

BS"D

WINNING ON THE HOME FRONT

Part One

A Short Manual for Parenting and Parenteening, Offering Highly-Effective Techniques

With Siyata D'Shmaya
Organized by Rabbi Yerachmiel Shlomo Basner
Kiryat Sefer

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ראש הישיבה
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 בעל "הפז היים" זצ"ל

כ"ב אלול תשנ"ט

הנני בזה להמליץ בעד תלמידי היקר הרב ירחמיאל בסנר שליטי"א שלמד בישיבתנו
 בארה"ב ובארץ ישראל.

ידוע ומפורסם שבדור האחרון זכינו לראות פעולות נשגבות עם בעלי תשובה שבאו
 להסתופף בצילה דהמנוסא מתוך אמונה ואהבה אמיתית לאביהם שבשמים.

ומה מאוד שמחתי לשמוע שתלמידי היקר רחש לבו דבר טוב לארגן וליסד ישיבה כזו
 לחוזרי בתשובה שבשם "ישמח לב" ייכונה.

ישיבה זו מיועדת ללמוד תורה בדרך ישראל סבא כפי מסורתנו הקדושה מתוכננת
 להבנת כל יחיד ויחיד.

ועוד נוסף לזה להשריש בלבם עקרי הדת ע"י לימוד המוסר והשקפה ע"פ ביאורי חכמנו
 זכרונם לברכה.

הרב בסנר הוא בעל מדות נעלה וגדול כחו להשפיע ולהדריך דור חדש של תלמידים
 המבקשים והצמאים לשמוע דבר ה'.

מה מאוד נחוץ בדורנו אנו לחזק ידי אלו העוסקים בזה שהם באמת "שלוחי דרחמנא
 ושלוחי דידן".

והנני לטיים בברכה ובתפילה לקל בורא עולם שיזכה להרבות כבוד שמים בפעולותיו
 ושנוכח כלנו יחד במהרה לביאת אליהו ולקיום של "והשיב לב אבות על בנים ולב בנים
 על אבותם".

הכו"ח לכבוד התורה ועמלי
 מוקירו,

אלתר הנוך הענאך בלאאמיר הרחיד הכהן לייבאוויטש

Translation of the letter from Maran A. Henoeh Leibowitz, Shlita
Rosh HaYeshivah of Yeshivas Rabbenu Yisroel Meir HaCohen “Hofetz Haim” zt”l.

I am writing on behalf of my dear talmid Rabbi Yerachmiel Shlomo Basner, Shlita who has learned in our Yeshiva both in America and in Eretz Yisroel.

It is widely known that in this past generation we have merited to witness lofty activities with Baalai Teshuvah, those returning to Torah observance, who have come seeking shelter in our faith, driven by true faith and love for their Father in Heaven.

How great did I rejoice to hear that my dear student’s heart moved him to this worthy cause to organize and establish such a Yeshiva, with the name Yismach Leiv, for those who have returned to the Torah.

This Yeshiva is dedicated to teaching the Torah according to our sacred traditions and our holy heritage geared to the understanding of each individual student.

Furthermore, its goal is to implant the principles of Judaism in their hearts through the study of ethics and fundamental philosophy according to the explanations of our Sages of Blessed Memory.

Rabbi Basner possesses exemplary traits and has great ability to influence and guide a new generation of students who are seeking and who are thirsting for the word of Hashem.

How vital is it, in our generation, to strengthen the hands of those who are engaged in this work for they are truthfully “the agents of G-d as well as our agents.” I would like to conclude with a blessing and prayer to the Creator that he should merit to increase the honor of Heaven with his endeavors and that all of us together should merit speedily the coming of Eliyahu, and the fulfillment of the verse, “And He will return the hearts of the fathers to the children and the hearts of the children to their father.”

Before the Beginning

I was in the midst of putting the final touches on my Shiurim on Gemorah to have them ready for publication when I found myself being drawn into being parenting sessions. The more I thought about the topic the bigger this manual grew. But I was faced with a dilemma. On one hand I felt that my Shiurim would contribute uniquely to the Torah world and at the same time to my personal future in Harbutzes Hatorah. I asked myself, “Is it really necessary for me to get involved in this? Why should I divert my energies from the task of publishing my shiurim when there are those who are already involved in parenting? In addition, there are many Torah books on the

topic, as well as tapes and C-D's, and websites.” Some of these are listed in my bibliography. However, it seemed to me that some crucial points were being left out by the available Torah literature, especially in the field of parenting teens. Therefore, before plunging further in, I started reading books, some for the first time, while others for a second time. I concluded that I was unquestionably obligated to get involved, not only to give sessions but to write a manual for a course on parenting, as well as create a website to publicize these ideas.

I had already written sixty-five pages when I was able to procure a copy of Rabbi Orlowek's *RAISING ROSES AMONG THE THORNS*. I was so impressed by the breadth and the depth of it that I placed it on the top of my suggested reading, meaning if you want to know which book you should choose first, choose *RAISING ROSES*. Again I asked myself, “Am I offering more than what is already off the shelf?” I still believe so.

Preface

Harav Hagaon Rav Shlomo Volbe, zt'l, says in *זריעה ובניין בחינוך* (pp 10-20) “Chinuch has two parts: cultivation or allowing the child to sprout and grow, and building the child. If we allow the child to develop along his own wishes he will turn out to be a wild person. If we concentrate only on building him along our guidelines without regard to his unique nature, he will turn into a robot. We need to mix these two aspects, harnessing his natural tendency to grow as we impose upon him the curricular for building him into a final product”. (ibid. p12)

A Torah-observant parent or teacher might feel that the task of devising a “curricular for building” the child is a simple affair.

He has extracted insights and utilized guidelines from Chumash, Gemora, and halacha and Mussar seforim. He has taught his young child to wash *negel vasser*, say brochos before eating, and so on. The difficult part in raising one's child is recognizing the unique nature of the child and then “mixing the two aspects, harnessing his natural tendency to grow, as we impose upon him the curricular for building him into a final product.” This manual strives to address this part of child-raising. The goal of this manual is to help parents avoid laying down the foundations and planting the seeds which might eventually yield rebellion chas v'chalila (ibid. pp 16-17).

I assume that included in the child's nature is an interest in art, music, writing, athletics, science, business, and/or politics. All those subjects seem to be ביטול תורה, and for the individual who is happy without them, perhaps they are. But for the child and teenager who desire them, by discouraging and dissuading him from pursuing his interest in these topics, the danger is that he will eventually reject everything instead of at least living a life of תורה עם דרך ארץ. We should not forget that Chavos HaLevovos explains that Hashem placed in the hearts of each individual a desire for a specific area to devote his life to.

Acknowledgements

Before I begin, I want to offer a short Tefilah that the Ribono Shel Olom should please guide me in what I say so that I will be able to accomplish my goal of helping the participants to come away better equipped to handle the home-front. Adapted from Reb Yisroel Salanter, if these sessions will motivate at least one parent to do better with even one child even one time with even one word, then all these sessions will have been worth it, even if that one parent is me.

Secondly, I want to thank all the parents for coming to the sessions. I know it is not easy to fit extra events into their schedules. They should realize that by their coming and by their interaction in these sessions they are helping to raise the level of these sessions and as a result they are helping future participants and readers.

Thirdly, I want to thank Mr. and Mrs. Frank Storch for their enthusiasm and advice with regard to parenting sessions, and sponsoring and arranging the video-taping of these sessions during the first year. I gained valuable insight for my subsequent sessions.

I also want to thank Rabbi Yisroel Yaakov Neiman who immediately poured tremendous enthusiasm into this project, making all the arrangements and publicity in Lakewood in the first year and again in the second year.

I thank Mrs. Jenny Krainess, a recognized authority in this field, for taking interest in my notes and giving positive feedback on this manual. This was definitely encouraging to me.

Acharon acharon chaviv, I must thank my wife, first of all, for setting me on the path of learning about parenting skills. Last of all, at least for now, I must thank her for taking on the job of proofreading and editing this edition. However, I accept the responsibility for any mistakes since have I kept adding on after she had proofread it. (This includes this paragraph which she deleted, but which I think that it is necessary to include because without it, it would undermine the proper attitude if the reader would think that the writer does not feel indebted to his ashesis chayil, particularly in this area.)

May they have brachah, *hazlachah*, and only Yiddishe nachas from all their entire *mishpachos*.

Haskomos and The Use of Secular Sources

I received an oral askomo from Hagoan Harav Shlomo Zalman Ulman, shlita, when he answered in the affirmative to my daughter's question as to whether I could discuss with her ideas which I had seen in secular books.

In my attempts to receive a written askomos I received the following replies:

"This matter is one of Halacha L`meisah and would need to gone through very carefully." I understand this and in fact I have been going through the books in my bibliography carefully and have not recommended any sefer or book blindly and without reservations unless I feel that it deserves it. For example I highly recommend "אורך אפנים". However, this sefer also needs the guidance that one should not get stuck in the Kabblah and miss out the practical mussar and Hashkofa.

Another response that I received was, " I perused through the kuntress this morning & was very impressed with the vast amount of material. However, as a policy, I don't recommend any secular books to my audience & certainly don't quote in public as there is always something which is against the Torah Hashkafa in them, & mentioning them either validates the book or may lead parents to read other secular books on chinuch or shalom bayis."

Again I understand such a position. True, if the reader or listener is new to Torah, he definitely should not read any secular sources since he will not be able to discern what is and what is not consistent with Torah Hashkofa. By the same token, he should not read Torah literature either because he may not be aware what the present Gedolei Hador believe

concerning what our generation is not able to withstand. The reader should realize that I had the choice to hide my secular sources, as some do, and present myself as some sort of genius in this field. I felt that that would be dishonest and my Rosh Hayeshiva, zt"l, instilled in his talmidim the importance of this midah. He himself praised Dale Carnegie as being a righteous Gentile who was teaching the generation proper conduct and midos. I believe the Rosh Hayeshiva, zt"l, quoted the Gemorah “Yesh taamin b’ goyim”, (that is the goyim possess wisdom) in reference to Mr. Carnegie’s books. That doesn’t mean that the Rosh Hayeshiva sanctioned all the avodah zura contained in Mr. Carnegie’s books! I personally blackened out every reference to avodah zura and wrote on the margin at one point where his statement implies the denial of free choice. Perhaps he was not being precise in how he was expressing himself. For someone with a firm background in the Torah’s Hashkofa it not necessarily important whether he did deny free choice or just was careless. Such a reader will extract the beneficial material and leave the objectionably statements. Furthermore, Chazal say in Perkei Avos Perek 6 Mishna 6 “one who quotes his source brings the Redemption to the world.” It seems to me that part of the reason for such a strong power behind this simple act is that fact that imbedded in it is the trait of humility because he doesn’t take undeserved credit for himself. If that is true, what difference does it make if he is quoting a Torah source or a gentile or a secular source? I must add that I recently heard in the name of Maron Rav Elyashiv, shlita, that this generation is obligated to resort to secular professional in the field of psychology because we are too weak to pull out the Torah ourselves. It seems that this is what Rashi is saying on Perkei Avos, Perek 2 Mishna 5, “not all who increase their business etc.” “One who wants to be wise must be involved in all aspects of developing the world, whether it is business, or whether it is other sciences of the

ways of the world, in order to become knowledgeable in everything”. After we hear it from secular sources then we may be able to see it in the Torah. Furthermore, I have only included concepts from secular sources which I have seen work. In the meantime I have taken it upon myself, as much as I can possible do without interfering with my other obligations, to find sources in the Torah and Chazal according to the Derech of Sladboka Mussar. At the same time I have taken it upon myself to spread to the public my understanding of this topic even before I can complete such a project. If the reader feels that I perhaps am acting too hastily, let me share with you the following incident. However, before I can mention that, I must start with an introduction. My Rosh Hayeshiva, zt”l, as his father and Rosh Hayeshiva, zt”l, emphasized the need for the individual to constantly, throughout one’s life, be involved in Mussar, in striving for greater refinement of one’s character traits regardless of the level of Torah scholarship which has reached. His Mussar shmuzim (lectures) are filled with examples of Gedolei Torah who excelled in exemplary character perfection as well as those who erred and stumbled despite their scholarship. The message is that greatness in Torah does not guarantee excellence in character. It must be worked on. About five years ago, Maran Rabbenu Rav Aharon Yehudah Leib Steinman, shlita said clearly that one can attain the position of a Rabbi who is capable of answering the numerous questions on Torah observance requiring a vast knowledge of Torah, both in depth as well as breadth, must make sure he also excels in midos tovos and bein Adom Vechareiro. If he is lacking in this area then he is liable to profane the Name of Hashem because people say or at least think that this is what the Torah does to a person. When such a scholar has wonderful traits he sanctifies the Name of Hashem because then people say “Look how the Torah purifies the person!”

