Colonial Africa 1920-1939
In 1912, educated Africans organized a political party that later became the African National Congress (ANC). Its members worked through legal means, protesting laws that restricted the freedom of black Africans. One ANC member (left) gave a speaking tour in the United States to raise support for his cause.

The recording of songs were made during a visit by Sol Plaatje to the UK, on behalf of the then South African National Native Congress (SANNC later ANC). They were recorded at the studios of the Gramophone Co. Ltd. in Hayes, Middlesex on 16 October 1923.

Primary Source Documents: Exhibitions: New York Public Library "Africana Age"
Pan-Africanism

In the 1920s, a movement known as Pan-Africanism began to nourish the nationalist spirit and strengthen resistance. Pan-Africanism emphasized the unity of Africans and people of African descent worldwide. Among its most inspiring leaders was Jamaica-born Marcus Garvey. He preached a forceful, appealing message of “Africa for Africans” and demanded an end to colonial rule. Garvey's ideas influenced a new generation of African leaders.

--World History Textbook

Marcus Mosiah Garvey (1887–1940), known as the "Negro Moses," was born in St. Ann’s Bay, Jamaica. He was the son of Marcus and Sarah Garvey. At fourteen, the young Garvey left school and migrated to the capital, Kingston, where he worked as a printer’s apprentice. He started to travel to Central America in 1910 and launched a small newspaper in Limón, Costa Rica. http://exhibitions.nypl.org/africanaage/essay-garvey.html

This confidential memorandum was sent by a colonial Government official of British Guiana (Guyana) to British Secretary of State for the Colonies, Winston Churchill. It pertains to the UNIA and the circulation of its newspaper, The Negro World, which had been banned in the colony. July 1922
Pan-African Congress

African American scholar and activist W.E.B. DuBois (doo BOYS) organized the first Pan-African Congress in 1919. It met in Paris, where the Allies were holding their peace conference. Delegates from African colonies, the West Indies, and the United States called on the Paris peacemakers to approve a charter of rights for Africans. Although the Western powers ignored their demands, the Pan-African Congress established cooperation among African and African American leaders.

W. E. B. Du Bois, who studied in Germany with renowned sociologist Max Weber, frequently toured Europe, where he called attention to the dehumanizing effect of segregation and white supremacist violence on the lives of African Americans. The Great War weighed heavily on Du Bois’s mind, most importantly because of how it brought the growing tensions over colonialism to light. In 1919 Du Bois forced his way into the League of Nations meeting in Paris in order to voice his concerns over imperialism in Africa.

“The Africanists take the view that there is only one race to which we all belong, and that is the human race. In our vocabulary therefore, the word 'race' as applied to man, has no plural form.”

--W.E.B. DuBois
**Rastafarians**

Rastafari is a young, Africa-centered religion which developed in Jamaica in the 1930s, following the coronation of Haile Selassie I as King of Ethiopia in 1930.

Rastafarians believe **Haile Selassie is God** and that he will return to Africa members of the black community who are living in exile as the result of colonization and the slave trade.

Rastafari theology developed from the ideas of **Marcus Garvey**, a political activist who wanted to improve the status of fellow blacks.

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**Marcus Garvey, a prominent African nationalist theorist who heavily influenced Rastafari and is regarded as a prophet by many Rastafarians**

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**His Majesty Speaks!**

"Knowing that material and spiritual progress are essential to man, we must ceaselessly work for the equal attainment of both. Only then shall we be able to acquire that absolute inner-calm, so necessary to our well-being. Whenever conflict arises between material and spiritual values, the conscience plays an important role and anyone who suffers from a guilty conscience is never really free from this problem until he makes peace with himself and his conscience. Discipline of the mind is a basic ingredient of genuine morality and therefore of spiritual strength. Spiritual power is the eternal guide, in this life and the life after, for man ranks supreme among all creatures. -Led forward by spiritual power, man can reach the summit destined for him by the Great Creator. Since nobody can interfere in the realm of God we should tolerate and live side by side with those of other faiths. In the mystic traditions of the different religions we have a remarkable unity of spirit. Whatever religion they may profess, they are spiritual kinsmen. While the different religions in their historic forms bind us to limited groups and militate against the development of loyalty to the world community, the mystics have already stood for the fellowship of humanity...in harmony with the spirit of the mystics of ages gone by. **No one should question the faith of others, for no human being can judge the ways of God.**"

