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## **The Pedagogy of Carter G. Woodson as a Humanizing Approach to Maximizing Possibilities for Black Boys and Black Young Men**

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### **ABSTRACT**

*Many teachers struggle to meet the needs of Black boys. While much of the discourse regarding potential solutions include recruiting Black teachers, specifically Black men, very little discourse centers on the pedagogical practices Black teachers employ inside and outside of the classroom. The Woodsonian Conceptual Framework for Humanizing Pedagogy advanced in this essay emphasizes critical self-reflection to challenge dominant narratives about students who experience oppression and attempts to humanize teachers' thinking and the pedagogical practices they enact inside and outside of classrooms. This essay concludes with a discussion and recommendations regarding how teachers can use this framework to foster spaces that equip all students with knowledge and skills they can use to disrupt oppressive societal structures.*

**Keywords:** Black Education, Humanizing Pedagogy, Black Boys, Carter Godwin Woodson

## INTRODUCTION

### A Personal Charge

In 1933, Carter Godwin Woodson wrote one of his more notable and commonly quoted books, *The Mis-Education of the Negro*. He referred to this book as a reflection of his professional practices, observations, and experiences working with Black students in secondary and postsecondary spaces. In the preface, Woodson acknowledged having also, to an extent, been involved in the *miseducation* of Black students and, therefore, sought to use the book as a space for imagining and road mapping future educational possibilities for Black students, Black people, and American society. For example, he pointed out and critiqued how Black identity and the contributions of Black people were excluded from the curriculum within American schools. He also critiqued how American schools indoctrinated students rather than taught them how to think critically, a reality he believed subjected Black people to inferior positions within American society. In response, Woodson advocated for the inclusion of African history and Black history, and he believed the addition of such history was critical to the American curriculum and the education of all students, especially those who were Black.

However, Woodson knew and understood that this task, especially within the context of schooling, was not possible without teachers. Therefore, he suggested and encouraged teachers to understand, acknowledge, and believe that segregation and other restrictive societal conditions negatively impacted the everyday and educational experiences of Black students. Woodson deemed this approach and thinking toward education as a “common sense” one and an approach that benefited all students, specifically Black students (Woodson, 2017/1933, p. 2). His ideas inspired and reached many Black teachers during the 1920s through the 1940s, to the point where most Black primary and secondary schools eventually celebrated Negro History Week,<sup>1</sup> a week established to document, highlight, and celebrate the achievements of Black people (Dabney, 1934). In addition, Woodson wrote textbooks (Thomas et al., 2023), established the *Negro History Bulletin*, and created other curricular materials to support the work of Black teachers (Givens, 2021).

That being said, many of the educational shortcomings explained by Woodson in *The Mis-Education of the Negro* remain a reality within current American educational spaces for many Black students and other students who experience oppression (Dixon, 2021). As a result of this harm, Black students and other students who experience oppression achieve at rates lower than white students, which directly reflect the “gulf-sized race-based gaps”, mentioned by

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<sup>1</sup> Black History Month, which originated in 1976, began as Negro History Week in 1926 by Carter G. Woodson (Givens, 2019).

United States Supreme Court Justice Ketanji Jackson, existing within the American education system and society alike (Students for Fair Admissions, Inc. v. President and Fellows of Harvard College, 2023). However, the rate of educational achievement is lower for Black boys<sup>2</sup> across all educational contexts (Schott Foundation for Public Education, 2015). As a Black man who was once a Black boy who grew up in the American “Dirty South,”<sup>3</sup> I had racialized societal and educational experiences that I believe contribute to the lower rate of achievement for Black boys. To add to that, serving as a public-school teacher, I witnessed firsthand how educational spaces inadequately or fail to respond to the needs and complexities of Black boys.

Because of my experiences as a Black boy, and now a Black man, I agree with Lindsay (2018) that the experiences of Black boys within American society are largely racialized and those experiences have a profound impact on their educational experiences. No, I do not suggest or believe Black boys are inferior to any other demographic. No, I do not suggest or believe that teaching Black boys requires a pedagogy or approach exclusively for them. However, yes, I believe and suggest that Black boys have unique complexities and needs that many teachers lack the knowledge and skills to adequately address. Therefore, this is a personal charge, and the ideas shared here are imaginative and one of the major reasons why I pursue my work. As a result of my reflection, I began imagining, thinking, and pondering the following question:

How might a Carter G. Woodson educational framework improve or humanize all students' educational experiences?

