

Pilgrimage to Nonviolence

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Often the question has arisen concerning my own intellectual pilgrimage to nonviolence. In order to get at this question it is necessary to go back to my early teens in Atlanta. I had grown up abhorring not only segregation but also the oppressive and barbarous acts that grew out of it. I had passed spots where Negroes had been savagely lynched, and had watched the Ku Klux Klan on its rides at night. I had seen police brutality with my own eyes, and watched Negroes receive the most tragic injustice in the courts. All of these things had done something to my growing personality. I had come perilously close to resenting all white people.

I had also learned that the inseparable twin of racial injustice was economic injustice. Although I came from a home of economic security and relative comfort, I could never get out of my mind the economic insecurity of many of my playmates and the tragic poverty of those living around me. During my late teens I worked two summers, against my father's wishes—he never wanted my brother and me to work around white people because of the oppressive conditions—in a plant that hired both Negroes and whites. Here I saw economic injustice firsthand, and realized that the poor white was exploited just as much as the Negro. Through these early experiences I grew up deeply conscious of the varieties of injustice in our society.

So when I went to Atlanta's Morehouse College as a freshman in 1944 my concern for racial and economic justice was already substantial. During my student days at Morehouse I read Thoreau's Essay on Civil Disobedience for the first time. Fascinated by the idea of refusing to cooperate with an evil system, I was so deeply moved that I reread the work several times. This was my first intellectual contact with the theory of nonviolent resistance.

Not until I entered Crozer Theological Seminary in 1948, however, did I begin a serious intellectual quest for a method to eliminate social evil. Although my major interest was in the fields of theology and philosophy, I spent a great deal of time reading the works of the great social philosophers. I came early to Walter Rauschenbusch's *Christianity and the Social Crisis*, which left an indelible imprint on my thinking by giving me a theological basis for the social concern which had already grown up in me as a result of my early experiences. Of course there were points at which I differed with Rauschenbusch. I felt that he had fallen victim to the nineteenth century "cult of inevitable progress" which led him to a superficial optimism concerning man's nature. Moreover, he came perilously close to identifying the Kingdom of God with a particular social and economic system—a tendency which should never befall the Church. But in spite of these shortcomings Rauschenbusch had done a great service for the Christian Church by insisting that the gospel deals with the whole man, not only his soul but his body; not only his spiritual well-being but his material well-being. It has been my conviction ever since reading Rauschenbusch that any religion which professes to be concerned about the souls of men and is not concerned about the social and economic conditions that scar the soul, is a spiritually moribund religion only waiting for the day to be buried. It well has been said: "A religion that ends with the individual, ends."

After reading Rauschenbusch, I turned to a serious study of the social and ethical theories of the great philosophers, from Plato and Aristotle down to Rousseau, Hobbes, Bentham, Mill and

Locke. All of these masters stimulated my thinking—such as it was—and, while finding things to question in each of them, I nevertheless learned a great deal from their study.

During the Christmas holidays of 1949 I decided to spend my spare time reading Karl Marx to try to understand the appeal of communism for many people. For the first time I carefully scrutinized *Das Kapital* and *The Communist Manifesto*. I also read some interpretive works on the thinking of Marx and Lenin. In reading such Communist writings I drew certain conclusions that have remained with me to this day.

First I rejected their materialistic interpretation of history. Communism, avowedly secularistic and materialistic, has no place for God. This I could never accept, for as a Christian I believe that there is a creative personal power in this universe who is the ground and essence of all reality—a power that cannot be explained in materialistic terms. History is ultimately guided by spirit, not matter.

Second, I strongly disagreed with communism's ethical relativism. Since for the Communist there is no divine government, no absolute moral order, there are no fixed, immutable principles; consequently almost anything—force, violence, murder, lying—is a justifiable means to the "millennial" end. This type of relativism was abhorrent to me. Constructive ends can never give absolute moral justification to destructive means, because in the final analysis the end is preexistent in the mean.

