



A B S T R A C T S

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**THE ROLE OF RELIGION IN CIVILIZATION: CHIEF
INSTRUMENT FOR THE ESTABLISHMENT OF ORDER**
Hugh Adamson

This paper will examine the role assigned in the Bahá'í writings to religion as the "chief instrument for the establishment of order in the world." It will seek to establish the essential nature of religion as an elemental moderating force in the governance of human affairs. It will question the validity of the secularization thesis popular in the academic community from the 1960s onward. It will explore aspects of the *Kitáb-i-Aqdas* as the "charter of the new world civilization" and the contribution of the Bahá'í Faith (in general) and the Bahá'í International Community (in particular) to the processes involved in the creation of the new world order and, hence, a new civilization.

**NATIONALLY ORGANIZED EDUCATION FOR 1.2
BILLION PEOPLE: APPLYING SCIENTIFIC AND
SPIRITUAL PRINCIPLES TO THE REFORM OF CHINA'S
CENTRALIZED APPROACH TO EDUCATION**
Douglas Allen

China, with an economic growth rate averaging close to 10% over the past eighteen years, presides over the fastest growing economy in the world. A key to this economic success has been a relatively well-trained workforce, developed through a heavily centralized education system. This presentation describes China's centralized approach to the education of its population, highlighting advantages and disadvantages associated with it. Principles from the organization literature and the writings of the Bahá'í Faith are offered for consideration as China reforms its education system in preparation for the 21st century.

**HOW BAHÁ'Í PRINCIPLES CAN HELP SHAPE
WORLDWIDE EDUCATIONAL REFORM**
Dwight Allen

The starting point for application of Bahá'í principles to educational reform is the expectation that education can and must change and that educational reform will never be completed. Some of the Bahá'í perspectives discussed which will influence material education and enhance its effectiveness are trial and error, encouragement, feedback, cooperation and competition, consultation and decision making. One of the most important of these perspectives is that the content and process of education can no longer be considered to be distinct and separate. This presentation will emphasize how the animating force of Bahá'í education is to enlighten the spirit so that the world of nature can become complete.

**A BAHÁ'Í APPROACH TO INTERNATIONAL CONFLICT
ANALYSIS AND RESOLUTION: BUILDING BRIDGES TO
THE FUTURE WORLD ORDER**
Dwight Bashir-Elahi

This presentation is concerned with applying the relevant teachings and tenets of the Bahá'í Faith to the current and prevailing conflicts that exist in the world today and thus, contributing to the creation of mechanisms to prevent those conflicts that are either latent or presently do not exist. Shoghi Effendi clearly lays out a future World Order model which he states humanity must adopt in order to establish world peace. However, the means and processes to realize that model are by no means as clear as the model itself. Basic assumptions of human nature, spirituality, the purpose of religion, and the evolutionary process of humankind will be discussed as well as Bahá'í perspectives on war and peace. The emergence of a preliminary

framework (or “infrastructure for peace”) for managing and resolving conflicts at the various levels of human society will be presented. Finally, an explanation will be given of why Bahá’í initiatives in conflict resolution (i.e., mediation, alternative dispute resolution, problem-solving workshops, etc.) are urgently needed in today’s society.

BUILDING BETTER GOVERNANCE THROUGH ADULT EDUCATION: THE PRODES PROGRAM IN LATIN AMERICA

Adam Behrendt

Developing the human resources needed to actively participate in and facilitate social change is a critical link in creating an active civil society, especially one that is based on Bahá’í principles. This presentation covers one model of promoting systematic, ongoing training of human resources in Latin America. The main objective of PRODES is to train Latin American professionals to acquire a coherent understanding of the principles of social development and to explore and define alternatives to social development problems. It is a cooperative effort between Núr University, Universidad Boliviana (Chile), and the Rural University of FUNDAEC (Colombia). More than 200 professional Bahá’ís are registered as students and all faculty are Bahá’í residents of different Latin American countries. The program, consisting of eleven modules, applies a self-study, reading, and reflection approach.

BAHÁ’Í GOVERNANCE: AN APPEALING PROCESS

David Bowie

This presentation will draw mainly from two recent letters of the Universal House of Justice and some of the writings of Shoghi Effendi to illustrate and analyze the Bahá’í

perspective on the role of the individual as a responsible citizen. The 27 August 1989 letter to the followers of Bahá’u’lláh highlights this role in the context of the 19-Day Feast. The 19 May 1994 letter to the National Spiritual Assembly of the Bahá’ís of the United States stresses the importance of the relationship between the individual and the Institutions in the healthy functioning of Bahá’í communities. The main thrust of this presentation is to discuss what has been described by the Universal House of Justice as an “inadequacy of Bahá’í perspective” affecting many Bahá’ís and their institutions in their understanding of the Bahá’í administrative processes when an injustice is perceived. I will offer an explanation of how the Bahá’í appeal process can provide a necessary and effective mechanism in discerning and establishing justice and fostering unity in the community of Bahá’u’lláh.

