**Student Source Packet**

**Part 1: What is hard history?**

Directions:

Watch the Ted Talk and answer the guided notes on your graphic organizer. Below is the information of the Ted Talk if you are interested to reference later.

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| **Document A:** Ted Talk  “Why we must confront the painful parts of US history”  Hasan Kwame Jeffries  [Hasan Kwame Jeffries: Why we must confront the painful parts of US history | TED Talk](https://www.ted.com/talks/hasan_kwame_jeffries_why_we_must_confront_the_painful_parts_of_us_history?language=en)  “To move forward in the United States, we must look back and confront the difficult history that has shaped widespread injustice. Revisiting a significant yet overlooked piece of the past, Hasan Kwame Jeffries emphasizes the need to weave historical context, no matter how painful, into our understanding of modern society -- so we can disrupt the continuum of inequality massively affecting marginalized communities.” |

**Part 2: Who is Carter Godwin Woodson?**

**Directions:**

Using the next 4 sources, you will learn about Carter G Woodson.

* First, you will be **placed in a group of four** (you and three of your peers).
* You will then be assigned to **read 1 of the following 4 documents**. Read your assigned document and take notes on your jigsaw activity sheet.
* Once you have completed the reading and notetaking, you will be instructed to meet with other students who read the same document as you. With your peers, you will discuss your assigned document and **become an expert on the information**.

Using information from your peers, **add information to your notes** that you did not previously have.

* Next, after becoming an expert on your assigned document, you will return to your original group of four students. Each student in your group will **present their findings and expertise** on the document they read. Please **ask your peers questions** if you have them!
* While listening to your peers share their expertise, **take notes on the other 3 jigsaw documents** you did not read.
* **Ultimate goal –** Each student will **learn about all 4 jigsaw sources**: the source you read AND the 3 other sources your peers presented in small groups.

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| **Document B:** Jigsaw Source 1- Excerpt from Woodson article  Picturing Black History  <https://www.picturingblackhistory.org/carter-godwin-woodson>  Carter Godwin Woodson  Graphical user interface, application, Word  Description automatically generated  *Photo by Hulton Archive/Getty Images*  *Known as "The Father of Black History," Carter Godwin Woodson (1875-1950) co-founded the Association for the Study of Negro Life and History (ASALH) in 1915*  *By [Damarius Johnson](https://www.picturingblackhistory.org/author-damarius-johnson" \t "_self)*  On September 9, 1915, months before the death of [Booker T. Washington](https://www.britannica.com/topic/African-American/The-age-of-Booker-T-Washington#ref1118943), Carter G. Woodson formed the Association for the Study of Negro Life and History (ASALH).    At a time when African American history was marginalized in mainstream American education and inaccessible to many African American students, ASALH coordinated nationwide efforts to document, preserve, and educate the public about Black history.  These endeavors continue today in the [Journal of African American History](https://asalh.org/document/journal-of-african-american-history/), [Black History Bulletin (K-12 curricula)](https://asalh.org/document/the-black-history-bulletin/), [and Black History Month](https://asalh.org/festival/). For these reasons, many have called Carter G. Woodson the “Father of Black History.”  Carter Godwin Woodson was born in Buckingham County, VA in 1875. He was the son of two coal miners, James and Anne Eliza, who were formerly enslaved. During his early years, Woodson worked as a coal miner, sharecropper, and farmhand.    Often, he read the newspaper to his father and fellow miners who were unable to read. These experiences deepened his commitment to Black racial uplift. He went on to use his formal education to address the practical needs of Black communities.    In 1912, Woodson completed his Ph.D. in History at Harvard University. He then taught in the Washington D.C. public schools where he observed the absence of African American history from high school education. That absence, in concert with his experience of racism at Harvard, were part of what motivated Woodson to establish ASALH.    Between 1919 and 1922, Woodson held faculty and administrative positions at Howard University and West Virginia State. During these years, Woodson witnessed the increasing reluctance of university presidents and white benefactors to support the educational mission of ASALH.  In 1922, Woodson left higher education to focus his attention on promoting the study of Black history, recruiting financial support from ASALH’s Black readership, and publishing Black scholars in the Journal of Negro History. |

