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First, let me stop reading on this particular one. In the Harlem Freedom School we have gotten together with teachers who were dedicated to the cause to show the image of those who have given something to this country for many years. This was not found in the history books and in this document, which I would like to have placed in the record, you will find the real meaning we have in our school.

(The following was submitted by Mr. Robinson:)

THE IMPORTANCE OF AFRO-AMERICAN HISTORY IN CHANGING RACIAL ATTITUDES

The best way to debase a race of people is to take away its history and culture. I am reminded of the story of Aesop, how he saw a statue of a lion and a man, with the man using his bare hands to pull the lion's jaws apart. Aesop was troubled at this until he found the answer by saying, "Oh! the lion didn't make the statue. Man made it for his glory over all." Therefore, we must replace the missing pages of history in our textbooks to be used by all people.

Freedom school

In the past few years, especially since the beginning of the end of colonialism in Africa, the Negro in America has become more and more aware of the contributions the Negro has made to the United States and that an African Heritage should be a source of pride, not of disparity. Many of the adults in the Negro community have been surprised by the fact that their history is not something to be denied and repressed, as they have for so long believed, but rather a source of pride and identification.

Out of a strong desire to not allow their children to grow up with the traditional disparaging view of Negro history and culture which they have had, attempts at educating the Negro youth in a more realistic picture of Negro history have been made. These programs have gone under various names, but the predominant one recently has been "Freedom School." However, it should not be assumed that every program that bears the name "Freedom School" is such an educational program, as there are a wide variety of programs which go by that name.

The first contemporary attempt at a massive education of the Negro youth to Negro history took place in Boston in the winter of 1963. This took the form of a school boycott, the students meeting in churches and various other buildings for one day to be instructed in Negro history.

The first permanent, long term program of this nature is taking place in Harlem this year.

The Freedom School under study was founded by the Harlem Parents Committee for two basic purposes:

1. "To teach our children to reclaim and proudly identify with their history and culture."
2. "To teach all people that the heritage and culture of the American Negro is not a barren one."

There are five curriculum areas:

1. African History in Antiquity.
2. Modern African History.
3. History of Negro Slavery (including Freedom Movements During Slavery).
4. Current Civil Rights Movement and Events.
5. Contributions of the Negro and Other Minority Groups to America.

In relation to the negative self-attitudes of the Negro youth there are five purposes:

1. To dispell negative self-images in Negro children.
2. To change the image of Negroes in the minds of whites.