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Chapter 1 : Parenting styles: An evidence-based guide

*Parenting Without Pressure: Whole Family Approach: A Parent's Guide [Teresa A. Langston] on calendrierdelascience.com *FREE* shipping on qualifying offers. Recommended by judges, therapists, social workers, ministers, and public school counselors, this book is a whole-family workbook that is designed to help replace daily battles with communication.*

And here--below--is an overview of the four basic parenting styles: What researchers mean when they talk about parenting style, and how different styles seem to affect children. What do researchers mean when they talk about "parenting style"? Parents influence their children through specific practices, like encouraging them to play outdoors, or helping them with their homework. But parenting is more than a set of specific practices. What about the overall approach that parents take to guiding, controlling, and socializing their kids? The attitudes that parents have about their children, and the resulting emotional climate that creates? And research suggests that parenting styles have important effects on the ways that children develop. So how do psychologists distinguish one parenting style from another? It started in the s with psychologist Diane Baumrind. She noted that the very idea of parental control--of adults acting as authority figures--had fallen into disrepute. To avoid perils of authoritarianism, many parents tried the opposite approach. They put very few demands on their children, avoiding any sort of parental control at all. To Baumrind, these were choices between two extremes. A moderate approach that fosters self-discipline, responsibility, and independence? So Baumrind proposed three distinct parenting styles: Authoritarian parenting, which emphasizes blind obedience, stern discipline, and controlling children through punishments--which may include the withdrawal of parental affection Permissive parenting, which is characterized by emotional warmth and a reluctance to enforce rules, and Authoritative parenting, a more balanced approach in which parents expect kids to meet certain behavioral standards, but also encourage their children to think for themselves and to develop a sense of autonomy. Later, researchers added a fourth style, uninvolved parenting Maccoby and Martin Uninvolved parents are like permissive parents in their failure to enforce standards. But unlike permissive parents, uninvolved parents are not nurturing and warm. They provided kids with food and shelter, but not much else. Demandingness refers to "the claims parents make on children to become integrated into the family whole, by their maturity demands, supervision, disciplinary efforts and willingness to confront the child who disobeys" Baumrind Both of these qualities are desirable, hence authoritative parenting--which is both responsive and demanding--is considered the optimal style. Other styles are missing one or both qualities. Authoritarian parenting is demanding but not responsive. Permissive parenting is responsive but not demanding. And uninvolved parenting is neither demanding nor responsive. Do people really sort neatly into one of these categories? I think the answer is pretty clearly yes. This scheme is very useful, but like any attempt to categorize human behavior, it has its limitations. First, there are the usual cultural caveats. Baumrind developed her system for understanding parents in the United States. Moreover, her subjects were mostly white and middle class. Second, even when the categories fit the culture, there is going to be blurring at the edges. As noted above, the authoritative parenting style was first conceived as a kind of middle ground between permissiveness and authoritarianism. And when we speak of someone being "responsive," or "demanding," these are relative terms. So the four basic parenting styles represent a continuum. Some parents might straddle the line between authoritarianism and authoritativeness. Other parents might find themselves on the border between authoritativeness and permissiveness. Where do we draw the lines? That can vary from one study to the next. When researchers classify parents, they usually measure and score levels of responsiveness and demandingness. Then they decide how high or low a score must be to meet the criteria for a given parenting style. Often, researchers choose their cutoffs by "grading on a curve"--looking over the distribution of scores for the entire pool of study participants. For example, researchers frequently define a parent as "permissive" if her score for "responsiveness" falls in the upper third of the distribution and her score

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for "demandingness" falls in the lower third of the distribution. If the distribution changes from one study to the next -- because the pool of study participants differs -- the same score could result in a different classification.

