

Accommodation or Activism

“There is in this world no such force as the force of a person determined to rise. The human soul cannot be permanently chained.” -W.E.B. Dubois

Subject Area(s): African American History, Political Philosophy, United States History

Overview: Students will analyze the philosophies of Booker T. Washington and W.E.B. Dubois in an effort to distinguish who had a more appropriate strategy for equal political and economic rights for African Americans. The unit is designed to be easily modified for use for students of varying abilities.

Essential Understanding: Students will identify the differences between both prominent and African American men and what rationale they had for their beliefs. They will use this context knowledge to determine who had the more effective philosophy.

Essential Questions: How can accommodation and activism be effective in bringing about change? Which is more effective?

CT Standards: Historical thinking, Applying History, Places and Regions, Economic System, Economic Interdependence, Historical Perspective

Objectives:

- The students will use historical evidence from primary sources to support their position.
- The students will apply knowledge to current issues and make connections to historical knowledge.
- The students will be able to identify the historical perspectives of both Booker T. Washington and W.E.B. Dubois as a way to understand the social economic stations of African Americans at the turn of the 19th century.
- The students will practice effective collaboration, consensus and oral communication to determine their position on the viability of Activism versus Accommodation.

Materials Needed: Handouts attached, computer/internet access

Suggested Activities/Procedures:

Day 1: Activism v. Accommodation

(Designed for a 40-50 minute period)

1. Students are handed a KWL sheet upon entering class and are asked to complete #1.
2. Class is shown either a segment of Roots or asked to read a current event article (i.e. types of protest relating to the issue of rights for Tibetan Buddhists in light of Olympics in China) Two articles are attached as examples or for use.
3. Class discussion (probing for understanding): Suggested questions include
 - What is the issue or situation that is causing conflict?
 - How are people reacting to this issue?
 - Are people taking a stance on this issue? How so? What methods are they using?

It might be in the best interest of the students to have a peer volunteer to record class answers on the board.

4. Teacher explains the accommodation and activism by writing the definitions on the board and students asked which methods found in the articles or video fit under each category
4. Class is asked to complete #2 on KWL
5. Explain to class that although slavery has been abolished 1890 African Americans are still considerably poorer than whites. What could be a solution to gaining equal social standing? Two leaders developed different methods to again equality. Explain that Dubois stood for political action to seek equality and Washington education.
6. Place students in groups of three to brainstorm 5 reasons why education could be an effective tool and then 5 reasons for political. There should be a reporter, note-taker and timekeeper. Allow for 5-10 minutes for this activity. Reporters should relay the information to the class and then answer for the group which method they believe is more effective.
7. Discussion: Education and Political action are methods that represent which philosophy: Activism? Accommodation?
8. Preliminary vote: Students are distributed small sheets of paper and asked to label anonymously either V for Activism or A for Accommodation
9. KWL #3 completed.

Day 2-3 W.E.B Dubois v. Booker T. Washington

1. Initiation/Warm-up review: Students are handed a short review worksheet asking them to review knowledge from the previous by day labeling scenarios as either an example of accommodation or activism.
2. Discuss answers to worksheet
3. Introduce research on Dubois and Washington
4. Provide research handouts (a behavior checklist may be appropriate if computer usage is in the library or computer lab).
5. Complete research.

Day 4: Group Inquiry

1. Students given cards with a number and role upon entering class and sit with appropriate corresponding group
 - Reporter
 - Recorder/Note-taker
 - Timekeeper
 - Reader Source 1
 - Reader Source 2
2. Students collaborate in groups using their roles and research to analyze two primary sources and answer questions. Afterward they will collaboratively create a dialogue between both men. Modifying the sources may be appropriate based upon time and the varying abilities of students. Developing a glossary of words from the source is suggested (entire source is included).
3. Reporters from each group will “Stand and Deliver” their dialogues by rotating to other groups to present them. Provide 3-5 minutes for reporters to speak to each group.
4. Discuss any responses or comments students might have had to the presentations
5. A peer review sheet evaluating how well each student completed their role might be useful at the conclusion of this activity.

