event and indicates content and form as 'agency' or influence. This implies attention to freedom of choice, behavioral space and personally colored right to exist. This is apparent from the age- and gender-specific approach in upbringing. There are, for example, theme elements that specifically address the young person and offer informative help in his development. They were given the name *youth theme*.

In the upbringing it is also the young person who in his actions asks for specific parenting needs in perspective to his development. Parenting needs where the upbringing of the environment can best be connected to as well as possible. Thus both, young one and adult, are involved at the same time. This is based on the individuality of each child and each young person. Individuality that requires its own parenting approach for each.

This can also open the perspective for the adult to become more aware of what parenting and development processes mean for the child and the young person. What they mean to them, how something is experienced by them and how they react to it and try to exert influence.

This approach from child and young person contribute to a child's reflex in the adult, of what his actions and the present situation imply for the child. Something that asks for feelers of how something is and appears to the child or young person of the given and experienced parenting. In this way, the safety and well-being of the child can be prevented and, if desired, they can be restored with the necessary support. This is discussed in, among other things: parenting stress in the child, when it no longer works between yourself and your child and my mom or dad easily lose their temper. Something that can raise such concerns as parents where they wants to work on. This brings the child into the picture and makes it clear where to pay attention to.

In this work, therefore, much attention is paid to the vulnerability of the child. A child is often unable to assess the quality of the care and upbringing received. It often tries to adapt to the care and upbringing situation and circumstances and to learn from it in order to function and develop as optimally as possible in that environment. Not only the child, but often also the parent is insufficiently aware of the possible lack of quality. If the care and upbringing received is problematic, the child is often consciously unable to interpret this, but it does show emotional and behavioral reactions that point to possible chronic stress present in a context that is not very suitable for the child and its development. The work

pays attention to this child's stress and possible emotional and behavioral reactions in order to prevent this if possible, so that better functioning and development opportunities can arise for the child. More specifically, it tries to do something about it by providing a more optimal living and development environment with more appropriate guidance and upbringing. It provides information and a framework for it. In this way, it may be possible to avoid a great deal of powerlessness being experienced on the part of the parent(s) and the child, resulting in inappropriate mutual reactions. The information provided must allow each to be situated in what is happening, what each is doing and what is possible. Hence informative parenting support.

As a parent you consciously or unconsciously work towards self-regulation of your child. For what the child can not yet do, as a parent you take care of by co-regulation. Co-regulation that helps the child and supports it to develop more and more self-regulation. Especially the way in which something can or does succeed will be given attention in co-regulation, in order to help the child find the way to self-regulation. It is particular this method of regulation that will receive attention in this encyclopaedia. The younger the child, the more co-regulation will be needed, the older the child the more self-regulation becomes possible. The younger the child, the more important the co-regulation, in order to avoid that the child is missing a step or facet in his development

with consequences for later. Co-regulation appears to work in two ways. One, in which the parent helps the child to find his own way. Two, where the child helps the parent find the way to him or her. As the child grows older the more self-regulation can be worked on. Such as how to deal itself with experienced emotions, how to keep communicating, how to stay itself in a group, how to deal with expectations and realities, how to arm itself against risk situations and how to meet encountered problems and how to solve them.

From the perspective of the broad living environment, the child is approached in an emancipatory, empowering and participatory manner, so that it comes to its own as an authentic person with individual meaning and active contribution, who occupies a full place in his living environment. A broad living environment that offers the necessary resources and protection for this.

This two-sided approach is fairly new because usually only the adult perspective is taken in raising, as if only it determines the upbringing. By thinking in terms of upbringing processes, this perspective changes to both parenting actors, young one and adult and their mutual interaction and relation. For example, each parenting event is unique due to the share and interaction of adults and young people. Most of the theme components are therefore aimed at both as full partners in the upbringing event.

Parenting is in this sense double layered. On the one hand there is the encounter of parent and child as two equal beings who share their lives together, interact with each other in an equal manner, are involved with each other and grow together. With an eye for meeting with the wider environment of the family. This forms the ethical dimension and requires respectful and solidarity-based interaction. On the other hand, there is the guidance of the parent in the development of the child. To this end, the parent offers the child care and support and creates space and time to grow. This constitutes the pedagogical dimension and requires a helpful approach.

Parents today invest more time and energy in their child and his development. The child means a lot to the parent, especially emotionally. It also determines the identity of the parent. Parenthood partly determines who they are, alongside all other partial entities. Parents are increasingly demanding of themselves and want to offer quality. They want to give their child every opportunity and a happy childhood. This requires a lot of effort. They account for an increasing share of this. At the same time, they allow their child more input and a larger share. The parent means so much to the child. The parent-child interaction is more intense today than before. For parents this means a more involved and intensive way of parenting.

In some cases, the deep feelings towards each other in

the family may be somewhat underborn by troubles in daily life. This often happens because people do not always know how to deal with each other. The needs of each other – as the need of other members of the family - may also have been lost and are little or no longer addressed by the daily tensions and conflicts. By indicating possibilities and ways to reduce and overcome obstacles, tensions and conflicts, so that the unfavorable reality and discussions can be lifted, room for these deep feelings and needs towards each other can come in place. Small successive successes can then gradually initiate a change process and provide the energy for further steps towards each other. By bringing these feelings and needs back to each other, they can also immediately offer a basis for moving towards each other.

Finally, there are theme items that specifically target adults. This specifically concerns parenting, as what means the upbringing for the adult. This parent dimension is placed in the theme components next to the parenting dimension.

In the scientific encyclopaedia, for example, there is plenty of attention for parenting and guidance for children and young people. But in addition, a lot of attention is also paid to parenthood, in the form of parenthood-oriented information and guidance. Where in parenting and guidance the child and the younger are central, parents are central in parenthood. Parenthood is seen as

broader than parenting. The offered upbringing can end, the parenthood is not. Moreover, parents are not only parent, but also partners, members of one or more communities and a person on its own. For example, attention is paid to the broader social context of parents, by which someone gains meaning and comes into its right as a person. How can favorable relationships be built and positive relationships developed, so that a social network is created, which can be counted on if necessary and which indirectly benefits the parenting and the upbringing and development of the child. Parenthood is thus also seen as encompassing the upbringing. In the parent-child relationship there is not only your upbringing, but also the cohabitation relationship with your child, the emotional bond and commitment to your child, your new parental identity, your sociocultural background, your continuing social relationships and your time perspective (parenting history and future perspective). In the encyclopedia, therefore, support is offered in parenting, but also in parenthood. Not only are the well-being and the development of the child and the younger, the well-being and the development of the parent as a person also receive full attention. In addition to the child perspective and dealing with the child, there is attention to the parent perspective and dealing with oneself as a parent. The parent is put in the centre here. How could you do that being a parent, what does it entail, where and when are you a parent, why or for what

purpose? How do you deal with the parent you sometimes are, but don't really want or can't be? Paying attention not give a number of additional conditions for being parent or to put forward a number of qualities that must imply power and strength for the parent.

For example, parental feelings and stress - up to burnout - are discussed. The stages of life of parents as a couple are discussed as well as the development phases of the child. Furthermore, the thinking development and setting of the parent as a person and how this reflects on the parenting offered. This means attention to the parent's interest next to the interests of the child. Like, for example, how as a parent to pay attention to yourself, yourself as well as a human being, and so on. This includes attention to questions, thoughts, feelings, needs and concerns for the parent and as a person. As a parent, you may know well how to parent, but there can be something in yourself that is bothering you. Something that you have little insight into, and about which more information can be helpful in understanding and dealing appropriately with the child.

Separate attention is paid to being a parent in relation to the child. What does the child evoke in you as a parent? What is activated in you as a parent in contact with your child? What thoughts, feelings, needs and reaction tendencies do you experience as a parent in dealing with

your child ? In what situation do you feel placed as a parent interacting with your child ? How much does the child ask of you as a parent ? How much attention, time and energy does the child demand from you as a parent? Does what the child asks for, correspond to what you want to offer as a parent ?

So it is proposed to start questions about parenthood with questions about parenting. How to feel like a parent? How to grow in the role of parent ? What evolution to have gone through ? How to experience parenthood ? What it demands from you ? What it makes difficult ? Whether it matches your presentation of being parent ? Whether it meets your initial needs to be a parent ? This is based on the assumption that a parent who feels good about himself has it easier to raise a child. Attention to being a parent in this work is aimed at getting to know oneself better, taking oneself into account better, dealing with oneself better and being more oneself.

Today, there is a lot of attention for the relationship between parent and child and its quality and sustainability. A good and open parent-child relationship often forms a solid basis for upbringing and development. In this work, the nature of this relationship and its aspects and dimensions are discussed in detail. In this way parent and child can grow together and it can lead to a joint education and development. Where people used to think in terms

of the child that needs to be raised and the parent that needs to raise, people are now thinking in terms of the relationship between parent and child and how this can contribute to the shared challenge of developing and education together. Together they are then responsible for development and education. This goes beyond a interactional or transactional proces. It is more about a joint project and proces. For example are discussed : connected parenting, partner and parent-child relationship, favorable parent-child relationship and parent-child relationship as a basis.

More in general the context, as an important actor, receives plenty of attention. Both the real context as a whole of small-scale and large-scale cohabitation, as the ideal context as the whole of beliefs, values and norms with which someone has to deal. Much is only expressed, or is only relevant in a certain context. How is thought or felt, how is acted or reacted and what something or someone is like in reality, often requires triggers of what is present in a specific situation as a trigger or 'activator'. For example, parenting questions or problems can be linked to a certain situation or phase in someone's development and not so much to someone's person, behavior or parenting history. For example, it is known that certain difficulties only arise in unfavorable circumstances. By doing or changing something about that situation, the difficulty can disappear or diminish, so that

it can be resolved or become more manageable to resolve. Any situation problem less is than a step in the right direction. A term like growing up that stands for becoming older, refers to the context in which this happens, both external and internal context. Both of these contexts influence the existing and possible developments and the formation of identity and the opportunities or risks in this regard. Living in (disadvantaged) poverty or being ill, disabled, addicted or having a disorder, often means that less development is possible or at a lower level. The living environment can be very decisive for the development of personality and identity of the child, such as living in a warm, familiar and stable environment, or rather in a distant, unstable and critical environment, an environment in which expected and desired or just not, and so on. Attention is not only paid to the parent-child relationship, but also to the family-child relationship and for the development of one's own network as a surrounding context. The broader external context such as society, culture and current times, such as virtual online, also have a major influence on growing up. For example, in addition to striving to strengthen one's own strength, there is plenty of attention here for activating surrounding social networks. The support of these networks mainly aims to work preventively and to increase one's own strengths.

The attention for the child, the parent as educator and the educational context are not approached here only in

isolation, but especially in connection with each other. Thus, according to the transactional parenting model, the child, the educator and the educational context are the three actors in the dynamic circular process of parenting, in which there is a mutual influence between these three. The context often forms a condition for something to be expressed or offered. At the same time, child, educator and their mutual interaction help shape the educational environment. In this way, it may be possible to join forces in parenting and jointly figuring out and agreeing how it best can be done, as a joint quest that offers opportunities for better ideas and dealing with more well-being.

The encyclopedia also spends plenty of attention to the time dimension, both on an individual and social level. Individual attention is paid to the child from conception to adulthood and to the parent from young parent to grandparent. Social attention is paid to parenting and parenthood in the past, in the present and also in the future, with attention to the future of parenting and to parenting for the future.

The information provided is therefore situated in the current, constantly changing social framework of the society. After all, the challenges parents and children face today are constantly increasing in number and size. Think of the increasing diversity, the disappearance of the big stories, such as a religion that offered something

to hold on to, the globalization, the internet and social media and networks, the inverse pyramid of authority, the endless possibilities and at the same time limitations, the blurring of categories and at the same time the increase, the pervasive computerization, scientificization and professionalization and the difficulties to control pandemics.

Keeping in mind the context that you as a parent or child can do something about and that is within your reach and the context that is a given for you and which is beyond your reach. In both cases this can have an effect on the upbringing and thinking about it. In the first case you can play and take your own responsibility, in the second case you can't. Bearing in mind the risk that the social situation and responsibility are passed on to the personal situation and responsibility, without paying attention to its coherence.

Nobody can predict the future anymore, not in the short and long term. Every reason to gain in resilience and to let it develop. So to prevent vulnerability, or to see it as an opportunity for development. One can speak of a continuous transition of the society in which old patterns are no longer useful and new patterns are not yet present or not sufficiently flexible. How to deal with this and how to respond to this as a family group is discussed below. The increasing complexity of society can best be seen as a given that you can trust and you are used to, and from

which you can start, without being overwhelmed by it or losing control.

Attention to the time dimension also means attention to change. Such as making parents and children aware of and let them recognize that change and growth are possible and that they are in fact continuously present. Thus in this way increasing empowerment. This can be done, among other things, by discovering new coping mechanisms, how to use previous personal experience, to realize that the brain has the capacity to change, taking advantage of opportunities to grow, how to step outside the comfort zone, how goal setting works together with motivation and how to achieve goals.

In this encyclopedia, space has therefore been made for a number of additional developmental aspects and areas that are easily overlooked in education. Not only do parents often fail to pay sufficient attention to certain aspects and areas when dealing with their child, certain aspects and areas are also largely neglected in works on upbringing and development. Attention to these developmental aspects and areas should allow you as a parent to let the child develop skills in those areas. This attention to this can mainly have a preventive effect because it often concerns less developed competences in the child, which, however, if present, can increase self-regulation and resilience. Supplement means an complement and addition. Complement of what was still little

or not offered attention or was not central in the development of the child and the upbringing offered by adults. Also an addition of what has received little or no attention or has been central in thinking and theory and methodical education to date. This encyclopedia deals with, among other things: development of favorable dynamics, emotional competence, development of cognitive schemas and knowledge schema exploration, communicative development as a supplement for language development, development of prosocial behavior and social integration, development of one's own strength, moral development, personal developmental plan, dealing with changes, equilibration, self-regulation and self-efficacy and development of the search, influence and selection function of the child.

In our current complex society with its high degree of instability and change, there is an increasing need for the child to develop its own strengths. By pointing out these own strengths of the child, it is also possible to respond more specifically to them in the upbringing. In this way preventive possibilities can be developed to deal with the countless situations and challenges that children and young people face today, or even to play a central role in dealing or solution-oriented response. In this way, both parents and children can increasingly develop a powerful feeling and have less of a feeling that things are escaping them, things over which they seem to have no influence or control. This work aims to additionally highlight some

of these developmental aspects and areas, without increasing the pressure on parents. Not even more, but better less. Rather, perhaps partly different, which may make it less demanding in the long run. This is because solid foundations are laid in the development, on which you can count on and build on. Memory and cognition schemes play a central role in this story. It concerns processed own experience stored in the memory and information obtained from the experience of others. In this way, in contemporary scientific thinking with attention to information and neuroscientific processing, the actions of a child or young person are increasingly seen as memory-determined and centered.

The parental approach in the past easily created distance, misunderstanding, hierarchy and immutability. Think, for example, of an authoritarian upbringing or of punishment and reward as a method. The current approach offers opportunities for proximity, understanding, equality, changeability and is committed to this. Think, for example, of authoritative parenting or bonding parenting. Where previously communication was difficult due to the requirements or expectations, there is now more optimal communication due to a listening attitude or supportive approach. Where previously the relationship was regarded as less or of little importance, now the relationship and its quality are paramount. Where previously the parent was central and was the starting point and the measure, now the child is central

and forms the starting point and the measure. Being a parent used to consist of holding on and staying in one's role, in being a parent there is now room for being able to let go (for a while) and knowing how to step out of his role, the parent is thus more than just being a parent.

Parenting thus depends on many actors as well as on existing factors and processes that influence the child and its development. In this way, forces specific to actors can be activated or addressed in parenting, some factors can be influenced in favor and existing processes can be optimized and activated in a targeted manner.

Education is fundamental to one's life and development. It lays a foundation for one's functioning and influences one's later thinking and experience and one's behavior and dealings. It provides both forms and contents that help guide someone's life and direction. It characterizes someone for his further life and development. Education is very unique, so is its influence and impact. It is at the root of difference. Education can be more or less implicit, but it is never neutral.

So much scientific research has already been done, that this requires order and systematization. This systematization allows to get an overview of the various (researched) parental situations and opportunities. In this way it allows you to situate yourself as a parent or young person and to discover and oversee the available

possibilities. This way, an informed choice and selection can be made of what fits best with you and the situation and this can be added. For example, it allows you to situate yourself as a parent or young person in what you do and is possible.

This encyclopedia is not so much about how to get control of your child's upbringing as an adult. Rather, it is about how to influence your child's upbringing with respect for your child as a person. The first finds its origin mainly in science, the second in philosophy and ethics around it. The first is hierarchical, the second egal and solidary. Science is one, how you deal with its findings is two. After all, it is up to you to find out how you can deal with the various scientific findings and what they can mean for you. Freedom of choice and space for this, taking into account your own actions and your concrete situation, are crucial. You can read more about this in '*Deontology in parenting aid*' (Franck, 1989) and in the theme section '*From control culture to influence culture*' of this encyclopedia.

This differs from parenting information that is often presented as parenting advice in a or-or form. In this case, the proposed form of parenting is presented as preferable, or as *the* mode of parenting. Other types of parenting are then often presented as less desirable, or avoided for a number of reasons listed. In this encyclopedia, it has been decided to place valuable methods of

parenting side by side, with attention for their possibilities and for how they are working process-wise. This is more about an and-and story with attention to what each of these modes of parenting can be used in which specific situations. This without wanting to pretend or claim anything, but rather to contribute in a modest and appropriate way.

Consequently, this work does not pursue a reductionist or prescribing perspective. But there is rather taken an expansive and informative perspective. There is no converging punctual direction, but a divergent all-encompassing representation is sought. Education and parenting are not reduced to something, but what is present and what can be added is sought. It is also not attempted to convince, but to stimulate one's own thinking.

For example, when attention is paid to the neuroscientific contribution to parenting, no reduction is intended from child or parent to their brain and its development, but the brain is seen as involved in childhood and parenthood and the development of it. The aim is not to make a point, but an attempt is made to cover all points and to give them their place. Nothing is magnified for one's own story, but rather everything is nuanced for the multitude of stories. Not one presentation is central, but space is offered for several presentations. Also, not too far-reaching distractions are made with regard to parenting practice, but an attempt is made to stick to the research

facts. Informing, not advising is the order of the day. Describing, not confirming or indicating preference is the orientation.

In the encyclopaedia, the emphasis is on development and parental processes, interactions and contexts. Not so much the development and parental factors or characteristics. Factors and characteristics lead (too) easily to labels and categories that are difficult to get rid of and that focus unilaterally on something as if nothing else is out there. Processes, interactions and contexts rather offer a description that forms a basis for acting and dealing with it. They are rather diffuse and leave room for something outside. The emphasis is therefore not so much on what and who. The emphasis is more on how and which. Which processes and influences are noticeable for both parents and children and how these processes and influences could be anticipated to optimize them for development and upbringing. In this way, parenting is conceived as a development and learning process in which you can grow. This is done without situating the origin of the less fluent education with you, and not you as only responsible to succeed. Similarly, this work helps to understand how potentially unfavorable processes, such as polarization and radicalization processes, arise and work, by means of the central concept of cognitive or character. It then shows you how you can work on depolarization and deradicalisation

from this insight. Finally, it also indicates how these processes may link up with existing failures and disruptions.

In this sense, the encyclopedia is psycho- and socio-educational. With psycho- and socio-education is meant to give more insight, more vigor and more control by explaining exactly what is going on, showing which processes (psycho) and interactions occur in specific contexts (socio), and letting experience what mechanisms there are to exert influence in favor and which mechanisms go away from what is unfavorable. By giving visibility, by articulating and by making it experienceable and workable, further skill can grow or act with more insight and more impact.

The encyclopaedia aims to provide a certain level of meta in concrete thinking and acting as a parent and teacher in daily educational situations. So there is not only what you think and do, but also a certain awareness. This way, an insight and consideration moment can always be built-in. In this way, you can also incorporate a moment of choice into your reaction, so that a reaction with added value becomes possible. Because of this greater awareness, you can better tailor your interaction and better situate yourself between other possible reactions. Your reflection creates more room to better attune your actions to perceived needs for guidance with

your child. By keeping a mental view, by following, thinking ahead, guiding and reflecting, you get a better grip on your actions.

By being able to situate yourself better, you also get to know yourself better. Like what is typical of your way of thinking and acting and who you are. Which, moreover, this specifically goes back and at when somewhere before. This way you discover how what is specific to you may be a resource, or a stand in the way, and how you can change this.

Rather than questioning parent- and teacher-dealing, it wants to offer a basis for this action. Parents and teachers can experience support through this substantiation. It also makes it clear to them how they can evolve in their actions and offers the necessary support to know these steps.

Rather than indicate anything from the outside about the what and how of parenting and teacher-behavior. From the inside the starting point is the what and how of parent and teacher-dealing with respect for their own context. What and how something is for the parent or teacher. This should allow not to seek answers, but to come to formulate their own answers. Rather than attempt to provide answers, parents and teachers are supported to come up with their own answers and so gain own power and strength.

Parents are rather presented as experienced and competent. Parenting is not approached too quickly as if it is beyond their possibilities and power. Parenting is also not taken for granted. Nor is it taken for more, rather for otherwise. Parenting is quite a challenge and difficulties are considered to be associated with it. These difficulties are often tied to the development phase of the child. By informing parents, an attempt is made to increase their options for action and to allow them to gain their own and shared strength, so that they can cope with their actual challenges. However, if the problems encountered threaten to exceed their own possibilities and forces, outside help is recommended. This may be due to the increase in problems, their timeliness, their intensity, duration or recurrence. Even then parents can be supported from their vulnerability to have an increasing share in the solution together with the child.

In a school context, there is a clear question of how to stimulate social behavior so that young people develop to deal responsibly with their environment and so that roughness of behavior can be prevented. The development of healthy behavior and learning and work strategies also require attention. As well as learning to control someone own behavior and dealing with stress and tension. In many countries, therefore, understanding experiences and behavior is central in a school context. This to acquire competences that help development and learning.

In the encyclopedia the development of the child is put central. To make this possible, parenting can make a contribution. In the encyclopaedia this development-supporting meaning and function of upbringing is addressed.

To give space to the own character of the child and the adult and let them come to their right, is a central starting point. Rather than disturbing present processes and interactions, trying to them gain quality. Attempts are made to make what is and happens visible and to offer possibilities to improve the quality of the interaction.

The whole was developed from a supportive perspective, for both parent and child, in which polarization is prevented. This happened by not thinking in terms of (unfavorable) judgments: such as 'spoiled' or 'ungrateful children', 'unrespectful', 'unreasonable', 'boundless' or 'egocentric' young people, or 'overprotective' or 'pampering parents', or 'mutually opposed' or 'uncertain making' pedagogical experts. In other words, there is attention, not for what goes wrong and who is wrong, but there is attention to how together from everyone's strength the quality can be improved. So that it does not turn out to be who is faced with whom, but it is a search for what to support together. In this way not choosing the track of more panic with negative representation of children, young people, parents and pedagogical experts. Such as, for example, the child as a risk or problem

child, the upbringing shifted to school education, experts as depriving spontaneity and intuition and alienating.

Support is not provided here for the sake of not being able to handle it alone, which might support suggest. It is based on their own autonomy and independence. Nor is it an attempt to make parents professionals, but more competent and with more options and possibilities, based on their own autonomy. No attempt is made to strive for or achieve professionalism for parents while mastering all possibilities. But it is precisely to allow parents to explore useful new possibilities based on their own actions, situation and strength. This without feeling obliged to choose with so much freedom and possibilities.

Parenting support therefore does not have the connotation that parents can no longer or are not allowed to do it alone. On the contrary, it tries to respect and strengthen their independence, without imposing anything on them, but making alternatives available. So that they can still gain in self-assurance and self-confidence. For example, the quality of upbringing can be further enhanced by making information available if it is desired.

In this encyclopedia it was decided not to do this in a language for professionals or experts, but to opt for a universal design when providing insights and behavior. Preference is given to the language of parents or teachers. Even more, where possible, preference was given

to the language of the child or the young person to whom it ultimately goes. Not what professionals say, but what can something mean to me as an adult, or how can it be useful for the child or the young person in development.

Rather than winning the reader for something in the encyclopedia, an attempt is made to bring together multiple insights and to possibly build bridges. Attempts are being made to broaden the horizon so that a better location of one's own upbringing situation and action, and a more specific choice and response become possible.

Sometimes focusing on parental competence is called demanding and disruptive, as this would result in parental insecurity and confusion. It is meant that a scientific approach would have insufficient eye and respect for its own complex educational reality and would require professionalism.

In other words, use is made here of a distinction between an empirical scientific perspective with diagnoses and advice and a philosophical framework and meta-approach that allows for more personality and more specifically the individuality of the parent, the child and their context. The first is then indicted and the second then acts as prosecutor.

However, this latter philosophical insight may still require more competence than to conform to empirical findings. In this encyclopedia both dimensions are treated as competences for this purpose, the first empirically-scientifically substantiated with emphasis on informing and not advising, the second as philosophical-scientific and ethical with emphasis on own experience and thinking. These two dimensions or layers are approached in encounter with each other and in what they can mean for each other.

As scientific knowledge increases, some scientists become worried about the use of this knowledge. They fear that scientific diagnoses and advice make parents insecure. They suggest that parents better follow their own compass and gut feeling and ignore scientific insights and findings. At most they can exchange ideas with each other as experience experts. With a risk today of 'sharenting', where via the social media too much content about or outgoing from own children is shared, therefore also called 'oversharenting'. In this sharing with each other, more and more organization is pursued, in accordance with the trend towards the socialization of care as no longer just a matter for the government. Parents, citizens, volunteers and professionals work together around everything related to education, from the motto upbringing, you don't do it as a parent alone. So locally organized volunteer work is linked to informal educational help, also known as educational civil society.

With the risk, however, of an unequal distribution of upbringing support through initiative from below. In this context, social meeting spaces with a range of games and meeting options are provided, without specific direction or preconceived purpose. Parents and children can meet each other and exchange experiences and ideas that can be enriching. Parents find recognition and social and emotional support there, can learn from each other and, through the diversity encountered, better situate and measure themselves and their actions. In this way they can gain self-confidence and a sense of self-worth. The importance of support from one's own social network is also pointed out. Research by the Social Cultural Planning Office in the Netherlands shows in particular that support from one's own social network often has positive effects and advantages for parents. However, it can sometimes also bring uncertainty, as it turns out. It also appears that being able to fall back on a social network is less often possible for parents in a vulnerable position. There appeared to be limits to the support sought for privacy reasons and out of shame, parents do not always want to share their situation and problems.

Another fear is that parents would blindly follow scientific developments closely and become afraid of making mistakes by deviating from them in their thinking and actions. That instead of more options, only one way and manner would remain. This out of concern for parents to

disadvantage their child or even cause harm. This concern is stronger in Anglo-Saxon countries. More specifically, the numerous recent neuroscientific findings would oblige parents to follow a neurodiscourse in parenting that focuses primarily on the brain development of their child. As if their child and its development could be reduced to this. There is then talk of one-sided neuroparenting that would limit both the parent and the child in their freedom. But here too it appears that it is not entirely possible to eliminate parenting insecurity, that a nuanced, faithful and appropriate translation of research is necessary if it is to be useful and that it is dangerous to reduce the child to its brain and parenting to development of its brain.

Because we start from the independence and autonomy of parents and young people and we only want to strengthen and support parents and young people, rather than confuse and weaken them, we chose *to inform* parents and young people about the various available knowledge and the range of also new possibilities. In this way we want to leave the initiative to parents and young people to inform themselves and make or strengthen their own choices. This all is not based on a weakness or gap that must be eliminated, on the contrary, parents and young people are recognized and validated in their strengths and forces. The optics are therefore rather bidirectional, what can each learn from each other, rather seeking balance and dosed, which possible contribution each can

have and not reducing or persistent, but just opening up and expanding with the necessary nuances. Perhaps to join forces here too and find out together and agree on how it best can be done, as a joint quest that offers opportunities for better ideas and dealing with more well-being.

We outline the various options, so that this information is available if required, without including the expert role of diagnostician or consultant. Leaving users all (parental) freedom. Our point of view here is not to withhold parents or young people from scientific information or to put them in perspective. In this way we hope to allow them to *inform themselves* about what they are doing and what is possible in addition.

So this work is not about telling parents what to do. It's more about pointing out options. No formulations as advice to be followed, but offering a possibility and opportunity to think for themselves and make their own choices. Taking into account available information, one's own situation and one's own strength.

The encyclopaedia is primarily focused on a preventive educational approach. This does not alter the fact that a lot of information can be used in a more problematic educational framework.

For each theme section at the back, a number of questions are provided for inspiration. They can help concretize and apply the insights and methods provided.

What is addressed in education in a micro environment, such as the family, can have a certain relevance for the interaction in a macro environment, such as the society. Similar stresses as a result of communication and influencing methods can, for example, be recognized. At the same time, solution methods linked to more harmonious communication and influence methods in a family context can be meaningful in a broader social and cultural context. The how has many parallels, even if the who is something different.

Often the challenge is even greater in the family, given the close and continuous life of relatively few people, while in the society there is more distance, temporality and a larger and wider whole. In the family the consequences and repercussions are immediate, in society the consequences and repercussions require a little more time, although they may be far-reaching.

From now on you can also listen to the alphabetically arranged parenting themes as a podcast. This can be done by opening the part of the encyclopedia in which your chosen theme can be found and then downloading it with the download symbol at the top. You can then open

this downloaded file from Word. In Word, choose Review and then Read Aloud. You can then go to the desired parenting theme and listen to the fragment as a podcast with the play arrow. Enjoy listening! If necessary, convert PDF to Word and save a copy. Once you've figured out how it works, it's very user-friendly. Playing a dash of quiet or classical music in the background in a split screen view can complete the picture.

All information in the encyclopaedia has been collected and compiled with great care. However, no responsibility can be taken for the content and use thereof. Consultation and use are entirely under your own responsibility.

The content of the encyclopedia can be quoted with reference of the source.

Where around

In the encyclopaedia, special attention is given to the referential thinking & working model. In English referential model. This referential thinking & working model is gradually making its appearance in the care and healthcare sector and integrates many of the existing thinking and working models by taking a step further. It does this by systematizing the existing models and incorporating them into a larger sustainable whole with its own conceptual framework. Particularly insight into the often

problematic processes present and making a switch to more favorable processes is one of its assets. To this end, the referential model is simultaneously process-oriented (neural and mental), action-oriented & context-oriented. She relates these different orientations to each other and visualizes their mutual links.

More specifically, attention is given to what parenting and guidance models refer to, the *where around*, to give them a place opposite each other and to make visible what can still be added, the *where to*, in order to arrive at a total picture. In particular, it wants to provide more insight into the often problematic processes present in someone's development, the *where around*, in order to make a switch to more favorable development processes, the *where to*. On an individual level, it thus wants to help to gain insight into what it is all about for someone, the *where around*, to get from here to what it could be about for someone, the *where to*.

The model shows affinities with the emerging schema thinking & working model, the current identity question and the evolving evidence-based information processing theory with neuroscientific roots. It expands the contextual model further.

Referential represents what something is about. What is in the center and is the essence. By being aware of this in its various forms, what revolves around what is in the

center and forms the essence, can be changed. The referential approach wants to create space to make visible what plays a central role in a person's functioning and functioning together, but is difficult to make visible because we are so close to it. It wants to make resources available from visibly made processes to optimize what is so central, so that a better personal and cooperative functioning can ensue. From the referential it is just a step towards the (p)referential.

In this approach, attention is given to the cognitive, the virtual and the cultural in individuals and groups of individuals. This as inner core elements, also called cognitive and cultural schemes, around which it can turn with someone or a group. These mental elements are brought together to describe and predict the influence and direction of individual and group behavior. It shows how each participates in his own understanding, behavioral, and contextual filling of his inner schemas and how this has an orientation, steering and limiting effect on his own expression and his own actions. In addition to the collective linguistic filling of used concepts, there is a personal psychological filling of these concepts that determine what something is or should be for each, how you do or should do something, and where and when to achieve something.

The referential model allows to visualize what is linked

and what refers to each other in its coherence and congregation, to put it in its proper context and to help on the way to from a new perspective. This way connections can be made visible and what makes reference to something else made aware. This way the larger picture can be mapped. As a result, possible obstacles can be detected and forces released. This way difficulties can be given a place and problems solved. Like, for example, how negative experiences can stand in the way, or how someone remains excessively stuck to unusable beliefs, or how certain emotions and desires stand between someone and his environment, or how someone threatens to fall victim to unrealistic plans or unattainable dreams, and more.

Schemes can help explain why we do not so easily change opinions or feelings. First, there is a tendency to retain an already developed cognitive or emotional schema. As a result, we will only or preferably note what fits within our schemes. This is how we protect our personal truth. Secondly, there is a tendency to defend our schemes. We evoke thoughts and arguments ourselves in accordance with our already developed schemes or beliefs. Thirdly, if we want or need to change or change our schemes, we do this only step by step or by little bits. We only shift a little each time.

Thinking in terms of schemes around which something

turns or is about and which are disturbed is already common to researchers and professionals. This includes, among others, identity questions, aggression, schema therapy, diagnosis and treatment of anorexia, trauma treatment, suicidal and attachment problems. Schemes often play a mediating role between what used to be in the less favorable development and what is expressed at a later stage.

In this work this is supplemented with schemes with undisturbed development in a favorable framework. For example, schemas can be dimensionally situated on a continuum of a non-disturbed with an average development to a disturbed in a problematic development. Different degrees can then be recognized.

This approach deals extensively with seeing what we expect to see: such as our own anxieties and fears, desires and wishes, ideas and benefits. This is possible without the fact that something in reality corresponds with this as present, or as is so, or as corresponds with to those expectations.

But also that, as a rule, we do not notice what is not expected, because it is not feared, is not demanded or is not proposed. Even though it is present or present in reality, but not in expectation.

This is also sometimes described, if too pronounced, distorted and/or too one-sided, as living in a world of its

own or a bubble of its own. Here the reality is replaced by personal memories, ideas, expectations, dreams and fears without a real link to reality. What lives inside is sometimes described as facts that can take the form of 'fake' or 'alternative' facts and do not correspond with reality.

The referential thinking & working model is substantiated with scientific findings from recent research and thus translates research into practice. It forms a scientific update of existing insights. So she added to these insights the contextual, the cognitive, the neuroscientific, the cultural and the virtual dimension. Psychology is thus not only in function of behavior and psychic behavioral processes, but also in function of behavioral conditions. In other words, the referential model is not a theory, but forms a framework in which scientific research find his place. It arose from a fragmentation of insights and methods in the field of pedagogy and guidance that had no binding agent.

(P)referential in the title of the encyclopedia has a dual meaning. When talking about parenting, there is often a preferential undertone: 'You can best do that.' However, this encyclopedia uses an informative point of view - hence the p in brackets. It wants to clarify what it refers to in the various types of parenting. As where it revolves around, so that this or that direction is not unconsciously taken. What is parenting about and where thus it goes

to, together, where to go to or is referential. In addition, there is a second reason for using (p)referential. Perhaps or possibly the conscious own choice for certain and multiple references in parenting is preferred and is preferential.

In summary, the initial p is stripped of the initial preferential, in order to become aware of what is central in different ways of parenting. Later, after clarification of several references to where parenting refers, it is possible to make a consciously and own choice for multiple references as what is perhaps or possibly preferential - in this way referential gets its initial p back.

On this scientific encyclopedia is worked for years. This encyclopaedia wants to be an available precipitation of this innovative work. Hopefully it finds its way to interested parties and end users.

A total of 12 volumes are available with alphabetically ordered (p)referential parenting and guidance components. Each of these theme items is self-contained and can be used separately. At the same time, themes are integrated into the larger whole that forms the encyclopaedia.

Even though the scientific encyclopaedia is arranged alphabetically, some emphases can be indicated of what is dealt with in the individual parts:

In part one and two it is mainly about attention, care and well-being for reality. For example, *communication* and *dynamics* are central to Part 1 and Section 2 describes *behavior* and *well-being*.

In part three and four it is mainly about attention, care and well-being for yourself. For example, in part 3 *interaction* and *image formation* is central and in part 4 *models* and *learning*.

In part five and six it is mainly about attention, care and well-being for the other person. For example, in section 5 *guidance* and *development* is central and in section 6 *parenthood* and *parenting*.

In part seven and eight it is mainly about attention, care and well-being for the relationship. For example, in section 7 *the reactive and (problem) solution* is central and in part 8 *relational* and *referential*.

Part 9 and 10 focus primarily on attention, care and well-being for the environment and context. For example, in section 9 *social interaction* and *schema development* is central and in part 10 *language* and *change*.

In parts eleven and twelve, it is mainly about attention, care and well-being for the whole of the mind. For example, in section 11, *connection* and *valuation* are central and in section 12 *world-* and *self-orientation*.

The attention, care and well-being offered in each of these areas can lead to a more optimal handling, relationship and connection in each of these areas. In the contact-oriented, relationship-oriented and connecting parenting, there is increasing interest in this. *Attention* stands for mental in mind, *care* stands for behavior around and *well-being* stands for the desired experienced reality. All this can best be achieved from developing *competence*.

In each of the scientific parts the emphasis is always on two complementary facets or processes of parenting and counseling. One facet is for the share of parent(s) and supervisor(s). The complementary facet is for the child's share in development. One process takes place with parent(s) and supervisor(s), the complementary with the child. Both complementary facets or processes anticipate and influence each other. No matter how different, they always form a whole. These complementary facets are thematically broader across the parts.

These complementary facets are successively:
communication and own dynamics (part 1),
behavior and well-being (part 2),
interaction and image formation (part 3),
models and learning (part 4),
guidance and development (part 5),
parenthood and parenting (part 6),

the reactive and (problem) solution (part 7),
relational and referential (part 8),
social interaction and schema development (part 9),
language and change (part 10),
connection and valuation (part 11),
world- and self-orientation (part 12 & 12bis).

This broadening of the demands of parents can also be found in the top 5 in the Netherlands of questions about parenting, obtained on the basis of national and provincial research reports. This has also been taken into account in the classification.

This top 5 of parenting questions is:

1: General development of children, health and child diseases, can be found in
communication and own dynamics (part 1) and
behavioral behavior and well-being (part 2),

2: Behavior of children, especially difficult and 'disobedient' behavior, can be found in
interaction and imaging (part 3) and
models and learning (part 4),

3: Setting limits, listening and 'obeying', correcting and punishing, reflected in
counseling and development (part 5),
parenthood and upbringing (part 6) and
the reactive and (problem) solution (part 7),

4: Socio-emotional development, self-confidence, uncertainty and (failure) anxiety, reflected in relational and referential (part 8) and social interaction and schema development (part 9),

5: General educational questions and skills, to be found in language and change (part 10), connection and valuation (part 11) and world and self-orientation (part 12 & 12bis).

Today, the referential model is unintentionally more current than ever. Today, more and more tendencies can be observed in society to break through and abolish the traditional gender, ethnic and class categories and divisions. This sometimes leads to new and other more varied categories and dividing lines with a larger assortment. Sometimes all divisions and distinctions are lifted. Everyone can then fill in everything themselves and according to their own preference and dosage, so that collective labels and associated valuation are no longer useful. This is often linked to accepting and appreciating everything and everyone, called woke. The referential model describes the underlying processes, including how to bring about change.

If you *prefer* a first acquaintance, the basic work in Dutch '*Referential schema thinking and acting for the educational practice. Scientific insights updated* ' is an interesting option.

Some short visual illustrations of possible application of referential thinking and working

[animation presentation](#)

I would like to laugh,
but I feel sad!



We try to solve upcoming problems,
while we do not pay attention to
what there is, what works and what
is feasible!



Our child can easily divide us, for whom our
child chooses.

Instead of competing,
we could also discuss
together, support and follow each other!



I am principled!

Can you be realistic
and child friendly!

I am friendly and
warm!



I am always excluded and then I feel unsafe.
I would love to belong to the group and count
as someone. so I could feel safe.



I choose to learn and increase
my competence as a parent.

I prefer experts to help
me with this.

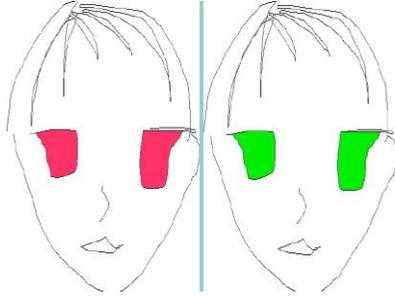


I choose to exchange thoughts
and experiences as parents and
to form myself as thus.

I prefer other parents as experi-
ential experts to share things.



**Look differently,
react differently**



How a child experiences a situation or event, will greatly determine its response.

How a child experiences a social situation or event, will strongly determine his reaction. This reaction can be a favorable starting point for children with whom it is concerned. This reaction can also form an unfavorable starting point for the reaction of the other children. The reaction of the first child is determined by the way it perceives the situation or the event, how it experiences and interprets it. The child can change little about the situation or the event. The child can also change little how the children will respond to his reaction. It may, however, try to change its unfavorable perception into a more favorable one. In this way it can react differently, so that it gives the other children the chance to react more favorably and differently.

In summary :

How a child looks, not only determines his reaction, but largely also the reaction of the other children.

If we want to influence the reaction of the other children, we will have to change the way of looking of the child.

Below are three situations, find out for yourself how the child can turn his reaction, but also that of the other child, by a more favorable experience. In order not to get stuck in the 'unfavorable situation' and the unfavorable reaction of the other child, it can try to change its perception so that it can react differently. As a result, the child can develop the sense of having a grip on a difficult situation and not being dependent on it, or having to undergo the helplessness.

1.

Situation:

looks at me

To experience :

Thinks I am weird

My reaction :

look away and do not dare to do anything

say or do

Consequence:

The other child is really staring at me now

2.

Situation:

laughs at me

To experience :

laughs with me

My reaction :

sting out tongue

Consequence:

The other child laughs even harder

3.

Situation:

sticks tongue out

To experience :

hate me

My reaction :

turn my eyes down

and walk away

Consequence:

the other child starts to laugh laughter

Children with less favorable reactions are easily inclined to stick to a first emotionally colored unfavorable perception of a situation. From previous less pleasant experiences in similar situations and a possibly less favorable self-image and low sense of self-esteem, a new confrontation quickly evokes tensions that distort the experience. On the basis of this tense distorted experience is then easily reflexively reacted against the other or

against themselves. This immediately implies an unfavorable starting point for the reaction of other children, who may feel misunderstood in some way or who perceive that they are faced with someone who is a model for self-discernment.

Children with such less favorable perceptions can be helped by helping them in addition to their first spontaneous unfavorable experience to find a second experience that is more favorable. Not from a painful past but from a hopeful self-challengers future. To take the height of a less tense factual reality that is more nuanced. On the basis of this image, which is closer to reality, one can opt for a reaction towards the other. This immediately implies a more favorable starting point for the reaction of the other person, who feels addressed and experiences someone who is open and approach-able.

Since the first emotional reflex has often become an automatism, the child will always have to go beyond this automatism in order to arrive at a second more realistic experience, closer to the other and themselves. A difficulty here is that the emotional reflex is always faster than the reality-based reaction. The child will have to make every effort, until the new experience has gradually become an automatism. In this way the child can come from a defensive or protective attitude to a more involved and cooperative attitude.

Below are three situations, find out for yourself how the child can turn its reaction, but also that of the other child, by a more favorable experience. In order not to get stuck in the 'unfavorable situation' and the unfavorable reaction of the other child, it can try to change its perception so that it can react differently. As a result, the child can develop the sense of having a grip on a difficult situation and not being dependent on it, or having to undergo the helplessness.



Situation:
looks at me



To experience :
Thinks I am weird

My reaction :
look away and do not dare to
do anything
say or do

Consequence:
The other child is really staring
at me now

Situation:
laughs at me



To experience :
laughs with me

My reaction :
sting out tongue

Consequence:
The other child laughs even harder

Situation:
sticks tongue out



To experience :
hate me

My reaction :
turn my eyes down
and walk away

Consequence:
the other child starts to laugh
laughter

Situation:
looks at me



To experience :
shows interest in me

My reaction :
stands still, watch back en
asks what happens

Consequence:
winks at me as recognition

Situation:
laughs at me



To experience :
likes me

My reaction :
teases with his tongue

Consequence:
is running to me

Situation:
sticks tongue out



To experience :
does funny to me

My reaction :
run to him

Consequence:
make himself a joke about
tongue

red is unfavorable perception, green is favorable perception

In summary :

The first old experiencing, feeling, thinking, imagining the other and themselves and reacting in a situation will gradually consciously be replaced by sustained effort by a second new experiencing, feeling, thinking, imagining the other and themselves and reacting.

In this way the child can gradually start from leaving behind the situation and children with which to make, and come to an on the way to the situation and the children with whom it wants to deal.

Because of emotional automatism, the environment and the child will have to pay sufficient attention to the actual realism.

The situation and the children that are dealt with will have to be stripped of their own less favorable associations and thus provide space for more favorable helping connections. Deconstruction can thus provide space for new construction.

This is not an easy task for the child, which obviously has his feelings of insecurity, less trust in other children and self-doubt. For these feelings, the necessary space must certainly also be offered relational.

However, if the child does not want to become even more victim of these feelings, with the risk that they still

increase in size and intensity, then it needs positive social confirmation. The child can increase the chances of this by believing that the perceived insecurity and the less trust in others and themselves are only temporary and that certainty and trust for him or her and in other children must also be possible by finding opportunities for this.

In addition, it can often be even more difficult for the child if it encounters real unfavorable feelings and a truly repulsive attitude with other children, which may be triggered by their own reaction. Even then, when the child encounters unfavorable feelings, thoughts and intentions with other children, it is necessary not to continue this and to offer no longer any further opportunities for it. But to make an attempt to reverse this yourself. The grip on this situation and the reaction of the other children will otherwise be minimal in such a situation. Only by taking steps to reverse the negative spiral by a second more favorable perception of where to want to go in the future, despite the perceived lack of openness and cooperation, can eventually be found to be connected to other children and to awaken step-by-step a different feeling, thinking, meaning and reaction to them.

How parents can help ? Recent research at Utrecht University shows that explanations parents give to child behavior helps young children to view the behavior of their peers with less hostility. Young children are more easily

hostile or aggressive when they think other children want to hurt them. This is so when they interpret it as provocation. Most children interpret ambiguous contempts as accidental, some find them hostile. By framing social situations in a positive way, parents can let their child experience less hostility in their social world. This way they can reduce the chance of aggressive behavior. Young children rely primarily on their parents to help them understand their social world. Very often they talk to their parents about dealing with their peers.

Recent research from the University of Illinois shows that the quality of friendships in children can be influenced by the benign or hostile finding of the intentions of peers and by how they experience and express their own emotions. The emotions present do not stand alone, but go together with the activated cognitions in a social context when a child communicates with peers. Both interact with each other. Here it is the emotion and its intensity that motivates or stimulates the reaction and the cognition that gives direction to the reaction, friendly or hostile. Children can respond more quickly when their hostile judgment or bias is fed by stronger emotions. They attack other children or ignore other children. On the other hand, children can show a more positive behavior towards friends if their friendly representation is combined with stronger emotions. Their friendship and interaction with each other is growing then.

A challenge for adults here is to help children who exhibit negative cognitions to model more positive views on interactions when the situation justifies this. For example, the child does not want to hurt you, but cannot express himself appropriately.

Or as a parent you can ask about thoughts and emotions in the child during interactions. Certainly when adolescence is reached, the child can increasingly reflect on his own cognitions and, if necessary, adjust them more favorably. Deep positive emotions can then reinforce friendships with peers.

Assertivity

*Actually
I mean no ...*

I say no.

No !!!!!!!!



Assertiveness is the degree of self-confidence and strength in your dealing with your environment.

It is something you have to a certain extent and that you can develop further.

YOUTH THEME

A learning school for assertiveness

Assertiveness is not a given. It is something that can be learned, or can be given in education. It is not something that you do or do not have. You have it to a certain extent.

Assertiveness is not an easy-to-handle skill. If you use too little of it, then you are subassertive and you achieve little. If you use too much of it, then you are easily aggressive and you also achieve little.

In the first case you risk that others take over from you because you are subassertive. In the second case you

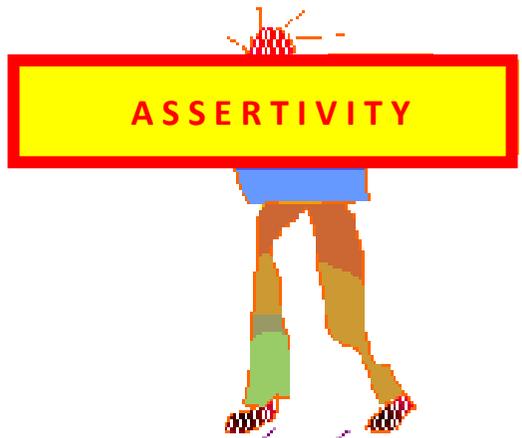
easily collide with resistance and resistance from others because you yourself are aggressive and offensive or come across.

It is nice that assertiveness gives you the necessary energy and strength to take the defense of yourself. Preferably on time. In particular, it can be established that whoever waits and, above all, waits, gets it hard to stand up for himself, or to stand up enough. You have already made too much space, or you are forced in an ungrateful role to still save something.

Actually
I mean no ...

I say no.

No !!!!!!!!!!!



How to promote assertiveness and resilience development

Communication assertiveness is an aspect of communication positioning. It is the degree of self-confidence and strength with which you conduct a conversation and move in your interaction with your environment, so that possible influence or tenacity is the result of what is expressed and not of the perceived uncertainty and weakness.

Attention can be paid to the belief in yourself, in your own views and in your skills as a (conversation) partner.

Attention can be given to expressing assertiveness in what and how something is expressed through both speaking and body language.

You can pay attention to your own base, the personal support and the self-contained responsibility for your expressions.

You can pay attention to how to resist or prevent pressure from the other person.

You can also pay attention to how to create space for a vulnerable attitude of yourself within a safe and trustful relationship or environment.

Communication assertiveness is characterized by:

I know how to express my views, attitudes, feelings and desires.

I clearly say what I think is important, desirable or necessary for me.

I can easily make clear what I expect from the other person.

I easily express my opinion in such a way that it is taken into consideration.

I consider it my responsibility to express my feelings, my experience, my needs and desires.

It's okay to ask what you want without feeling guilty and without experiencing it as if the other person will judge you.

In conversation, be attentive to his own (and possibly different) vision, opinion, preference or desire to have, to recognize, to admit and to accept.

Let go of the idea not to have to listen to yourself what your feelings, thoughts and needs are, because you can not take them into account anyway and it only produces disappointment and inner conflict.

Not from the idea of not having to listen to yourself, letting others decide what to feel, think and want.

I dare to say and ask what I want.

To be able to convert my feeling and desire into an expression (yes, no, not yet, this non-, if not, will, will-not-, -that-way, under-that-condition, . . .- feel).

I know how to express myself originally in a direct and spontaneous way, not saved or restrained.

I feel comfortable with my personal experience, which I believe to be right, so that I can express it in an open, non-offensive way.

I know how to speak to the other person for myself and for my expectations without contact-restraint.

In conversation, I know to ask for attention and to ask for an 'account-with-!.

What you have to say, you express with conviction.

I dare to ask attention for myself and talk about myself in conversation.

Connect and maintain in conversation with yourself and with the other person.

Do not show too much restraint in conversation about yourself and your feelings.

To talk to the other person with a positive and good sense of self.

Consider whether you want to make your own views, feelings, needs, plans or expectations dependent on or subordinate to the other person, or want to come into your own right with the other person.

For the satisfaction of your needs, make you lesser dependent on the other person, by getting to know them better in (conversation) interaction and choosing to stand up for it yourself.

Getting to know yourself better and the reality around you, to come to an optimal choice for you with more (self)confidence.

I can speak enough in the 'I' form.

I know to (re)act in a timely, specific and focused way, to prevent resistance and to use less power.

You know to express your appreciation or annoyance about the other person.

Show your appealing or appealing-restraint attitude and feelings towards the other person.

Do not let yourself be bothered or disturbed in conversation by self-summoned and maintained physical (unrest, sweating, ...), psychic (self-doubt, fear, ...) and social tensions (acceptance, inferiority, ...), by not fixating you, not to seek confirmation, not to declare taboo for yourself and not to want to suppress it.

You follow your own feelings, ideas, thoughts, memories, desires and actions with your attention and use those that help you achieve something.

The way you talk and interact with yourself, what you think of yourself and what you feel for yourself, radiate outwards.

So approaching yourself positively and treating you that it reflects on the other person.

In conversation experience yourself and the other person as very special, personal and unusual.

In conversation, assume that it is not only what you give to the other person or get from the other person (for attention) that makes you valuable.

Letting go of the unbalanced idea that you only mean something to the extent that you make the other(s) happy.

Not saying the opposite of what I mean from self-doubt or to be accepted or positive.

In wanting to give attention to yourself, not being stuck in non-helping ways of expression, but choosing for more effective expressions: (from being kind is always agreeing, to indicating how to what extent something can be; from being helpful as forgetting yourself to how you want to help; from expressing criticism as what is negative, to what you would like differently; ...).

Do not choose negative thoughts that generate negative feelings (fear, insecurity, anger, ...), resulting in weak or collapsing behavior.

Leave a feeling or a characteristic in yourself or enable another that can be helpful or offer protection.

I do not compare myself in a negative way with the other person (more, better, faster, ...).

From the eyes of the other person I do not negatively compare myself with the other person (less, worse, slower, ...).

To find a sense of security in yourself.

I stand on my own, which means for me a sufficient degree of independence, individuality, support, respect, appreciation and future objective.

Feeling responsible for yourself.

Motivate yourself to organize your life yourself.

To assign yourself a place in the relation to the other(s) (equal, partner, friend, ... fascinating, appealing, interesting, ...).

Not being so concerned with the negative reaction of the other or with the other that you dare not to say what you think, feel and want.

Check whether you are inconvenienced by an excess of fear (to lose) or a lack of courage (win).

In conversation I give attention not to let me too easy, too much or too often do, influence or convince myself.

Doing attempts to persuade the other person and not give up in advance or too quickly.

Making connection with neglected or hidden parts of yourself and bring them out.

Leaving behind inaccurate ideas about yourself that you have spoken to yourself as an apology to avoid unpleasant and difficult situations.

Leaving behind inaccurate ideas about yourself that others gave you to stimulate you or reduce your resilience.

Creating a mental space for yourself and your actions (knowing, being able, daring, allowing, willing, being,

... something and not having to know, being able, daring, allowing, willing, being, ...everything).

Not imagining or experiencing too much distance between yourself and the other person in order to be able to clarify in conversation, convince the other person, not surrender yourself too much and be able to maintain the desired safe distance, and give yourself a valid chance to at least to come to self-expression, a certain understanding or a rapprochement.

If I have changed my mind, I can tell the other person.

What you know, want, feel, can and do letting follow the same step.

I dedicate my expressive expression to what I want to achieve with it.

Not expressing your compliance, indulgence, docility, submissiveness, passiveness (subassertivity) in advance.

Knowing your own domain and helping the other person to recognize it.

Finding to know your own domain and letting the other accept it and take it into account.

I discuss the other person's expectations with me in a sharply way.

I focus my willingness towards the other person in conversation.

I clearly and expressively indicate my limits to the other person.

I expressively indicate the way in which I wish the others deal with me.

I can resist the other in a conversation.

If the other person asks me something, I know, if I wish, to ask for an explanation to determine my answer.

Choose for yourself what you want to bring to the foreground and what you want to bring to the background in yourself and in your (conversation) interaction.

Take into account that you do not be more against yourself (know, can, may, dare, do not want) than against the other person.

Rather than running after yourself with consistently disappointing ratings, prefer to lead the way with positive expectations.

I know how to take the initiative to express myself rather than to adopt a passive or wait-and-see attitude.

Allow yourself space to enjoy the (conversation) situation and to think how and what you can contribute to a pleasant interaction.

I ask the other person what he/she likes to talk about or do and in what way, I then choose something that I also like and put the other vividly and concretely for what to do together and ask the other person finally to participate.

I can express complaints in a conversation and engage in a confrontation with the other person.

I don't let myself get out of my lead during a conversation.

I transfer something of myself to the other person.

I do not suggest, but react and react in time.

In a conversation I remain very confident.

As preferable leave it to the other to be emotional (anxious, excited, annoyed, bored, angry, ...).

In conversation, I don't abandon myself or turn against myself.

Having sufficient self-esteem to always be able to fall back on yourself in difficult (conversation) circumstances.

If your perception, experience, thinking, feeling, needs, imagination, bodyfeeling go in the same direction (keeping safety, expressing yourself, being aware of yourself, defending yourself, ...), then this will also be audible, visible and tangible to the other.

With confidence, I occupy my body fully and express myself easily and clearly.

With my body expression I confirm and support what I express with words.

In conversation you are not only occupied with yourself and how you come across to the other person, but also have enough attention to focus on the other person and how it comes to you.

Do not only listen to the other person in conversation and do not only talk to the other person and listen too little to yourself and talk too little to yourself.

So preferable you move your own attention and thinking focus from yourself to your action, or to the action of the other person, or to the other person without having to compare.

In a conversation I look at the other person and let myself be looked to.

So preferably deliberately and slowly express you audible in order to let your voice give shine on you.

So helpful keep your insecurity, doubt, fear, excitement inside and come out with self-assured calmness.

By my trustful, crystal-clear expression, I invite the other person to the same expression.

The way I position myself in space reflects my place that I know to take in relation to my surroundings.

To experience it positively for you and to find yourself valuable enough, you bring the other person into something that spontaneously he did not consider or choose on its own.

To ask questions should not be tied to who you are and what your relationship is, but to whom you want to be and what relationship you want.

I dare to come out with enough power.

In how you make yourself heard, seen or felt there is no exaggerated expressing of uncertainty, hesitation, weakness, shutting down, hiding, numbness, lack of meaning, stopping needlessness.

Be careful that a too extreme presentation in one way or another can reduce the hidden power, quality and individuality.

I express myself concisely in the matter.

Pretending to say and act where you still have to grow up to, as with respect for the other person and yourself expressing something and standing up for something.

In expressing myself and standing up for myself, I prefer not to keep me from communicating, if the other person does not want to listen, is hostile to me, criticizes me, finds me unreasonable or ridiculous, constantly discourages me or interrupts me, gets annoyed or out of balance.

I clearly indicate the obstacles and interruptions that the other person brings about during a (conversation) interaction.

I reconfirm my relationship to the other person in a positive way and then share with which concrete I have which specific problem.

If I do not want to comment on something in a conversation at the moment, I indicate this.

Showing sufficient self-confidence by daring to express and formulate remarkable insecurity, doubt, fear, excitement.

What you express does not represent a form of weakness, but a way to become stronger (I know, dare, can, ... not, but I want or would like to know, dare, can ...).

Be aware that fear of saying or doing fades away by saying or doing it.

Before, during or immediately after a conversation I do not feel nauseous or sick.

I dare to leave my territory in conversation.

Through the content of the communication I can question and change my actions without doubting myself.

Talking or reacting is not equal to losses for me.

To me, talking or reacting is equal to winning.

I know how to give and receive positive appreciation in (conversation) interaction.

I do not adjust my message to the reaction I expect from the other person.

I do not deny or do not simply cancel what I just expressed.

I show that I mean it.

I can go against and with the other person's concerns and criticisms.

In a conversation I can admit unevenly on the basis of realities.

In a conversation I do not feel like I'm losing.

If it threatens to conflict, I will not shy away from this.

In a (conversation) interaction I only admit what I will actually be able to fulfill.

If the other person appeals to me in a way that does not lie with me, I respond to this.

If I feel attacked or hurt, I can tell the other person.

When I want to convince the other person in a conversation, I put enough power behind what I say.

I don't give up immediately or give in on some resistance.

In a conversation I don't admit because of pressure.

I don't give in to the unreasonableness of the other person.

I enter into a (conversation) interaction with a lot of confidence.

Feeling good, safe and dignified in (conversation) contact helps me to come out for myself.

In (conversation) contact I strive for greater self-awareness and self-reliance.

I don't equate standing up with wanting to dominate.

I can set myself open and be vulnerable in a confidential situation.

I can immediately indicate a refusal of a request in a direct and simple way with a short 'no' initial answer.

I can recognize that my fear of saying no comes mainly from unjustified catastrophic thoughts and images (hurt and repulse the other, make myself unsympathetic and isolate myself, ...).

If I don't want to respond to something or refuse something, I say 'no' immediately after the other person has formulated his question or proposal, while I shorten my acknowledgment or appreciation and gratitude for the proposal (no, thank you! no, that's great about the proposal!

