CLASH OF THE TITANS

Booker T. Washington

and

W.E.B. DuBois

CURRICULUM-BASED EDUCATION PROGRAM

GRADES 6-8



BOOKER T. WASHINGTON NATIONAL MONUMENT

HARDY, VIRGINIA

**MISSION STATEMENT FOR EDUCATIONAL PROGRAM**

It is the mission of Booker T. Washington National Monument's education program to satisfy the curriculum needs as specified in the Standards of Learning for Virginia Public Schools and Common Core standards utilizing the park as a classroom. The programs and activities included in Booker T. Washington National Monument's *Clash of the Titans* educational packet are designed to meet these requirements while introducing students to the philosophical differences between Booker T. Washington and W.E. B. DuBois.

By engaging in classroom activities that are appropriate to their grade level, students will examine in depth Booker T. Washington and W.E.B. DuBois and gain insight into what motivated these men to act, in what they felt was the best interest of African Americans of the period.

The activities included in this packet enable students to investigate, research, and participate in meaningful learning experiences. They will build a strong foundation in communication skills, research techniques, computer skills, writing, and thinking in terms of multiple points of view.

At Booker T. Washington National Monument, students can learn about the cultural diversity that makes up Franklin County, Virginia. It is the hope of Booker T. Washington National Monument's educational staff that by learning about the past and the life of Booker T. Washington that we can broaden our understanding of the context of race in American society.

**PROGRAM FOR GRADES 6-8**

THEME: Although Booker T. Washington was a nationally respected African American leader, there were many of his own race who opposed his views, especially W.E.B. DuBois.

GOALS:

1. To learn Booker T. Washington's philosophy of education and his hopes for African Americans.

2. To learn the philosophy of those who opposed him, specifically W.E.B. DuBois.

3. To understand how both of these men's philosophies contributed to the Civil Rights movement.

OBJECTIVES:

1. Students will compare the philosophies of Booker T. Washington with W.E.B. DuBois by analyzing the “Atlanta Address” and the speech at Harper’s Ferry, West Virginia (1906).
2. Students will evaluate the impact of Washington and DuBois on the Civil Rights movements by comparing the philosophies and styles of Washington and DuBois with the leaders of the Civil Rights movements from the 1950's to the present.

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**FOR**

**PROGRAM GRADES 6-8**

The program for grades 6-8 at Booker T. Washington National Monument is designed to compare and contrast Booker T. Washington and W.E.B. DuBois, the men and their philosophies. The program also includes an examination of these figures and their effects on Civil Rights movements. There are pre-visit activities and post visit activities in addition to the site visit. Teachers can utilize the lessons below to assist them with these activities to help students learn about the philosophical differences between Washington and DuBois. A trip to Booker T. Washington National Monument is recommended for further study, however the activities can be completed on their own.

Standards of Learning for Virginia Public Schools that are met by the learning activities are history and social science 1a, 1d,1e,1g, 4c, 9a (2015). Common Core Standards: CCSS.ELA-literacy 6-8.1, 8.2, 8.6

**PRE-VISIT ACTIVITIES**

1. Read Obituaries for both Booker T. Washington and W.E.B. DuBois

Students will compare and contrast the obituaries of these two men and use the information to understand their accomplishments.

2. Niagara Movement research

Students will research the Niagara Movement and answer corresponding questions prior to reading the speeches of Booker T Washington and WEB Dubois.

3.Speech Analysis

Students will analyze the "Atlanta Address" and “the Harper’s Ferry” speeches and fill out a speech analysis form.

**VISIT ACTIVITIES**

4. Scavenger Hunt

Students will complete a scavenger hunt in the permanent exhibit in the Visitor’s Center at Booker T. Washington National Monument.

**POST VISIT ACTIVITIES**

5. Venn Diagram

 Students will create a Venn Diagram comparing and contrasting the philosophies of Booker T. Washington and W.E.B. DuBois

6. Debate

Students will analyze the philosophies of Booker T. Washington and W.E.B. DuBois and argue which benefited African Americans more.

**Additional Resources**

7. Additional Readings by DuBois and Washington

8. Booklist

9. Comments from Famous Americans

10. Unveiling Exercises of the Booker T. Washington Memorial

**Pre-Visit Activity 1--Obituaries**

**Obituary of Booker T. Washington**

Front page of the New York Times, Monday, November 15, 1915:

**DR. B.T. WASHINGTON,**

**NEGRO LEADER, DEAD**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Founder of the Tuskegee Institute**

**Expires of Hardening of Arteries**

**After Brief Illness**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Seth Low and W.J. Wilcox Persuaded Him to Consult Specialists, Who Told Him He Was Doomed**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

Tuskegee, Ala., Nov. 14 - Booker T. Washington, foremost teacher and leader of the negro race, died early today at his home here, near the Tuskegee Institute, which he founded and of which he was President, Harding of the arteries, following a nervous

breakdown, caused his death four hours after Dr. Washington arrived from New York. Although he had been in failing health for several months, the negro leader's condition became serious only last week while he was in the east. He then realized the end was near, but was determined to make the last long trip South. He said often: "I was born in the South, have lived all my life in the South, and expect to die and be buried in the South."

Accompanied by his wife, his secretary, and a physician, Dr. Washington left New York for Tuskegee at 4 o'clock on Friday afternoon. He reached home last midnight, and died at 4:40 o'clock this morning. His last public appearance was at the national conference of Congregational churches in New York, where he delivered a lecture on Oct. 25. The funeral will be held at Tuskegee Institute on Wednesday morning at 10 o'clock. \_\_\_\_\_\_\_\_\_\_\_

**Dr. Washington's Career**

No one knows the day, nor even with certainty the year, of the birth of Booker T. Washington; but the day of his death was announced by telegraph and cable to many parts of the world.