Third, I opposed communism's political totalitarianism. In communism the individual ends up in subjection to the state. True, the Marxist would argue that the state is an "interim" reality which is to be eliminated when the classless society emerges; but the state is the end while it lasts, and man only a means to that end. And if any man's so-called rights or liberties stand in the way of that end, they are simply swept aside. His liberties of expression, his freedom to vote, his freedom to listen to what news he likes or to choose his books are all restricted. Man becomes hardly more, in communism, than a depersonalized cog in the turning wheel of the state.

This deprecation of individual freedom was objectionable to me. I am convinced now, as I was then, that man is an end because he is a child of God. Man is not made for the state; the state is made for man. To deprive man of freedom is to relegate him to the status of a thing, rather than elevate him to the status of a person. Man must never be treated as a means to the end of the state, but always as an end within himself.

Yet, in spite of the fact that my response to communism was and is negative, and I considered it basically evil, there were points at which I found it challenging. The late Archbishop of Canterbury, William Temple, referred to communism as a Christian heresy. By this he meant that communism had laid hold of certain truths which are essential parts of the Christian view of things, but that it had bound up with them concepts and practices which no Christian could ever accept or profess. Communism challenged the late Archbishop and it should challenge every Christian—as it challenged me—to a growing concern about social justice. With all of its false assumptions and evil methods, communism grew as a protest against the hardships of the underprivileged. Communism in theory emphasized a classless society, and a concern for social justice, though the world knows from sad experience that in practice it created new classes and a new lexicon of injustice. The Christian ought always to be challenged by any protest against unfair treatment of the poor, for Christianity is itself such a protest, nowhere expressed more

eloquently than in Jesus' words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

I also sought systematic answers to Marx's critique of modern bourgeois culture. He presented capitalism as essentially a struggle between the owners of the productive resources and the workers, whom Marx regarded as the real producers. Marx interpreted economic forces as the dialectical process by which society moved from feudalism through capitalism to socialism, with the primary mechanism of this historical movement being the struggle between economic classes whose interests were irreconcilable. Obviously this theory left out of account the numerous and significant complexities—political, economic moral, religious and psychological—which played a vital role in shaping the constellation of institutions and ideas known today as Western civilization. Moreover, it was dated in the sense that the capitalism Marx wrote about bore only a partial resemblance to the capitalism we know in this country today.

But in spite of the shortcomings of his analysis, Marx had raised some basic questions. I was deeply concerned from my early teen days about the gulf between superfluous wealth and abject poverty, and my reading of Marx made me ever more conscious of this gulf. Although modern American capitalism had greatly reduced the gap through social reforms, there was still need for a better distribution of wealth. Moreover, Marx had revealed the danger of the profit motive as the sole basis of an economic system; capitalism is always in danger of inspiring men to be more concerned about making a living than making a life. We are prone to judge success by the index of our salaries or the size of our automobiles, rather than by the quality of our service and relationship to humanity—thus capitalism can lead to a practical materialism that is as pernicious as the materialism taught by communism.

In short, I read Marx as I read all of the influential historical thinkers—from a dialectical point of view, combining a partial "yes" and a partial "no." In so far as Marx posited a metaphysical materialism, an ethical relativism, and a strangulating totalitarianism, I responded with an unambiguous "no"; but in so far as he pointed to weaknesses of traditional capitalism, contributed to the growth of a definite self-consciousness in the masses, and challenged the social conscience of the Christian churches, I responded with a definite "yes."

My reading of Marx also convinced me that truth is found neither in Marxism nor in traditional capitalism. Each represents a partial truth. Historically capitalism failed to see the truth in collective enterprise, and Marxism failed to see the truth in individual enterprise. Nineteenth century capitalism failed to see that life is social and Marxism failed and still fails to see that life is individual and personal. The Kingdom of God is neither the thesis of individual enterprise nor the antithesis of collective enterprise, but a synthesis which reconciles the truths of both.

During my stay at Crozer, I was also exposed for the first time to the pacifist position in a lecture by A. J. Muste. I was deeply moved by Mr. Muste's talk, but far from convinced of the practicability of his position. Like most of the students of Crozer, I felt that while war could never be a positive or absolute good, it could serve as a negative good in the sense of preventing the spread and growth of an evil force. War, horrible as it is, might be preferable to surrender to a totalitarian system—Nazi, Fascist, or Communist.