All this is written in Orchos Zaddikim which brings it from the Gemorah. Obviously he is saying that one can excel in Halacha without be correct when it comes to Bein Adom Vechveiro.

The only recommendation that I can give to someone new to Torah is to accept the guidance of someone with Y'ras Sh'mayim. This, however, also applies to someone who has spent his life engulfed in Torah. Of course the question remains, "Who is that person?" I would say that no one should look at secular books before he has learned the classical Mussar seforim and the works of Reb Yisroel Salanter, zt"l and the Alter M'Sladboka, zt"l and made them part of his life. Bezras Hashem I will go into details of such a Mussar program. One must be a Y'rah Sh'mayim in order to be able to extract from secular sources what is unquestionable and reject and not be corrupted by what is. The first two major areas of objectionable material are kofer b'eker, Rachmna Letzlan, and denial of free choice.

At this point, let me say concerning the books listed in my bibliography those of Dr. Ginott, Mrs. Farber and Matzlish do not have this problem. Dr Bradley himself appears to believe in G-d. What Mr. Braden himself believes is not clear, which is not a good sign. However, what he writes is quite plausible and acceptable for the most part. I have written my objections in the sections dealing with self-esteem.

The next objectionable area is advice which seems acceptable but actual is corrupt and destructive. Therefore I only have adapted that which is clear and common sense to be acceptable or which seem plausible to me.

The next question is, "If so, why should I even recommend these books at all?" The answer is that books I have listed give the reader a chance to imbibe the skills. The books of Mrs. Farber and Mazlish contain 650 pages of examples to acquire skills which the books by Rabbi Orlowek and Mrs.

Adaham devote a few pages to. So it could be that these latter two have mentioned a particular point completely, however, the reader may not be able to actually apply it until he has sufficient exposure to many cases.

Within the realm of Shalom Bayis, marital harmony, a previously mentioned authority leveled a serious attack against books written by the secular psychologists saying that they themselves divorced their wives. After reading two such excellent books on the topic I have come to a simple answer. They learned from their mistakes. They learned so well that they actually mastered the topic.

One of my close friends, who is a successful Rebbi in a Yeshiva High School in North America, recently thanked me for suggesting Dale Carnegie's book to him ten years ago. He returned the favor by lending me his copy of Dr. Ginott's *Between Parent and Teenager*.

Let me finish this topic, at least for now, by saying that it is my opinion that those who insist on only Torah sources but are not skilled to extract what they must extract are leaving themselves defenseless in this area of great importance.

Can Parenting Sessions Help?

The underlying assumption for my involvement in presenting sessions on parenting is that if a parent will be *mispallel* to HaKodesh Baruch Hu for assistance and will also earnestly attempt to improve his approach to parenting, then regardless as to how good his present techniques are, he can dramatically enhance the entire health and tranquility of all the inter-relationships within the home, all by a relatively small effort on his part.

Whether we consider our personal lives or the well being of our nation as a whole, we can be successful in the goals that we set for ourselves in limud haTorah, chesed, financial needs and aspirations, we can have all the security and financial issues that face Klal Yisroel solved, but if we are not successful in raising our children, and we do not stop raising the amount of Children who are at Risk or who are Lost, Chas Vesholom, it will an empty brachah; an empty victory. We must take upon ourselves the task of enhancing our parenting skills if we want to spare ourselves heart-ache and heart-break. Children do not grow up automatically. Parenting needs *tefilah* from the heart. However, just like any mitzvah *bein adam ulechavero*, it also needs *hishtadlus*. We must try to explore the dichotomy that the class of people most interested in the success of the *chinuch* of their children has been having perhaps the biggest challenges and failures in child-raising.

Quick-Start

Before going into a careful development of the concepts which I feel will enhance our parenting skills, let me present briefly an overall strategy and tactics which should help make an immediate difference.

Basic Hilchos Kibud Av V'eim include that the children should stand up when their parents enter the room, once in the morning and once at night. They should sit in the parents chair. If this is too hard for them, it is time to sit down with them individually and find out what is disturbing them. If a child contradicts his parent it is time to discuss with him that topic and hear his view.

The Shulchan Aruch, Yoreh Deah Hilchos Kibud Av V'eim simon 240:19 states "It is forbidden to place a heavy burden on his children and to be exacting in their compliance of honoring their parents because this approach is liable to cause them to

stumble in this matter. Rather, he should pardon them and close his eyes to their infractions because of the din that 'If a father pardons infractions against his honor, his honor pardons him.' ” The Pischei Teshuva says that this means that the son does not get a punishment.

Rabbi Meir Munk, in שכר והענישה בהינוך, mentions on pages 38 and 39 that the Chofetz Chaim did not particular that his children show proper kevod for him. Only occasionally did he rebuke the children for not having proper kevod for Hashem. Neither was there fear and certainly there was no excessive fear permeating the home. (Some want to say that probably the children showed basic kevod to him.)

Secondly, we should never view the actions of our children (or anyone for that matter) as *bedavkah*. That is, thinking that your child specifically did something to get you angry. Even if he really did so, he chose to do it because he is inexperienced or unskilled in communication and this is his way of expressing himself. It is therefore your task to listen and hear your child's messages.

The third point to remember is that the relationship between parent and child is unique and irreplaceable. The parent's overall attitude should not be to view the relationship with his children as one which needs to have a win-lose outcome. Rather we are here to guide our children so that they will develop to their greatest potential, which is a win-win outcome.

Two tactics are important to keep constantly in mind. To be more in control of the growth of our children we must constantly *be in control of ourselves*. The literature discusses which point or points in the behavior of our children we can not compromise on. Rather than focusing on the behavior of the child, we should first focus on ourselves, and resolve not to

compromise on *our* behavior. Our own behavior should always conform to our beliefs. The second tactic is to constantly remember that the at times, stormy years of childhood, and especially adolescence, will pass, b'ezras Hashem. We don't want to leave scars in our relationships with our children, chas vesholom. Such scars can last for a life-time. We want to leave them with pleasant memories of their growing up years.

We must add another essential point, which many may have difficulty in readily accepting but it is an underlining thread, perhaps a golden thread. It can be very helpful to remember that every child, including every teenager, deep down, really wants to please his parents.

When Should Parents Do Their Homework?

Why is it that many parents find themselves unprepared for their teenage children? Why is it that often a good strong parent-child relationship which previously prevailed in their home, is suddenly transformed into almost constant conflicts, sometimes spilling over to friction between the parents themselves? Why is it that parents who recognize their need to learn more about parenting children as well as parenting teens, postpone starting until the need for better parenting has already engulfed them? Why is it that parents who have already done well with their first teenage children seemingly fail to know how to handle a younger sibling when he reaches teenage years?

One of the pitfalls: parents wait until it is relatively late before they realize that they need more skills. One reason for this is that some children skip the teenage stage. Others fall into it later, after they enter their twenties. Others have issues which

camouflage the teen issues. Also, there are those with many years of experience, some as baby-sitters, others as teachers, still others as parents. However, many years of experience with poor skills can make such parents worse than those with no experience.

As you read, it is very helpful to keep in mind the question as how you, your siblings, friends, and acquaintances were when you were teens.

INTRODUCTION

Is There a Need for Parenting Sessions?

The Famous Controversy

Over a century ago there was a famous *machlokes* between the Mussar proponents and the Mussar antagonists. The point of contention was if it was necessary to devote a special time for learning mussar seforim or was it sufficient to absorb Mussar concepts into the emotions during the regular study of Gemora. The answer, I believe, was that it depends on the individual. Since that time, to my knowledge, across the entire spectrum of Gedolim, it is agreed that a special time must be allocated for Mussar. A similar question has arisen in our times. Are special sessions needed for Parenting and Shalom Bayis Training? After all, these topics are applications of Mussar. If so, perhaps a Baal Mussar does not need such courses. Having thought of myself as being a Baal Mussar and

having seen how ineffective Mussar has been in automatically excelling in Shalom Bayis and Parenting, my humble opinion is that the answer is: “Yes”.

In fact, Baalei Mussar possibly need these courses even more. Furthermore, we should view these types of sessions and studying the seforim and books on these topics as the study of Mussar, even if the books are written by non-frum authors or even goyim. Of course, a true Baal Mussar doesn't need these sessions. These points, b'ezras Hashem will become clearer as we go along.

My Rosh Hayeshiva, Rav Henschel Hanoch Leibowitz, *zt"l*, speaks in Chidushei Haleiv on Parshes Devorim 25:19 about the responsibility of chinuch by teachers and parents. The Gemora in Bava Basra 21a,b brings the incident from Malachim I 11:16 in which Dovid Hamelech questioned Yoav for not having killed the women of Amoleik together with the men. Yoav discovered that as a child he had misread the pasuk (Devorim 25:19) thinking that it meant only the males should be killed. It actually should be read “Remember Amoleik”, that is remember the evil that they did. He felt that it was fitting to execute his childhood Rebbi for having failed in his responsibility as a teacher.

The Rosh Hayeshiva also cites the fact that the only time that we say a brocha for being exempt from a mitzvah is when a child becomes Bar Mitzvah, because the father is free from the overwhelming task of chinuch in mitzvos (from Sidur HaGra quoting Shaarei Efraim). He also brings the Ramban on Devorim 30:2, which discusses doing teshuvah with all one's heart, which includes one's children doing teshuvah. The Ramban explains that the posuk is telling us that part of doing teshuvah is a *kabalah* that includes that one's children for all future generations will accept upon themselves to devote themselves to fulfilling the will of Hakodesh Baruch Hu. The Rosh Hayeshiva explains this to mean that one accepts upon

oneself to do everything in one's power to ensure that one's children will go in the ways of Hashem. I believe that if this is so, certainly the Rosh Hayeshiva would feel that a parent must equip himself so that he can fulfill this responsibility. I understand those who are apprehensive in utilizing sources which were not written by Rabbonim or are not based on the words of Chazal. I also came from that camp which feels that the Torah will answer all the challenges that can confront us. I still believe that and perhaps with even more conviction. However, I now feel that realistically, we are not always capable of extracting the necessary ideas that we need to guide us. My attitude changed as I read from Mrs. Adahan and others. I am currently attempting to provide clear Torah sources for each and every point that I would like to present, but we cannot afford to delay in attempting to complete such a project.

