

The Mis-Education of the Negro
By Carter G. Woodson¹

Who was Carter G. Woodson?²

- known as the Father of Black History
- born in 1875 in New Canton, Virginia the son of former slaves
- received his Ph.D. from Harvard in 1912; the second African-American (after W. E. B. DuBois) (Note: Pre-Test Question #1)
- founded the *Journal of Negro History* in 1916; 2002, name changed to *Journal of African American History*
- first published *The Mis-Education of the Negro* in 1933

Other versions of this book available online:

<http://historyisaweapon.com/defcon1/misedne.html>

1969 Introduction by Charles H. Wesley and Thelma D. Perry:

- education system's failure to present authentic Negro History
- a scarcity of literature available for such a purpose
- textbooks presented Negroes in menial, subordinate roles, more or less sub-human
- good fortune as slaves to have been exposed to "higher" (White man's) culture
- primitive, heathenish quality of the African background
- dooming the Negro to the brain-washed acceptance of the inferior role assigned to him by the dominant race, and absorbed by him through his schooling

PREFACE (Pre-Test Question #2)

- reflection, forty years of teaching black, brown, yellow and white; comparison of educational systems around the world, including special systems set up by governments to educate their colonies
- "a corrective for methods which have not produced satisfactory results"
- "the consumer pays the tax, and as such every individual of the social order should be given unlimited opportunity to make the most of himself"
- "determined by the make-up of the Negro himself" ; not by outside forces
- "this new program of uplift" should not be decided upon by trial and error, but by careful study of the Negro himself and the life he is forced to lead
- "The mere imparting of information is not education."
- Are so-called "educated" Negroes equipped to face the ordeal before them?
- Or unconsciously contributing to their own undoing by perpetuating the "regime of the oppressor"
- "the author. . . considers the educational system as it has developed both in Europe and America an antiquated process which does not hit the mark even in the case of the needs of the white man himself. If the white man wants to hold onto it, let him do so; but the Negro, so far as he is able, should develop and carry out a program of his own." (p. 5)

¹ 2008. *The mis-education of the Negro*. Radford, Virginia: Wilder Publications. 99 pp.

² Source: http://en.wikipedia.org/wiki/Carter_G._Woodson

-“modern education”, does others so much more good than it does the Negro because it has been worked out in conformity to the needs of those who have enslaved and oppressed weaker peoples

-i.e., philosophy and ethics that justify slavery, peonage, segregation, and lynching

-“When you control a man’s thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his ‘proper place’ and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary.”

THE SEAT OF THE TROUBLE

-educated Negroes are taught to admire the Hebrew, the Greek, the Latin and the Teuton and the despise the African (p. 7)

-hundreds of Negro high schools, eighteen offered a course in the history of the Negro

-most Negro colleges and universities, the race is studied only as a problem or dismissed as of little consequence

-“At a Negro summer school two years ago, a white instructor gave a course on the Negro, using for his text a work which teaches that whites are superior to the blacks. When asked by one of the students why he used such a textbook the instructor replied that he wanted them to get that point of view. Even schools for Negroes, then, are places where they must be convinced of their inferiority.” (p. 7)

-inferiority of the Negro, drilled into him; unless he masters the fundamentals and leaves school before finishing

-“Practically all of the successful Negroes in this country are of the uneducated type of that of Negroes who have had no formal education at all. . . .The so-called school, then, becomes a questionable factor in the life of this despised people.” (p. 7)

-“there would be no lynching if it did not start in the schoolroom.”

-even if Negroes imitate whites, the result is a larger number of persons doing what other have been doing; “the unusual gifts of the race” have not thereby been developed, and an unwilling world, therefore, continues to wonder what the Negro is good for (p. 9)

HOW WE MISSED THE MARK

-educating Negroes after the Civil War, prompting of philanthropy

-US govt, plan of teaching freedmen the simple duties of life as worked out by the Freedmen’s Bureau and philanthropic agencies

What was the Freedman’s Bureau?³ (Pre-Test Question #3)

-established in the War Department by Congress March 3, 1865

-supervised all relief and educational activities relating to refugees and freedmen

-“The participation of the freedmen in government for a few years during the period known as the Reconstruction had little bearing on their situation except that they did join with the uneducated poor whites in bringing about certain much-desired social reforms,

³ source: Freedmen’s Bureau Online, freedmensbureau.com

especially in giving the South its first plan of democratic education in providing for a school system at public expense.” (p. 11)

-“For a generation thereafter the quarrel as to whether the Negro should be given a classical or a practical education was the dominant topic in Negro schools and churches throughout the United States. Labor was the most important thing of life, it was argued; practical education counted in teaching that end; and the Negro worker must be taught to solve this problem of efficiency before directing attention to other things.” (p. 12)

-the schools in which Negroes were educated could not provide for all the experience with machinery which white apprentices trained in factories had

-Negroes were barred from trades unions

-classical education, not very useful for a common laborer or peon on a plantation; makes him more of a malcontent

HOW WE DRIFTED AWAY FROM THE TRUTH

-“How, then, did the education of the Negro take such a trend? The people who maintained schools for the education of certain Negroes before the Civil War were certainly sincere; and so were the missionary workers who went South to enlighten the freedmen after the results of that conflict had given the Negroes a new status.” (p. 14)

-more social uplift than actual education

-their goal was to transform the Negro, not develop them

-even though these were the best friends of the Negro at the time, they were also ill-taught, did not take the freedmen into consideration, and perpetuated an already-wrong system of education

-did not take the Negro into consideration except to condemn or pity him

-in whites, a race hate for the Negro; in Negroes, contempt for themselves

-in geography, for instance, the parts of the world inhabited by Caucasians were treated in detail; less attention to yellow people; very little to the brown; and practically nothing to the black

-“A poet of distinction was selected to illustrate the physical features of the white race, a bedecked chief of a tribe those of the red, a proud warrior the brown, a prince the yellow, and a savage with a ring in his nose the black The Negro, of course, stood at the foot of the social ladder.” (p. 14)

