

**HARVARD'S FIRST AFRICAN-AMERICAN PHD:
W.E.B. DUBOIS (SOCIOLOGIST)**



Du Bois, W. E. B. (23 Feb. 1868-27 Aug. 1963), African-American activist, historian, and sociologist, was born William Edward Burghardt Du Bois in Great Barrington, Massachusetts, the son of Mary Silvina Burghardt, a domestic worker, and Alfred Du Bois, a barber and itinerant laborer. In later life Du Bois made a close study of his family origins, weaving them rhetorically and conceptually--if not always accurately--into almost everything he wrote. Born in Haiti and descended from Bahamian mulatto slaves, Alfred Du Bois enlisted during the Civil War as a private in a New York regiment of the Union army but appears to have deserted shortly afterward. He also deserted the family

less than two years after his son's birth, leaving him to be reared by his mother and the extended Burghardt kin. Long resident in New England, the Burghardts descended from a freedman of Dutch slave origin who had fought briefly in the American Revolution. Under the care of his mother and her relatives, young Will Du Bois spent his entire childhood in that small western Massachusetts town, where probably fewer than two-score of the 4,000 inhabitants were African American. He received a classical, college preparatory education in Great Barrington's racially integrated high school, from whence, in June 1884, he became the first African-American graduate. A precocious youth, Du Bois not only excelled in his high school studies but contributed numerous articles to two regional newspapers, the *Springfield Republican* and the black-owned *New York Globe*, then edited by T. Thomas Fortune.

In high school Du Bois came under the influence of and received mentorship from the principal, Frank Hosmer, who encouraged his extensive reading and solicited scholarship aid from local worthies that enabled Du Bois to enroll at Fisk University in September 1885, six months after his mother's death. One of the best of the southern colleges for newly freed slaves founded after the Civil War, Fisk offered a continuation of his classical education and the strong influence of teachers who were heirs to New England and Western Reserve (Ohio) abolitionism. It also offered the northern-reared Du Bois an introduction to southern American racism and African-American culture. His later writings and thought were strongly marked, for example, by his experiences teaching school in the hills of eastern Tennessee during the summers of 1886 and 1887.

In 1888 Du Bois enrolled at Harvard as a junior. He received a B.A. cum laude, in 1890, an M.A. in 1891, and a Ph.D. in 1895. Du Bois was strongly influenced by the new historical work of German-trained Albert Bushnell Hart and the philosophical lectures of William James, both of whom became friends and professional mentors. Other intellectual influences came with his studies and travels between 1892 and 1894 in Germany, where he was enrolled at the Friedrich-Wilhelm III Universität (then commonly referred to as the University of Berlin but renamed the Humboldt University after World War II). Because of the expiration of the Slater Fund fellowship that supported his stay in Germany, Du Bois could not meet the residency

**HARVARD'S FIRST AFRICAN-AMERICAN PHD:
W.E.B. DUBOIS (SOCIOLOGIST)**

requirements that would have enabled him formally to stand for the degree in economics, despite his completion of the required doctoral thesis (on the history of southern U.S. agriculture) during his tenure. Returning to the United States in the summer of 1894, Du Bois taught classics and modern languages for two years at Wilberforce University in Ohio. While there, he met Nina Gomer, a student at the college, whom he married in 1896 at her home in Cedar Rapids, Iowa. The couple had two children. By the end of his first year at Wilberforce, Du Bois had completed his Harvard doctoral thesis, "The Suppression of the African Slave Trade to the United States of America, 1638-1870," which was published in 1896 as the inaugural volume of the Harvard Historical Studies series.