I can regard my negative reaction as an informative event in which the position of the other person and his question and the position of myself and my answer are clearly clarified (I know that you think or feel this and

that you would like to, I feel and think differently and can't or won't go into what you want, ...).

If desired, I can motivate a refusal with valid reasons or as my own choice, without further explanation; I avoid using weak reasons or excuses that provoke counter-argumentation and refutation.

I prefer to indicate that I do not want something rather than that I cannot do something, in order to prevent attempts to convince myself of my ability or the possibility of it.

I indicate a short no-answer at the behavioral level, starting with 'no, I ...' and the verb used in the question (no, I am not going; no, I am not buying; ...) and with further questions. I supplement this with 'because I ...' and the same verb (because I don't go, ...).

If I don't want to respond to a question or comment from the other person, I just listen without answering or reacting.

If a refusal can come across as very antisocial or is difficult within my friendly relationship (not helping, not paying attention to, not taking into account, not responding to, not using my possibilities, no effort for, hurtful to, ...) I press my regret not being able to help in the requested manner this time. If necessary, I indicate that I want to help in a different way or make a better proposal that

suits me more and if necessary I ask how the other person thinks I can help differently, and I ask about the concrete reason, circumstances, context or background of his request what I can help for (practical, advice,...) or I look together who could help and whether there is no other solution.

If I'm afraid by refusing to hurt the other, I separate my refusal from the intention to hurt the other (I don't want to offend you at all, not harm you at all, not ignore you at all, there's nothing personally, ...; you must not take it as, do not think that you, ...; I can fully understand you, I follow you without question, I believe you completely, ...; would you mind, can you accept it (from me), won't you blame me, ...).

If I am afraid to refuse, I use the description of my personal situation as an explanation so that the other person does not look for the origin in himself or your relationship (it does not suit me, it asks too much of me, I have no experience with it, I'm afraid of it, I'm not going to start it, I'm not able, I can't do it now, I can't do it, I see no possibility, I can't combine it, ...) and I show my willingness should my situation look different (willing if it suits me, I would if it doesn't ask too much of me, if I would have experience, if I wouldn't be afraid of it, if I could, if it was possible for me, I would succeed, I can combine it, ...).

If I am afraid to refuse to create a negative impression about myself and to hurt myself, I indicate my attitude and commitment to the general, the what as a principle and rule, and I indicate my refusal to the particular, the how as proposal and exception (normally yes, not now; otherwise yes, if not; I want to belong, once I have to renounce; ...).

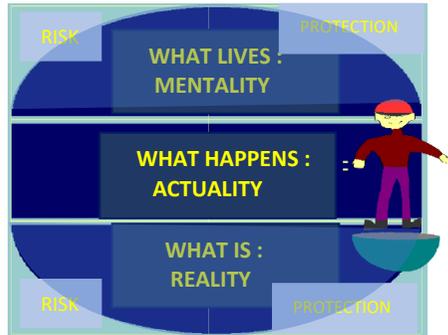
If I am afraid to refuse due to the consequences for my further relationship (being rejected, loss of the other, tensions, distance, being less liked, ...) I express my fear of this, and I indicate hoping this wouldn't happen, while expressing my relationship desire, I indicate that I will take the risk anyway and indicate the importance of speaking out or (re)acting in order to keep my relationship clear and pure.

If I can't respond to something, I give the feeling for the other person, and the difficulty for me and I give my proposal for the other (what a pity or bad for you, I can't or don't know now, shall we at another time..).

I try to avoid having to refuse something by sensing the evolution of a situation in time and being ahead of the other: I tell my willingness, my attitude, my availability, my reaction, ... in advance, or I will not respond to something and change the subject if possible, or I will distance myself from the situation or leave it in time.

If I have to say something bad or negative, I make it clear right away and help express and process the disappointment.

How to keep
the balans positive?



You can count on some things. Not on others.

How does the parent tilt the balance favorably?

Something can go wrong, something can go along, something can contribute. It can be realized or is already realized, it can already be learned and acquired. It can offer firmness. It can form a buffer. It can hold a reserve. It can offer protection.

Something can disappoint, something can counteract, something can not bear. It may be absent or not yet okay, it can not yet be learned and acquired. It can involve weakness. It can pose a danger. It can form a gap. It can involve risk.

The more protection can be offered or found, the more solidity, reserve and the larger the buffer.

The less risk can be taken or encountered, the less weakness, danger and the smaller the gap.

You do not have much control. It's just like that. You do have a lot of control. It is how you think and how you want something. It is how you arrange and organize something. It is how you do something and deal with something.

The basic rule can be used here : whatever escapes you, you can try to take care of what you do have, so that the balance remains positive. That the risks that are there remain relatively smaller than the protection you are looking for and can find.

In this way, sufficient strength, reserve can remain or can be found and a buffer can be provided.

Especially in times and in situations where there are fewer problems, work can be done to provide more security. There is more time and space for this and people usually are more interested. What is possibly missing, however, is to grasp the importance and meaning of this. There is yet no immediate need for it.

Because of the positive spiral in which you end up, there is more chance and opportunity to develop more strength, for more growth, for more strength. This can be expressed in the physical field, mentally and socially. You and your child can have a better physical condition, greater mental well-being and better social integration in a larger circle.

At times and in situations where things go less well, the risk increases. There is less time and less space for building up and the desire is largely missing. At such a moment, the necessity and usefulness of more safety is felt most strongly. There is then most immediate need.

Because of the negative spiral in which you end up, there is more chance and opportunity for the loss of more power, for relapse, for more weakness. This can manifest itself physically, mentally and socially. Yourself and your child will then easily suffer under a less favorable physical condition, under a reduced mental well-being and a more limited social integration and in a smaller circle.

By coming to a situation with a positive spiral for a longer period of time, a longer time can be avoided with a negative spiral. The positive spiral avoids ending up in a tense situation. The absence of a negative spiral allows for more lasting relaxation.

Within a positive spiral there are experiences of confirmation, of self-esteem, of a positive self-image, of self-confidence that bring greater resilience.

Within a negative spiral, there are experiences of discouragement, a low sense of self-esteem, a negative self-image, a lack of self-confidence that show a greater vulnerability.

The presence of what offers protection reduces the influence of what constitutes risk. It can also change the way of a response to what involves risk. The resilience is greater.

In concrete terms, it is possible to eliminate or reduce risk, or what constitutes risk to form its protective counterpart, or add some protection and prevent what constitutes protection is transformed into its risky counterpart.

This way an experienced injustice can be removed, or reduced as much as possible, and instead of the injustice, it is possible to allow as much right as possible, to strengthen the right and to avoid being slipped to injustice.

Removing or deconstructing an element and inserting another element in its place and letting it come into its own strength can act as a lever or catalyst to also reduce

other risks and increase protective measures. This is possible for someone, this can also be done for each in a relation or a group.

Searching for what offers protection and what entails risk can occur at the moment when there are difficulties and problems are experienced.

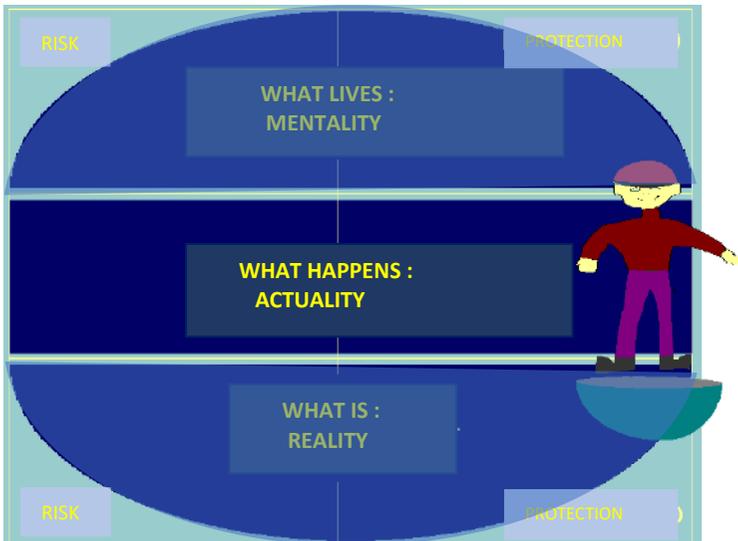
However, it can also be done on a regular basis to see what (even) offers protection and what (still) risk. In this way pro-activity rather than re-activity can work on more robustness and a larger buffer and more reserve. In this way, risks are less likely and someone can approach them better and in a less risky way.

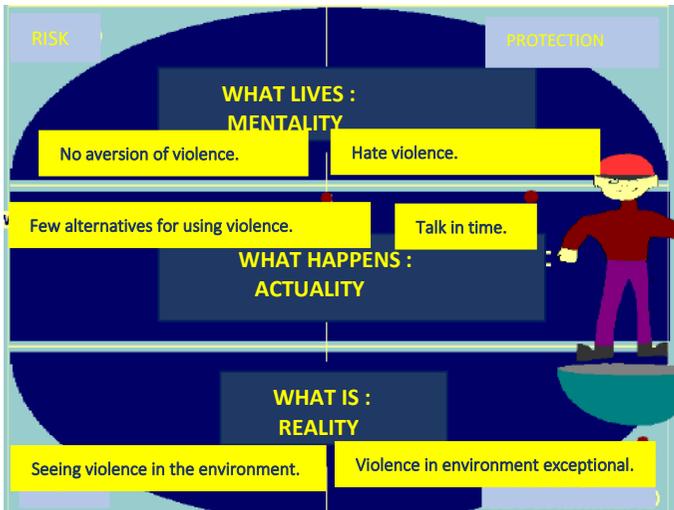
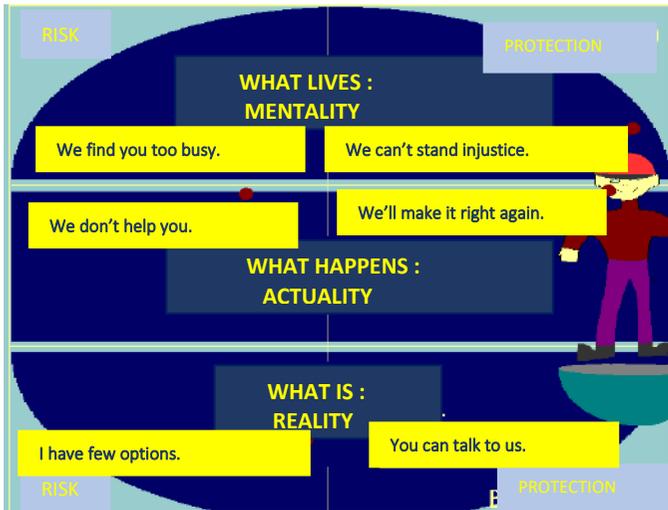
Some practice:

There are two problems. Assignment 1 is located in the left column. Assignment 2 can be found in the right-hand column.

Place each of the elements below in one of the six provided boxes.
 There are three risk elements, also called risk factors.
 There are three protective elements, also called protective factors.

answer	answer
We'll make it right again.	Seeing violence in the environment.
We find you too busy.	Hate violence.
I have few options.	Talk in time.
We don't help you.	Few alternatives for using violence.
We can't stand injustice.	No aversion of violence.
You can talk to us.	Violence in environment exceptional.





Pro-active development guidance



Parenting is more than rewarding or punishing.

You can also proactively offer something as a parent to which your child can respond favorably.

As a parent, you are often inclined to respond to your child in an encouraging or discouraging way. You want to encourage certain behaviors, so that your child could use them easier or more frequent. Or you want to discourage certain behavior, so that they would occur less easily or less frequently and that they finally no longer occur at the end.

In a lot of educational work, upbringing is often largely reduced to this. Rewards and punishments are called the pedagogical tools par excellence for the parents. Although both can be very useful in education, they both belong to the reactive type of development guidance.

It is good to know that they are not the only tools for parents. That there are a whole range of other pedagogical approaches in dealing with your child. Approaches that belong to the proactive type. These tools offer the advantage that your actions as a parent do not follow what your child does or says first. So that the chance is smaller that you have to adjust something. As a parent you first do or say something, something that the child responds to. The intention is that through your actions or expression you create a favorable situation for the child on which it can respond favorably. A situation that is also adapted to the child. The chance that you will be faced with a surprise to which you have to respond in a decisive way will be reduced. Your input will increase the chances of your child responding appropriately so that you can respond to it in an encouraging way. By acting proactively, you increase the chances of a rewarding and affirmative re-active act. This is nicely included. This way your child can react more positively to you and the child will appear more positively. You too can remain in a positive role, so that you can also act more favorably. Because of the positive atmosphere in which you end up, this can also have a positive effect on your mutual relationship, so that it also appears more favorable : there is a better bond and it is more satisfying. Because of your pro-activity, your child isn't yet come to reactivity, such as closing himself of, resistance or struggle, and is still receptive to your approach. If reactivity is already noticeable in your child, your proactive action can bring the

child to more receptivity. In a proactive approach, the relational comes first and it gets more opportunities, so that less control is required and there is less controversy.

Here a number of these proactive approaches for you as a parent are named and briefly visualized. In each case, typical parental acting is indicated. In each case, situations are indicated in which the approach is especially useful. A separate theme part of this encyclopaedia was devoted to some approaches.

O r i e n t a t i o n c e n t e r e d

Functional approach

Intentional approach

Direct approach

Indirect approach

P e r s o n c e n t e r e d

Childfriendly approach

Listening approach

Parentfriendly approach

Collaborative approach

E x p r e s s i o n c e n t e r e d

Informative approach

Advising approach

Directive approach

Communicative approach

Interaction centered

Behavior interactive approach

Acting approach

Experience-giving approach

Experience-limiting approach

Environment centered

Authority-dosed approach

Supporting approach

Situation approach

Structural approach

Tool centered

Reality approach

Motivational approach

Behavioral approach

Resource approach

Context centered

Personal approach

Territorium approach

Referential approach

Contact approach

Need centered

Life safety approach

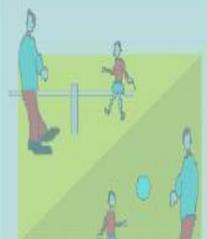
Attachment approach

Behavioral realization approach

Person realization approach

Focus centered
Optimization approach
Responsive approach
Monitoring approach
Reflective approach

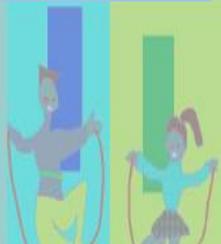
Overview proactive approaches

Orientation centered			
			
Functional approach	Intentional approach	Direct approach	Indirect approach
Person centered			
			
Childfriendly approach	Listening approach	Parentfriendly approach	Collaborative approach
Expression centered			
			
Informative approach	Advising approach	Directive approach	Communicative approach

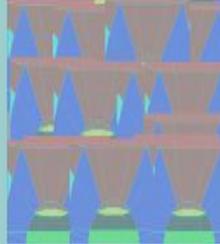
Interaction centered



Behavior interactive approach



Acting approach



Experience-giving approach



Experience-limiting approach

Environment centered



Authority-dosed approach



Supporting approach



Situation approach



Structural approach

Tool centered



Reality approach



Motivational approach



Behavioral approach



Resource approach

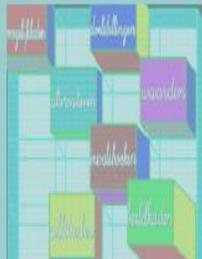
Context centered



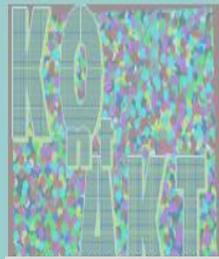
Personal approach



Territorium approach



Referential approach

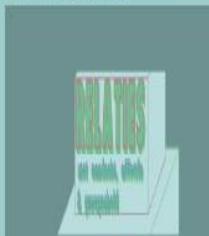


Contact approach

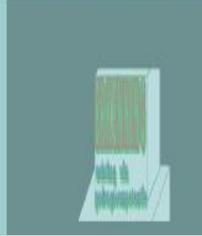
Need centered



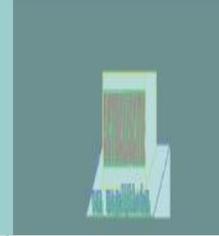
Life safety approach



Attachment approach



Behavioral realization approach

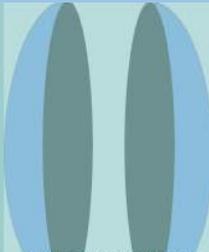


Person realization approach

Focus centered



Optimization approach



Responsive approach

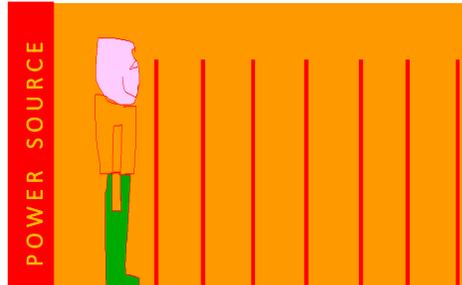


Monitoring approach



Reflective approach

Limiters Who or what stops me ?



As a young person you can stand for the task of slowing down and limiting yourself.

YOUTH THEME

As a young person, you can be put for the difficult task how to stop yourself. It requires a sufficient dynamic. The ability to have a sufficient power that comes from one or other power source. What can that power be and who the power source?

You do not always want to stop yourself, but want the environment to stop you. It is then the environment that is looking for a sufficient force from a power source that can stop you or stop you doing something. That power and power source must then be acceptable to you. This can be particularly difficult, because you are looking for something and want to start something that the environment wants you to stop early with.

But you can not blindly explore. Even then you place stops or stops can be placed that you know to limit.

To know who and what stops you, you can pay attention to your own actions lately and see who and what limits this. Write down below three examples of situations where boundaries have appeared. Indicate for each who defined and what made it possible.

situation who as a limiter what as a limiter

1.

2.

3.

What do you perceive ?

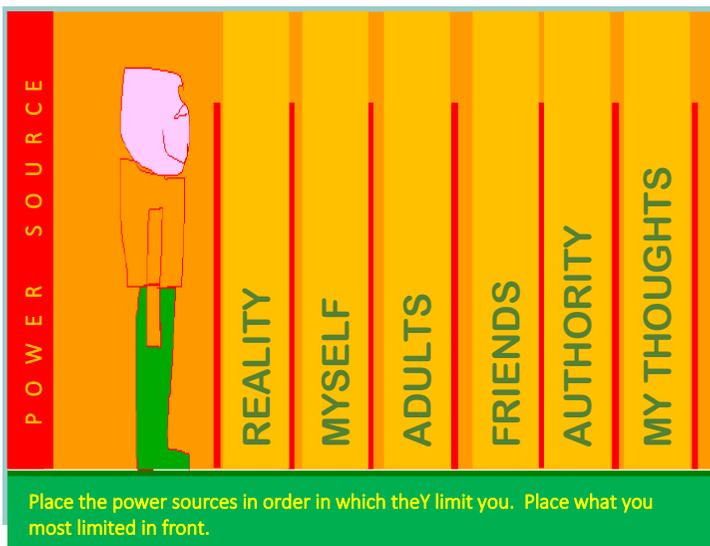
Did you put adults and government in front? Do you notice that you slow yourself down or not? Do you think that adults and authority figures should take care of that and think about it? Are you going through with something until adults tell you that you can not and you have to stop? Do you think you should not think about something yourself? Is there no room here for your feeling? Have you never learned it? Have you possibly canceled it because it did not count how you thought about something and what you felt about it?

What did you discover about yourself?

You placed yourself and your thinking in front. Do you experience that you easily and often slow down? Do you think that you yourself and how you think about something should be responsible for that? You do not just go ahead, but only after you have set the green light yourself and stop as soon as you have turned the light to red yourself? Do you think you should consider for yourself how you think about something and what you feel about something? Or have you previously thought about things based on your developed feeling? So that you can bring what you do into agreement with that thinking and feeling. Have you ever learned it and continue to grow because it offers you a directional beacon for what, how and what not to do for you?

Where do you find your friends and the reality?

You put your friends and the reality in front. Do you experience that you slow down your pace when the reality and friends as belonging to that reality move you? Do you think that only the (social) reality can stop you? If you can not do otherwise and your peers expect it from you. Do you think you should only look at whether something can and should not pay so much attention to what is imposed on you or what you expect from yourself? Do you need this less? Were you only taught to pay attention to the actual situation and not to expectations and opinions?



Michiel (16): "I can sometimes have a hard time when adults tell me what to do and especially what I should not do. They then have such a sense of what they all know better, they talk from experience. You, you have not thought about it yet and you do not know what you're talking about, I used to think: just tell me, then I do not have to think about it myself. But today it's a little different. I think myself about what I want and find myself okay, but they certainly do not encourage me, so they serve me all as certainties, so I never learn to have my own opinion. My friends sometimes tell me that I do not have to think about anything, just do what they expect

from you, so that's the least you suffer, apparently they are not encouraged to think about anything either."

Sofie (17): "At a party I can keep on dancing until I drop, there is no one who tells me anything and you want to join in. I sometimes get stitches and suffer from shortness of breath. I just try not to pay attention to it. If I dare to say something about it to my mother, she warns me that if I am not paying attention I might get serious problems. Fortunately in my circle of friends there is someone who gets it also sometimes on her breath. I can talk to her about this, she is the only one who understands me "

Jenne (15): "If something has to be done, then it must also of myself, I can sometimes be really principled towards myself, sometimes I pay too much attention to my diet, but I am like that. I make no exception for myself. Good is not good enough for me. My mum sometimes says that I am perfectionist. I sometimes tell her that I have learned it from her. My friends sometimes try to seduce me to something. I just tell them that I do not participate in this, even though this is not always easy. Otherwise I would feel very tense and uncomfortable. Sometimes I would want to be a bit milder for myself, but then those principles will come back to me. I just can not stand it, it is so and not different, even if I want something else."

Indicate the most used power source in the oval below.

WHAT :	POWER	HOW :
WHAT NOT :		HOW NOT :

Then enter in each of the four boxes what the power source can be to your best to influence and limit you:

- . what
- . what not
- . how
- . how not

Put a = sign in front of your statements if this already happens

Put a + sign in front of your statements if you think that priority can be given to this.

Young people have automatically learned to take into account what adults expect from them. Adults have learned that young people often can not limit themselves and adults have to impose structure and limits on them. They want that young people should do like other young people and they then impose the same expectations and norms on all young people. How the reality is, then counts less. It is the formulated principles and rules that must be met. A personal feeling and opinion is less useful in that context, because it is expected to depend on what adults expect and expect from them.

The more young people then abandon from looking at reality themselves and what is possible and what is not and the more young people neglect to feel for themselves how something is possible and to think whether it is possible or not, the more adults experience that they have to use structure and rules. Adults often try to impress their principles and norms on young people. The hope then is that young people will remember them at the right moment in a concrete situation.

Perhaps, in order to give young people more possibilities to control and limit their behavior themselves, they should gradually be taught to perceive situations themselves, to feel for themselves, to think for themselves, to choose for themselves. So they can not only rely on their memories and the model of peers. It is then not so much

something from the outside that limits them, but something that is driven from within.

Perhaps there is still a whole task here, now that the outside world is experiencing loss of authority. Teach young people how to acquire authority over themselves. Teaching young people to experience for themselves how their environment experiences their actions, now that the environment has to reduce the power of its laws and does not know how to convey their experience expressively. The assignment is not so much to use rules from outside to exercise external control, but to convey standards that young people want to keep themselves in, so that internal control becomes possible. As an adult you can then hold up a mirror to them, to what extent they already meet their own standards. You can thus indicate their progression and indicate the direction to continue evolving. As an adult you point out for them at what they want to keep themselves.

You can further teach young people to make their own choices, young people who are increasingly guided by peers through the reduction of authority. The peers to whom they mirror themselves and who they want to resemble, form the norm to be like them, which also opens up perspective for them and assurance not to be excluded.

In this way, young people can be taught to focus more on their own needs, on what they are at a certain moment and not to get carried away by group members or to limit themselves only when adults know how to impose this. Young people can then learn how to deal with those needs more from their own thinking and feeling. Without making themselves a victim of compelling thinking, of threatening feelings or of their needs. Adults can be a model for this and help young people to find out for themselves what opportunities they offer and is useful and helpful for them.

Young people can also discover that it is easier to stick to something if it is agreed together, so that they can think, choose and decide together what to do or not. This sense of being listened to and participation can have a very stimulating effect on how to deal with something. This way a joint commitment can arise. This from their own choice who or what they want to follow as a young person. In their own thinking they are behind that individual and joint choice and decision.

Tom (14): "My friends try to drag me with them, I don't know a lot about what I want, I pay little attention to it, I do not have a look at it, I'm more interested in the other guys, what they want, that's what me too, especially older young people are attracting to us, we simply follow them, even though I sometimes feel uncomfortable with

them. It's all new and strange. The only thing I fear is that my parents or a teacher will come after it"

Freya (15): "Sometimes I'm afraid of what I do not know, I sometimes think it's better not to join in. But then they just laugh at you, you better not feel anything and do not think at all, just get involved and wanting not too much standing out with what you think and you feel, let alone with what you will. Yet something in me protests, but I dare not go into it too much, unless others support me. Maybe I should show something more of myself than I do not have to do things that I do not feel like."

Lisa (16): "I'm just away from home, making time to enjoy things, if you're in the mood. No excess, only getting the hang of it." Together with others if it's possible. I just don't let myself be put under pressure, I do not like that at all: doing what I feel good about and what I want, is really in me - I think I have this from home. I do not put pressure on other people, on the contrary, I find it easy to resist when someone is put under pressure. Everyone must be given the space to follow their own opinions, feelings and choices. And not just having to run after friends."

From control culture to influencing culture



What remains of the context in which I was raised?

In what context do I place the education that I give my child?

Parents are increasingly experiencing tensions in their task as educators. The upbringing they received themselves is no longer useful in the contemporary context and within the contemporary culture of interaction. At the same time, they experience that their child asks for an appropriate contribution and a share from their side as a parent. How to make this happen in the current context is their question.

It can help to clarify this context and at the same time indicate which behavioral culture fits in and provides results.

Parents intuitively feel that a compelling and demanding attitude is not the right way, even though an obligatory response will occasionally prove to be the exception. A more positive and constructive attitude - away from the escalation of resistance and flight of the child - should offer more prospects for cooperation and proximity. If not, there is a risk of mutually compelling, opposing and disposing, with the threat of violence and its development in the longer term.

If in this way parents do not always immediately get what they want from their child, it can be established that this will allow favorable developments in due course. Through a different way of exercising authority and interaction with their child, chances are offered for development, which are only possible in this context.

Have influence and give influence

Increasingly, society is asking the question how to influence each other. One finds that the other is less willing to listen just like that, let alone just go into it or to take into account what is being proposed or expected.

From that perceived powerlessness is then sought for means to yet still have influence, or to acquire them back. Often one seeks refuge in old recipes that are recalled, in tightening the existing approach, or looking for alternatives. For example, by engaging others, preferably others that are hoped to help in some way.

It is then assumed that something is lost and that this has to be recovered. Possibly the other person has taken over something that you want back. It is then presented as if only someone can always have it, Initially you are the other person, and therefore it comes down to regaining its part. The origin of this problem, sometimes out of despair, is explained to the other person and, as it were, is expected to be solved by that side. It is then sometimes expected that he would give back the influence of its own will and would encourage group members to do so.

Influence, however, is not something that exists in a certain amount, that you can equate with having a say and that you can win by appropriating it. Influence is something that expresses itself in quality, that you can equate with the giving and that you can win by leasing it. One of the things that can be thought of here is the distinction between power and leadership.

Create conditions for self-regulation

Each of us has an inexhaustible source of energy, dynamism, aptitude, approachability, growth and creativity. Everyone wants to be big and strong. Nobody wants a feeling of helplessness, uselessness or futility. To know how to speak to this source and to stimulate that you acquire influence. This by giving influence and providing the necessary support and help so that the acquisition of

influence on itself and its environment continues to increase. And not to remove any influence and motivation already spontaneously present.

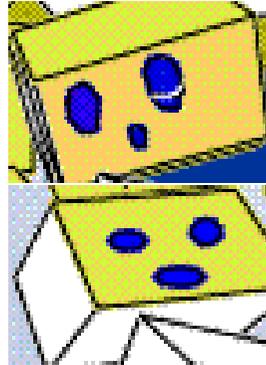
Research shows that where influence is given an opening is created to shared consultation, shared understanding, shared objectives, shared agreements and shared responsibility. Often one is even prepared to pledge a part of his influence from growing trust or present need. With good contact we come to a good co (n) act or vice versa. In this way, one ultimately comes to a shared influence.

Influence is not only about the influence of young people towards adults or vice versa, but also about the influence of young people towards themselves and influence towards each other or towards the group, or even of the group towards group members or towards adults. The more, lateral influence of one person towards another, the more influence there is, rather than less.

To have development requires something to add. Adding information, skills, experience, chances, opportunities, possibilities, power, strength. Something is often taken away out of uncertainty or fear. So there is no danger, so everything stays the old, so everything remains clear, so the relationship remains intact, so you stay on. For example, it is unfortunately not possible to practice with what one does not have and has not received.

In addition, it turns out that, unfortunately, your fear comes true: the other person does not get enough influence over himself and his environment.

Working together with
the broad environment
Importance of social network



Parenting isn't something you do on your own.

. Research shows that **young people need** informative support, emotionally supported appreciative support and concrete practical help from meaningful adults who feel something for them. In particular, the emotional atmosphere in which help is provided is perceived by young people as very valuable. As a person, they are considered worthwhile. Someone shows genuine interest and concern for who they are.

. The **number of people** for whom a young person means something and who can offer him or her informative help, emotional help or practical help can be limited or more extensive.

Do they help the young person who has to know something about which he is not sure ? Do they help the

young person who needs to talk about his feelings ? Do they give the things the young person needs or wants, or do they help him or her ? Do they offer the young person anything on a mental-informative level, socio-emotionally, on a real-practical level ? Do they offer support in real life or online? What is the ratio of real life versus online ?

It can be checked whether the youngster can, for example, count on his or her mother, father, step- or plusparent, brother, sister, grandmother, grandfather, aunt, uncle, cousin, niece, other children, neighbor, neighbor friend, neighbor girlfriend, club friend, club girlfriend, shopkeeper, cleaning man or lady, class teacher, teacher, school friend, school girlfriend, classmate, friend, girlfriend, buddy, partner, leading person, youth service or organization, service or organization head, older-person, younger-person, stranger, companion, confidant, online contacts and friends, chat opportunities, ...

. Also the **regularity** with which the informative, emotional and practical help is available, so young people want to use it, and the **quality** of this help are important to feel good and feel socially absorbed. Being able to use a social network can be an important support to be able to

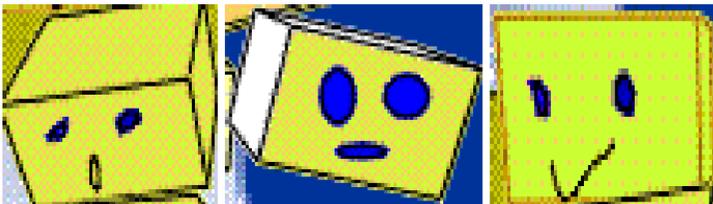
cope with life and everything that the youngster faces. Tensions and problems can be handled better, because one can count on others and one has the feeling not to stand for it alone and one knows people who believe in him or her. People who love the younger person and care about him or her. In short, letting the youngster notice not to stand for it alone and not to stand alone. Others are around the younger. Especially the personal and the small distance are very meaningful here. They hold more chances than the impersonal and the greater distance from organized aid.

. ***On an emotionally supported informative level***, a young person may need help with thinking about something, when solving a problem or conflict, when talking about feelings and clarifying them, when sharing pleasant or unpleasant feelings, when exploring something new, when trying to tackle something differently or better, when releasing something, when in doubt and insecure, when looking for answers, when understanding and explaining something, when planning and looking ahead, when to come to perspective and rest.

. ***On an emotionally substantiated appreciating level***, a young person may need help with getting over something when he is confronted with problems and possible failure and loss, when he feels valued, when he or she needs support and someone who defends him or her, to say nice things about the younger ones, to be happy for

him or her, to show interest, to pay attention, to listen, to being there for the young person who has a hard time, when to process something, to be able to share something with him or her, to be able to trust the youngster, to what you mean to him or her, to give the feeling of belonging, to show how the youngster is perceived and liked by others.

. ***On a concrete practical level***, a young person may, for example, need help with certain tasks and assignments for which it has been asked, to take part in the responsibility for something for which the young person himself or herself is not only able to temporarily take care of something.



. Especially the opposite that no help is offered, or that others are against the youngster or offer opposition and counter-work, can come hard and isolate a youngster. Others do not care about him or her, so the youngster can not go to them. The young person is far away from

them, they can not accept him or her, they do not listen. The young person can not talk to them or ask for advice, he or she can not be open with them or take them into trust. They laugh at him or her or bother him or her, they have no attention and no time, they do not take the youngster into account and exclude him or her. They do nothing for the younger person and give him or her a bad feeling, the younger one can not count on them. As a result, he or she risks missing a number of development opportunities.

. Especially if a young person discovers not being able to go to one group, he will **take refuge with another group**. The group closest to life in the younger state will usually give the easiest access. However, it is often the group that can offer something emotionally, but that is informally and practically less equipped to offer this help. It is then a missed opportunity for those other groups. The cause will then often be not being sufficiently accessible and being experienced to much as an opponent and a threat. One is too little inclined to respond to the needs of the young person and wants too much because of the help offered to meet his own needs or to confirm himself. In the end one does something too much for himself, the perspective of himself then stands in the foreground and prevents the perspective of the youngster.

. A young person who finally determines that he can not go anywhere can **feel bad and develop a negative self-image. There is a risk that someone will actively isolate** himself or herself in order to avoid feeling rejected and so will in vain resort to resources and a response, as a hold and shelter, which must reduce the pain of loss and what missing and fill a large gap.

. A young person who feels isolated or excluded, also believes to have less influence and not be able to expect help and support from people around him or her. From this **helpless feeling** there is more and more the call for powerful means and solutions of groups and principles from outside. Those who do not feel isolated or excluded, believe that they have influence and that they can expect help and support from people around them. From this hopeful and confident feeling, more reserve is created as opposed to interference and disruption from outside.

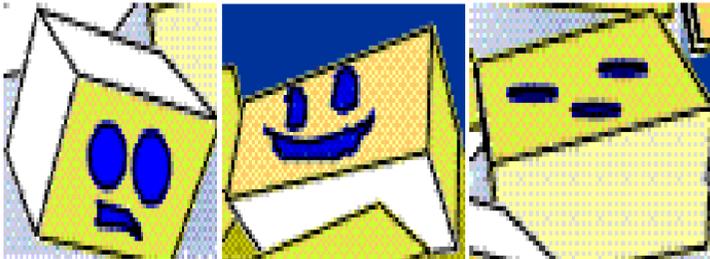
. We can check and follow up to what extent who offers what support to the youngster. And so certain help is lacking and no one in a positive way is at present able to do so, you can try to arrange this or letting arrange it, by **referral, so that certain persons will give the necessary help that is lacking or inadequate.**

. If this help can not be offered **in the young person's natural environment**, it can be sought or made accessible,

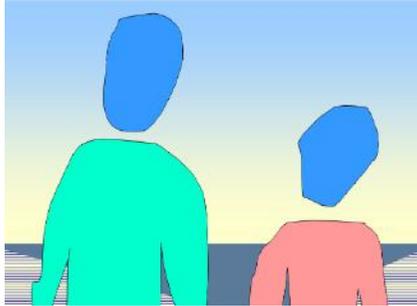
by referring, how an **organized facility** (day center, reception service, ...) can still offer this shelter and support, or of course the natural environment in the long term.

. A movement has been active lately, called 'educational civil society'. It concerns joint activities of citizens around the young person with a view to raising and growing up. This from the philosophy that raising and growing up is not just a matter for parents alone anymore. As citizens, they share a common responsibility with the parents. The strength lies in social relations, formal and informal networks, shared norms, the degree of mutual familiarity with each other and the common interest.

....



**Reward and punishment
About development guidance**



You reward to encourage behavior.

How do you actually do this in practice?

Parenting as well as guiding the development of a child is perhaps more difficult today than ever. Many certainties from the past disappear and the future is difficult to predict.

Moreover, parents and educators have become more aware of their educational task. They certainly do not want to make mistakes and perhaps provide better education than they themselves had.

Parenting is often equated with rewarding and punishing, in other words encouraging favorable behavior and discouraging unfavorable behavior among children in development.

As a parent or educator you try through your reaction to learn a child something by rewarding it or to unlearn something by punishing it and not the other way around.

You let the child first try something and you react enthusiastically so that it would be repeated more often or more easily.

Or you react disappointed so that the behavior would be repeated less frequently and less easily and would disappear as quick as possible.

However, it can be taken into account that there are also many opportunities in a proactive, rather than reactive act.

Proactive parenting means then, for example, creating development-friendly situations for your child, talking to your child in advance, making arrangements, setting a model for your child, stimulating skills, developing one's own strength, working in a connecting way, and so on. You can read more about this in the theme section '*Proactive development support*' of this encyclopedia.

Parenting by means of rewarding and punishing is therefore becoming less and less evident. There are so many other parenting ways available that are more supportive and power-oriented.

But even if you choose a different parenting relationship, your reward and punishment will continue to play unconsciously. You will, for example, be happy with what you want or prefer from your child. You will not express happiness for what you do not want or do not prefer. Perhaps it is better then if you consciously deal with rewarding and punishing.

However, not every reward method that is effective is also desirable. The necessary conditions are that it is accompanied by respect and recognition of the child in development, that it takes place in dialogue with the child, that the effect is sustainable and that it promotes the independence and self-direction of the child.

If you want to reward and punish, it is important to build a good relationship with your child and create a developmentally friendly and child-friendly climate. This begins in the first years of life by giving the child the opportunity to attach safely.

If the distance between yourself and the child is too great, it will be difficult for you to identify with what is going on with your child and the willingness of your child to involow may be slight. Educating is simply a two-way process. Your contact with your child will also be less good, so that he or she experiences less safety. This is especially true with long-term or frequent problems, tensions and stress, which make it easier to become

angry, impatient or at risk of giving up and letting it run its course. After all, parenting is a two-way process.

The better you can notice the needs and feelings of a child, the better you can respond to it.

Every child needs well-being and feeling physically well, safety and security, attention and love, appreciation and individuality, growth space and a dose of autonomy. It is important not to forget this when it comes to rewarding and punishing.

It is useful to know that a child still has to learn just about everything : getting to know himself or herself and the immediate and wider world. This requires exercise chances and stimulation and not in the first place limitation and deceleration.

Now and then the child gets excited or out of control and is then difficult to reach and approachable. Allowing time to catch some breath and regain control over itself can prevent you from reacting excessively. This is also so for your own excitement. Maybe because you are missing something and you do not know it anymore.

It is important to be able to work with rewards and to make the most of the opportunities for this, rather than waiting until it goes wrong and then having to intervene in a punishing manner.

To pay attention to children when they get along well is preferable, then intervene limiting when they go wrong.

It may be thought that rewarding is not only material, such as spending money, a drink or something tasty. Children often find social reinforcements very pleasant : an admiring glance, smiling, attention, an encouraging word and a hug can do wonders.

The reward of a possible joint activity is also very popular with children.

Do not wait too long with your reward, the faster, the more influence and then it is clear to the child what is rewarded.

Do not, however, purchase your child's behavior by offering a reward in prospect, your child may only do something on condition that it knows what it will be.

A punishment is essentially something unpleasant. For example, the absence of a reaction or result can be experienced as punitive, it is then spoken of ignoring if you do not respond.

Spanking and even a tap can better belong to the past, you also set the better tone and you will not let the child want to do violence. That way you can be sure that you

has not given rise to violence. Violence that mainly provokes resistance and resistance, violates someone's physical integrity and is not the way to a sustainable solution.

For example, in countries where spanking or tapping a child by anyone is legally prohibited, violence among young people declines markedly. In countries where only parents are allowed to tap their child as a pedagogical tick, only aggression is reduced among girls. Recent large-scale statistical research has also shown that children who were beaten at the age of 5 showed an increase in behavioral problems at the age of 6 and also at the age of 8 compared with children who were never beaten. Hitting a child was linked to an increase in behavioral problems. It was not effective and made the behavior of children worse. This was also evident in families where parents were otherwise loving and warm in dealing with their child.

A child responds to hitting with a greater response in areas of the brain related to self-esteem and confidence, The greater response is related to signals of threat from the environment. This increases the chance of developing anxiety, depression, behavioral problems and other psychological problems. Spanking appeared to affect how the brain develops, similar to what happens with more pronounced forms of violence. Also a tap turned

out to have a greater impact than expected on the brain development of the child.

Pausing the child, denying it something, putting it out of the situation, having the child rebuild and temporarily imposing a limitation are perhaps better choices.

Try to process something meaningful in your sentence and have something done as it should.

Beware of humiliating punishments and remarks, such as laughing at. They can have far-reaching side effects.

Your child can become anxious and insecure by regular use and develop a negative self-image. Your child can then respond anxiously from fear of punishment or from disapproval.

But the child may also become or be insensitive to punishment, because it dislikes outcomes that arouse its aversion or reluctance and predictors of these aversive outcomes, such as punishment. It then clings to the representation it prefers or desires. It reacts negatively or indifferently to punishment or the prospect of punishment, so that it does not learn from it. This according to a recent Australian study.

Tell your child I like you, but I do not like you to do or don't do this or that. Your attitude is then positive towards the child and adjusting to the action.

It is better not to assume as usual negative or undesirable behavior on the part of your child. Unfavorable behavior that you can counteract and unlearn with reward if it is not there. Or that you can counter with punishment if this behavior continues. Rather, you can let it revolve around a generally positive or desired behavior of your child as a starting point, which you confirm with rewarding if it remains present and can punish if it disappears.

Respond in a timely manner and do not just let your actions depend on your child who is disappointing or does disappointing things.

Do not forget that every situation brings with it an experience that can be rewarding or punitive in itself. Something works and the child is happy with it or something fails and the child is unhappy about it.

Avoid disturbing this naturally disturbed experience through your intervention. The child is no longer unhappy by your intervention - if possible unjustly experienced - or is thereby distracted from his original experience.

Also pay attention to how a child experiences something, how does a child feel about it.

Keep in mind that an internal stimulator and motivator from your child is preferable to an external stimulator and motivator from outside of you as a parent. This way the child can control itself and is not dependent on its environment.

If your child finds an activity intrinsically satisfying, such as with play activity, it is better to omit an extrinsic stimulus. If not, the child threatens to do something only for the sake of your external reward and the inner stimulation disappears even if your reward is no longer received afterwards. This is due to the overjustification effect.

Many educators assume that only they reward and punish. However, parents can often find that their child rewards them when they overlook something and, conversely, punishes them or ignores them when they ask for something.

Do not let yourself be rewarded for not holding on something or punishing for your holding on something. Make this clear immediately. You can, of course, reward your child for something you can hold.

Parents are sometimes inclined to establish their authority through reward and punishment. It is good to be

aware then that you do this more for yourself than for your child.

Every child has multiple sides. On the way you deal with your child depends much which side develops. Especially young children are still very flexible in their attitude and actions, in their personality development.

Children do not change and grow suddenly, but step by step. Every rewarding experience can be a step in a development-friendly direction.

Every punishing experience, especially if it happens to them personally, can lead to a defensive and repulsive response. You then come out with your child to what you just wanted to avoid, distant and self-centered.

It is important to be patient with the child, even if it does not work out completely. Especially to prevent you from discouraging and discouragingly react to your child that does not meet your (high) expectations.

You can also pay attention to stay in balance yourself as much as possible, by taking time and caring for yourself. If not, there is a risk that you will reach to punishment more quickly.

Every child wants to become big and strong, just like his parents to whom it mirrors. By showing yourself how it

should be done and giving the child the chance to feel big and strong and become independent, you can see the child evolve favorably.

Your child becomes a communicative, interactive, lively and cheerful person, full of confidence, just as you show it to your child and radiate.

If you attract and stimulate your child to develop, your child will attract you and you will have more opportunities to guide your child in his development.

In your reach !



You often feel powerless as a young person.

Is this always the case?

YOUTH THEME

As a young person you often meet situations where you can do little, at least that is how these situations occur.

You discover that something can be up to you, but that you can not do anything about it. For example, others do not understand you, or they constantly misunderstand you. You did not mean it like that, it's up to the language you speak, learned at home. It's up to me, to my language, but I can not help it. It are the others who do not understand it, or constantly misunderstand it.

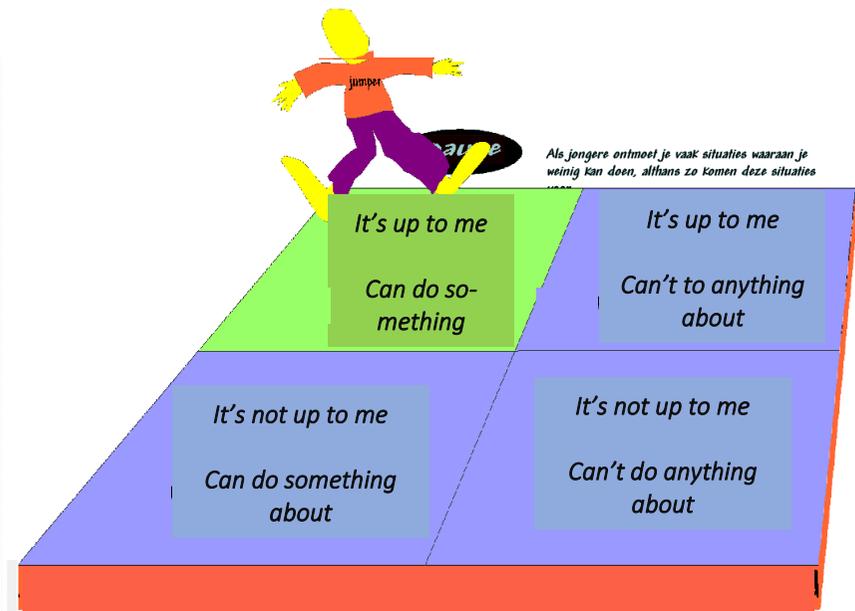
Or you discover that it is not up to you at all. You can not do anything about it then. For example, others do not like someone who is not sporty. Even though I could do something about it, which is not so certain, it depends on the preference and interest of the environment. Just bad luck!

Even though something is not up to you and even though you can not do anything about it, you can try to perceive it for yourself as within your sphere of influence. Even though you are not responsible for the origin, even if you are not responsible for the consequences, you can imagine it to yourself as if not to undergo it. Not powerless to face.

The least you can do is protect you from possible consequences. It is better to formulate actively and find out how you can deal with it, so that some effect becomes possible.

This way you can search for how to avoid becoming a victim of something that is not up to you or that you can not change anything about. Searching for how you can deal constructively with something that is not up to you and that can not be changed in itself.

Find out what you can do about the consequences. How you can avoid the negative consequences and be a victim through your perception and your dealings.



That language of yours, for example, that you received from home and that nobody really understands. Even if you can not change it in itself, you can try to avoid the consequences by dealing with it to others. This way you could check with others, or in doubtful cases, whether they have understood you completely. This way you can immediately correct misunderstandings and avoid that you would later be confronted with negative consequences.

That being not sporty of you. You can not really help that you are not an athlete. Still, you might want to develop

some sporting activity. If you can not do this, you can always talk about sports and you can show some interest. Or at least do not allow any subdued disgust.

Look for an example of something that is up to you and that you can not do anything about.

Then find out what you could do to reduce or eliminate the consequences for you.

Doesn't it work. For example, imagine that you are afraid of something that has frightened you before and of which you will no longer be redeemed. You could tell your surroundings about your fear, and immediately ask them to take this into account. Tell them that they could help you a lot. Because of their understanding or support you would be very helped and you could do something about your situation.

Try it yourself.

Look for an example of something that is not up to you and that you can do something about.

Then find out what you could do to reduce the consequences for you, or make them disappear.

Doesn't it work. For example, imagine that someone is constantly making you angry, because he always tries to

make you wise something, or sometimes even acts differently than agreed. You can then make it clear to him or her that you do not want to be made wise something, or do not wish to experience that something is different than agreed. As soon as you notice something, you can also remind the other person of what you do not want.

Try it yourself.

Look for an example of something that is not up to you and that you can not do anything about.

Then find out what you could do to reduce the consequences for you, or make them disappear.

Doesn't it work. For example, imagine someone hurting you. He or she makes you clear to no longer feels something for you. You can have a very difficult time with this. You can then talk about this with whom you did this grief, or with someone you can trust. You can also try to learn from this yourself : that not everyone loves you and that you learn to live with this, that you figure out why someone no longer cares about you and what you can learn from this to avoid or reduce repetition.

Try it yourself.

Often we are inclined in what we do to react to what happened to us : something scared us, someone made us angry, or sad. We will respond to this. Something or someone formed the cause, our response is then the logical consequence. The encountered cause is the starting point of our actions.

We can also make the starting point of our actions from a self-intended goal. Our actions then form the means to achieve our preconceived goal. We then respond to a self chosen goal. Finding safety, staying calm, knowing how to deal with loss is then our starting point for our response.

Through the chosen goals, we experience more influence and have a grip on the situation and the course. It revolves around something we want, and not around something that the environment wants or does not want for us.

That way we are less vulnerable. In this way we remain or become more resilient. It does not matter from what we want to go away, or what we want to avoid, but where do we want to go or what do we want to reach. For example, we are looking for resources and means for what can help us, who or what can support us to figure out what we have chosen ourselves.

This way we can experience ourselves less as victims of what happened to us, but more as responsible for what we want. This way we shift the responsibility of the other to ourselves.

Thus we can move from the limits of permissible, easier, to switch to the conditions for the desirable.

For example, we do not have to go negative to the other person to give a 'brake' signal, but we can do something positive to the other person to give a 'pull' signal.



Development of meaning



There is a lot to learn to discover meanings and to gives meanings for yourself as a child.

Even harder is it to get to know meanings that count for others.

Common and additional meanings

Simply put, we could say that in our head we deal with duplicates of the surrounding realities. Call it copies, although this word is not so well chosen. Only one side of the double refers directly to reality, this is the common side. For example, consider the term 'younger' that refers to a person of small age. This is the common meaning or reference value of the double.

The other sides of the double refer to what is called in our heads when we deal with this double, these are the individual sides. These are the for each of us our own

connotations that spring up automatically and are often different for each of us. Think of associations of 'younger' with being playful, with being dependent, being overconfident, and so on. These associations refer to information that is stored in our heads, often arising from previous contacts and experiences. They only refer indirectly to surrounding realities.

This means that when communicating alongside the common side of the double which is easy to communicate, a great deal of time must be spent on the communication of the individual sides of the double, if one wants to get exactly the same wavelength. The lack of this often leads to a different or wrong understanding. Having common experiences can provide a basis for building up multiple common sides of the doubles that are used in a communicative way.

Cognitions and cognitive schema's as linking

Such a meaning can be called a cognition. Because meanings usually occur together, think of common and individual meanings, one speaks of a cognitive schema. Where cognition is a unit of knowledge, a cognitive schema is a knowledge package. Once the child has mastered the language, cognition is associated with a name that has often been taken over from the environment. A concept is linked to a collection of cognitions as soon as the child's memory and thinking ability allow it.

Cognitions and cognitive schemas allow to attribute meaning to the child in the environment. What the child perceives activates in the child certain cognitions and cognitive schemas that allow it to be identified as this or that as a common meaning. Or what the child perceives can cause the child to be awakened to that or that which gives it that individual meaning to something. If the person who meets the child is small in shape, the child will activate the child or younger *schema*. If the person who meets it is smaller than the child, then the schema baby may be activated, to which he looks somewhat down.

Meanings mean that there are links between something in the outside world and something in the inner world or between something in the inner world and something else in the inner world. For example, the link between the child in the outside world and the image that the child has of a child or a younger, or the link between the image of a child and being weak as a picture.

Semantic memory as a storage medium

It is the semantic memory that stores the defining characteristics and the characteristic features in the course of the development of the child. It is also the semantic memory that makes the defining and characteristic features available. The determining factor for identifying what is happening in the outside world. The typical marking and characterizing of what is going on, this is sur-

rounded with feelings, judgments, anticipation or aversion, and so on. The moment the child forms a meaning, it does this on the basis of stimuli from one or more senses. It may also be that the child is involved in interaction with that something from the outside world. Specific sensory and behavioral experience are then linked to the encountered reality and stored in the semantic memory as characteristic.

Researchers from the Universities of Glasgow and Birmingham were able to show that memories become less vivid and detailed over time, so that ultimately only the central core is preserved. This blurring of details of our memory in favor of the essence was amplified with regular recall of recently stored experiences. Remembering is seen as a highly reconstructive process and not as an exact representation, where memories can change every time they are thought of.

Memories thus appear to be primarily focused on meaningful contents, which is also reflected in brain signals. That memories change with time and use is a good and adaptive thing. Memories preserve the information that is likely to come in handy in similar situations in the future. This preference for semantic memory content appears to be significantly stronger with the passage of time and with repeated recall. In this way, meaningful information for later, remains longer.

After a few characteristics are met in daily reality, the whole of stored characteristics is activated in the semantic memory. In this way something is quickly recognized in reality and a rapid image and subsequent reaction is possible. What is noticed is seen as a sign of and for (signing) a certain perception and reaction.

In semantic memory the encountered reality can be stored as *an image* as a representation of that reality. This is especially so in children up to about four years. Gradually, *symbols* are also formed that represent often more complex realities. The scarf that symbolizes the connection with mommy who gave him to me. In the development of the language, *concepts* are available to store characteristics. Finally, *rules* are available to link concepts to each other, where one term means a link for another concept. A child that is small and young.

The development of the language allows the reverse : where the child tries to capture reality in images, it now tries to evoke reality through the meaning of the language concepts. For example, the semantic development of language is seen as a second step in language development. This after the phonological development that concerns the making of sounds and the syntactic development that concerns the making of sentences and the morphological development that is about the use of the right word form. This way it comes to understanding

what stands for what and thus listening for active use and thus speaking.

Function of meaning development

Development of meaning can be seen as a system for classification, organizing and structuring of the environmental reality. The way this happens is very individual and culturally determined. These are the child's own experiences that are at the basis of the self-formed links. It is the information obtained from the environment or the shared experiences that form the basis of the jointly formed links. Who the parents are for the child will be very colored by his personal experiences with his parents. What his parents are is heard from his environment and is determined culturally and historically.

A clear trend that is evident here is that the provision of meaning today is more individually determined than before. Previously, the child was more likely to abandon his own experience or let it precede by what the environment imposed and expected. Not who are my parents for me from concrete experiences with them or from experiences with needs in contact with them, but what do my parents want in contact with them as interpretation that in general can be expected in the society from children.

In addition to organizing reality, the development of meaning also leads to that reality. How can the concept

allow a better response to and dealing with the environmental reality.

Origin of own meaning development

From phenomenological research we know that the essence of many realities can not be found in the core of the realities themselves, but in ourselves in dealing with those realities, in the meaning we give ourselves to these realities, how much these realities in itself also displays a certain meaning. For a child, a stack of books can have the meaning of a sofa, however clearly the meaning of the books may be to us.

Especially what the child is looking for in a reality and the contact it has with it, is very decisive for his significance assignment. So your mobile phone can be a nice toy for the child. In the evolution of what the child looks for in a reality and in the changing relationship with it, each time different meanings are assigned. The strange child of the neighbors becomes a playmate, later a friend, later the sweetheart and yes perhaps the chosen life partner.

Development of meaningful constructions

Gradually the child develops besides doubles that refer to realities outside of itself, also doubles that refer to constructions in its head about realities. These doubles also have a side that refers directly to the construction, next to sides that refer to what is called with the double. Think of 'young' as referring to the common meaning of

small age, in addition to individual associations of 'young' with being active, with being-in, with new, with attractiveness, and so on.

For these abstract doubles even more differences in meaning arise because the common side can also show individual differences in nuance. Where, for example, does young end. As a parent you only have indirect influence on this.

Meaning to themselves and to others

Children first develop the ability to recognize meaning and attribute it to what they meet. In this way they get to know themselves what something means to them. In this way they also learn to discover what is important to them, what they seek and need in their own sense of meaning. My mommy means everything to me, so I am still very dependent. My mom goes before everything, I seek and constantly needs her safety.

From the age of three, children develop the ability to also discover the meaning that others recognize and attribute to something. Children try to understand other children and to understand their intentions. Which idea other children make of something and what other children are looking for based on their knowledge, desires, questions and expectations. In other words, the child is able to attribute meaning to perceived behavior. My mum takes good care of me, I mean a lot to my mom. My

mom constantly urges me to do what she expects, she wants me to be sweet.

Where four to five-year-olds in the meanings allocation mainly rely on the concrete situation and the concrete actions of themselves and others, eight or nine-year-olds also rely on the knowledge they have acquired about themselves and others. I cry because I have lost something or I cry because I am sensitive. He is angry because he can not participate, he is angry because he is light-hearted. Gradually these two knowledge contents mix, these about the concrete situation and reaction and the one about who someone is. She is excited because she is not the first to turn and because she always wants to win from others.

Encouraging the development of meaning

As a parent you can stimulate the development of the meaning of the child by using images of realities in the child's world. Images that accentuate certain characteristics of these realities, for example, by simplifying them. The smaller shape of the child is magnified against that of an adult. The love of the mother for her child is over-accentuated with hearts. Picture books and children's videos can be helpful.

Regularly talking to, with and in the vicinity of the child can make the child familiar with language sounds, from

your tonality a foundation can be laid for meanings. Research shows that the richer your language use is in the form of a variety of words and more complex sentence constructions, the faster the vocabulary development of the child (Hoff & Naigles, 2002).

It can help to give definitions of what the child meets, by indicating its characteristics. If the child deals with a ball, you can draw attention to the round, opposite the angular of a block. Around you can illustrate with roles, angular with non-movable and sliding. Especially for what is not immediately perceptible, you can indicate what it typifies or typifies the child. For example, if the child weeps you can link to a feeling of grief because it has lost something.

Especially giving concrete examples of what something is and what not, what belongs to something and what does not, how something is and how something does not, when something is and when it is not, make the meanings very differentiated and at the same time more extensive. What is all small, what is all great, for example. What is not small, what is not great.

As a parent, you can give feedback to the child when it gives an incorrect meaning to something. Not smaller but less, no more but bigger.

Let the child tell a lot as soon as it can talk, let the child read a lot as soon as possible. In his talk the meaning of something becomes sharper and more frequent. In reading, the child meets meanings that others offer.

A child of two knows about two hundred to three hundred words and their meaning, a child of three already nine hundred and a child of five nearly two thousand words and their meaning. Personal use of language can only stimulate this.

Buffers as protection



Buffers ensure safety.

They allow us to notice insecurity on time.

How to sensitize children for this?

What accompanies me as a youngster?

I've been there before I get anywhere. In my thoughts and in my imagining I have already formed an idea and I can feel and experience this in a physical way. Do I feel tense, do I suffer from nerves?

The more often I experienced something, the more detailed the image could be, but at the same time the more volatile this happening, for the sake of predictability and routine.

The newer a happening, the deeper and more detailed this happening for me, even if I notice that it is still vague or unknown and needs to be assessed and completed. Much remains in the question form. This ensures

more prudence and a slower progress. First (knowing) to know and feel and then only doing.

Multiple buffers

For example, we notice that several buffers surround us who ensure safety and avoid too great risks with serious consequences.

In this way we have the already mentioned *mental buffer* of estimating and feeling.

Closely connected to this is the *signal buffer*. Signals that point in a particular direction can be more direct or indirectly read from what is being said, from what the person shows and from what the person let feel.

Also related is the *incoherence buffer*. What someone says, does not correspond with reality or with what someone does.

Towards yourself there is the *comfort (zone) buffer*. You notice that the situation or the other person takes you out of your comfort zone and you don't feel comfortable, like you feel bad about something, you don't recognize something or you don't trust something, you risk falling outside your limits, etc.

In addition, there is the *social buffer*, the others on which

we can count, who accompany us or on which we can appeal. They provide a large dose of safety and security.

Furthermore, there is the *communicative buffer*. We can address, agree, inform, warn, and more.

Not to mention is the *behavioral* barrier, such as proximity or distance-winning, respecting habits and rituals, etc.

Finally, in emergency situations, there is the **reference buffer**, such as apparently cooperating; say yes, doing no; pretend; create a different impression; point to surveillance; point to be met; someone on the way; set conditions; delay; make 'appointments'; 'promise'; keep talking; gain time; distract; put on the wrong track; believe in a way out and a happy ending; and so on.

