

*A Place Out of Time*

**Lesson Plan 1: Divergent Philosophies of Washington, DuBois, and Garvey**

<b>Lesson Title:</b> <b>Divergent Educational Philosophies: Washington, DuBois, and Garvey</b>	
<b>Lesson Summary:</b> Students will read and interpret excerpts from primary source documents, namely, the writings of Washington, DuBois, and Garvey that best exemplify each man's educational philosophy. Students will begin to place these writings within the historical context of African American history as depicted in the Bordentown film. Students will also engage with the material by debating the cause of each education philosopher.	
<b>Timeframe:</b> <i>1 or 2 45-minute periods</i>	
<b>Learning Targets (Standards)</b>	
<b>NCSS Standards:</b> Standard 2: Time, Continuity and Change	
<b>NCHE Standards:</b> Era 6, Standard 2: Massive immigration after 1870 and how new social patterns, conflicts, and ideas of national unity developed amid growing cultural diversity Era 6, Standard 3: The rise of the American labor movement and how political issues reflected social and economic changes Era 7, Standard 1: How Progressives and others addressed problems of industrial capitalism, urbanization, and political corruption	
<b>Essential Questions:</b> <ol style="list-style-type: none"><li>1. How have African American educators viewed the goals of education differently?</li><li>2. How have these differing views reflected the historical context in which educators worked?</li></ol>	<b>Enduring Understandings:</b> <ol style="list-style-type: none"><li>1. The different perspectives of African American leaders on education</li><li>2. The role of historical context in shaping educational aims</li></ol>
<b>Materials Needed:</b> DVD, DVD player, digital or physical copies of primary source documents	

Goals/Objectives	Learning Activities/Instructional Strategies	Formative Assessments
<p><b>Students will</b></p> <ol style="list-style-type: none"> <li>1. read excerpts from the writings of Booker T. Washington, W.E.B. DuBois, and Marcus Garvey that best exemplify their educational philosophies.</li> <li>2. gain better understanding of the varying philosophies through discussion and debate.</li> <li>3. organize and conduct a formal debate in which students play the roles of each figure studied.</li> </ol>	<p><b>Intro:</b> Teacher briefly reviews timeline and biographies of these great men; gives instructions for the following tasks. The teacher will provide debate questions for the moderator to pose.</p> <p><b>Video: <i>Bordentown</i></b>, Booker T. Washington (15:51-18:08)</p> <p><b><u>Activity 1: Primary Source Reading</u></b></p> <p><b>Document 1:</b> <i>Booker T. Washington, Atlanta Compromise Speech, 1895</i></p> <p>“Mr. President and Gentlemen of the Board of Directors and Citizens: One-third of the population of the South is of the Negro race. No enterprise seeking the material, civil, or moral welfare of this section can disregard this element of our population and reach the highest success. I but convey to you, Mr. President and Directors, the sentiment of the masses of my race when I say that in no way have the value and manhood of the American Negro been more fittingly and generously recognized than by the managers of this magnificent Exposition at every stage of its progress. It is a recognition that will do more to cement the friendship of the two races than any occurrence since the dawn of our freedom. Not only this, but the opportunity here afforded will awaken among us a new era of industrial progress. Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top instead of at the bottom; that a seat in Congress or the state legislature was more sought than real estate or industrial skill; that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden. A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal,” Water, water; we die of thirst!” The answer from the friendly vessel at once came back, “Cast down your bucket where you are.” A second time the signal, “Water, water; send us water!” ran up from the distressed vessel, and was answered, “Cast down your bucket where you are.” And a third and fourth signal for water was answered, “Cast down your bucket where you are.” The captain of the distressed vessel, at last heeding the injunction, cast down his bucket, and it came up full of fresh, sparkling water from the mouth of the Amazon River. To those of my race who depend on bettering their condition in a foreign land or who underestimate the importance of cultivating friendly relations with the Southern white man, who is their next-door neighbor, I would say: “Cast down your bucket where you</p>	<ol style="list-style-type: none"> <li>1. Collective answers to Questions to Consider (optional)</li> <li>2. Observe performance and participation in debate</li> <li>3. Homework writing assignment asking students to write a response to one of the primary documents, whether it be in support or opposition of the position.</li> </ol>

are”— cast it down in making friends in every manly way of the people of all races by whom we are surrounded.  
Cast it down in agriculture, mechanics, in commerce, in domestic service, and in the professions. And in this connection it is well to bear in mind that whatever other sins the South may be called to bear, when it comes to business, pure and simple, it is in the South that the Negro is given a man’s chance in the commercial world, and in nothing is this Exposition more eloquent than in emphasizing this chance. Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labour, and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.”

