
Savage Inequalities: Children in America's Schools

JONATHAN KOZOL

What is the state of America's public schools? How much inequality exists between schools? To what degree are school conditions reflected in the surrounding communities? What effects do these conditions have on the students who attend these schools? In this selection, Jonathan Kozol provides a vivid portrayal of the deplorable conditions in many of America's public schools. Specifically, he contrasts the conditions in East St. Louis (inner-city) with those in suburban New York. While the conditions themselves may surprise you, the views of the students may prove even more alarming.

“East of anywhere,” writes a reporter for the St. Louis Post-Dispatch, “often evokes the other side of the tracks. But, for a first-time visitor suddenly deposited on its eerily empty streets, East St. Louis might suggest another world.” The city, which is 98% black, has no obstetric services, no regular trash collection, and few jobs. Nearly a third of its families live on less than \$7,500 a year; 75% of its population lives on welfare of some form. The U.S. Department of Housing and Urban Development describes it as “the most distressed small city in America.”

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Only three of the 13 buildings on Missouri Avenue, one of the city's major thoroughfares, are occupied. A 13-story office building, tallest in the city, has been boarded up. Outside, on the sidewalk, a pile of garbage fills a ten-foot crater.

The city, which by night and day is clouded by the fumes that pour from vents and smokestacks at the Pfizer and Monsanto chemical plants, has one of the highest rates of child asthma in America.

It is, according to a teacher at the University of Southern Illinois, "a repository for a nonwhite population that is now regarded as expendable." The *Post-Dispatch* describes it as "America's Soweto."

Fiscal shortages have forced the layoff of 1,170 of the city's 1,400 employees in the past 12 years. The city, which is often unable to buy heating fuel or toilet paper for the city hall, recently announced that it might have to cashier all but 10% of the remaining work force of 230. In 1989 the mayor announced that he might need to sell the city hall and all six fire stations to raise needed cash. Last year the plan had to be scrapped after the city lost its city hall in a court judgment to a creditor. East St. Louis is mortgaged into the next century but has the highest property-tax rate in the state.

Since October 1987, when the city's garbage pickups ceased, the backyards of residents have been employed as dump sites. In the spring of 1988 a policeman tells a visitor that 40 plastic bags of trash are waiting for removal from the backyard of his mother's house. Public health officials are concerned the garbage will attract a plague of flies and rodents in the summer. The policeman speaks of "rats as big as puppies" in his mother's yard. They are known to the residents, he says, as "bull rats." Many people have no cars or funds to cart the trash and simply burn it in their yards. The odor of smoke from burning garbage, says the *Post-Dispatch*, "has become one of the scents of spring" in East St. Louis.

Railroad tracks still used to transport hazardous chemicals run through the city. "Always present," says the *Post-Dispatch*, "is the threat of chemical spills. . . . The wail of sirens warning residents to evacuate after a spill is common." The most recent spill, the paper says, "was at the Monsanto Company plant. . . . Nearly 300 gallons

of phosphorus trichloride spilled when a railroad tank was overfilled. About 450 residents were taken to St. Mary's Hospital. . . . The frequency of the emergencies has caused Monsanto to have a 'standing account' at St. Mary's." . . .

The dangers of exposure to raw sewage, which backs up repeatedly into the homes of residents in East St. Louis, were first noticed in the spring of 1989 at a public housing project, Villa Griffin. Raw sewage, says the *Post-Dispatch*, overflowed into a playground just behind the housing project, which is home to 187 children, "forming an oozing lake of . . . tainted water." Two schoolgirls, we are told, "experienced hair loss since raw sewage flowed into their homes."

While local physicians are not certain whether loss of hair is caused by the raw sewage, they have issued warnings that exposure to raw sewage can provoke a cholera or hepatitis outbreak. A St. Louis health official voices her dismay that children live with waste in their backyards. "The development of working sewage systems made cities livable a hundred years ago," she notes. "Sewage systems separate us from the Third World." . . .

The Daughters of Charity, whose works of mercy are well known in the Third World, operate a mission at the Villa Griffin homes. On an afternoon in early spring of 1990, Sister Julia Huiskamp meets me on King Boulevard and drives me to the Griffin homes.

