

Alain Locke

Bahá'í Principles & the Salvation of Democracy

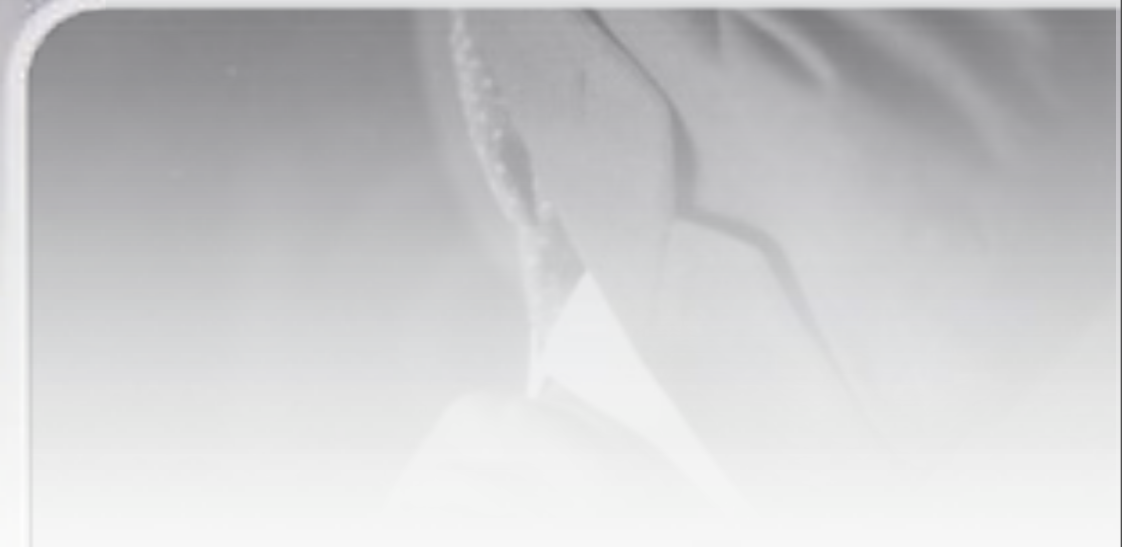


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1885-1954

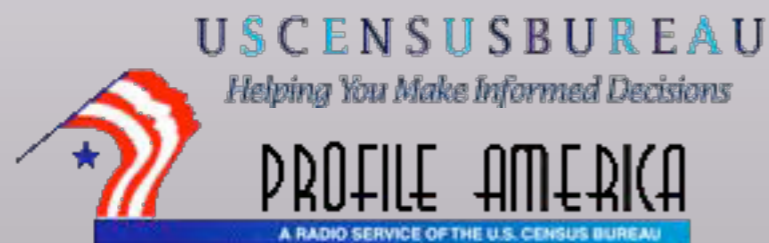
Locke's Significance

- 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).