**Questions to consider:**

1. To whom is Washington speaking?
2. Are his aims political, religious, or personal?
3. What major points can you draw out from these paragraphs? Does Washington believe black people and white people should live and work together or separately?
4. Why does he ask African Americans to “cast down your bucket where you are”? What does that mean?
5. Do you think Washington believed blacks and whites should go to the same schools and study the same things? Why or why not?
6. Do you agree with Washington’s position? Why or why not?

**Document 2:**

*W.E.B. DuBois*

*“The Talented Tenth”, September 1903*

“Can the masses of the Negro people be in any possible way more quickly raised than by the effort and example of this aristocracy of talent and character? Was there ever a nation on God’s fair earth civilized from the bottom upward? Never; it is, ever was and

ever will be from the top downward that culture filters. The Talented Tenth rises and pulls all that are worth the saving up to their vantage ground. This is the history of human progress; and the two historic mistakes which have hindered that progress were the thinking first that no more could ever rise save the few already risen; or second, that it would better the uprisen [sic] to pull the risen down.

How then shall the leaders of a struggling people be trained and the hands of the risen few strengthened? There can be but one answer: The best and most capable of their youth must be schooled in the colleges and universities of the land. We will not quarrel as to just what the university of the Negro should teach or how it should teach it. I willingly admit that each soul and each race-soul needs its own peculiar curriculum. But this is true: A university is a human invention for the transmission of knowledge and culture from generation to generation, through the training of quick minds and pure hearts, and for this work no other human invention will suffice, not even trade and industrial schools.

All men cannot go to college but some men must; every isolated group or nation must have its yeast, must have for the talented few centers of training where men are not so mystified and befuddled by the hard and necessary toil of earning a living, as to have no aims higher than their bellies, and no God greater than Gold. This is true training, and thus in the beginning were the favored sons of the freedmen trained.”

**Questions to consider:**

1. To whom is DuBois speaking/writing?
2. Are his aims political, religious, or personal?
3. What does DuBois mean when he uses the phrase, “The Talented Tenth”?
4. How does DuBois propose that African Americans will be “lifted up”? Through what process and by what means?
5. What role does education play in this uplift?
6. Do you agree with DuBois’s position? Why or why not?

**Document 3:**

*Marcus Garvey,  
Declaration of the Rights of Negro Peoples, 1920*

“Against all such inhuman, unchristian and uncivilized treatment we here and now emphatically protest, and invoke the condemnation of all mankind. In order to

encourage our race all over the world and to stimulate it to a higher and grander destiny, we demand and insist on the following Declaration of Rights:

1. Be it known to all men that whereas, all men are created equal and entitled to the rights of life, liberty and the pursuit of happiness, and because of this we, the duly elected representatives of the Negro peoples of the world, invoking the aid of the just and Almighty God do declare all men women and children of our blood throughout the world free citizens, and do claim them as free citizens of Africa, the Motherland of all Negroes.

2. That we believe in the supreme authority of our race in all things racial; that all things are created and given to man as a common possession; that their should be an equitable distribution and apportionment of all such things, and in consideration of the fact that as a race we are now deprived of those things that are morally and legally ours, we believe it right that all such things should be acquired and held by whatsoever means possible.

3. That we believe the Negro, like any other race, should be governed by the ethics of civilization, and, therefore, should not be deprived of any of those rights or privileges common to other human beings.

4. We declare that Negroes, wheresoever they form a community among themselves, should be given the right to elect their own representatives to represent them in legislatures, courts of law, or such institutions as may exercise control over that particular community.

