

Many African Americans participated in World War I and their bravery was felt worldwide. Use the Internet and other resource materials to identify a country where African Americans were honored for their valor during World War I. Write a

paragraph describing how they were honored. As you research this topic, find other arenas where African Americans displayed bravery during World War I and prepare an oral report to share with your class.

Multiple Perspectives

1. Why do you think that, by and large, the people of France ignored the U.S. policy of separation of the races and welcomed African American soldiers into their communities?
2. Discuss your reasons with the class.
3. Using information provided in earlier chapters, identify some of the reasons that you think may have contributed to General Ervin's secret memorandum that ordered African American men to stay away from French women.

CENTER YOUR WRITING

You are an African American who has just entered the U.S. Army during World War I. You find yourself in segregated units and barracks, although you are fighting the same war.

Write an essay on your feelings about the experiences and situations you encounter and how they affect your feelings of patriotism.

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AS YOU READ

- What was the purpose of the First Pan-African Conference?
- How did the Pan-African Congresses affect the African American community?

Chapter Outline

• The First Pan-African Conference

• Continuing the Tradition

Vocabulary

- Pan-Africanism • European colonialism • socialists • national liberation
- Negritude Movement • assimilation • nationalism

The First Pan-African Conference

Simply put, **Pan-Africanism** is a belief in the global unity of people of African descent for the purposes of social, political, and economic empowerment. It is also a shared interest among African people in their common historical experiences. In 1900 in London, England, a Trinidadian lawyer, Henry Sylvester Williams, coordinated a Pan-African Conference. It was the first time Pan-Africanism had been put to use in an organized fashion. The three days of meetings were a booming success, thanks in part to Booker T. Washington, who issued a public announcement supporting the event. The delegates did not challenge the domination of **European colonialism**, European control of African nations. However, they did protest the mistreatment of the “natives” in South Africa. Among those in attendance were Anna Julia Cooper, who a few months after the conference became principal of the famous M School in Washington, D.C., Bishop Alexander Walters of the African Methodist Episcopal Zion Church, and W. E. B. Du Bois.

1919

In Paris, France, Du Bois and his associates convene for the second Pan-African Congress.

1958

Kwame Nkrumah convenes an All African Peoples Conference in Accra, the capital of Ghana.

1919

1920

1958

1920s

Pan-African ideas were vibrant in artistic expression of the Harlem Renaissance.

It would take the talented Du Bois to continue the spirit and resolve of the first Pan-African Conference. Du Bois was inspired by the ideas of unity that came out of the conference. Five years later he included those ideas in his book *The Negro*.

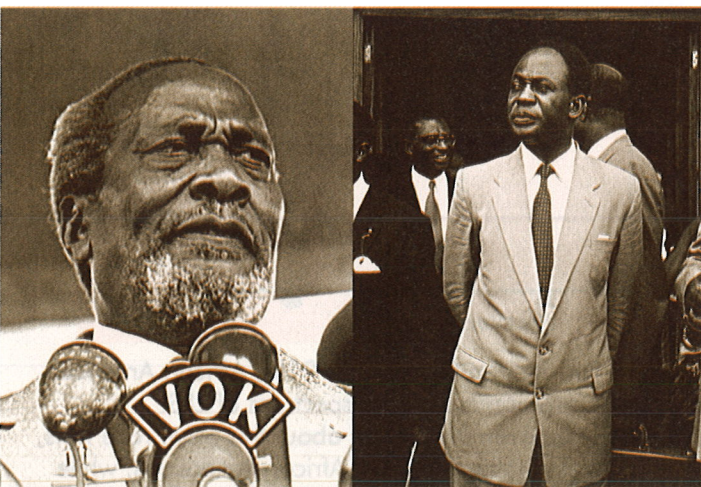
Continuing the Tradition

In 1919 in Paris, France, Du Bois and his associates held the second Pan-African Congress, as it was now called. If Du Bois was practically silent during the first meeting, his was the dominant voice in Paris. He stressed the idea that Western civilization was still the universal standard of progress to which people of color were expected to conform. This was in sharp contrast to the ideas of self-determination, the importance of an African heritage, and the freedom of Africa from colonialism expressed at the first conference.