-in science: Negro eliminated; beginnings of science in the orient mentioned; Africans' early advancement in this field omitted; students told that ancient Africans of the interior knew sufficient science to concoct poisons for arrowheads, to mix durable colors for paintings, to extract metals from nature and refine them for development in the industrial arts; but very little said about the chemistry in the method of Egyptian embalming (a product of the mixed breeds of Northern Africa, now known in the modern world as “colored people”

-in language arts: scoffed at the Negro dialect, a broken-down African tongue; Negro students not taught to understand their linguistic history; more important than French Phonetics or Historical Spanish Grammar; the only time African linguistics were taught were to those who would exploit those countries

-from literature: the African was excluded altogether; philosophy of African proverbs and rich folklore ignored for those of the Mediterranean areas; ignores Tarikh El-Soudan

What is the Tarikh El-Soudan? (Pre-Test Question #4)

Also known as the Tarikh Al Sudan

<http://www.sacred-texts.com/afr/dbn/dbn10.htm>

The Tarikh El-Soudan is the epic story of the Sudan. It was written in Arabic around 1655 and tells the story of the Songhay Empire. The author, Abd Al Sadi rarely states his sources, and it is assumed that his story is based upon oral tradition.⁴

-in fine arts: start with Greece; omit African influence, fail to teach the Mediterranean Melting Pot, where Negroes from Africa brought their wares, their ideas, and their blood to influence Greece, Carthage, and Rome

-Negro law students: told that they belonged to the most criminal element in the country

-in medical schools: convinced of their inferiority (exceptions: The Ben Carson Story, shown on TV recently; <http://www.carsonscholars.org>)

-prevalence of syphilis and tuberculosis among Negroes emphasized without explaining that these plagues were new to Negroes; brought to them by Caucasians

-immunity in the Negro to yellow fever and influenza; which devastated Caucasians

-in history: the Negro had no place; pictured as a human being of a lower order, unable to subject passion to reason, and therefore useful only as a laborer; no thought given to the history of Africa except as a field of exploitation for the Caucasian

-Africans first domesticated the sheep, goat, and cow

-developed the idea of trial by jury

-produced the first stringed instruments

-discovered iron

-“You would never know that prior to the Mohammedan invasion about 1000 A.D. these natives in the heart of Africa had developed powerful kingdoms which were later organized as the Songhay Empire on the order of that of the Romans and boasting of similar grandeur”. (p. 16)

-why have Negroes not themselves changed this situation?

-the few Negro teachers are powerless: no control over their own education

-“In a few cases Negroes have been chosen as members of public boards of education, and some have been appointed members of private boards, but these Negroes are always such a small minority that they do not figure in the final working out of the educational program. The education of the Negroes, then, the most important thing in the uplift of the Negroes, is almost entirely in the hands of those who have enslaved them and now segregate them.” (p. 16)

-“A Negro teacher instructing Negro children is in many respects a white teacher thus engaged, for the program in each case is about the same” (p. 16)

-“the present system teaches the Negro to be white while at the same time convincing him of the impropriety or impossibility of his becoming white” (paraphrased)

EDUCATION UNDER OUTSIDE CONTROL

⁴ http://en.wikipedia.org/wiki/Tarikh_al-Sudan

- successors of the Northern missionary teachers have no useful function in the life of the Negro
- white presidents and teachers prohibited from participating in the life of the Negro
- white women bow when on campus, but ignore otherwise
- “Negroes trained under such conditions without protest become downright cowards, and in life will continue as slaves in spite of their nominal emancipation.”
- “To be frank we must concede that there is no particular body of facts that Negro teachers can impart to children of their own race that may not be just as easily presented by persons of another race if they have the same attitude as Negro teachers; but in most cases tradition, race hate, segregation, and terrorism make such a thing impossible.” (p. 18)
- “. . . but if the Negro is to be forced to live in the ghetto he can more easily develop out of it under his own leadership than under that which is super-imposed. The Negro will never be able to show all of his originality as long as his efforts are directed from without by those who socially proscribe him. Such ‘friends’ will unconsciously keep him in the ghetto.” (p. 19)
- emphasis not on separate systems, but on the need for common sense schools and teachers
- “Neither Columbia nor Chicago can give an advanced course in Negro rural education, for their work in education is based primarily upon what they know of the educational needs of the whites. Such work for Negroes must be done under the direction of the trail blazers who are building school houses and reconstructing the educational program of those in the backwoods. Leaders of this type can supply the foundation upon which a university of realistic education may be established.” (p. 22)

THE FAILURE TO LEARN TO MAKE A LIVING

- rural Negroes have been able to make a living from the soil
- in industry, the educational system does not prepare the Negro well
- in business, the educational system prepares the Negro even less well
- “The Negroes of today are unable to employ one another, and the whites are inclined to call on Negroes only when workers of their own race have been taken care of. For the solution of this problem the ‘mis-educated’ Negro has offered no remedy whatever.” (p. 23)
- “The ‘uneducated’ Negro business man, however, is actually at work doing the very thing which the ‘mis-educated’ Negro has been taught to believe cannot be done. This much-handicapped Negro businessman could do better if he had some assistance, but our schools are turning out men who do as much to impede the progress of the Negro in business as they do to help him. The trouble is that they do not think for themselves.” (p. 25)
- if the “highly-educated” Negro would love his own people, he could solve some of the problems now confronting the race

THE EDUCATED NEGRO LEAVES THE MASSES

- educated Negroes are estranged from the masses
- Negro churches, lose the educated Negro; the unchurched do not join

-“The Negro church, however, although not a shadow of what it ought to be, is the great asset of the race. It is a part of the capital that the race must invest to make its future. The Negro church, has taken the lead in education in the schools of the race, it has supplied a forum for the thought of the ‘highly educated’ Negro, it has originated a large portion of the business controlled by Negroes, and in many cases it has made it possible for Negro professional men to exist.” (p. 29)

-the Negro church has become corrupt; the gap between the masses and the ‘talented tenth’ is rapidly widening

-“The point here is that the [more] ritualistic churches (i.e., Episcopal and Catholic) into which these Negroes have gone do not touch the masses, and they show no promising future for racial development. Such institutions are controlled by those who offer the Negroes only limited opportunity and then sometimes on the condition that they be segregated in the court of the gentiles outside of the temple of Jehovah.” (p. 30)