Alain Locke

Tribute by U.S. Census Bureau



The **BROADCAST**
and **PHOTO ZONE**



- 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

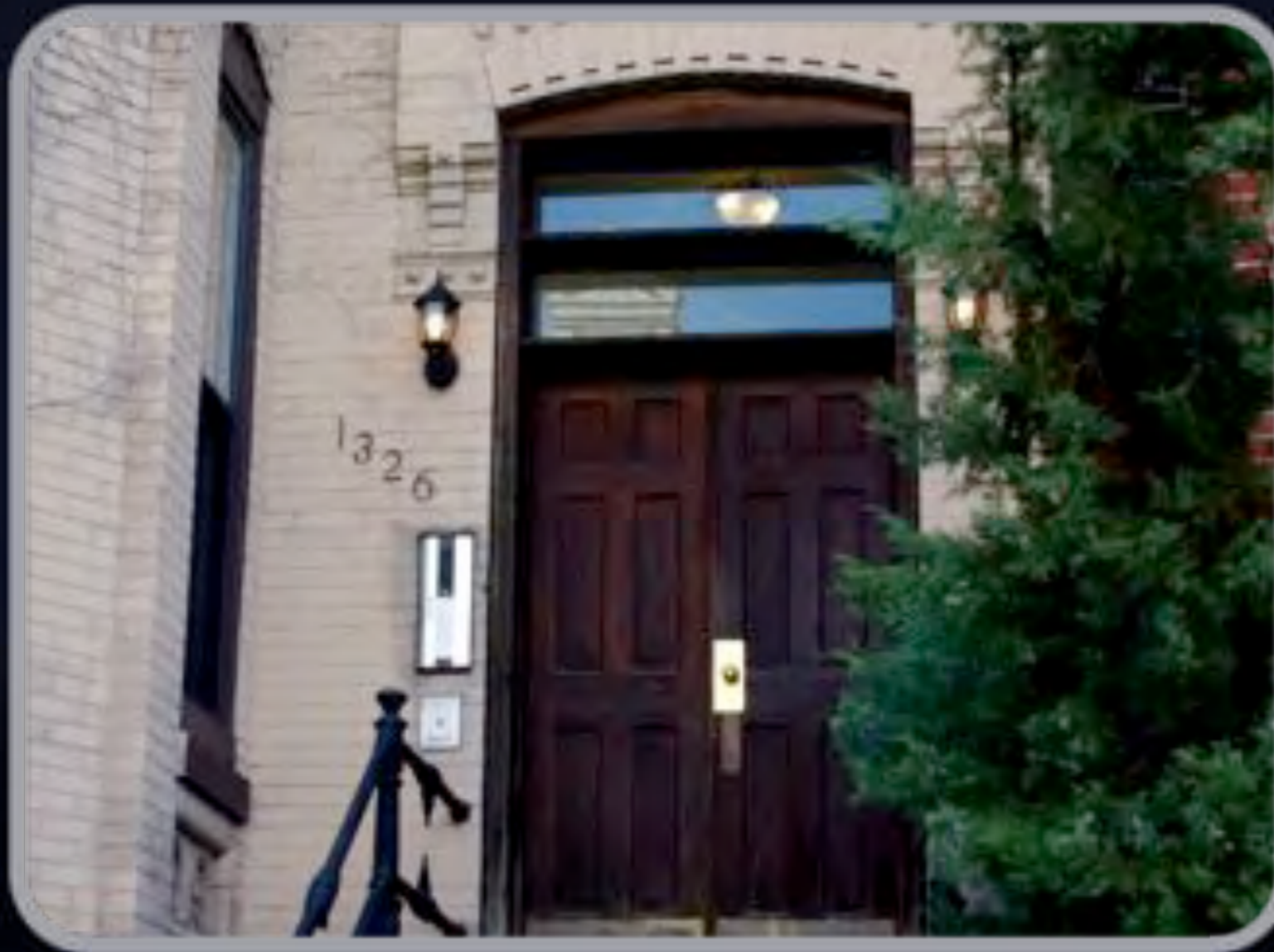
Locke's Home in Logan Circle



Credit: E. Renee Ingram, 2 April 2006

Impressions

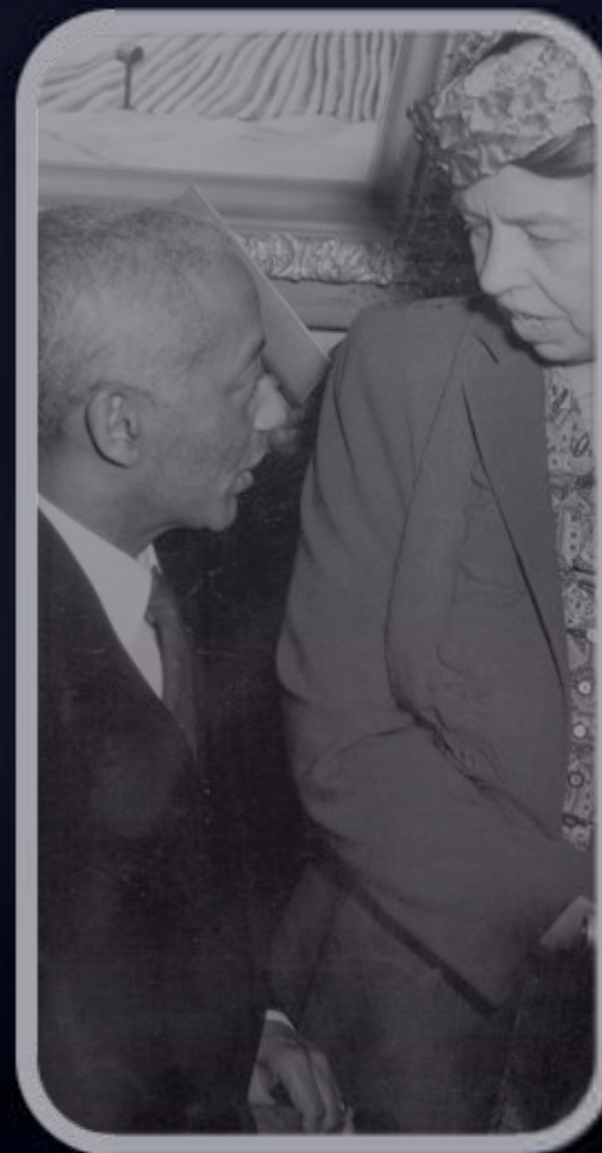
2006



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.*

Alain Locke Life in Pictures



© 2007 by Christopher Buck

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

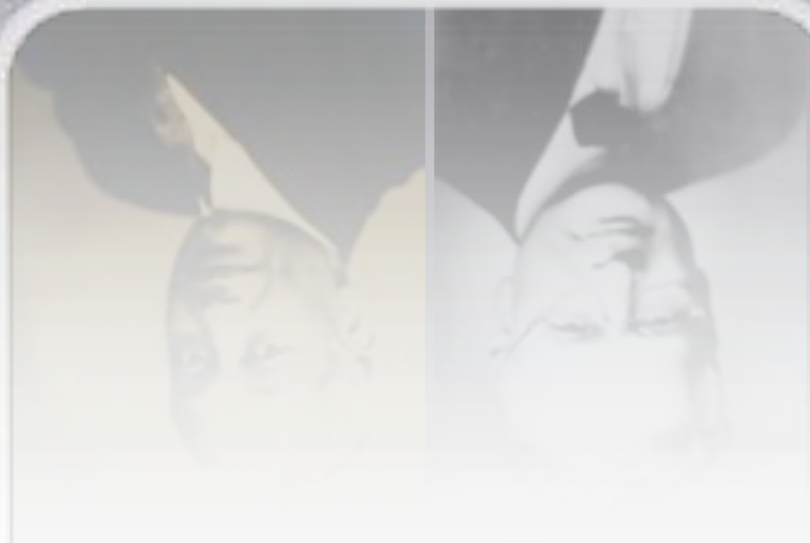
“Father of Multiculturalism”

Birth of Cultural Pluralism



- *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

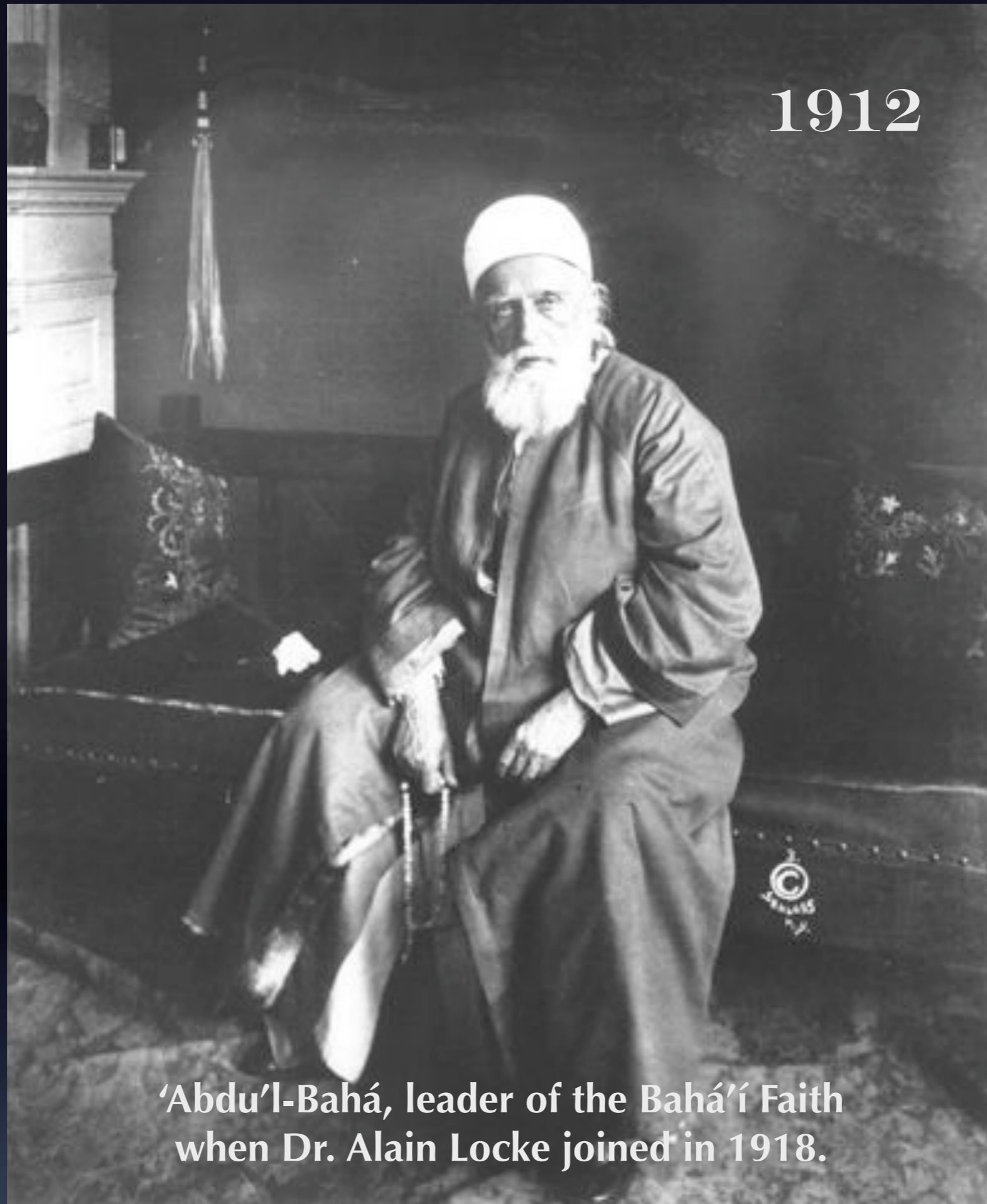


Oxford Cosmopolitan Club

1907 • 1910



1912



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

Interracial Unity Meeting

YOU ARE CORDIALLY INVITED TO ATTEND AN
INTER-RACIAL
UNITY MEETING
TO BE GIVEN BY THE BARAI ASSEMBLY AT
"STUDIO HALL," 1218 CONNECTICUT AVENUE
TUESDAY, APRIL 9, 1912, AT 8.15 P. M.

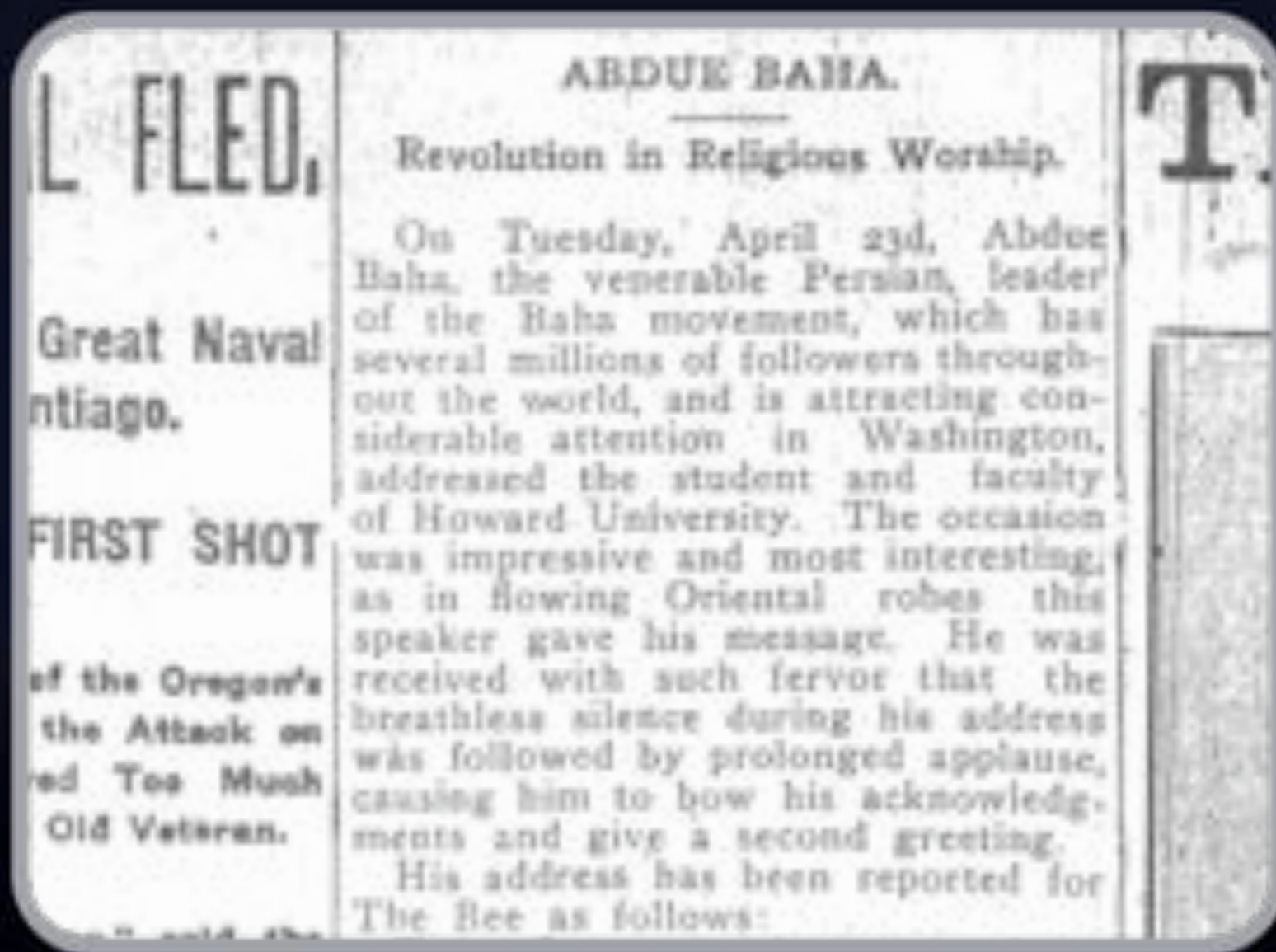
"Close your eyes to racial differences, and welcome all with the light of common sense."
"Do ye know why we have created ye from one clay? That no one should glorify himself over the other."

