

**FACULTY RESEARCH EDITION**  
of  
**The Savannah State College Bulletin**

*Published by*

**The Savannah State College**

Volume 20, No. 2

Savannah, Georgia

December, 1966

HOWARD JORDAN, JR., *President*

**Editorial Committee**

Blanton E. Black

J. Randolph Fisher

Mildred W. Glover

Joan L. Gordon

Elonnie J. Josey

Charles Pratt

Forrest O. Wiggins

JOHN L. WILSON, *Chairman*

*Articles are presented on the authority of their writers, and neither the Editorial Committee nor Savannah State College assumes responsibility for the views expressed by contributors.*

BOUND BY THE NATIONAL LIBRARY BINDERY CO. OF GA.

75036

## Table of Contents

A Guide to the Study of Current Introduction to Education Textbooks	7
Charles I. Brown .....	
Synthesis of 4:6 Thio 1, 3, 5-triazine Derivatives II	10
Kamalaker B. Raut .....	
The Humanities	12
James H. Hiner .....	
The Influence of Religion on the Political Process in Burma	22
Johnny Campbell .....	
Creating a National Sense of Direction in Industrial Arts	34
Richard Cogor .....	
The Teaching of Mathematical Induction	36
William M. Perel .....	
The Evolutionary Role of the International Labor Organization	40
Sarvan K. Bhatia .....	
What Motivates Students in the Choice of Subject Majors	48
Dorothy C. Hamilton .....	
A Device for the Improvement of Study Habits	55
Maurice A. Stokes .....	
On Variation of Velocity and Pressure Behind and Along a Shock Surface in Lagrangian Coordinate System	65
Nazir A. Warsi .....	
On Vorticity Behind a Shock Surface in Lagrangian Coordinate System	68
Nazir A. Warsi .....	
On Gradients of Specific Volume and Pressure Behind a Shock Surface in Lagrangian Coordinate System	71
Nazir A. Warsi .....	
The Community College: An American Innovation	73
Philip D. Vairo .....	
Force Field Calculations in Octahedral Water Complexes	76
Venkataraman Ananthanarayanan .....	
The Negro in International Affairs-Prospects for the Future	80
George L-P Weaver .....	
The Law of Karma as Reflected in Hinduism, Buddhism and Jainism	85
Samuel Williams .....	
Economic Growth and Income Distribution	92
Sarvan K. Bhatia .....	

## Table of Contents – (Continued)

India's Experience in Developmental Planning Kanwal Kumar .....	98
Utilizing Emerging New Instructional Materials and Mechanical Devices-Implications for the Library Dorothy B. Jamerson .....	103
The Moynihan Report: A Critical Analysis Isaiah McIver .....	108
Modern Art: The Celebration of Man's Freedom Phillip J. Hampton .....	122
A Review of "The Use of Selected Technical Language as a Means of Discovering Elementary Teachers' Operational Definitions of Teaching" Thelma Moore Harmond .....	128
An Analysis of NTE Scores and Quality Point Ratios of Selected SSC Graduates from 1961 through 1966 Martha W. Wilson .....	141
The Man Behind "Trees" James A. Eaton .....	147
Watts: A Tragedy of Errors Elonnie J. Josey .....	153
Personal Characteristics in Secondary School Social Studies Student Teachers as Related to Certain Measures of Potential Teacher Behavior Shia-ling Liu .....	159
Some Possible Ways of Improving Instruction in Our Colleges Robert D. Reid .....	165
Needed: A Program to Save Freshmen! James A. Eaton .....	174

# **The Moynihan Report: A Critical Analysis**

by

Isaiah McIver

## **Some Reservations**

It is the firm conviction of this writer that the Moynihan Report is merely a combination of paradoxes, contradictions, and rationalizations undergirded by statistical and historical data to support traditional myths and stereotypes which make Negroes subhuman savages.

This report revives some dying myths and creates the myth of family instability so as to perpetuate the notion of Negro inferiority. In the report, the status quo is historically and statistically justified. According to Moynihan, slavery produced the hydra from which the present indolent, shiftless, intellectually inferior, and immoral savage emerged.