As we ride past blocks and blocks of skeletal structures, some of which are still inhabited, she slows the car repeatedly at railroad crossings. A seemingly endless railroad train rolls past us to the right. On the left: a blackened lot where garbage has been burning. Next to the burning garbage is a row of 12 white cabins, charred by fire. Next: a lot that holds a heap of auto tires and a mountain of tin cans. More burnt houses. More trash fires. The train moves almost imperceptibly across the flatness of the land.

Fifty-years-old, and wearing a blue suit, white blouse, and blue head-cover, Sister Julia points to the nicest house in sight. The sign on the front reads MOTEL. "It's a whorehouse," Sister Julia says.

When she slows the car beside a group of teen-age boys, one of them steps out toward the car, then backs away as she is recognized.

The 99 units of the Villa Griffin homes—two-story structures, brick on the first floor, yellow wood above—form one border of a recessed park and playground that were filled with fecal matter last year when the sewage mains exploded. The sewage is gone now and the grass is very green and looks inviting. When nine-year-old Serena and her seven-year-old brother take me for a walk, however, I discover that our shoes sink into what is still a sewage marsh. An inch-deep residue of fouled water still remains.

Serena's brother is a handsome, joyous little boy, but troublingly thin. Three other children join us as we walk along the marsh: Smokey, who is nine years old but cannot yet tell time; Mickey, who is seven; and a tiny child with a ponytail and big brown eyes who talks a constant stream of words that I can't always understand.

"Hush, Little Sister," says Serena. I ask for her name, but "Little Sister" is the only name the children seem to know.

"There go my cousins," Smokey says, pointing to two teen-age girls above us on the hill.

The day is warm, although we're only in the second week of March; several dogs and cats are playing by the edges of the marsh. "It's a lot of squirrels here," says Smokey. "There go one!"

"This here squirrel is a friend of mine," says Little Sister.

None of the children can tell me the approximate time that school begins. One says five o'clock. One says six, another says that school begins at noon.

When I ask what song they sing after the flag pledge, one says "Jingle Bells."

Smokey cannot decide if he is in the second or third grade.

Seven-year-old Mickey sucks his thumb during the walk.

The children regale me with a chilling story as we stand beside the marsh. Smokey says his sister was raped and murdered and then dumped behind his school. Other children add more details: Smokey's sister was 11-years-old. She was beaten with a brick until she died. The murder was committed by a man who knew her mother.

The narrative begins when, without warning, Smokey says, "My sister has got killed."

"She was my best friend," Serena says.

"They had beat her in the head and raped her," Smokey says.

"She was hollering out loud," says Little Sister.

I ask them when it happened. Smokey says, "Last year." Serena then corrects him as she says, "Last week."

"It scared me because I had to cry," says Little Sister.

"The police arrested one man but they didn't catch the other," Smokey says.

Serena says, "He was some kin to her."

But Smokey objects, "He weren't no kin to me. He was my momma's friend."

"Her face was busted," Little Sister says.

Serena describes this sequence of events: "They told her go behind the school. They'll give her a quarter if she do. Then they knock her down and told her not to tell what they had did."

I ask, "Why did they kill her?"

"They was scared that she would tell," Serena says.

"One is in jail," says Smokey. "They can't find the other."

"Instead of raping little bitty children, they should find themselves a wife," says Little Sister.

"I hope," Serena, "her spirit will come back and get that man."

"And *kill* that man," says Little Sister.

"Give her another chance to live," Serena says.

"My teacher came to the funeral," says Smokey.

"When a little child dies, my momma say a star go straight to Heaven," says Serena.

"My grandma was murdered," Mickey says out of the blue. "Somebody shot two bullets in her head."

I ask him, "Is she really dead?"

"She dead all right," says Mickey. "She was layin' there, just dead."

"I love my friends," Serena says. "I don't care if they no kin to me. I care for them. I hope his mother have another baby. Name her for my friend that's dead."

"I have a cat with three legs," Smokey says.

"Snakes hate rabbits," Mickey says, again for no apparent reason.

"Cats hate fishes," Little Sister says.

"It's a lot of hate," says Smokey.

Later, at the mission, Sister Julia tells me this: "The Jefferson School, which they attend, is a decrepit hulk. Next to it is a modern school, erected two years ago, which was to have replaced the one that they attend. But the construction was not done correctly. The roof is too heavy for the walls, and the entire structure has begun to sink. It can't be occupied. Smokey's sister was raped and murdered and dumped between the old school and the new one."