IN CONFORMITY WITH THE FOREGOING WORDS OF BAHÁ'U'LLÁH,
ALL ARE WELCOME AT THIS MEETING, REGARDLESS
OF RACE, COLOR OR CREED

- "You are cordially invited to an interracial unity meeting."
- All are welcome, regardless of race, color or creed.

1907

“Revolution in Religious Worship”

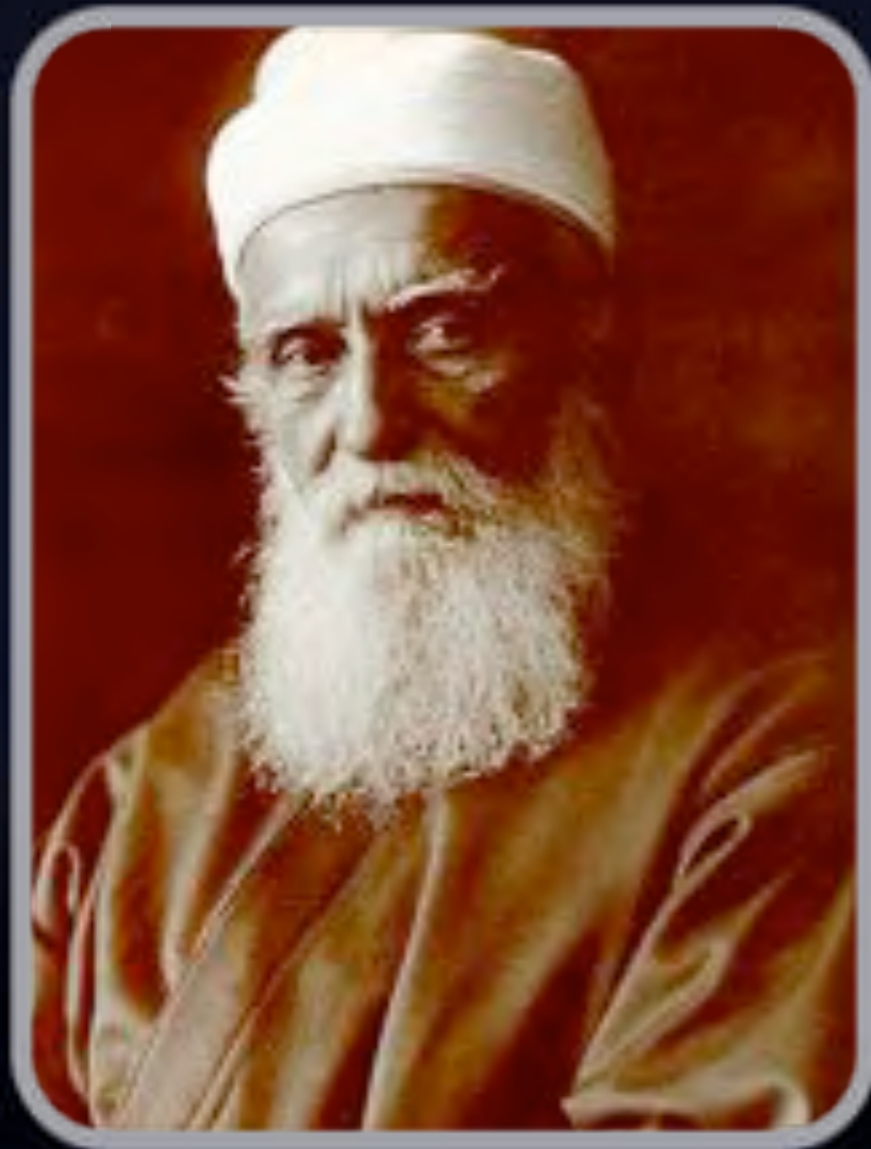


*The
Washington
Bee*

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.*

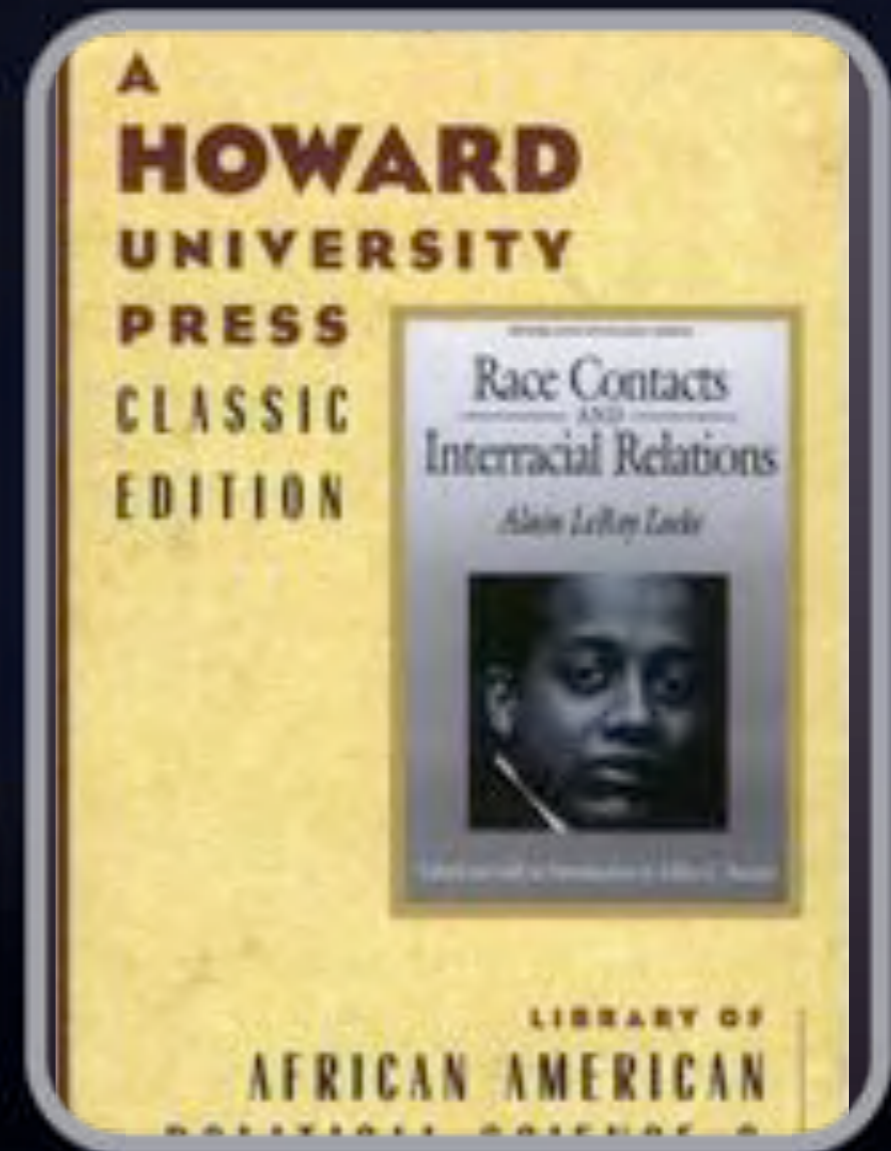
— 24 April 1912, Talk at Home of Andrew
J. Dyer, 1937 Thirteenth Street, NW,
Washington, D.C.



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.*



Bahá'í Historical Record

1
9
1
8

1
9
3
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 State Date
6. National origin American (Whether of English or other stock) 7. Race Negro
8. Color Negro 9. Sex Male 10. Married? Single Date
11. Children or dependents Minor Adult Adopted
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.

