
Role of Women Leaders in the Pan African Movement

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ABSTRACT

The goal of the pan-African movement was to raise the collective voice of all Africans in opposition to racialized dominance. Africans were subjected to colonial oppression both within and outside of their own continent during the 20th century, which gave rise to the Pan African movement. African Americans were also speaking up and make the rest of the world aware of their plight. The overview of this research paper is to focus on the history of the Pan African movement and to emphasize the contribution of women to Pan Africanism. Any revolutionary transformation affects society in ways that are political, cultural, and economically significant. According to our research, women played the largest role in this movement, but the historical text did not reflect this. This paper also aims to examine how Pan African movements have impacted social, political, and cultural advancement, particularly through the eyes of women. This paper would like to use the theoretical understanding of Sandra Harding's Stand point theory. The idea that the viewpoints of marginalized and or oppressed people might aid in the creation of more objective accounts of the world. This theory is one the feminist theories that refers to as "strong objectivity," and revised the history for knowing the standpoint of oppressed class.

INTRODUCTION

There are almost 200 million individuals in America who identify as being of African heritage, and there are many more people of African descent living in other regions of the world outside Africa (Ocheni & Nwankwo, 2012). People who are of African descent either made up some of the poorest and most marginalized communities or were themselves victims of the transatlantic slave trade. As a result of slavery and colonialism, people of African heritage have been marginalized for generations (Ocheni & Nwankwo, 2012). Racial prejudices were the main causes of discrimination against Africans and for African heritage. Majorly these groups have experienced marginalization, poverty and also "invisible" in official statistics. Although there has been progress, discrimination against them continues to some extent in many places of the world even today. Not only people of African descent experience prejudice, but also people who lived in African nations faced the discrimination pushed to the margins by the colonizer. Women's roles were not represented in older history and political contexts, and they were absent from the majority of works. This research seeks to highlight the role and viewpoint of women in society from a theoretical standpoint. Because much of the literature mainly focuses on the male point of view of the uprising and they were leaders of the revolution, it is crucial to understand how women supported the revolution and raised their voices during the Pan African movement. This essay focused on women's roles because they are having the significant role to society and covertly aid in spreading knowledge throughout it.

The Pan Africanist Revolution is a move toward African unification and collective advocacy for rights. This movement had a global presence and shared a common goal. The freedom of all Africans, including those living on the continent and in the diaspora, is anticipated as a result of

a truly united and independent Africa. Although frequently acknowledging the significance of the diaspora and its inclusion, it emphasized the unity, liberation, and advancement of the governments of the African continent. The ideas and deeds of the Pan Africanist movement were linked and raised a protest against the colonizer. This revolution gave rise to a wide range of concepts, initiatives, groups, and movements that together battled anti-African racist doctrines, contested and disproved them, and honored African achievement, history, and the idea of being African. In the Pan African Movement, women also play a critical role. Even while several African women from all origins have participated in acts of resistance and liberation struggles, their names are far too sparingly included in historical accounts. The researcher disregards women, and the historiography on Africa excludes them (Keisha & Ula 2016). Their efforts have not been appropriately passed down to future generations, and their risk is completely lost (Keisha & Ula 2016). Only men had been recorded as seeing collective action, therefore this research paper highlighted the dedication of African women to the freedom of Africa and involvement in pan Africanism. There is no written account of their place in African history. Despite being created to inform the next generation about those who have shaped our past, the historical textbooks make no mention of their brave deeds (Keisha & Ula 2016). This paper will present information about Pan-Africanism and how women participated actively in that movement though the theory of Standpoint by Sandra Harding it gave voice to the oppressed class(Reynolds, 2002). Numerous women's movements emerged as a result of Pan-Africanism, banding together to fight for liberation and better acknowledgement of women's contributions to national resistance. According to Sandra Harding, the insights of feminist standpoint theory reveal that those who have power, record experiences and history from their own vantage point and consider that to be the normative and universal vantage point. This however, leaves out the experiences and feelings of those without the ability to record their own experiences such as women, people with disabilities, people of colour etc. Women's experiences are largely left out and if at all it is reflected in literature, it is mediated by the male perspective. This theory analyses the causal effect of power structure on knowledge while also advocating a specific route for enquiry route that being from standpoint emerging from shared political struggle with in marginalised lives (Fieser, 2011). Standpoint theory gives chance to marginalised groups; also try to challenge the status. It says that inequality in difference social group create difference in their standpoint(Reynolds, 2002). It follows the philosophy of Marx that people of oppressed class have special access to knowledge that is not available to privilege class. Using this theory of research, will analyse the historical texts to know the women role in the revolution and look at the nature of representation of women in the historical and political aspect of Pan African Movement. Feminist perspective that is founded on a theoretical understanding of women's everyday experiences, both in Africa or around world(Reynolds, 2002). By drawing connections between the feminist viewpoint theory and the increasing accessibility of women's writing in literature and popular culture, this essay investigates the topic of what experiences are adopted and ultimately define the Female experience in the Political struggle of Pan Struggle. This raises questions about the "triumph of experience" and underlying assumptions of legitimacy and authority that are crucial to academic analyses and popular depictions of the black female experience. The analysis found that there are discrepancies and inconsistencies between academic concepts of experience and the descriptions of experience made by women in their typical social circumstances(Harnois, 2010). The paper analyses actual studies done in specific localised communities to critically explore these difficulties.

