
After an introduction by editors Ronald J. Stephens and Adam Ewing, this multifaceted book on the Garvey movement begins and ends with essays by Michael O. West. The first discusses the antecedents of the Garvey movement, focusing on the Haitian Revolution, and notes that the name of Toussaint L’Ouverture was repeatedly referred to by Garvey. The final one points to the legacies of Garvey in later movements for decolonization and Black Power.

The essay by Frances Peace Sullivan shows that the Universal Negro Improvement Association (UNIA) and the African Communities League (ACL) made an enduring contribution to community building in provinces in eastern Cuba, primarily among West Indian migrants. The UNIA drew on a long tradition of nineteenth-century friendly societies and lodges and was itself a mutual aid society. Members paid dues to care for the sick and provide death benefits and built schools and churches. The UNIA hosted social and religious events with parades, dances, Mothers-Day celebrations, and communal events. That tradition continues in Cuba today among West Indian descendants. Much of this work was done by women.

*Global Garveyism* includes three essays dealing with the activities of Garveyite women. Nicole Bourbonnais, focusing on the 1940s, tells the story of women in the Harmony Division of the UNIA in Kingston who advocated birth control, to the dismay and sharp opposition of male members. Liberty Hall in Kingston was where audiences heard anticolonial activists such as Mary Morris Knibb, Amy Jacques Garvey, Amy Bailey, Ina Bailey, Alma LaBadie, and Eulalee Domingo speak. And Keisha N. Blain explores the writings of Garveyite women during the same period, showing the way the legacies of the movement were remade over time in adjusting to new circumstances. There is also a fascinating essay by Robert Trent Vinson on the history of Garveyite women in “the hundreds of African-led Garveyite churches and schools established in the 1920s and 1930s” in the former Transkei region of South Africa (p. 184). This is pathbreaking research, bringing to light African women in religious institutions that they built.

Essays by Erik S. McDuffie and Ronald J. Stephens focus on the work of Garveyite activists from the Midwest United States who built the UNIA. Chicago at its peak had 18,000 members and was second only to Harlem in its membership. Detroit had 7,000 members in 1924 and the UNIA had many businesses. Among the many prominent Midwest Garveyites McDuffie names are James Stewart of Cleveland, who succeeded Garvey as president-general in 1940, Clarence Harding, and Joseph A. Craigen. Stewart migrated to Liberia in 1949 and relocated.
the headquarters of the UNIA. He established a UNIA-run commercial farm in Gbandela, and organized international UNIA conferences there in 1950, 1954, and 1958. Harding, who succeeded Stewart in Liberia, “found success in the West African nation in building a sustained mass Garvey movement composed mostly of indigenous and poor African people from the mid-1960s though the late 1970s” (p. 98). This claim, which seems overstated, is not backed up by sufficient empirical evidence.

Stephens then analyzes the work of Joseph Craigen, who migrated from British Guiana to Detroit and worked in the automobile industry. When Garvey moved the headquarters to Kingston in 1929 and announced the formation of the unincorporated UNIA-ACL of the world, Craigen opposed the move and broke with him. As an activist lawyer, he organized fourteen different Michigan UNIA divisions, acquired real estate, and was outspoken on racial issues until his death in 1962.

John Maynard’s essay examines the rise of Aboriginal political protest, 1920–29, and the work of Fred Maynard and Tom Lacey who “viewed Garveyism as an answer to Aboriginal issues in Australia” (p. 226). José Andrés Fernández Montes de Oca explores Garveyism in the Trinidad Workingmen’s Association in 1919–25 and the debates around race and class, as well as Black internationalism vs. working-class solidarity.

The new research in Global Garveyism digs deep into the politics and ideas of Garveyites at the local level, goes well beyond Garvey’s death in 1940, and pays attention to the role that women played in the movement. This book acknowledges the pioneering work of Amy Jacques Garvey who insisted on the global reach of the movement and credits the late Professor Tony Martin with originating the idea for the book.

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