

Langston Hughes and Black Elite

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Langston Hughes lived between 1902 and 1967. He was born in a Negro family and brought up by his maternal grandmother after his parents separated. His grandmother must have brought him up to be proud of being an African American. He lived during a time when there was racial discrimination in America and the White Americans looked down on the Black Americans.

Hughes started writing literary articles at an early age. He wrote poems for his class in his grammar school where his classmates appointed him as the class poet ("Life of Langston Hughes," para.2).

During his high school life, Hughes wrote a number of poems, plays, newspaper articles and even edited the school magazine and yearbook. This prepared him to become a great writer of poems, plays, novels and other literary articles during his adulthood. Hughes was one of the main artists who contributed positively and much to the Harlem Renaissance during the 1920s.

The black elites included the educated African Americans of the Harlem Renaissance and the middle class African Americans. The Harlem Renaissance writers like W.E.B Du Bois, Fauset and Alain used their literary skills to pass a message to the white Americans that the black Americans needed to be treated as ordinary human beings. The middle class Black Americans on the other hand struggled to emulate the whites and did everything to try to be like them.

They believed that a white man was superior to a black man. Langston Hughes, through his work admonished the African Americans to be proud of being black. His ideas seemed to the black elites as if he wanted them to tolerate racism and live a "low life".

Among Hughes' works in 1926 was his essay *The Negro Artist and the Racial Mountain*. In this essay, Hughes presented the case of an African American artist who saw it good to be a white poet rather than a black one. He showed how the black Americans felt inferior to the white Americans and struggled to live like whites. Hughes advised the African Americans in this state, especially the middle class African Americans, to accept their culture and be proud of their skin color.

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course of the twentieth and twenty first centuries Harlem has been the capital of both Black America and a global African diaspora an early home for Italian and Jewish immigrant communities an important Puerto Rican neighborhood and a representative site of gentrification How do we understand the power of a place with so many claims and identifications Drawing on fiction sociology political speech autobiography and performance Sandhya Shukla develops a living theory of Harlem in which peoples of different backgrounds collide interact and borrow from each other even while Blackness remains crucial Cross Cultural Harlem reveals a dynamic of exchange that provokes a rethinking of spaces such as Black Harlem El Barrio and Italian Harlem Cross cultural encounters among African Americans West Indians Puerto Ricans Jews and Italians provide a story of multiplicity that challenges the framework of territorial enclaves Shukla illuminates the historical processes that have shaped the diversity of Harlem examining the many dimensions of its Blackness Southern African Caribbean Puerto Rican and more as well as how white ethnicities have been constructed Considering literary and historical examples such as Langston Hughes s short story Spanish Blood the career of the Italian American left wing Harlem congressman Vito Marcantonio and the autobiography of Puerto Rican Cuban writer Piri Thomas Shukla argues that cosmopolitanism and racial belonging need not be seen as contradictory Cross Cultural Harlem offers a vision of sustained dialogue to respond to the challenges of urban transformations and to affirm the future of Harlem as actual place and global symbol

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