

The College Board
Advanced Placement Examination

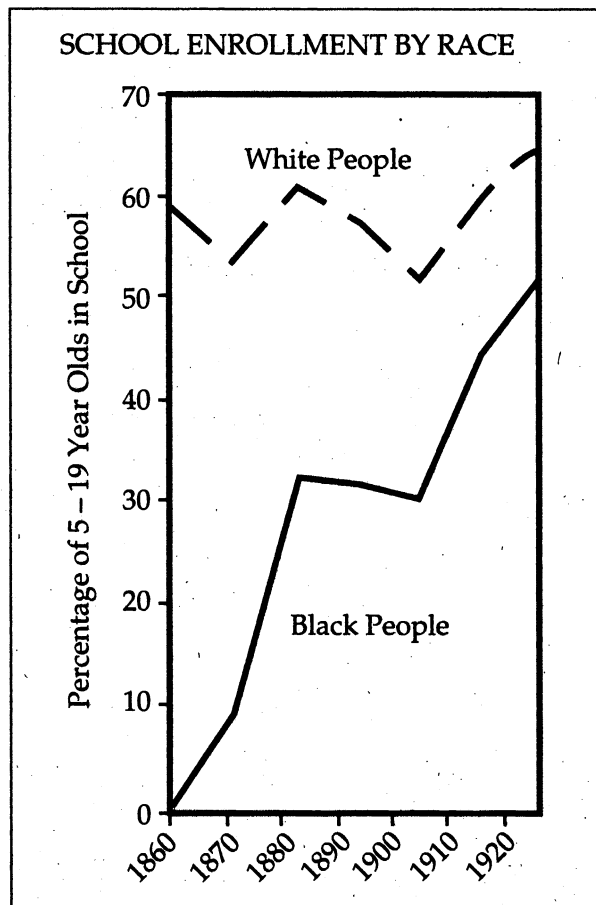
UNITED STATES HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question requires you to construct a coherent essay that integrates your interpretation of Documents A-J and your knowledge of the period referred to in the question. In your essay, you should strive to support your assertions both by citing key pieces of evidence from the documents and by drawing on your knowledge of the period.

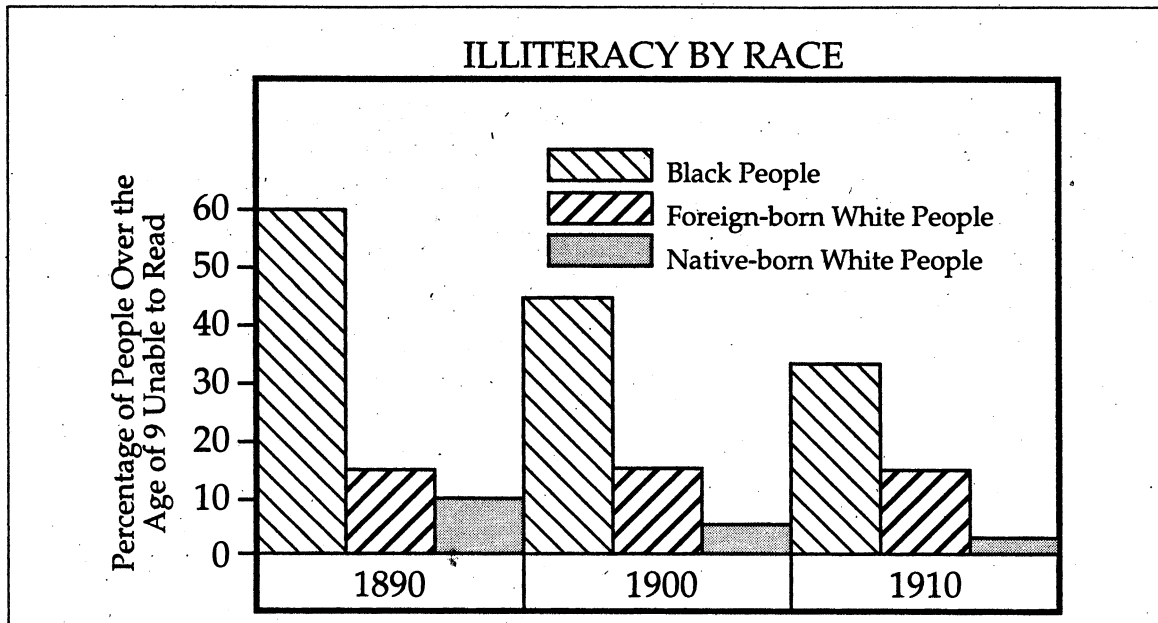
1. Booker T. Washington and W.E.B. Du Bois offered different strategies for dealing with the problems of poverty and discrimination faced by Black Americans at the end of the nineteenth and beginning of the twentieth centuries.