 He began life as "just another little nigger" on a plantation of a family named Burrows (sic) in Hales Ford, Va. The month and year of his birth were probably April, 1858, although Dr. Washington himself was not sure of this. In the biographical paragraph under his name in "Who's Who in America," it is said that he was born "about 1859." The only certain fact is that he was born into slavery when negro mothers made no record of nor long remembered the date of a child's birth.

 Soon after the close of the civil war the little negro boy went with his stepmother (sic) to Malden, West Va., where he worked in salt furnaces for nine months in the year and attended school for three months. After several years of such life the boy obtained work in the kitchen of Mrs. Viola Ruffner, a New England woman who married a Southerner. Mrs. Ruffner soon recognized the boy's eagerness and ability to advance himself, so she taught him the elementary subjects. Booker Washington felt grateful to her to the end of his life, because she really gave him his start.

 He heard of the Hampton Institute, for negroes, in 1871, when he was about thirteen years old, and he decided at once to attend it. So, with the little money he had been able to save from his wages of $6 a week, he set out for Richmond, Va., hoping to earn enough there to enable him to go on to Hampton, which is near Norfolk. This was in 1871. Dr. Washington founded the Tuskegee Institute just ten years later. He was admitted to the institute and was graduated at the head of his class in 1875, after working his way through the school.

 After graduation Dr. Washington returned to Malden and taught school until he had earned enough to enable him to go to the Wayland Seminary in Washington, D.C., where he studied until 1879, when he was called to Hampton as a teacher in the institute. After he had taught for two years, in 1881 State of Alabama voted to found an industrial institute for negroes similar to that at Hampton, and, after searching for a negro to head the proposed institution, Dr. Washington was selected. This was his entrance into the "black belt" of the south, a chance which he had long desired, and when he assumed charge of the institute at Tuskegee, Ala., his real life's work began.

**The Start of Tuskegee**

The State had appropriated $2,000 a year, and it was the task of the negro to organize the school. How well he did this is shown by a comparison of statistics. The institute opened on July 4, 1881, with one teacher and thirty pupils. At that time it had neither land nor buildings, nothing but the $2,000 a year granted by the Alabama Legislature. When the institute celebrated its twenty-fifth anniversary it owned 2,000 acres of land and eighty-three large and small buildings, which, with its equipment of live stock (sic), stock in trade, and other personal property, were valued at

$831, 895. This did not include 22,000 acres of public land remaining, unsold from the 25,000 acres granted by the Congress, valued at $135,000, nor the endowment fund, which was $1,275,644. During the year there were more than 1,500 students enrolled in the school, more than 1,000 young men and more than 500 young women. The students were trained in thirty-seven industries.

 It was on the opening day of the Atlanta Exposition in 1895 that Dr. Washington became a national character. On that day he delivered an address that was heard by thousands and read by other thousands in far-away places with wonder that a man so wise and clear- seeing should arise from among his people to lead them upward. For it was because Dr. Washington stood out as a negro striving in a sensible and sincere way to help negroes that he commanded attention on that day in Atlanta.

 His subject was "The New Negro," and white men saw in what he said a sane hope for the negro race and a real solution of the vexing "negro problem."

 The character and difficulties of Dr. Washington's work are told in a magazine article written by him. When elected to organize the Tuskegee Institute, he traveled through the "black belt" in order to become acquainted with the people whom he was to teach. "In the plantation districts," he wrote later, "I have found large families, including visitors when any appeared, living and sleeping in a single room. I found them living on fat pork and corn bread, and yet not infrequently I discovered in these cabins sewing machines which no one knew how to use, which had cost as much as $60, or showy clocks which had cost as much as $10 or $12, but which never told the time. I remember a cabin where there was but one fork on the table for the use of five members of the family and myself, while in the opposite corner was an organ for which the family was paying $60 in monthly installments. The truth that forced itself upon me was that these people needed not only book learning, but knowledge of how to live; they needed to know how to cultivate the soil, to husband their resources, to buy land, and build houses, and make the most of their opportunities."

**Men of Affairs Come to His Aid.**

Word of his aims, advertised to the world in the Atlanta speech, spread all over the country, and soon men and women of means began to want to assist Dr. Washington. Chief among these was Andrew Carnegie, who began by giving a $20,000 library to the institute, which he followed with a regular contribution of $10,000 a year. The climax of Mr. Carnegie's generosity toward the institute was reached in 1903, when he gave $600,000 to the endowment fund.

 Among those who indorsed and supported Dr. Washington by act and speech were Presidents McKinley, Roosevelt, Taft, and Wilson; the officials of many States, and the heads of many institutions of learning. Though he never seemed to seek them, honors of all kinds were bestowed upon the negro. The degree of M. A. was conferred upon him by Harvard (sic) in 1896, and LL.D. by Dartmouth in 1901. In 1910, when Dr. Washington was in Europe, he was received by the King of Denmark, addressed the National Liberal Club in London, and visited Mr. Carnegie in Skibo Castle.

 Among those who gave the most effectual

Assistance to Dr. Washington in his work was Robert Curtis Ogden, who died in Maine on Aug. 6, 1913. Mr. Ogden became interested in the negro educational work through his association with General Samuel Chapman Armstrong, the founder of the Hampton Institute, and as the President of the Southern Educational Board he did much to overcome southern prejudice against the education of negroes and spread the knowledge of Hampton and Tuskegee among both the white and black people.