While I believe the work and ideas of Carter G. Woodson has implications leading to positive educational experiences for all children, a critical discussion of Black boys serves as the focal point of this article. Therefore, this essay serves three purposes. First, it reviews relevant literature regarding the educational experiences of Black boys. Second, it provides a brief biography of Woodson while acknowledging the work of scholars who have already conceptualized his thoughts and ideas. Finally, it advances and further explains what I call the Woodsonian Conceptual Framework for Humanizing Pedagogy (WCFHP), with recommendations for how teachers should use the framework to better guide their

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<sup>2</sup> I agree with Wright (2018) in that I resist the urge to use the term “Black male” and chose to use the term “Black boy” as I am writing about children from birth to adolescence. The former term is often used to dehumanize, criminalize, and “adultify” children whose identities include being Black and boys (p. 4). Furthermore, I will also use the phrase “students to who experience oppression” to refer to Black men and boys. However, this phrase can and does apply to many demographics.

<sup>3</sup> “Dirty South” is a phrase often used to describe states that previously made up the Confederacy and was largely popularized by the hip-hop movement beginning in the early 1990s by southern hip-hop artists who used creative expressions to criticize oppressive structures (Hobson, 2017).

personal reflection and inform their classroom practice. Most importantly, this piece seeks to enter current conversations by highlighting the value of Carter G. Woodson's work and the implications it has for the field of education.

## **LITERATURE REVIEW**

### **A Cause for Concern**

While the body of literature that speaks to the educational experiences of Black boys has increased within the last three decades, the pool of literature remains limited regarding potential solutions for teachers to consider to better respond to and meet their needs. Currently, much of the literature related Black boys across all educational contexts either speaks to their differences, disparities, dysfunctions, disadvantages, or deprivations, commonly referred to as 5D data (Walter, 2018). Therefore, this essay seeks to imagine possibilities by offering a practical framework that is believed to better humanize the educational experiences of all students, but most specifically, Black boys. With that, existing literature has raised urgent concerns regarding the educational experiences of Black boys within American schools and, therefore, created a more pressing demand for and implementation of the ideas offered in this essay.

A correlation exists between educational access and an individual's life chances, but the academic placements and educational achievement of Black boys rarely yield quality outcomes (Everett et al., 2011). For example, Black boys are more likely to be referred to special education classes than gifted and talented ones, even though scholars suggest access to gifted and talented classes plays a role in improving their educational achievement and outcomes (Ford, 2014; Grantham, 2013; National Center for Learning Disabilities, 2020). Furthermore, a correlation exists between literacy rate (Kern & Friedman, 2008) and the academic achievement of students, but the literacy rate of Black students is suggested to be lower than the literacy rate of white students, with the literacy rate of Black boys is suggested as the lowest among all students (Tatum et al., 2021). According to the National Assessment of Educational Progress (2013), only fourteen percent of Black boys in the fourth grade were identified as being at grade level for reading. These percentages appear to coincide with national discussions surrounding determined reading proficiency and its relationship to the school-to-prison nexus, which negatively affects Black boys (Dancy, 2014). To be clear, these outcomes are the results of inequitable access to quality educational opportunities and inequitable research instruments (Cunningham, 2019) due to race, not racial inferiority.

The literature related to Black boys and how schools respond to their behavioral differences yielded extremely similar results. Scholars (Grace & Nelson, 2019) suggested that typical child behavior is criminalized when displayed

by Black boys than when displayed by white students. In addition, scholars suggested that Black boys are suspended at rates much higher than other students when being referred for similar discipline infractions (Graves & Wang, 2022; Monroe, 2005; Skiba et al., 2011). Given this difference in suspension rates, parents (Reynolds, 2010; Shillingford et al., 2021) and families have expressed specific concerns with schools and their inability to adequately respond to and meet the needs of Black boys. These concerns and frustrations have also been echoed by Black boys themselves (Webster & Knaus, 2021). Even though scholars continually suggest suspensions as academically and emotionally ineffective (Cholewa et al., 2018; Powell & Coles, 2021), Black boys are continually subjected to such punishment, taking them away from the classroom, the most important space they need to be (Allen, 2017). Furthermore, a study suggested that socioeconomic status has very little bearing on improving the educational experience of Black boys, as Black boys of higher and those of lower socioeconomic status are subjected to similar racialized experiences in schools (Jett, 2019).