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Chapter 2 : Growing Together: The Key To Creative Parenting

*Parenting Without Pressure: A Whole Family Approach [Teresa A. Langston] on calendrierdelascience.com *FREE* shipping on qualifying offers. Recommended by judges, therapists, social workers, ministers, and public school counselors, this book is a whole-family workbook that is designed to help replace daily battles with communication.*

Every family is unique, with different family dynamics, as well as cultural, social, and religious influences. Learn more about how these influences can affect the children in your life. Understanding Gender is more complex than most of us have been taught. Many youth have been rejected by their genetic and adoptive families and need support from other adults. However, we can help our children to have a healthy, positive sense of themselves in relation to their gender. On the other hand, rejecting parenting practices are directly correlated to gender-expansive and Transgender youth being more depressed and suicidal. Research shows that the most crucial thing we as parents can do is to allow our children to be exactly who they are. While some of the parenting practices discussed in this section may be challenging for some parents to implement, it is important to take whatever steps you can to demonstrate to your child that you are with them on this journey. Create a supportive family environment: The ability to make the home a sanctuary of security and support for your child is the single most important factor in promoting lifelong health and well-being for your child. Such an environment creates a buffer for your child from the hardships they may face outside of the home. If so, seek help from an empathetic, knowledgeable friend, family member, support group, therapist or other source of support. Require respect within the family: With immediate and extended family, it is imperative that you require and accept only kindness and respect for your child. What does this look like? It means allowing them to choose, without pressure or unspoken messages, the clothes they wish to wear, how and with whom they play, their favorite toys, the accessories they favor, the manner in which they wear their hair, and the decorations and images with which they surround themselves. It means helping them prepare for any negative reactions they may encounter outside the home by practicing their responses with them and making sure, when appropriate, that there is a safe adult for them to turn to in case they need assistance. It means discussing any negative or conflicting feelings you are struggling with over their gender identity or expression with other adults, not with your child. Allow zero tolerance for disrespect, negative comments or pressure: A concrete way to demonstrate ongoing support and acceptance for your child is to tolerate absolutely no negative comments about your child, from anyone, whether your child is with you or not. It may also mean needing to follow up with other parents or the school about the comments made by other parents or children. Maintain open and honest communication with your child: It should not be surprising that many children who end up in the foster care system, run away, or become homeless are gender-expansive and transgender; rejected at home, they find themselves with few options for support. As you read the list of behaviors below, try to also have compassion toward yourself. Many parents have employed these practices at one time or another. What is important is to commit to communicate your love and support for your child from this point forward. We can only start from where we are. Physical or verbal abuse: One of the most damaging things you can do is verbally or physically abuse your child. Even if you have the feelings internally, work to keep them there, rather than outwardly demonstrating your struggle to your child. Exclusion from family activities: The urge to avoid being embarrassed by your gender-expansive child may not seem blatant to you, but it sends a message of shame and implies core change is required in order to be a member of the family. Blocking access to supportive friends or activities: Preventing your child from seeing gender-expansive friends and allies or participating in supportive activities will only generate a sense of isolation and significantly increase risk factors. Blaming the child for the discrimination they face: When you speak or treat your child with disrespect, or allow others to, it shows them that they cannot count on you for the love and protection they desperately need. Religious or faith-based condemnation: Telling a child that God will punish them greatly increases health and mental health risks, and can remove a vital source of solace. Distress, denial,