5. We assert that the Negro is entitled to even-handed justice before all courts of law and equity in whatever country he may be found, and when this is denied him on account of his race or color such denial is an insult to the race as a whole and should be resented by the entire boy of Negroes.

6. We declared it unfair and prejudicial to the rights of Negroes in communities where they exist in considerable numbers to be tried by a judge and jury composed entirely of an alien race, but in all such cases members of our race are entitled to representation

	<p>on the jury.</p> <p>7. We believe that any law or practice that tends to deprive any African of his land or the privileges of free citizenship within his country is unjust and immoral, and no native should respect any such law or practice.</p> <p>8. We declare taxation without representation unjust and tyrannous, and their should be no obligation on the part of the Negro to obey the levy of a tax by an law-making body from which he is excluded and denied representation on account of his race and color.</p> <p>9. We believe that any law especially directed against the Negro to his detriment and singling him out because of his race or color is unfair and immoral, and should not be respected.</p> <p>10. We believe all men entitled to common human respect, and that our race should in no way tolerate any insults that may be interpreted to mean disrespect to our color.</p> <p>11. We deprecate the use of the term "nigger" as applied to Negroes, and demand that the word "Negro" be written with a capital "N."</p> <p>12. We believe that the Negro should adopt every means to protect himself against barbarous practices inflicted upon him because of color.</p> <p>13. We believe in the freedom of Africa for the Negro people of the world, and by the principle of Europe for the Europeans and Asia for the Asiatics; we also demand Africa for the Africans at home and abroad.</p> <p>14. We believe in the inherent right of the Negro to possess himself of Africa, and that his possession of same shall not be regarded as an infringement on any claim or purchase made by any race or nation.</p> <p>15. We strongly condemn the cupidity of those nations of the world who, by open aggression or secret schemes, have seized the territories and inexhaustible natural wealth of Africa, and we place on record our most solemn determination to reclaim the</p>	
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treasures and possession of the vast continent of our forefathers.

16. We believe all men should live in peace one with the other, but when races and nations provoke the ire of other races and nations by attempting to infringe upon their rights, war becomes inevitable, and the attempt in any way to free one's self or protect one's rights or heritage becomes justifiable.

17. Whereas, the lynching, by burning, hanging or any other means, of human beings is a barbarous practice, and a shame and disgrace to civilization, we therefore declared any country guilty of such atrocities outside the pale of civilization.

18. We protest against the atrocious crime of whipping, flogging and overworking of the native tribes of Africa and Negroes everywhere. These are methods that should be abolished, and all means should be taken to prevent a continuance of such brutal practices.

19. We protest against the atrocious practice of shaving the heads of Africans, especially of African women or individual of Negro blood, when placed in prison as a punishment for crime by an alien race.

20. We protest against segregated districts, separate public conveyances, industrial discrimination, lynchings and limitations of political privileges of any Negro citizen in any part of the world on account of race, color, or creed, and will exert our full influence and power against all such.

21. We protest against any punishment inflicted upon a Negro with severity, as against lighter punishment inflicted upon another of an alien race for like offense, as an act of prejudice injustice, and should be resented by the entire race.

22. We protest against the system of education in any country where Negroes are denied the same privileges and advantages as other races.