I will not attempt to refute Moynihan's statistical and historical argument that instability of the Negro family is responsible for the pathological predicament in which Negroes find themselves.

Before attempting to point out the fallacies, paradoxes and contradictions which victimize the Moynihan study, an attempt will be made to summarize the major contentions and conclusions presented in the study.

In this presentation, Moynihan is not being branded as a subtle racist, a creator of vacuums, or as a researcher who diagnoses and then refuses to prescribe cures for the illnesses discovered.

Like Moynihan, I shall not attempt to create panaceas. This presentation is merely an attempt to criticize some of Moynihan's contentions and offer counter proposals and amendments which may or may not lead to desirable solutions. I would like also to suggest amendments to contentions made by him.

By criticizing some of the implications and conclusions suggested in the report, it is hoped that more interest will be created in the problem diagnosed and that individuals more familiar with the problem will offer what they consider valid approaches toward solutions.

It is realized that this paper presents only an approximation of the truth, that very often truth is subject to revision, that truth may be relative, that the mind has an enormous capacity for error, confusion and silliness and that criticism is an extremely valid means of testing and validating truth.

## **The Report**

One of the basic contentions presented in the Moynihan Report is that Negroes are victims of a pathological tangle and that this current

pathological predicament in which the Negro finds himself resulted from three centuries of chattel slavery and inhumane treatment and experiences. These experiences robbed the Negro male of his manhood and culminated in the destruction of the Negro structure.

The Moynihan Report traces the origins of the matriarchial structure of the Negro family and its pathology back to slavery and recommends that a program be implemented which will compel Negroes to embrace the common ideals of the American family.

According to the Moynihan Report, American slavery was profoundly different from any other type of slavery recorded in history. The lasting effects of American slavery on American Negroes and their descendants have been and continue to be indescribably disastrous.

The founding fathers compromised away forty percent of the Negro's humanity. Myths and stereotypes created by slavemasters and others transformed the Negro into an omnisexual savage. Historical tragedies made him into a creature whose stages of development became unique in human annuals.

Negro males emerge from an infant to "boy". They may spend a lifetime as boys or they may become "Sam," "John," "Jim," "Uncle," or "Preacher," but never "mister." His acquired intellectual, financial, or marital status does not make him father. Instead of becoming father, the Negro male becomes after marriage "Hattie's Sam" or "Mandy's Jim."

In 1863 the Emancipation Proclamation freed Negroes from chattel slavery and made them miserable indigents who were not permitted to obtain saleable skills. Freedom from chattel slavery did not guarantee Negroes economic, social, and political equality. Emancipation from slavery meant economic, psychological, social, and political castration.

Moynihan finds a direct and close relationship between unemployment of Negro males and broken homes. Moynihan contends that before the Negro unemployment profile can improve, the Negro family must be stabilized.

The Moynihan Study indicates that in one out of every four Negro families where the husband is present and working, and someone else in the family works, the husband is not the principal earner.

Negro females, according to the Report, stay in school longer and are better students than Negro males. From 75 to 90 per cent of all Negro honor students are girls. Statistical data supplied in the Report indicate that nearly 25 per cent of all Negro births are illegitimate and that one half of all Negro children who reach age 18 have not lived all their lives with both parents.

Negro Youths represent only one twentieth of the total United States population, but they commit thirty-four per cent of the crimes committed by juvenile offenders. Moynihan says that Negroes commit a majority of the crimes against the person such as rape, murder,

and aggravated assault. According to Moynihan's analysis, Negroes on the urban frontier are arrested in three out of every five cases for rape, murder, and aggravated assault. In Detroit and Chicago during 1963, three-fourths of those arrested for murder, rape, and aggravated assault were Negroes.

In 1960, fifty-six per cent of the homicide and fifty-seven per cent of the assault offenders committed to state penal institutions were Negroes.

Moynihan concludes that the combined impact of poverty, failure, and isolation are factors which contribute to the Negro's precarious delinquency predicament. But the primary cause of this pathological tangle in Moynihan's view is the instability of the Negro family.

Statistical data extracted from the 1960 census report and data from other sources in the Moynihan Report indicate that 88 percent of the white families in the United States had both mother and father present. Among Negroes, only 74 per cent of the families had both mother and father present.

