

order to document properly the photographs. No attempts had been made to do this before the current work was undertaken. Jensen re-examines the events leading to the massacre, examining Sioux history from 1877 to 1890. These people of the Plains realized during this period what probably lay in store for them in the future.

R. Eli Paul reinterprets the role of the US Army. He finds that this was not the last battle of the Indian Wars. He also indicates the roles the new technologies played (i.e., the telegraph and the telephone as well as the railroad) in the older West. These changes he believes actually created the “old west,” in distinction with what has been labeled as the “Wild West.”

Another significant chapter is that written by John Carter, “Making Pictures for a News-Hungry Nation.” This subject on the importance of the roles of reporters and photographers in nineteenth-century journalism has not been treated in depth before.

Finally, this work should influence historians as they write the *truth* about the United States. Hopefully, this work’s facts will be incorporated by textbook writers for different educational levels in texts now being planned for publication or revision.

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K. Sue Jewell. *Survival of the Black Family: The Institutional Impact of American Social Policy.* (New York: Praeger, 1988) 197 pp., \$ 45.00.

The impact and effectiveness of the social programs that emerged during the New Deal and were expanded in the Great Society have become seriously debated questions in the conservative 1980s and 1990s. Liberals accept as an article of faith the necessity of federal welfare programs to counter the economic injustice that seems inherent in American capitalism and to reverse the results of generations of racism and inequality; conservatives, on the other hand, contend that federal welfare programs are at best inefficient, and more likely, destructive of initiative and economic progress among the very groups that they are designed to assist, and consequently, should be dismantled. A subset of this debate centers on the impact of US social policy during the last half century on African Americans—especially on the black family.

K. Sue Jewell in *Survival of the Black Family* takes a provocative position in this debate. Essentially, she agrees with the conservatives that American social policy has been destructive of the black family, and she chides liberals for being so politically rigid that they failed to be critical of the programs that they engineered. Jewell’s principal criticism of US social policy is that it has undermined the institutions within the black community that provided the basis of support for the black family, and that it has undermined the social values of black America. Specifically, she argues that integration replaced black institutions

with white ones, that welfare programs subverted black self-help organizations, and that the traditional black values of “cooperative collectivism” were transformed to “competitive individualism,” while the source of self-esteem in the black community shifted from “helping others” to the “acquisition and possession of material wealth.” While black middle class families were either unaffected (or actually strengthened by these developments), underclass black families were devastated. Unlike conservatives, however, Jewell doesn’t embrace *laissez-faire* or propose the dismantling of these errant social programs. While Jewell acknowledges that conservative social policies of the 1980s have mitigated (and in the case of extended families, already reversed) the impact of liberal social programs on the black family, the dire economic consequences of these programs overshadow their positive consequences.

What solution does Jewell propose? Instead of specific policy recommendations, she recommends changing the process by which social policies are developed. Jewell argues that first and foremost the development of social policy must be depoliticized. Then she proposes implementing procedures which begin by defining specific goals for social policy, and then, through the process of “scientific inquiry,” evaluating social programs in terms of their effectiveness in meeting those goals. The ultimate goal of this process would be the development of social policy which both strengthens the black family and enhances the economic independence of African Americans.

The principal strength of Jewell’s study is its analysis of the failures of both liberal and conservative social policy during the past fifty years. Her detailed study of the impact of these policies on the black family and on the black community in general provides a strong indictment of the effectiveness of American social policy. This book is not without flaws, however. Jewell’s proposals to alter US social policy are not nearly as convincing as her critique of existing policy. Furthermore, her historical analysis of African Americans is flawed by the fact that her sources (especially on slavery) are dated. Perhaps more disturbing is her failure to provide any data to compare the experiences of African Americans with those of other ethnic groups. Certainly, her discussion of black self-help organizations would have benefitted from such information.

In spite of these weaknesses, this is a valuable book that raises important issues. Scholars will appreciate the inclusion of much of the data upon which Jewell based her analysis. Policy makers may not appreciate the findings, but they certainly should pay close attention to them.

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