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and shame: When a child sees that they are causing you great distress and shame, they internalize this pressure. It is damaging to openly communicate your denial of their gender identity or expression. Insisting your child remain silent about their gender identity or expression tells them that there is something inherently wrong with them. Pressure to enforce gender conformity: Even when motivated by a desire to protect your child, asking them to mask who they are sends the harmful message that there is something fundamentally wrong with them. For some children, expressing gender-expansiveness may be a phase; for others, it is not. Only time will tell. We suggest using the concept of insistence, consistence and persistence to help determine if a child is truly gender-expansive or transgender. The longer and more insistently that a child has identified as the opposite gender, a combination of genders, or neither gender, the easier it becomes for a parent to know. Regardless of the eventual outcome, the self-esteem, mental well-being, and overall health of a child relies heavily on receiving love, support and compassion from their parents no matter where they are on their gender path. Young Children If your child has identified as the opposite gender since early childhood, it is unlikely they will change their mind. Most people have some sense of their gender identity between the ages of two and four years old. For most, this awareness remains stable over time. There are cases when a young child who strongly identifies with the opposite gender does change their mind. The most common time for this to occur is about years old. There is insufficient research to know if these children later identify as gender-expansive or transgender adults. So, it is unclear if this change indicates that the child has learned to hide their true self, or if it was indeed just a childhood phase. Teens Another typical time for gender identity to come into question is at puberty. Many teens who have never exhibited anything outside the norm in their gender expression or identity, start feeling differently as puberty approaches. Again, look to the concept of insistence, consistence and persistence to determine if a child is truly gender-expansive or transgender. Though these are two common times for gender identity to come up for children, they are certainly not the only times. A child at any age, even to adulthood, can start feeling differently about their gender identity or expression. What About My Feelings? Many parents feel a combination of positive and negative feelings. This is a hard road for parents, and even though we may not have chosen this for our child or ourselves, it is our road to navigate. You are not alone in your feelings or in your experience of raising a gender-expansive child. It can be very helpful and comforting to seek support from other parents or from a mental health professional. Feelings of guilt It is common for parents to blame themselves when a child falls outside of gender norms. Fathers may be angry and refuse to accept their gender-expansive child, especially if this child was born a boy. Gender diversity is not an illness or a result of poor parenting. It is not the result of divorce or an indication of child abuse. You did not cause this or do anything wrong. Feelings of loss Another common feeling is that of loss. Even though the child is alive and well, a socially recognized gender change can elicit strong feelings of losing the person we thought we knew. Living with uncertainty One of the biggest challenges to raising gender-expansive kids is learning to live with uncertainty. Parents feel more empowered to help their child if they know where their child will end up. Many children and adults feel like they are both genders, neither gender, or go back and forth. They have already arrived at their final destination, which is a space outside typical gender constructs. Or, they may still be figuring it out. It is important for us to follow their lead, and let them figure out who they are at their own pace. Finding language that works for your child and yourself can be a big help in dealing with uncertainty. With older children, this can mean discussing together how they would like for you to refer to them, both directly as well as when you are speaking with others. Every person in our society has been affected by gender norms, either positively or negatively, in their lives. What assumptions do we make about gender based on how we were raised and the messages we received? Are these the only way to think about gender? By doing this, we may inadvertently place siblings in a position of choosing loyalties to us or to their gender-expansive sibling. Alternately, we may focus on the exceptional needs of a gender-expansive child, overlooking the sibling as a result. A sibling may act out in an effort to gain our attention, possibly in ways that are hurtful to their gender-expansive sibling. Gender diverse children may be teased and bullied, even by their siblings. Siblings may participate because they feel pressure from their peers

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to ostracize or be critical of their gender-expansive sibling. Siblings may be teased and bullied themselves. One strategy to avoid the division between gender-expansive kids and their siblings is to make sure we discuss gender as it relates to all people see *Examining Our Own Gender Stories* above. There is not just one way to deal with this situation, of course, as every family and group of friends are different. One strategy is to call or write to family and friends before seeing them. Spend some time identifying your expectations, then be very explicit about what you are requesting of them. Remind your family and friends that your child is more than just their gender and they should see and relate to your whole child. Direct them to the Gender Spectrum website, or offer some articles or books for them to read so they can learn more about gender-expansive kids. *The Transgender Child* is a good primer on the topic. The more you learn to speak with confidence and pride about your child, the easier it will be for others to accept your child and your parenting. People look to you for their lead on how to respond or react to your child.

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Chapter 3 : Parenting and Family | Gender Spectrum

Parenting without Pressure: A Whole Family Approach by Teresa A. Langston Recommended by judges, therapists, social workers, ministers, and public school counselors, this book is a whole-family workbook that is designed to help replace daily battles with communication, respect, and unconditional love, providing parents with the tools necessary.

