

esteem. It is difficult to go and learn in an environment that is obviously hostile. Not to mention, (again) the teachers, when grading the students are not being objective. White students are praised and put on college preparatory tracks while the black students are marked poorly and led to believe they are incapable and shouldn't be there. That does not help to promote a healthy sense of self esteem. (217).

The authors, after providing a number of dysfunctional consequences to desegregation, they discussed several positive aspects on integration. They started the section with very clearly defining both desegregation and integration. Desegregation is the removal from the social structure of legal and social barriers based upon racial and ethnic discrimination against a group. The authors make mention to the fact that desegregation is a structural process and may or may not be accompanied by changes in the subjective perceptions or attitudes of individuals. Integration is, on the other hand, according to Clark, subjective and refers to attitudinal change in the hearts and minds of men and women. That would suggest the elimination of stereotypes, prejudices and fears. Desegregation was only initially meant to satisfy a constitutional requirement but an extension to it was the hope, albeit, optimistic hope that the children would let go of the prejudices embraced by their parents. That could be no more than a pipe dream, because children learn hate from their parents. It may or may not be reinforced at school but the seed has already by planted. It is unlikely if children are learning that at home that simply being in a classroom with a child that looks different from them would somehow promote unity. (229).

The advocates of integration maintained that only through an integrated society that people can learn to respect one another's differences and appreciate the vitality of diversity. Integration therefore would be similar to the idea of the melting pot, where everyone's differences would be transformed to an assimilation of the white man. The question that is left

The authors made sure to not only describe the feelings of the opposition to busing but explained that the opposition was not only bigots and those parents genuinely concerned about their children's welfare and the quality of education they are likely to receive, but also those committed to defending their neighborhoods and community control of education (242). That is completely understandable considering parents had to wake their kids up early to have them bused way across town, minimizing their quick access to them should something happen. Not to mention they are sending them to environments that are not safe. White families seemed to be concerned about that but it was white kids abusing black kids as well. That was seen recently in Louisiana with the Jena 6 where white kids hung a noose around a big tree at their high school. The fear and concern extends both ways and it is not without reason.

Another issue dominating the discussions on desegregation was tax exemption to private schools. Private schools that had discriminatory practices that violated federal law were able to receive tax exemptions from the IRS. The authors highlighted the *Green v. Kennedy* case that caused IRS to change their policy and deny a tax-exemption to schools that discriminated against students on the basis of race or color. (246).

The tuition tax credit was the final issue dominating the desegregation discussions. Permission to deduct federal taxes by parents who send their children to private school was the debate. The authors state that the opponents to tax credits insist that such credits will ultimately undermine the public schools and that a large two tiered system of privileged largely white schools versus poor largely minority schools will result. Proponents claim that tax credits will offer more freedom of choice for parents and enable them to obtain a high quality of education for their children. (247). It just seems as if they, (they meaning the rich), are always looking for a way to circumvent the system. This is how they are able to maintain their wealth while

should be, why do people, (blacks or any other minority) have to give up their identity?

Different does not equal bad. The advocates go on to suggest that integration has broader implications to the equality of opportunity. It won't be a time where blacks are not hired because they are black, or not have the same access to education. All children would see both black and white people in figures of authority allowing the black kids to see that anything is possible and for white kids destroy the false images associated with minorities. That was probably at the time something farfetched for the opponents to integration but President Obama has done that for children today. Now when people tell little black kid they can be President one day, they can actually believe it. (228).

Since desegregation was apparently here to stay, the authors changed course and highlighted three issues that have dominated the discussions of school desegregation and the access to equal educational opportunity. The first issue they discussed was Busing. There were strong opinions on both sides of that issue. Some politicians were openly critical of busing so much so President Ronald Reagan took a number of steps deliberately designed to undermine the legitimacy of busing as remedial action against racially separate schools. Proponents of busing claim that a majority of students bused to school are bused for the purpose of achieving school desegregation. That is not true. According to the authors, more students are transported each day to public, private, parochial and non-Catholic Christiana academies that are racially segregated than to schools for purposes of racial desegregation. The authors provide the advocates belief and claim that busing facilitates the ultimate goals of an integrated society by encouraging individuals to learn about themselves and others through formal and informal interaction, providing a better quality of education. All students would have ample resources, better facilities and quality teachers. (238).

expanding the disparity between themselves and the lower classes. The Supreme Court agreed with them said they were entitled to such tax credits and they would not be violating the separation of church and state mandate. (247).