14. Place of acceptance of Bahá'í Faith Washington D. C.
A. As isolated believer _____ B. As member of Bahá'í group C. As member of Bahá'í Community _____
15. Date of acceptance of the Bahá'í Faith 1918
16. Religious origin (religion before becoming a Bahá'í) Protestant Episcopal

Bahá'í Historical Record

15. 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

Alain-Louis Kocbe

20. Additional information (do not fill in)

21. Signature

Alain-Louis Kocbe

1
9
1
8

1
9
3
5

1920

Alain Locke & the ROTC

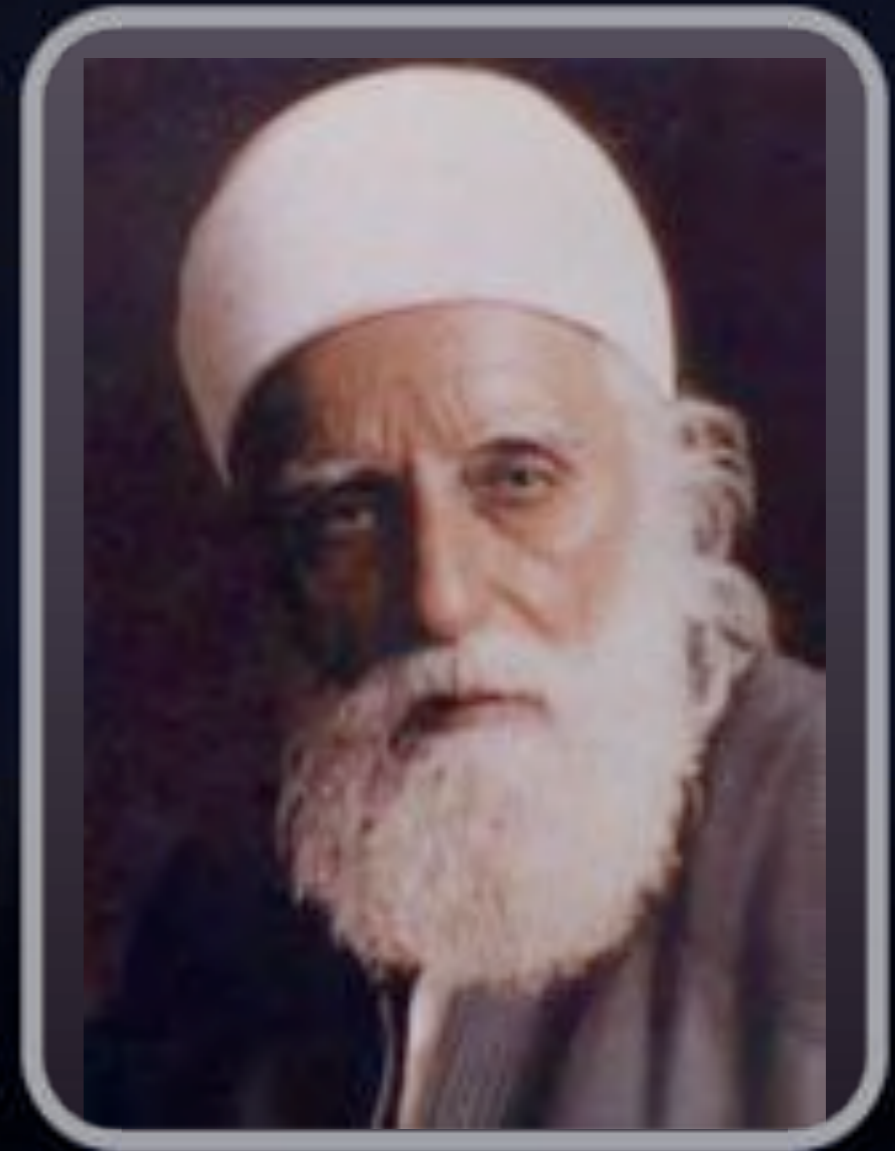
- *Opposite:* Locke in US Army uniform (as ROTC training officer).
- Photo enclosed in 1920 letter to the Warden (Wylie) of Rhodes House.
- *Source:* Rhodes Archives.
- Courtesy of Mr. George Keys, Esq. (Rhodes Scholar, 1966).



1920

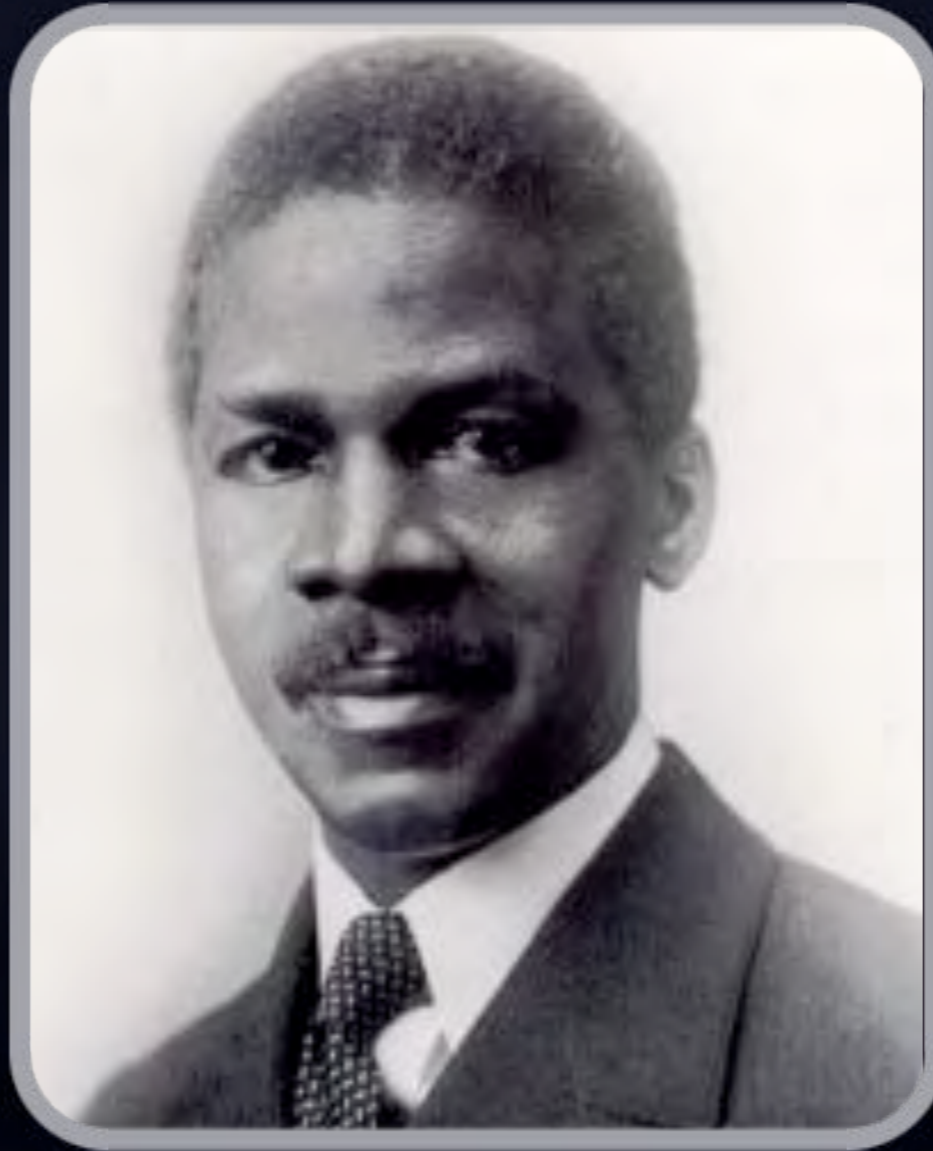
'Abdu'l-Bahá's Race Amity Initiative

- In 1920, 'Abdu'l-Bahá instructs Agnes Parsons to organize first Race Amity event.
- Parsons then seeks Alain Locke's advice and assistance.
- This begins Locke's role in the Bahá'í Race Amity era (1921–1936).