While the literature on Black boys' educational experiences is concerning, Black teachers (Duncan, 2020; Gershenson et al., 2022), particularly Black men teachers (Brown, 2009a; Lynn, 2006), play a critical role in improving Black students' educational experiences and their academic achievement. Given this success, calls have been made to diversify the teaching force, with hopes of increasing the number of Black men in classrooms (Sekou, 2021). However, reasons largely restricted to race and gender are often given behind that success and reasons to recruit more Black men into education (Bryan & Williams, 2017). Therefore, an emerging body of literature has nuanced the discourse surrounding those calls and suggested that they are rooted in racialized narratives related the Black family (Brown & Thomas, 2020; Thomas et al., 2022). To challenge those narratives, more empirical studies have explored the ideological discourses and pedagogical practices of Black men teachers to highlight and bring more attention to how their work as teachers contributes to the success they have with Black students and other students who experience oppression (Brockenbrough, 2008; Brown, 2009a; Brown, 2009b; Carey, 2020). To that end, the WCFHP I present in this essay emphasizes and attempts to make sense of the success many Black men teachers and other Black teachers have in improving the educational experiences and academic achievements of all their students, especially Black boys.

Using Woodson's ideas and *The Mis-Education of the Negro*, I advance King and Brown's (2014) Woodsonian Conceptual Framework for Teaching Black History by adding three additional components I believe teachers should enact to acknowledge and address many of the concerns related to the education of Black boys and other students who experience oppression. While I agree and have argued

elsewhere (Lewis, 2022) about the importance and value of teaching Black history in schools, the elements of the WCFHP I discuss here are primarily concerned with the science that comes before teaching, which I believe Carter G. Woodson offers to teachers when determining dynamic practices for improving and providing a more humanizing educational experience for all students.

### **Carter G. Woodson: An Educational Theorist**

Carter G. Woodson was born in New Canton, Virginia, on December 19, 1875. While Woodson is most notably known as the “Father of Black History,” little is known about his service as a grade-school educator, collegiate teacher-educator, and researcher. While working on his undergraduate degree at Berea College, Woodson served as a teacher at a rural school in West Virginia and later became the principal of Frederick Douglass High School, the school where he received his high school education. His educational career continued with a brief stint as an international teacher and service within Washington, D.C., public schools before becoming a professor and eventual dean of education at Howard University and West Virginia Collegiate Institute, which is now West Virginia State University. During his service as dean at both universities, his life and work were devoted to research and outreach that documented the achievements of Black people and to the expansion and incorporation of Black history curricula (Givens, 2021; Goggin, 1993).

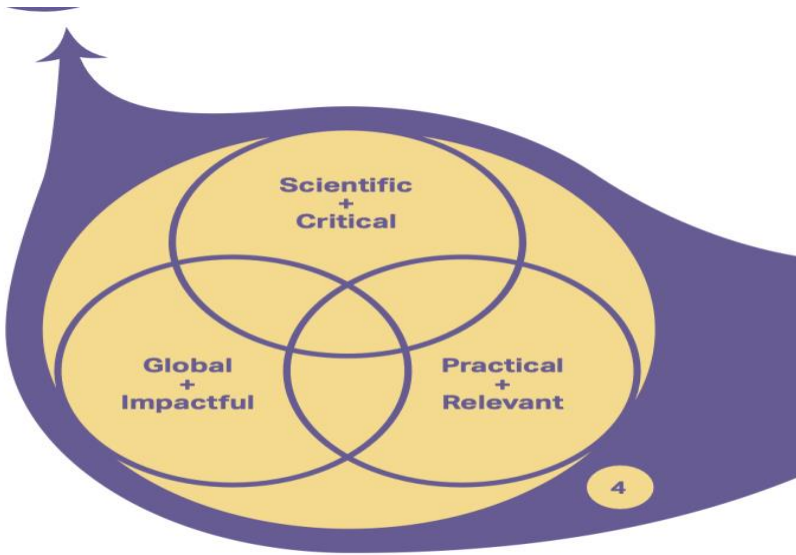
No other of the commonly quoted and discussed educational theorists came from the lineage of enslavement, carried the education credentials, had the educational experiences, or served the same or similar student demographic as Woodson. While I do not suggest their work or contributions to the field of education as unimportant, I do suggest and encourage the incorporation and investigation of other early Black educational trailblazers whose contributions were minimized, and in many cases excluded, because of race. Carter G. Woodson served as one of those trailblazers. Before adding my perspective to this topic, I will first acknowledge that scholars have already highlighted and given scholarly consideration to the importance of Woodson, the impact his work has within the field of education, and the impact it has on the greater society (Banks, 1992; Dilworth, 2004; Gordon, 1985; King et al., 2010; Ladson-Billings, 1995).

