

Alain Locke



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Alain Locke

Race Leader, Social Philosopher, Bahá'í Pluralist

1885–1954



Locke's Public Profile Today



- U.S. Census Bureau, *Profile America*.
- Black History Month, 15 Feb. 2005.
- Play audio.

2005

Alain Locke Residence: *African American Heritage Trail*



● *For Black History Month 2006, Mayor Anthony Williams, Cultural Tourism DC, & the DC Historic Preservation Office have designated the Alain Locke Residence in Logan Circle (1326 R Street, NW) as a future African-American Heritage Trail marker.*

Credit: E. Renee Ingram, 2 April 2006

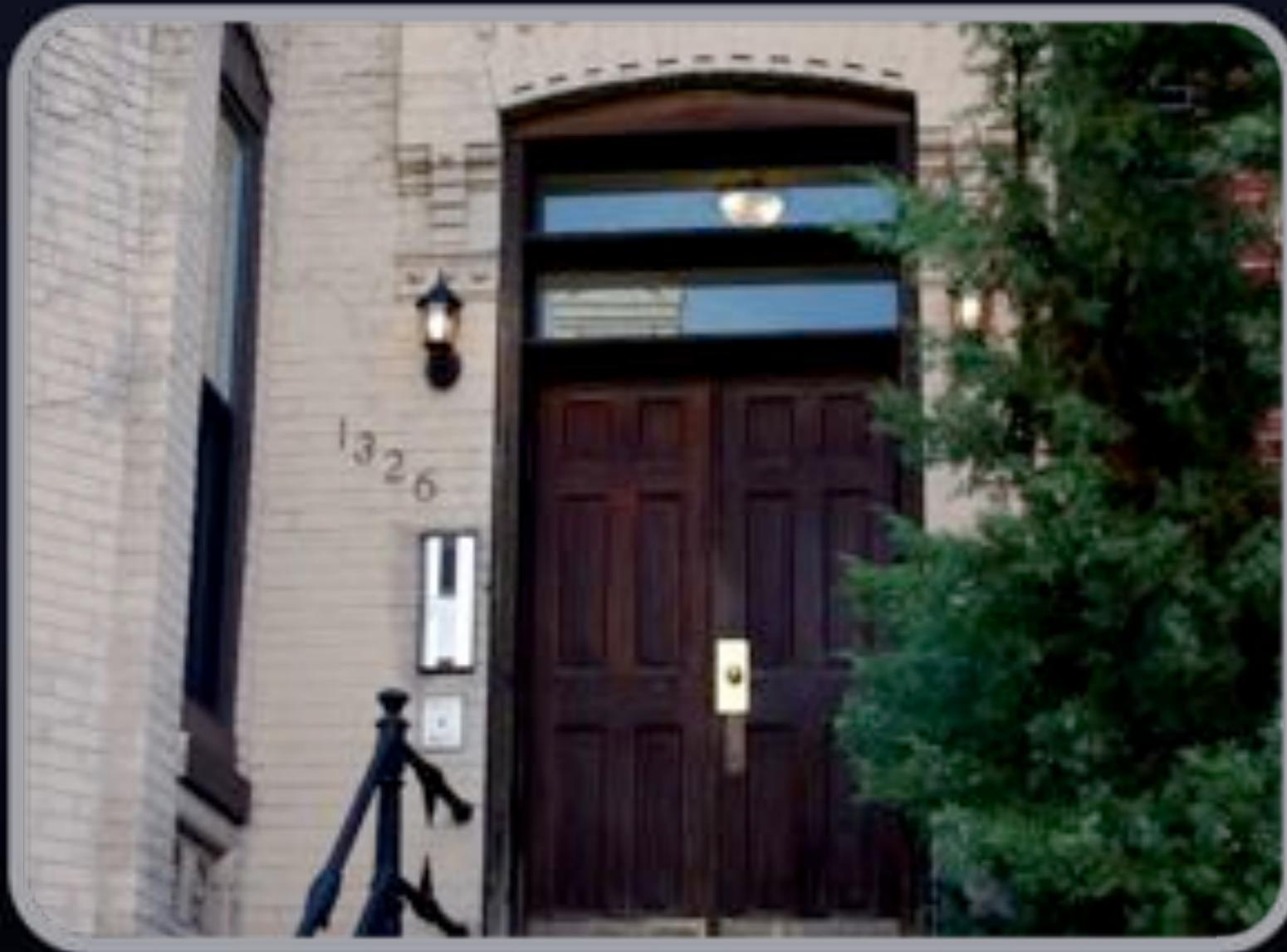
2006

Locke's Home in Logan Circle



Credit: E. Renee Ingram, 2 April 2006

2006



Credit: E. Renee Ingram, 2 April 2006

● *I found this house befitting of such an accomplished African American scholar. Imagine that our first African American Rhodes Scholar resided here. I reflected upon the achievements of Dr. Locke as a Harvard educated man, graduating magna cum laude in the early 1900s. How was this incredible intellectual able to accomplish what he did in such a segregated era of our American history?*

● *E. Renee Ingram,*

● *President & Founder*

● *African American Heritage Preservation Foundation, Inc.*

1885·1954

Locke's Significance

- First African American Rhodes Scholar (1907).
- Co-organizer of first “Race Amity” conference (1921).
- Editor of “our first national book,” *The New Negro* (1925).
- “Father of Multiculturalism” (1999).
- “Martin Luther King of African American culture” (2004).



1885

Birth



- *“Alain Leroy Locke: Alan registered as Arthur (white Phila Vital Statistics owing prejudice of Quaker physician Isaac Smedley [d. 1885!]) to answering question of race. Born 13 So. 19th Street, Philadelphia, Pa. Sunday between 10 and 11 A.M. September 13, 1885. Called Roy as a child[.] Alain from 16 on. [illegible] First born son. 2nd brother born 1889 — lived 2 months. Named Arthur first, selected for me.” (Note in Locke’s handwriting.)*
- *“Roy” became “Alan” from the age of sixteen, but with the French spelling, “Alain” (close to the American pronunciation of “Allen”), and “Roy” transposed as the middle name “LeRoy.”*

1904



Early Education

- Central High School of Philadelphia (1898–1902).
- Accomplished pianist & violinist.
- Philadelphia School of Pedagogy (1902–1904).
- Graduated 2nd in class.

Harvard University

1904·1907



- *Won Bowdoin Prize—Harvard’s most prestigious academic award—for his essay, “The Literary Heritage of Tennyson.”*
- *In three years, graduated magna cum laude in Philosophy (1907).*

1907

Rhodes Scholar

- *First African American Rhodes Scholar (1907).*
- *Rejected by five Oxford colleges.*
- *Enrolled in Hertford College, Oxford.*
- *“In what he has achieved, a race has been uplifted.” — William C. Bolivar (1907)*



Bridge of Sighs, Hertford College

Bridge of Sighs, Hertford College

Birth of Cultural Pluralism (Multiculturalism)



- *Thanksgiving Dinner episode.*
- *Locke rejected by Southern American Rhodes Scholars. Horace Kallen invites to tea.*
- *Locke asks: "What difference does the difference [of race] make?" Term "cultural pluralism" coined.*
- *Kallen credited with "cultural pluralism."*
- *But Locke called "father of multiculturalism."*

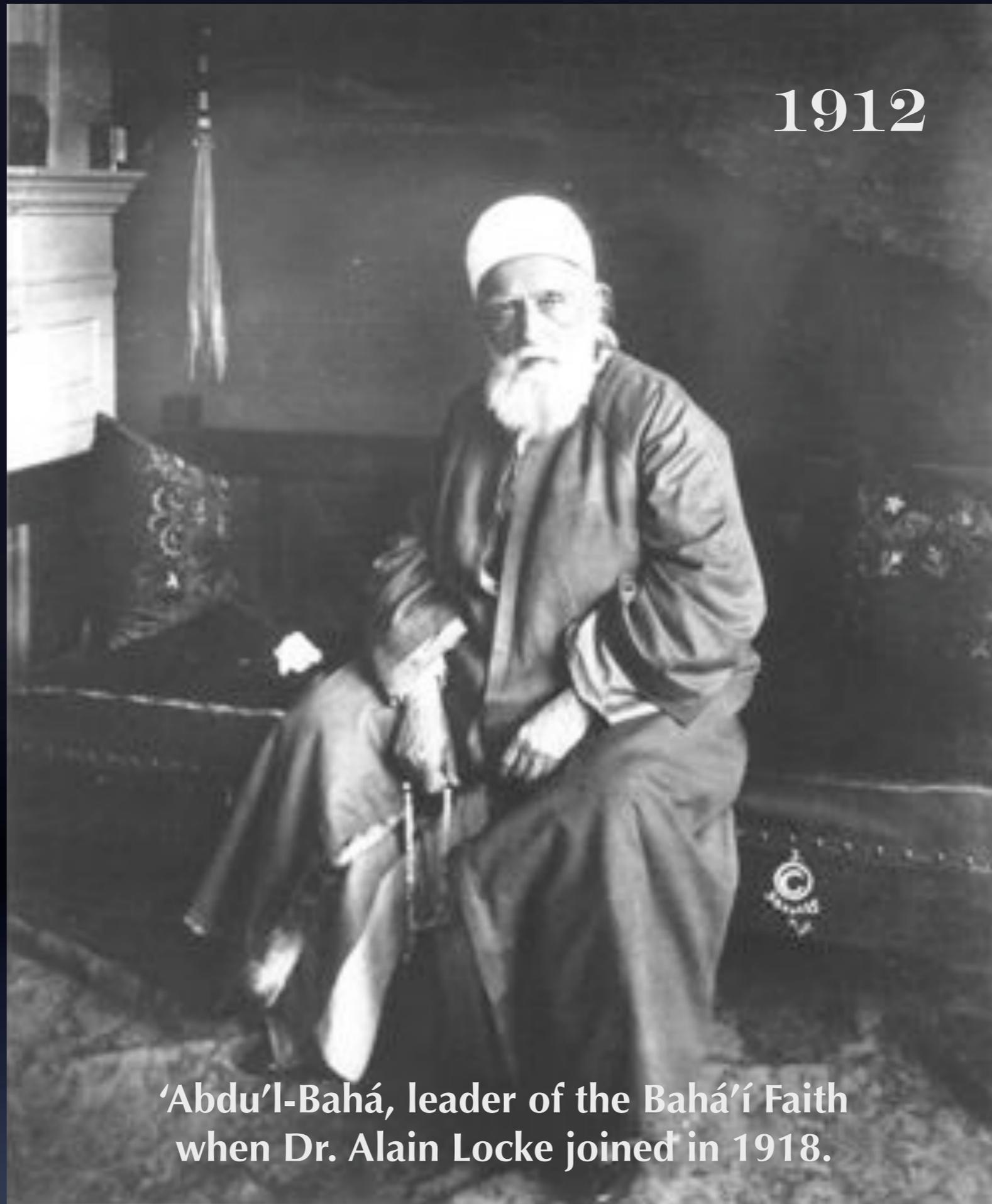
1907

Oxford Cosmopolitan Club

1907·1910



1912



'Abdu'l-Bahá, leader of the Bahá'í Faith
when Dr. Alain Locke joined in 1918.