-slave psychology may cause this preference for the leadership of the oppressor

-“a thinking would rather be behind the times and have his self-respect than compromise his manhood by accepting segregation”, reply to the claim that Negro churches are “fogy”

-“In 1880 when the Negroes had begun to make themselves felt in teaching, the attitude of the leaders was different from what it is today. At that time men went off to school to prepare themselves for the uplift of a downtrodden people. In our time too many Negroes go to school to memorize certain facts to pass examinations for jobs. After they obtain these positions they pay little attention to humanity.” (p. 30)

-Dr. Woodson has been studying Negroes in Washington, DC; what he finds is that the masses show almost as much backwardness as they did in 1880; the undeveloped Negro has been abandoned by those who should help him

-this is sad because the Negro church is the only institution that the Negro controls

DISSENSION AND WEAKNESS

-stories of how Negro seminaries miss the mark; how Negroes trained in white seminaries miss the mark

-“This minister had given no attention to the religious background of the Negroes to whom he was trying to preach. He knew nothing of their spiritual endowment and their religious experience as influenced by their traditions and environment in which the religion of the Negro has developed and expressed itself. He did not seem to know anything about their present situation. These honest people, therefore, knew nothing additional when he had finished his discourse. As one communicant pointed out, their wants had not been supplied, and they wondered where they might go to hear a word which had some bearing upon the life which they had to live.” (p. 36)

PROFESSIONAL EDUCAT(ED)ION DISCOURAGED

-in training for professions other than ministry and teaching, comments mostly negative

-“We have not had sufficient professional schools upon which we can base an estimate of what the Negro educator can do in this sphere. If mistakes have been made in miseducating the Negro professionally it must be charged not so much to the account of the Negroes themselves as to that of their friends who have performed this task. We are dealing here, then, mainly with information obtained from the study of Negroes who have

been professionally trained by whites in their own schools and in mixed institutions.” (p. 39)

-professions other than ministry or education: physicians, dentists, pharmacists, lawyers and actors

-numbers have not increased because of

-the economic status of the Negro

-because of a false conception of the role of the professional man in the community and its relation to him

-whites treat the professions as “aristocratic spheres” to which the Negro should not aspire

-starved out by whites who would not treat the Negro as a professional class

-“Negroes, then, learned from their oppressors to say to their children that there were certain spheres into which they should not go because they would have no chance therein for development. In a number of places young men were discouraged and frightened away from certain professions by the poor showing made by those trying to function in them. Few had the courage to face this ordeal; and some professional schools in institutions for Negroes were closed about thirty or forty years ago [e.g. 1890’s], partly on this account.” (p. 39)

-especially true of law schools during the very time when Negroes needed to know their civil and political rights

-“In other words, the thing which the patient needed most to pass the crisis was taken from him that he might more easily die. This one act among many others is an outstanding monument to the stupidity or malevolence of those in charge of Negro schools [i.e., law schools], and it serves as a striking demonstration of the mis-education of the race.” (p. 40)

-in one department of a university a Negro may be studying for a profession

-in another department being shown how the Negro professional man cannot succeed

-in the same way, Negroes discouraged from designing, drafting, architecture, engineering and chemistry; “whites will not employ you and your people cannot provide such opportunities”

-in music, dramatics and correlated arts, the Negro has been misled; because Negroes are gifted in singing, told he does not need training

-“We have long had the belief that the Negro is a natural actor who does not require any stimulus for further development. In this assertion is the idea that because the Negro is good at dancing, joking, minstrelsy and the like he is ‘in his place’ when ‘cutting a shine’ and does not need to be trained to function in the higher sphere of dramatics. Thus misled, large number of Negroes ambitious for the stage have not bloomed forth into great possibilities. Too many of them have finally ended with roles in questionable cafes, cabarets, and night clubs of America and Europe; and instead of increasing the prestige of the Negro they have brought the race into disgrace.” (p. 41)

-“The Negro author, then, can neither find a publisher nor a reader; and his story remains untold. The Negro editors and reporters were once treated the same way, but thanks to the uneducated printers who founded most of our newspapers which have succeeded, these men of vision have made it possible for the “educated” Negroes to make a living in this sphere in proportion as they recover from their education and learn to deal with the Negro as he is and where he is.” (p. 42)

POLITICAL EDUCATION NEGLECTED

- Negro children are not permitted to use school books that contain the Declaration of Independence or the Constitution of the United States
- “Not long ago a measure was introduced in a certain State Legislature to have the Constitution of the United States thus printed in school histories, but when the bill was about to pass it was killed by some one who made the point that it would never do to have Negroes study the Constitution of the United States. . . . If the Negroes were granted the opportunity to peruse this document, they might learn to contend for the rights therein guaranteed; and no Negro teacher who gives attention to such matters of the government is tolerated [by] the policy of ‘keeping the Negro in his place’.” (p. 43)
- history taught to Negro students following the Civil War maintained the superiority of the white race
- “These rewriters of history fearlessly contended that slavery was a benevolent institution; the masters loved their slaves and treated them humanely; the abolitionists meddled with the institution which the masters eventually would have modified; the Civil War . . . was unnecessary; it was a mistake to make the Negro a citizen, for he merely became worse off by incurring the displeasure of the master class that will never tolerate him as an equal; and the Negro must live in this country in a state of recognized inferiority.” (p. 44)
- Negroes terrorized to the extent of not speaking publicly of political matters
- silence as fixed policy
- belief that action to the contrary might lead to “mob rule”
- “A few years ago a rather youthful looking high school principal in one of the large cities was unceremoniously dismissed because he said jocosely to the president of the board of education, in reply to his remark about his youthful bearing, “I am old enough to vote.” “Horrors!” said the infuriated official. ‘Put him out. We brought him here to teach these Negroes how to work, and here he is thinking about voting.’ A few prominent Negroes of the place muttered a little, but they did nothing effective to correct this injustice.” (p. 45)
- Negroes grow up without the knowledge of political matters; have all but abandoned voting
- in addition, the literacy tests and payment of taxes have reduced the number of voters
- tests are for the restriction of suffrage
- even “educated” Negroes have little knowledge of property tax assessment and the collection of taxes
- “Even the few Negroes who are elected to office are often similarly uninformed and show a lack of vision. They have given little attention to the weighty problems of the nation; and in the legislative bodies to which they are elected, they restrict themselves as a rule to matters of special concern to the Negroes themselves, such as lynching, segregation and disfranchisement, which they have well learned by experience.” (p. 47)
- “This indicates a step backwards, for the Negroes who sat in Congress and in the State Legislatures during the Reconstruction worked for the enactment of measures of concern to all elements of the population regardless of color. Historians have not yet forgot what

those Negro statesmen did in advocating public education, internal improvements, labor arbitration, and the tariff, and the merchant marine.” (p. 48)