During this period I had about despaired of the power of love in solving social problems. Perhaps my faith in love was temporarily shaken by the philosophy of Nietzsche. I had been reading parts of *The Genealogy of Morals* and the whole of *The Will to Power*. Nietzsche's glorification of power—in his theory all life expressed the will to power—was an outgrowth of his contempt for ordinary morals. He attacked the whole of the Hebraic-Christian morality—with its virtues of piety and humility, its otherworldliness and its attitude toward suffering—as the glorification of weakness, as making virtues out of necessity and impotence. He looked to the development of a superman who would surpass man as man surpassed the ape.

Then one Sunday afternoon I traveled to Philadelphia to hear a sermon by Dr. Mordecai Johnson, president of Howard University. He was there to preach for the Fellowship House of Philadelphia. Dr. Johnson had just returned from a trip to India, and, to my great interest, he spoke of the life and teachings of Mahatma Gandhi. His message was so profound and electrifying that I left the meeting and bought a half dozen books on Gandhi's life and works.

Like most people, I had heard of Gandhi, but I had never studied him seriously. As I read I became deeply fascinated by his campaigns of nonviolent resistance. I was particularly moved by the Salt March to the Sea and his numerous fasts. The whole concept of "Satyagraha" (Satya is truth which equals love, and agraha is force; "Satyagraha," therefore, means truth-force or loveforce) was profoundly significant to me. As I delved deeper into the philosophy of Gandhi my skepticism concerning the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform. Prior to reading Gandhi, I had about concluded that the ethics of Jesus were only effective in individual relationship. The "turn the other cheek" philosophy and the "love your enemies" philosophy were only valid, I felt, when individuals were in conflict with other individuals; when racial groups and nations were in conflict a more realistic approach seemed necessary. But after reading Gandhi, I saw how utterly mistaken I was.

Gandhi was probably the first person in history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale. Love, for Gandhi, was a potent instrument for social and collective transformation. It was in this Gandhian emphasis on love and nonviolence that I discovered the method for social reform that I had been seeking for so many months. The intellectual and moral satisfaction that I failed to gain from the utilitarianism of Bentham and Mill, the revolutionary methods of Marx and Lenin, the social-contracts theory of Hobbes, the "back to nature" optimism of Rousseau, the superman philosophy of Nietzsche, I found in the nonviolent resistance philosophy of Gandhi. I came to feel that this was the only morally and practically sound method open to oppressed people in their struggle for freedom.

But my intellectual odyssey to nonviolence did not end here. During my last year in theological school, I began to read the works of Reinhold Niebuhr. The prophetic and realistic elements in Niebuhr's passionate style and profound thought were appealing to me, and I became so enamored of his social ethics that I almost fell into the trap of accepting uncritically everything he wrote.

About this time I read Niebuhr's critique of the pacifist position. Niebuhr had himself once been a member of the pacifist ranks.

For several years, he had been national chairman of the Fellowship of Reconciliation. His

break with pacifism came in the early thirties, and the first full statement of his criticism of pacifism was in *Moral Man and Immoral Society*. Here he argued that there was no intrinsic moral difference between violent and nonviolent resistance. The social consequences of the two methods were different, he contended, but the differences were in degree rather than kind. Later Niebuhr began emphasizing the irresponsibility of relying on nonviolent resistance when there was no ground for believing that it would be successful in preventing the spread of totalitarian tyranny. It could only be successful, he argued, if the groups against whom the resistance was taking place had some degree of moral conscience, as was the case in Gandhi's struggle against the British. Niebuhr's ultimate rejection of pacifism was based primarily on the doctrine of man.

He argued that pacifism failed to do justice to the reformation doctrine of justification by faith, substituting for it a sectarian perfectionism which believes "that divine grace actually lifts man out of the sinful contradictions of history and establishes him above the sins of the world."

