

Intellectual Biography of Amy Jacques Garvey

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Black movements in the twentieth century such as Black Power, the Rastafarian movement have strong links with Garveyism. Martin Luther King Jr., Malcolm X, Louis Farrakhan, Patrice Lumumba of Congo, Elijah Mohammad, Kwame Nkrumah of Ghana, Jomo Kenyatta of Kenya, George Padmore, Walter Rodney, C.L.R James, Bob Marley, Peter Tosh and Mutabaruka all found inspiration in Garveyism (Sewell, 1990). The most important and influential woman in Garveyism was Amy Jacques Garvey, Marcus Garvey's second wife. A.J. Garvey authored *Garvey and Garveyism*, compiled and edited *The Philosophy and Opinions of Marcus Garvey, or, Africa for the Africans Volumes I, II, and III*, and authored many other publications. She was a daunting intellectual, orator, writer, social activist, leader, and feminist who possessed invaluable talents and made distinct contributions to Garveyism. A.J. Garvey saw herself as "the most knowledgeable Garveyite, and in her opinion, no one could interpret, analyze or unpack the meanings of Marcus Garvey's words better than she could" (Taylor, 2002, p.236). A.J. Garvey rightfully claimed ownership of Garvey's "intellectual production, making it clearly her political property" (Taylor, 2002, p.236). Her lifelong commitment to social change went beyond her relationship with her husband. A.J. Garvey raised the consciousness of blacks on social and economic issues that "impacted their human dignity and wellbeing" (Broussard, 2004, p. 132). She was a remarkable woman of her time and the influence on the African diaspora will be everlasting.

Amy Euphemia Jacques Garvey (A.J. Garvey) was born on New Year's Eve 1895, in Jamaica's capital city of Kingston. Amy was born to Samuel and Charlotte Jacques, members of the Jamaican middle class and educated property owners (Hine, Brown, & Terborg-Penn, 1993, p. 483). A.J. Garvey had a lineage deeply rooted in an upper-class British heritage. Her great-great-grandfather, John Jacques had been the first mayor of Kingston and one of three

representatives (Cundall, 1915, p.103). During that time, only prosperous European men could hold public office and participate in the political process (Johnston, 1910, p.255). Today the memory of John Jacques is celebrated in Kingston by namesake- Jacques road (The Gleaner, 2010).

A.J. Garvey was raised in a middle-class home. A.J. Garvey attended the prestigious, Wolmer's Girls School, one of the oldest existing secondary schools in Jamaica (founded in 1729)(Hamilton, 1979). A.J. Garvey attended high school during a time when less than 2% of Jamaican youths received a high school education (Hurwitz and Hurwitz, 1971).

“As a Black woman I was trained by my father, who lived in Cuba for years and spoke Spanish fluently; he also lived in Baltimore. He married my mother, and settled down in Jamaica, West Indies. For five years they had no children; so my mother prayed for a ‘son and heir.’ I came a girl, but my Dad trained me as if I were a boy. He took me around the property, explained to me how tobacco was grown and cured, taught me to use a gun to shoot stray goats, on Sundays, after dinner, he would collect his foreign newspapers, and I had to get a dictionary, and read editorials and news items; he would explain everything to me and answer all my questions. Sometimes he would give me an essay to write on a news item or article. This made me learn to think independently on world affairs and to analyze situations. So when I met Marcus Garvey the International Black mass Leader, he found in me an understanding and dedicated partner” (Jacques Garvey, 1972, p.109).

As the eldest child in her family, A.J. Garvey was obliged to do extensive reading of foreign newspapers and periodicals with her father in order to enhance her knowledge of the world. She absorbed her father's deep interest in political issues, including racial progress (Vincent, 1972). A.J. Garvey was reared to be well educated and socially conscious during an era of constricted career opportunities for women –particularly Black women (Adler, 1992, p. 350). Amy was distinguished from her peers since only a handful of “brown”/ colored youth had the opportunity to receive a secondary education (Taylor, 2002, p.12). In 1910, only about one-quarter of the colored population could read and write (Johnston, 1910, p.270).