1912

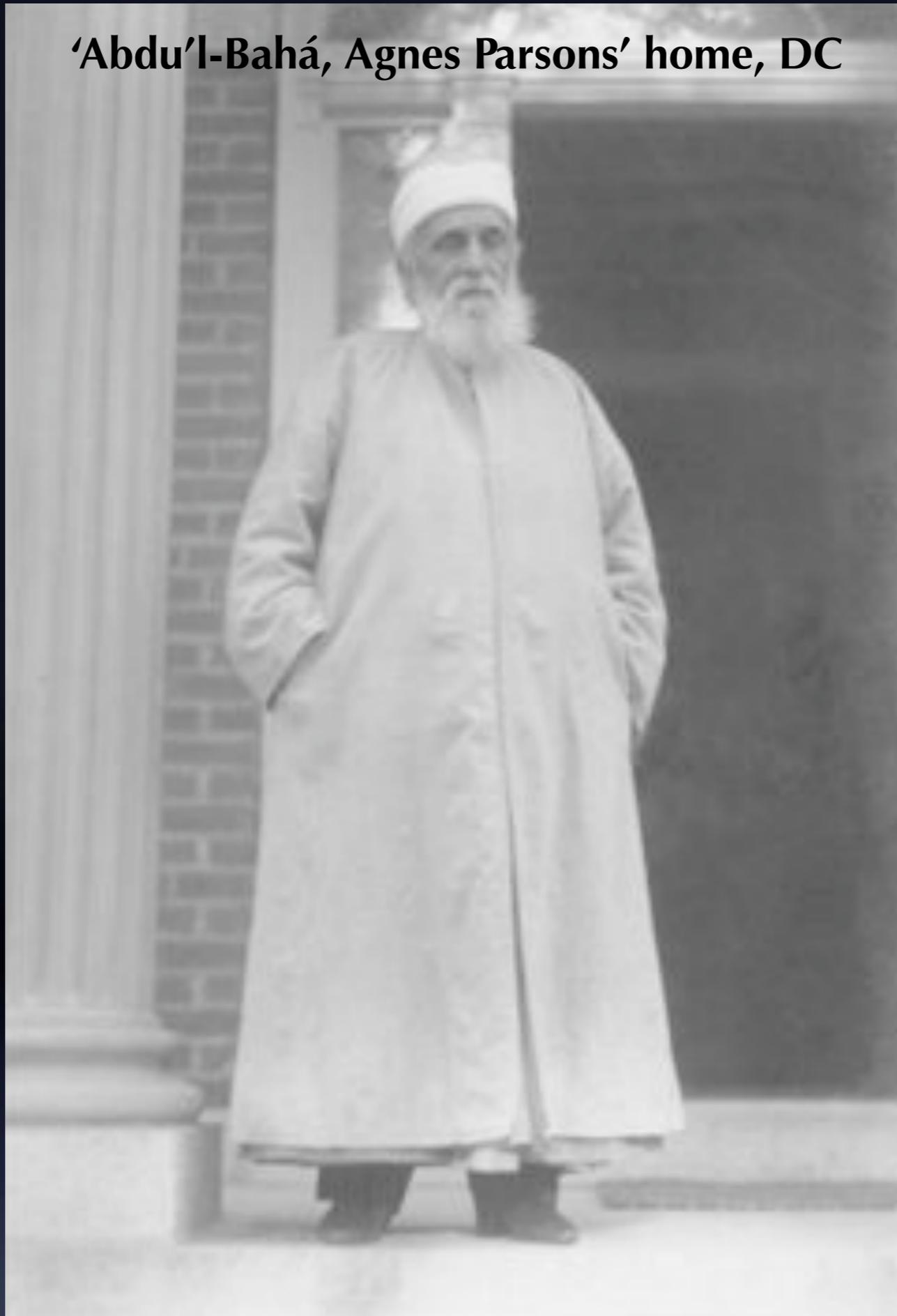
'Abdu'l-Bahá
New York City



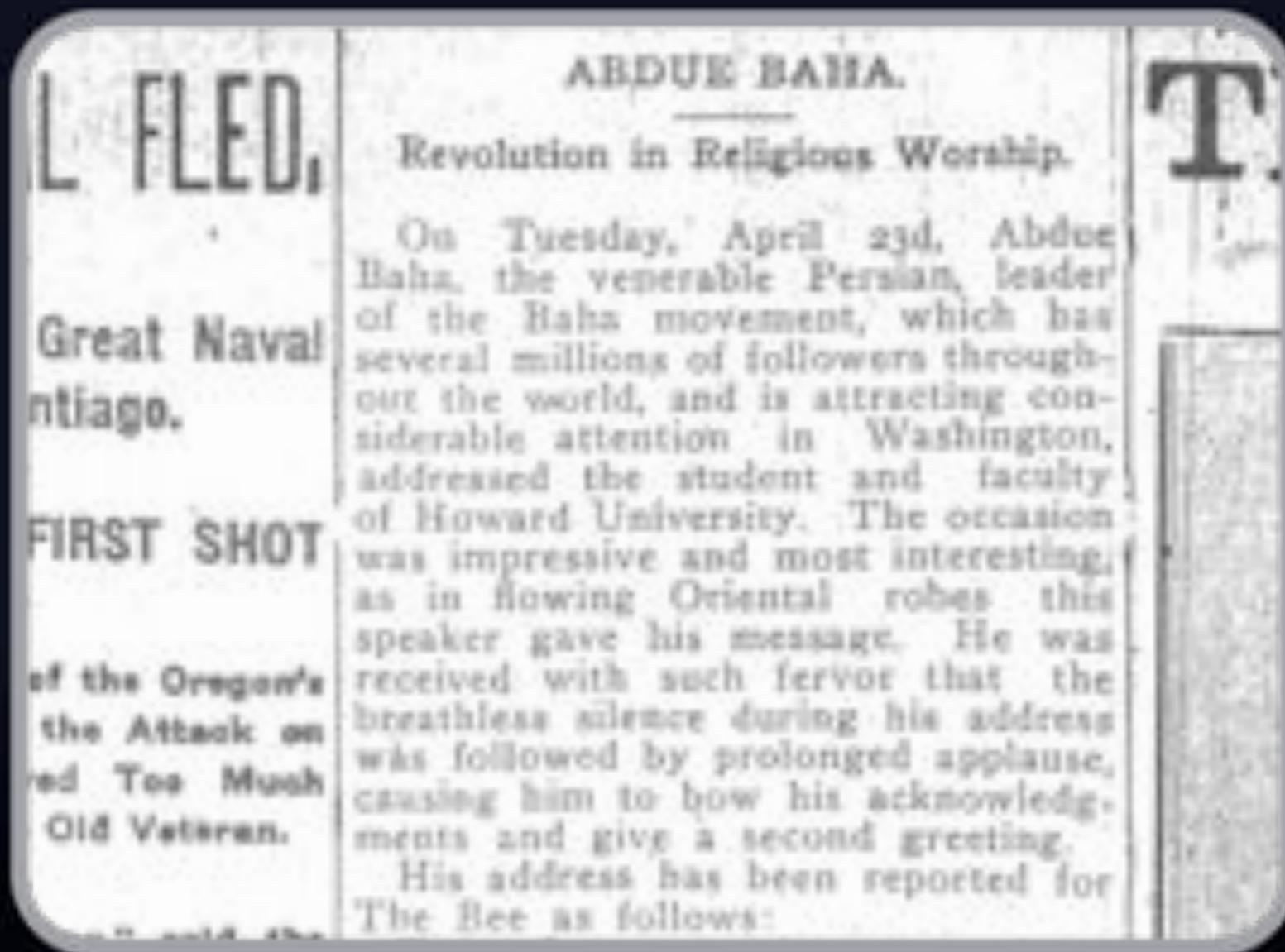
PHOTOGRAPHS BY
UNDERWOOD AND WHEATON
NEW YORK.

'Abdu'l-Bahá, Agnes Parsons' home, DC

1912



“Revolution in Religious Worship”

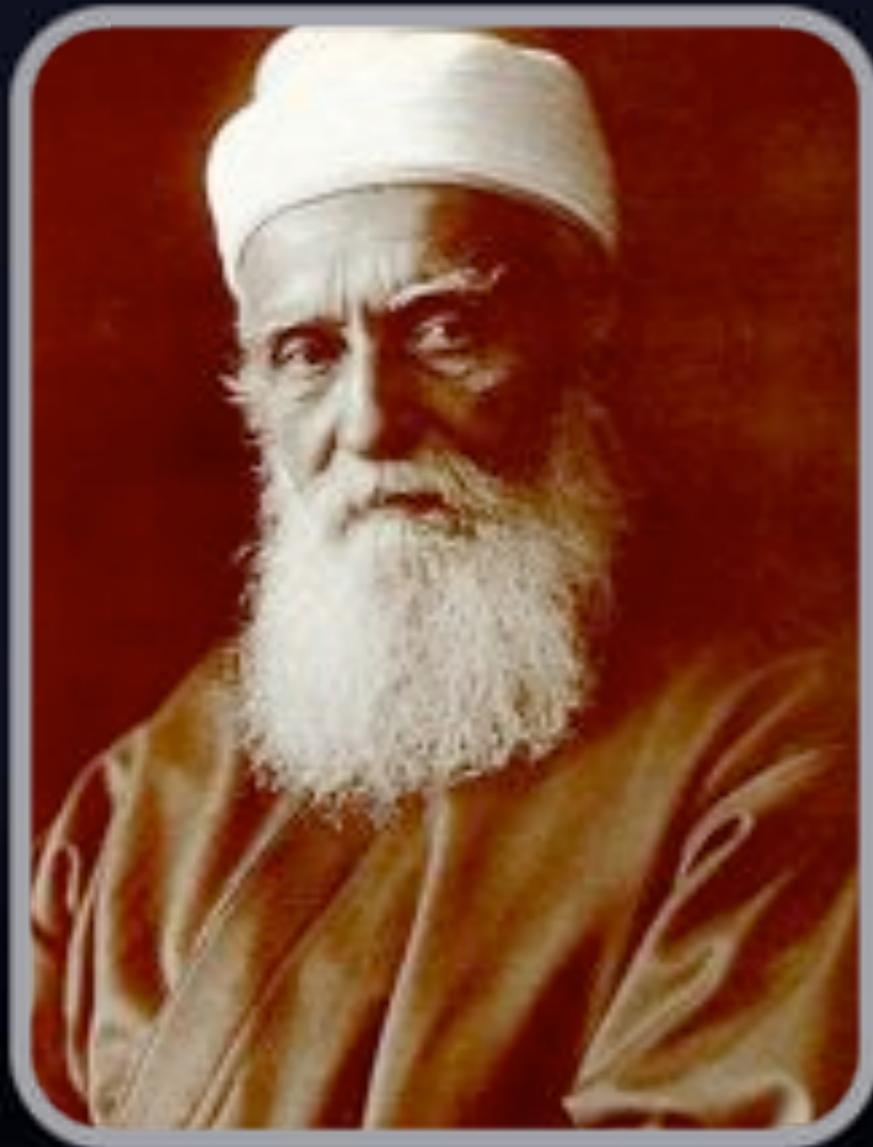


*The
Washington
Bee*

25 April 1912

1912

1912



'Abdu'l-Bahá at Howard University

- *"Strive earnestly, and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you."*
- *"Each one should endeavor to develop and assist the other toward mutual advancement. ... Love and unity will be fostered between you, thereby bringing about the oneness of mankind."*
- *"For the accomplishment of unity between the colored and white will be an assurance of the world's peace."*

— Rankin Chapel, 23 April 1912

1912

- *A meeting such as this seems like a beautiful cluster of precious jewels— pearls, rubies, diamonds, sapphires. It is a source of joy and delight.*
- *In the clustered jewels of the races may the blacks be as sapphires and rubies and the whites as diamonds and pearls.*
- *How glorious the spectacle of real unity among mankind!*
- *This is the sign of the Most Great Peace; this is the star of the oneness of the human world.*

— 24 April 1912, Talk at Home of Andrew J. Dyer, 1937 Thirteenth Street, NW, Washington, D.C.