Day 5/6 Discussion and Essay Summative Assessment

1. Vote to see which students agree more with Washington or Dubois
2. Students are placed on different sides of the room according to their position
3. Debate/Seminar with participation rubric. If time permits an advanced class could create a “MEET the press” interview in which two students volunteer to represent Dubois and Washington as the class asks them questions based upon their research and inquiry.
4. Student then asked to answer the following question in a formal (at least 5 paragraph) essay:

“Whose philosophy do you think would be most effectual in gaining equal rights for African Americans in 1890s?”

Supplemental question for Advanced students:

“Who do you think would be most effectual for raising the achievement gap between whites and blacks in public schools today?” Why? OR you may wish to create a question that refers back to the current event issue used during the first lesson.

Suggested Assessment/Evaluation for advanced students after additional research on Malcolm X and Martin Luther King Jr.

“If W.E.B Dubois or Booker T. Washington could have lived during the Civil Rights Movement who would they have more agreed with, Malcolm X or Martin Luther King Jr.? Why?”

Possible Extensions/Resources

Article 1:

Japanese temple withdraws from torch relay

(CNN April 29, 2008) -- Security concerns and sympathy toward Tibetans prompted a Buddhist temple in Nagano, Japan, to withdraw from participation in the Olympic torch relay next week, a temple official said on Friday.

The torch relay had been set to begin at Zenkoji Temple in Nagano, site of the 1998 Olympic Winter games -- on April 26.

"We have to protect our heritage and visitors," a temple official told reporters, citing security concerns and the "Tibet issue."

Japan's Kyodo news agency quoted the temple official as saying, "Indiscriminate killings were undertaken in Tibet. We were concerned about Buddhists in Tibet who rose up and a subsequent crackdown against them."

The logos of the relay's three corporate sponsors -- Coca-Cola, Samsung and Lenovo -- will also not appear on official vehicles escorting the torch through the city, the companies said.

A Coca-Cola official in Japan told CNN the decision was made because it was expected the heavy security would prevent many people from seeing the company's brand on the vehicles.

While the torch relay protests have raised major public relations problems for the corporate sponsors, this would be the first city in which they chose to downplay their connection to the Olympic flame.

Li Ping, spokeswoman for the torch relay, told CNN that she believed the Beijing Olympics had widespread support.

"The majority of the people in the world... love the Olympics and they support the Olympic ideals. So they share the spirit with us, and they are in great support to the Chinese Olympic games, and they are in support of the torch relay," she said.

Ping said the relay was "a great opportunity for all relay cities to promote their own culture, their people, their landmarks. It's an opportunity for people to increase understanding of each other and to increase friendship."

As for the protests, she said that "some people... use this occasion to promote their own political agenda."

Earlier on Friday, the Olympic flame arrived in Thailand from the Indian capital of New Delhi, where extraordinary security measures kept thousands of anti-Chinese protesters mostly at bay during a shortened relay Thursday.

Thailand's crown princess was scheduled to visit the flame Friday before the torch relay winds through Bangkok the following day.

Relay officials said they've mapped an alternate path that, if needed, would let the 80 torch-bearers bypass demonstrators along a six-mile (10 km) route that would take the flame by Bangkok's Chinatown and near major landmarks.

Thai authorities may deport foreign activists coming to Bangkok to disrupt the torch relay, a national police spokesman.

Lt. Gen. Watcharapol Prasarnrajkit, the police spokesman, said Thailand was ready to revoke visas, prosecute and deport any foreign nationals planning illegal actions to protest China's human rights record.

Princess Maha Chakri Sirindhorn will preside over a welcoming ceremony for the flame Friday evening at the Bangkok headquarters of Kasikorn Bank.

The flame, burning in a special lamp, will spend its night in Bangkok in the Plaza Athene Hotel under the close watch of Beijing Olympics officials.

