

LESSONS IN AFRICANA STUDIES

INTELLECTUALS OF THE AFRICAN DIASORA: CARTER G. WOODSON AND THE ORIGINS OF AFRICAN-AMERICAN HISTORY MONTH

Author: Greg Carr

“[Negro History Week] is the week set aside by the Association for the Study of Negro Life and History for the purpose of emphasizing what has already been learned about the Negro during the year.”¹ [Emphasis added]

Editorial from Staff of the Negro History Bulletin, “Activities for Negro History Week 1943”

“This is the meaning of Negro History Week. It is not so much a Negro History Week as it is a History Week. We should emphasize not Negro History, but the Negro in history. What we need is not a history of selected races or nations, but the history of the world void of national bias, race hate, and religious prejudice. There should be no indulgence in undue eulogy of the Negro. The case of the Negro is well taken care of when it is shown how he has influenced the development of Civilization.”²

Carter G. Woodson, “The Celebration of Negro History Week, 1927”

“Carter Godwin Woodson, who died in Washington on April 3 (1950) at the age of seventy-one, illustrates what race prejudice can do to a human soul and also what it is powerless to prevent... From subscriptions to his quarterly, from donations made by small groups and organizations, from sale of books, [Woodson] not only continued to publish [The Journal of Negro History], but he also went into the publishing business and issued a score of books written by himself and others; and then as the crowning achievement, he established Negro History Week. He literally made this country, which has only the slightest respect for people of color, recognize and celebrate each year, a week in which it studied the effect which the American Negro has upon life, thought and action in the United States. I know of no one man who in a lifetime has, unaided, built up such a national celebration.”³

W.E.B. DuBois, “A Portrait of Carter G. Woodson” (1950)

ABSTRACT

In February 1926, Carter G. Woodson established “Negro History Week,” an event designed to allow schools, communities and individuals across the United States the opportunity to display what they had learned over the previous year with regard to Americans of African descent. He chose the second week in February for the celebration because it contained the birthdays of Frederick Douglass (February 14, 1818) and Abraham Lincoln (February 12, 1809). The celebration was promoted by Woodson’s adopted fraternity, Omega Psi Phi, and was expanded officially to a month in the mid 1970s.

1 Editorial, “Activities for Negro History Week,” *The Negro History Bulletin*, Vol. VI, No. 4 (January 1943), p. 94.

2 Carter G. Woodson, “The Celebration of Negro History Week, 1927,” *The Journal of Negro History*, Vol. XII, No. 2 (April 1927), p. 105.

3 W.E.B. DuBois, “A Portrait of Carter G. Woodson,” *Masses and Mainstream* 3 (June, 1950: pp. 19-25), reprinted in Herbert Aptheker, Editor, *Writings by W.E.B. DuBois in Periodicals Edited by Others, Volume 4 (1945-1961)*. Millwood, NY: Kraus-Thompson Organization Limited (1982), pp. 149-153.

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CONCEPT CHART AND ORGANIZER

The following are select topics in which the student should be encouraged to research or discuss in the context of this lesson on “Carter G. Woodson and the Origins of African-American History Month”:

Social Structures	Governance	Ways of Knowing	Science and Technology	Movement and Memory	Cultural Meaning-Making
The social and economic challenges faced by African-American scholars such as Woodson	The structure of Woodson’s independent organizations [ASNLH, JNH, NHB, Associated Publishers]	Woodson’s emphasis on “common sense” and “community-based education” (see <i>The Miseducation of the Negro</i>)	Woodson’s use of various materials (e.g. classroom materials, newspapers, art, etc.) to spread knowledge of African-American history	Woodson’s emphasis on publishing primary documents	Woodson’s philosophy of history

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PENNSYLVANIA STATE STANDARDS

Geography: 7.1B

History: 8.1D and 8.4A

Government [Civics]: 5.1K

Economics: 6.5A

LEARNING COMMUNITY OBJECTIVES

Teachers/Students/Parents will learn:

- The history of the origin of African-American History Month
- A brief biographical history of Carter G. Woodson
- The purpose of the celebration of African-American History Month

Students will be able to:

- Evaluate Carter G. Woodson’s philosophy of history.
- Analyze the effectiveness of African-American History Month according to Dr. Woodson’s goals and objectives for the celebration
- Discuss the need for African-American Studies in education as well as the relationship of African people and others to world history
- Explain the development of African-American History month and the proper ways to celebrate it
- List key dates and events in the life and career of Carter G. Woodson
- Research the life of Carter G. Woodson and the institutions and research he began

LESSONS IN AFRICANA STUDIES**QUESTIONS**

Framing Question

Who was Carter G. Woodson, what was his life's mission and how did he envision using African-American History Month to help accomplish that mission?

Focus Questions

- Why did Professors Hine, Hine and Harrold dedicate their high school textbook *African-American History* first to Carter G. Woodson?
- Where did Woodson develop his determination to succeed and to use intellectual work as his tool of choice?
- How did Woodson accomplish each of his specific goals?
- What did Woodson's contemporaries think of him and of his work?

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BACKGROUND READING

He was nicknamed “The Father of Negro History” during his lifetime, which began only ten years after the end of the U.S. Civil War and ended five years before Rosa Parks’ memorialized “sitting stand” in Montgomery, Alabama. The son of enslaved Africans who left work in a West Virginia coalmine at the age of 20 to complete his high school degree, he became the first and only African-American of that status to ever earn a Ph.D. in history. He never married or had children, and spent all his resources and his entire life in the singular pursuit of the study and dissemination of African-American history. He taught and administered in high school, college and independent institutions and forums in the United States and the Philippines and traveled across the world to study and promote the study of African-American history in particular and history generally. His name was Carter Godwin Woodson.

Carter Godwin Woodson was born in New Canton, Virginia on December 19, 1875. His mother (Anne Eliza) and Father (James Henry) had been enslaved. His father had escaped in 1864 and served the U.S. Army as a scout, among other duties. Woodson’s mother could read and write English and required that her children learn the same. They worked the family farm, attended church faithfully and went to a one-room school for four months a year, where they were taught by two of their uncles. Woodson’s early love for learning would pay immediate dividends for the African-American community. He read the Virginia newspapers to his father, among other childhood duties.

At 17, Woodson left home, working first for the railroads and then following his two older brothers into the coalmines of West Virginia. One of the men he worked the mines with, Oliver Jones, operated a room in his home stocked with fruit, drinks and ice cream for the other miners. When Woodson let it be known he could read, he assumed his next community service role: in exchange for free goodies, Woodson read to the men who worked in the mines and who pooled their monies to subscribe to a wide range of African-American and other weekly newspapers and magazines.

