



recourse, Locke used the arts as a strategy to win the respect  
1897, and essentially ended her immediate family's large- the  
of the white majority and to call to their attention the  
scale public promotion of Laveau's legend—though some  
need to fully democratize democracy and American- ize America  
women who held (and more who claimed) the Laveau name  
by extending full equality to all minorities.  
continued to be active in New Orleans. A number of inter- Recent  
scholarship has brought Locke back to life, and his philosophy  
views conducted by the Louisiana Writers Project contain  
of democracy, in particular, lends him renewed importance.  
stories about Laveau, but two 20th-century figures shaped  
the modern sense of Laveau most heavily. Zora Neale Hur-  
Harvard, Harlem, Haifa—place names that repre- sent  
ston spoke in depth on Voodoo culture (and sometimes  
Locke's special involvement in philosophy, art, and  
specifically on Laveau) in an extended 1931 article in the  
religion—are keys to understanding his life and thought.  
Journal of American Folklore and in her 1935 Mules and Harvard  
prepared Locke for distinction as the first black  
Men. Hurston's depictions—shaped by both her training as Rhodes  
Scholar in 1907 and, in 1918, awarded Locke his  
an anthropologist and her deep love of story—are of argu- PhD in  
philosophy, thus securing his position as chair of the  
able credibility even though they are fascinating and lively; the  
Department of Philosophy at Howard University from  
late 20th-century efforts to reconsider Hurston led natu- 1927 until  
his retirement in 1953. Harlem was the mecca  
rally to additional examination of her work on Voodoo. of the  
Harlem Renaissance, whereby Locke, as a spokes- man for his  
Much less trustworthy, much more sensationalistic, and  
race, revitalized racial solidarity and fostered  
much more popular when it was released is Robert Tallant's the group  
consciousness among African Americans that  
1946 Voodoo in New Orleans, which recounts a number of proved a  
necessary precondition of the Civil Rights move-  
(highly sexualized) stories of Laveau. ment. Haifa  
is the world center of the Bahá'í Faith, the re-  
See also: Conjure; Hoodoo; Hurston, Zora Neale religion to  
which Locke converted in 1918, the same year he  
received his doctorate from Harvard. Until recently, this  
Eric Scott Gardner has been the least understood aspect of Locke's life.  
Dur-  
ing the Jim Crow era, at a time when black people saw little  
Bibliography possibility  
of interracial harmony, this new religious move-  
Fandrich, Ina Johanna. The Mysterious Voodoo Queen, Marie

Laveaux: A Study in Powerful Female Leadership in Nineteenth- Century New Orleans. New York: Routledge, 2005. Locke was instrumental in organizing. These three spheres  
 Locke, Alain 225

of activity—the academy, the art world, and spiritual soci- Perry were on the faculty. Elected to Phi Beta Kappa, in 1907 Locke won the Bowdoin Prize—Harvard’s most prestigious academic award—for an essay he wrote, “unity through diversity” (the title of one of his Bahá’í World essays). Remarkably, Locke completed his four-year undergraduate program at Harvard in only three years, graduating magna cum laude with his bachelor’s degree in philosophy. Then, Locke made his headlines in May 1907 as America’s first African American Rhodes Scholar. Although his Rhodes scholar- enrolled in Central High School (1898–1902), Locke was al- provided for study abroad at Oxford, it was no guaran- ready an accomplished pianist and violinist. In 1902, Locke admission. Rejected by five Oxford colleges because of his race, Locke was finally admitted to Hertford College, where he studied from 1907 to 1910. Harvard College with honors at entrance, where he was among only a precious few African American undergraduates. incident over a Thanksgiving Day dinner hosted at the Amer- ican Club During the “golden age of philosophy at Harvard,” Locke studied at a time when Josiah Royce, William James, ern men refused to dine with him. Kallen and Locke became George Herbert Palmer, Hugo Münsterberg, and Ralph lifelong friends. In the course of their conversa- tions, the phrase “cultural pluralism” was born. Although the term itself was thus coined by Kallen in this historic conversation with Locke, it was really Locke who devel- oped the concept into a full-blown philosophical frame- work for the melioration of African Americans. Distancing

himself from Kallen's purist and separatist conception of it, Locke was part of the cultural pluralist movement that flourished between the 1920s and the 1940s. Indeed, Locke has been called the "father of multiculturalism." So acutely did the Thanksgiving Day dinner incident traumatize Locke that he left Oxford without taking a degree and spent the 1910–1911 academic year studying Kant at the University of Berlin and touring Eastern Europe as well. During his stay in Berlin, where he earned a B.Litt, Locke became conversant with the "Austrian school" of anthropology, known as philosophical anthropology, under the tutelage of Franz Brentano, Alexius von Meinong, Christian Freiherr von Ehrenfels, Paul Natorp, and others. Locke much preferred Europe to America. Indeed, there were moments when Locke resolved never to return to the United States. Reluctantly, he did so in 1911.