Thousands of protesters descended on New Delhi on Thursday as the torch visited the heart of the world's largest Tibetan exile community.

Indian security forces were braced for trouble after the relatively calm leg on Wednesday in neighboring Pakistan, where the ceremony was held behind closed doors in a sports stadium.

Officials shortened the original 5.6 mile (9 km) torch route to 1.5 miles (2.3 km), and lined it with more than 15,000 security personnel for the 30-minute event. [🇮🇳 Watch Indian athletes carrying the torch. »](#)

Police sealed off roads, shuttered nearby shops, banned mobile phones in the area, and ordered windows and doors on buildings along the route closed. In order to avoid giving protesters a head start, Indian authorities did not disclose the relay route or the start time until 24 hours before the event.

Tsewang Rigzin, president of the Tibetan Youth Congress, told CNN that at least 200 members of the pro-independence group and their supporters were arrested in various places in the capital.

More than 500 protesters were also arrested Thursday in Kathmandu, Nepal, in front of the Chinese Embassy.

Also that evening in [Srinagar](#), the summer capital of Indian-administered Kashmir, a candlelight procession of Tibetans in yellow robes meandered through the streets to express solidarity with Tibetans in Lhasa, the capital of the Chinese autonomous region.

The unprecedented security measures incurred the wrath of opposition political parties.

Samajwadi Party leader Mohan Singh said the Olympic spirit was that of international brotherhood but the city had been converted into a "police camp," the state-run Press Trust of India news agency reported.

Supporters of [Tibet](#) denounce the Chinese government's stance toward Tibet. And many believe China should not have been awarded the honor of hosting the Olympic games, which begin August 8 in Beijing.

Earlier stops in London, Paris and San Francisco attracted tens of thousands of demonstrators, attacks on the torch and relay participants, and dozens of arrests.

Subsequent stops in Argentina, Tanzania and Oman were trouble-free. Security concerns prompted Pakistani officials to close the relay to the public and hold it at a stadium in front of invited guests.

The torch is making a voyage around the world before it will be used to light the flame in Beijing.

After leaving Bangkok, it will head south to Malaysia for a ceremony in Kuala Lumpur, then it goes to Jakarta in Indonesia.

CNN's Dan Rivers, Yoko Wakatsuki and Junko Ogura contributed to this report

Article 2:

Olympics-S.Korea probes Chinese violence at torch relay

April 8, 2008

SEOUL, April 29 (Reuters) - South Korea's foreign ministry has voiced its concern to the Chinese ambassador in Seoul over violent incidents during the torch relay in the capital, and a police investigation is underway, an official said on Tuesday.

South Korean newspapers ran angry editorials denouncing Chinese students who hurled rocks at groups criticising Beijing, charging into lines of police, beating pro-Tibet protesters and kicking an elderly man.

The justice minister told a cabinet meeting Sunday's violence was "seriously regrettable".

On Monday, South Korea's foreign ministry lodged a complaint with the Chinese ambassador. Officials from the Chinese embassy were not immediately available for comment.

The global relay has endured the most tortuous journey of its history, beset by trouble from the moment protesters breached security at the torch-lighting ceremony at Ancient Olympia in Greece last month.

Subsequently, protesters have jostled the torchbearers in London, Paris and San Francisco, and shouted slogans denouncing Beijing's human rights record, especially in Tibet.

The protests have embarrassed China and prompted some Chinese to call for boycotts of Western businesses, and spurred patriotic Chinese abroad to rally behind Beijing during the relay's journey through Asia. On occasions the pro-Chinese supporters have outnumbered protesters.

In Seoul, thousands of the Chinese students were bussed in from around the country for pro-Beijing rallies in the heart of the city, which was swept up in a sea of red Chinese flags. For the most part, the rallies were spirited but peaceful.