Woodson read from the *New York Sun* and the *New York Tribune*, as well as from famous African-American history books such as Joseph Wilson’s *The Black Phalanx*, William Simmons’s history of famous African-Americans entitled *Men of Mark*, and George Washington Williams’ *History of the Negro Troops in the War of Rebellion*. He later remarked that this reading gave him an early education in “important phases” of history and economics. Forty years later, after Woodson had started a little magazine aimed at schoolteachers, students and the general public entitled *The Negro History Bulletin*, he would remember his service and the sacrifices of his father and the coal miners in an article entitled “My Recollections of Veterans of the Civil War” (*Negro History Bulletin*, Volume 7, February, 1944: 103-04, 115-118).

Woodson escaped the coalmines for good three years later, moving to Huntington West Virginia with his parents and enrolling at Frederick Douglass High School at the age of 20. He finished four years of coursework in two years, enrolled in Kentucky’s integrated Berea College in 1897, and began a whirlwind of activity. Over the next decade, he would go to the Philippines under the U.S. War Department and teach English; visit libraries and universities in Africa, Asia, Europe, Malaysia, India, Palestine, Greece, Italy and France; finish one degree from Berea (1903), two from the University of Chicago (B.A, 1908, M.A., 1908), teach at the prestigious M Street High School in Washington D.C. (1909-1918), and enroll at Harvard University for study towards the Ph.D. in History, which he would receive in 1912. Woodson’s intellectual talents were encased in a steel-solid personal commitment to uplift African people, a resolve instilled in him from his parents who had endured enslavement and by the work ethic he leaned digging coal, laying rail ties and scrapping like an intellectual warrior for the best education he could find.

By 1925, the year he first envisioned what he called “Negro History Week,” Woodson had identified the way that he would fulfill his life’s purpose: by establishing an independent African-American intellectual base grounded in the African-American community but reaching all people. After leaving both the M Street School and a brief tenure at Howard University, Woodson set up the headquarters of his Association for the Study of Negro Life and History in his home, 1538 Ninth Street, N.W., in Washington, D.C. Woodson started the Association in a room at the Black YMCA on Wabash Avenue in Chicago, in 1915. He was almost forty years old. One year

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later, he began to publish the most important journal in African-American historiography: *The Journal of Negro History*.

Noting the appearance of the journal, the *New York Evening Post* noted, “Why then, should the new year be signaled by the appearance of a magazine bearing the title *The Journal of Negro History*? How can there be such a thing as history for a race, which is just beginning to live? For the *Journal* does not juggle with words; by ‘history’ it means history and not current events. The answer is to be found within its pages...” Woodson was not finished. Three more major institutions were left to be established. The first was the publishing arm through which he and his small army of women and men writing Africana history would publish: The Associated Publishers was inaugurated in 1921. Although he had already published *The Education of the Negro Prior to 1861* (1915) and *A Century of Negro Migration* (1918), Woodson’s *The History of the Negro Church* (1921) and his school history textbook *The Negro in Our History* (1922), marked the onset of dozens of books covering every aspect of African-American life and many of African history as well, for all levels of readers from children (*African Myths: Together With Proverbs* (1928) and *African Heroes and Heroines* (1939)) to primary source researchers (*Negro Orators and Their Orations* and *The Mind of the Negro* (1926), among others.

In 1937, after the Journal had all but created the field of African-American history as an independently-organized area of academic study and his books and the scholars he trained and/or influenced had contributed to changing the way that the intellectuals thought and wrote about the African world experience, Woodson created a way to reach and dialogue directly with the largely female schoolteachers and the millions of schoolchildren in mostly segregated African-American elementary, junior high and high schools. He launched the Negro History Bulletin, a monthly compendium of simply written research essays, announcements, puzzles, biographies, community histories, and other notes on African history in the United States, in Africa, in the Caribbean and across the ages.

However, the single contribution that Woodson is still best remembered for, the one that writers such as W.E.B. DuBois noted was the singular most enduring part of his legacy, was his establishment of what he called “Negro History Week” in February 1926. For ten years, the Association for the Study of Negro Life and History had publicized the study of African-American History. Great progress had been made, but one of Woodson’s two major goals—to establish an independent base for the study and promotion of African-American history—was not secure. One year before, at the annual meeting of the Association, he had proposed raising \$250,000 to endow the Association with a permanent financial base. He had always solicited small and medium-sized grants from foundations such as the Carnegie and Phelps-Stokes Foundations, but had always insisted on retaining full control of all the Association’s programs.

Woodson was the fiercest proponent of African-American institutional independence among his academic peers, which gave him the reputation of being difficult to work with, aloof and single-minded to a fault. Now, however, he had struck upon a way to accomplish both of his major goals: Spreading the word about year-round progress made toward researching and publicizing African-American history and, through the annual celebration of this progress, gaining Association members and soliciting contributions for the full range of the Association’s programs and initiatives.

Woodson’s initially sketchy plan was a smashing success. For his body of work, including Negro History Week, the NAACP gave him the Spingarn Medal in 1926. He had been extended honorary membership in the Omega Psi Phi Fraternity, which took up the challenge of organizing Negro History Week Celebrations; by 1929, the Association was offering for sale “Negro History Kits” which included posters of famous African-Americans, pamphlets on African and African-American history and tables of important dates and events in African-American history, among other things. The celebrations spread like wildfire; pageants, breakfasts, banquets, school assemblies, church assemblies, even exhibits and other semi-permanent observances cropped up all over the country. In 1930, Woodson invited all the living former African-American congressmen to a major Negro History Week celebration attended by over 2,000 people.

A generation later, the Association for the Study of Negro Life and History had guided the study of African-American history permanently into the academic and popular mainstream. The strug-

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gle to fully tell the history of African people continues; however, Woodson's work made it possible for others to expand and extend the fight. As the great African-American Educator Mary McLeod Bethune wrote in the May 1950 issue of the *Negro History Bulletin*:

"I shall always believe in Carter Woodson. He helped me to maintain faith in myself. He gave me renewed confidence in the capacity of my race for development, and in the capacity of my country for justice for her own people and for all peoples. With the power of cumulative fact he moved back the barriers and broadened our vision of the world, and the world's vision of us."

