

a history of the CSAA's experience with fathercraft. Gruenberg's points and the responses of her students are reproduced below.

**Mrs. Gruenberg:** Men can be more objective. Now that women have "equal rights" we can look at the differences in the sexes without feeling inferior. In the early days of the parent education movement we said the fathers must come in—it isn't just a mother's job alone. We thought they must come in on the same basis and go through the same procedures and be interested in the same things. Here in New York the fathers were at first tolerant of it—they thought of it as just another "culture" club and that their wives were interested in that instead of a Browning club. They had a very patronizing attitude. But when they began to suspect that the mother's point of view regarding the child was changing, the fathers' attitude became more defensive and they asked, "What is this you are bringing back here? My mother brought me up without belonging to a study club, and look at me. Could anything be more wonderful?" Or he said, "Who is this woman I married who has to go to study to bring up her children[?]" Generations have brought up children without reading books." Then they began to see there might be something in it after all, but they said they would like to have a group of their own, not a coeducational group. That raised a problem—why men leave home—to go to a child study group! That lasted two or three years and they found it was perfectly all right for mothers to go to a child study group. Then we had a coeducational group but it did not go very well. Since then there have been only sporadic efforts to bring fathers in. At the present time there is no difficulty in getting them interested.

**Question:** [Posed by whom? It was not made clear.] Why didn't groups for fathers work out well?

**Mrs. Gruenberg:** Because the mothers were in the lead and they took it for granted that the fathers must be interested in just what they were. It was forcing the issue. While it has been said that fathers will ask these concrete questions, their interest is more academic and objective and not quite so personal and heated. Where the effort has been made to have special father groups, the content of the fathers' discussion and the sequence and the approach have been different. I think it is fair to recognize the difference. But men are just as susceptible to being swayed by one or two members of the group as women. (Instance of Lincoln School Fathers Group.)

**Student:** That bears out my own experience—that men have not as yet