The Master, Gregory, Parsons

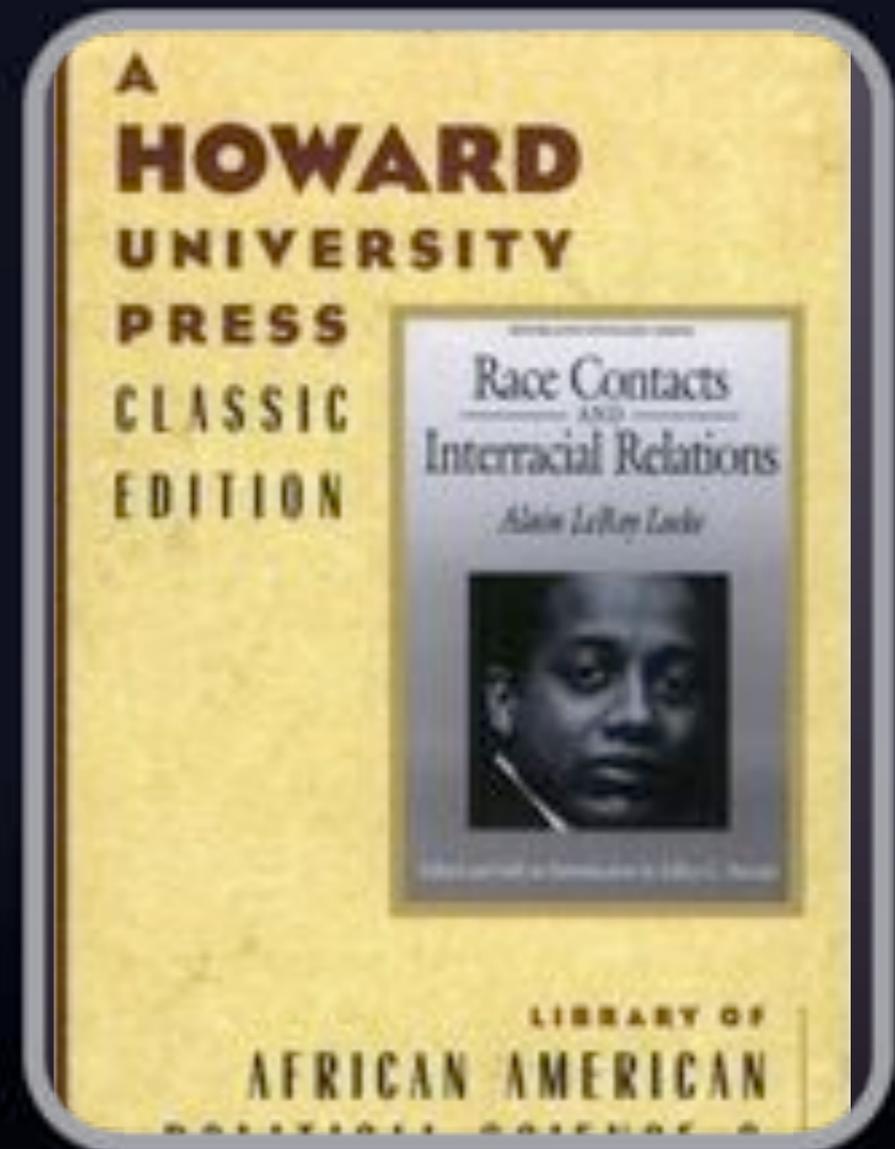
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1915·1916

Race Contacts: Howard Lectures

- *Howard University rejects Locke's proposed lectures: "Race Contacts & Interracial Relations: A Study of the Theory & Practice of Race."*
- *NAACP Social Science Club sponsors.*
- *Influence of Franz Boas, whom Locke later calls "A Major Prophet of Democracy."*



Locke's Race Lectures



- *“Locke argued against social Darwinism, which held that distinct races exist and are biologically determined to express peculiar cultural traits. Locke believed that races were socially constructed and that cultures are the manifestation of stressed values, values always subject to transvaluation and revaluation. Locke introduced a new way of thinking about social entities by conceiving of race as a socially formed category, which, despite its foundation in social history, substantively affected material reality.” — Leonard Harris, ANB.*

1915·1916

1918

*Locke in
doctoral
gown,
Harvard
University,
with
Oxford
University
hood,
ca. 1918.*



Was Locke a Bahá'í?



- “Locke also became interested in the Baha'i faith, finding particularly attractive its emphasis on racial harmony and the interrelatedness of all religious faiths. Locke attended the 1921 Inter-Racial Amity conference on 19–21 May in Washington, D.C., and as late as 1932 published short editorials in the *Baha'i World*. Although he did not formally join the Baha'i faith, he remained respectful of its practices.”

— *Leonard Harris, ANB.*

1999

Bahá'í Historical Record

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9
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5

BAHÁ'Í HISTORICAL RECORD

1. Name of individual believer LOCKE Alan L. 2. Reported through Spiritual Assembly Washington, D.C.

3. Address 1326 R. St N.W. Washington D.C.

4. Birthplace Philadelphia, Pa. U.S.A. Birthdate September 13, 1886

5. Naturalization (if foreign born) City and Date _____ Date _____

6. National origin American 7. Race Negro

8. Color Negro 9. Sex Male 10. Married? Single

11. Children or dependents Name _____ Age _____ Sex _____ Address _____

12. Religious origin (religion before becoming a Bahá'í) Protestant Episcopal

13. Date of acceptance of the Bahá'í Faith 1918

A. As isolated believer _____ B. As member of Bahá'í group C. As member of Bahá'í Community _____

14. Place of acceptance of Bahá'í Faith Washington D.C.

15. Last of residence in Bahá'í Faith Washington D.C.

16. Name of Bahá'í group Washington D.C.

17. Name of Bahá'í Community Washington D.C.

18. Name of Bahá'í group Washington D.C.

Bahá'í Historical Record

13. Date of enrollment in present Bahá'í community (No. 2) _____

A. By transfer from previous community _____ B. By enrollment as Bahá'í for first time _____

C. Subsequent transfers (leave blank) _____

16. General information you would like to have preserved in this historical record (about Bahá'í services, connection with the Cause in early days, special talents, etc.)

(Additional notes may be attached to this card)

17. Additional information (do not fill in)

18. Photograph

(If possible, please attach photograph to this record. Write name and date the picture was taken on back of photograph.)

19. Signature

Alan Lang Kuhn

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20. Additional information (do not fill in)

Alan Lang Kuhn



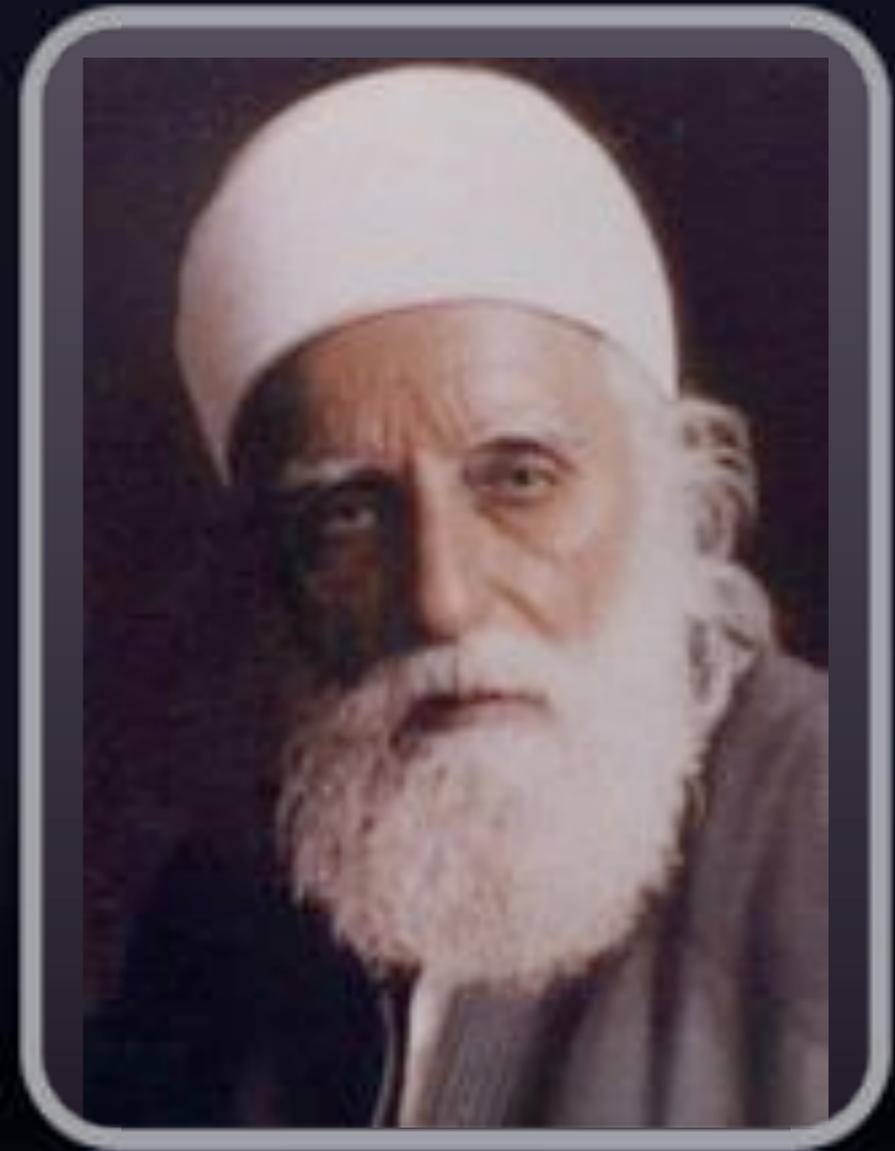
WHY BAHÁ'Í?

- *“No religion in the world more directly addresses the issue of race than does the Bahá'í Faith, and none is more relevant to the challenges facing the American social order than the Bahá'í Faith. This is because racial unity and the unity of humanity is the primary goal of the Bahá'í Faith. ... Promoting racial unity is a local expression of thinking globally.” McMullen, *World Religions in America*, 3rd edn (2003), 258.*

1918·1954

1920

From the beginning of existence until the Promised Day men retained superiority over women in every respect. It is revealed in the Qur'án: "Men have superiority over women." But in this wondrous Dispensation, the supreme outpouring of the Glorious Lord became the cause of manifest achievements by women. Some handmaidens arose who excelled men in the arena of knowledge. They arose with such love and spirituality that they became the cause of the outpouring of the bounty of the Sovereign Lord upon mankind, and with their sanctity, purity and attributes of the spirit led a great many to the shore of unity. They became a guiding torch to the wanderers in the wastes of bewilderment, and enkindled the despondent in the nether world with the flame of the love of the Lord. This is a bounteous characteristic of this wondrous Age which hath granted strength to the weaker sex and hath bestowed masculine might upon womanhood ...



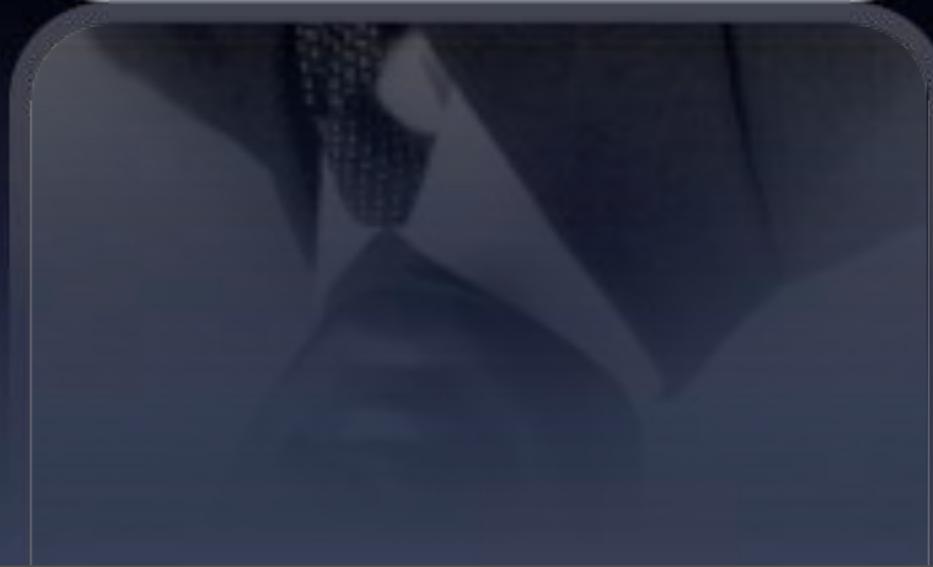
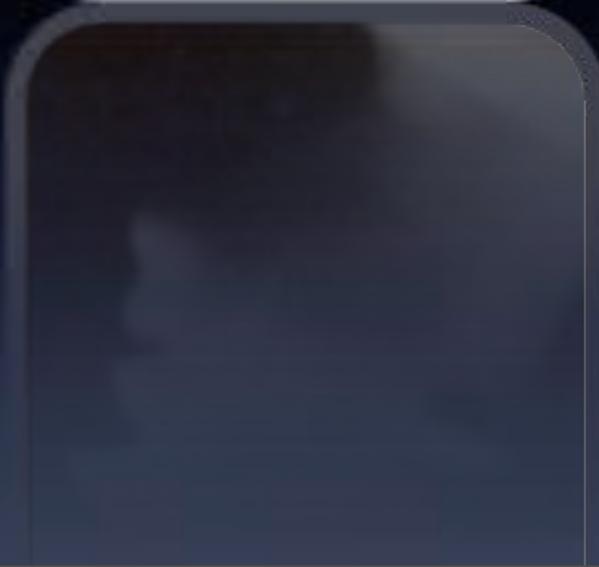
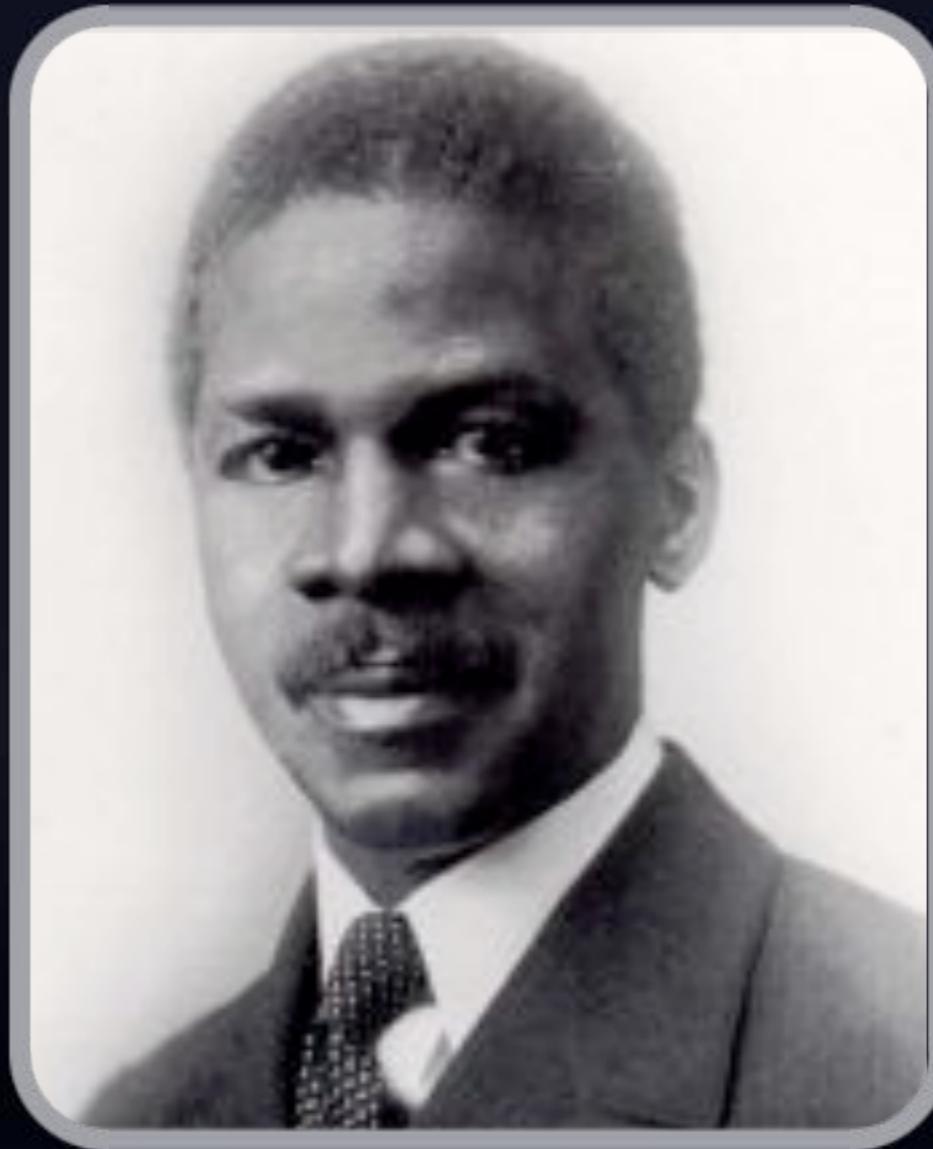
Agnes Parsons