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TEACHER NOTES

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CHRONOLOGY

1915, Sept	Established The Association for the Study of Negro Life and History.			
1917, Aug 29	First biennial meeting of ASNHLH published.			
1918	A Century of Negro Migration			
1918-1919	Principal, Armstrong Manual Training School, Washington, D.C.			
1919-1920	Dean, School of Liberal Arts at Howard University.			
1920-1922	Dean, West Virginia Collegiate Institute (West Virginia State College). Established Associated Publishers.			
1921	Received grant from the Carnegie Institution. The History of the Negro Church published.			
1922	The Negro in our History published.			
1924	Free Negro Owners of Slaves in the U.S. in 1830: Together with Absentee Ownership of Slaves in the U.S. in 1830 published.			
1925	Free Negro Heads of Families in the United States in 1830 published.			
1926	Negro Orators and Their Orations published. The Mind of the Negro as Reflected in Letters Written During the Crisis, 1800-1860 published. Established Negro History Week. Received Spingarn Medal.			
1927	Appointed to Advisory Committee on Interracial Relations Committee on Problems and Policy Social Science Research Council. Appointed staff contributor, Dictionary of American Biography.			
1928	Negro Makers of History published. African Myths: Together with Proverbs published.			
1928	Attended summer meeting Social Science Research Council, Dartmouth College.	1875, Dec 19	Birth, New Canton, Virginia.	
1929	The Negro as a Businessman, with John H. Harmon Jr., and Arnett G. Lindsay published.	1892	Left home to work on the railroad and then in the mines.	
1929-1933, 1938	Established Woodson Collection at the Library of Congress.	1893	Family moved to Huntington, West Virginia.	
1930	The Negro Wage Earner, with Lorenzo Greene published. The Rural Negro published.	1895-1896	Attended Douglass High School, Huntington, West Virginia.	
1932	The encyclopedia controversy.	1896-1897	Attended Berea College, Kentucky.	
1932-1935	Summers in Europe.	1897, Sept-Dec	Attended Lincoln University, Pennsylvania.	
1933	The Mis-education of the Negro published.	1898-1900	Taught, Winona, West Virginia.	
1934	The Negro Professional Man and the Community, with Special Emphasis on the Physician and the Lawyer published.	1900-1903	Principal, Douglass High School, Huntington, West Virginia.	
1935	The Story of the Negro Retold published.	Jun 18, 1902-Dec 1903	Attended University of Chicago.	
1936	The African Background Outlined published.	1903	Bachelor of Literature from Berea College.	
1937	Began publication of the Negro History Bulletin.	1903-1907	Taught in the Philippines.	
1939	African Heroes and Heroines published.	1907	Travelled in Europe and Asia. Attended the Sorbonne, Paris.	
1941	Doctor of Laws from West Virginia State College.	1907, Oct-Dec	Attended University of Chicago.	
1942	The Works of Francis J. Grimke, in four volumes, published.	1908, Jan-Aug	Attended graduate School, University of Chicago. Received B.A. in March, M.A. in August.	
1950, Apr 3	Died suddenly.	1908-1909	Attended Harvard University.	
1958	Elected to the Ebony Hall of Fame.	1909-1918	Taught, M Street (Dunbar) High School, Washington, D.C.	
		1912	Ph.D. in History from Harvard University.	
		1913 or 1914-1921	Member of the American Negro Academy.	
		1915, Apr	The Education of the Negro Prior to 1861 published.	

From Scally, Sister Anthony, Ed., *Carter G. Woodson: A Bio-Bibliography*, Westport, CT: Greenwood Press (1985)

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ECHOES FROM THE CELEBRATION OF NEGRO HISTORY WEEK

By W. F. Savoy, Vassie D. Wright, Oramay Pate, and Adolphus Dean

"GO THOU AND DO LIKEWISE"

SCRAPBOOKS WHICH ARE ONLY SCRAPS

NO STUDY AND CONSEQUENTLY NO CELEBRATION

CHILDREN'S PAGE

BOOK OF THE MONTH

QUESTIONS

**NO STUDY AND CONSEQUENTLY
NO CELEBRATION**

IT is evident from the numerous calls for orators during Negro History Week that schools and their administrators do not take the study of the Negro seriously enough to use Negro History Week as a short period for demonstrating what the students have learned in their study of the Negro during the whole school year. These mischievous orators, as it has been said again and again in these columns, have no message which they can connect with the celebration of Negro History Week. About the only thing on the Negro which they know is the traditional discussion of the race problem and how it has been or can be solved. Such orators therefore introduce the undeveloped youth to the problems of strife which in their immaturity they cannot easily understand. Such foreign exercises should give place to simple presentations of those deeds of the Negro which will inspire the youth toward emulating the examples of those who achieved in spite of tremendous handicaps. Those with ambitions in the present will thus gain renewed vigor in their efforts to battle with present day obstacles and finally overcome in the struggle of life. Almost every person who has attained distinction in some useful field owes his success in a measure to having had presented to him from time to time the records of great men of his country. Great inspiration comes from biographical sketches and narratives of men who advanced successfully measures which marked epochs in human progress.

In this statement there is no suggestion of the thought of leading children to imitate slavishly the heroes and heroines of their country. At present the world does not need a George Washington, an Abraham Lincoln, a Frederick Douglass, or a Booker T. Washington. They served their age nobly by having the vision to understand the needs of their generation and how to supply them. But the world does need today men of the same character, patriotic devotion and love of one's fellowman to answer the call of duty of this present age and to die if necessary in meeting the demands upon them. Only through the study of the history of this country and the contemporary accounts of other nations in their relations with ours can be grasped the meaning of the celebration of Negro History Week.

Such misdirected effort, however, is not general. We should commend most highly those centers which take the study of the Negro seriously—the Negro high schools in Roanoke, Richmond and Norfolk, Virginia, the Booker T. Washington High School in Atlanta from which one cannot be graduated until he has studied the history of his people, and the Parker High School in Birmingham where 500 copies of a text are annually required to supply the students taking history as it has been influenced by the Negro.

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and *Heroines* (1939). He has also directed several surveys and has edited their results.

Dr. Woodson has been honored with the Spingarn Medal, awarded him by the National Association for the Advancement of Colored People for outstanding achievement in the year 1926, and by an LL.D. from Virginia State College in 1941. Although nearing the biblical threescore and ten, he is still active as manager and director of the two enterprises he founded, and in 1944 is engaged in the preparation of a six-volume *Encyclopedia Africana*. Dr. Woodson has made one concession to the advancing years—on reaching fifty-five he gave up tennis in favor of walking. A collector of rare manuscripts, he is also devoted to the theatre, and is particularly interested in the French drama. He has never married.