When the 1960 census was taken, the Negro divorce rate was 5.1 per cent. The divorce rate for whites during this same period was 3.6 per cent. These figures presented in the Moynihan Report represent a 40 per cent increase in Negro divorces between 1940 and 1964. Broken families among Negroes ranged from 38.2 per cent in the South to a high of 45.5 per cent in the Northeast. Simply stated, more than 34 per cent of the Negro families in the United States in 1960 had matriarchial heads while only 10 per cent of the white families had matriarchial heads.

Many unemployed Negro youths studied in New York lacked motivation, minimal competence, and had such a low tolerance for frustration that they could not absorb minor setbacks. These youths, according to Moynihan, magnified minor irritants out of proportion to reality. Very often they were aware of their inabilities and this knowledge became extremely devastating to them. Knowledge of their inability to cope with the environment forced many to alcoholism, sex, or drugs. In 1963, Negroes made up 54 per cent of the people in the United States addicted to drugs even though they comprise not more than 11 per cent of the total population.

Two per cent of the white population were welfare dependents in 1960 while 14 per cent of the Negro population were welfare dependents.

The Moynihan Report further implies that many of those Negro youths who fail to make a satisfactory score on the Armed Forces Qualification Test, are inadequately prepared for successful adjustment. This test employed by the military attempts to determine whether potential military personnel possess sufficient ability to perform at a level of competence acceptable to the various branches of the military. This test, according to Moynihan, roughly measures ability expected in 7th and 8th grade students. Fifty-six per cent of the Negroes who take this test made an unacceptable score. Only

23 per cent of the whites who take this test made an unacceptable score.

Studies cited in this report indicate that the presence of the father in the home can increase the intelligence quotient from 1 to 9 points, depending upon the grade level and the socio-economic level of the child.

During 1964, twenty-nine percent of the Negro males in the United States were unemployed 15 weeks or more. This significant unemployment profile resulted from a lack of internal cohesion, the Negro's inability to absorb frustrations, the lack of minimal competence and motivation, his low tolerance for frustration, and his assumption of the "Sambo Syndrome" transmitted to him from the days of chattel slavery.

### **The Report Analyzed**

The assignment and solution suggested by Moynihan seem simple and quite possible in print, but the task becomes herculean when one realizes that society has not seen fit to fully restore to Negroes the 40 per cent of humanity the founding fathers compromised away from them.

Society expects Negroes to be inferior, submissive and omnisexual. Moynihan adds to the assignment by demanding that Negroes be strong patriarchs while maintaining all the traditional inhibitions.

Are historic injustices really responsible for the Negro's present plight? Could not 100 years of emancipation change the Negro into a stable human being desirous of social and economic rewards, if the power structure made an honest effort to treat the Negro as a fellow human with normal responsibilities? Is not an end to social, economic, and political injustices a basic prerequisite for individual and family stability?

The logic employed in the Moynihan Report is dangerously close to the type of thinking employed by those who urge bootless Negroes to rise up by their bootstraps. Such an admonition reminds one of the Booker T. Washington injunction to his recently emancipated fellows, already on the outskirts of hope, to let down their buckets where they were. Some Negroes accepted the Washington injunction, and some will probably follow Moynihan's commands. As the victims of starvation wages, separate but unequal facilities, police brutality, unemployment, and discrimination, was it possible for the Negro to join the band wagon and absorb middle-class sensibilities? This indeed would have been the miracle of the century!

Those who would have all men embrace uniform moral standards must also create the type of society which permits all citizens to enjoy uniform privileges. A society which destroys or diminishes humanity cannot realistically challenge subhumans to ascend to heights of human respectability. Social critics cannot realistically admonish bootless Negroes or wearers of imaginary boots to stabilize their family structure in the same manner this is achieved by their more affluent bretheren. Centuries of chattel slavery and an Em-

anticipation Proclamation which created the semi-slave did not perpetuate Protestant Anglo-Saxon family ideals.

