

bottom,” Bracey points out, “the remaining roughly 30 countries (including all the developed countries of the West) look very much alike in their [1996 study] mathematics scores.” The story is much the same with the science grades.

In any event, Bracey argues, emphasizing *average* scores obscures the enormous differences among American students. In the 1992 international assessment, for instance, pupils from the top third of American schools had

average scores as high as those of the top two countries (Taiwan and South Korea), while the lowest third of U.S. schools did not even do as well as the lowest-ranking nation (Jordan).

Educational reformers talk as if the typical American school is in need of major repair, Bracey concludes, but the schools that really need it are those with the least resources and the worst social environments.

Where the Black Family Foundered

“Migration Experience and Family Patterns in the ‘Promised Land’” by Stewart E. Tolnay, in *Journal of Family History* (Jan. 1998), Sage Publications, 2455 Teller Road, Thousand Oaks, Calif. 91320.

Did southern blacks who migrated north to Chicago and other cities earlier in this century bring with them a dysfunctional family culture—a legacy of slavery—that then played havoc with the urban black family? This thesis, popular in the 1950s and late ‘60s but then seemingly discredited by census studies, has been revived in recent years, notably by Nicholas Lemann in his 1991 bestseller, *The Promised Land*. Tolnay, a sociologist at the State University of New York at Albany, contends that southern migrants, in fact, “enjoyed *greater* family stability than native northerners.” The longer they stayed in the North, however, the more that advantage diminished.

In 1940, according to census data, 77 percent of the migrants’ children were living with two parents, compared with 72 percent of northern-born blacks’ children. Three decades later, the percentages had declined but the gap had widened: 69 percent of the families that had migrated during the pre-

ceding five years were intact, compared with 61 percent of their northern-born counterparts. The migrant “advantage,” significantly, was smaller for southern-born blacks whose migration had occurred earlier: 65 percent of their children were living with both parents. The next two decades saw a drastic decline in the figures—to 48 percent among “recent” migrants in 1990, 44 percent among “past” migrants, and 37 percent among northern-born blacks. Even so, the migrant “advantage” remained.

It is true, Tolnay notes, that the migrants’ edge is a bit exaggerated because migrant women whose marriages failed sometimes returned to the South, and so escaped being counted in the North. But that was a relatively small group. Even if they are included, the pattern—the greater stability of southern black migrant families—remains much the same. But this, Tolnay notes, only deepens the real mystery: what caused the erosion of that stability?

PRESS & MEDIA

Big Bad Bird?

“Educational Television Is Not an Oxymoron” by Daniel R. Anderson, in *The Annals of the American Academy of Political and Social Science* (May 1998), 3937 Chestnut St., Philadelphia, Pa. 19104.

“The worst thing about *Sesame Street* is that people believe it is educationally valuable,” grumped Jane Healy about Big Bird and his friends in her 1990 jeremiad, *Endangered Minds*. She and other critics claim that the long-running, fast-paced

PBS television program mesmerizes youngsters, renders them intellectually passive, shortens their attention spans, and interferes with their language development. Extensive research cited by Anderson, a psychologist at the University of Massa-