A Tribute from a Member of the Executive Council

BY ARTHUR M. SCHLESINGER

IN the death of Carter Godwin Woodson the historical profession has suffered a loss it can ill afford. The guiding genius of the Association for the Study of Negro Life and History, the founder and editor of the *Journal of Negro History*, the author of a stream of books in his chosen field, he was for many years a major influence in directing attention to the history of the Negro not only in the United States but also in other parts of the world, including the African homeland. Moreover, he enlisted the interest and talents of historians of both races and maintained exacting standards of research and presentation which made the *Journal* rank with the best learned periodicals of the country. In his selfless devotion to history he set an example to inspire scholars everywhere. The good he did will not be interred with his bones.

From *Negro History Bulletin*, Volume XIII, No. 8 (May 1950)

TRUE LEADERSHIP IS TIMELESS

BY MARY McLEOD BETHUNE

President, Association for the Study of Negro Life and History

I LOVED Carter Woodson, but I do not grieve for him, because I know that on that April day when he left his post as director of our Association, he left it to join the ranks of those great servants of humanity whose leadership is timeless.

For thirteen long years, since the passing of John Hope whom I succeeded as president of the Association, I worked with him and listened to his counsel, suggesting, where I could, what might be of help to him. I adored him. He was a prince among men—true all the way through to the cause of democracy for which we both labored together.

He dug down into the cells of darkness and revealed to us the background of the Negro, while he kept us constantly aware of history influx around us, still responsive to shaping by today's dynamic action—and of our duty to contribute to that action in increasing measure.

This year I felt that my own shoulders were over-tired and I told Carter Woodson that I wanted to lay down the duties of the Association's presidency, but he would not let me. He pleaded with me to stay through this year. Now he has left me with the presidency, but his is still the leadership.

I believed in Carter Woodson because he stirred the dormant pride in the souls of thousands ignorant or unmindful of our glorious heritage, and then struck the roots of his leadership deep, to produce the orderly and keen-sighted evaluation and objective interpretation of the facts unearthed through his efforts.

I believed in him because he was big! He was quiet to the point of being taciturn, because he was shy.

He was a man of the soil. He grew to young manhood the hard self-taught way. But he was too big and too wise to underestimate or reject the tools of intellectual training and skill. He knew the value of both experience and training. He had both and applied both, ceaselessly and unstintingly, to his labors for his fellowmen. He scorned nothing that could be used to build a better civilization. Long ago he learned to "clean bricks" to rehabilitate our cultures and to strengthen our democracies.

The mines of West Virginia, the associations of Berea College, which he lived to see free again from the shackles of state-law segregation, were the strong undergirding for later academic achievement—a solid, well-rounded whole, which went into the building of this Association.

I shall always believe in Carter Woodson. He helped me to maintain faith in myself. He gave me renewed confidence in the capacity of my race for development, and in the capacity of my country for justice for her own people and for all peoples. With the power of cumulative fact he moved back the barriers and broadened our vision of the world, and the world's vision of us.

Inevitably, the active direction of our Association, which our leader has laid down, will pass to other hands—capable and sure because of his guidance. There will be other directors and other presidents. They will build on the foundation laid and mortared, stone by stone, with his selfless sacrifice and devotion, translated now into the timeless leadership of the truly great.

May God bless him and bless us, as we move forward to carry on.

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ACTIVITIES FOR NEGRO HISTORY WEEK

Negro History Week begins February 7th, 1943. This is the week set aside by the Association for the Study of Negro Life and History for the purpose of emphasizing what has already been learned about the Negro during the year. Allow the pupils to participate fully in these exercises by simplifying them in order to put everything within their reach. The suggestions offered below indicate a few ways to make Negro History Week count.

1. Arrange with your local broadcasting station for a program of a period of 15, 30 or 45 minutes to inform the public on the achievements of the Negro.

2. Secure the cooperation of your local newspaper and have it run a series of articles presenting unusual facts about the progress of the Negro.

3. Invite to your school some aged person and have him give the pupils the story of his experiences during slavery, after emancipation, in the World War and the like.

4. Have each pupil write his family history—where they live today, where their parents and grandparents lived, why they moved elsewhere, what they were doing at that time, and what they are doing today.

5. Have your club, society or school write the history of your community, giving each writer a separate and distinct topic like the churches, the schools, the business leaders and professional men.

6. Invite the local ministers to participate freely in the celebration of Negro History Week and ask them to mention in their sermons on the 7th of February the important achievements of the Negro.

7. Post on your bulletin boards clippings of authentic information about the Negro published in newspapers and magazines of standing.

8. Invite a returned missionary, who may have brought back from Africa pieces of art work. Ask this missionary and other persons to explain and give such works to your school and thus start an art collection.

9. Ask your local library to make an exhibit of all their books bearing on the Negro. If such books are in circulation, make a list showing the number of books available for informing the public on the Negro.

10. Have your art class make a frieze for your room showing in action African workers in gold, in iron, in wood, in leather, and in ivory, with some animals in the background.

11. Draw up a list of 50 or more important but simple questions on the past of the Negro. Arrange for the answers by (a) multiple choice; (b) true and false; (c) completion sentences; and (d) questions that ask *where, who, when* and *why*.

12. Make a chart of unusual facts which have been taught and learned and list them under *Do You Know That —?*

13. Have your pupils, or members of your society, record in notebooks the sketches of the lives of 40 or more Negroes, giving in each case date of birth, childhood, education, early efforts, and achievements of worth. With each sketch should be a picture.

14. Divide your school into sections and present the story of the Negro in the important fields of achievement such as law, science, engineering, invention, music, architecture, painting, education, business, religion, drama, and fiction.

15. Require each member of the class to learn from memory one poem by a Negro author. For example: "To Our Boys" by Underhill, "Self-Determination" by Hill, "If We Must Die" by McKay, "Ode to Ethiopia" by Dunbar, and "Fifty Years" by James Weldon Johnson.

Thomas Paine*(Continued from page 93)*

I believe that religious duties consist of doing justice, loving mercy, and in endeavoring to make our fellow creatures happy. "And when the Almighty shall have

blessed us and made us a people dependent only on Him, then may our first gratitude be shown by an act of *continental* legislation, which shall put a stop to the importation of Negroes for sale, soften the hard fate of those already here, and in time procure their freedom."

Paine was appointed by the Continental Congress as the secretary to its Committee on Foreign Affairs, but had to leave the position because of the trouble in the Beaumarchais affair. He then became clerk of the Pennsylvania Assembly, while continuing his newspaper writing, especially through the *Crisis*. Next he went with John Laurens to France. He then alternated between England and France and participated in publicity with respect to the French Revolution. He became a citizen of that country and was elected to the French Assembly. His party was later overthrown by the new faction which got control of the Convention, deprived him of his citizenship, and imprisoned him. He was released some time thereafter when claimed by James Monroe as an American citizen.