Who Specifically Can Benefit From Parenting Sessions

- Fathers often feel that to devote time and effort to the study of parenting is strictly for the mothers, besides being *bitul Torah*, however, fathers themselves especially need sessions on this topic because of their tendency to be more logical, strict, demanding and not in touch with emotions of their children. They often rely on their wives to go to parenting sessions and then disagree with their wives.
- Wives, who do not listen to their husbands who go to courses. (So I urge both to attend.)
- Ba'alei Tshuva, who haven't seen Torah parenting when they were growing up.
- Ba'alei Mussar, that is someone who has learned from Mussar seforim but has not reached the point in which he understands children and human nature in general also

need sessions. He may be familiar with the Biyan, the building aspect of character development but not the Zeriya, the cultivation aspect, which Rav Volbe refers to. (See the Introduction to this Manual) They exert themselves to achieve perfection in midos, and may unconsciously tend to expect the same from their children prematurely.

- *Masmidim*, who are always learning, which is a very admirable trait, but not if it's done at the expense of having time for their children. They may rationalize that they don't know how to be good parents anyway, and that they and their children are better off if they just continue learning without interrupting.
- Parents who have been, or at least think they have been, successful in parenting their pre-teens and think that they can continue into teenage years with all the same techniques.

Why does it seem that there are some parents who are highly successful, excelling in their careers or interests and also excel in parenting, and other parents who are highly successful and excel in their careers or interests but fall very below the minimum standards in parenting?

One reason for this divergence in parenting can be explained by the fact that many of those who are successful have healthy self-esteem which helps them in interpersonal relationships. It also helps their children to have stronger self-esteem which in turn makes the children less prone to the dynamics of childhood and adolescence. On the other hand, some successful adults may be so pre-occupied with their interests that they fail to focus properly on their children. In addition, their children may acquire poor self-esteem due to using their parents as a standard which they feel that they cannot measure

up to. Parents who are busy 24/7 and under overburdening pressure may not have the time or patience to properly interact with their children.

Why Parents Need Parenting Courses

Parents love their children and want the best for them, so why is there a need for parenting courses? The very intensity of their love can be at the core of the problem of developing children at risk. This is supported by two of the Rosh Hayeshiva's shmuzin, which are on the same posuk: "And Hashem did not give you a heart to know or eyes to see or ears to hear until today" (Devorim 29:3). Rashi explains that Moshe said that he became convinced that Bnei Yisroel loved Hashem only after forty years. Why? Because they complained that Moshe only gave the Sefer Torah to the Leviim and they were afraid that in the future the Leviim would claim that the Torah was only given to them. The Rosh Hayeshiva asks, "Why wasn't Moshe convinced by seeing the intensity of their diligence in learning and fulfilling the Torah over the forty years?" He answers that it is possible for one to display such commitment because he feels this will lead him to happiness and fulfillment in this world and the World to Come, and yet still be lacking in his love for the Torah because he feels that there are other equally important things in the world. However, when someone feels that there is nothing more important than our Torah HaKedoshah, then he wants his children and all of his future generations not to miss out on it in even the smallest way. This is the feeling that Moshe witnessed only at the end of the forty years. It is possible to suggest that their fear was on a finer level but perhaps the Rosh Hayeshiva felt that such an approach is not sufficiently implied in the text. According to this approach, Am Yisroel was afraid that their children would not feel that

they were equally heirs in the Torah and as a result, the children would not cherish it as much as they could. Am Yisroel was not worried that their children would be denied total access to the Torah, rather they were concerned about even a slightly diminished level of it. Either way, we see that the more committed one is to the Torah the more intense is one's desire that one's children will not miss out on it.

The next shmوزه is based on the Medrosh Devorim Rabbah 7:10 which says "one saved 600,000, but 600,000 could not save one." Bnei Yisroel cried thirty days after Moshe died. They wanted him to enter Eretz Yisroel. Nevertheless, they failed to daven for this. The Matnas Kehunah explains that Moshe hinted to Bnei Yisroel to daven for him, but they didn't understand his hint. The Rosh Hayeshiva, zt'l, asks, why didn't Moshe tell them directly?! He answers that had he told them directly the very fact that they were being told by someone else would likely diminish the purity of their *kavannas*. That being the case, the tefilos would not accomplish their purpose. The Rosh Hayeshiva is saying that the power of tefilah depends on its wholeheartedness- the amount that would be lacking if they had to be told to pray would make the prayers ineffective. Therefore Moshe took the risk that Bnei Yisroel would not understand his hint on the chance that they would daven sincerely. This was a better chance than if they were told directly. The Rosh Yeshiva explains that one's natural desire to be independent makes it hard to subject oneself to the desires of others and therefore even if one chooses to bow to their wishes, it is not done with willingness and joy. When someone decides on his own, then he does it with his whole heart. The Rosh Hayeshiva concludes that this is the most effective way to teach *talmidim*, by hinting and letting them choose on their own. I assume that he would say the same about parents teaching their children.

Based on these two points we have the formula for producing children at risk and the solution. The very intense love for Hashem and His Torah, coupled with the intense concern for giving the best and most precious gift to one's children, drives parents to take the no-risk course which means they tell their children explicitly what to do, which invites rebelliousness from the outset. The solution is to take the risk! Hint to what they should do, and let them choose on their own. We're speaking now about teenagers who already have received chinuch for many years about the proper course of action. They already know perfectly well what they should do. Now is the time to take the risk, and daven that he will follow your example. Now is the time to hint to what should be done, simultaneously doing your best to give them the feeling that you trust them to choose wisely. This will build up the child's self-esteem, and also your relationship with your child. In passing, the second point mentioned above has direct application in teaching children proper manner of tefilah, brochos, and showing love to parents and siblings and showing proper respect to their parents and teachers. The more explicitly that they are told to do these virtues the more worthless these acts are. Bezras Hashem we will return to these topics later.

For those who are uncomfortable about taking risks it is appropriate to mention the second half of the second shmuze. The Rosh Hayeshiva brings from Yehoshua (24:1-16) in which he asks Bnei Yisroel if they want to choose Hashem as their G-d or the gods of the Emori (chas v'sholom). The Meztudas Dovid explains that by their choosing Hashem they naturally will think of reasons why the gods of the Emori are despicable. The Rosh Hayeshiva explains that we have another example of when an individual chooses by himself he is satisfied, but when others choose for him he is not comfortable with it.

Therefore it is better to leave the choice to the talmid or child even if there is a remote possibility that he will err. We see here that this applies even if that error will be catastrophic, chas v'shalom.

How can parents make parenting mistakes? Parents are Human

It's important to remember that the initial reaction of a parent is not necessarily the correct response. In addition, parents are human, therefore the best intentions do not necessarily result in best course of action. These two are the basis for the study of Mussar in general. If this was not so, there would be no Shalom Bayis problems either.

Parents are human, and *kina*, *koved*, and *tayva* play major roles in interfering with proper parenting. Keep in mind that the points that are about to be mentioned may be subconscious or low conscious feeling and not emotions that are obvious to the individual without introspection.

Kina (jealousy): the child excels in an area which the parent never succeeded but nevertheless still yearns to, or the spouse is showing them more love and attention. Another aspect of jealousy is so powerful that we tend to repress it so that we do not recognize that it operating within us. Namely, that they are youthful, full of vigor, enthusiasm, aspirations, look better, are stronger, enjoy the pleasures of the world more than we do and, Bezras Hashem, if the Moshiach and Techiyas Hameisim do not come before, they will outlive us. We need to know how to handle these emotions. I believe that the Rosh HaYeshiva addressed this, as well as the subsequent points, when he said, speaking to referring to the talmidei Hayeshiva, themselves young men, that one should view himself as an elderly man. This if I am not mistaken is a device to counter

all these negative feelings because an elderly man accepts that the young have attributes which he no longer has and he doesn't feel in competition with them. A young father may still have these negative feelings. Also one should consider himself as a partner with Hashem in bringing up a younger generation and this will help to free him from these negative feelings.

Kavod (honor): the child embarrasses the parent by showing lack of intelligence, skill and achievement, especially when children of others excel

Tayva (desires): the child physically and emotionally, even if unintentionally, hurts his parents, tire them out, take away their time, money, food and other pleasures, and lose or destroy their possessions

Nekama (revenge): same as for tayva. The child doesn't show proper respect even after having received all types of extras.

There seems to be a universal phenomenon: parents view the child at the youngest age as already fully developed, at least in intelligence. This is a major source of parental mistakes.

Goals of Parenting

Let us start with the goals. Let me strongly suggest that before reading further, the reader should take a few minutes and write down what he feels the Goals of Parenting should be.

Parents want to have their children

1. aspire to good midos, habits, attitudes
2. cooperate with family chores
3. apply themselves in their studies
4. maintain proper schedules, including

- i. being on time to school
 - ii. being on time to tefilah
 - iii. going to bed on time
 - iv. waking up and getting out of bed on time
5. have proper social skills, including
- i. speaking appropriately
 - ii. being friendly to friends and polite to strangers
 - iii. being helpful to family, neighbors and, with proper caution, strangers
6. Not to be wasteful

Major Goals for the Child:

To assist the child to develop into an individual who has confidence in his own abilities which were granted to him by Hashem and to use them to serve Hashem by fulfilling His Mitzvos bein adam leMakom and bein adam lechavro and to develop his midos. Included in Mitzvos bein adam leMakom is the study of Torah. Ideally, we want him to grow up to be an individual who loves Hashem, lives with *emunah* and *bitochon* in Hashem and loves his fellow man. He will be a responsible individual who will in turn take care of the needs of his family and community. He will be self-motivated in his pursuit of all these mentioned goals.

All this is a summation of goals we have for our children. But we must clarify the Goals of Parenting for the Parent.

Goals of Parenting for the Parent

1. Being a safe haven for the child under all circumstances
2. Showing love and understanding under all circumstances
(see ריעה וובניין בהינוך p11)

3. Keeping the lines of communication open under all circumstances (ריעה וובניין בהינווך p16)
4. Being a source of encouragement for the child's attempts at growth and use of his potential. This is part of the process of building his self-esteem.

Conflict of Basic Parenting Goals

Everything in good parenting resolves around keeping the Goals of Parenting in sight, as opposed to the Goals that we have for our children.

We, bezras Hashem, will show:

1. The importance of these goals
2. How to achieve them, or at least come closer to them
3. What interferes with attaining them
4. How the proper perspective of these goals will yield the correct course of action under diverse situations

Notice I did not include Veshenantam Levonecha. Trying to be a teacher to your children tends to undermine all the above goals and is a source for many problems. We can gently try to see if our children enjoy learning with us. But to do our best to see that he will be pushed up the ladder of success and be the next Godol Hador is inviting trouble.