Furthermore, I believe it important to note the perspectives I have regarding this topic are not exclusive, as scholars have called for the inclusion of Carter G. Woodson and his work into teacher education programs and trainings for preservice and practicing teachers (King, 2014; King, 2018), in curricular discussions within social studies education (Brown et al., 2011; Grant et al., 2015; King & Brown, 2014), and most recently in athletic spaces informing the work of Black men teacher-coaches (Thomas, 2022). As a result, I argue and seek to push

for a more holistic approach in which Woodson's ideas are theorized, providing a framework that offers science and practice to better understand and inform the work of teachers and other practitioners that leads to more humanizing experiences for all students regardless of educational contexts.

**Figure 1**

*Woodsonian Conceptual Framework for Teaching Black History*



Note. The Woodsonian Conceptual Framework for Teaching Black History offered by King and Brown (2014). An overlap is provided in the center of the triple Venn Diagram to indicate and suggest that multiple pedagogies can accomplish the components proposed by King and Brown. Such an interpretation, however, is that of the author and may or may not correspond with the ideas of King and Brown (2014).

According to King and Brown (2014), "scant attention" had been given to the conceptual ideas of Woodson when seeking to explore and understand the art of teaching. Therefore, they proposed a Woodsonian Conceptual Framework for teaching Black history with three components. In the article, they first proposed that teachers perform scientific research on Black history and their students' backgrounds best to teach Black history concepts accurately and critically. Second, the authors explained that Woodson advocated for Black history education to be practical and relevant to students. In short, teachers' art should be engaging and not

simply for students to remember and recite facts. Finally, according to King and Brown (2014), Woodson believed that teaching Black history should have meaning outside of the classroom, which involves equipping students with the skills they need to challenge and disrupt societal structures they deem oppressive. The framework offered by King and Brown (2014) is indicated in Figure (1):

## **RESEARCH METHOD**

### **Toward a Carter G. Woodson Conceptual Framework for Humanizing Pedagogy**

Given my teaching experiences and interactions with Black boys and other students who experience oppression, I seek to advance discussions surrounding Woodson's work within education. Although scholars have documented and explained key components associated with humanizing pedagogy (Bartolomé, 1994; del Carmen Salazar, 2013; Friere, 1970), a WCFHP incorporates and centers Black intellectual thought, as mentioned by Grant, K.D. Brown, and A.L. Brown (2015), a perspective that was, for a very long time, excluded and still remains largely absent from research literature. The framework begins and is deeply rooted in critical self-reflection, in which the teacher must intentionally and explicitly question how students' race, ethnicity, culture, and gender influence their societal and educational experiences. This reflection accounts for and considers how teachers think about, teach, and interact with students who experience oppression. The WCFHP provides teachers with a visual and practical framework that demonstrates how they should account for and investigate their own subjectivities to best position themselves in ways that allow their students to create and foster educational spaces where students see and use education as a tool for liberation.