Returning to this country, he led the life of a friendless man. The religious element whose hypocrisy he had exposed in his writings branded him everywhere as an infidel and made it difficult for him to find position or friend. He died in New York City June 8, 1809. In spite of all his shortcomings, Paine was a man of great intellect, and he used his powers in behalf of freedom and equality for all. He was really America's first liberal.

Anthony Benezet*(Continued from page 81)*

in their power to stop the slave trade. Up to his death Benezet continued to use his pen to fan the flame of antislavery feeling.

Benezet's life, then, was devoted to human welfare in a world in which men had learned to enjoy such an evil as slavery. After Benezet had thus toiled throughout a

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Riotous Assemblies Act, banned publication of local progressive pamphlets, for the alleged reason that they create hostility between whites and non-whites. Trade union and the progressive leaders hostile to the government's policies are denied passports to leave the country.

Whom the Gods would destroy, they first make mad! The Union of South Africa is going mad. There are about ten million black and colored people in South Africa, and less than two and one-half million whites. In the past the whites have depended on the military and naval strength of Great Britain to protect them in any crisis. The Dutch-descended South Africans, whom Malan represents, are breaking the tie between South Africa and Great Britain, and Great Britain itself is a declining power.

That means that within the next fifty years, if the non-European people of South Africa get the education and training which they seek, they will take over this wretched and reactionary section of the world, and make it into a new democratic state. There is no doubt of this, and it is the fear of such a development which is leading Malan and his followers to suppress the darker peoples in every possible way.

A Portrait of Carter G. Woodson

Carter Godwin Woodson, who died in Washington on April 3 at the age of seventy-one, illustrates what race prejudice can do to a human soul and also what it is powerless to prevent. Of course, race prejudice is only one particular form of the oppression which human beings have used toward each other throughout the ages. Oppression cramps thought and development, individuality and freedom. Woodson was naturally a big strong man with a good mind; not brilliant, not a genius, but steady, sound and logical in his thinking processes, and capable of great application and concentration in his work. He was a man of normal appetites, who despite extraordinary circumstances carved out a good valuable career. As it happened, he did not have the chance for normal development; he spent his childhood working in a mine and did not get education enough to enter high school until he was twenty; he never married, and one could say almost that he never played; he could laugh and joke on occasion but those occasions did not often arise.

I knew him for forty years and more, and have often wondered what he did for recreation, if anything. He had very little outdoor life, he had few close friends. He cared nothing for baseball or football and did not play cards, smoke or drink. In later years his only indulgence was over-eating so that after fifty he was considerably overweight.

All this arose, in the first place, because like most people on earth he was born poor. But his poverty was the special case of being one of nine children of poor American Negroes who had been born slaves. This meant that from the beginning he was handicapped; it was difficult for him to go regularly to the very poor country school in his neighborhood, and for six years during his youth, when he ought to have been in school, he was working in a coal mine; so that he was grown before he entered high school in Huntington, West Virginia. Once started, however, he went to college at Berea, Kentucky, then to the University of Chicago. He alternated with public school teaching, travel and study in Europe and finally taught ten years, from 1908 to 1918, in the public schools of Washington, D.C.

In 1912, Woodson took his doctorate of philosophy at Harvard in history. It is quite possible that had he been a white man he might have entered a university career, as instructor and eventually as a professor with small but adequate salary; enough for marriage, home and children. But of course, at the time he got his doctorate, there was not the slightest thought that a black man could ever be on the

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Author: Greg Carr

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Author: Greg Carr

VOLUME FOUR: 1945–1961

action was exaggerated; he went out to meet opposition before it arose, and he was fiercely determined to be master of his own enterprises and final judge of what he wanted to do and say. He pretty soon got the reputation of not being the kind of “trustworthy” Negro to whom help should be given. It was not for a moment that the philanthropists wanted to curb his work or guide it, but if Woodson had anticipated their wishes and conformed to their attitudes, money would have poured in. Only those persons who followed the Washington philosophy and whose attitude toward the South was in accord with the new orientation of the North, could be sure to have encouragement and continued help. After a while it became the settled policy of philanthropic foundations and of academic circles to intimate that Carter Woodson was altogether too self-centered and self-assertive to receive any great encouragement. His work was individual with no guarantee of permanence.

There was just enough truth in this accusation to make the criticism stick. Even his colored friends and admirers encountered refusal to co-operate or take counsel. Twice, alarmed because of his meager income, and his overwork, I ventured to propose alliance and help; I offered to incorporate *The Journal* into the Department of Publications and Research of the N. A. A. P., with promise of as much autonomy as was allowed me. He considered, but refused, unless an entirely separate department was set up for him. This the Board refused to consider as I knew it would. Then I suggested incorporation of his work into that of Howard University; but after trial, this also fell through, and his friends concluded that he must be left to carry on his great work without interference in any way from others. Several times he took in assistants and helpers, but never gave them authority or permanent tenure. He was always the lone pioneer and remained thus until his death.

It was this very attitude, however, that brought out the iron in Woodson's soul. He was forty-four in 1922 when he began this independent career. He therefore gradually buckled up his belt, gave up most of the things which a man of his age would be looking forward to and put the whole of his energy into his work. As I have said, he never married, he never had a home; he lived in lodgings as a boarder, or ate in restaurants; he schooled himself to small and uncertain income; it is probable that he lived many years on not more than \$1000 and probably never as much as \$5000.

Deliberately he cut down his wants and that was not difficult in Washington. Washington had no theatre for Negroes; its music was limited; there were art galleries, but they were not particularly attractive until recent years and never catered to black folk. In many cases they refused to exhibit the work of Negro artists. Parks and public recreation had many restrictions; there was little chance at club life or opportunity to meet men of standing, either American or passing foreigners. Woodson did not have enough money to spend much time in New York or abroad. He therefore concentrated his time, his energy, and his little money in building up his enterprise, and especially in organizing a constituency among American Negroes to support his work. That was the most astonishing result of his career.

From subscriptions to his quarterly, from donations made by small groups and organizations, from sale of books, he not only continued to publish his magazine, but he also went into the publishing business and issued a score of books written by himself and by others; and then as the crowning achievement, he established Negro

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faculty of Harvard or of any other great school. In Washington, he got his main experience of regular teaching work. It was hard and not inspiring. The “Jim Crow” school system of the District of Columbia is perhaps the best of its kind in the United States; but it had the shortcomings of all segregated schools, with special arrangements and peculiar difficulties; they are not the kind of schools which would inspire most men to further study or to an academic career.