This means that we are not immediately surrendered to something, but that we often can see or feel something in advance, that we can invoke the help of others in time and act in a communicative or behavioral way. These buffers surround us and make access to something possible or allow us to prevent access.

What to allow yourself?

For optimal use of these buffers, much will depend on how you let yourself deal with a situation or event.

What you let go before, whether you want to go into something, go on with it, or want to go on. Whether you want to go ahead, go along or go together. Whether you want to check something or start from it. Whether you want to go to something, or want to stop or go away or go sideways or backwards. Whether you want to go ahead or want to let something go down, get out of the way, let breakdown or get lost. Whether you let go or insist that something goes well and is possible. Whether it goes this way before you go out. Or you allow yourself to let go or get stuck. It will be a matter of determining for yourself how far you want to go and not just going through with something.

Give buffers opportunities

Adults can teach young people how to use buffers. They can explain what to do and can show how to do this. This offers young people a basis to optimize their own experience for themselves and their own situation.

Adults often neglect this development or refute the natural and intuitive buffers by substituting their buffers and acting as a buffer themselves. But what if the adults are not there or are not available.

Buffers in what you undertake

Where the previous is useful for what the other person says and does to you and how you respond to this or not and whether or not you allows this, is the following

useful in your own or requested engagement, in what you undertake and how you already does or does not act.

With what you yourself do and undertake, on your own initiative or at the request of someone, you can use an emotional, rational and behavioral buffer.

Emotional buffer : You can use what and how you feel about what and how you think and do.

Rational buffer : Or can you use what and how you think about what and how you feel and do.

Behavioral buffer: Or you can still use what and how you do from what and how you think and feel.

An example :

Someone wants something from you and asks for your cooperation, but fears a no-answer if you knew the underlying reason for his request.

You try to empathize with his proposal, but notice that many questions remain open. Especially the why of his question remains very unclear. Also why the question is asked to you remains obscure. Especially the exclusive and wanting to exclude the others can not be interpreted. You do not feel comfortable with your requested engagement. Also, not wanting to talk openly about the

direction the other person wants to go, does not feel right.

The mental image that remains vague, the feelings that are unfavorable and that you can not appeal to others about your commitment should encourage you to talk more about what the other person wants from you. And if this does not work, you can try to distance yourself or actively take action not to go further with the other person.

If you would go to the request of the other person, you can consider how you would think about yourself and how you would feel when you gave in to the other person.

Okay in all areas

Finally, you can check whether something is okay in the three different territories with which you have to do :

Is it something I like or something I want, in the mental territory ?

Are others in the social territory informed and agree with what I do ?

Can I call on someone or something in the real territory if necessary ?

Three questions on which three times yes

Before I want to respond to something attractive or to an invitation, ask yourself beforehand :

- . I feel for it and I agree with it ? (mental territory)
- . others know where I am and they agree ? (social territory)
- . can I find help or way out in the environment and support from others?
(real territory)

For example, if your answer is 'no' to one of the three questions, express your no, inform others if necessary, and seek help and support.

A practical situation as exercise



answer



Preventing
burnout
as a parent

↖ [emotional exhaustion]

↖ [decreasing competence feeling]

↖ [depersonalisation]

How as a parent prevent to go under?

Which signals can you notice in time?

How do you respond?

Burnout as a parent?

Perhaps the topic will somewhat surprise : the occurrence of burnout as a parent. Is burnout not associated with a 'burned-out' in a work situation ? Indeed, but under a work situation can more in general be understood, a task that has been given or an own assignment that generally depletes someone so that he or she goes under. Whether this is a work situation, a learning situation (burnout at students) or a living situation (burnout at parents) is rather secondary. It always involves the confrontation with a task or assignment - here a parenting task - that requires too much of a person (bearing load) so that he no longer perseveres with his available possi-

bilities (capacity). Because the possibilities are exhausted by the continuous, repetitive and prolonged load, so that it can not be regained again. It is not so much the balance of carrying capacity and bearing load that is disturbed, but the balance of giving and building up. The result is a long-term energy deficit and a permanent feeling of exhaustion. If in time the reconstruction of forces could be done, then burnout would not occur. However, a progressive reduction of forces takes place, which in the long term gives burnout more opportunities. Reducing this reduction of forces and offering opportunities to rebuild them is one of the main points of attention for preventing burnout as a parent.

(Mia - 33 years) I experienced that I was very unhappy with my child. No matter how much I tried, it did not want to click between us. It was also difficult: I constantly made comments about what it did or did not want to do what I wanted. Sometimes I completely lost my patience and demanded in vain that it would sit still and be silent. I just could not have anything from my child at certain times. The best moments were when it was away from home. But even then I was very disappointed that it would come home again and everything would start again.

(Diane - 36 years old) I started to experience myself more and more as an unfriendly, upbringing and hard-working parent who could no longer handle it and knew it with his

child to whom she was less and less attached. Who did the opposite of what she wanted herself, but who no longer had a grip on the child, on her own actions and on herself.

The development of a burnout

Parenting can ask a whole effort of you as a parent. Especially if it is not easy when dealing with your child, you may feel that you have a difficult assignment. It is then easy to create a tense atmosphere that gradually turns into a tense relationship with your child. This tense atmosphere and relationship can then easily create new tensions and evoke stress both with you as a parent as with the child. This way you as a parent and child easily end up in a long-lasting and recurring stress situation. This requires a lot from the child, but also from the parent who gradually feels that he can no longer easily cope with his task as a parent.

As a parent you are inclined to make extra efforts to still succeed in your parental task. Efforts to which the child does not always react positively. This can generate a lot of emotions, such as excitement, disappointment, anger and fear that make you gradually become very irritable and easily react emotionally. The feeling then gradually arises with your little impact-providing commitment that this can not continue endlessly, especially because the child's positive response to your extra effort is lacking.

... or how emotional exhaustion occurs.

Recently, Leuven researchers developed a new definition of burnout, with five core symptoms that can be seen as characteristics of (emotional) exhaustion. They are physical and psychological exhaustion; cognitive loss of control, such as concentration and memory problems; emotional loss of control, expressing itself in pronounced emotional reactions; depressive symptoms, which is similar to depression; and mental distance, expressing itself as a mental distance from the present assignment.

There is a danger that you will gradually question your parental skills and your parental competence, that you will gradually lose your self-confidence in this area, because you are increasingly confronted with not knowing how to manage it as parent. You do not know how to deal with the situation of your child and your child self, so that additional tensions would arise. Especially the decrease or lack of a clear vision on parenting makes someone more vulnerable.

... or how decreasing competence feeling appears.

An additional danger is that your attitude towards your child and your task as a parent becomes increasingly negative and you start to believe less and less in your child and your task. This way you can gradually slide down to

a more cynical view of your child and your stated parental assignment. It does not yield much or anything with your child who is disappointing.

... or how depersonalisation occurs.

Emotional exhaustion, a decreasing sense of competence and depersonalization are generally seen as the three related core characteristics of burnout.

Risks

It will be clear that a developing burnout does not only entail a risk for yourself as a parent, but also for your actions towards your child and for your child.

1. risk to yourself

- . general feeling of powerlessness
- . permanent feeling of tension and pressure
- . doubt of own possibilities as a parent
- . much as a burden and difficult to experience
- . disinterested and isolated (want to be left alone, ...)
- . not be able to distance, nothing can be relative or let away

2. risk for your actions to your child

- . easily act emotionally charged towards your child: disappointed, excited, angry, ...
- . act impatiently with your child
- . slight tolerance towards the child

- . mood fluctuations and volatility
in your dealings with child
- . increased pressure on your child
- . lack of energy, interest and sense of
interaction with child
- . show escape behavior or neglect behavior
- . easily conflictual interaction
- . in the background risk of abusing your child
(hitting, heavy punishment, ...)

3. risk for your child

- . show your disappointing image of
child (child as a nuisance, ...)
- . the development of negative self-image in your
child because of your reactions
- . to develop a low self-esteem feeling
because of the lack of confirmation
- . in the background risk for emotional neglect
(disinterest, rejection, ...)

In summary, there is a risk that your actions will show signs of overcompensation, giving up or escaping

Consequences of burnout

When the daily stress of being a parent continues, it can lead to a burnout. This is an intense exhaustion that leads parents to feel detached from their

child and become insecure about their parenting skills. In today's society and cultural context, there is a lot of pressure on parents. However, it is not possible to be a perfect parent. Trying to do so can lead to exhaustion, with the risk of achieving just the opposite as intended. This according to recent research at the French-speaking University of Leuven.

The research showed that burnout can have serious consequences for both parent and child. For parents emotional exhaustion, emotional detachment and parental feelings of inefficiency. For children, neglect of physical, educational and emotional needs, confrontation with a parent's thinking to abandon them and a propensity of their parents to verbal, physical or psychological abuse.

Parental burnout and parental neglect also showed a circular relationship: parental burnout led to more parental neglect, which in turn led to more burnout, and so on.

The study indicates that parents should know that self-care is good for themselves and their child and that when they feel severely exhausted, they should seek help. Anything that allows parents to recharge their batteries to prevent exhaustion is therefore also beneficial for their child. It is best for parents to avoid putting too much pressure on themselves,

too much expectations of themselves and wanting to do too much. So exhaustion can be avoided and also the harmful consequences associated with it.

How to prevent burnout

- . Identifying signs of evolving burnout in a timely manner, in yourself, in dealing with children, in children themselves as a reaction to your dealings. Noticing changes that occur progressively, such as no longer recognizing themselves at certain points.
- . Perceiving causes in yourself (loss of control), in your dealings with child (conflict, distance, misunderstanding, ...) and in child (insecurity, uncertainty, ...).
- . Reduce causes and, if possible, eliminate them.
- . Add protective factors (partner, friends, family members, self-care, ...).

Emma Mansour, psychologist and psychotherapist, proposes to prevent burnout, to pay attention to yourself. According to her, a glass jar with marbles can be helpful. Every marble that you add represents a moment or an action of self-care. Like, for example, taking a break or just moving. Every marble you take away corresponds to, for example, skipping a moment of rest or not moving. According to her, it is then essential to keep as many marbles as possible in the cup and in this way be reminded in time of the need for self-care.

- . Reduce risk factors (stressful work situation, demandingness, perfectionism, ...).
- . Increase carrying capacity (parent skills, expand used parenting methods and responses, ...).
- . Reduce load (help, share parenting task, ...).
- . Call on social network for conversation or to relieve you practically. For example, participating in parent groups or chatting online.
- . Break through continuity in load (temporary relief, opportunity to gain strength, ...).
- . Pay attention to available energy: keep reserve, charge batteries in time, take breaks in time, spread out, divide, ...
- . Focusing on and recognizing the positive: focus on what works and is okay, being happy with small successes and going step by step.
- . Don't pursue perfectionism.

Parents who worry and who lack a vision are sometimes presented as more vulnerable to burnout. However, this

is a circular process. The gradually increasing vulnerability undermines self-confidence, makes people insecure, increases worry, and doubts the existing vision.

You can also take into account that what you just want to avoid (such as not being able to cope, losing control, getting exhausted, ...) is likely to occur due to your increased effort.

Apology

It can be a good idea for an experienced increasing failure in dealing with your child, to :

- not just accusing your child, as if your child is a big problem. But to recognize that from an evolving burnout everything is presented more negatively, more magnified and less nuanced than it is, so that no possibilities for rearing are seen and tried out,
- not just blame yourself, as if you were not able or willing to raise your child. But to recognize that from a developing burnout your ways of dealing with your child are presented as more negative, problematic and less nuanced, so that no action possibilities are seen and tried.

Stress and burnout

Every parent experiences sometimes to get out of balance and out of selfcontrol, yet he quickly regains control over himself and the situation. This is typical for

stress. Many children know these stress reactions from their parents, without this really giving them problems.

Some parents are constantly experiencing loss of self-control and can no longer find their balance, so that for a long time the feeling arises that they no longer have any control over themselves and the situation. This is typical for burnout. For children, burnout consequences can best be avoided, it causes more than transient problems for them.

Children respond very differently to a parental burnout

Many children have noticed or felt for some time that the relationship with the parent is becoming increasingly tense and difficult. They also come under tension, which can evolve to a more permanent state of tension.

Even though children sometimes do their utmost not to increase the tension (being good, being quiet, not complaining, keeping a distance, keeping quiet, sensing how the mood is of parent, being careful in response, not daring to react, ...), yet the experienced tension causes feelings of tension, such as agitation, irritability, fear, insecurity, guilt, disappointment and lethargy. The child can respond to this with restless behavior, irritable behavior, with uncertain behavior, with passive behavior and with physical reactions.

These can strengthen the tension and the exhaustion feeling in the parent. So that a negative spiral starts of burnout symptoms that feed the behavioral problems of the child, which in turn increase the burnout symptoms.

Out of the center



What if a child no longer identifies himself with the family group?

If we look at a group, we see group members who belong more to the center of the group. We also see group members who belong less to the center. Sometimes we see group members who are on the edge of the group or even over the edge. Physically they are still part of the group, but mentally they have distanced themselves from it or they were socially excluded. Sometimes several group members can be in this situation at the same time. It will be clear that they find each other easily.

The more someone is at the center of the group, the more someone will be inclined to refer in his or her actions to what lives and guides in the group. The more someone is out of the center, the less someone will be inclined to refer to what lives in the group and is directive. The chance is then great that someone in his doing

will refer to himself or to the subgroup who is also out of the center.

The reasons why someone is out of the center can be very diverse. On the one hand, they can relate to the less favorable attitude of the group towards the group member, or they may have to deal with group members themselves that for some reason do not fit or find connection or want to find with the group, or also they can have to deal with less favorable experiences with each other as a result of being incompatible with each other or not being able or willing to become compatible.

Those who are more in the center have more reasons to comply with the group. Such a person gets more benefits from the group through his conformation. Those who are more out of the center have fewer reasons to comply with the group. Such a person may derive more benefits from the distance to the center of the group due to less conformation. It are the advantages of turning with the group that makes someone move to the center of the group. Once those benefits are lost, there is a risk that someone will distance himself more from the group. In this way one easily ends up in a negative circularity, which progressively pushes someone from the core.

Primarily, on the one hand, there is a bridge between parents and children, and on the other hand a bridge bet-

ween child and the wider environment, say society. Sometimes parents end up in a struggle with their child, so that the child will be more out of the center of the family. This can make it particularly difficult for the child to bridge the family group, so that the child could be in the center of the family group. Sometimes you may notice that parents are struggling with society and moving more from the center of society and their environment. This can make it particularly difficult to create a bridge for the child to society, so that the child could be at the center of the environment and society.

Sometimes parents can determine to their despair that their child apparently does not respond as they should expect as a minimum. The child does not conform to the customs that are customary in the family or are expected. Apparently the child sails a different course, responds to something else, something that is strange to the parents. The child apparently does not refer to the family group in his expression and reaction. The child apparently refers to himself or another group, with which it is more related or connected or feels. In dealing with this, this easily gives rise to stress and conflict situations that can cause a lot of stress in the child but also in the parents. On this stress the child can react with excitement and aggression because of the collision, but also with pronounced grief and uncertainty because of the perceived distance. Parents then clash with this excitement, these outbursts of rage, or this stagnation, this

inability and grief. The child does not give itself to the group that offers insufficient safety, space and recognisability for it. The child prefers the safety and familiarity of itself or another group that allows more stability and less risk. In other words, there is an attachment problem that expresses itself with the child in an attachment disorder.

Parents can have a hard time with this situation, which often also gets a habit and possibly leads to increasingly serious problems. Parents often also take as standard that the child refers to what applies in the family. They can hardly accept that the child is out of the center and even beyond the boundary of the family group.

Starting from this reality, that their child is self- or alternative referential, and if they can accept this reality, this can lead to steps towards each other, without threatening. Parents need not feel threatened and misunderstood as a family group, the child does not have to feel threatened and pressured. This mutual security can provide a favorable basis for getting closer together. You can maintain your own core and space, and steps can be taken to another core and space without this risk or loss.

From a dreamed we-feeling, over an actual I-feeling, to get gradually away from being together next to each other, in order to arrive at a desired together-with-each-

other, with guarantee for sufficient autonomy and maintaining its own integrity at the same time.

Sometimes parents can distance themselves in some way or another through less favorable experiences in contact with society or authorities within society. They then develop their own culture away from the center of the society, or they already received that non-cultural culture from home, a home that did not feel as socially happy either.

Instead of trust in society, trust came in their own convictions and strategies. This own way of dealing with the environment is often passed on to the child. It is often about alternative or inverted values and norms that apply as a way of thinking and behavior. For example, where a well-thought-out action is considered desirable in society, an impulsive reaction as habitual behavior is put in place instead. Where in society taking into account environmental expectations is preferable, preference is given to stubbornly adhering to own momentary desires. Where in society there are attempts to avoid confrontation as much as possible, direct confrontation is chosen. Where in a confrontation - if not to exclude - the boundary is laid in a word dispute, it is easily threatened with physical confrontation to show its own power. Where healthy trust prevails in society, a cautious distrust is assumed.

Many of these own references, as a foundation, want to protect themselves from becoming victims of the environment. What is assumed is considered to be of influence, by acting in this way one experiences effect for themselves. On the edge of the group, what society is suggesting is insufficient to work and produce an effect. By postponing something and striving for effect in the longer term, as often pushed forward in society, such a person does not gain opportunities, but experiences them to lose and to miss out on his chances. What is indeed possible, if one can no longer count on others.

From the center of the group - family or community group - there is a risk of ending up in a negative spiral that moves someone further and further from the center to or over the edge. The unpleasant contacts with the group lead to negative reactions or a lack of response. Such reactions in turn lead to even more unpleasant interactions by the group. Gradually, incomprehension, hostility and rejection, or an increased risk, develop along one or both sides. This misunderstanding, this hostility and that rejection give reasons for pushing someone out of the center and withdrawing from the center. Because of this double action, this process can proceed quickly and take an extreme form. In this way each tries to protect himself - the group and who is isolated. Due to this interaction method, the need and necessity to protect themselves is also becoming increasin-

gly apparent. Every agreement, every band, every community threatens to be lost more and more for a longer period of time.

All reasons to prevent pushing someone out of the center or withdrawing himself. This can be done by preventing negative spiral formation. Specifically, this can be done by, among other things, recognizing the various reference forms. By avoiding a battle between different reference centers because of the contradiction or the distance. By bringing together multiple references and seeing what the similarities are, what the additions are, what multiple interests entail and ask for attention and seek attention. By proposing alternative references with opportunities to open up to this without having to hold back a threat. By creating a new reference group for an increasing part or the whole for the future where everyone can feel safe. By avoiding that anyone who already has the tendency to withdraw from the center get further away.

Imagine that you are in a weak position in a group.

Imagine that you are all alone in a group.

Imagine you do not notice it.

Imagine that others do not accept you as you are.

Imagine that others are against you.

Imagine that doing your best to belong to the group makes little difference.

Imagine to perceive you do not seem to be and do like others.

How would you experience this?

How would you feel?

How would you react?

How would you protect yourself?

How would you try to avoid repetition?

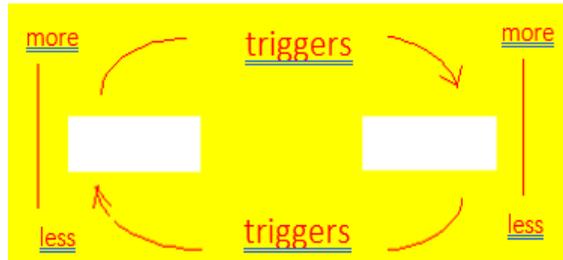
What effect could this have on you in time (self-esteem, self-confidence, isolation, taking initiative, ...)?

How would you act as an educator towards someone who experiences this?

Perhaps is often too little understood the importance of belonging to the center of a group. Perhaps too little is seen the reality that many, individuals or subgroups are located out of the center. This reality is also often not accepted. This often causes pressure on those who are out of the center. Too little is perhaps seen the significance of being able to make a contribution and to be able to continue to strive continuously to let belong as many individuals and subgroups as possible to the group. Perhaps it is possible to use this difference not as an element of exclusion but as a referential for belonging. So you can to a certain extent be yourself and belong to the group.

Use the figure above for your child to mark the place in or out of the center of the family and cohabitation group.

Circular influence



What you say or do
can be a reaction to your child.

Your reaction can then again be the starting point for
the child to which it in turn reacts.

Provoke

A child has a whole register of perceptions, feelings, desires, thoughts, memories, fantasies, body sensations, expressions and reactions of which some are awakened under certain circumstances, in certain situations and contexts, or which the child evokes for himself in function of what it wants to achieve, maintain or avoid.

As a parent or educator you also have a whole register of perceptions, feelings, desires, thoughts, memories, fantasies, body sensations, expressions and reactions, some of which are awakened under certain circumstances, in certain situations and contexts, or which

you yourself call forth in yourself in function of what you want to achieve, maintain or avoid.

Mutual influence

When we respond or act as parents or educators, we may lure a reaction or action with the child in connection with the activated perceptions, feelings, desires, thoughts, memories, fantasies, body sensations.

This can be a reaction or action that we choose or want. However, it can also be the opposite reaction or action that we do not prefer and just do not want. This action or reaction of your child can in turn provoke a certain action or reaction that is not desirable for the child or the child himself does not want. As a parent or child you can be aware of this circular process of mutual influence in the form of provocation or not. A mutual influence that takes the form of circular triggering processes. Parenting is rightly described as a complementary and circular process, in which both parent and child are involved and successively active.

. With our impatience, we often try to encourage our child to start, continue or stop something. The impatience can, however, provoke resistance and possibly provoke a blockage in the child. Just what we did not want at all. However, we just wanted the opposite, some more flexibility and mobility. The resistance and the blocking and the lack of flexibility and mobility of the

child can arouse displeasure and cause even more impatience. Just the opposite of what the child needs and desires. This can then generate more resistance in the child. Because of their own performance each of them leads to the opposite of what to choose. The resulting reaction of each provokes the opposite of what together and what also each wants for themselves. With impatience and resistance as a result, while each preferred patience and cooperation.

If this occurs repeatedly, or permanently, or still very pronounced, then the chances of provoking each other's behavior increase more, each of which wanted to counteract its own actions. Everyone's reaction increases the chance of repetition, no longer ceasing or at a pronounced intensity, as a result of which each still wanted to adjust the other person. The other person, who, however, by your own performance, is less and less activatable for what you wanted, but on the contrary strengthens flight into what you endeavor to achieve with rigidity and more extreme action.

. If you easily take the lead in avoiding indecision, this can just provoke indecision, because the other can not practice making his own choice and because your decision definitely accentuates the lesser decision as weaker, what is also perceived as thus by the other. The weak determination of the child then triggers your decision and

initiative, which is the larger as the child is more indecisive. By triggering the opposite together the origin of each other's problem is strengthened and the situation evolves in a negative and more pronounced sense.

There is a high risk that everyone gradually resigns to the development- and change-adverse situation and therefore requires each other to continue in the unfavorable reaction.

. As a parent you do not expect any decision and initiative from your child anymore and you endure his indecisiveness and passivity. As a child, you do not expect to be able to make more efforts to be more self-determined and to take the initiative, and in this way you can sustain the superiority of the parent. In this way you keep provoking each other, which prevents everyone from allowing change and development.

Unfavorable mutual influence

As a parent you run the risk of negatively influencing the behavior of the child through this mutual provocation process with your own behavior. You run the risk of holding each other in a mutually unconverted expression and behavioral pattern that is re-activated each time by its own expression and behavioral pattern. An additional risk is that you permanently reinforce each other in this pattern. So that you feel at a certain moment that it can not go on like this. You do not want your child to evolve

further in that direction. By possibly feeling that you have too few expectations and demands on your child and being too accommodating and too weak, you risk increasing your actions, with a more pronounced unwanted behavior of your child, something against which you just came up.

- . Your dominance that provokes dependence on your child, which in turn triggers your dominance.
- . Your talk that triggers the silence of your child, which in turn triggers your talk.
- . Your attack that provokes defense with your child, which in turn triggers your attack.
- . Your control which evokes hiding in your child, which in turn triggers your control.
- . Your criticism that provokes passivity in your child, which in turn triggers your criticism.
- . Your aggression that provokes rebellion in your child, which in turn triggers your aggression.
- . Your compete that provokes withdrawal from your child, which in turn triggers rivalry.
- . Your doubt that provokes uncertainty in your child, which in turn triggers your doubt.
- . Your superiority that provokes submissiveness in your child, which in turn triggers your superiority.
- . Your know-all that provokes know-nothing with your child, which in turn triggers know-all with you.

- . Your compliance and following that provokes doing its own thing in your child, which in turn triggers your compliance and following.
- . Your constant limitation of your child that elicits boundlessness from your child, which in turn triggers your defining of boundaries.
- . Your constant commanding and adjusting that provokes carelessness in your child, which in turn triggers your commands and adjustments.

The toddler's stubbornness, for example, can lead to a range of dysfunctional responses from the parent including limiting the child's autonomous desires, giving excessive directions, or disrupting his chances of developing independent skills to regulate his behavior. This can lead to even more resistance from the child to maintain himself. The parent's intent in being overdirective is to manage and control the child's behavior.

However, when parents know how to deal with this in a calm, confident way, responding with more autonomy support and less disruptive and controlling behavior, the child will come out less powerful and more benevolent. It experiences a certain space and it experiences gaining influence. The negative spiral is then reversed.

Research by New York University showed, by way of illustration, that negative parenting in early childhood has

consequences for later. Negative parenting was reflected in negative emotions towards the child and rough treatment of the child that escalated over time during conflict. This led to pronounced negative emotions and violent reactions of the child, which in turn fueled the hostility of the parent. Negative parenting and not so much the temperament of the child appeared to pave the way for hostility and negative emotions in parent and child during the toddler years, with the worst in every one coming up. This resulted later in more behavioral problems at school for the child.

Favorable mutual influence

While these circular triggering processes entail the risk of both coming out where you do not want to and holding each other. They on the other hand have the chance to trigger the positive behavior themselves by adjusting their own expression and their own actions in such a way that allows behavioral change at both sides and that can activate it. It is not always possible to change your child directly, but by changing your own input you create opportunities to activate change in your child. Because of the positive reaction that you provokes with your child, it can in turn activate a further positive relationship with your child. In this way you elicit a positive expression and behavior pattern, you keep each other in this and you create opportunities for another increase.

- . Your positivity that provokes openness with your child, which in turn triggers your positivity.
- . Your willingness to help that provokes cooperation with your child, which in turn triggers your willingness.
- . Your discretion that provokes confidence in your child, which in turn triggers your discretion.
- . Your respect that provokes respect with your child, which in turn triggers your respect.
- . Your calm that provokes peace with your child, which in turn triggers your calm.
- . Your sense of perspective that deactivates panic in your child, which in turn triggers your relativity.
- . Giving responsibility to your child that activates your child's responsibility, which in turn triggers your giving of responsibility.

Where you as a parent do not succeed in direct influencing your child, you can always use the indirect by changing your own expression and behavior, and thus changing the expression and behavior of your child.

. For example, if you want your child to become calm and your insistence does not help, you can always try to set a calm tone yourself or you can let a difficulty rest for a while or you can try to avoid escalation and provoke rest with your child.

Parents can sometimes see that, for example, one positivity is not the other, the first does not result in openness, the other does. It is then important to be positive in the right way, so that it can activate the openness and de-activate the closedness. Possibly there was insufficient attention to de-activate the child's closedness, so that the activated openness did not in itself receive sufficient chances.

Multiple triggering patterns

What provokes each with the other can be very different. We already indicated that there can be a positive influence, but also a negative one. It may be that you hold each other in the opposite pole and that you are reinforced in this opposition. It may also be that you maintain an action and reaction, where no one wants any concessions or changes. This way you both trigger each other to exhibit a kind of mirror behavior. My disagreement with you provokes an unconfirmed response. The opposite is also possible that you can each respond to each other and you let each respond to each other. Your noticed confidence provokes me to be confident. Your adult approach lures me an adult reaction. Thus, in addition to a complementary triggering process, a symmetrical or similar triggering process can occur. How you approach each other will determine which interaction process is triggered.

With a complementary and a symmetrical lure pattern, each of you tries to avoid or prevent something that you are afraid of or have resistance to. Especially your perception of each other and of each other's expected reaction elicits your own expression and actions. Wanting to move forward with your child in a certain direction can cause your child to slow down or steer in a different direction. Getting you along as a parent for something the child wants, can make you as a parent responds indecisive or responds to something else.

With a similar triggering pattern you try to make every effort to achieve something together or to retain what you prefer and where you want to go. Your acceptable approach to your child can cause your child to refrain from any reproach. Not blaming each other and not wanting to punish each other, can make you stand together on the trail of commitment and to support each other.

Known by parents ... and child

Parents are sometimes aware of this mutual inducement process in one way or another. They say to their child because you do not listen, I have to deny you this privilege. I would like to give you this privilege, this is only possible if you promise to listen. Children sometimes also indicate this. I'm angry with you because you forbid me this. They also immediately indicate how the parent

can take away their anger. Something that is not always obvious to the parent.

Parents also sometimes use this provocation process as a condition to adjust their child's behavior. I'll listen if you do not yell. They then make it clear that yelling of the child does not activate their listening and that it can not de-activate not listening. Children do this too. I will do this if you are no longer angry.

In certain cases each can be difficult, to use as a means to get from each other that he originally or spontaneously did not want. In those cases it is best to handle it carefully. It could lead to something circular by your indulgence to provoke something that you do not want at all and so to strengthen it. Your child always yells to induce you to listen indirectly, so that it can reward you with quiet talking. You are always bad tempered to indirectly induce your child to do what you want so that you can reward it with your calm.

More or less mutual influence

Possibly multiple circular triggering processes are mixed together. Multiple between the same people. But also with various other relevant people. For example, as a parent you may sometimes notice that if you try to reach change in your child by changing your own expression and behavior, this does not have the expected result. Your child may then be stuck in other dependencies

with you or with other persons relevant to your child from his environment. Your child wants to listen because you also listen to your child, but your reproach to your child prevents your child from being very open. Or your child may feel obliged by his bond with his sister to do very superficially on certain topics. Other elements that elicit other behavior prevent you from achieving the desired behavioral change in your child through your behavioral change.

Sometimes as a parent you may notice that your own change does not bring about the desired change in your child. There is a change in your child, but the content and the form do not match what you prefer.

. By intervening less constantly, your child becomes more autonomous. However, the autonomy that you determine is not what you prefer. You want your child to be less helpless, but you did not immediately want your child to make his own choices.

Sometimes you can also notice that your change has no influence at all on your child, without the aforementioned inhibiting factors playing. The reaction pattern that your child showed might have little to do with mutual influence, but had arisen earlier or in a different context. At most, you can try to create a different reaction pattern through your interaction with the child.

. Your child easily uses power words that it may have picked up outside. No matter how calm you act as a parent, the child grabs if you limit it to these terms of expression. As a parent, you can try to get the child to express his feelings more directly, and to activate this reaction scheme rather than the force word use schema. Damn it, not back again' as 'If I do not like it then I feel anger coming'.

Victim-offender mutual influence

With your actions you can easily victimize the other person. Whoever is a victim can then easily feel entitled to victimize the other in turn, because of the damage and the shortages you experienced yourself and because of the absence of recognition. Given the possible circularity, each can victimize the other, making it only worse.

. You have repeatedly asked your child to help. You always assume that you have everything to do alone. You also feel little willing to respond to a question from your child. It does not matter that you would make an effort for him or her. Only when your child is willing to apologize and to recognize how it does you wrong will you be prepared to do something for him or her.

. Your child has already repeatedly indicated that he finds it very bad to be laughed at whenever he indicates that he can not do something alone. He still feels little willing to answer questions from you, partly because of

fear of receiving comments again. In his eyes you do not deserve that he would do something that you could possibly reproach him for too little independent. Only when you promise not to laugh at him or her anymore and you admit that this was unjustified, you can hope for some compliance.

By having an eye on how to rightly repair injustice and to undo or limit damage, you may be able to break through the negative spiral and can generate willingness and compensation together. This can be enhanced by recognizing everyone's merit and acknowledging each other.

Yourself as standing in the way

As a parent, you can be aware of the fact that you may be in the way with circular influencing by your own actions, so that you may not be able to activate what you want with your child.

Your distance to your child who possibly activates the proximity search of your child, but at the same time ensures that more distance can not succeed. Your distance blocks a possible distance from your child. Conversely, it also applies that the proximity search of your child is a stand in the way for more distance as a parent and ensures that more distance can not succeed. The proximity of the child blocks a possible distance from you towards your child.

Your talking that activates the silence of your child, but at the same time makes sure that more of your child's talking is not possible. Your talking blocks a possible talk from your child. Conversely, the silence of your child is a stand in the way of not talking to you. The silence of your child blocks a possible silence from you.

Who comes first, what comes later

In mutual influence, you notice that you exert mutual influence on each other in the negative, so that a negative and escalating spiral arises, or in the positive, so that a positive and strengthening spiral can arise.

In this spiral you follow each other and you react to each other. Your child flees you, so you go after it. It's just the same for your child. You go after your child, so the child flees you.

To break this spiral, you can choose not to follow each other, but take the lead yourself and you can also choose not to respond to each other, but prefer to choose an 'acting' or initiative. Your behavior starts with yourself, with something that you choose. My child always runs away from me, so I always walk behind it. I choose to walk in front and I do not go after my child to come back. My child will increasingly be tempted to walk away from their own experience, to stay and follow more and more. Your child reacts, you act. Your child follows, you take the lead. In circular triggering processes, it is therefore

important to recognize who can be provoked and reacted and who provokes and acts.

In the past, attention has not always been paid to who in the first place provokes and who is provoked. Whoever provokes colors immediately where it comes to turn. For example, dominance and dependence, such as self-confidence and uncertainty. Who finally set the tone? If it is the dependency and insecurity of the child, then there is a great risk of domination and self-confidence of parents. However, if the parents set the tone by their dominance and self-assurance and occupy the corresponding place for the child, they may force their child into complementary dependency and uncertainty. However, if they leave room for their child, this can easily result in a symmetrical dominance and self-confidence in the child.

Whoever takes the lead or acts has more choice, for him or her it is more wanted. Who follows or reacts has less freedom of choice, for him or her it is made more so. For example, anyone who compels and is not inclined to listen will possibly have to deal with someone who shows increasing resistance and resistance even if the latter does not want it at all. However, his or her response will promptly provide for justice and instigation of more coercion with less listening. From the second, his negative sides can then increasingly be addressed, while it

would never have come about in itself or in another context. But this is provoked by the initial stubborn compulsion of the former.

Those who can't do something will ask for help from those who can do something. The help offered can make that something is never learned. The weaknesses are maintained by the strengths of the other. The weakest takes the lead and makes the strongest respond.

Determining who takes dominant initiative for the nature of the circularity can also immediately explain why undergoing violence or abuse of the child can not be seen as provocative, but its the parent, and the child does not have a share in this event.

Whereas in the first place everyone's reaction was a consequence of what preceded as a cause, everyone's action can therefore become a means for what is aimed at as a goal. In this case, both can also take the lead and responsibility together for what you want together. This prevents both of them from falling victim to what both do not want together.

Unfavorable unwanted (schema) activations

Someone lures it out or obliges you to activate a certain schema that is undesirable for yourself. A schema as a way to record, observe and respond. In a relationship this often happens mutual and escalating towards each

other. To an increasing degree, the intensity or the number of schemes for recording, perception and reaction are often unconsciously increased.

For example, in a parent-child relationship, a child goes into attack and tries to dominate, so that the parent wants to defend himself and tries to restore the balance of power in order to protect himself and keep the whole thing going. This may provoke more attack and dominance in the child. The parent may try to distance or refuse to respond to reduce the impact and destructiveness, potentially allowing the child to try to hold and claim the parent more. Through the child, schemas, such as sides and parts, are activated in the parent in such a way that the parent himself does not wish at all and spontaneously never would. The parent, however, must follow the schema dance started by the child and stepped up. It does this to keep it livable and working and not to make it worse. Both will easily have the impression that the other person started and is the basis of the compulsory schema dance.

Another example, a child easily disposes of everything. This obliges the parent to follow and keep everything in order. Because the parent takes over and keeps an eye on everything, the child makes it even easier, after all can be counted on the parent. Two processes may occur here: the child is incapable of independence or not yet capable of doing so, and the activated schemes with the parent

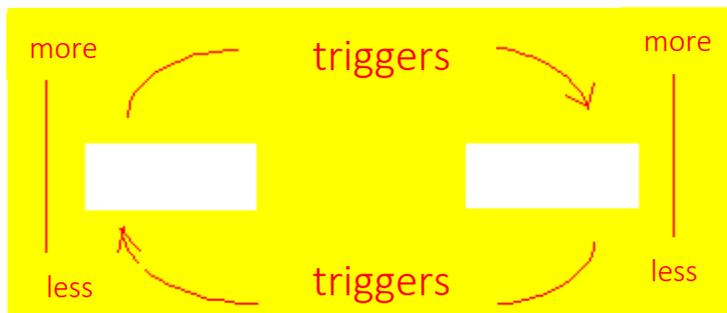
do not promote autonomy in any way and may prevent it. If serious problems are to be prevented and to remain fully functional, the parent will have to keep the schemas that have been provoked at his own will.

Possibly a combination of dominance and dependence occurs. This is, for example, when a child demands that the parent does everything. This creates a very difficult situation for the parent. The parents will have to defend themselves if they do not want to go down completely, at the same time they will have to take great care. If it is possible to defend itself by not automatically taking on everything, the child may be unwilling to notice this, which may lead to more demands and expectations towards the parent. The parent has to activate his defense and give continuous caring, which he does not really want at all. Sometimes this is reinforced if the child develops hostile feelings in response to what it thinks it is experiencing. As a parent you will unwittingly end up in the hostile camp from an activated divide : companion or opponent, friend or foe. The child then tries to isolate the parent by choosing party for others against the parent.

If this hostility adds to the foregoing, an even more complex and contradictory situation arises: as an unwanted opponent (due to hostility) the parent must then defend himself (as a result of perceived dominance) in a situation of care (as a result of experienced self-reliance). .

The crazy thing is that just being the opponent as a parent who defends himself but still gives care, provokes, strengthens and holds dominance, dependence and hostility in the child. Just all are ways that unfavorably affect the child and its development.

Indicate the circular influence that applies to you and indicate which one you want:



*dominance
to talk
attack
check
criticism
aggression
competition
doubt
superiority
know-all
compliant
limit
command
impatience*

*dependency
keep silent
defense
hide
passivity
rebellion
withdrawal
uncertainty
submissive
know-nothing
to follow
boundlessness
inconsiderate
to block*

decisiveness
initiative
to watch
do nothing more
keep distance
run after
positivity
helping
discretion
respect
tranquility
relativity
give responsibility
...

indecisive
passivity
do not dare
not participating
approaching
do your own thing
openness
collaboration
trust
respect
peace
panic
feel responsible
...

Claim behavior,
demanding a lot of
attention



Every child needs attention.

How to deal with it ?

- *"Mom, mom ! Look !"*
- *"Dad, may I?"*
- *"Mommy, what is this?"*
- *"Daddy, come and help!"*
- *"Mom, mom, mom, is this right?"*
- *"Dad, do I get a piece too?"*
- *"Mom, I can not join."*
- *"Daddy, she teases me."*
- *"Mom, when are we going to grandmother?"*
- *"Mum, Dad, I'm hungry."*

Every parent thinks it's okay to be there for his child. Every parent thinks it's okay that his child calls on him or her. Every parent thinks it's okay **to give** the child **sufficient attention**.

This is no problem for parents. The problem arises when you, as a parent, have to be too much for your child, if it appeals too much to you, demands too much attention.

This too much is very subjective. As a parent you can quickly find something too much. Or, at times yourself, may already be heavily burdened, and so find something easier too much.

For an important part, the feeling of asking a lot of attention has to do with yourself as a parent and not with your child in the first place. It feels as not pleasant for you, it overloads you.

As soon as you feel overwhelmed, you will see if you can not slow this down and how you could actually do this.

You will see if you can slow this down without neglecting the needs of the child.

You want **to know exactly** which needs of the child are the basis of his attention questions and claims. And whether these are justified.

You also want to know which reaction, go into or against your child and helps your child the most. In the long term, help your child to get ahead by going into it, or help your child by going against it or by not responding to it.

You can always take this into account in your response:

1. What does it mean for your child in the **short term** now;
2. What does it mean for your child in the **long term** later?

You can also always consider yourself in your response:

1. What means the situation of asking attention for you now, can you handle it?
2. What means the situation of asking attention for you in the long term, can you always respond in this way.

Make sure you take sufficient notice what your child **learns** from your reaction of what it can repeat in the future.

Responding to what your child says or asks in a positive way increases the chance or frequency of repetition of your child's asking for attention. If you respond negatively or not, you reduce the chance or frequency of repetition of your child's attention claims.

This way you contribute to the habitual formation of more or fewer attention claims.

Do not react at first and eventually when your child continues to whine or makes trouble or threatens to make

fur, well, you risk to learn your child that it has to **persevere** or must insist to get a desired response from you.

If you first react positively and afterwards no longer or negatively, then you risk that your child will repeatedly look for attention with short interruptions because it tries to get what he can now get before you change your mind.

If you are changing in your reaction, then your child's attention will easily be drawn to this. His sense of it makes sense or it does not, works lesser then. By following up and thinking about the situation, he wants to find out what he can or can not expect.

He will then easily **match** his attention-seeking behavior **to what he expects**. What he expects will also depend on what you expect. If you would like your child to claim your attention, this can also be picked up by the child. Your child who is also responsible for the atmosphere and comfort of daily life.

Today, a child takes an important place in the social event for his parents. A lot often comes to turn around the child. The child receives a lot of attention at the table. Parents talk with the child and what the child does is often followed with attention.

Children can feel which place they occupy and what is expected of them. They often enjoy the attention they receive and the role they play in company.

What they say and do is often given full attention. There is also very often positive talk about the child. This happens in terms of how it surprises its parents and what effort they are willing to make to ensure the child's well-being.

The child does not easily get the feeling that when he reacts positive to this, it would be disruptive for his environment.

Because of lots of attention that parents give to the child, they are also a model for lots of attention that a child gives to the parents. As a child you can easily talk with your parents because the parents talk a lot to you.

By giving a lot of attention as a parent, you indirectly pass on the message that the child isn't standing alone, that he can always turn to someone and that independence is not something you expect immediately.

The child can deal with this **implicit imaging** that you provide. And if he has a question or if he encounters a difficulty, he immediately can turn to the environment for an answer or for help.

Because you want to be there as a parent for your child, you do not easily say no. This means that your child will also easily claim you because you usually go to your child and agree.

You do not want to **come over as** the forbidding parent who is strict and does not allow anything. Or that authoritarian conducts the child. You prefer to listen to your child and you want to respond to him and if possible agree.

So you can count on the love of your child, you hope, and do not have to deal with his hatred. Love that now translates into joy with you and hatred that can be avoided by not arousing the anger of your child here and now.

By being somewhat or very insecure as a parent about being loved by your child, you can also easily arouse some **uncertainty** in your child. For example, whether it is still loved by you as a child. Your child can then ask for attention by repeatedly asking for confirmation.

The child wants to know if everything is still in order, and whether what is there now also has your approval. As a parent you can notice that at certain moments and times the claiming behavior of the child is stronger and more frequent.

There may be differences that, in addition to the influence of the upbringing as described here, go back to the temperament of the child. So one child requires more attention or is more demanding than the other child.

If the attention-seeking and claiming behavior is temporary, it may be **related to the development phase** in which the child is present. For example, the one and a half year old child can want to manifest and seek confirmation for him. Likewise, the child may want to distance himself more from adolescence and want to stand up more and try to enforce this position if necessary.

If the size of the nuclear family is small, such as a child alone, and if the social network is limited, because there is little contact and interaction with the environment, then the pressure of the child mainly comes to the few members of the family and the small network. So the child comes very quickly over as a lot and very questioning person.

The restrictive attitude from the **small immediate environment** is then hardly compensated by a broader environment that allows more room for maneuver. The restraining attitude then very quickly triggers a rebuttal in the child who is characterized by fighting independence. With the awakened attitude not to stop until this is achieved.

If you come too quickly as a parent to comfort or reassure the child, the child also expects your intervention. He will then make little effort to do so himself if it ends up in that situation.

As a parent, you can best pay attention to your child and respond when the child starts to settle down or reassure himself. Wait until the child is calmer than before and reassures himself before you react. Knowing how to postpone satisfaction and calm and comfort oneself are **important skills that reduce attention demands**.

If you constantly go against your child because it does something that you do not want, the child can gradually become accustomed to this **negative attention** from you. At your limitation, at your judgment, to your remark, to your reproach.

The child may unwittingly provoke the same reaction from you at other times. This is because at those times it feels like something is missing so often, namely your comments and your reaction.

By expressing your displeasure at what your child says and does, there is a chance that your dissatisfaction also arouses displeasure in your child. You are then on a **negative track**. You want to slow down your child by expressing your displeasure, and your child is trying to do

the same thing to you. Namely slow you down in your displeasure by annoying you.

The result, however, is easily a mutually increasing and escalating displeasure. What is activated in you activates something similar in your child. As if you turn on each other. With your emotional expression you infect your child unwillingly.

A child who gets a lot of attention can keep this attention going, out of fear that an end would come on it.

He wants to know if he can still count on your attention, and **constantly** tries **to assure himself** by demanding your attention and seeing if nothing has changed yet.

In the past, the child may have gained the experience that he did not receive attention and was left to himself. He does not want to experience it again. Hence a constant check to see if he can count on your attention.

As a parent you do not like the claiming behavior of your child. You actually want to go against this and take your child **the lead** or his over-share. The child easily feels that you are not favorable to his claiming behavior.

For that reason, it is possible through his constant attention seeking to ascertain himself whether he still has the say and you have not taken it over from him or her.

Similarly, the birth of a brother or a sister can mean that he loses a part of the attention of his parents.

The child can then become insecure about **his or her position** and by looking for attention seeking trying to know where it stands. It may possibly have to try to cut back or undo attention parts.

By providing the child with clarity and certainty that it will be able to receive sufficient attention, it can be prevented that the child has to find out or has to try to reduce the shared attention.

Often, claiming will become worse at the time the child fears being confronted with loss. He wants to get something or does not want to do something and notices that this will not work out. By putting more strength, he still hopes to achieve its right or advantage.

As a parent you can try **to inform** your child **in time** about what is going to happen, so that it can take this into account and can already adjust to it or get used to it. You can then appeal to your child to go into this and you can then make appointments. "You can be strong!" "How great you are that you can it alone!" "If you listen, you may tomorrow." And so on.

It may be possible that you have adjusted your child or banned something, that your child's attention seeking

mean so much as an attempt to undo this or to discourage you from repeating this again.

His nagging attention seeking is the **price** you have to pay if you deny something or ask for something.

It may not be about attention seeking, but rather about giving **attention**. It may possible not be about unlearning you something. On the contrary, attention seeking may have to do with an attempt to abandon your expectation.

You can be deduced by the attention you get. The kindness of your child, wants to do away your reaction or your requirement. If I am so kind to you, you can not refuse me anything.

A child tends to use a more extreme way when as a parent you do not want something or just want something. As a parent, you can make clear what you accept or reject of how a child respond or react. What you want to pay attention to and to what not, without what you agree. "If you calm down, I want to listen, without automatically agreeing." "If you stop cursing, we can take a look at what makes it so difficult for you." "I notice that you're having a hard time, maybe it can help if we try to figure out which feelings are going on in you."

Afterwards or in advance if your child is calm and relaxed, you can raise a difficulty and make clear what is possible and what is not possible, what you expect in this context and what you do not want.

Because your child is more relaxed and not immediately confronted with the difficulty, there will be less resistance and it will be easier to develop willingness and motivation to accept your proposal.

As a parent, you can not always immediately enforce behavioral change. Usually this happens **step by step**, over a certain amount of time. Small changes are usually more acceptable for your child.

By setting up your own step-by-step approach and reacting differently, you can progressively take small steps in the more desired direction. A power struggle often accompanied by escalation on both sides can thus be avoided.

As a parent you can make sure that you are not the only one who can give attention to your child, but that other adults and also other children can do this for your child.

If a child has a playmate or has another child to talk to, giving attention and responding to your child is more divided.

At certain times in certain situations they can **give preference to** others than yourself. This can make you temporarily relieved.

Some children are busier, they are more sensitive to stimuli from their environment and respond faster and more, sometimes quite impulsively.

Other children need more stimuli and a need to be active.

As a parent you can take this into account, that this belongs to **their nature** and has little to do with unwillingness and being not susceptible.

As a parent you can pay attention that not everything has to go through you. If others are available or if the child can already do something independently, you can make it clear to your child how he can do without you.

In this way you run less risk of being overloaded. Instead of focusing his attention on you, the child **will focus his attention** on the situation and on who else can possibly help.

As a parent you can pay attention to **circular processes** : the more you give attention and help, the more the child may need attention and help. The more your child

needs attention and help, the more inclined you will be to respond to this.

By dosing your attention a bit more, the child can get used to less attention. Because he can be more in himself, you can dose the attention you give yourself.

Give your child **an alternative** for his attention seeking to you. What could he do instead of your input.

Could he, for example, just try or do it? Would someone else have time to explain or help? And who then? Make sure that this alternative is valuable and feasible.

As a parent, you can **provide sufficient** time for **preventive attention** in the context of 'quality time' together. Here you can pay attention to each child individually, but you can also set yourself up so that you pay attention to the group of children, so that each one experiences it as if addressed.

Indicate your **own needs** as a parent. Make it clear to your child that as you also give some attention to his needs, you also want room for your needs. "Our mum has no time now." "Dad, takes a break."

Also indicate the **needs of others** as just as legitimate as your child's. "There must be something for everyone." 'Everybody has to have their turn, later on it will be your turn again.'

Consider **your own experiences** as a child. Did you get a lot of attention, or just very little. Do you want to offer your child the same, or do you want to make it possible for your child what you missed? Do you respond from yourself or from what your child needs?

*What can I
do more ?*

*What can I
do less?*

*What can I
do it differently?*

I walk behind,
I walk ahead.
What can coaching
do for me ?



As a young person, much is still a dream to realize.

With discovering how to make this happen, via which roads and with the help of what and who, you can help yourself.

YOUTH THEME

As a young person, being with peers is an important thing for you. It is also quite a challenge at the same time. As a youngster you can be more at the front of the peloton of peers and it costs you less effort. As a young person, you may also feel that you are more in the back. This can be very stressful. Especially because more and more support centers are disappearing. Confirmation and valuations are then easily missing. Sympathetic expressions or jealous glances of peers can not be noticed. Instead, comes worried looks or impatience from alarmed adults.

The risk then is that you tend to flee or crawl away, or that you get stuck and do not progress or want to stop, that you do not want to face your future and possibly distance yourself, and you do something unrealistic that has no opportunities. Or that you do not get any more opportunities, and no one can find anyone who still believes in you and wants to invest in you.

There is a risk that you will easily merge everything, so that little movement is possible. And there is gradually a negative image forming, on both sides: because they no longer believe in you, you do not believe in yourself anymore and no longer in them.

However, it can be a good idea to look at what you are in, or even in advance, and what you are not in or even in reverse with. And for which someone will still give credit for you, or you still want to offer the other credit.

Through this more nuanced and focused approach, attention and work points can be recognized. Can gaps be established for which bridges can be sought and thus overcome barriers. Can strong points be found that can be further developed, or that can be used. At the same time, you can try to recognize existing opportunities and learn to use them better and you can identify and avoid pitfalls and stumbling blocks.

Especially as a young person, it is always important to take a next step in your development. Starting from where you are, entering the zone of proximal development, reaching for something on a level one step higher than you are on. Without being pressurized or putting yourself under pressure. Without coming into great tension by having to or want to skip a step.

To make this optimally possible, longer-term follow-up is desirable. Young people can be taught to take part in this follow-up and to draw up and fill in their own life plan, or young people can be taught to call on others where necessary. Others who are willing and (perhaps better) able to see the strengths and weaknesses of a young person, not to judge them, but to find ways to acquire skills. And especially in order to develop further what the young person is good at. To this end, the young person helps to discern and utilize existing opportunities, and to help create desirable opportunities for this in the environment.

For you as a young person much is still virtual and realizable. It is worth discovering how to make this realistic, by means of which roads and how to take care of this yourself if possible and to follow this up.

If you are unable to do this yourself as a young person, the use of a supervisor or coach who can offer a follow-up in the longer term can contribute to this in a favorable

way. This coach can be found as a young person in your environment. One or both parents may be able to include this. But also others, professionals may be involved here as a learning path counselor. Without, however, posing a threat or exerting pressure, but to see opportunities that are there and to make optimal use of them, so that you can better come to your right in your environment and come more to yourself.

As a young person, you are very willing to train a lot and practice for your future later. You want thoroughly prepare yourself to succeed in reality and then to be sufficiently armed and to have gained sufficient experience. Question may not be so much how you as a young person motivate you to do this, but to examine how you as a young person may have lost this motivation.

By taking the step yourself and indicating how a confidential counselor can help you, a patronizing and forced intervention can be avoided. As a young person you want to be able to choose and take steps, or at least explore and learn. This does not alter the fact that an adult could be helpful and would support you, so that your self-initiative and autonomy are sufficiently respected. An adult where you can feel safe and you feel that it really is all about you. It helps you to see yourself and your surroundings better and to speak to and to pick sides in you and to help you take consecutive steps.

Do you think with me about my strengths:

Do you think with me about my weaknesses:

Do you think with me about the opportunities that are there for me:

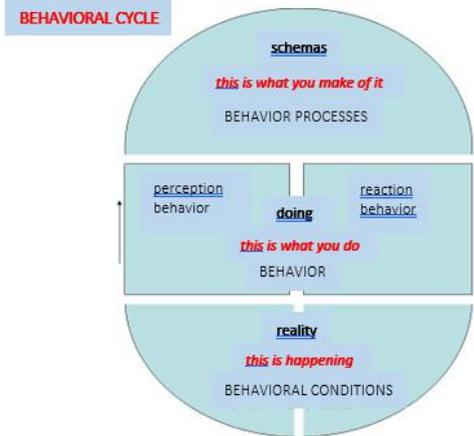
Do you think with me about the risks that are there for me:

Do you think with me about successive objectives for me:

Do you think with me about successive steps for me:

Do you think with me about resources for me:

Cognitions in parenting



Cognitions - as what you make of something - determine your reaction as a parent.

This is also the case for the child - what makes it of what you say and do - determines his reaction.

Successively, for you as a parent cognitions about your child are discussed that determine your reaction, first for yourself as a parent, then for your partner. Subsequently, your child forms cognitions about yourself and your partner as a parent who will determine his reaction. These cognitions form mental representations of the reality. Behavior is then determined by these mental representations or perceptions of the reality.

First a practical example is given each time, then this is

explained theoretically. The parenting situation for the practical examples is always the same elaborate eating situation, both for you and your partner as parent, and for your child.

In this way you learn about what cognitions are as a mental unit and how you can use them when raising your child. In this way you also gain insight into the place of cognition in the behavioral cycle or course as a unit of parent-child interaction.

1. Practice

YOU AS A PARENT

This is happening

Iris constantly walks away from the table during the meal.

We do not respond directly to what occurs.

For us, these are the original behavioral conditions.

What is and happens are behavioral conditions.

This is what you do (as perception behavior)

You try to find out what is going on by watching and listening.

We first try to know how we interpret what is occurring.

We respond to behavioral conditions with input or input behavior.

What you do is your behavior.

This is what you make of it

Iris is as busy as ever for you. She is a busy child.

We want to know with what recognizable what occurs.

Our recording behavior activates appropriate cognitions for imaging.

What you make of it are behavioral processes.

This is what you do (as reaction behavior)

You ask Iris to be more calm and to stay at the table.

We do not respond to what happens, but to the cognition of it with accompanying feelings and beliefs.

Our cognitions direct the executive or output behavior for reaction formation.

This is happening

Iris wobbles back and forth on her chair in her attempt to remain seated.

Our response causes changed behavioral conditions.

YOUR PARTNER AS A PARENT

This is happening

Iris constantly walks away from the table during the meal.

This is what your partner does (as perception behavior)

Your partner wonders if she will start again.

This is what your partner makes of it

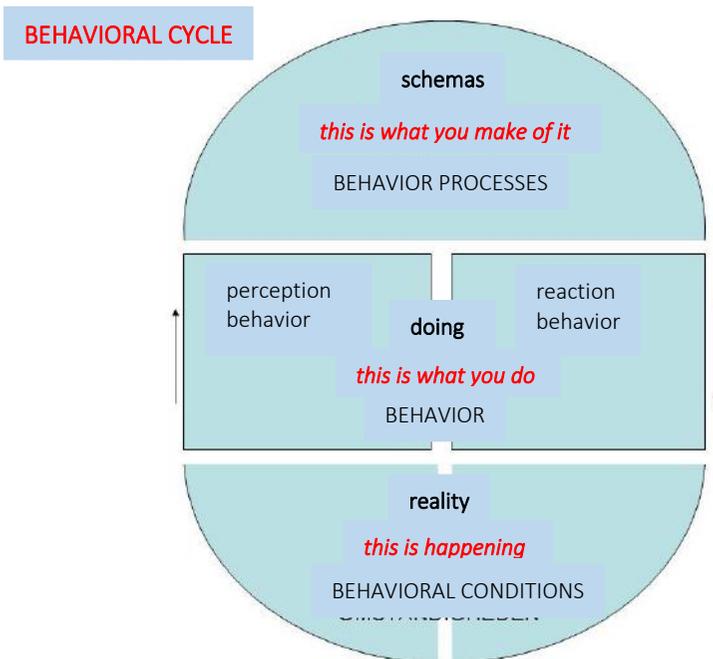
Iris can not listen to your partner as usual. She is headstrong.

This is what your partner does (as reaction behavior)

Your partner says she should not have a dessert if she can not listen.

This is happening

Iris is crying on her chair. She did her best and did not understand the consequences.



2. Theory

In our example, we notice Iris wobbling quietly and Iris wailing aloud after she left the table earlier: THE BEHAVIOR CONDITIONS

The difference between wobbling and weeping is formed by seeing Iris as busy or seeing Iris as headstrong. As a parent or educator you can usually not directly change the child and his behavior. You can change the image you form of the child and his behavior: THE BEHAVIOR PROCESSES

By activating another cognition about the child and what it does, you can activate another reaction yourself. This reaction (encouraging or punishing) is controlled by your cognition (busy or self-centered). This reaction gives the child the opportunity to respond differently: THE BEHAVIOR

A cognition is what you know, as you know it. In other words, it is very personal.

Cognitions are stored in the form of cognitive schemes, as ready-to-use knowledge and doing packages.

Cognitive schemes contain not only an informative knowledge. They also contain a feeling and a view. They also indicate direction and interaction.

The creation of an appropriate cognitive schema is based on triggers that are present in the behavioral condi-

tions. These observed data from the behavioral conditions ensure that the most appropriate cognitive schema in you is activated.

For you this was the being busy of the child, based on the many distractions.

For your partner it was not listening, based on his previous comments.

Being busy involves very different feelings, a different opinion and a different reaction than non-listening.

You can also create a cognitive schema yourself based on what you know or found out.

For example, it may be useful to know that the child is, for example, of nature busy. It does not mean not to listen, but easily gives too little attention.

3. Practice

YOUR CHILD

This is happening

You ask to be calm and to stay at the table in a quiet way. A child does not respond directly to what you say or do. For the child, these are the original behavioral conditions.

This is what your child does (as perception behavior)

The child tries to find out what is expected.

A child first tries to find out the meaning and the purpose.

The child responds to further information about behavioral circumstances.

This is what your child makes of it

If something is said quietly, it allows attention and arouses this willingness.

Something is awakened in the child.

This information matches the child with an existing cognition.

This is what your child does (as reaction behavior)

The child tries to remain seated and to slow down.

On the basis of what is awakened in the child, is responded.

The activated cognition conducts its response.

This is happening

As a parent, you show satisfaction.

The child does not react to what is said, but to what this awakens in the child.

His reaction works out for you and forms the changed behavioral condition.

YOUR CHILD AND YOUR PARTNER

This is happening

You ask yourself in a busy way, incredibly, whether change is possible.

This is what your child does (as perception behavior)

The child wonders what you mean by this and why you say something like that.

This is what your child makes of it

The child's insecurity is awakened as well as his feeling of inability.

This is what your child does (as reaction behavior)

From his excited inability the child gives up and bursts into tears.

This is happening

As a parent you show disappointment with this repetition of unwillingness.