END OF MOVIE I

BEGIN MOVIE II

THE LOSS OF VISION

-“No Negro thus submerged in the ghetto, then, will have a clear conception of the present status of the race or sufficient foresight to plan for the future; and he drifts so far toward compromise that he loses moral courage. The education of the Negro, then, becomes a perfect device for control from without. Those who purposely promote it have every reason to rejoice, and Negroes themselves exultingly champion the cause of the oppressor.” (p. 49)

-moral surrender compared to the eighteenth century

-“When the free Negroes were advised a hundred years ago to go to Africa they replied that they would never separate themselves from the slave population of this country as they were brethren by the ‘ties of consanguinity, of suffering, and of wrong’. Today, however, the Negro in the North turns up his nose at the crude migrant from the South who brings to the North the race problem but along with it more thrift and actual progress than the Northern Negro ever dreamed of.” (p. 49)

-1816, free Negroes Richard Allen, James Forten, and Robert Purvis; colonizationists
(Pre-Test Question #5)

colonizationists: proposed colonization of Africa by Negroes from the U.S.

Richard Allen: born a slave but worked for his freedom; became a preacher; first bishop of the AME (African Methodist Episcopal) denomination (lived 1760-1831)

James Forten: born free in Philadelphia; attended a Quaker school for Negro children; became a sailmaker; friend of Richard Allen; became a wealthy businessman (lived 1766-1842)

Robert Purvis: (1810-1898) antebellum Negro abolitionist; born in Charleston, SC; educated at Amherst; lived most of life in Philadelphia; helped William Lloyd Garrison found the American Anti-Slavery Society in Philadelphia

William Lloyd Garrison: (1805-1879) abolitionist, journalist, social reformer; Caucasian; radical abolitionist newspaper, *The Liberator*; born Newburyport, Massachusetts

Influenced by Susan B. Anthony, Elizabeth Cady Stanton, Lucretia Mott and Lucy Stone; plus other feminists who joined the American Anti-Slavery Society; later in life, turned to temperance and women’s suffrage movements

Rev. Nathaniel Paul: Albany, New York activist

Liberia: The Republic of Liberia; sent in 1822 by the America Colonization Society; founded by freed slaves from the U.S. in 1847; a coup in 1980 led to civil war in 1989 and 2003; Nov 2005, a Harvard-trained woman, Ellen Johnson-Sirleaf became President
16 other tribal entities in Liberia; part of the Songhai Empire in the 1500’s;

-Charles Sumner, U.S. Senator from Massachusetts; Radical Republican who worked closely with Abraham Lincoln; worked for equal civil and voting rights for freedmen

-“For example, the Negro political leaders of the Reconstruction period clamored for suffrage and the right of holding office, serving in the militia, and sitting on the jury; but few of them wanted white and colored children to attend the same school. When expressing themselves on education most of them took the position of segregationists; and Charles Sumner in his fight for the civil rights of the Negro had to eliminate mixed schools from his program not only because many whites objected but also because the Negroes themselves did not seem to want them.” (p. 52)

-“We have appealed to the talented tenth for a remedy, but they have nothing to offer. Their minds have never functioned in this all-important sphere. The ‘educated’ Negro shows no evidence of vision. He should see a new picture. The Negroes are facing the alternative of rising in the sphere of production to supply their proportion of the manufacturers and merchants or of going down to the graves of paupers. The Negro must now do for himself or die out as the world undergoes readjustment.” (p. 53)

-now is the time for Negroes to pool their resources and organize industries to supply social and economic needs (p. 54)

-“If the Negro in the ghetto must eternally be fed by the hand that pushes him into the ghetto, he will never become strong enough to get out of the ghetto. This assumption of Negro leadership in the ghetto, then, must not be confined to matters of religion, education, and social uplift; it must deal with such fundamental forces in life as make these things possible.” (p. 54)

THE NEED FOR SERVICE RATHER THAN LEADERSHIP

-third generation from Emancipation (Pre-Test Question #6)

1st Executive Order, Sep 22 1862 → 2nd Exec Order, Jan 1 1863 → Texas Jun 19 1865
if a generation = 20 years, then 3 generations = 60 years
1865 + 60 = 1925 represents the beginning of the 4th generation since Emancipation

-“. . . the Negro finds himself at the close of the third generation from Emancipation. . . . He is restricted in his sphere to small things, and with these he becomes satisfied. His ambition, does not rise any higher than to plunge into the competition with his fellows for these trifles. At the same time those who have given the race such false ideals are busy in the higher spheres from which Negroes by their mis-education and radial guidance have been disbarred.” (p. 56)

-many examples: lawyers, physicians and businessmen; arguing; preventing organization or community cooperation.