1920

Birth of Race Amity

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1921



First Race Amity Conference

- *“Say to this Convention that never since the beginning of time has one more important been held. This Convention stands for the oneness of humanity; it will become the cause of the removal of hostility between races; it will be the cause of the enlightenment of America. It will, if wisely managed and continued, check the deadly struggle between these races which otherwise will inevitably break out.” — ‘Abdu’l-Bahá, To Move the World, 141*

Old First Congregational Church, 10th & G NW (1930)

First Congregational Church



1921



**Central High
School
Auditorium**

**Springfield,
Massachusetts**

**5-6 December
1921**



Race Amity Conference

**Green Acre
Eliot, Maine**

August 1929



1929

Locke's First Pilgrimage

1923



1853



1923

Locke Meets Shoghi Effendi

- *This is the meeting of two Oxford men, and more ...*
- *Beginning of a friendship of mutual respect and admiration.*
- *Locke was deeply impressed.*



1924



“Impressions of Haifa”

- *Locke's first Bahá'í essay.*
- *Eloquent tribute to the Guardian.*
- *Approved by Shoghi Effendi.*
- *Reprinted four times.*

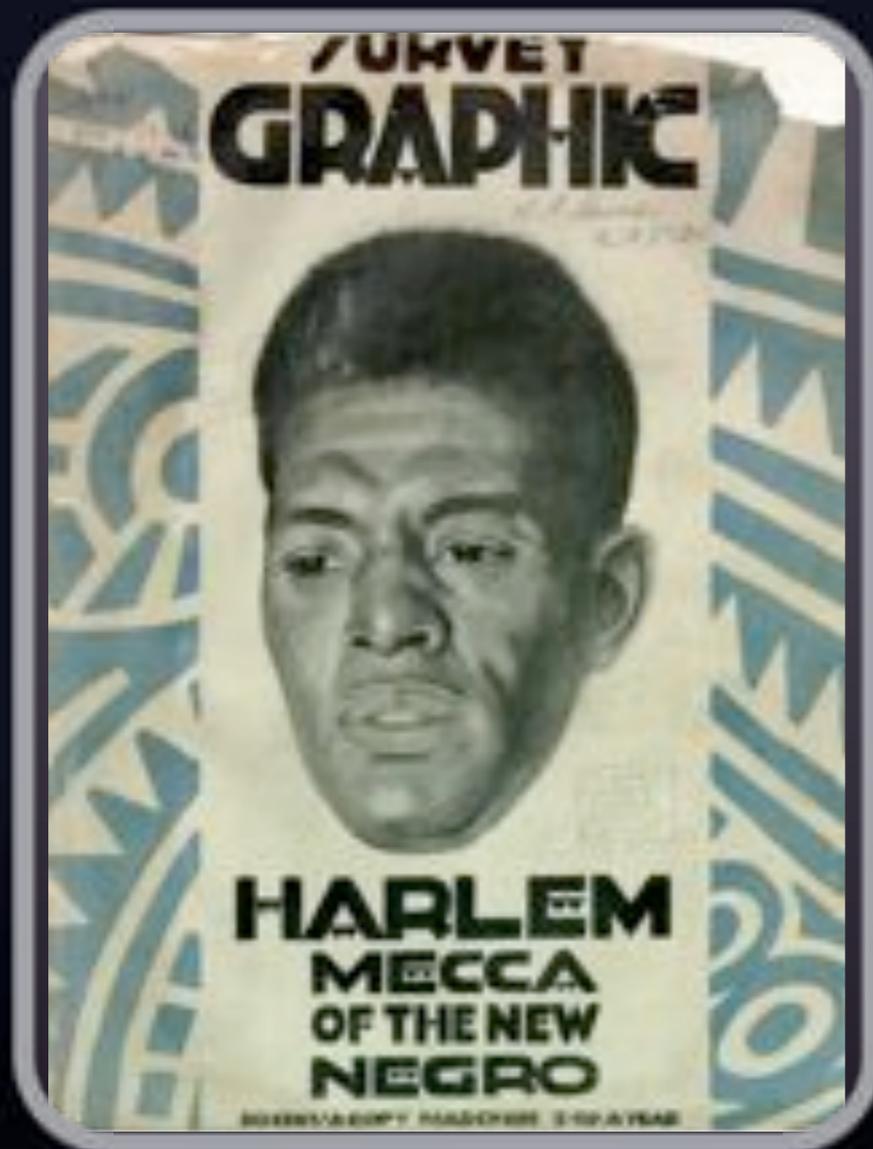
The Guardian's Praise of Locke

1924

- ***“People as you (Locke), Mr Gregory, Dr Esslemont and some other dear souls are as rare as diamond.”***
- ***Shoghi Effendi (Bahadur to Locke, 27 February 1924).***



1925

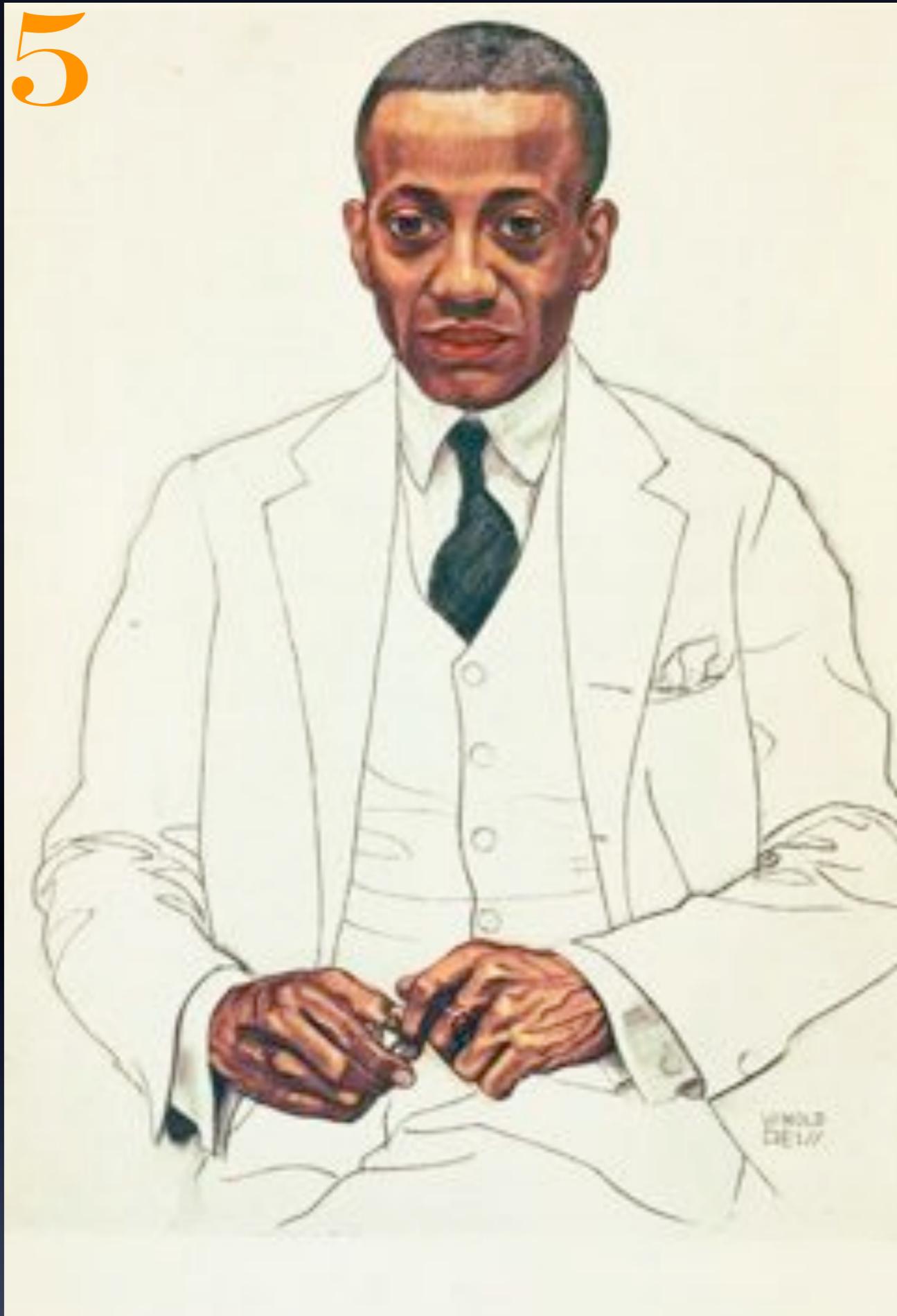


The Harlem Issue

- *21 March 1924, party at Civic Club.*
- *Alain Locke was master of ceremonies on that “magic evening.”*
- *Locke asked to edit special issue of Survey Graphic, published on 1 March 1925.*
- *Sold over 42,000 copies!*