As the children drift back to their homes for supper, Sister Julia stands outside with me and talks about the health concerns that trouble people in the neighborhood. In the setting sun, the voices of the children fill the evening air. Nourished by the sewage marsh, a field of wild daffodils is blooming. Standing here, you wouldn't think that anything was wrong. The street is calm. The poison in the soil can't be seen. The sewage is invisible and only makes the grass a little greener. Bikes thrown down by children lie outside their kitchen doors. It could be an ordinary twilight in a small suburban town.

Night comes on and Sister Julia goes inside to telephone a cab. In another hour, the St. Louis taxis will not come into the neighborhood. . . .

East St. Louis—which the local press refers to as "an inner city without an outer city"—has some of the sickest children in America. Of 66 cities in Illinois, East St. Louis ranks first in fetal death, first in premature birth, and third in infant death. Among the negative factors listed by the city's health director are the sewage running in the streets, air that has been fouled by the local plants, the high lead levels noted in the soil, poverty, lack of education, crime, dilapidated housing, insufficient health care, unemployment. Hospital care is deficient too. There is no place to have a baby in East St. Louis. The maternity ward at the city's Catholic hospital, a 100-year-old structure, was shut down some years ago. The only other hospital in town was forced by lack of funds to close in 1990. The closest obstetrics

service open to the women here is seven miles away. The infant death rate is still rising. . . .

Compounding these problems is the poor nutrition of the children here—average daily food expenditure in East St. Louis is \$2.40 for one child—and the underimmunization of young children. Of every 100 children recently surveyed in East St. Louis, 55 were incompletely immunized for polio, diphtheria, measles and whooping cough. In this context, health officials look with all the more uneasiness at those lagoons of sewage outside public housing.

On top of all else is the very high risk of death by homicide in East St. Louis. In a recent year in which three cities in the state of roughly the same size as East St. Louis had an average of four homicides a piece, there were 54 homicides in East St. Louis. But it is the heat of summer that officials here particularly dread. The heat that breeds the insects bearing polio or hepatitis in raw sewage also heighten asthma and frustration and reduced patience. "The heat," says a man in public housing, "can bring out the beast. . . ."

The fear of violence is very real in East St. Louis. The CEO of one of the large companies out on the edge of town has developed an "evacuation plan" for his employees. State troopers are routinely sent to East St. Louis to put down disturbances that the police cannot control. If the misery of this community explodes someday in a real riot (it has happened in the past), residents believe that state and federal law-enforcement agencies will have no hesitation in applying massive force to keep the violence contained. . . .

The problems of the streets in urban areas, as teachers often note, frequently spill over into public schools. In the public schools of East St. Louis this is literally the case.

"Martin Luther King Junior High School," notes the *Post-Dispatch* in a story published in the early spring of 1989, "was evacuated Friday afternoon after sewage flowed into the kitchen. . . . The kitchen was closed and students were sent home." On Monday, the paper continues, "East St. Louis Senior High School was awash in sewage for the second time this year." The school had to be shut because of "fumes and backed-up toilets." Sewage flowed into the

basement, through the floor, then up into the kitchen and the students' bathrooms. The backup, we read, "occurred in the food preparation areas."

School is resumed the following morning at the high school, but a few days later the overflow recurs. This time the entire system is affected, since the meals distributed to every student in the city are prepared in the two schools that have been flooded. School is called off for all 16,500 students in the district. The sewage backup, caused by the failure of two pumping stations, forces officials at the high school to shut down the furnaces.

At Martin Luther King, the parking lot and gym are also flooded. "It's a disaster," says a legislator. "The streets are underwater; gaseous fumes are being emitted from the pipes under the schools," she says, "making people ill."

In the same week, the schools announce the layoff of 280 teachers, 166 cooks and cafeteria workers, 25 teacher aides, 16 custodians and 18 painters, electricians, engineer and plumbers. The president of the teachers' union says the cuts, which will bring the size of kindergarten and primary classes up to 30 students, and the size of 4th to 12th grade classes up to 35, will have "an unimaginable impact" on the students. "If you have a high school teacher with five classes each day and between 150 and 175 students. . . , it's going to have a devastating effect." The school system, it is also noted, has been using more than 70 "permanent substitute teachers," who are paid only \$10,000 yearly, as a way of saving money.