Negro males in 1966 are but 20th century victims of chattel slavery. Many abuses common to chattel slavery have been erased. If today's Negro is not a victim of dehumanization, he is a victim of the present semi-slave roles, and expectations.

This report asserts that American slavery was profoundly different from, and its lasting effects on individuals and their children were indescribably worse than any other type of slavery recorded in Ancient or Modern history.

Many people familiar with slavery in the United States will probably agree that slavery in the United States was an extremely savage example of man's inhumanity to his fellowman but few reasonable people will accept the thesis that the effects of cruel and inhumane treatment can become a gene-like substance to be transmitted to all generations of Negroes.

The implication is present in this report that historic injustices are responsible for the Negro's present predicament. Such an implication leads one to infer that the Negro is currently apathetic, indolent, irresponsible, and omnisequal because slavemasters implanted these characteristics centuries ago and present-day Negroes dare not refuse to loose these characteristics.

Present unemployment deteriorates the Negro's self esteem and the inability to secure rewards for being manly, courageous, or assertive, destroys the patriarchal drive. Negroes are expected to be accommodating and fulfill desired myths and stereotypes in a world dominated by males. The Negro family structure is not in its present precarious predicament because the father is absent. The problem exists because American society will not permit Negro males to grow up and assume the patriarchal role.

Negro males cannot assume their expected roles until they are given the same or better economic opportunities than their wives and racial counterparts. Family stability must be undergirded by equal economic, social, and political opportunities for all American citizens. The mere presence of the economically unstable husband cannot implant the ideals of Anglo-Saxon institutions. Before one can assume an equal sharing of responsibilities, there must be an equal sharing of rewards.

Moynihan contends that the Negro is in a pathological tangle primarily, because of the weaknesses inherent in the family structure. Much of this pathology, he feels, is due to the destruction of the Negro's will during the period of servitude. One wonders if the continual destruction of his will since emancipation should not be considered? The Moynihan Report leads one to believe that present day Negroes inherited from their enslaved forebears a will which cannot assert itself. Moynihan concludes that before the Negro can assert himself, the family structure must be improved and, throughout the report is the ever present implication that experiences realized

in the more than 100 years since emancipation did nothing to crush the Negro's will to assume the patriarchal role today.

Society condemned Negro males to an enuch-like existence in a culture which venerates the primacy of masculine characteristics. Negroes like all other human organisms are products of the past and present. They are moulded by past and present experiences. If Negroes are still being victimized, it is not their historical experiences which plague them. Experiences today which are similar to those of yesterday prevent Negroes from realizing their full humanity.

God is not blamed for the Negro's inferiority. Negroes were not born inferior, but historical experiences made him a savage. Even though Negroes are not victims of a creative mistake, they do possess the unique ability to transmit to all generations this savagery they acquired during chattel slavery.

The Negro, according to Moynihan is incapable of growth and developing into a first class citizen. Even when presented equality of opportunity, there will not be equality of results where Negroes are involved. He concluded that equality of opportunity will not unwind the Negro's pathological tangle. Negroes are condemned to defeat before they are given an equal chance at the starting line, and Moynihan refuses to accept the notion that Negroes are awkwardly set in this gruesome situation.

Before Negroes can gain their humanity or secure the rewards offered by society, Negroes must stabilize their families. After they have stabilized their families, possibly they will be able to dream the American dream.

Moynihan implies that Negroes do not doubt their worth because of contemporaneous factors. Inferior racial, economic, social, and political status ascribed to them does not destroy their egos. Negroes are merely victims of the past and are unable to adapt in today's world. Historians and sociologists admit that the Negro matriarch has been the stabilizing force in the Negro family, but Negroes are condemned to inferior roles because they are products of a matriarchal household living in a patriarchal world.

The writer contends that Negroes can eliminate unemployment, improve their intelligence quotients, become equal, locate desirable housing, and become good citizens if they would only stabilize their family structure.

Moynihan is simply saying that if the Negro stabilizes his family, he can make the American dream a reality. But, can Negro males really emerge into the mainstream of Americanism and stabilize their families if their median income constantly falls 47 per cent below the average income for other Americans?