 An incident of Dr. Washington's life that stirred up a controversy throughout the country was the occasion of his dining at the White House with President Roosevelt on Oct. 16, 1901. Dr. Washington went to the White House at the invitation of the President, and, when the news was spread abroad, thousands both North and South, who were moved by the race prejudice or by a belief that social equality between blacks and whites had been encouraged, became angry. Most of the criticism fell upon Colonel Roosevelt, but the incident served also to injure Dr. Washington's work in some parts of the South. In addition to his work at Tuskegee and upon the lecture platform Dr. Washington wrote a number of books and pamphlets upon the negro question. Chief among his works were:

"Sowing and Reaping," 1900; "Up from Slavery," 1901; "Future of the American Negro," 1899; "Character Building," 1902; "The Story of My Life and Work," 1903; "Working with Hands," 1904; "Tuskegee and Its People," 1906; "Life of Frederick Douglass," 1907; "The Negro in Business," 1907; "The Story of the Negro," 1909; "My Larger Education," 1911, and "The Man Farthest Down," 1912.

 Dr. Washington was married three times, and is survived by his third wife, two sons, and a daughter.

**Obituary of Dr. W. E. B. DuBois**

Philosopher, Who Helped to Found N.A.A.C.P., Later Turned to Communism

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Special to The New York Times

 Accra, Ghana, Wednesday Aug. 28 - W.E.B. DuBois, the American Negro philosopher and writer, who settled in Ghana a few years ago, died last night, the Government announced. He was 95 years old. Dr. DuBois, who had come here as a special guest of President Kwame Nkrumah, was director of the Encyclopedia Africana, which is sponsored by the Government. He became a citizen of Ghana this year. --------------------------------

**Leader of Negro Thought**

For more than half a century William Edward Burghardt DuBois was a monumental and often controversial, leader of Negro thought.

 As a sociologist, educator and writer he frequently disagreed not only with whites but with members of his own race. Early in his career, he challenged the philosophy of Booker T. Washington. Dr. DuBois was one of the founders of the National Association for the Advancement of Colored People, but later broke with the organization under conditions of bitterness.

 During his later years, he was active in many left-wing and Communist activities. In the fall of 1961 - at the age of 93 - he joined the Communist party. At about the same time, he went to Ghana as head of the secretariat planning the new Negro encyclopedia. Dr. DuBois was born in Great Barrington, Mass. on Feb. 23, 1868, five years after the Emancipation Proclamation. He was born, as he phrased it in his autobiography, "Dusk at Dawn," "with a flood of Negro blood, a grain of French, a bit of Dutch, but, thank God no 'Anglo-Saxon.' "

 In Great Barrington, a tolerant, provincial town, Dr. DuBois grew up as one of about 200 (?) Negroes among 5,000 inhabitants. His mother's family, among whom he was raised, had lived in a relatively humble situation in a community where social status was determined by income and ancestry and not by color.

 Because of this economic leveling, Dr. DuBois was not faced with racial discrimination until he had left New England to attend college in the South.

**At Fisk and Harvard**

After receiving a Bachelor of Arts degree from Fisk University in 1888, he attended Harvard and received the same degree there in 1890, a Master of Arts in 1891 and a Doctor of Philosophy degree in 1895.

 His doctoral thesis, "The Oppression of the African Slave Trade to the United States," was the first volume published in the Harvard Historical Studies.

 He taught successively at Wilberforce University, the University of Pennsylvania and Atlanta University, resigning from Atlanta in 1909 to become founder of the N.A.A.C.P. and the editor of its publication, The Crisis.

 Dr. DuBois disagreed with the doctrine of Booker T. Washington that the Negro should raise himself by his own bootstraps and strive for an education basically vocational. Dr. DuBois envisioned the education of a "talented 10th" that would found a self-sufficient Negro society.

 He remained editor of The Crisis until 1934, when he broke with the N.A.A.C.P. on questions of policy. For the next 10 years, he taught at Atlanta once more, only to resign again in 1944 to return to the N.A.A.C.P. as director of research. Four years later, after another disagreement, he left the N.A.A.C.P. for good.

 Dr. DuBois then served successively as consultant to the United Nations upon its formation in San Francisco in 1945, as head of the Council on African Affairs, and, in 1949, as chairman of the Peace Information Center in New York.

 The center was the sponsor in this country for the so-called Stockholm Peace Petition, a movement characterized by the Secretary of State, Dean Acheson, as Communist inspired.

 Dr. DuBois and other officers of the center were indicted by a Federal grand jury on a charge of failure to register as foreign agents. They were acquitted after a trial in which the chief defense counsel was the late Representative, Vito Marcantonio of Manhattan.

**Won Peace Council Prize**

In 1950, Dr. DuBois ran unsuccessfully for United States Senator on the American Labor party ticket.

 In 1952, he received a Grand International Prize valued at $7000 from the World Peace Council, headed by the French scientist Frederic Joliot-Curie.

 Among Dr. DuBois' major writings were "Souls of Black Folk," published in 1903; "Darkwater" 1920; "Dark Princess" 1924; "The Encyclopedia of the Negro" 1931-1946; "The Gift of the Black Folk" and "In Battle for Peace" 1952.

 Henry James in "The American Scene: published in 1907 wrote:

 "How can everything have so gone that the only Southern book of any distinction published for many a year is 'The Souls of Black Folk.' "

 In his application to join the Communist party, Dr. DuBois wrote that he had been "long and slow" in deciding to apply for membership, "but at last my mind is settled." He said that he had joined the Socialist party in 1911, but had resigned to support Woodrow Wilson.

 For the next 20 years, he said he attacked the Democrats, Republicans and Socialists. He said that he had "praised the attitudes of the Communists but opposed their tactics in the case of the Scottsboro boys and their advocacy of a Negro state." In recent years, Dr. DuBois traveled extensively in Communist China and the Soviet Union. On his 91st birthday, he was honored in Peking by a celebration attended by Premier Chou En-lai.

**Honored By Soviet**

In 1959, Dr. DuBois received the Soviet Lenin Peace Prize "for strengthening world peace."