RESEARCH METHODOLOGY

Studying feminist research methodology and thinking about the research question in a sustained manner has given a sharper understanding of own perspective on research question that this research tried to represent in and as well as helped to understand the approach

better(Harnois, 2010). Now understand that the researcher's social, ideological and political position plays an important role in determining even the purpose of research. Feminist methodology is the approach for research and it has been developed by the feminist scholar's response to the limits of tradition methodology to capture experience of women and other who have been marginalized in academic research. It includes a wide range of methods, approaches and research strategies. I would like to examine the subjectivity of female role in the freedom struggle of Africa specially in Pan African Revolution as their roles revolutionary by using broadly the feminist standpoint approach. Standpoint theory advocates the idea that knowledge is located within and mediated by a network of social, political, epistemological relations. Knowledge does not exist in a vacuum nor is it created in a vacuum(Harnois, 2010). Who creates knowledge would determine the status that it would have. Power determines the value attached to perspective and understanding and knowledge. Those on the margins of society are not considered to be capable of generating knowledge and a universal and normative perspective (that is actually the perspective of those who have power) is foisted as the true knowledge. Standpoint perspective in social sciences acknowledges the fact that voices on the margins and outside the pale of power need to be recovered. The truth of world and the society that we live in is not universal, but determined by our location and standpoint approach therefore suggests that for example, when women look at the world- they see it differently, or when black women look at the world, they would see it very differently(Reynolds, 2002). When this approach is applied within the frame of this research paper, the question to be asked in historical references that it succeed in recovering the voices and feelings and perspective of female leader in the revolution and their role were truly represented in the historical reference. During the Pan African Revolution women participation were very high they help to spread the information and they help to spread the idea of togetherness among the country. In most of the work of history Male leader were projection of what women would feel or imagine. In the initial stage of the research idea not able to identify how to use this theory in the historical and political context. Over time with my expanded reading and discussions I came to the decision that I would look at the experience of women in the Pan African movement be capable of generating knowledge and a universal and normative perspective (that is actually the perspective of those who have power) is foisted as the true knowledge. Standpoint perspective in social sciences acknowledges the fact that voices on the margins and outside the pale of power need to be recovered. The truth of world and the society that we live in is not universal, but determined by our location and standpoint approach therefore suggests that for example, when women look at the world- they see it differently, or when Black women look at the world, they would see it very differently. When this approach is applied within the frame of this research the question to be asked is women were actually absent in the revolution or their role were not represented due to lack of voice of female succeed in recovering the voices feelings and perspective of their female protagonist or do these female characters continue to be the result of male author's projection of what women would feel or imagine.