Birth of Race Amity

1
9
2
1



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



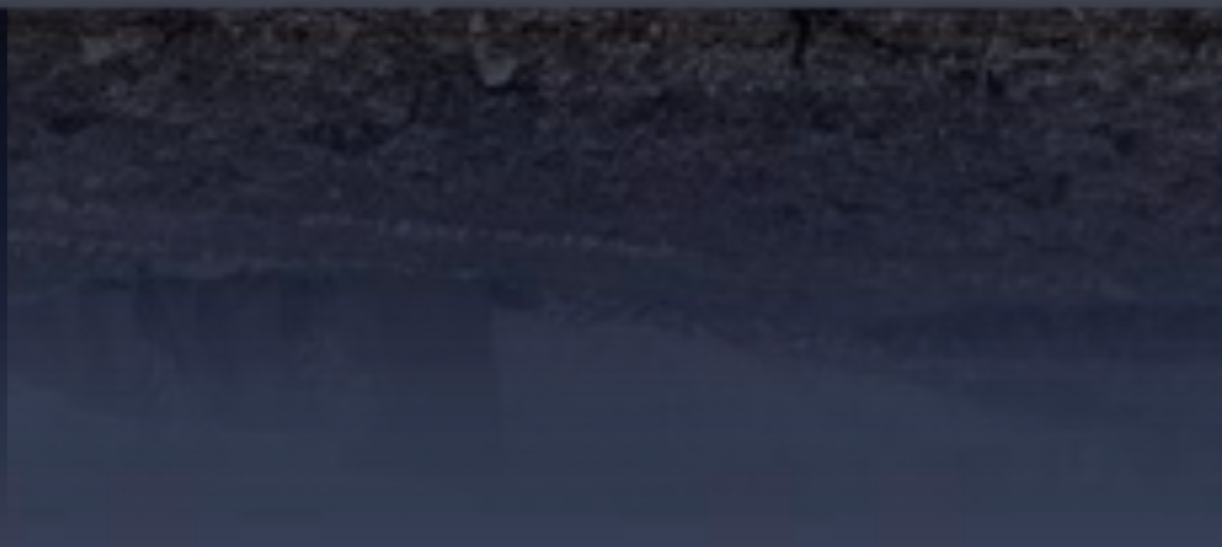
- *Central High School Auditorium*
- *Springfield, Massachusetts*
- *5-6 December 1921*
- *Estimated attendance: 1200*

Locke's First Pilgrimage

1923



1853



1923

Locke Meets Shoghi Effendi

- ❖ Two Oxford men met.
- ❖ Locke was deeply impressed.
- ❖ Locke publishes “Impressions of Haifa.”
- ❖ Later, in 1930, Shoghi Effendi will ask Locke for feedback on translation of the *Book of Certitude*.



1924

I, too
I, too, sing America.
I saw the darker brother
They send me to eat in
the kitchen
When company comes.
But I laugh,
and eat well,
and grow strong.
Tomorrow
I'll sit at the table
When company comes.
Nobody'll dare
say to me,
"Eat in the kitchen!"
Then
Besides, they'll see how beautiful
I am
and so ashamed, -
I, too, will sing America.

Amherst, Mass.,
The Authors Rest,
13 Via Melano,
September 25
1924

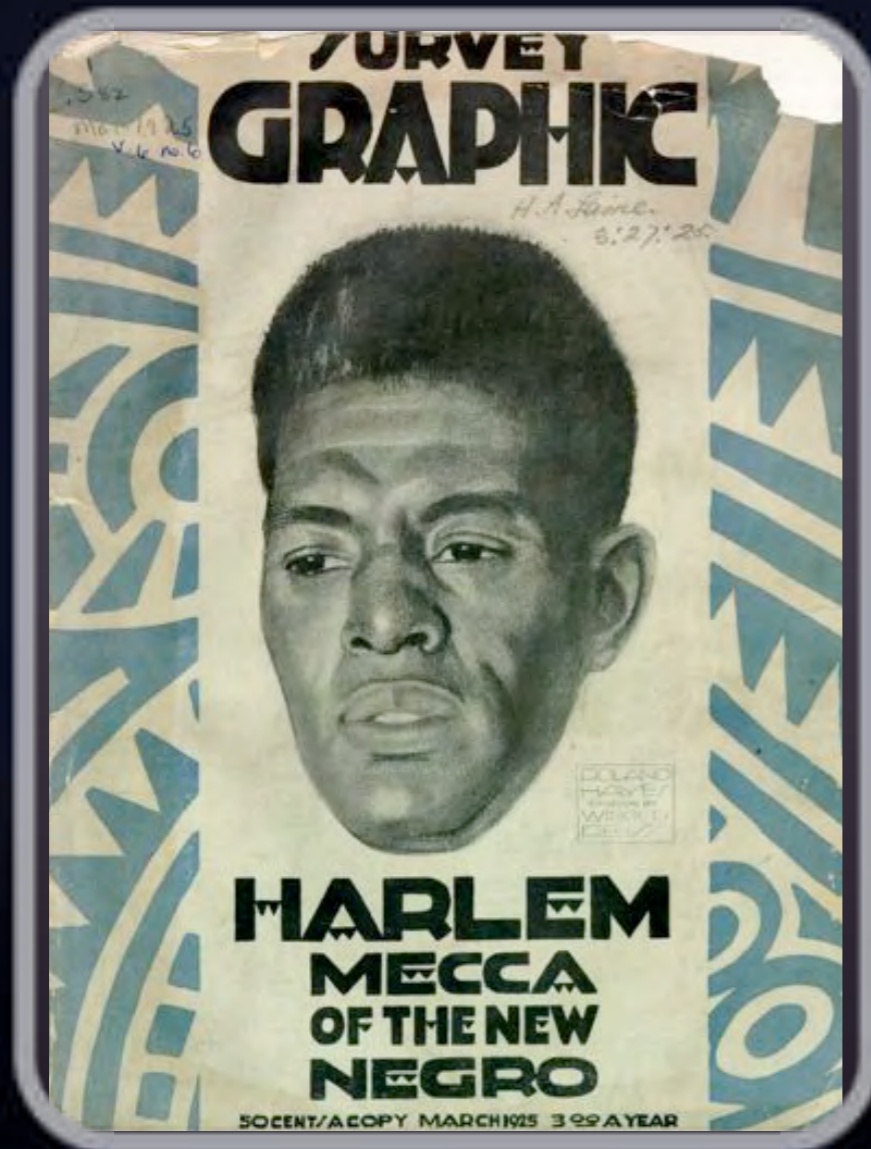
Dear friend:
I'll be on the
beach. Five of the original
six have gone, so there's
only two of us here now -
Americans. But there's a
wonderfully varied assortment
of other beach-combers here
and of colored fellows, all
the way from Porto Rico
to Abyssinians. Can't wait
a long adventurous talk. Can
you't have to read to

Letter to Alain Locke,
from Langston Hughes,
with original poem,
"I, Too."

Sept. 25, 1924.

Alain Locke Papers

1924



The Harlem Issue

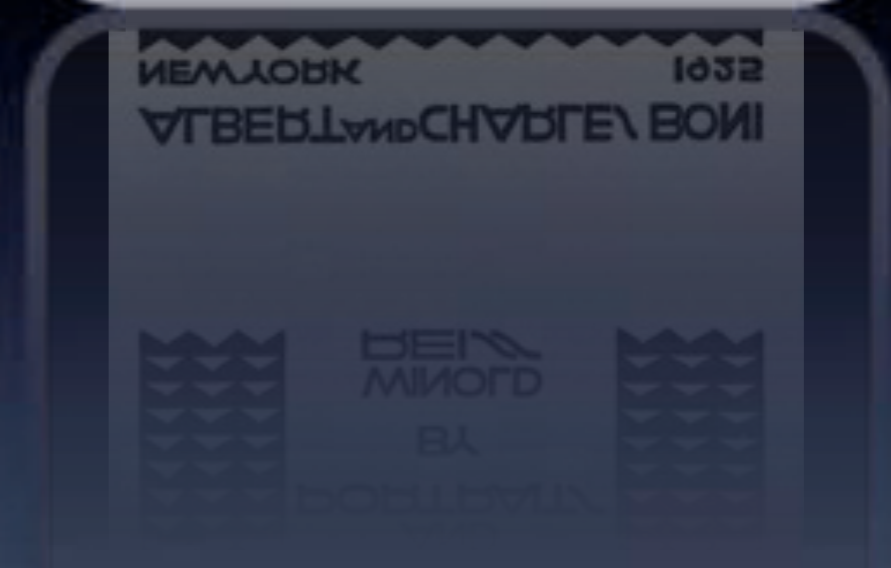
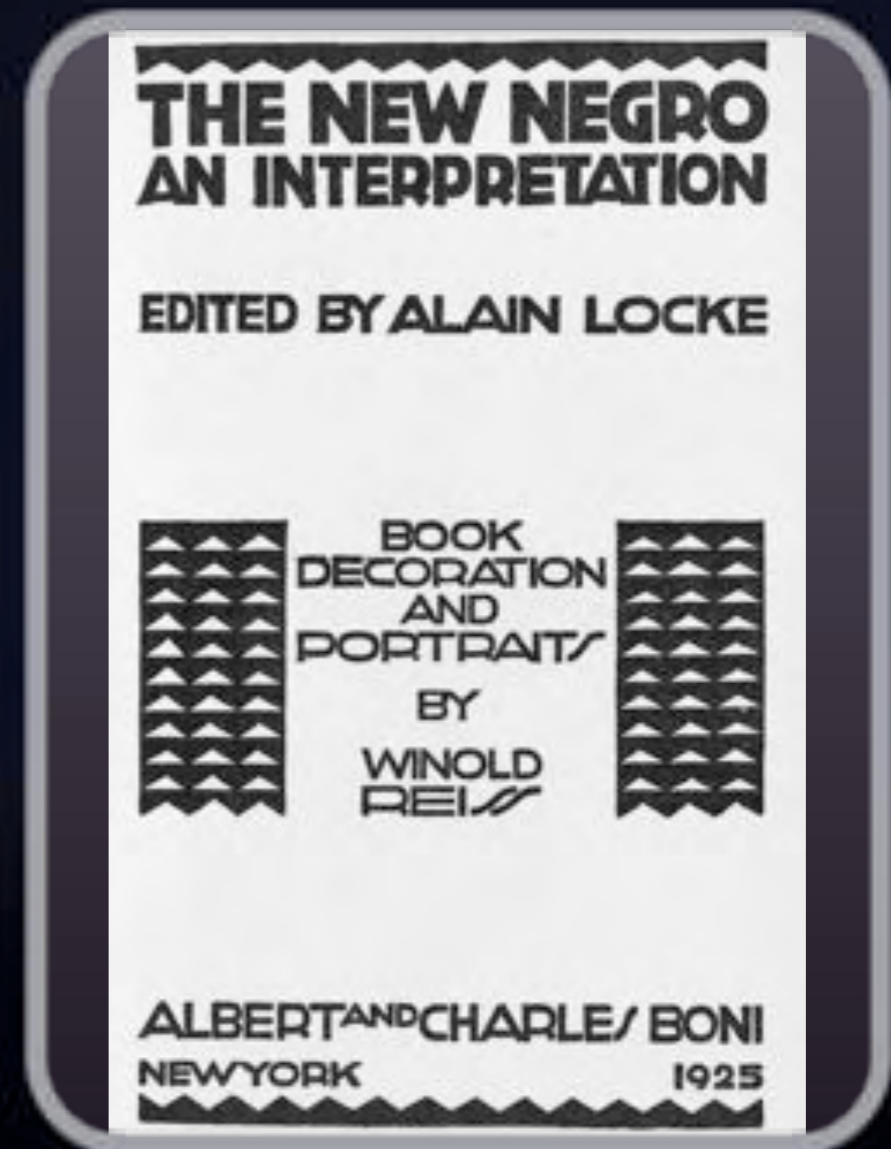
- *21 March 1924, party at Civic Club.*
- *Alain Locke was master of ceremonies on that “magic evening.”*
- *Locke asked to edit special issue of Survey Graphic, published on 1 March 1925.*
- *Sold over 42,000 copies!*