Social Studies of African American Life

Although he had written his Berlin thesis in economic history, received his Harvard doctorate in history, and taught languages and literature at Wilberforce, Du Bois made some of his most important early intellectual contributions to the emerging field of sociology. In 1896 he was invited by the University of Pennsylvania to conduct a study of the seventh ward in Philadelphia. There, after an estimated 835 hours of door-to-door interviews in 2,500 households, Du Bois completed the monumental study, *The Philadelphia Negro* (1899). The Philadelphia study was both highly empirical and hortatory, a combination that prefigured much of the politically engaged scholarship that Du Bois pursued in the years that followed and that reflected the two main strands of his intellectual engagement during this formative period: the scientific study of the so-called Negro Problem and the appropriate political responses to it. While completing his fieldwork in Philadelphia, Du Bois delivered to the Academy of Political and Social Science in November 1896 an address, "The Study of the Negro Problem," methodological manifesto on the purposes and appropriate methods for scholarly examination of the condition of black people. In March 1897, addressing the newly founded American Negro Academy in Washington, D.C., he outlined for his black intellectual colleagues, in "The Conservation of the Races," both a historical sociology and theory of race as a concept and a call to action in defense of African-American culture and identity. During the following July and August he undertook for the U.S. Bureau of Labor the first of several studies of southern African-American households, which was published as a bureau bulletin the following year under the title *The Negroes of Farmville, Virginia: A Social Study*. During that same summer, *Atlantic Monthly* published the essay "The Strivings of the Negro People," a slightly revised version of which later opened *The Souls of Black Folk* (1903).

Together these works frame Du Bois's evolving conceptualization of, methodological approach to, and political values and commitments regarding the problem of race in America. His conceptions were historical and global, his methodology empirical and intuitive, his values and commitments involving both mobilization of an elite vanguard to address the issues of racism and the conscious cultivation of the values to be drawn from African-American folk culture.

After the completion of the Philadelphia study in December 1897, Du Bois began the first of two long tenures at Atlanta University, where he taught sociology and directed empirical studies--modeled loosely on his Philadelphia and Farmville work--of the social and economic conditions

**HARVARD'S FIRST AFRICAN-AMERICAN PHD:
W.E.B. DUBOIS (SOCIOLOGIST)**

and cultural and institutional lives of southern African Americans. During this first tenure at Atlanta he also wrote two more books, *The Souls of Black Folk*, a collection of poignant essays on race, labor, and culture, and *John Brown* (1909), an impassioned interpretation of the life and martyrdom of the militant abolitionist. He also edited two short-lived magazines, *Moon* (1905-1906) and *Horizon* (1907-1910), which represented his earliest efforts to establish journals of intellectual and political opinion for a black readership.

With the publication of *Souls of Black Folk*, Du Bois emerged as the most prominent spokesperson for the opposition to Booker T. Washington's policy of political conservatism and racial accommodation. Ironically, Du Bois had kept a prudent distance from Washington's opponents and had made few overt statements in opposition to the so-called Wizard of Tuskegee. In fact, his career had involved a number of near-misses whereby he himself might have ended up teaching at Tuskegee. Having applied to Washington for a job shortly after returning from Berlin, he had to decline Tuskegee's superior monetary offer because he had already accepted a position at Wilberforce. On a number of other occasions Washington--sometimes prodded by Albert Bushnell Hart--sought to recruit Du Bois to join him at Tuskegee, a courtship he continued at least until the summer of 1903, when Du Bois taught summer school at Tuskegee. Early in his career, moreover, Du Bois's views bore a superficial similarity to Washington's. In fact, he had praised Washington's 1895 "Atlanta Compromise" speech, which proposed to southern white elites a compromise wherein blacks would forswear political and civil rights in exchange for economic opportunities. Like many elite blacks at the time, Du Bois was not averse to some form of franchise restriction, so long as it was based on educational qualifications and applied equally to white and black. Du Bois had been charged with overseeing the African American Council's efforts to encourage black economic enterprise and worked with Washington's partisans in that effort. By his own account his overt rupture with Washington was sparked by the growing evidence of a conspiracy, emanating from Tuskegee, to dictate speech and opinion in all of black America and to crush any opposition to Washington's leadership. After the collapse of efforts to compromise their differences through a series of meetings in 1904, Du Bois joined William Monroe Trotter and other Washington opponents to form the Niagara Movement, an organization militantly advocating full civil and political rights for African Americans.

