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Plight Deepens for Black Men, Studies Warn

By ERIK ECKHOLM

BALTIMORE — Black men in the United States face a far more dire situation than is portrayed by common employment and education statistics, a flurry of new scholarly studies warn, and it has worsened in recent years even as an economic boom and a welfare overhaul have brought gains to black women and other groups.

Focusing more closely than ever on the life patterns of young black men, the new studies, by experts at Columbia, Princeton, Harvard and other institutions, show that the huge pool of poorly educated black men are becoming ever more disconnected from the mainstream society, and to a far greater degree than comparable white or Hispanic men.

Especially in the country's inner cities, the studies show, finishing high school is the exception, legal work is scarcer than ever and prison is almost routine, with incarceration rates climbing for blacks even as urban crime rates have declined.

Although the problems afflicting poor black men have been known for decades, the new data paint a more extensive and sobering picture of the challenges they face.

"There's something very different happening with young black men, and it's something we can no longer ignore," said Ronald B. Mincy, professor of social work at Columbia University and editor of "Black Males Left Behind" (Urban Institute Press, 2006).

"Over the last two decades, the economy did great," Mr. Mincy said, "and low-skilled women, helped by public policy, latched onto it. But young black men were falling farther back."

Many of the new studies go beyond the traditional approaches to looking at the plight of black men, especially when it comes to determining the scope of joblessness. For example, official unemployment rates can be misleading because they do not include those not seeking work or incarcerated.

"If you look at the numbers, the 1990's was a bad decade for young black men, even though it had the best labor market in 30 years," said Harry J. Holzer, an economist at Georgetown University and co-author, with Peter Edelman and Paul Offner, of "Reconnecting Disadvantaged Young Men" (Urban Institute Press, 2006).

In response to the worsening situation for young black men, a growing number of programs are placing as much importance on teaching life skills — like parenting, conflict resolution and character building — as they are on teaching job skills.

These were among the recent findings:

¶The share of young black men without jobs has climbed relentlessly, with only a slight pause during the economic peak of the late 1990's. In 2000, 65 percent of black male high school dropouts in their 20's were jobless — that is, unable to find work, not seeking it or incarcerated. By 2004, the share had grown to 72 percent, compared with 34 percent of white and 19 percent of Hispanic dropouts. Even when high school graduates were included, half of black men in their 20's were jobless in 2004, up from 46 percent in 2000.

¶Incarceration rates climbed in the 1990's and reached historic highs in the past few years. In 1995, 16 percent of black men in their 20's who did not attend college were in jail or prison; by 2004, 21 percent were incarcerated. By their mid-30's, 6 in 10 black men who had dropped out of school had spent time in prison.

¶In the inner cities, more than half of all black men do not finish high school.

None of the litany of problems that young black men face was news to a group of men from the airless neighborhoods of Baltimore who recently described their experiences.

One of them, Curtis E. Brannon, told a story so commonplace it hardly bears notice here. He quit school in 10th grade to sell drugs, fathered four children with three mothers, and spent several stretches in jail for drug possession, parole violations and other crimes.

"I was with the street life, but now I feel like I've got to get myself together," Mr. Brannon said recently in the row-house flat he shares with his girlfriend and four children. "You get tired of incarceration."

Mr. Brannon, 28, said he planned to look for work, perhaps as a mover, and he noted optimistically that he had not been locked up in six months.

A group of men, including Mr. Brannon, gathered at the Center for Fathers, Families and Workforce Development, one of several private agencies trying to help men build character along with workplace skills.

The clients readily admit to their own bad choices but say they also fight a pervasive sense of hopelessness.

"It hurts to get that boot in the face all the time," said Steve Diggs, 34. "I've had a lot of charges but only a few convictions," he said of his criminal record.

Mr. Diggs is now trying to strike out on his own, developing a party space for rentals, but he needs help with business skills.

"I don't understand," said William Baker, 47. "If a man wants to change, why won't society give him a chance to prove he's a changed person?" Mr. Baker has a lot of record to overcome, he admits, not least his recent 15-year stay in the state penitentiary for armed robbery.

Mr. Baker led a visitor down the Pennsylvania Avenue strip he wants to escape — past idlers, addicts and hustlers, storefront churches and fortresslike liquor stores — and described a life that seemed inevitable.