NEGRO
OF THE NEW
MECCA
HARLEM

1925

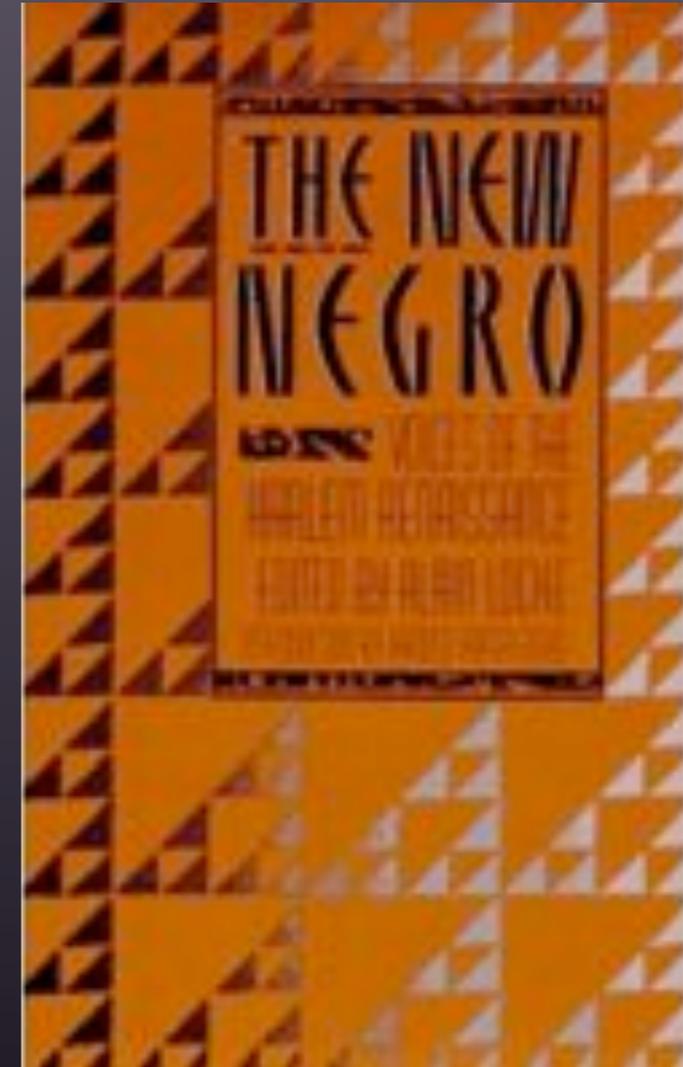


**THE
NEW
NEGRO**

A New Democracy

1925

- *“Therefore the Negro today ... [is] the sick man of American Democracy.”*
- *“Harlem's quixotic radicalisms call for their ounce of democracy today lest tomorrow they be beyond cure.”*
- *“To all of this the New Negro is keenly responsive as an augury of a new democracy in American culture.”*
- *“Harlem represents the Negro's latest thrust towards Democracy.”*



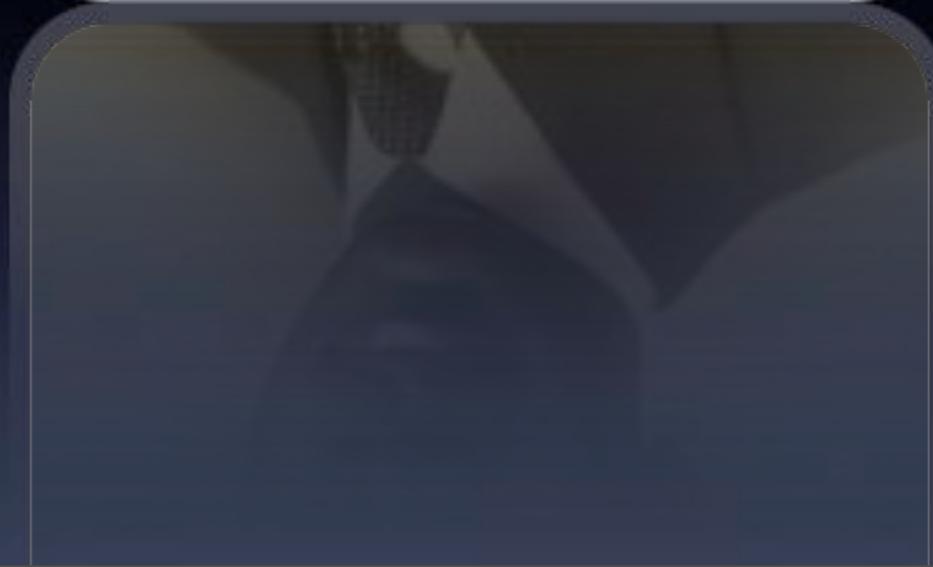
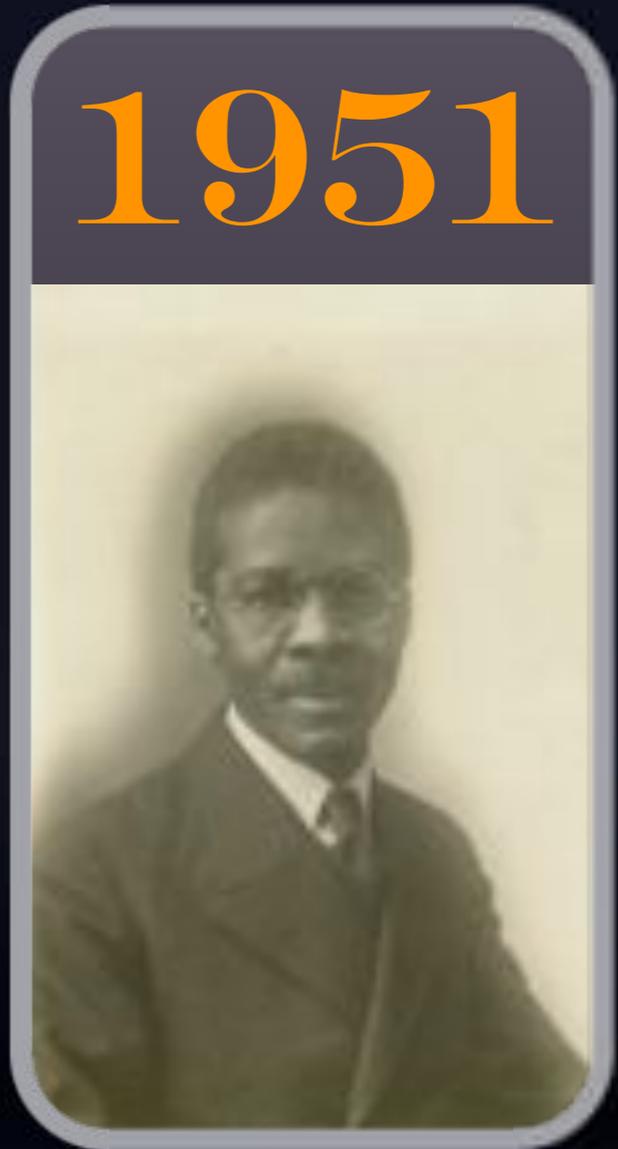
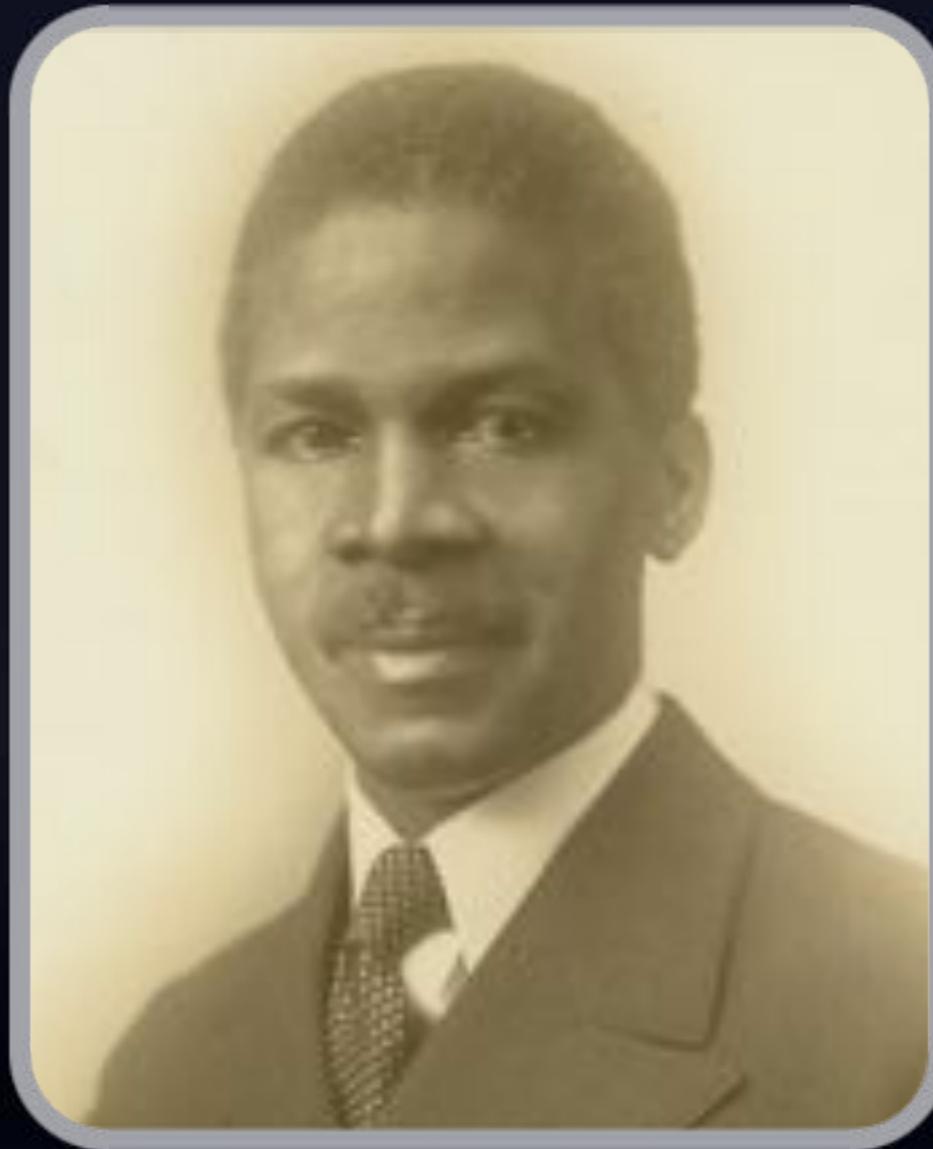
“The Command of the Spirit”



- *“Find your larger self in some group project and realize the philosophy of a fine African proverb that says, ‘Through others I am somebody.’”*
- *“The highest education is the education that has the greatest social coefficient; the lowest that has the largest personal coefficient, certainly if that be purchased at the sacrifice of the former.”*
- — **Alain Locke**, “The Command of the Spirit” (1925).