-“It is a common occurrence to see a Negro well situated as a minister or teacher aspiring to a political appointment which temporarily pays little more than what he is receiving and offers no distinction except that of being earmarked as a Jim Crow (Pre-Test Question #7) job set aside for some Negro who has served well the purposes of the bosses as a wardheeler in a campaign.” (p. 56)

Jim Crow: 1876 – 1965; *de jure* segregation; that is, “separate but equal”; examples, segregation of restrooms and restaurants, segregation of schools, public transportation; overruled by the Civil Rights Act of 1964 and the Voting Rights Act of 1965

<http://en.wikipedia.org/wiki/File:JimCrowInDurhamNC.jpg>

(Via Library of Congress [http://www.loc.gov/rr/print/list/085_disc.html] released to the public domain; Retrieved February 21 2009)

from Merriam-Webster online: (1888) ward heeler
a worker for a political boss in a ward or other local area

-“much-ado-about-nothing” prevents cooperation; ambition keeps the race in turmoil and prevents community effort

-antagonism between churches of different denominations

-antagonism between political factions

-“In another state the ambition of the highly educated Negro is restricted to becoming principals of the high schools. The neglected state school has not developed sufficiently to become attractive. The warring area, then, is in the cities. In one of them, where several Negroes own considerable wealth which, if pooled and properly used, would produce all but wonderful results, the petty strife has been most disastrous. Little thought is given to social uplift, and economic effort is crushed by factional wrangling.” (p. 57)

-“the idea of leadership looms large in the Negro mind” (p. 57)

-“the oppressor must have some dealing with the despised group, and rather than have contact with individuals he approaches the masses through his own spokesman”

-“a race shuffles off its leaders because they originate outside of the group”

-“Leadership is usually superimposed for the purpose of ‘directing the course of the ostracized group along sane lines.’ This was accomplished during the days of slavery by restricting the assembly of Negroes to certain times and places and compelling them to meet in the presence of a stipulated number of the ‘wisest and discreetest men of the community.’ These supervisors of the conduct of the Negroes would prevent them from learning the truth which might make them ‘unruly’ or ambitious to become free.” (p. 58)

-continued after Emancipation by getting some white or Negro to spy and report behind closed doors (“The Great Debaters”)

-“racial racketeer” = politician, minister, teacher, direct of a community center or head of an agency → followed the directions and appeared to be part of the community

-“Recently a citizen, observing how we have been thus betrayed, suggested that there be called a national meeting to take steps for a program of development of the race from within under ‘a new leadership.’ Such a movement can be made to mean something, and then it can degenerate into an assembly of abuse and vituperation followed by the usual whereas-therefore-be-it-resolved effort which has never meant anything in the awakening and the development of an oppressed people.” (p. 58)

-“the race will free itself from exploiters as soon as it decides to do so” (p. 58)

-“If the race could abandon the idea of leadership and instead stimulate a larger number of the race to take up definite tasks and sacrifice their time and energy in doing these things efficiently the race might accomplish something.” (p. 59)

-“If we can finally succeed in translating the idea of leadership into that of service, we may soon find it possible to lift the Negro to a higher level. Under leadership we have come into the ghetto; by service within the ranks we may work our way out of it. Under leadership we have been constrained to do the biddings of others; by service we may work out a program in the light of our own circumstances. Under leadership we have become poverty-stricken; by service we may teach the masses how to earn a living honestly. Under leadership we have been made to despise our own possibilities and to develop into parasites; by service we may prove sufficient unto the task of self-development and contribute our part to modern culture.” (p. 59)

HIRELINGS IN THE PLACES OF PUBLIC SERVANTS

-Negroes will not work for each other; that is, Negroes will not work for a Negro boss

-“This refusal of Negroes to take orders from one another is due largely to the fact that slaveholders taught their bondmen that they were as good as or better than any others and, therefore, should not be subjected to any member of their race. If they were to be subordinated to some one it should be to the white man of superior culture and social position.” (p. 60)

-“As we realize more and more that education is not merely imparting information which is expected to produce certain results, we see very clearly the inconsistency of the position of white persons as executives of Negro institutions. These misfits belong to the very group working out the segregation of the Negro, and they come into these institutions mainly to earn a living.” (p. 63)

-“The White worker in Negro institutions, too, can never be successful without manifesting some faith in the people with whom he has cast his lot. His efforts must not be merely an attempt to stimulate their imitation of things in a foreign sphere. He must study his community sufficiently to discover the things which have a trend in the proper direction that he may stimulate such forces and thus help the community to do better the good things which it may be capable of doing and at the same time may be interested in doing.” (p. 64)

END MOVIE II

BEGIN MOVIE III

UNDERSTANDING THE NEGRO

-p. 66, first 6 paragraphs

-“It is true that many Negroes do not desire to hear anything about their race, and few whites of today will listen to the story of woe. With most of them the race question has been settled. The Negro has been assigned to the lowest drudgery as the sphere in which the masses must toil to make a living; and socially and politically the race has been generally proscribed.” (p. 66)

-“Many Negro professional men who are making a living attending to the affairs of these laborers and servants in their mentally undeveloped state and many teachers who in conservative fashion are instructing their children to maintain the status quo ante bellum, also oppose any movement to upset this arrangement.” (p. 66)

-“a Negro with sufficient thought to construct a program of his own is undesirable, and the educational systems of this country generally refuse to work through such Negroes in promoting their cause.” (p. 66)

-“With the exception of a few places like Atlantic City, Atlanta, Tulsa, St. Louis, Birmingham, Knoxville, and the states of Louisiana and North Carolina no effort is made to study the Negro in the public schools as they do the Latin, the Teuton, or the Mongolian. Several mis-educated Negroes themselves contend that the study of the Negro by children would bring before them the race problem prematurely and, therefore, urge that the study of the race be deferred until they reach advanced work in the college or university.” (p. 67)

-“The experience of college instructors shows that racial attitudes of the youth are not easily changed after they reach adolescence. Although students of this advanced stage are shown the fallacy of race superiority and the folly of social distinctions, they nevertheless continue to do the illogical thing of still looking upon these despised groups as less worthy than themselves and persist in treating them accordingly. Teachers of elementary and secondary schools giving attention to this interracial problem has succeeded in softening and changing the attitude of children whose judgment has not been so hopelessly warped by the general attitude of the communities in which they have been brought up.” (p. 67)

-“no one can be thoroughly educated until he learns as much about the Negro as he knows about other people” (p. 67)

