

care but all of the other physical and emotional caretaking activities of the private sphere, and women must demand that they do so. I must admit that I experience some deep misgivings as I write these words. I have a vision of nurseries all over the world being militaristically organized, children marching in and out of step, with their tiny rifles on their shoulders. However, Brock-Utne reported in her book on some work that has been completed in Sweden, not yet translated into English, that provides encouragement for men becoming involved in early childcare. 'Good' fathers were identified, those who deeply cared for their children, respected their emerging personalities and tried to understand them on their own terms. The researchers found that the single feature that was characteristic of the good fathers was that they had spent a considerable amount of time in caretaking with their children. This was usually not a matter of choice, but rather was forced by circumstances such as the father's unemployment or the mother's ill health. Whatever the reason, simply spending time nurturing children seemed to have a humanizing effect on these fathers and to cause them to become connected to their children in meaningful, responsible ways.

In addition, we must move away from the distorted vision of proper 'masculinity' and 'femininity' for our children, and realize that it results in truncated versions of humanity for both, especially boys—a version of humanity that inevitably leads to violence and war. The view must be altered that the proper developmental path for boys' self development is toward ever greater separation and individuation from others. Clearly, there are a variety of features of the female gender role development that must be altered as well, the most important one being to move from devaluing to prizing girls' developing skills in the areas of capacities to foster and value relationships and to care for others.

The gender role socialization processes that lead to distorted visions of masculinity and femininity are firmly grounded in the traditional patriarchal family form. Fortunately, there are a variety of alternatives to the patriarchal family form that are being lived out today, e.g., single-parent families which usually means woman-headed, gay and lesbian couples some of whom are raising children, communal living arrangements and so on. We must give credence and encouragement to alternative family forms, as well as working toward transformation of the tradi-

tional one.

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Rooms

Rooms stay with me, their vanished sleep. The one overlooking a Paris square, tired like a middle-aged woman's face, its bed frilled with deadly sin, its walls papered with years of want. The faceless motel room of Vancouver, anaesthetized by men conscripted to think forever endless schemes. My favorite in Austria where the garret window and the curtains embrace. Outside the moon greets a peak. Inside the clock whirs yes to darkness, and a phone rings through the wall not for me, asleep like a hermit crab.