After that experience Woodson turned to college work. He served as dean for a year at Howard University and for four years at West Virginia College. He might have ended his career in this way as president of a small Southern colored college. His duties would have been collecting funds and superintending discipline among teachers and students; or if it had been in a state school, he would have cajoled and played up to a set of half-educated Southern whites as trustees, so as to get for Negroes a third or a half of the funds they were legally entitled to. It would have been the kind of executive job which has killed many a man, white and black, either physically or mentally or both; and it was the sort of thing that Woodson was determined not to do.

He had by this time made up his mind that he was going to devote himself to the history of the Negro people as a permanent career. In doing that he knew the difficulties which he would have to face. Study and publication, if at all successful, call for money, and money for any scientific effort for or by a Negro means abject begging; and at begging Woodson was not adept.

It was a time, moreover, when all Negro education was largely charity, not only college education, but elementary and high school training. Groups of Negro and white teachers in Southern schools made regular pilgrimages to the North to collect money from churches and philanthropists in order to support their schools. But the job which Woodson had carved out for himself was not a school; it was a matter of a periodical, with research and publication, and it was to be done in a field not only unpopular but practically unrecognized. Most people, even historians, would have doubted if there was enough of distinctly Negro history in America to call for publication. For thirteen years at Atlanta University we had tried to raise money for research and publication of studies in Negro sociology; five thousand a year, outside my salary. We had to give up the attempt in 1910. But one thing that Woodson's career had done for him was to make him stubborn and single-minded. He had no ties, family or social; he had chosen this life work and he never wavered from it after 1922.

His efforts at raising money for the work had some initial success; for ten years or more Julius Rosenwald, the Jewish philanthropist of Chicago, gave him \$400 a year. Woodson organized the Association for the Study of Negro Life and History and already as early as January, 1916, while still teaching, he began publication of *The Journal of Negro History*, a quarterly which is now in its thirty-fourth year of continuous publication.

The Journal was an excellent piece of work and received commendation from high sources. The Carnegie Foundation and afterwards the Spelman Memorial Fund of the Rockefeller's gave him \$50,000 in installments of \$5,000 a year beginning in 1921. But Woodson did not prove the ideal recipient of philanthropy.

He was not a follower of the school of Booker T. Washington and had neither the humility nor the finesse of social uplifters. His independence of thought and

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forced on Negroes; and secondly, he had himself already collected enough data eventually to make an encyclopedia. We demurred, not because we were unwilling to have him work on the encyclopedia; indeed we were eager; but because we knew that one man and especially one man with a rather narrow outlook which had been forced upon him, could not write a scientific encyclopedia of sufficient breadth to satisfy the world. Eventually this Phelps-Stokes project was unable to collect sufficient funds chiefly, I am sure, because I had been named Editor-in-Chief. So this project closed its effort with the publication of only one thin preliminary volume. But Woodson left the kernel of a great work. It would be a magnificent monument to his memory, if this were to be made the basis of broad rewriting and extension and published as a memorial to his life work.

As a historian, Woodson left something to be desired. He was indefatigable in research: for instance, his collection of photographs of Negroes and abolitionists is invaluable; his *Negro in American History* deserved the wide use which it has had. Some of his works like his *Education of the Negro prior to 1861*, *A Century of Negro Migration*, *Negro Orators and their Orations*, *Free Negro Owners of Slaves in the United States in 1830*, *Free Negro Heads of Families in the United States*, *The Mind of the Negro as Reflected in Letters Written During the Crisis, 1800–60*, are solid works of historical research. Others of his books were not of so great value.

Indeed his service to history was not so much his books as his editorship of the *Journal*, which brought into print some of the best scholars in this branch of history. On the other hand, Woodson himself lacked background for broad historical writing; he was almost contemptuous of emotion; he had limited human contacts and sympathies; he had no conception of the place of woman in creation. His book reviews were often pedantic and opinionated. Much of his otherwise excellent research will have to be reinterpreted by scholars of wider reading and better understanding of the social sciences, especially in economics and psychology; for Woodson never read Karl Marx.

The passing of Carter Woodson leaves a vacuum hard to fill. His memory leaves a lesson of determination and sacrifice which all men, young and old, black and white, may emulate to the glory of man and the uplift of his world.

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History Week. He literally made this country, which has only the slightest respect for people of color, recognize and celebrate each year, a week in which it studied the effect which the American Negro has upon life, thought and action in the United States. I know of no one man who in a lifetime has, unaided, built up such a national celebration.

Every year in practically every state of the United States, Negro History Week is celebrated; and its celebration was almost forced upon school authorities, on churches and other organizations by the influence of the groups of people who had banded themselves together to help Carter Woodson's Association for the Study of Negro Life and History. His chief work, *The Negro in Our History*, went through eight editions, with its nearly eight hundred pages and wealth of illustration, and was used in the Negro public schools of the nation. More lately his monthly *Bulletin* of news had wide circulation and use.

It is a unique and marvelous monument which Carter Woodson has thus left to the people of the United States. But in this and in all his life, he was, and had to be, a cramped soul. There was in him no geniality and very little humor. To him life was hard and cynically logical; his writing was mechanical and unemotional. He never had the opportunity to develop warm sympathy with other human beings; and he did develop a deep-seated dislike, if not hatred, for the white people of the United States and of the world. He never believed in their generosity or good faith. He did not attack them; he did not complain about them, he simply ignored them so far as possible and went on with his work without expecting help or sympathetic cooperation from them.

He did not usually attend meetings of scientists in history; he was not often asked to read papers on such occasions; for the most part so far as the professors in history of this country were concerned he was forgotten and passed over; and yet few men have made so deep an imprint as Carter Woodson on thousands of scholars in historical study and research.

In his death he does not leave many very warm friends; there were few tears shed at his grave. But on the other hand, among American Negroes, and among those whites who knew about his work, and among those who in after years must learn about it, there will be vast respect and thankfulness for the life of this man. He was one who under the hardest conditions of environment kept himself to one great goal, worked at it stubbornly and with unwavering application and died knowing that he had accomplished much if not all that he had planned.

He left unfinished an *Encyclopedia Africana*; it was an idea which I had toyed with in 1909, securing as collaborators Sir Harry Johnston, Flinders-Petrie, Guiseppi Sergi, Albert Hart and Franz Boas. But my project never got beyond the name stage and was forgotten. Later Woodson took up the idea as a by-product of his *Journal*; but few knew of this project at the time. Finally in 1931, the Phelps-Stokes Fund projected an *Encyclopedia of the Negro*, but invited neither Woodson nor me to participate.