If a child lives with hostility, He learns to fight. If a child lives with ridicule, She learns to be shy. If a child lives with shame, He learns to feel guilty. If a child lives with tolerance, She learns to be patient. If a child lives with encouragement, He learns confidence. If a child lives with praise, She learns to appreciate. If a child lives with fairness, He learns justice. If a child lives with security, She learns to have faith. If a child lives with approval, He learns to like himself. If a child lives with acceptance and friendship, She learns to find love in the world. However, when seen as an opportunity for personal growth for adults, parenting is one of the most creative and affirming experiences that life offers. It can be a mutual growth process for both parents and children. Yet while we are raising our children, parenting gives us chances to improve ourselves and broaden our own personal horizons as we model for our children the qualities we would like to see in them. For some of us, our own children give us a chance to become the parents we wish that we had. Because each one is born with unique potentials, children develop their own personality styles, temperamental rhythms, moral values, and interests. Still parents exert strong influences on these qualities, as do peers, teachers, and society during the school years. There was a time when parents raised their children without relying on expert advice. In those days aunts and grandmothers were available to help. But during most of this century families have been increasingly isolated from their extended families. Because childrearing seems to be a baffling and risky experiment, many parents have turned to experts. Unfortunately, that expert advice has been interpreted in the context of prevailing social trends and converted into childrearing fads that later have been cast aside along with the reputations of scapegoated experts whose names have been associated with those childrearing eras. Early in this century, John B. Watson warned parents against spoiling their children with unnecessary displays of affection and recommended imposing regular habits on them in order to instill self-discipline. The ideas of Sigmund Freud swayed the next era toward reasoning with children to help them become insightful individuals, capable of enjoying leisure as well as work. Now in the wake of the "Spock era," we can choose from a variety of experts. On the "conservative" side are those who encourage firmness and "tough love" with children. On the "liberal" side are those who minimize confrontation and stress negotiating with children. Finally for the "avant-garde" there is a plethora of advice on how to accelerate development in order to qualify children for prestigious nursery schools. Now parenthood has almost become professionalized so that many parents seek "the best way" to raise their children. Childrearing no longer is something that can be done by tradition, whim, or common sense. There presumably is a "right way" to put a child to bed, to leave a child with a sitter, to get a child started in school, and to have a friend over. Because being a parent is a career, like any career the harder we work at it the more we gain. The result is the general feeling that we cannot do enough for our children. Certainly we should raise our children better than we were raised. Whereas parents who reared their children in the seventies felt overwhelmed and needed their children to grow up fast to reduce some of the pressures on themselves, parents in the eighties believed that they could give their children a competitive edge that would make them brighter and more able. In our busy lives in the nineties we feel isolated from other parents. There is no time and there are few places for us to exchange ideas and share our experiences. The psychologist David Elkind concluded that parents in the seventies "hurried" their children to make them more mature, and parents in the eighties "miseducated" their children to make them more intelligent. According to Elkind, young children accept and participate in miseducation, because it pleases those to whom they are attached, not because they find it interesting and enjoyable. Miseducation thus creates internal conflicts between the natural inclinations of children and doing what others expect them to do. Miseducation can be more pernicious than hurrying, because it can lead to more deep-seated problems. Young