MEANING OF PANAFRICANISM

Pan-Africanism was an innovative concept because people of African origin bound together and shared a similar passion of unite together as an independent nation. It comes in a variety of forms, including political and cultural movements. Pan Africanism's goal is to create togetherness with in African nation where all members of the African diaspora can live and it was also to foster a spirit of brotherhood, cooperation among all people of African heritage, whether they were residing in Africa or elsewhere. The topics brought up by the motivation seek to link human aspirations, European cultural ideals, and the world of African colonies. Pan-Africanism has never had a single, agreed-upon definition, but this revolution primarily stood for the solidarity, shared past, shared goals, and related destinies of the people of Africa and the African diaspora. The older form that emerged during and after the transatlantic slave

trade emphasised the oneness of all Africans and aimed for both their emancipation and the liberation of the African continent. It should be noted that there have historically been two major schools of Pan-Africanism. The actions and orientation of groups like the Organization of African Unity and the African Union show the pan-continental Africanism's (Hooker, 1974).

PANAFRICAN MOVEMENT'S HISTORIC CONTEXT

Colonialism was on the verge of disappearing in many nations at the end of the second world war. Africa was colonized also by European nations between 1800 and 1960; they began by establishing trade and utilizing the continent's resources as a base of operations (Roy-Campbell, 1996). Due to the changes in Europe's production methods led to the start of colonialism (For example, the emergence of the industrial revolution). Due to the European colonization the industrial revolution replaced the earlier slave-based economy with a new method of producing goods. During that time Africa also started to desire independence from European nation. Africa also signing the Versailles Peace Treaty, this treaty was the self-determination concept which holds that people should choose their own form of government and that no people should be dominated by "outside" group, served as the foundation for that treaty (Ocheni & Nwankwo 2012).

FAMOUS LEADER OR THINKER OF PANAFRICANISM

The most significant early Pan-Africanists leader were West Indians Martin Delany and Alexander Crummel (American Historical Association., 2021). In its early stages, this movement focused on the similarities between Black Americans and Africans. Delany's colleagues Crummel and Blyden both believed that Africa would be the ideal location for the new country. The two were driven by a fervour for Christian missions and thought that Africans living in the New World should return home to convert and advance the people there (Roy-Campbell, 1996). W.E.B. Du recognised as the founder member of contemporary Pan-Africanism. 'The problem of the twentieth century is the problem of the colour line,' according to Bois, was written with pan-Africanist ideals in mind (Ocheni & Nwankwo 2012). The famous statement by Du Bois was expressed in full awareness of the suffering that many Africans on the African continent endured under the yoke of European colonial control (UNESCO, 2015). The majority of people adhere to this philosophy of Pan Africanism, which also fosters a sense of brotherhood among African heritage. Marcus Garvey was the first black nationalist and pan-Africanist to be born in Jamaica. Garvey promoted African independence in the years following World War I, highlighting the beneficial aspects of Black people's collective history (Hooker, 1974). Millions of people belonged to this group, the Universal Negro Improvement Association (UNIA), which envisioned and then prepared for a return "back to Africa"(Roy-Campbell, 1996). There were numerous thinkers in the Pan African movement, including C.L.R. James, George Padmore, Leopold Senghor, Aime Cesaire, Jomo Kenyatta, and many others. These American Pan Africanists were committed to the concepts of brotherhood and unity, and they aimed to eliminate the distinctions based on race in society (Anthony, 1971). As one of the manifestations of the Black Power movement in the United States in the late 1960s and early 1970s, pan-Africanist cultural thought re-emerged with newfound vigour. The Afrocentric movement, as advocated by such Black intellectuals as Temple University's Molefi Asante, has been the most famous current concept that might be referred to as Pan-Africanism (Anthony, 1971). Afrocentrism, which has roots in the 1960s, rose to prominence in the United States during the 1980s. As a counterbalance to the lengthy history of European cultural and intellectual dominance, the movement places a strong emphasis on African ways of thought and culture. As I had mention above also women voice were absent in this revolution there are many female leader, who were also the part of this revolution but in the history of the literature male leader were highlighted female standpoint were missing in the revolution.