4. Theory

What you say or do as a parent or educator (your question or judgment) can make the behavioral condition for the child, sometimes more than the situation for which it is placed (stay in place): THE BEHAVIOR CONDITIONS

Experiencing yourself as being addressed or failing is the cognition to which the child responds, rather of what you say or do directly. The child generates this cognition based on what you say or do: THE BEHAVIOR PROCESSES

By allowing the child to activate another cognition, it can react differently, also emotionally. This reaction (exerting or giving up) is driven by its cognition (prepared or powerless). This reaction gives you as a parent or educator the opportunity to react differently: THE BEHAVIOR

If you follow the successive steps in the behavioral cycle, you can expect more and more concrete which will be the next step. If you look back at how the successive steps went, you can become aware and make it transparent for yourself as a parent or educator, or for the child what made what followed successively.

Here cognitions were introduced as a concept. In the following section cognitive schemes are discussed.

A COGNITION = SMALLEST KNOWLEDGE UNIT
= SOMETHING I KNOW -> information
LIKE I KNOW IT (ON MY MANNER)
-> feelings + thoughts

for example : cognition CHILD (vulnerable, cute, dependent)

COGNITIVE SCHEMA
= KNOWLEDGE PACKAGE
= COLLECTION OF ASSOCIATED COGNITIONS
(OR UNITS OF KNOWLEDGE)

for example : knowledge package CHILD
a child is young
is in development
is not independent
is playful
is distractible
is influencable
is part of a communion
is part of the future

SCHEMAS = KNOWLEDGE STRUCTURE
OR KNOWLEDGE NETWORK
= MAKES IT POSSIBLE TO ORGANIZE
AND INTERPRET INFORMATION

Helps to cope in a fast way with lots of information from the environment.

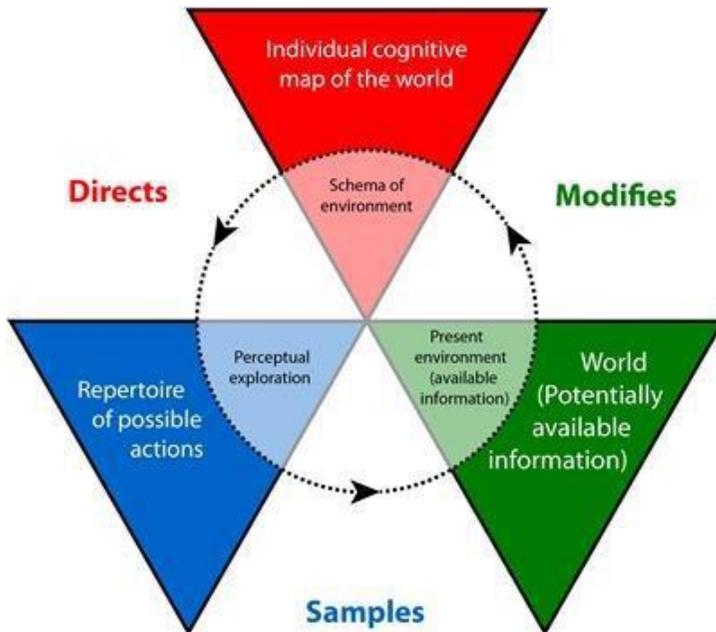
They are and function as shortcuts.

They make use of part-whole relations : parts refers to the whole, and vice-versa a whole refers to its parts.

for example : young and playful refers to CHILD
CHILD refers to young and playful

Read more :

A basis for all this can be found in the perceptual cycle model of Neisser, founder of cognitive psychology. It also distinguishes between reality (object with its available information, the schema (with its stored information) and movement and action (with its exploration). Reality modifies the schema, the schema directs movement and action (directs) and this allows us to experience reality concretely (samples).



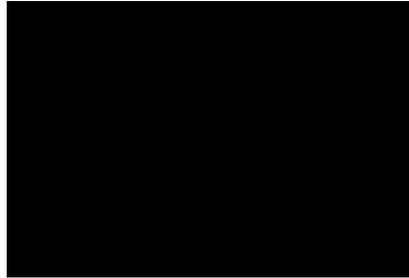
He described it here for perception as both perceptual and reactive behavior (see inner zone graphic representation). The model depicts how cognition influences perceptual exploration, but is in turn modified by real-world experience, creating a cycle of cognition, attention, perception, and the real world in which each influences each other.

However, as can be seen graphically, the model can be extended and applied to any behavior in which perception and response are integrated (see out-of-zone graphical representation).

The model was recently amended by Plant and Stanton for use in an artificial intelligence context.

Neisser, U. (1976). *Cognition and reality: Principles and implications of cognitive psychology*. San Francisco: W.H. Freeman.

Cognitive schemas and parenting



The development of the child is accompanied by the development of cognitive schemas.

In the upbringing, the child can be helped with the construction and filling of cognitive schemas.

1. Development of cognitive schemas that are very meaningful

Parents do not think about how their child develops cognitive schemas based on their existing aptitude, their upbringing and their own experience, which are very meaningful for how it perceives something and for how it reacts to something and deals with something. Parents do not think about how much their child has to fill cognitive schemas to know and understand what things in their environment look like and how they can react emotionally and judiciously and can deal with them behaviorally. Parents do not think about how children use

these cognitive schemas constantly to know and estimate things and to determine how to react emotionally and judgmentally themselves and to interact with them in a behavioral way. Parents do not realize how important it is for their child to be able to read each other or a situation. To learn which knowledge schemes to activate with whom or in which situation. Like with whom can I feel safe, when is a situation unsafe. Can I read if someone or a situation comes across as safe or unsafe? What am I supposed to understand about what someone says or does? What meaning should I give to a situation. But also being able to read what has been activated in the other person or has been activated in a situation. Parents do not think about how their child can be disabled so certain cognitive schemas are lacking or little developed, or distorted, inappropriate or unusable, or very dominant or rigidly present.

Recent research at Northwestern University shows that a three-month-old child can already distinguish what is equal from what is different. Something crucial for the development of cognitive schemas. If first paired things shown are the same, it will continue to look longer when it is suddenly shown something unequal. Or vice versa, if the succession of unequal being followed by what is equal, it will continue to look on for longer. In other words, even before the development of the understanding of language, the relationship can be recognized as

equal and unequal and thus the child can make a distinction between what belongs or goes together and what does not.

Parents can indirectly understand the meaning of these cognitive schemas for their child when they notice how very curious and active their child can be to get to know everything, not only in what it is, but also in what it means to the child and how it can be handled. Parents can indirectly see the meaning of these schemas when they determine how unrealistic their child may be and against any reality or healthy judgment in do things that in this situation here and now and at this age are not at all suitable or useful for their child.

Parents often do not notice how much they are doing to fill the content of their child's cognitive schemas. How they do that by being a model in what is right for them, in what something means to them emotionally and rationally and in what their association means. How they do that in their reaction to what is right for their child, in what something means to their child emotionally and rationally and in what it means for their child. How they do this in informing and instructing their child about what something could or should be for him, what something could or should mean for him and what the child's way of being could or should be.

According to research from Northwestern University, for babies who learn their first words, the way in which something is mentioned determines the method of coding, representation and memory. The designation can represent a category, for example a dog, or it can indicate something unique, such as this is Max. If the same name is consistently used for a series of observation objects, then mainly common characteristics, for example, pet and bark, are stored, rather than what distinguishes the observation objects. When a unique name is used, the unique characteristics are stored, for example, scar and collar with dog's name. Naming a series of different individual objects with the same noun invites babies to form object categories based on what is in common, without regard to differences. It invites the child to focus on what is similar and less on what is unique about an object of observation.

When the same name is consistently applied to a range of objects, babies mainly encode their common characteristics. In contrast, when a unique name is given to each observation object, babies encode the unique characteristics of each object. The method of encoding objects of observation in memory and retrieving them later is fundamental to human cognition and arises in childhood.

The manner of naming objects, even if only once, can have a lasting impact on how babies encode an object,

remember it, and reproduce it from memory. Thus, naming a series of different individual observation objects with the same noun invites babies to form an object category.

2. The what of cognitive schemas

What are cognitive schemas then? They form the way in which the environmental reality is stored in our minds. Both reality as we know them, as reality as we sense and estimate them, as our dealings with the known, sensed and perceived reality. These knowledge components are stored in knowledge packages that we have about the most diverse realities. These knowledge packages form the cognitive or inner schemas.

The learning of categories as knowledge packages, such as colors, shapes and objects, happens initially pre-verbal with the infant without words. This pre-verbal visual category knowledge is then used to discover word meanings, such as names for colors, shapes and objects. This was recently found by researchers at Birkbeck University of London and Central European University. Differences between young children in the development of visual category learning help to understand the difference in speed of language acquisition. For example, difficult category learning in children with autism can help explain the slower vocabulary development.

The cognitive schemes are constantly supplemented and modified on the basis of information obtained and of acquired experience. These cognitive schemes are constantly used to know, to feel, to estimate and to deal with just about everything that we have to deal with. You could say that about half of our behavior is at the service of cognitive schema building and the other half for cognitive schema use. Cognitive schemes form the best possible representation of the realities for us based on what we record. From the multitude of realities we try to deduce a somewhat stable concept of understanding that this variety clearly carries within itself, without being confused by it. To this end, cognitive schemes will make use of either the named realities themselves in simplicity, but also their symbolized representations by indirectness, to regularities and rules at great complexity.

An example, a child wants to know exactly who his parents are. Thus it will try to deduce from the multitude of behaviors of the parents how they are. In the cognitive scheme of your child, you will thus find whether you are sweet or impatient, or there is regularity in it, usually sweet, exceptionally impatient. The child may also stop rules in his schema : what is my mommy or daddy, what is my mum or daddy not, how is mommy or daddy, how is mommy or daddy not ? If you are like that, you are the sweet mum or dad, if you are different, you are the impatient mommy or daddy for your child.

Cognitive schemas also provide the best possible response and interaction with the proposed realities based on information and experience. From the multitude of possible reactions we try to derive a somewhat stable behavioral fulfillment that implies the best possible reaction intuitively and judiciously for ourselves and involves the best possible interaction with the environment.

An example, a child will react emotionally and judgmentally in a completely different way to the sweet mother or dad and will deal with it very differently than with the impatient mom or dad. The child is happy and relaxed when it meets his preference. It is inclined to cooperate and respond to what the parents expect. A child who is confronted with the activated cognitive schema of the impatient mum or dad will be rather angry and tensed at his aversion. It will be more inclined to counteract and, in this way, not want to show off the parental expectations, unless the parents switch to their dear way of being and allow him to activate an appropriate cognitive schema.

Cognitive schemas form so implicit syntheses that are continuously used to know and deal with encountered realities : the conceptualization or concept filling as the best possible representation, the behavioral filling as the best possible emotional and judgmental reaction for oneself and the best possible interactive interaction. Realities are constantly compared with already

developed cognitive schemas and thus known and recognized. At the same time these schemes are constantly being supplemented or adjusted. From the cognitive schemas reality is then approached, so that someone can react emotionally and rationally and can deal with it. These reactions are also supplemented and adjusted on the basis of experiences.

For example, a child will easily recognize familiar adults on the basis of the comparison and found agreement with his already developed facial schemas. The activated schemes can be supplemented and adjusted so that small changes can occur. My mother, that is brown hair, but also red hair. My dad, that is without, but also with piercing. For example, a child will respond differently in the presence of unfamiliar adults and come to other interactions. The child may be scared and inconvenienced, it keeps distance. After all, the new adults do not fit into an already developed cognitive facial schema, but fit into the cognitive scheme stranger that is activated with restlessness and distance as a result.

3. Building cognitive schemas

Children and also we need cognitive schemas very much to deal with the surrounding realities with more precision and more ease. To this end, it is necessary for the child to build up and fill in his cognitive schemes, both in terms of what, the concept filling, the way in

which, the behavior filling and the where and when, the context filling.

For example, babies discover very early that mouth and food goes together and hard objects, such as glasses or smartphone goes with the senses, such as eyes and ears. Thus a movement or action forms the basis for the behavioral concept and the evolving schema behavioral filling. This was ascertained because the child continues to look longer when, unexpected, food was not brought to the mouth and glasses were brought to the ear or the smartphone to the eyes.

Completion of the concept arises on the basis of noticed patterns. Behavioral infill is created on the basis of discovered rules. Context completion finally goes back to established regularities. These progressively observed patterns, rules and regularities together form developing schemes.

For example, from the adult visual cortex is known to contain two regions that work together to process perceived faces and two more regions that work together to process places. Research at Emory University now found that already in infants, the two areas of the visual cortex associated with facial processing, and the two networks associated with sites, fired synchronously. These infant patterns were similar to those in adults, although not as strongly. The visual and site networks of the brain were

connected within a few days of birth and talked to each other. This finding suggests that there is room for these networks from an early age to tune in better and better. Babies' brains seem wired for specialized tasks such as seeing faces and seeing places so that specific patterns of brain activity are possible. The baby brain then essentially waits for the relevant information for its progressive processing. This may explain why a baby's gaze is focused on faces right from birth.

Another example, recent research by the University of Washington shows that toddlers from 17 months are able to recognize social dominance (what). They know where to see who in a group is dominant (where and when) and know how to commit to receiving more rewards (how).

In the development of a knowledge scheme as knowledge structure, it can be established that first mainly declarative knowledge is developed (the concept interpretation: what something is and what to do), then especially the procedural knowledge (the interpretation of behaviour: how something is and how to do something) and finally especially conditional or conditional knowledge (the context interpretation: where and when something is and where and when something is to be done). When a child, for example, becomes acquainted with a game, he successively discovers what is there, how something happens and where and when. At the

same time, it successively discovers what it should do, how in what way, where and when as the best choice or option. You could say that each time the form and content of the knowledge already present is converted into a different form and content. The what is then converted into the how and then into the where and when.

The child spontaneously puts a lot of effort into building cognitive schemas: his outspoken curiosity, being continuously involved in a playful exploration, asking questions and asking why. These are ways of realizing this conceptual and behavioral filling of cognitive schemas that is necessary for the child.

Recent research from Ohio University shows that children four to five years old would rather explore than receive rewards. They explore a major driving force during early childhood, of more importance than immediate rewards. They seem motivated in the first place by the information obtained from research. It helps them make the world work.

It's not just running around aimlessly, opening drawers and cupboards, and picking up random objects, as adults easily think. Their exploration and investigation are not random at all, but are done systematically to make sure not to miss anything. The seemingly unpredictable behavior of children at this age strongly resembles an urge to store information.

Children apparently go through a stage where systematic exploration is one of their primary goals rather than being motivated by rewards.

The child also is using his developing sense of probability in building cognitive schemas. The presence of a sense of probability is necessary for the development of cognitive schemes. Recent research at the Max Planck Institute shows that six month old babies are already able to make generalizations based on limited information. The brain does this by using probable information to direct its own actions based on established regularities in the environment. The brain records which situations and events are more likely to occur than others and are therefore more likely. This may concern their coherence or their succession. This is to estimate their occurrence together or sequentially.

Infants who, early in their development, even from the age of 6 months, have the ability to process new information and make associations with other information and expand their knowledge this way, achieve a higher degree of development, according to recent research at the Case Western Reserve University.

The young child has a built-in learning strategy. Babies don't randomly explore the world around them, but stra-

tegitally. They select and focus on information that enable them to learn faster and more efficiently, and they prefer to focus on that. Instead, what they see as what doesn't help them learn, they ignore. They therefore focus on what learns them the most. Babies are thus probably the best learners imaginable. This all was recently shown in a study by the Donders Institute for Brain, Cognition and Behavior, by means of eye tracking.

Cognitive schemas can refer to situations, but also to events. In the first case it is what is, in the second case it is a course. The cognitive schema then refers to the coherence between what is: it indicates a causal relationship, the second as a result of the first, or it indicates an instrumental connection, the first that results in the second.

Also for this dynamic coherence included in cognitive schemas, the child makes a lot of effort to get to know them better. It questions how something has arisen. For example, what made my mum impatient. It also goes for itself how it can create something itself. For example, how do I make my mum sweet. These cognitive schemes will also regularly be used by the child to influence his environment or bring about change.

Cognitive schemas can also refer to people. Himself or herself, meaningful persons from the world and the relationship between themselves and others. Who they

are and how to respond and deal with. How both relate to each other and what causal or instrumental connection there is.

For example, newborns have a preference for orienting themselves toward faces in their natural visual environment. This indicates that the mechanisms underlying orienting and moving faces with direct gaze also facilitate activation of relevant cortical regions in young infants, providing an important foundation for the emerging social brain. There would be a rapid subcortical pathway for face detection triggered by a face (or eye) like phase contrast pattern within a bounded area. In this way, the baby brain would absorb information about the social world and process it into social cognition, which it can then use in its social interaction.

Another example, who am I to myself, I love myself and I value myself, how attentive and caring I am about myself. Who is my mother, what feelings does she raise and how much does she mean for me, how do I deal with her? What is the relationship between the two of us, how does it feel and how important is it for me, what kind of interaction does it take.

All this information is implicitly stored in the cognitive schemas of the child and is used as a matter of course and therefore often less consciously when assessing and dealing with situations, events and people. They form

the best possible wholes as an undertone in what is the predominant here and now. They provide a solid basis for the concrete action of the child.

4. Perception and cognitive schemas

Every perception is carried by cognitive schemas as a comparison of what the child hears, sees or feels with what has already been acquired by schemes. The result is that a scheme is applicable or applies in a new situation, something that is included in the scheme or assimilated to the scheme so that it remains confirmed. The result can also mean that something is not included in the scheme, but is split off, or that the scheme is changed so that it is accommodated. In assimilation, the cognitive schema applies more broadly, with accommodation the schema becomes more limited. For example, research shows that children are looking at something longer if something does not meet their expectations. This information is used by researchers to gain more insight into inner processes, for example in children who do not yet master the language. In this way they acquire insights into activated thoughts and feelings of these children.

To illustrate, recent neuroscience research at Dresden University of Technology suggests that someone hears what he or she expects to hear. Previous research has already shown that the cerebral cortex continuously makes predictions about what will happen, and that neurons

responsible for sensory processing code differences between predictions made and actual reality. It now appears that not only the cerebral cortex, but also the entire auditory path represents sounds according to previous expectations. This fits with the more general theory of sensory processing that describes perception as a process of hypothesis testing. Predictive coding assumes that the brain is constantly activating predictions about what the surrounding world will look like, sound, feel, and smell, and that neurons only process the differences between these predictions and the actual physical world. The previously established subjective beliefs about the surrounding reality thus appear to play a decisive role in how the perceived reality is processed and understood.

Every feeling- and judgment-response is carried by cognitive schemas. The activated schema evokes associated feelings and stored judgments.

Every interactive dealing is supported by cognitive schemes. The activated scheme calls up associated behavior.

An example, a child will deal with a stuffed animal very differently than with a living animal. A child may start his dealings with a living animal from his association with his cuddly toy. However, it will quickly experience that both can be best distinguished and that both raise different

feelings and preferences and necessitate a different approach, for example itself more active towards reactive in the living animal.

Not only their own interactive dealing but also those of others in the environment is supported by their own cognitive schemes in development. Cognitive schemes allow predicting the behavior of others. This is necessary for smooth social interaction. For example, according to Bekkering of Radboud University Nijmegen, we are able to estimate what the other person is doing, how he will do this and in what context, such as with what intention. *For example, if your child is walking around with his plush pet, then it will play with it when it is fit. However, if it is tired, it will reach its favorite animal to nurture it and press it against itself.*

In the brain, there would be a memory area in the temporal cortex at the brain side that would help to form these expectation models.

The child himself gradually finds out how other children deal with their pet animal, also from their own experiences with pet animals. *Playing in the wake-up time, cherish around the sleep time.* The more they exhibit this behavior themselves, the better they can assess it with other children.

Research shows that the brain sends stored predictions

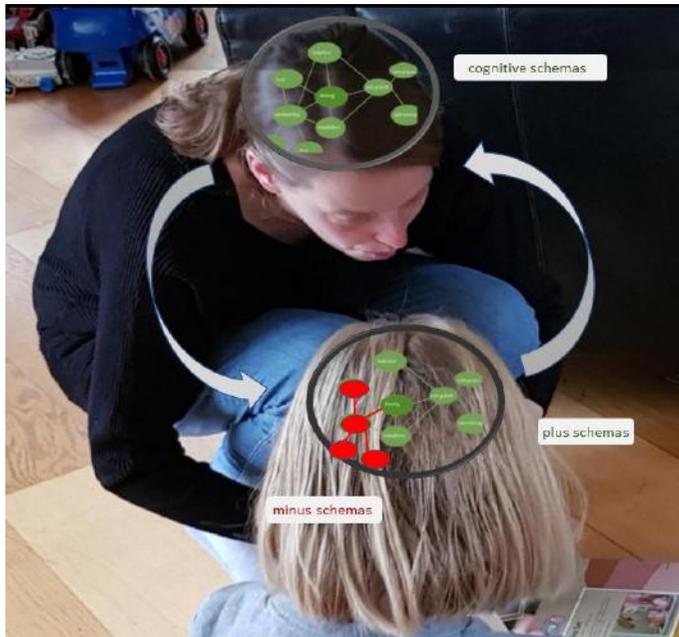
to the brain area that is responsible for observation. For seeing the visual area in the back of the brain. Signals of low-frequency brain waves stand for this. If the observation does not match the predictions, signals from high-frequency waves are sent to the memory area with previously built-up predictions. Possibly the prediction can still be saved, because it is not applicable and can so be saved. *It was not the stuffed animal, for example.* However, the forecast may have to be adjusted. *In the example, not only when the child is tired, the hug is cherished, also if the child feels unsafe, playing with the hug stops and the hug is pressed against him.* In predicting and estimating this, the child should first pay attention to the context, then to the course and finally to what it represents. That's how it goes from general and vague to concrete and specific.

According to some scientists, we perceive from the outside in and from the global to the detail. For example, we would first perceive and label larger wholes such as areas of color, then perceive shapes through edges and then focus within them on from larger to smaller local details, which would lead to a precise identification. For example, such as discovering body and facial profiles first, it is a man or woman, a child or an adult, then perceiving that it is someone with blond or gray hair, white, brown or black skin and finally based on perceiving smaller details that it is, for example, your child, your neigh-

bor or your grandmother. This would also be neurologically substantiated. For example, rods are mainly responsible for peripheral vision and cones for central vision. The principle outlined here is gratefully used in artificial intelligence.

5. Cognitive schemas and parents

Even though parents are not consciously busy with the filling of cognitive schemas of their child, parents have a big influence on these schemas. Significant for this cognitive development of the child are the cognitive schemas that parents themselves possess and use in their expression and dealings. Children are very influenceable for what is for their parents, what they know in their own way. Also for how they react for themselves and their environment to what is right for them, for what feelings, judgment and association they connect to something. This way we can talk about social cognitive schemas that apply to the whole family or the whole environment and that also assimilates.



An example, what respect is for a child is strongly determined by what respect is in the immediate environment of the child, such as not attacking, not laughing or not denying. How the child responds to respect often shows a lot of resemblance with the reaction to this in the environment, whether it experiences well-being or indifference, whether it experiences appreciation or misunderstanding, whether it is responsive in respect and non-responsive in the absence of respect.

If the interaction between the parent and child is unfavourable, and if there is long-term stress due to financial, relationship, parenting, addiction, violence, (too much) focus or diversity problems, the child can develop developmentally unfavorable minus schemes in addition to developmentally favorable plus schemes, resulting in insecurity.

Parents sometimes take this more consciously and then make an effort to teach the child values and norms. To contribute what is valuable and to contribute what and how something is possible, and what and how something can not. Even though parents do not do this explicitly, their implicit use of their cognitive schemas will implicitly affect children, especially at a younger age, when children easily assimilate what is implicit in their environment. What is expressed as an undertone in the expression and actions of the parents.

New European research shows that the tendency to form a first impression about someone based on the appearance of a person's face arises early in development. Parents, among other things, reinforce their child's formation of impressions in interaction with them. About thirteen percent of the parent-child conversations in the study had to do with perceived characteristics of people. Parents actively reinforced their children's facial attribu-

tes. Moreover, they often agreed on their mutually expressed opinions. Parents thus encouraged the mapping of facial features to infer who someone is on the basis of perceived physical appearance. Specifically, babies as young as seven months old prefer already to look at faces whose features resemble a subtle smile rather than a subtle frown.

Parents who consciously take care of the concept and behavior formation of their child can see that as the child grows older this is not always as easy and runs not always as smoothly as before. This is because their child usually already has a certain developed cognitive schema with personal concepts and own behavioral filling. What parents offer is included, as confirmation, as a supplement or as a change to which the child does not always want to pass. It disturbs the inner cognitive stability and housekeeping. It may end up in the cognitive schema not as own, but as what and how parents know something.

In recent research, children who accepted the habit of imitating their parents naturally seem to be more open to influences later on. A mindset or scheme is thus developed to supplement (assimilation) and change (accommodation) their schemes under development. This can be of significance so later on openness is important.

John Dewey, an important educator of the last century, already described the educational process as a continuous reconstruction of experience. For him it meant a continuous learning process without end, not even in adulthood. For example, he preferred the term growth to that of development. Each new experience builds on previous experiences and helps determine the quality of future experiences. The upbringing process must be understood from the point of view of the child's activity. The more intensive the interaction, the more interrelations are made. So the more meaning is given to something, individually but also collectively.

6. Operation guiding and control

Research shows that children around the age of about three years evolve from being incapable of action control and are dependent on the outside world to the use of strategies that allow a certain action guiding and control without leaving it to the outside world. The development of this guidance and control appears to be in parallel with biological, cognitive and social development processes. They then gradually become aware of whether something corresponds to what they apparently use as a scheme or standard. If this is not the case, then this may seem strange to even frightening, or crazy or even laughable. Likewise, they gradually become aware of whether something is going on, such as what or how, for what they apparently use a stored scheme or rule. If this is not the case, then this can be perceived to them as

non-okay, which makes them refuse, or just as okay and as their priority. The development of this course of action and control is progressing step by step, with more and more schemes being used as behavioral orienting and with increasing use of multiple schemes as behavioral forms

Before a child is able to act internally based on cognitive schemas, a whole period of externally information-driven action from the parents and environment precedes it. This external information that the child must help with his behavioral control consists partly of product information and partly of process information. Product information relates to a certain (social) situation or event and forms a whole set of data and characteristics that is indicated as an image. Process information includes an in a certain (social) situation or event associated dealing and (inter)action progress that is indicated as a model, the how. By means of product information that is more spontaneously derivable or more expressly provided by the environment, the what, and process information, the how, the child is able to orient and direct his behavior. Initially with the necessary practical help and adjustment. On the basis of this information made available and supplemented with own experience, the necessary cognitive schemas gradually develop.

For the development of the child, this external informa-

tion, its degree, its quality and its availability are vital. Adults can be very intermediaries here in the transition to internal information. The lack of this or shortages in it lead to less developed or unilateral schemes.

For example, the thinking scheme of a young person can remain very elementary. Thinking is then possible : to take over and repeat what others think and express. Thinking is done by passively relying on others and their help, or impulsively taking over what others hold. Thinking then is not able to produce as much new information as possible with as little information as possible. I do not think by actively exploring a situation or problem, by expressing the information present and relating it, by deriving possible explanations and solutions, by coordinating purpose and means, before, during and afterwards. Thinking. If I did this well, that would require a very different, more developed, thinking plan.

Parents and educators can contribute by helping the child build rich schemes in the long-term memory. Schemes in which facts, concepts, principles, methods, situations, contexts are mutually functionally linked and are easily accessible for use in the various situations that have to be processed in the working memory, such as the solution of a specific problem, or the approach to a task or assignment.

7. Cognitive schemes applied

Enter a cognitive schema : ...

Fill in after each dot for your child :

... is for your child :

.

is your child doing so/is your child so dealing with :

.

can you wake up like this:

.

can you extinguish like this:

.

can activate your child like this:

.

can deactivate your child like this :

.

Communicative approach



How to talk back and forth with your child in an open way in an open climate as part of your upbringing?

The communicative approach means talking back and forth with your child in an open way in an open climate. Experiences, feelings, thoughts, intentions and expectations are preferably conveyed precisely, completely and clearly in word language on both sides. This event is accepted, stimulated and kept positive. It is avoided that communication could only be done indirectly through attitudes, behavior or others.

The parent-child communication is functional when the messages are complete, the concrete content aspect of the message is important and there is a congruence between the content aspect (what is communicated) and

the relation (how it should be understood) and relationship aspect (which relationship between communicators).

The parent-child communication is dysfunctional if it is characterized by incomplete messages, a content aspect of the message that loses its unambiguous meaning and becomes irrelevant and unimportant and a relationship aspect that becomes overpowering and leads to misunderstandings, blockages and disorders.

There are development oriented different approaches possible as educator.

They each contribute in their own way to a development beneficial environment.

The communicative approach is one of these development-favorable approaches.

Typical is:

Talk to your child in an open way.

Make clear agreements so that your child knows exactly what can and can not and how something is possible.

Discuss a difficulty in advance and look for solutions together.

The final responsibility for setting rules is with you as an parent with the participation of your child.

Planning together in difficult behavior situations.

Creating an open climate with open communication.

Talking with your child when drawing up rules of conduct.

Build a positive relationship with your child.

Keep the underlying tone positive when communicating.

Being a sounding board for your child.

Report failures so that they can be better prevented in the future.

. you may have your own opinion,

I do not attack it,

I place my opinion next to yours,

I may also have my opinion

. you may have your own feeling ,

I do not attack it,

I place my feeling besides this of you,

I may also have my feeling

. you may have your own desire,

I do not attack it,

I give my desire alongside yours,

I may also have my desire

. We explain our opinions, feelings and

desires together and take care of them

so that there is respect for them and if possible

they come into their own.



Communicative development



In parenting there is a lot of attention for language and behavioral development of the child.

Less attention is given to how communication develops in the child.

1. Attention requested

In parenting of a child, a lot of attention is given to language development and interactive development. Parents want their child to be able to get in touch with children and adults from his or her surroundings as quickly and as well as possible and to be able to deal with it as well as possible. They pay a lot of care to learning to speak and learning to get along with who it is dealing with. Attention is given to language and interaction as tools.

There is less attention for the communicative element in the use of these tools. What is expressed and exchanged with language and interaction. How is language and interaction expressed and exchanged? When it comes to what and how something is expressed, it involves communication of content in a certain way. Both the content and the form will then determine what is exchanged.

2. Your contribution as an educator or parent

The communicative development of the child starts with you. How you deal with the child and how you talk to it allows the child to a greater or lesser extent convey something of himself: of what it experiences, of how it feels, what needs it has.

A child can discover in this way how he can do something within his possibilities. Whether it can and is useful to convey something? Does it help to make something clear, how loud, bad or long does it have to weep to get your attention and get a reaction? Is it sufficient to give a signal that something is going on and do you further inform yourself how you can cater to the child? Are you responsive in other words? Being responsive means that you can notice the present (need) signals in the child's expressions and respond appropriately to them, without always giving the child his desire.

Do you encourage the child through your attention and

reaction to express what it experiences ? Do you encourage the child to express his experience appropriately ? Do you help your child to become more expressive, as by informing the environment about yourself in a way that invites them to pay attention to this and respond appropriately ?

As a parent, it is preferable not to resort too much to questioning when encouraging communication. After all, the child may not always know how to answer, or it may experience too much pressure. You can better use descriptive statements about something to encourage conversation. For example, you can describe what happens, or describe what someone does. For example, instead of *'Are you dressed yet ?'* you can say *'You're still wearing your pajamas.'* Instead of *'Did you enjoy today ?'* you may prefer *'I see a big smile on your face.'* Instead of *'Did you play well together?'* you may encourage to reply with *"I see you've made something beautiful together."* That way you already start a story.

3. Yourself as a model

Do you stimulate the child to take notice of what you express as an environment ? Do you give signals that the child can understand or do you ask the child to derive from your reaction what you want to express? As long as the child does not speak a word language, are you using a sign language, a voice language, a body language or do you resort to a behavioral or middle language. Let

you yourself be heard through your voice, or see yourself through gestures or your body what you mean ? Or are you going to let feel by what you do or do not do, or through which means you use, such as punishment? For example : withdrawing or denying something ?

It is important that you help the child to take a higher level and respond to what it hears and what it sees and do not let it come to the point where you child only feels it what you want. This way you can orientate the child to your verbal language through your voice language to take account of what you want to express. Likewise, you can help to orientate your child on what you say and express, rather than on how you say something or express something. In this way, it can also help you to not always be obliged to hide your message in how you say or express something. For example : friendly or unfriendly, inviting or compelling. By not taking this yourself to expressing yourself through how, but preferring to express yourself through what, you can lay the foundation for the child.

By being self-respectful and not expressing your displeasure against the child but against the situation and what the child does or does not do, you avoid affecting the self-image and the self-esteem of the child. At the same time you set the tone and stand model for a respectful communication, in which you come to the point for what

you want differently and at the same time appeals the child to its contribution. You can then focus on how something is possible.

4. Discover communication channels and languages

A baby initially communicates very much with his body. Reflexively in pain for example : it pulls away, or it gets the hiccups in abdominal cramps. A baby communicates also with a purpose : it ceases to suck, or it squeezes the lips when it no longer wants the baby bottle.

Very quickly the child also communicates with his mimicry. His face is calm, neutral, relaxed, or his face shows restlessness, displeasure or discomfort and is tense. From his face can quickly read feelings present with him or her.

Very soon it also communicates with its voice, even though it can not talk at all. Its schreitone points very quickly to a certain displeasure or a certain appeal. Its vocalizing around 3 months, as with soft elongated sounds 'uh, uh' indicates a certain pleasure and satisfaction. Its babbling around 6 months becomes a social babble a few months later, in which sounds can be found of the native language. It invites you as a parent to talk back, or is a response to your talk and is stimulated by it. In addition to the game and exercise element, it can

have the meaning of answering, approaching, expressing impatience, and so on.

Spontaneously or possibly in response to yourself, the child begins to make gestures that match certain realities or events by the end of the first year of life. Like opening its mouth to get something, or pointing to draw attention to something. As a parent you have a tendency to make a number of gestures. For example, sway when someone leaves, or shrug your shoulder to indicate that you do not know something. Especially when the child tries to say the first words, it may be tempting if this does not quite succeed in supporting this with certain gestures. Like 'caa' for cat and a caressing gesture. As a parent you can consciously try to become aware of these baby gestures and try to support and stimulate them. As an intermediary step for language acquisition, they can help to experience communicative success. It also helps to make the transition from not being able to talk to wanting to talk but not yet succeeding, or not yet completely successful. Gradually, as soon as the child can talk better, these gestures disappear, even though they can still occur together for a certain time. Think of saying no and shaking the head at the same time. Research would indicate the beneficial effect of gestures on language acquisition.

As soon as the child learns to understand and learn to

use the language, a new world opens up communicatively. It now finally understands what those adults have been saying all the time. Moreover, it can give the answer, or elicit an answer by first saying something. This language communication has two consequences: the child is better informed and can better inform the environment about itself, on the other hand more and more influence can be exerted on the child, but on the other hand it can also try to influence the environment. This makes the exchange more intensive.

In the second year of life, the child discovers that if it does not want to respond to something, it can do this with its behavioral reaction. It does not want to be at the table, it does not want to go inside or go to sleep. It also discovers that if it has to do something mandatory, for example, letting his sister ride his bike, it can do something to make his sister's life miserable. It constantly forms an obstacle for his sister with materials. Or it stimulates a play friend to tease his sister. In this way, the child discovers the behavioral language (not at the table, not inside) and the middle language (materials such as obstacle, involvement of a friend). This way it can make you and his sister feel something and make it clear.

In this way the child discovers the different communication channels: his body, his mimicry, his voice, his gestures, his language, his behavior, means and others. In this way, the various communication languages associated

with these channels also develop to a greater or lesser extent : body language, mimic language, voice language, sign language, word language, behavioral language and medium language.

5. Which signals?

When using the various communication channels and associated languages, the child gradually discovers from the reactions of the environment what is possible and what is not possible. This is done on the basis of the perceived appreciation and positive reaction and the experienced disapproval and negative reaction. In this way, it quickly becomes clear that calling, or hitting, or making something broken can not be done at all. This is how it feels that respectful talking, ignoring or mediation can be done. In this way his communication is increasingly becoming a social (accepted) communication.

During use, the child gradually discovers in the various specific groups of which it is part, such as the family, the nursery, afterwards the school, the circle of friends, the neighborhood, etc., which is the preferred language that attracts attention and provokes the desired response, or is most likely to offer it. This way it can discover that it is best to ask everything in kindergarten, but that it does not work out very well at home towards its brother(s) or sister(s) and that it only has influence by letting feel it. This way it can be determined that each group uses a signal language, language on which they often

have little insight. A language that is responded to with attention and reaction. If a different language is used then no attention is given or no or little reaction occurs. To ask your sister or brother to participate makes little impression, sharing a piece of your cake does offer the desired response. A child of three to four years is able to adapt his language to who it talks with. It can take into account age, situation and demand for information. Communication is often used to come to an agreement and to work together, often in a game context.

6. Communication in itself

Between the age of five and seven years, oral communication skills are increasing. Communicating is becoming increasingly disconnected from concrete (game) situations and specific behavior. The talking comes standing at its own, becomes longer, is coherent and forms a whole. Talking remotely with each other is more popular because it works better, everything can be better expressed, even if nothing can be shown or seen. From eight years onwards thoughts can be exchanged and more (goal-oriented) dealt with the language. For example, arguments can be formulated to obtain something. In what is communicated, the prior knowledge of the interlocutor is gradually taken into account. It is also possible to communicate more and more in a nuanced and efficient manner, such as exchanging main issues and staying with the preconceived main line.

The communication circle is gradually expanding from the familiar environment to new contacts and more and more functional communication is coming forward here. Our own communication is becoming more and more conscious and can therefore be better tuned.

7. Social communication

Social communication development is very important for dealing with other children and young people in game and group contexts. The child must be able to give signals to the others and receive timely and accurate signals. The child must be able to understand what the others say and respond appropriately to the other child and itself. The child must keep in touch with social contact and know how to find a way out of conflict in a communicative way.

Parents can offer the necessary training opportunities in dealing with their child. For example, helping their child to notice what exactly you say as a parent, teach the child to take into account what you say, how to express yourself without making you angry, how to come to an agreement, how to express what it feels and needs, how to indicate in time when something brings the child in trouble, and so on.

8. Consequences of development delay

Failure to timely or sufficiently develop communicative skills could result in the child continuing to express itself

in a more elementary way. It shouts easily, throws things or beats others. It can also result in it being left on the sidelines, it is silent or is passively alone. Parents easily experience their child as more difficult to handle, little attentive or not social attentive, more active and little capable of positive emotional exchange. Possibly this also depends on being less able to take and understand what is expressed by the environment.

Being able to express less of what it feels and needs increases the risk of disappointment and isolation because it does not meet its needs. This is certainly the case when the child starts to go to school.

Problem behavior would be more at risk with less favorable communicative development and there could be a correlation with less favorable socio-emotional and behavioral competence development. For example, language can help the child to slow down socially less valued behavior and to opt for what is socially preferable.

9. Feelings and communication

Even though children manage to quickly understand the environment and make themselves understood, it should not be assumed too quickly that the child can immediately be very accurate. A child often experiences situations easily, but therefore does not just succeed in giving this feeling, sometimes also physically, accurately and completely in words. What you say as a parent easily

arouses feelings in the child, but these cheerful feelings are not just a faithful representation of what you communicate and mean.

A child may feel very tense or uncomfortable in a new situation, but will experience this possibly expressed in stress complaints, such as withdrawing or feeling unwell. As a parent you mean to make a comment about something that you want to see changed in the behavior of the child, the child can easily interpret this as an attack or rejection.

As a parent, you can help the child by identifying exactly what something is about and with which something is connected. It is something unfamiliar and hence you experience some tension. It is not about criticism, but it is about what can be a more favorable alternative to what you do now or is happening now. Especially to make it clear to the child how to do this and to practice exercising feelings and to express them and to distinguish them from situations or events with which they relate.

10. Conscious communication

Communication is a matter of course. In fact, every interaction between parent and child involves communication, even if you do not mean it at all. Not communicating is simply not possible. It is precisely because it is so spontaneous and self-evident that it receives little attention, also in the development. This also appears in works and research on the development of the child.

Nevertheless, it can be experienced that many interaction problems are partly related to less favorable communication. Every reason therefore to pay attention to this in the development of the child. This can be done by becoming more aware of the communication of and with the child as a parent. In this way you get a better view of it, also on growth and evolution and you can better respond to it. This way more opportunities can be created and more can be practiced. The upbringing situation can provide the safe basis for this.

11. Affectable

This way you can also pay attention to the link between the presentation for the child and its communication. In this way you can notice that the child, based on what it receives, forms a representation that is very colored with what lives in the child itself and that is not always exactly related to what was actually expressed.

On the other hand, you can sometimes notice, because the child has no or no precise representation yet, that this can be very influenced by what it receives in communication.

The younger the child, the more influenceable it is by what is going on in him or herself and by what the environment provides.

According to a recent study by the University of Utrecht as soon as a child has a presentation his brain is in sync with who it is talking. This is in case something of what it will hear is predictable. The type of brain activity is more such as to who it talks, this is in case it can predict what will be said. The brains of both speakers and listeners take particular account of the predictability of the language. This results in more similar patterns of brain activity in both, even before a sentence is heard or spoken.

The brain of both parent and child appear here as a predictive tool, it continuously anticipate on the outside world. So their can be a quick and accurate response. This allows the brain to predict sounds and words based on the context. For example, your child's shouting stands for fun, even though your child has not yet said finding something pleasant. The brain sends a signal to the auditory cortex that it can expect sound patterns that are similar to predicted words. In communication, therefore, top-down processes play a role : this means that it can be anticipated as to what is to come. Here what will be said, for example, by you as a parent. The brain plays in this an important role as a predictive force.

In the same line are findings from research at Radboud University in Nijmegen. This research shows that talking to each other is more than the exchange of words and phrases, but that together a reality is evoked or created within a small bubble, here parent and child, in which messages are understood. In order to understand what

is being said, the shared context must also be grasped here. For example, how can in what each say taken into account what the listener already knows or expects. In conversation an imaginary space is created together, which evolves as the conversation progresses. This can make the created context more aligned, as something you can build on. The changing representations can be larger or more limited.

In conversation, everything must come together in a lightning-fast manner: communicative signals, knowledge of the world and knowledge of your interlocutor in an imaginary collective context. For this purpose, the brain constantly keeps all knowledge and expectations ready, so that can be built on very flexibly, during conversation. Research shows that the same areas of the brain are active in conversation partners. They respond simultaneously and this is more active as mutual understanding increases. Activation represents the process of jointly negotiating and updating that shared space. If both conversation partners already have the same context information, the synchronous activity will stop. If autism is involved, this synchronous activity seems more difficult because the shared communicative space is less successful, with as consequence less understanding each other.

12. Classification and attention

Indicate with a cross what is typical for the communication of the child.

Indicate with a dot what you would like to pay attention to in the communicative development of the child:

Body language

Mimic language

Voice language

Sign language

Word language

Behavioral language

Medium language

Social language

Signal language

Communication in connection with activity

Communication in itself

Social communication

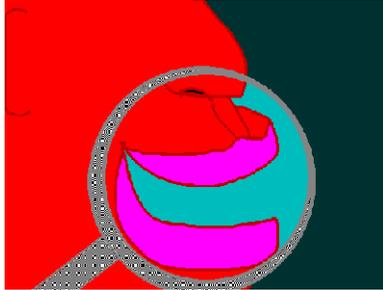
Emotional communication

Development-delayed communication

Conscious communication

Very influenceable communication

For a clear
communication



Talking to your child is not always easy.

Clear communication can offer more opportunities.

Nothing is more difficult than talking to someone. We always find it difficult to communicate what we mean to say. The other person does not always understand us. Or the other person understands us wrong. Or the other does not want to understand us. It becomes really difficult if we want to get something done from the other person. Or whether we want the other to change. It is even more difficult to stand up for yourself and put the other in place.

In almost all situations we feel that **it is good to talk**. Preferably to talk and to discuss in advance. Even when we do something together, keeping each other informed, is important in order to avoid misunderstandings and mistakes. After a successful or unsuccessful execution,

talking helps to learn from what we did. Sometimes it is necessary to talk things out, for what we can not accept at all.

*I come to you across my borders,
but you are so closed within yourself.
I'm going on,
I am busy myself.
If only I could get your attention?
Even if it was for a moment,
you could look outside
and get over your own limits
and do not feel lost.
I will help you,
if you let me.
If you touch me,
we both are free.*

This is certainly the case for you as a parent in relation to your child. This **talking together becomes more important as your child grows up** and develops and expresses his own ideas, preferences and desires. The child asks and expects you to take this into account. This then requires a lot of consultation in order to allow everyone to do their utmost in the care of your child.

Usually we live on friendly terms with our child. As a parent you are interested in your child and are very committed to it. And your child feels a lot for you. Such a

friendly relationship offers the most chances to understand each other well and to influence each other. But even then we notice that a very **different way of talking** can be found in friendly conversations. After all, we have each gained our own experiences from which we talk. For example, your silence is for your child to agree, for you it is an expression of disagreement. The things we say can also have a different content. For example, when I speak as a parent about 'difficult', I think of what is complicated or delicate. Your child thinks about what it should do alone, without help or support. The closer we are to each other in experience and living environment, the easier we will be on the same wavelength. Fortunately, this is usually so in the relationship with your child.

It is difficult if we are at odds with our child. We did not manage to find a rapprochement for anything, or we got into conflict with our child and argued so that our friendship or understanding cooled for a shorter or longer period of time. There is usually a certain **power struggle or inequality**. Many daily frictions may then return to this resulting disagreement and distance. Even though we are still struggling to make ourselves clear and we are inviting our child, it wants to strengthen or reinforce its position through refusal, contrarian or to do difficult.

It becomes very difficult when we have to limit our child or put it in its place, to reduce it in its field. Or have to ensure that our child takes up his duties and responsibility for the agreed part. We are then easily pushed into a very **unsympathetic role** as a parent. Your child thinks, speaks, chooses, decides and acts in your place. Or your child refuses to think, speak, choose, decide and act and pushes this towards you. For example, your child is struggling with your time and money spending. Or your child leaves his chores and unpleasant messages to you. Your child often expresses itself tactically to you. 'I can do this better, you have no experience with it, I've never had to do this before, you've been cut for it, it used to be, now this is ridiculous, ...'

In many of these cases, it will be a matter of **speaking from and for yourself as a parent and standing up for his experienced responsibility**. Consideration should not be given to being tempted to speak in the name of your child, how much safer this may seem, from what is supposedly only important to your child. It is indeed not easy to speak about and for yourself as a parent. This requires that you yourself have a vision, an opinion, a preference and have decided what you yourself want from your self-declared task as a parent. So you know in advance what you want to say and you can concentrate on how to say it. It often seems more social to talk about and for the other person. For example, "if you pick it up like that, if you ever acted like that, instead of I would

take it that way, I do not want to do it alone anymore." However, it is good to know that by talking to your child you are not in the loom and present it as if you do not have to change. Your child then feels alone and feels very personally addressed. It will therefore easily go into defense and respond defensively. Moreover, it will find its justification and justification for its opposition to feeling attacked by you.

It is very important to come out very clearly from your own point of view as a parent and to stand up for yourself. **Specify exactly what you yourself are and to invite your child to take this into account and go into it.** Making it a joint issue and challenge. Not because you want to attack your child and treat it as an enemy. On the contrary, you prefer to respect your child as a person and to maintain a friendly relationship with it. But this does not mean to hold back and neglect yourself from the idea of being only someone and meaning something for what you give to your child or get spontaneously from your child. For example, affection, attention, right.

Against this background you can **try to be clear**. This can be done by ruling out everything that can lead to a misunderstanding of what you say. This way you can ensure that everything is transferred to your child as precisely, coherently, completely, directly and expressively as possible. Only by being clear in what you want to express, you can achieve the desired positive result.

When I speak to my child, I can pay attention not to exaggerate what I say and what I expect. By **stating very accurately, in detail, concretely, with nuances and specifically what it is about** and not staying vague or too general and wanting to include too much, it remains clear for your child. I share something and ask something. I do not want to shake my child, it seems more reasonable and acceptable. I also say specifically what concerns me and my child. For example, 'if I do this, you can do that.'

When I share something, I can be careful **not to contradict myself**. Often I say something, but I mean something else. Often I do not dare to say what I mean, or I do not want to show my purpose. I say 'yes, but ... ; or no, yet ...; or so, though ... '. I often give in with words, but I do very angry. Or say to refuse, but laugh away what I say or do differently. This often creates confusion among my child as an observer, so that in the end I have less control over how it understands and responds to it. In practice, you often try to make it friendly clear that it is no for this difficulty, but that it remains yes for the relationship with the other person. An explanation of this double message, no and yet friendly, will often be desirable if your child is not familiar with it.

Sometimes I only express myself half-way, instead of being **complete**. Possibly because I suppose my child knows what it is about and understands what I mean. Possibly also because I show some hesitation for any resistance and reaction from my child. I also do not

have to show where I stand for. In case of refusal I avoid to go off in the situation. In case of disappointing results, I can also deny having said or asked anything. I am just suggesting something. Your child will then be obliged to guess and to estimate what it is about and what is expected of it.

Sometimes I also just express myself **indirectly**. I then use detours or deviate from the subject, instead of speaking to my child in my presence in a clear, affirmative way. Indirectness often originates in wanting to spare your child, yourself or your relationship. Certainly something negative or bad must be communicated, this can best be made immediately clear. Your child can then be helped in expressing and processing its disappointment. The tendency to express yourself indirectly is mainly expressed when you seek refuge in your body language, such as grimacing or excitement. This tendency is even more pronounced in limiting yourself to behavioral language, such as avoiding each other, or bullying each other, or telling someone else.

In order to teach your child something, **time, energy, effort and other means** are **often** needed to inform it exactly. Making something clear and lively increases the chance of being followed. Starting and explaining in good time too can make the child able to get used to it.

It will be necessary to avoid to do violence to **realities** due to incorrect and unjustified additions such as assumptions, generalizations, expectations, interpretations, growing suspicion, emotional reactions, indecision, rigidity, hardening, position, principle realization, precedent definition, and symptomation. It is better to try to solve the existing basic problem (unblocking), or to raise awareness of the irrational framework (remove swelling). It should not be forgotten that we at any moment make a double of what is happening in reality. We would then be better able to make a constructive, usable and workable double that helps us move forward instead of a defensive, hindering and immobilising model that separates us more and more as a parent and child.

By talking about reality, **a model arises in everyone's head**. It is a model of how reality works and how to conceive things, and how to deal with this in what context. This model then communicates to the reality. In this way reality becomes a communicated reality in which the resulting model plays a leading role. This creates a social model through communication. Communication often has the purpose to influence each other's model in everyone's mind and, if possible, to harmonize with each other. However, clear communication allows to make the own model known to the other person, while the other person is prepared to take notice of this without immediately wanting to influence it. This often makes a more explicit communication possible. Clear

communication then allows to add something to everyone's model rather than wanting to change it and make it so richer and more nuanced.

Attempts will also have to be made not to disturb the conversation with, among other things, your unrest, fear, tension, uncertainty, confusion, blockage, loss of control, powerlessness, disappointment, grief, regret, misunderstanding, isolation, excitement, surprise, irritation, anger, disgust, aversion, bitterness, distrust, envy, impatience, struggle, threat. This can be done by **expressing** your **emotions** in a positive-lasting conversation atmosphere for your child. This way it can be taken into account and can be used for further orientation. It can also be taken into account that you yourself attribute important emotional significance to what is being discussed.

All of this must lead to **precise and real giving and taking of information** of each other and each other's sensitivities and expectations in a mutually respecting and space providing atmosphere. In this way you acquire authority on the basis of respect and not so much on the basis of your authority. Thus, from the actual distance to each other, feasible opportunities for growth can be sought and tested. Possibilities that each can accept and support and where no use is made of preponderance, pressure, manipulation or violence. By being myself and being for myself and coming out for it, I invite my child to

be itself and to be for itself and to come out for it. This is how we notice differences that come across as wealth and personality. This way we can rely on it without any misunderstanding of this diversity and we can build on each other in addition.

In any case, it is important to continue to cherish **positive feelings and expectations** in conversation, even though there are currently few reasons for this. Nevertheless, it should be taken into account that negative feelings and expectations that we would begin to have, can have a very big influence on one's own way of speaking. Negative feelings and expectations, such as 'my child does not want to listen anyway, my child can not convince me, it will never change, ...' It could lead to no longer talking. Or things can not really be explained anymore. Or you use the talk to accuse your child and express your disappointment. So you close every door yourself that could lead to some change. In the end, I'd rather stay for a conversation, just as I stay for our relationship'. From what we want to say, find out how to say this. Like from what we want to do in our parent-child relationship, look for how to do this.

As a parent you can work on two goals in order to arrive at a clear communication. These are :

1. Becoming aware of your own way of communication

This is to recognize and situate your own usual way of speaking and listening between possible communication forms. You can pay particular attention to your own place and space that you occupy when talking. Can I be and remain myself ? Will I come to my right ? Do I reach my intended goal ? Do I communicate from my child's expectations to me ? Do I communicate from what I personally feel, think or want ? Am I violating myself ? Will I stay in the cold ? Which structure and limits offer help or hinder ? Can I be open and direct ? Do I have to be on my guard ? For whom or what ? Can I stand up for myself ? Am I sufficiently resistant ? Do I have to protect myself for my child ? Am I afraid to listen because my child is pressing me ? Can I stay nearby or should I keep a distance ? Am I aware of what is difficult for me in communication ? What and when will a conversation be disturbed for me ? What happens then to me ? Does my child understand me or not ? Do you want to or can't you ?

2. Optimize your own way of communication

How can I supplement and adjust my usual way of speaking and listening so that communication gives me more satisfaction and opportunities and there is less disappointment and risk for me ? How can I find myself better and speak better through talking and listening? How can I achieve more skill to achieve more with less effort and less failure in conversation ? How can I solve problems and conflicts in conversation in a functional way,

where each one wins ? How can I get closer to myself by talking together with my child ? How can I also get closer to my child ? How can I keep a friendly conversation with my child and still stand up for myself ? How can I come to a change in my life, relationship and behavioral situation by talking together ? How can I reach a redistribution and reorganization of tasks, actions, attention, influence, agreements through consultation ? How can I avoid tensions that put me out of balance in a conversation with my child ? How can I avoid feelings that disturb my listening and speaking ? How can I avoid error ? How can I avoid giving an impression so that I unintentionally commit to something and then have to fulfill this ? How can I maintain openness in my child ? How can I influence my child ? How can I express myself more clearly ? How can I better identify realities ? How can I deal with feelings and emotions in favor of the conversation ?

Phase-specific communication



Communication that accompanies someone's doing in reality requires prior, during and afterwards conversation, in accordance with the different communication phases.

Where, when, with whom?

Nina (40 years) – ‘We often forgot to talk to our child beforehand, or avoided talking in advance, to avoid potential hassle. Afterwards we had to say that we did not agree and did not want a repeat. Our daughter then replicated that she did not know that this was not allowed. She felt attacked and criticized, although she thought she was doing well.’

Ben (30 years old) – ‘Once something was agreed, we assumed that our child did what we asked for and what we expected. Only later did we sometimes notice that something else had expired. We just left it, because it was just like that.’

Louise (15) – ‘If I asked my parents something, their answer was invariably that they should think about it. So I gradually left it to ask something. I then tried to do something, outside of them. I sometimes did crazy or even dangerous things. I certainly couldn't talk to them about it, even if it risked to go wrong.’

Mathis (18 years old) – ‘There was not much talking between us. We should have already serious problems before addressing one of our parents. Questions with which we were confronted we also rarely talked about them with our parents. We preferred to consult with friends. Even when something risked to go wrong, we kept our lips together. There was no openness to each other. Because of this silence, the mutual distance increased. Occasionally this led to misunderstandings. We were then blamed about it and made guilty. But even then we did not try to explain or justify it. Everyone chose to lock themselves in with his personal right. Also afraid of the reaction of each other.’

Finn (16 years old) – ‘My parents were divorced. That made them each very busy. I learned early to do my own things, without thinking much about the things I did. Usually I just started something. When my mom found out, she easily commented because she was worried about me and my future. My dad, for his part, tried to steer me constantly, especially if it did not coincide with what he chose or had in mind for me. They both said that

they loved me very much, but we would not sit together in advance, consult and find out what was good for me. No, because they didn't want to hurt me. But afterwards they also avoided talking about something if it had not been successful. Again not to hurt me. That way all the pressure came on me. I could not experience real support, even though they often pretended.'

Marie (29 years old) – 'As young parents, we intended to do things differently, both in the relationship to each other and in the relationship with our child. We especially wanted openness towards each other. We hoped to achieve this by regularly talking to each other. Preferably as much as possible in advance. We also did not want to avoid difficult conversations. But wanted to talk precisely in case of difficulties. We also wanted to talk afterwards to process things and learn from them.'

Joran (31 years old) – 'As parents, we quickly realized how important it was to act as a team towards our child. So everything would be unambiguous for our child. The message was to talk as parents with one voice. Sometimes we each wanted to approach something in a different way. In order not to cause confusion, we worked out how to get to the same wavelength. Also within our relationship as partners, we quickly realized the importance of openness and consultation. Especially con-

sultation on time, but also when implementing something and afterwards to look back. That way there was no division between us.'

What ?

Talking in advance, during and afterwards or communicating phase-own is what can offer many benefits for each. In this way you come to a better understanding and relationship with each other. It prevents problems or their repetition. In this way you can also ensure that problems are situated at conversation level and not at reality level.

Phase-specific communication is the extent to which communication is brought into conformity with the appeal in the present phase of the interaction.

The phase-fitting communication has three phases, each with its own appeal forms: one, informing, orienting and directing what is to come; two, guiding, supporting and adjusting what is going on; three, evaluating, following up and concluding what is over. They correspond to the three distinct communication phases.

You can pay attention to phase-specific communication coordination. You can pay attention to the difference, meaning and importance of the distinct communication

phases and the enclosed appeal. You can work on optimizing your communication by integrating the phase perspective with the enclosed appeal forms. You can pay attention to the three-phase perspective for each of the possible stages of a (conversation) relationship. You can pay attention to come into conversation from the taken up individual or shared responsibility to planning, organization, arrangements, follow-up and control.

How ?

What typifies phase-specific communication is:

Prior to

I inform others in advance of my needs and plans.

In conversation matching in advance the picture that each of us has of what is coming.

Discuss with each other beforehand where we want to come out and how to find and adjust usable ways for this.

Together we indicate in advance what we hope to achieve for each and the relationship through conversation (equal, more, better, less, ...).

From the certainty that you will meet with each other, prepare for changes as well as possible, adjust to them and try to integrate them positively into your life.

If I do not agree with something, I will say this clearly and explicitly in advance.

Through conversation try to get in touch with and keep in touch with what lives with each one and what each does.

Continuously incorporate as much information as possible about each other's qualities and concerns into your experience to be able to take this into account when formulating proposals.

Before we do anything together, we consult with each other and examine whether and how we can succeed.

In conversation we pay attention to what leads us to want to do here and now and what this can result to or has as consequence.

Involve own and joint experience reflections in choices in conversation.

In case of foreseeable difficulties and tensions, talk in advance.

Trying to prevent, resolve or successfully manage a conflict through conversation.

In conversation so preferable give attention beforehand to 'what, if', 'suppose, what', 'if-not, what', 'as if, how' situations.

Use talking and informing as a powerful preventive tool to prevent something from going wrong.

Make appointments in time and remind them in time.

I make the things I do in conversation sufficiently visible and audible for the other person and myself.

I make the things I experience in conversation sufficiently visible and audible for the other person and myself.

While

My speaking accompanies my doing.

I tell about what I am doing.

Surround what you undertake with good information provision and support through it.

While I do something with others, I talk to them about this.

We ensure that communication is underway - it supports processes and changes and does not hinder them.

If something disappoints me, you can tell from my attitude.

If others disturb me, I tell them this.

So necessarily I give my vision on the actions of others.

I prefer to talk to each other pre-actively and pro-actively rather than re-and contra-actively.

So you notice that there is a problem, stop, put the problem into words and think together how to get out and take the next steps.

Speaking over and over at intervals of where to come, where to be now and where to go further.

Taking everyone's experiences, feelings and desires into account by regularly looking back and checking what is okay and what is not or less and doing the desired adjustments.

Afterwards

I talk about past joint experiences.

We talk about an event afterwards.

Reflecting in conversation about own and joint experiences.

We discuss about experiences so we gain to learn from them for the future.

If something went wrong, we discuss the event afterwards, not to highlight failure, but to see how it can be better for the future.

In conversation we use knowledge and experience information to learn from them if possible before we or after we do something (whether or not wrong).

Afterwards we do the discussion of an unfulfilled appointment.