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people who have been hurried can take a year or two off before getting on with their adult lives, but miseducation, especially when combined with hurrying, can leave children with stunted creativity and with conflicts in their own personalities. Many of us are confused and frustrated, because of our not entirely compatible goals: This situation was described vividly by Joan Beck, a columnist for the Chicago Tribune: Once it was assumed that teenagers felt a little awkward with contemporaries of the opposite sex, that it took a few adolescent years to get used to feeling comfortable about asking for dates, going out together and working up to kissing and beyond. There were generally perceived standards of sexual behavior, acknowledged by the media and at least nominally supported by adults. But teenagers today are expected -- at least by many counselors, clinics, advertisers, media messages, and each other, if not by parents -- to be sexually active and to work out a moral code of their own for coping with sexuality. They also are considered -- certainly by clinics, counselors, and school-based health centers -- to be mature enough to deal with the disciplines and difficulties of contraception. It used to be assumed that adults owed it to children to protect them from harm before birth and after, to remove foreseeable obstacles from their lives and give them time to mature before they had to face adult dangers. Now, babies die of AIDS in urban hospitals, one infant in every ten is born suffering from cocaine exposure, one child in five lives in poverty and countless numbers of adolescents are turned off by poor schools, pressured into gangs or caught in the webs of crack. The truth is that we are redefining children and childhood to fit adult needs and conveniences and to take a minimum of adult time and attention. When seen as a mutual growth process for parent and child, optimal parenting consists not of techniques but of the willingness to assist, and the ability to enjoy, the maturation of a child. Family life then becomes an exchange of ideas, emotions, and power as children and parents learn how to respect and influence each other. In family living both parents and children can learn about the meaning and purposes of their lives. Both parents and children can discover their true selves by affirming each other in a variety of interactions. For example, a baby and parent interact at different times as a nursing couple, a talking couple, a learning couple, and a playing couple. Interacting with the young can refreshingly help to keep adults young in spirit. Unfortunately, for many of us and our children family life has been painful. Marital discord and divorce have been the fate of one out of two marriages. Child neglect and child abuse are but the surface manifestations of the suffering experienced in many families. For many of us, both perceived and real financial pressures rob our family lives of time for relaxation and for pleasure. For all of these reasons, family life is stressful for many of us. In most of these situations, disillusionment in family life has been the result of the unrealistic expectation that our intimates should meet our own needs in a trouble-free environment. There has been a lack of recognition that intimate relationships really are love-hate affairs and that accommodating others is a necessary frustration that we experience in order to have our own needs filled. Family life inevitably necessitates that we sacrifice personal interests, particularly those related to careers, entertainment, and recreation. It means the loss of privacy, time, and personal freedom of action. It entails emotional, physical, and financial burdens, not the least of which are worries about the health, behavior, and achievement of our children. It means coping with annoying behavior, noise, and distractions. For women it even is a health hazard because of the complications and sequellae of pregnancy and delivery. Family life has radically changed for many of us. The combined force of these trends has affected childhood by the expansion of programmed experiences for children and the contraction of informal interactions with adults. As a result, because of their expanded knowledge and wider experiences as children, teenagers think they need adults less. Because children seem to be more world wise than in the past, we are more likely to assume that they can take care of themselves. Consequently many children and adults pass each other in the night, and their home environments become increasingly lonely for both. For these reasons some adults do not want to have children. Many young adults feel that they are too selfish or are not talented enough to raise children. Others simply do not want to be bothered by the demands of parenting. Some women do not want to endure the physical effects of childbearing and breast feeding. In addition some fear that the sacrifices involved in childrearing will alter their personalities. In each of these instances abortion and placement for adoption are

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options, but neither may occur, and unplanned parenting then becomes a resented responsibility. With all of these disadvantages associated with parenting, one wonders why it holds any attraction at all. In fact, parenthood is highly attractive to most of us. For most people both childbirth and child rearing are eminently creative acts that fulfill our biological destinies to reproduce and to be altruistic. In the deepest sense, a biological child extends us into the next generation by fulfilling the species-survival instinct to live on in the next generation through our genes. In addition both biological and adopted children provide growth opportunities for ourselves through reliving our own childhoods and through being nurturing adults. Unfortunately, many of us do not realize our importance as role models for our children. We believe that it is what we do to our children -- what we punish, praise, and reward -- and not our own behavior that matters. In a more personal sense, a child is a psychological extension of each one of us. As such, children can bring out our true selves as we strive to grow with them and be models for them. Unfortunately, we tend to think of childhood as the time in life when we discover our talents, and we overlook parenthood as a similar time of discovery for us. Consequently, many of us are far removed from the mutual growth experience of childrearing and live in households that are little more than way stations for family members who lead separate lives. As financial necessity or the seductions of materialism entice us to pursue personal excellence and material rewards, many of us and our children lose access to each other as sources of pleasure and affirmation. As adults we face the pressures of work, our younger children are cared for by others, and our older children are immersed in extracurricular activities. As a result, the interactions between parents and children often are harried and mutually frustrating. Furthermore, some of us have difficulty relating to our children because we did not experience our own childhoods as rewarding interchanges with our own parents. We see parenthood as a burden rather than as a means of personal growth for ourselves. As a result we are preoccupied with our own lives, and our children are permitted and expected to assume adult behaviors too fast. Many of our children assume parental responsibilities at the expense of bypassing their own childhoods. In the light of these complexities, we need to establish priorities for our family lives.

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Chapter 4 : Parenting Information, Baby Names & More | SheKnows

Get this from a library! Parenting without pressure: a whole family approach. [Teresa A Langston] -- A whole family approach to managing conflict and building mutual respect and friendship.