 Dr. DuBois was the first Negro to be elected to the National Institute of Arts and Letters. He was also a life member and fellow of the American Association for the Advancement of Science.

 In manner, Dr. DuBois was reserved and somewhat formal, although his few intimate friends found him warm and companionable. He was distinguished by a mustache and goatee, pince-nez glasses, and he invariably carried a cane. His dress was immaculate.

 His first wife, Mrs. Nina Gomer DuBois, whom he married in 1896, died in 1950, and a year later, he married Shirley Graham, a writer.

 Surviving are his widow and a daughter, Mrs. Yolanda Williams of Baltimore. Dr. DuBois' home in this country was at 31 Grace Court, Brooklyn.

Obituary page of the "New York Times," Wednesday, August 28, 1963.

**Pre-Visit Activity 2--The Niagara Movement**

The Niagara Movement

Research the following questions in preparation for our study of Booker T. Washington and W.E.B. DuBois.

<https://www.history.com/topics/black-history/niagara-movement#section_2>

1. What was the Niagara Movement?
2. When was it founded?
3. Why was the Niagara Movement founded?
4. Who were members of the Niagara Movement?
5. Why did the Niagara Movement meet in Harpers Ferry, West Virginia?
6. What was happening to African Americans within the time frame 1895-1906?
7. Who was the nationally recognized leader of African Americans in 1906?

The Niagara Movement KEY

Research the following questions in preparation for our study of Booker T. Washington and W.E.B. DuBois.

<https://www.history.com/topics/black-history/niagara-movement#section_2>

1. What was the Niagara Movement?

Forerunner of the NAACP, a group formed to combat racial discrimination and pursue civil and political rights for African Americans

1. When was it founded?

1905

1. Why was the Niagara Movement founded?

Reconstruction had failed and Jim Crow laws/discrimination were being upheld by the courts

1. Who were members of the Niagara Movement?

W.E.B. DuBois, William Monroe Trotter, 29 men from 14 states

1. Why did the Niagara Movement meet in Harpers Ferry, West Virginia?

It was the site of John Brown’s raid in 1859 and the college was originally a Baptist school which educated formerly enslaved people

1. What was happening to African Americans within the time frame 1895-1906?

Jim Crow laws, discrimination, differing opinions on how African Americans should proceed with gaining political and social equality

1. Who was the nationally recognized leader of African Americans in 1906?

 Booker T. Washington

If time is a concern, teachers may use this graphic to review the Niagara Movement prior to the speech analysis.



**Pre-Visit Activity 3--Speech Analysis**

|  |  |  |
| --- | --- | --- |
|  | **Booker T. Washington** | **W.E.B. DuBois** |
| **Title of Speech** |  |  |
| **Where and when was this speech done?** |  |  |
| **Topic of Speech** |  |  |
| **List three key ideas from each speech** |  |  |
| **What kind of speech was this?****Informational or Persuasive** |  |  |

**KEY Pre-Visit Activity 3--Speech Analysis**

|  |  |  |
| --- | --- | --- |
|  | **Booker T. Washington** | **W.E.B. DuBois** |
| **Title of Speech** |  **Atlanta Exposition Address** |  **Harpers Ferry Speech**  |
| **Where and when was this speech done?** |  **Atlanta Georgia****September 18, 1895** | **Storer College** **Harpers Ferry W. Virginia****August 1906** |
| **Topic of Speech** |  **Whites and African Americans need to work together** | **To end discrimination of African Americans in the U.S. and give them their full rights as stated by law** |
| **List three key ideas from each speech** |  **-All jobs are important and we must be willing to do them all****-African Americans are hardworking and whites need to give them a chance****-African Americans can not allow past injustices to keep them from opportunities** | **-14th Amendment followed guaranteeing equal rights for all****-Right to vote (15th Amendment)****-True education for African Americans that would end illiteracy** |
| **What kind of speech was this?****Informational or Persuasive** |  **persuasive** |  **persuasive** |

Link to Atlanta Address

 <https://www.nps.gov/bowa/learn/historyculture/atlanta1-1.htm>

**SPEECH GIVEN AT HARPERS FERRY**

**BY W.E.B. DUBOIS**

**AT STORER COLLEGE**

**AUGUST, 1906**

**FOR A MEETING OF THE NIAGARA MOVEMENT**

The men of the Niagara Movement, coming from the toil of the year's hard work, and pausing a moment from the earning of their daily bread, turn toward the nation and again ask in the name of ten million the privilege of a hearing. In the past year the work of the Negro hater has flourished in the land. Step by step the defenders of the rights of American citizens have retreated. The work of stealing the black man's ballot has progressed and fifty and more representatives of stolen votes still sit in the nation's capital. Discrimination in travel and public accommodation has so spread that some of our weaker brethren are actually afraid to thunder against color discrimination as such and are simply whispering for ordinary decencies.

Against this the Niagara Movement eternally protests. We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a freeborn American, political, civil, and social; and until we get theses rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone, but for all true Americans. It is a fight for ideals, lest this our common fatherland, false to its founding, become in truth the land of the Thief and the home of the Slave - a by word and a hissing among the nations for its sounding pretensions and pitiful accomplishment.

Never before in the modern age has a great and civilized folk threatened to adopt so cowardly a creed in the treatment of its fellow-citizens, born and bred on its soil. Stripped of verbiage and subterfuge and in its naked nastiness, the new American creed says: Fear to let black men even try to rise lest they become the equals of the white. And this in the land that professes to follow Jesus Christ. The blasphemy of such a course is only matched by its cowardice.

In detail our demands are clear and unequivocal. First, we would vote; with the right to vote goes everything: freedom, manhood, the honor of our wives, the chastity of our daughters, the right to work, and the chance to rise, and let no man listen to those who deny this.