Internet message boards in South Korea, one of the world's most wired countries, have been flooded with comments saying the pro-Beijing display was in bad taste, did little to send any message of peace and soured the appetite for the Olympics. "What right do these people have to travel in hordes in a foreign capital, hurling punches and launching kicks at others," the Chosun Ilbo, South Korea's biggest daily, said in an editorial. (Reporting by Jon Herskovitz and Jack Kim; Editing by Jonathan Thatcher and Jeremy Laurence) ("Countdown to Beijing Olympics" blog at <http://blogs.reuters.com/china>)

Scenarios: Activism v. Accommodation

Directions: Decide for each question if the scenario is an example of Activism or Accommodation. Next to the each question label V for Activism or A for Accommodation and under each explain what made you come to this decision. Use complete sentences.

1. ____ You believe there is domestic violence going on next door to your parents house. You call 911.

2. ____ You decide to purchase a bicycle in order to conserve gas.

3. ____ A teacher scolds students for doing poorly on a test and demands that they study more.

4. ____ A teacher analyzes a test that students do poorly on and develops strategies to better prepare them for their next examination.

5. ____ Environmentalists protest and petition the U.S. government to prevent the drilling of oil in Alaskan Wildlife Preserves.

Research Guide: Dubois V. Washington

Directions: Complete the following organizers by using information gathered from sites listed below.

Washington

<p>Place of Birth/Inhabitation Where was he born? Where was he raised? Where did he live most of his life?</p>	
<p>Describe 2 important events of his life What two significant things occurred to him? Why are they important?</p>	
<p>Educational experience Where did he go to school? What did he specialize or major in?</p>	
<p>Activist or 'Accommodationist'? What method did he believe African Americans should use to gain equality in society? Provide two examples (evidence) of how he used or attempted to use this method.</p>	

Dubois

Place of Birth/Inhabitation Where was he born? Where was he raised? Where did he live most of his life?	
Describe 2 important events of his life What two significant things occurred to him? Why are they important?	
Educational experience Where did he go to school? What did he specialize or major in?	
Activist or Accommodationist? What method did he believe African Americans should use to gain equality in society? Provide two examples (evidence) of how he used or attempted to use this method.	

Research sites

Booker T. Washington

<http://xroads.virginia.edu/~MA03/faturoti/harlem/collage/washington.html>

<http://www.pbs.org/wgbh/pages/frontline/shows/race/etc/road.html>

<http://www.nps.gov/archive/bowa/btwbio.html>

<http://memory.loc.gov/ammem/aahtml/aopart6.html>

W.E.B. DuBois

<http://www.americaslibrary.gov/cgi-bin/page.cgi/aa/dubois>

http://www.pbs.org/wnet/jimcrow/stories_people_dubois.html

http://www.pbs.org/wnet/jimcrow/stories_events_souls.html

<http://memory.loc.gov/ammem/aap/dubois.html>

Primary Source 1: Dubois

1903

Chapter 3, Souls of Black Folk

Mr. Washington represents in Negro thought the old attitude of adjustment and submission; but adjustment at such a peculiar time as to make his programme unique. This is an age of unusual economic development, and Mr. Washington's programme naturally takes an economic cast, becoming a gospel of Work and Money to such an extent as apparently almost completely to overshadow the higher aims of life. Moreover, this is an age when the more advanced races are coming in closer contact with the less developed races, and the race-feeling is therefore intensified; and Mr. Washington's programme practically accepts the alleged inferiority of the Negro race. Again, in our own land, the reaction from the sentiment of war time has given impetus to race-prejudice against Negroes, and Mr. Washington withdraws many of the high demands of Negroes as men and American citizens. In other periods of intensified prejudice all the Negro's tendency to self-assertion has been called forth; at this period a policy of submission is advocated. In the history of nearly all other races and peoples the doctrine preached at such crises has been that manly self-respect is worth more than lands and houses, and that a people who voluntarily surrender such respect, or cease striving for it, are not worth civilizing.