CONVERSIVE RELATIONALITY IN BAHÁ’Í SCHOLARSHIP: CENTERING THE SACRED AND DECENTERING THE SELF*

Susan Brill

This article explores ways in which the work of Bahá’í scholars might follow the process of consecration by centering the sacred within and decentering the self out of academic work. Academic discourse will be contrasted with a conversive model based conjointly on the Bahá’í writings, American Indian literary models (written and oral), Wittgensteinian philosophy, and contemporary feminist and postmodern theory. A conversive model of communication and scholarship is firmly rooted in the sacred, emphasizing relationality, intersubjectivity, and collaboration while rejecting the questionable benefits of an assumed “objectivity.” Such a model is presented as more in line with the Bahá’í teachings than

are traditional models of academic discourse. The article ends with several specific suggestions that are developed to provide concrete examples of ways by which a conversive approach could reinform and transform academic and non-academic writing and scholarship.

**This paper received a 1996 Award of Excellence in Bahá'í Studies*

WHY SHOULD WOMEN BE INVOLVED IN GOVERNANCE?

Constance Chen

'Abdu'l-Bahá has stated that because she is the primary caregiver, "woman will abolish warfare among mankind" and that "she has also special gifts which enable her to govern in moments of danger and crisis." In 1917, as the United States debated on whether or not to enter the war in Europe, the first and only woman elected to Congress (at the time) cast the sole vote for peace. Once American participation in the First World War was guaranteed, however, the female suffragists pledged full support to the military effort to prove themselves "worthy of citizenship." Looking at contemporary and historical examples of female leaders in government and in Bahá'í institutions, this presentation will attempt to explore why woman should be involved in governance. That is, it will examine whether the justification for involvement should be due to her special qualities as woman or due to her more mundane characteristics as a human being.

TRANSITIONAL LEARNING FOR YOUTH: ADAPTING BAHÁ'Í PRINCIPLES OF CONSULTATION FOR PREPARATION OF YOUTH FOR WORK

Howarth Cummings

This paper reports a case study of a high school entrepreneurship program to prepare

students for the transition from school to work. The most important source of inspiration, and the foundational principles that are reflected in the development and implementation of the program, have their origins in the author's study of the Bahá'í principles of consultation. The aim of the presentation is to foster a wider interest among teachers and teacher trainers in the development of alternative bridging programs and to contribute to a higher theoretical understandings of the Bahá'í principle of consultation as they are applied in a public school setting to the preparation of youth for work.

"COACH, I WANNA JOIN THE TEAM"

Nuvyn Cummings

The governance of today's society takes many forms and the attitudes and behaviours that result are frequently taken for granted. Integration of Bahá'í principles into the day-to-day activities of youth can thus be a challenge. This presentation will describe a sixteen-year-old girl's interpretation of Bahá'í principles and their application to issues of equality through her participation as the first female member of the Senior Boys High School Football team. The effect this initiative had on her personal growth, the attitudes of her peers, and the team itself had a surprising and rewarding outcome.

CREEDISM: THE FORGOTTEN AREA OF HUMAN RIGHTS? PROGRESS IN NEW ZEALAND LAW

Bronwyn Elsmore

A study on religious prejudice in New Zealand undertaken between 1988 and 1993, produced some illuminating findings. The purpose of the study was to determine the extent and the scope of religious intolerance, and to raise public awareness of the ways in which it is manifested. The results gave an

indication of the sorts of incidents that occur in New Zealand. Offensive practices range from instances of minor hurtful comments to violence and death threats, isolation and separation within families, the dissemination of literature attacking and condemning certain religious viewpoints, institutional creedism and discriminatory practices of many sorts. Religious prejudice is a problem which most New Zealanders would deny exists, and which has received relatively little consideration within legislation. This paper will look at how creedism is perceived in New Zealand from the viewpoints of the contributors to the study, those who have been on the receiving end of what they identify as creedist attitudes and behaviours. It will also look at the legislative issues being addressed in New Zealand under the various acts and bills relating to human rights.

