In any event, the leading psychiatrists in the country today state unequivocally that no evidence exists to prove that desegregation of the schools and the mixing of white and Negro children that occurs thereby *in and of themselves* leads to intermarriage.

The Group for the Advancement of Psychiatry (GAP), a society of distinguished psychiatrists, has stated:

> "The expectation voiced by many people that school desegregation will result in a great rise in the rate of intermarriage seems to be an expression of their bias and fear, rather than a reliable prediction. As a matter of fact, the information on which to base predictions with regard to racial intermarriage is extremely sparse and rather confusing."[20]

This same report concludes:

> "The many factors that determine fluctuations in the rate of racial intermarriage are far from clear. In Boston, where legal school desegregration has been in effect for decades, there was a relatively high rate in the years immediately after 1900 and a marked decrease in the next decades despite a constant ratio of Negroes to the total population. In urban New York State, other than New York City, the ratio climbed between 1916 to 1924 and then dropped steadily for the next ten years. *No satisfactory explanation for this shift has been established. The facts conclude that legal school desegregation per se does not influence the rate of intermarriage in ways that are yet predictable.*"[21]

The Committee on School Desegregation of the Society for the Psychological Study of Social Issues, arrives at the same conclusion:

> "One ungrounded fear is that intermarriage will result from desegregation. Statistics show that in parts of the United States where there has been no segregation, intermarriage is a rare thing indeed . . . Fear of something new and different makes many otherwise reasonable people believe such myths and discount contradicting facts . . ."[22]

There are many complicated psychological and social factors that determine marital choice; for most persons, similarity of social, religious and economic backgrounds is the determining factor in the choice of a mate. Under the social conditions of today, such similarity between Negro and white is rare. It is unrealistic to conclude, therefore, that closer association in school and neighborhood will of *itself* provide the similarity of background conducive to intermarriage.

CONCLUSION:

Intermarriage will not necessarily increase if Negroes and whites live in the same areas or go to the same schools. Leading psychologists, psychiatrists and sociologists support this conclusion. For the Jew this problem has a special dimension. His best defense against intermarriage is an affirmative program of Jewish education, not racial or religious ghettoization.

MYTH 7 Social Prestige Will Be Lost If Negroes Or Puerto Ricans Live In Your Neighborhood

FACTS:

Basically, a neighborhood gains prestige from its appearance, from the stature of those who live in it and the quality of its community life. A man's stature is earned by his professional standing, his economic level, his leadership in civic activities—not from the color of his skin. When Ralph Bunche moved into Cambridge, Mass., no one doubted that the prestige of the town had been increased, rather than decreased.

Those people fearing loss of status because of the influx of the Negro are confusing cause and effect. They see social deterioration and decline in many areas where the Negro lives and incorrectly blame the Negro for this social decline and loss of neighborhood prestige. They then erroneously conclude that the purchase of a home by any Negro, even an affluent Negro, will cause the same decline in their own neighborhood. The Negro who is rich enough to purchase a home in the suburbs belongs to a class that will not threaten a community's status or prestige. His professional standing, his economic level and his intellectual achievements will generally equal or surpass those of his white neighbors.

In urban areas, like the West Side of Manhattan, for example, it is equally erroneous to blame the Negro for the loss of social prestige that his presence allegedly brings to a neighborhood. While this neighborhood has undoubtedly become physically less attractive during the past decade, it is important to remember that this decline began *before Negroes and Puerto Ricans began to move in.* A study of this area shows that the conversion of one and two family town houses on the West Side into rooming houses began as far back as 1930—before Negroes and Puerto Ricans began moving in. During this same 30-year period—*before the mass infiltration of the Negroes and Puerto Ricans*—doorman and elevator service decreased steadily in the area, families of wealth began to move out and the telltale signs of deterioration set in. Only when an area has begun to "run down" and rents begin to fall can the bulk of Negroes and Puerto Ricans afford to move in. The American public has badly confused cause and effect. The Negroes and Puerto Ricans are blamed for causing the deterioration, but actually they inherit and do not cause this deterioration.

The way to preserve a neighborhood's appearance and status is not by barring Negroes or Puerto Ricans but by insisting that health and housing regulations are obeyed, that zoning ordinances are enforced, that overcrowding is prohibited, that landlords keep their houses in proper repair and maintenance and that city planners strive to protect the neighborhood. Only by a widescale program of planning, enforcement and education can a neighborhood retain its attractiveness.

CONCLUSION:

A neighborhood's social prestige will not be lost if Negroes or Puerto Ricans move in. A neighborhood gains prestige from its appearance, from the stature of those who live in it, from the quality of its community life—not from the color of its inhabitants' skin.

MYTH 8 Negro Children Are Innately Less Intelligent Than White Children. Integrated Schools Therefore Will Result In Lower Educational Standards

FACTS:

The assumption that there are innate differences in the intellectual potential between Negroes and whites or between Puerto Ricans and other Americans is flatly denied by all scientists.[23] It is, however, recognized that there are differences in the educational motivation and aspiration and the levels of educational attainment of Negro and white children. Eighty years of discrimination and segregation must of necessity affect the learning capacities and motivation of a people. Culturally- and economically-deprived families (white, Puerto Rican or Negro) are characteristically low in social morale and in incentive to learn, to aspire and to develop individual potentials.

The impact of segregation on minority children has done much to lower their aspiration and inhibit their learning. Segregation prevents them from sharing equally in the benefits and rewards of American society. "Without the necessary motivation and desire, they are unable to utilize and exploit the available social and cultural resources that enhance opportunities for personal development, mobility and achievement."[24]

In other words, if many Negro students do tend to rank below many white students (there are *some* Negro children who do *better* than the average white child),[25] it is not because of any innate biological difference but "because of lack of incentive and feelings of inferiority and because they come from homes and communities where there are few if any cultural advantages."[26]

It is important to recognize, too, that genuine integration often helps the Negro student to make up previous educational differences. "A study, for example, of Negro migrant children in Philadelphia showed that while these youngsters were markedly inferior to white classmates when in first grade, by the time they reached the sixth grade there was no difference between the Negro and the white groups. It may be concluded from this that the difference between Negro and white students will be markedly decreased as integration proceeds."[27]

Planned programs for school integration, moreover, *anticipate and plan to* reduce the gap likely to exist between Negro and white children. Smaller classes, improved facilities, more experienced teachers, better remedial work, more extensive guidance and motivation resources, special classes for gifted children, special classes for children with language difficulties, enriched curricula—all of these must be part of a good integration program. Thus conceived, a real integration program becomes indistinguishable from the general effort to advance the goals and promise of public education.

The program for integration proposed by the New York City Commission on Integration includes these steps and many more. In addition, the Integration Commission has asked for several million dollars to build new schools, improve the old buildings and generally improve the physical condition of all the schools. In the long run, therefore, such an integration program will improve educational standards for *all* children.

In suburban communities the fear that permitting a few Negro children into the schools will lower the standards of the schools is completely fallacious. The children of Negro families able to afford suburban homes generally have the same aspirations and motivations as white children. They do not suffer from the limited educational horizons of children from economically depressed areas.

There is still another dimension to the problem of integration in education, a moral dimension, that cannot be ignored. No objective observer denies that the level of educational attainment in a segregated public school is generally not equal to that prevailing in an integrated