HARLEM
MECCA
OF THE NEW
NEGRO

1925

The New Negro

- *“Our first national book” (of African Americans).*
- *Important in forming forming group identity (a healthy “race pride”).*
- *This singular achievement was Locke’s second claim to fame.*



Winold Reiss
Alain Leroy Locke
ca. 1925
Pastel on artist board,
29 $\frac{7}{8}$ x 21 $\frac{5}{8}$ inches
National Portrait Gallery
Smithsonian Institution
Washington, D.C. Gift of
Lawrence A. Fleischman
& Howard Garfinkle with
a matching grant from
The National Endowment
for the Arts.



1925

Winold Reiss
Alain Leroy Locke
The New Negro: An
Interpretation (1925)
Page/Plate Number:
facing page 6
Schomburg Center for
Research in Black
Culture / Manuscripts,
Archives and Rare Books
Division

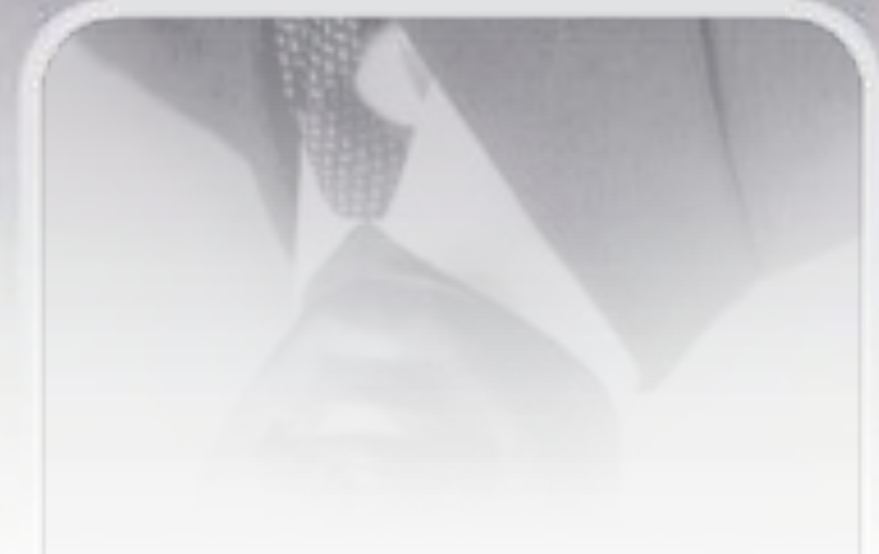
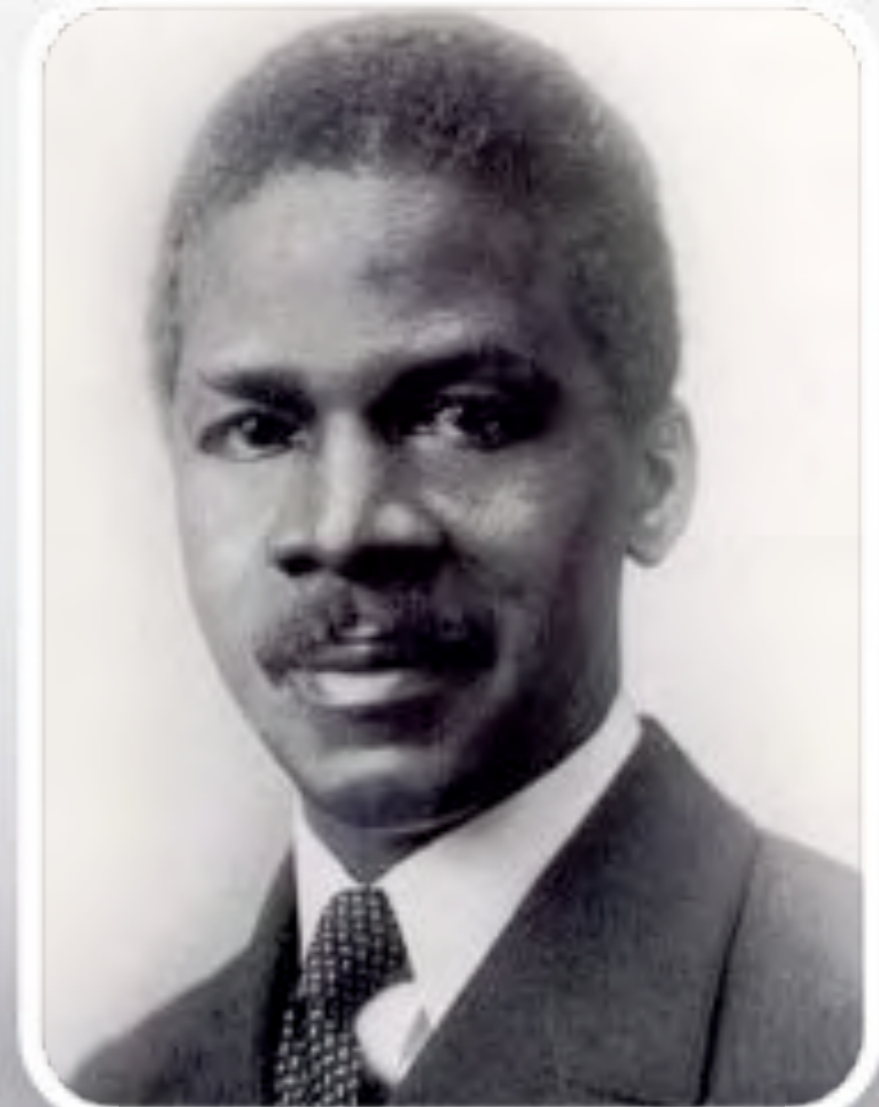


1925

Travel Teaching with Louis Gregory

- Little-known fact:
- In February 1926 (soon after *The New Negro* was published in December 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 Wilson Johnson,
in esteem and cordial regard
Alain Henry Locke..

June 20, 1926.

- Shoghi Effendi 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



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 Alain Locke.*

1931



William E. Harmon

1933

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

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

Locke's Second Pilgrimage

Downtown Haifa



View from Carmel

Sahit al-Hamra



1934

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





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

1940

1941 ?



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.

Carl Van Vechten
Alain LeRoy Locke
Studio Portrait, 1941
hand gravure print
Studio Museum, Harlem



1941

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

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.