Going together through a happening in a calm frame at a later time and 'commemorating' from a more remote perspective in order to come to terms with things, to think differently and to regain trust in ourselves.

Afterwards we discuss the expressions through which we had which effects on each other, in order to be able to respond to each other more optimally and with more favourable influence.

Orienting a conversation afterwards as a conversation beforehand to prevent a repeat of what went wrong.

Recognize the consequences of not talking and avoid them through dialogue.

If we cannot find a solution by talking, seeing or trying, with subsequent adjustment evaluations, we look what another person can experience and look at this.

General

Ask each other useful questions during preparation, execution and finishing.

Communicative duplication of the interaction reality and phases.

Discussing the joint reality of interaction in conversation, offering a focus on what is to come, intensifying the experience that is going on and enjoying or repeating looking back on what is over.

If desired, respond more invitingly than in a timely manner without taking initiative at the level of how to plan something than at the level of implementation or later.

Follow up the results of previous conversations in later conversations.

Indicate in I-terms before, during and afterwards how you see things and want or choose for yourself, together with clarification and explanation for the other.

What for?

Phase-specific communication is a permanent task with several cycles that run simultaneously. Every time something requires communication, before, during and after. Making space and time to tackle these issues continuously and in parallel, can help them to achieve them. There are two trajectories: one, this in reality and the action in it and two, these in the fore, weather and reflection of it in communication. Sometimes the phase-specific communication will be focused on reality or dealing

with it, then again it will be focused on the representation of what is in reality or the handling of this representation.

Each communication phase therefore requires its own joint attention. This joint attention that is dealt with in communication optimizes something in reality that is meaningful and valuable for everyone.

Where do you situate your own talk in the course of events?

What do you think you can change in this?

What is it ? A good contact with my child

In which story do you recognize yourself the most ?

Every parent wants a good contact with his child.

What does this mean a good contact?

What is this ? A good contact with my child

Tanja (34 yrs) – A child means that I my child. That is and discussions do good relationship trying to get out of that no destruc-



good contact with my can get along well with that quarrels not get in the way of a with my child. That is disputes it in such a way tions are made.

Marissa (29 yrs) - I had as a child a bad relationship with my mother. We could not talk to each other. I could never go to my mother with anything, there was never time to talk. I suffered a lot from that and I missed a lot. I have planned for my children not to let it come to a repetition.

We have made it a habit from the beginning to get a good contact. We have a close relationship. We do not have troubles. We do not want to lose that band. In this way we try to be as open as possible to each other, so that great tensions do not get chances and we can stand close to each other. We are really attached to each other, we just can not miss each other. We also try not to have to miss each other.



have a good and It can have some not want to lose that we try to be as open other, so that great get chances and we each other. We are each other, we just

Nele (26 yrs) - For me a good contact asks simply respect and recognition of each other. If this is there, then there is just a good contact. That is respect for your child and child. That is respect what goes on in your and give your child recognition. This has also brought your child to know that it has respect for you and what goes on inside you. If your child does not accept this proposal for



respect, then you must insist that this is done as a minimum. Without respect and recognition on both sides, it just does not succeed to come to an exchange of views. This does not mean simply agreeing, it means what someone thinks, feels and wants to approach with reverence and give each other recognition. This also means paying attention to what you think, feel and want without being criticized or ignored.

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Iris (37 yrs) - We always try to do a number of things together. This way we get to know each other better, we make time for each other and we come closer together. Because we are in the same situation, we can only by working together make it more pleasant and easier. In this way we are less easily separated and isolated. We are used to each other and play better in on each other. Neither my child nor myself want to skip those moments together.



Marlies (40 yrs) - We are still trying to create a warm nest for our children. Letting them feel that you love them, that they are allowed to be themselves, express your feelings for them, show your affection and provide safety for them. Really provide a place where they can feel safe and can relax. Where they can relax without not always expecting every-thing. Rather, we try to give a lot of information from the meaning and value they have for us. Apparently they feel what we offer them without any condition. In this way we also experience a lot of affection and warmth from them. If we address them to something, we also notice a willingness not to disregard this just like that. They usually want to talk about how to accommodate, or make it



clear to us that they do not want to give up solidarity. They tell us what makes it difficult for them, or to which they can not answer. As long as we notice that they do not take advantage of this, we do not drive it too far.

Nathalie (35 yrs) - We are constantly arguing, I think. We rarely get up to the same wavelength. Yet I notice that my child needs a lot of support and someone who is there for it. Just someone to tell and exchange ideas. Someone who helps it over the bridge or limits it. That provides that extra dynamic to get it in action, or to stop it, or to protect something. No matter how often we quibble, we try to do it with respect for each other. I do not bombard it with feelings of disappointment, excitement or annoyance. I also do not accept that it blames or accuses me. By being more rational and stimulating and not overly emotional, we usually come out. A few good arguments and a few serious incentives, without becoming emotional usually succeeds.



rational and stimulating

Sarah (42 yrs) - I remember as a child how difficult it was at home to talk to each other. Our mum always tried to avoid having an open discussion or quarrel. We would hardly dare to do this



avoid indirectness

either. We feared that once a fight, it would no longer come in order anymore. We had the habit of indirectly letting each other feel everything. We were silent and with an angry face. We escaped each other or did everything in an irritating way. We pretended that the other person did not exist or was air. We were aggravating this harsh atmosphere until we gave each other his pleasure. That way we could continue to have the impression of having good contact with each other, because everything was enforced and imposed indirectly.

Julie (47 yrs) - Our children are gradually becoming older and more independent. They are often with their friends and talk a lot with them. Yet we notice that they often still need to talk to us. Sometimes to share their joy and pride. Sometimes also to be able to express their disappointment and failure. Without to say so explicitly, they sometimes want to hear from us how to respond to something and how to deal with something they want confirmation for what they do themselves, or support if they stand more isolated with their friends. So you still notice that you really need to be there. Sometimes they doubt very much and want a 'second opinion', or someone who finally puts them out of a questionable choice option. Even though you express your feelings and opinions clearly they do



not always take them into account directly, yet you notice that they are still looking for you at times.

Tina (36 yrs) - Good contact is not given. It is something that has to grow. It is important that your child feels that what you say and do is what your child needs at a certain moment in his or her development. That what you offer your child, responds to its demand for growth. Sometimes that is more guidance if your child does not get out of it. Sometimes it is more space and consultation, so that your child can find out and learn something itself. Sometimes that is giving support if your child does not become active or does not come out. This way you can provide care for your child and his or her development. The greater this success, the better the contact with your child, we experience.



Pascal (32 yrs) - Above all, I think you need good contact with your child to know what is going on in your child and to have the chance to influence your child. A good contact therefore requires openness from your child. It also means that you are also open to your child. And that you accept both this openness. That you do not immediately suppress that openness. That you want to



listen to your child who feels safe to tell you something. That you also feel free to say what you feel, think and what you want. That you feel that your child takes this into account. That your child does not close itself in advance and you cause this with your overreaction.

Sven (27 yrs) - Together with my partner we always have tried to make it clear to our children that a friendly relational arrangement is one, and our expectations are two. We do not put the one on the slope for the other. We do not deliver on our expectations to secure our relationship with the children. We do not put our accepting relationship on the slope to meet our expectations. We feel a lot for our children, start from who they are and are prepared to respond to them. At the same time, we feel responsible for their development and we want to stimulate them on the one hand and, on the other, limit them if necessary.



childfriendly
relationship

Kim (29 yrs) - I try to be a modern parent. The smaller the distance to my child, the better the contact is, I notice. I do not try to prepare myself in advance as the adult who knows it all, and can everything and dares to avoid to treat my child in a childlike manner as someone who knows, can and dares little. This



proximity
through vali-
dation

does not mean that in order to reduce the distance, I want to imitate my child. On the contrary, I want to raise my child and get it closer to me. I try to involve my child in many matters. I give answers that it needs and let my child take care of itself as much as possible, or take care of what it can handle. This automatically creates good contact because the child feels addressed.

Steven (39 yrs) - From the beginning I have paid attention to creating a bond based on trust. I made my child clear that it can talk to me about anything. I have made the habit of listen and to show help and support my always confidential child. That is not to everything. It means I say that I admitted that I would never have attacked my child, or denied. I always tried to speak to my child and to bring something that I could not do anymore. I made it clear to my child why it was not possible for me, and why I also thought it was not possible for it. I talked to it about a situation or about a behavior that was not possible and together we were looking for a change.



Gert (41 yrs) - I have a job where I have to say. People come for explanation and advice. I am convinced myself that sometimes I am in danger of doing the same thing to my children. In my work, however, I know that listening well and accurately already contains part of the answer. I try to apply immediately start what you want in take sufficient time the story but also story. What it they see it this at home. Do not responding or just ask what way. But first not only to listen to to the story behind the means to them, how themselves, where they want to go, what it's all about. Only then in their meaning and on their size exactly saying what is in front of you and how you perceive it. This way you can be clear at the same time without having to come out of the corner. To follow them for what it can, adjust them for what is needed. I then ask them what to do about this themselves and to look for ways to change. I then try to be careful not to take over too many of them and fill it for them. If not, a unilateral relationship arises.



Pieter (36 yrs) - What we have tried to make a habit of is that there are no things between us and no things that remains stuck don't have still other. This is talk out as many way our between us, so that we trouble meeting each how we try to clarify and things as possible. That relationship can stay



same time it creates clarity and gives a grip. In your contact you are close to reality and this provides security for your further contact. You do not let your child fantasize endlessly to react negatively to this. You yourself do not cherish unrealistic ideas and expectations to confront your child in your contact with your disappointments and reproach. You talk together and reality goes hand in hand.

What about good parent-child contact?

For this you will find a number of testimonials from parents that indicate what is good contact for them and how they try to achieve and maintain this.

The testimonies show that they usually put something central. Good contact implies this or that. This or that is a sign or proof of good contact. If this is missing, there is no good contact, or no longer a good contact.

In the testimonies it can also be found that the parents indicate in which way a good contact can be made, or how it can be sought to keep it. Along this road or that way you reach or maintain good contact. If this route or approach is not followed, then no good contact is created, or it is no longer possible.

Good contact is thus equated with this and in this way. In achieving good contact, parents also try to involve their children. They try in one way or another to make

clear to their child what good contact specifically means. They also try to activate their child to choose and use this way and manner to make this good contact possible. If you do this, we will come to a good contact, which means this.

Parents do this by model, by encouragement, by their explanation and directions, by discouraging the other, by support, sometimes by imposing and enforcing it. The way in which they approach this can then be a sign of how good contact is obtained for them.

Of course, for parents a good contact can involve several elements at the same time, with multiple ways to reach it. This makes the contact qualitatively richer.

Parents attach great importance to good contact. It must allow more and positive influence on their child and on each other. It must also guarantee its continuity. If good contact disappears, or if it is absent, much is immediately not possible. Distance creates a lot of problems, proximity can solve them. What that proximity then looks like, every parent tries it his own way, taking into account his child and himself.

What can be central, among other things, is:

close bond, avoidance of being on oneself
warm affection

mutual respect, and recognition
together-moments and doing things together
safe openness
proximity through validation
build up, not breaking down
listening to help
to involve
clear up obstacles
rational and stimulating
avoid indirectness
true-to-life communication
childfriendly relationship
development-oriented
point of contact for child

Name it key concepts around which the parent and child come into contact. Sometimes the parent is more aware of this and may name these key concepts as keywords. Most of the time, however, they are implicit and are easier for others to draw their attention to.

In which story do you recognize yourself best ?

Tell your own story below if you would like :

Which implicit key concepts or explicit keywords are central in this?

Containment and holding in parenting



Children may need someone who knows their emotions and can provide the necessary support and protection.

Containment and holding are concepts that belong to care in a therapeutic environment. In an ordinary educational environment, preference is given to terms such as sensitivity and responsiveness in order to indicate how parents can deal with their child, especially during the first years of development.

Sensitivity means to perceive the feelings and need signals of a child in a timely manner and to interpret them correctly, in such a way that you are responsive or, in other words, the child can be responded appropriately. This does not always mean giving in to your child, but by taking a good level of what is going on in your child and expressing it, responding better to your

child. For example, your child wants you to take something over because it is too difficult, or too much. Or your child wants you to encourage it, or just help it for a while.

Especially sensitive children or children who are confronted with pronounced or long-term stress often need a supportive environment. An environment that not only identifies the feelings and need signals present in such an environment but is also willing and able to offer this comprehensive (containment) and supportive (holding) environment. An incomprehension, ignoring or rejecting surrounding of the present feelings and needs and attendant thoughts can only make it worse for the child, because the sensitivity and the tension then increase. The child experiences only to stand alone for something that it can not do alone. Containment can then be seen as a special form of emotional attunement. Emotional attunement that every child asks for, but some children or in some circumstances more. Holding is closely linked to containment and can be seen primarily as support, making itself available and reassuringly present, so that can be returned within protective boundaries.

It is important for the child that a parent manifests himself as a safe attachment figure. As someone who offers safety by absorbing tension and transforming it into processable parts and responding adequately to the signals from the child. And the child is not overwhelmed and

burdened with own feelings from his own needs. By offering containment and holding the child can develop a positive sense of self and start seeing the world as a safe and reliable place. This lays the foundation for an attachment relationship because children start to attach themselves to the source of this safety and to those who pay attention to their needs.

Specifically, a parent who for children who are confronted with intense feelings, knows how to reach out to the child without being confused, who recognizes and understands the child in his feelings, and thus learns the child how to deal with them. In this way the parent knows how to offer a way that the child can learn step by step. This way the child can develop an internal working model on this basis in order to deal with himself and his environment. Validation by the environment of the child's feelings is necessary in order to develop trust in the attachment figures and also to develop trust in oneself. The attachment figure appears as someone who is capable of emotional containment. The model of this attachment figure allows the child to develop an identity that is capable of emotion containment.

Providing security can exist in watching as a parent with the child to what has happened and what it has generated in feelings, thoughts and needs in the child. Knowing these feelings, thoughts and needs makes it possible to influence and regulate them. What has happened is

fixed, how it is dealt with can be changed. As a parent you can present an affective experience of the child to him or her in a bearable and processable form.

It is also important to be able to see the child and his feelings in isolation from his own emotions as parent. So that the child does not appear as threatening or disruptive. This way the image of the child and his feelings can be accurately represented, as well as what is meaningful and relevant for the child. If, as a parent, you do not want to notice certain feelings and dismiss them as nagging or attention seeking because they appear to be threatening to you, you may well miss out on justified signals and needs. Or if, as a parent, you pay excessive attention to feelings because you have become uncertain, justified signals and needs are needless reinforced.

If the child follows the parent in this, it will set away his feelings as a grumbling and not relevant, or the child will strengthen his feelings as a threat and will not know how to take these away. The own past as a parent to suppress feelings or to be overwhelmed by them continues to play a role in this. The personal attachment safety that was experienced or lacked as a child may be at the basis here.

To summarize : Containment means to respond calmly and confidently to the child's existing tension, anger, excitement and fear, without becoming tense, angry, excited or anxious. As a parent, you act as a container or 'co-

holder' who opens up to the feelings, thoughts and needs of the child, without judging them, but presents them as processable pieces so that they can be better tolerated and understood. In this way you offer a comprehensive and enveloping environment and you ensure an environment that provides a secure environment. A 'holding environment' or protective environment according to Winnicott who devised this concept, characterized by acceptance, understanding, support, tolerance and control. According to Bion, who invented the concept of containment, every development takes place in the interplay of something that is included with something that encompasses it. Both undergo hereby a change.

As a parent you can sometimes also feel the need for someone who knows how to contain feelings of unrest, anger, excitement or fear (containment) and can offer you the experience of being seen and heard, understood and supported (holding). This can make it better to be able to offer a containment and holding environment for the own child. You can not expect this understanding and support from your child which should not be appropriate. Your partner, or another adult, possibly a care provider, may be able to help with this. In doing so, they can ask and look for a healthy balance between support and autonomy. From experienced understanding and support, parents can then use existing and found powers in themselves. In a holding environment, parents try to keep emotions that are activated in themselves under

control, emotions such as excitement, anger, fear, impatience and disappointment. They try to offer a reliable supply of trust and confirmation in a stable, affective climate.

As a child you may need containment as a result of the pronounced and difficult to bear emotional content. Specifically, this can take the form of a need for someone who knows how to emotionally tune in to the child and his/her experience, who tries to understand what goes on in the child and tries to bring this back into the child's own language, so that contact and communication becomes possible, as well as mental awareness and verbalization. The holding that is offered here, holds a grip, which means predictability, reliability and steadfastness.

In this way babies and very young children can be overwhelmed by powerful feelings of frustration, displeasure, despair, anger and fear. Because of their limited development, these feelings can overwhelm them and are incomprehensible to them. Containment then asks for competence as a parent to absorb and regulate these powerful feelings so that the child can safely discharge them. Holding asks for competence as a parent to know the position of the child and to keep uncertainties and powerful feelings in the hand, so that the child can feel that someone will be there when necessary, both physically and emotionally. The emotional

availability of the parent allows the child to discover the present needs behind his experienced and expressed emotions. His anger is then a need for help for experienced difficulties. His excitement then proves a need to get change going, without knowing how. His fear then means a need for more security and support, or wanting to take a distance. The protective care of the parent guarantees the child the safety it needs. The physical touches communicate to the child the present affection. Being emotionally present gives the child comfort when in fear or in tension and let knows how to temper the feelings.

Once the child is familiar with language, parents can concretely help to identify the feelings, thoughts and needs the child has to deal with, so that they can get a name and the child can learn to talk and think about them and thus achieve more understanding and order in what is initially unclear and confusing. Parents can also help the child to name their reaction tendencies and reactions so that the child can gain more sight and insight into how things are handled. From here it can eventually discover and try out other possibilities with the help of parents. Thus, when the child is panicked, or furious, or helpless, with help by naming what is happening within itself, the child can gain more insight into what is happening and with help by means of knowing how to deal with this, looking for alternatives.

Containment and a holding environment must thus ensure safety, stability and protection for the child. A context in which can be taken note from one's own experience and reaction, which must allow reflection and promote growth. A context that also allows the child to temporarily fold back and, if necessary, fall back without being rejected or criticized. The comprehensive support can help to get faster and better over something.

All children may need containment and holding when confronted with emotions. Some children and in some circumstances children will need this more. It is then important to be able to meet this.

Sensitive parents will then notice the need for containment of their child. If they are also responsive, they will give an answer to the current need for holding of their child. This without provoking or perpetuating these needs.

Noted need for containment of my child:

Meeting need for holding of my child:

Read more :

Bion, WR (1961). *Experiences in groups*. London: Tavistock.

Winnicott , DW (1984). *The child, the family and the outside world*. Middlesex : Pinguin Books.

From co-regulation to self-regulation



Adults play through the interactive process of co-regulation an essential role in shaping and supporting self-regulatory development of the child.

Self-regulation as the skill to get grip on emotions, needs and behavior and to guide them.

The what and why of co-regulation

A child can not do anything at birth without the help of an adult. A child at birth knows nothing at all about how to deal with something. At the same time, the child has to deal with many needs from birth, such as body temperature, food, sleep, safety and predictability. These needs arise when looking for an optimum, not too cold or too hot, not hungry or thirsty, but also no over-saturation, no stress and insecurity, but also no apathy or flight. This optimum is often a balance between too little and too much. No panicking, but also no absence or blocking, in case of stress for example.

Even if the child grows up, it will face new tasks and challenges, where the child can not handle it alone and does not know how to deal with it or cope with it. Even then, adults will be needed to help the child and show the way to meet the needs or expectations that are present. How to finally reach an optimum or balance. The concept of adjustment refers to an optimal or balanced regulation. The concept also involves adjustment with others who are responsible for an optimal or balanced regulation.

For what the child does not know how to regulate, adults will be required to regulate it together with the child for the part that the child can not yet manage. Where self-regulation is not yet possible, there is a need for co-regulation. This co-regulation is then a step or condition for self-regulation. Read more about self-regulation in the theme sections '*Self-regulation. The development of more self*' and '*Emotion- and self-regulation*' of this encyclopedia.

Also the child is not unconcerned in co-regulation. It tries with its expression and reaction to indicate exactly what it needs on the part of adults. It not only makes clear his needs, but also his expectations how to meet them.

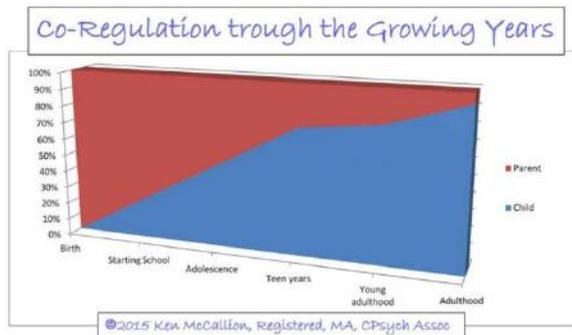
The importance of the cognitive in co-regulation

In co-regulation, the adults use their own developed characteristic cognitive schemes. On the basis of this, they offer the child experiences that should lead to the development of his own cognitive schemes. The parents, for example, will themselves notice the signs of hunger in their child, they will interpret these signs as hunger or a shortage of nutrients and they will feed the child as a way to respond to hunger and to satisfy it. Gradually, the child can discover for himself which signals indicate hunger, state the body condition as hunger and look for what can satisfy the hunger, as previously the adults did for him or her. In this way the child comes from co-regulation to self-regulation, which concerns hunger and feeding. So regulation is also described as managing thoughts and feelings to enable targeted actions.

All this indicates that the quality of parent-child interaction contributes to the development of self-regulation and cognitive development. Within a secure bond, the way is open for a positive sense of self.

Adjustment of co-regulation

The graph below shows the decreasing proportion of co-regulation and the increasing share of self-regulation throughout the different stages of development, from birth to adulthood:



During the development of the child, there are two periods in which self-regulation makes great progress, especially in early childhood and in adolescence. This is accompanied by maturation and development of networks in the brain.

Therefore, although all children, young people and young adults need support for co-regulation, there are differences between individuals in self-regulating capacity and need for co-regulation support. They can be based on internal factors such as aptitude and temperament. They can also be related to environmental factors, such as experiences with stress and adversity.

Children, adolescents and young adults with self-regulation problems due to internal or environmental factors may exhibit more sensitive neurological responses to interpersonal and environmental stimuli and may require

greater support, skills and coaching. They can be more easily overwhelmed by physical sensations such as sound, touch, sight and emotions, and probably also have strong reactions to this. There is then a need for effective co-regulation, including the presence of a supportive care provider in a quiet environment that creates space in which can start learning self-regulating skills. You can read more about this in the theme section '*Brain functioning and relational injuries*' of this encyclopedia.

According to recent American research, strengthening of self-regulation in childhood can improve resilience in later life. The strengthening of the research focused on building skills in youth, improving parental emotional support, encouraging communication between parents and children and helping children set future goals. This resulted in stronger connections in the form of more interactions between the hippocampus and prefrontal cortex, areas involved in memory and decision making. It also meant fewer behavioral problems, from aggression to temperament. This research showed that strengthening the self-regulation skills of children and supporting parenting have a positive effect on resilience in later life.

The well-known concept of scaffolding from Vygotsky comes close to co-regulation. In this context there is a zone of near development, within which the scaffolding or declining support and counseling aid takes place. This zone is located between the developed zone and the

zone that can not yet be developed. In the developed zone there is what the child already can do and there is self-regulation, in the zone of near development there is what the child can do with decreasing help and there is co-regulation, finally in the not yet for development accessible zone, there is what the child can not do with help, and in the logic used here is a other- regulation or full co-regulation. You can read more about this in the theme section '*Scaffolding, activating help*' of this encyclopedia.

Four modes of co-regulation

There are four ways in which parents or other caregivers can provide support that can help the child develop self-regulatory skills and meet more complex regulatory needs as self-regulation increases.

1. Ensure a warm, responsive relationship by offering care and affection; by recognizing and responding to signals that indicate needs and wishes; and by providing caring support in moments of stress.

Research by the University of Amsterdam shows that parents who constantly put themselves in their child's shoes contribute strongly to his emotion regulation. Mind-minded parents always think about which autonomous feelings, thoughts, wishes and preferences of their baby can explain his behavior. As a result, they are more able to respond sensitively to the signals of their baby.

Their words better translate their baby's inner state so that they fit in well with his behavior. For example, parents can help to co-regulate the baby's internal experiences so that the baby learns not to experience emotions as overwhelming and overwhelming, but rather as manageable. This co-regulation of parent and baby can slowly develop into self-regulation.

Through communication, word and deed, interest in the world of the child, respect for the child and an unconditional positive appreciation, a strong relationship can be built up.

2. Structuring the environment in order to make self-regulation accessible and provide a buffer against environmental stressors. A physically and emotionally safe environment that allows exploring and learning at his or her level of development without risk to one's own well-being.

Promoting a sense of security through consistent and predictable routines, including through clear goals for behavioral regulation and definite logical consequences for negative behavior.

3. Teaching and coaching self-regulation skills through modeling, instruction, practice opportunities, highlighting skills and strengthening every step towards successful use of skills.

Coaching first in learning skills and then provide the necessary support or scaffolding, for self-regulation at the appropriate time.

4. As adults, focus on their own capacity for self-regulation and optimization. Attention can be paid to feelings and reactions during stressful interactions with the child. This way attention can be paid to own thoughts and beliefs about child behavior. This way you can use strategies to effectively relax and respond empathetically. Such as deep breathing and self-talk, for example 'I do not let myself get excited', 'I had worse times with it'. By staying calm yourself you avoid escalation and can be a model for your child. If necessary, family or friends can help with support, exercise and coaching, to build your own coping and calm down skills.

Co-regulation in different development phases

Co-regulation as a supporting process from parent to child is different in each development phase as the child's self-regulation increases.

Babies need adults who are responsible for their physical needs from feeding to body temperature and the management of environmental stimuli. Infants react physically to stimuli around them, with little ability to change their experience. They need adults who are sensitive to their needs and who, due to their soothing presence,

meet their unease. For example, by comforting them or removing environmental stressors.

Toddlers gradually acquire motor and language skills that allow them to get a grip on their environment. However, there are still distinct emotions and reactions that transcend their developing skills. Caregivers can start with a targeted model for skills, such as postponing satisfaction and starting to teach them. They can teach them using simple words to express needs. Adults are still responsible for a safe and manageable environment and for comfort and reassurance when they become stressed.

Preschoolers experience rapid growth in areas of the brain linked with self-regulation. This development makes them much more willing to learn and use self-regulation skills. This is the ideal time for caregivers to learn such as emotional identification, problem solving, perspective and calming strategies. Children will need a substantial repetition, incentive and exercise to use these new skills. Modeling these skills is also important, because children have to look at how to behave and respond. Co-regulation in this phase involves learning in a powerful way and clearly communicating behavior and natural and logical consequences. As in the previous development traineeships, infants still need structured and predictable environments and warm and responsive care providers that provide a supportive context for practicing new skills.

Learning requires the development of self-regulation

Self-regulation, in the form of a cognitive ability to regulate one's own thoughts and behavior by inhibiting or controlling impulsive responses, remembering and processing information, as well as being able to maintain and shift attention focus. Self-regulation is necessary to focus on and solve problems, as well as to plan and carry out tasks. Self-regulation is also important for the development of social skills, such as when playing and interacting with other children, as well as for developing school skills such as learning to read, write and solve math problems. A child needs self-regulation to maneuver in a complex world and take advantage of the learning opportunities around it.

Children's home environments can enhance their ability to regulate their own behavior. However, experiencing a lack of structure, a chaotic or a stressful home situation can hinder the development of self-regulation. The school can then give children the opportunity to develop self-regulation. All children have the potential for this.

Many studies have been conducted in the United States showing a link between self-regulation and academic skills. For example, a link was found between self-regulation and literacy and between self-regulation and reading and math skills when children go to first grade. Self-

regulation is thus important in learning new skills and acquiring new knowledge, especially when a learning task is difficult. Once a skill has been automated, self-regulation should then be applied less.

It turned out that children's vocabulary is predictive of their self-regulation in the first year, but not the other way around. The promotion of language is such an important tool to enable children to develop their self-regulation. In this way they can regulate their behavior through the use of their inner language.

In *primary school age* children gain more control over their attention, emotions and behavior. They have a growing ability to control their impulses and slow down satisfaction, and they are aware of their thought processes, emotions and decision-making. It is a relatively stable period in their development that provides ample opportunity to instruct and guide them in the use of self-regulatory skills. The provided co-regulation helps to improve and refine their skills in the run-up to increasing expectations in adolescence.

In *adolescence*, the brain is in full development which entails both benefits and challenges for self-regulation. Initially, brain systems that process and seek rewards are more developed than the cognitive control systems that are responsible for good decision making and future

planning. This means that adolescents initially opt for short-term incentives rather than long-term benefits, and their emotions strongly influence their decisions. In order to avoid negative consequences in the long term the supportive input of adults remains necessary. Adolescents take more distance during their development and seek more independence, yet a warm and accepting relationship with a caring adult remains important.

Adolescents need adults who can listen supportively when dealing with strong emotions, providing space and support to settle down in conflict, and coping skills to handle stressful situations. Likewise, they need caregivers to monitor their actions, protect them from dangerous situations and offer support for responsible choices. For example, adolescents sometimes realize what is harmful to them, but their self-regulating skills can not always stop them. In doing so, they need experiences to develop good self-regulation. Meaningful social interactions and pleasant activities can so contribute to the development of skills that are the basis of self-regulation.

This means a pronounced acceleration in the increase of self-regulating skills in adolescence. Yet self-regulation skills are only fully developed in late adolescence or young adulthood.

This is not always so straightforward and does not always go in the desired way. Recent international research at the University of Zurich, for example, has shown that girls with problematic social behavior are characterized by reduced brain activity in the prefrontal and temporal brain regions that are responsible for cognitive control. They also show weaker connectivity between brain regions that are relevant to emotion regulation and cognitive control. This study offers for the first time a neurobiological explanation for difficulties in managing emotions.

How further ?

Indicate for yourself the what and how of the co-regulation.

Indicate for yourself how you can optimize the offered co-regulation.

Indicate for your child the what and how of the self-regulation.

Indicate for your child how you can optimize the present self-regulation.

Read more :

Rosanbalm, K.D., & Murray, D.W. (2017). *Caregiver Co-regulation Across Development: A Practice Letter*. OPRE Letter # 2017-80. Washington, DC: Office of Planning, Research, and Evaluation, Administration for Children and Families, US. Department of Health and Human Services. <https://www.acf.hhs.gov/opre/resource/co-regulation-from-birth-through-young-adulthood-a-practice-brief>

Deconstruction and construction in parenting



Deconstruction is separating in our thoughts what should better be not together.

Construction is bringing together in mind what helps and offers opportunities.

Changes can occur by working on things that are connected, in particular by changing these connections. This way the connections can be loosened or other connections can be found. Or connections can be adjusted or things can be added. Or another arrangement may still be sought between the connections. Several of these change processes can go hand in hand.

In order for these connections to change in reality or in a person's behavior, it is first and foremost advisable to change them on a mental level. What you think and how you think about something.

Deconstruction means to separate things that are connected to each other, but which are not very helpful and work restricting, so that a new combination becomes possible.

Construction means to connect things that are not connected to each other, whereby a possibly existing limitation can be overcome and more helpful possibilities could be tried out. It is not so much about what is right, or who is right, but about what works, is usable and creates opportunities.

an example :

expressing criticism does not automatically or necessarily mean

.. scold ..

.. breaking down your child ..

.. make your child responsible ..

expressing criticism is possibly also

.. quietly formulate what it is about ..

.. show respect for your child and indicate with what you did not agree ..

.. indicate with what you have difficulty yourself ..

By making connections different or making other connections, you will achieve more optimal conversation and behavioral interaction with your child. In this way connections can also be made that better serve your set-

up and goals and help you, rather than limit and hinder you.

an example :

I as a parent does not automatically or necessarily mean

.. I figure myself away ..

.. I do not want to hurt my child ..

.. I do not want to ruin the pleasant atmosphere ..

being a parent can also be like that

.. I will not let myself down ...

*.. express your appreciation for your child's proposal
and indicate that you had formed a different vision ..*

*.. consultation can also be done in a pleasant way
not to bring tensions or shouts with it ..*

The problematic conversation and behavioral interaction can be exchanged for a healthy conversation and behavioral interaction with your child.

another example :

friendly interaction with your child is not automatic or necessary

.. do everything together ..

.. the same thinking ..

.. have the same taste and preference ..

friendly association with your child is possibly also

*... what you do better together do together, what better
off for every one does it alone ...
.. you may have your own thought, which is not criticized ..
.. discover and exchange together in which your taste and
your preference is different ..*

a final example:

*succeeding as a parent does not mean self-evident
.. the acquisition of power ..
.. have the material equipment for saying ..
.. winning of your child ..*

*succeeding as a parent can also be done by
.. the acquisition of influence ..
.. making available material possibilities ..
.. winning the child for you ..*

With the first connections you stand as a parent against your child, with the second connections you are concerned as parent with your child.

Causal connections

Things are often connected to each other that do not really or not have much to do with each other. For example, as a parent, you can help your child with fixed opinions and lasting feeling by opening up causalities and constructing new connections.

some examples :

being sympathetic can be for your child

- .. being fashionable ..*
- .. being spontaneous ..*
- .. look cool ..*

Being bullied can be according to your child

- .. do not agree with others ..*
- .. not participating with others ..*
- .. don't look cool ...*

being accepted can, according to your child, be associated with

- .. lucky that others like you ..*
- .. always depend on others ..*
- .. you adapt to others ..*

Causes are sometimes attributed to immutable things and things outside themselves, so that you can not take part in them yourself.

an example :

young people with social problems attribute this to factors other than those who succeed socially. Those who experience social problems often attribute their failures to their own unchangeable causes such as personality (introvert, shy, ...) or low social skills (difficult to express, do not know how to make friends, ...) en attributes their

successes mostly to non-changeable characteristics of others (is sweet, is not hostile, ...) or luck or coincidence.

Those who do not have problems usually attribute success to their own changeable elements, such as commitment and approach. Making a different look at the origin, could therefore already make a big difference in own initiative and give a chance in itself.

Things are also rightly or wrongly connected to each other and thus reflect a causal chain effect and possibly also a circular effect. Often, however, one does not come that far.

an example of causal chain effect:

why did it fail? (it is ... a possible conversation, a task, a discussion, a collaboration, ...)

it failed because I was nervous

why were you nervous?

I was nervous because I feared to fail

why did you fear to fail?

I feared to fail because I thought I could not

why did you think you could not?

I thought I could not because it failed the last time

why did you remember that it failed the last time?

I remembered my failure because I keep looking at something from my experience

why did you watch from your experience?

because I observed myself

why did you observe yourself?

I observed myself because it threatened to fail

why did it threaten to fail?

it threatened to fail because I was nervous ...

an example of circular effect:

why do you annoy your friend?

I'm annoying my friend because he's annoying me

why does your friend annoy you?

my friend is annoying me because I'm annoying him

why do you annoy your friend? ...

Or still a consequence is interpreted as cause or a too small fragment of the cause-effect chain is taken.

an example :

Why are you so alone here?

I am here so alone because they want to bully me and because they are real bullies

The plague setting is described here as the cause for the consequences of exclusion. Bullying can also be described as a result of another cause, such as an underlying territory, identity or social power struggle.

an example :

why are they bullying you?

they bully me because I can not just be excluded, I urge myself, I do not let others talk, I demand that they follow

my proposals, I ask them about their plans, I want to know everything about them.

My own actions are also involved in the development of bullying behavior and I can do something more about this.

Another and second causal thinking may lead to a different perspective that allows you to change your actions, which is difficult if you do not change your idea. This other thinking can be characterized by being more realistic, more nuanced and more reasonable, allowing you to see your share more accurately. Putting the origin outside of yourself for things you now take for your own account. Then once again placing the origin within yourself, for things that you now place outside yourself. Then once again placing the origin inside and outside yourself, for things that you now only see outside or inside yourself, so not feeding each other. To change the other person is not possible or not easy, but you can change yourself. Only you do not get easy through this emotionally and you have to allow it yourself. You wonder what your goal is, how you work towards it, what you have to change or allow yourself to do.

an example :

currently just about everyone leaves me behind

So I intend to have a good contact with at least one person at the end of a certain period. I radiate this desire and

work in my expression and act accordingly. What does not work, I leave. I try out what helps me a step closer. I try to learn from what goes a step backwards. I do not allow my actions to be determined by the negativity of the others to me. In this way I give access to myself and I attract others by at least my constructive and not continuous defensive attitude.

another example :

I have always had a hard time finding a connection with a group

I always do my best to be accepted and do not dare to do anything that would endanger this, even though I have to do things that I do not fully support. I feel very dependent on others and would like to change this.

I imagine offering myself what I offer to others : such as appreciating myself, following myself, accepting who I am, resolving what does not help me and stopping me from not taking it up for myself, keeping what I want as individuality, paying attention to myself, letting myself know, leading to myself, support and defend myself and challenge what I do not agree with. In this way I hope to express myself more clearly and to stand stronger and not to suffer without defense and not to be someone who I am not.

Another possibility is to challenge the obviousness of the (causal) connections : do they have consequences or effects? also in the longer term? what side effects or other consequences? commitment-result ratio? which mismatch scores and exceptions? which alternatives lead to the same result? Through a more realistic, nuanced and fact-based view know how to relativate and get out of rigid coupling and look for other possible more loose connections with the same result.

A final option is to make cause and effect interchangeable via a larger circle.

an example :

agressive behavior is often seen as the cause of much mischief, but rarely as a result of something that preceded and rarely seen as an expression of a state perceived to be tense.

Very often then this aggression is discussed as a cause, but the aggression is not seen as a result and expression. In the first case, the agressor must be tackled, and in the second case that what caused the aggression in the agressor. By taking the circle larger the cause and effect are interchangeable.

one last example:

those who bully are often spared by peers, but not always liked. By adults, those who bully are usually dealt with,

and not at all liked. His bullying behavior is seen as the cause for the suffering someone inflicted. The bully is then labeled as perpetrator who victimizes someone. Research shows that bullies are also often victims in their wider environment. Their unpleasant behavior is often the result of the harsh and unethical approach of their environment and the problems they themselves experience. For example, a recent Finnish study shows that girls in particular suffer from a poor self-esteem and school fatigue and some show depressions and suicidal tendencies. Feeling unwell in their living environment that tries to keep prevalence and does not always understand and help them sufficiently, can make themselves feel victim, which is reflected in the biting off of peers and the right to be equally hard for others like those others are to them.

Here again, finally, cause and effect are interchangeable by enlarging the image. Viewed from here, bullies have the same right to and need for emotional and social help as their victims. Help that is still given too little, from a moral standpoint and not from a process-based attitude.



Hey,
As a parent you notice now and then or more regularly, that your way of doing towards your child has little or no result.



You may be easily disappointed, or slightly angry, or excited, you may also become frightened or somewhat insecure.



You are not easily inclined to deal with it differently, you may feel a tendency to tighten. Stand on your point. Stay with you.



Yet you can sometimes notice that your feeling and your thinking are an additional difficulty in something. A stand in the way of change that is just needed to get out of the impasse.



It is worth trying to try out how disconnecting your feelings and judgment in something and looking for new connections can trigger change processes.



One thing has often become clear is that you can not just change your son or daughter, that you can not directly influence him or her.

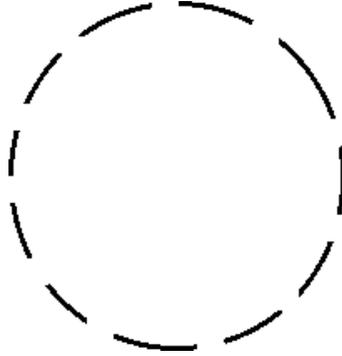


What you do have in control is to change your own feeling and thinking about something with your child, by letting go of something and connecting something else.



Not just a simple matter. To overcome your feeling and value judgment. But one that can offer new perspectives for yourself and your son or daughter.

Subgroup formation



Subgroups can arise in a group.

This offers opportunities,
but at the same time involves risks.

Wherever people live together, it can be established that group relationships arise. These groupings provide stability, security, safety, understanding, support, help, recognisability, recognition, appreciation, influence and so much more. Few can do without this connection. It offers prevention for instability, insecurity, isolation, incomprehension, vulnerability, helplessness, strangeness, misunderstanding, worthlessness, powerlessness and so much more.

For some, the participating to a group is the core of their existence and their lives. They have a lot to do with this. They therefore wish to do a lot of labor and effort

to belong to such a group. Sometimes one can be part of such a group, sometimes one will want to create such a group. However, if the found or established groups do not sufficiently satisfy what one needs or expects, it is easy to find or create a subgroup that is able to provide this sufficient.

The advantage of a subgroup is that you can find or form a powerful group in which you can fully identify yourself and can come into its own easily. The disadvantage of a subgroup is, however, that not everyone in the group is included. On the contrary, who undermines or endangers what one seeks in the subgroup is easily excluded and pushed away. The subgroup is hereby called in to disable who is not accepted. At the most, people who do not belong to it are used as binders from the joint struggle for those who do belong.

Group formation may not be avoided. What takes place within the subgroup is experienced as more valuable and emotionally more positive than what falls outside. However, it easily results in a closed group, it makes it not easy for the person who falls outside, it victimizes him, it expresses everything that is less valuable and emotionally negative and gives him little or no chance, it introduces the conflict within the group and gives rise to struggle and resistance, it sharpens the opposition and the distance, it increases the mutual unwillingness and powerlessness, it lures out what one wants to avoid.

There is a high risk that those who are excluded from the group by subgroup training will resort to another possible earlier subgroup and no longer simply want to join the current group. This is precisely why the subgroup formation is provoked. Someone excludes himself from the group by holding on to another subgroup.

By ensuring that everyone can belong to the group or join him, how own or different too, effort can be made to extend what is better or more valuable, or what feels better and does not generate negative feelings to what lives with each and what each needs. By inviting each with its individuality to be part of the larger and complete group relationship, looking for something that is better and valuable can be extended to the diversity found, so can also be found out how pleasant and not uncomfortable with the individuality of everyone it is, and can what is at first strange made familiar.

That this usually does not happen automatically, will often require great efforts to be satisfied with what is happening within the whole group. It will, however, be so that everyone will show a greater willingness and commitment to make this happen. After all, everyone has the benefit of being able to find in the large group what everybody needs.

In a group, natural subgroups can sometimes be recognized. Subgroups that formed a group and expanded afterwards. Subgroups with a great affinity with each other, for example with a common history. They are often subgroups with an openness to the larger whole of the group and an involvement with it. These subgroups, no matter how large the inner coherence, feel enrolled in the larger whole. They use their strength for broader participation and not for isolation of themselves or the group environment. These subgroups can at most be distinguished.

The drama in organized subgroup formation is often that everyone tries to find shelter within a subgroup because one can not up against or is afraid of the observed or assumed subgroups. For example, one subgroup provokes the further formation of other subgroups. For example, everyone is looking for support and strength in a subgroup and it is gradually becoming necessary to secure the buffer that it can offer. That group fragmentation can easily form the breeding ground for conflicts and struggle is then built into the group division. In order not to be excluded one seeks to belong somewhere. This, however, triggers the spiral of exclusion. Who belongs to where and who does not is then precisely selected and decided. Whoever falls outside should only count on little attention and care. It is already difficult enough to pay attention and care to those who are part of the demanding subgroup.

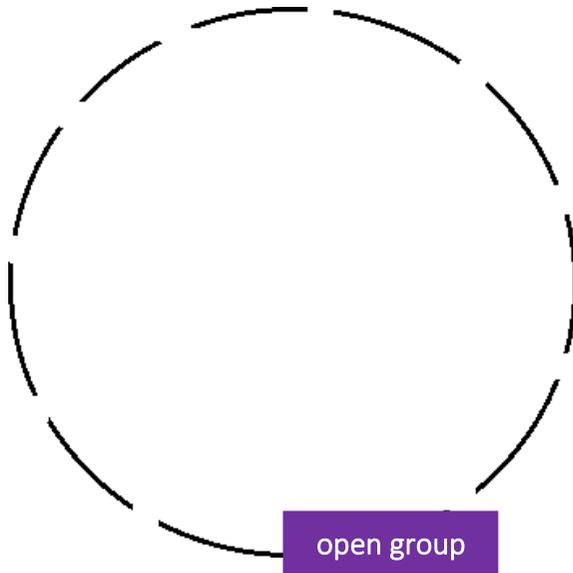
Those who want to be part of a non-natural subgroup are often subject to a number of conditions, requirements, expectations and obligations. These do not always match those who sought contact with the subgroup, possibly because of age, advanced development, skills and experience. For example, someone is sometimes used, or misused, and his own personality and development are, to a greater or lesser extent, compromised. Being part of the subgroup is then possible at the expense of itself and its growth. In extreme cases this can take the form of giving up his individuality to merge with the subgroup. The own boundary then disappears and coincides with the subgroup. From that unit the previous individual limits are ignored and exceeded. It can range from pronounced interference to takeover.

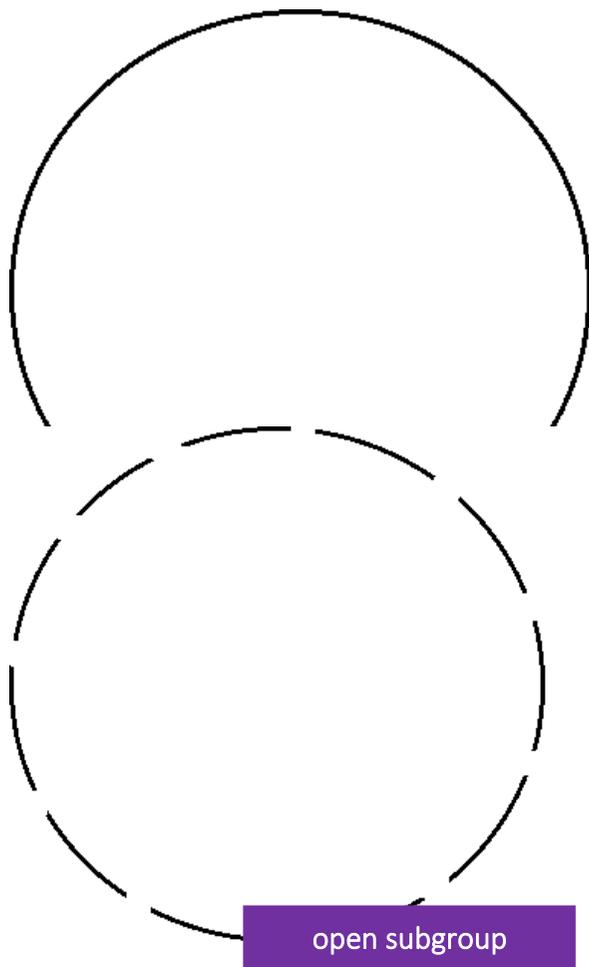
If a family wants as a group a chance again for openness, supporting and reinforcing each other, unity, friendship, solidarity, closeness, familiarity, understanding, equality, individuality, feelings of relaxation and feelings of affection, then work will have to be done of global group formation with reduction of the closed subgroup formation. Contact, communication and interaction will have to be found and found with everyone who is part of the family group. Certainly initially not an easy task, which can only progressively start a spiral of mutual rapprochement and finding each other. A process of letting go perhaps too safe subgroups with insecurity to the outside and looking for a less secure group with less insecurity to

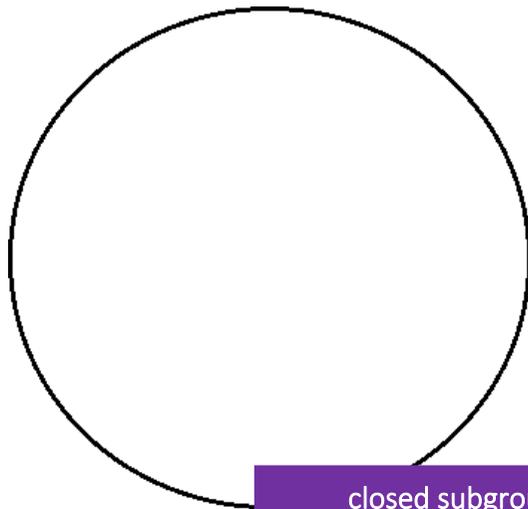
the outside, an outside that gradually disappears. A group where each is valued less for its value in use, but more for its value of being and its input.

These processes of subgroup formation can now also be recognized in the family as a group. Besides the natural subgroup formation of parents as partners with an open orientation, and of brothers and sisters as children with a reinforcing influence, subgroup formation with a closed character and a weakening effect externally can be recognized. So can an adult or child be excluded from a subgroup, or can an adult or child be attracted to a subgroup. Disunity, hostility, isolation, distance, strangeness, unfamiliarity, incomprehension, inferiority, loss of identity, feelings of tension and feelings of disgust are lurking. What one actually wanted to avoid by resorting to a subgroup, is precisely the breeding ground for this. More and more the effect of this negative spiral is being felt in contradictions and mutual conflict. The risk is then real that who is excluded seeks refuge in an earlier, for example familial, subgroup or forms a subdivision, for example a non-natural coalition, and no longer wishes to participate or join the larger family group.

Indicate as a parent for your child(ren) the applicable group classification :







Appeal which parts and sides ?

What we found :

Tine can be both sweet and unfriendly, as cheerful, as wild, as unacceptable, as angry, as inaccessible, as playful, as serious, as despondent, as enthusiastic, as open, as withdrawn.

Rino can be rough as well as brutal, as calm, as opposed, as cooperative, as near, as headstrong, as funny, as docile, as critical, as expressive, as dominant, as caring.

The question is:

knowing

How can we appeal to Tine or activate her, or how can she do this herself ?
How can we appeal Rino to mute his being like that, or can we deactivate it, or how can he let go of this himself?

Each of us has parts that can become active and sides that can be addressed.

How do these parts and sides come into play?

Idea 1:

A child has all the qualities, feelings and reactions in itself. It is only which ones are addressed and expressed. What inner part of the child is addressed.

Example:

A child can potentially be both friendly and unfriendly, it can develop feelings of trust but also of distrust, it can cooperate and act against someone. A certain approach from outside or a self-determined objective can make the

child friendly, confident and cooperative. A different approach or objective could have appealed to his unfriendliness, distrust and opposition.

Idea 2:

Characteristics are not in the child, but between the child and his environment. It is only which ones are activated. Which outer side of the child is awakened.

Example:

Friendliness, trust and cooperation or the contrary unkindness, distrust and opposition do not exist in themselves. They only come to life in the current interaction of the child with the environment. These characteristics may be activated from the outside or the child activates them in his interaction with the environment.

It is assumed, as illustrated, that both the environment and the child can address a part or activate a side. The environment can do this directly through its actions, but also indirectly by offering a situation or context.

Both ideas form part of the reference model in which cognitive schemas are central. Cognitive schemas, on the one hand, refer to what is picked up by the addressed part. Cognitive schemas, on the other hand, can also refer to how something is dealt with by the activated side. What is picked up is the comprehension concept,

how something is approached forms the behavioral filling. Conceptual filling and behavioral filling are the two components of a cognitive schema that is addressed or activated.

In the referential model, this conceptual content and this behavioral content are central, whereas in other models, the thinking and behavior manner used to receive a lot of attention. Thinking and behavior that were mainly taught from the outside. This is in contrast to the thinking content and behavioral content that is mainly the result of externally processed information and internally personal experience.

The fact that the content is central makes it immediately clear why each child picks up and deals with a situation or event differently, even if the environment sometimes has a uniform approach.

Example :

"If you promise to be calm, you can come along." I speak to the schema 'calmly' and ask to pick it up like that. I try to activate the schema and ask for it to be addressed.

"If you stop screaming, we can talk about it." I try to deactivate the screaming scheme and ask for a different approach. I try to appeal to the schema 'talking' and ask for it to be picked up like this.

In this example, you can immediately find that schemas as being calm can not only be awakened, but that you can also try to extinguish schemas as screaming.

For example, it may be attempted to mute a part or side by a deactivating approach (no attention or encouragement for this part or that side), and to awake another part or another side of the child by an activating approach (to appeal to or encourage this part or that side).

Example :

The irritable child scheme is discouraged in favor of the stress-resistant child scheme that is encouraged in the child. 'Fear is a bad counselor, cold-bloodedness can save you'. We can also appeal to the stress-resistant child to help deactivate the stressful child. 'You've already shown that you can handle this if you manage to keep your nerves under control.' Conversely, you can also appeal to the stressful child not to jeopardize the chances for the stress-resistant child. 'If you stay here, you miss the opportunity to prove yourself that it can also be done differently and that you know how to find your resilience and bring it in the foreground.'

It may be a good idea however not to neglect the schema that you place in the background or that is deactivated by the environment and to pay attention to it at a different or later time. If it is stored away, what disturbs is

taken away, but on the other hand it can leave a void and gap, so that there is no support or balance.

Example :

As a child you can expect from yourself not to give it up. Just like what the parents try to address you. Nevertheless, it may be useful to pay some attention to your doubts and hesitations in good time. They can help you as a child to adjust in time your chosen direction, taking into account your feelings and your needs.

As a young person you can easily be inclined to participate in what other young people expect. Your resistance is then stored away. Nevertheless, it may be useful not to neglect your resistance completely. She may indicate that you and your needs do not get enough attention.

Yet it can generally be useful if necessary to activate sufficiently your self-confident part and its strong side - I can do something, I know something, ... -, rather than being stuck in its overly insecure part and its weak side - I can not do anything, I know nothing, ...

If this does happen, an attempt can be made to make a switch to the more self-assured part or the strong side, or it may be attempted to approach and assist the uncertain part or the weak side from this part or side. "Are you sure you can not or do not know anything. Nothing at all, never at all, thinks everyone so, too ...? "

It is possible that young people only show their demanding part or demanding side. With demands for themselves or for the environment. Young people can then be helped by also offering their chances offering part or opportunity side. With opportunities for themselves or for their environment.

Example:

Perhaps young people allow themselves to be easily inspired by adults for their demanding attitude. They can be taught that there is a second track, with an opportunity offering attitude. With opportunities to use and not to be forgotten. 'It can, I can, you can, ...'

Risk

As an outside world, you can unintentionally activate too many undesirable or less desirable schemes in young people, for example, excitement or resistance, feeling of powerlessness or uncertainty. The danger is that these schemes will be easily activated again in new and other situations, with even more unfavorable or undesirable effects as a result. For example, a repressive environment can easily activate a self-protective attitude among young people, or a classification of the environment in acceptable and objectionable. In this way, young people risk coming into contact with new environments in the same way, resulting in a repulsive or contrary attitude, and with a division of what they accept

and what they ignore or reject. There is not much to be noticed from an openly accommodating attitude.

Example:

Recent American research shows that when educators and coaches make young people with delinquent and destructive behavior feel like they matter, this delinquent and destructive behavior can be reduced. Adults outside the family can contribute to reducing juvenile crime. If they can feel themselves useful and important to others, it can help prevent at-risk adolescents from moving in the direction of delinquency and dangerous behavior. Something that could jeopardize their future and possibly bring them into contact with courts. Giving them the feeling that they are being noticed, needed and socially accepted by other adults than their parents can push them in the right direction.

Opportunities

Research indicates that the wider the range of schemas about themselves as a young person - as who, what and how they are for themselves - the more opportunities they have to handle different situations and events and to respond appropriately and flexibly. It's not so much about integrating these different sides and parts of themselves, but rather allowing them to coexist so that

problems can be tackled from specific facets of themselves, without overpowering or completely drawing it themselves. For example, the self-schema they appeal to on one level in the face of a difficulty or a failure will not necessarily disrupt another self-schema that can be used on another level. In this way, a young person can also continue to experience himself as valuable overall, even if a part fails in a limited domain. Increasing relatively independent and distinct ways of experiencing oneself can provide more stability, strength, resilience and appreciation.

Example :

Due to repeated injuries, a youngster does not come into his own as a player in his club. However, he can count on his home, as a son and as a brother he feels good, even as a friend between friends he feels safe and secure. His weekend job as a helper also offers him a lot of satisfaction and recognition. Finally, he can use his creative talent in his hobby.

The young person can also be invited to look for different parts, sides or facets of himself as diverse identities that can entail multiple possibilities and strengths. To this end, the young person can observe his own feelings, thoughts and actions and try to become aware of underlying parts, sides or facets. The young person can also observe relevant others in order to discover facets such

as diverse identities of themselves through their feelings, thoughts and actions. In this way the youngster can gradually find and build up his own identity(s) or identity facets that can offer him optimal opportunities in various situations and in which he can find himself. Due to the diverse and changeable nature of current situations, this requires a permanent task to constantly search for facets of himself that suit him and the situation.

What we found

Tine can be both sweet and unfriendly, as cheerful, as wild, as unacceptable, as angry, as inaccessible, as playful, as serious, as despondent, as enthusiastic, as open, as withdrawn.

Rino can be rough as well as brutal, as calm, as opposed, as cooperative, as near, as headstrong, as funny, as docile, as critical, as expressive, als dominant, as caring.

The question is:

How can we appeal to Tine or activate her, or how can she do this herself ?

How can we appeal Rino to muffle his being like that, or can we deactivate his behavior, or how can he let go of this himself?

Our answer is:

We can address Tine in such a way that it creates a situation or context in which certain cognitive schemas are activated. For example, we say: "Hey, Tine! What great of you!" then there is a lot of chance to see the sweet Tine. Tine can also appeal to the cheerful girl or schema in herself. We then see a lively and playful person.

We can try to approach Rino in such a way that the brutal and rough stops in him. We leave him alone for a moment, hoping to appeal the calm down schema in him and to deactivate the protest schema. Rino can also address his self-management or schema in himself and deactivate his anger. He can then exchange the schema excitement for the schema being relaxed.

What can you do for your child?

- 1. Check for yourself which schema in concrete you want to appeal in your child or activate:*
- 2. Consider how you could address this schema or activate it:*
- 3. Check for yourself which schema in concrete with your child would you want to mute or de-activate :*
- 4. Consider how you might mute this schema or de-activate it :*

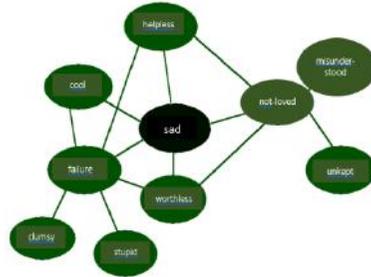
What can the child do for himself?

- 1. Check for your child which schema your child*

*would really like to appeal to itself or
activate:*

- 2. Consider how your child could encourage this schema
or activate it :*
- 3. Check for your child which schema you
would want your child to muffle in concrete or
de-activate :*
- 4. Consider how your child could mute this scheme
or de-activate it :*

Thinking on



A thinking can be on or off.

If it is on, then a major influence will be on behavior and experience.

Nina her care

"Why don't you say you're not coming?", her mother wants to know. Nina keeps her lips together. She fights the pain she has felt in her knee for a few days. She does not want to drop out and hide behind a faint excuse in the eyes of her peers. She also does not want to accept this for herself, that she has pain in her knee again. Pain that kept her home for a long time a time ago.

For Nina there is a lot going through her head at the same time. The pain that plagues her again. The party that she does not want to miss. The carefree teenager she wants to be, just like everyone else. Her image of not being faint and being reliable. She does not want her

mother to remind her of her painful knee and disturb her with her fear. Not everything that concerns her goes together. She prefers to be a careless teenager who is not disturbed by her mother. But the pain and her mother constantly awaken in her thoughts that she can not simply ignore. They threaten what she chooses to be occupied with, the adolescent who is carefree and lively. Just like her peers and someone who you can count on. Not that she constantly thinks of all this at once. But in some way she is working on it and it influences what she thinks, what she feels, what she says, what she does and how she reacts. As if never completely gone, or as if quickly back there. As if actively present, or latently present, more or less, but still influencing her.

Nicolas without care?

"You don't think about nothing!", replies Nicolas Mom, but Nicolas is not there with his thoughts. He came home without a coat, without paying attention to the time, his mum had been worried. And what about the coat. He had come home because of the rain, did he knew where his coat had gone, nor was it his care, Tomorrow they would know. For Nicolas, time and stuff are not an issue. Not at his age, he is not busy with that. That his mum does annoying, he has to face that, although he thinks that she is exaggerating, so it is not yet that late. Time is not something he keeps in mind, let alone his clothes. Avoiding that his mum is annoying him is the only thing that concerns him now. He hopes that

it will pass quickly by paying little attention to it, at most to put it in perspective for his mommy, who must know him anyway. For Nicolas is actively present in thoughts, his mum and her exaggerate, and latently present, who he is and that this should be familiar. Are not active or latently present, his stuff and time. For Nicolas, little is going through his mind at the same time, as if he wants to keep his head free for important things, or things that may have to come, or could come. Great things that he sometimes dreams of, but which unfortunately never become reality. He is then latent directed towards this.