23. We declare it inhuman and unfair to boycott Negroes from industries and labor in any part of the world.

	<p>24. We believe in the doctrine of the freedom of the press, and we therefore emphatically protest against the suppression Negro newspapers and periodicals in various parts of the world, and call upon Negroes everywhere to employ all available means to prevent such suppression.</p> <p>25. We further demand free speech universally for all men.</p> <p>26. We hereby protest against the publication of scandalous and inflammatory articles by an alien press tending to create racial strife and the exhibition of picture films showing the Negro as a cannibal.</p> <p>27. We believe in the self-determination of all peoples.</p> <p>28. We declare for the freedom religious worship.</p> <p>29. With the help of Almighty God, we declare ourselves the protectors of the honor and virtue of our women and children, and pledge our lives for their protection and defense everywhere, and under all circumstances from wrongs and outrages.</p> <p>30. We demand the right of unlimited and unprejudiced education for ourselves and our posterity forever.</p> <p>31. We declare that the teaching in any school by alien teachers to our boys and girls, that the alien race is superior to the Negro race, is an insult to the Negro people of the world.</p> <p><b>Questions to consider:</b></p> <ol style="list-style-type: none"><li>1. To whom is Garvey speaking/writing?</li><li>2. Are his aims political, religious, or personal?</li><li>3. What is the tone of this document? Does it express gratitude? Does it express hope? Is it angry?</li><li>4. Does Garvey advocate for separation of black people and white people? Why or why not?</li><li>5. Does Garvey believe that blacks and whites should be schooled together?</li><li>6. Do you agree with Garvey's position? Why or why not?</li></ol>	
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7. Of the three leaders, who do you believe makes the most persuasive case for the education of African Americans at the time the documents were written? Use evidence from the historical context to support your answers. What about today? Is this educational philosophy still relevant to the present?

### **Guide to Reading Primary Sources**

*The following questions are taken from the Library of Congress Web site at <http://memory.loc.gov/learn/lessons/psources/studqsts.html>, and may help you judge the quality of primary sources:*

1. **Who created the source and why? Was it created through a spur-of-the-moment act, a routine transaction, or a thoughtful, deliberate process?**
2. **Did the recorder have firsthand knowledge of the event? Or, did the recorder report what others saw and heard?**
3. **Was the recorder a neutral party, or did the creator have opinions or interests that might have influenced what was recorded?**
4. **Did the recorder produce the source for personal use, for one or more individuals, or for a large audience?**
5. **Was the source meant to be public or private?**
6. **Did the recorder wish to inform or persuade others? (Check the words in the source. The words may tell you whether the recorder was trying to be objective or persuasive.) Did the recorder have reasons to be honest or dishonest?**
7. **Was the information recorded during the event, immediately after the event, or after some lapse of time? How large a lapse of time?**

	<p><b><u>Day 2 (45 minutes)</u></b></p> <p><b><u>Activity 1: Quick Review</u></b>  <i>(10 minutes)</i>  Briefly review readings from the previous day and ask questions to challenge students understanding.</p> <p><b><u>Activity 2: Debate!</u></b>  <i>(25 minutes)</i></p> <p>Moderator will pose questions to three representatives, one from each primary source document group. This person must attempt to defend the views of his or her figure.</p> <p><b>Debate Questions:</b></p> <p>What should be the means and ends of education for African Americans?</p> <p><b><u>Activity 3: Discussion</u></b>  <i>(5-10 minutes)</i></p> <p>Discuss what was learned in the previous class. How do these philosophies differ? How are they similar? Which one do you think was most popular with African Americans at the time? With whites? Why do you believe there was such disagreement about the means and ends of education for African Americans at the time?</p>	
<p><b>Extension Activities (optional)</b></p> <p><b><u>Further Reading</u></b></p> <p><b>Booker T. Washington</b></p>		

Up From Slavery 1901

“The Case of the Negro” 1899

**Works by Marcus Garvey:**

The Philosophy and Opinions of Marcus Garvey. Edited by Amy Jacques Garvey. 412 pages. Majority Press; Centennial edition, 1 November 1986.

Message to the People: The Course of African Philosophy by Marcus Garvey. Edited by Tony Martin. Foreword by Hon. Charles L. James, president- general, Universal Negro Improvement Association. 212 pages. Majority Press, 1 March 1986.

The Poetical Works of Marcus Garvey. Compiled and edited by Tony Martin. 123 pages. Majority Press, 1 June 1983.

Hill, Robert A., editor. The Marcus Garvey and Universal Negro Improvement Association Papers. Vols. I-VII, IX. University of California Press, ca. 1983- (ongoing). 1146 pages. University of California Press, 1 May 1991.

Garvey, Marcus; Jacques-Garvey, Amy (ed.) (1986). The philosophy and opinions of Marcus Garvey or Africa for the Africans. Dover (Mass.): Majority Press. p. 163.

Hill, Robert A., editor. The Marcus Garvey and Universal Negro Improvement Association Papers: Africa for the Africans 1921-1922. 740 pages. University of California Press, 1 February 1996.