-“Upon examining the recent catalogues of the leading Negro colleges, one finds that invariably they give courses in ancient, mediaeval, and modern Europe, but they do not give such courses in ancient, mediaeval, and modern Africa. Yet Africa, according to recent discoveries, has contributed about as much to the progress of mankind as Europe has, and the early civilization of the Mediterranean world was decidedly influenced by Africa.” (p. 67-68)

-“A further examination of their curricula shows, too, that invariably these Negro colleges offer courses in Greek philosophy and in that of modern European thought, but they direct no attention to the philosophy of the African. Negroes of Africa have and always have had their own ideas about the nature of the universe, time, and space, about appearance and reality, and about freedom and necessity. The effort of the Negro to interpret man’s relation to the universe shows just as much intelligence as we find in the philosophy of the Greeks. There were many Africans who were just as wise as Socrates.” (p. 68)

-many examples of reasons why Negro history, art and literature should be studied

THE NEW PROGRAM

-“It seems only a reasonable proposition, then, that, if under the present system which produced our leadership in religion, politics, and business we have gone backward toward serfdom or have at least been kept from advancing to real freedom, it is high time to develop another sort of leadership with a different educational system. In the first place, we must bear in mind that the Negro has never been educated. He has merely been informed about other things which he has not been permitted to do. The Negroes have been shoved out of the regular schools through the rear door into the obscurity of the backyard and told to imitate others whom they see from afar, or they have been

permitted in some places to come into the public schools to see how others educate themselves. The program for the uplift of the Negro in this country must be based upon a scientific study of the Negro *from within* to develop in him the power to do for himself what his oppressors will never do to elevate him to the level of others.” (p. 71)

-“We have very few teachers because most of those with whom we are afflicted know nothing about the children whom they teach or about their parents who influence the pupils more than the teachers themselves. When a boy comes to school without knowing the lesson, he should be studied instead of being punished. The boy who does well in the beginning of the year and lags behind near the end of the term should not always be censured or ridiculed.” (p. 71)

-“But can you expect teachers to revolutionize the social order for the good of the community? Indeed we must expect this very thing. The educational system of a country is worthless unless it accomplishes this task. Men of scholarship and consequently of prophetic insight must show us the right way and lead us into the light which shines brighter and brighter.” (p. 71)

-mentions Richard Allen; founded the AME denomination in 1816, the oldest denomination among independent African-American churches

image: from the frontispiece of *History of the African Methodist Episcopal Church* (1891) by Daniel A. Payne

Source: <http://docsouth.unc.edu/church/payne/paynefp.jpg>

<http://www.pbs.org/wgbh/aia/part3/3p97.html>

PBS series, *Africans in America*

<http://www1.phillyburbs.com/bhm/Allen1.shtml>

Profiles in Black History

Henry Evans; a free black man who founded the Metropolitan African Methodist Episcopal Zion Church in Fayetteville, North Carolina in the late 1790's

George Bentley (could not find a reference for this guy in Tennessee)

-a lot of discussion of the role of the Negro church in the uplift and how preachers and religious training must change

-“We should not close any accredited Negro colleges or universities, but we should reconstruct the whole system. We should not eliminate many of the courses now being offered, but we should secure men of vision to give them from the point of view of the people to be served. We should not spend less money for the higher education of the Negro, but should redefine higher education as preparation to think and work out a program to serve the lowly rather than to live as an aristocrat.” (p. 73)

-“After Negro students have mastered the fundamentals of English, the principles of composition, and the leading facts in the development of its literature, they should not spend all their time in advanced work on Shakespeare, Chaucer and Anglo-Saxon. They should direct their attention also to the folklore of the African, to the philosophy in his proverbs, to the development of the Negro in the use of modern language, and to the works of Negro writers.” (p. 73)

-“Why not study the African background from the point of view of anthropology and history, and then take up sociology as it concerns the Negro peasant or proletarian who is suffering from sufficient ills to supply laboratory work for the most advanced students of the social order? Why not take up economics as reflected by the Negroes of today and work out some remedy for their lack of capital, the absence of cooperative enterprise, and the short life of their establishments.” (p. 73)

-“We would not neglect to appreciate the unusual contribution of Thomas Jefferson to freedom and democracy; but we would invite attention also to two of his outstanding contemporaries, Phillis Wheatley, the writer of interesting verse, and Benjamin Banneker, the mathematician, astronomer, and advocate of a world peace plan set forth in 1793 with the vital principles of Woodrow Wilson’s League of Nations.” (p. 75)

-(Pre-Test Question #8) Phillis Wheatley; America’s first black woman poet; born in Gambia, became a slave at age 7; bought by the Boston Wheatley family; she was emancipated, but stayed with the family until its breakup; married a freed black man; died in poverty in 1784 while writing her second book of poems which are now lost

image: look it up in Wikipedia

<http://www.lkwdpl.org/WIHOHIO/whea-phi.htm>

Women in History

<http://www.earlyamerica.com/review/winter96/wheatley.html>

Archiving Early America; cites her birthplace as Senegal (not Gambia)

-(Pre-Test Question #10) Benjamin Banneker; free black man, farmer, almanac author, clockmaker, mathematician, surveyor and astronomer

<http://www.math.buffalo.edu/mad/index.html>

Mathematicians of the African diaspora

images:

<http://www.oldsettlersreunion.com/untitledbannaker5.jpg>

http://www.blackpast.org/files/blackpast_images/Banneker_Benjamin_Almanac.jpg

-“We would not cease to pay tribute to Abraham Lincoln as the “Savior of the Country”; but we would ascribe praise also to the one hundred and seventy-eight thousand Negroes who had to be mustered into the service of the Union before it could be preserved, and who by their heroism demonstrated that they were entitled to freedom and citizenship.” (p. 76)

VOCATIONAL GUIDANCE

-“But how can the Negro in this new system learn to make a living, the most important task to which all people must give attention? In view of the Negro’s economic plight most of the schools are now worked up over what is called ‘vocational guidance’ in an effort to answer this very question. To what, however, are they to guide their Negro

students? Most Negroes now employed are going down blind alleys, and unfortunately some schools seem to do no more than to stimulate their going in that direction.” (p. 77)

-Jan Matzeliger;

