Who’s Your Mommy? ................................................................. 2
Infant Care .................................................................................. 6
Peek-a-Boo.................................................................................. 14
Playing with Dolls................................................................. 15
Toddler Rejection................................................................. 17
Her Brother’s Keeper.......................................................... 20
Playing on the Mother Ground ........................................... 23
Life with(out)Father.............................................................. 27
Children Professional child-minders.......................... 31
The New Metaphors for Child-Rearing .................. 33
The “Great” Transition ......................................................... 35
Raising Children in the 21st Century................................. 36
Who’s Your Mommy?

Mother Playing Mouth-Harp as Baby Nurses

“Nso villagers understood themselves as a collective with a strong opinion about what is right and wrong with respect to childrearing goals. This commonality is important because children are regarded as communal obligations. There is a saying: “A child belongs to a single person while in the womb, and after birth he or she belongs to everybody.” Interdependence is the thread of the communal social fabric.” (Keller 2007:105)

**Authors conclude from modeling studies that, when conditions are stable, vertical (from parents) learning is more efficient, when unstable, oblique (from others) is favored.** (p. 315)


“Given the tremendous attention paid to parents and parenting in popular culture, one might think that the science of parents’ social influence had been worked out long ago. In contrast to the situation in the genetic arena, where the fact that every child has exactly two biological parents who contribute approximately equal amounts of hereditary material has led to powerful deductions about behavior and evolution, in the cultural arena surprisingly little is known about how much behavior and belief children acquire from their parents via social learning.” (p. 307)

“Some anthropologists have claimed evidence of the importance of transmission of culture from parents to children (vertical transmission), at least in some domains [but] parent-offspring
correlations observed in young children may not persist when the children are older and have been exposed to many other cultural models. In one [study of] the transmission of food taboos in the Ituri Forest, the analysis suggests that, while initial taboos are acquired from parents, later horizontal adult transmission has a huge effect on the resulting pattern of variation [the author] further argued that self-report of parental influence often reflects a normative reporting bias.” (p. 307)


“Our results indicate that related allomothers spend the largest percentage of time holding children. The higher the degree of relatedness among kin, the more time they spend holding, supporting the hypothesis of nepotism as the strongest motivation for providing allomaternal care. Unrelated helpers of all ages also provide a substantial amount of investment, which may be motivated by learning to mother, reciprocity, or coercion.” (p. 249)


# of allomothers high among Ngandu farmers and Aka foragers. Aka babies have more caretakers, average over 19, Ngandu = nearly 12. Meehan makes the point that mothers rely on a network of allomothers, not just one or two key substitute caretakers. All older kin, fathers, grandmothers, brothers, sisters, aunts and uncles
can provide adequate care but no single relative is vital, the mothering role can be traded off.


Evidence of non-longer reproducing grandmothers nursing infants whose mothers had died or were ill and their milk glands were activated.


“When Miang Tuu babies are awake, they are constantly in the care of close relatives and are for long periods the focus of attention. Babies are often hugged and kissed by their mothers, fathers, grandparents, and young caretakers.” (Broch 1990:29)
Infant Care

Chinese child-minding device

Author claims there’s a dearth of anthropological research on infancy.


“The Baining use mode of locomotion as a means of delineating physical age. A newborn baby is carried in an adult’s arms or in a cloth tied across the chest. In answer to the question “how old is he [or she]?” a child of this age is described as *ta tal ka (ki)* (they carry him [her]). After the age of five or six months, parents begin to carry their children on their shoulders. This form of transportation requires that the child have some sense of balance and support, and take some part in maintaining his or her posture, usually by grasping his or her parent’s hair (although parents frequently support the child with one hand if needed (p. 86)...A toddler goes on his own legs. An older child who has become even more independent (e.g., boys and girls of the seven to nine range) is said to *ka (ki) tit mas* (he [she] goes fully), meaning that he or she goes for water, firewood, gathering, wandering in the bush.” (p. 87)

“A baby is a bundle of uncontrolled natural processes, constantly carried by the parents. An infant starts out as a “physical” extension of the mother and father. First he or she is carried in their arms, still close to their bodies...The Baining do not encourage
their children to crawl; in fact more often than not, even when a child is at the crawling state, he or she spends most of the time on an adult’s lap of being carried by a sibling…Crawling and toddling are not periods of exploration and learning for a Baining child; they are periods of passivity. In addition to physical immobility, a baby does not understand the spoken word that is used to restrain, educate, and socialize, “When I was small, they spoke to me, but I did not hear…Children are socialized in clear places, either the village or the garden…They are carried through the bush, an unclear place, until they reach the gardens.” (p. 89)