Women were essentially absent from this history, especially during the first five Congresses, with the exception of Adelaide Casely-Hayford, Shirley Graham DuBois, Amy Ashwood Garvey, and Amy Jaques Garvey. However, a few of outspoken women took part in these congresses. In the first Congresses, Black women including Annie J. Cooper, Jessie Faucet, Ida Gibbs Hunt, and Mary McLeod Bethune took part. The Fourth Pan African Congress, which took place in New York in 1927, was mainly organised by a group of twenty-one women of African heritage (Blain et al., 2016). A large number of them belonged to the women's group "The Circle of Peace and Foreign Relations." For many years, this organization's president, Dorothy Hinton, participated in the fight for Pan Africanism (Blain et al., 2016). The first of these Congresses to directly address the subject of women was the Sixth Pan African Congress, which took place in 1974. Women made up the organisational secretariat, and a resolution on black women was one among the resolutions approved by the Congress. However, even from this resolution, women's views remained underrepresented because so few of the other public texts from Congress either included women or were even written by them. In order to debate the creation of a Pan African women's organisation, which explicitly puts the topic of women's liberation from all forms of oppression on the agenda, women of African origin met during the 7th Pan African Congress. This article's motive is to analysis the context and also examine the role of women in the movement and they contribute to the history and culture but due to the lack of consideration their role not been presented in the history. Black women's lives are critically analysed as the foundation of Feminist Standpoint theory, and knowledge is produced through having an awareness of women's "daily experience." A contradiction and discontinuity between academic/theoretical explanations of women experiences and the way these women really view their social situations, were highlighted by this essay by this theory viewpoint(Reynolds, 2002). In contrast to academic discussions, their speech does not focus on oppression and misery or attempt to conceptualise experience in an abstract way. These women comprehend experience considerably more contextually and pragmatically. Their conception of experience is still valid. This article is looking at the viewpoint on the political significance for women and can be used as a key analytical tool for comprehending the experiences of women specially the black women. However, due of the limiting ideas of authenticity and authority, the framework it now uses can only go so far. For feminist perspective theory to provide a more inclusive picture of womanhood, adjustments are needed. To effectively reflect the vastness, complexity, and diversity of black women's lives, feminism must adopt a more contextual, regionally based approach to understanding women's lives(Reynolds, 2002). It will also steer clear of many of the critiques directed at it by doing this.

WOMEN'S ROLE IN THE PAN-AFRICAN MOVEMENT

According to Pan-Africanism, everyone from Africa has a shared common history and future. People of African descent mobilise against racial injustice, colonialism, and economic, political, social, and cultural oppression using this shared vision of the past and future. This Pan-Africanism was prevalent in 20th century in a variety of religious and social organisations, such as the American emigration movement and the growth of Ethiopians in South Africa, among others (Adi, 2019). Women participated and contributed in this movement always but their contributions were not adequately acknowledged throughout the history of Pan Africanism by scholars of the era. In order to fully convey the variety and complexity of black women's contributions to Pan-Africanism during the 20th century, this paper focuses on the significant issue why the role of women was not present in the literature or in history. Pan-Africanism was developed as a reaction to Western dominance. The contributions of men are frequently highlighted in pan-Africanist philosophy and practise. Additionally, studies on Pan-Africanism and black internationalism in general continue to undertheorize and underrepresent the intellectual and political labour of black women and only focuses on the Male writing (Adi, 2019). According to conventional wisdom, men are the knowers, and their construction of

social reality has been ingrained in the collective memory as knowledge. Women in pre-colonial Africa were thought to be mute, oppressed, and defenceless. Other than in descriptions of polygamy or the few women whose contribution they judged important, male-centred historiography rarely acknowledges African women. The Pan African Movement's documented history is likewise rife with sexist silences toward women. The fact that African women often cross colonial borders to conduct trade shows just how powerful a force for Pan Africanism they can be. Women in the anti-colonial struggle are shown throughout the history of the nationalist movements in Africa. Women played a crucial part in the decolonization process, but their voices have not been heard.