He sold marijuana for his parents, he said, left school in the sixth grade and later dealt heroin and cocaine. He was for decades addicted to heroin, he said, easily keeping the habit during three terms in prison. But during his last long stay, he also studied hard to get a G.E.D. and an associate's degree.

Now out for 18 months, Mr. Baker is living in a home for recovering drug addicts. He is working a \$10-an-hour warehouse job while he ponders how to make a living from his real passion, drawing and graphic arts.

"I don't want to be a criminal at 50," Mr. Baker said.

According to census data, there are about five million black men ages 20 to 39 in the United States.

Terrible schools, absent parents, racism, the decline in blue collar jobs and a subculture that glorifies swagger over work have all been cited as causes of the deepening ruin of black youths. Scholars — and the young men themselves — agree that all of these issues must be addressed.

Joseph T. Jones, director of the fatherhood and work skills center here, puts the breakdown of families at the core.

"Many of these men grew up fatherless, and they never had good role models," said Mr. Jones, who overcame addiction and prison time. "No one around them knows how to navigate the mainstream society."

All the negative trends are associated with poor schooling, studies have shown, and progress has been slight in recent years. Federal data tend to understate dropout rates among the poor, in part because imprisoned youths are not counted.

Closer studies reveal that in inner cities across the country, more than half of all black men still do not finish high school, said Gary Orfield, an education expert at Harvard and editor of "Dropouts in America" (Harvard Education Press, 2004).

"We're pumping out boys with no honest alternative," Mr. Orfield said in an interview, "and of course their neighborhoods offer many other alternatives."

Dropout rates for Hispanic youths are as bad or worse but are not associated with nearly as much unemployment or crime, the data show.

With the shift from factory jobs, unskilled workers of all races have lost ground, but none more so than blacks. By 2004, 50 percent of black men in their 20's who lacked a college education were jobless, as were 72 percent of high school dropouts, according to data compiled by Bruce Western, a sociologist at Princeton and author of the forthcoming book "Punishment and Inequality in America" (Russell Sage Press). These are more than double the rates for white and Hispanic men.

Mr. Holzer of Georgetown and his co-authors cite two factors that have curbed black employment in particular.

First, the high rate of incarceration and attendant flood of former offenders into neighborhoods have become major impediments. Men with criminal records tend to be shunned by employers, and young blacks with clean records suffer by association, studies have found.

Arrests of black men climbed steeply during the crack epidemic of the 1980's, but since then the political shift toward harsher punishments, more than any trends in crime, has accounted for the continued growth in the prison population, Mr. Western said.

By their mid-30's, 30 percent of black men with no more than a high school education have served time in prison, and 60 percent of dropouts have, Mr. Western said.

Among black dropouts in their late 20's, more are in prison on a given day — 34 percent — than are working — 30 percent — according to an analysis of 2000 census data by Steven Raphael of the University of California, Berkeley.

The second special factor is related to an otherwise successful policy: the stricter enforcement of child support. Improved collection of money from absent fathers has been a pillar of welfare overhaul. But the system can leave young men feeling overwhelmed with debt and deter them from seeking legal work, since a large share of any earnings could be seized.

About half of all black men in their late 20's and early 30's who did not go to college are noncustodial fathers, according to Mr. Holzer. From the fathers' viewpoint, support obligations "amount to a tax on earnings," he said.

Some fathers give up, while others find casual work. "The work is sporadic, not the kind that leads to advancement or provides unemployment insurance," Mr. Holzer said. "It's nothing like having a real job."

The recent studies identified a range of government programs and experiments, especially education and training efforts like the Job Corps, that had shown success and could be scaled up.

Scholars call for intensive new efforts to give children a better start, including support for parents and extra schooling for children.

They call for teaching skills to prisoners and helping them re-enter society more productively, and for less automatic incarceration of minor offenders.

In a society where higher education is vital to economic success, Mr. Mincy of Columbia said, programs to help more men enter and succeed in college may hold promise. But he lamented the dearth of policies and resources to aid single men.

"We spent \$50 billion in efforts that produced the turnaround for poor women," Mr. Mincy said. "We are not even beginning to think about the men's problem on similar orders of magnitude."