Negev Bedouins keep their infants in dark areas of the tents to protect them from the sand and the wind of the desert, thereby also avoiding almost all social contact with other persons Cited in Schölmerich, Axel, Leyendecker, Birgit, and Keller, Heidi (1995) The study of early interaction contextual perspective: Culture, communication, and eye contact. In Child Development Within Culturally Structured Environments: Comparative—Cultural and Constructivist Perspectives, Edited by Jaan Valsiner, (pp. 29-50). Norwood, NJ: Ablex. (p. 31)

“Food was therefore offered to crying infants even when it seemed clear to field workers that the child was not hungry, but distressed for other reasons. There were even some reports of infants being fed when their distress was more likely to be the result of overeating.” (p. 118).


“The cradle, takhte (which also means board, platform, bed), is made ready after the baby is born.” (82)

“A baby may be strapped onto the cradle for many hours even while it is awake. Its field of vision is free of bed boards or other boundaries, unless it is covered by a blanket, but movement is limited to the head…One of a cranky toddler’s options to deal with discontent is to crawl to the cradle and hug it or to demand to be strapped to it…A boy infant needs less cleaning and changing of diaper-rags than a girl because his penis can be stuck into a wooden or metal pipe that drains into a can hung outside the cradle footboard. Baby girls are wet pretty much all the time—wet and uncomfortable because they do not have a penis, women explain.” (p. 83)


“Modjukoto, the town in which this study was undertaken, lies within the culture-area of central Java, but as its eastern edge and some distance from the influence of the courts of Djokjakarta and Surakarta.” (p. 5)
“The child is carried on the left hip of the mother (in order to free her right hand for polite giving and receiving and eating), which means that his right hand and arm are pinned between his body and his mother’s, and the natural gesture in this position is to reach for things with the free left hand.” (p. 100)

“As his muscles begin to develop he is dandled on his mother’s or father’s lap a good deal and given a chance to try to stand, but only when he can actually stand and squat and totter along by himself is he permitted any freedom…Toilet training is a matter of little concern.” (p. 101)

“A mother when nursing her little boy will often pat him gently on the penis, or, if she is bathing him, affectionately rub it. A baby’s erection is received with pleasure and more ruffling. Little girls’ genitals seem to receive less attention, yet even then get an occasional playful pinch. An infant’s handling of the genitals receives no attention; but when a little boy receives trousers (at the age of about four or five) there begins a steady teasing to teach him modesty of dress, and girls receive this treatment even earlier. I observed no genital manipulation by children over five or so; and no sexual play between children.” (p. 102)


“The “3 Rs” of child-rearing, which in Dutch are expressed as rust (rest), regelmaat (regularity, and reinheid (cleanliness). With the
last of these easily taken care of by the daily bath, parents focused on a great deal of care and attention on providing adequate rest or sleep in a regularly scheduled day.” (p. 68)

“The American parents described their child’s sleep patterns as innate and developmentally driven, the Dutch parents hardly mentioned these ideas and instead spoke frequently about the importance of a regular sleep schedule, which they saw as fundamental to healthy growth and development…“He wakes up a couple of times a night.” (p. 68)…“He was up most of the night as a brand-new baby…So the doctor said to let him cry. That was effective when we could stand it, but both of us—it drives us crazy. He could cry for 45 minutes. There were nights when he would not cry, but scream and shriek for 45 minutes…” (p. 69)

Many parents stressed the importance of a regular schedule, including a set time for both meals and bed…The Dutch babies were more often in a state of “quiet alert,” in contrast to the American babies who were more frequently in an “active alert” state. The higher state of arousal of the American babies corresponded to differences in their mothers’ behavior: the American mothers touched and talked to their babies more than the Dutch mothers did.” (p. 69)

“The highest frequency American description included “intelligent” and “cognitively advanced” as well as “asks questions.” Along with these qualities, the American parents described their children as “independent” and even “rebellious.” At the opposite extreme were the Italian parents, who described their children as intelligent and never characterized them as cognitively
advanced. Instead, these parents talked about their children as being easy, even-tempered, well-balanced, and “simpatico,” a group of characteristics suggesting social and emotional competence further supported by the characterization “asks questions,” which for these families was an aspect of being sociable and communicative.” (p. 73)