While I have exclusively and intentionally positioned the ideas listed below based on my understanding and interpretation of Woodson's work, the content of those ideas and the WCFHP I offer in this essay are research-based and supported. While I understand and acknowledge the limitations associated with offering a framework without including a substantial theoretical grounding, this essay speaks directly to educators, researchers, and other social science practitioners to offer support and generate discussion regarding ways to engage in humanizing practices. I imagine and expect the ideas shared in this essay to evolve and be critiqued as we, researchers and practitioners, continue to discuss and determine ways to respond to the needs of a continually increasing diverse society. Nevertheless, I contend that a Woodsonian approach to humanizing pedagogy considers, acknowledges, and responds, in all settings, to the ways dominant societal power structures have dehumanized students who experience oppression. A WCFHP begins with and includes the following key components:



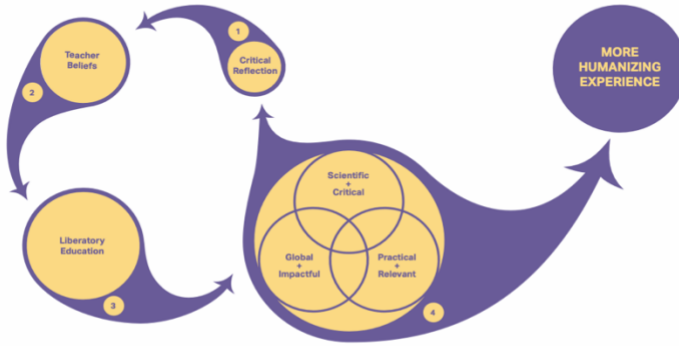
1. Practitioners must engage in critical and intentional self-reflection where they question the relationship between a student's oppression, their experiences within society, and the extent to which their personal subjectivities influence how they think about the students they serve.
2. Next, practitioners must believe that dominant societal power structures play a direct role in the way they perceive, teach, and interact with all students, especially those who experience oppression. Furthermore, they must believe that dominant societal power structures play a role in causing negative educational experiences for students who experience oppression.
3. As a result of that reflection and belief, practitioners must account for, either overtly or secretly, diversity in their practice in ways that build positive self-identities for students who experience oppression while challenging the deficit frames of others. Also, they must engage in practices that help students who experience oppression view education, not schooling, as a tool for liberation.
4. Practitioners must include humanizing pedagogies such as emancipatory pedagogy, fugitive pedagogy, or social justice teaching to foster a space where all students can critically challenge societal structures they deem oppressive.

All teachers, including those whose identities might align with the historically oppressed students they serve, must engage in critical self-reflection, as shown in Figure 2. More specifically, while teachers might share similar experiences, perspectives, or oppression with some or all of their students, the position of educator is privileged and comes with privileges that must be acknowledged and reflected upon. By engaging in this self-reflection, teachers must genuinely believe that dominant societal power structures adversely affect students who experience oppression. This is similar but different from simply believing in the brilliance and capability of students who experience oppression. While I do not suggest that teachers reject that belief, I do suggest that believing dominant societal structures adversely affect students who experience requires more transparent and open self-reflection. Furthermore, I contend that it is impossible for a teacher to foster spaces where liberation is a possibility and an expectation if they do not believe students experience oppression and need such liberation. By believing that dominant societal structures adversely impact students who experience oppression, teachers become better positioned to challenge and shift their views about the purpose(s) of education and how those purpose are restricted by schooling. Lastly, it calls for more meaningful engagement and pedagogies that respond to and account for the needs of all students.

**Figure 2**

*Woodsonian Conceptual Framework for Humanizing Pedagogy*

**Conceptual Framework  
For Humanizing Pedagogy**  
(Based on the work of Carter G. Woodson)



*Note.* This conceptual framework advances the work of King and Brown (2014). The author does not consider this framework fixed or needed to occur from step 1.

The circles in the framework grow larger after each step to represent how each step builds upon the latter. The ultimate goal of a WCFHP is to challenge and shift educators' thoughts and perspectives about students who experience oppression so that teachers can easily engage in more humanizing pedagogies. However, it is my belief, as reflected in the WCFHP, that humanizing pedagogies cannot be adequately enacted without intentional and explicit critical self-reflection. Therefore, without engaging in the other three steps of the framework, practice is believed to be less meaningful and critical for all students, especially Black boys and other students who experience oppression. However, again, I do not suggest this to be a fixed model, as the ideas and work of Woodson serve as an area deserving more thoughtful yet timely scholarly investigation.