-“Among people thus satisfied in the lower pursuits of life and sending their children to school to memorize theories which they never see applied, there can be no such thing as vocational guidance. Such an effort implies an objective; and in the present plight of economic dependence there is no occupation for which the Negro may prepare himself with the assurance that he will find employment. Opportunities which he has today may be taken from him tomorrow; and schools changing their curricula in hit-and-miss fashion may soon find themselves on the wrong track just as they have been for generations.” (p. 77-78)

-“If the schools really mean to take a part in necessary uplift they must first supply themselves with teachers. Unfortunately we have very few such workers. The large majority of persons supposedly teaching Negroes never carry to the schoolroom any thought as to improving their condition. From the point of view of these so-called teachers they have done their duty when in automaton fashion they impart in the schoolroom the particular facts which they wrote out in the examination when they ‘qualified’ for their respective positions.” (p. 78)

-“To what, then, can a Negro while despising the enterprise of his fellows guide the youth of his race; and where do you figure out that the youth thus guided will be by 1950? The whites are daily informing Negroes that they need not come to them for opportunities. Can the Negro youth, mis-educated by persons who depreciate their efforts, learn to make, opportunities for themselves? This is the real problem which the Negroes must solve; and he who is not interested in it and makes no effort to solve it is worthless in the present struggle.” (p. 79)

-“The Negro community, in a sense, is composed of those around you, but it functions in a different way. You cannot see it by merely looking out of the windows of the schoolroom. This community requires scientific investigation. While persons of African blood are compelled to sustain closer relation to their own people than to other elements in society, they are otherwise influenced socially and economically. The Negro community suffers for lack of delimitation because of the various ramifications of life in the United States. For example, there may be a Negro grocer in the neighborhood, but the Negro chauffeur for a rich man down town and the washerwoman for an aristocratic family in ‘quality row’ will be more than apt to buy their food and clothing at the larger establishment with which their employers have connections, although they may be insulted there. Negroes of the District of Columbia have millions of dollars deposited in banks down town, where Negro women are not allowed in the ladies’ rest rooms.” (p. 79)

-Thomas Day; cabinetmaker, furniture maker; Milton, NC 1823-1861; born approx 1801 in Virginia;

sources:

<http://webpages.charter.net/ljeffress/ThomasDaydoc.htm>

<http://www.thomasday.net/>

Thomas Day Education project

image:

<http://www.rootsweb.ancestry.com/~ncccha/images/historicalmarkers/thomasday.jpg>

Thomas Day historical marker

-Henry Boyd; the Boyd bedstead (corded bed); employed 18 to 25 people in his manufacturing plant in Cincinnati, Ohio

sources:

http://www.uky.edu/Libraries/NKAA/subject.php?sub_id=55

Notable Kentucky African-Americans

-“In the acquisition of (material things) we lay the foundation for the greater things of the spirit. A poor man properly directed can write a more beautiful poem than one who is surfeited. The man in the hovel composes a more charming song than the one in the palace. The painter in the ghetto gets an inspiration for a more striking portrait than his landlord can appreciate. The ill-fed sculptor lives more abundantly than the millionaire who purchases the expression of his thought in marble and bronze. For the Negro, then, the door of opportunity is wide open. Let him prepare himself to enter this field where competition is no handicap. In such a sphere he may learn to lead the world, while keeping pace with it in the development of the material things of life.” (p. 83)

END OF MOVIE III

BEGIN MOVIE IV

THE NEW TYPE OF PROFESSIONAL MAN REQUIRED

-“There are, moreover, certain aspects of law to which the white man would hardly address himself but to which the Negro should direct special attention. Of unusual importance to the Negro is the necessity for understanding the misrepresentations in criminal records of Negroes, and race distinctions in the laws of modern nations. These matters require a systematic study of the principles of law and legal procedure and, in addition thereto, further study of legal problems as they meet the Negro lawyer in the life which he must live. This offers the Negro law school an unusual opportunity.” (p. 84)

-“The Negro medical schools have had a much better opportunity than the few Negro law schools which have functioned in the professional preparation of Negroes. On account of the racial contact required of white physicians who are sometimes unwilling to sustain this relation to Negroes the Negro physicians and dentists have a better chance among their people than the Negro lawyers; and the demand for the services of the former assures a larger income than Negro lawyers are accustomed to earn. But in spite of this better opportunity Negro medical institutions and their graduates have done little more than others to solve the peculiar problems confronting the Negro race.” (p. 85)

-“The Negroes of today are very much in need of physicians who in their professional work will live up to what they are taught in school, and will build upon their foundation by both experience and further training. In his segregated position in the ghetto the Negro health problem presents more difficulties than that of the whites who are otherwise circumstanced. The longevity of the Negro depends in part upon the supply of Negro physicians and nurses who will address themselves unselfishly to the solution of this particular problem. Since the Negroes are forced into undesirable situations and

compelled to inhabit germ-infested districts, they cannot escape ultimate extermination if our physicians do not help them to work out a community health program which will provide for the Negroes some way to survive.” (p. 85)

-“A large number of physicians and nurses must be trained, and new opportunities for them to practice must be found. This can be done by turning out better products from these schools and the extension of hospitals among Negroes who have been so long neglected. In this campaign, however, the Negro physicians must supply the leadership, and others must join with them in these efforts.” (p. 86)

-“The greatest problem now awaiting solution is the investigation of the differential resistance of races to disease. What are the diseases of which Negroes are more susceptible than whites? What are the diseases of which the whites are more susceptible than Negroes? The Negro escapes yellow fever and influenza, but the white man dies. The white man withstands syphilis and tuberculosis fairly well, but the Negro afflicted with these maladies easily succumbs. These questions offer an inviting field of research for Negro medical students.” (p. 86)

<http://www.blackhealthcare.com/>

Diabetes is the greatest health care challenge for African-Americans today

-“There has been an awakening in Europe to the realization of the significance of African culture, and circles there want to see that life depicted by the Negro who can view it from within. There is a philosophy in it that the world must understand. From its contemplation may come a new social program. Herein lies the opportunity of the Negro artist as a world reformer. Will he see it and live or continue the mere imitation of others and die?” (p. 87)