The Congresses of 1921, 1923, and 1927 were of a similar nature, with no firm demand for the complete independence of African colonies from the grip of European colonial powers. A breakthrough of sorts occurred in the Congress



W.E.B. Du Bois, at left, opens the 1923 Pan-African Congress in London. Throughout his life, Du Bois continued to devote himself to the task of uniting Africans in various Pan-African congresses.



Jomo Kenyatta, representative of Kenya, left, and Kwame Nkrumah, right, representative of Ghana, dominated the Pan-African Congress of 1945.

of 1945 in Manchester, England. Most remarkably, the representatives from England's African colonies—Nnamdi Azikiwe of Nigeria, Jomo Kenyatta of Kenya, and Kwame Nkrumah of Ghana—dominated the event. They would all later become leaders of their respective countries. Du Bois was the only African American there as an observer, not a delegate.

In 1958, Nkrumah held an All African Peoples Conference in Accra, the capital of Ghana. The conference was not only a big success, pushing forward the dream of a United States of Africa; it also was an opportunity for a number of the younger, progressive leaders to exchange ideas. Patrice Lumumba of the Congo was among the brightest stars at the conference. In his brief tenure as the leader of the Congo, he embodied Nkrumah's philosophy of socialism

and total independence. **Socialists** believe that wealth should be owned by the community, not by individuals.

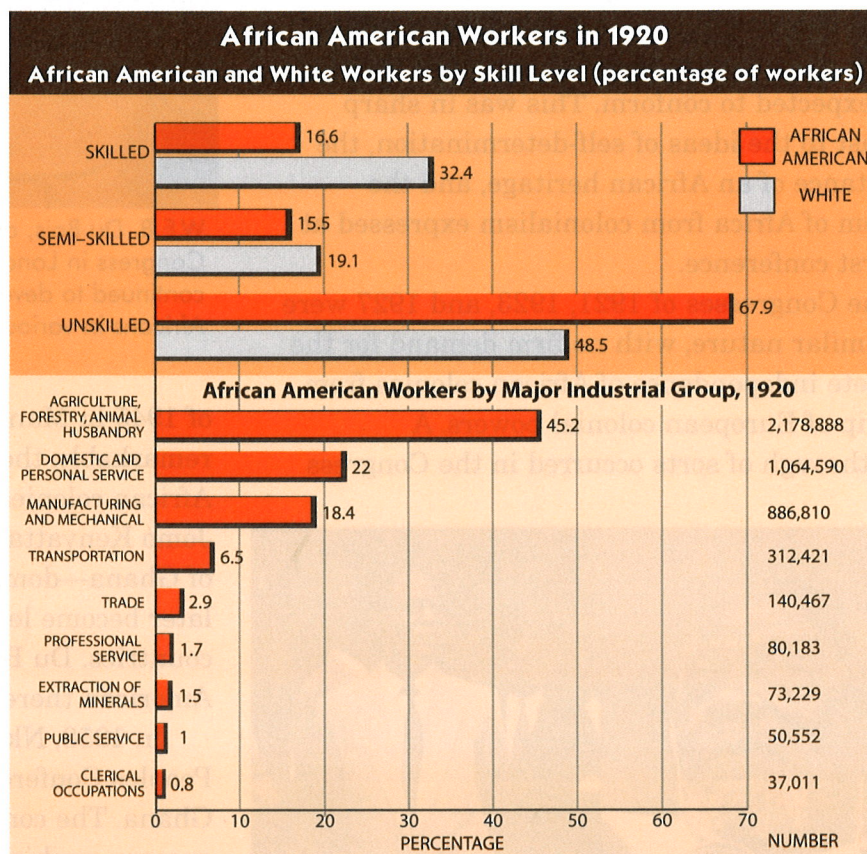
During the late 1950s and early 1960s, when the winds of change blew across the vast continent, the theories of Pan-Africanism put forth by Du Bois and Nkrumah, became realities in several countries. Nkrumah proposed to support wars of **national liberation** to free African nations from European rule. Under his leadership, most of the changes in government were accomplished without great violence. Following those changes of government from European colonialism to African rule, there were some violent upheavals and military coups that pitted Africans against each other. This turn of events made it harder to define Pan-Africanism, which at its core is about unity.