Establishment of the NAACP (1910)

Although it enjoyed some success in articulating an alternative vision of how black Americans should respond to the growing segregation and racial violence of the early twentieth century, the Niagara Movement was fatally hampered by lack of funds and the overt and covert opposition of Washington and his allies. Indeed, the vision and program of the movement were fully realized only with the founding of a new biracial organization, the National Association for the Advancement of Colored People (NAACP). The NAACP grew out of the agitation and a 1909 conference called to protest the deteriorating status of and escalating violence against black Americans. Racial rioting in August 1908 in Springfield, Illinois, the home of Abraham Lincoln, sparked widespread protest among blacks and liberal whites appalled at the apparent spread of southern violence and lynch law into northern cities. Although its officers made some initial

**HARVARD'S FIRST AFRICAN-AMERICAN PHD:
W.E.B. DUBOIS (SOCIOLOGIST)**

efforts to maintain a détente with Booker T. Washington, the NAACP represented a clear opposition to his policy of accommodation and political quietism. It launched legal suits, legislative lobbying, and propaganda campaigns that embodied uncompromising, militant attacks on lynching, Jim Crow, and disfranchisement. In 1910 Du Bois left Atlanta to join the NAACP as an officer, its only black board member, and to edit its monthly magazine, the *Crisis*.

As editor of the *Crisis* Du Bois finally established the journal of opinion that had so long eluded him, one that could serve as a platform from which to reach a larger audience among African Americans and one that united the multiple strands of his life's work. In its monthly issues he rallied black support for NAACP policies and programs and excoriated white opposition to equal rights. But he also opened the journal to discussions of diverse subjects related to race relations and black cultural and social life, from black religion to new poetic works. The journal's cover displayed a rich visual imagery embodying the sheer diversity and breadth of the black presence in America. Thus the journal constituted, simultaneously, a forum for multiple expressions of and the coherent representation and enactment of black intellectual and cultural life. A mirror for and to black America, it inspired a black intelligentsia and its public.

From his vantage as an officer of the NAACP, Du Bois also furthered another compelling intellectual and political interest, Pan-Africanism. He had attended the first conference on the global condition of peoples of African descent in London in 1900. Six other gatherings followed between 1911 and 1945, including the First Universal Races Congress in London in 1911, and Pan-African congresses held in Paris in 1919; London, Brussels, and Paris in 1921; London and Lisbon in 1923; New York City in 1927; and in Manchester, England, in 1945. Each conference focused in some fashion on the fate of African colonies in the postwar world, but the political agendas of the earliest meetings were often compromised by the ideological and political entanglements of the elite delegates chosen to represent the African colonies. Jamaican black nationalist Marcus Garvey enjoyed greater success in mobilizing a mass base for his version of Pan-Africanism and posed a substantial ideological and political challenge to Du Bois. Deeply suspicious of Garvey's extravagance and flamboyance, Du Bois condemned his scheme to collect funds from African Americans to establish a shipping line that would aid their "return" to Africa, his militant advocacy of racial separatism, and his seeming alliance with the Ku Klux Klan. Although he played no role in the efforts to have Garvey jailed and eventually deported for mail fraud, Du Bois was not sorry to see him go. (In 1945, however, Du Bois joined Garvey's widow, Amy Jacques Garvey, and George Padmore to sponsor the Manchester Pan-African conference that demanded African independence.)