A.J. Garvey loved her father dearly, but as the product of an environment where individuals are often prejudged based off of appearance, she recalled how “she had been ashamed of her father coming to school because of his dark color” (Lewis & Warner-Lewis, 1987, p.40). Amy was proud of her light brown hue, which granted her “an assumption of difference or superiority when compared to the black laboring classes of the island. She [A.J. Garvey], like most Jamaican citizens of the period, had no doubt internalized the Eurocentric, but very real connection between color and prestige fused during slavery” (Taylor, 2002, p.10). “It seems that color clouded Amy's thinking in such a dramatic way that at times she felt uncomfortable sharing a public space (her school) with her own father- a man who clearly put energy into his parenting as well as providing for all of her material needs and desires.” (Taylor, 2002, p. 11).

A.J. Garvey views her father's attitude toward her in a “socially constructed, gender-specific terms. Being treated as a boy seems to have brought an element of freedom and adventure to her young life” (Taylor, 2002, p.14). A.J. Garvey states that she was “taught to play the piano, because music and music appreciation were considered the cultural finishing to a girls

education. I had no ear for music, and have always felt that whatever I do, I must excel in it” (Jacques Garvey, 1963, p.112). A.J. Garvey reasoned with her father to do shorthand and typewriting instead. He reluctantly agreed under the conditions that she would use it to become a nurse in England. A.J. Garvey received a prize for excellent performance and was offered a job at a legal firm. Although her father had socialized A.J. Garvey to be self-confident and high achieving, he did not want her working in a law firm. As a protective patriarch he stated “I do not want any daughter of mine to be exposed to the wiles of men in an office” (Jacques Garvey, 1963, p.112). A.J. Garvey had “minimal say in her father’s plans for her and her father expected her to follow those plans” (Adler, 1992, p.350). Her father believed that such work was “inappropriate for a proper lady” (Adler, 1992, p.350).

Soon after A.J. Garvey graduated from school, her father suddenly died of a stroke (August 3, 1913). A.J. Garvey began to work in the Law office as a clerk to look after her father’s estate.

“I remained there four years, and finally could attend to every legal phase of the work... however, I became restless and seceded to go to England; but when everything was ready, the ships would not take women passengers because of submarine warfare. I then decided to go to America in 1918. My mother was so upset that she had a conference with our minister and the lawyer in hopes to dissuade me, as I could not stay with her people: They all pass as white. Our lawyer argued that I should remain and become a lawyer, as America was no place for my type” (Jacques Garvey, 1963, p.113).

Charlotte (Amy's mother) resisted the trip partly because "honorable women seldom traveled by themselves," and she did not want to imagine A.J. Garvey living alone in the United States (Taylor, 2002, p. 17). A.J. Garvey had become empowered by her father's early teachings to "look beyond prevailing gender-specific constraints" and had the self-confidence needed to venture into new country (Taylor, 2002, p. 17). As a strong-willed young woman, she was convinced that she could maintain her respectability and be independent. To console her worried mother, she promised to return back "in three months if conditions were unbearable" (Jacques Garvey, 1963, p.112).

A.J. Garvey's experiences of sexism within her family and the workplace may have contributed to her development as a feminist (Adler, 1992, p.351). She claimed that her primary reason for going to the U.S. was to further her education and to see the "land of opportunity and limitations" her father described to her (Jacques Garvey, 1963, p.113). By defying her family's wishes and going to a foreign country alone when this was an anomaly for most women, A.J. Garvey demonstrated independence of mind, courage, and thirst for knowledge (Adler, 1992, p.351).

Soon after her arrival in Harlem, New York, A.J. Garvey heard about the Universal Negro Improvement Association (UNIA). She decided to attend a meeting at Liberty Hall in the summer of 1919. Marcus gave a speech that night and A.J. Garvey allegedly went up to him afterward to congratulate him on his fine oratory and ask him questions. "There were many points he did not cover in his speech; on these I questioned him for the answers; as I told him, I not only wanted to be convinced that he was right, but to be able to argue on my conviction" (Jacques Garvey, 1963, p.39). Marcus answers evoked more questions from A.J. Garvey and they agreed to meet again at his office to talk more about Garveyism. "Amy's self-initiated

introduction to Marcus, an already a famous man, reveals her to have been an assertive, self-confident woman” (Adler, 1992, p.352). Her eagerness and inquisitive nature to engage Marcus in dialogue suggest that she had “already developed ideas surrounding racial issues” (Adler, 1992, p.352). She also chose to question Marcus in person, rather than “addressing her concerns to the entire audience” (Taylor, 2002, p.23).