At first, Niebuhr's critique of pacifism left me in a state of confusion. As I continued to read, however, I came to see more and more the shortcomings of his position. For instance, many of his statements revealed that he interpreted pacifism as a sort of passive nonresistance to evil expressing naive trust in the power of love. But this was a serious distortion. My study of Gandhi convinced me that true pacifism is not nonresistance to evil, but nonviolent resistance to evil. Between the two positions, there is a world of difference. Gandhi resisted evil with as much vigor and power as the violent resister, but he resisted with love instead of hate. True pacifism is not unrealistic submission to evil power, as Niebuhr contends. It is rather a courageous confrontation of evil by the power of love, in the faith that it is better to be the recipient of violence than the inflicter of it, since the latter only multiplied the existence of violence and bitterness in the universe, while the former may develop a sense of shame in the opponent, and thereby bring about a transformation and change of heart.

In spite of the fact that I found many things to be desired in Niebuhr's philosophy, there were several points at which he constructively influenced my thinking. Niebuhr's great contribution to contemporary theology is that he has refuted the false optimism characteristic of a great segment of Protestant liberalism, without falling into the anti-rationalism of the continental theologian Karl Barth, or the semi-fundamentalism of other dialectical theologians. Moreover, Niebuhr has extraordinary insight into human nature, especially the behavior of nations and social groups. He is keenly aware of the complexity of human motives and of the relation between morality and power. His theology is a persistent reminder of the reality of sin on every level of humanity's existence. These elements in Niebuhr's thinking helped me to recognize the illusions of a superficial optimism concerning human nature and the dangers of a false idealism. While I still believed in the human potential for good, Niebuhr made me realize its potential for evil as well. Moreover Niebuhr helped me to recognize the complexity of people's social involvement and the glaring reality of collective evil.

Many pacifists, I felt, failed to see this. All too many had an unwarranted optimism concerning man and leaned unconsciously toward self-righteousness. It was my revolt against these attitudes under the influence of Niebuhr that accounts for the fact that in spite of my strong leaning toward pacifism, I never joined a pacifist organization. After reading Niebuhr, I tried to arrive at a realistic pacifism. In other words, I came to see the pacifist position not as sinless but as the lesser evil in the circumstances. I felt then, and I feel now, that the pacifist would have a greater appeal if he did not claim to be free from the moral dilemmas that the Christian nonpacifist

confronts.

The next stage of my intellectual pilgrimage to nonviolence came during my doctoral studies at Boston University. Here I had the opportunity to talk to many exponents of nonviolence, both students and visitors to the campus. Boston University School of Theology under the influence of Dean Walter Muelder and Professor Allan Knight Chalmers, had a deep sympathy for pacifism. Both Dean Muelder and Dr. Chalmers had a passion for social justice that stemmed, not from a superficial optimism, but from a deep faith in the possibilities of human beings when they allowed themselves to become co-workers with God. It was at Boston University that I came to see that Niebuhr had overemphasized the corruption of human nature. His pessimism concerning human nature was not balanced by an optimism concerning divine nature. He was so involved in diagnosing man's sickness of sin that he overlooked the cure of grace.

I studied philosophy and theology at Boston University under Edgar S. Brightman and L. Harold DeWolf. Both men greatly stimulated my thinking. It was mainly under these teachers that I studied personalistic philosophy—the theory that the clue to the meaning of ultimate reality is found in personality. This personal idealism remains today my basic philosophical position. Personalism's insistence that only personality—finite and infinite—is ultimately real strengthened me in two convictions: it gave me metaphysical and philosophical grounding for the idea of a personal God, and it gave me a metaphysical basis for the dignity and worth of all human personality.

Just before Dr. Brightman's death, I began studying the philosophy of Hegel with him. Although the course was mainly a study of Hegel's monumental work, *Phenomenology of Mind*, I spent my spare time reading his *Philosophy of History* and *Philosophy of Right*. There were points in Hegel's philosophy that I strongly disagreed with. For instance, his absolute idealism was rationally unsound to me because it tended to swallow up the many in the one. But there were other aspects of his thinking that I found stimulating. His contention that "truth is the whole" led me to a philosophical method of rational coherence. His analysis of the dialectical process, in spite of its shortcomings, helped me to see that growth comes through struggle.