“The Spanish focus seems to go beyond this, however, as indicated by the high frequencies of the descriptors, “socially mature” and “good character,” suggesting that the cultural model of the child may center around an ideal of the good citizen and family member.” (p. 75)


“…milk, yogurt, butter, walnuts, dates, eggs—usually is in short supply, but there is always tea and sugar. By age two, children are addicted to tea and sugar. Tea is available at breakfast, lunch, dinner, and in between; it is served to visitors always. At such an occasion, a two-year-old boy drank three small glasses of strong tea with nine lumps of sugar within minutes. Three-year-old Nilufar burned herself when she tried to pour tea for herself.” (p. 123)

“According to various physicians who have practiced in Deh Koh over the years, children suffer from avitaminoses, protein deficiencies, subnutrition, chronic internal parasitic infections including giardiasis and ameobiasis (in 1994, 100 percent of Deh Koh’s children were infected, many with multiple intestinal infections), respiratory infections, eczema, cuts and bruises, bone fractures, eye diseases, toothaches. These conditions account for
malnutrition and for feeling unwell much of the time. All drinking water in Deh Koh is polluted with parasites, according to administrative officials. Eating dirt is as much a part of children’s expected behavior as is whining...Geophagy has diminished somewhat but is so common still that it is taken to be just one of the bad habits children will eventually outgrow.” (p. 131)
Keep quiet. Don’t stimulate.

“Schiff commented that Ganda children seemed to be lacking in curiosity, and active exploration of the environment, as a result of the childrearing practices employed there. At Ibadan, in Western Nigeria, Durojaiye found a significant correlation between the frequency of responses of mothers to their children’s questions and the same children’s intelligence quotients. This is due to the fact that, in African families, children are expected (Sinha 1995:113) to be seen and not heard. The verbal interaction between the parent and child in minimal.” (p. 114) Sinha, Sudha Rani (1995) Childrearing practices relevant for the growth of dependency and competence in children. In *Child Development Within Culturally Structured Environments: Comparative—Cultural and Constructivist Perspectives*, Edited by Jaan Valsiner, (pp. 105-137). Norwood, NJ: Ablex.


“According to local conventional wisdom, a baby does not have its senses until it is three months and ten days old…A baby who, to my understanding, is happily moving arms and legs lying in its mothers lap may be said to be tired and strapped back into a cradle—a happy (rahat, at ease) baby is quiet in voice and body.” (p. 100)
Playing with Dolls


“South London with a sample of working-class women expecting their first babies.” (p. 40)

“Within our society girls and women do not come into close contact with newborn babies. The relative isolation of the nuclear family, at least in terms of dwelling place, means that each woman rears her newborn infant from scratch.” (p. 46)

“Like the doll in the mothercraft class, the baby is often thought of as something that lies still in the crook of its mother’s arm during its bath, and unprotestingly lets itself be dressed up in all the pretty clothing. There was sometimes the explicit idea of the baby as a doll: ‘it will be like having a doll again…something to dress’ one woman thought. Another said that the baby was a terrible shock to her ‘always eating or drying’ and she too had thought it would be like having a doll. Many mothers expressed similar emotions. Instead of a quiet, undemanding, doll-like baby, the new mother is often presented with a squalling, starving animal whose needs are both unpredictable and apparently insatiable…Those who were attempting to breastfeed have the worst time, with a very few exceptions, since they found that each feed took ages, and since they did not know how much milk was being taken, they tended to
go on and on with each feed more often than necessary since crying would be attributed to hunger.” (p. 47)
Toddler Rejection


Uses term “benign neglect” to explain toddler rejection.


“We were also impressed by the apparent discontinuity between the indulgence of infants and rather harsh treatment afforded children after they became mobile (beginning at about two or three years old).” (p. 117)

“…as children become increasingly mobile and verbal, and acquire the capacity for making more insistent and aggressive demands, their attention-seeking behavior is apt to be seen as an attempt to intrude and control. It is therefore an assault on the privileges of rank, for only the senior-ranking individual in an interaction has a right to make demands. By responding harshly parents are therefore socializing their children to respect the privileges of rank…Although some writers have referred to this altered parental
behavior as “rejection,” I regard such a characterization as inappropriate.” (p. 119)


“Any space at home is open to children unless or until men, boys, or, to a lesser degree, women, demand it for their purposes (p. 12) …Young children may fall asleep anywhere.” (p. 13)