1925

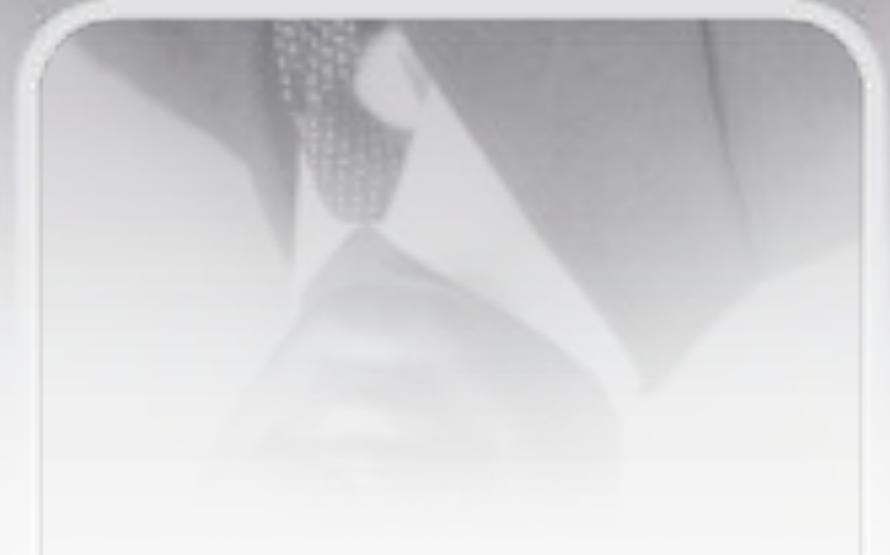
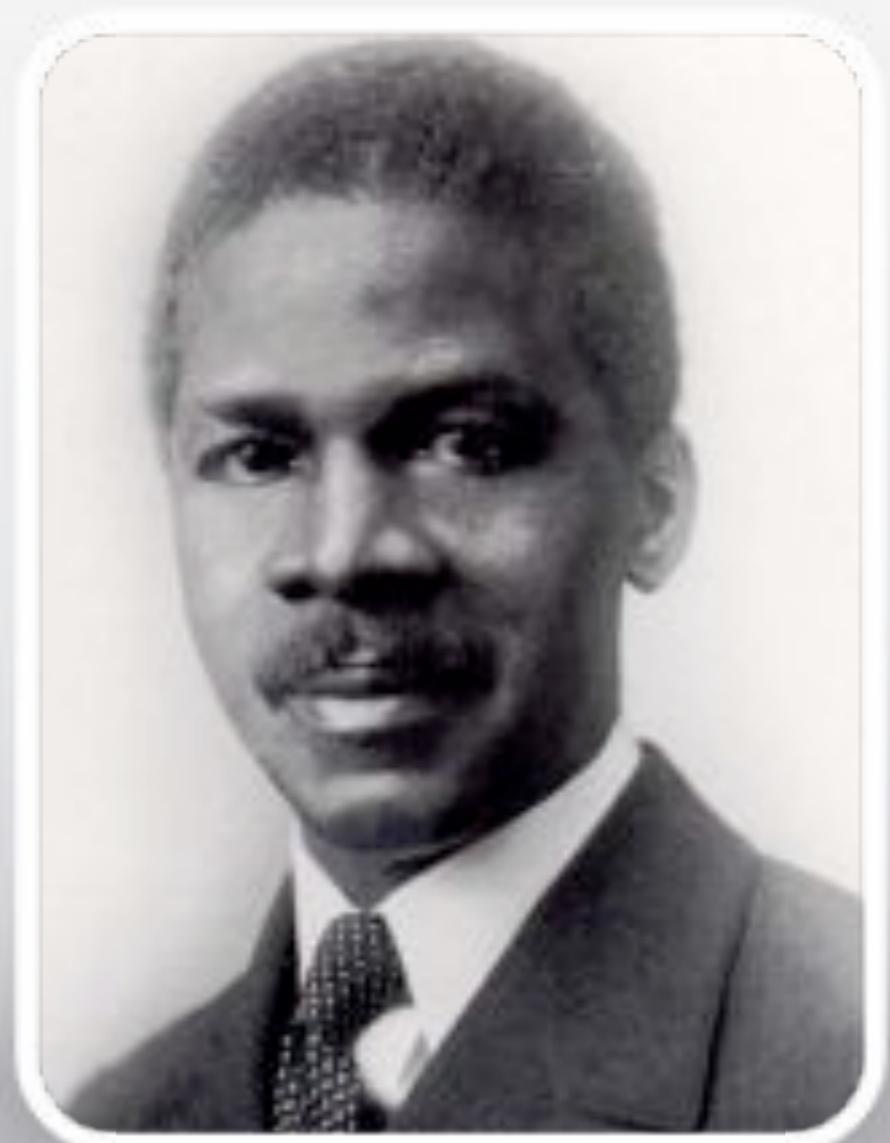
Louis Gregory



Travel Teaching with Louis Gregory

- Little-known fact:
- In February 1926 (soon after *The New Negro* was published in November 1925),
- Locke was travel teaching in the Deep South with Louis Gregory!

1926



Bahá'í Lecture Tour: Midwest & South

- *Dunbar Forum at Oberlin College*
- *Wilberforce University*
- *Daytona Normal & Industrial
Institute for Negro Girls*
- *Robert Hungerford Normal &
Industrial School (Orlando)*
- *D. A. Dorsey (re Model Negro
City near Miami)*

1926



To James William Johnson,
in esteem and cordial regard
Alvin Henry Locke.
June 20, 1926.

Locke's Elder Brother



- *Served with Locke on Race Amity committees.*
- *For three decades, was Locke's elder brother.*
- *Appealed to Locke to "fully identify" himself with the Bahá'í Faith.*

1921 · 1951

1930

Locke & the Íqán



- *“Dear Dr. Locke: Shoghi Effendi has been lately spending his leisure hours translating the Book of Iqan for he considers it to be the key to a true understanding of the Holy Scriptures, and can easily rank as one of the most, if not the most, important thing that Bahá’u’lláh revealed explaining the basic beliefs of the Cause. He who fully grasps the purport of that Book can claim to have understood the Cause.”*

Guardian to Locke

- The Guardian called upon Locke as the person “*best fitted to render him [Shoghi Effendi] an assistance*” in giving critical feedback on the translation itself, requesting that Locke “*go over it carefully, studying every sentence — its structure as well as choice of words — and giving him your [Locke’s] criticism as well as constructive suggestions that would make it more lucid, English [sic] and forceful.*” He adds, “*Shoghi Effendi is fully aware of the many duties you have and how pressing your time is, and had he known of an equally fitting person he would surely have saved you the trouble. Yet he finds himself to be compelled.*” — On behalf of Shoghi Effendi to Locke (15 Feb. 1930).

1930



1930

Locke on *Íqán* Translation



- *As a whole the translation is a triumph of labour and insight into another language. It reads well and euphonically — and for so complicated a sentence structure is unusually clear.*
- *Perhaps you can ... obtain some condensation by joining several coordinate statements in subordinate clause constructions or for phrases use the mechanical advice [sic] of hendiadys [sic] occasionally.*
- *We shall be ever grateful to you for your devoted labours in making it accessible. May it speed the Cause to the ears of the learned and influential!*
— *Alain Locke (11 June 1930)*

1931

Harmon Foundation **Art Exhibits**

- *1931 Harmon Foundation (1922–1967) Art Exhibit.*
- *Locke presented award to Richmond Barthe.*
- *This is one of two rare films of*



1933

Dr. Alain Locke, Professor of
Philosophy at Howard Univer-
sity, visits the Exhibit with Rich-
mond Barthé, the sculptor.

Monday, September 6, 2010

Tribute to Locke

1933



- *For a number of years, in fact since the first amity convention in Washington, Dr. Alain Locke has during the years been a contributor to the work of the Cause, without formally identifying himself with it. Perhaps the most significant feature of this conference was his strong, eloquent and beautiful address, in which he took a decided and definite stand within the ranks of the Cause.*
- *It is to be hoped that the friends both locally and nationally, will largely make use of the great powers of Dr. Locke both in the teaching and administrative fields of the Cause.*
- *He has made the pilgrimage to Haifa. The Master in a Tablet praised him highly and it is known that the Guardian shares his love for our able brother. (1933)*

Locke's Second Pilgrimage



1934

१९३४



The Haifa Locke Saw

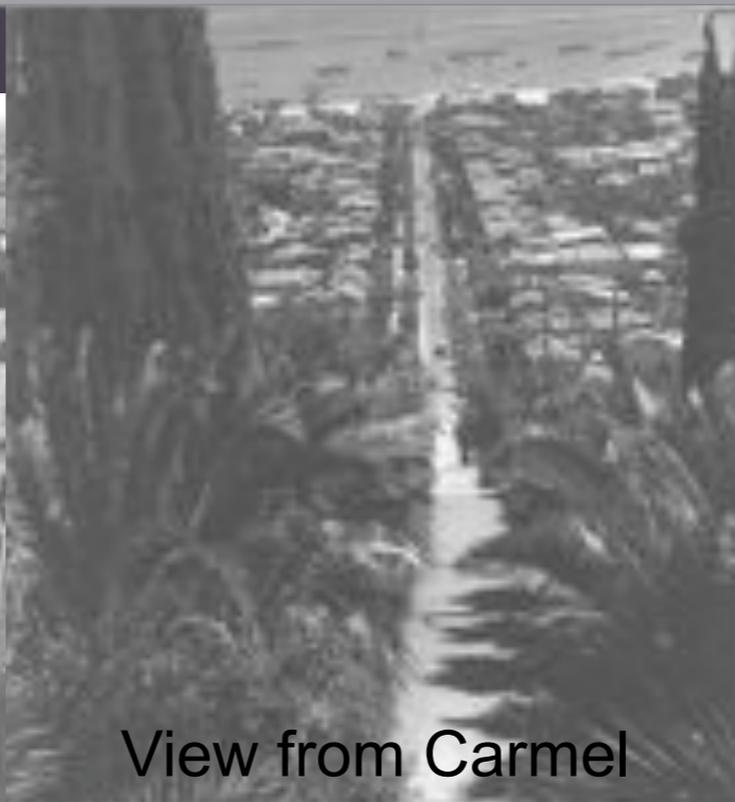
Downtown Haifa



Sahit al-Hamra



View from Carmel



1934

Values & Imperatives

1935

- *“All philosophies, it seems to me, are in ultimate derivation philosophies of life and not of abstract, disembodied ‘objective’ reality; products of time, place and situation, and thus systems of timed history rather than timeless eternity.”*
- *“In de-throning our absolutes, we must take care not to exile our imperatives, for after all, we live by them. We must fully realize that values create these imperatives.”*



1935

FORM	FEELING	VALUE TYPE	VALUE PREDICATE		VALUE POLARITY	
EXALTATION	Ecstasy	Religious	Holy	Unholy	Holiness	Sin
	Zeal	Religious	Good	Evil	Salvation	Damnation
TENSION	Conscience	Ethical	Good	Bad	Conscience	Temptation
	Duty	Moral	Right	Wrong	Right	Crime
AGREEMENT	Thought	Logical	Correct	Incorrect	Consistency	Contradiction
	Experience	Scientific	True	False	Certainty	Error
REPOSE	Contemplation	Aesthetic	Beautiful	Ugly	Satisfaction	Disgust
	Creativity	Artistic	Fine	Unsatisfactory	Joy	Distress

Washington, D.C. Bahá'í Community



1936?

1937



Locke & W.E.B. Du Bois

LEFT-TO-RIGHT



- *Front Row—Otelia Cromwell, Monroe Work, Charles Wesley, Benjamin Brawley, W. E. B. Du Bois, Eugene Kinckle Jones, Alain Locke, Waldo Leland.*
- Center Row—James Weldon Johnson, Charles Loram.*
- Back Row—W. D. Weatherford, A. A. Schomburg, J. E. Spingarn, Clarence S. Marsh, Anson Phelps Stokes, W. A. Aery, James Dillard, Florence Read, Mordecai W. Johnson.*

1937

1937



Americans All Immigrants All

- *“Americans All, Immigrants All” devoted one program to the “The Negro.”*
- *W.E.B. Du Bois and Alain Locke were consulted.*
- *Further proof of Locke’s prominence.*

1938



Library of Congress Event

1940

- *Locke invited as part of 75th anniversary of Thirteenth Amendment.*
- *Event was recorded for posterity.*
- *Released as CD by Library of Congress.*

AN EXHIBIT of Books, Manuscripts, Music, Paintings, and other works of Art commemorating the 75th Anniversary of the Thirteenth Amendment to the Constitution

December 22, 1940

THE contribution of the American Negro to American culture is the theme of a series of exhibits and concerts in the Library of Congress commencing on December 18th, the 75th Anniversary of the proclamation of the Thirteenth Amendment, which ended slavery in the United States.

The concerts, which will take place on the evenings of Wednesday, Thursday, Friday, and Saturday, December 18, 19, 20, and 21, will present one of the greatest of Negro singers, a selection of the magnificent folk music of the Negro race and a selection of chamber music composed by Negroes or composed on Negro themes. Dorothy Maynor, the brilliant Negro soprano, sings on Wednesday evening December 18th; the Budapest String Quartet, considered one of the finest quartets of all time, will play on Thursday evening, December 19th; the concert of December 20th will be a concert of folk music; and the great Negro tenor, Roland Hayes, will close the series of concerts on Saturday, December 21st.

1940



- Library of Congress: 75th anniversary of the end of slavery.
- Commemoration of Thirteenth Amendment.
- Library of Congress.
- Locke: "The Negro Spiritual." (Play

1941

South Side Art Center



- *Dedication of South Side Community Art Center, 7 May 1941.*
- *Broadcast nationally on CBS.*
- *This was part of "fighting Jim Crow" by radio.*
- *See Broadcasting Freedom (1999).*

1941



Beyond Harlem:

While Locke's use of culture to improve race relations and ameliorate social conditions failed in Harlem (as shown by the Harlem riots in 1935), his strategy enjoyed limited success nationally later on.

1941

Locke & Eleanor Roosevelt



- This event clearly illustrates Locke's national reputation.
- It also shows a rare political willingness to value and support the cultural contributions of African Americans.

*Judge James S. Watson with Alain Locke, Nnamdi Azikiwe, [K.O.]?Mbadwie, Eleanor Roosevelt, and Clarence Holt.
Judge James S. Watson Photograph Collection. Photo by Campbell & Harper. New York Public Library Digital Gallery.*



1941?