The rupture in world history that was World War I and the vast social and political transformations of the decade that followed were reflected in Du Bois's thought and program in other ways as well. During the war he had written "Close Ranks," a controversial editorial in the *Crisis* (July 1918), which urged African Americans to set aside their grievances for the moment and concentrate their energies on the war effort. In fact, Du Bois and the NAACP fought for officer training and equal treatment for black troops throughout the war, led a silent protest march down Fifth Avenue in 1917 against racism, and in 1919 launched an investigation into charges of discrimination against black troops in Europe. Meanwhile, the unprecedented scope and brutality of the war itself stimulated changes in Du Bois's evolving analyses of racial issues and phenomena. *Darkwater: Voices within the Veil* (1920) reflects many of these themes,

**HARVARD'S FIRST AFRICAN-AMERICAN PHD:
W.E.B. DUBOIS (SOCIOLOGIST)**

including the role of African colonization and the fundamental role of the international recruitment and subjugation of labor in causing the war and in shaping its aftermath. His visit to Liberia in 1923 and the Soviet Union in 1926, his subsequent study of Marxism, his growing awareness of Freud, and the challenges posed by the Great Depression all brought him to question the NAACP's largely legalistic and propagandistic approach to fighting racism. In the early 1930s Du Bois opened the pages of the *Crisis* to wide-ranging discussions of the utility of Marxian thought and of racially-based economic cooperatives and other institutions in the fight against race prejudice. This led to increasing antagonism between him and his colleagues at the NAACP, especially executive director Walter White, and to his resignation in June 1934.

Black Reconstruction in America (1935)

Du Bois accepted an appointment as chair of the sociology department at Atlanta University, where he had already been teaching as a visiting professor during the winter of 1934. There he founded and edited a new scholarly journal, *Phylon*, from 1940 to 1944. There, too, he published his most important historical work, *Black Reconstruction in America: An Essay toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880* (1935), and *Dusk of Dawn: An Essay toward an Autobiography of a Race Concept* (1940), his most engaging and poignant autobiographical essay since *Souls of Black Folk*. During this period Du Bois continued to be an active lecturer and an interlocutor with young scholars and activists; he also deepened his studies of Marxism and traveled abroad. He sought unsuccessfully to enlist the aid of the Phelps-Stokes Fund in launching his long-dreamed-of project to prepare an encyclopedia of black peoples in Africa and the diaspora. By 1944, however, Du Bois had lost an invaluable supporter and friend with the death of John Hope, the president of Atlanta University, leaving him vulnerable to dismissal following sharp disagreements with Hope's successor.

Far from acceding to a peaceful retirement, however, in 1944 Du Bois (now seventy-six years old) accepted an invitation to return to the NAACP to serve in the newly created post of director of special research. Although the organization was still under the staff direction of Du Bois's former antagonist, Walter White, the 1930s depression and World War II had induced some modifications in the programs and tactics of the NAACP, perhaps in response to challenges raised by Du Bois and other younger critics. It had begun to address the problems of labor as well as legal discrimination, and even the court strategy was becoming much more aggressive and economically targeted. In hiring Du Bois, the board appears to have anticipated that other shifts in its approach would be necessary in the coming postwar era. Clearly it was Du Bois's understanding that his return portended continued study of and agitation around the implications of the coming postwar settlement as it might affect black peoples in Africa and the diaspora, and that claims for the representation of African and African-American interests in that settlement were to be pressed. He represented the NAACP in 1945 as a consultant to the U.S. delegation at the founding conference of the United Nations in San Francisco. In 1947 he prepared and presented to that organization *An Appeal to the World*, a 94-page, militant protest against American racism as an international violation of human rights. During this period and in support of these activities he wrote two more books, *Color and Democracy: Colonies and Peace* (1945)

**HARVARD'S FIRST AFRICAN-AMERICAN PHD:
W.E.B. DUBOIS (SOCIOLOGIST)**

and *The World and Africa: An Inquiry into the Part Which Africa Has Played in World History* (1947), each of which addressed some aspect of European and American responsibilities for justice in the colonial world.

