

Use the Internet and other resources to research the life of one of the participants in the Pan-African conference of 1900 or 1945 and write a brief biography on his or her life and the beliefs and ideals that brought this person to the conference table.

In your own words, explain what Pan-Africanism is and its significance to people of African descent.

Compare your definition with your chatroom contacts developed in earlier units.

Multiple Perspectives

As the nations of Africa worked to liberate themselves from European colonial rule and gain national independence, their actions were in conflict with the goals of Pan-Africanism.

1. Conduct research to explain the kinds of circumstances that made this global view of Pan-Africanism harder to define.

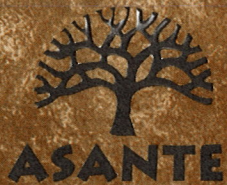
2. Have these events had any negative lasting effect on the Pan-African movements around the world?

CENTER YOUR WRITING

Compose an essay discussing how successful or unsuccessful the Pan-African conferences were. Discuss what aims were fulfilled or remain unfulfilled and to what degree. Conduct research to find out if

Pan-African conferences are still being held today. If so, what are some of the goals expressed in their statement of purpose? Include the answers to these questions in your essay.

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AS YOU READ

- Who served as Marcus Garvey's main inspiration?
- What guided Garvey's philosophy of life?
- How did Garvey spread his ideas?

Chapter Outline

- **Marcus Garvey: A Beacon of Hope**
- **Self-Improvement and Self-Determination**
- **The Garvey Information Campaign**

Vocabulary

- **Universal Negro Improvement Association** • **heritage**
- **Black Nationalism** • **collective economics**

Marcus Garvey: A Beacon of Hope

Marcus Mosiah Garvey arrived in New York City in 1916 from Kingston, Jamaica, during World War I and one year after the death of Booker T. Washington. Garvey had longed to meet Washington, who had inspired him to build an organization for the uplifting of African people. Most influential on the young Garvey was Washington's autobiography, *Up From Slavery*. While he was disappointed at missing an opportunity to discuss his ideas with Washington, he was not about to abandon them. His great speaking ability and progressive ideas captured the emotions of millions of African Americans. They eagerly joined his **Universal Negro Improvement Association (UNIA)**.

Garvey became a leader without parallel in African American history. By some accounts, there were more than 2 million members of the UNIA at its peak in the 1920s, and even more were sympathetic to its goals. No mass leader was as electric as Garvey. Few besides Martin Luther King, Jr., Asa

1916
Marcus Mosiah Garvey arrives in New York City from Kingston, Jamaica.

1920s
Universal Negro Improvement Association is at its peak.

1921
Garvey had a formal installation of himself as the First Provisional President of the Republic of Africa.

1916

1919

1929

1919
Garvey founded the Negro Factories Corporation, a garment-making business, in Harlem.

1929
The New York Times becomes the first to agree to capitalize the word *Negro* as a proper noun.

Philip Randolph, and Bayard Rustin had the genius for organization and the talent for mass demonstrations that Garvey had. He organized businesses, clubs, and political study groups to make African Americans more aware of their African heritage and possibilities. He regularly led great parades of elegantly dressed African Americans through the streets of Harlem. Thousands of people smiled with pride as Garvey's supporters marched through the streets. Adorned in glorious costumes were those Garvey called Ethiopian counts, Dukes of the

Nile, and an assortment of queens, princes, and knights. Garvey was the spark that rekindled African Americans' appreciation for their history and culture. He was a shining example of a glorious past on the continent of Africa and a beacon of hope for a bright future in the United States.

Self-Improvement and Self-Determination

Garvey's philosophy began with the simple idea of pride in one's own **heritage** and ancestry.

His message struck a sensitive chord among most people of African descent who were free from bondage but not free from the racism that made them feel shame and humiliation about being African. Some people called this idea **Black Nationalism**, but to Garvey it meant agency: African people had to determine for themselves how they would live and contribute to world society.

Garvey's aim was to remove the mark of shame that enslavement and racism placed on the African race. He shouted from the platforms of Harlem:

"Up you mighty race! You can accomplish what you will!"

He said to his audiences:

"Africa for the Africans at home and abroad."

Garvey's Pan-African vision of Africans united under the rule of African people stirred the African populations in the Americas, Africa, and the Caribbean as nothing had



Marcus Garvey, right, attends a public event in uniform as the self-proclaimed president of the Republic of Africa, in 1922. His magnetic personality drew many African Americans to the banner of the Pan-African philosophy.

ever done before. He made it possible for Africans throughout the world to visualize African armies, African navies, and African dignitaries working for African interests. It had been a long time since this had been so in the history of Africans.

Garvey used African culture to make his appeal. He dramatized his aims by organizing grand demonstrations. He created a flag with red, black, and green colors. Red was for the blood, black for the people, and green for the land of Africa. Garvey soon organized the African Orthodox Church, where Africans could worship God in their own image. He set up the Black Cross, his version of the Red Cross, to aid and assist those in need. By 1921 he had formally declared himself the First Provisional President of the Republic of Africa. Surrounded by a royal court of Dukes of the Nile and Niger, made up of important members of his organization from all over the African world, Garvey proclaimed himself the leader of the African people.

Garvey stated in "The Principles of the Universal Negro Improvement Association," a speech delivered at Liberty Hall in New York on November 25, 1922:

"In view of the fact that the black man of Africa has contributed as much to the world as the white man of Europe and the brown man and the yellow man of Asia, we of the Universal Negro Improvement Association demand that the white, yellow, and brown races give to the black man his place in the civilization of the world."