We want full manhood suffrage, and we want it now, henceforth and forever. Second. We want discrimination in public accommodation to cease. Separation in railway and street cars, based simply on race and color, is un-American, undemocratic and silly. We protest against all such discrimination.

Third. We claim the right of freemen to walk, talk and be with them who wish to be with us. No man has a right to choose another man's friends, and to attempt to do so is an impudent interference with the most fundamental human privilege.

Fourth. We want the laws enforced against rich as well as poor; against Capitalist as well as Laborer; against white as well as black. We are not more lawless than the white race, we are more often arrested, convicted and mobbed. We want justice even for criminals and outlaws. We want the Constitution of the country enforced. We want Congress to take charge of the Congressional elections. We want the Fourteenth

Amendment carried out to the letter and every State disfranchised in Congress which attempts to disfranchise its rightful voters. We want the Fifteenth Amendment enforced and no State allowed to base its franchise simply on color.

Fifth. We want our children educated. The school system in the country districts of the South is a disgrace and in few towns and cities are the Negro schools what they ought to be. We want the national government to step in and wipe out illiteracy in the South. Either the United States will destroy ignorance, or ignorance will destroy the United States.

And when we call for education, we mean real education. We believe in work. We ourselves are workers, but work is not necessarily education. Education is the development of power and ideal. We want our children trained a intelligent human beings should be and we will fight for all time against any proposal to educate black boys and girls simply as servants and underlings, or simply for the use of other people. They have a right to know, to think, to aspire.

These are some of the chief things which we want. How shall we get them? By voting where we may vote; by persistent, unceasing agitation; by hammering at the truth; by sacrifice and work.

We do not believe in violence, neither in the despised violence of the raid nor the lauded violence of the soldier, nor the barbarous violence of the mob; but we do believe in John Brown, in that incarnate spirit of justice, that hatred of a lie, that willingness to sacrifice money, reputation, and life itself on the altar of right. And here on the scene of John Brown's martyrdom, we reconsecrate ourselves, our honor, our property to the final emancipation of the race which John Brown died to make free.

Source: **The Autobiography of W.E.B. DuBois a Soliloquy on Viewing My Life**

**Site Visit Scavenger Hunt**

**1. In the 1860 federal census, how many children were listed as living with “Jas.” and Elizabeth Burroughs?**

**2. How many acres of land did the Burroughs have in 1861?**

**3. In the inventory of the Estate of James Burroughs from 1861, a sorrel horse was worth $140. In that same inventory, how much is the “negro boy Bowker” worth?**

**4. What percentage of the Burroughs’ wealth was invested in their workers?**

**5. What was Booker’s job at meal times?**

**6. According to the 1860 map of Virginia, what percentage of the Franklin County population were slaves?**

**7. When freedom came in 1865, Booker’s family left to join his stepfather in what state?**

**8. Booker always dreamed of an education as a little boy but it was against the law to teach enslaved blacks to read and write. Booker’s mother managed to get him a book soon after emancipation. What was the name of this book?**

**9. What are three things you identified that you would not be able to do if you couldn’t read or write?**

**10. A Union General David Hunter came within 25 miles of this farm, blowing up railroad tracks and burning warehouses and bridges. Booker’s stepfather ran away and joined up with the Yankee troops. What year was this?**

**11. After leaving this farm, Booker struggled to attend school at night, after working in the salt mines all day. Then he heard of a better school he might attend but it was far away. Booker saved money and then walked most of the way, not even knowing if they would accept him. What was the name of this school in eastern Virginia?**

**12. Booker T. Washington grew up to be a well -known African-American leader, writer and orator. He became the leader of a school in Alabama where thousands of African American men and women were educated as teachers and in skilled trades. What was the name of this school?**

 **Extra Credit: The full name of the school in Alabama that Booker T. Washington was leader of: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Scavenger Hunt KEY**

**1. Seven (page 3 of “History Revealed: Stories in Documents”)**

**2. 207 acres (page 5)**

**3. $400 (page 8)**

**4. 78% (page 10)**

**5. Fan flies away from the Burroughs’ dinner table (pull cord)**

**6. 31.8% (map on wall)**

**7. West Virginia (on glass panel)**

**8. “Blue Back Speller” or The American Spelling Book (on black plaque on wall)**

**9. answers will vary (from the chalk board activity)**

**10. 1864 (“What’s the News?” board)**

**11. Hampton Institute (from glass panel)**

**12. Tuskegee Institute (from glass panel)**

**Extra Credit: Tuskegee Normal School for Colored Teachers (on last display—right side photo above sound stick)**

Post-Visit Activity 6--Venn Diagram Comparison

Have students create a Venn Diagram (or other graphic organizer) comparing Booker T. Washington’s and W.E.B. Dubois’ philosophies on education and pursuing advancement for African Americans.

Students may use the Atlanta Compromise and Harper’s Ferry speeches and/or their previous research to complete this activity. Remind students that an acceptable comparison should include similarities and differences.

An answer key is provided. This activity could be used in preparation for the debate activity (post-visit activity 7).

Teachers may determine the number of entries to be included in the comparison, commensurate with the reading level of the class.

This activity could be modified to be a group or whole class activity. This activity could also be modified to use with various technology components.

|  |  |  |
| --- | --- | --- |
| **Booker T. Washington** | **Both**  | **W.E.B. Dubois** |
| Focus on Industrial EducationBlack and white citizens could live separately and work toward a mutually beneficial society.Do not agitate white society for equality--progress must be earned rather than being forcedPatience and sympathy with the south | Education was essentialBoth white and black men must work together for the salvation of the countryAdvancement of African Americans was necessary and could be achievedHope for progress and elimination of racial animosity | Focus on Higher EducationSeperation of races would not lead to equality.Agitation for political and civil rights was necessary to move the nation forwardImpatience for the advance of African Americans and the obstacles they faced |

**Post-Visit Activity 7 DEBATE**

Objective: Students will analyze the philosophies of Booker T. Washington and W.E.B. DuBois and argue which benefited African Americans more.