As ever, Du Bois learned from and was responsive to the events and developments of his time. Conflicts with the U.S. delegation to the United Nations (which included Eleanor Roosevelt, who was also a member of the NAACP board) and disillusionment with the evolving role of America as a postwar world power reinforced his growing radicalism and refusal to be confined to a safe domestic agenda. He became a supporter of the leftist Southern Negro Youth Congress at a time of rising hysteria about Communism and the onset of the Cold War. In 1948 he was an active supporter of the Progressive party and Henry Wallace's presidential bid. All of this put him at odds with Walter White and the NAACP board, who were drawn increasingly into collusion with the Harry S. Truman administration and into fierce opposition to any leftist associations. In 1948, after an inconclusive argument over assigning responsibility for a leak to the *New York Times* of a Du Bois memorandum critical of the organization and its policies, he was forced out of the NAACP for a second time.

The Council on African Affairs

After leaving the NAACP, Du Bois joined the Council on African Affairs, where he chaired the Africa Aid Committee and was active in supporting the early struggle of the African National Congress of South Africa against apartheid. The council had been organized in London in the late 1930s by Max Yergan and Paul Robeson to push decolonization and to educate the general public about that issue. In the postwar period it, too, became tainted by charges of Communist domination and lost many former supporters (including Yergan and Ralph Bunche); it dissolved altogether in 1955. Having linked the causes of decolonialization and antiracism to the fate of peace in a nuclear-armed world, Du Bois helped organize the Cultural and Scientific Conference for World Peace in March 1949, was active in organizing its meetings in Paris and Mexico City later that year, and attended its Moscow conference that August. Subsequently this group founded the Peace Information Center in 1950, and Du Bois was chosen to chair its Advisory Council. The center endorsed and promoted the Stockholm Peace Appeal, which called for banning atomic weapons, declaring their use a crime against humanity and demanding international controls. During this year Du Bois, who actively opposed the Korean War and Truman's foreign policy more generally, accepted the nomination of New York's Progressive party to run for the U.S. Senate on the platform "Peace and Civil Rights." Although he lost, his vote total ran considerably ahead of the other candidates on the Progressive ticket.

During the campaign, on 25 August 1950, the officers of the Peace Information Center were directed to register as "agents of a foreign principal" under terms of the Foreign Agents Registration Act of 1938. Their distribution of the Stockholm Appeal, alleged to be a Soviet-inspired manifesto, was the grounds for these charges, although the so-called foreign principal was never specifically identified in the subsequent indictment. Although the center disbanded on 12 October 1950, indictments against its officers, including Du Bois, were handed down on 9 February 1951. Du Bois's lawyers won a crucial postponement of the trial until the following 18

**HARVARD'S FIRST AFRICAN-AMERICAN PHD:
W.E.B. DUBOIS (SOCIOLOGIST)**

November 1951, by which time national and international opposition to the trial had been mobilized. Given the good fortune of a weak case and a fair judge, Du Bois and his colleagues were acquitted. Meanwhile, following the death of his wife Nina in July 1950, Du Bois married Shirley Graham, the daughter of an old friend, in 1951. Although the union bore no children, David, Shirley's son from an earlier marriage, took Du Bois's surname.

After the trial, Du Bois continued to be active in the American Peace Crusade and received the International Peace Prize from the World Council of Peace in 1953. With Shirley, a militant leftist activist in her own right, he was drawn more deeply into leftist and Communist party intellectual and social circles during the 1950s. He was an unrepentant supporter of and apologist for Josef Stalin, arguing that though Stalin's methods might have been cruel, they were necessitated by unprincipled and implacable opposition from the West and by U.S. efforts to undermine the regime. He was also convinced that American news reports about Stalin and the Soviet bloc were unreliable at best and sheer propaganda or falsehoods at worst. His views do not appear to have been altered by the Soviets' own exposure and condemnation of Stalin after 1956.

From February 1952 to 1958 both W. E. B. and Shirley were denied passports to travel abroad. Thus he could not accept the many invitations to speak abroad or participate in international affairs, including most notably the 1957 independence celebrations of Ghana, the first of the newly independent African nations. When these restrictions were lifted in 1958, the couple traveled to the Soviet Union, Eastern Europe, and China. While in Moscow, Du Bois was warmly received by Nikita Khrushchev, whom he strongly urged to promote the study of African civilization in Russia, a proposal that eventually led to the establishment in 1962 of the Institute for the Study of Africa. While there, he also received the Lenin Peace Prize.