However, the group called together, including Moton of Tuskegee and Hope of Atlanta, protested and finally we were both invited. I attended the subsequent meetings but Woodson refused. I and many others talked to him and begged him to come in; but no; there were two reasons: this was, he considered, a white enterprise

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NEGRO HISTORY WEEK

Not to know what one's race has done in former times is to continue always a child. "If no use were made of the labor of past ages," it has been said, "the world would remain always in the infancy of knowledge." The Negro knows practically nothing of his history and his "friends" are not permitting him to learn it. The Negro, therefore, is referred to as a child-like race.

Writers, on the other hand, have surfeited us with that sort of history which is merely the record of the successes and disappointments, the vices, the follies, and the quarrels, of those who engage in contention for power. In other words, they have done little more than to make history a register of the crimes and misfortunes of mankind. "Facts are mere dross of history. It is from the abstract truth which interpenetrates them, and lies latent among men, like gold in the ore, that the mass derives its whole value. The precious particles are generally combined with the baser in such a manner that the separation is a task of the utmost difficulty."

Viewing history from this higher ground, men have spoken of it as the complement of poetry, a picture, "a mighty drama enacted upon the theatre of time, with suns for lamps and eternity for a background." The world's history, then, according to a distinguished man, is "a divine poem of which the story of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warring cannon and dying men, yet to the Christian philosopher and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come."

WHY THE NEGRO IN HISTORY?

If a race has no history, if it has no worth-while tradition, it becomes a negligible factor in the thought of the world, and it stands in danger of being exterminated. The American Indian left no continuous record. He did not appreciate the value of tradition, and where is he today? The Hebrew keenly appreciated the value of tradition, as is attested by the Bible itself. In spite of world-wide persecution, therefore, he is still a great factor in our civilization.

The case of the Negro may be stated concretely. For example, a man writes a book on the *New Freedom*. Some one inquires as to how he can harmonize his anti-Negro policy with his progressive doctrine. He replies that he was not thinking of the Negro when

NEGRO HISTORY WEEK

The observance of Negro History Week proved to be one of the most fortunate steps ever taken by the Association. The celebration made a deep impression. The literature was early prepared and it was distributed in time throughout the country. Easily understood, the idea was readily taken up at centers where some thought is given to social amelioration and wherever special efforts are being made to elevate the Negro. Ministers, teachers, social workers, and business men rallied to the support of the movement and made it a national success.

The State departments of education of Delaware, North Carolina, and West Virginia, and the city systems of Baltimore and the District of Columbia sent out to their teachers special appeals for cooperation in this important celebration. Principals of private schools and presidents of colleges and universities likewise carried the appeal directly to their co-workers. These largely caught the spirit of the following words of the Director who in a pamphlet widely distributed undertook to give the reason for the celebration and how it should be worked out. He said:

HISTORY

"The historian," one has said, "is the prophet looking backward." "Providence conceals itself in the details of human affairs, but becomes unveiled in the generalities of history." "Truth comes to us from the past, then, like gold washed down from the mountains." "We may gather out of history a policy no less wise than eternal by the comparison and appreciation of other men's forepassed miseries with our own like errors and ill deservings."

"History," another has said, "is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity." It is clarified experience. According to Cervantes, history is the depository of great actions, the witness of what is past, the example and the instructor of the present, and the monitor to the future.

From *Journal of Negro History*, Volume VI, No. 2 (April 1926)

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large area of our own country, he has been a conservative force in its recent economic development, he has given the nation a poetic stimulus, he has developed the most popular music of the modern era, and he has preserved in its purity the brotherhood taught by Jesus of Nazareth. In his native country, moreover, he produced in the ancient world a civilization contemporaneous with that of the nations of the early Mediterranean, he influenced the cultures then cast in the crucible of time, and he taught the modern world the use of iron by which science and initiative have remade the universe. Must we let this generation continue ignorant of these eloquent facts?

Let the light of history enable us to see that "enough of good there is in the lowest estate to sweeten life; enough of evil in the highest to check presumption; enough there is of both in all estates to bind us in compassionate brotherhood, to teach us impressively that we are of one dying and one immortal family." Let truth destroy the dividing prejudices of nationality and teach universal love without distinction of race, merit or rank. With the sublime enthusiasm and heavenly vision of the Great Teacher let us help men to rise above the race hate of this age unto the altruism of a rejuvenated universe.

These words did not fall on deaf ears. Throughout the body of Negroes there was a stir in the direction of active participation. Inquiries came rapidly to the headquarters of the Association, and they were just as rapidly answered. The tentative program suggested proved to be popular. This included exercises emphasizing the importance of the African background, the Negro in the discovery and exploration of America, the laborer, the inventor, the soldier, the poet, the artist, the spokesman, the press, the business man, the professional class, the educator, and the minister.

How this program in modified form was carried out in the various parts of the country would be interesting. However, we must be brief here. Social welfare agencies, recreational establishments, and business organizations had special services. Many ministers opened their churches for these exercises and took the lead in the performances. Others, like most of the heads of schools, worked out well-prepared programs in a way peculiar to their special needs and held exercises every day

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he wrote that book. An order is given for the training of all young men for military service. A Negro applies to equip himself for this duty, but he is told that the principles involved in the war concern only white men, and that Negroes will be encouraged to serve only in subordinate positions. A Negro supports the successful party in a campaign and then asks for the accustomed recognition in the personnel of the new administration, but he is told that public opinion is such that the Negro cannot be safely exalted to positions of trust in the government. A bond issue is voted to improve the facilities of education, but the Negro school is denied its pro rata share or it is permitted to receive what the white system abandons as antiquated and inadequate. A Negro is passed on the street and is shoved off into the mud; he complains or strikes back and is lynched as a desperado who attacked a gentleman.

And what if he is handicapped, segregated, or lynched? According to our education and practice, if you kill one of the group, the world goes on just as well or better; for the Negro is nothing, has never been anything, and never will be anything but a menace to civilization.

We call this race prejudice, and it may be thus properly named; but it is not something inherent in human nature. It is merely the logical result of tradition, the inevitable outcome of thorough instruction to the effect that the Negro has never contributed anything to the progress of mankind. The doctrine has been thoroughly drilled into the whites and the Negroes have learned well the lesson themselves; for many of them look upon other races as superior and accept the status of recognized inferiority.