Click to email this to a friend [Opens in new window](#) What can American parents learn from how other cultures look at parenting? Indeed, they seek the advice of expert after expert in the field in order to succeed at one goal: How much of how we parent is actually dictated by our culture? How do the ways we parent express the essentialness of who we are, as a nation? For parents, happiness is a very high bar, author of *All Joy and No Fun: The Paradox of Modern Parenthood*. Which is wonderful, but also very troubling. None named their own mothers. Only the most current child-rearing strategies were desired, in order to best position their children for achievement in the future. In other words, that which is most American about us — our belief that the future is unwritten — is what is driving us mad as parents. Senior paraphrases Margaret Mead, who wrote this in *That which is most American about us — our belief that the future is unwritten — is what is driving us mad as parents*. Indeed, most children enter state-sponsored daycare at 1 year old parents first get almost a full year of state-sponsored leave from work, then enter school and organized activities. Norwegians believe that it is better for children to be in daycare as toddlers. So even in Oslo, where arguably the indoor air quality is fresher, and even in Scandinavian winters, children are bundled up and taken outside to nap in their strollers. In Japan, where Gross-Loh lives part of the year, she lets her 4-year-old daughter run errands with her 7-year-old sister and year-old brother — without parental supervision. The frames, however, are different. In Scandinavia, there is an emphasis on a democratic relationship between parents and children. In parts of Asia, meanwhile, co-sleeping with a family member through late childhood is common. Korean parents spend more time holding their babies and having physical contact than most. But within a family, obedience is key — not democracy. This is not unlike many Asian nations, where parenting, from a very early age, is focused highly on academics and college acceptance. Dutch parents believe strongly in not pushing their children too hard. Instead, regularly scheduled rest, food and a pleasant environment are the top priorities for Dutch parents. But in Spain, where families are focused on the social and interpersonal aspects of child development, parents are shocked at the idea of a child going to bed at 6: In Taiwan, the most popular parenting books are translations of American guides. Yet parental anxiety is a terrible idea to export. About the author Amy S. Choi is a freelance journalist, writer and editor based in Brooklyn, N. She is the co-founder and editorial director of *The Mash-Up Americans*, a media and consulting company that examines multidimensional modern life in the U.

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Chapter 5 : Traditional Chinese parenting: What research says about successful Chinese kids

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One is the rich variety of family constellations they comprise, and the other is the fact that they are living in a society which does not yet value rich variety. The tension created by this situation generates unique needs for the approximately 5 million gay and lesbian parents in this country 1 whenever they present themselves to the legal system, the educational system, the mental health profession, religious organizations, the medical profession, or the insurance industry - to name just a few. To begin with, it is important to know that family constellations among lesbian- and gay-parented families are largely quite different from the heterosexually-parented nuclear family. Our conventional notion of a parenting family contains many presumptions: This Mom-and-Dad nuclear family is not merely the baseline model in our culture against which all other models are deviant, but it is also assumed by most to be an optimal structure for child development, compared to which all other constellations are viewed as having deficiencies which must be overcome. This is a model, however, which applies to no lesbian and gay parented families. Gay and lesbian parents are heading families with one, two, three, or even four parents. Sometimes there are no men among the parents, sometimes there are no women. Sometimes there are men and women but they are not romantic partners of each other. Some families intentionally comprise more than one household. Sometimes both biological parents are included in the family and sometimes not. Often there is a biological parent who is not a family member at all. Usually there is at least one parent who has no biological relation to the child. And perhaps most important, there is almost always a parent-child relationship that the law does not recognize or protect. By this time, the ability of lesbian and gay parents to provide just as adequately as heterosexual parents for the social and emotional health of their children has been documented repeatedly in the research literature. Over two dozen studies have found that children raised by gay and lesbian parents were indistinguishable from children raised by heterosexuals. We need instead to radically discard the Mom-and-Dad nuclear model as any kind of standard. Let me give you some examples of families I know: One 10 year old boy I know has three parents in two households. In one household is his lesbian biological mother, and in the other are his two gay dads, neither of whom is biologically related to him. In fact, they only entered his life a few years ago when he was four. The fathers share half time custody, including very active involvement in school activities, yet have no legal rights to the child if anything should happen to the mother. His mother has a partner but she is not a designated parent in this family system. The biological father is unknown and not in the picture. In addition, each one now has a lesbian partner, and those partners have also become his parents, though he calls them by their first names. Each of those partners has also given birth to a child through donor insemination, and Joshua considers those children to be his siblings despite their having no biological relation to him. So his family consists of two households containing four mothers and two siblings. Meanwhile, his biological father is known to everyone in the family, but he is considered a sperm donor rather than a family member. In yet another family, the sister of a gay man agreed to become pregnant as a surrogate mother. She was inseminated with the sperm of his partner, gave birth to a little girl, and handed her over to the two men. Their biological mother is an aunt, both biologically and in terms of her role in the family. Her husband is an uncle, and her three children, who are biological half-siblings to the child, are not functionally siblings at all. They are functionally, as well as biologically, cousins. What is especially interesting about all this is the fact that the children in these families are not the least confused as long as they are being spoken to openly and honestly about who are the biological parents who made them and who are the caregiving parents who raise them. The younger the child, the easier it is for them to grasp. In many cultures other than our own, of course, we see that children are often being raised by people other than the two who created them, in a variety of family structures. As long as it is culturally supported, the children experience it

