Below are excerpts from several African American reformers from the 19th century. Each of these leaders has plan to deal with the problems faced by African Americans at the end of the 19th century and the beginning of the 20th century.

With these documents and sources found on the web, create a 2-minute summary speech as if written by that African American leader.

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| **Document 1**  **Source:** “Enlightened Motherhood” (1892), by Frances E.W. Harper (1825-1909), African American poet and novelist, founder of the National Association of Colored Women  While politicians may stumble on the barren mountain of fretful controversy, and men, lacking faith in God and the invisible forces which make for righteousness, may shrink from the unsolved problems of the hour, into the hands of Christian women comes the opportunity of serving the ever blessed Christ by ministering to His little ones and striving to make their homes the brightest spots on earth. . . The home is an institution older than the church and antedates school, and that is the place where children should be trained for useful citizenship on earth and a hope of holy companionship in heaven.  Mothers who can teach their children to embrace every opportunity, employ every power, and use every means to build up a future to contrast with the old sad past. Men may boast of the aristocracy of blood, they may glory in the aristocracy of talent, and be proud of the aristocracy of wealth, but there is an aristocracy which must ever outrank them all, and that is the aristocracy of character. |

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| **Document 2**  *United States Atrocities* (1892) by Ida B. Wells (1862-1931) – born a slave, orphaned at age 14, teacher in Memphis, journalist, and lecturer; co-owner of the *Memphis Free Speech* Newspaper  The appeal to the white man’s pocket has ever been more effectual than all the appeals ever made to his conscience. Nothing, absolutely nothing, is to be gained by a further sacrifice of manhood and self-respect. By the right exercise of his power as the industrial factor of the South, the Afro-American can demand and secure his rights, the punishment of lynchers, and a fair trial for members of his race accused of outrage.  Of the many inhuman outrages of this present year, the only case where the proposed lynching did not occur, was where the men armed themselves in Jacksonville, Florida, and Paducah, Kentucky, and prevented it. The only times an Afro-American who was assaulted got away has been when he had a gun, and used it in self-defense. The lesson this teaches, and which every Afro-American should ponder well, is that a Winchester rifle should have a piece of honour in every black home, and it should be used for that protection which the law refuses to give. When the white man, who is always the aggressor, knows he runs the risk of biting the dust every time his Afro-American victim does, he will have greater respect for Afro-American life. The more the Afro-American yields and cringes and begs, the more he has to do so, the more he is insulted, outraged, and lynched. |

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| **Document 3**  “Atlanta Exposition Speech” (1895), by Booker T. Washington (1856-1915). Born a slave in Virginia, graduated from Hampton Institute, founder of Tuskegee Institute in Alabama.  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. |

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| **Document 4**  “The American Negro and His Fatherland” (1896), by Henry McNeal Turner. Born in South Carolina, minister in AME Church, chaplain in Union army, official of Freedmen’s Bureau, founder of Republican Party in Georgia.  The Negro should, therefore, build up a nation of his own, and create a language in keeping with his color, as the whites have done. Nor will he ever respect himself until he does it . . .  What the black man needs is a country and surroundings in harmony with his color and with respect for his manhood. . . For the Negro to stay out of politics is to level himself with a horse or a cow, which is not politician, and the Negro who does it proclaims his inability to take part in political affairs. If the Negro is to be a man, full and complete, he must take part in everything that belongs to manhood. If he omits a single duty, responsibility or privilege, to that extent he is limited and incomplete.  . . . the argument that it would be impossible to transport the colored people of the United States back to Africa is an advertisement of folly. Two hundred millions of dollars would rid this country of the last member of the Negroid race, if such a thing was desirable. In the case of African emigration, two or three millions only of self-reliant men and women would be necessary to establish the conditions we are advocating in Africa . . . |

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| **Document 5**  “Talented Tenth (1903), by W.E.B. DuBois (1863-1961). Born in Massachusetts, graduated from Fisk University, Ph.D. from Harvard (first by an African American), writer, historian  The Negro race, like all races is going to be saved by its exceptional men. The problem of education, then, among Negroes must first of all deal with the Talented Tenth; it is the problem of developing the Best of this race that they may guide the Mass away from the contamination and death of the Worst, in their own and other races. . . education and work are the levers to uplift a people. Work alone will not do it unless inspired by the right ideals and guided by intelligence. Education must not simply teach work – it must teach Life. The Talented Tenth of the Negro race must be made leaders of thought andmissionaries of culture among the people. |