

I'm not a robot























The Mis-Education of the Negro is a book originally published in 1933 by Dr. Carter G. Woodson that challenges the idea that Black people are being culturally indoctrinated rather than taught in American schools. ===== When people learn for themselves, they can do something about their lives and change them to have what they want. This is not possible if you only rely on others to make changes for you. The negro from within to develop in him the power to do for himself what his oppressors will never do for him.[2] Carter G. Woodson believed that African Americans should strive for intellectual and moral excellence, but were being held back by a flawed education system that failed to inspire them. He argued that the traditional "machine method" of education was ineffective in preparing black students for life, and instead encouraged a more holistic approach that would enable them to ask difficult questions about society and their place in it. The Mis-Education of the Negro by Carter G. Woodson ===== The Mis-Education of the Negro by Carter Godwin Woodson, a renowned educator and historian, reflects on his four-decade-long experience in educating Black, brown, yellow, and white students across various regions. His observations span from kindergarten to university levels, encompassing modern school systems worldwide, as well as private agencies' and governments' special education systems for indigenous populations in colonies and dependencies. Woodson acknowledges that he has made mistakes in his educational approach, particularly in perpetuating the same flawed methods used by others. This book aims to correct such shortcomings, focusing on providing a corrective for ineffective methods rather than attacking specific individuals or groups. Woodson rejects the notion that Black people are inherently inferior due to their racial background and instead advocates for giving every individual unlimited opportunities to succeed. He emphasizes that true education should be self-directed, allowing individuals to make the most of themselves based on their unique environment and circumstances. The author stresses that information alone is not sufficient; education must foster critical thinking and action. Woodson's approach prioritizes the empowerment of African Americans to think for themselves and resist oppression, much like the Jewish community has done throughout history despite facing universal persecution. In discussing his concerns about the so-called "education" of Black people, Woodson does not rely on census data but instead examines whether these individuals are truly equipped to face challenges or if they perpetuate their own undoing by conforming to oppressive systems. He advocates for a unified approach in addressing human beings through their environment rather than imposing one's own idealized vision. Woodson critiques those who advocate for separate education programs for African Americans, cautioning against unnecessary fear and apprehension. Instead, he proposes that any educational approach should align with the principles of common sense and adaptability to real-world conditions. Ultimately, Woodson's book seeks to promote a more nuanced understanding of education and its impact on individuals and communities, encouraging readers to reevaluate their assumptions about racial equality and the role of education in fostering self-sufficiency. The notion of originality in the Negro has been severely discounted to maintain nominal equality, with whites being free to explore alternative faiths like Mormonism. If the whites choose this path, the Negroes must follow suit. Conversely, if they neglect their studies, the Negroes should do the same. The author, however, takes a more progressive stance, believing that the current education system in Europe and America is antiquated and fails to address the needs of even the white population. If the white man wishes to adhere to this system, he can; conversely, the Negro should strive to develop his own educational program. Although the so-called modern education has its flaws, it appears to be more beneficial for others, particularly those who have historically oppressed weaker peoples. The philosophy and ethics resulting from this system have been instrumental in justifying slavery, peonage, segregation, and lynching. The oppressor's right to exploit and harm the oppressed is often justified by this education. As a result, the Negro's daily life has been shaped by this ideology, causing them to accept their subordinate status as divinely ordained. Despite being nominally free for three generations, the Negroes have made little effort to challenge this status quo. Their attempts at change have been largely ineffective due to the same educational influences that maintain the existing power dynamics. The problem of maintaining control over the Negro population is thus easily solved, as they are often conditioned to conform and accept their designated roles without external guidance. This education system also has a profound impact on the Negro's self-perception, making them feel inferior and less capable than others. Consequently, this "educated" class tends to avoid interacting with other members of their own community, opting instead for relationships with white individuals who they perceive as superior. As a result, the "educated Negro" often adopts certain behaviors that reinforce these social norms, such as purchasing food from white grocers or avoiding participation in Negro business ventures. Their preference for the more prestigious and controlled environments established by their oppressors further solidifies this pattern of behavior. This phenomenon can be attributed to the education system's emphasis on economics and philosophy, which perpetuate the notion that Negroes are incapable of success in certain areas. Ultimately, this mindset leaves the "educated Negro" feeling unhappy and disillusioned with their place within their community.