The Garvey Information Campaign

Garvey's genius for marketing his ideas and his enthusiasm for his policies attracted people worldwide. It also caused the U.S. Government to watch him very closely. Millions of people became members of the Universal Negro Improvement Association and African Communities League, which Garvey had established in Jamaica in 1914. Both organizations had the goals of self-determination and **collective economics**, the pooling of

resources to start a business. Garvey traveled to Costa Rica and Panama in Central America, as well as to numerous nations in the Caribbean, broadcasting his opinions. He gained followers everywhere he spoke, and he established newspapers in those locations to help promote his ideas.

Three basic beliefs were central to Garvey's work:

- African Americans had to be proud of their own heritage.
- African Americans had to decide their own fate rather than wait for others to determine how they should live.
- Collective economics was a better idea than individual economics.

Garvey believed that if Africans all over the world put their finances together, they could develop strong, competitive businesses.

Garvey proved that collective economics worked by raising more than \$10 million during a two-year period (1922–23). This sum was more money than any African had ever collected from the African world. With this money, he was able to set up and maintain restaurants, hotels, grocery stores, bakeries, factories, and laundries. The money also allowed him to support the steamship company, The Black Star Line, which he had incorporated in 1919. If he had listened to Hugh Mulzac, the veteran seaman he employed, Garvey might have been more successful with the Black Star Line. Several of the ships he purchased were not seaworthy. That same year, he founded the Negro Factories Corporation in Harlem, a garment-making business.

The Negro World, a weekly newspaper, was the instrument through which African Americans learned about Garvey's ideas. It carried articles about African history, African American leaders, world history and events, and activities of Garvey's organization.

Garvey's successes grew in a very short period of time. During the 1920s, he successfully campaigned to have the word *negro* capitalized as a proper noun. Until Garvey, the word had been written in the lowercase. In 1929, *The New York Times* became the first national newspaper to agree to change the spelling, followed in 1930 by the New York Board of Education.

As the Universal Negro Improvement Association and African Communities League grew in size, with numerous chapters in South and Central America, Europe, Africa, and North America, Garvey lost personal control of many of its chapters. The organizations were soon swamped in legal problems. By 1925, Garvey had become a victim of one of the most elaborate schemes to undermine an African American organization. He was erroneously charged with mail fraud and arrested. Many scholars and historians believe that the authorities were looking for ways to stop his mass appeal. He was

convicted and served two years in an Atlanta penitentiary. He was pardoned by President Calvin Coolidge and deported from the United States in 1927.

The Universal Negro Improvement Association and African Communities League still exist today, but they never recovered from the loss of their charismatic founder. Marcus Garvey died of pneumonia in London in 1940, but his ideas and his name live on. There are schools in the United States named for Garvey, a housing project in New York City called the Marcus Garvey Park Village, and a school in Keur Kanni, Senegal, named the Marcus Garvey School. Garvey's second wife, Amy Jacques Garvey, continued his work as best she could and published a major volume called *The Philosophy and Opinions of Marcus Garvey*. His sons, Marcus Jr., and Julius, were raised by their mother and became outstanding professionals in chemistry and medicine.



Four generations of Pan-African scholars and activists, including Marcus Garvey's sons are honored with the Garvey Award on the 100th Anniversary of Garvey's birth for their commitment to African and African American advancement. (L-R) Julius Garvey, M.D., youngest son of Marcus Garvey; Dr. Tony Martin, professor of African Studies, Wellesly College, M.A.; Solomon Goodrich, activist and organizer of the event; Marcus Garvey, Jr.; Queen Mother Moore, activist; John Henrick Clark, historian.



Chapter 37 After You Read

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

Comprehension Review

1. What effect did the book *Up From Slavery* have on Marcus Garvey?
2. What was the main goal of Garvey's Universal Negro Improvement Association?
3. How did Garvey define Black Nationalism?
4. While many African Americans felt they were free from slavery, what caused them to still feel as if tied down?
5. What did the colors of Garvey's flag represent?
6. What was the Black Cross?
7. According to Garvey, how could African Americans develop strong, competitive businesses?
8. What was the purpose of *The Negro World*?
9. What do many believe was the underlying reason for Garvey's arrest and deportation in 1927?

Center Your Thinking

10. Review the quotes of Garvey found on page 347 of your textbook. Work with a classmate to create three positive quotes of your own to help advance his cause. Make a poster to illustrate your quotes.

Vocabulary and Concept Development

1. What does the prefix *uni-* mean as used in the term *universal*? How does understanding the meaning of this word aid in recognizing the motive of the **Universal Negro Improvement Association**?
2. How does **Black Nationalism** compare with Pan-Africanism?
3. Define **collective economics**. Identify a benefit and disadvantage of this policy.
4. What was significant about *The New York Times*' decision to capitalize the word *Negro*?

Reading a Timeline

Use Unit 11 and Chapter 37 timelines to complete the following:

1. Look at the chapter timeline. Do you see a pattern to the events listed, such as an achievement at the end for which the earlier events set the stage?
2. How many years are depicted in this timeline? Does it seem that the event for 1929 occurred after too long, or short enough, a period of time from 1916?
3. Look at the unit timeline. What U.S. and world events might be considered to have potentiated the apparent progress in the events of the chapter timeline? Do you need more information before you can give an answer?