If the actual political aspect of Pan-Africanism became more complicated, its literary current remained fairly simple. During the 1920s, Pan-African ideas were vibrant in the artistic expressions of the Harlem Renaissance, the African American cultural movement of the 1920s. The poetry of Langston Hughes and Countee Cullen, the folklore of Zora Neale Hurston, and the music of Duke Ellington all exhibited the deep cultural roots of Africa.

The **Negritude Movement** of the following decade was a literary explosion among Africans on the African continent and in the Caribbean. Originally it was a movement in the

1930s through the 1950s among French-speaking intellectuals in the Caribbean and Africa who opposed European colonialism and the **assimilation** of African cultural traditions into the dominant white culture. The movement spread to embrace Africans throughout the Diaspora and the world. These writers and artists opposed assimilation because while it promoted integration between Africans and whites, it still viewed European art and culture as superior to that of Africa.

Writers from the Diaspora such as Aime Cesaire from Martinique, Leon Damas from French Guyana, and Leopold Senghor from Senegal were among the movement's most prominent figures. They insisted on a critical assessment of Western culture and reevaluation of African values. These artists viewed Africa as



By about the time of the second Pan-African Congress (1919), African American workers had made gains in being represented by the spectrum of U.S. employment categories. This was true even though, at about this time, race riots, a resurgent Ku Klux Klan, and discrimination plagued African Americans, while whites began to prosper after the First World War.

Source: Sterling D. Spero and Abram L. Harris, *The Black Worker: The Negro and the Labor Movement* (1928), 81.

the source of their creativity and culture awareness. "Back to Africa" was a powerful theme that enlivened their works (see Journey, p. B1, B2 and New Horizons, p.C4, C8).

These negritude workers would inspire a new generation of anti-colonial artists and activists in the 1960s, especially such authors as

Ayi Kwei Armah of Ghana, Bessie Head of Botswana, and David Diop of Senegal. Their work would inspire a new round of Pan-Africanism, a form of African **nationalism** or nation-building that would regain popularity with African Americans.





Chapter 36 After You Read

Read each section carefully, then write your answers on a separate sheet of paper.

Comprehension Review

1. What is Pan-Africanism?
2. Which two Africans contributed largely to the success of the First Pan-African Conference?
3. What did this first conference protest?
4. How did W. E. B. Du Bois's role in the first and second Pan-African Conferences differ?
5. What philosophy did Du Bois urge Africans to accept at the second Pan-African Conference?
6. What did the members of the All African Peoples Conference of 1958 hope to create?
7. How did Pan-Africanism affect the Harlem Renaissance of the 1920s?
8. What was a common theme exhibited in works created during the Negritude Movement?
9. How did members of the African American community of the 1960s demonstrate their Pan-African attitude?

Center Your Thinking

10. Work in small groups to review ideals of Pan-Africanism. Make a list of common traits shared by all members of your group to unite its members. Determine the strength of the bond that exists among your group's members and note the factors that weaken the bond. Compare your group's bond to that of Pan-Africanism.

Vocabulary and Concept Development

1. Self-determination is a goal of **Pan-Africanism**. What is self-determination? How does this idea contrast with **European colonialism**?
2. What does the author mean by the statement that "As leader of the Congo, Patrice Lumumba embodied Nkrumah's philosophy of socialism and total independence"?
3. What is socialism? How does it inhibit individualism?
4. What was the **Negritude Movement**? How did it promote Pan-Africanism?

Reading a Timeline

Use Unit 11 and Chapter 36 timelines to complete the following:

1. Look at the chapter timeline. How much time elapses between its beginning and its end? What commonality between events do you see?
2. How might historical conditions have made the conference noted for 1958 different from that in 1919? Look at the unit timeline. What changes in the U.S. and in the world might have contributed to, first, the fact that the 1958 conference took place after the 1919 conference, and, second, the location in which the 1958 conference occurred?