It is relatively easy to focus on the goals that we set for our children. This was already mentioned in the Preface. But if as we focus on these goals, we lose focus on the goals that we must have for ourselves, the result is invariably mis-parenting. This idea is the key to successful parenting. The conflict of these goals is a major source of parenting difficulties. We must put high priority on the goals of parenting above the goals we have for our children. Parents, mother as well as

father, must be a safe haven for children to have their physical as well as emotional needs tended to. How do we accomplish this? The answer will unfold as we read on.

I. Reishis Chachma Yiras Hashem – Teaching Yiras Hashem

- A. Rav Volbe, *zt”l*, in זריעה ובנין בהינוך (on pp.36-37) says that at a very young age children observe how you daven, how you say brachos, how you bentch. If you act according to the halacha of closing your eyes, they pick up the seriousness of what you are doing and that you are speaking to Someone very Great and Lofty. If you are making signs or grunts and hisses to others, even for a *devar mitzvah* ie, to ensure that everyone else is bentching properly, they get the message that your davening or bentching is not such an important thing.
- B. I sorry to mention that on one occasion, I saw a chazon go up to daven and, probably because he feels people are impatient, as he was saying Kaddish he was struggling to put on a talis. I think if he really had proper Yiras Shmayim and understood before Whom he is standing, he would take care of the talis and finish putting it on before saying Kaddash.
- C. The same applies to the chazon who marches around the minyan to see where everyone is holding so that they will start Shemone Esrei with a minyan. There is nothing wrong with that, except that he is marching around while he is saying Kriyas Shema.

- D. Similarly, those chazonim who as they are “davaning” Kriyas Shema, etc. while they are facing and looking at the tzibur.
- E. During his shmuzim, the Rosh Hayeshiva rarely, at least to my knowledge, made references to specific occurrences that the bnei Hayeshiva had done. However, I recall that he did come out openly to discourage the trend of bochurim wandering around the Beis Medrash during tefilah. He said it was lacking in the proper way to approach a Melech.

TLC

Of course it is hard to know for sure what causes children to fall out of the mainstream of the society of their parents but I would like to suggest that one reason might be for not getting enough TLC from the parents. This stands for: Three L's and C's: Love, Laughter, Listening; Calmness, Communicativeness, and Consistency. Parenting is a *gesher tzar meod* and TLC keeps you on track. This little mnemonic is the core of successful parenting. If you cannot give yourself, on a scale of 1 to 10, a score of more than 5 on each of these 6 areas, then I would like to suggest that you seriously consider devoting yourself to developing your parenting skills without delay. It probably would be a healthy situation if you can score an 8 on each of the six areas. However, if you do then it might be a good idea to ask your spouse for her opinion on how you score. You may feel that you have other priorities for your character enhancement program. However, in the meantime your family is being denied the benefits of your concentrating on parenting. Besides, you should know that the

concepts which will help parenting also are essential for Shalom Bayis and also effective teacher-student relationships. In fact, they are essential for all interactions bein adom evein chaveiro. Since it is widely accepted that Shalom Bayis plays a crucial role in Parenting, one can win two in one shot, or chas veshalom the opposite.

Let me make another aside which is that criticism also plays an ugly role in nurturing at-risk kids, especially self-esteem-eroding criticism. This will be, bezras Hashem, discussed in the next section

At this point, I will just go through them, defining them and giving the basic concepts.

1. Love

Let's define it as enjoying being with your child and finding it difficult when he leaves.

When was the last time you kissed and hugged each of your children? If you don't do it regularly it is not a healthy approach.

As parents we must show that we love our children. We must use the words "I love you" and give kisses and hugs, praise and compliments. Do it often, and regularly. Bedtime is a good time, as well as before and after a trip of yours or theirs, on their/your way to school, kollel, work, the supermarket, etc.

If we are not showing our love, we must start. If we can't do it by ourselves, we should consider getting outside help with this.

We must practice *V'ahavtah l'reicha k'mocha* and being *dan l'kaf zechus*. Constantly remind yourself that they do not have

the communication skills or the social skills that we can expect from an adult. This might apply to teenagers until they are in their twenties.

2. Laughter

a. Life is a serious business so if you don't learn to crack with a smile you are liable to simply crack without the smile.

I was giving this lesson and in the audience was a serious, sincere looking young Rebbi who admitted that he didn't have a knack at making jokes. I leaned over towards him and said, "So you *must* learn how to say jokes, even if it makes you cry!" Then I explained that I didn't mean memorizing jokes, I meant that when a humorous situation arises, one should share it with the class, your children, your wife, or others. The Rosh Hayeshiva said that for habatzas Torah you need a sense of humor. What could be a more serious matter! But we need a sense of humor. Of course you need common sense as to when to employ it. A sarcastic remark during a Mussar shmuzze can destroy its impact. This is what Korach used against Moshe Rabbeinu. Laughter and jokes should not be guests in your home.

b. I try to remind myself when I put on my tefilin that I also need to put on a smile. Lahniach Heyach.

c. Playing sports, games, going on trips- choose things which you will enjoy because otherwise it will not be enjoyable for the children either.

d. If we use Rabbi Orlowek's principle of "If it is important to you, it is important to me" we can add another important and essential dimension to this by doing what the children want and becoming involved in it because it is important to them. Just don't fool yourself, make it important, otherwise they will detect it.

3. Listening and Communication

A. How to Communicate with Children

Stop, Listen, then Speak- Before you start talking and showering them with your wisdom, goals and values, you must first listen to them to understand what they understand and their view of the world and the particular topic under discussion, and their attitude towards it and what they feel is important and what is not important before you can shower them with you wisdom and goals and values. If I recall correctly it was thirty-five years ago when I heard from Rabbi Orlowek the simple rule: If you do not listen to them, they will not listen to you. (“Listen” here doesn’t mean obey, but if they don’t listen they will not be able to obey.) Unfortunately, I did not put it into practice as much as I should have. (Interesting enough, for many years this is how I conducted my shuir, to listen to each talmid until they had nothing more to say. Later on I became more selective during the shuir and did not listen to every talmid nor necessarily to everything that he wanted to say. Nevertheless, I did not exhibit the same patience with my children when the topic was not a Torah one. For this we need Rabbi Orlowek’s point “If it is important to you, then it is important to me”. With it, this seemingly inconsequential thought of the child becomes on par with learning Torah.

B. How to Communicate with Teens

1. Do not strive to be logical with them. You can try. However, as soon as you see resistance, back off and throw it into their domain with “Well, how do think it should be handled?” or “What do think he should have done?”
2. Don’t muzzle the teenager with accusations of “Loshon Harah!” or “Nivel Peh!” He will stop talking, but he may not speak to you again until he is in his twenties after he has outgrown his teens, if even then, because he may have labeled you so strongly as “not being

understanding” that you may never be able to remove this label from yourself in his mind. The Chofetz Chaim says that you can listen to someone who is upset and getting it out of his system, provided you do not accept it as the absolute *emes*. Rabbi Binyomin Pinchas Luban, shlita, Rosh Hayeshiva of Toras Chaim in Miami, agreed that this is an application of what the Chofetz Chaim said.

3. If we attempt to implant our Torah values in them without listening to comments that they would like to make, we are treading on thin ice. I believe that this is exactly what Harav HaGaon Rav Shlomo Volbe, *zt'l*, is referring to when he says one should not build the child without relating to his unique nature (זריעה ובניין בחינוך (p12).

4. Calmness -Being calm means being in control of yourself and appearing calm on the outside. With sufficient practice you can also be calm on the inside. The first step is to realize that our initial reaction to a child’s behavior, especially of the eldest child in a family, is very often the wrong reaction. This reaction is often a desire to hurdle a disabling label or to threaten a punishment. Therefore, it must be bridled until you can calm down. The next step is to find out what the child’s perspective of what happened is, and then you can begin to contemplate what action, if any, should be taken. By reacting emotionally, you are unwittingly giving positive reinforcement for undesirable behavior.

One of the draw-backs of mothers working outside the home is that for many children, they do not have a calm mother. They also may not have a mother who can throw herself into their world and thereby provide emotional support to them. The best thing for that mother to do is to recognize this, and then

when she comes home to tell herself that she must try to switch to being a calm mother concerned with her children's needs and not with the work-related worries. If she works at home she should set time boundaries for the work in order to be available for her children.

ABC'S of Speaking Skills

- A. Communication is not a two-way street
 - 1. Parents have to learn to communicate effectively
 - 2. Children and teenagers may not be motivated to perfect their communication skills and may tend to be insulted and hostile to attempts from their parents to do so.
 - 3. Bear in mind that those who deal with many teenagers say that the tendency is for teenager is to have poor speech patterns.
- B. ABC'S of Speaking ABC'S by the Parent
 - 1. Audible, Basic Language, Calm, Clear, Slow
 - 2. Avoid shouting across the house, since
 - a. it may be interpreted as anger.
 - b. it may precipitate anger
 - 3. Avoid repeating to teenagers
 - a. get their attention first
 - b. usually they hear even though they appear occupied
 - c. it is insulting when you repeat
- C. Developing Communication Skills In Children
 - 1. Assume that children have not learned the ABC'S for Communication.
 - 2. Assume that teenagers have forgotten the communication skill that they might have attained when they were children

Problem

Q. What do you do when you do not understand what your child has said?

Possible responses

A1- Do nothing. They will get the message that they were not understood.

A2-Tell them that you did not understand them and leave it at that.

A3- Give them what it sounded like they were saying

A4- Tell them that you did not understand but you think they said X or Y. If they answer, "Yes", explain that you gave them two choices so they must pick one. Which did they mean? If you still do not understand, you can repeat that you still did not understand but you think they meant "X," choosing the less likely choice. That will often motivate them to enunciate clearly.

Analysis of answers

A1-This approach ignores the child, which itself is hurtful to him and implies that you do not want to communicate with him. This will contribute to his frustration and help dissipate his future desire to communicate with you. Your assumption that he understands your non-verbal message is based on him having adult capabilities.

A2 shows that you recognize his attempt to communicate, but it leaves him hanging.

A3 shows that you want to help him with what he wants, but if you err and give him the wrong item, he may think that you have a problem.

A4 shows that you want to help him, but his lack of communication skills is preventing him from obtaining what he wants. Therefore, it is a consequential motivator.

5. Consistency

Children, and especially teenagers, are honest and expect (demand) honesty from others especially the parents whom they look up to. Therefore one must be consistent:

1. with what you ask from them and with your own standards
2. with what you ask from them and what you ask from their siblings, with any discrepancies explained to them. If you don't explain, don't think that they don't notice.

For example: the parents consistently promote tefilah with kavana, but when the child doesn't finish davening at the same time as parent, he gets reprimanded for being too slow.

or: the bochur is asked to join in singing the Shabbos z`miros, but at the same time he is asked to help serve the next course.

Or: one parent stresses only eating food without questionable additives while the other parent requests the children to buy treats with such ingredients. There are three antitheses of consistency, flexibility, innovation, and surprise. These must be chosen carefully.

