



PREVENTING EARLY SCHOOL LEAVING



RELATIONAL COMPETENCE

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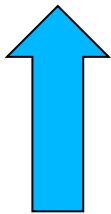
family/lab.si

Three Participants

- ◆ The adult



- ◆ The relation



- ◆ The child

Relational values

Before

- ◆ Using power
- ◆ Disciplining
- ◆ Focusing on the child's behaviour
- ◆ Correcting
- ◆ Adjudicating

**Role-dependant
authority**

Now

- ◆ Inclusion
- ◆ Dialogue
- ◆ Focusing on the relation
- ◆ Empathy/caring
- ◆ Acknowledgment
- ◆ Reflection

Outer authority



We know that children

- ◆ Are social beings from birth;
- ◆ Can express the content and limits of their integrity;
- ◆ Cooperate competently with every kind of adult behaviour, irrespective of whether it is healthy or destructive to them;
- ◆ Competently express, both verbally and nonverbally, the nature of the emotional and existential dilemmas that their parents are experiencing.

Straightforward and inverted imitation/cooperation:

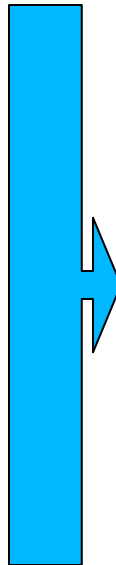
- ◆ Children who are criticized become either critical of others or self-critical.
- ◆ Children who are brought up in violent homes become either violent or self-destructive
- ◆ Children who are brought up in non-expressive families become either silent or talkative.
- ◆ Children who are subjected to violent or sexual abuse become either excessive and self-destructive or excessive and abusive.

Existential needs

- ◆ The need to feel valuable
- ◆ Loyalty
- ◆ Cooperation

OBSTACLE/BLOCK

- ◆ Irritability
- ◆ Frustration
- ◆ Anger
- ◆ Rage
- ◆ Hate
- ◆ Longing
- ◆ Sorrow/mourning



Symptoms

The Basic Conflict

◆ Integrity



◆ Conflict → Pain → Signal/symptom



◆ Cooperation



Self-awareness:

- ◆ To be
- ◆ Valuable
- ◆ Acknowledgment
- ◆ Taking seriously
- ◆ To be seen

Inner authority

Self-confidence:

- ◆ To be able
- ◆ Right/wrong
- ◆ Approval
- ◆ Critique/praise
- ◆ Grade

Outer authority



Self-awareness

The quantitative dimension:

- ◆ How much do we know about ourselves –
- ◆ Or how well do we know ourselves

The qualitative dimension:

- ◆ How do we react to what we know about ourselves



Relational competence – the 'craft'



The pedagogue's ability to “see” the individual child on its own terms and attune her behavior accordingly without giving up leadership, as well as the ability to be authentic in her contact with the child.

Relational competence – 'ethics'

- ◆ And as the pedagogue's ability and desire to take full responsibility for the quality of the relation
- ◆ The sum of the pedagogue's communicational and relational competence makes up her personal and professional competence

Personal and professional development

- ◆ In all professional work the **charisma, manner of behaving** and **personal strength** of the professional person play an important role
- ◆ Personal and professional development is an ongoing process in which we **examine, acknowledge** and **engage** the **patterns of thought and behavior** that impede and obstruct our way to fulfilling our professional commitment and potential in relation to others

In need of personal and professional development

- ◆ Easily frustrated
- ◆ Low tolerance in relation to conflict
- ◆ Low level of physical and mental energy
- ◆ Anxiety in the form of nervousness, tension in the body

In need of personal and professional development

- ◆ The experience of having to “pull oneself together” before going to work
- ◆ Blaming oneself, constant doubts about one’s own worth
- ◆ Tendency to point out the “guilty”
- ◆ Tendency to “complain”
- ◆ Abuse

A relation being equal means that the:

- ◆ **Points of view;**
- ◆ **Feelings;**
- ◆ **Experiences and;**
- ◆ **Self-understanding;**

of both parties are considered equally important for the establishment and development of the relation



Acknowledgement



Is not a communication technique, but a form of dialogue based on the ability and desire of the adult to respond openly, sensitively and inclusively to the inner reality and self-understanding of the child



Berit Bae:

“Acknowledgement is a manner of behaving or an attitude and not a communication technique. To respond to someone with acknowledgement means to be able to use all of yourself – both feelings and intellect.

It is not a matter of any outer device or technique, but of something which must come from the inside. (That is why it cannot be learned in a quick weekend seminar!)”