Soon after this first interaction, A.J. Garvey (1963) recalls that Marcus “showed me around the offices, and asked my opinion” (p.39). On the tour of the offices, Garvey commented about the challenges of running the organization. A.J. Garvey (1963) “told him quite frankly that he needed a daily reporting system” so that he would be able to track the UNIA activities and calculate the amount of money they generated (p.39). Garvey was impressed with her suggestions and “after much pleading” she took a secretarial position (Jacques Garvey, 1963, p.41). A.J. Garvey was not afraid to assert herself, stand up for what she believed in and protect herself. “The following year I had to get a gun, as one of the clerks threatened to throw me down the stairs” (Jacques Garvey, 1963, p.41). This statement indicates that she wouldn’t let men (or anyone) intimidate her despite her being “only five feet two inches tall and 110 pounds” (Taylor, 2002, p.30). Self- protection by carrying a gun could exemplify a way to transgress ideas of “feminine gentility and masculine courage” (Taylor, 2002, p. 50).

Few people, including Garveyites, were ever able to establish the intimate rapport with Marcus that A.J. Garvey did (Adler, 1992, p.352). Marcus was “very difficult to get along with and was considered by many to be short-tempered, unpredictable and suspicious” (Adler, 1992, p.352). While A.J. Garvey showed him respect, she (unlike most) was tough enough to talk back to him (Vincent, 1972). The beginning of A.J. Garvey and Garvey’s relationship was founded on

mutual respect and admiration; she respected his “creative genius” and he admired her “intellectual prowess” (Vincent, 1972, p. 131).

A.J. Garvey viewed her marriage to Garvey as “an arrangement” (Broussard, 2004, p.107). She told an interviewer in 1971, “Marcus Garvey never married me for love. NO, sir. That was not the proposal. He needed me. That was all. He needed someone he could trust. It wasn’t a personal matter. He knew that the life of the organization was at stake” (Reed, 1971, p.48). A.J. Garvey never admitted that she was attracted to Garvey or desired more than a professional relationship with him at that time (Taylor, 2002, p.31). The marriage arrangement gave A.J. Garvey “the right and privilege to inspect, audit and investigate at any and all times the records and books or accounts” of the UNIA. Garvey and A.J. Garvey obtained equal rights to the proceeds of all books, pamphlets, and pictures of which they were the authors and subjects (Marcus Mosiah Garvey Manuscript Collection, 1923).

A.J. Garvey edited her first volume of the *Philosophy and Opinions of Marcus Garvey*, a compilation of Marcus’s writings and speeches, seven months after she married Marcus. Her initial purpose was not to publish but to keep a private compilation of Marcus’s “opinions and sayings” (Jacques Garvey, 1923/1986, p. xxxiii). She decided to publish “in order to give the public an opportunity of studying and forming an opinion of him; not from inflated and misleading newspapers and magazine articles, but from expressions of thoughts enunciated by him in defense of his oppressed and struggling race; so that by his own words he may be judged, and Negroes the world over may be informed and inspired, for truth, brought to light, forces conviction, and a state of conviction inspires action” (Jacques Garvey, 1923/1986, p. xxxiii). A.J. Garvey was interviewed by the *Negro World* regarding her forthcoming book. When asked what occupied her thoughts most, A.J. Garvey responded “my husband.” She went on to say that

Marcus's work was "his whole life...knowing this, I endeavor to be conversant with subjects that would help in his career, and try to make home a haven of rest and comfort for him" (Jacques Garvey, 1923/1986, p.8).

A.J. Garvey quickly became a central force in the Garvey movement. A.J. Garvey's place in the movement became "second only to Marcus" in the UNIA (Matthews, 1979, p.4). Perhaps she should be considered "first alongside Marcus" (Adler, 1992, p.353). Tony Martin (1991) called A.J. Garvey "an amazing woman" who ran the UNIA "almost singlehandedly when Garvey was either imprisoned or otherwise unavailable" (p.72). In *Garvey and Garveyism*, (1963) A.J. Garvey claimed that the significant portion of the speeches, writings, and even thoughts of Marcus was the result of her efforts. She described how Marcus asked her to read through magazines and newspapers for important articles and then explain their content and significance to him. He would in turn use this material as the basis for his speeches and front-page articles and would seek A.J. Garvey's "opinions before going to the press" (Jacques Garvey, 1963, p.131). Much content from the articles written by A.J. Garvey in the *Negro World* was incorporated into his speeches. She had a profound impact on Marcus's thought and "was the cocreator if not *the* creator, of aspects of Garveyite philosophy" (Adler, 1992, p.354).