In 1954 I ended my formal training with all of these relative divergent intellectual forces converging into a positive social philosophy. One of the main tenets of this philosophy was the conviction that nonviolent resistance was one of the most potent weapons available to oppressed people in their quest for social justice. At this time, however, I had merely an intellectual understanding and appreciation of the position, with no firm determination to organize it in a socially effective situation.

When I went to Montgomery as a pastor, I had not the slightest idea that I would later become involved in a crisis in which nonviolent resistance would be applicable. I neither started the protest nor suggested it. I simply responded to the call of the people for a spokesman. When the protest began, my mind, consciously or unconsciously, was driven back to the Sermon on the Mount, with its sublime teachings on love, and the Gandhian method of nonviolent resistance. As the days unfolded, I came to see the power of nonviolence more and more. Living through the actual experience of the protest, nonviolence became more than a method to which I gave intellectual assent; it became a commitment to a way of life. Many of the things that I had not cleared up intellectually concerning nonviolence were now solved in the sphere of practical action. Since the philosophy of nonviolence played such a positive role in the Montgomery

Movement, it may be wise to turn to a brief discussion of some basic aspects of this philosophy.

First, it must be emphasized that nonviolent resistance is not a method for cowards; it does resist. If one uses this method because he is afraid or merely because he lacks the instruments of violence, he is not truly nonviolent. This is why Gandhi often said that if cowardice is the only alternative to violence, it is better to fight ... while the nonviolent resister is passive in the sense that he is not physically aggressive toward his opponent, his mind and emotions are always active, constantly seeking to persuade his opponent that he is wrong. The method is passive physically, but strongly active spiritually. It is not passive nonresistance to evil, it is active nonviolent resistance to evil.

A second basic fact that characterizes nonviolence is that it does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The nonviolent resister must often express his protest through noncooperation or boycotts, but he realizes that these are not ends themselves; they are merely means to awaken a sense of moral shame in the opponent. The end is redemption and reconciliation. The aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third characteristic of this method is that the attack is directed against forces of evil rather than against persons who happen to be doing the evil. It is evil that the nonviolent resister seeks to defeat, not the persons victimized by evil. If he is opposing racial injustice, the nonviolent resister has the vision to see that the basic tension is not between races. As I like to say to the people in Montgomery: "The tension in this city is not between white people and Negro people. The tension is, at bottom, between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory, it will be a victory not merely for fifty thousand Negroes, but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may be unjust."

A fourth point that characterizes nonviolent resistance is a willingness to accept suffering without retaliation, to accept blows from the opponent without striking back. 'Rivers of blood may have to flow before we gain our freedom, but it must be our blood,' Gandhi said to his countrymen. The nonviolent resister is willing to accept violence if necessary, but never to inflict it. He does not seek to dodge jail. If going to jail is necessary, he enters it "as a bridegroom enters the bride's chamber." One may well ask: "What is the nonviolent resister's justification for this ordeal to which he invites men, for this mass political application of the ancient doctrine of turning the other cheek?" The answer is found in the realization that unearned suffering is redemptive. Suffering, the nonviolent resister realizes, has tremendous educational and transforming possibilities. "Things of fundamental importance to people are not secured by reason alone, but have to be purchased with their suffering," said Gandhi. He continues: "Suffering is infinitely more powerful than the law of the jungle for converting the opponent and opening his ears which are otherwise shut to the voice of reason."

A fifth point concerning nonviolent resistance is that it avoids not only external physical violence but also internal violence of spirit. The nonviolent resister not only refuses to shoot his opponent but he also refuses to hate him. At the center of nonviolence stands the principle of love. The nonviolent resister would contend that in the struggle for human dignity, the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate in kind would do nothing but intensify the existence of hate in the universe. Along the way of life, someone must have the sense enough and morality enough to cut off the chain of hate. This can only be done by projecting the ethic of love to the center of our lives.

In speaking of love at this point, we are not referring to some sentimental or affectionate emotion. It would be nonsense to urge men to love their oppressors in an affectionate sense. Love in this connection means understanding, redemptive good will. Here the Greek language comes to our aid. There are three words for love in the Greek New testament.