Using the documents and your knowledge of the period 1877-1915, assess the appropriateness of each of these strategies in the historical context in which each was developed.

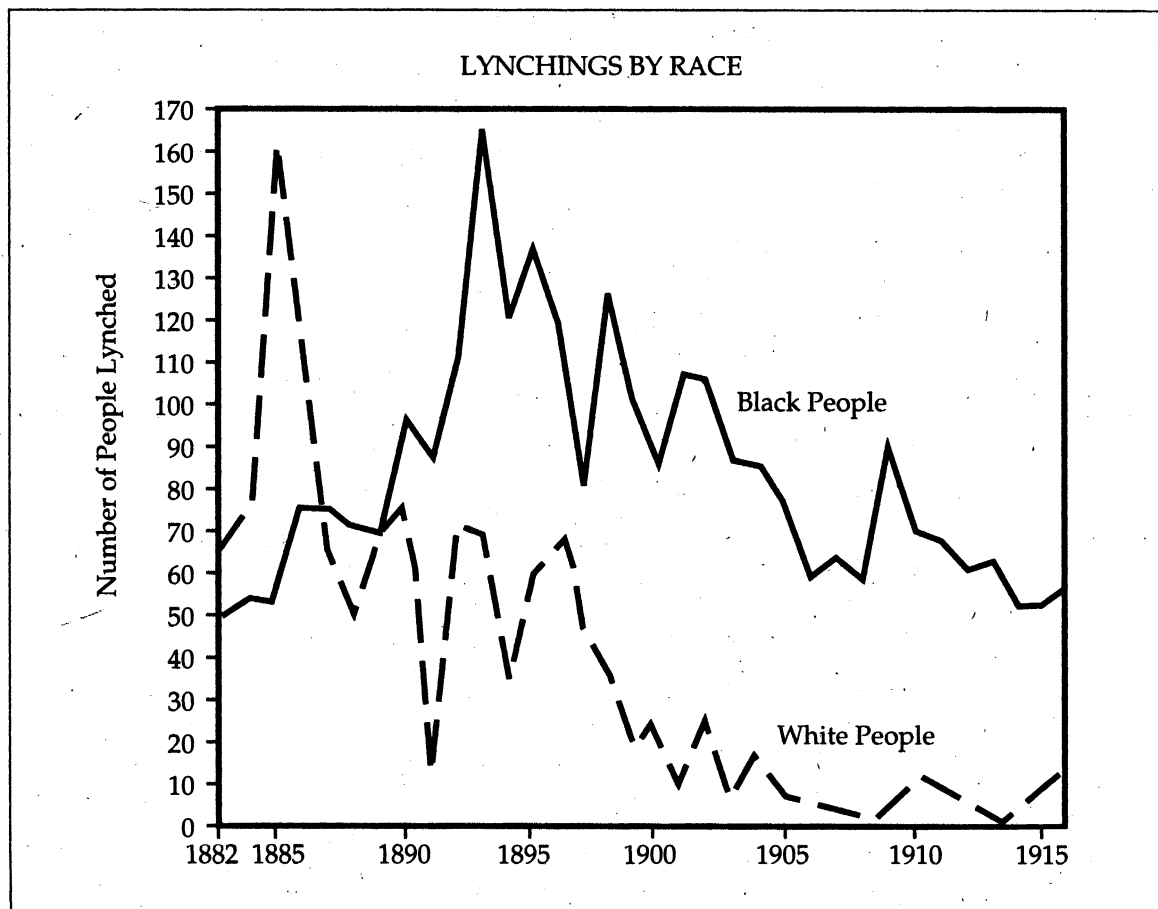
Document A



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 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. . . .