Local Democracy

- *It may be a little daring in the time we have at our disposal, but let us put on seven-league boots and trace democracy — one of the great social concepts. Both in concept and in practice democracy began in Greece — in the Greek city-state. In its day it was a great achievement, but in that day democracy was a concept of local citizenship.*
- *Our nearest approach to it is the kind of fellowship we find in college fraternities and sororities in which the bonds are of “like-mindedness” excluding others. The rim of the Greek concept of democracy was the barbarian: it was then merely the principle of fraternity within a narrow, limited circle.*
- *There was a dignity accorded to each member on the basis of membership in the group. It excluded foreigners, slaves and women. This concept carried over into the Roman empire. — Alain Locke (Talladega College, 1941)*

Street scene, Harlem 1939
— Sid Grossman



Moral Democracy



- Christianity was responsible for the introduction of the next great revision in the concept of democracy. We owe to Christianity one of the great basic ideals of democracy — the ideal of the moral equality of human beings. The Christian ideal of democracy was in its initial stages more democratic than it subsequently became. It always held on to the essential ideal of moral equality of man within the limits of organized Christianity ... Christianity was thus a crusading ideal in bringing humanity into wider association. But the Christian church was a political institution and in making compromises often failed in bringing about real human equality. — **Alain Locke** (Talladega, 1941).

Winold Reiss, Harlem Girl I, c. 1925

Moral Democracy

- Our American tradition of democracy, let us remember, began merely as a passionate rationalization of religious non-conformism, the conscientious demand of a convinced minority about freedom of worship and the moral liberty of conscience. And at that time, it had not even matured to the adult principle of abstract freedom of conscience as the religious intolerances of colonial settlers proved; migrating non-conformists themselves, they still could not stand the presence of non-conformity in their midst. — **Alain Locke**



Political Democracy



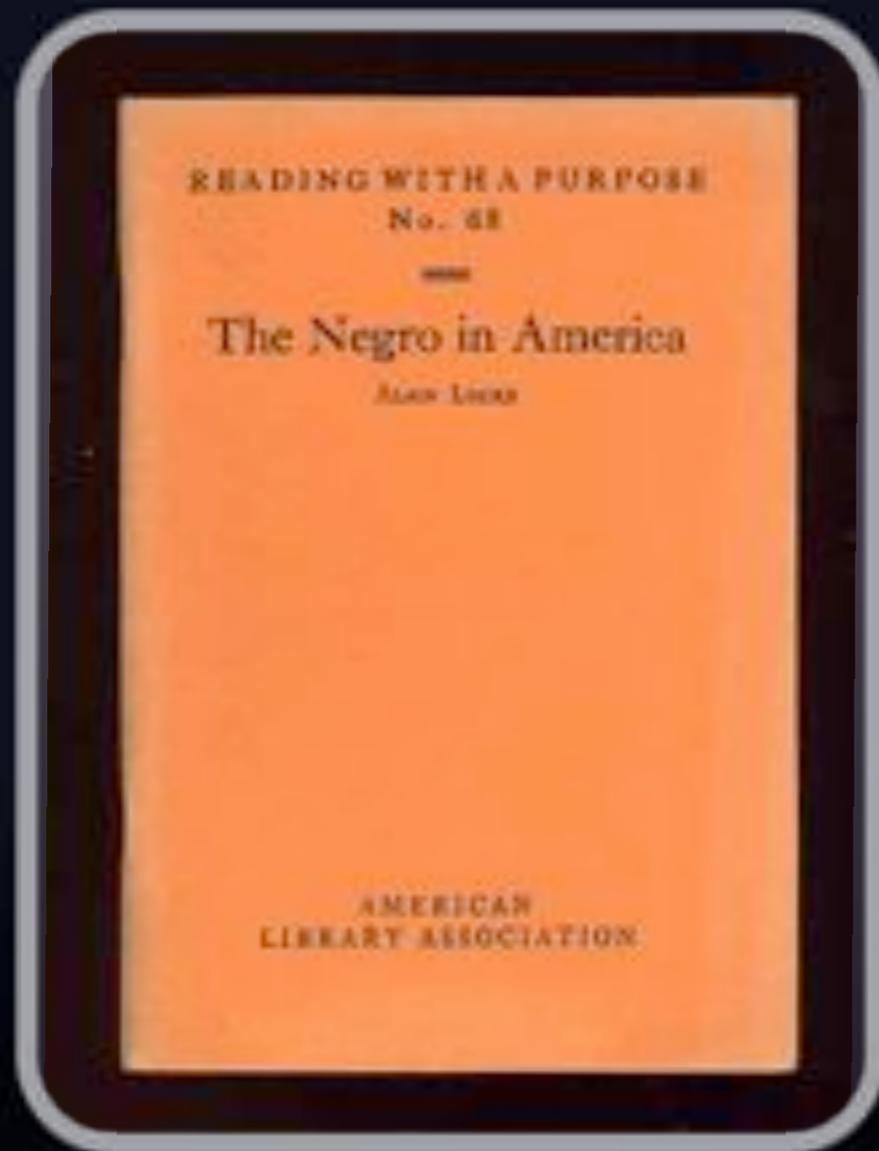
- The third great step in democracy came from [P]rotestant lands and people who evolved the ideal of political equality: (1) equality before the law; (2) political citizenship. This **political democracy** pivoted on individualism, and the freedom of the individual in terms of what we know as the fundamental rights of man. It found its best expression in the historic formula of “Liberty, equality and fraternity.” — **Alain Locke**

Economic Democracy



- The fourth crucial stage in the enlargement of democracy began, I think, with the income tax amendment. Woodrow Wilson tried to put into operation an extension of democracy which may well have been seriously hindered by World War number one. The income tax [A]mendment was an initial step in **social** [economic] **democracy** as distinguished from the purely political, — a step toward economic equality through the partial appropriation of surplus wealth for the benefit of the commonwealth. In this country for many generations we thought we had economic equality. What we really had was a frontier expansion which developed such surpluses and offered such practical equality of opportunity as to give us the illusion of economic equality.
- We later learned that we did not have **economic democracy**, and that in order to have this, we must have guaranteed to all citizens certain minimal standards of living and the right to earn a living. — **Alain Locke** (Talladega, 1941).

Economic Democracy



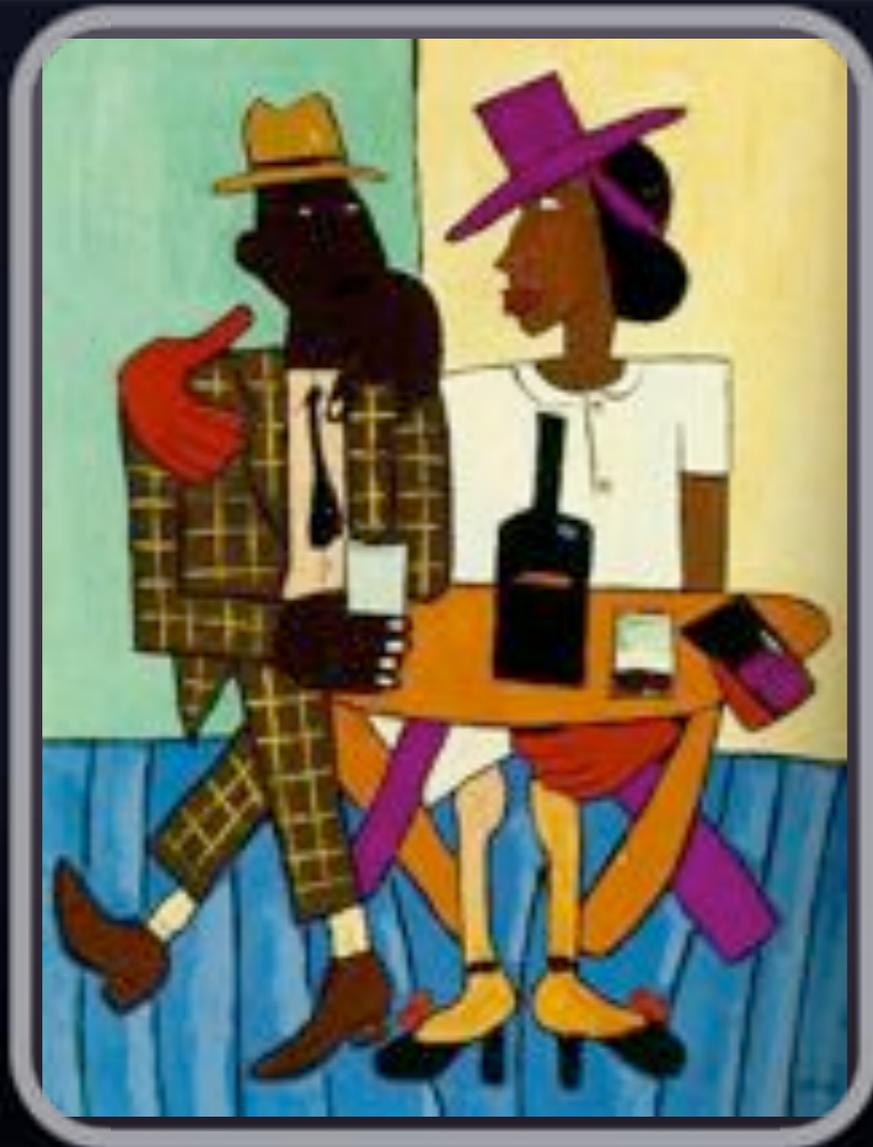
We used to say that Christianity and democracy were both at stake in the equitable solution of the race question. They were; but they were abstract ideals that did not bleed when injured. Now we think with more realistic logic, perhaps, that economic justice cannot stand on one foot; and economic reconstruction is the dominant demand of the present-day American scene. — **Alain Locke** (“Peace Between Black and White in the United States”).

Cultural Democracy



- A fifth phase of democracy, even if the preceding four are realized, still remains to be achieved in order to have a fully balanced society. The present crisis forces us to realize that without this also democracy may go into total eclipse. This fifth phase is the struggle for *cultural democracy*, and rests on the concept of the right of difference, — that is, the guarantee of the rights of minorities. Again in the colonial days, we achieved the basic ideals of this crucial aspect of democracy, but scarcely realized them in fact. Today we have the same problems of the freedom of speech, worship and conscience, but in a complex modern situation these things are even more difficult to work out. — **Alain Locke** (Talladega, 1941).

Cultural Democracy



- One of our greatest problems then today is a real democratic reciprocity for minorities of all sorts, both as over against the so-called majority and among themselves. These contemporary problems of democracy can be vividly sensed if we realize that the race question is at the very heart of this struggle for cultural democracy. Its solution lies beyond even the realization of political and economic democracy, although of course that solution can only be reached when we no longer have extreme political inequality and extreme economic inequality. — **Alain Locke** (Talladega, 1941).