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as natural. Increasingly, it appears that our gay and lesbian parenting communities are providing the kind of supportive subculture that allows these kids to be comfortable in such a variety of family relationships. When we have learned to identify a family based on who performs the functions, takes on the responsibilities, has the bonds of the heart, and was intended to be a parent, we soon discover that most of the time the family that we define in this way will fail to meet the legal and social definitions of family. To opt for total openness - as in crossing out "Father" and writing in "Other Mother" for example, creates both benefits and stresses. On the benefit side, the family that chooses to completely disclose the nature of their family to their neighborhood, their doctors, schools, extended family, etc. Because such a family is openly known in the school system, the children are in the best position to deal with whatever social situations might arise from having gay parents. It teaches them to expect respectful treatment and to trust their own ability to cope with someone who is negative. It creates an authenticity and genuine intimacy with friends and extended family that can never be had if there is hiding or secrecy. On the stress side, however, a family that chooses to identify itself openly as a gay or lesbian parented family may expose itself to risks of homophobic insults, to loss of support from extended family, to loss of jobs or housing, and even to violence. Whether or not these dangers are real for a given family, the expectation that they could happen creates considerable anxiety. These are frightening prospects and require very difficult decisions. Gay and lesbian parented families in hiding about who they are can be presumed to be everywhere. They may look like heterosexual nuclear families, with no one outside the family knowing that one or both parents is gay. More often, one sees what looks like a single mother, perhaps. The fact that she has a committed life partnership may be hidden from everyone in her life: Not only are they themselves under phenomenal stress having to deny so many personal needs, but the child is deprived of the knowledge that his mother is in a loving partnership, and is deprived of another adult parent who could be caring for him. But because the couple themselves may be stuck in heterosexist thinking, they may never have identified the partner as a parent in the family system. That may seem logical to everyone who knows them, and they may never be challenged to rethink that concept of family. There are many consequences of their decision, however. He does not go to parent teacher conferences or pediatrician visits. He does not participate in the father-child picnic. In addition, should the child encounter homophobic people in school, the only tools he has learned so far for dealing with the issue consist of silence and avoidance. Whether or not a family is open about being headed by gay or lesbian parents, however, the lack of legal recognition for a nonbiological parent has a profound impact both on internal family dynamics and on the way the family is integrated into their community and extended families. The anxiety may be enormous for a parent who invests his heart and soul in a child with the ever present danger that this child could be taken from him in an instant if the legal parent died. Grandparents may not want to get deeply involved with a child to whom they have no legal ties. Employers may not offer family leave or recognize family emergencies. Insurance will not cover the child of a nonlegal parent. The situation is especially serious when a gay or lesbian couple with children separates. Family and friends, who are understandably protective of her and feel adversarial to her partner, may pressure her to redefine the family relationships along heterosexist lines. The professionals who get involved at this juncture have tremendous power to either exacerbate the problem, or to turn it around and support the family to continue coparenting together after separating, despite a complete lack of legal and societal support for doing so. Gay or lesbian parented families that start out in heterosexual marriages have disclosure issues within the family. The children in these families start out believing they had a Mom-and-Dad heterosexual family, and will at some point learn this is not the case. In general, the rule of thumb is that disclosure should not take place until custody arrangements are secure. Gay and men and lesbians are in serious danger of losing their children simply because of their sexual orientation, and it requires careful planning with a knowledgeable attorney to know how to handle things so that a child does not tragically lose a parent. Barring custody problems, however, it is generally advisable to help move a family toward full disclosure as soon as possible. The advice to Johnny is based on an erroneous and damaging assumption that homosexuality is somehow more about sexual behavior than heterosexuality, and therefore can not be discussed without reference to sex