**Procedure**:

1. After students have completed Activities 1-5, they will then be ready to prepare for a debate.

2. Students will be divided into two groups. One group will represent Booker T. Washington and the other group will represent W.E.B. DuBois. Each group will need to research the history of the time period between 1895 and 1915. Find out what was going on in the country, especially in relationship to African Americans. Was the Civil Rights movement underway? How were African Americans treated during this period?

3. Question for debate: Whose actions benefited African Americans of the late 19th and early 20th century more: Booker T. Washington or W.E.B. DuBois?

4. Students will use facts and information from their previous activities and their research to make their arguments for the debate.

5. After the debate, discuss with students that even though both men had very different philosophies and ideas that they both contributed to the advancement of their race in their own way. Civil rights leaders that came after Washington and DuBois were influenced by both. Help the students see the multiple points of view.

**DUBOIS' THOUGHTS ON WASHINGTON**

 The Souls of Black Folks by W.E.B. DuBois

1. Have students read the chapter from The Souls of Black Folks called "Of Mr. Booker T. Washington and Others." <https://etc.usf.edu/lit2go/203/the-souls-of-black-folk/4434/chapter-3-of-mr-booker-t-washington-and-others/>

Teachers may want to read the chapter together as a class, depending on the reading level of the students.

Potential reading questions:

A. Who was W.E.B. DuBois?

B. Why is Booker T. Washington considered the national leader and spokesman for his race?

C. What does DuBois consider a "dangerous thing?"

D. What is the Revolution of 1876 according to Mr. DuBois?

E. DuBois says that Washington "gives up much of what Negroes should demand." List the three things that DuBois feels is important that he says Washington gives up.

F. What had happened in the last 15 years (1888-1903) to African Americans? G. Describe DuBois' two classes of colored Americans.

H. What does DuBois see as the solution to these problems?

I. According to DuBois what is the distinct impression left by Mr. Washington's propaganda?

J. How does DuBois feel that the problems of the Negro can be resolved?

"Individual Responsibility,"

Potential reading questions:

A. Who do your actions affect?

B. Who are the people who are happy?

C. What is an essential habit?

D. Who can you hurt when you fail a subject?

E. What is the world looking for?

F. The world has little patience with what?

G. How does Mr. Washington feel about a person's luck?

H. Is what Mr. Washington said relevant to today's youth? Why or why not?

\*This is a chapter from the book, Character Building, by Booker T. Washington published in 1902.

**INDIVIDUAL RESPONSIBILITY**

**By**

**Booker T. Washington**

I have referred in a general way, before this, when I have been speaking to you, to the fact that each one of you ought to feel an interest in whatever task is set you to do here over and above the mere bearing which that task has on your own life. I wish to speak more specifically to-night on this subject - on what I may term the importance of your feeling a sense of personal responsibility not only for the successful performance of every task set you, but for the successful outcome of every worthy undertaking with which you come in contact.

You ought to realize that your actions will not affect yourselves alone. In this age it is almost impossible for a man to live for himself alone. On every side our lives touch those of others; their lives touch ours. Even if it were possible to live otherwise, few would wish to. A narrow life, a selfish life, is almost sure to be not only unprofitable but unhappy. The happy people and the successful people are those who go out of their way to reach and influence for good as many persons as they can. In order to do this, though, in order best to fit one's self to live this kind of life, it is important that certain habits be acquired; and an essential one of these is the habit of realizing one's responsibility to others.

Your actions will affect other people in one way or another, and you will be responsible for the result. You ought always to remember this, and govern yourselves accordingly. Suppose it is the matter of the recitation of a lesson, for instance. Some one may say: "It is nobody's business but my own if I fail in a recitation. Nobody will suffer but me." This is not so. Indirectly you injure your teacher also, for while a conscientious, hard-working teacher ought not to be blamed for the failures of pupils who do not learn simply because they do not want to, or are too lazy to try, it is generally the case that a teacher's reputation gains or loses as his or her class averages high or low. And each failure in recitation, for whatever cause, brings down the average. Then, too, you are having an influence upon your classmates, even if it be unconscious. There is hardly ever a student who is not observed by some one at some time as an example. "There is such a boy," some other student says to himself. "He has failed in class ever so many times, and still he gets along. It can't make much difference if I fail once." And as a result he neglects his duty, and does fail.

The same thing is true of work in the industrial departments. Too many students try to see how easily they can get through the day, or the work period, and yet not get into trouble. Or even if they take more interest than this, they care for their work only for the sake of what they can get out of it for themselves, either as pay, or as instruction which will enable them to work for pay at some later time. Now there ought to be a higher impulse behind your efforts than that. Each student ought to feel that he or she has a personal responsibility to do each task in the very best manner possible. You owe this not only to your fellow-students, your teachers, the school, and the people who support the institution, but you owe it even more to yourselves. Your owe it to yourselves because it is right and honest, because nothing less than this is right and honest, and

because you never can be really successful and really happy until you do study and work and live in this way.

I have been led to speak specifically on this subject to-night on account of two occurrences here which have come to my notice. One of these illustrates the failure on the part of students to feel this sense of responsibility to which I have referred. The other affords an illustration of the possession by a student of a feeling of personal interest and personal responsibility which has been very gratifying and encouraging. The first incident, I may say occurred some months ago. It is possible that the students who were concerned in it may not be here now or, if they are, that it would not happen again. I certainly hope not.