Avoid CAS

Criticism , Anger, and Sarcasm

- III. Criticism of Criticism
 - A. Positive aspects of criticism
 1. it is an attempt to mold the listener's character
 - B. Negative aspects of criticism

2. it doesn't work. Why doesn't it work? Because it attacks the self-esteem of the listener. Any normal listener doesn't want to lose his self-esteem so he doesn't listen, let alone obey.

1. A. How to Criticize, or Rather, How Not to Criticize

1. Do not attack the individual personally i.e., "Why are you such a?"
2. Do not use belittling tactics. i.e., "For your age I guess it is OK."
3. Rejection i.e., "It is not acceptable for your age." (maybe you are misjudging his capabilities?) If, however, this is actually true (he is 15 years old and just took away a tricycle from a 3-year-old in order to ride it!) this is an acceptable form of criticism.
4. In order to be able to criticize with out attacking his self-esteem we must learn the skills of Dale Carnegie
5. Rabbi Yaakov Horowitz says to limit yourself to only 1 criticism per day.
6. Dr. Michael J. Bradley says no criticism.
7. I would like to distinguish between incidental issues which you feel can be ignored, and those that are necessary to address. Hopefully the incidental issues will not be repeated or maybe someone else will do the criticizing. (Rebbe, Rosh Yeshiva, *mechanechet*, etc.)
8. Of those areas which must be addressed, if they are extrinsic, i.e., will not be viewed by the listener as a personal attack on his character, then one could proceed on a 1/per day basis, utilizing Carnegie's skills. You must know the child to be able to ascertain whether he will take it personally.
9. Criticism of his personal conduct and behavior may sever communication and any sense of relationship for a long time. Therefore it necessitates sitting down with the individual and

discussing the problem rather than simply hurling remarks at him.

10. Rabbi Orlowek explains that if there already exists a healthy, warm relationship than one will be able to criticize. That would remove the total ban on criticism but would not nullify the other mentioned points.

B. Anger At Anger

1. It is not helpful because people do not retain their respect for those who show anger because such a person appears as he is, i.e. devoid of wisdom

2. Therefore although they may obey in the short run, they will rebel in the long run

3. Orech Apaim explains in detail why one should not get angry

Managing to Manage without Anger

A. Orech Apaim brings the Ba'al HaTanya who explains the Gemora which says that anyone who gets angry is considered as if he served idols, because if he would have Emunah, he would understand that the situation which he is in was decreed by HaKodesh Baruch Hu.

B. One must understand that anger is very ineffective because

1. the victim is turned off by it so he doesn't hear what the angry person is saying
2. The victim loses respect for the angry person because it is not the way of a wise person to act.
3. When one is angry, one doesn't think, speak or act logically, and usually regrets what he said or did when he was angry.

C. Someone who explodes in anger can even perpetrate irreversible emotional and/or physical harm on others, chas v'chalila.

D. This being so, one must resolve to restrain oneself until one has calmed down before proceeding

E. How to calm down

1. think of the above points
2. think of the worst possible outcome that could occur regarding the matter which got you upset, and then consider- is it really that terrible, that you will be over on avoda zara for it?
3. Give yourself some time to cool off before speaking
4. Walk around, perhaps outside
5. take a drink of water before attempting to speak

Me?! *I use Sarcasm?!*

A. Do not use sarcasm.

Why do some parents use sarcasm?

1. They may not even be aware that they are using it.
2. They may be making an attempt to inject humor into the uncomfortable situation.
3. They may think that the child doesn't seem to mind, as he might even laugh.
4. They may think that it seems a better option than angrily yelling.

What is wrong with it? It attacks the child's self-worth, and may sever future meaningful communication. This is because sarcasm shows the child that either you do not love him or you are so insensitive to his feelings that he thinks it is not worth communicating with you.

Enforcement of Reinforcements

- IV. A. Reinforcement Dr. Bradley (Yes, Your Teen is Crazy, p115) defines reinforcement as anything which promotes a specific behavior, causing it to become stronger and more often.
- B. Positive Reinforcement
The process of providing something that will cause the behavior to reoccur.
- C. Negative Reinforcement
The process of withdrawing something which also causes the behavior to reoccur.
- D. For behavior extinction, we need to employ no reinforcement
- E. This topic is essential for proper parenting because without understanding these distinctions, parents may spontaneously react negatively to behaviors which they disapprove of. However, such reactions, whether they are verbal or merely facial expressions, only encourage the child to repeat the undesirable act and start a reinforcement syndrome for ingraining the trait.
- V. Facing the Consequences of Punishment and The Punishment of Consequences
- A. A. Why parents use punishments
1. It is easy in terms of thinking and planning
 2. It gives quick results
 3. The child acts in the way that the parent has set as a goal for him to act.
- B. Indictment Against Punishment: Why it should not be used
1. It often is administered during a fit of anger, which means all or some of the following:
 - i. It lacks love for the child
 - ii. It is filled with kina, sina, and nekoma

(jealousy, hatred, and revenge)

- iii. It is ill-planned as to whether it is appropriate
- iv. It is often over-dosed
- v. It might be dangerous to the physical well-being of the recipient
- vi. The emotional scars may take a long time to heal if they do heal

2. It doesn't help on a permanent basis because it doesn't address the root cause of the behavior.

3. It strengthens the undesirable behavior because it provides positive reinforcement for it.

4. It destroys the communication line between the child and the parent. (see זריעה ובניין בחינוך pp 23-26)

5. It destroys the parent's role as a safe haven for the child.

6. Even if the child appears to subject himself to this form of training, he might associate pressure with these behaviors, and when he gets older he might free himself from them by rebelling and rejecting these behaviors. That is he will alleviate himself from the psychological negativity by rejecting the behavior. However, even temporary compliance is often not achieved. On the contrary, punishment invites open defiance. In such case nothing has been accomplished and only negative fallout is the result.

7. In summary, the child may only temporarily be complying. This means that the parent's goals for the child seem to have been achieved, but all the goals that the parent must have for himself, the parent, have not been achieved.

8. Even merely the threat of punishment carries destructiveness in it. (see זריעה ובניין בחינוך p26.)

10. The Rosh Hayeshiva Harav Hagaon Rabbi Alter Chonech Henech

Leibowitz, zt"l, says in Chidushei Haleiv on Devarim 3,25 Parches V'eschanan, that the reaction of a rasha to punishment is to make himself calloused to it and to tell himself that it doesn't bother him. This is another reason why this approach is ineffective.

On Parshas Shoftim (Devarim 16:18) the Rosh Hayeshiva, zt"l makes the following points (pp 103-104). Firstly, there is a natural reaction to hate the one who administers the punishment. Secondly, punishment is ineffective in motivating one to change his ways. He brings from the Gemora in Sanhedrin 29a that transgressors are neither afraid of Hashem nor Bais Din. He explains that they will search for ways to continue their lifestyle in a manner in which they will not be caught. What will influence them is when they see Tzaddikim, those who have pure hearts, acting and feeling in lofty ways. Furthermore, he brings from Rabbenu Tam, that children and students can sense when their parents or teachers are speaking sincerely from their hearts or not. Therefore, based on this, I must conclude that before one can think of using punishment as a tool one must examine one's innermost feelings to ensure that they are not mixed with selfish desires.

C. Alternative

The healthy alternative to punishment is natural consequences. A consequence is the natural result of something happening. It is healthy because the parent is not the perpetrator and therefore cannot be a focus for the child's anger or revenge. On the contrary, the parent was attempting to guide the child to avoid these consequences. Obviously, the term is not being used as consequences which are meted out by the parent; that usage is synonymous to punishment. Consequences can sometimes come from the parent by careful phrasing. For example: "If you do not return the tools with their sharp points facing down, then I will feel reluctant to continue giving you permission to borrow them." To maintain its status of

consequence, the resultant effect must be referred to without any trace of anger.

I was asked about the Gemorah which says that one should hit a child for no reason in order that he will have fear of his parents. The father was nervous about fulfilling this.

I think the Gemorah is telling us to do this when otherwise the child would never receive a hit. This will lead to him believing that he is perfect and he will become a baal geivah and will not accept any rebuke in the future. However, unless the parent is perfect, the child probably already received emotional hits of criticism already and doesn't need a physical hit. If the relationship is strained then an unwarranted hit will probably make the relationship worse. If it is healthy, then the child may feel betrayed by such an act. Perhaps the father can explain the Gemorah to his child and then give him a gentle tap. If the child reacts that that is not what the Gemorah expects since it is not a real hit, the father can ask if he wants a real one.

VI.

Teaching Teaching

1. The major teaching of children must be by example. Children naturally want to emulate their parents. Therefore, in this way there is no need for negative criticism or punishment. If we want our children to achieve what we did not, we can suggest and glorify it with stories and logic. However, we can not force it on them.
2. Don't expect them to take on *chumras* that neither you nor their peers have.
3. Don't expect them to daven extra or say Tehillim even if you do, but especially if you don't.
4. Don't expect them to learn with more *hasmoda* and intensity than how they see you learn.

5. A Ba'al Teshuva might want his children to attain more than he did at a comparable age. That is all right because all his peers are on that level. However, a Baal Teshuva cannot expect that his children will exhibit the same burning self-sacrificing drive that he had when he was striving to catch up, and he should be careful not to criticize them for not having it. If he still has that drive, they may adopt it, or they may view it as fanatical and take a more casual approach to life. It is important that such parents be aware of this and not show disappointment in their children when in fact the children are on par with their peers. If the parents do show disappointment, they are giving negative reinforcement for good behavior, and that is counter-productive.
6. If the child does aspire to achieve what you would like him to, it also is alright, as long as he honestly wants it.
7. I heard that Reb Yaakov Kaminesky, zt"l, said that the father should choose to learn with the son something that neither of them is familiar with in order that the father will not be impatient with the son and that the son will not be nervous that he doesn't know the material as well as he thinks the father expects him to.

VI. A CONFRONTATION WITH CONFRONTATIONS

1. Why avoid them? Because if you lose, you lose respect in the eyes of your child or teenager. If you win the argument, you also win his resentment and that is not helpful for a continued relationship
2. Types of Confrontations
 1. Fulfillment of responsibilities
 2. Ideology, Hashkofah
3. How to avoid when heading towards confrontation

1. Remember Shalom precedes Emes
2. With regard to responsibilities negotiate a compromise
3. If it must be your way, explain that you understand that the child would be happy with a different solution, but under the present circumstances you cannot give in, but perhaps in the future you will be able to.
4. Get in the habit of not heading for confrontation by steering clear of them
 - a. By ignoring issues that can be ignored
 - b. By listening intently to the other side and acknowledging that you heard their ideas
 - c. By postponing presenting your opposing opinion
5. Attempting to catch a child red-handed in his compliance of a rule is an unnecessary confrontation. Rather if you feel that the issue can not be ignored, discuss it a later time and interject that you understand that it is hard for him to comply and that you want to discuss why you feel that it is important.

Mentioning Unmentionable Language

- A. We must realize that children may not have the skills to express themselves and therefore might resort to expressions which are not acceptable.
- B. You can tell him, “I hear that you feel strongly about this, but I would prefer if you use the following language...” and guide him on how he could express that point more properly.
- C. Likewise if he shows lack of respect for you in his language. Again, acknowledge that you heard his point and that you are about to consider it, but here is

the proper way to express that. Children feel freer to talk at home if they feel that their parents are forgiving. Perhaps this is a healthy relationship.