"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 exercises 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."

Document E

Source: W.E.B. Du Bois, *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 meagre 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 conscience 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 civic 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."

Document F

Source: W.E.B. Du Bois, "The Niagara Movement," *Voice of the Negro II* (September 1905)

"There has been a determined effort in this country to stop the free expression of opinion among black men; money has been and is being distributed in considerable sums to influence the attitude of certain Negro papers; the principles of democratic government *are* losing ground, and caste distinctions are growing in all directions. Human brotherhood is spoken of today with a smile and a sneer; effort is being made to curtail the educational opportunities of the colored children; and while much is said about moneymaking, not enough is said about efficient, self-sacrificing toil of head and hand. Are not all these things worth striving for? *The Niagara Movement* proposes to gain these ends. . . . If we expect to gain our rights by nerveless acquiescence in wrong, then we expect to do what no other nation ever did. What must we do then? We must complain. Yes, plain, blunt complain, ceaseless agitation, unflinching exposure of dishonesty and wrong—this is the ancient, unerring way to liberty, and we must follow it."

Document G

Source: T. Thomas Fortune, a Black activist and newspaper editor, writing in the nationally circulated Black periodical, *Christian Recorder* (May 15, 1890)

"I have spent a week at Tuskegee, forty miles from Montgomery, investigating and studying the great work being done here, in the Tuskegee Normal [Teacher Training] and Industrial Institute, of which Mr. Booker T. Washington is the originator and projector. . . .

"Here we have under control a thousand acres of land; here we have 400 colored sons, drinking in knowledge from the faithful ministrations of twenty-eight colored teachers, male and female. A more interesting spectacle can no where else be seen and studied. . . . Splendid farm equipments, stock-raising, fruit culture, laundry work, practical housekeeping in all its branches, blacksmithing, wheelwrighting, carpentering, printing and building, shoe and harness making, masonry are all taught in their practical forms, while a splendid Normal school system is maintained to prepare school teachers for the great work before them. . . .

"No time is wasted on dead languages or superfluous studies of any kind. What is practical, what will best fit these young people for the work of life, that is taught, and that is aimed at. Nor is moral and religious culture neglected. . . . It is impossible to estimate the value of such a man as Booker T. Washington."

Document H

Source: Ida Wells Barnett, a Black civil rights activist, feminist, and newspaper editor, "Booker T. Washington and His Critics" (1904)

"Industrial education for the Negro is Booker T. Washington's hobby. . . .

"That one of the most noted of their own race should join with the enemies to their highest progress in condemning the education they had received, has been to . . . [college educated Negroes] a bitter pill. . . .

"No human agency can tell how many black diamonds lie buried in the black belt of the South, and the opportunities for discovering them become rarer every day as the schools for thorough training become more cramped and no more are being established.

"Does this mean that the Negro objects to industrial education? By no means. It simply means that he knows by sad experience that industrial education will not stand him in place of political, civil and intellectual liberty, and he objects to being deprived of fundamental rights of American citizenship to the end that one school for industrial training shall flourish. To him it seems like selling a race's birthright for a mess of pottage."

Document I

Source: Carter Woodson, a Black historian and educator, *The Mis-education of the Negro* (1933)

"Neither this inadequately supported [industrial education] school system nor the struggling higher institutions of a classical order established about the same time . . . connected the Negroes very closely with life as it was. These institutions were concerned rather with life as they hoped to make it. When the Negro found himself deprived of influence in politics, therefore, and at the same time unprepared to participate in the higher functions in the industrial development which this country began to undergo, it soon became evident to him that he was losing ground in the basic things of life. He was spending his time studying about the things which had been or might be, but he was learning little to help him to do better the tasks at hand."

Document J

Source: The Bettmann Archive



END OF 1989 DBQ DOCUMENTS