Governor Thompson, however, tells the press that he will not pour money into East St. Louis to solve long-term problems. East St. Louis residents, he says, must help themselves. "There is money in the community," the governor insists. "It's just not being spent for what it should be spent for."

The governor, while acknowledging that East St. Louis faces economic problems, nonetheless refers dismissively to those who live in East St. Louis. "What in the community," he asks, "is being done right?" He takes the opportunity of a visit to the area to announce a fiscal grant for sewer improvement to a relatively wealthy town nearby.

In East St. Louis, meanwhile, teachers are running out of chalk and paper, and their paychecks are arriving two weeks late. The city warns its teachers to expect a cut of half of their pay until the fiscal crisis has been eased.

The threatened teacher layoffs are mandated by the Illinois Board of Education, which, because of the city's fiscal crisis, has been given supervisory control of the school budget. Two weeks later the state superintendent partially relents. In a tone very different from that of the governor, he notes that East St. Louis does not have the means to solve its education problems on its own. "There is no natural way," he says, that "East St. Louis can bring itself out of this situation." Several cuts will be required in any case—one quarter of the system's teachers, 75 teacher aides, and several dozen others will be given notice—but, the state board notes, sports and music programs will not be affected.

East St. Louis, says the chairman of the state board, "is simply the worst possible place I can imagine to have a child brought up. . . . The community is in desperate circumstances." Sports and music, he observes, are, for many children here, "the only avenues of success." Sadly enough, no matter how it ratifies the stereotype, this is the truth; and there is a poignant aspect to the fact that, even with the class size soaring and one quarter of the system's teachers being given their dismissal, the state board of education demonstrates its genuine but skewed compassion by attempting to leave sports and music untouched by the overall austerity.

Even sports facilities, however, are degrading by comparison with those found and expected at most high schools in America. The football field at East St. Louis High is missing almost everything—including goalposts. There are a couple of metal pipes—no crossbar, just the pipes. Bob Shannon, the football coach, who has to use his personal funds to purchase footballs and has had to cut and rake the football field himself, has dreams of having goalposts someday. He'd also like to let his students have new uniforms. The ones they wear are nine years old and held together somehow by a patchwork of repairs. Keeping them clean is a problem, too. The school cannot afford a

washing machine. The uniforms are carted to a corner laundromat with fifteen dollars' worth of quarters. . . .

In the wing of the school that holds vocational classes, a damp, unpleasant odor fills the halls. The school has a machine shop, which cannot be used for lack of staff, and a woodworking shop. The only shop that's occupied this morning is the auto-body class. A man with long blond hair and wearing a white sweat suit swings a paddle to get children in their chairs. "What we need the most is new equipment," he reports. "I have equipment for alignment, for example, but we don't have money to install it. We also need a better form of egress. We bring the cars in through two other classes." Computerized equipment used in most repair shops, he reports, is far beyond the high school's budget. It looks like a very old gas station in an isolated rural town.

The science labs in East St. Louis High are 30 to 50 years outdated. John McMillan, a soft-spoken man, teaches physics at the school. He shows me his lab. The six lab stations in the room have empty holes where pipes were once attached. "It would be great if we had water," says McMillan. . . .

Leaving the chemistry labs, I pass a double-sized classroom in which roughly 60 kids are sitting fairly still but doing nothing. "This is supervised study hall," a teacher tells me in the corridor. But when we step inside, he finds there is no teacher. "The teacher must be out today," he says.

Irl Solomon's history classes, which I visit next, have been described by journalists who cover East St. Louis as the highlight of the school. Solomon, a man of 54 whose reddish hair is turning white, has taught in urban schools for almost 30 years. A graduate of Brandeis University in 1961, he entered law school but was drawn away by a concern with civil rights. "After one semester, I decided that the law was not for me. I said, 'Go and find the toughest place there is to teach. See if you like it.' I'm still here. . . ."

Teachers like Mr. Solomon, working in low-income districts such as East St. Louis, often tell me that they feel cut off from educational developments in modern public schools. "Well, it's amazing,"

Solomon says. "I have done without so much so long that, if I were assigned to a suburban school, I'm not sure I'd recognize what they are doing. We are utterly cut off."