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| **Document C:** Jigsaw Source 2- Excerpt from Woodson Article  Picturing Black History  <https://www.picturingblackhistory.org/carter-godwin-woodson>  Carter Godwin Woodson  Graphical user interface, application, Word  Description automatically generated  *Photo by Hulton Archive/Getty Images*  *Known as "The Father of Black History," Carter Godwin Woodson (1875-1950) co-founded the Association for the Study of Negro Life and History (ASALH) in 1915*  *By [Damarius Johnson](https://www.picturingblackhistory.org/author-damarius-johnson" \t "_self)*  In February 1926, ASALH created Negro History Week as a youth-centered celebration of Black history and culture. Black women educators, such as Mary McCleod Bethune and Mary Church Terrell, led the effort to introduce Black history to Black children. Each year, the year-long study of Black history would culminate in Negro History Week productions of art, oratory, music, poetry, and theater.  However, near the end of his life, Woodson observed that the pageantry of the holiday began to overshadow the sustained commitment to studying Black history. For Woodson, celebration required study, and education required service.    In 1933, Woodson published his provocative work, Miseducation of the Negro, which critiqued the impact of American higher education on a growing class of educated Blacks—businesspeople, clergy, educators, politicians—who, according to Woodson, were unfit and unwilling to contribute their talents to Black racial uplift.    Woodson argued that the miseducation of Black professionals led them to prioritize individual ambition and personal achievement above the pressing need and noble cause of Black racial uplift. He built upon his earlier ideas about Black self-reliance by establishing specific proposals for the Black professional class to contribute their talents to the Black community.    When Carter G. Woodson died in April 1950, his educational, cultural, and social impact was firmly established. The [May 1950 issue of Negro History Bulletin](https://www.jstor.org/stable/i40174475) carried the sentiments of schoolchildren, parents, scholars, and donors who attested to Woodson’s successful promotion of “Negro History” in academia, in K-12 education, and in African American cultural life.  ​  A decade after Woodson’s death, Negro History Week was renamed Black History Month. In the late 1960s, Black youth affiliated with the Black Power Movement urged the creation of academic departments, colleges and universities, and secondary schools devoted to teaching Black history.  In 1976, these efforts influenced ASALH to officially expanded Negro History Week into Black History Month. That year, President Gerald Ford issued the first presidential acknowledgment of the holiday in his “[Message on the Observance of Black History Month](https://www.presidency.ucsb.edu/documents/message-the-observance-black-history-month-february-1976).” By the 1980s, Black History Month received annual recognition on the national calendar.    Within the Black community, educators and activists preserved the work of Woodson and ASALH by embracing the study of Black history as an act of Black political activism. |

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| **Document D:** Jigsaw source 3 – Page from *An Old Story Made New. Negro Makers of History* by Carter G Woodson.  <https://www.loc.gov/resource/rbpe.21003300/?sp=4>  A picture containing timeline  Description automatically generated |

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| **Document E:** Jigsaw source 4 – Letter from Carter G Woodson to Mr. G.D. Eaton.  <https://www.journals.uchicago.edu/doi/abs/10.1086/JNHv12n2p330?journalCode=jnh>  Text, Word  Description automatically generated |

**Part 3: Current Legislation**

Directions:

As a class, we will unpack specific sections from Ohio House Bill 322. While analyzing this document, fill out the graphic organizer on your guided notes sheet.

Consider the purpose of each section and statement while further contemplating how Carter G Woodson would react to this bill.

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| **Document F:** Sections fromOH HB 322  [hb322\_00\_IN (state.oh.us)](https://search-prod.lis.state.oh.us/solarapi/v1/general_assembly_134/bills/hb322/IN/00/hb322_00_IN?format=pdf)  “**Sec. 3313.6027.**  …(B) In any course on history, civics, United States government and politics, social studies, or a similar subject area, no school district shall require, make part of such a course, or award course grading or credit for any of the following:  (1) Student work for, affiliation with, or service learning in association with any organization engaged in lobbying for legislation at the local, state, or federal level or in social or public policy advocacy;  (2) Lobbying for legislation at the local, state, or federal level;  (3) Any practicum, action project, or similar activity that involves social or public policy advocacy.”  “**Sec. 3313.6028.**  (A) No state agency, school district , or school shall teach, instruct, or train any administrator, teacher, staff, member, or employee to adopt or believe any of the following concepts:  (10) The advent of slavery in the territory that is now the United States constituted the true founding of the United States;  (11) With respect to their relationship to American values, slavery and racism are anything other than deviations from, betrayals of, or failures to live up to the authentic founding principles of the United States, which include liberty and equality.  (B) No teacher or school administrator employed by a school district or employee of a state agency shall approve for use, make use of, or carry out standards, curricula, lesson plans, textbooks, instructional materials, or instructional practices that serve to inculcate the concepts described in divisions (A)(1) to (11) of this section.  (C) If a student completes a course that includes any of the concepts described in divisions (A)(1) to (11) of this section, that course shall not count towards the requirements for high school graduation specified in section 3313.603 of the Revised Code.”  “**Sec. 3313.6029.**  No teacher shall be required by a policy of any state agency, school district, or school administration to affirm a belief in the systemic nature of racism, or like ideas...” |