Moynihan asserts that the Negro is disproportionately unemployed because his frustration tolerance is too low. The matriarchal structure of his family has forced him out of line with American patriarchal ideals and he has become an unsuccessful competitor in the job market. The present matriarchal tangle in which the Negro finds

himself stifles his motivation, retards his progress, and makes him incapable of absorbing normal frustrations.

Negro males are not magicians adept in the art of disappearing after creating a legal or common-law marriage. The present economic structure does not permit Negroes to work and support a family. Unable to locate employment, they simply disappear or desert in order to make their families eligible for welfare payments and a more affluent existence. Negroes will not be able to create stable families if jobs are not provided for males, and only domestic tasks are made available for females. The Negro male is not underemployed and unemployed because his mother preferred a succession of temporary lovers to a permanent husband.

Negroes are not unemployed because the family structure has deteriorated. Even if employment were available, his salary would not provide economic stability. In 1963 the median salary for Negroes 14 and over was \$2444. During the same period, caucasians realized a median salary of \$4800.

American Negroes are not economic weaklings by choice. The economic status forced upon Negroes compel them to accept as their National Anthem "I Can't Give You Anything But Love Baby." Negroes do not have access to affluence, but they are expected to be highly motivated and embrace all the sensibilities of the affluent.

In far too many instances of illegitimacy, it is economically advantageous for welfare purposes to consider the father who voluntarily absents himself as a deserter.

Those of us who possess only a limited knowledge of psychology realize that modern therapists consider the entire patient before presenting a diagnosis or prognosis. Not only is the patient's past history studied, analyzed, evaluated, and synthesized, but contemporary factors are also considered.

This report is telling an extremely gullible public, that Negroes are omnisexual and barbaric and that the Negro's life-space consists merely of the limited home environment. Certainly the world outside the home must have some significance in the adjustment process even for Negroes.

History alone is not the Negro's problem. Negroes are tied up just as tightly in contemporaneity as they are in the past and the future. Their life spaces present them with more than family disorganization. Very often denials based on color help to destroy the democratic ideals and values that society and the home attempt to implant. Much personality disintegration must occur when Negroes are disqualified for jobs, decent housing, and human interaction on the basis of color.

Studies cited in the *Moynihan Report* imply that children from fatherless homes seek immediate gratification of their desires, whereas children from homes with fathers present seek long-term goals. In Freudian terms, the implication is that the Negro has an overdeveloped id and an underdeveloped ego, and is minus a super ego.

One's ego or self-concept is not molded in the limited environs of the home or at some distant point in history or centuries in the past. Of what value is it for a Negro parent to develop and nurture in her child a desirable self-image and later watch the power structure demolish that creation?

Very often Negro children enter schools with bright expectations only to be informed by society subtly and blatantly that they are not equal and do not belong. The accepted idealistic educational theories are not essential for ghetto survival and in far too many instances our educational systems help to weave the web which entangles the Negro.

This report implies that Negro students lack motivation, because a chaotic home fails to prepare them for meaningful educational experiences. Since Moynihan is an alien trying to diagnose in a foreign land, he cannot visualize the fact that imaginary jobs after graduation cannot be a source of motivation. Negro youths who live in ghettos are more concerned with developing capability than in excelling scholastically. The ghetto youth believes he needs just enough education to foster survival.

Moynihan fails to mention that when psychological tests are culturally unbiased one's present life space and his previous condition will not significantly affect his score.

But the various psychological tests are culturally biased and the typical Negro high school only imparts a seventh grade education to many youths. Negroes do poorly on tests, because the tests they encounter were standardized on an alien group. Even if Negro families are stabilized and scholarship becomes the thing Negroes desire most, motivation will not continue for a long period if their education provides relevant skills for imaginary jobs.

Psychological studies cited in the report indicate that students who live with their fathers and mother have higher intelligence quotients than those from broken homes.

At John Hopkins University a psychology professor is in the process of constructing and standardizing a culturally unbiased intelligence test which indicates that one's environment has little or no effect on his test performance.

It is doubtful that a study has been conceived which will support Moynihan's contention that a psychologically unstable, uneducated, and unemployed patriarch will cause a child's intelligence quotient to rise.