"Very little education in the school would be considered academic in the suburbs. Maybe 10 to 15% of students are in truly academic programs. Of the 55% who graduate, 20% may go to four-year colleges: something like 10% of any entering class. Another 10 to 20% may get some other kind of higher education. An equal number join the military. . . .

"Sometimes I get worried that I'm starting to burn out. Still, I hate to miss a day. The department frequently can't find a substitute to come here, and my kids don't like me to be absent."

Solomon's advanced class, which soon comes into the room, includes some lively students with strong views.

"I don't go to physics class, because my lab has no equipment," says one student. "The typewriters in my typing class don't work. The women's toilets. . . ." She makes a sour face. "I'll be honest," she says. "I just don't use the toilets. If I do, I come back into class and I feel dirty."

"I wanted to study Latin," says another student. "But we don't have Latin in this school."

"We lost our only Latin teacher," Solomon says.

A girl in a white jersey with the messages DO THE RIGHT THING on the front raises her hand. "You visit other schools," she says. "Do you think the children in this school are getting what we'd get in a nice section of St. Louis?"

I note that we are in a different state and city.

"Are we citizens of East St. Louis or America?" she asks. . . .

Clark Junior High School is regarded as the top school in the city. I visit, in part, at the request of school officials, who would like me to see education in the city at its very best. Even here, however, there is a disturbing sense that one has entered a backwater of America.

"We spend the entire eighth grade year preparing for the state exams," a teacher tells me in a top-ranked English class. The teacher seems devoted to the children, but three students sitting near me

sleep through the entire period. The teacher rouses one of them, a girl in the seat next to me, but the student promptly lays her head back on her crossed arms and is soon asleep again. Four of the 14 ceiling lights are broken. The corridor outside the room is filled with voices. Outside the window, where I see no schoolyard, is an empty lot.

In a mathematics class of 30 children packed into a space that might be adequate for 15 kids, there is one white student. The first white student I have seen in East St. Louis, she is polishing her nails with bright red polish. A tiny black girl next to her is writing with a one-inch pencil stub.

In a seventh grade social studies class, the only book that bears some relevance to black concerns—its title is *The American Negro*—bears a publication date of 1967. The teacher invites me to ask the class some questions. Uncertain where to start, I ask the students what they've learned about the civil rights campaigns of recent decades.

A 14-year-old girl with short black curly hair says this: "Every year in February we are told to read the same old speech of Martin Luther King. We read it every year. 'I have a dream. . . .' It does begin to seem—what is the word?" She hesitates and then she finds the word: "perfunctory."

I ask her what she means.

"We have a school in East St. Louis named for Dr. King," she says. "The school is full of sewer water and the doors are locked with chains. Every student in that school is black. It's like a terrible joke on history."

It startles me to hear her words, but I am startled even more to think how seldom any press reporter has observed the irony of naming segregated schools for Martin Luther King. Children reach the heart of these hypocrisies much quicker than the grown-ups and the experts do.

◎ Public Education in New York

The train ride from Grand Central Station to suburban Rye, New York, takes 35 to 40 minutes. The high school is a short ride from the station. Built of handsome gray stone and set in a landscaped campus, it resembles a New England prep school. On a day in early June of 1990, I enter the school and am directed by a student to the office.

The principal, a relaxed, unhurried man who, unlike many urban principals, seems gratified to have me visit in his school, takes me in to see the auditorium, which, he says, was recently stored with private charitable funds (\$400,000) raised by parents. The crenellated ceiling, which is white and spotless, and the polished dark-wood paneling contrast with the collapsing structure of the auditorium at Morris High. The principal strikes his fist against the balcony: "They made this place extremely solid." Through a window, one can see the spreading branches of a beech tree in the central courtyard of the school.

In a student lounge, a dozen seniors are relaxing on a carpeted floor that is constructed with a number of tiers so that, as the principal explains, "they can stretch out and be comfortable while reading."

The library is wood-paneled, like the auditorium. Students, all of whom are white, are seated at private carrels, of which there are approximately 40. Some are doing homework; others are looking through the *New York Times*. Every student that I see during my visit to the school is white or Asian, though I later learn there are a number of Hispanic students and that 1 or 2% of students in the school are black.

