

FOURTEENTH ANNUAL
ALABAMA MODEL UNITED NATIONS



FIFTH PAN-AFRICAN UNION

BACKGROUND GUIDE

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LETTER FROM THE DIRECTOR-GENERAL

Esteemed Faculty and Delegates,

Welcome to **ALMUN XIV**. My name is Catharine del Carmen, and I am serving as the Director-General. I am in my fourth year at the University of Alabama's Bachelor of Social Work (BSW) Program. Even after COVID-19 forced us to rain-check last year's conference, I am so excited that you chose to attend one of the Southeast's premier Model United Nations conferences for high school students! We are pleased to offer a diverse array of committees ranging from traditional General Assemblies to the International Court of Justices to a crisis committee based off a viral online video game with everything else in-between. I'm proud to announce that ALMUN XIV will also be implementing its first Plenary Session for the General Assembly during the last committee session on Sunday, February 6th. The fourteenth rendition of ALMUN's secretariat and staff have worked tirelessly to revamp our conference and provide an immersive, engaging, and realistic experience to all delegates who choose to attend.

This is my eighth year participating in ALMUN, and I cannot believe how much time has passed since I was a high school freshman freaking out over debating international policy in a room full of people. Model United Nations has become a passion of mine, and I enjoy joking about the irony of my previous statement with my friends and family. If you asked me eight years ago if MUN would be a key player in my college experience, I would laugh in your face, but it truly has shaped me into the young adult and aspiring professional I am today. The University of Alabama has paid for me to travel to Boston, Chicago, Washington, D.C., and even Montreal, Canada. My heart and mind are with international politics, advocacy, and diplomacy, and I do not believe I could confidently say so if it weren't for my experience as a Model United Nations delegate, staffer, and secretariat member all these years.

I hope you all obtain the same amount of passion, wisdom, and joy that I have from competing in MUN conferences, and I encourage you to take this past high school. My email will be listed below if you have any questions about the conference, your committee, or just Model U.N. in general. I wish you the best of luck in your research and preparation, and Roll Tide!

Best,
Catharine del Carmen
Director-General
almun.dg@gmail.com

a note on RESEARCH, PREPARATION, & POSITION PAPERS

Your experience as a delegate doesn't begin on the first day of the conference. Rather, the time you spend leading up to the conference is just as important as the debate and discussion that occurs therein. Proper research and preparation are key to a successful performance, but for new delegates, or those without much experience, the idea of a MUN conference and the preparation behind it can seem like an overwhelming task. The best place to start is this Background Guide written and prepared for you by your committee staff. This document is the perfect jumping off point for all of your research, and it will also help you understand the innerworkings, schematics, and purpose of your character/country assignment and role as a delegate during the conference.

The position paper is a delegate's first impression to the dais and is the final product of a student's preparation and research for any Model United Nations conference. It contains informed perspectives and histories of the state a delegate represents and is crucial to creating an authentic MUN experience.

All delegates are strongly encouraged to submit a position paper. Each country/character represented at ALMUN XIV must submit a position paper in order to be considered for awards. The best position paper within each committee will be awarded the Outstanding Position Paper award by the committee staff.

FORMAT

- The position paper will be two pages, so that each topic takes up space on one page. When finished writing positions for the first topic, add a page break and begin the second topic on the second page. Do not exceed two pages.
- The document will be single spaced, 12 pt., Times New Roman
- The document will begin with a three line header on the left side consisting of the following:
 - Name(s) of the delegate(s)
 - State represented by the delegate(s)

- Committee in which the delegate(s) will participate
- After the header, center and identify the title of the first topic, such as in the following example:
Topic A: [Insert Title of Topic]
- References will be cited using footnotes in MLA format. Include the URL for electronic sources. We strongly encourage using solely electronic sources for ease of reference.
- **Position papers should be saved as a word document or PDF file with the title "ALMUNXIV_[committee]_[country]"**.

CONTENT

Position papers will have three paragraphs for each topic outlined as follows:

The first paragraph introduces the topic from the point of view of the nation represented. It discusses the history of the topic, specifically in relation to the country.