As an assistant professor of the teaching of English and an instructor in philosophy and education, Locke taught literature, English, education, and ethics—and later, ethics and logic—at Howard University itself, although he did not have an opportunity to teach a course on philosophy until 1915. In 1915–1916, the Howard chapter of the Renaissance. (National Archives) the National Association for the Advancement of Colored

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People (NAACP) and the Social Science Club sponsored a asked by the editor of the Survey Graphic to produce demog- two-year extension course of public lectures, which Locke graphics on Harlem, which is in the district of Manhattan called, "Race Contacts and Inter-Racial Relations: A Study in New York. That special issue, Harlem, Mecca of the New Negro, Locke in the Theory and Practice of Race."

subsequently recast as an anthology, The New Negro: An Interpretation of Negro Life, published in December 1925. A landmark in black literature, it was an instant success. Locke Fellow at Harvard, where he wrote his 263-page dissertation, "The Negro: An Interpretation of Negro Life, published in December 1925. A landmark in black literature, it was an instant success. Locke contributed five essays: the foreword, "The Negro, Locke tion, The Problem of Classification in [the] Theory of Values, New Negro," "Negro Youth Speaks," "The Negro Spiritually," and "The Legacy of Ancestral Arts." The New Negro at Oxford. It was Harvard professor of philosophy Josiah featured five

white contributors as well, making this artistic tour de force a genuinely interracial collaboration, with much support from white patronage (not without some strings attached, however). The last essay was contributed by W. E. B. Du Bois.

Problems (1908). In formulating his own theory of value, Locke hoped the Harlem Renaissance would provide “an emancipating vision to America” and would advance “a new democracy (Franz Brentano, Alexius von Meinong, and later on, Rudolf Maria Holzapfel) with American pragmatism (George Santayana, William James, and Josiah Royce), along with pride,” cultivated through developing a distinctive culture, a the anthropology of Franz Boas and Kant’s theories of aesthetic judgment. For Locke, art ought to contribute to the improvement of life—a pragmatist aesthetic principle sometimes called aristocratic.

When awarded his PhD in philosophy from Harvard in 1918, Locke emerged as perhaps the most exquisitely educated and erudite African American of his generation. Criticized by the Harlem Renaissance was more of an aristocratic than democratic approach to culture. Criticized by the year 1918 was another milestone in Locke’s life, when some African American contemporaries, Locke himself came to regret the Harlem Renaissance’s excesses of religion whose gospel was the unity of the human race. The exhibitionism as well as its elitism. Its dazzling success of recent discovery of Locke’s signed “Bahá’í Historical Record” was short-lived.

Strange to say, Locke did not publish a formal philosophical version in 1918, restores a “missing dimension” of Locke’s philosophical essay until he was 50. “Values and Imperatives” appeared in 1935. In fact, this was Locke’s only formal philosophical work between 1925 and 1939. Apart from his Bahá’í term for ideal race relations (interracial unity). The dissertation, Locke published only four major articles in a

Bahá'í "race amity" era lasted from 1921 to 1936, followed by the "race unity" period of 1939–1947, with other socially significant experiments in interracial harmony (such as "Pluralism and Intellectual Democracy" (1942), "Race Unity Day") down to the present. Although he studiously avoided references to the faith in his professional life, Locke's four Bahá'í World essays served as his public testimony of faith. But it was not until an article, "Bahá'í Faith: Only Church in World That Does Not Discriminate," appeared in the October 1952 issue of *Ebony* magazine that Locke's Bahá'í identity was ever publicized in popular media.

In 1925, the Harlem Renaissance was publicly launched. It was conceived a year earlier, when Locke was a grand project that Locke believed would be his magnum opus. That project, *The Negro in American Culture*, was completed in 1956 by Margaret Just Butcher, daughter of Howard colleague and close friend Ernest E. Just. It is not, however, considered to be an authentic work of Locke.

In 1944, Locke became a charter member of the American Writers: A Conference on Science, Philosophy and Religion, which published its annual proceedings. During the 1945–1946 academic year, Locke was a visiting professor at the University of Wisconsin, and in 1947, he was a visiting professor

(1935),  
 "Cultural  
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 "Cultural  
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 In 1943,  
 change  
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at the New School for Social Research. For the 1946–1947 term, Locke was elected president of the American Association for Adult Education (AAAE), as the first black president of a predominantly white institution. His reputation as a leader in adult education had already been established by the nine-volume Bronze Booklet series that he had edited, two volumes of which he had personally authored as well. *Journal of Philosophy* 54, no. 5 (1957):119–27. Reprinted in *What I Believe and Why—Maybe: Essays for the Modern World*. New York: Horizon Press, 1971.

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As a cultural pluralist, Locke may have a renewed importance as a social philosopher, particularly as a philosopher of democracy. Because Locke was not a systematic philosopher, however, it is necessary to systematize his philosophy in order to bring its deep structure into bold relief. *Race Contacts and Interracial Relations: Lectures of the Theory and Practice of Race*. Ed. Jeffery C. Stewart. Reprint. Washington, D.C.: Howard University Press, 1992.

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