A.J. Garvey toured extensively with and without Marcus (when he was in jail) throughout the country and was considered to be an "excellent speaker" (Martin, 1983, p.126). A.J. Garvey was often asked to speak when she was on tour. Her verbal discourse mirrored the late-nineteenth-century "women-tempered rhetoric" also described as "speechlets" which are defined as spontaneous talks ranging from five to fifteen minutes (Taylor, 2002, p. 55). Speechlets assured that women did not speak too long; thus they were able to "assure audiences that their public stance did not masculinize them" (Mattingly, 1995, p.51). On the way back from a

“southern route” (Arizona, New Mexico, Oklahoma, Arkansas, Mississippi, Alabama, Georgia, South Carolina, Virginia, Washington D.C, Maryland, New Jersey and New York) A.J. Garvey was struggling to confine her talks within a “feminine time frame” (Taylor, 2002, p.55).-A.J. Garvey was not on the program at the first meeting in New York. Her series of articles written in the Negro World “created so much interest and enthusiasm that- just before Garvey appeared as the last speaker the audience clapped and called out, ‘We want Mrs. Garvey. I rose, and when their cheering had died down, I had caught their infectious spirit, and responded with a speech, that came to its climax in a call to rededicate their lives for service to all. Before he [Marcus] spoke he said smilingly, ‘Now I have a rival, but I am glad she is my wife’” (Garvey, 1963, p.131).

Less than one year after their marriage, Marcus was convicted of mail fraud and sentenced to five years in prison. With Garvey’s incarceration, A.J. Garvey ably moved from the background to the foreground and set the tone for the UNIA during this crisis. She saw herself as the organization’s leader and displayed a confident persona to inspire others to have faith in her ability and judgment (Taylor, 2002, p.59). She was active in her efforts to keep her followers spirits high while her husband was locked up. She writes, “No one can imprison the soul of a man. The mind will soar far beyond prison walls and iron rails. A brave man lives, even in confinement, when his beautiful thoughts are his boon companions, and any movement for the liberation of God’s people will prosper if only because of the righteousness of its cause. Imprison a leader and you boost his cause” (Jacques Garvey, 1925a). Politics were considered men’s territory and although members all agreed on self-determination and self-reliance this did not apply to gender relations (Taylor, 2002). She did not allow other men to occupy a position of authority over her. “Her community feminism empowered her to establish personal parameters

regarding her public and private roles, and only her husband had the right to question her decisions” (Taylor, 2002, p. 67).

Marcus strongly relied on A.J. Garvey for “emotional and intellectual support” and viewed her as an aide in his work (Adler, 1992, p.354). This is clear in his message he sent to his supporters of the *Negro World* while he was in Tombs Prison in upstate New York, 1923:

“I commend to you care and attention my wife, who has been my helpmate and inspiration for years, she has suffered with me in the cause of service to my Race, and if I have any sorrow, it is on her account, that I cannot be with her at all times to protect her from the evil designs of the enemy...Her tale of woe has not been told, but in my belief that truth will triumph over wrong, I feel sure that a day will come when the whole world will know the story of her noble sacrifice for the Cause I love so much” (Jacques Garvey, 1963,p.123).

Despite this public message, “Marcus failed to show A.J. Garvey his appreciation for her efforts” (Adler, 1992, p.354). She did not receive the recognition she thought she deserved. Marcus prohibited her from becoming the official leader of the UNIA (Adler, 1992, p.355). Regardless, it has been argued that A.J. Garvey became the UNIA leader while Marcus was incarcerated. It is difficult to comprehend or quantify the amount of work that A.J. Garvey accomplished while Marcus was incarcerated. In addition to speaking all over the country to raise money for Marcus’s defense fund, A.J. Garvey met constantly with officials and UNIA officers, organized UNIA conferences and affairs, was associate editor of the *Negro World* and editor of the women’s page entitled “Our Women and What They Think,” worked tirelessly with lawyers to get Marcus released from jail, compiled and published volume II of the *Philosophy*

and Opinions of Marcus Garvey (as well as two volumes of Marcus's poetry, *The Tragedy of White Injustice* and *Selections from the Poetic Meditations of Marcus Garvey*), and visited Marcus almost every three weeks in Atlanta (Adler, 1992, p.355).