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acts. The advice to Jennifer is burdened by the completely unsupported fear that a teenager will become homosexual or somehow confused if she has positive role models of gays and lesbians in her family. The reality we find is that the most destructive things in families are secrets. Children should be given truthful relevant information as soon as possible, along with ongoing support to address their concerns about it. Everyone working with children should be aware of an organization called C.

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Chapter 6 : Issues for Lesbian- and Gay-Parented Families

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The kids get higher SAT math scores, and are disproportionately represented among U. National Merit Scholars Zhao and Qiu A recent study of American tenth graders found that Asian-Americans outperformed all other ethnic groups in math and science Else-Quest et al Why is this the case? When James Flynn analyzed past studies of achievement and IQ, he found that Chinese attainments could be better explained by environmental factors Flynn Chinese mothers raise more accomplished, academically successful kids because they are more demanding and strict than Western mothers are. There is some evidence in her favor. We know, for example, that parents who set high standards tend to have kids who are more successful at school. When Chinese kids are raised by authoritative parents, they do as well or better than Chinese kids from authoritarian homes. What, then, can explain Chinese achievement? Decades of research suggests that Chinese kids have two big advantages, advantages that have little to do with authoritarianism: Chua herself makes this point in the Wall Street Journal. What does this mean? Chua provides some specific examples. For instance, Chua says she never allowed her kids to have a playdate, watch TV, participate in a school play, or choose their own extra-curricular activities. I told her to stop being lazy, cowardly, self-indulgent and pathetic. She mastered the piece, and wanted to play it again and again. And the emotional strife had lifted. But Chua got the results. And, Chua notes, the point is this: To be allowed to choose for themselves, or to be pushed into achievements that will pay off later in life? A more indulgent approach might seem more caring. But, as Chua argues, her parenting style shows a concern for the long-term welfare of her kids. As Chua recounts in her book, one of her daughters rebelled, and Chua had to reassess her views. What does the research say? Are the parenting tactics she describes truly effective? And if these tactics work, do they work at a cost to the kids? This is distinguished from authoritative parenting, which also emphasizes high standards, but is accompanied by high levels of parental warmth and a commitment to reason with children. These links have been documented for Western kids raised in North America. They have also been documented for Chinese kids living in Beijing and Taiwan. But there are some exceptions. Studies Hong Kong Chinese Leung et al and of Chinese immigrants to North America Chao have linked authoritarian parenting with higher school achievement. But strict Chinese parents enjoy a sense of closeness with their kids. This, says Chao, is why some studies have failed to show a link between poor outcomes and authoritarian parenting among Chinese immigrants. Unlike children in Western authoritarian families--children who feel alienated by their parents--the Chinese-American kids feel connected Chao ; Chao Traditional Chinese parenting has one clear advantage over contemporary Western parenting: Chinese parents--like many other Asian parents--are more likely to emphasize effort over innate talent. And other research suggests that Westerners are more likely to assume that a child fails because he lacks innate ability Stevenson and Lee Chinese-American kids tend to have peer groups that support achievement. When these kids perform well at school, they get rejected by their peers. Chinese-Americans are less likely to face this choice between scholastic success and social success. And what about creativity? Like everyone else, they have their strengths and weaknesses. And these are shaped by training. So there is no magic here. Just the payoffs for hard work. Is the controversy justified? People want to know if authoritarian parenting can sometimes be a good thing. And those are lessons that can benefit us all. Traditional Chinese parenting Chao R. Extending research on the consequences of parenting style for Chinese Americans and European Americans. Math and science attitudes and achievement at the intersection of gender and ethnicity. Psychology of Women Quarterly. Does "Tiger Parenting" Exist? Asian Am J Psychol. Impact of parenting practices on adolescent achievement: Monogr Soc Res Child Dev.

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Chapter 7 : NCBP - Promote Your Parenting Seminar

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