The authors move beyond grade school to blacks in higher education where they describe some of the functions and problems with it. The primary function that the authors stated that black colleges provided was opportunity to black students to have higher education. They gave black students a chance at an education when other white schools would not. The problems the authors noted that black colleges had were organizational and affective. The organizational problems presented with an inability to handle finances, hire competent staff and maintain accreditation. The affective problems ranged from having a rigid conceptualization of morality, stances against face to face dancing between sexes, restrictions against unsupervised dating, smoking in public and drinking alcoholic beverages. (249). With that level of rigidity, it did not give the students an opportunity to grow and develop. Granted, students still went to black colleges and blossomed but the administration was guided by fear and a desire to be like the white counterparts.

The enrollment patterns, college completion rates and the quality and equity, according to the authors, were all on a steady increase. Black students went not only to black colleges but to white colleges and were succeeding there as well. Black students did not complete baccalaureate degree as often as white students but it still continued to increase. The authors maintain that there is still a continuing need to assure equal educational opportunity and pursue excellence in education. (257).

The authors ended the chapter with a discussion on graduate and professional education. They stated how there was a shortage of black faculty and that underscored the importance of an aggressive affirmative action program for the recruitment and training for blacks for graduate and professional roles. If there were more black students in graduate school then there would be more black students graduating with graduate degrees. That consequently would increase the number of available black faculty. (261).

The authors did an exceptional job journeying the reader through the issues of contemporary education. They began with the period from segregation to their present time. There has been even more issues that have taken rise that have affected education. Nonetheless, the authors did a thorough job highlighting and explaining the path to desegregation and equal and quality education for all.

The Black Family

The Black Family in American Society

In this chapter, the author examined the black family and how it was impacted by slavery, as well as unique patterns in family life and special topics such as interracial marriage, illegitimacy, divorce and the black matriarch.

In discussing the impact of slavery and the undermining effects on the black family, the author acknowledged one of the most profound was on the institution of marriage. Whites experimented with a variety of slave unions that primarily served to strengthen the economic position of the slave owner, such as legal marriages, casual unions and stud farms, whose main purpose was to produce offspring that could be bought and sold like cattle. While using black men for breeding purposes and shipping them off to the highest bidder, slave owners were simultaneously making black women available to white men for sex. At the same time, the slave system and its perpetrators systematically created and spread the cultural myth of black immorality, licentiousness and animalistic sexual behavior, and set about framing the black family as the incompatible with "traditional" marital and familial standards and norms.

From these conditions, the author stated, black family life emerged. The norm among black families, as it was with white ones, was monogamy. This could take several forms, however, which included a series of relatively short marriages; co-habitation functioning as trial marriage or common-law union, and interracial marriages. Notably, blacks tend to marry later than whites. Across the board it is assumed that the postponement of marriage reflects college attendance patterns. However, it for blacks it also signals economic concerns and societal factors, such as uncertain job prospects, lower beginning salaries, rise in cost of living and imprisonment. With respect to interracial marriages, legal restrictions, mainly designed to prohibit sexual contact between black men and white women, and long standing societal customs and taboos kept this practice to a low 0.70 until about 1970. By the 1980, however, the number of interracial marriages had more than doubled, with the general pattern being black male married to white female. Some explanations offered for this pattern harkened back to slavery and its effects on blacks, including black men's attraction to Nordic features and light skin, the thrill of coveting the "once forbidden fruit", and the attainment of what

some in society consider to be a symbol of status. Still, the author stressed, social perceptions of such unions were and still are not without judgment. The general tendency is to regard blacks that marry whites as having married upward, and vice versa.