The second paragraph analyses the topic's context in the nation and expresses most of the research done on the topic. It discusses past action or inaction, success or failure, and the nation's current thoughts and feelings towards the issue.

The third paragraph consists of an informed discussion of solutions to be proposed by the delegate(s) at the conference. It uses the research done on the topic and synthesizes it into new and creative ideas based on the nation represented by the student.

OTHER TIPS & NOTES

- Do not write in first person; write as the character represented (e.g. "The New York Times leans...")
- Avoid the passive voice
- Write matter-of-factly rather than with embellished language
- Remember to cite your sources in-text if necessary

Please use example position paper provided on the ALMUN website for ideas on how the writing and style should look, as well as how to present the information needed to prepare for the conference

If you are looking for more information on how a committee runs and debate flows, please check out our [Delegate Resource Guide](#) and [Handbook for Rules and Procedures](#). These two documents will break down everything you need to know about awards, parliamentary procedure, and even offer a brief rundown and history of your committee's branch.

Please submit all position papers to [this google form](#), no later than February 3rd, 2022 at 11:59 p.m. CT

DELEGATES THAT DO NOT SUBMIT POSITION PAPERS WILL BE INELIGIBLE FOR AWARDS.

Letters from the Dias

Letter from the Chair

Hello Delegates,

My name is Griffin Specker. I am a Senior majoring in History and double minoring in Business and Public Policy. I am very much looking forward to this committee. Throughout my studies in college (and even in high school), I have spent a lot of time learning about the history and legacy of colonialism. I assume most of you here have a deep understanding of how these mighty European powers came to be, and how their empires eventually fell. When learning about decolonization, we tend to look at it from a western perspective. We learn that World War II was expensive, and the European powers could no longer afford their imperial projects, which led to the rapid decolonization in the latter half of the 20th Century. Hardly any attention is paid to the hundreds and thousands of African independence leaders that shed sweat and blood to achieve freedom.

Your co-chair Helen and I hope that this committee will serve as a way for you to understand decolonization from the perspective of the colonized. We acknowledge our own lack of first-hand experience with dealing with the legacies of colonialism, but we hope to provide you with a well researched background guide and a committee that facilitates open discussion. As with all committees at ALMUN, hateful and bigoted comments will not be tolerated.

Before beginning this committee, we ask that you read the background guide thoroughly and research your character's ideology when it comes to African independence, nationalism, and Pan-Africanism. Information on attendance at the Pan-African Congress was limited, so we did our best to ensure that most of the characters were confirmed to have attended. Regardless, all of our characters were active in the independence movement in the 1940's and 1950's. We will not require you to write a position paper on your character, but come in with enough knowledge, where you would be comfortable that you could. Additional information on independence philosophies can be found in the footnotes.

If you have any questions, please feel free to reach out to me. Any feedback will be greatly appreciated. We look forward to seeing you this February, and hope you have as much fun reading this as we did writing.

Roll Tide,

Griffin Specker

Chair

gdspecker@crimson.ua.edu

Letter from the Co-Chair

Hello Delegates!

Welcome to ALMUN XIV. My name is Helen Fleming, and I'm so excited to be co-chairing this Special Assembly committee with Griffin. I'm a sophomore majoring in Environmental Science with a concentration in Natural Resources and Ecosystem Conservation. I'm from upstate New York, and in my free time I like to hike and make art.

I'm looking forward to digging into the Fifth Pan-African Congress with you all. I believe one of the key functions of Model UN is to encourage young people to look at issues that impact the international community from both internal and external perspectives. It is so important to learn how to academically investigate ideologies, cultures, and historical events; Model UN teaches us to tell ourselves the stories that we don't learn from the dominant culture.

With that in mind, consider your familiarity with African history, understanding of race relations in the first half of the 19th century in areas other than the United States, and your character's personal and cultural context while researching and crafting your goals for committee sessions.

Your chair Griffin and I have put together what we hope will be a good jumping-off point for your research. Don't limit yourself to the contents of this document. Also, make sure to brush up on your parliamentary procedure so that you can feel as confident as possible in debate.

