

of the strains and stresses in modern family life is due to the fact that each individual claims the right for a complete life. That brings up to the mother whether she should have the complete care of a child. You have each member of the family striving for a personal adjustment. Being a martyr has gone out of fashion. No one admires you for it. . . . [E]ven when there are only a few children—you find the father striving for a personal adjustment. He doesn't feel that just because he is a father he has to give up his claims on life as a human being. A woman does not want to be just a mother and a wife. Then when you have a child or two or three, each with individual capacities, each individual striving within this small unit, you have quite a problem. That is a new aspect of this whole situation. No one is willing to take the whole responsibility. Can that responsibility for the family be shared or will it come back again to the mother[?] Somebody has to be there and see that somebody gives in. I cannot see the family continuing with any great satisfaction to the individual members of the family unless somebody takes that responsibility. I personally have been giving a great deal of thought to it and it seems to me it is the mother's responsibility. No matter what else she is, she is the chief executive of that little establishment. It has to be centered and she has to see to it that each one gets his rights and his needs and his desires. You cannot leave it for them just to fight it out. There are some people who feel it can be equally shared. I believe it should be shared by the father, but even under the most favorably [*sic*] situations I do not think it can be equally shared. I have come to the conclusion that women are better equipped psychologically for this. Ten or fifteen years ago I would not have said this.⁸⁰

There is so much said here that it is hard to know what to address, and in what order. Perhaps the best thing to do is to start at the beginning of the transcript.

Gruenberg first stated that in the early days of the parent education movement, there was a concerted effort to get fathers involved so they would know that parenthood was not “just mothers' job alone.” As to why it was important that fathers know this, Gruenberg pointed to the issue of women's rights, saying that as long as women were not considered equal, the implication that parenthood was solely the mothers' job made the inequality worse. Believing that by the early 1930s, women *had* achieved equality with men, Gruenberg said that women could now “look at the differences in the sexes without feeling inferior.” Gruenberg, in short, felt comfortable arguing that men and women were different, not because she wanted to preserve men's prerogatives, but because she believed that society had reached a point where it would no longer automatically translate discussions of gender dimorphism into endorsements for gender stratification.

Gruenberg was not the only leader of the CSAA who thought along