The chapter pointed out that contrary to the stereotype of the matriarchal black family, the authority figure in such household was equally likely to be male or female or both – across all income levels. This trend, also apparent in white households but to a lesser degree, has represented a shift away from the patriarchal structure as couples share more economic and child-rearing responsibilities. Today, as the recession and the resulting un- and underemployment continues to disproportionately cripple black families and black men in particular, a more egalitarian authority structure within the married household surely holds firm.

Black Family Patterns

In the author's discussion of black family household patterns in general, three types were identified: basic (husband and wife only); nuclear (husband, wife and children) and attenuated nuclear families (one-parent and children). It also is noted that, despite the universally American model of the basic nuclear family as ideal, this type of family structure has been declining and by the 1990's existed in less than half of all black families. Just between 1980 and 1987, the proportion of two-parent families in the black community dropped from a majority 55.5 percent to 41.5 percent, leading some scholars, policymakers and journalists to characterize the black family as being "in trouble." Even more disturbing to some has been the fact that black women, who statistically are more likely to be poor, head the vast majority of these one-parent households. In fact, by 1987 and yet today, more than half of all black children resided exclusively with their mothers, which continues to pose dire academic and socioeconomic consequences for their children.

To augment the capacity of black mothers to care for children and meet emotional needs as well, the author cited studies that explored the diversity of the black family structure and by extension, the role of boyfriends and extended family members. The findings from "boyfriend" studies suggested that the prevailing stereotype of the

shiftless mate interested only in sex and shelter might be unfounded. While some relationships may be indeed destructive, ones that involve a quasi-father, biological father or a supportive companion can be positive. More encouraging were studies examining the diverse roles and functions of extended family, which identified key areas of strength that can translate into resilience and support for black single mothers, such as the family's: capacity to absorb other individuals (or children born out of wedlock) into the unit; its adaptability and flexibility in assuming different roles and functions within the family dynamic, and tendencies to rely on religious/spiritual beliefs.

The author also highlighted several controversial issues that tend to punctuate discussions of the black family including, teenage pregnancy and unwed motherhood and the position of the black male. Traditionally, the author noted, illegitimacy in the US is regarded as a black, lower class problem and a symbol of family dysfunction and disarray. And while out-of-wedlock births have increased among all races, at the time of publishing, Black unmarried women were four times more likely to give birth out-of-wedlock than unmarried white women. What is interesting to note in view of these statistics is that most studies on this issue have found that, while black teens tend to be more sexually active than white teens, across every age group unmarried white women are significantly more likely than black women to abort a fetus (which are in keeping with longstanding black attitudes against abortion). Additionally, the author cited data that found in 1989, white 15-19 year olds were seven times more likely than their black counterparts to get married before giving birth. The author also took issue with stereotypes of black unwed fathers as irresponsible and aimless teenagers. Cited in the chapter were studies, conducted in the late 1980's by the Children's Defense Fund and other think tanks that found at least 55 percent were actually in their early 20's. Many expressed love, concern and emotional support for their children, but were plagued by lack of education and chronic unemployment.

In discussing the plight of black American males in general, the author characterized his position in society as precarious – despite the "...progress and accomplishments of millions of black men against the odds..." This pronouncement was followed by a series of bleak statistics that were as relevant in the 1990's as they are

today: about one-fourth of black males drop out of high school; unemployment of young adult black males is consistently in the 40-50 percent range; the homicide rate of black males is nine times that of white males, and the life expectancy of black males is the lowest than any other racial group. In acknowledging the existence of the societal conditions that give rise to the general perception of black males as deviants, the author also made a point to stress that males suffer these indignities – to one degree or another -- irrespective of class or social standing. Almost always, the maligning beings in schools, where black boys are often labeled as slow learners and hostile. It continues into the workplace where behavior praised in white males as confident and competent, are viewed as arrogant and elitist in black males. Almost in an effort to end on a note of optimism it seemed, the author took the opportunity to state that despite such adversity "...the majority of black men in America are law-abiding citizens, responsible and caring fathers, sons or bothers, and contributing members of American society and its black community."

Ultimately, the author posited that slavery did leave an indelible mark upon black family and its patterns, but perhaps not to the magnitude suggested by some scholars, and not before depositing immeasurable amounts of spirit, tenacity and self-determination.