If you have any questions or concerns, especially questions about pan-Africanism as an ideology, please don't hesitate to email me. We are here to help you in any way we can, and we want you to be well-equipped to debate productively.

We are so excited to see you all in Tuscaloosa in February. Happy researching and roll tide!

Best wishes,

Helen Fleming

Co-Chair

hkfleming@crimson.ua.edu

Background

The First Pan-African Congress

The African Association, established in 1897 by Henry Sylvester-Williams, held the First Pan-African Conference in London in 1900. Thirty-seven delegates were in attendance, mainly hailing from the United Kingdom and West Indies, as well as observers and other attendees. W.E.B. DuBois was in attendance, and the agenda focused on calling for an end to British imperialism, discussing the role of African people in the economic systems in which they participated, and the systems of racism and racist violence in the United States. The delegates also petitioned Queen Victoria to look into the treatment of Africans in South Africa and Rhodesia, and formally converted Williams' African Association into the Pan-African Association.

The Pan-African Congress

The Pan-African Congress, as it came to be called, was a series of conferences that built upon the work done at the First Pan-African Conference, coming to order a total of eight times between the years 1919 and 2014. The First Pan-African Congress, organized by DuBois and Ida Gibbs Hunt, was held in Paris in 1919, and coincided with the Versailles Peace Conference in the same city. The task of the congress was to petition the world leaders at Versailles for home rule as a blanket policy for decolonization, as well as for charge of the administration of former territories in Africa to be granted to the Allied Powers.

The Second Pan-African Congress, which was held in a series of meetings in various cities in Europe in August and September of 1921, boasted delegates from a greater number of backgrounds and ethnicities. Several resolutions were adopted in these meetings, which focused on white labor and white capital, and the systematic and cultural manifestations of racism in the Diaspora. The Third Pan-African Congress, in 1923, was regarded as disorganised, and saw a smaller turnout and repetitive discussion. The meeting still aimed to address the struggles of Africans in British West Africa, Rhodesia, South Africa, and the West Indies. Lynching and mob law in the United States were also topics of discussion. In 1927, The Fourth Pan-African Congress, held in New York City, adopted resolutions that were similar to the Third Pan-African Congress meetings.

Almost twenty years later, the Fifth Pan-African Congress was organized in Manchester. Notably, DuBois and the NAACP took a step back from the preparation procedures for this congress. The turning towards European interests of the conversation around pan-Africanism as an ideology coincided with the change in responsibility of leadership

in the pan-Africanist intellectual community from the United States towards the United Kingdom and France. Widely understood to be the most historically significant of congresses, the Fifth Pan-African Congress coalesced at a time when sentiments towards independence by colonial entities the world over had begun to take upon a new militance (Hogsbjerg).

Approximately eighty-seven delegates attended, representing fifty organizations. Debate centered around “the colour problem in Britain,” as defined by DuBois early on in the pan-Africanist global debate, “oppression in South Africa,” and other highly segregated and white-minority African states, and “the problems in the Caribbean,” including exploitation and economic instability (Edinburgh).