According to the principal, the school has 96 computers for 546 children. The typical student, he says, studies a foreign language for four or five years, beginning in the junior high school, and a second foreign language (Latin is available) for two years. Of 140 seniors, 92 are not enrolled in AP classes. Maximum teacher salary will soon reach \$70,000. Per-pupil funding is above \$12,000 at the time I visit.

The students I meet include 11th and 12th graders. The teacher tells me that the class is reading Robert Coles, Studs Terkel, Alice Walker. He tells me I will find them more than willing to engage me in debate, and this turns out to be correct. Primed for my visit, it appears, they arrow in directly on the dual questions of equality and race.

Three general positions soon emerge and seem to be accepted widely. The first is that the fiscal inequalities "do matter very much" in shaping what a school can offer ("That is obvious," one student says) and that any loss of funds in Rye, as a potential consequence of future equalizing, would be damaging to many things the town regards as quite essential.

The second position is that racial integration—for example, by the busing of black children from the city or a nonwhite suburb to this school—would meet with strong resistance, and the reason would not simply be the fear that certain standards might decline. The reason, several students say straightforwardly, is "racial" or, as others say it, "out-and-out racism" on the part of adults.

The third position voiced by many students, but not all, is that equity is basically a goal to be desired and should be pursued for moral reasons, but "will probably make no major difference" since poor children "still would lack the motivation" and "would probably fail in any case because of other problems."

At this point, I ask if they can truly say "it wouldn't make a difference" since it's never been attempted. Several students then seem to rethink their views and say that "it might work, but it would have to start with preschool and the elementary grades" and "it might be 20 years before we'd see a difference."

At this stage in the discussion, several students speak with some real feeling of the present inequalities, which, they say, are "obviously unfair," and one student goes a little further and proposes that "we need to change a lot more than the schools." Another says she'd favor racial integration "by whatever means—including busing—even if my parents disapprove." But a contradictory opinion also is expressed with a good deal of fervor and is stated by one student in a rather bit-

ing voice: "I don't see why we should do it. How could it be of benefit to us?"

Throughout the discussion, whatever the views the children voice, there is a degree of unreality about the whole exchange. The children are lucid and their language is well chosen and their arguments well made, but there is a sense that they are dealing with an issue that does not feel very vivid, and that nothing that we say about it to each other really matters since it's "just a theoretical discussion." To a certain degree, the skillfulness and cleverness that they display seem to derive precisely from this sense of unreality. Questions of unfairness feel more like a geometric problem than a matter of humanity or conscience. A few of the students do break through the note of unreality, but, when they do, they cease to be so agile in their use of words and speak more awkwardly. Ethical challenges seem to threaten their effectiveness. There is the sense that they were skating over ice and that the issues we addressed were safely frozen underneath. When they stop to look beneath the ice they start to stumble. The verbal competence they have acquired here may have been gained by building walls around some regions of the heart.

"I don't think that busing students from their ghetto to a different school would do much good," one student says. "You can take them out of the environment, but you can't take the environment out of *them*. If someone grows up in the South Bronx, he's not going to be prone to learn." His name is Max and he has short black hair and speaks with confidence. "Busing didn't work when it was tried," he says. I ask him how he knows this and he says he saw a television movie about Boston.

"I agree that it's unfair the way it is," another student says. "We have AP courses and they don't. Our classes are much smaller." But, she says, "putting them in schools like ours is not the answer. Why not put some AP classes into *their* school? Fix the roof and paint the halls so it will not be so depressing."

The students know the term "separate but equal," but seem unaware of its historical associations. "Keep them where they are but make it equal," says a girl in the front row.

A student named Jennifer, whose manner of speech is somewhat less refined and polished than that of the others, tells me that her parents came here from New York. "My family is originally from the Bronx. Schools are hell there. That's one reason that we moved. I don't think it's our responsibility to pay our taxes to provide for *them*. I mean, my parents used to live there and they wanted to get out. There's no point in coming to a place like this, where schools are good, and then your taxes go back to the place where you begin."

I bait her a bit: "Do you mean that, now that you are not in hell, you have no feeling for the people that you left behind?"