Many feminists assert that Alice Kinloch, a South African woman, started the first contemporary Pan African movement (Blain, Leeds, & Taylor 2016). Pan Africanism is replaced by a movement known as "Black internationalism" in the early twenty-first century. Jeanne Nadal, who used the term "internationalism" to describe the strengthening bonds between "Negros of all origins and ethnicities," also came up with this moniker (Blain, Leeds, & Taylor 2016). There are very few studies that focus exclusively on women's involvement with pan Africanism, despite the crucial role that women like Alice Kinloch and Jeanne Nadal play in the formation and development of the modern Pan African movement and its ideology (Adi, 2019). There were several organisations, such as the Pan African Women organisation, which was created in 1962 and is still active but has no recorded history and is thus prohibited in many nations (Adi, 2019). In the Pan African movement, women generally had less influence than men, yet literature has frequently undervalued and even ignored the contribution of women. African women were stereotyped as being docile, submissive, subordinate, and repressed. Regarding their right in African history, there was no controversy. Some of the ladies have managed to withstand massive resistance campaigns conducted by elite and common African women who bravely feel responsible for trying to save their nation. The Universal Negro Improvement Association (UNIA), the Communist International, the Republic of New Africa (RNA), and the Universal Association of Ethiopian Women (UAEW) all had prominent Pan-Africanist women leaders and activities. These organisations highlight the theories and practises of underappreciated black women activists and theorists who have been relegated to the background of American and African Diaspora history (Adi, 2019). Pan-Africanist women are visionaries and knowledge producers in their own right, not just "nurturers" of movements.

CONCLUSION

The conclusion of this research paper emphasises few issues, including the lack of representation for women's contributions to African history. As already said in this essay, Pan Africanism, is a movement that demonstrates a sense of brotherhood and solidarity both within and outside of Africa. This movement aims to give colonised people in Europe a voice and demand their independence. This implied that every African had a shared history and future. In the history of the fight for African independence, there have been numerous revolutions similar to this one, and thanks to these kinds of efforts, Africa has achieved independence but if we look at the women condition, they did not have the same history. In addition to highlighting the varied ways Pan-Africanist women expressed black feminist viewpoints, the paper maps the historical connections between feminist and Pan-Africanist discourse. While it highlights the significant impact of feminism on the private and public lives of Pan Africanist women during the 20th century, it also illuminates women's nuanced interactions with feminist politics. Black women scholars and activists were in fact pushed to their limits and in Pan-Africanist movements, patriarchy and male domination were time accepted. Additionally, Pan-Africanist women pursued radical politics that aimed to end sexism, racism, and class oppression. Black women's ideological conflicts are a good way to illustrate the intricacies and contradictions of Pan-African theory and practise. The analyses in this special issue are situated in the twentieth

century, yet they are applicable at this time in history. Black women's requests to expand the horizons of Pan-Africanist ideas and movements are just as relevant today as they were in the 20th century. Despite the significant contribution black women have made as influential political leaders and thinkers; their contributions continue to make a difference in a variety of modern social movements to be surpassed. We provide this special issue in an effort to intervene in dominant, male-cantered genealogies and to challenge heteropatriarchal narratives of the global black community in a spirit of solidarity with these women activists and visionaries. In this article I have made an effort to connect the representation of Man and Women leaders in the political literature of the Pan Africanist movement. Despite the discrimination on the bases of gender that exist in society, women always in every revolution support their country. Unfortunately, the role of women is never represented or missed in the history. It is believed that any analysis or comprehension of women's lives must start with experience. The "triumph of experience" is supported by conceptions of authenticity and authority, and particularly the voices of women (mostly African American women) and particular notions structured around racial anguish, suffering, and marginalisation are given to the female experience at the expense of others (Reynolds, 2002). Feminist perspective theory captures the significance of women in the development of knowledge and understanding of women's lives (Reynolds, 2002). This history of oppression and specific conceptions of experience based on women's victim status are the foundation of the feminist perspective. This essay examined the fact that women's experiences were lacking through the perspective of this theory and suggested revisions that would emphasise women's experiences as well. It is crucial that we understand the reality of women leaders in the current circumstances before we can work to improve the situation as it stands (Harnois, 2010).

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