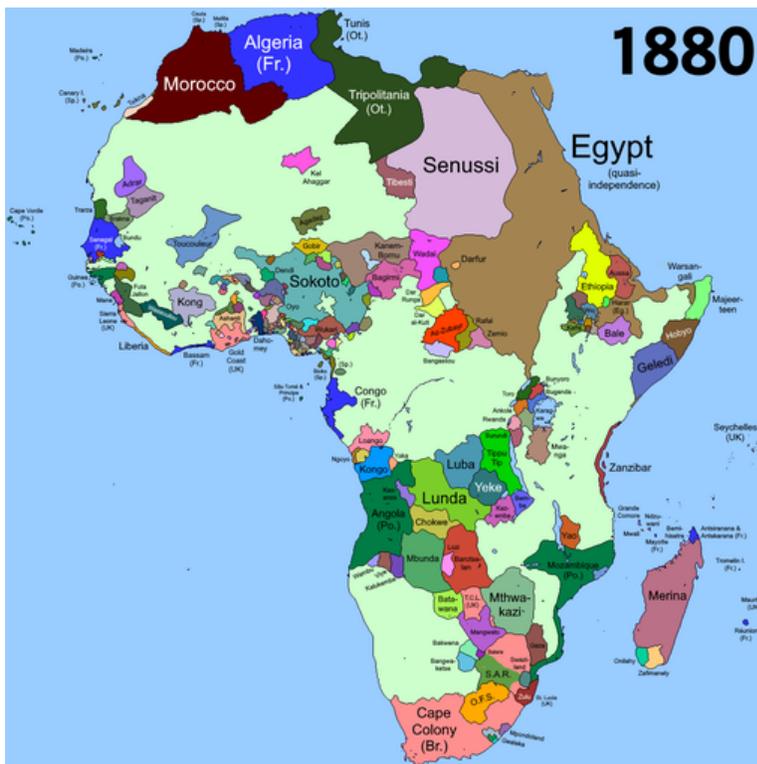
Colonization in Africa Prior to 1880

Europeans have had a presence in Africa since the Roman Empire. Presence faltered and diminished following the rise of the Ottoman Empire, but Europeans pre-1830 had some colonial possessions. Early European expeditions by regional powers like Portugal and Spain concentrated on colonising previously uninhabited islands such as the Cape Verde Islands and São Tomé Island, or establishing forts along the coast as a base for trade. These bases were established as a stopping point for Europeans to resupply and trade for their exhibitions to India. The closure of the silk road by the Ottomans increased the demand for such European powers to seek other trade routes. The invention of the caravel allowed for countries like Portugal and Spain to traverse across the Horn of Africa and establish trade bases.

Africa prior to colonization was characterized by widespread flexibility in terms of movement, governance, and daily lifestyles. The continent consisted of flexible communities that would readily incorporate outsiders into their society. Social structure and community existed beyond the nuclear family unit. Pre-colonial societies varied in government structure from centralized empires to stateless tribes. Non-stateless societies were run by chiefs with one or more councils. Land was held in common and could not be bought and sold, although other things, like cattle, could be privately owned. Iron was used throughout the continent. It enhanced weaponry, allowing groups to manage forests, plough fields for farming, and made everyday life more convenient. The advancement of iron increased the efficiency of crops. This allowed for the creation of civilizations, common languages, value systems, art, religion, and culture. Traditions and stories were passed down orally. These societies were largely impacted by European colonization, and the effects of colonization can still be seen today throughout the continent.

The Scramble for Africa

European empires — notably Britain, France, Spain, and Portugal — had already established coastal areas but had not penetrated into the African interior. By 1870, Europeans controlled one tenth of Africa, primarily along the Mediterranean and the Southern Coast. Tensions in Europe had been rising for decades. Many predicted another large-scale European conflict. To prevent competition and conflict between rival powers, the empires of Europe and the United States met at the 1885 Berlin Conference to decide how to peacefully carve up the African continent. The land that was divided did not consider existing tribal or geographical boundaries. Some of the new boundaries split tribes in half¹. From 1885 to 1914, the continent experienced consistent conflict as European countries expanded their empires. By 1914, Europe had colonized the vast majority of the continent.² The only two countries that had not been colonized were Liberia and Ethiopia.



Africans did not openly embrace European colonization. Many tribes, groups, and governments openly resisted European influence. Any resistance was met with harsh repression by their European colonizers. In 1905, Islamic and animist Africans resisted German expansion into East Africa, called the Maji Maji Rebellion. While initially successful, within a year, the insurrection was suppressed by reinforcing troops armed with machine guns. German attempts to seize control in Southwest Africa (modern day Namibia) also produced resistance, which was

very forcefully repressed leading to the Herero and Namaqua Genocide where 24,000 to 100,000 Hereros and 10,000 Namaqua were killed.³