**Recommendations for Practice: Bettering the Experience of all Students.**

The recommendations listed below correlate with the components listed above. While these are only recommendations of what I believe practitioners, specifically classroom teachers, should employ when implementing practices informed by the WCFHP, they are consistent with the work of Carter G. Woodson and research conducted by education scholars. I also give examples of how

WCFHP-informed practices might look with these recommendations. I hope teachers will consider these examples to better meet the needs of all students, especially Black boys.

### ***Self-reflection***

The WCFHP begins with self-reflection regarding personal beliefs about society and how people experience society. I emphasize personal because teachers' personal beliefs are not separated from how they enact pedagogies that account for or do not account for culture within classroom settings (Cho, 2018). Because Woodson was born Black during the late 19<sup>th</sup> century, he was subjected throughout his entire life to racist power dynamics that existed and to still exist within American society. However, he was still able to achieve a significant degree of success and went on to obtain a PhD in history from Harvard University. Furthermore, he made international contributions to advance Black education and Black history within the confines of a racially restrictive American society. Even with his success, he never wanted his achievements to negatively impact his understanding and acknowledgement of how inequitable power structures adversely affected Black people. As a result, he engaged in constant and consistent reflection, as noted in the preface to *The Mis-Education of the Negro*. Therefore, the framework proposed in this essay begins with intentional and explicit reflection questions interrogating how teachers' racial experiences, perspectives, and understandings inform how they perceive and, therefore, teach students. This practice requires great intentionality and aligns with similar questions suggested by Howard (2003), which include but are not limited to:

1. Because of my race, what privileges am I afforded that are not afforded to the students I serve who experience oppression?
2. How does or could my social class or position as a teacher impact my understanding of students who experience oppression or with I do or do not share racial identities?
3. Do I discipline students who experience oppression more than students who do not?
4. How are my cultural expectations or norms in tension(s) with the cultural expectations or norms of students who experience oppression?

These are only a few examples of questions teachers can ask themselves when attempting to understand their privileges and the subjectivities they bring to the educational space that might or might not align with those of their students. More specifically, I suggest using the same or similar questions to directly account for practices and interactions related to Black boys.

## *Dynamic Thinking*

After critical reflection, the framework assists in shifting teacher thinking from deficit to dynamic. Deficit thinking consists of negative beliefs regarding students who have been historically oppressed, “holding them responsible for the challenges and inequalities they face” (Davis & Museus, 2019). While gifted scholars have used and written about how dynamic thinking can improve outcomes for Black gifted students (Ford & Grantham, 2003), their ideas are consistent with the framework presented in this essay. When teachers begin to think dynamically, they question and consider how dominant societal power structures directly influence their pedagogical practices and students' educational experiences.

Furthermore, scholars have suggested deficit thinking as reasons for inequity in suspension rates for students who experience oppression (Gregory & Roberts, 2017), lowered academic expectations for students who experience oppression students (Baggett, 2018), and lower referrals to gifted education (Ford & Grantham, 2003). Woodson openly and constantly critiqued society and the American education system for not responding to the needs of Black students. Furthermore, he believed the educational achievement of Black students would continue to be negatively impacted until they saw themselves represented in the curriculum implemented within American schools. Therefore, a WCFHP addresses deficit thinking by challenging the beliefs of teachers using the presented or similar questions below:

1. Do I believe students who experience oppression are equitably served within current educational contexts?
2. Do I believe students who experience oppression are responsible for their existing societal conditions?

To be clear, I am not suggesting teachers cannot implement some of the strategies included within the WCFHP without having direct beliefs about society and the way it has and continues to underserve students who experience oppression. However, I do suggest that believing students who experience oppression have been underserved within society and within educational spaces makes the strategies presented in the framework more practical and easier to follow. Other recommendations for moving from deficit to dynamic thinking include:

1. Teachers should consider if their academic or behavioral policies are culturally and/or racially inclusive or exclusive. For example, are policies punitive or leave room for subjectivity when categorizing “disrespectful” actions? Do class policies allow for non-judgmental cultural expression in language or dress?
2. Teachers must believe that while the involvement of parents or guardians of students who experience oppression might look and be nontraditional,

they value the education of their students. Therefore, teachers must not solely include parents or guardians in students' behavioral concerns but in their holistic progress. Parents and students deserve to be celebrated for educational gains, especially considering the harmful educational experiences of students who experience oppression.