“By the time a child is weaned it has mastered a Deh Koh toddler’s most effective survival strategy: *bune gereftan*, whining with perseverance (p. 120)…Toddlers grab pieces of sugar whenever they can get their hands on an unwatched sugar bowl (p. 123)…Between two and four years of age a child is said to be weak and pesky…A girvaru or vasveru, [is] a habitually dissatisfied child who whines and throws tantrums excessively….A mother said about her three-year-old girvaru: “Three times she got wacked today already, twice by me, once by her sister, but she doesn’t give up—only when her brother beats her does she stop her whining…Adults and elder siblings likely will deny any request, interfere in any activity, foil any intention a toddler may initiate or express.” (p. 124)

“Most young children in Deh Koh look unkempt and dirty. Fear of the evil eye has decreased markedly in Deh Koh over the past twenty years, but a grimy, “ugly” young child still is taken to be safer from the evil eye that a clean, healthy-looking one…Especially little girls, whose hair is not cut at all or is left to grow longer than boys in any case, easily look “like a broom,” strands of hair tousled, matted, and forever in their eyes (p.
130)…Ali, age two, cut her hair with a pair of scissors she found unattended; two-and-one-half-year-old Behrokh, on wobbly legs, was chasing chickens across the verandah with a long knife in her hand; Daud, eighteen months, had his moth full of tiny glass beads one day, from a box his sister had forgotten to squirrel away.” (p. 136)

**No toddler rejection**


Children were seen with 5-month-olds about 29% of the time and with 3-year-olds 62%. However, time spent with adults did not change significantly with the age of the child. Adults were observed in contact with 5-month-olds about 18% of the time. This figure rose to 26% for 3-year-olds. p. 572

It may be that Efe children, given their own early extensive social experience, are as sensitive as adults are or are at least far more sensitive than children without as much early interactive experience. p. 575
Her Brother's Keeper

Sibcare–Uganda

Hierarchy in peer group can be harmonious or conflictive. Play where older siblings tease and frustrate their charges, provoking them to cry, following which they embrace, soothe and comfort them, in the process, deceiving adults who might not have seen Part A.


As San have become sedentary farmers and birth rate has shot up, infants now cared for by sibs. Sibcare was absent from San foraging culture.


Sib caretakers are quite directive towards charges, assert their superior authority.

Idea that there is a trade-off between sib and peer socializing. Having to care for younger sibs may lessen opportunities to interact with peers.

“The caretaker knows too well that there is no excuse for allowing his charge to cry. The first adults who observes the scene will scold him publicly…Children are no angels, and sometimes when they believe they are unseen they purposely tease their charges…It also seems to make a difference to the caretaker if he has to look after his own sibling or a child from a different household. The youngest children receive somewhat rougher treatment from their own siblings than from other caretakers. One day I observed two children, a boy and a girl, who were looking after their younger siblings. They moved to the edge of the village where the toddlers were teased until they started to cry, to the great amusement of the caretakers. They continued to trouble their charges for a while before they picked them up. Then they returned, hugging the crying youngsters and showing all the villagers how kindly they tried to comfort them!” (Broch 1990:81)

“Both girls and boys are entrusted with the care of younger children.” (Broch 1990:82)
Playing on the Mother Ground


“*Men mal* means in the camp, village, or quarter, depending on context. Together with *men tu*, in the house, it is contrasted with *ve sahra*, outside, in the open...all the open places where children are likely to congregate and to play are *ve sahra*. Garden, vineyard or orchard, field, hill, *tape* or *tell*, mountain, and at the river, qualify as *biabun*, a term connoting deserted places from simply uninhabited space to lonesome, dangerous wilderness. Children ought not to play *biabun* because they might get lost or meet discomfort and danger. Literally, *biabun* means a place without water (p. 5)...Toddlers are...kept from coming to grief in the streets by whoever is nearby. Despite the vigilance, toddlers are hurt...by falling off a flight of stairs or a verandah. Railings or other toddler-proof safety features are unknown.” (p. 129)
Pieter Breughel the Elder “Children’s Games” 1560
Going to grandma’s place

Grandma's Pride and Joy

http://uk.reuters.com/article/lifestyleMolt/idUKTRE48T0JH20080930

The "Growing up in Australia" report is the first comprehensive national study of Australian children over time, Macklin said. More than 10,000 families with children took part in the study, which started in 2004. It showed that children aged from 3 to 19 months had higher learning scores if they were cared for by family and friends—including grandparents—as well as their parents.
"This new study demonstrates just what a critical role grandparents play in the development of children," Federal Families, Housing and Community Services Minister Jenny Macklin was quoted by Australian media as saying.