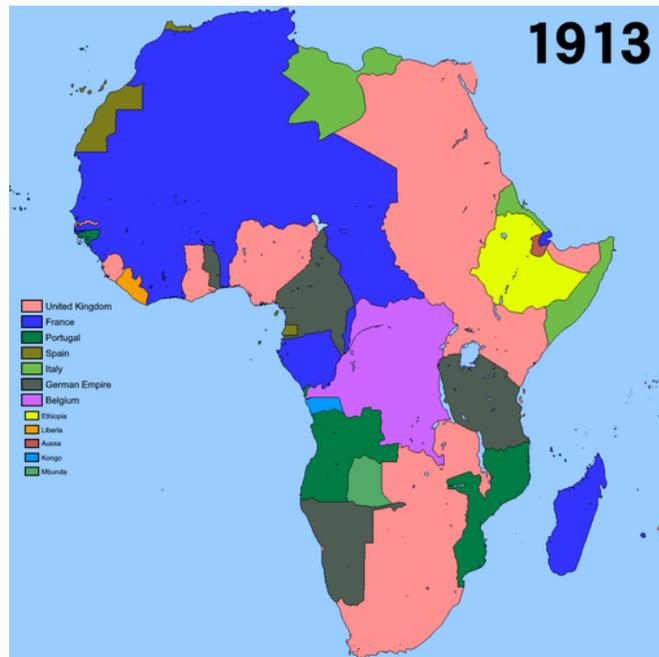
¹ “The Berlin Conference,” South African History Online, accessed December 12, 2021, <https://www.sahistory.org.za/article/berlin-conference>.

² “Claims of Territorial Boundaries,” Encyclopædia Britannica (Encyclopædia Britannica, inc.), accessed December 12, 2021, <https://www.britannica.com/place/western-Africa/Claims-of-territorial-boundaries>.

³ Alys Beverton, “Maji Maji Uprising (1905-1907),” •, September 3, 2019, <https://www.blackpast.org/global-african-history/maji-maji-uprising-1905-1907/>.

Imperial Practices

The imperial powers of Europe administer their colonies in various forms. The Germans and Belgians exercised a highly centralized type of administration called “direct rule.” The Congo Free State, under the twenty-three year reign of King Leopold II of Belgium, retains its legacy of brutality. The colony was the personal property of Leopold, and his reign in the Congo was infamous for atrocities and crimes against humanity. Leopold II's Free State extracted ivory, rubber and minerals in the upper Congo basin for sale on the world market through a series of international concessionary companies. Failure by an enslaved native to meet an imposed rubber-collection quota was punishable by death. Human mutilation, such as amputation of limbs, was common as punishment. The lack of accurate records makes it difficult to determine the number, but the highest estimate reports that 50% of the population of the Congo was killed from Belgian brutality.⁴



Other colonial powers, like Britain and France, ruled indirectly by identifying local power holders and encouraging or forcing them to administer their empires⁵. France ruled from Paris, appointing governors individually without considering traditional criteria, but rather loyalty to France. France appointed state officials, passed laws and retained final say over any measures passed by colonial assemblies. Both nations used the existing political tensions of regions to divide their colonists and assert dominance. While they ruled indirectly, both countries were brutal to the native colonists.

Pan-African Ideology

Each interaction of the Congress had a hand in further legitimizing and diversifying the ideology of pan-Africanism. Sociological writings on the role of the African continent in the dignity and sociopolitical unity of people of African descent were already in circulation in the decades preceding 1900, when the first conference was held in London, United Kingdom. African-American writer, civil rights activist, and historian

⁴ Adam Hochschild and Barbara Kingsolver, *King Leopold's Ghost: A Story of Greed, Terror, and Heroism in Colonial Africa* (Boston, MA: Mariner Books/Houghton Mifflin Harcourt, 2020).