Through *The Negro World*, the major Garveyite newspaper and regarded as the most sophisticated Black paper during the Harlem Renaissance (Matthews, 1979), A.J. Garvey was able to articulate her feminist thoughts through writing "Our Women and What They Think." Despite the fact that she was frequently physically ill, she managed to write a lead editorial and single-handedly produce her "Women's Page" every week, for three years. In the "Women's Page," A.J. Garvey "strove to reclaim Black women's dignity and subjectivity by celebrating their lives and thought and moreover, by placing them at the center of discourse" (Adler, 1992, p. 371). "The women of the UNIA have shown an interest and helpfulness so far flung as to make it doubtful if the organization could have reached the high point of strength and effectiveness it has without them...the women of the association are a tower of strength...the success of the Negro race thus far has been largely due to the sympathy and support which our women have given to the cause" (Jacques Garvey, 1924). A.J. Garvey printed editorials that situated womanist proclivities within Black nationalism; "her commentary thus represents a struggle on behalf of women in the context of masculinist discourse" (Taylor, 2002, p.69).

The Woman's page was different than others at the time. A.J. Garvey explains, "[u]sually a Woman's Page is any journal devoted solely to dress, home hints and love topics, but our Page is unique in that it seeks to give out the thoughts of our women on all subjects affecting them... This pleases the modern Negro woman, who believes that God Almighty has not limited her intellect because of her sex... By your contributions you will be showing the world the worth and ability of Negro Women, and gain the appreciation of our own men whose lives are guided

by our influence and who get inspiration from us (Matthews, 1979, p.5). “Our Women and What They Think,” covered a spectrum of issues with themes including: national liberation struggles worldwide; feminist movements and the changing status of women at home and abroad; the fight for Black liberation in the United States; and the sweep of technological change (Matthews, 1979). A.J. Garvey believed that it was imperative for Blacks to be well informed about international affairs so that they could be prepared for the “war of tomorrow” and make appropriate countermoves for their own safety (Jacques Garvey, 1926b, p.8). The Woman’s page provided an avenue for all black women, “regardless of class and caste, to participate as intellectuals in the Pan-African struggle” (Taylor, 2002, p.70)

A.J. Garvey demonstrated “remarkable breadth and sophistication of knowledge” regarding world news (Adler, 1992, p.359). Amy Jacques wrote about the changing status of women in the Philippines, Turkey, Japan, and Syria, she focused much attention on women in Egypt, India and China-countries in the midst of national liberation struggles (Matthews, 1979). As a connoisseur of international news, A.J. Garvey “advocated racial advancement and productivity via self-determination, self-reliance, productivity, and economic independence” (Broussard, 2004, p. 108). Her commitment to international news developed the notion that “blacks were part of an international community” (Broussard, 2004, p.109). A.J. Garvey highlighted the connection between national liberation and women’s emancipation noting that women’s changing status in society was both fueling and being fueled by movements for national independence (Adler, 1992, p.361). In an article focusing on India’s decision to elect its first woman president to the Fortieth National Congress, A.J. Garvey comments on women’s efforts toward change being a catalyst: “ Women seem to instinctively feel that the time is ripe for all peoples to make and defend a place for themselves; hence they have become impatient

with the lethargic efforts of the men and are coming forth from their homes, throwing off their veils and helping to make life more secure and happy for their children” (Jacques Garvey, 1926a). A.J. Garvey placed the black experience for the black masses in context by “providing lessons on world affairs and insight into the negative impact of international activities on blacks and people of color worldwide” (Broussard, 2004, p.132).

A.J. Garvey refuted the false dichotomy between motherhood and professional life for women, claiming that women could choose any and every path they saw fit (Adler, 1992, p.362). A.J. Garvey (1924) allowed debate on the woman’s page but she never shifted her position that women had the right to act as political beings. She made a conscious effort to foster agitation in the article “Will the Entrance of Women in Politics Affect Home Life?” (June 14, 1924). “Despite opposition women are in politics and are influencing and making humane legislations that only the detailed and fine minds of the female sex can conceive. Such legislations uplift homes, communities and nation; therefore the home has not been neglected but benefited” (Jacques Garvey, 1924b).