- D. To demand immediate compliance to proper speech is paving the way to closing up of communication instead of inviting close communication.

VIII. Level of Mitzvos Observance

A. Sometimes their level of observance is below our level, and sometimes it is above ours.

B. Rav Yaakov Kaminestsky, *zt'l* gave us a guiding principle: If the observance is within the realm of Torah Judaism, even if it is not like yours, let it go. (see Reb Yaakov, by Yonason Rosenblum, Mesorah Publications, 1993, p 328

B. Level of Torah Learning

- a. One must know the natural capability of the child
- b. What is expected of his peers of similar capability
- c. His self motivation
- d. His simcha in his learning
- e. Knowing these points is not easy because the child can even unintentionally deceive his parents and Rebbeim
- f. Therefore, especially since this area is one which has the danger of chas vechallila, of pushing children away from the Torah, extreme caution and patience is required here plus basic Parenting Skills outlined in this manual and Teaching Skills.

IX. Sibling Rivalry

The Gemora says in Shabbos (10b) that a father should never show favoritism to one of his children, because we see what happened with Yaakov Aveinu- that as a result of his giving a small amount of extra wool to Yosef, the entire nation ended up enslaved in Mitzrayim for 210 years. The Rosh Hayeshiva, on Parches Vaiyeshev, B'reishis 37:18, brings the Seforno who describes the high level of perfection the sons of Yaakov were on and despite this, their jealousy interfered with their ability to analyze Yosef's actions clearly. The Rosh Hayeshiva explains that we see how powerful jealousy is- it can confuse the thinking of a group of tzaddikim and lead them even to want to shed the blood of their own brother who also was a tzaddik of high level.

The Rosh Hayeshiva asks on the Gemora, "Why doesn't it say that the jealousy was due to the fact that Yaakov loved Yosef more than the others (B'reishis 37:3). He answers that jealousy works to add additional complaints against the other party.

He then brings from Shmuel I (22:13-17) that *kina* operates in a way that causes it to flourish. Shaul could have had *kina* towards Dovid and made himself feel superior by accepting that Achimelech let Dovid use the Urim Vetumim since Dovid was a servant of the King. But Shaul didn't, and instead accepted Doeg's interpretation that Achimelech had made Dovid the King.

We can see from these shmuzim that it is fruitless to attempt to deal with jealousy from a logical standpoint.

These two shmuzim should also alert us to how careful *we* must be not to fall in the clutches of *kina*. It is in this light that I have made the previous statements about *kina* despite the Gemora saying that a father does not have *kina* for his child. I would say the Gemora is speaking of where he is if he is a baal midos of a basic acceptable level.

We must add that we must be careful to be equal even with our verbal and facial expressions as well as with kissing, hugging, or other physical signs of love. We do not have to be exactly equal with them but it should not be obvious to them. The same is so about how much enthusiasm we show to their comments.

- A. Don't compare siblings with each other
- B. Make sure that you share your time with all your children, focusing all your attention on the child in front of you.
- C. Avoid praising one of them in front of the others
- D. If there is a fight between siblings, tend to the wounded, ignore the aggressor

IX. Rules of Rules

- A. Why Rules are made to be Broken
 - 1. Purpose of a rule
 - i. to gain assistance from someone else
 - ii. to obtain growth in someone else
 - 2. We only need a rule when we feel that the ruled will not fulfill the task on his own.
 - 3. Therefore, intrinsically there is a potential for resistance if the demands are more than he can comfortably comply with

B. Rules should be designed to be Kept

1. Mrs. Jenny Krainess advises, "to make the rule such that you know the child will be happy to comply with it.

2. That means we must focus on his incremental growth."

3. According to her approach we must de-emphasize the previously mentioned purposes of rules.

X The Chore of Gaining Cooperation with Chores, or Getting Done with the Job of Getting the Job Done

A. First prioritize to yourself what is critical and take steps that will enable you or someone that you can depend upon to do that job in the event that a child will not be willing to do it.

B. Avoid assigning or requesting children, especially teenagers, to do jobs which are or which they can perceive as something which is just to keep them busy or as a punishment.

C. Avoid the primary cause of friction, namely timing.

1. Do not expect children to ready to help immediately
2. Give them some to transfer from their world to the outside world.
3. Therefore instead of saying "Please can you help me now with preparing your dinner." Say "I was hoping that dinner would be ready in 5 minutes, do you think that you can help me between now and then by opening these cans?"

- D. Avoid yelling orders, it automatically has the connotation that you are angry and/ or impatient both of which attack the self-esteem of the child and therefore invites resistance.
- E. Show respect to children who are old enough to have numerous obligations from school and friends by asking if they can fit your chores within their schedule
- F. Give children maximum opportunity to be involved in the planning of the chores
 - 1. defining the chores
 - 2. their priority
 - 3. linking them ,e.g.:
 - a. to prerequisite chores
 - b. dependent ones
 - c. based on location
 - d. based on timing
 - e. pairing difficult one with easy ones
 - 4. assignment procedure
 - a. voluntarily
 - b. rotational
 - c. agreement to accept parent's assignment
- G. Discuss and relate stories extolling the virtues of each particular chore
 - 1. e.g., the bochurim would vie for the honor to sweep the Bais Medrosh before Shabbos
 - 2. e.g., cleaning the Shabbos candelabra is similar to what the Kohen Gadol did in the Bais Ha Mikdosh, YBV

- H. Remember that the goal is to develop in them the midos of chesed and responsibility.
- I. Once we focus on the goal of getting the job done we are heading for a confrontation because
1. children can sense the pressure
 2. we become less sensitive to their feelings
 3. we try to push them more than they are ready
 4. we ignore their complaints because we interpret them as laziness-based excuses for getting out of the task and unfairly passing them on to others
- J. If there is a confrontation due to the child not wanting to do the task or any chore, if the parent insists that that the child complies, the result is liable to be that the child will be angry at the parent, even if he doesn't show it, or worse he may even harbor hatred in his heart. There may be a temporary breakdown in communication between them or even a long-lasting one. So what does the parent accomplish in the name of Kibud Av V'eim and chinuch for chesed and responsibility? The child may come to reject doing anything for others and even if he does do so, he may not do it joyfully. Regarding this topic it is important to remember what Rav Volbe said in of זריעה ובנין 32: p בהיגור that children are a deposit from Hashem and the parents are responsible for their proper growth. If we remember this, we would weigh the outcomes of our action seriously and not

have the attitude that children must always comply with our wishes.

F. Rav Volbe, (ibid.p 27) says that if the child is told that he is his mother's helper, then he will not view the task as a burden but rather as the honor of being viewed as a mature child. On page 41, he says that it is not worth it if the child is made to help but he views it as a burden. If this is done he will not be accustomed to helping out with joy.

G. As long as the parent is focused on getting the job done he is in danger of forcing or manipulating the child. The result may be that the task is done but the loss is that this child may come to detest helping others.

H. Therefore as soon as the parent can forgo the job the sooner he will have clarity on how the child perceives the job. Then the parent will be able to reduce the pressure on the child and allow the child himself to decide as to whether he will do it. In order to do this there must a prioritization of the chores and those with high priority should be done by those who are reliable.

I. Lack of cooperation should lead to natural consequences not punishment.

2. Case: His strongest point was his weakest point
 - a. Teenager who was not joining in to help for months
 - b. Was approached and asked with respect to assist in a task which required strength
 - c. He complied almost immediately
 - d. This approach continues to be working

XII. Teaching Good Midos

A. Read from text

1. Tenach

2. Rashi and other Rishonim on the Tenach
3. Chazal and meforshim on Chazal
4. Mussar Seferim
5. Stories of Tzaddikim

B. Be an example of what you want them to attain

C. Do not expect from them more than what you do even if you did more when you were their age.

XIII. Teaching Children to Face Difficulties in Life

Rabbi Orlowek, on page 16 of *Raising Roses* quotes from Reb Moshe, zt'l, that those who bemoaned the difficulties of being Jewish destroyed the next generation because children and teenagers do not want to seek out a life which is difficult.

Rabbi Orlowek, however seems to apply it to everything. This I feel must be scrutinized. Don't people, including children enjoy, thrive, and excel when they faced with challenges?

Challenges by definition are difficult. *Why Students Hate School* makes a point of this. It seems to be common knowledge that people are motivated when faced by challenges. Their self-esteem is nurtured by tackling difficulties. In contrast, when they are assigned easy jobs they become demotivated. The trick of the manager, teacher, and parent is to provide challenges which are neither too difficult nor too easy for them to achieve. For optimal success the parent or Rabbi who is presenting the challenge should be a role model of someone who tackles such problems while still remaining a joyful and content personality. This should not be in spite of the hurdles that he handles but because of them. Then he can inspire others to taste the joy of achievement. Maybe he may look serious at the time that he is exerting himself, but at least afterwards he should relate to them the simcha of receiving the understanding of what had previously eluded him. Even if he must leave the subject without an answer he can still express his appreciation of how Hashem

has clarified to him. He can also mention his Emunah that Hashem will reward him for his efforts.

To give the message that Torah is all fun and easy is probably setting the child up for disillusionment. When he sees that learning is difficult for himself he will conclude that he is not capable of succeeding. In a society that stresses the importance of Torah learning, his self-esteem will be the casualty. The downward spiral would already been set into motion.

Rather it should become common knowledge to the children that the Torah teaches us that Hashem is more interested in the effort that we put into learning Torah and doing Mitzvos. The effort is our contribution; the results are Hashem's. This we find in Perkei Avos Perek 5 Mishna 27, "Ben Hei Hei says 'According to the effort is the reward.'" Then the child who exerts himself is already a winner.

He should see his father and Rabbi exerting themselves in learning. Then it will natural for him not to think that their something wrong with his own capabilities when learning does not go easy for him.

XIII. Bed-timing

A. First make sure that they are aware of their bed-times.

B. In a calm voice, explain that the body, especially of growing children, needs a sufficient amount of sleep.

C. Provide warning time: "It's a half before your bed-time, so it's time to start winding down. "Are you almost done reading this chapter? So when you finish, close the book for tonight. Do you want me to help by taking the book or do you think that you can handle it yourself?"

D. "I see that are very absorbed in this book/game/homework, but tomorrow you are going to be tired." Hug and kiss liberally. Try to firmly take the item away asking the child where he wants you to put it. You are not hiding it, which would be showing lack of trust. You are assisting him in fighting the *yetzer*.

E. Suggest they set a reading/playing time limit for themselves.

F. Negotiate an acceptable bed-time that they will stick to.

G. Do not allow younger children to sleep late after they went to bed late on a normal week day. Do not give in to their complaints that they have a headache or that their eyes hurt. Explain that this from going to sleep late and that tonight they will have to go to sleep on time if not a little bit earlier.