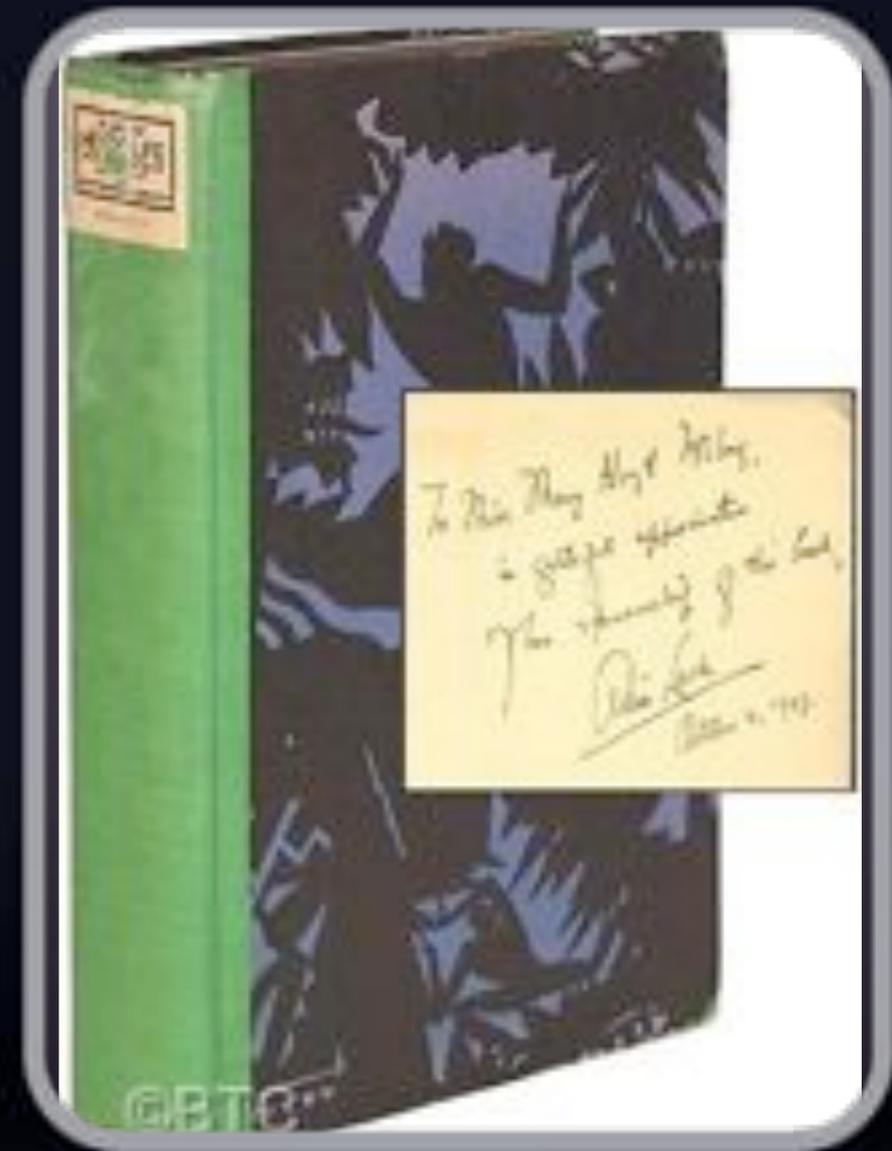
Racial Democracy



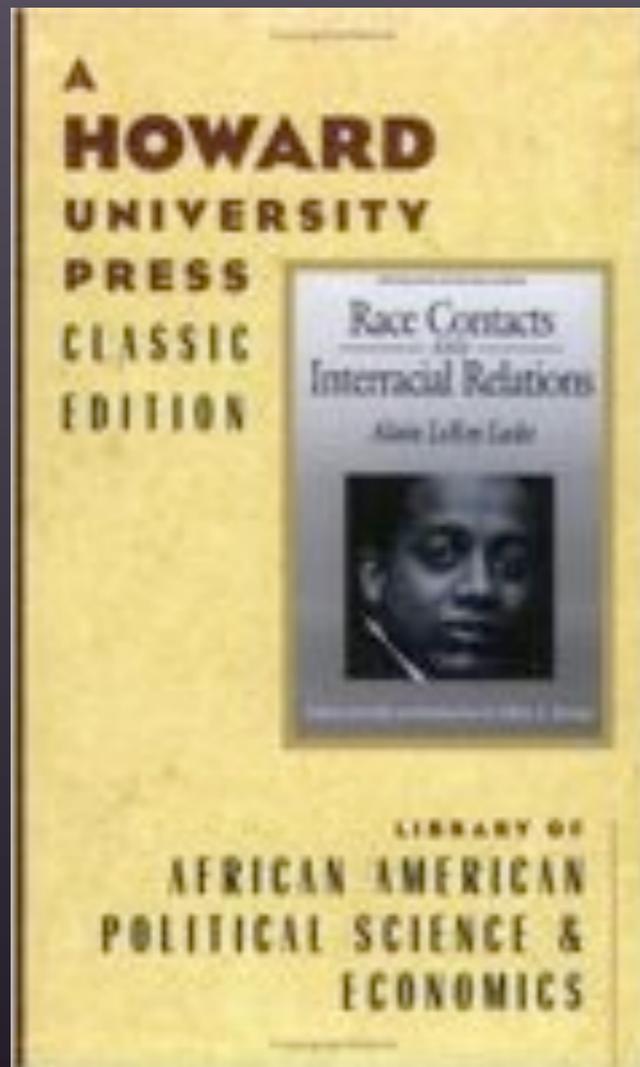
- *In the days of its youth, democracy needed, no doubt, the lusty praise and encomiums of a Walt Whitman; and many of the contemporary works on this theme [democracy] have obviously the Whitman flavor. But democracy today needs sober criticism, even courageous chastising ...*
- ***And They Lynched Him on a Tree** gives our democracy in crisis just that much-needed heroic challenge and criticism. So doing, it universalizes its particular theme and expands a Negro tragedy into a purging and inspiring plea for justice and a fuller democracy.*
- *When, on occasion, art rises to this level, it fuses truth with beauty, and in addition to being a sword for the times it is likely to remain, as a thing of beauty, a joy forever. — **Alain Locke** (1940).*

Racial Democracy

- “The race question,” wrote Locke in 1949, “has become the number one problem of the world.” The next statement follows from the first: “Race,” Locke states, “really is a dominant issue of our thinking about democracy.”
- In his small book, *World View on Race and Democracy: A Study Guide in Human Group Relations*, Locke states this another way: “Of all the barriers limiting democracy, color is the greatest, whether viewed from a standpoint of **national** or **world democracy.**”



Racial Democracy



- *The American race problem may eventually become just a phase and segment of the world relationship of races, and in slight degree it is already in process of becoming so. Historically, and in the general American thought of it, whether among the Negro minority or the white majority, it is thought of as peculiarly and exclusively a national problem. In some respects, its situations are relatively unique.*
- *So, as between the white and the black peoples, the American situation is the acid test of the whole problem; and will be crucial in its outcome for the rest of the world. This makes America, in the judgment of many, the world's laboratory for the progressive solution of this great problem of social adjustment. —*
Alain Locke

Social Democracy

*Dr. Alain LeRoy Locke of Washington, D.C., delivered a polished address, portraying the great part which America can play in the establishment of world peace, if alive to its opportunity. The working out of **social democracy** can be accomplished here. To this end we should not think in little arcs of experience, but in the big, comprehensive way. Let our country reform its own heart and life. Needed reforms cannot be worked out by the action of any one group, but a fine sense of cooperation must secure universal fellowship. He praised Green Acre, which he declared to be an oasis in the desert of materiality. He urged all who were favored by this glorious experience to carry forth its glorious message and thus awaken humanity. In final analysis, peace cannot exist anywhere without existing everywhere. — **Alain Locke**, Seventeenth Annual Convention and Bahá'í Congress (5 July 1925).*



Spiritual Democracy

- The gospel for the Twentieth Century rises out of the heart of its greatest problems ... Much has been accomplished in the name of Democracy, but **Spiritual Democracy**, its largest and most inner meaning, is so below our common horizons. ... The land that is nearest to material democracy is furthest away from spiritual democracy ... The word of God is still insistent, ... and we have ... Bahá'u'lláh's "one great trumpet-call to humanity":
- "That all nations shall become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled ... These strifes and this bloodshed and discord must cease, and all men be as one kindred and family." — **Alain Locke**, "Gospel for the Twentieth Century."



Spiritual Democracy

- America's democracy must begin at home with a spiritual fusion of all her constituent peoples in brotherhood, and in an actual mutuality of life. Until democracy is worked out in the vital small scale of practical human relations, it can never, except as an empty formula, prevail on the national or international basis. Until it establishes itself in human hearts, it can never institutionally flourish. Moreover, America's reputation and moral influence in the world depends on the successful achievement of this vital *spiritual democracy* within the lifetime of the present generation. (Material civilization alone does not safeguard the progress of a nation.) Bahá'í Principles and the leavening of our national life with their power, is to be regarded as the *salvation of democracy*. In this way only can the fine professions of American ideals be realized.
— **Alain Locke**, "Bahá'í Congress at Green



World Democracy



- Significantly enough, the Phalanx of the United Nations unites an unprecedented assemblage of the races, cultures and peoples of the world. Could this war-born assemblage be welded by a constructive peace into an effective world order — one based on the essential parity of peoples and a truly democratic reciprocity of cultures — *world democracy* would be within reach of attainment. — **Alain Locke**

1942

Town Meeting Show

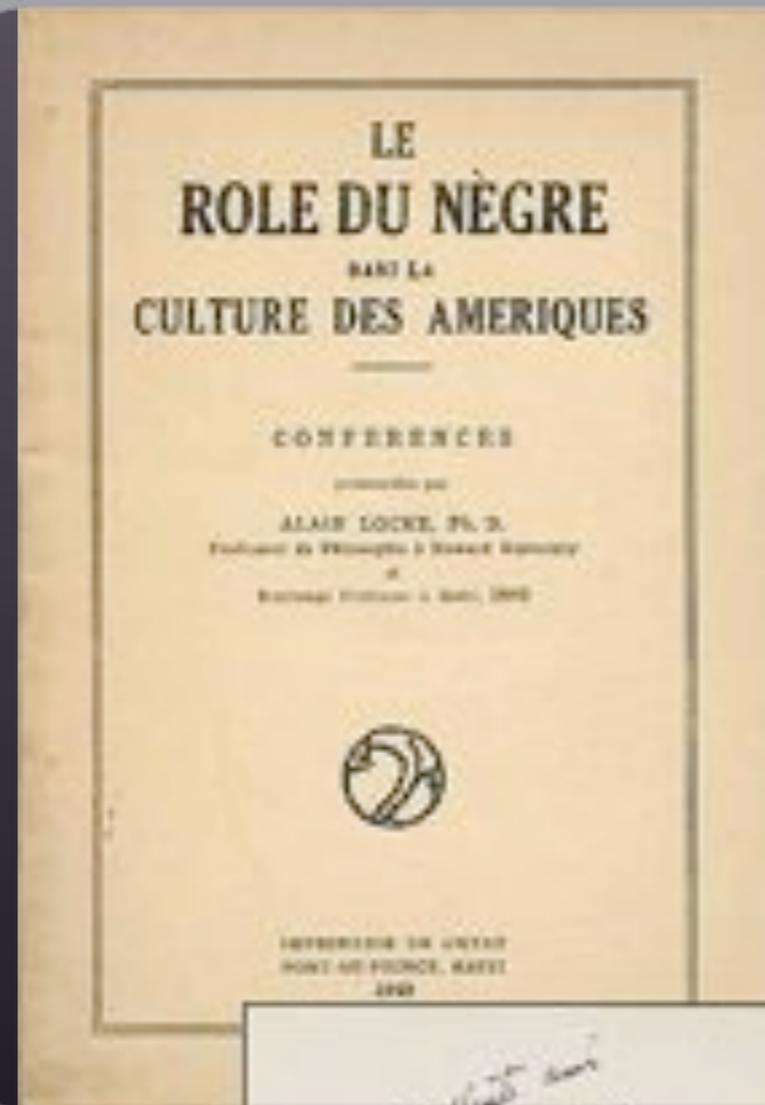


- 28 May 1942 show, “Is There A Spiritual Basis for World Unity?”
- America’s most popular adult education radio show.
- Guest speakers—Alain Locke, Mordecai Johnson, Doxey Wilkerson, and Leon Ransom.

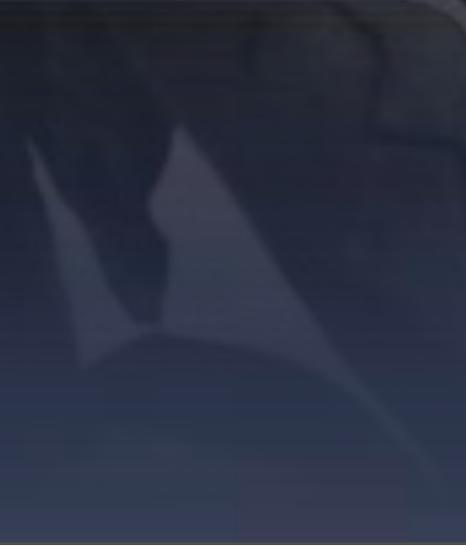
Exchange Professor to Haiti

1943

Commander:
National Order of
Honour & Merit



Elie Lescot
President of
Haiti



Alain Locke



- *Betsy Graves Reyneau painted "Portraits of Outstanding Americans of Negro Origin."*
- *Locke shown in his Oxford jacket.*
- *Captures Locke's dignity & spirit.*
- *Locke's portrait in Smithsonian Institution.*

1943·1944

1950

“Race Men”

- *1950 photo (left to right): Professors James M. Nabrit, Jr. (law), Charles Drew (medicine), Sterling Brown (English), E. Franklin Frazier (sociology), Rayford W. Logan (history), and Alain LeRoy Locke (philosophy).*



1952

Ebony Magazine: Locke is Public!



- " 'Baha'i Faith, Only Church in World That Does Not Discriminate'." *Ebony* 7 (12 Oct. 1952): 39-46.
- Locke's photo (left) appears alongside Robert S. Abbott in *Ebony*.
- Gives Bahá'í Fireside in Toronto!

1953

Locke and Ralph J. Bunche at installation of charter members of Phi Beta Kappa at Howard University

9 JUNE 1954

“What Booker T. Washington had been to the Negro and the American idea in the field of material skills and material achievement, Alain Locke was in the field of the spirit.”
— *Horace Kallen*