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



THE
NATIONAL ASSOCIATION OF
AMERICAN NEGRO COLLEGE PROFESSORS



Smithsonian Portrait



- 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”

Left to right:
James M. Nabrit, Jr.
(Law)
Charles Drew (Medicine)
Sterling Brown (English)
E. Franklin Frazier
(Sociology) Rayford W.
Logan (history)
Alain LeRoy Locke
(Philosophy) Courtesy
Moorland-Spingarn
Research Center,
Howard University
Archives

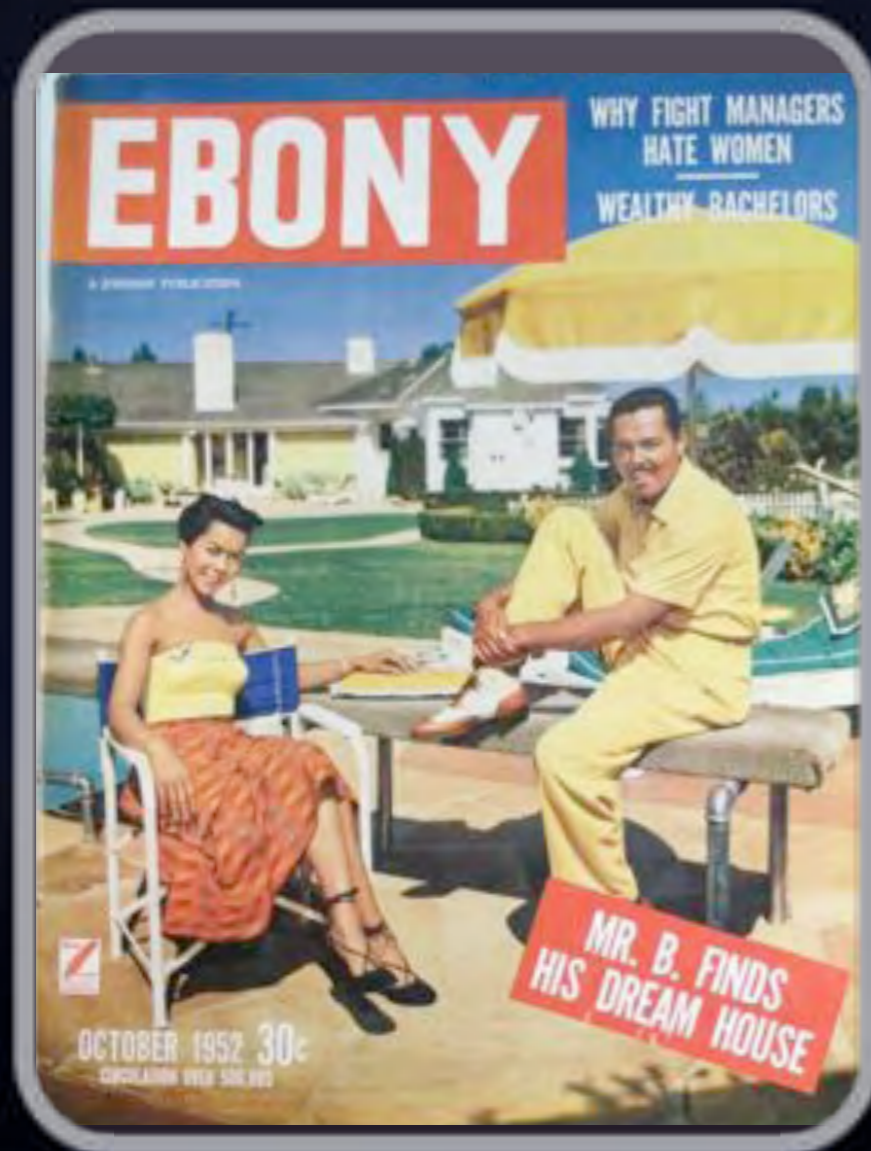


Locke's Toronto Fireside

On March 22 a party was held for Elizabeth and the visiting speaker, Dr. Alain Locke of Howard University, at the home of Janet Strathdee. Dr. Locke discussed the practical life of a Baha'i in non-Baha'i society, the importance of the introduction of a 'moral dimension' into the American programme of foreign assistance, and the cooperation of Baha'is with the United Nations. In his opinion, the strength of nationalistic feeling in Africa indicated that it would be best for the Baha'i Faith to come from within in that continent.

1952

1952



“Baha’i Faith, Only Church in World That Does Not Discriminate.”
Ebony Magazine 7 (12 Oct. 1952): 39–46.



Photo of Alain Locke appears on page 39 alongside Robert S. Abbott, publisher of The Chicago Defender.

1952

BAHA'I FAITH

Only church in world that does not discriminate

BAHA'ISM is a color blind religion. It is the only white-discriminated faith in the world with absolutely no segregation or discrimination. Its policy championing interracialism is boldly explicit. Yet, only 700 Negroes among the 7,000 Baha'is in the United States have been attracted to its tenets.

Introduced to this country during the Chicago World's Fair of 1893, one of the first American converts to this Persian-founded faith was Mrs. Phoebe Hearst, mother of newspaper magnate William Randolph Hearst. The first Negro convert was her brother, Robert Turner. The most famous Negro Baha'i was Robert S. Abbott, founder of the Chicago Defender, who joined the sect in 1912 and was active in the Baha'i community until his death in 1940.

Chief reason why so few Negroes embrace Baha'ism, despite its open-minded racial attitude, is its ultra conservatism. Totally un-spectacular, it lacks the dietary laws, dogmas, rituals and pageantry of other faiths. It has no clergy and all services which are informally conducted by members of the congregation, no treatments are worn. Only a cappella music is permitted. There is no begging, no plate passing. Nobody receives a salary, and only the treasurer issues him such one given.

Spiritual Assemblies of the Baha'i faith are located in every capital in the 48 states, and all of their activities are completely interracial—even in the Southland. They have never had trouble in practicing their beliefs before the Dixie line.

Says one Negro Baha'i, "If every human being would accept Baha's teachings the world's problems would be solved overnight." Says another, "Baha'ism will melt races together and break down hate barriers."

Evidence of the high level of integration in the Baha'i faith is the presence on the nine-member National Spiritual Assembly of two Negroes, Mrs. Elsie Austin, prominent Ohio attorney, and Matthew Bullock, one-time chairman of the Massachusetts Parole Board.

An example of how the Baha'is are practicing their interracial beliefs is the recent marriage (shown on the following pages) of attractive James-skinned Betty Major and husband-was, Swinches, Roger Lader.

The newbride will continue their activity in the faith that united them. At the invitation of Shoghi Effendi, head of the International Baha'i Spiritual Assembly in Haifa, Palestine, they will attend the international conference in Stockholm, Sweden, next year. Mr. and Mrs. Lader will remain in Europe as "pioneers." Baha'is have no missionaries.



Spectacular \$4,000,000 Baha'i Temple in Wilmette, Ill., is one of most beautiful buildings in U.S.A. Swinches Roger Lader and pretty Betty Major are one of many interracial couples choosing membership in faith.

Robert S. Abbott, founder of Chicago Defender, gave heavily to movement. Baha'i services were read at his funeral.



Miss LADA, Howard profession, joined movement in 1915, was for Baha'i Magazine.



Continued on Next Page 39

Courtesy of Lewis Walker, U.S. National Bahá'í Archives, Dr. Gayle Morrison, & Sharon Bakula, U.S. National Bahá'í Center.

1952

Photograph of
Alain Leroy Locke
published in 1952 Ebony
in cropped version.



1953



**Alain Locke & Ralph J. Bunche at installation
of charter members of Phi Beta Kappa at
Howard University**

“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



*June 9,
1954*

Alain Locke

Bahá'í Principles & the Salvation of Democracy

1885–1954



Democracy Defined

Alain Locke • (MSRC, Box 164-141, Folder 14)

- In a democracy built out of many peoples by this great historical process of immigration, the only safe principle of democracy is that embodied in this conception of democracy:—*A democracy is a system of government and corporate living in which there is no distinction between minority and majority rights; and under which life is safe and equally abundant for all minorities.* In historical perspective[,] this is really the distinctive foundation[al] principle of American life. Our task today is to make America truly and consistently American.

Democracy Widened

Locke • Talladega College (1941)

- Democracy, of course, is one of the basic human ideals, but as an ideal of human association it is something quite superior to any outward institution or any particular society.
- Therefore, not only is government too narrow to express democracy, but government from time to time must grow to realize democracy.

Democracy Achieved

Locke • “Stretching Our Social Mind” (1944, unpub.)

- Just as world-mindedness must dominate and remould nation-mindedness, *so we must transform eventually race-mindedness into human-mindedness.*
- The intelligent and effective righting of our racial wrongs and handicaps involves pleading and righting the cause of any and all oppressed minorities.

Local Democracy

Locke • Talladega College (1941)

- 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.*

Local Democracy

Bahá'í Principle—“Family and Social Development” (June 1994)

- The family is the first environment to teach the values of democracy, human rights, social responsibility, tolerance and peace, enabling their individual members to contribute to the fight against poverty as advocates for social justice.
- Social progress implies the constant and dynamic interaction between family structure and functions and the larger social, economic, cultural and physical environment.