Memory schemes

Nina and Nicolas are each dealing with very different matters and are focused on completely different matters. What is latently present in the background is also very different.

What someone is actively working on in his thoughts, or what is latent for someone, will easily attract his attention if something in reality corresponds with it, or is connected with it. For example, Nina will be very sensitive to the attitude and reaction of other peers towards her. This way, Nicolas will feel very touched if something special happens in his immediate surroundings. As if something in their head is active or sensitive to what is happening in the outside world.

You can compare it with something that is familiar or known and that something opens up a whole stored reality very quickly and easily. This stored reality as a synthesis of previous experiences takes the form of memory schemes. For every reality there is such a schema in your head that is activated in contact with reality. Once activated, it remains active or latently available, so that it makes contact with reality easier. This quickly creates image formation and can easily be responded to in the appropriate situations and circumstances.

So we have a number of opened and already open schemes. Here, one scheme can open the other or keep the other open. Nina feels pretty helpless lately, she notices that she is not so loved, other children are not so enthusiastic in her presence, it seems like she is cool, or at least that happens. Her mama does not understand her either and puts her under pressure, she does not feel so understood and accommodated, as if nobody cares about her and really cares for her. The knee again that makes it difficult for her as a game breaker. It makes her feel as if she is a failure, it prevents her from being coquettish. Rather, she feels plump and awkward. This makes her feel worthless, maybe stupid. This coincidence of emotional thoughts makes her feel sad. Memory schemes like helpless, unloved, cool, misunderstood, not-taken care of, plump, awkward, worthless, stupid activate each other easily and arouse in her increasingly the emotional schema sadness. A part of one memory scheme can be

formed or linked with another memory scheme or part thereof. Thus, helplessness can be unloved or wake up stupidity. It will be the case otherwise I was not so helpless. There is a risk that Nina will turn around in circles, she will stay in her sadness and will hold herself in this. Only when other schemes could also be opened, a different feeling could come to the foreground and help to offer a way out.

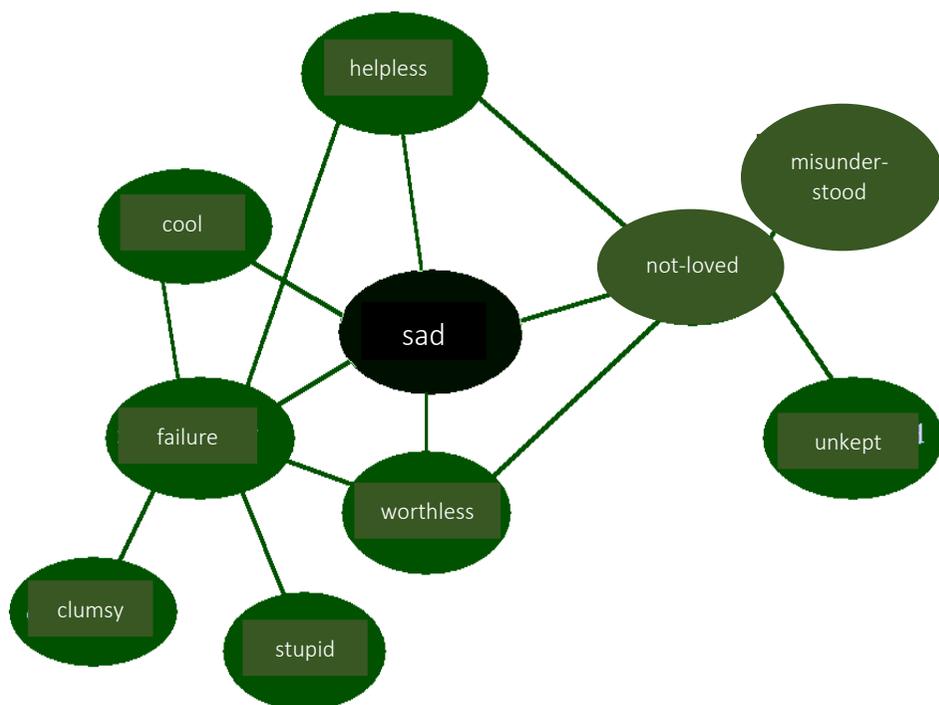
We have a number of preference schemes and a number of dislike schemes. Some schemes we prefer to be opened and activated. I like my best friend in the neighborhood, or I like to think about him or her. Or respectively we prefer that some schemes are not opened and activated. I do not like my stubborn and dominant brother or sister in my neighborhood, he or she is the last person I would like to think about. You want to go, hold, repeat and restore the reality that one scheme stands for. You want to leave, let go, avoid and prevent the reality that the other schemes stand for.

Opening schemes

Schemes can be opened by reality and the concrete elements in it. This way the anxious child can be opened by an emerging danger. They can also be opened by the child himself. In this way the insecure child can be opened by what the child thinks or fears. Also bystanders, like you as a parent, can open certain schemes within your child. This way the fragile child can be opened

by constantly taking over from your child. These schemas can be in line with each other. Like the anxious child, who is both insecure and fragile at the same time. They can also contradict each other. Like the anxious and insecure child, who is reminded by you as a parent of his resilience which he can show in other circumstances.

This way attention can be paid to the circumstances for your child, in order to activate favorable schemas. Or you can help the child to activate favorable schemas that offer opportunities and chances. And as a parent you can



try to activate schemas with your child that offer growth opportunities and keep them active.

Influence schemas

Each scheme contains a set of contents that have to do with the context of reality in which they can emerge, with what that reality is and what is characteristic of it, and with how to deal with it and respond to it. Its activation immediately brings this whole to life, or makes you sensitive to it. Thus sadness, for example, fits in a context of failure, of adversity and being weak. It is a negative feeling that takes away your zest for life and makes you come to stand still. It allows you to build a rest break, which allows you to (re)orient and not continue in the same way. This way it helps you prevent a repetition of this feeling and what motivates it.

As long as this scheme is open, it will color your doing, your experience and your thoughts and give them content and shape. It becomes an element that is also relevant and accompanies your strength or weakness, as long as it is opened. Because multiple schemes can be opened at the same time, they can give form and content to your doing and experiences. They can be found in you and experienced. They form a characteristic or dimension of it. They can contribute and thus provide added value for your actions and experiences. They can also mean a brake or hindrance, and thus a loss of value for your actions and experiences. Being sad is that you

can make less effort and that you experience colors less favorable.

Once a schema has been opened, its content becomes active. Linking it to other schemes allows preference and rejection to become active and come to development. I prefer, or rather not, to find this or that in reality. When Nina or Nicolas think of mom, there is the sweet mother, but also the difficult mom. Of course they prefer the sweet mama and they have an aversion to the difficult mom. It can encourage them to make efforts to recognize the sweet mama and not the difficult one. The recognition of the sweet mama awakens in them a pleasant affirmative feeling. The recognition of the difficult mother the opposite feeling. They can try to act in such a way that the sweet mommy is or remains activated. They can also put pressure on their mother to stay the sweet mommy, for example, by saddling them otherwise with feelings of guilt. In this way they can achieve and maintain a pleasant feeling, because reality corresponds with their preferred content of scheme.

Schemes and perception

Open or sensitive schemes - these are almost opened or recently opened - can greatly determine the experience and the reaction or color them. If Nina does not feel very loved, any negligence of her peers to her will be easily understood as confirmation of not being popular.

Unopened or non-sensitive schemes will cause something not to be noticed as such. The time and his coat are not a point of attention for Nicolas. He does not notice that it is already dark, he does not notice that it is raining. Or that these are at least indicators for time and coat.

In this way, parents can quickly or sometimes not at all notice certain problems with their child, because what is a sign for this is very recognizable, or not at all. This depends on whether or not they have a sensitive scheme for this. For example, it may happen that they misjudge staying at home as a sign of being isolated or isolating themselves as children. And wrongly take staying home as a sign of wanting to take it easy and not constantly being bothered by friends.

Because you teach your child or yourself to approach situations from a different angle and question, taking into account a different possibility and answer, you can perceive something completely different from a different perspective. What allows you to respond differently. For example, not seeing what Nina or Nicolas does as weakness or unwillingness, but look at them from a different purpose or priority.

View on schemes

Often someone is little or not aware of an open or sensitive scheme. Nicolas formulated once goals for himself

to make something special of his life, he does not think about them at the moment. This does not alter the fact that they can influence his interests and preferences.

Sometimes you feel certain things and feel certain things that are coming, even if you are not completely aware of them, or can not express them. They often have to deal with an underlying scheme. Nina feels that she should not stay away, she feels in some way that it would affect her being loved. Nicolas foresees that if you want to experience something that needs to be in the broader world and not at home, and then you do not have to deal with details, but with essential things.

Schemes and influence on environment

Open or sensitive schemes not only ensure that you notice or respond to certain things more easily, as a kind of open register.

They also make, because you notice them and respond to them, that your experience and your actions are about to turn around them. Also with others from your surroundings you can easily activate that side in them, and situations in which you are placed are easily coloured by them. An interaction then arises that also keeps the scheme open easily.

Nina is not very popular. By constantly asking her peers for confirmation, it becomes an item in their mutual interaction. In their talking and association the more or less loved ones are discussed. Because some people become more popular in the group, they find this something they like as pleasant and what is susceptible to repetition or preservation for them. Because others become less or not loved by the group, this becomes a concern for them where they want to get away from and for which they make efforts to prevent repetition. In this way, both their own and others' loved ones become an activated and open scheme, so that their perception and dealings are colored with it. In this way, they keep the 'beloved' schema open and active. In this way it becomes something they both think of or are involved with in their communication and their interaction. Even if they could not respond to this very much, if asked about it, because they are not consciously involved with this. Yet you could derive from their talking and doing that this is in some way or other concerned.

Open and sensitive schemes

This way, situations or events that you deal with always provide activated and open schemes. This way things you are doing yourself in your thoughts or in your activity go together with activated open schemes

Sensitive schemes are certainly related to things that are very close to you and that are very important to

you. Your living situation, your health, your known people, your performance, your self-image, your image, your development and growth. They are all aspects that are very important to you. Something related to this, you will soon notice, to cherish and preserve, if necessary guard. Or, if necessary, to escape if you are loaded or chased by it. It keeps you then too busy in an undesirable way.

Activate schemes or not

As a parent you can try to activate favorable schemes with your child. Time awareness or organization, for example, so your child can itself take this into account and you are more likely that your child pays attention to this and comes after with what is contained in it.

Your child can, however, make a lot of effort not to activate certain schemes and if they are already activated, deactivate them. Your child wants to relax, for example, with his friends. It does not want to be reminded of the time, to do this and that, and this and certainly not that. He will already prematurely repel what you want to remember.

Because of this repulsive attitude of your child, you easily have the tendency to exaggerate, in the hope that something will be carried out of your expectations and good advice. By exaggerating, however, you can easily increase the resistance and the tendency to deactivate. By

letting your skepticism be noticed at the same time, you simultaneously activate your child's doubts as to whether you and your expectations will be taken into account. It is better then to express your trust that your child is willing to cooperate and that you can count on your child and activate this in your child.

On thinking or thinking, on

As a parent you can follow what the child thinks in his experience and reaction, and which thinking is lacking. You can stimulate your child to start a certain way of thinking and to express a different way of thinking.

What the child experienced and stored earlier will remain available as a souvenir. If a similar situation occurs, the child will use this memorial when it is desired, as a source for grasping the situation and dealing with it.

By teaching your child to pay attention to what it is thinking about, it can lead to a more conscious response. It is then no longer unconsciously brought to a reaction. He can then recognize what he keeps in mind, without running away from it, or wanting to push it away, or just accept it. He can choose for more favorable schemes and set off on this, whereby the scheme can be used as a means to achieve an established goal.

The child can then think of it, especially to make a thinking, which is on and focused on here and now, for which he is open and from which he can move to the future.

Mark for your child what you recognise :

Formulate for your child what is useful :

Development of knowledge and thinking



The development of knowledge and thinking helps the child to answer to questions and challenges more and more.

A child wants to find as accurate and complete answers as possible from birth. This is the task it gives itself. Getting answers to questions such as what, how, where, when, who, why he and she poses of what they encounter in their environment. Just think of the endless series of 'why-' and 'how come-that' questions the child asks when it can talk well. From the answers, the image on its environment will depend and also its reaction towards its environment. Where its image and its reaction are initially very limited, its development and thanks to its

constantly more evolving possibilities to answer these questions will constantly increase in quality.

In order to develop these images and reactions, it will use its own developing possibilities. In this respect, it will also formulate more accurate, complete and qualitatively rich answers to similar questions about what, how, where, when, against whom and why, and their use.

These answers to enable adaptation are organized in an orderly manner in the form of schemes that are of a substantive nature and deal with what is present in the environment, or that are formal in nature and are about how to use as tools and instruments for themselves in handling. Through this arrangement, the answers are precisely maintained and continuously updated and adjusted, so that the most accurate, complete and best answer is obtained. In this way the environment is getting better and better represented and the child is getting better and better opportunities to deal with it.

Who his mom is, what his pacifier is, comes in a scheme. What is observing, what is paying attention comes in a schema. The first type of schemes allow knowledge to develop, the second type of schemes allow thinking to develop. For example, Mommy is someone who feeds you, smiles at you, holds you lovingly. Mommy is someone who makes you feel safe,

who can let you know that you can express with weeping that you are missing something or are experiencing discomfort. So a pacifier is something that gives you comfort and is always delivered back wherever you leave it. So is observing turning your head in the direction of the sound. So is paying attention keeping your head in the direction of the sound. These basic contents and forms are constantly being supplemented and so develop. This means that more can be done with it and better and more powerful use is possible. Everything becomes clearer and more accessible. Things can be realized thanks to the more and better available own tools.

So, there are tools such as evolving deployable schemes to get to know the environment better, such as perception, memory and thinking. There are also tools to get to know themselves and to follow themselves, such as feelings, imagination and dynamics. These formal tool schemas increase in complexity and possibilities during the development of the child. In this way, the perception scheme can evolve from looking or listening to what attracts attention, about self-interest, to actively seeking out what is and what is put together, to researching new facets from a different question. In this way the emotional plan can evolve from being overwhelmed by emotions and warding them off, over noticing feelings in good time and taking them into account, to actively prospecting which feelings can bring something with them and making choices in function of desired feelings. You can

read more about tool schemas in the theme section '*Schema activation and development*' of this encyclopedia.

The substantive schemes can in turn be conscious schemes, they can also be functional schemes. Conscious schemes are used for imaging, functional schemes are used in the context of an action. The action itself is often not explicitly aware, it is usually aimed at conscious content formation. How a child perceives is not a concern for the child, it is concerned with his mother or the pacifier that perceives it. The content of conscious schemes is only partially aware, they are also primarily intended for functional use. I smile at my mom, not at someone unknown. I just want to know if someone is my mom so that I can laugh. I must not be able to remember exactly what is characteristic of my mother, let alone express this. As soon as the child can talk it can be asked about it, this turns out to be a not so easy job. Even as an adult, you can still have a hard time giving a precise description of someone from your head. You then have to look in your scheme to see what you came up with. This scheme is primarily intended for recognition and for functional use. As soon as you want to express the content, you are working on a higher level of a conscious meta-level.

If you want to help a child in his development, it can be useful to show exactly and express what is so typical of something. 'Here you have a photo of mama, your

brother and yourself. Tell me what you see here." "You always give an immediate answer, even before my question is finished. Can you try to answer only after you've heard the question? " In this way you can try to fill in the child's schemas and adjust them so that they become qualitatively better. You do this from a conscious meta level and not from a spontaneous functional level of experience and behavior.

Spontaneously, however, the child will initially be busy on a functional level: how can I recognize something? how can I manipulate something so that I can achieve a certain result? The child will gradually set goals: find something or someone, explore something, get something in its reach. For these purposes, the child will look for resources and schemes to achieve this goal. In what way can I find my mom who has disappeared from my field of vision. So resource-target schemes with increasing complexity are created. As soon as the child develops images more clearly, the images are increasingly used to realize something. My mom is not gone even though I do not see her in the living room at the moment, she will be in the kitchen and I have to find her there. This makes the conscious level increasingly important. The conscious level then supplements the functional.

As soon as the child encounters a situation, it will seek recognition and interaction with it. It will activate

the matching schemes for functional interaction. However, if the situation requires further attention, it will call in its conscious level. In his working memory the activated schematic contents are then presented to merge them with the observed reality data. For example, on the basis of internally present and externally available data, an attempt is made to arrive at a best performance that can lead to an answer and reaction. The internal data are the result of experiences and information from the past. The reality data are what is available in the present. The answer and the reaction are what must be realized for the future. The quality and ability of this merging and handling of mentally proposed information to arrive at new information gradually increases. Where images are initially used, then symbols such as words and numbers are used instead. Symbols whose meaning increases progressively. This results in concepts that at the same time become more concise and so abstract and reveal associations. This creates a thinking that makes use of syntheses and rules, that is separate from time and can go forward and back to predict something and explain something, in which more and more elements and factors can be taken into account and that allow an approach from different angles, also separate from themselves.

In this way, infants and toddlers base themselves very quickly on their own experiences and their explora-

tory activity, a bit like real researchers, to develop theories that organize their knowledge about characteristics of things and living beings from their environment. Like understanding that objects fall when you let them go and realize that objects can not mix up but move each other. This way you can watch young children watch for a longer time when they notice something that does not respond to their expected action. A balloon that flies and does not fall when you release it. Even a year old already knows that living beings can start moving on their own and follow their own irregular road to reach a goal. In this way they learn to use movement as a criterion for noticing something as living or not.

In young children **too**, there is a growing knowledge and understanding of one's own behavior and that of others. For example, two-year-olds already understand that they and others have desires and that desires can lead to behavior. 'I want a biscuit' and 'I'm happy to have his biscuit.' From the age of three, children start using words such as thinking, believing, remembering and forgetting, which indicates a start to becoming aware of what is happening in them. From four years on, children understand that their own behavior and that of others originates in what they each believe about the given situations and events, even if this is incorrect.

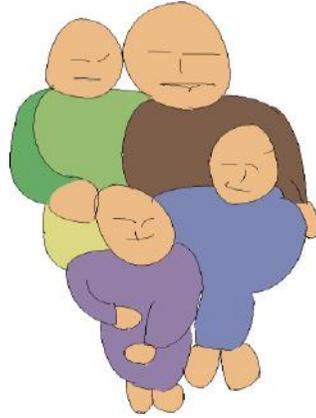
However, children do not only learn from their own exploratory experiences, they absorb much of the

experiences of others that are presented to them in the form of self-evident expressions and situations. Unfavorable experiences and situations, or of lesser quality or strength, are then omitted. What promotes safety and health, for example in the form of what is nutritious, is then presented to them. Especially the way to collect knowledge and to process it afterwards is transferred socially and culturally. Is the reality itself offered to get to know things, or are toys offered? Is emphasis placed on independent thinking or thinking together to come to an answer. Is emphasis placed on incorporating your own feelings into what you notice and answer, or not to do exactly that. How is available know-how in older children and adults valued and how is she optimally involved in thinking and thinking development. When it is switched on, is account taken of the zone of proximal development where the child can do something with the help of a more experienced person. Is taken into account the degree and form of help that fits with what the child needs. Is explanation and instruction given in such a way that the child himself can take over this explanation and instruction for himself, and by means of self-proclamation can gradually instruct himself. Is this given so that what the child already knows can be supplemented, so that his own already developed schema can grow and evolve.

As schemas are formed and filled in, more options for the child become available. Especially because schemes

contain ready-made answers to what is and how to deal with it when, where and why or what for. The acquired schemes are functionally activated and thus free up the working memory for new tasks and new strategies. The schemes here offer an expanding database to be able to respond quickly to these new challenges, because much can be traced back to what is already familiar. In this way, depending on the development of knowledge and thinking, more powerful possibilities can arise within the child. Existing processes go faster and new ones are better supported by what the child has already acquired. In this way the child succeeds better and becomes better in carrying out specific activities, but also at the same time taking on more than one activity. Like talking about something else, while doing something.

Thinking about your parenting



Does thinking about your parenting confuse you?

Or does it offer added value?

Think about your parenting

As a parent, you may occasionally have to deal with uncertainty about your way of parenting. You can occasionally be overwhelmed by fear, with the question if you do not do it wrong. You can start wondering whether your dealings with your child guarantee enough opportunities for your child to develop in a pleasant way. Especially when the relation between yourself and your child isn't good, questions arise easily.

Parenting is not an easy task. Your own upbringing did not always work, or is no longer usable. Sometimes you can only learn how it should not and how to do it otherwise. Much information is available, but sometimes contradicts each other. Not always is it usable for your own situation with your child. Your own intuition then, but it gets so quickly exhausted.

As a parent, you may occasionally need to stop and think about your parenting. To see how it goes, how your guidance work out on your child and its development. Your child that evolves and grows time and time again. Just look back, to see better ahead. Alone or with you two. To see what was good, and what was weak. What opportunities do you offer for the future, but also what dangers it entails. Where you have to adjust, what you have to add and what to omit, what to increase and what to reduce, where you have to and can handle different. How you may have to look different, or react different. What you may think different. For what you may have to offer a different environment.

Sometimes your child obliges you to think, sometimes its environment. Sometimes your child shows that its development is less favorable. Your child then easily responds physically, emotionally, expressively, or with behavior and relational. The child does not feel well, reacts sensitively, expresses his or her problems, does not participate or otherwise, does not feels well in the

group. Sometimes the environment let you know to have difficulties with your child. Your child is so often absent or passive, or busy, or shows resistance, or is insecure and anxious. Dealing with your child is then difficult and stiff. There are many tensions and conflicts. You do not always understand your child, or its reaction.

At such a moment you ask questions about your child, but also about yourself and your way of parenting. With thinking you try to get a view and find an answer. Often this is a thinking and talking together : with your partner, your parents, a friend, an acquaintance. Sometimes with a professional : a teacher, a (family) doctor, a psychologist, a pedagogue, a counseling and guidance center. Always your way of dealing directly or indirectly with your child will be discussed. Sometimes to see what went wrong, sometimes how you could better guide your child in its development. What is special about your child. What your child specifically needs and how you could respond to it. The child with his parenting question, you with your parental offer.

Sometimes there is no specific reason to think about your parenting. You then speak occasionally about parenting in general within your family and with acquaintances. How this is going today, what is changing, how it could be improved. What society expects from parents and their children. Whether and how you want to go along as a parent and child. In this way you try to learn

from others, to find support with others. To build a climate of knowing and doing together, so that your actions are not only carried by yourself, but also by your meaningful others. That way you feel more certain, you find together your direction, your content and your form as a parent.

You can then experience an emergency, a need or an interest to meet other parents to exchange thoughts and experiences. This can then generate cognition and recognition and a feeling of support and solidarity. There is then the feeling of having to do with equals that offer you plus experiences, at the same time there is less a risk of shortcomings or lesser experiences that occur more easily when calling in experts.

If you as a parent look at your parenting, you can come to the conclusion that you are good at it and can continue in the same direction with the same content and form. You can also discover that you are confronted with a number of questions, but do not immediately find answers to them. That you have many questions about your way of doing things and want to stop for a while before continuing. This is to find out how to proceed best. Finally, you can also discover that the answers you find clearly make it possible to change direction, take a different direction with a corresponding content and form. If you wish to take a different direction, it will be difficult to let go of the old, and you must make an effort

to let your new approach take effect, both for yourself and for your child. Some sustained effort and the necessary support, also from yourself, will then be more than welcome.

Thinking about your parenting is not only about the rationally distant, also the emotional nearness can be involved in this. Not only can you base your thinking on what your judgment is about something, your thinking can also start from what you feel and experience what disturbs or what is missing. This way you can start looking for how to think and how to feel, so that progress becomes possible.

Thinking can help you get your parenting clear and clarify what can change how to make it more optimal for yourself and your child. Parenting is often intuitive, at least for an important part, from an implicit thinking about parenting. This is positive in itself and does not automatically call for change. However, your thinking can take this intuitive into words and translate the implicit into worded insights. This way more insight can be gained and, if necessary, more control. As a parent, you usually do not immediately know how much your intuition and the implicit is borne by a personal knowing that from your own experiences has gradually arisen. This personal knowing includes both what is fact, but also your own feelings, opinions and beliefs, and needs and desires are included.

By creating clarity, you are better able to oversee, monitor and control. In your thoughts, for example, you are able to get and understand what is going on in the reality of the upbringing, of how you try to guide your child in his development. On a mental level you therefore have a double of what happens in the reality of the education between yourself and your child. In this way, your dealings with your child can be made more conscious and more consciously followed up in parallel, and given direction, content and form. So you have a double track: the trace of the what and how in the parenting interaction and the trace of this what and how in your head, that you can follow and from here you can steer.

Thinking about your upbringing in order to achieve a greater awareness of educational processes, has another important advantage. Research shows that we can only notice from a knowing. You will not easily notice something you do not know. Only from a knowing that you can overdemand your child, you can notice that a child gives difficulties because it can not meet your expectations. Only from a knowing that you can discourage your child to change his boundaries, can you notice that a child becomes passively awkward and spontaneously does not take any initiatives. Only from a knowing that a child sometimes fails to meet what you propose to meet, you can see that a child is doing quite some effort. But that it just does not work, and gives you the impression of unwillingness, of ignoring you or of opposing you.

If so no knowledge, it means easily not knowing to notice and also not knowing to take it into account or respond to it.

Think about your thinking about parenting

As a parent, you equate your parenting often to your actions to your child. How you deal with your child so that it could grow. Less you equate your parenting with creating an environment for your child in which this growth can proceed optimally. Still less do you think that upbringing often has to do with your thinking about your child, about yourself, about your parental interaction, about the parental context and the parental framework in which this upbringing takes place. However, it can be established that your parental behavior and the parental environment that you offer are very determined by your upbringing thinking. The upbringing environment and your upbringing are the interpretation of your upbringing thinking. Suppose you assume that a child is not yet capable of any independence, so you will create an environment in which a lot is arranged for the child and you will constantly help your child so that there is little or no necessity for independence and the child is not encouraged to do so.

Your thinking about upbringing is usually a very personal way of thinking that has gradually grown on the basis of your personal parenting experience and on the basis of acquired and gathered information. It is not impersonal

knowledge about parenting, but a personal thinking in which you are situated. Namely what means to educate you, how to educate, when you are asked to raise and when you approach your parenting. In this way, your concrete upbringing is constantly colored and determined by this personal upbringing. It is surrounded by and underpinned by it. At the same time it is legitimized and limited by it. As a child, you have, for example, greatly refrained from the many offenses you were part of. You often have to deal with criticism, with accusations, with disappointments of your environment in you. As a parent you may have learned from this that you can not be raised in this way, taking into account the consequences that you have had for years in your self-image and self-esteem and still have their effect felt. In your own beliefs about upbringing, you have also barred all forms of offense. Every acknowledging response to your child is legitimized by your thinking and a different response is limited by it. Your child will never experience it being attacked on his mind, his feelings and needs and for who or what it is.

This personal thinking can be found in each of your reactions and expressions to your child. It runs through it as a red wire, a guideline. It forms the synthesis of all your knowledge and your know-how about parenting. What it is for you, how it is upbringing, where, when and to whom when you are confronted with parenting, when something in yourself is activating you. It is thinking that

is active when you are parenting, often implicitly, without noticing it yourself. An parental situation or an parental interaction with your child will activate this thinking, so that it will give your reaction and expression content and form and at the same time indicate the boundaries of this: what is, what is not, how, how not, when, when not, where, where not, to whom, to whom not, why, why not, to what, to what not. For example, if your child breaks something, you will not immediately respond to this. But you will translate the situation as an upbringing event. Your child still has insufficient understanding of what is fragile. You will encourage your child to exercise caution by making clear how something goes wrong. You will try to avoid repetition by putting away what is too fragile for the child.

Becoming aware of what is implicit and is activated to respond to an upbringing situation can be very helpful. Your own perceived reaction can help you to deduce your implicit thinking from this.

Thinking about parenting

As a parent you can not only be interested in learning more about your upbringing and your thinking about upbringing, you can also be curious about what in general is the thinking about upbringing, especially in today's society. What is central to parenting, how to work as a parent, about what is parenting. Which way of thinking is noticeable in society about upbringing. What appears

from scientific research. What do pedagogical experts say.

Thus it appears that in the past parenting was often approached moralistically. It was about imparting values and learning to deal with standards. Today we see a psychological approach. It is about guiding the development in different areas, it is about offering development and growth opportunities. It must allow the child to discover qualities and become familiar with them. Qualities that can express it and incorporate it into its behavior and its expression. The qualities it exhibits must allow an added value for the child in growth and must be reflected in his dealings. Not educating for what is good behavior, away from what is bad. But educate people to act that adds value, away from an action with a minus or less value. An added value for themselves, for others, for the environment, for the future. A relationship with more quality and more qualities. Together with this evolution, a transition can be observed from assessing the behavior of a child in development to the accent on the appreciation of behavior for what is already present in qualities and quality. At the same time, there is room for appreciating the child for the competences it has already developed to make this quality action possible.

For a long time it turned in parenting around power, later translated into authority. It was about who was in charge and who had to be docile. Or it was about who

was dependent and in need of authority. For example, an authoritarian upbringing became an anti-authoritarian upbringing, but at the same time it kept running for more or less power. In modern thought, however, power can hardly be called quality, authority is slightly easier. They rather seem to be resources and means. In contrast, responsibility, attention and care reflected in your behavior seem to better withstand the test of quality and qualities.

It was only recently that people saw that parenting could also be about something else. For example, child-centeredness and support were central, but supplemented with requirements and control. The support on relational level, supplemented with the control of child behavior, was called authoritative parenting.

Attention was given to a good relationship with the child, and within this relationship the child could be held accountable for his behavior. For the sake of completeness, this two-dimensional model can be supplemented with a third, a contextual dimension. A dimension that indicates that parenting revolves around development and its support, supported by an appropriate conceptual framework.

Today, the question is increasingly being asked what, together with the development dimension that responds to the development needs of the child, can be central in

parenting. These include affection and attention, safety and trust, respect and recognition, communication and consultation, tolerance and equality, openness and cooperation, space and opportunities, time and integrity, authenticity and individuality, rights and responsibility, proximity and support, load-bearing and support base, self-activity and context involvement. Perhaps a multidimensional model in which several of these qualities come together will offer the most optimal opportunities for development and guidance. As a parent, you can think about how to do this by making your own contribution in dealing with your child.

In parenting, adults often looked also at who can function as a model. In society we encounter people whose actions have been signed by one or more specific qualities. It is about actions that are characterized by a great knowledge and wisdom, or by a great constructiveness, by involvement, or by a beauty, or justice, or by a synthesis power, or by changing frontiers and progress, or by allowing something to grow without violence. As a parent, it may be interesting to think about what makes this action so valuable and how to incorporate and integrate this into your child's development guidance.

In research is often searched for where upbringing can in essence turn around, or can also turn around. Recent concepts such as co-regulation, agency, supportive upbringing, connected parenting and schema pedagogy

came to the forefront. How to integrate them into your own parenting.

In thinking about upbringing, thought can also be given to how to equip your child to integrate optimally into society. But here too, an important evolution is noticeable. Where this used to be the most frequently asked question, there is a shift to the question : how society can better respond to the individual and his integrity. This creates more space for the individual and his individuality, and reduces or diminishes the pressure to conform and fit into society, sometimes at the expense of himself and his well-being. From society there is more attention and space for diversity. As an individual you sometimes come more to your right because of your personality, than because of your uniformity. To function closer to yourself can sometimes valorise more than an impersonal way of being and doing.

Think about your upbringing and bringing up

By your concrete and more general thinking about upbringing, you can better situate yourself as a parent and for your parenting. This way you can better position yourself for a number of parenting aspects. See where you are somewhere, going from the absence of this aspect to the optimal presence of this aspect in your dealings. This way you can better develop a vision about parenting, better formulate your objectives, and better attune your approach and interaction. This way you can

see where you can pay attention to and work at. You can find out how this can be better tuned.

So, among other things, where do I stand with my upbringing, in which direction can I continue and in which way. Where do I stand with the educational environment for my child, where else can it go and how. Where do I deal with my education, what are his points of attention in which direction and how do I deal with this specifically.

In this way, you can always gain quality and qualities. You can experience more possibilities than those that you habitually used.

Today a lot of information about upbringing is available. As a parent you often do not know what to follow. It may be a good idea to think for yourself about what you get presented and whether you can learn from it and what you can use from it.

Thinking about parenting together

As a parent you have each formed your own idea of what to bring up is and how you can pick it up. These ideas can be very similar, they can also be very different. Most of all there will be a certain correspondence. The question then is how great this correspondence is and whether it can not be made larger. You may come to the conclusion

that you can experience added value from your partner just in the difference in your child's approach.

From everyone's own interpretation of what is upbringing, it will depend on whether you will experience your partner's reaction as educational or rather of a different nature. Even if at such a moment the reaction of your partner is meant by himself or herself as a parent. So can criticizing your child have a parental purpose for you, while your partner only experiences it as venting off steam from you, only taking care of yourself, but not helping your child. Because the child then only wants to defend himself and is not open to insight and personal adjustment.

Parents often try to talk to each other and think together to reach an agreement. At times of crisis, they then can experience how strong this unit is and whether they do not each approach it then their way which possibly drive them apart. As a parent you can be very concerned about your partner's lack of solidarity, or you feel disappointed. This often adds to the difference, so that everyone's style and approach are profiled even more profoundly.

Only when you can face this difference and accept it, there will be room for rapprochement and a real thinking together. The joint approach to what goes together, the separate where necessary and if it does not succeed

otherwise. For example, from a healthy individuality, from a personal way of thinking about upbringing, a collective upbringing process can be included, in which one can come to a sharing in thinking and doing.

Research shows that children are particularly affected by lack of clarity and instability. If what is together and separate for the child is clear and not repeatedly thrown together, it may be beneficial for the child to find adults who interpret not only with words but also with their actions where they stand for.

Educative way of thinking

Because parenting often does not allow ready-made solutions, you will automatically invoke thinking and thinking together. This can help you find an answer and a reaction with added value.

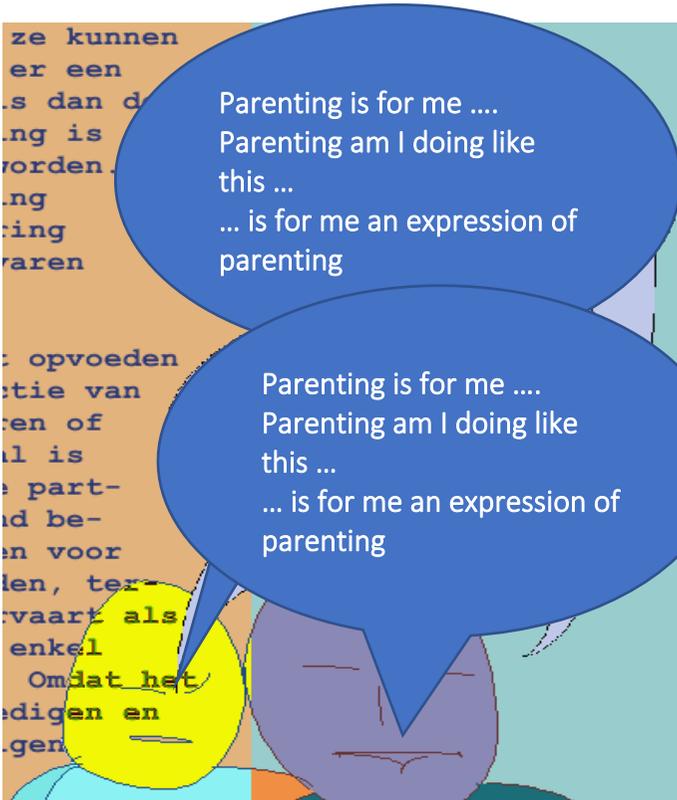
You can also view it in this way: that your actions always go together and are supported by an associated, not always conscious thinking. By getting to know this implicit way of thinking, you can deliberately and continuously parallel your actions with an associated conscious and optimally possible way of thinking.

This immediately provides an answer to the frequently asked question: whether parents are no longer allowed to do spontaneously in dealing with their child and follow their intuition. Even if you assume that your actions

are not well thought out, this is based on personal thinking and knowing. Because you are little or not aware of this thinking, this seems spontaneous. From the observation that you think anyway in terms of parenting, you may be able to make it more aware, in order to get a better view of its use value. In this way you can, if you wish, adjust it by reflection or thinking back and use cognitive guidance in your parenting by coaching and forward thinking (meta).

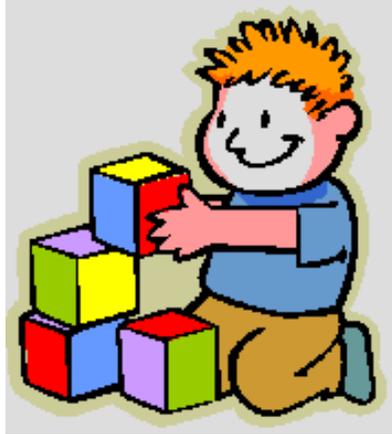
To this end, you will increasingly feel the need as it becomes less smooth with the development and supervision of your child, as there are more tensions and more conflicts that threaten to escalate. With your thinking you will then try to follow what is happening, as is the case with monitoring, and try to find out how you can influence what happens.

For example, recent research by the University of New York shows that parents have a better memory for parenting-related information. When they think about parenting they remember better, this could also be evolutionary beneficial.





By thinking



Take a moment to consider every day parenting, maybe it brings you new ideas.

Space to stop for a moment in your upbringing can be to free yourself for new inspiration.

These thwarts passes the rearing of every day. They briefly reflect on the spontaneity of acting as a parent, educator or teacher. They provide space for reflection that can enrich, nuance or underpin spontaneous action. To each to find what is useful and inspires.

When what a child represents itself and proposes corresponds to what parents have as representation and proposal, there is less chance of tension. Stress arises as soon as a child presents something other than his parents.

In parenting, quantity is sometimes confused with quality. In reality, quantity can sometimes stand in the way and quality sometimes limits quantity.

In a time of restless searching for the perfect, also in parenting, the restful finding of the imperfect must not be forgotten.

A child often make adjustments to parents in their upbringing. This is because the individuality of the child requires an individuality-based approach, also because the development of the child requires a phase-based approach, further because the life situation of the child requires a situation-based approach, and finally because the life experiences of the child require a experience-based approach.

As parents making choices for the child is becoming more and more difficult, parents can opt for dialogue to support their child in making their own choices.

Parenting is often confused with something else. Checking with what it could be confused can make an end to this.

Parenting can be described as binding work with respect for individuality.

Parenting competence is constantly being developed implicitly. Here, explicit attention can be devoted to add value.

Parenting processes involve a whole series of other processes, such as care, guidance, support, influence, communication, relationship, group, social, community and choice processes. Knowing and optimizing these processes can contribute to the parenting process.

As an educator you like clear lines in purposes, sometimes you run the risk of skipping intermediaries and steps.

You can start educating with yourself, your ideas, preferences, feelings and wishes. Parenting can also start with your child, his images, preferences, feelings and wishes.

It is becoming increasingly clear how neurological processes influence behavior. Nothing less is true in the development of your child and the upbringing that you offer your child.

If brain cells do not communicate very much, thoughts do not, and people do not communicate easily. When brain cells communicate strongly, thoughts also do this, and people communicate constantly.

Those who are more capable of implicit pattern learning, that is knowing how to predict complex patterns, are unconsciously more sensitive to culture and belief, whereby a center creates patterns to bring order, this according to neuroscience research from Georgetown University. The implicit learning of patterns thus forms a basis for the development of ordering beliefs, as was observed. In children who unconsciously noticed patterns in the environment, it was found that their sensitivity to faith increased with age, even in a non-faithful environment. Children who were unable to do so were more likely to have a faith-sensitive decline.

In interaction there is a danger of wanting to bring something to something recognizable at his own level or to reduce something to it, in order to avoid feeling himself less otherwise.

Learning from experience : recent research at the University of München has shown that even single-celled slime molds function on the basis of memory, even though they do not have a brain. When finding food, slime molds store information about where it

is found in the network of tubes that make them up. They produce dust at the location of food that widens their tubes in that area and increases the motility of the fungus. This is to reach food faster next time and to move in that direction.

The resulting architecture is thus a reminder of the past. This discovered simple form of intelligence could be a prototype for more complex life forms with a nervous system and brain, and their development.

Activation cycle



You want the other to perceive something like that and react accordingly.

The other does or does not respond to this.

The other does or does not respond to this.

When you talk or deal with someone, you make him or her successive proposals for activation. This is what you want to activate with him or her in order to perceive something and give meaning and then respond to it. The other person can accept these activation proposals. The other can not accept these activation proposals either. He or she can then look in your activation proposals for what he or she prefers to activate and want you to formulate as an activation proposal. It is also possible that the other person is little or not willing to listen and chooses for an activation what he or she wants to formulate you as an activation proposal in his actions and

expression towards you. You can then go into this activation proposal, or look for yourself in his proposal for what to activate, or come up with your own activation separately from his proposal.

You do not want your child to go to a friend that late. You say it so that you are clear and you can expect that your child will give up his plan. Your child, however, finds your request unreasonable and urges you to come back to your no and let him leave, after having realized how unreasonable you are. However, you do not judge yourself to be unreasonable at all, on the contrary. You find your child ungrateful and unrealistic. Earlier in the day he was already with his friend and leaving now means impossible to be back in time at the agreed time. You do not find it acceptable that he is still leaving and you stay with your no.

Your activation proposal from no was considered unreasonable by your child. His activation proposal of unreasonableness of you was perceived by you as ungrateful and unacceptable. What your child and you make of what you do as proposal determines your reaction. He protests from the unreasonableness he sees. You stay with your no from his being unrealistic.

Each does his best to activate something that will provide a desired answer. On your first no, you wish to pro-

voke abandonment of his plan to his friend. With his suggestion of unreasonableness, he wishes to appeal to your reasonableness and move you to a yes-answer. With your suggestion of ingratitude and unrealistic desire to finally reach that he accepts your no-answer. Each time you try to activate something that will allow the other person to meet you. On closer inspection, you do not try to bring each other directly into reaction, but you try to generate something that will allow or bring about that reaction.

In interaction and dialogue with someone you simultaneously offer a lot of activation proposals. Much of this is known from communication research, although it is formulated in a different way in a different context. In this way we know that in addition to what you actually say, you also say something about yourself, about the other person, about your relationship with each other and what you expect from each other. You also say something about the context situation and about your conceptual framework. In fact, all of this is formulated as a proposal to the other party.

The listener can accept the concrete and implicit of the other by introducing corresponding schemes. He can also neither agree nor be happy with your proposals and ignore one or more of them, possibly because it does not suit him or is not advantageous to him. He or she is then deaf, blind or insensitive to this. The listener often wants

to maintain or impose his interpretation and does not take into account what you indicate or suggest. This freedom of choice of the listener to listen to what and to what to react on the basis of what is activated in him, makes it very difficult for the speaker to express himself so that the other person would listen and react as you would wish by the corresponding activation of himself or herself.

You express your disappointment to your child for something that he has not yet done. You hope to wake him up so as to do what is expected of him. At the same time you show that not only what he has not done, disappointed you, but that you have also been shocked by him and he really disappoints you. Your child finds this very unjustifiably what he hears. He activates in himself what he has already done for efforts to meet you. He sees himself as very welcoming and in fact too friendly, especially when he is presented with an attack of you. From his activated 'there is abuse of my being too friendly', he chooses not to respond to your insistence at all. He experiences that he is doing too much and is under pressure. Your activation proposal in which you imagine your son to be inadequate is not experienced as such by your son. Instead of accepting this proposal of being inadequate, he experiences misunderstood and misunderstanding. What he activates in himself does not help at all to carry out what you expect from him.

Sometimes you are surprised that what you ask does not get an answer or consequence. While a little later what a friend of your child asks is answered and executed enthusiastically. The other person apparently succeeds in activating something in your child that makes it respond. This could be the context, or the ideas that are included with the question. No compelling context, but a friendly context. No dull ideas, but playful, for example. This context and these ideas awaken your child and make it willing to answer and respond to the question. Your context and your ideas are not accepted as proposal. The child puts them aside. Immediately the necessary dynamics are lacking to activate willingness as a schema of your child to respond to your question.

As a parent you often indicate something that is not possible. To your surprise you can then notice that your child reacts to this by saying that you do it yourself. Your child then tries to activate your embarrassment with the situation so that you would bind in. It does not accept your proposal to change, it changes this into a proposal to change yourself and by trying to activate your embarrassment it tries to reach its goal.

In general, as a parent, you can notice that what you say to your child will have more effect as the way you deal with it is with less resistance, feeling hurt, activating anger and defense. But you rather approach it in such a way that it activates willingness, recognition, satisfaction

and cooperation, if possible in a friendly context with appealing ideas.

This also applies to yourself. Sometimes your child makes you a negative activation proposal. He or she does not recognize your authority, finds you a parent like that, refuses to do what you ask for. You can make yourself pretty angry about this and activate 'force' in you. You may also choose not to feel misunderstood, but to see its remarks as a problem your child has with itself to activate the appropriate schemes in itself to respond to you. You can choose to keep activating your schema and turn to your child with the question of what is going on that it has activated so much negativity. You might find out that your child has activated deprivation and therefore refuses to answer your question. If you can make it clear to your child that what you ask for also applies to the others, it may be self-inducing that it reacts to it from its de-activated sense of deprivation and activated sense of equality.

In addition to activation proposals that you can do to someone, you can also, as in the example, come up with deactivation proposals. This way you hope that if something has gone wrong earlier, this can be put to an end and there is room for a more favorable interaction. To achieve this, some things must be released and de-activated in advance. As long as this remains activated or

becomes constant, no favorable interaction can be expected. This de-activation can be done through what you propose. This de-activation can also be done by the other person, in order to create space for something more favorable to activate, or to activate himself. The deactivation and activation can go together in other words. Where it forms the basis for the other: de-activating what allows activation, or activating what allows de-activation.

It may be an advantage to assess the activated thoughts, feelings and needs in your child as a parent. It can also be an advantage to discover for yourself what you say and do activates in your child specific thoughts, feelings and needs. It is these thoughts, feelings and needs that the child uses in his reaction to you. It can also be an advantage to teach your child to assess activated thoughts, feelings and needs in someone, for example with you. It can also be an advantage to teach your child to discover what goes on in what it says and how activates specific thoughts, feelings and needs in someone. Thoughts, feelings and needs that are used to the child in the reaction to him or her.

Your child is really annoying at a time when you yourself are already very tense. Because the child does not get a reaction from you, because you are really in need of rest, it is trying to get more attention. This annoys you so that your child does not take into account you and your state

of mind, that you send your child away. The child does not understand what happened to it at all. It had no idea at all of your already overloaded feelings. It also did not understand that by its claiming of you, you activated your rejection.

To help your child with this, you can give your child an insight into what is already activated with you, you can also make clear to your child what it activates in you by what.

This way, if necessary, you can tell your child on time that you are very tense and tired. This way you can also make it clear to your child that claiming makes you easily irritable. It can then be important to explain to your child how it can appeal to you without making you even more tense. 'Ask it later again, then I can take more time for it. Do you want to do this for me? "

In addition to teaching your child what is activated by someone in what way, you can teach the child to become acquainted with what is activated by itself in thoughts, feelings and needs by what others say and do in the environment and by what of itself it is activating something.

Your child is easily agitated. It is not always clear to him that this is related to the feeling of being criticized at that time. By learning to discover the child that his quarrel turns up when it experiences criticism, you can teach the

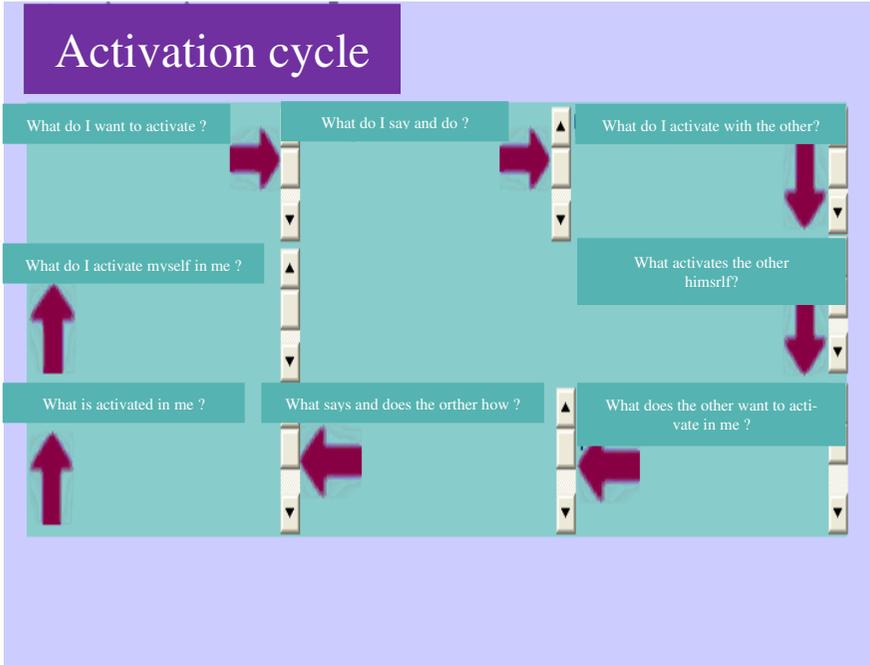
child how to avoid criticism. By helping your child by saying something in such a way and doing something to others that it does not give rise to criticism, the feeling of being criticized and feeling attacked can be avoided. Because of this, excitement and quarreling can be prevented.

It may be interesting to consider that a behavior, an expression or a reaction is not alone, but embedded in a cognitive whole or cognitive schema, as a thought, feeling and dynamic whole.

Some easily let activate something in them on the basis of what someone says or does to them. Others prefer to give priority to choosing self what to activate in what someone says or does to them. Still others try to combine what activates others and what they activate themselves. The first respond easily to others and often have their reaction determined by others, the first tone. The second choose to act themselves and let their 'pro' action be determined by themselves, the second tone. Children can learn that when their reaction easily causes problems, then how to respond less to what others decide, but more to choose themselves how to act and how to deal with a difficult situation. So that their behavior can not be determined by what they want to avoid, but by what they want to achieve.

Because your youngest child fears being skipped when it is its turn, it easily tries to be noticed prematurely. This arouses the resentment among the two other children. These threaten to repeatedly rule him out altogether. This makes your youngest child so excited that he constantly disturbs the game. This way he tries to avoid not coming to its turn. What he does not achieve, however, is that he so still has a chance to get a turn. Your child could also have believed more in itself and could rely on the other children. It could have tried to keep to the rules and agreements and to be of 'good-will' by being a good playmate. If it reminds the other children on time and does not allow itself to provoke disruption, it is probably more likely to come to his turn.

Activation cycle



Direct and indirect approach in parenting



Focus your parenting directly on your child's behavior or indirectly focus on what surrounds it?

The direct approach in parenting is focused on the concrete behavior of the child. A characteristic feature of this approach is that your action as a parent is directly focused on whether or not your child is acting and how.

There is no attention for the child as such, or for the behavioral environmental elements. The intervention is usually limited, relevant, on the matter and immediate. Focused on the behavior or the absence of it.

The direct interaction is indicated if clarity, certainty and limitation are required at the moment, without negatively affecting the child or environment.

Typical direct parenting is:

Clearly agree with the child so that it knows exactly what is possible and what is not.

Apply rules consistently.

Talk to the child when drawing up rules of conduct.

Specify place and time for certain behavior.

Intervene where necessary.

Adding habits and rituals as self-evident reactions.

Direct parenting is especially useful as:

So clarity, security and limitation are needed here and now.

So it is not possible to work on the child or is not obvious.

So the situation can not just be changed or adjusted to the child.

The indirect approach in parenting is aimed at the person and the experience of the child and his physical and social environment.

A characteristic of this approach is that you want to create the ideal external and internal conditions and growth context that makes development possible. Attention is given to everything that indirectly, in both space and

time, can exert a positive or negative influence on the child in one way or another.

Important perspectives are:

- to develop a positive and open relationship which you, as a parent, present yourself as a person who already realizes the human being to a considerable degree and knows how to get a good height of the child;
- creating an affective good climate that promotes 'personality growth' and
- the use of living situations so that they offer optimal opportunities for self-development of the child.

Typical indirect parenting is:

Listening to what lives with the child.

Helping the child to express feelings.

Talk to the child in an open manner.

Creating an open climate with open communication.

Providing ordering and regularity.

Trying to take away tensions in the child.

Creating a living environment that promotes personal growth.

Building a positive relationship with the child.

Stimulating social interaction with children.

A good way to deal with child.

Living together with child from which spontaneous development can arise.

Offering identification options for child.
Expressing cheerfulness and humor.
Promote active openness to the world.
Helping to develop a life plan for the child.

Indirect parenting is especially useful:

As a basis that makes the development of the child possible.

If the child is very sensitive to the environment.

According to researcher at the University of California Alison Gopnik, there are parents who previously act towards a preconceived development goal for their child, as a carpenter. They have a certain type of child for eye that develops into an ideal adult. This is in contrast to parents who create favorable conditions for their child that enable their own growth and development, different from other children and themselves as parents, such as a gardener. It seems desirable that the first approach that emerged from previous research could be replaced by the second approach that is more in line with recent research. According to her, parents should not shape what is going on in their child's head. It is better that they allow their brain to explore all the possibilities that the world offers them.

The positioning of the direct and indirect approach to each other can be done by placing the parental action directly aimed at the child's actions against the in-

direct parenting that takes place around the child's actions. This last action can relate to the concrete behavioral situation or the broader context, or to the relationship with the child, or to the conceptual framework for parenting, also called the living and upbringing climate.

It goes without saying that both approaches can be used additionally. That in addition to attention that you give to certain behavior that you may or may not want for your child, you can also pay attention to the situation, relationship and climate in dealing with your child. Yet you will find that you have to act more directly at certain moments, while at other times a more indirect approach is possible or desirable. In the direct approach, you strive for an immediate result ; in the indirect approach, the effect can be expected in the longer term.

The child is on the border between direct and indirect. Strictly speaking, the direct approach does not focus on the child but directly on his behavior. Strictly speaking, the indirect approach focuses on the circumstances for the behavior. As a parent, you can of course turn to the child who shows a certain behavior in certain circumstances and speak to it. This way you can state that talking with the child and appealing to the child is part of the indirect approach. The child is then expected to adjust his behavior, or attention is given to the child

so that he can adjust his behavior. For example, the fatigue or the stress of the child are reduced so that the child can better adjust himself.

Find out what is parenting directly and indirectly:

Rune, 5 years old, has a hard time. He constantly rubs against his two-year-old brother Thomas. He has enough of it. He wants to defend his territory in the back seat of the car at any cost.

Mama Birgit tries to appease them with Nicely, sit quiet each on its side for a while!

'Thomas, you are the oldest', Daddy Bart tries, 'can you be the bravest?'

"Bart, should we not stop and eat and drink a bit," Birgit asks with some concern. 'We may be able to get away from the road a little further and take time to picnic at this beautiful weather and take a short walk', Bart tries to give everyone courage.

"Rune and Thomas, I'll sit between you both, then I can read to you from the comic that Thomas got this morning for his birthday. Or if you like it, I also want to chat with you. That has had not much of a chance lately", Mum Birgit tries to meet them.

"Bart, maybe it was not such a good idea to want to drive all the way at once because we wanted to make a day

trip out of it. Maybe we should take an overnight stay next time. It really does require a lot of each. Especially now that we have noticed that everyone apparently wants to go the same way and we are going much slower with the car than we thought. ' "This seems a good idea to me, Birgit. That way we can keep it pleasant and relaxing for everyone and we do not put too much pressure on ourselves. '

Read more :

Gopnik, A. (2017). *The parenting paradox: about the parent as gardener or carpenter*. Amsterdam: Publisher Nieuwezijds.

Keep distance and go on



Sometimes thoughts, feelings, memories and perceptions of yourself or of your environment bother you. How to keep a distance and continue anyway ?

As a parent or child you experience occasionally that you should do or say something, but that something in your environment or something in yourself prevents you from doing or saying this. You do or say nothing at all, or you do or say something different than what you wanted.

The pressure from the outside was too big, or the pressure from within yourself was too strong, so that you did not go through. Somewhat externally or internally tried to make something clear to you and sell something to you and you listened and bought it. You left it to something external or internal and you gave them the

lead. You did not choose how you would deal with something and what influence you would give something. There was no distance whatsoever, what the outside world wanted or did not want, or something you wanted or did not want took over, so that you had no more freedom and could not choose. You had sidelined yourself.

The outside world may overtake you with certain thoughts and certain feelings and they are so penetrating that you can not ignore them. You take them over as your thoughts and your feelings and you let them immediately act and determine your reaction. The thought, for example, that you can not do something right and the feeling that you will fail. This easily undermines your self-confidence and your spontaneous feeling of being successful and that it will be easy. The intention was perhaps a clumsy attempt by the environment to let you make more effort. But it activated a weakness thinking and weakness feeling in you.

Possibly you yourself as a parent or child have a tendency, whether or not under the influence of the environment, to develop certain thoughts and certain feelings that are so penetrating that you can not ignore them. You then experience these thoughts as true to reality and experience the feelings as a reflection of a real situation. The thought, for example, that others don't like you and the feeling to be not welcome. This

easily undermines your self-image and your self-esteem. The intention of yourself was perhaps to protect you from any disappointment. But it activated a weakness thinking and weakness feeling in you.

Many of those thoughts and feelings that come to you from your surroundings or from yourself, have to do with previous experiences or possible fantasies and are stored in the memory. In the memory of someone from your surroundings or in your own memory. If a new situation in which a performance has to be delivered or where you have to be accepted and get opportunities, then these memories of real experiences or possible fantasies easily reappear. They have to help you or warn you. But in reality they usually stop you or hinder you, so that it is possible that things go wrong.

These emotional and experience memories are stored in schemes in memory, respectively emotional and cognitive memory schemes. In a new situation they are easily activated as accompanying. They allow you to deal with the situation more easily by making available what you have already experienced in such situations. They also allow that new experiences and feelings in the current situation are added to the memory schemes for later use.

However, a risk is that they will disrupt the perception and handling of the current situation. The situation is no

longer approached without prejudice and spontaneously, but it is emotionally and cognitively recognized and reduced to what has already been experienced and what is already known. If these previous feelings and stored knowledge about the situation are pleasant and favorable, this can only be helpful. However, if these previous feelings and stored knowledge are unpleasant and unfavorable, they hold a certain risk for your current interaction.

In such situations the unpleasant and unfavorable memories can better be omitted. However, this is easier said than done. They emerge spontaneously to help or warn. Help to take a threshold, to warn of a possible pitfall. In reality, however, trying to omit these unpleasant memories as a parent or as a child, usually mean that you are going to get away from the whole situation, but miss out on a lot of opportunities.

In order to avoid this avoidance, you can choose not to escape the emerging memories, but to keep them at a distance, so that they will be less disruptive to your actions and reactions. The thoughts and feelings of your environment or of yourself are still there and you recognize them. However, you are no longer involved in it. You may not find them correct or right. You just do not take them over. You just do not give them the lead. You do not let yourself be sidelined. You ensure, however, that there is sufficient distance between those

thoughts and feelings on the one hand from activated memory schemes and yourself and reality on the other. You choose yourself how you want to deal with it. For example, as if not correct, not right, not usable, not applicable, not helpful, as disturbing, as if past, and so on. You choose how much and what influence you allow.

It can always be a good idea to keep a healthy distance with your thoughts and feelings. They give something up to now, they indicate what you can expect. However, they give no guarantee for here and now and for the further course. Keeping in mind that things can be differently and can be done differently, leave thoughts and feelings for what they are, namely as information. This prevents them from taking the lead or taking over. Because of this distance you can continue despite thoughts and feelings that you want to inform and warn. At most you can continue to give them the function of informing you, so that you can continue to be better armed and with more effort or more alert.

It can also always be a good idea to keep a healthy distance from your emotional and experience memories stored in your memory schemes. By experiencing them less as fixed, but as complementary and changeable, you give them their real and meaningful meaning. Information from the past that you try to help for the future, but certainly open to other future experiences to store in

your changing memory images for the further changing future.

For example, as a parent or child you can experience feelings of insecurity or disappointment without automatically being insecure or reacting disappointedly. For example, as a parent or child, you may experience thoughts of possible failure or of possibly be rejected, without responding as if you would fail or were rejected.

By keeping a distance from a representation of a situation, you can continue in the reality of the situation. Otherwise, there is a danger that the representation will arise between you and the reality of the situation, so that it prevents you from dealing with it. By giving the representation a less central place and putting it more to the side at a certain distance, you can see and decide for yourself what is relevant and what you can use.