First, there is eros. In Platonic philosophy eros meant the yearning of the soul for the realm of the divine. It has come now to mean a sort of aesthetic or romantic love. Second, there is philia, which means intimate affection between personal friends. Philia denotes a sort of reciprocal love; the person loves because he is loved. When we speak of loving those who oppose us, we refer to neither eros nor philia; we speak of love which is expressed in the Greek word Agape. Agape means understanding, redeeming good will for all men. It is an overflowing love which is purely spontaneous, unmotivated, groundless, and creative. It is not set in motion by any quality or function of its object. It is the love of God operating in the human heart.

Agape is disinterested love. It is a love in which the individual seeks not his own good, but the good of his neighbor (1 Cor. 10-24). 'Agape does not begin by discriminating between worthy and unworthy people, or any qualities people possess. It begins by loving others for their sakes. It is an entirely "neighbor-regarding concern for others," which discovers the neighbor in every man it meets. Therefore, agape makes no distinction between friend and enemy; it is directed toward both. If one loves an individual merely on account of his friendliness, he loves him for the sake of benefits to be gained from the friendship, rather than for the friend's sake. Consequently, the best way to assure oneself that love is disinterested is to have love for the enemy-neighbor from whom you can expect no good in return, but only hostility and persecution.

Another basic point about agape is that it springs from the need of the other person - his need for belonging to the best of the human family. The Samaritan who helped the Jew in the Jericho Road was "good" because he responded to the human need that he was presented with. God's love is eternal and fails not because man needs his love. St. Paul assures us that the loving act of redemption was done "while we were yet sinners" - that is, at the point of our greatest need for love. Since the white man's personality is greatly distorted by segregation, and his soul is greatly scarred, he needs the love of the Negro. The

Negro must love the white man, because the white man needs his love to remove his tensions, insecurities and fears.

Agape is not a weak, passive love. It is love in action. Agape is love seeking to preserve and create community. It is insistence on community even when one seeks to break it. Agape is a willingness to sacrifice in the interest of mutuality. Agape is a willingness to go to any length to restore community. It doesn't stop at the first mile, but goes the second mile to restore community. The cross is the eternal expression of the length to which God will go in order to restore broken community. The resurrection is a symbol of God's triumph over all the forces that seek to block community. The Holy Spirit is the continuing community creating reality that moves through history. He who works against community is working against the whole of creation. Therefore, if I respond to hate with a reciprocal hate I do nothing but intensify the cleavage in broken community. I can only close the gap in broken community by meeting hate with love. If I meet hate with hate, I become depersonalized, because creation is so designed that my personality can only be fulfilled in the context of community. Booker T. Washington was right: "Let no man pull you so low that he makes you hate him." When he pulls you that low he brings you to the point of working against community; he drags you to the point of defying creation, and thereby becoming depersonalized.

In the final analysis, agape means recognition of the fact that all life is interrelated. All humanity is involved in a single process, and all men are brothers. To the degree that I harm my brother, no matter what he is doing to me, to that extent I am harming myself. For example, white men often refuse federal aid to education in order to avoid giving the Negro his rights; but because all men are brothers they cannot deny Negro children without harming their own. They end, all efforts to the contrary, by hurting themselves. Why is this? Because men are brothers. If you harm me, you harm yourself.

Love, agape, is the only cement that can hold this broken community together. When I am commanded to love, I am commanded to restore community, to resist injustice, to meet the needs of my brothers.

A sixth basic fact about nonviolent resistance is that it is based on the conviction that the universe is on the side of justice. Consequently, the believer in nonviolence has deep faith in the future. This faith is another reason why the nonviolent resister can accept suffering without retaliation. For he knows that in his struggle for justice he has cosmic companionship. It is true that there are devout believers in nonviolence who find it difficult to believe in a personal God. But even these persons believe in the existence of some creative force that works for universal wholeness. Whether we call it an unconscious process, an impersonal Brahman, or a Personal Being of matchless power and infinite love, there is a creative force in this universe that works to bring the disconnected aspects of reality into a harmonious whole.