THE CIVILIZED COMMUNITY

Glen Eyford

The human race has always dreamed of a better place, a better life - a perfect community, and it has been called Utopia, the Golden Age, New Atlantis, Heaven on Earth, or Camelot. The story of the rise and fall of Camelot, a mythical place, like the real life stories of the rise and fall of the Roman Empire or the Soviet Union, have supplied valuable lessons about the building of communities. King Arthur and his Knights of the Round Table, with the mystical help of Merlin, created Camelot, a happy place where chivalry, beauty, grace, harmony and piety inspired all its inhabitants to goodly deeds, lofty thoughts and noble sentiments. Camelot was built upon the remnants of the Roman conquests of Britain and amidst the incessant wars of tribal chieftans. Then after a brief but glorious period, it began to fall apart. What can we

learn from this story and from countless other social and political experiments to build a better world? Can Camelot be built on a global scale? Who will replace Arthur and Merlin? Will we become more civilized? Can there be a global civilization?

BAHÁ'Í SCHOLARSHIP: A STUDY USING CITATION ANALYSIS*

Seena Fazel

This paper examines references of articles in major Bahá'í studies journals published during 1978-83 and 1988-93 to study trends in Bahá'í scholarship. This method, called "citation analysis," is widely used as a quantitative tool to assess the effect of scholarly work. We found that most scholarly articles on the Bahá'í Faith are now published by North American and European journals of the Association for Bahá'í Studies, in contrast with the situation ten years ago. Women have not increased their authorship of Bahá'í studies publications during the past decade and continue to have a marginal role in this form of scholarship. We detected potentially important differences in citation rates among Bahá'í journals: articles published in *The Bahá'í Studies Review* topped two citation rankings. Bahá'í theology has recently emerged as a major theme of publications, in contrast with a decade ago when history dominated the most cited list of publications.

*An earlier version of this paper, "Bahá'í Scholarship 1988-1993: An Examination using Citation Analysis" by Seena Fazel and John Danesh, is published in *The Bahá'í Studies Review* 5.1 (1995): 13-26.

INTERRELIGIOUS DIALOGUE AND THE BAHÁ'Í FAITH: SOME PRELIMINARY OBSERVATIONS*

Seena Fazel

This paper explores four main issues. First, the Bahá'í imperative to dialogue is shown to be based in scripture, in Bahá'u'lláh's call for his followers to consort with the followers of other religions, and his appeal to the religious leaders of the world to consult on the ways and means to resolve their differences. Second, the contribution of dialogue to the Bahá'í community is proposed to be compelling, acting as a potentially powerful tool for a more profound understanding of the Bahá'í writings, for the transformation of other religions and the extension of the applicability of the Bahá'í teachings to non-Western societies, for the implementation of the Bahá'í peace program, and the public emergence of the Bahá'í Faith as a significant player in current affairs. Third, some of the challenges of dialogue are discussed, including the participation and contribution of Bahá'ís. Finally, three bridges—ethical, intellectual, and mystical/spiritual—are suggested as possible starting points in the Bahá'í community's endeavor to participate in interreligious dialogue.

* Forthcoming in *Revisioning the Sacred: New Perspectives on a Bahá'í Theology*, edited by J. A. McLean (Kalimat Press, 1996)

THE BCCA: SOME INTERNET EXPERIENCES IN THE BAHÁ'Í INTERNATIONAL COMMUNITY

*Marion R. Finley, Jr., Charles W. Cooper, III, and
Mark Towfig*

Today's communications technologies and new communications services offer possibilities for human interaction undreamt of even just a few years ago. For this reason, the Bahá'í Computer and Communications

Association (BCCA) was created to help make these technologies, especially the Internet and the World Wide Web, accessible to the international Bahá'í community. The BCCA, which counts about 2000 members throughout the world, supports a number of services including e-mail lists, such as Bahai-Announce and many others, as well as pages on the World Wide Web. The specific goals of the BCCA are to help Bahá'ís in their teaching, consolidation, and administrative work. In this paper, we describe the BCCA's activities and the extent to which it has succeeded in realizing the full potential of today's powerful new communications technologies.