⁵ <https://wasscehistorytextbook.com/8-colonial-rule-in-west-africa/>

W.E.B DuBois published on pan-Africanism throughout his life and laid the foundation for the field of African American Studies. He believed that Black nationalism in the United States — a type of nationalism that seeks to develop and maintain a collective Black identity — would be strengthened through pan-Africanism. He posited that Black Americans benefit from accessing their shared African heritage, as they can trace their roots to the prosperity and rich history of their African ancestors, even if slavery prevented them from having a clear picture of their nationality (Norton). For DuBois and Black Americans, pan-Africanism was a direct foil to the perceived problem that slavery and colonialism were both upheld by and themselves proliferated the negative and unfounded characterizations of the race, values, cultures, and identities of African people (BlackPast). Though American, DuBois did not confine his ideological framework to the plight of African Americans alone. He believed that pan-Africanism was relevant to people of African descent worldwide.

Another prominent pan-Africanist, Marcus Garvey, is known for his radical writings on Black nationalism and for spearheading the Back to Africa movement, a collection of political and social schemas known as Garveyism. Jamaican-born Garvey lived briefly in several places in the Caribbean and Europe but never Africa. He lived much of his life in Harlem, New York, during the early 20th century, a period of African American cultural prosperity known as the Harlem Renaissance. Though he traveled much during his life, he never set foot on the African continent. The Back to Africa movement essentially maintained that people of African descent worldwide shared an experience of exploitation and oppression, and that the reality of this oppression was the very thing that bound them together; also, the strife and suffering — including massive losses of human life through slavery and colonization — could be alleviated if the continent of Africa were turned over to the Black population of the world and permitted to operate independently. Garvey was harshly criticized for his naivete, grandstanding, and lack of sensitivity to the cultural diversity of native Africans as well as the cultures of the African diaspora. While Garvey's organizing for Black economic empowerment and a unified Africa was ultimately unsuccessful, it is vital to note that he was among the loudest voices in the conversation about pan-Africanism, especially for those not of African descent.

Many other pan-African thinkers came out of this time period, including C.L.R James and George Padmore, both from Trinidad (Britannica), and their work helped to establish a transatlantic intellectual community of pan-Africanist thought. While early pan-Africanism leaned heavily on the experiences of African Americans and the legacy of American and Caribbean chattel slavery, leadership in the 1930s and 1940s was mostly comprised of native Africans. Thus, the conversation began to shift from global unity of people of African descent into unity among the conglomerate states of the African continent. It wouldn't be until the second half of the 20th century that African

American culture would re-embrace pan-Africanism through the Black Power movement and the legitimization of Afrocentrism — a lens through which to contextualize European dominance as correctable through African traditions and modes of thought — at educational institutions.

Africa and World War II

The Second World War was the most destructive war in human history. It is estimated that 5% of the human population was killed during the conflict. The war devastated the economic prosperity of Europe. Infrastructure, industry, and agriculture sectors took a toll. The United Kingdom and France, specifically, were ravaged by the German war machine. The material cost of the war also drained the coffers of the Europeans. The imperial projects in Africa became too expensive to maintain. At the same time, pan-Africanist sentiment was growing across Africa. Colonies participated in the war; men were conscripted, resources were extracted, and materials were used to assist in the war effort. A sense of nationalism arose from men who served under the flag of their colonial powers. Many called for immediate independence, while others believed in a more drawn-out process.

Topic A: Political Decolonization

Present Situation

The Second World War was the costliest war in human history. It is estimated that 5% of the human population was killed during the conflict. In addition to the human toll, the war was the most expensive war in human history. The cost of achieving victory has left the Allied Powers in financial ruin. Every industrialized nation, except the United States, came out of the war with its resources, agriculture, and manufacturing largely destroyed. The Empires of Europe will now have to allocate more resources to rebuilding their own countries than overseeing their overseas territories. Additionally, the rise of the Pan-Africanist movement and post-war African Nationalism has seen a rise in the decolonization movement with many seeing colonization as inevitable. For the second time in a century, colonies across Africa fought and died for their European leaders with the promise of independence and greater autonomy. Many of those promises have been denied leaving leaders across the continent embittered and betrayed. Militancy and open insurrection has grown more favorable, yet the only African country that was able to resist European colonization militarily was Ethiopia in 1889. Armed struggle will likely have to be aided by outside powers. The end of the Second World War has seen the United States of America and the Soviet Union emerge as the two Superpowers. Both have taken commitments to Decolonization, yet their intentions have been called into question. Both have colonies of their own and have historically used direct and indirect means to assert control over regions outside of their immediate territory.