You do not keep away from the situation, which easily happens to you with expressing thoughts, feelings and memories. You then keep away from your thoughts, feelings and memories, so that you can continue in the situation.

Keeping your distance prevents you from having to deny or ignore thoughts, feelings and memories. It also prevents you from having to change your thoughts, feelings

and memories, which usually does not work as well because they are the synthesis of your previous experiences. Synthesis that can change step by step on the basis of new and hopefully more positive and favorable experiences, but can not suddenly turn around or can be thought or felt in the opposite.

A healthy distance to thoughts, feelings and memories is a distance that allows you to make your own choices and to let you take the lead. The thoughts, feelings and memories are yours, and not the other way that your thoughts, feelings and memories possess you. You also do not automatically coincide with your thoughts, feelings and memories and you do not just identify yourself with them and not just completely.

As a parent, or as a child, or together, you can try to gain experience with distance. You can do this in new real situations. You can also do this by means of past remembered situations. As a parent, you can stand in front of your child as a model and keep going. For example, you can show your child that being angry does not immediately mean being angry without control and restriction. This way your child can learn to feel irritation without having to be irritating.

So far we have indicated why and how to keep a distance from what you or someone else raises in you, especially your thoughts, feelings and memories.

Keeping distance can also be used by keeping the situation itself at a sufficient distance, so that it prevents unwanted thoughts, feelings and memories in yourself or your surroundings. By keeping a sufficient distance in a situation and in relation to a situation, but also by looking at and absorbing a situation from a sufficient distance, you can try to achieve this. In this way you avoid giving the guidance to the situation and being determined by the situation.

This way you do not coincide with a potentially unfavorable situation. That something failed, that others do not accept you, does not automatically have to evoke feelings, thoughts or memories in you. It is an actual reality that you does not give the power to overwhelm yourself and to determine what to feel and indirectly how to react. That you did not succeed the first time, that you were not allowed to participate immediately, you can put it yourself at a sufficient distance, you become less angry, you start thinking less that you can not do something or do not count, you start to conclude less that trying again does not make sense and you can continue to believe in it.

It can be experienced that often too much meaning is given to thoughts, feelings, memories and the situation. This can be further enhanced by the sensitivity of yourself to such a sense of meaning for yourself. Or

strengthened by the power of forced or self-generated thoughts, feelings, memories and situational perception. This may be because they come to you with a lot of external pressure, or because you yourself develop more than just expressive thoughts, feelings, memories or perceptions. Especially then it will be important to know to keep distance, to be able to continue to be important.

What does the practice say?

As a parent or child I easily get involved with the thoughts and feelings of others who make it difficult for me : yes or no

As a parent or child I easily get involved with thoughts and feelings of myself that make it difficult for me : yes or no

I take spontaneously over the thoughts and feelings of others as a parent or child : yes or no

I identify myself as a parent or child with my thoughts and feelings : yes or no

I want to be more independent as a parent or child and to keep away from the thoughts and feelings from the environment : yes or no

I want to be more independent as a parent or child and to keep away from self-developed thoughts and feelings : yes or no

The thoughts and feelings provided by the environment do not stop me (no longer) as a parent or child from continuing : yes or no

My thoughts and feelings developed by myself do not stop me (no longer) as a parent or child from continuing : yes or no

I experience that as a parent or child I give more than just meaning to more than just expressive thoughts, feelings, memories and observations from outside or from myself : yes or no

Capacity & burden of the family



Also the family has a certain carrying capacity and has a certain load capacity. These fluctuate over time.

Each of us has a certain capacity and each is confronted with a certain burden in daily life. Likewise, **a family has a certain capacity and is faced with a certain burden.**

Simply put, you could assume that the capacity of the family is the sum of the capacities of the family members. You could also assume that the load is the sum of the loads of each individual.

It is not that simple. In addition to the individual carrying capacity, the group can also provide a certain carrying capacity. But just as individual capacity can be greatly reduced or even be absent for shorter or longer periods of time, the capacity of the family group can be greatly reduced or even absent for shorter or longer periods of time. The presence or absence of the individual carrying capacity can also influence the presence or absence of the joint carrying capacity. But conversely, the presence

or absence of group support can influence the presence or absence of individual capacity. In other words, family members can derive part of their capacity from being part of the family group. Conversely, the family group can derive its capacity from the input of individual family members. Belonging to this family makes you strong. This family is strong because she can rely on you. You gain strength from the capacity of the family. The family acquires strength from your capacity. This way you can say that family members have a greater capacity than if they were not members of the family with capacity. You can also say that family members have a lower level of ability when they are part of a family with a greatly reduced or lost capacity than if they were not a family member.

It is similar to what concerns the burden. In addition to the individual load, the group can also ensure a certain load. But just as the individual can ensure reduced or absent payload, the group can also try to reduce the burden of work or reduce it. The presence or absence of the individual load can also influence the presence or absence of the joint load. Conversely, the presence or absence of the group burden can affect the presence or absence of the individual load. In other words, family members can be partially confronted with the burden that comes from the family group. Conversely, the family group can partly see its burden as a result of the individual burden.

Summarized, this means that the group can make you stronger or even weaker in terms of capacity. This depends on whether or not the group has a certain capacity. And that the group can make you get more or less burden. This depends on whether the group has more or less load. Ideal for family members is a strong supporting group that forms a buffer for to be overloaded. It is usually for that reason that people like to be part of a group. She provides strength and protection.

However, as soon as that group force and that group protection are reduced and disappear, and group weakness and group load take its place, it can be seen that the family members are under severe pressure. It undermines your own power and increases your own load. If you already have a small amount of power and you are already being loaded to a large extent yourself, we quickly see a shortage of own power with the increased load.

You can feel this intuitively as a family member and you are therefore willing to make a lot of effort to keep the family group going and keeping the pressure and burden of the family group as low as possible. A lot of individual efforts are being made for group strength and the protection of the group. The more so because family members may experience for themselves that they do not have sufficient individual capacity and that they are confronted with too great an individual burden. So that one

hopes to be sustained thanks to the capacity of the group and its lower load. Sometimes little attention is given to their own carrying capacity and bearing load and they concentrate on the carrying capacity of the group and its bearing load. It is no longer about itself but it is about the group. This is what it then comes turning on in your own way of thinking and doing.

The interaction between the mental, physical health and psychological resilience of the individual family members on the one hand, and the resilience of the family on the other, is nevertheless crucial for the optimal functioning of the family. It determines the well-being of the family.

This was very concretely demonstrated by a survey of the Greek population in which the relationship between the resilience of the family on the one hand and the well-being of the parents and the resilience of the parents on the other was studied.

Specifically, it was, for example, found that parents, who reported higher levels of coping strategies in terms of family resilience, were more likely to report higher levels of well-being and psychological resilience as a parent. However, no significant differences were found in family resilience on the one hand and parental well-being and resilience on the other hand between mothers and fathers.

For the good functioning of the family it is **important that her capacity can be greater than her burden**. This capacity is not stable but constantly evolving and possibly changing. Similarly, the load is not stable but also in evolution and often changing.

For the family, it can then be important to pay permanent attention to maintaining its capacity and, if possible, increasing it. For the family, it can also be important to pay permanent attention to keeping its burden sufficiently low and, if possible, having it reduced. This can create a certain reserve and a surplus that prevents the family from losing their carrying capacity if the burden is too high.

Spontaneously and permanently, a number of elements and processes can be present that strengthen the carrying capacity. Spontaneously and permanently, a number of elements and processes can also be present that reduce the carrying capacity. Some of these elements and processes can not be influenced immediately. They form the protective or risk factors and processes present.

A number of other, however, can be influenced, which can contribute to the carrying capacity. Getting these elements and processes in the picture can contribute to a greater capacity.

For example, it can be established that **each family member develops a number of contents that relate to each other**. These are display, ordering and relationship contents that contribute to determining and contributing relational interaction and communication to a certain extent. Among other things, they take the form of relational and communicative schemes. These schemes summarize each person's personal experience and knowledge in relational and relation-communicative fields (representations) as organized representations (presentations) that outline what is and can be expected of (and within) the family relationship (re-representation). They are mental plans at an abstract level that are implicit and provide direction for relational and communicative action and serve as structures for interpreting and summarizing knowledge and experience information.

These cognitive relations and relationship schemes are surrounded by a web of broader (cultural, context, situation) and person-related (individuality, state, self-image, the others) schemes. Of importance here are the schemes used about themselves, each other and the environment with a view to reaction and assignment in order to be able to use the most optimal opportunities for each and the relationship. Who, what or how am I? Who, what or how is the other? Who, what or how is the environment? And how can they respond to each other? Because new experiences are constantly being

gained and new knowledge and insights are gained, these schemes are subject to change.

Among other things, under the influence of this continuous cognitive activity, in addition to the real interaction, these family relationships tend to be constantly changing, unstable and non-linearly evolving. That is why so much mental energy is often invested in understanding one's own relationship with the other family members and their evolution, in an effort to get a more strategic grip on it.

To this end, family members use relational trajectories such as cognitive schemas with regard to the relational history, the relational situation and the relational future. Especially the future-oriented trajectory is important because one's personal actions and the assessment of the other's actions partly tends to be based on the expected future relationship, in addition to the current relationship situation. Just as these trajectory schemes influence action and discussion, the concrete behavioral and conversational experiences also influence the trajectory schemes.

Because these relational mental schemas exist for each family member separately and are seldom fully aligned, relationships are often in motion. The tensions present sometimes lead to strategic and tactical relational talking

and acting, in which interaction and discussions are provided in order to achieve certain joint relations and communication perspectives in reality or on a mental level.

Thus, in the partner relationship of the parents and in the parent-child relationship, phases in the course of their development can be recognized. Phases that once again contribute to a greater joint capacity. Then again phases in which the carrying capacity loses strength.

For example, in a relationship one wants, as often at the beginning, to seek and experience an intense relationship with a lot of tenderness, a we-feeling, which at times becomes (too) oppressive and requires a lot of itself.

On the basis of this experience one goes or chooses easily towards himself, an ego-orientation. Putting oneself in the foreground, which implies pressure on the other to change, to meet one's own wishes and ideals and to become as one imagines or wishes the other.

Tempering experiences, in turn, bring the perspective of coexisting with one another in the foreground. From increased insight, preferably with as little pressure as possible from the relationship and from the other. But rather, as has become clear, leaving room for the relationship as feasible and as desired and with room for

each as one wants and each wants to be. Not as determined by the other person, but with being accepted by and with the help of that other person and the relationship.

In order to be able to result in a co-existing (mutual) relationship with one another, in which one comes to share with the other from the gained autonomy and the acquired integrity. With an enriching and strengthening of each other and the relationship based on affective involvement, shared intimacy, appreciation, solidarity and participation. With a finding of each other, with tender attention and care for what is at issue, but also for oneself and the other and for the relationship.

In this way the relationship always acquires a different perspective, balancing between us and me and a mixture of both, in order to continue to realize a viable and satisfying situation that is decisive for the available capacity as a family group.

In this developmental course of the parent-child relationship and the partner relationship of the parents, **a different schema** can always be **the central focus**: the we-feeling, the self-centeredness, the mutual co-existence. Or, if necessary, a schema can be made more central: the we-feeling, the together-with-each other (standing). Sometimes the same schematic contents are activated simultaneously on the two sides, sometimes

not. Especially if this is not the case, this can influence the carrying capacity to a lesser or more pronounced degree in an unfavorable direction. Sometimes it turns out to be one or two-sided around avoiding certain schema contents, such as the we-feeling or the I-feeling.

Schemes that are attractively or 'repulsively' activated can provide an increase in the load-bearing capacity that is appropriate for the bearing load. They can also reduce or undermine the capacity. Often is responded to an activated scheme that is less appropriate. Since schemes contain, in addition to an actual element, also a feeling and value element, this feeling and value element easily holds someone in this scheme. Their use may be more emotional and judiciously satisfactory for someone. Sometimes the schema also makes that the feelings and value judgments contained in it make someone react to the others. As a result, there is still little eye for reality and it is difficult to get away from it because of the emotional and the expressed opinion. The factual element and reality are still little discussed. One is held in the schema, as it were, and holds the other in the confrontation. This while the activation and use of another schema might offer a better understanding and way out.

For example, family members can accuse each other of shortcomings in one or more areas. The feelings and value judgments that hang around here can make the at-

tacked family members feel misunderstood for their efforts and just find that the other person himself does not want to notice this. It then turns out to be a lot about a mutual shortcoming. This can easily lead to appropriation on both sides of the right to defend itself and to no longer commit itself to such an ungrateful person. And this just at a time when each is very vulnerable and the joint capacity deserves some support.

At such a moment, looking together at the problems that each encounter and the effort that everyone has already made to overcome, can make the perspective of the other more interesting and so one can mitigate his expectations towards each other. A completely different scheme is then activated. A scheme that can contribute to the collective capacity. Each feels acknowledged in his difficulties. This can reduce the distance to each other, as a result of which the carrying capacity can increase, or at least space can arise.

For example, in households with a disturbed balance between carrying capacity and bearing load, it often turns around or is about not being able to talk to each other anymore, let alone influence each other. Either it revolves around a constant confrontation, or it revolves around avoiding as much as possible and avoiding each other. The schemes confrontation and pressure are then activated, or the schemes distance and ignore. By activating and switching on other schemes such as space and

openness, communication may be kicked off and re-influenced.

For example, in a family with a disturbed balance between carrying capacity and bearing capacity the pleasant and positive moments can be little or no longer present. Everything revolves around unpleasant and negative moments. The attempt to preserve the remaining favorable moments or to search again, if necessary with the help of the outside world, can make it turn around something favorable. This may offer the strength to tackle the difficulties and tensions seen in its real perspective and to bring them to a solution. What in fact would then have to contribute to building capacity, would otherwise increase the load. So that the share of carrying capacity then easily reaches the share of the load. The family is then no longer a strong force, but it is a heavy burden.

The living situation in which the family ended up can thus activate certain schemes. But the family members can also choose together from the existing living situation with the problems that arise there, which cause the burden of carrying, to set **themselves as a family objectives to deal** with this difficult life situation. This set of common goals in relation to dealing with the existing difficulties can make one find each other easier, and so the capacity to bear can increase. These joint objectives can then activate joint schemes that can help the assignment

for which one has placed themselves to a successful conclusion. The joint objectives then create a new or more appropriate context that enables and appeals to a different approach. In this context, see the theme brochure '*How contextual are you?*'

Similarly, family members can come to realize how important the group support is for each. This is possible from the observation that this threatens to be lost or is virtually absent. From there they can then choose to go back to each other and to find out how by activating which individual and joint schemes the objective of a joint capacity again give opportunities.

The context of the family - to provide support for sharing the burden - can be the guiding factor for self-imposed objectives. In this connection, see the theme '*Sustainable interplay*' of this encyclopedia.

Formulate for yourself what **the family capacity or support** can strengthen?

For each given answer, indicate:

What does the concept mean for you now:

what content could this be:

what is your behavioral response to this:

which way could this be:

where and when is this activated:

what could this be:

to whom is it activated:
what could this be:
how often is it activated:
what could this be:
which objective is discussed here:
what could this be:

Would you like some suggestions to strengthen family capacity ?

Gaining :
attention to health
attention to sufficient rest
attention to relaxation
attention to leisure
attention to processing
attention for letting go
attention to positive experiences
attention to themselves
attention to self-knowledge
attention to self-esteem
attention to self-confidence
attention to skills
attention for interests
attention to problem handling
attention to coping mechanisms
attention to knowledge & experience
attention to time management
attention to contact

attention to proximity
attention for involvement
attention to protection
attention for support
attention to expression
attention to planning
attention to dosage
attention to mental preparation
attention to stress signals
attention for

*Formulate for yourself what **the family burden** can reduce?*

For each given answer, indicate:
what does the concept mean for you now:
what content could this be:
what is your behavioral response to this:
which way could this be:
where and when is this activated:
what could this be:
to whom is it activated:
what could this be:
how often is it activated:
what could this be:
which objective is discussed here:
what could this be:

Would you like some suggestions on how to reduce the load?

limiting tasks and assignments
limits from which no control
limiting changes
limiting what isn't clear
limiting uncertainties
limiting expectations
limiting requirements
limiting conditions
limiting obligations
limiting the pressure exerted
limiting time pressure
limiting accumulation
limiting say yes
limiting stress sources
limiting obstacles
mitigate difficulties
restricting confrontation
mitigate risks
restricting resistances
restricting hold
restricting enlargements
mitigate negative representations
restricting stereotypical thinking
restricting (self) criticism
restricting hypersensitivity
restricting overanxiety

limiting overreaction
limiting of ...



Drug use child



It is not easy today as a parent to prevent your child from having contact with drugs. What can you do preventively and how can you respond? How to talk to your child, activate his own forces and offer support with regard to drug use?

Relationship with your child

As a parent you don't want to have to deal with it. However, you may suspect that your child is using drugs at some time. Or you will hear from the school or through the CLB, the center for pupil guidance. They appeal to you to inform you and get your cooperation.

Ideally, you want to prevent your child from contact with drugs and take preventive action. You can try to do this by offering a favorable home, giving your child sufficient attention and support, following your child with whom he or she interacts and where they are staying. Maybe you choose to let his friends come to your home, so that

you have a clear view of your child and you don't have to check something. You can also do something together at intervals, this strengthens the mutual bond and that is how you build up credit. Regularly talking to your child as openly as possible can also make you have a good idea of what it is doing. You can read more about this in the theme section '*Connected parenting*' of this encyclopedia.

It is important to build a relationship of trust with your child so that you know that your child would not just accept a proposal to use drugs. Knowing your child well can make you know that not only adults must protect it from drugs. Your child can act on its own or from what it thinks as a sufficient brake that ensures that it does not go beyond its own limits.

Own attitude towards drugs

As a parent you usually have a number of negative representations of drugs and drug use. It leads to addiction. Your child is on the wrong track. It jeopardizes its future. It ends up in a wrong circle of friends, a circle of often older drug users. You lose contact with and control over your child. It is sent from school. It comes into contact with the police and the youth judiciary. Your child is in danger. There is no way back. It causes damage to his health, also mental damage. The child is in financial need. It goes from bad to worse.

You will often want to convey this to your child: going beyond certain limits also means ending up in a closed, isolated world and thus sidelining themselves or being sidelined. That it only seems that drugs offer something, but that you actually lose. That you blow up bridges and you risk your future. Even though these are your fears and this is your opinion, overwhelming your child with this usually provokes resistance and distance because your child lives in the here and now and only perceives immediate consequences. Many of these fears are unnecessary because most young people get no further than getting acquainted with drugs during experimental and occasional use.

Some people don't think drugs are a problem. You may be thinking for yourself, as an adult or in some situations. However, it often seems like a defense of your child and the situation in which it ended up. You want to show the outside world that there is no problem with your child and that everything is okay. However, this means that you offer insufficient help and support to the outside world. Something that can seem as if you are indifferent to the situation.

If there is a problem, you may find that your child uses a different logic, as if it is on a different wavelength. It does not seem approachable and is not open to reason. As if something or others determine and dominate his behavior. You are no longer in the front row. On the contrary,

the child tries to avoid you. A personal conversation is no longer possible. You have the feeling that you are losing your child.

Short and long term

If there is a perceived or identified problem, you will want to act primarily in the short term. Preferably as early as possible, preferably at the first contact. Your actions are primarily problem-oriented, curative and question-oriented. The latter involves finding out what your child needs and what is underlying when a problem is present with your child, such as helping to get a grip on its behavior and itself, gaining more confidence, helping to put a stop to its unfavorable situation, more support and the necessary structure.

In addition, it is best to remember not to forget a long-term perspective. You can then act in a solution-oriented, preventive and vision-oriented manner to prevent beginning or relapse. In this way, before your child comes into contact with drugs, you can talk about it so that it can develop an attitude towards use. This is necessary because just about every child will come into contact with drugs and there is before more room for your input and model.

Signals and signs

In the first phase, as a parent, it will be important to gain insight into what is happening during use. You can ask your child about it without immediately condemning or accusing it, and you can inquire the environment. You can also pay attention to certain signals and signs that are noticeable from certain changes, such as somewhat peculiar and aloof behavior, indifference, absence, changed feelings, emotions, thinking and attitude. Or you can look at what is striking, such as certain equilibrium disorders, exaggerated talking or silence, unrest, giggling, coordination problems, neglect of tasks and oneself, or possibly your child who appears rather confused. If necessary, you can magnify these symptoms for yourself to better notice them.

You can also pay attention to possible symptoms in social behavior, such as unexpected or changing group formation and separate groups that arise. You can also pay attention to symptoms in communicative behavior, such as secret language, rumors, drug knowledge and vocabulary and stories. Your child may initially want to deny or minimize use. Then indicate that you already know and there is a problem for you.

Underlying trigger

In conversation you can search for clarification for the underlying trigger. Is it out of curiosity or boredom, or is your child looking for a kick or pleasure experience, does it form part of its search for its own identity, does it want to belong somewhere to or not be excluded, or does it want to drown out a bad feeling. In other words, is it looking for a surplus, or is it a loss. In the first case it is about a search for pleasure and its repetition, in the second case it is about removing pain and bad feeling and not experiencing the appearance. Hereby you can try to find out which phase of drug use your child is in: is it experimental (curiosity, belonging), regular (recurring, when the occasion arises), critic (with consequences, making a choice), addiction (absorbing, need for money), despair (impasse, everything went through). You can take into account that most young people are in the first phase and their use is incidental and that only a small number are in the last phase.

Thinking and acting together

Based on your expressed concern and involvement, you and your child can think about who can do what and how. It is important to help your child discover what to want and to be able to change in which way. Make it clear that behavior only has a chance to stop after you have decided to change and have chosen to stop it. You

can talk to your child in such a way that it can make an assessment of his situation and find the strength within itself to conduct his further reaction. With this you can see what the child wants in principle and what the reality is now. For example, not wanting drugs for themselves instead of participating with others, finding their own way instead of risk-taking behavior, feeling good instead of looking for kicks, and so on. You can take into account that your child will be more inclined to respond positively if you can come to specific actions together to change the current situation. You can opt to talk about this in a non-moralizing, but process-oriented and result-oriented manner (from, for example, refusing to talk is not allowed, to refusing to cooperate makes me uncertain and worried; from, for example, ignoring is wrong, to ignoring one person can hurt him a lot and can make himself feel ignored, ...). It will be hereby important that you always remain a point of contact and resource for when something goes wrong, such as a overdose.

Your child will often be able to be communicatively influenced. It will want to take into account or respond to what is expressed and what is therefore audible, or there will be a response from what you show and is therefore visible. The child may have been in a bubble and will feel placed in reality by your intervention. Sometimes only what can be felt through your behavior or through aids, such as increased supervision and control, or through

others will count. However, you can best start communicating and if this fails, you can switch to behavioral responses. This generally applies that the less invasive and the more personal input from the child are preferred. For example, it is often sufficient to give the necessary signals of what you do not want and what you do want instead or about what was agreed, so you do not give a free pass and free play. You do not let happen use without reaction, but you try to be as fast as possible with your signals.

Social pressure

It is possible that during conversation it appears that your child is under social pressure to use and that it does not know how to protect or defend itself. This often happens due to uncertainty or fear of rejection. You can then clarify to your child how to say no and express less uncertainty and fear. Together you can go through what valid and useful no-answers to an invitation to drug use could be for him or her. Such as, I am over it, no appetite for it, allergic to it, I prefer rather ..., no interest in it, no desire to mess up one's health or condition, not being used, no confidence in, unreliable substance, all tried but did me nothing, to find for anything else but not for that, choose myself what I want, decide for myself what I don't want, have decided for myself not to participate in this, don't want the feeling that taking drugs take it over from me, know cool things to spend my money on, don't

need a kick to get a kick, I can do without and you ?, wants to take it easy for a while, don't want trouble, don't think everyone here wants too, I'm just 'kicking off', ask someone else, I prefer other 'stuff', you can have mine, you can take my place, friends let everyone choose themselves. The more confident and less fear of rejection is shown, the more powerful it can work out with less chance of adverse side effects. You can support this as a parent by helping your child to develop a positive sense of self and sufficient self-confidence.

You can also try to influence group pressure. To this end, you can monitor whether your peers are not adversely affecting each other in an unfavorable way, possibly with pressure, threat, dominance, dependence, uniformity, defenselessness, social media, selective sources of information, deprivation of support, demands for loyalty, sacrifice and secrecy.

Own share of approach and share of others

As a parent you can first pick it up yourself, if possible together with the school or youth organization. In the event of repetition or regularity, you can appeal to professional services and, in the case of continuity and absorption, refer to specialized centers. You can obtain information anonymously from the telephone information service, the DrugLijn.

At the same time, in contacts with the school or the pupil guidance center, you can ask to raise the awareness of pupils by informing them, pointing out serious risks and risks to safety, health, development and mortgaging the future for themselves and fellow pupils. You can ask to indicate possible consequences for pupils and missed opportunities. Learn to assess risks together with pupils and view the downside of something. Requesting attention for their own choice, their own assignment, their own responsibility, their own possibility and their own limits. For individual problems, you can ask a teacher to discuss with the pupil how he or she can deal with the problem, how the teacher thinks he or she can deal with the problem from what you expect or hope as a parent, and how the pupil, the teacher and the group can handle the problem together.

Change takes time

As a parent you cannot expect that the problem behavior will immediately be omitted and the problem will be solved immediately. You can determine what is still unresolved (you would now, you were not there, you did this, ...), and indicate the direction where you want to go (I would like, we expect that, you would, we agreed). ..), indicate the work and effort required for this (we are not there yet, try to expand what is successful, ...) and indi-

cate your own willingness and commitment (I will support you in this, you can always come and talk, I don't want to let you go ...).

It is best to take into account that change always requires time, phases and steps in someone's thinking and feeling, in someone's behavior and reaction, in someone's environment and with others, sometimes change can start in one part at some moment, sometimes in the other. This time, phases and steps are even more demanded if change is desired on both sides. In addition to time, it also requires that account be taken of changes in space, opportunities, possibilities and resources in one's thinking and feeling, in one's behavior and reaction, in one's environment and with others. This is even more necessary if change is desired on both sides. In addition to time and space, you can take into account that change requires stimulation, encouragement and reinforcement on a mental, behavioral and social-real level. In this way you can specifically take into account that mentally changes require attention, awareness, sensibilisation, interest, willingness to take action and care.

Avoid relapse

To avoid a recurrence, you can help the child learn about the processes that encourage and sustain drug use, so that the child can use this insight and these processes to prevent recurrence. Which steps lead to this behavior in

order to use the opportunities to be able to intervene in each of these steps in order to prevent the behavior. In this way, the child can get to know more specifically the mental steps that lead to this behavior, in order to be able to intervene by changing it, to prevent the behavior. A specific search can be made for change in perception, in attention, in remembering, in desire, in thinking, in feeling, in proposals and in experience.

You will often try to find out together what needs drug use will meet and whether this cannot be achieved in any other way. Specifically, it may have to do with tension reduction, positive self-feeling, self-confirmation, belonging. The question may then be asked whether this can also be achieved independently of drugs through sport, relaxation, self-care, other friends, social engagement, creativity, 'naturalness'. If the behavior of the child is a reaction to a situation or to people, you can see how you can react in a different way. For example, problems can be recognized as needs, such as the need to learn how to reduce or how to deal with emotions, tension, loss, setback and rejection.

What also can help is teaching your child how to deal with environmental limits, such as prohibitions, rules, restrictions, norms, and with limits from itself, such as its own expectations, agreements, ideals and values. Indicating that limits are usually there to prevent problems.

Own input and strengths of child

It will be important to address his own strengths in the child and of his friends, such as own strength, own goals, self-confidence, self-esteem, preference ego, group support, group engagement, group confidence, group value sense, preference group. Before the first contact, it will be important to help the child develop a personal attitude towards drugs, risks and being friends. You can read more about this in the theme section '*Limiters: Who or what stops me?*' From this encyclopedia.

Finally, you can teach your child to devote more space to itself. This can be achieved by appealing to its own freedom, own preferences, its own space, its own privacy, its own feelings, its own opinion and its own territory. For example, making something up for itself, not taking things along, not answering, wanting to be left alone, my life and other people's freedom, everyone does what he or she want, personal preference, space, privacy, feelings, opinion and territory. It can help, to realize that not all young people use drugs and never started and that what they say is not always what they do.

In this way you can teach your child to make well-informed and well-considered choices for the future or to clarify and substantiate implicit choices. In this way the child learns to take responsibility for himself and others. Thus, for example, saying no can also mean safety for

other young people with whom you interact, who so do not have to feel obliged against their own preference.

Extra power

Do not reduce your child to a problem of use, not yourself to guardian and your relationship not to a battle scene. Your child, yourself and your mutual relationship mean much more than that. Your child, yourself and your relationship have many other facets with a more positive and connecting value. If it goes difficult, you can take a look at the interpretation that you came up to for your child, yourself and your relationship. If there is a reduction and restriction, then you can look together what addition and expansion you can offer for each other and how you can do this with what result.

If you are unable to keep your child away from drugs, you can indicate what limits there are for you as a parent and you can encourage your child to determine its own limits. This to limit its use to what is acceptable to you and responsible and safe without risk and without danger of addiction for him or herself.

How do you currently (re)act with regard to drug use?

How could you (re)act with regard to drug use?

Read more :

Your child and drugs. Drugs, parents and parenting

<https://www.drugsinfo.nl/public/je-kind-en-drugs>

My child and drugs. The most frequently asked questions - brochure

https://www.druglijn.be/assets/faq_mijn_kind_en_drugs

Self-help booklet for parents of drug using children

https://www.druglijn.be/assets/vad17_zogt_screen

From pressure to attraction



What alternatives are there for pressure?

How attractive are they?

Whether you wish it or not, whether you like it or not, whether you are aware of it or not, your presence, your appearance, your expression, your actions will always have an influence on others. Who, or what, or how you are and what you show, let hear and feel and how, will awaken something in the other, address something, stimulate something. What you activate can be what you want, search for or prefer, or not.

In order to achieve the right impression, the right influence and the right response in a more focused manner, it may be useful to become aware and discover what you activate in the other, what thoughts, feelings, experiences, desires and expectations you evoke, which side you reach. This way you can come out more clearly with

what you want to achieve in order to prevent misunderstandings. This way you can also by changing something, for example, when you go out to someone, try to achieve something more preferable from the other person and try to appeal to his attractive sides.

an example :

you want to be helped with something.

The uncertainty you are currently experiencing is clear from your doings. This way, oncoming and caring reflexes can be released from the other. Your visible helplessness awakens attention, understanding and involvement with the other. He may want to meet you and your needs, if he does not feel like he is being used or manipulated.

another example :

you would like to start a conversation.

Your looking at the other person, the attention you give, your speaking to the other person, can make the other person easily respond to this.

one last example:

you feel something for someone

upon getting acquainted, you notice that you are mainly addressed by how someone thinks and views the world. That this is what you love.

You always speak and attract something, by being attractive to what you need and feel and by openly coming out of this. Without making tactical or well thought-out use or abuse of it, you can get ahead. This applies not only on a physical level, but also on an affective and relational level. Much of this is learned to you, or given in your upbringing, but you can always set your own accents. That attraction can often be increased by making you more accessible. Whether you are accessible and whether the other person wants access will be determined to a great extent by the distance you create between reality and its presentation. It will be a matter of ensuring that the reality that you propose is similar or very similar to the reality that exists or that you exhibit. And also ensure that the reality that is there or that you show is very similar to the reality that you represent. The greater this distance now or later, the smaller the accessibility on both sides.

an example :

what you say and what you do

However attractive it may be to reflect something else or to do something other than agreed, this will ultimately have a negative effect on a relationship and the understanding, because they can activate feelings of being excluded, used or abused, and can lead to distrust. The danger lies mainly in losing credit to the other, provoking a defensive attitude and creating distance.

This fact can also clearly occur in conversation : say that you listen, but show and feel no interest; say yes, but let it feel as not doing so; say no, but can not hide that you will go into it anyway; etc. In the end, the other person learns to pay special attention to what you do and leave to notice and that he has not to take into account what you say.

Also your own image of yourself and which scheme about yourself you activate in (conversation) interaction with others, can make to find someone with a suitable image and can activate others with connecting schemes about themselves.

some examples :

Corresponding to have an image of itself of easy failure, it can attract others who have experienced a similar experience.

If you, in contact with others, easily activate the scheme not to defend yourself, this may attract the attention of others who wish to take advantage of this and use a schema of use.

In order to get to where you want in a conversation or during an interaction and to avoid that the other obliges you to do something that you yourself do not agree with, it may be useful to pay attention to which schemes you might inadvertently address in the other person. If you

end up in an embarrassing or threatening situation in contact with an other person, you can try to activate other schemes in the other person that make him slow down and bind in.

an example :

if you are very excited, this can also cause anxiety in the other person.

If you want to de-energize the schema of excitement and activate the relaxation schema, you may find it helpful to activate the schema of being calm.

another example :

if you are experienced by the other as an aggressor or threatening, can this activate the schema defense or counterattack in him or her.

If you want to undo this, you can set yourself up as a victim or helpless for the other person, then the schema spare him or her and help someone can be activated. By, for example, letting the you-tone fall into conversation that easily evokes self-defense and closedness from the other person, it can be replaced with the I-tone which evokes understanding and openness of the other person.

another example :

no other choice

By saying in a calm, convincing manner that the other person will do something like this and not otherwise, and not allow anything else from you to expect, point out and

that you really insist that this is so and you will not deviate from it, this may cause the other person to leave the schema resistance or leave their own planned schema, because it is perceived as meaningless or unusable and the scheme following and cooperation will be activated, even if reluctantly.

How to generate attention and care for yourself ?

In communication and interaction you can have the luck that others know how to respond to you. They understand you well and can share your opinions and meanings. They show interest in you and feel a lot for you. They are spontaneously inclined, or willing to take care of you on demand. Each of us hopefully has enough contacts that will make you feel good and make you grow, or at least create the conditions for this. Yet the reality, for a long time or at this moment, can be different and can be very conflictually charged.

To change this, one usually raises an increased appeal to that environment. It is thought that it must be dealt with vigorously from the feeling of being misunderstood and neglected and consequently having the right or the obligation to claim its rights. This situation in which one threatens to feel victim easily arouses a lot of feelings of tension in oneself that one does not always dare to immediately express from fear of not being able to count on the other person. In the long run, if such situations take too often and too long, they can lead to a general

feeling of weakness in which people themselves think they no longer have the right to attention and care, in view of not being worthwhile for others. If one has yet the courage to recognize his feelings of tension, then they can get the content of anger or excitement about the other person. Or also uncertainty or sadness for itself. One will then easily feel that the other person is failing to meet you. This can lead to reproaches and accusations that the other person thinks too much or only to himself, does not listen to you and has nothing left for you. If this has no result, it is easy to make demands and commit the other to spend more time, attention and care to you.

Such an accusatory and compelling attitude can make the other person feel very uncomfortable with this. He or she is very unfree, does not seem to comply, clearly falls short, is obliged to do something that he or she does not want or does not like. He or she can also easily feel misunderstood and neglected and possibly the victim. This leads to the other trying to win distance, shutting himself down, the spontaneity that disappears, the interest that is left out and only if he can not escape he will do the most necessary. The result is that people start to feel even more neglected. Own needs and desires that one had no longer come up for, not spontaneously, but also not forced. One manages no longer to bridge the gap between what lives and what one needs and the environment that would like to respond to this.

Only when one discovers that one pushes the other away from him by accusing, compelling, responsibleing, being overwhelmed by feelings of tension and shutting himself down, may one try to find a way out by omitting things here or to change. By leaving its offensive and obligatory approach and offering the security and freedom to come closer. By experiencing yourself to be responsible, by allowing the other person to reach you. By becoming quiet and opening yourself, the other person may be led, even if only out of curiosity, to know who you are and what lives with you. In this way you can inform the other person about your feelings and show what you need and what your desires are. This way you open yourself and give access to the other person. The other person who can continue to feel good and feel free and can get opportunities and interest to pay attention to you and take care of you. This way you can also respond better to yourself because it does not threaten to feel the victim and you can find out exactly what you are sensitive to and what you need. As a result, your need is reduced and you become calmer and gain more self-confidence and allow the other person to meet what you need less and less because the other person wants to respond to this before it becomes an emergency. This way you can also show the other person what you are looking for by what he does for you and how happy and grateful you are. This allows you to touch and touch each other.

Neither the other person nor yourself have to feel uncomfortable, unsafe or closed, alone and at a distance, without trust in each other and without appreciation for each other. You can thus try to create an atmosphere and interaction in which you feel mutually easy and safe, and feel connected, together and near, with trust in each other, so that you can open yourself to each other. So that you can respond to each other's expressed feelings and your needs to the appreciation of each other. But even if the other person does not want to join immediately, you can take this attitude from your side, so that you can generate another communication and contact with others and yourself. For example, the attention and care that you generated for yourself may also generate another attention and care of the other person for himself. For example, sometimes two hurt or neglected beings appear to come out with a great need for recognition and appreciation from each other. Something that makes you no longer feel attacked or excluded and so that you like or are more prepared for the feelings and needs of the other person you recognize in yourself. So you find each other in an open embrace, where you previously drifted away from each other and walked away from each other in a closed self.

How being infectious?

Some people in our environment can be busy with something in such a way or can communicate something in such a way that they work infectiously. They know how

to execute something, or to talk about something, that they arouse our attention, interest and motivation and we are addressed and ignited to possibly do something similar or to interpret, or to inform us about this and be interested. Their attention, their interest and their motivation and enthusiasm work infectiously on us, so that we do not remain unmoved. Through their model and their association and expression they know how to captivate us and hold us, to orientate us and to stimulate us in the direction they stand for. Especially feelings, motivations and fantasies can they transfer to others. Their own unrest, aversion and frightening presentation can alert others and stop them from doing something. Their own excitement, euphoria and paradisiacal presentation can awaken others and encourage others to do something similar.

Especially in situations where it is unclear how to tackle something or how to react, others and what is going on in them will be of influence to you. The other and his inner compassion may be used as a guiding and model for his own reaction and his own compassion. In dealing with others, it will be important that each with a positive and balanced representation can come to each so that each one can respond equally well. Pointing out to young people that they not only respond to others, but that they also model others, can be helpful in experiencing themselves as less dependent on others and at the same time feeling more involved and responsible for

others. Responsible in view of the unexpectedly unanticipated influence they have on others.

Research shows that the chance of imitation depends partly on the visible success, on the appearance of the model and the possible identification with it, on what lives with the possible mimic and what it expects from imitation, from the opportunities and the chance for this behavior, how acceptable the possible mimic sees imitation for himself and for his environment.

an example :

I volunteered to help with a project. This gives me a number of new experiences and a number of new contacts. It broadens my horizon and I like to tell my friends about it.

I notice their curiosity and their somewhat teasing jealousy and indicate how they themselves could also participate as volunteers. One of them wants to come along the next time and take a look if it is indeed so interesting.

another example :

you often hear: everyone is like that, thinks and does so Respond to this with the question: 'Is everyone like that? Does everyone think so? Does everyone do that? ' This easily elicits the answer: 'no, everyone is not like that, do not think so, do not do that.'

Then the curiosity arises about who is not and who is. This allows the uniform assessment of situations and experiences to be broken through. It is no longer self-evident. You are no longer the only one who is different, thinks and does different. Concretizing these others also offers you the chance to find out and find others who are relevant and sufficiently close to you who you could follow without any loss of face: my sister or brother, my boyfriend or girlfriend, ...

Young people often experience it as very difficult to say something that does not immediately arouse the approval or enthusiasm of other young people. Especially being the first or taking the initiative for something or a change seems a difficult job. From mutual uncertainty no one dares to stick out his head: the one not to come up with something, the other not to agree to this. Everyone waits for and looks at the other and tries to play safely by staying with the old, not taking initiative, hiding and being indecisive. The preference for the tough or evasive to find hold and safety, then get all the opportunities. Young people can, if they can not or dare not say something not to be faint and docile, express it by tacitly showing it in their mimicry and appearance. They can also simply do something or have them done without words. The first time this will be surprising, the second time weird, the third time already expected and the fourth time it seems ordinary. By not having to speak out, a safety on loss of sight can be built in, also for the

others who follow this model in silence. In this way something can be brought about that would otherwise encounter resistance due to the verbal group reaction.

an example :

if I am tired or when it is time, I would like to leave.

To have to say that you want to go ahead and have to give an explanation that is acceptable to young people, seems an unattractive job, that, in own eyes, will cause a lot of loose of sympathy.

Just getting up, taking your coat and stuff and getting away will of course attract the attention of others, who might ask for an explanation of what you are going to do. Confirming, not justifying what you do - such as 'I am gone' or 'I am going away' - can allow you to express what you want. Others may also be happy with your initiative and follow your example without many words. This way you do not create the habit of having to express, explain or justify everything you want to do. In this way you can maintain your freedom in your actions and you are not caught in a follow-up obligation. A few times speechless doing what you want with appropriate convinced and carefree mimicry, can make that at the least sign of you to step out the others take this as factual and not changeable and prefer to go along with it or release you because it is now like that.

How do you load someone with energy?

Each of us has a number of latent possibilities and skills that can be expressed in behavior, if the necessary energy is available for this. Each person can provide the necessary energy and dynamics from his experience, thinking, proposals, feelings and desires. Others can do that for him or her. Making someone warm and energetic can be done in a very different way. It can be done in an open manner, in accordance with what the other person wants. It can be done in a little or not visible way for what the other person may not want.

Each knows people who so discourage you and ask so much energy that every desire, courage and power is lacking to do anything. On the other hand, there are people who encourage you and charge you so with energy that sense, courage and strength are made available or made available to you so that you consider yourself capable of doing so. They provide such a situation, climate, relation and relationship that a lot of energy is charged and also becomes available in yourself. This creates a kind of synergy that takes you further than you would only achieve alone. Forces and initiative are not extinguished or weakened, but stimulated and strengthened, and interconnected.

The positive tension that this creates, means that you perform better mentally, but also that greater self-con-

confidence and more social resilience is available. A negative tension that reduces or blocks your mental possibilities and restricts or undermines your self-confidence and social resilience is avoided. The called optimal tension awakens the best forces and the strongest energy in you, carried by an environment of well-being, safety, security and appreciation. In this way you also know how to open yourself for the other person and to come to a real cooperation. Not bothered by resistance and defensiveness, but activated by mobility and constructiveness. The other puts the light on green for you and then confirms you. You have the feeling that you are busy with positive things and that you are growing accordingly.

A danger arises when this happens in a way away from reality and you thus come to a misguided act, no longer critically tested by the other person. Others who do not just follow you, often form a source that tests what you want to undertake or undertake. They want to warn you or protect you from carelessness and irrationalism. They then provide a buffer that have to protect you. This buffer can, however, have a paralyzing effect, that every energy is lost, rather than that energy is made available for tested objectives.

Another danger arises when you allow yourself from a small sense of self-esteem to follow an other person who only strives for self-interest. The critical assessment by

yourself then falls away and the risk then exists to act unthinkingly from an inadequate assessment of reality and the other.

Ideally, a combination of discharging non-okay objectives and charging okay objectives will be possible. This, partly through the actions of the other person and by yourself on the basis of its meaning and tested value.

*an example of extinction and charging:
someone likes to be pleasant and make fun in a group*

The other person thinks this is faint and childish and makes little effort to pay attention to what someone says to be funny, and because of critical remarks, the fun ends. Especially the person-oriented remarks extinguish every effort to make fun.

or

The other person likes this and looks up at the liveliness of those who started and makes an effort to let themselves be stimulated by the funny atmosphere. The critical remarks stimulate those who started to intensify their efforts, new elements are added and enthusiasm is responded to so much atmosphere. The person-oriented valuation in particular is a confirmation and an immediate encouragement to continue.

Just keys:

What do I activate in the other?

What is the interaction that I activate with the other person?

By what do I activate this in the other?

Which way of dealing with the other person would I prefer?

What should I activate in the other for this?

By what can I activate this with the other person?

The child under pressure



Every child experiences pressure. Not only parents experience pressure.

Pressure is a signal that requires attention from parent and child.

Every child experiences pressure. This pressure can be greater or lesser. This pressure can occur more or less. This pressure can last longer or be shorter in duration. This pressure can come from outside, such as high expectations among parents, little understanding, little support. This pressure can also come from within, such as high expectations for themselves, unsatisfactory desires, uncertainty, low self-esteem.

Children react to each other in their own way. Some can handle this well. Or have learned this. Other children may be less comfortable with this. Some children continue to function as before. Other children quickly become dysfunctional. Some children remain in charge

of the experienced pressure. With other children, the pressure takes over.

Meaningful people in the environment of the child can decrease the pressure. Children often rely on their environment in order not to increase the pressure. Some children can express their experienced feelings of tension and come up with it themselves. Other children do not know or have not learned to express their feelings. Sometimes there is no room for experiencing and recognizing feelings. Not even to express them. Children then gradually show or feel indirectly which feeling of tension they have.

Neither for the child nor for the environment is it always immediately clear what lies behind the body's expressions and signals and behind the behavior of the child.

Children and adults learning to look at these sentient expressions can give an entrance to the child's emotional world.

In the past, due to the living conditions and child-rearing practices, little attention has been paid to the feelings of a child. The living conditions demanded not too great sensibility, the functioning in and for the group was paramount, with one's own feelings being given less space from group expectations. In parenting attention to feelings was often linked to making the child hypersensitive

and vulnerable. The living conditions, the group and the upbringing required a resilience with little room for personal feelings.

Today there is more room for feelings. Feelings are regarded as sensors for the child: how the child feels about something, whether the child wants to go through it or what it chooses. Feelings also form sensors for adults about how the child is going: how the child feels about something, whether the child wants to go through it or what it chooses.

In parenting, much attention is currently being paid to feelings and how to deal with them. They form an essential part in the experience of the child and in the further orientation. They also form an essential part in what to offer the child and continue to offer.

By giving space and attention to feelings, it can often be avoided that they grow into emotions. The child can then be offered the necessary support so that it can, wants and dares to deal with a difficult situation.

By giving space and attention to feelings in order to recognize and articulate them for themselves and the environment, it can be prevented to only make them visible and tangible to the environment and so often escape to the child.

By giving space and attention to feelings, they can be understood and made easier and more controlled. It can allow the child to function closer to himself.

However, it can regularly be established that a child is under pressure, without being able to recognize the feelings of tension and to talk about this with his surroundings.

These feelings of tension can then be noticed in body expression or possible body complaints. Often, however, they are reflected in the child's behavior. More specifically in the performance and behavior of the child. Noticing these underlying tensions, however, requires special attention.

The failing performance behavior and disturbing behavior are easily interpreted as a shortcoming or unwillingness of the child and much less as an impotence to deal with the situation with its capabilities.

Tensions arise when the carrying capacity of the child (what it can handle or think it can handle, what it can be or expects to be) hardly can handle the burden of carrying (what the child has to perform or thinks to have to perform, what the child must be or thinks to be able to). If the carrying capacity is too weak in relation to the load, then overtension occurs with the child. The child can not comply with what it has to do, or must be, or

intends to do, or have to do, from what it can, or is, or thinks to be, or must be.

This capacity or this feeling of carrying capacity and the carrying load or the feeling of carrying load are **sometimes drowned out by adults by taking** it over from the child **too quickly, too strongly and too repeatedly** or by intervening for the child. Adults with their much greater carrying capacity, or the feeling of it. Adults who name something like a smaller load, or give it the feeling.

"I do not think that's difficult at all. See, I have already arranged it for you. "

"Don't you dare. I'll ask in your place. "

"You don't have to get excited about that. See how I do it. "

As a parent you mean well, but you often achieve the opposite effect: a weakened autonomy, or feeling of it and a weakened performance, or feeling of being unable to cope.

Through these tangling and overprotective interventions, the child's trust is undermined. In addition, it has the effect of preventing the child to confirm its ability and of being able to self-confirm the child itself. What further undermines the self-esteem of the child. And so the stress for the child can still increase.

The child can respond to the current stress situation and symptoms in four ways. These stress reactions are determined on the one hand by the situation and the possibilities in it and on the other hand by the child and his previous experiences or objectives.

From the observed behavior, the underlying feelings (anger, excitement, fear or dejected) **can** immediately be deduced which reflect the ratio between the available carrying capacity and the bearing load, reflect on what or who is or is not counted by the child and what the child want.

In this way, it can be derived from what the child needs to make his stress behavior and feelings disappear. What can be done to the carrying capacity of the child, what can be done to the load and what can be done to support from the outside.

For example, anger can seek to strengthen the child's own capabilities, how to make the given situation less difficult and how to offer help so that the child feels supported and empowered.

In this way you as a parent can try to reduce the pressure on the child and, if possible, make it disappear.

Not only what the child stands for, but also what the child gets or has to deal with can bring tension and pressure for the child. These stresses can also create feelings and reactions of tension. They then depend on the distance that is experienced between what the child wanted or imagined and the perceived reality that does not correspond with this. They fit into the child's processing process and must help the child to reconcile with reality, also for the future or to adapt the reality for the future, possibly with the help of adults, so that it fits better in what one wanted or imagined. For the time being, for example, my feelings of fear still say something to keep away and not to go too fast.

This way the pressure of what is gone can be taken away for the child and it can be armed against pressure that could arise in the future.

<p>Expressing anger : 'too little help, too difficult' Irritable Attacking Unfriendly Hostile Non-cooperative 'I count on something or someone' '<i>More direct approach and want to change something</i>'</p>	<p>Expressing excitement: 'all hands on deck, very addressed' Restless Nervous Overactive Talkative Impulsive 'I count on myself' '<i>prefer to do something, do not know what</i>'</p>
<p>ACTING OUT</p> 	<p>ACTING ON</p> 
<p>ACTING IN</p> 	<p>NON ACTING</p> 
<p>Expressing fear: 'too little strength, too much' Uncertain Anxious Restrained Worry Withdrawing 'I do not count on myself' '<i>prefer to take some distance and leave</i>'</p>	<p>Expressing being dejected: 'no strength, no chance' Helpless Lifeless Sad Quiet Passive 'I do not count on anything or anyone' '<i>prefer to stop and quit</i>'</p>

External and internal pressure



A child adds internal pressure to external pressure.

How to avoid the pressure from becoming too high?

EXTERNAL PRESSURE

Children and young people are often confronted with external pressure in their life situation. External pressure from people in their environment, or external pressure from a situation with which confronted. This external pressure can be very different in size and intensity. Sometimes there are few sources of pressure, sometimes a lot. Sometimes the pressure of a source is small, sometimes very pronounced. Especially the sum and the duration or repetition of external pressure can be very important for a child or young person and can be very oppressive. The environment and the circumstances with their pressure then come very close to

the child. There is little escape or distance from it. If an attempt is made to do this, extra pressure from the environment will easily occur to rectify this situation.

In concrete terms, external pressure can arise from expectations or demands on the child or the young person. Expectations or demands to do something, or not, or not to do so. Expectations or demands of the adults from the environment, but also of peers and groups of which to be part. Not just what or how, or what or how not, can pressure. Also when, to whom, why or to what the child or the younger has to do something or not do something can create pressure. If the expectations or requirements are not uniform, extra pressure can arise due to the opposition present. So if one adult expects something different from the other, or if adults expect something different from peers. Or if the inner world of the child's or the young person's family expects something slightly different than the outside world in society.

External pressure can also arise from the reality and the conditions in it. The reality and circumstances can be unfavorable and cause problems or extra tasks. For example, the reality is complex, or is totally new, unknown or different, or involves crossing large distances, within a very short time. Or, for example, reality is unstable, is or works against.

The external pressure is responsible for the bearing load with which the child or the young person is confronted. A lot will then depend on the capacity of the child or the young person to deal with that load.

If the carrying capacity of the child is sufficient, there is little risk that the child would suffer from external pressure. However, if the capacity is insufficient, then the risk is high that the child will get into trouble.

If the carrying capacity is unstable, it can often be established that the child creates internal pressure in addition to the external pressure it experiences. The way it handles that external pressure creates internal pressure.

INTERNAL PRESSURE

The internal pressure can have to do with feelings that are evoked in the situation. The child is afraid to be unable to answer the expectations or demands of the environment, for example. The child is very excited about the available means and time to do something. The internal pressure can also be related to thoughts that arise in the situation. The idea of being confronted with something unfamiliar, or the idea of standing alone. Internal pressure is often also created by the idea that the child or the young person forms of the situation. The idea of failure, the representation of the reaction of the environment, the representation of a repetition of what happened before or went wrong. Bad memories are linked

to the performance. Also, additional pressure easily arises due to one's own expectations, demands or desires. What do you want from yourself and what do you not want from yourself? What do you need or need too? What do you miss or lose when you don't succeed? When do you meet your own expectations?

This internal pressure of the child or the younger person can be minimal. However, it can also escalate and be more maximum. This escalation can be a constant, or rather an exception. This maximum can be within reasonable limits, or can also be extreme.

For example, some children and young people easily experience an overpressure. This is because, in addition to the external pressure that has been met, it also adds a dose of internal pressure that, on the one hand, provides additional load, but also undermines the available load capacity. These children or young people feel insecure, they think they can not handle something, they imagine that they are too weak or too inexperienced, they remember similar incidents, they expect excessive things from themselves.

DECREASE OF PRESSURE

In order to decrease the pressure, simultaneous work can be done on reducing the external pressure and the internal pressure.

External pressure can be reduced for your child by mitigating your expectations or demands as an adult. For example, by providing more time or expecting things step by step. External pressure can also be reduced by making the reality and the circumstances more favorable or more accommodating for your child.

Internal pressure can be reduced as an adult for a child or a young person by adjusting what the child or the young person perceives, feels, thinks, remembers, presents and wants. Also by adjusting what the child or young person in general perceives, feels, thinks, remembers, presents and wants. To adjust it so that it becomes more favorable, supportive and helpful and less unfavorable, undermining and disturbing.

Concretely, this can be by making the internal pressure less central, less in strength and effect, less close and not automatically, not entirely and just to follow and not just letting your experience and reaction be determined by it. So that the child or the young person does not simply settle down in a situation and undergoes everything, or does not just counterattack and offer resistance, or does

not just get away from it and just wants to forget everything and leave it behind. Such reactions mean that the child or the young person is guided by what creates internal pressure.

Especially creating less self pressure for yourself as a child or young person can be helpful. This is possible through tempering the mental processes of perception, feeling, thinking, remembering, proposing, longing, expecting. By tempering the results of these mental processes in the form of perceptions, feelings, thoughts, memories, ideas, desires, expectations. By providing more space and time for themselves in relation to what to experience, giving less centrality and more distance for what to experience, and leaving more freedom and choice for themselves.

Due to the more limited intensity of processes, results and following, less internal pressure is created for the here and now, the situation and circumstances, but also for the whole and the synthesis, what and how something or someone is.

This lower internal activation can reduce the internal pressure considerably, so that internal attention can also be paid to the external pressure. For example, the child or the young person can show for themselves which change it would like to experience in external pressure,

so that it would have to deal less with additional internal pressure.

For example, the child or the young person who is taught in his thinking about a situation or event, not to involve everything on himself, not to assume the worst, not to have the responsibility unchangeably, outside his influence in the environment, and not to perceive and name the situation in a distorted way.

EXTREME FORM PRESSURE

Especially the exaggerating and extreme manner of one's own mental processes, its contents and its use and influence, create overpressure, so that sometimes the reaction of the child or the younger is also magnified and extremely. With the risk that the resulting pressure, sometimes goes together with exaggerated resistance and resistance reactions. The child or the younger person does not believe in himself, he does not feel understood and feels overburdened, sees something as impossible to do and wants to give up without further ado, or gets stuck in a persistent attempt to do something for which it determines for itself that it is never yet completely perfect.

The external and internal pressure then is responsible for this overload, resulting in over-demanding of itself, often linked to an exaggerated commitment of itself. It

will then be important not to end up in this pressure-increasing spiral. The dosing of existing and generated pressure is crucial here.

This is often a difficult task for adults towards the child or the youngster. After all, they are inclined when something is not easy, to put pressure on. This implies the risk that the child also creates more pressure internally. Pressure that, however, is not always favorable, helpful and supportive, so that additional problems are likely to arise. By paying attention as an adult to which internal pressure the exerted external pressure creates and taking into account its effect, its unfavorable effect may be avoided.

Too often, however, it can be established as an adult that a crisis situation arises due to external and internal pressures. A crisis that ensures that what follows is often difficult and problematic, and that also has less strength for the bearing capacity for the future. As a result, the child or the young person may expect a great deal from the adult and will possibly only be able to contribute a minimal.

For example, the child or the young person says that something is not possible and it will never be possible. That it is not at all capable of learning such a thing and will continue to make mistakes that make it fail completely. The child or the young person indicates to hate

what to do and not to have any sense at all. The child or the youngster refuses to start or starts tense but does not know how to get ahead because it is never good enough. The child is already very preoccupied with the consequences and what it will experience if it fail. Also what it will think about itself in general.

Especially this extreme requires attention. Pay attention to how this can be mitigated. Also pay attention to it as an outsider not entirely to take over, but to help the child or the youngster to gain strength and autonomy. By actually choosing a middle way earlier, external and internal pressure can be removed and the crisis can be overcome. By giving preference to a cautious, positive and supportive approach, you can take into account the available sensitivity and there is less chance of overreaction. You are also a model for a more moderate relationship with a situation and with itself. Moderate association that sometimes lacks in the child or young person to himself, which sometimes wants something in an extreme way, but is sometimes even an extreme self-destructing self when they do not know how to live up to it. By not linking everything together extremely, things can be reduced to their true proportion, which in itself can also contribute to a decrease in pressure.

DRAWING PRESENT PRESSURE

Indicate which external pressure is present and indicate to what extent:

Indicate which internal pressure is present and indicate to which extent:

Indicate the way in which the available external pressure will decrease and indicate to what extent:

Indicate in which way the available internal pressures decrease and indicate to what extent:

Dealing with pressure from your child



A child easily exerts pressure for what it wants or does not want.

How to deal with this as a parent?

To clarify: Resistance or pressure?

As a parent, I can deal with something I want, but which my child does not deal with. Then as a parent I can have to deal with resistance or counter pressure of my child. If you want to read more about how your child reacts to pressure that you exert, you can go to the theme section '*Preventing resistance*' of this encyclopedia.

As a parent, I can also deal with something my child wants, but I do not want to go into it as a parent. Then I have to deal with pressure from my child as a parent. In this theme section '*Dealing with pressure from your*

child' you can learn more about how you can respond to pressure that your child exerts.

As a child, you often and easily get involved with something for which you need the help or permission from your environment to do something or obtain something. This environment is not always willing to go into this. As a child, you may then have a tendency to increase the pressure to still achieve what you intended. If it is not admitted by the environment and it offers resistance or counter pressure, then you can give up as a child. You can also continue as a child and try to increase the pressure to still obtain what you want. As a parent, you can increase the counter pressure on this. The child may or may not give up, with possible escalation as a result.

The child seeks ways to get his way and overcome your resistance or counter pressure. It can do this in a pleasant way for you. For example, to be praised or be very helpful as a child to get his way. It can also do it in a way that is unpleasant to you. For example, by a tantrum, by nagging and wining. In the first case, the child tries to activate your goodwill and cooperation. In the second case it tries to deactivate your resistance and firmness. In the first case, the child tries to teach you not to stay on your point by rewarding you for deviating from it. In the second case, the child tries to stop you from staying at your point by 'punishing' you for not deviating from it.



As a parent, you feel intuitively not just to give like that what your child wants, but at the same time you feel the immediate benefits of admitting. Your child remains sweet, or will be it again. In the long run, however, there is a risk that the child will again and again be sweet and not sweet to get his way and confronts you with an unpleasant situation if you do not comply. For example, a child may exhibit behavior that shows signs of stalking. The child harasses you unsolicited, it penetrates with his presence in an unpleasant way until it gets its way. It runs for your feet, attracts your attention in some way, keeps you busy, for example, by its inertia, until you commit and admit.

Just at a glance : Pressure can be activated and resistance or back pressure can be activated. Pressure can activate resistance or vice versa can resistance activate pressure. Pressure will not always activate resistance, which is often the intention of your child to be deactivated by applying pressure. Not always will resistance activate pressure, that is because your intention as a parent is to be deactivated by resisting pressure. So in summary, it will be important for you as a parent to exert a resistance such that it deactivates the pressure of the child, or even does not even activate it. Parents know, for example, that a child can whine all the time when, for example, Dad walks through the toy department of the supermarket, while the child does not give a kick when Mama walks through that same ward. Or vice versa, or

with grandma, or grandpa, or the babysit. Pressure is then not activated or immediately deactivated at the first reaction of the adult. Perhaps something else is also activated, for example, the adult's leadership. And something else is deactivated, the needs, for example, of the child. It is therefore important what is active at a certain moment, or in a certain situation and what is not. What is active exerts influence. What is not active has no influence.