Friends,

A lot continues to happen, particularly in the realm of social (re)constructions of blackness. Hopefully you received and/or have read "Plight Deepens for Black Men, Studies Warn" by Erik Eckholm. There is also Orlando Patterson's article Op-Ed "A Poverty of the Mind." (both links are included below).

Many of us have had conversations about the article and its rearticulation, if any one of the experiences many of us encounter daily and/or hear incessantly via the continual (re)examination of tropes long associated with the "plight," "crisis," and unyielding drama associated with Blackness, both in theory and in reality. I continue to question whether we are pushing toward solutions via articles/investigations such as this or simply asking the same questions that have already been asked in ways that are both unproductive and insulting (for lack of more descriptive terms).

That said, while reading please consider the many ways in which such studies, conversations, and media/popular analysis condemns all things black, particularly in ways that blame the victim (think: Moynihan Report). For context, read the link below to Richard Wright's "The Ethics of Living (?) Jim Crow" and ask yourself, in context of Patricia Hill Collins's definition of "new racism." is he still living?

As someone who thinks about black male identity and the many associated "problems," I have much to say about both the article and the plethora of related issues. At present, I lack both the time and the benefit of a clear mind to compose my thoughts regarding the subject(s). I hope that my thesis and the work I am doing around the subject will speak for me but in the interim I hope that you find the time to read all of these articles, especially Powell's who eloquently and powerfully articulates many shared sentiments, challenges, and questions. I both welcome and encourage any conversations about the subject. I will save this e-mail for simply sharing articles/information and hope that we continue these conversations both with one another as well as others.

In Love & In Struggle (I may have to bring that back permanently)

David.

Eckholm:

<http://www.nytimes.com/2006/03/20/national/20blackmen.html>

Patterson:

http://www.nytimes.com/2006/03/26/opinion/26patterson.html?_r=2&pagewanted=1&oref=slogin

Below: Powell's Op-Ed & Marriage is for White people

Black and Male in America

By Kevin Powell

[You can email Kevin Powell at <kepo1@aol.com>]

I read the recent New York Times cover story, "Plight Deepens for Black Men, Studies Warn," with a great deal of pain and sadness. As a Black man who is in his late 30s, I have literally encountered every dilemma documented: I am the product of a single-mother led household, fatherlessness, horrific poverty, omnipresent violence in and outside of the tenements of my youth, and the kind of hopelessness, depression, and low self-esteem which led me to believe, very early on, that my world was just one big ghetto, that Black boys like me were doomed to a prison stint or a premature death, that there was nothing we could do about it.

For sure, much of my life has been spent attempting to both reconcile and ward off the demons of those circumstances. On the one hand I managed to get to college on a financial aid package because my mother instilled in me, in spite of her possessing only a grade-school education, a love of knowledge. But, by the same token, the cruel variables of my adolescent years followed me into adulthood, leading to temper tantrums, arrests, suspension from college, job firings, and violent behavior toward males and females which has only subsided in the past couple of years because of a renewed and determined commitment to therapy, healing, self-love, and spiritual transformation. I have had a very productive career as a writer and I have been homeless and hungry as a grown-up. I have traveled much of America lecturing and bringing people together, and I have burned more bridges than I care to admit. And I have been a great model for Black male achievement to some, while a symbol of the worst aspects of contemporary Black masculinity to others. It is not an easy balancing act, because most of us poorer, fatherless Black males, especially, were not presented with a blueprint for manhood as boys, other than the most destructive forms in our 'hoods and via popular culture. Thus we find ourselves stumbling through minefields riddled with systemic racism, classism, drugs, guns, crime, gangs, minimal expectations, unprotected sex, disease, and death. We often have to figure this all out for ourselves, with little guidance or direction. And we are, indeed, those homeboys you see on America's street corners, left alone to fester and rot our lives away.

For me these days there is a foundation, a calling, which has led, the past half decade, to my seeking solutions to this monumental crisis around Black manhood. I am brutally honest about every aspect of my life journey, I highlight it in my writings, and I talk about it on college campuses, at prisons, in churches. I organized a ten-city State of Black Men tour in 2004, and I have been a part of various think tanks, like the Twenty-First Century Foundation's initiative on Black boys and Black men, in an effort

to confront this catastrophe head-on. And I have placed my time and energies in full support of anti-violence and anti-domestic violence programs locally and nationally. Without question, so much of American maleness is rooted in the belief of White male superiority, patriarchy, sexism, homophobia, violence, materialism, and it is abundantly clear how those stimuli disproportionately and disastrously affect poor Black males. Or, rather, what was said in the New York Times article is accurate in each and every city I have visited: "We're pumping out boys with no honest alternative."