The fact is, however, that one race has not accomplished any more good than any other race, for God could not be just and at the same time make one race the inferior of the other. But if you leave it to the one to set forth his own virtues while disparaging those of others, it will not require many generations before all credit for human achievements will be ascribed to one particular stock. Such is the history taught the youth today.

On the other hand, just as thorough education in the belief in the inequality of races has brought the world to the cat-and-dog stage of religious and racial strife, so may thorough instruction in the equality of races bring about a reign of brotherhood through an appreciation of the virtues of all races, creeds and colors. In such a millennium the achievements of the Negro properly set forth will crown him as a factor in early human progress and a maker of modern civilization. He has supplied the demand for labor of a

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THE NEGRO IN THE RECONSTRUCTION
OF VIRGINIA

INTRODUCTION

This treatment of the Negro in the reconstruction of Virginia, like that of a similar study of this element in South Carolina, is another effort to invite attention to a neglected aspect of our history. South Carolina has been commonly regarded as the most unfortunate of the rehabilitated States and Virginia as one of the commonwealths the least affected thereby. The two studied together will present this drama from slightly different points of view and will thus offer a better opportunity for grasping the significance of the whole movement.

The Negroes never had complete control of any of these States, but they figured conspicuously in the government of South Carolina while they appeared to much less effect in that of Virginia. The facts show clearly that in each case the Negroes, although enjoying some of the spoils belonging to the victors, served largely as instruments in the hands of two militant factions of the whites. Bitter feeling developed against the Negroes because, in trying to prevent the debasement of their status to that of serfdom, they cooperated with the representatives of the party championing their emancipation. The Negroes were not even then so lacking in penetration as to believe that the white reconstructionists were as much interested in the freedmen as they were in securing and retaining political control of these States and of the nation. The Negroes merely accepted what they considered the lesser of two evils.

Inasmuch as the native whites were already embittered against the Negroes on account of the property loss they had suffered in their emancipation, the additional hate growing out of the part they played in the political sphere made their situation far from desirable. There followed, then, the de-

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during the week. In some cases, programs were rendered certain evenings to reach persons who were so circumstanced as not to be able to attend during the day.

The results were most encouraging. The participants almost as a body wrote the Director about the benefits derived from the celebration. A head of a university said: "We celebrated NEGRO HISTORY WEEK with most gratifying results." One high school principal said that as a result of the effort the pupils of his schools were showing unusual interest in their background. A teacher said: "The celebration improved my children a hundred per cent. I wish we could have Negro History Week throughout the year. Let the good work go on. Under your leadership we shall some day appreciate our interesting past and be thereby stimulated to greater endeavor."

C. G. WOODSON

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Author: Greg Carr

CONCEPT CHART

Social Structures	Governance	Ways of Knowing	Science and Technology	Movement and Memory	Cultural Meaning-Making
What is/are the social structure(s) in place for the people discussed?	How did the Africans organize themselves during this period?	What kinds of systems did African peoples develop to explain their existence and how did they use those systems to address fundamental issues of living?	What types of devices were developed to shape nature and human relationships with animals and each other during this period and how did it affect Africans and others?	How did/do Africans remember this experience?	What specific music, art, dance and/or literature/orature did Africans create during this period?

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BEST PRACTICES

The listed strategies and activities are suggestions only. Teachers should utilize additional instructional strategies that meet the needs of their students and **model** best practices to ensure student learning.

Materials

- Blank Concept Chart
- “Negro History Week,” by Carter G. Woodson (April, 1926)
- “Activities for Negro History Week,” from *The Negro History Bulletin*, January, 1943
- W.E.B. DuBois’s Tribute to Carter G. Woodson (April, 1950)
- Chronology of Carter G. Woodson’s Life, from Sister Anthony Scally, *Carter G. Woodson: A Bio-Bibliography*. Westport, CT: Greenwood Press (1985), xv-xvii Woodson article from NHB

Techniques

Teachers can introduce this lesson using several different techniques. The lesson activities are designed to inspire and challenge students to use existing knowledge as a basis for further inquiry into the topics being studied.

- Introduce lesson with questions that activate student’s prior knowledge
- Introduce lesson using the conceptual questions, the framing question or probing questions
- Introduce lesson with a prompt: Poems, Speeches, Quotes, etc.
- Introduce lesson with the background reading using reading strategies identified by the Pennsylvania State Department of Education and pedagogical tools identified in the School District’s African American History Curriculum Guide

(First Six Weeks) See Planning and Scheduling Timeline

- Introduce students to Carter G. Woodson by requiring them to respond in writing to his 1927 quote. Students will revisit this quote during the last six weeks of class.
- Encourage students to answer the following further question: Why did Professors Hine, Hine and Harrold dedicate their high school textbook *African-American History* first to Carter G. Woodson?

(Second Six Weeks) See Planning and Scheduling Timeline

▪ *Group Projects*

Organize students into study groups and require each group to read and analyze the following information.

“[Negro History Week] is the week set aside by the Association for the Study of Negro Life and History for the purpose of *emphasizing what has already been learned about the Negro during the year.*⁴” [Emphasis added]

Then provide students with the opportunity to plan in advance an African-American History Month program designed to reach out to the broader school/surrounding community. Design the event with attention to the objectives identified by Dr. Woodson in his essay on “Negro History Week” and/or by following one or more of the 15 suggestions in the 1943 directions given by the Association in the Negro History Bulletin.

⁴ Editorial, “Activities for Negro History Week,” *The Negro History Bulletin*, Vol. VI, No. 4 (January 1943), p. 94

LESSONS IN AFRICANA STUDIES

(Fourth Six Weeks) See Planning and Scheduling Timeline

- Introduce this lesson Carter G. Woodson using the Framing Question: Who was Carter G. Woodson, what was his life's mission and how did he envision using African-American History Month to help accomplish that mission?
- Provide students with the background reading on Carter G. Woodson and require students to answer the following focus questions
- Where did Woodson develop his determination to succeed and to use intellectual work as his tool of choice?
- How did Woodson accomplish each of his specific goals?

(Fifth Six Weeks) See Planning and Scheduling Timeline

(Sixth Six Weeks) See Planning and Scheduling Timeline

Further Questions:

- Research at least three men and three women of prominence who worked with Carter G. Woodson between 1915 and 1950. Include at least one person not of African descent
- What is the status of Woodson's Association for the Study of African-American Life and History? Is his home/office still standing? Are his books still in print? Do the *Journal of African-American History* and the *African-American History Bulletin* still publish?
- How might Woodson respond if he discovered that many people who do not know the origin of the celebration think that it is an affront to African-American history to have the month of February designated to celebrate it (the shortest month of the year)?