Well-rounded citizens will not be created by the presence of jobless patriarchs alone. Instead, Negroes must be aided by the application of all the ideals that proceed from the United States Constitution.

According to the *Moynihan Report*, the Negro only has to reduce the birth rate and stabilize his family and all the wonders of a democratic society will be his. Segregation and discrimination in hiring practices need not be eliminated or equality of opportunity established. Statistical compilations and psychological experiments may confirm

the implication that a larger proportion of Negro children seek immediate gratification and are little concerned about future consequences, but the mere presence of a father who cannot secure a job will not erase the problem.

Negro children do not seek immediate gratification of their desires without concern about future consequences because the father is absent. The Negro child and his father have merely experienced a longer period of starvation. The mere presence of the unemployed patriarch, be he any color in the universal spectrum, will not end the misery that accompanies hunger.

Very vividly illustrated and documented in the report is the assertion that nearly 25 per cent of Negro births are illegitimate. It is revealed that illegitimacy is 8 times greater among Negroes than among Whites. Many first born children are products of post-pregnancy marriages. The figures range from 20 to 25 per cent. Because of the Negro's economic plight and other factors, those organisms conceived illegitimately by him prior to marriage often remain illegitimate.

Members of both races hide illegitimacy through abortions with the aid of sympathetic physicians and through adoption agencies. Twenty-five to 40 percent of those securing abortions are unmarried and there is a close relationship between economic status and the number of abortions requested and secured. Reporting may account for the wide ratio between White and Nonwhite illegitimacy rates. Reporters may believe the myth that Negroes are sexually promiscuous and use their position to confirm this attitude. Very often the more affluent, illegitimate mother can afford the services of private hospitals, sympathetic doctors, and can secure the conscious and unconscious help of social agencies to conceal illegitimacy and enhance the traditional myth.

Educational and economic deprivation tend to increase the Negro's illegitimacy profile. Many Negroes are not aware of available contraceptives. The separated but not legally divorced Negro parent who secures a Common Law arrangement becomes illegitimate because a legal divorce is not economically possible. Many Americans believe and they have brainwashed Negroes to believe that their only masculine trait is embodied in their omnisexuality. Much more must be known about the family structure of those in the lower class before their predicament can be labeled pathological. A researcher reared on a value system alien to the values embraced by the lower group cannot honestly and objectively diagnose the illness of the disadvantaged group that supports different ideals which are not adhered to by the advantaged group. If sex symbol continues to be the only masculine symbol with which Negroes feel they can associate or identify as masculine, then the males who father illegitimate children will continue this practice.

Even though some columnists contend that the Negro family resembles a harem more than it does a legal marriage, it is doubtful that the Negro family structure is actually as pathological as the Moynihan report suggests. Moynihan is evidently victimized by the

feminine mystique, and his ideal family is the typical middle class, Anglo-Saxon family which embraces the prevailing sensibilities.

Families do not always disintegrate because of historical, economic, or racial factors. Families disintegrate for many reasons. Families may disintegrate because of cultural and personality differences among parents, economic difficulties, or mental illnesses.

The *Moynihan Report* attempts to tie family stability to family composition. Moynihan's statistical analysis and historical regression may prove that inhumane experiences made Negroes inferior during chattel slavery, and these factors were transmitted into the 20th century. But he does not attempt to prove Negroes are incapable of growth.

The all-time favorite savage is the sexually promiscuous Negro mother who produces a litter of illegitimate brats in order to reap an abundant harvest from aid to dependent children. This savage throws garbage out of the window and stores coal in her bathtub. Twentieth century Negro savages may have emerged from chattel slavery but they cannot become humans today because they are still victimized by the immorality, inhumanity, and savagery of today.

To contend that the savagery of contemporary Negroes resulted from centuries of inhumane treatment is a noble attempt to escape present realities. God is not responsible for a creative mistake. He created all men equal, but Negroes assimilated their inferiority during slavery and were unable to eliminate or find a cure for this disease.

One reporter accuses Moynihan of employing sociological fakery to give America an escape from the present. America, according to the report, should plead guilty to the crimes of yesterday, but need not admit that similar crimes are still being committed today.