Part of the problem, undeniably, is perpetual governmental neglect at the federal, state, and local levels. If a similar article had been written with the heading "Plight Deepens for White Men, Studies Warn," it would be considered a national emergency, monies would be earmarked for a domestic Marshall Plan focusing on these White males, and empowerment policies would be implemented immediately. It is disturbing to say that, regardless of all the hard fought victories of the Civil Rights Movement, we remain a nation profoundly damaged by racism and classism.

Little wonder, then, that as I work with and talk to younger Black males in urban settings they aspire to be three things: a rapper, an athlete, or some form of a street hustler. These limited life options exist because not only has governmental agencies largely abandoned this population, but so too has the Black middle class, and, specifically, those of us who are Black male professionals. It is a very obvious phenomenon to me: in segregated America, Blacks were forced to dwell in the same neighborhoods.

Thus even if you were a poor Black male, you at least saw, in your community on a regular basis, Black men with college degrees, Black men who were doctors, lawyers, businessmen-Black men who offered a proactive alternative to the harsh realities of one's poverty-stricken life. Integration not only brought about wholesale physical removal of the Black middle class, but also wholesale emotional removal as well. A broken relationship, if you will, that has never been mended. This is the vacuum, the gaping hole, for the record, that created hiphop culture, a predominantly poor Black and Latino male-initiated art form, in America's ghettos right on the heels of the Civil Rights era in the late 1960s, early 1970s. And this is why hiphop, to this day with its contradictions notwithstanding, remains the primary beacon of hope for poor African American males. I cannot begin to count how many underprivileged Black males across the nation have said to me "Hiphop saved my life." That speaks volumes about what we as a society and as citizens are not doing to assist the less fortunate among us.

So as we rightfully petition the government, on all levels, to work to improve the opportunities for poor Black males, to view this crisis surrounding Black boys and Black men as linked to the very future and livelihood of America, I issue a challenge to

professional, successful Black males like myself: Become a breathing, living example for these poor Black boys and men. Share life lessons with them, mentor them, please, and do not be afraid of them, ever. And have the courage, the vision, to be a surrogate father for one younger Black male, particularly if you do not have children of your own, knowing that that very simple act may not only save a life, but several lives. I personally advise, here in Brooklyn, New York where I reside, at least five younger Black males on a consistent basis. No, it is not easy, but I feel I have an obligation to do so because I have been blessed to overcome so many obstacles myself. And I have the basic responsibility, by being mad real with them, of showing and teaching these younger boys to men how they can avoid all the mistakes I made. Yes, we must think as a community, not as selfish and nearsighted individuals. And it is direct action that we need, and direct interaction as role models, as big brothers, if the tide is going to be turned for Black boys and men.

In June 2007 a group of us will be producing, in New York City, a gathering entitled Black Men in America. A National Conference. We will bring together Black male social workers, anti-violence facilitators, spiritual and religious leaders, artists, athletes, psychologists, media insiders, elected officials, policymakers, educators and scholars, grassroots activists, hiphop heads, the young and the old, for four critical days. The idea was conceived because it is evident to Black men like me that there is a national movement happening to redefine Black manhood. There are selfless, dedicated Black males struggling, throughout the United States and in the trenches on the daily, around this historic crisis. They have names like Byron Hurt, Dr. Mark Anthony Neal, Dr. Jelani Cobb, Charlie Braxton, Ed Garnes, Brian Smith, Robert Page, Thabiti Boone, Chris "Kazi" Rolle, Cheo Tyehimba, Dasan Ahanu, Ulester Douglas, Sulaiman Nuriddin, Rev. John Vaughn, Ras Baraka, Rev. Tony Lee, Lasana Hotep, Timothy Jones, and David Miller, among many others. Our goal is to not just talk about the problems so poignantly described in the New York Times article. At this stage we know what they are. Our intent is to create a holistic working conference where we offer strategies and models for Black male development that already exist, like Men Stopping Violence in Atlanta, or The Brotherhood/SisterSol here in New York, and how we can duplicate those models to impact very vulnerable Black males nationwide. If we do not do it, then who will?

