

result, one gets from this book a brief but very thorough history of the times between 1800 and 1860, which includes not only the views and experiences of blacks and whites involved in the anti-slavery movement, but also the responses, philosophies, and ideologies of the leading spokesmen and ordinary people on the slavery issue. One gets, too, a thorough insight into the political and legal machinations that worked for and against the institution of slavery.

The author, in his introduction, noted that the purpose of the book was to "probe the meaning of slavery as defined by the actual experiences of black people and by the very words with which they described that experience." It would be very difficult then to fault this book, because Scott has more than met his intended purpose and certainly has gone beyond that in presenting, in a very brief but masterfully concentrated way, that segment of the domestic history of America which, by its very complexity, has confused and defeated many less gifted scholars. One might quibble about the absence of footnotes, but this book clearly is not for the scholar of this subject, particularly with respect to the personalities that were involved. Nevertheless, the absence of footnotes is made up by a brief, but excellent, bibliographic essay.

This book would serve as an excellent supplementary reader for beginning courses in Afro-American and American history. It would be certain to attract and hold the attention of its readers simply because of the skilled and polished manner in which it is written, as well as the sense of personal immediacy that Scott conveys in his approach. More of these books with a personal touch are appearing now, and it is to be hoped that John Scott will continue to lead the way, as this reviewer views this book a marvel of its genre.

-- John C. Walter
Afro-American Studies Program
Bowdoin College, Brunswick, Maine

RAYMOND L. HALL. *BLACK SEPARATISM IN THE UNITED STATES*. Hanover, NH: The University Press of New England, 1978, 306 pp., \$15.00.

A startling look at black separatist movements of the past reveals interesting facts that parallel the rise and fall of the contemporary organizations with separatist ideologies. The author focuses on the period from 1960 to 1972, analyzing five black social movement organizations: The Nation of Islam/Black Muslims, The Congress of Racial Equality (CORE), the Student Non-Violent (later National) Coordinating Committee (SNCC), the Black Panther Party, and the Republic of New Africa (RNA). Though the

organizations have common goals of liberating black people from white oppression and establishing black political, economic, and social autonomy, their ideas, values, leadership, membership, and purposes are often at odds. The historical examination of other black organizations with corresponding goals but contrasting methodology is almost painful for the reader to explore. A feeling of *déjà vu* permeates the psyche and forces one to recall how recently "theoretical differences" undermined the resurgence of efforts that should have resulted in significant gains for establishing the common goal of black political, economic, and social autonomy.

The author chronicles the early attempts at separatism and classifies the characteristics. The contemporary black separatist movements advocate separating from the general society to form autonomous societies either within or outside of the United States as we now know it. Details are carefully enumerated regarding the varying combinations which the five groups employ to achieve their idea of separatism.

The idea of history repeating itself and the lack of attention paid to that history has certainly made the latter half of that adage true. History is repeating itself, as Hall indicates, with the entrance of the Communist Party into the black movements of the 1930's, which surely led to the diffusion of several black organizations. One in particular, the National Negro Congress, originally chaired by Ralph Bunche, was well on the way to becoming a unifying organ, as its purpose was to husband all black unions, religious, and fraternal groups. The contemporary movements were plagued by the same tactics by forces of communism and marxism that served to disrupt and diffuse organizations with unifying potential.

More than once, organization leaders have called for blacks to study Jewish methodology in regard to racial unity and the economic and emigrationist aspect of separatism. In 1968, while developing an economic policy through individual action, Milton Henry of RNA and James Forman of SNCC demanded \$400 billion in reparations and five designated states from the United States of America and \$500 million in reparations from white churches. Like many Germans who denied responsibility and even knowledge of the Jewish holocaust, white Americans totally denied responsibility for the enslavement of blacks. By the call for reparations being ignored, the organization later abandoned this approach as ineffective strategy and eliminated it from their economic policies.

Despite the author's reference to these five organizations in the present tense, one must realize that the internal forces that plagued their existence is figuring prominently in their past tense recognition. Internal forces, such as total and loyal commitment of members that required the drastic altering of lifestyles with mostly pie-in-the-sky promises and "no meat to eat now" realities, insensitive sex discrimination that created for

women the inequities that the organizations claimed to abhor, and alienation of the black bourgeoisie, have plunged the dagger into the heart of this movement. If lessons are to be learned from this phase that is now history, according to the author, black Americans must diligently pay attention to politics and economics. A most serious concentration must be focused on economics, and a more mature outlook must be developed for looking at each other's differences and similarities. This appears to be a simple formula for the suspended organism to incorporate upon arousal. The administering will determine if our next phase of separatist movements will awaken as Sleeping Beauties or Count Draculas as they seek to provide alternatives for coping with America's complex nature of racism.

-- Lillie Alexis
Division of Cultural Studies
Chicago State University

BETTYLOU VALENTINE. *HUSTLING AND OTHER HARD WORK: LIFE STYLES IN THE GHETTO*. New York: The Free Press, 1978, 183 pp., \$12.95.

Prior to receiving Ms. Valentine's book, *Hustling and Other Hard Work*, this reviewer felt a sense of pessimism. That is, here is another book trying to clarify black folk's problems. This pessimistic sense is especially acute during this time when the label "minority" is still being used to lump millions of people together when their cultural-racial diversity defies such grouping. (This minority grouping oftentimes serves as a comment label or package for old racist attitudes and stereotypes.) Resistance grew, given the pending "mild recession" which is being predicted and will follow unemployment percentages among black folk as high as 45 to 50 percent in certain age categories.

The book arrived, and the sense of pessimism was impacted upon via the powerful, yet simplistic descriptions of the life activities of these black families. For example, the power of Mr. Burton's continued love for his children has an optimism unbroken by the death of his young wife, the drug addiction of all of his children, and the death of his son. These events might have broken the life of a lesser father. Also described is the penetrating despair of another father whose life is changed by an accident which impairs his ability to work. These examples are quite compelling contrasts to the stereotypes of "absent, wayward, and unwilling-to-work fathers."

This book has unlimited use for teachers and professors of ethnic studies. For those who teach research, the chapter which presents the results of the five years of research offers students an excellent model for the presentation of qualitative data. This