In answer to this, it has been claimed that the Negro can survive Only through submission. Mr. Washington distinctly asks that black people give up, at least for the present, three things,—

First, political power,

Second, insistence on civil rights,

Third, higher education of Negro youth,

and concentrate all their energies on industrial education, the accumulation of wealth, and the conciliation of the South. This policy has been courageously and insistently advocated for over fifteen years, and has been triumphant for perhaps ten years. As a result of this tender of the palm-branch, what has been the return? In these years there have occurred:

- 1.The disfranchisement of the Negro.
- 2.The legal creation of a distant status of civil inferiority for the Negro.
- 3.The steady withdrawal of aid from institutions for the higher training of the Negro.

These movements are not, to be sure, direct results of Mr. Washington's teachings; but his propaganda has, without a shadow of doubt, helped their speedier accomplishment. The question then comes: Is it possible, and probable, that nine millions of men can make effective progress in economic lines if they are deprived of political rights, made a servile caste, and allowed only the most meagre chance for developing their exceptional men? If history and reason give

any distinct answer to these questions, it is an emphatic No. . . .

It would be unjust to Mr. Washington not to acknowledge that in several instances he has opposed movements in the South which were unjust to the Negro; he sent memorials to the Louisiana and Alabama constitutional conventions, he has spoken against lynching, and in other ways has openly or silently set his influence against sinister schemes and unfortunate happenings. Notwithstanding this, it is equally true to assert that on the whole the distinct impression left by Mr. Washington's propaganda is, first, that the South is justified in its present attitude toward the Negro because of the Negro's degradation; secondly, that the prime cause of the Negro's failure to rise more quickly is his wrong education in the past; and, thirdly, that his future rise depends primarily on his own efforts. Each of these propositions is a dangerous half-truth. The supplementary truths must never be lost sight of: first, slavery and race-prejudice are potent if not sufficient causes of the Negro's position; second, industrial and common-school training were necessarily slow in planning because they had to await the black teachers trained by higher institutions,—it being extremely doubtful if any essentially different development was possible, and certainly a Tuskegee was unthinkable before 1880; and, third, while it is a great truth to say that the Negro must strive and strive mightily to help himself, it is equally true that unless his striving be not simply seconded, but rather aroused and encouraged, by the initiative of the richer and wiser environing group, he cannot hope for great success.

In his failure to realize and impress this last point, Mr. Washington is especially to be criticised. His doctrine has tended to make the whites, North and South, shift the burden of the Negro problem to the Negro's shoulders and stand aside as critical and rather pessimistic spectators; when in fact the burden belongs to the nation, and the hands of none of us are clean if we bend not our energies to righting these great wrongs.

The South ought to be led, by candid and honest criticism, to assert her better self and do her full duty to the race she has cruelly wronged and is still wronging. The North—her co-partner in guilt—cannot salve her conscience by plastering it with gold. We cannot settle this problem by diplomacy and suaveness, by "policy" alone. If worse comes to worst, can the moral fibre of this country survive the slow throttling and murder of millions of men?

The black men of America have a duty to perform, a duty stern and delicate,—a forward movement to oppose a part of the work of their greatest leader. So far as Mr. Washington preaches Thrift, Patience, and Industrial Training for the masses, we must hold up his hands and strive with him, rejoicing in his honors and glorying in the strength of this Joshua called of God and of man to lead the headless host. But so far as Mr. Washington apologizes for injustice, North or South, does not rightly value the privilege and duty of voting, belittles the emasculating effects of caste distinctions, and opposes the higher training and ambition of our brighter minds,—so far as he, the South, or the Nation, does this,—we must unceasingly and firmly oppose them. By every civilized and peaceful method we must strive for the right which the world accords to men, clinging unwaveringly to those great words which the sons of the Fathers would fain forget: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Primary Source 2: Washington

September 18, 1895

Booker T. Washington in a speech delivered to the Cotton States and International Exposition in Atlanta

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 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 labor, 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.