A gentleman who had been visiting here was to go away. He left word at the office of his wish, saying that he planned to leave town on the five o'clock train in the afternoon. A boy was sent from the office early in the afternoon with a note to the barn ordering a carriage to take this gentleman and his luggage to the station. Half-past four came, and the man had his luggage brought down to the door of the building in which he had been staying, so as to be ready when the team came. But no team came. The visitor finally became so anxious that he walked over to the barn himself. Just as he reached the barn he met the man who was in charge there with the note in his hand. The note had only just that moment reached this man, and of course no carriage had been sent because the first person who felt that he had any responsibility in the matter had only just learned that a carriage was wanted. The boy who had brought the note had given it to another boy and he to someone else, and he, perhaps, to someone else. At any rate it had been delayed because no one had taken enough interest in the errand to see that whatever business the note referred to received proper attention. This occurred, as I have said, several months ago, before the local train here went over to Chehaw to meet all of the trains. It happened that this particular passenger was going north, and it was possible by driving to Chehaw for him to get there in time to take the north-bound train. If he had been going the other way, though, towards Montgomery, he would have lost the train entirely, and, as chanced to be the case, would have been unable to keep a very important engagement. As it was, he was obliged to ride to Chehaw in a carriage, and the time of a man and team, which otherwise would have been saved, was required to take him there.

Now when such a thing as this happens, no amount of saying, "I am sorry," by the person or persons to blame, will help the matter any. It is too late to help it then. The thing to do is to feel some responsibility in seeing that things are done right yourself. Take enough interest in whatever you are engaged in to see that it is going to come out in the end just as nearly right, just as nearly perfect, as anything you can do will go towards making it right or perfect. And if the task or errand passes our of your hands before it is completed, do not feel that your responsibility in the matter ends until you have impressed it upon the minds and heart of the person to whom you turn over the further performance of the duty.

The world is looking for men and women who can tell one why they can do this thing or that thing, how a certain difficulty was surmounted or a certain obstacle removed. But the world has little patience with the man or woman who takes no real interest in the performance of a duty, or who runs against a snag and gets discouraged, and then simply tells why he did not do a thing, and gives excuses instead of results. Opportunities never come a second time, nor do they wait for leisure. The years come to

us but once, and they come then only to pass swiftly on, bearing the ineffaceable record we have put upon them. If we wish to make them beautiful years of profitable years, we must do it moment by moment as they glide before us.

The other case to which I have referred is pleasanter to speak about. One day this spring, after it had got late enough in the season so that it was not as a general thing necessary to have fires to heat our buildings, a student passing Phelps Hall noticed that there was a volume of black smoke pouring out of one of the chimneys there. Some boys might not have noticed the smoke at all; others would have said that it came from the chimney; still others would have said that it was none of their business anyway, and would have gone along. This boy was different. He noticed the smoke, and although he saw, or thought he saw that it came from the chimney, and if so was probably no sign of harm, he felt that any smoke at all there at that time was such an unusual thing that it ought to be investigated for fear it might mean danger to the building. He was not satisfied until he had gone into the building and had inspected every floor clear up to the attic, to see that chimney and the building were not in danger. As it happened, the janitor had built a fire in the furnace in the basement for some reason, so that the young man's anxiety fortunately was unfounded, but I am heartily glad he had such an anxiety, and that he could not rest until he found our whether there was any foundation for it or not. I shall feel that all of our buildings are safer for his being here, and when he graduates and goes away I hope he will leave many others here who will have the same sense of personal responsibility which he had. Let me tell you, here and now, that unless you young men and young women come to have this characteristic, your lives are going to fall far short of the best and noblest achievement possible.

We frequently hear the word "lucky" used with reference to a man's life. Two boys start out in the world at the same time, having the same amount of education. When twenty years have passed, we find one of them wealthy and independent; we find him a successful professional man with an assured reputation, or perhaps at the head of a large commercial establishment employing many men, or perhaps a farmer owning and cultivating hundreds of acres of land. We find the second boy, grown now to be a man working for perhaps a dollar or a dollar and a half a day, and living from hand to mouth in a rented house. When we remember that the boys started out in life equal-handed, we may be tempted to remark that the first boy has been fortunate, that fortune has smiled on him; and that the second has been unfortunate. There is no such nonsense as that. When the first boy saw a thing that he knew he ought to do, he did it; and he kept rising from one position to another until he became independent. The second boy was an eye-servant who was afraid that he would do more than he was paid to do - he was afraid that he would give fifty cents' worth of labour for twenty-five cents. He watched the clock, for fear that he would work one minute past twelve o'clock at noon and past six o'clock at night. He did not feel that he had any responsibility to look out for his employer's interests. The first boy did a dollar's worth of work for fifty cents. He was always ready to be at the store before time; and then, when the bell rang to stop work, he would go to his employer and ask him if there was not something more that ought to be done that night before he went home. I was this quality in the first boy that made him valuable and caused him to rise. Why should we call him "fortunate" or "lucky?" I think it would be much more suitable to say of him: "He is responsible."

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**COL. ROOSEVELT GRIEVED**

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**Says One of the Most Useful**

**Citizens of the Land Has Gone**

Oyster Bay, N.Y. Nov.14. - Colonel Theodore Roosevelt, when told of the death of Booker T. Washington, said:

"I am deeply shocked and grieved at the death of Dr. Washington. He was one of the distinguished citizens of the United States, a man who rendered greater service to his race than had ever been rendered by any one else, and who, in so doing, also rendered great service to the whole country. I mourn his loss, and feel that one of the most useful citizens of our land has gone." \_\_\_\_\_\_\_\_\_\_\_\_

Julius Rosenwald of Chicago, an admirer of Booker T. Washington, who aided him in his work by contributions to Tuskegee Institute, who has just returned from Tuskegee and is at the Hotel St. Regis, commenting on the educator's death last night said: "In the death of Booker T. Washington this country has lost one of its foremost educators. By emphasizing the dignity of labor he has rendered a great service not only to his own race but to the white race as well. I know no nobler character than he possessed. The injustices he was made to suffer never embittered him. Those who knew him best were proudest of his friendship. His life enriched not only this country but the entire world."