**Study finds that grandmothers make strategic investments, are not equally supportive of all grandchildren. Also fathers don’t matter…**


Here, we review the evidence for whether the presence of kin affects child survival rates, in order to infer whether mothers do receive help in raising offspring and who provides this help. These 45 studies come from a variety of (mostly) natural fertility populations, both historical and contemporary, across a wide geographical range. We find that in almost all studies, at least one relative (apart from the mother) does improve the survival rates of children but that relatives differ in whether they are consistently beneficial to children or not. Maternal grandmothers tend to improve child survival rates as do potential sibling helpers at the nest…Paternal grandmothers show somewhat more variation in their effects on child survival. Fathers have surprisingly little effect on child survival…(p. 1)
Life with(out)Father


“There is little evidence that any male kin, whether matrilineal or patrilineal, and including fathers, affect child mortality rates.” (p. 277)

“Even relationships between genetically related individuals may be characterized by competitive, rather than cooperative, interactions. Maternal grandmothers will be striving to maximize their reproductive success by spreading their investment over all their children and children’s children. In situations such as this Malawi context, where resources are scarce and where a (Sear 2008:287) fixed-resource-base will become diluted as it is shared among more offspring, women must allocate their resources carefully in order to maximize their total production of offspring and grand-offspring. This resource allocation may come at the expense of certain grandchildren, in this case apparently female grandchildren, who will create greater competition for resources within the family than male grandchildren.” (p. 288)

“This study finds rather little evidence that fathers matter for child survival (p. 290)…Other studies have also found limited evidence that the father makes much difference to the survival of children.” (p. 291)

Six percent of a 5-month-old's time, and 9% of a 3-year-old's time, was spent in contact with the father. (p. 572)


“The Aka and Bofi foragers have higher fertility rates than nearby farming groups and have often commented to me that the reason that they (Aka and Bofi women) are able to have many children is because their husbands help with the children, unlike the farmer husbands (p. 305)…Father direct care and involvement declines gradually after infancy, as toddlers need less or different types of care than infants, and then increases around 3 to 4 years of age (although not to the levels of infancy) owing to increased vulnerability during the weaning process.” (p. 308)

**Role of father**


“The most substantial source of the continuing reciprocity between a man and his child is the father’s original creation and nourishment of the child, from conception almost to maturity. The father does not receive any direct reward for this; when the boy is
old enough to do useful work, he leaves for his mother’s brother’s hamlet. They receive, *gratis*, a full grown, well-fed, new working member; or in the case of a girl, a new sister who will eventually replenish their number herself…The central political rule of Uduk society: *A boy’s primary political duty is to defend the life of his father.*” (p. 150) more specifically the obligation to support one’s fathers in battle.” (p. 151)


“One often sees fathers playing with their young children, watching over them, feeding them, bathing them, cuddling them to sleep. A man may take his five-year-old boy visiting with him when he goes to call on friends.” (p. 106)

“It is only during this period of the child’s life lasting from about the end of his first year until he is about five years old that he is permitted to be close to the father. After that he may no longer play next to his father, or trail along with him on visits, but must respectfully stay away from him, and speak circumspectly and softly to him…While mothers are described as “loving” (*trisna*) their children, fathers are expected only to “enjoy” (*seneng*) them.” (p. 107)


“With the vast diversity of behavior potential in humans, many fathers are fully capable of substituting for mothers even when caring for small children.” (p. 233)

“Fathers are not allowed to hold the infant for more than a few minutes until after their third month. Before that it is said to be too fragile to be submitted to clumsiness. They then lift it up eagerly on retuning home in the evenings, place it astride the hip, rock it from side to side, and croon to it while the wife cooks the evening meal. Mushy foods, at first premasticated yams and bananas, are given at about the sixth or seventh month. The mother or father sits with the baby on the knees and pushes the pap into its mouth with a finger.” (Hogbin 1969: 31)

“…men perform the bulk of their toil at a distance, in the forest or out at sea. A father would therefore find a small boy, who would have to be watched, something of a nuisance.” (Hogbin 1969: 39)


“Bowlby’s (1951) highly influential monograph presented an extensive body of data in support of his thesis that institutional upbringing almost always led to dire consequences…Later studies, including our own, have shown that these conclusions were too sweeping. We have been able to show that the level of language development depends very much on the characteristics of the institution: in the best residential nurseries the children we studied were not only healthy but intellectually normal, linguistically advanced, and exposed to a near-normal range of general experiences.” (p. 146)