"It has to be the people in the area who want an education. If your parents just don't care, it won't do any good to spend a lot of money. Someone else can't want a good life for you. You have got to want it for yourself." Then she adds, however, "I agree that everyone should have a chance at taking the same courses. . . ."

I ask her if she'd think it fair to pay more taxes so that this was possible.

"I don't see how that benefits me," she says.

It occurs to me how hard it would have been for anyone to make that kind of statement, even in the wealthiest suburban school, in 1968. Her classmates would have been unsettled by the voicing of such undisguised self-interest. Here in Rye, in 1990, she can say this with impunity. She's an interesting girl and I reluctantly admire her for being so straightforward.

Max raises a different point. "I'm not convinced," he says, "that AP courses would be valued in the Bronx. Not everyone is going to go to college."

Jennifer picks up on this and carries it a little further. "The point," she says, "is that you cannot give an equal chance to every single person. If you did it, you'd be changing the whole economic system. Let's be honest. If you equalize the money, someone's got to be short-changed. I don't doubt that children in the Bronx are getting a bad deal. But do we want *everyone* to get a mediocre education?"

"The other point," says Max, "is that you need to match the money that you spend to whether children in the school can profit

from it. We get twice as much as kids in the South Bronx, but our school is *more* than twice as good and that's because of who is here. Money isn't the whole story. . . ."

"In New York," says Jennifer, "rich people put their kids in private school. If we equalize between New York and Rye, you would see the same thing happen here. People would pull out their kids. Some people do it now. So it would happen a lot more."

An 11th grader shakes her head at this. "Poor children need more money. It's as simple as that," she says. "Money comes from taxes. If we have it, we should pay it."

It is at this point that a boy named David picks up on a statement made before. "Someone said just now that this is not our obligation, our responsibility. I don't think that that's the question. I don't think you'd do it, pay more taxes or whatever, out of obligation. You would do it just because . . . it is unfair the way it is." He falters on these words and looks a bit embarrassed. Unlike many of the other students who have spoken, he is somewhat hesitant and seems to choke up on his words. "Well, it's easy for me to be sitting here and say I'd spend my parents' money. I'm not working. I don't earn the money. I don't need to be conservative until I do. I can be as open-minded and unrealistic as I want to be. You can be a liberal until you have a mortgage."

I ask him what he'd likely say if he were ten years older. "Hopefully," he says, "my values would remain the same. But I know that having money does affect you. This, at least, is what they tell me."

Spurred perhaps by David's words, another student says, "The biggest tax that people pay is to the federal government. Why not take some money from the budget that we spend on armaments and use it for the children in these urban schools?"

A well-dressed student with a healthy tan, however, says that using federal taxes for the poor "would be like giving charity," and "charitable things have never worked. . . . Charity will not instill the poor with self-respect."

Max returns to something that he said before: "The environment is everything. It's going to take something more than money." He goes on to speak of inefficiency and of alleged corruption in the New York City schools. "Some years ago the chancellor was caught in borrowing \$100,000 from the schools. I am told that he did not intend to pay it back. These things happen too much in New York. Why should we pour money in, when they are wasting what they have?"

I ask him, "Have we *any* obligations to poor people?"

"I don't think the burden is on us," says Jennifer again. "Taxing the rich to help the poor—we'd be getting nothing out of it. I don't understand how it would make a better educational experience for me."



Questions

1. How much overlap is there in the neighborhood and school experiences of the students portrayed in the article? What does this degree of overlap say about the relationship between communities and schools?
2. While the school board in East St. Louis mandated teacher layoffs, they simultaneously chose to keep all athletic, band, and other extracurricular activities. Why?
3. How does the "best" school in East St. Louis (Clark Junior High) compare to the typical junior high in suburban New York? While the differences are clear, can you see any similarities between these two school settings?
4. To what degree do the views of Governor Thompson of Missouri reflect those held by the students in the suburban New York school?
5. While the students in the suburban New York school hold diverse opinions on the potential solutions for the problems

☉ SAVAGE INEQUALITIES: CHILDREN IN AMERICA'S SCHOOLS ☉

experienced by poor, inner-city students, they also show some consensus. How would you characterize the consensus? How do their views correspond to those held by students in the inner-city school? How might these two sets of views be different if each group of students actually experienced the others' fortunes instead of just reading about them in a book?