Kevin Powell, writer and activist, is the author of Who's Gonna Take The Weight? Manhood, Race, and Power in America, and the forthcoming essay collection, Someday We'll All Be Free.

The Washington Post

'Marriage Is for White People'

By Joy Jones

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I grew up in a time when two-parent families were still the norm, in both black and white America. Then, as an adult, I saw divorce become more commonplace, then almost a rite of passage. Today it would appear that many -- particularly in the black community -- have dispensed with marriage altogether.

But as a black woman, I have witnessed the outrage of girlfriends when the ex failed to show up for his weekend with the kids, and I've seen the disappointment of children who missed having a dad around. Having enjoyed a close relationship with my own father, I made a conscious decision that I wanted a husband, not a live-in boyfriend and not a "baby's daddy," when it came my time to mate and marry.

My time never came.

For years, I wondered why not. And then some 12-year-olds enlightened me.

"Marriage is for white people."

That's what one of my students told me some year's back when I taught a career exploration class for sixth-graders at an elementary school in Southeast Washington. I was pleasantly surprised when the boys in the class stated that being a good father was a very important goal to them, more meaningful than making money or having a fancy title.

"That's wonderful!" I told my class. "I think I'll invite some couples in to talk about being married and rearing children."

"Oh, no," objected one student. "We're not interested in the part about marriage. Only about how to be good fathers."

And that's when the other boy chimed in, speaking as if the words left a nasty taste in his mouth: "Marriage is for white people."

He's right. At least statistically. The marriage rate for African Americans has been dropping since the 1960s, and today, we have the lowest marriage rate of any racial group in the United States. In 2001, according to the U.S. Census, 43.3 percent of black men and 41.9 percent of black women in America had never been married, in contrast to 27.4 percent and 20.7 percent respectively for whites. African American women are the least likely in our society to marry. In the period between 1970 and 2001, the overall marriage rate in the United States declined by 17 percent; but for blacks,

it fell by 34 percent. Such statistics have caused Howard University relationship therapist Audrey Chapman to point out that African Americans are the most uncoupled people in the country.

How have we gotten here? What has shifted in African American customs, in our community, in our consciousness, that has made marriage seem unnecessary or unattainable?

Although slavery was an atrocious social system, men and women back then nonetheless often succeeded in establishing working families. In his account of slave life and culture, "Roll, Jordan, Roll," historian Eugene D. Genovese wrote: "A slave in Georgia prevailed on his master to sell him to Jamaica so that he could find his wife, despite warnings that his chances of finding her on so large an island were remote. . . . Another slave in Virginia chopped his left hand off with a hatchet to prevent being sold away from his son." I was stunned to learn that a black child was more likely to grow up living with both parents during slavery days than he or she is today, according to sociologist Andrew J. Cherlin.

Traditional notions of family, especially the extended family network, endure. But working mothers, unmarried couples living together, out-of-wedlock births, birth control, divorce and remarriage have transformed the social landscape. And no one seems to feel this more than African American women. One told me that with today's changing mores, it's hard to know "what normal looks like" when it comes to courtship, marriage and parenthood. Sex, love and childbearing have become a la carte choices rather than a package deal that comes with marriage. Moreover, in an era of brothers on the "down low," the spread of sexually transmitted diseases and the decline of the stable blue-collar jobs that black men used to hold, linking one's fate to a man makes marriage a risky business for a black woman.

"A woman who takes that step is bold and brave," one young single mother told me. "Women don't want to marry because they don't want to lose their freedom."

Among African Americans, the desire for marriage seems to have a different trajectory for women and men. My observation is that black women in their twenties and early thirties want to marry and commit at a time when black men their age are more likely to enjoy playing the field. As the woman realizes that a good marriage may not be as possible or sustainable as she would like, her focus turns to having a baby, or possibly improving her job status, perhaps by returning to school or investing more energy in her career.

As men mature, and begin to recognize the benefits of having a roost and roots (and to feel the consequences of their risky bachelor behavior), they are more willing to marry and settle down. By this

time, however, many of their female peers are satisfied with the lives they have constructed and are less likely to settle for marriage to a man who doesn't bring much to the table. Indeed, he may bring too much to the table: children and their mothers from previous relationships, limited earning power, and the fallout from years of drug use, poor health care, sexual promiscuity. In other words, for the circumspect black woman, marriage may not be a business deal that offers sufficient return on investment.