H.I.M. Emperor Haile Selassie I
The Négritude Movement

French-speaking writers in West Africa and the Caribbean further awakened self-confidence among Africans through the négritude movement. In the négritude movement, writers expressed pride in their African roots and protested colonial rule. Best known among them was the Senegalese poet Léopold Senghor, who celebrated Africa’s rich cultural heritage. He fostered African pride by rejecting the negative views of Africa spread by colonial rulers. Later, Senghor would take an active role in Senegal’s drive to independence, and he would serve as its first president.

The poet Léopold Sédar Senghor (1906–2001) was one of the three founders of Négritude, with Aimé Césaire from Martinique and Léon-Gontran Damas from French Guiana. Born in Senegal, Senghor graduated from the University of Paris. He taught at prestigious schools in France before being enrolled as an officer in the French army.

The civilization of the twentieth century cannot be universal except by being a dynamic synthesis of all the cultural values of all civilizations. It will be monstrous unless it is seasoned with the salt of négri-tude, for it will be without the savor of humanity.

Léopold Sédar Senghor

The writers of the Harlem Renaissance, such as Langston Hughes and Claude McKay, who lived in France in order to escape American racism and segregation, influenced the founders of the Négritude movement. Many years later, Léon-Gontran Damas, cofounder of Négritude, and Langston Hughes share a moment.

Léon-Gontran Damas was the first published author of the three Négritude founders. *Pigments*, a book of poems, was published in 1937 with a preface by Robert Desnos, a renowned French surrealistic poet. Pigments is considered the Négritude manifesto. It passionately condemns racism, slavery, and assimilation.
Pan-Arabism
Oil became a major factor throughout the Middle East during this period. The use of gasoline-powered engines in various vehicles during World War I showed that oil was the fuel of the future. Foreign companies began to move into the Middle East to exploit its large oil reserves. **Pan-Arabism Grows** Partly in response to foreign influence, Arab nationalism grew after World War I and gave rise to Pan-Arabism. This nationalist movement was built on the shared heritage of Arabs who lived in lands from the Arabian Peninsula to North Africa. Today, this area includes Syria, Jordan, Iraq, Egypt, Algeria, and Morocco. Pan-Arabism emphasized the common history and language of Arabs and recalled the golden age of Arab civilization. The movement sought to free Arabs from foreign domination and unite them in their own state.

Sykes–Picot agreement was a secret 1916 agreement between the United Kingdom and France, to which the Russian Empire assented. The agreement defined their mutually agreed spheres of influence and control in the Middle East.

Arabs felt betrayed by the West—a feeling that has endured to this. During the 1920s and 1930s, their anger erupted in frequent protests and revolts against Western imperialism. A major center of turmoil was the British mandate of Palestine. There, Arab nationalists faced European Zionists, or Jewish nationalists, with dreams of a homeland of their own.

---World History Textbook
Since Roman times, Jews had dreamed of returning to Palestine. In 1897, Theodor Herzl (HURT sul) responded to growing anti-Semitism, or prejudice against Jewish people, in Europe by founding the modern Zionist movement. His goal was to rebuild a Jewish state in Palestine. Soon, some Jews, mostly from Eastern Europe, migrated to Palestine. They joined the small Jewish community that had lived there since biblical times.

During World War I, the Allies made two conflicting sets of promises. First, they promised Arabs their own kingdoms in former Ottoman lands, including Palestine. Then, in 1917, the British attempted to win the support of European Jews by issuing the Balfour Declaration. In it, the British advocated the idea of setting up “a national home for the Jewish people” in Palestine. The declaration noted, however, that “nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine.” Those communities were Arab. The stage was thus set for conflict between Arab and Jewish nationalists.