

BOOKER T. WASHINGTON AND W.E.B. DUBOIS DBQ

Question:

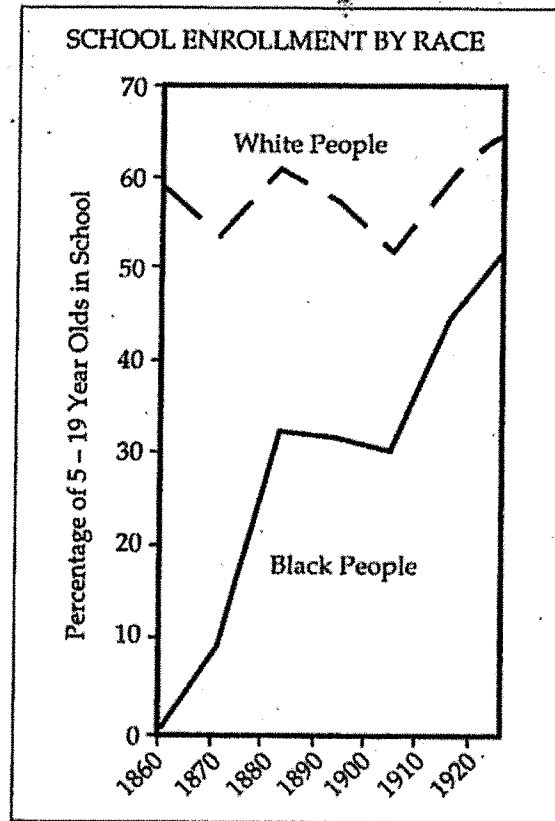
Using the documents and your knowledge of the period 1877-1915, answer this question:

Did Booker T. Washington or W.E.B. DuBois offer a more appropriate strategy for dealing with the problems of poverty and discrimination faced by African Americans at the end of the nineteenth and beginning of the twentieth centuries.

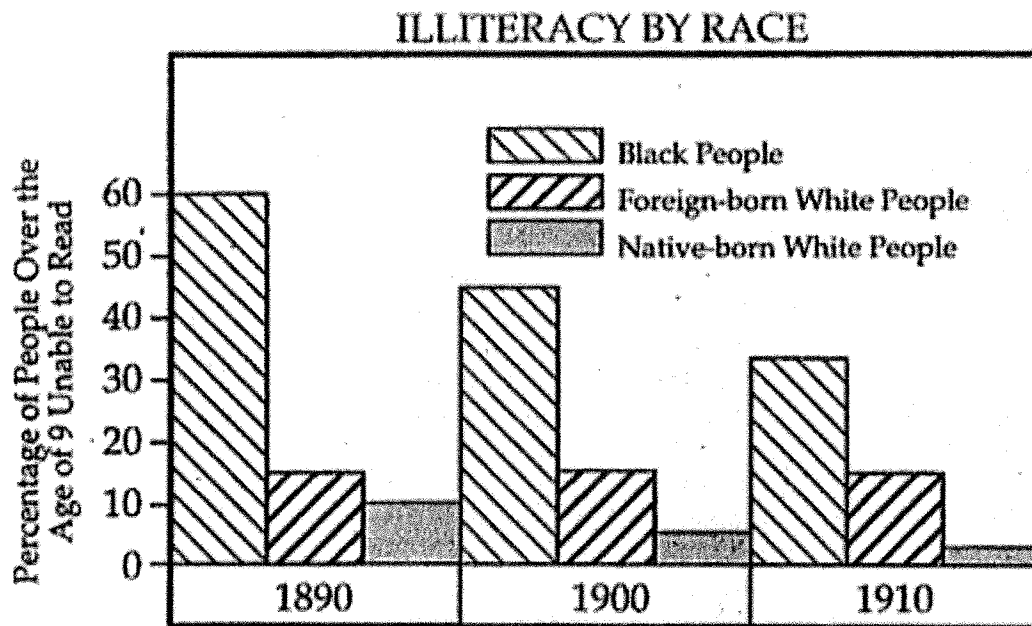
How to Answer this Question:

1. Look through your notes to remind yourself of Booker T. Washington's and W.E.B. DuBois's solutions to the problems of poverty and discrimination faced by African Americans at the end of the nineteenth and beginning of the twentieth centuries.
2. Read each document *carefully* and below each document:
 - a. Summarize, in your own words, the main argument of the document
(*Suggestion: Write a note in the margin so that you don't forget!*)
 - b. Determine if Booker T Washington or W.E.B. DuBois had a better solution for dealing with that problem
(*Suggestion: Write a note in the margin!*)
3. Write your paper. They are due in class on Monday 02/06.