Passive means of resisting have been recommended by some leaders, like Indian independence leader, Mahatma Gandhi. Gandhi called his philosophy of nonviolence "satyagraha" which means 'truth force.' In this doctrine the aim of any non-violent conflict was to convert the opponent; to win over his mind and his heart and persuade him to your point of view.⁶ However, independence leaders Pan-Africanists philosopher Frantz Fanon argue that "decolonization is always a violent phenomenon".⁷ He argues that the only method of dissociation of a violent form of government, such as colonization, is through violent resistance. Further writing that "the naked truth of decolonization evokes for us the searing bullets and bloodstained knives which emanate from it."⁸ Since the rise of the decolonization movement at the start of the century, all

⁶ "Ethics - War: Non-Violence," BBC (BBC), accessed December 13, 2021, <https://www.bbc.co.uk/ethics/war/against/nonviolence.shtml#:~:text=Gandhi%20took%20the%20religious%20principle,discrimination%20and%20untouchability%20as%20well>.

⁷ Frantz Fanon, "Concerning Violence," *Concerning violence*, from the wretched of the Earth, 1961, http://hyle.mobi/Reading_Groups/Concerning%20Violence,%20Frantz%20Fanon/.

⁸ ^Ibid.

peaceful measures to decolonize have been ignored. The Conference, as a collective, must decide how independence should arise.

The current colonial system operates off of exploitation. European colonizers strip their African colonies of their African resources, manufacture them into final goods, and sell them on the global market. Profits are kept in the hands of European investors. African laborers are paid pennies to extract these resources (if paid at all). If independence were to come, many of these resources would still be in the hands of European and American investors. Some have argued that former colonial powers owe a debt to their former colonies in the form of reparations. More nationalistic independence leaders argue that African natural resources should be owned and operated by Africans.

Questions to Consider

1. In what time frame should European occupiers aim to extricate themselves from their colonial entities? Should there even be a timeframe? To what extent would the colonizing power have influence over the decolonization process?
2. How should decolonization in government look?
3. Do colonizer governments owe support to their colonial entities? If so, in what ways?
4. Not sure if you're considering this topic but, border arbitration?

Topic B: Segregation and Social Inequality

South Africa and Apartheid

Since achieving autonomy in 1910, The Union of South Africa has operated as a constitutional monarchy with the British crown being represented by a governor-general. The government was primarily controlled by the white minority in South Africa. This white minority government passed laws and regulations that separated the population into distinct groups, ensuring white South Africans access to education, higher-paying jobs, natural resources, and property while denying such things to the black South African population, Indians, and people of mixed race. Between union in 1910 and 1948, a variety of whites-only political parties governed South Africa. As the agreement that created the Union denied black South Africans the right to vote, a major focus of the government was on keeping the large Afrikaner population happy. One example was by providing the agricultural sector with cheap black labor.⁹

Segregation in South Africa officially ended during World War II, in large part due to labor shortages. Black South African people moved in droves toward the cities, the industrial centers of the country. Land allotments for their settlement became known as ghettos, and were, by design, underserved communities for those in manual labor occupations. When the National Party came into power in 1948, apartheid — “otherness,” in Afrikaans — officially began. Apartheid had been part of the National Party’s platform nearly since its inception in the first decade of the 20th century, where higher-ups in the party vocally expressed their dissatisfaction with the presence of native Black Africans in urban spaces without explicit induced demand from the white population of the city. The Natives (Urban Areas) Act of 1923, which formally segregated South African cities, was reactionary to the economic depression after World War I that left the white population of South Africa — like many worldwide — seeking a scapegoat.

In 1945, South Africa had yet to pass many of its most effective legislative measures to formalize Apartheid. The Prohibition of Mixed Marriages Act would be passed in 1949, and the Group Areas Act and Promotion of Bantu Self-Government Act, both of which separated racial groups, were passed in 1950 and 1959, respectively.