Local Democracy

Bahá'í Principle—UHIJ to NSA (10 April 2001)

- But considered in its local sphere alone there is much to thrill and amaze the heart. Here it links the individual to the collective processes by which a society is built or restored. Here, for instance, the Feast is an **arena of democracy at the very root of society**, where the Local Spiritual Assembly and the members of the community meet on common ground, where individuals are free to offer their gifts of thought, whether as new ideas or constructive criticism, to the building processes of an advancing civilization.

Moral Democracy

Locke • Talladega College (1941)

- 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. ...
- 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.

Moral Democracy

Bahá'í Principle—BIC, “The Search for Values in an Age of Transition” (October 2005)

- We commend the international community for its **commitment to democracy** and to a freely elected government as a universal value. ... Beyond the administration of material affairs, governance is a **moral exercise**.
- A **healthy democracy** must be **founded on the principle of the equality of men and women** and equal recognition of their contribution to the establishment of a just society. In its efforts to promote democracy, the Member States of the United Nations must vigilantly work for the **inclusion of women in all facets of governance** in their respective countries.

Political Democracy

Locke • Talladega College (1941)

- *The third great step in democracy came from Protestant lands and people who evolved the ideal of political equality: (1) equality before the law; 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.” ...*
- *In the perspective of democracy’s long evolution, we must regard our country’s history as a progressive process of democratization, not yet fully achieved.*

Political Democracy

Bahá'í Principle—One Common Faith (2006)

- A widely quoted passage in Bahá'u'lláh's Tablet to Queen Victoria expresses emphatic praise of the principle of democratic and constitutional government ...
- In other passages, Bahá'u'lláh spells out some of the practical implications. The governments of the world are called upon to convene an international consultative body as the foundation, in the words of the Guardian, of “a world federal system” empowered to safeguard the autonomy and territory of its state members, resolve national and regional disputes and coordinate programmes of global development for the good of the entire human race.

Political Democracy

Bahá'í Principle—BIC, “The Search for Values in an Age of Transition” (October 2005)

- We commend the international community for its **commitment to democracy** and to a freely elected government as a universal value. What is needed is a consultative process -- at all levels of governance ...
- **Through participation and unity of purpose, consultation becomes the operating expression of justice in human affairs.**
- Without this principled anchor, democracy falls prey to the excesses of individualism and nationalism, which tear at the fabric of the community — both nationally and globally.

Economic Democracy

Locke • Talladega College (1941)

- The fourth crucial stage in the enlargement of democracy began, I think, with the income tax amendment. Woodrow Wilson tried to put into operation [as] an extension of democracy ... 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.*

Economic Democracy

Bahá'í Principle—“Bahá'í International Community: History of Active Cooperation with the United Nations” (2000)

- **Economic justice and cooperation.** A vision of human prosperity in the fullest sense of the term—an awakening to the possibilities of the spiritual and material well-being of all the planet's inhabitants—will help galvanize the collective will to overcome such barriers to peace as the inordinate disparity between rich and poor.

Cultural Democracy

Locke • Talladega College (1941)

- *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. ...*
- *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.* ...*
- *The fact that a man cannot afford to buy a decent house for his family involves the problem of economic inequality; but ... *the man who through social prejudice is refused the purchase of a house though he can afford to buy it confronts us with an example of cultural inequality.**

Cultural Democracy

Bahá'í Principle—“Development, Democracy and Human Rights” (1993)

- Without economic rights, the exercise of civil or social rights is severely attenuated. Without **cultural rights**, an individual or community will have the greatest difficulty in exercising **political** or **economic rights** to a degree that meets the essential requirements of their respective situations.

Cultural Democracy

Bahá'í Principle—“Development, Democracy and Human Rights” (1993)

- Every individual needs the assurance that the exercise of the faculties referred to will enjoy access to whatever benefits, protections, and opportunities can reasonably be provided by the society in which he or she lives.
- These benefits include ... not only civil and political rights, but also rights in the area of economic, social, and cultural life.

Racial Democracy

Locke • *The Washington Star* (7 Nov. 1943)

- There must be complete consistency between what democracy professes and what democracy practices.
- Public opinion in America has got to be sold on racial democracy. Now is the time for the people to face this question. *Race equality alone can secure world peace. ...*
- To save the United States from moral bankruptcy we must solve the color problem.

Racial Democracy

Bahá'í Principle—BIC, “One Same Substance” (2001)

- Racism originates not in the skin but in the human mind.
- Further, the principle of the oneness of humanity exposes any attempt to distinguish separate “races” or “peoples” in the contemporary world as artificial and misleading. While racial, national and/or ethnic heritage can be considered as sources of pride and even a backdrop for positive social development, such distinctions should not become a basis for new forms of separation or superiority, however subtle.

Racial Democracy

Bahá'í Principle—BIC, “The Search for Values in an Age of Transition” (October 2005)

- The meaningful integration of minority groups in democratic processes is of critical importance — both to shield minorities from the abuses of the past and to encourage their participation and responsibility for the well-being of society.
- We urge Member States, in their work to promote democracy, to strive for the full inclusion of minorities — belonging to any faith, race, or class — in the processes of goal-setting and deliberation.

Social Democracy

Locke • “Teaching Democracy” (unpub.)

- It is a sad irony that the social institution most committed and potentially most capable of implementing social democracy should actually be the weakest and most inconsistent, organized religion.
- *Of all the segregated bodies, the racially separate church is the saddest and most obviously self-contradicting.* The separate Negro church, organized in self-defensive protest, is nonetheless just as anomalous [sic], though perhaps, more pardonably so.

Social Democracy

Locke • 17th Bahá'í Congress (1925)

- *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. ...*
- *In final analysis, peace cannot exist anywhere without existing everywhere.*

Social Democracy

Bahá'í Principle—One Common Faith (2006)

- Democratic decision-making has fundamentally altered the relationship of the individual to authority.
- The Bahá'í community today comprises several million people representative of virtually every ethnic, cultural, social and religious background on earth, administering their collective affairs without the intervention of a clergy, through democratically elected institutions.

Spiritual Democracy

Locke • “The Gospel of the Twentieth Century”

- *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.*
- *And we must begin heroically with the great apparent irreconcilables; the East and the West, the black man, and the self-arrogating Anglo-Saxon, for unless these are reconciled, the salvation of society in this world cannot be.*

Spiritual Democracy

Locke • “The Gospel of the Twentieth Century”

- *The word of God is still insistent, and more emphatic as the human redemption delays and becomes more crucial, and we have what Dr. Elsemont [Esslemont] rightly calls 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.[”]

Spiritual Democracy

Bahá'í Principle—One Common Faith (2006)

- Throughout history, the primary agents of spiritual development have been the great religions. ...
- At the social level, the resulting moral principles have repeatedly translated themselves into universal codes of law, regulating and elevating human relationships.
- Viewed in perspective, the major religions emerge as the primary driving forces of the civilizing process.

World Democracy

Locke • “Town Meeting” (1 June 1942)

- The fact is, the idealistic exponents of world unity and human brotherhood have throughout the ages and even today expected their figs to grow from thistles.
- *We cannot expect to get international bread from sociological stone whether it be the granite of national self-sufficiency, the flint of racial antagonisms, or the adamant of religious partisanship. . . .*
- The question pivots, therefore, not on the desirability of world unity, but upon the more realistic issue of its practicability.

World Democracy

Locke • KMYR, Denver (6 August 1944)

- Just as the foundation of democracy as a national principle made necessary the declaration of the basic equality of persons, so the founding of *international* democracy must guarantee the basic equality of human *groups*.

World Democracy

Bahá'í Principle—Century of Light (2001)

- The process leading to the election of the Universal House of Justice [1963]—made possible by the successful completion of the three initial stages of the Master's Divine Plan under the leadership of Shoghi Effendi—very likely constituted **history's first global democratic election.** (92)
- ... the specific provisions requiring the **free and democratic election by the mass of the faithful of the Body that constitutes the sole legislative organ** in the world-wide Baha'i community -- these are among the features which combine to set apart the Order identified with the Revelation of Baha'u'llah from any of the existing systems of human government.” (GPB 326)

World Democracy

Bahá'í Principle—BIC, “Perspective: Some Thoughts on Elections” (2001)

- The rise of democracy and democratic processes worldwide is a positive trend. ...
- There are currently some 180 National Spiritual Assemblies around the world, and in some countries they represent one of the few truly democratic institutions in existence. ...
- Nevertheless, the world at large can learn much from a thorough study of Bahá'í election procedures and practices.

Salvation of Democracy

Locke • “America’s Part in World Peace” (1925)

- 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 it establishes itself in human hearts, it can never institutionally flourish. ...
- *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.

Salvation of Democracy

Bahá'í Principle—BIC, “The Prosperity of Humankind” (3 March 1995)

- The institutions of society will succeed in eliciting and directing the potentialities latent in the consciousness of the world's peoples to the extent that the exercise of authority is governed by principles that are in harmony with the evolving interests of a rapidly maturing human race.
- Clearly, such principles can operate only within a culture that is essentially democratic in spirit and method.



- *“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

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