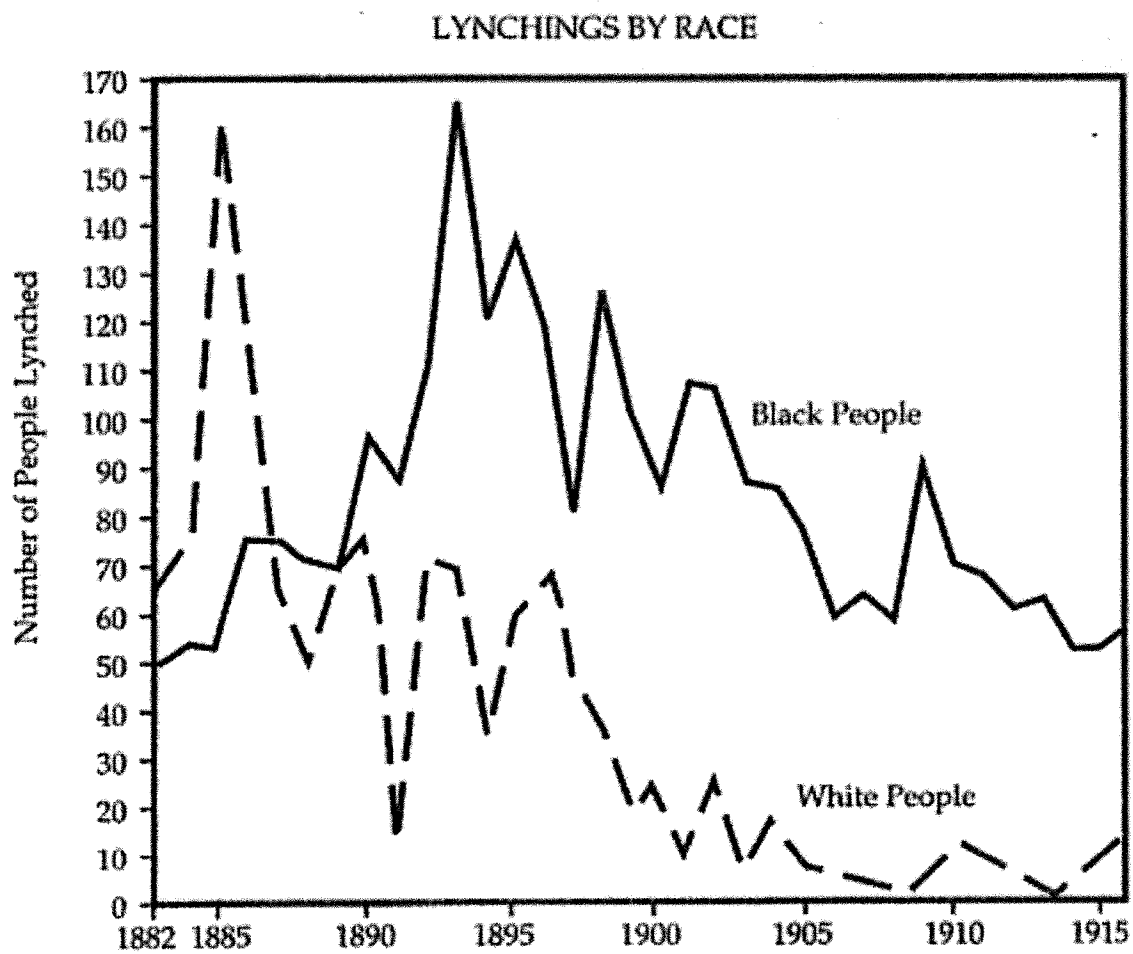
Document A:



Document B



Document C



Document D

Source: Booker T. Washington, "Atlanta Compromise Address" (September 11, 1895)

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 eight millions of 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, built 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 to 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 un-resentful people that the world has seen. As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed 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.

The wisest among my race understand that the agitation of questions of social equality is the extremist 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 these 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.

Treacherous: (adj.) guilty of or involving betrayal or deception

Bowels: (n) the very insides, the stomach

Folly: (n) foolishness

Document E

Source: W.E.B. DuBois, *The Souls of Black Folk* (1903)

“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 meager chance for developing their exceptional men? If history and reason give any distinct answer to these questions, it is an emphatic *NO!*”

Such men, [the thinking classes of American Negroes] feel in consciences bound to ask of this nation three things:

1. The right to vote
2. Civic equality
3. The education of youth according to ability’

They do not expect that the free right to vote, to enjoy civil rights, and to be educated, will come in a moment; they do not expect to see the bias and prejudices of years disappear at the blast of a trumpet; but they are absolutely certain that the way for a people to gain their reasonable rights is not by voluntarily throwing them away and insisting that they do not want them; that the way for a people to gain respect is not by continually belittling and ridiculing themselves; that, on the contrary, Negroes must insist continually, in season and out of season, that voting is necessary to modern manhood, that color discrimination is barbarism, and that black boys need education as well as white boys.