XIV. It's Time To Wake Up To "How To Wake Up Teens On Time"

The main idea is that the child should accept sole responsibility for getting up on time. The parent needs to realize and be prepared for the eventuality that the child may miss *tefilla b'zman* and/or *b'tzibur*. If the parent is unwilling or unable to accept this point, the suggested approach will not work. Therefore only try this if you accept that this is not *your* responsibility; it is solely your child's responsibility:

A. Let him take responsibility, and discuss how this can be done. You might want to suggest he use an alarm clock, or discuss how he would like the parent to wake him, with the understanding that you are only assisting him, and will do so only once per day

C. The Rosh Hayeshiva, *zt'l*, was asked by a father what he should do to get his son up in the morning to daven *b'zman* and *b'ztibur*. The father explained that he attempted to wake his son many times each morning. First for the early *zman*. Then for the second *zman*. Afterwards before *Chatzos*. The son still would not get out of bed. This was already a daily routine without any results. The Rosh Hayeshiva replied that the father was responsible for the son's inability to get up on time, because the son was relying on the father. Instead, the father should explain to the son that from now on the son is responsible and that the father would no longer be involved.

E. I have heard that Harav Meir Chodosh, *zt'l*, similarly would not wake *talmidim* who would not get out of bed on time.

F. One may want to tell them calmly if they have gotten up very late, that this not the way of a *ben Torah* or *eved Hashem*.

XV. The Truth About Lying & Stealing

A. If you do not let your child talk and/or you don't listen to him, you may be inviting him to lie or steal, *chas v'chalila*.

If you punish him when he admits the truth

C. If he is afraid of your reaction if he would say the truth

B. Haircut story

A father asked me what he should do about his son. Among a number of issues that the father brought up was one where his wife had refused to give their son \$20 for a haircut because the boy insisted on going only to a barber located in a certain shopping

area known for its lack of modesty. Later she discovered that \$20 was missing from her pocketbook. I suggested that the father should hug and kiss his son, explaining that he was very impressed that his son was so honest that he only took the money needed for his haircut. Then I the father asked how they could expect to restrict their son from going where he wants to go. Since they can't, at best they can express disapproval and concern, but if they have taken his expenses on themselves and the money is not being used for an aveira or for drugs, they should give him the money and ignore what he does with it.

C. I have heard in the name of Rav Volbe, that stealing stems from a lack of warmth to the child.

XVI. Thanks for No thanks

The Rosh Hayeshiva on Devorim 25:17 brings the Medrosh Tanchuma which quotes Rebbi Yodin in the name of Rebbi Aeivo who cites Tehillim 32:9 “Don` t be like a horse or mule that has no sense.” He interprets this as HaKodesh Barchu speaking to Bnei Yisroel and telling us to return good to those have done good to us and bad to those who have come to harm us, referring to Edom, that we should abhor them since they are our brothers, and to Amalek, that we should take vengeance on them. He explains that even something as simple as the evil intentions of Amalek may be overlooked by someone who doesn` t take the step of thinking about the matter at hand. If so, it is easy to understand and accept that children, including teenagers, are capable of receiving so much and still forgetting to express even minimal gratitude.

XVII. Why Good Parents of Children Have Difficulty With Teens?

A. they don't recognize the essential differences between children and teenagers and therefore fail to switch their approach.

XVIII. Understanding Fundamentals of Teens

- A. A teenager is searching for his identity and therefore wants and needs to experiment and experience. If you try to explain that there is a tried and tested way to do something, you are not on his wavelength.
- B. He also is trying to build his self-esteem. Therefore we must be careful not to hurt his self-esteem by our attempt to do what is good for him. It is usually more important to preserve his self-esteem than to give any help we have in mind.
- C. If we accept that self-esteem is built on successful encounters with the world, then we will avoid getting in the way of his attempts to experiment with interacting with the outside world.
- D. Praise and encouragement are essential and therefore we must learn the art of helpful praise and encouragement
- E. If we fail in this area, we may end up trampling on their self-esteem, incurring their resentment and cutting future communication.

XIX. Difference between Parenting and Parenteening

A. Difference in Psychology

1. Children want to be like their parents
2. Teenagers want to find out who they themselves really are.

B. Instructions

1. Children like to succeed in following instructions
 2. Teenagers want to find out on their own the best way to do something. They want to be autonomous
- C. How should parents respond?
- a. For children, parents must act like Managers
 - b. For teenagers, parents must act like Counselors

XXII. Discussion on Discussion

- A. Before starting, explain to participating parties that the following steps are going to be part of the discussion
- B. The Steps of the Discussion
 1. Record the discussion on paper
 2. State the problem
 3. Ask each side to make suggestion on how to solve the problem without commenting on the suggestions
 4. Eliminate any unacceptable alternatives as you consult with the other party
 5. Discuss which is the best solution to put into practice as a first attempt to solve the problem
 6. Agree on a time-table to evaluate the effectiveness of this approach you both decided on.
 7. If necessary, repeat the above steps until reaching a successful approach, b'ezras Hashem.
- C. This is not advocating democracy in which children have the same power as the parents. Rather, the parents are the leaders who are conducting the forum as means of understanding the needs of the children. The parents have the final say as to if and how much of the desires of the children will be complied with.

XXIII. Unconditional Love - Unlocking the Panacea

A. The Seforno on Breishis, 25:28 explains that Yitzchak Avinu also loved Esav even though he knew that Esav was not as perfect as Yaakov, however Rivka Imeinu only loved Yaakov because she knew that Esav was a rasha.

B. Under normal circumstances, lovable children are easy to love. That is, if children are cute and obey their parents and do what they are expected, there is no need for lessons in parenting. If there is a need, then perhaps the parent should seek private counseling.

C. This whole topic becomes important when the children are not in their lovable mode, they are not behaving, they are not cooperative, they are not fulfilling their responsibilities, and they are not showing us appreciation, (notice that I am not even mentioning proper honor).

D. It was suggested to simply, love them. But we see that even Rivka Imeinu could not bring herself to do that. Dovid Hamelech says "I hate those who hate You." Now even though it probably would be safe to say that even in the worst case of a teenage who is not conforming, still he would not be classified as being in the league of Esav, nevertheless, emotionally, the parent may have difficulty in making such a distinction. I don't understand how those with a reputation of being experts on parenting can exempt themselves with such advice.

E. It has been suggested that one should love him because he is a Tzelem Elokim. However, Alter of Sladboka, Rav Nossan Zvi Finkel, *zt'l*, presented the following concept in *Or Haztofon*, in the sixth shmuz entitled "The Power of Downfall and of Climbing in Man" (p 36):

on one hand, man can climb above the wisdom of the angels, but on the other hand, he can fall below the lowest of the low. It depends upon his using each moment to climb to a higher level of spirituality.

It is not conceivable that the Torah expects us to love someone who acts like Nimrod, who has a Tzelem Elokim, and knows his Cre-tor, but rebels against Him! Therefore, this approach is not acceptable. For the say matter, what would one say concerning Bilaam who was given the gift of prophecy, yet corrupted it for his selfish motives.

F. One can not merely say to his son that he loves him at the time when the parent feels a conflict within himself because the son will detect this and will not want to accept such mere statements.

G. How to Elicit Unconditional Love for Unlovable Children

1. Focus – use the Rosh Hayeshiva’s formula for Sholom Bayis: focus on the good qualities.
2. In this application we should focus on the fact that there is a parent-child relationship here.
3. and avoid judging him according to the Torah standard of what (we think) a child or teenager of his age should be doing.
4. If I understand correctly, Rabbi Orlowek in *Raising Roses* says that one should establish before-hand, or if it wasn’t done before than now, a connection with the child by asking him questions which show that you are interested in his life and sincerely become interested in it. His fundamental point is “If it is important to you then it is important to me” means that these matters are important to the child and therefore

they reflect his inner being and therefore they are important to the parent as means by which the parent can relate and understand the child and therefore to be able to naturally develop a love for him.

XXIV. Appraisal of Praise

A. Un-praiseworthy praise

1. exaggerated
2. generalizations
3. insincere

B. Worthy Praise

1. state specifically the positive points of what done
2. state specifically the positive points of how it was done
3. the child then will praise himself (see Dr. Ginott, Mrs. Faber and Mazlish).
4. Rabbi Orlowek in *Raising Roses* touches on this point but does not elaborate on it as the above references do.

XXV. Dangers of Over-parenting and Under-parenting

A. Defining Over-parenting -If you can not bear the fact that your child may make a mistake, then you are over-parenting. If you are concerned as to how your child is dealing with the details of his life, then your are over-parenting

B. Why Parents Over-parent

1. They can't bear to see their children make mistakes
2. They don't want their children to suffer needlessly

3. They don't realize that making mistake teaches one how to live
4. learning from mistakes build ones self-esteem

C. Dangers of Over-parenting -

It undermines building the child's self-esteem, which we have mentioned is one of the goals of parenting. It transmits the implied message that he is incapable of fending for himself. That message is the opposite of basic healthy self-esteem.

E. Dangers of Under-parenting

1. The child feels that his parent doesn't care about him
2. This undermines his self-esteem

F. Evils of Good Advice

1. Uninvited advice implies that the advised is not capable of discovering a solution himself
2. This undermines his self-esteem

G. Rav Volbe says on page p 56 that chinuch is like lighting the Menorah in that the father lights the child's neshomah and then the flame of love for Torah goes up by itself. I think the point he is making is that we do not have to teach the child every detail, but rather we must concentrate on inspiring him to love Torah and then he will seek the knowledge on his own.. This I believe is one of the fundamental points of the Rosh Hayeshiva's *derech*, namely to give the talmidim the tools to be able to learn on their own. If not, then the emphasis would have been in *bekius*.

XXVII. The Role of Parents' Self-Esteem

Parents have to maintain their own self-esteem on a high level in order to have a sense of fulfillment and simcha and so that

they can deal with their children in a healthy manner. This means they must pursue their personal goals to the extent that they still have time for their children, but have not completely abandoned their own growth. I heard Hav HaGaon Rav Chaim Pinchas Sheinberg, shlita, say this with regards to Rebbeim.

Dr. Branden writes in *The Six Pillars of Self-Esteem* (p 61): Research suggest that one of the best ways to have good self-esteem is to have parents who have good self-esteem and model it ...In addition, if we have parents who raise us with love and respect; who allow us to experience consistent and benevolent acceptance; who give us the supporting structure of reasonable rules and appropriate expectations; who do not assail us with contradictions; who do not resort to ridicule, humiliation, or physical abuse as means of controlling us; who project that they believe in our competence and goodness-we have a decent chance of internalizing their attitudes and thereby of acquiring the foundation for healthy self-esteem. But no research study has ever found this to be inevitable."

XXVIII. Peer Influence

Teenagers, like grownups, choose peers with similar values

XXIX. Distain for and Hair Styles Codes

A. Peer Influence

B. Search for Identity

C. Parent should avoid making an issue over style

1. Because they know from your style which style you approve of.
2. They will not listen to your disapproval
3. The more you attack, the more they will strengthen themselves in their position

4. If they ask for your advice, and you know pretty well that they are not asking sincerely for educational intent, then the best thing to say is "If you are comfortable with it then so am I". This is the truth, because if they are holding at the point that this mode is something that would walk around with, then they need to experience it and learn from it. Therefore, you are happy that they are placing themselves in a situation from which they will learn from more than from your lectures or advice.