CYBERSPACE: A HERMENEUTIC ANALYSIS

Mark Foster

This paper examines the Bahá'í presence on the Internet and on various online services (CompuServe, Prodigy, and America Online). An attempt is made to explore some of the issues which have arisen in this rapidly expanding medium. For instance, "cyberspace" lacks the personal dimension that exists in face-to-face interaction. Since body language and vocal intonations are non-existent, remarks can be easily misread as offensive. Because of the absence of verbal and nonverbal cues, "flames" (verbal attacks) are not unusual. In some ways, this medium can be a test of one's level of maturity and spiritual development. Physical appearance and age are often hidden. There are times when someone rather young may appear to be older and vice-versa. A structural-hermeneutic model is developed to explain the evolution of the Bahá'í community in cyberspace. Briefly, the paper will argue that cyberspace—including real-time chats, e-mail, newsgroups, information storage, and message areas—presents us with "text" that is interpreted subjectively by its participants. Because of the fluidity

of the medium, our interpretations of events often say more about ourselves than others. In that sense, the Internet can be viewed as an ongoing workshop for spiritual development.

A PRELIMINARY DISCOURSE ANALYSIS OF E-MAIL FROM THE PERSPECTIVE OF MODERATION

Sandra Fotos

A number of passages in the writings of the Bahá'í Faith advocate moderation in speech and warn of the adverse effects of careless or negative remarks. In planned writing, it is possible to edit inappropriate language before the text is read, and people are increasingly aware of the need to be circumspect in what they say. However, with the advent of electronic communications, it is now possible to make an immediate spontaneous written reply to a sender and disseminate that reply to a potentially limitless audience. E-mail thus combines features of written text and spoken language. This presentation uses discourse analysis and the framework of psychologist Lev Vygotsky to examine features of e-mail and to determine its characteristics as a new genre, distinct from planned writing or verbal communication. It is suggested that the speed of e-mail enables the creation of meaning through interaction to occur in written text. However, because of the deceptive ease and informality of e-mail construction, caution is necessary so that the bounds of moderation are not overstepped.

STRATEGIES FOR SPIRITUALIZATION: APPLYING LANGUAGE LEARNING PRINCIPLES TO THE ACQUISITION OF VIRTUES

Sandra Fotos

In the field of second language learning, a large body of research exists on the conscious application of learning strategies

to various language tasks. Evidence suggests that learners who use such strategies are more successful in mastering the target language than those who do not report strategy use. Considering that conscious effort towards spiritualization shares a number of common features with learning a second language, this presentation describes how cognitive, metacognitive, and affective learning strategies can be applied to the development of spiritual virtues and qualities. Specific examples of how these strategies can enhance the acquisition of spiritual qualities are given, supported by anecdotes suggesting that many people may already be actively employing them in their own lives.

ETHICS AND HUMAN VALUES IN MODERN MEDICINE

Abdu'l-Missagh Ghadirian

Modern medicine faces new challenges, some of which are unparalleled in history. These challenges call for a fundamental reevaluation of the traditional principles of medical ethics and the Hippocratic Oath. The rapid explosion of knowledge and extraordinary progress in medical technology has shifted the emphasis from a humane approach to a more technical and experimental one. This orientation has affected the physician-patient relationship. Medicine has reduced its significance as an art and advanced into an awesome technological enterprise where the physician becomes a technocrat looking after human machines. This biomedical model with a heavy disease orientation has adversely affected the holistic vision of a physician towards his or her patient as a spiritual being. This attitude signals the dehumanization of medical practice. George Engel proposed that the current biomedical model be evolved into a biopsychosocial model. This concept, however, does not go far enough as the spiritual dimension of the health sciences

should also be taken into consideration.

Among other ethical crises is that of trust in patient–doctor relationships. Recent soaring costs of lawsuits against physicians is a testimony to this problem. On the physician's side, there is also a crisis of relationship with patients. Incidents of exploitation of patients' rights and dignity and the collaboration of some physicians with government agencies in the torturing of patients, such as in the Nazi concentration camps, raise critical questions about physicians' attitudes. In the physician's relationship with him or herself, we also note serious concerns such as problems of alcoholism, drug addiction, and suicide. In treatment, although experimental drug therapy, transplantation, and manipulation of genetic development, etc. are initiated in good faith, they need strict guidelines. Clearly, we need a deeper understanding of the nature of humankind and our destiny as well as the role of a spiritual perception of human reality. As David Rose indicated, "Modern medicine has made significant and tangible advances in curing disease. However, its overly 'scientific' and technological emphasis has neglected the soul and the healing bond between patient and physician." Human values based on the spiritual reality of a person should be viewed as a major component of the moral foundation of the practice of medicine.

THE DETERMINANTS OF HEALTH

Chris Greenaway

A wide range of factors beyond health care have a significant impact on health. This workshop will explore the influence of economic, social, physical, and spiritual factors on health. Questions to be discussed: What makes a person healthy? What makes a community healthy? What influences

rearing healthy children? The materials used in this workshop will draw on the general literature, proceedings of the National Forum on Health, and the Bahá'í writings.