A.J. Garvey’s forum expressed her view that black women should share their ideas. She believed that Black women have the power to influence Black men. She encouraged all black women to send their views and let their voices be heard whether it be in English, French or Spanish. She believed that expressions from black women would “help the race materially” and inspire our men who read our lofty ideals and aims (Broussard, 2004, p.132). A.J. Garvey argued that women had special powers that could be employed toward the betterment of humanity (Adler, 1992). Historically, Black women have been forced to adopt the roles of wife, mother, and worker simultaneously in response to their experiences of racism, sexism and classism (Dill, 1979). A.J. Garvey understood that competing demands were “a primary influence on the Black

women's definition of her womanhood" (King, 1988, p.274) and viewed Black women's "ability to appropriately diverse social roles as an indication of their strength" (Adler, 1992, p.362).

A.J. Garvey's leadership "combined socially constructed feminine qualities (consoler and comforter) to navigate a public (i.e. male) space" (Taylor, 2002, p.58). As a spokesperson for the UNIA, she brought hope to discouraged black people. While Garvey was in prison, A.J. Garvey "preached the sermon at a time when the majority of pulpits represented the epitome of male hegemony" (Taylor, 2002, p.59). Hierarchical structures between the sexes still existed even with in feminist theology of the black church during this time (Higginbotham, 1993, p. 147). A.J. Garvey aggressively took the initiative to preach (Taylor, 2002). She did not feel the need to keep spirituality out of the movement but rather was comfortable integrating biblical verses to bring comfort and hope to her audience. She also did not let religion divide her audience but used it to unite them.

"Whether we be black Mohammedans or black Christians, we all believe in the same God-the Father of all. Our forms of worship may differ, but the basic principles are the same. We worship in spirit and in truth. Our racial interests are identical. We are all struggling under the same yoke, and by the help of God, Allah, the First Cause, or the omnipotent, we will join forces and throw off the common oppressor, and live up to the high calling of our Creator and in obedience to His injunction- YE ARE THE LORDS OF CREATION!" (Jacques Garvey, 1925b).

In 1928 A.J. Garvey gave a message from "Negro women to the white women of London" that appeal on religious ground: "we are all human beings, and as children of God, we deserve equal treatment, equal fairness, equal justice in common with all humanity" (Jacques Garvey, 1928) .

A.J. Garvey could be uplifting and inspiring in her writings, as she was aware of the hardships that had to be overcome. A.J. Garvey (1925c) wrote:

“Acquire the habit of looking on the bright side of life and believe that when the dark days come into your life, there may be some Devine purpose behind the affliction that will work out to your good at some future date. Confidence in self and confidence in the Creator are great pillars on which we can erect beautiful lives...If we believe we can do it, it will be done, and nothing in heaven or earth can halt us in our most righteous purpose. Can we do it?” (Jacques Garvey, 1925c).

The editorials on the Women’s page allowed A.J. Garvey to release stressful emotions, such as anger and frustration toward people whom she believed had caused her grief and anguish (Taylor, 2002). Regardless of the fact that A.J. Garvey lived during a time when a woman’s anger was socially anathema, “she was not afraid to express her ire pointedly” (Adler, 1992, p.372). “Although her tone was often harsh, critical and even demeaning, Jacques Garvey endeavored to convey the values of the Garvey Movement as she shared her opinions, urged, enlightened and educated her race. With an urgency, fierceness, and militancy, she challenged blacks to take charge of their lives” (Broussard, 2004, p. 133).

“Women of all climates and races have as great a part to play in the development of their particular group as the men. Women as leaders nationally and racially, be not discouraged black women of the world, but push forward regardless of the lack of appreciation shown you. A race must be saved, a country must be redeemed, and unless you strengthen the leadership of vacillating Negro men, we will remain marking time until the yellow race gains the leadership of the world, and we be forced to subservience

under them, or extermination... We are tired of hearing Negro men say: 'There is a better day coming' while they do nothing to usher in the day. We are becoming so impatient that we are getting in the front ranks and serve Negro leaders, and with prayer on our lips and arms prepared for any fray, we will press on and on until victory is ours. Africa must be for Africans, and Negroes everywhere must be independent, God being our helper and guide. Mr. Black Man, watch your step! Ethiopia queens will reign again, and her Amazons protect her shores and people. Strengthen your shaking knees and move forward or we will displace you and lead to victory and to glory" (Jacques Garvey, 1925d).

