**Assignment 5. The Politics of Inequality in the 20th Century**

Due via e-mail by midnight on Sunday, 3/27 and in class on Mon, 3/28.

Note: These questions are strictly designed to ensure that you are keeping up with the readings.  Consequently, your answers need not include analysis or background information.

Instructions:  Hit “Reply All” after you fill in answers or copy the questions below and paste them into the body of an email, type in your answers, and send it without attachments to Susan\_Gallagher@uml.edu.

From [*The Souls of Black Folk:*](http://faculty.uml.edu/sgallagher/WEBDuBois-Souls_of_Black_Folk-1-14.pdf)

1. After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world, —a world which yields him no true self-consciousness, but \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is a peculiar sensation, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness, —an American, a Negro; \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, whose dogged strength alone keeps it from being torn asunder.
2. The first decade was merely a prolongation of the vain search for freedom, the boon that seemed ever barely to elude their grasp, —like a tantalizing willo'-the-wisp, maddening and misleading the headless host. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. As the time flew, however, he began to grasp a new idea. The ideal of liberty demanded for its attainment powerful means, and these \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ gave him. The ballot, which before he had looked upon as a visible sign of freedom, he now regarded as the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. And why not? Had not votes made war and emancipated millions? Had not votes enfranchised the freedmen? Was anything impossible to a power that had done all this? A million black men started with renewed zeal to vote themselves into the kingdom. So the decade flew away\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and left the half-free serf weary, wondering, but still inspired.
3. Search the Internet to determine what developments in African American history DuBois was referring to when he mentioned the “Revolution of 1876.”
4. From “[*The Second Sex*](https://www.marxists.org/reference/subject/ethics/de-beauvoir/2nd-sex/introduction.htm)*”:*

If her functioning as a female is not enough to define woman, if we decline also to explain her through ‘the eternal feminine’, and if nevertheless we admit, provisionally, that women do exist, then we must face the question “what is a woman”?

To state the question is, to me, to suggest, at once, a preliminary answer. The fact that I ask it is in itself significant. A man would never set out to write a book on the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. But if I wish to define myself, I must first of all say: ‘I am a woman’; on this truth must be based all further discussion. A man never begins by presenting himself as an individual of a certain sex; it goes without saying that he is a man. The terms masculine and feminine are used symmetrically only as a matter of form, as on legal papers. In actuality the relation of the two sexes is not quite like that of two electrical poles, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, as is indicated by the common use of man to designate human beings in general; whereas woman represents only the negative, defined by limiting criteria, without reciprocity. In the midst of an abstract discussion it is vexing to hear a man say: ‘You think thus and so because you are a woman’; but I know that my only defence is to reply: ‘I think thus and so because it is true,’ thereby removing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It would be out of the question to reply: ‘And you think the contrary because you are a man’, for it is understood that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. When did French women win the right to vote?