HIGHER STRIVINGS IN THE SERVICE OF THE COUNTRY

-“The New Negro in politics will not be so unwise as to join the ignorant delegations from conferences and convention which stage annual pilgrimages to the White House to complain to the President because they have socially and economically failed to measure up to demands of self-preservation. The New Negro in politics will understand clearly that in the final analysis federal functionaries cannot do anything about these matters within the police powers of the states, and he will not put himself in the position of being received with coldness and treated with contempt as these ignorant misleaders of the Negro race have been from time immemorial. The New Negro in politics, then, will appeal to his own and to such friends of other races in his locality as believe in social justice. If he does something for himself others will do more for him.” (p. 88)

-“The Negro should endeavor to be a figure in politics, not a tool for the politicians. This higher role can be played not by parking all of the votes of a race on one side of the fence as both blacks and whites have done in the South, but by independent action. The Negro should not censure the Republican party for forgetting him and he should not blame the Democratic party for opposing him. Neither can the South blame any one but itself for its isolation in national politics. Any people who will vote the same way for three generations without thereby obtaining results ought to be ignored and disfranchised.” (p. 88)

-“The New Negro in politics must learn something that the old ‘ward-heelers’ have never been able to realize, namely, not only that the few offices allotted Negroes are significant but that even if the Negro received a proportionate share of the spoils, the race cannot hope to solve any serious problem by the changing fortunes of politics. Real politics, the science of government, is deeply rooted in the economic foundation of the social order. To figure greatly in politics the Negro must be a great figure in politics. A class of people slightly lifted above poverty, therefore, can never have much influence in political circles. The Negro must develop character and worth to make him a desirable everywhere so that he will not have to knock at the door of political parties but will have them thrown open to him.” (p. 89)

THE STUDY OF THE NEGRO

-“The Association for the Study of Negro Life and History is projected on the fact that there is nothing in the past of the Negro more shameful than what is found in the past of other races. The Negro is as human as the other members of the family of mankind. The Negro, like others, has been up at times; and at times he has been down. With the domestication of animals, the discovery of iron, the development of stringed instruments, an advancement in fine art, and the inauguration of trial by jury to his credit, the Negro stands just as high as others in contributing to the progress of the world.” (p. 92)

-(Pre-Test Question #12)The Association for the Study of Negro Life and History is still in existence with a slightly different name: <http://www.asalh.org/>
The Association for the Study of African American Life and History

-Publish The Journal of Negro History (now called, The Journal of African American History) (starting with Volume 87 in 2002) (note: This is why when I went to look for The Journal of African American History, I only found 3 years in JSTOR!!)

-and the Negro History Bulletin

-in 1926 Woodson initiated Negro History Week (Frederick Douglass and Abraham Lincoln’s birthdays)

-in 1976 it was expanded to include the entire month of February and renamed to Black History Month

-“If you teach the Negro that he has accomplished as much good as any other race he will aspire to equality and justice without regard to race. Such an effort would upset the program of the oppressor in Africa and America. Play up before the Negro, then, his crimes and shortcomings. Let him learn to admire the Hebrew, the Greek, the Latin and the Teuton. Lead the Negro to detest the man of African blood--to hate himself. The oppressor then may conquer exploit, oppress and even annihilate the Negro by segregation without fear or trembling. With the truth hidden there will be little expression of thought to the contrary.” (p. 93)

-“What the Negro in America has become satisfied with will be accepted as the measure of what should be allotted him elsewhere. Certain Europeans consider the ‘solution of the race problem in the United States’ one of our great achievements.” (p. 93)

-“The mis-educated Negro joins the opposition with the objection that the study of the Negro keeps alive questions which should be forgotten. The Negro should cease to

remember that he was once held a slave, that he has been oppressed, and even that he is a Negro. The traducer, however, keeps before the public such aspects of this history as will justify the present oppression of the race.” (p. 93)

-“The Association for the Study of Negro Life and History is teaching the Negro to exercise foresight rather than ‘hindsight’. Liberia must not wait until she is offered to Germany before realizing that she has few friends in Europe. Abyssinia must not wait until she is invaded by Italy before she prepares for selfdefense.” (p. 94)

-Abyssinia is also known as Ethiopia

December 5 1934 there was an incident between Somalian soldiers (representing Italy) and Ethiopians at a fort built by the Italians at Walwal (an oasis) in 1930; both Italy and Ethiopia were members of the League of Nations; this conflict was in direct opposition to the non-aggression agreement between members of the League of Nations; (Pre-Test Question #11) Emperor Haile Selassie (of Ethiopia) protested; Oct 1935, the Italians invade Ethiopia and Ethiopia declares war on the Italians – the Second Italo-Abyssinian War; the Italians captured Addis Ababa in 1936; the Emperor was returned to power during World War II in 1941 with help from Allied forces

Source: http://en.wikipedia.org/wiki/Abyssinia_Crisis (retrieved Mar 5 2009)

(Pre-Test Question #9)Liberia established 1841-1842 by the American Colonization Society; won independence from the United States in 1847; the Firestone Plantation Company was allowed to begin operation in 1926 to boost the economy; during World War II a port was built and an air field; it is implied that because of the economy of the native peoples being unstable or unreliable, foreign countries tried to influence Liberia in various ways (duh!); but unofficially the United States continued to support and influence
Source: <http://en.wikipedia.org/wiki/Liberia>

<http://en.wikipedia.org/wiki/File:Liberiawomen1910.jpg>

Native Liberian women in their costumes during festivals (this image is in the public domain retrieved Mar 5 2009)

-“In this outline there is no animus, nothing to engender race hate. The Association does not bring out such publications. The aim of this organization is to set forth facts in scientific form, for facts properly set forth will tell their own story. No advantage can be gained by merely inflaming the Negro’s mind against his traducers.” (p. 95)

Sources of Images used in the first two slides of the PowerPoint presentation:

<http://www.sa.ucsb.edu/eop/adrc/BlackHistoryMonth/images/CarterG.WoodsonFatherofBlackHistory.jpg>

<http://www.diversitystore.com/ds/images/products/B08CLASSL.jpg>