3. Teachers must believe that students who experience oppression can learn at high levels. Therefore, teachers must always stay abreast of research-supported instructional strategies and approaches that better improve the academic achievement of all students. Once those strategies and approaches are identified, teachers must implement them with fidelity.

While dynamic thinking is not limited to the recommendations included above, I believe these are the most pressing, playing a direct role in positively shifting the educational experiences, outcomes, and achievement of Black boys and other students who experience oppression.

### ***Racially Relevant Pedagogy***

Lastly, the WCFHP emphasizes, interrogates, and investigates race and the role it plays in the dehumanization of students. Schools and teachers serve as gatekeepers regarding how race is included and taught within the curriculum (Kaka & Hollstein, 2022). As it relates to race and school curriculum, scholars have suggested it as either nonexistent, misrepresented, noncritical, or a combination of each (An, 2022; K.D. Brown & A.L. Brown, 2010; Busey & Walker, 2017). Although students excel when racially responsive practices are included in the curricula and implemented accurately and appropriately in a teacher's pedagogical practices (Hooks & Miskovic, 2011), most teachers remain unprepared to engage students, especially those who experience oppression, in racially relevant work (Alvarez & Milner, 2018).

Carter G. Woodson advocated for including a racially relevant yearlong curriculum featuring the teaching of African history and Black history through lenses other than oppression. Even during the height of Jim Crow and strict segregation laws, Black teachers engaged in this work in both overt and mostly covert ways (Givens, 2021). Therefore, the framework presented in this essay seeks to encourage the incorporation and inclusion of racially relevant curriculum within and outside of classroom contexts. Recommendations for incorporating a more racially relevant curriculum include:

1. Teachers must incorporate readings and other instructional sources from diverse authors and maintain classroom libraries that include racially diverse books with characters representing all students in the classroom. It is completely permissible and encouraged for teachers to implement this

practice in collaboration with other teachers with diverse lived experiences to better inform their selections.

2. Teachers must teach or attempt to incorporate race in their curriculum year-long. Teachers can find connections to existing lessons or include mini-lessons covering race related concepts or celebrating racially diverse individuals.
3. Teachers can incorporate school-wide racial and ethnic celebrations such as a Black History Month, Native American Heritage Month, or National Hispanic Heritage Month to highlight the uniqueness and brilliance of racial and ethnic diversity.

While these approaches are also culturally relevant, an intentional emphasis is placed on race in the WCFHP, as race serves as one of, if not the most dominant, societal structures playing a role in how one experiences society. Furthermore, while it is possible to intentionally teach and account for culture without race, it is impossible to intentionally teach and account for race without culture. Therefore, I agree, and a WCFHP framework aligns with the ideas of Milner (2017) in that race must be explicitly accounted for within culturally responsive frameworks.

## **CONCLUSION**

### **A Call for a Woodsonian Conceptual Framework for Humanizing Pedagogy**

Many frameworks and theories exist in the field of education, and those frameworks account for many of the concerns currently prevalent within educational spaces across all contexts. Therefore, this is not a call to suggest a lack of knowledge or approaches regarding these concerns. This is, however, a call for including and incorporating the work of Carter G. Woodson within these conversations and practices. Many scholars have contributed to the knowledge base regarding the components I believe should be associated with a WCFHP. To that end, I believe the framework presented in this essay will help teachers and other practitioners understand how critical self-reflection challenges deficit beliefs and the way deficit and dynamic beliefs inform how they enact their pedagogical practices, which play a role in students' educational experiences.

Therefore, the ultimate goal of this framework is for teachers and other practitioners to examine themselves and their beliefs regarding the students and people they serve. Given how harm has caused dismal educational outcomes for many students who experience oppression, teachers must consider how they teach and respond to the needs of their students. Currently, within the context of American schooling and education, there is an urgent need for more inclusive and humane approaches to teaching to better meet the needs of Black boys. A Carter G. Woodson Conceptual Framework for Humanizing Pedagogy is I believes answers that call. In my imagination and with the framework advanced in this

essay, I thoroughly believe that when the educational experience of Black boys is approached with great intentionality, the educational experience of all students is maximized.

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