Amy Jacques Garvey did not become consumed by anger, but rather "she used it to fuel her efforts toward social change" (Adler, 1992, p. 372). "Anger is often at the center of their transformations from private actors in restricted universes to encompassing all the important issues of the day" (Garland, 1988, p. xvi). Anger can be a principal motivator underlying activist thinking and behavior (Garland, 1988).

"If the men do not realize their responsibilities we women must make up our minds to assume the responsibility it takes our lives...and if you continue to waste your time and energy fighting among yourselves, being jealous of each other, being envious of each other, airing foolish talk about place of birth and what not, you will not get anywhere and the other fellow will swallow us up....each and every one of us has our part to play. There are many who have not the education or the ability for leadership, but you must remember that those that follow are as valuable as those that lead, because it is the following that makes up leadership...no great nation and no great cause was ever nurtured or made any sort of progress without the inspiration of a woman. Did not France

have its Joan of Arc and England her Elizabeth?...show me a man such as our most honorable President, a man that other men will look up to and serve and I will show you the inspiring woman behind him who is saying to him, “in you I have great faith” and we are saying it with her” (Jacques Garvey, 1925e).

A.J. Garvey believed that poverty, poor health conditions, child welfare, mob violence, and racial segregation were women’s issues as much as women’s suffrage and women’s higher education were strategies for racial advancement (Brown, 1989). Her writings on race were laden with powerful language. Her editorials were informative, persuasive, insightful, bold and at times uplifting (Broussard, 2004). In an analysis of over one hundred and fifty editorials written by A.J. Garvey, it was concluded that she “raised the consciousness of blacks on social and economic issues that impacted their human dignity and wellbeing” (Broussard, 2004, p.132).

A.J. Garvey was a woman who “embraced her own thoughts and acknowledged the worthiness of her ideas” (Taylor, 2002, p. 235). She held women in high esteem and “believed her fellow race women were making valiant contributions to the race” (Broussard, 2004, p.124). She was strong and persuasive in expressing her ideas.

“Women’s abilities are not limited because she is a female. On the contrary she is more versatile than man; she has more staying power in poverty and adversity than the he-male. She has charm, wit, intuition, humor and ingenuity; she can balance a home budget on a few dollars, and make the food “stretch” to feed her hungry household. She is noted for paying attention to details, and this skill enables her to contribute greatly to big projects in the community, state and nation. There is nothing more vile than a good woman, and nothing more vile than a bad one” (Jacques Garvey, 1972, p.110).

A.J. Garvey sought to elevate her race and gender through her advocacy and writing. A.J. Garvey's roles as "educator and racial activist were intertwined" (Adler, 1992, p.366). This "form of Afrocentric feminist political activism [is] essential to the struggle for group survival. By placing family, children, education and community at the center of political activism, Africa-American women [drew] on Afrocentric conceptualizations of mothering, family, community and empowerment" (Collins, 1991, p.151). Also, her style of activism falls in line with the motto of the Black women's club movement "Lifting as we climb" (Collins, 1991, p.158). A.J. Garvey "consciously personified the type of black woman that the UNIA needed- intelligent, industrious, willing to sacrifice self to better her home, community and nation" (Taylor, 2002, p. 85).

Amy Jacques Garvey was the interpreter of Garvey and Garveyism. George Alexander McGuire (1923) hailed Jacques Garvey as a "little Joan of Arc...never did woman for man make similar sacrifice, exhausting her mental and physical powers by day, and resisting the embrace of Morpheus by night in her untiring efforts which have brought forth the first fruits of success [Garvey's release]. "Her literary and intellectual skills account for much of the documentation of the movement, she did not question her role as wife...combining these duties with her responsibilities as a tireless supporter of Garvey" (Smith, 1988, p.78). The following quote is telling of the self-sacrifice she has given to the fight for Black liberation: "I only regret that I have one life to give, but rest assured it has been, it is, and will be a full life, for the ancestral Home and my people everywhere" (Jacques Garvey, 1944).

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