Pressure as communication

Especially the toddler is not yet able to make clear what it wants or does not want. It can not yet or not so well use words to say what it wants or not. It then expresses itself with its voice, with its face and posture, especially with its behavior, what it wants or not. This can take the form of weeping, a pouting mouth, running away, to a tantrum. The child turns into a shelf, stomps with his feet, throws something or throws himself on the floor. It offers physical resistance to being not followed. The child then lets feel what it wants or does not want, or shows it with his mimicry, attitude and gestures. The better the language controls, the more it lets you hear what it wants or not. The temper tantrums then decrease in number, but can then turn into whining.

As a parent, you can then pay attention to the fact that a child will easily say or ask something first, show something afterwards if the hearing does not work, and finally

make you feel when something does not work. What it comes down to, depends on the signal language that the child uses to someone. This language is the language that the other person responds to. Some children experience that, for example, saying something to a parent has no effect, the parent does not respond. Only when the child begins to shout, follows 'Not shouting baby!' as a reaction. In this way, the child discovers and learns which signals - to make something heard, see or feel - to use to get reaction. Many children then easily skip to say or show something and choose resolutely for the behavioral language, for example walking away. Here follows 'Staying at the table I had said!' This way a child learns a certain signal language from the parent by whether or not he or she responds to certain signals. You can read more about this in the theme section '*Signal language*' of this encyclopedia.

The best thing you can do as a parent is when the child lets you hear or notice what it wants or does not, is respond to this. Not so much or always with following, but with letting you hear or notice that you have taken care of what your child wants or not, followed by your answer. "I hear you want an ice cream, but the answer is no." The shorter the answer the better often. In the answer you activate your leadership. With no, you express that you are in charge and that you do not give permission. If your child nevertheless makes an attempt to get his way by continuing to nag, you can repeat that you

become a habit to use this signal language for everything, so that it can reward you for admitting. His signal language is then nagging with possibly stopping as soon as you react.

You can teach your child that the best signal language is simply asking or saying something. That you want to listen to that and that the chances are then the greatest that you answer yes. That whine, drama and tantrums make you not listen and by definition the answer then will be no.

With your no answer you can briefly explain why it is not allowed to 'do not eat before eating, because then your appetite passes over.' You then indicate the circumstances why or when something is not possible. For the child, however, this may be the opportunity to change the circumstances and thus try to obtain a yes. "I'm not hungry at all to just eat. I only had breakfast one hour ago. " For example, as a parent you often have to look for a meaningful or useful argumentation. You can then make it clear to your child that your explanation was an clarification, but no legitimation at all for what you wanted. If not, you run the risk of ending up in an endless argumentation, which usually ends in much displeasure, on one or both sides.

Just at a glance : With pressure, the child wants to make clear and convince you of what it wants. Because pressure is an unpleasant means of depriving you of freedom, you can make it clear to your child that only making something clear without pressure has the chance to convince you. The argumentation you give your child can at most be an explanation of the choice you make and in which you can give explanations as an clarification. So that your answer can be better understood and accepted more easily.

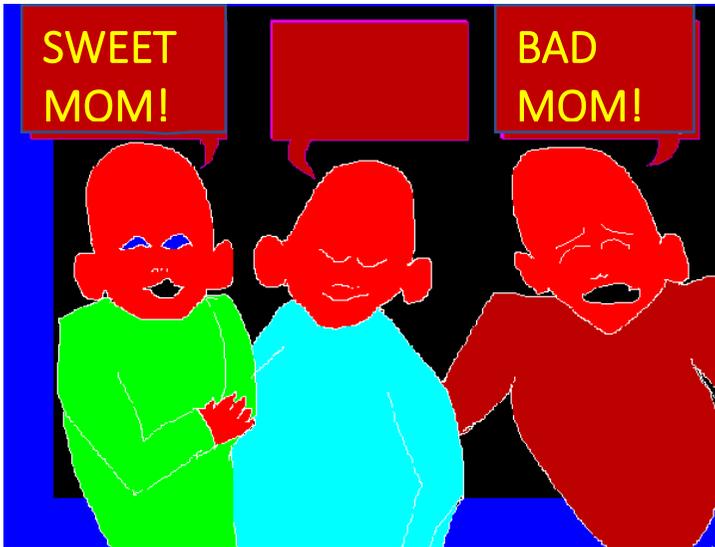
Pressure, a signal for you

If your child uses a lot of pressure, this can be a signal to teach your child to get more effect without pressure, as indicated above. It is possible that you generally instruct your child too little and explain too little how you want something. This way you can indicate in time exactly what you want and what you do not. 'Do not walk' but 'step.' "Don't you come with me?" but 'Come with us, we are gone.' Not in a questioning form, but preferably in an affirmative form. In this way, you can also state in concrete terms how something is possible and what is not. By making it concrete, it becomes more feasible or acceptable and you can prevent pressure. 'Not now' but 'after the meal'. Say not 'clean up' but 'put the puzzle in the box'.



If your child uses a lot of pressure, this can be a signal that you allow yourself to be rewarded for admitting, or being punished or ignored for not giving in. As long as I stay up late, I will be extra attentive and quiet. As soon as I have to go to sleep, I pretend I can not or can not walk, or I use extra pressure, or choose to be difficult and slow. By staying on your point as soon as it is sleep time you can prevent influence attempts, they have no effect whatsoever. As a parent, you simply do not have room

for it. You can read more about this in the theme section '*Who rewards, punishes, ignores ?*' of this encyclopedia.



If your child uses a lot of pressure, this may be a signal of thinking of yourself, because you almost not or never admit, that you are not a good parent or not the parent you want to be. You think that you deny your child too much, or you think that you are being pushed into an unsympathetic or negative role that you do not want to enter at all. By thinking differently about yourself and looking at yourself differently, you can feel more easily supported for not giving in. For example, I offer more clarity, safety and predictability as a parent. I can do better now and

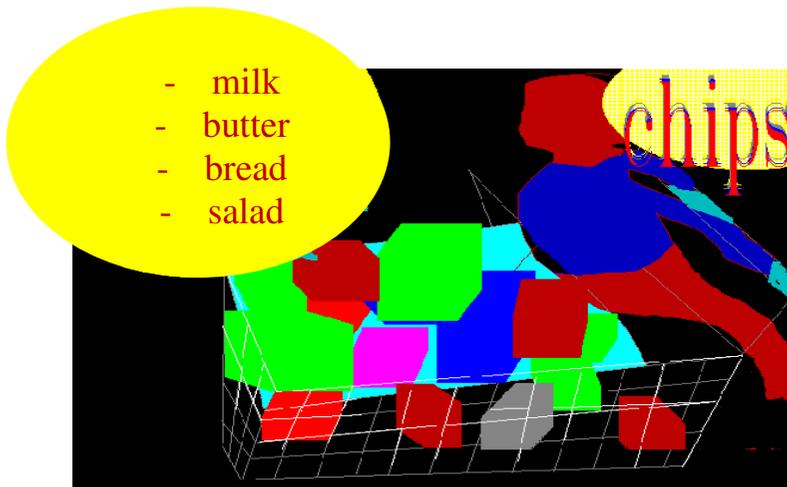
then be unsympathetic, to remain so positive and sympathetic, than to continue to sympathize but to feel and want to show less and less sympathy. Sometimes you first have to convince yourself of doing something before you can reach your child.

If your child uses a lot of pressure, this can be a signal that your child has certain needs that you may pass by. Your child needs more friends to play with. Your child wants nutritious food, but now and then something delicious. Your child wants to eat until his hunger is satisfied, but don't want to stay at the table until his plate is completely finished. Your child needs occasional attention, without having to force it. Your child wants to be nice, but then this must be easily achievable and possibly successful.

If your child uses a lot of pressure, it can be a signal that your child has to enforce everything, otherwise you will not get moving or take action, you will not cross the bridge. Let your child give you the choice, then you do not react, only if you are left with no choice from your child, you will take action.

If your child uses a lot of pressure, it can be a signal that you are very busy in the inhibiting atmosphere. You often say what you do not want from the child. As a parent you can then try to become active in the stimulating atmosphere. You repeatedly say what you want. For

example, not what are you not doing when you do that, but what are you doing when you do that. You then before, for example, easily blamed your child for being oppressive. But you can also admire your child for his perseverance and commitment. 'I know you can do it, go shopping without complaining. Can you show this to your mom? If you succeed, you get something tasty afterwards.' Or you can imagine something that your child would like to go into. 'Can you dress up, then you can play next door.'



If your child uses a lot of pressure, this can be a signal that you are passing your child. You do not appeal to your child for his understanding and cooperation for something. The child can not convince himself or persuade

himself to do something and then clashes not only with your no, but also against himself, because it has not persuaded himself to abandon something.

If your child uses a lot of pressure, this can be a signal that your child has little control over himself. It does not understand a number of negative answers from its environment, or not correctly. It is overwhelmed with feelings that temporarily take over from him. These can also be fears. It can not handle enough with unexpected situations. It has insufficient self-confidence and confidence in its environment and tests it out.

If your child uses a lot of pressure, this can be related to the nature of your child. The one child is easier and smoother to deal with than another child. The one child adapts to a new situation more easily, the other child more difficult, yet another child needs more time. Here it can help to think back just how you were as a child.

If your child uses a lot of pressure, this can be a signal that you are confronting your child with unexpected things and situations. It assumed that it got something, and now it turns out differently. Normally it does not have to eat his plate, suddenly this has to be done. It is not clear when it has to go to bed, and suddenly it has to go to bed now. Something was activated in the child, and must now suddenly be deactivated. Or something was not activated at all, and suddenly it has to be done. That

something is changing can not always be prevented, it is important to prepare the child in time for this change.

If your child uses a lot of pressure, this can be a signal to expect too much from your child. You expect too quickly that it will eat completely independently, dress, clean or clean up. Your child will then show that it is not able to do this on its own and is whining for your help, or that you would do it in his place. You may notice that your child is no longer open to your expectation at all. It closes his eyes or starts to scream, so that you are no longer intelligible. It is at such a moment more important to pay attention to how the child feels, than to whether or not the child is able to respond to your expectation.

If your child uses a lot of pressure, then it may already have given other signals in advance to want something or not. The child wants to leave the table at a party. It already showed that sitting at the table really took a long time. Now it throws itself on the floor, really time for the long promised and expected playground. The child has been sitting on the lap for a long time. His nagging is really the signal for what its restlessness was about, namely to be tired.

If your child uses a lot of pressure, this can be a signal for something else. The child is tired, is getting sick, is hungry, is confused because of the new environment,

the environment is too busy, there are too many unknown people, it is bored, and more.

If your child uses a lot of pressure, it can express his powerlessness. Something does not work, no matter how hard it tried. By throwing the toy on the floor, it makes clear that it can never succeed.

If your child uses a lot of pressure, this can be a signal that the situation is too oppressive. Always having to share everything with your younger brother at the game can become too much for your child, so it starts yelling and hitting. Putting your child out of the situation for a moment, can make that what triggered the pressure is removed.

If your child has a lot of pressure, this can be a signal to talk to your child about it. About the fact that the child sometimes has difficulty with something. That you can also have difficulties with this as a parent. How can it be otherwise ? What your child could try and what you could do ? You can also come back to an event afterwards. What feelings you noticed in your child, what feelings were also brought to you ? What did you struggle with as a child and yourself as a parent ? Like, for example, the classic incident in the supermarket where your child took something and you admitted to avoid a public scene. You can then return to this in the car afterwards. You can indicate what it took and to give it

back. Indicate how you would like this in the future and how your child can contribute to this. This way you can indicate at a receptive moment exactly what it could not do. As clearly indicate not to bang with its head. Or that hitting can not at all.

If your child uses a lot of pressure, this can be a signal that a child has a lot to lose. You do not like your child anymore, even if you do not mean this. Your child suffers a lot of loss of face towards peers, for example, when you make your child a comment in the presence of them.

If your child uses a lot of pressure, this can be a signal to meet a lot of pressure as a child. Without you noticing it, the child imitates the pressure that you exert yourself. Sometimes you only rest shouting, but your child can easily imitate this. By saying something quietly, you may also be able to calm your child. Sometimes you fear wrongly not having to say it anymore. Each child experiences the need for guidance from others. The child does not want to challenge this leadership at all. It is only that the child experiences leadership, without experiencing yourself the necessity of constantly being proven. As a parent you can start from strength, rather than to seize the strength to get something. In this way you can do something from your strength to your child, rather than with strength. Research shows that children who show a lot of compulsory behavior have parents who make frequent use of proven strength. Parents then

experience that you can only move your child to something if you force it to do so.

If your child uses a lot of pressure, this can be a signal that it needs understanding and support to be reconciled with no. By believing yourself that your child can let go or come over something, you can try to distract it for a moment, or just hold it, or cuddle it. Sometimes, however, the child wants to be left alone for a while and you can help to take a step back and let it be for a while to express its anger or disappointment, without being disrespectful about your child and its reaction.

Just at a glance : Pressure is not a desirable signal because it is uncomfortable for you and it makes you go against it. Also because it offers your child few opportunities not only towards you as a parent, but even more towards the outside world and later. Yet you and your child can learn a lot from it. The message as content and core is often telling much and meaningful, the packaging and form can be avoided and prevented.

Actually applied

What pressure tool(s) does your child use easily?

How do you easily respond to this?

Do you see a connection between the pressure of your child and your reaction?

What do you think you can do to prevent the pressure of your child?

For a favorable
dynamic



An unfavorable dynamic can really get in the way of your child.

A favorable dynamic can help your child on his way.

1. Favorable and unfavorable dynamics

As a parent you sometimes experience problems with the behavior of your child. As a parent you want to bring about change in this behavior. The efforts you do as a parent for this, often prove to be without result. You did your best, however. You may find your child ungrateful, or unwilling, or it is just so. You do not understand what prevents your child from doing as you wish. You will find yourself clear. Sometimes you think you have to insist more. However, and sometimes even more, you notice that your child is persevering.

In this case it can be good to look at the dynamics in your child's behavior. However, this dynamic is not always visible. Sometimes even not easily understood, even if you ask questions about this dynamic. Your child can not always help you. You can always try it. Just ask why your child fails to take into account what you say or expect.

Imagine that your child's unresponsiveness may have to do with its fear that if it would try to do what you expected it reacted wrongly and that you would be even more disappointed in your child and also show it expressively. Doing nothing seems the safest choice. That it just so can not do anything wrong. But that's how you stay without a reaction. You can see in this outlined situation that the fear is negative dynamic that prevent the child from responding to your question or demand. You can also see in this behavior that the search for safety is the positive dynamic that encourages your child to not respond.

As long as the two dynamics - fear and safety - play with the child, the child will do little or nothing to change its reaction from nothing. If you want to persuade the child to follow you, it may be useful to give him or her a dynamic to do this. Just think for yourself what might help:

How to translate change-oriented?

What dynamics would you feel your child can bring to other behavior? Imagine yourself instead of your child: you are afraid and you are looking for safety.

Being afraid is a feeling, look for a different feeling that can affect his or her behavior more favorably:

Searching for safety is a need, find a different need which can affect your child's behavior more favorably :

Did you find a suitable dynamic ? Try it out from the idea that you would be the child.

You may feel self-assurance or a feeling of self-confidence that you know how to respond to what your parents expect from you and that if it did go wrong you would have enough resilience from your self-confidence to be able to handle this. This was the feeling.

As need you might find proximity to your surroundings and not have just to play safely by keeping a distance and shielding yourself by crawling into your shell. If searching from your vicinity would still go wrong, you could easily get to a conversation and let hear what you meant and what you still try to take into account for what you were asked.

Try it out. Looking from the child's point of view:

Your parents ask you something. You have a dose of self-assurance and you have sufficient self-confidence. You want to be close to your parents. You are not afraid to

respond and you know that your parents are there for you. They can count on you as you can count on them. You are certain that if you do not answer their question they will not reject you, you do not have to be afraid of that. You are sure that you are a valuable person. They let you feel this, even if they do not agree that you do not accept their request. They continue to focus on their expectation and not on your person. They do not threaten you and prefer not to seize escalation and a more powerful and more personal attack. They try to measure good dynamics. How they can get you. Not with promises of all kinds. But to speak to you and to believe in your strength to meet their demand. They try to avoid getting stuck in a negative dynamic that ultimately leads to resistance and isolation.

A visual illustration of trying to [understand underlying motivations for behavior](#) as helpful for children with autism.

2. Dynamic targets

Immediately two dynamic points of application are possible :

1. These of taking away or reducing the unfavorable dynamics :

An uneasy dynamic blocks the desired behavior and does not allow the child to make this behavior. This is because there is a dynamic for the opposite behavior or for no behavior at all.

In the actions of the parents this unfavorable dynamic can be given. Often you think as a parent to reinforce your own performance if you have no or a reverse response from your child. Without noticing, this entails the risk of giving even more unfavorable dynamics. The child's resistance may become even greater. Or the child pulls himself back even more to limit the damage.

2. These of imparting or increasing the favorable dynamics :

A favorable dynamic stimulates the desired behavior and allows the child to set the desired behavior. It provides a dynamic for this behavior and makes the behavior come into being.

In other words, it is important to change your performance so that the unfavorable dynamics stay away and there is room for a more favorable dynamic and therefore a different behavior that fits your wishes more.

How to translate into concrete action and guidance-oriented ?

Some cases:

Your child weeps through at a stretch because something has broken down. The dynamic of his weeping is in the experienced loss. If something broken could be undone immediately, the crying would stop immediately. Think of a child who lost something and found it back suddenly. As a parent, however, you do not wish to undo

every loss. You want to instill your child's dynamics for a more caring and cautious approach, then the loss would not occur. You also think it is good that your child learns how to deal with loss and the reality that always involves a certain loss. You want to instill your child's dynamics for a more careful handling and for a more resilient behavior.

Your child is very excited because it feels to have been treated unjust. It was not allowed anymore to participate in playing with other children. As long as your child is left with this feeling of unjust, it will be difficult to calm down. When it can be explained to the child that it has already been so often in turn and now other children also want to get a chance, the child can experience justice towards him. This can calm the child and bring it back to itself. As soon as the child can feel that he has been treated fairly justly, it can be established that the child is calming down. It is then clear to the child that it is later again at its turn.

Your child is very listless. It does not believe it can do anything. This disbelief in its own possibilities prevents the child from trying something out and, if possible, gaining positive experience. Attempts can then be made to teach the child that it can only know whether it can or can not do something by trying it and by giving it a chance. And it is at least not itself responsible for its failure. For its

part, it has done everything possible. If it fails, it is not due to its dynamics or lack of it.

3. Internal and external dynamics

In addition to influencing the internal dynamics, you can also work on external dynamics. In this way, apart from the removal of unfavorable internal dynamics and the addition of an internal favorable dynamic, you can also try to remove a potentially unfavorable external dynamic and thus add a favorable external dynamic.

Let's see how this works out :

Thus, for example, a child can not only be frightened by bad thoughts (there is no one around to help me), but you can also frighten the child by evoking all sorts of nasty ideas through the stories that you tell your child, possibly from your own fear and insecurity. You can help your child instead to invoke safe feelings in itself by developing trustworthy thoughts (there is always someone around to whom I can fall back and whom I can find or look for) and you can help your child by contributing to a safe and trusted environment, supported by a relaxed feeling and interaction with you as a parent.

In a discussion with your child, it is easily inclined to respond with force, and you can easily be inclined to resist this. The discussion then escalates easily and your child then turns out to refuse what you want. You can then

notice an unfavorable internal dynamic with your child and an unfavorable external dynamic from you to your child. If you can remove this dynamism 'with strength' from both sides and replace it with a dynamic 'from strength', then your child may be moved to a rapprochement. Your child can then, from his strength, have the courage to stay calm and reasonable and consider how far it can meet you. It can then easily meet your faith and confidence in a favorable way out of your power. This can make your child feel less easily attacked and meet your optimism and feel approached to meet you a certain end.

A child can sometimes easily and quickly get angry at other children from its immediate environment due to difficult circumstances. As an adult you can be very busy and angry about your child because it is so little tolerant. Other children may be tempted to leave the short-tempered child aside. This can increase the child's anger as well as the anger of you as an adult. The risk then exists that the unfavorable internal and external dynamics make it very difficult for the child and gradually isolate it further, because it ended up in a negative spiral. It is then possible to talk to the child and to make it clear to appeal self its calm and friendly side in itself and how to do this. The child can then be explained to find so easier the way back to its playing friends. By looking further than the temporary problems with the child from

your side as an adult, the child can feel better understood and supported and it is easier for it to open up to its environment to be part of it again.

Eating problems of children



The feeding of your child does not always go smoothly.

Where can you think about and how to react as a parent?

If it goes smoothly

The first year of life the child has a great nutritional need. The child grows quickly and increases greatly in weight and height. Best in the first months of life you can lay a foundation for a safe feeling around nutrition. You can not only pay attention to food schemas, but also to the needs of the child.

From 6 months on, liquids will no longer suffice. That is why you can start with solid food between 4 and 6 months. This takes getting used for the child, as getting used to solid food, to new tastes, to being fed with a spoon, to the drinking cup. In general, feeding is easier from 6 months. Especially if the child is hungry, you can register that it is less picky.

From one year on the child can eat together with lunch.

The eating behavior is influenced during that period by the taste that is beginning to develop, creating a taste preference. Also wanting to eat more independently has an influence on his eating behavior, such as what it does eat and how much.

From the second year of life, the growth rate decreases sharply. This results in a decrease in the appetite of the child. This therefore does not have to cause anxiety among parents.

In the toddler phase, the basis is generally laid for nutritional and eating habits. The child is very dependent on what their parents offer and what they do. The child is greatly influenced by their eating and eating habits.

It goes not always smoothly

There is not always a problem-free development and food problems can occur. For example, your child may eat too little or too much, do not eat what you are aiming for and is picky, especially eating what is not healthy or nutritious, and have a penchant for sweets and snacks in between, can not or do not want to sit at the table. Eating too slowly is often accompanied by a lot of whining, doing something contrary, and playing with food, such as overturning his cup or eating food with his hands.

You can especially look at the child and try to find out what its eating behavior is a sign of. For example, the underlying reason for eating problems may be that your child is not hungry, or is very tense: it is too busy, anxious, insecure about something, has a frightened expectation, experiences the pressure created around eating. Your child may be ill or show the first signs of pain or discomfort : teeth are coming through, intestinal cramps, a cold, it is just tired. Possibly your child also looks for attention or wants to say something with his eating behavior. Also drastic changes such as a new environment and other people can temporarily disrupt the appetite of the child. Before you think of anything else, it is good to exclude a possible physical cause. This way you can also bring the food time forward if you notice that your child shows signs of fatigue during the meal.

To overcome these eating problems, it is best to avoid a power struggle or fight with your child. It is better not to force, this may elude dislike and resistance, it may also be counter-productive. So you better not express threats, such as no dessert or extra if your plate is not empty. You may prefer to let ask for more than to offer too much. This way you avoid an unhealthy relationship with food.

Better you can use spontaneity, self-evidence, encouragement, stimulation, prizes for every step. In this way you prevent awakening negativity or weakness. Better

also avoid subassertive reactions as whining and constantly talking about it, without believing that it helps. Sometimes you notice that your child does eat well with someone else. This may be because your approach easily generates resistance, it provokes a certain eating behavior pattern. Or your approach allows resistance. If necessary, you can gain inspiration from whoever succeeds.

Atuning to your child

Better you can see the eating assignment in relation to the child and his needs: such as choosing smaller quantities, and avoiding breakers.

Instead of a few large meals, you can opt for multiple small meals spread over the day. For example, three meals a day is a habit rather than a necessity. A child can quickly feel satiated or the feeling of satiety can be absent as a result of not paying attention to smell and taste. The child may have been confronted with this prematurely and has not learned to pay attention to smell, taste and satiety.

With small meals you can not provide more than 2 to 3 hours between two feeding moments, this can be obtained by snacks, without having to eat outside these meals. Not the amount per meal is important, you can better monitor the amount per day. So you can keep

track of whether your child receives the necessary nutrients. If your child looks good, grows sufficiently and is lively, it will in principle receive sufficient nutrition.

The question can be asked what is good or sufficient food. This depends on the nutritional needs of your child's body and his eating needs. Is it, for example, in growth or very active? The nutritional need can vary according to the growth periods, but also from day to day. As a parent, it is important not to extinguish the signals of your child's needs, including hunger and thirst, for example by ignoring them. After all, the hunger and feeling of satiety determine the eating behavior of your child.

Make food into something familiar

Fixed and regular eating times are preferred. Eating times that you indicate at time so that your child can tune in on time. It is preferable to provide sufficient food time in a suitable environment. Best you can try to have the meals in a relaxed and pleasant atmosphere. If it can as a jointly situation. By eating with you, you are also a model as a parent. Here you can pay attention to your reaction for what you do not like and the meaning of this for your child. Leaving the food entirely to your child will usually not work, but you can take your child into account. Also exaggerated eating games can be better avoided, at most occasionally, such as a spoon for this or that, etcetera.

Sufficiently varied meals are preferable. This way your child can learn to eat everything without having to eat all. Learning can be done in steps and in combination, a bite of something to taste, so it can get used to the taste. If necessary, you can prepare the food differently. Or you can search for healthy alternatives for what your child does not like.

If necessary, you can clear the table so everyone has eaten even though the child has little taken inside. Clearing without comment, neither negative nor positive. So you avoid a downward spiral. Do not pay any attention to your child. After a certain amount of time, make sure to remove the plate without any conditions, if the child does not eat.

What can actually help

You can give your child attention if it eats properly. You can also actively involve your child, such as boarding its own plate, or preparing its own sandwich.

Toddlers who want to eat independently can you give a practice option. This way the child will quickly spill and fail less. You can emphasize what goes well. Rather than focusing on his inertia or what goes wrong. A child often has a hard time talking to it contiously and remembering what is and what is not.

Do not give your child too often and too many snacks, if little appetite. Do not offer a substitute for not eating: cookies, sweets, drinks. If possible give a healthy snack as an alternative : fruit, fruit juice, cheese. Cookies and sweets at the most immediately after the meal. No snacks just before the meal.

Avoidance of one-sided diet, in which the child only eats what it really likes, and the child takes the lead in eating, instead of the child being guided. Better you can let your child choose between two equivalent foods. For example, it can be noted that skimmed products slow down appetite less.

Small snacks and good chewing can help so that satiety can occur in time. A healthy drink also helps to feel satiated. This especially for children who have a tendency to eat too much.

You can make a distinction for yourself between caring attention and problematic attention. This way you can invite your child and, if necessary, stimulate it without forcing, controlling or obliging it. You can pay attention to your statements, such as starving, becoming ill, disappointing if not eating. You can avoid to culpabilize your child and making it anxious. You can also avoid showing your concern too clearly. It is best to assume that your child wants to eat, and not to question eating.

Do not too quickly activate one of the following interpretation schemes : again, always, every time, only you, constantly, can it be different, lasting. Or to activate such a pattern beforehand.

If there is no clear reason for not eating, focus not too much attention on not eating. Better let that problem pass. Still, follow whether the child eats enough and, in particular, drinks enough.

In case of problems you can try to visualize your influence on your child's eating behavior. When do you intervene, such as with stress, anxiety, no reaction, unwanted reaction. What do you think about eating behavior and desired eating behavior, such as how much food, pace of eating, independency of eating, eating everything. How do you try to influence eating behavior, such as removing tension, excitement, fear, or just the opposite. And what can you do or could you change so desirably in this.

It is not always a good idea to compare your child's eating behavior with the eating habits of other children.

Very special can be the situation of premature babies, seriously ill newborns and children with severe birth defects. Their early eating experiences can be linked to unpleasant situations such as intensive medical care. Parti-

cular attention should be paid to food refusal or resistance as a result of all unpleasant experiences in the mouth area, and the possible lack of hunger.

Every child is just different: the growth rate is different, the learning experiences are different, the history is different, the situation is different. In addition to what is generally desirable, you can pay special attention to the needs of your child and adjust your feeding behavior accordingly. This way the eating behavior of your child and your feeding behavior for your child are better aligned.

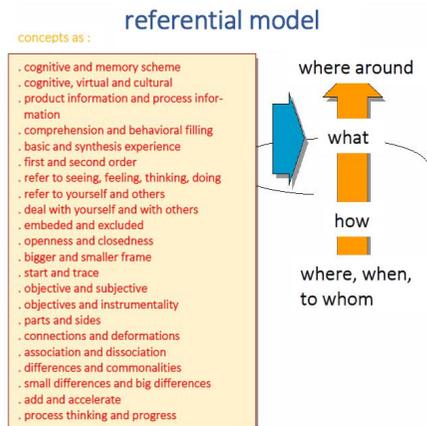
Your ideas about nutrition ... and the reality of your child

Find out which of your ideas about nutrition do not match the reality of your child:

Find out what you can do about these ideas to bring them more in line with your child:

Consider what to do to your child's eating habits to bring it more in line with your ideas about nutrition:

Referential guidance



Something that is going to turn around something gets attention,

so that something more favorable can happen:
what about?

A brief overview of the referential thinking and working model and some concrete practical illustrations of referential assistance and guidance

The theory

Care workers and training workers have the tendency to ask someone with a disturbed relationship with his or her environment questions such as these: why did it happen that you feel or do so? Or why do you feel or do so? Or what does that person feel or do? Or what do

you feel and do? Behind these questions are different explanatory and assistance models. By what, refers to behaviorism and psychoanalysis. Why, refers to psychoanalysis and client-oriented assistance. For what, refers to system thinking. Finally, what for, refers to the contextual thinking model.

However, one question has remained : what is your feeling and doing about ? Where the first question had to do with the situation by which, the second with the needs why, the third with the influence to which, the fourth with the right for which, has the remaining question to do with to what you came and hold on to your way. Name it where around or whereto around. Where it revolves around to where.

Behavior often has something very personal and is sometimes difficult to influence directly and immediately, as if someone is following an invisible line somewhere, as if from an arrow or a direction indicator. Earlier outside influences, such as encouragement and discouragement, may explain the nature of the behavior, but not so much the endpoint. On the other hand, needs, influence and right can determine the start and ending points, but less the way. If both the way and direction are to be mapped out, then it seems necessary to pay attention to both the road and the final goal to which.

The referential model described here offers room for this. This model indicates what we refer to in our behavior, both in terms of both object and road, so that it does not come across randomly, but rather inwardly. In English they talk of 'revolve around', which in the scientific literature stands for as having something or someone as the most central or most important interest or subject; or also having something as a very important part or goal; or also being connected with or related to something.

The model can be situated in the extension of the contextual model, in the sense that where the contextual model focuses primarily on values and norms, doing justice, in this model there is attention for ideas and convictions at a more abstract level, as more comes to the fore in a social constructionist or cognitive constructivist model. In view of the fact that ideas are content-free, in the sense of being able to have any content, the content can relate to something very abstract-ideal, but of course also to something very concrete-real. This offers this model the opportunity to pay attention to the various existing models and to integrate these into its own working model. The term reference refers here fully to being able to refer to reality very pragmatically, but also to convictions very principled, and of course to everything that can be interpreted, such as needs, interests and rights.

The links to the cultural, the cognitive and the virtual are immediately indicated. Where cultural something is present collectively, the cognitive presents something personal, while the virtual presents something potential. Three elements to which a lot of attention goes in the referential model, for the orienting, guiding and limiting share they have in someone's behavior and in someone's interaction. Like, for example, making something available so that it can be realized and it can be sorted out how to reach it. Concepts such as 'in the sign of' or 'in function of' approach this somewhat. For example, for Jan Rosier of the University of Louvain, the family is a school for togetherness, solidarity, friendship and justice, which is at risk of being lost.

As a central concept that interconnects one and another, the cognitive scheme is used. A cognitive scheme summarizes a person's personal knowledge and experience in a given domain as an organized presentation. This representation relates to what of this domain, to the how of it and to the where, when, to whom, why or for what purpose. The cognitive scheme is divided into three parts : the filling of the concept or what that applies to someone, the behavioral filling or how that applies to someone and the contextual filling or the where, when, to whom, why or what that applies to someone.

This is in line with the recent notion 'situated cognition' (situated cognition) of Lave and Wegner in which learning is also linked to an activity and situation or context and not separate from it. This immediately means that this activity and situation promote learning. In this way all knowledge is also 'know-how' and situated knowledge, which interaction and context - social and cultural - are part of it.

A person's schema filling takes place in imitation of meaningful others, himself and/or an objective. This creates a very individual psychological filling with its own meaning and design, which personally colors a person's behavior. Someone immediately becomes an active participant in the construction and possible reconstruction of his own reality and indirectly of the social reality. And secondly, in the orientation, direction and limitation of own and group behavior.

Schemes can be very limited or very comprehensive. To relate to rather impersonal things, but also to one's own life. Behaviorally they have an orienting, guiding and limiting function.

The engagement or activation of schemes is usually bound on the one hand with objectives, on the other hand with situations and persons. The interplay between the situation, the person and the objective can be

displayed in a schema, so that the behavior is given content and form. The activating elements can be very specific, or more general.

By working on one's schemes or by working on the use of schemes, one can try to get the disturbed relationship of someone with his environment smooth. In the working model there is therefore a lot of attention for existing processes of schema set-up and use. The wakened activation, the self-selected activation, the triggered activation and the external and internal extinguishing deactivation are dealt with.

But also a whole series of other underlying processes are described that can be referred to in behavior and interaction and can be worked on. As referring to solutions, to processes, to knowing-how, to influence, to what someone wants, to the future, to the strong side, to the confident part, to the positive side, to personal life, to origin, to emotionality, to wordings, to stories, to syntheses, to second order, to connections, to embedding, to speaking, to what is useful rather than to problems, to symptoms, to defenselessness, to powerlessness, to what someone wants to avoid, to past or present, to weak side, to uncertain part, to negative side, to impersonal life, to cause, to rationality, to self-evidence, to facts, to basic experience, to first-order experience, to differences, to exclusion, to rejection, to what corresponds.

What has been described above at individual level also applies at group level. Here too, processes of schema building and deployment and subsequent underlying referential processes are employed. Moreover, a certain exchange between individual and group-based referential processes is perceptible.

It can be established that deviating from what serves as a reference or is settled in, can feel uncomfortable and inferior and can evoke resistance. Schemes thus represent reality, recognition, belonging, efficacy, justice, correctness and safety. Preference is easily given to what does not deviate from that reality, which is not unknown, which does not isolate or involve risks, which does not seem ineffective, which does not feel unjust and which is not perceived as incorrect. Thus, their own schemes are preferred and appreciated, such as how to think, feel, want and react, especially because they were there before and are therefore more familiar. This easily offers a preference in terms of environment, for example, own culture, in terms of people, for example, own friends, in terms of goals, for example, own ideals and traditions. This offers an easy feeling and a sense of added value and easily evokes following. This way schemes can be very helpful if healthy, because they are easily followed up both in observation and in execution. But for the same reasons they can also be very inhibitory for observing and acting if problematic. Fixed way and content of perception, fixed manner and content of acting. This

way someone's perception and reaction can seem very irrational. The situation or the goal requires a completely different perception and reaction, but it does not work. One keeps sticking to his activated schema that can not suddenly change at once. For example, this behavior is considered to be unrealistic, inefficient, unweighted, unprofitable, unusable or disrupted. Even if someone sees this himself, he can not simply leave his perception and reaction behind him and distance himself from it.

If interaction deviates from the used schemes, this easily evokes emotions, that only can be released altogether so that the referential can evolve - which demands effort - or - as is usually expected - returns to the referential : the deviant of the reality, of the known, of accepting and belonging, of what is working, of what is just, of what is right, must first be put in order. Brought to reality, to the known, to the accepted and the belonging, to the active, to the just and to what is right. So that inhibitions and resistances can be overcome and the other can be reached and approached in a different way.

In addition to what individually or possibly jointly serves as reference point(s) and in addition to what the reference shares and ratios are, there is plenty of attention for what counts as a negative or positive reference pool, and attention is given to where, in interaction, personally or jointly, the reference core will be placed.

Schemas are sometimes called 'sensitive strings' or 'pitfalls'. This is true if they relate in an unfavorable way to someone himself or herself (for example, inferiority, vulnerability, failure, high demands or excessive criticism) or if they relate in an unfavorable way to his or her relationship or interaction with others in his or her environment (for example, dependency, submission, seeking recognition, self-sacrifice or appropriating rights). They then give fixed patterns that easily pop up in someone and often work unfavorably for him or her and for his or her environment. Because someone gets stuck easily, schemes are also called 'magnets'. Magnets that easily confirm or attract certain 'evidences' and hold off or repel what does not fit. As : 'I am constantly confronted with problems that I quickly notice, while I do not see what works.' Especially in a therapeutic framework, terms such as 'sensitive string', 'pitfall' or 'magnet' are used.

The referential model allows what is linked and refers to each other in its coherence and visualization, to place in its proper context and to help on the way from a new perspective. This way connections can be made visible and what makes reference to something else made aware. This way the larger picture can be mapped. As a result, possible obstacles can be detected and forces released. This way difficulties can be given a place and problems solved. Like, for example, how negative experiences can stand in the way, or how someone remains

excessively stuck to unusable beliefs, or how certain emotions and desires stand between someone and his environment, or how someone threatens to fall victim to unrealistic plans or unattainable dreams, and more.

Where reference is made would ultimately be the referent. The referent stands for the reality that is referred to in language. In view of the fact that reality can not be understood in itself and reality always presents itself as the reality for us, reference is in fact made to the named reality, also philosophically called the world. These assignments can be found in cognitive schemes, a kind of representation or progressively constructed 'theory' of reality. Cognitive schemes then refer to reality by presenting them to us.

According to Wikipedia, in semantics (linguistics) with referent is meant an entity, event or property in the - usually linguistic - reality where reference is made to lingual elements (words, phrases or whole sentences). Thus, according to a first semantic movement, we use the referential language theories, language to describe something in reality. According to a second movement, the representational language theories, we make a connection between language and mental representations. Bringing together these two streams means a double reference: one, language that refers to representations of reality and two, representations that refer to reality.

Where this thinking and working model can appear rather abstract and little practical, it was specifically implemented in a social-emotional skill development training package for adults and young people. The training package was included in the practical guide 'Eye for yourself and the other!' This practical guide elaborates the referential model in terms of content and method very detailed in a hundred themes, with many illustrations and examples. The intention was to provide a well-developed methodology from a completely new paradigm. Paradigm that lies in the line of further and expected developments in the care services.

The referential working model is therefore a blueprint of a richly varied and versatile work form that can be applied in various domains, ranging from education and training, through guidance, programming and organization, to assistance and therapy. It can be used in both problematic and non-problematic situations as a set of insights and methods that are integrated in a coherent context.

Practice

Illustrations of referential assistance and guidance

Working on problems can be done in different ways. Problems can be tackled on the surface as soon as they become visible. Problems can also be tackled in depth before they become visible. Attention can then be focused on the underlying processes that give rise to the experienced problems. In the past, people have always looked for various ways to tackle something, a problem or an assignment. One approached with this methodology, someone else with another.

Here a referential model is proposed in which the different solution methods take place. Referential refers to what is referred to when approaching something.

A practical example:

Many people who seek help have a hard time coming into their own in their contact and dealings with others without losing the other. It seems to them a dual choice. Either to stand up for themselves and then get isolated because they repel others. Either self-effacing and letting go and thus win the sympathy and others for themselves. The cognitive schemes that they use here do not offer them many opportunities.

In this way, being kind will be filled in and answered in a negative way.

being nice is: (NEGATIVE WAY)

- .. allow everything .. (refer to situation)
- .. self-effacing .. (refer to yourself)
- .. give all attention to the other .. (refer to another)
- .. always stay nice .. (refer to relation)
- .. not respond to perceived injustice (refer to context)
- .. neglect your beliefs .. (refer to frame)

or is kind to them: (POSITIVE WAY)

- .. allow what you feel good about .. (refer to situation)
- .. also let yourself come into its own .. (refer to yourself)
- .. to divide attention between yourself and the other .. (refer to other)
- .. being nice if it can, set limits if necessary .. (refer to relation)
- .. let come into its own with which to make.. (refer to context)
- .. where you stand for you know to integrate in your dealings ..(refer to frame)

Depending on whether you refer to the concrete situation on the surface, or deeper to yourself, the other person, your relation, the environmental context or your conception framework, you will be nice in another way, for example.

This reference can be done in a negative way, by taking the element you refer to as it is and by paying little or no attention and care to it. In fact by ignoring or neglecting what you refer to in some way and not to refer to what you want in exchange.

Do you neglect a situation of abuse, let you use yourself, are you afraid to turn your relationship upside down, do you want to forget your own past, do you not want to take into account what you find important, then you often come out badly. This can sometimes be experienced too late. It is then rather as something to avoid (away from).

However, this reference can also be done in a positive way : by paying attention and care to the various elements. In your love, you pay attention to the concrete situation by getting it in order. In other words, you can do this on the surface, but also more deeply as follows. In being dear you pay attention to yourself not to allow yourself to be used, let alone abused. In your love, you give your attention to the other by involving the other person in finding a solution. In being nice you give attention to your relationship, it is precisely because of this that you want to pick something up, talk it out and arrange it. In being nice you give your attention to your context, which is customary for everyone you do not want to let go or exclude. In being nice you give attention to your framework, what is essential for you, you

want to express and realise as good as possible. This is then what you want to achieve (on the way to).

Your attention, care and well-being for the other often has to do with meeting the (attachment) needs of the other person. *Let me show your attention and care to me and to bring about well-being for me. As you approach me, you meet my (attachment) needs, so that I can feel connected to you, in my own way - possibly back to my childhood.* Rather than facts and arguments in interaction, this involves recognizing and dealing with existing basic feelings and underlying (attachment) needs. Emotion-oriented therapy points in that direction.

Depending on what you say and do in the end, you can deduce what is prioritized for you and what does not matter or does not have to come into its own. Are you rather pragmatic or are you principle, for example.

In all, six types of rewards can be distinguished, that each in their own way are responsible for the development of schemes. They each have their own source that lies at the root or origin of appreciative rewards. These six types of remuneration are : actual remuneration, internal remuneration, external remuneration, relational remuneration, contextual remuneration and cultural remuneration. They are each assigned by another source: the factual by reality, the internal by oneself, the exter-

nal by others, the relational by the relation, the contextual by the context and the cultural by the thought framework. Here, the reality may be a source of appreciation to oneself, or is there agreement with something valued in itself, or is there agreement with something valued by others or the relationship, or is there agreement with something valued in the context or in the thought framework. The rewards are always supported by the released hormone dopamine in the brain. The onpare rewards (factual, external and contextual) refer to something more momentous and varying. The pare rewards (internal, relational and cultural) refer to something more permanent and stable. These rewards together with the liberated dopamine ensure that the contents of the schemes are strengthened. This may concern content already present, supplemented content, or new content. In this case there is successively recognition, supplementation after recognition and appreciation. Particularly in the case of recognition, the combination of understanding and expectation can then be very reinforcing.

From a development perspective:

The filling and limitation of your own thinking and doing - what is, for example, being nice, what is it not, how is being nice, how is it not - and what you give attention and what counts for you, you can watch from a development perspective. From a certain research angle (Kohlberg) it then comes to the fore that in the age group of

four to ten years only attention is given to and an account is taken of the reality - in which there is something at stake - and with possible consequences and reactions in it. Being nice for the disadvantage that it saves. Subsequently, attention is given to and taking into account one's own needs and what someone himself meets. Be nice to the benefit that it delivers. In the age of ten to thirteen years, there would first be attention to and consideration of the other person, his attitude and reaction to you. Be nice to please the other person. Then it would be to pay attention to and take into account group expectations and agreements in order not to disrupt the existing relation or relationship. Being nice because we expect and hope this from each other. From adolescence onwards, when filling in and defining his thinking and doing, the adolescent would focus on and take into account the broad context. Being nice because it belongs to and is valued in society and you want to take this into account. And this could evolve in bringing the self into the forefront of and weighing up a self-made, more universal frame of reference. You can not live without love and you do not really come to life, until you have discovered that.

This could mean that in someone's saying and doing successive elements come forward and are central to successively causing someone to do what does not cause problems in reality, doing what gives satisfaction, does what is accepted by others, does what corresponds with

rules and attitudes, does what someone himself agrees with the broad environment and finally does what someone thinks is okay. A question will then be answered (or not taken into account) in order to avoid problems in reality, if something is received in exchange, to please the other, to comply with the rules, to respond to the social reality, to respond to your own reality. So in succession for something in reality, the social reality and the personal reality.

Especially the successive motivations of a person's judgment and actions are central to this development concept. Where initially between four and ten years someone's judgment and reaction are motivated by no collision with reality, they are subsequently motivated by meeting their own needs. From ten years to thirteen years of age, a person's judgment and reaction is motivated by no collision with others, then by no collision with rules and organization in the group. From adolescence, the motivation for judgment and action can be found in wanting to meet the broad context in order to eventually lead to a motivation based on their own frame of reference. It is of course important to state in this view that this is what is usually found in research in various countries. These findings may be closely related to existing parenting patterns, which means that different parenting patterns might yield different results. What can cause a lot of thinking, given that the re-

search shows that few reach the post-conventional adolescent level (from and for or because of themselves and the others) and most of them get stuck in pre- (from or for the sake of themselves) and conventionally (from or for the sake of the other) level.

A model presentation:

In relational situations, especially when they are conflicting or problematic, one can see that one is more or less inclined to refer to certain of these mentioned elements. This then yields four possible interaction and communication patterns within a three-axis representation model:

the horizontal axis of the assertiveness: with attention and care for issues & attention and care for themselves

the vertical axis of the cooperative with attention and care for the other & attention and care for the relationship

the depth axis of solidarity and universality with attention and care for the context & attention and care for the (reference) framework

The following simplified presentation can be found in everyday language:

In daily practice you notice that some people mainly follow their head (ratio - what is learned), others their heart (feeling - what is felt), or still others their intuition (sensing - what they want). Your intuition as close to yourself as what to want, your heart as close to your relationships as what to feel, and your head as close to your context as what is learned and thought.

Some only follow their desires and fantasies, others only their feelings, others just what is learned and thought.

A mix of the three elements, in which each of the three is taken into account simultaneously, may offer added value here. If, for example, you only follow your head as what you were taught, this may conflict with your intuition as you choose. *For example, always be accommodating as held up by others, while you yourself absolutely do not want something.*

. If mutual attention is only paid to assertiveness, there is often a quarrel and a furious reaction is easily expressed.

. If only attention is given to cooperation, one easily follows or accommodates to one another and his expectations and doesn't want to fail, which leads to an adaptive response.

. If no attention is given to self-defense or good teamwork, then one decides to disagree, no longer being able

or willing to discuss or pick up something, which leads to a mutually avoiding reaction.

. By both caring for yourself and what is at stake and the other person and your relation can through a exploration of problems and possible solutions and a consultation and negotiation be reached a cooperative action. Which ultimately means the most chances in time. Certainly if traditions and customs are also taken into account and with what each finds worthy and valuable. This way you can refer to multiple elements.

This care for yourself and the other can be demonstrated by interest and involvement. Best can be given each other mutual guarantee in advance that each of the elements and thus each will be sufficiently met. On the way, we can search and strive to let the elements and thus each come to its fullest right. In this way, the threat can be removed for each and trust can be built up.

In some situations where confidence isn't there and there is a mutual sense of powerlessness, it is possible to first choose to restore trust from the need for each other which can experienced by the underlying feelings of powerlessness. From this relationship rehabilitation with recognition by the other person, can be found willingness within each to work on problems that are often accompanied by stress. In the attachment-based family therapy, there is plenty of attention for this.

Central to this is working on trust using the recognition of mutual emotions that refer to mutual relationship needs. This relationship and recognition can then form a basis for working on problems through the development of appropriate competencies.

With all this, you can establish that attention and care you spend on the situation also immediately focus on content and care for yourself. But also vice versa, if you pay attention and care to yourself, this also implies that you pay attention and care to the situation.

The same applies to attention and care that you spend on the other person, this also means that you pay attention and care to your relationship. And, conversely, the attention and care you devote to your relationship, also immediately entails attention and care for the other person.

Finally, the same applies to attention and care that you spend on your context, which also means attention and care for your whole of the mind. And conversely, the attention and care you spend on your whole of thoughts, also includes attention and care for the context.

For example, by paying attention to three elements, for example situation, relationship and context, you would immediately pay attention to the six distinct elements

(situation, yourself, the other, your relationship, the context and your whole of the mind). Nice bonus !

However, this does not always go smoothly. This can create tensions if context does not coincide with culture, or if relationship does not coincide with others, or even if it does not coincide with what is topical. In the first case there is culture versus context, in the second case group versus individual, and in the third case individual versus topicality. Failure to coincide then easily creates tensions.

An example of culture versus context is possibly a housing unit with multiple cultures; or a culture spread over several housing units.

An example of group versus individual may be a relationship that is not met as a partner or as a parent or child; or attachment needs of partner or child that are not met within the partner or parent-child relationship.

An example of individual versus reality may then have to do with self-neglecting on a matter; or matter, or a point of attention that is not being fulfilled, to the benefit of itself.

By offering space for each other and allowing and providing variation, both can be more easily integrated.

Some, however, prefer to give preference or priority to the context, or to the other or to the actual reality, respectively. Others prefer the culture, or the relationship or the individual self. The search for a combination and, if possible, an agreement between each of them offers the most possibilities and benefits.

You can asked yourself if in all of this, you let yourself be guided by:

- . what you *perceive* what is how as fact or fiction
- . what you *recognize* what can be how done as okay or not okay
- . what you *feel* what to be how together or individually
- . what you *want* what how happens as working or not working
- . what you *imagine* what is how allowed as right or wrong
- . what you *think* what you how find as right or wrong

Both in what you want to achieve (which something is) and in the way (how something is) you can refer to one or more of the mentioned elements. These reference points can then be used as landmarks that indicate the direction or as ending points as what to achieve. It is about the extent to which how to make something true. This level will easily determine the intensity and flexibility with which to achieve something.

An example of parenting support :

When parents get stuck in their upbringing, it usually has to do with something around which the parent-child relationship has come to turn to a great extent. Something that constantly repeats itself. Or something that does not want to succeed. A difficulty occurs again and again. You can not leave it behind. Even if you want as a parent or a child, you can not manage it, no matter how much you are trying.

You can then check if what it turns around or is about is something you want. Or just something that you absolutely do not want. You can check whether it is something that is within your reach. Something with and for which you can do something. If this is not the case, you can find out how you can get it within your reach. So that you can achieve what you want through the effort you make.

Imagine that your child is constantly making a fool of you and doing completely different things behind your back, then you may have opted for control. You can then notice that no matter how much control you exercise, your child will always try to keep everything in front of it. On what it does outside your knowledge you do not have any vision at all, let be control.

Where it then possible comes to turn around more and more is silence and control. What is sure is that it doesn't lead to anything. You could then choose to let it revolve

around something else in your mutual interaction. Safety, for example, so that your child dares to talk about what it experienced and is planning to do. In this way you get more insight into the actions of your child and you come closer to your child. This gives you more chances to adjust in time and you gain more influence through the growing trust.

You could also notice that your child easily divides you as parents. The child seeks to be right with one of you and constantly plays you out against each other. You could then notice that it is always a coalition struggle of you as parents to the coalition with your child. You could then agree to let it run around a coalition between the parents. Parents who do not compete but follow each other as much as possible and support each other, or who together consult and agree on a joint answer and a follow-up response.

As a parent, you can easily be dealing with your child who does not want something new. It continues to do what it always did and refuses to get stubbornly acquainted with something new, let alone attempt to try and explore the new. Instead of letting your reaction revolve around the refusal of your child, you can choose to let it revolve around your stimulation of your child. So you can find out how you can stimulate your child and what you can do, rather than being stuck in what your child did not want and failed to do.

By always looking at which schema or which schema content does not work, you can choose a different schema or schema content around which it can turn better, so that more opportunities arise and the jamming can be prevented.

An example of vulnerability :

Neither as a parent nor as a child, you like to be hurt in contact with each other and therefore you try to avoid this. However, as a parent and child you can become very focused on this, which puts everything in the perspective of possible hurting and being hurt and how to avoid this and protect each other. This way you can pay attention to possible hurting if you don't want to hurt (for example, delaying as a parent or child to react until it hurts hard). On the other hand, you can watch for possible hurt if you don't want to be hurt (for example, fleeing everything and putting off as parent and child until you are confronted with reality). This way you can also pay attention to possible hurting if you don't want to be hurt (for example, where you as a parent or child go on the attack as a defense). Finally, you can pay attention to possible hurt if you don't want to hurt (for example, by living in a fantasy and thus limit yourself, or let yourself be used). Fear of hurting or being hurt often plays an important role from an underlying current need for acceptance, confirmation and appreciation by others, but also by oneself. Possibly from a low self-assurance and a low self-confidence, in other words a pronounced feeling of

vulnerability. It is also possible that a hypersensitivity is at the basis, which makes everything feels stronger. About hurting there may be a fear of the reaction and the consequences for the relationship with each other, such as feeling misunderstood or rejected, or not being experienced anymore as sweet. In this way it comes to silence, accept, follow and admit, until it can no longer. Information, advice, limitation or correction are easily taken as personal, causing yourself and each other to hold back because of a potentially hurtful experience. Everyone is afraid to show his own vulnerability. That is why it is easy to build a wall around oneself and to keep a distance and there is little openness. Also, each own feelings are sometimes kept at a distance to protect themselves.

All this can be understood referentially as an insufficient or unfavorable attention and care for oneself and for each other in the upbringing situation. After all, favorable attention and care for oneself and each other require communication and an approach to unspoken problems, needs, preferences and relationship with each other, preferably as early as possible. It is precisely a greater positive or favorable involvement in oneself and each other that makes something not easily come across as hurtful, because it was not intended that way, did not come across that way and each can handle more. Openness is then not confused with vulnerability, but as an

opportunity for understanding, support and confirmation. Thinking, acting, and being in terms other than hurting and being hurt can create space for something else, such as involvement, closeness, support, and affirmation. So it comes in education to revolve around something else than possibly hurting and how to avoid it. You touch each other like being touched and not as hurting each other and you also allow each other to do this. The way in which this is done, will be a determining factor in this regard.

An example of hostility :

As a child, for one reason or another, you may find yourself in a hostile environment characterized by distrust, distance, lack of affection and involvement, an environment full of criticism, blame and accusation. As a child you sense this and you easily react to it intuitively, in order to still get attention and to force its own place. The child then seems easily out of control. In fact, the child is looking for acceptance, trust, love and warmth, that shows affection and commitment. This will require a friendly environment that no longer revolves around hostility. An animosity that may also stem from a previous past of his own.

An example of mental (life) force :

By activating knowledge schemes about each other in interaction, you bring each other to life. It is the child that brings parenthood to life. No parent without a child.

Conversely, as a parent you also bring your child to life. Without a parent, no child. By simultaneously activating knowledge schemes about the interaction event while interacting, the event comes to life. A story, a history and possibly a future is created. Seeing each other with the story of accepting and loving each other. Or avoid each other with the story not to like and not loving each other. Saying something (interaction) that triggers a lot in each (story). Or say something (interaction) that leaves everyone cold (no story). Without interaction there is no story. Without a story there is no interaction. In this way, knowledge schemes bring both an interaction event and the actors to life.

An example of influenceability:

As a young person you can hardly be influenced from the outside or inside. You seem stiff and inflexible. It seems as if the youngster is attached to something internally or externally and is sent through it. The environment does not get access to him or her and has little or no control over him or her. This is particularly evident when the young person grows up in a difficult upbringing situation.

There can then be in you inner schemas more or less fixed patterns present that guide you. They originate from previous experiences in yourself or in your environment. This creates personal and social schemes that become active in certain situations at certain times.

For example, for young people in a difficult situation, individual schemes such as 'I am worth little or nothing', 'I am afraid' or 'I am constantly on the run'. These young people are often looking for better life experiences that they hope to find in other life situations. In these situations, the following social schemes may be developed: 'here I am someone', 'they reassure me and make things recognizable to me', 'I can go to them and they make me big and give me a sense of self-esteem '.

However unhealthy these situations may be, they help you get away from your old schemes of weakness as a youngster and exchange them for new schemes of strength, even if you have to pay the (high) price of an unhealthy situation. A situation that may involve use or even abuse, from within your own vulnerability. For example, you are more susceptible to drugs, dealing, prostitution, loverboys, radicalization, and so on. Sometimes you also only know the illusion that new schemes apply to you and the reality is usually different. Because schemas are situation-based, the activation in one unhealthy situation can not simply be transferred to another healthy situation. This requires the acquisition of new experiences in this new situation.

An example of limitation:

As a parent you want easily go against something you do not want. However, much can stop you : yourself, who does not want to come across as a limiter; your child,

where you do not want to go against and you want to continue to regard as sweet; your relationship with your child, who you does not want to endanger and who you wants to keep relaxed. On this manner it is difficult.

You may be able to distinguish between attention and care for your child as a person and attention and care for your parent-child relationship. Your limitation has the same goal of being able to keep loving your child and finds its origins in your love for the child. You want to pay attention and care to your child and his development. You go against something, just because you care about and love your child. You can also express this in your reaction to your child : 'because you are important, because I love you, because I care about you, because you matter'.

By responding in a timely manner, you also hope to secure your relationship and not to endanger it. Just because we get along so well and can continue to do so, I respond in time. As a parent, I also know that as a child you also want to do a lot to maintain a pleasant relationship. So it can be that reacting against something immediately turns out to be an opportunity to confirm your affection towards your child and your bond with each other. You might also get better, because at the same time you can also pay attention and care to yourself and to what you find important. In this way you ultimately meet what you want, yourself, your child and

your relationship, this within a context of upbringing and your whole of thoughts.

An example of border crossing, interactively real and in expression virtually:

The model allows to specify when (criminal) boundaries are exceeded in expressions and opinions, such as via social media, and effectively in real interaction. The 'demonizing' present then can be situated at different levels: real, personal, interactive, relational, contextual and cultural. Respectively this manifests itself by threatening (on a real level), insulting (on a personal level), inciting (on an interactive level), discriminating (at relational level), humbling (on a contextual collective level) and condemning (on a cultural level). The targeted persons experience this as having to deal with threats, insults, incitement, discrimination, humiliation and/or condemnation. Immediately the contours are shown of what can how instead be done in interaction with each other.

Finally:

The referential working model is a richly varied and versatile work form that can be used in various domains, ranging from education and training, through guidance, programming and organization, to assistance and therapy. It can be used in both problematic and non-problematic situations. It offers a whole of insights and methods integrated into a coherent whole.

The application

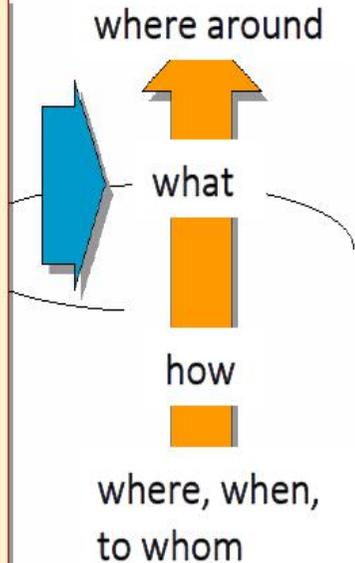
A selection of tools from the referential thinking and working model for you in concrete practice are shown.

Point out what appeals to you and what you find useful in your situation :

referential model

concepts as :

- . cognitive and memory scheme
- . cognitive, virtual and cultural
- . product information and process information
- . comprehension and behavioral filling
- . basic and synthesis experience
- . first and second order
- . refer to seeing, feeling, thinking, doing
- . refer to yourself and others
- . deal with yourself and with others
- . embeded and excluded
- . openness and closedness
- . bigger and smaller frame
- . start and trace
- . objective and subjective
- . objectives and instrumentality
- . parts and sides
- . connections and deformations
- . association and dissociation
- . differences and commonalities
- . small differences and big differences
- . add and accelerate
- . process thinking and progress



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Coaching Social-Emotional guidance, problems like bullying, parenting support, parental guidance

Jury member of the annually awarded 'The-bullying-that-can-not-prize!' in Flanders

This encyclopedia aims to provide a broader and more systematic innovative framework for housing recent scientific insights and research findings on parenting and guidance.

Scientifically-based pedagogical processes, mechanisms and contexts are described and arranged in alphabetical order. There is room for what is, but also for what is preferable in parenting and guidance. Especially the how of what is and of what is preferable is discussed.

Jo Franck studied psychology, criminology and family and sexological sciences and is for many years internationally active in social-pedagogic guidance, training and editorial work.

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