In the past, marriage was primarily just such a business deal. Among wealthy families, it solidified political alliances or expanded land holdings. For poorer people, it was a means of managing the farm or operating a household. Today, people have become economically self-sufficient as individuals, no longer requiring a spouse for survival. African American women have always had a high rate of labor-force participation. "Why should well-salaried women marry?" asked black feminist and author Alice Dunbar-Nelson as early as 1895. But now instead of access only to low-paying jobs, we can earn a breadwinner's wage, which has changed what we want in a husband. "Women's expectations have changed dramatically while men's have not changed much at all," said one well-paid working wife and mother. "Women now say, 'Providing is not enough. I need more partnership.' "

The turning point in my own thinking about marriage came when a longtime friend proposed about five years ago. He and I had attended college together, dated briefly, then kept in touch through the years. We built a solid friendship, which I believe is a good foundation for a successful marriage.

But -- if we had married, I would have had to relocate to the Midwest. Been there, done that, didn't like it. I would have had to become a stepmother and, although I felt an easy camaraderie with his son, stepmotherhood is usually a bumpy ride. I wanted a house and couldn't afford one alone. But I knew that if I was willing to make some changes, I eventually could.

As I reviewed the situation, I realized that all the things I expected marriage to confer -- male companionship, close family ties, a house -- I already had, or were within reach, and with exponentially less drama. I can do bad by myself, I used to say as I exited a relationship. But the truth is, I can do pretty good by myself, too.

Most single black women over the age of 30 whom I know would not mind getting married, but acknowledge that the kind of man and the quality of marriage they would like to have may not be likely, and they are not desperate enough to simply accept any situation just to have a man. A number of my married friends complain that taking care of their husbands feels like having an additional child to raise. Then there's the fact that marriage apparently can be

hazardous to the health of black women. A recent study by the Institute for American Values, a nonpartisan think tank in New York City, indicates that married African American women are less healthy than their single sisters.

By design or by default, black women cultivate those skills that allow them to maintain themselves (or sometimes even to prosper) without a mate.

"If Jesus Christ bought me an engagement ring, I wouldn't take it," a separated thirty-something friend told me. "I'd tell Jesus we could date, but we couldn't marry."

And here's the new twist. African American women aren't the only ones deciding that they can make do alone. Often what happens in black America is a sign of what the rest of America can eventually expect. In his 2003 book, "Mismatch: The Growing Gulf between Women and Men," Andrew Hacker noted that the structure of white families is evolving in the direction of that of black families of the 1960s. In 1960, 67 percent of black families were headed by a husband and wife, compared to 90.9 percent for whites. By 2000, the figure for white families had dropped to 79.8 percent. Births to unwed white mothers were 22.5 percent in 2001, compared to 2.3 percent in 1960. So my student who thought marriage is for white people may have to rethink that in the future.

Still, does this mean that marriage is going the way of the phonograph and the typewriter ribbon?

"I hope it isn't," said one friend who's been married for seven years. "The divorce rate is 50 percent, but people remarry. People want to be married. I don't think it's going out of style."

A black male acquaintance had a different prediction. "I don't believe marriage is going to be extinct, but I think you'll see fewer people married," he said. "It's a bad thing. I believe it takes the traditional family -- a man and a woman -- to raise kids." He has worked with troubled adolescents, and has observed that "the girls who are in the most trouble and who are abused the most -- the father is absent. And the same is true for the boys, too." He believes that his presence and example in the home is why both his sons decided to marry when their girlfriends became pregnant.

But human nature being what it is, if marriage is to flourish -- in black or white America -- it will have to offer an individual woman something more than a business alliance, a panacea for what ails the community, or an incubator for rearing children. As one woman said, "If it weren't for the intangibles, the allure of the lovey-dovey stuff, I wouldn't have gotten married. The benefits of marriage are his character and his caring. If not for that, why bother?"

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Joy Jones, a Washington writer, is the author of "Between Black Women: Listening With the Third Ear" (African American Images).
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David J. Johns

"When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his "proper place" and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His questions of education makes it necessary."Carter G. Woodson
Mis-Education of the Negro