Mankind equates his worth on the basis of his cumulative experiences with others. Historical experiences minus contemporary experiences could not create for the Negro his present pathological statistical profile. One cannot justify the Negro's present precarious plight on the basis of historical determinism and at the same time ignore contemporary economic political, social, and educational deprivation.

Negroes are admonished by Moynihan to stabilize their families. But stability cannot be achieved until there is economic, social, and political parity. Far too many Negro Americans are on, or below the poverty line and cannot enter into the mainstream of American existence. But Moynihan suggests that families be stabilized before Negroes can start toward equality. According to the Moynihan Report, unless families are stabilized, equality of opportunity will not secure for Negroes equality of results.

Moynihan would have his readers believe that family stability is automatically achieved when both parents are present, and that the structure is stabilized by the mere presence of the male. If such was the case one might conclude that a moron, imbecile, or idiot male could bring stability to the family and that the matriarchial

structure rather than the attitude of the matriarch becomes destructive for males.

One critic contends that Moynihan presents 125 different blocks of information to support conclusions. There are 47 tables, 18 charts, and 60 pieces of data in the text. But only 9 pieces or 7 per cent of the data presented deal with the problem of family instability. Of the 9 pieces of data related to the problem, only 6 are reports of studies showing a relationship between broken homes and delinquency.

When Moynihan's statistical data is translated from census indexes to human lives, one discovers that more poor people tend to be economically oppressed and exploited and that the impoverished experience an enormous amount of social, mental, and physical suffering. A disproportionate share of Negroes are poor, and they share disproportionately in the nations crimes.

Negroes make up not more than 11 per cent of the Nation's population. Since they comprise such a small part of the total population, relatively small number of crimes committed by this group will cause the Negro crime percentage profile to spiral to extremely high levels.

Negroes realize a disproportionate exposure to crime, and they are still being victimized by criminally inefficient education and racial segregation. Improverishment compels the poor to waste away in our prisons because our legal system has failed to provide uniform justice for all economic classes in our society. Race prejudice encourages law officers to maintain double legal standards. To many policemen, Negroes represent a threat to the status quo that policemen feel they are obliged to protect.

The prospect of a hopeless future and unjust laws may lead one to become enveloped in the types of escapes provided by drugs, sex, alcohol, and crime. Federal job training programs which promise no jobs at their conclusion do not enable one to cope with the harsh realities that humans must encounter. The unrealistic prevailing attitudes communicated to the Negro frustrate him and push him toward unsocial escapes. When Negroes employ unrealistic defenses or escapes in an attempt to cope with an impossible situation, they are accused of exhibiting the behavior of savages. Actually, Negroes are only using what might seem to be savage escape techniques in an attempt to cope with the savagery and inhumane experiences encountered in their contemporary life spaces.

### **Implications and Conclusion**

The Moynihan study may seem to paint an incomprehensibly dark picture of the disease victimizing the Negro family. But at some point the unfathomable must be approached, attacked, and conquered.

Possibly President Lyndon Johnson's Great Society's War on Poverty is a step toward a desired solution. President Johnson's social, economic, political and educational proposals and programs are massive, quite comprehensive, and extremely idealistic. Yet they

probably fall far short of a desired solution. Great Society proposals are probably only aspirin type remedies being offered as remedies to a type of ghetto pathology and psychosomatic illness which demand major surgery.

But very often extremely intricate solutions to perplexing problems confronting sensible and ivory-tower thinkers may be so enmeshed in the clouds until such viewers fail to comprehend or to suggest practical solutions.

A realistic prescription for the illness diagnosed by Moynihan might be the utilization of a major portion of the energy and funds at the disposal of the supporters of the Great Society programs be employed to improve education, to construct adequate houses, to provide and promote fair employment and to make honest efforts in the enforcement of existing laws.

The Federal government cannot be expected to establish a pattern of family relationship which will embrace all the ideas of Anglo-Saxon Protestantism, but the Federal Government can support, enforce and encourage the effective application of the basic existing ideals of our religious, political, social, economic and educational ideologies. Far too many empty civil rights measures have been legislated and then promptly ignored.