XXX The Bar Mitzvah Parsha

Rav Volbe explains on page 50 in זריעה ובניין בחינוך that parents should speak to their children, mothers to their daughters and fathers to their sons, about their anticipated physical changes before they occur.

He says that the Chofetz Chaim's would explain to his sons, when they were 15, all the issurim involved in this matter.

One time was necessary and sufficient

Repairing Broken Lines of Communication

- A. Apologize for at least something if not everything that you did that precipitated the rift
- B. Be specific
 - i. What you said
 - ii. That you were not sensitive to his mood
- C. Be sincere by examining what transpired from your child's viewpoint
- D. Do not demand an apology from the child
- E. For an extended period of lost communication, explain that you had plenty of time to think it over and you want to

- i. apologize for not showing sufficient patience and understanding with him.
- ii. tell him that you understand the course of action that your child has taken.
- iii. tell him that you are proud of him, and are impressed with him for his taking positive action in recognizing and developing his own potentials.

XXXI.

Importance of Sholom Bayis for Parenting

XXXII.

A. childhood and adolescence are rather emotionally unstable conditions

B. therefore they need a stable home to assist them in coping with life in general

C. they also need the teamwork of both their mother and father

XXXII Mother and Father or Father and Mother- Tug of Wits or Teamwork

C. Fathers tend to be logical and to demand compliance, under-parent

D. Mothers tend to be forgiving, lenient, over-parent

The idea is instead of arguing on these points to work together, and seek a balance and agree as when to apply each trait

XXXII Trust

A. Searching their belongings

1. Shows you do not trust him

2. At best this may sever normal relationship

3. At worst he may decide to live up to your suspicions

B. Giving responsibilities

1. in Mitzvos
 - a. taking *trumos* and *meiser* for the family
 - b. preparing *neiros* for Shabbos and Chanukah
2. Shopping for family
3. Cooking and Baking for family
4. All these require the parent to trust in the child and therefore can build up the self-esteem of the child and teenager

XXXIII.

Drugs.

- A. Explain to teenagers in advance: drugs are much stronger than they used to be and now they are lethal.
- B. If you have suspicions that you child is using them, explain again the above and take him for professional evaluation

XXXIV.

Danger Symptoms Requiring Professional Help(see Dr. Bradley's Yes, Your Teen is Crazy)

A. Drug use

1. If after drinking alcohol he comes in and collapses it could be loss of consciousness or a coma and therefore he should be taken to the hospital
2. Binge drinking is now popular with teens-huge near-lethal amounts of alcohol are taking in short time
3. Drugs use symptoms
 - i. Very high energy levels
 - ii. Nonstop talking
 - iii. Restlessness
 - iv. Impaired judgment

- v. Repetitive behaviors
- vi. Extreme emotional sensitivity
- vii. Unusual precipitation of anger
- viii. Hostility
- ix. Impaired memory
- x. Impaired concentration
- xi. Look drunk without odor of alcoholic beverage
- xii. Euphoric
- xiii. Dilated pupils
- xiv. Hallucinations
- xv. Anxiety
- xvi. Paranoia
- xvii. Sweating
- xviii. Tremors
- xix. Palpitations
- xx. Constricted pupils
- xxi. Apathy even in face of obvious mortal danger
- xxii. Slurred speech
- xxiii. Nodding as if he is about to fall asleep on you
- xxiv. Drug related equipment

4. If the child does not cooperate in accompanying you to the hospital, call the police for assistance

B. Physical Violence

1. If you see that he has an intention to use it, give a warning before-hand that violence by anyone is not acceptable in the house and if you see that it is going to be used you will need to call the police to intervene.
2. Say this calmly

XXXV The Bottom Line on Money

Let them earn their own money or decide on allowance
 Let them learn how to manage their own money.
 You can speak about importance of saving and investing,
 But also speak about making priorities in spending
 Show by your example. But don't breath down their backs or
 show frustration on their wasteful spending.

XXXIV. Cases to think about

1. During Kaddish before Shemoneh Esrei of Mincha the father was busy tidying up his seven year old son's shirt into his pants, finishing just in time to start Shemoneh Esrei with the tzibur.

2. The father was standing at his shtender on Shabbos during Shacharis. At the next shtender was his 7- or 8-year-old son. Suddenly his 5- or 6-year-old came, and the father directed the older son to move down to the next shtender, two away from the father, so that the younger son could stand next to the father.

If this brief response if not sufficient please get back to me.

Davan for Syata DeShomya

First , yashachoch that you have identified the problem ,that is half the battle.

second , Formulate your priorities in your life

third Organize your time around those priorities

fourth only turn on the cell and internet when you have decided that this the time for them

fifth Decide what is your aim before you surf and then save or record any interesting tangents without pursuing them immediately.

six keep tabs on the time, remind yourself of what will happen tomorrow or to your other obligations if you spend too much time now

seven If you expect emergency or High Pri call use CALL ID others let them
 leave message
 eight keep a record of your successes in the iyon
 Hatzlacha
 Rabbi Basner
 Torah Life Coach,AAPC

Annotated Bibliography for Parenting Skills

- | | | | |
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Hit and Run: Solving: Adolescence With Two Words .

TAPES:

1. REALIZING YOUR PARENTING POTENTIAL Rabbi Yakov Horowitz
2. OF HOME & HEART Rabbi Yakov Horowitz

3. WHAT MATTERS MOST Rabbi Yakov Horowitz & Dr Norman Blumenthal
4. CHINUCH CONCEPTS Rabbi Dov Brezak

Ideally, I would suggest that one should read and review all these books many, many times just as if it were for a Mussar seder, which it is. However, I suggest that you begin with *RAISING ROSES AMONG THE THORNS* by Rabbi Orlowek. I refer the reader to I wrote before the Preface if you haven't read it yet.

Nevertheless, I feel that there is a contradiction on a critical issue concerning teenagers. On page 35 and footnote 1, he writes that adolescence is a transitional stage between childhood and adulthood. On page 36 he explains that adolescence is a stage in which the individual is part child and part adult. This is a critical point because of the tendency of parents to see certain aspects of their maturity and then to expect that maturity in all others areas only to be taken by surprise and disappointed and to interpret it in a negative light. Whether he is at any one time entirely child or entirely adult may be debatable. However, on page 40 he writes "there was no such thing as 'adolescence' until modern times" and "Society has created an artificial ... stage..." This theory is not backed up neither by his own explanation nor by any sources. It also may be true that society has created a troublesome stage by keeping teenagers out of the work force, but it did not necessarily create the teenager stage itself. The truth could be that, in the previous era, if a teenager went to work or to war, he if still acted like a teenager. To prove or disprove this theory would require historical case studies and a clear definition of an adolescent. I don't see how claiming that it unnatural to be a teenager is helpful for either parents or teenagers. In fact I think that it is counter productive because some parent may think that he can expect adult maturity from his teenager, perhaps he did go off to work, war, or marriage. Aside from these reasons is another compelling one, namely that he generally acts like an adult! But according to what he wrote on pages 35 and 36 it is very natural because it is the way in which a child transforms into an adult. It is this point that we should come away with. The reason why I am spending so much time on this is due to what Dr. Bradley explains that the physiological stage of adolescence is a distinct transitional stage. If we accept such a principle, we will naturally have more patience with all teenagers

Next, I suggest that you read *CHINUCH IN TURBULENT TIMES*. After reading Rabbi Brezak you will probably realize that you need more so then go to *RAISING CHILDREN TO CARE* because it incorporates many of the ideas which appear in the other seforim and books listed here. In addition, the author has degrees in psychology and in counseling psychology and years of experience, which is apparent from the breadth and depth of this book. However, one may not appreciate what she is writing if you haven't studied the books by Mrs. Faber & Mazlish which Mrs. Miriam Adahan does include in her bibliography. Further more, by going though the books by Mrs. Faber & Mazlish you have more opportunity to develop and internalize the skills that they discuss.

אָרַךְ אַפִּים is an effective sefer for learning how to control and virtually eradicate anger from ones personality.

שָׂכַר וְהַעֲנִשָּׁה בְּחִינוֹךְ is a must for anyone who wants to be a Rebbi or Morah.

MAKE ME DON'T BREAK ME gives many applications of the concepts which he discusses. Much of it seems to be based on HOW TO WIN FRIENDS & INFLUENCE PEOPLE. Here also, if one goes though the latter one can develop the skills mentioned in it due to the amount of examples devoted to each topic.

Rabbi Mattisyahu Salomon's, *With Hearts Full of Love* is very idealistic and fortunate are those who can implement what he says. The problem is that many parents do not find themselves in that ideal situation. There are some points of which I understand Mrs. Adahan's approach better.

I did not include the secular books in this list because they were written by experts in the field,

YES, YOUR TEEN IS CRAZY presents crucial points which can readily assimilated and applied.

UNCOMMON SENSE FOR PARENTS WITH TEENAGERS tends to be rather deep and insightful.

With regard to the books mentioned above which are written or published by non-Torah individuals, I would suggest that the avodah zorah be blacked out.

I would like to point out that in the bibliography of *HOW TO TALK SO KIDS WILL LISTEN & LISTEN SO KIDS WILL TALK* the authors bring Branden's, *THE SIX PILLARS OF SELF-ESTEEM*.

Branden, Nathaniel, *THE SIX PILLARS OF SELF-ESTEEM*, Bantam Books, 1994. A must for any adult. Not easy reading. Using his terminology, he should have included "One should take responsibility for having Emunah and Bitochon in Hashem". He does mention what, I believe, Baali Mussar would agree with on pages 108-109, that one who believes in Hashem should not use that to exempt himself from all his other responsibilities. I also want to mention that he quotes Ginott, although he doesn't agree with him entirely. He provides a derech for implementing *cheshbon hanefesh*. He has insightful presentations on internal conflicts that can occur in the individual. Part III, External Influences: Self and Others, specifically addresses essential parenting fundamentals. However, I believe he undermines the entire basis of self-esteem by not assigning one's attributes as gifts from Hashem. Without this step one is just building geivah (haughtiness) by ascribing his greatness to himself. On the other hand, if one does accept his attributes as G-d given then he automatically has enhanced his self-esteem because he believes that he is a creation of Master of the Universe and is worthy enough, before having done anything, to be given such attributes as well as a mission in this world to use them. He will consequently feel that Hashem loves and values him. It seems to me that Rabbi Orlowek may be making the same point in *RAISING ROSES* on page 231 where he writes, "The only people who are truly strong are those who recognize that their strength is not rooted in their own abilities, but in their connectedness to Hashem".

He also recommends six books on Parenting, three by Dr. Ginott, those mentioned above and Between Teacher and Child and the three by Faber, Adele & Mazlish, Elaine which are mentioned above.

Glossary
Bitochon

bein adom evein chaveiro

davening.

“Loshon Harah!” or “Nivel Peh

Emunah

Gedolei Hador

gesher tzar meod

Halacha L`meisah

Hakodesh Baruch Hu

Hilchos Kibud Av V'eim

kabalah

Shalom Bayis

Shmuze

Shita policy

Reishis Chochma Yiras Hashem

Rabbi Yerachmiel Shlomo Basner learned in Yeshivas Chofetz Chaim for eighteen years and then started a Kollel which is in its twentieth year.

Part Two

בס"ד

Annotated Bibliography for Marital Harmony Skills

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