“A major area of difference between the nursery and home children lay in their relationships with their caretakers. Most of the home two-year-olds showed a marked preference for their mother; they tended to follow her about the house, and to be upset if she left the house without them. However, few of them were disturbed
if she left the room. Such relationships result from a close family structure where the mother is the principle if not the sole caretaker and is almost always accessible to the child.” (p. 147)

“The patriarchal family was the basic building block of Puritan society…Male household heads exercised unusual authority over family members…Childrearing manuals were thus addressed to men, not their wives.” (p. 13)

“The Puritans regarded childhood as a time of deficiency, associating an infantile inability to walk or talk with animality, and considered it essential to teach children to stand upright and recite scripture as quickly as possible. Both were associated with morality and propriety. To prevent infants from crawling, they dressed young children, regardless of sex, in long robes or petticoats and placed them in wooden go-carts, similar to modern-day walkers.” (p. 16)

**Use of guilt…**

“The dominant view was that play was a sinful waste of time…By building up a child’s awareness of sin, parents sought to lead children along the path toward salvation.” (p. 19)

“Puritan mothers did not divide reading and religion. Children were expected to learn to read by listening to others read aloud and then by memorizing the Lord’s Prayer, psalms, hymns, catechisms,
and scripture passages….As in England, parents brought primers, catechisms, and horn books to teach their children to read.” (p. 21)

“The newfound significance of children for the future republic put primary responsibility for securing the social order and preserving republican values on two institutions: the home and the school. Dr. Benjamin Rush a signer of the Declaration of Independence expressed the conviction that social stability depended on proper parenting and schooling in particularly ringing terms. “Mothers and school-masters plant the seeds of nearly all the good and evil which exists in our world,” he declared. The conspicuous emphasis on the maternal role in shaping children’s character was novel. Although mothers had always been responsible for the day-to-day care of young children, earlier childrearing literature had been addressed to fathers as the ultimate caregivers. As late as 1776 the Scottish Presbyterian president of Princeton, John Witherspoon, had begun his volume of childrearing advice with “Dear Sir.” But after the Revolution, ministers and other moralists invested mothers with primary responsibility for inculcating republican values and virtues in the young and teaching them to be responsible and patriotic citizens, reflecting a growing recognition of young children’s vulnerability, malleability, and educability. The emerging view was that children’s character was shaped in their earliest years, when the young were mostly in their mother’s care.” (p. 71)
The “Great” Transition

“This study shows for the first time an interaction effect with father’s SES, with professional and managerial fathers making more difference to child IQ scores when they invest than unskilled fathers do. High-SES fathers may have more skills to enrich and improve the environment of the child’s development of the child’s development than low-SES fathers do.” (p. 421)

“High SES fathers seem to be more efficient in embodying human capital in their children than low-SES fathers are. This gives a powerful potential explanation of why low-SES groups are characterized by low paternal effort. The returns to effort are low, and therefore men have no incentive for higher effort. The study pursued outcomes further into adulthood than previous research has. Paternal involvement does not just have a temporary effect in early life. Instead, cohort members who had received high paternal involvement were more upwardly mobile than those receiving low involvement, and the difference was still detectable at age 42.” (p. 421)

There are also potential repercussions in the lay literature. Increasingly, the idea has become fashionable that our infants are little scientists. Brand new parents call me, and I am sure they call many of you, to ask when they should begin with the flash cards. Apart from the specter of these infant scientists threatening our job security, I fear that if these characterizations are overblown, as more qualified renditions appear, they will either be ignored because they are insufficiently sensational. (p. 176)

Council on Contemporary Families
http://www.contemporaryfamilies.org/

Largest study on lesbian parents in the US finds children healthy and happy; national study following families for 22 years.

Papers Published In American Journal Of Orthopsychiatry and Journal Of Lesbian Studies

This 22-year study has been following planned lesbian families with children conceived by donor insemination since 1986. The results released today are based on interviews that were conducted when the children were 10 years old. The NLLFS confirms the findings of over 40 other studies on the children of lesbian and gay parents, and supports the positions of all major professional associations on the well-being of children growing up in lesbian and gay families.

The NLLFS finds that although the parents' sexual orientation doesn't harm children, discrimination does; the researchers report
that the adverse effects of discrimination were significantly reduced when the parents, schools and communities encouraged an appreciation of diversity.

"The findings of our research conclude that children raised in lesbian parent households are healthy, happy, and high-functioning," said Dr. Nanette Gartrell.