Algeria and les Pieds-Noirs

In French, pied-noir means ‘black foot,’ and was a term used to refer to any person of European descent living in Africa. Though its etymology is murky — linked to both the

⁹ “Before Apartheid,” Facing History and Ourselves, accessed December 13, 2021, <https://www.facinghistory.org/confronting-apartheid/chapter-1/introduction#foreshadowing-apartheid>.

coal-blackened feet of engine room workers on Mediterranean steam ships as well as the black boots worn by French military officers— over time it came to refer to any Frenchman in colonial Algeria, and is now generally agreed upon to mean a person of French origin living in Algeria during French rule including those who returned to France upon Algerian independence in 1962.

French occupation of North Africa stretched back over a century, but after World War II Algerian nationalist sentiment had grown into a movement of substantive manpower and consolidated demands: equal representation in government and access to Algerian citizenship as defined by the French, outlined in the Manifesto of the Algerian People, signed by 28 Algerian elected officials in 1943. The document called for the stepwise end to French colonial rule and was presented to the French general governor at the beginning of the same year. Immediately rejected by Charles de Gaulle personally, the political instability in France during the war prevented measurable steps for Algerian independence to be taken on behalf of the French government until after 1945.

Present Situation

Questions to Consider

1. In what ways does inequality directly impact the lives of members of marginalized groups? How do these impacts manifest on a systemic level?
2. How can the African Union deal with growing persecution of the Black majority by white settlers in South Africa and other sub-Saharan states?
3. Could multilateral efforts help curb discrimination inflicted by French Colonists and the Pied-Noir?

Character List

1. Jomo Kenyatta, future Prime Minister of Kenya (1963-1964). African nationalist and conservative
2. W.E.B DuBois, writer, sociologist, historian, and activist, one of the founders of the NAACP,
3. Hastings Banda, future Prime Minister and President of Nyasaland
4. Kwame Nkrumah, revolutionary and future Prime Minister and President of the Gold Coast
5. Obafemi Awolowo, nationalist, federalist, future politician and Nigerian independence movement leader.
6. Jaja Wachuku, Nigerian Pan-Africanist, diplomat, lawyer and humanitarian
7. Peter Abrahams, South African-born novelist, journalist, and political commentator.
8. T. Ras Makonnen, Guayanese-born, Pan-African financier and activist.
9. Peter Milliard, doctor, organizer of the 5th Pan African Congress, labor organizer in Manchester
10. George Padmore, Trinidadan Pan-Africanist, journalist, and author. Worked for various communist organizations across the globe. Currently residing in London
11. Len Johnson, boxer, activist in the labour movement in Manchester. Communist Party of Great Britain member, and co-founder of the New International Club in Manchester
12. Issac Wallace-Johnson, leader of the West African Youth League (Sierra Leone section)
13. Maurice Yameogo, future President of Burkina Faso
14. Ahmadou Ahidjo, independence leader of Cameroon, future leader of Cameroon
15. Sylvanus Olympio, future president of Togo
16. Julius Nyerere, future president of Tanzania
17. Léopold Sédar Senghor, Senegalese poet, politician, and cultural theorist, future leader of Senegal.
18. Nnamdi Azikiwe, “father of Nigerian Nationalism”, Nigerian statesman and political leader. Future first President of Nigeria
19. Félix Houphouët-Boigny, A tribal chief, he worked as a medical aide, union leader and planter before being elected to the French Parliament.
20. C.L.R. James, Trinidadian historian, journalist and Marxist.
21. Dudley Thompson, Jamaican Pan-Africanist, politician and diplomat,
22. Amy Ashwood Garvey, Jamaican Pan-Africanist activist. Director of the Black Star Line Steamship Corporation. Founder of the Negro World newspaper
23. Alma La Badie, Jamaican member of the Universal Negro Improvement Association

24. Alfred Bitini, Xuma, South African Nationalist and medical doctor.
President-general of the African National Congress

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