If the Negro family is in a pathological tangle and their family structure is rapidly crumbling, only the Negro can cure the disease and mend the cracks. Before Negroes can improve their family profile, they must have the support of just laws fairly applied and enforced, by the honest efforts of a concerned public, and the uncompromising efforts of governmental officials on all levels. The cancer will remain and the pathology will intensify, if society refuses to restore to Negroes the large measure of humanity compromised away from them by the founding fathers and later denied them by racial supremacists:

One segment of society cannot be permitted to wallow on the outskirts of hope in poverty, while another segment is embellished by affluence.

The Negro problem is not completely imaginary nor are the statistical tables, psychological studies, and historical data presented in the *Moynihan Report* a determined attempt to keep Negroes outside the Great Society. It may not represent a pedestal of truth or a paved route to paradise, but it does remind us that our society is the victim of a disease which transcends family instability historically and statistically documented on the basis of racial injustice.

Solutions are easily found when all seek and desire solutions. Unless solutions are honestly sought immediately, this and future generations may inherit a society incapable of remediation. The Breakdown in Negro family life suggested by Moynihan may only be a reflection of a broader breakdown in American society.

Despite a miserable past and an equally horrible present, relatively few Negroes feel that they have only chains to loose. American people are indeed fortunate to have been able to suppress and to

continue to suppress such a significant portion of her citizens and only inherit family instability in return. Negroes continue to starve dreamlessly and the continued denial of human gratification is akin to spiritual genocide. Spiritual impoverishment and an environment which creates a ghettoized mentality prevent their spirits from soaring to the heights of human respectability.

Moynihan would have his readers believe that Negroes are victims of postinjustices. But Negroes are just as awkwardly set in the gruesome now as any of their counterparts. The savagery which the *Moynihan Report* discovers in temporary Negro ghettos was not created centuries ago and suddenly swept into the twentieth century.

Before granting Negroes an equal chance at the starting line, the Report predicts defeat. Once again let me underscore the fact that Moynihan's Negro is not inferior because the Creator made a mistake when man was created. Negroes became inferior as a result of their experiences as victims of chattel slavery. The means are somewhat different, but the end product is the same inferior Negro who will not be able to utilize equality of opportunity and enjoy equality of results.

Is the Negro family really in the pathological tangle depicted in the Moynihan Report? Can it be that Moynihan is a victim of the feminine mystique and desires all elements in the Great Society to possess those sensibilities embraced by middle class, Anglo-Saxon Protestants?

## BIBLIOGRAPHY

- Gans, J. H. "Negro Family; Reflections on the Moynihan Report," *Commonweal* 83:47-51, October 15, 1965.
- Harrod, H. L. "Moynihan Report: Negro Family, The Case for National Action," *Christian Century* 83: 180-182, February 9, 1966.
- Lincoln, C. E. "Absent Father Haunts the Negro Family," *New York Times Magazine*, P. 60, November 28, 1965.
- Moynihan, D. P. "Negro Family: Visceral Reaction," *Newsweek*, 66:38-40, December 6, 1965.
- Moynihan, D. P. "Negro Family," *New Yorker*, 41:116, September 11, 1965.
- Stern, T. N. Reply; "T. R. B. from Washington; Negro Breakdown; Family Collapse," *New Republic*, 153:30, September 11, 1965. T. R. B. from Washington; Negro Family Breakdown; Family Collapse," *New Republic*, 153:30, September 11, 1965.
- "American Negro Family," *America*, 113:492, October 30, 1965.
- "Negro Family, The Case for National Action," *Christian Century*, 82:15, 31-32, December 15, 1965.
- "Negro Family Life," *Commonweal*, 83:229, November 26, 1965.
- "Negro Family," *Commonweal*, 82-649-650, September 17, 1965.
- Moynihan Report, *New Republic*, 153:8-9, September 11, 1965.
- "New Crisis: The Negro Family," *Newsweek*, 66:32, August 9, 1965.
- "The Negro Family; The Case for National Action," *State of the Union Message of President Lyndon B. Johnson*, January 4, 1965. Office of Policy Planning and Research United States Department of Labor. Washington, D. C.: Government Printing Office, March 1965.