Decision to Move to Ghana

But continued Cold War tensions and their potential impact on his ability to travel and remain active in the future led Du Bois to look favorably on an invitation in May 1961 from Kwame Nkrumah and the Ghana Academy of Sciences to move to Ghana and undertake direction of the preparation of an "Encyclopedia Africana," a project much like one he had long contemplated. Indeed, his passport had been rescinded again after his return from China (travel to that country was barred at the time), and it was only restored after intense lobbying by the Ghanaian government. Before leaving the United States for Ghana on 7 October 1961, Du Bois officially joined the American Communist party, declaring in his 1 October 1961 letter of application that it and socialism were the only viable hope for black liberation and world peace. His desire to travel and work freely also prompted his decision two years later to become a citizen of Ghana.

In some sense these actions brought full circle some of the key issues that had animated Du Bois's life. Having organized his life's work around the comprehensive, empirically grounded study of what had once been called the Negro Problem, he ended his years laboring on an interdisciplinary and global publication that might have been the culmination and symbol of that ambition: to document the experience and historical contributions of African peoples in the

**HARVARD'S FIRST AFRICAN-AMERICAN PHD:
W.E.B. DUBOIS (SOCIOLOGIST)**

world. Having witnessed the formal détente among European powers by which the African continent was colonized in the late nineteenth century, he lived to taste the fruits of the struggle to decolonize it in the late twentieth century and to become a citizen of the first new African nation. Having posed at the end of the nineteenth century the problem of black identity in the diaspora, he appeared to resolve the question in his own life by returning to Africa. Undoubtedly the most important modern African-American intellectual, Du Bois virtually invented modern African-American letters and gave form to the consciousness animating the work of practically all other modern African-American intellectuals to follow. He authored seventeen books, including five novels; founded and edited four different journals; and pursued two full-time careers: scholar and political organizer. But more than that, he reshaped how the experience of America and African America could be thought; he made us know both the complexity of who black Americans have been and are, and why it matters; and he left Americans--black and white--a legacy of intellectual tools, a language with which they might analyze their present and imagine a future.

From late 1961 to 1963 Du Bois lived a full life in Accra, the Ghanaian capital, working on the encyclopedia, taking long drives in the afternoon, and entertaining its political elite and the small colony of African Americans during the evenings at the comfortable home the government had provided him. Du Bois died the day before his American compatriots assembled for the March on Washington for Jobs and Freedom. It was a conjuncture more than rich with historical symbolism. It was the beginning of the end of the era of segregation that had shaped so much of Du Bois's life, but it was also the beginning of a new era when "the Negro Problem" could not be confined to separable terrains of the political, economic, domestic, or international, or to simple solutions such as integration or separatism, rights or consciousness. The life and work of Du Bois had anticipated and pointed toward this necessary synthesis of diverse terrains and solutions. On 29 August 1963 Du Bois was interred in a state funeral outside Castle Osu, formerly a holding pen for the slave cargoes bound for America.

Bibliography

Du Bois's papers are at the University of Massachusetts, Amherst. His papers are also available on microfilm. His published writings are compiled in *The Complete Published Works of W. E. B. Du Bois*, comp. and ed. Herbert Aptheker (1982). Useful secondary sources include Arnold Rampersad, *The Art and Imagination of W. E. B. Du Bois* (1976); Gerald Horne, *Black and Red: W. E. B. Du Bois and the Afro-American Response to the Cold War, 1944-1963* (1986); Manning Marable, *W. E. B. Du Bois: Black Radical Democrat* (1986); and David Levering Lewis, *W. E. B. Du Bois: Biography of a Race, 1868-1919* (1993) and *W. E. B. Du Bois: The Fight for Equality and the American Century, 1919-1963* (2000). An obituary is in the *New York Times*, 28 Aug. 1963.

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