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**LEARNED HIS DOOM HERE**

**Dr. Washington taken, Dying, form Hospital To His Home.**

While Booker T. Washington was in New York about two weeks ago his friends realized that something serious was causing the poor health which he had suffered for some time. Accordingly Seth low and William G. Wilcox, two of his warmest friends and supporters, insisted that he go to Dr. W.A. Bastede of 57 West Fifty-eight Street, for a diagnosis. Dr. Bastede found the patient suffering from Bright's disease, and he astounded Mr. Low and Mr. Wilcox by reporting to them that the length of Dr. Washington's life was only a question of days.

 Hoping still that Dr. Washington might be saved, his friends sent him to the hospital of the Rockefeller Institute, where Dr. Lucas G. Cole made another diagnosis. It agreed with that of Dr. Bastede. On the advice of the two surgeons, however, Dr. Washington was sent to St. Luke's Hospital so that a desperate effort might be made to save his life. Mr. Wilcox obtained one of the best private rooms in the hospital for him and Dr. Bastede began treatment.

 The case was hopeless, though, and soon Dr. Washington's wife was notified. She came from Tuskegee with the patient's family physician, Dr. John A. Kenny, a negro, and when she learned that there was no chance for her husband to recover, she expressed the wish, in which he concurred, that he might die at Tuskegee. He was taken from the hospital, therefore, on Friday afternoon and put aboard the train which arrived in Tuskegee late on Saturday night. His son, Ernest David Washington, who had been in Vermont lecturing in the interest of the institute, passed through New York last night on his way to the family home.

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**UNVEILING EXERCISES**

**OF THE**

**Booker T. Washington**

**MEMORIAL**

TUSKEGEE INSTITUTE, ALABAMA

APRIL 5, 1922

Speech by Josephus Daniels, Ex-Secretary of the Navy

Page 19 - "Nobody could have criticized him for going where it is reputed the Negro receives more recognition than in the South. Why did he not go? His 'flashes' sent him to Alabama to a small Negro school, where he could work out for his race what he had worked out for himself. No man can lift up others until he has first raised himself. The world has been full of would-be leaders of his race who thought they could lift themselves to the church steeple by their own bootstraps. Booker Washington never obtained anything he did not work for, and the strange story of his life shows that while all his life he was asking for something he was never asking for himself."

Page 22 - "He lived to translate all these visions into realities and to set influences in motion which give him place as the foremost Negro the world has produced. Others had preached better sermons, written more decorations or amassed larger fortunes, some were more eloquent - but who has lived to the Negro race who so incarnated a sound ideal as Booker Washington? He will grow larger and larger as there comes the true perspective and be regarded by the people unborn as the practical visionary of his race, the inspiration of millions who will reap where he has sown."

Speech by Dr. George Cleveland Hall

Page 30 - "One of the most distinguishing traits of his character as is the most distinguishing trait in the character of every great man, was endurance, determination, courage that nothing could baffle, no obstacle however great could shatter, a determination to succeed, come what may, a determination to reach the summit to go on, though he should fall unnumbered times by the roadside."

Page 35 - "He changed a crying race to a trying race, and put into their hands the wonderful crafts of the age; he instilled in their minds the dignity of labor, and urged them to stop marking time but to keep pace with the grand march of civilization."

Page 36 - " Booker Washington may have had his failures, but whatever else he failed to do, this he did: He opened the door of Hope and Knowledge to his people, and showed that the Negro, after centuries of degradation could yet produce a man, whom the proudest Anglo-Saxon delighted to honor, and today, discrepancies of race, of religion, of age are forgotten in the common worship of his genius."

Page 38 - "He realized that the Spirit of Good Will and cooperation would do more to restore the law of normal race relations of living as fellowmen and set in force conditions of freedom and happiness, than hate. He cultivated an optimistic philosophy with this as his motto: ' I will allow no man to drag me down so low as to make me hate him.'"

Speech by Dr. Wallace Buttrick

Page 46 - "Booker Washington never thought his education finished. He was a constant and persistent student, a reader of good and great books, a keen observer of men and events, always seeking a philosophy of everything he saw and heard. When he traveled he had books by him and in his hand. By his bedside a book was always ready for waking hours. In out-of-the-way places which he frequented a shelf of books was sure to be found. The real things of history, of literature, and of life engaged his constant attention. By these means he became a man of fine and real culture, and by these means be became a leader of his fellowmen. He had a native ability of a rare sort, but this received constant culture from the day of his intellectual birth in the West Virginia coal mine to the day of his death here in Tuskegee."

Remarks by the Honorable William G. Willcox as he accepts the monument

Page 56 - "But this spirit of Booker Washington which we commemorate today is not confined to Tuskegee. Wherever through this broad land a Negro boy or girl is ambitious to rise and is struggling to overcome the obstacles which beset his pathway, wherever one is determined to make the most of himself and his opportunities, wherever one is faithful and thorough in every task, small or great, wherever on is fill with a desire and purpose to serve his race and help his fellow men, there lives the spirit of Booker Washington."

"That this spirit may never die, that it may live in the hearts of this and succeeding generations to encourage ambition and achievement, to inspire service, to teach self control and self-respect, pride of race and self-reliance without boastfulness or arrogance, love of God and love of fellow-men, we dedicate this statue today."