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted I would repeat what I say to my own race, "Cast down your bucket where you are." Cast it down among the 8 million Negroes whose habits you know, whose fidelity and love you have tested in days when to have proved treacherous meant the ruin of your firesides. Cast down your bucket among these people who have, without strikes and labor wars, tilled your fields, cleared your forests, builded your railroads and cities, and brought forth treasures from the bowels of the earth and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and, with education of head, hand, and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields, and run your factories.

While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding, and unresentful people that the world has seen. As we have proved our loyalty to you in the past, in nursing your children, watching by the sickbed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours; interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

There is no defense or **security** for any of us except in the highest intelligence and development of all. If anywhere there are efforts tending to curtail the fullest growth of the Negro, let these efforts be turned into stimulating, encouraging, and making him the most useful and intelligent citizen. Effort or means so invested will pay a thousand percent interest. These efforts will be twice blessed--"blessing him that gives and him that takes."

There is no escape, through law of man or God, from the inevitable:

The laws of changeless justice bind Oppressor with oppressed; And close as sin and suffering joined We march to fate abreast.

Nearly 16 million hands will aid you in pulling the load upward, or they will pull against you the load downward. We shall constitute one-third and more of the ignorance and crime of the South, or one-third its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the South, or we shall prove a veritable body of death, stagnating, depressing, retarding every effort to advance the body politic.

Gentlemen of the exposition, as we present to you our humble effort at an exhibition of our progress, you must not expect overmuch. Starting thirty years ago with ownership here and there in a few quilts and pumpkins and chickens (gathered from miscellaneous sources), remember: the path that has led from these to the invention and production of agricultural implements, buggies, steam engines, newspapers, books, statuary, carving, paintings, the management of drugstores and banks, has not been trodden without contact with thorns and thistles. While we take pride in what we exhibit as a result of our independent efforts, we do not for a moment forget that our part in this exhibition would fall far short of your expectations but for the constant help that has come to our

educational life, not only from the Southern states but especially from Northern philanthropists who have made their gifts a constant stream of blessing and encouragement.

The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of those privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house.

In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement and drawn us so near to you of the white race as this opportunity offered by the exposition; and here bending, as it were, over the altar that represents the results of the struggles of your race and mine, both starting practically empty-handed three decades ago, I pledge that, in your effort to work out the great and intricate problem which God has laid at the doors of the South, you shall have at all times the patient, sympathetic help of my race; only let this be constantly in mind that, while from representations in these buildings of the product of field, of forest, of mine, of factory, letters, and art, much good will come--yet far above and beyond material benefits will be that higher good, that let us pray God will come, in a blotting out of sectional differences and racial animosities and suspicions, in a determination to administer absolute justice, in a willing obedience among all classes to the mandates of law. This, coupled with our material prosperity, will bring into our beloved South a new heaven and a new earth.

Group Inquiry

Directions: As a group you will be discussing the ideas of Washington and Dubois in order to understand their philosophies of Activism and Accommodation. After reading two primary sources your group will discuss the questions and recorders will write them below. After you are finished your two reporters will present your dialogues to each group acting as the two men you have studied.

Group # _____

Roles

Name

Reader	
Recorder/Note-taker	
Timekeeper	
Reporter 1	
Reporter 2	

1. What role did Du Bois envision for blacks in American society?
2. What are two quotes that reveal his philosophy of Activism?
3. According to the source does Washington believe that African Americans had made progress in “30 years?” How do you know (find a quote)?
4. What does Washington suggest is the best method for attaining greater equality and status in society?
5. News Conference: On a separate piece of paper create a dialogue of 10 statements between Dubois and Washington, 5 for each. Each should be a minimum of 10 words. What would Dubois and Washington state to each other and to a crowd if they had been asked to attend a news conference together. You should focus on how both men would respond to the question in your dialogue, “Have African Americans gained full citizenship, respect and opportunity in America and if not how can they attain it?”