MANAGING EARTH'S NATURAL RESOURCES IN HARMONY WITH NATURE

Lotfotollah Haji

Earth's natural resources are being depleted at an alarming rate, and are being replaced by an equal rate of environmental degradation, which will ultimately cause widespread destruction. The author examines the prevailing attitudes and understanding of today's definitions of development, responsibility, moral values and ethics that need to be redefined in the light of an all-encompassing universal set of standards. This paper also presents a technical review of the Key Lake Revegetation Program that is setting the standard for other developments in northern Saskatchewan.

CORPORATE GOVERNANCE AND BAHÁ'Í PRINCIPLES: IDEALS VS. REALITY

Jalal Hatami

Mr. Hatami's presentation will focus on the gap between Bahá'í ideals and the reality he experienced as a management development trainee within a large corporate organization. He will show that even though he found the corporate culture to be in tune with a number of Bahá'í principles, e.g., consultation, integrity, striving for excellence, appreciating and leveraging diversity, and helping others, the reality in some cases was very different. He will describe how the degree of difference varied according to management support and individual initiative.

THE RELIGIOUS FOUNDATIONS OF CIVIL SOCIETY

Wendy Heller

This paper examines the relationship between religion, civil society, and public institutions of governance, correlating Bahá'í teachings and principles with current discussion about the disintegration of civil society, the moral foundations of citizenship, and the inadequacy of secular-materialist theories. It will set these issues in a context which recovers and underscores the preeminent importance of religion as the source of the beliefs and values that constitute and sustain communities, as well as the organizing and integrating principles of order and governance, and even the concepts of human rights and freedoms, which have been embraced by secular theorists as their own. From this perspective, the displacement of spiritual community by secular individualism, of covenant by social contract, and of virtue by self-interest as the basis of society, emerge as symptoms of the corrosive disorder of modernity rather than signs of progress. Implications will be drawn for the potential of religion's most enduring core concepts to provide the unifying foundation for a just and caring, tolerant and inclusive, global social order.

THE EVOLUTION OF GLOBAL GOVERNANCE: THE CONSTITUTIONAL ORDER OF INTERNATIONAL LAW

Keith C. Jensen

Substantial groundwork has already taken place for the emergence of a global constitutional order. However, some elements of the UN Charter require further evolutionary change in light of the transformation that has overtaken global society in the past fifty years. The focus of this presentation is the evolutionary nature of the United Nations institutional

arrangements in the field of creating social and legal standards. My approach to this subject is from the perspective of what some call the new institutional economics. The premise of my work is based on three points from which I make a connection to the Bahá'í Administrative Order. In connection with the World Order of Bahá'u'lláh, I point out many parallels that seem to exist in the structure of UN decision making when NGOs are granted consultative status. I believe there is some parallel in the nature and effects brought by the NGOs to the UN fora, and the character and contributions made within the Bahá'í International Community by the network of the "Learned." This presentation proposes to offer a glimpse of what these changes have already brought to the evolution of global governance. Given a summation of the developments in the field of international law, I conclude with a projection of what these changes will entail for the future evolution of the UN.

DEMOCRACY AND GLOBAL GOVERNANCE

Tom Keating

This presentation will examine efforts to establish a set of common standards of democratic practices as a basis for international order, with particular reference to initiatives in the United Nations, the Commonwealth, and the Organization of American States. It will also assess the practicality and desirability of such a set of standards as a basis for global governance. Among the questions that will be addressed: Should global governance be democratic? Can global governance be democratic? How can global governance be democratized?

PRINCIPLE-BASED LEADERSHIP

David Kilgour

The language of morality and faith can make a substantial contribution to political discourse. Canadians seem tired of politics as usual and are hungry for leaders with values that transcend categories. Democratic governments' or institutions' health depends on values that come from religion. Equally important is the religious and moral critique of laws and programs concerning such matters as national defence, economic policy, civil rights, the human rights dimension of foreign policy, etc. Contrary to the notion that religion is a purely private affair, it is central to the life of any community or nation. Religion sets forth ethical norms and their applications as standards against which to measure public policy.

TOWARDS A POLITICS OF UNITY: A BAHÁ'Í-BASED MODEL FOR POSTMODERN DEMOCRACY

Ian Kluge

This presentation describes how parliamentary democracy as currently practiced in Canada (and, by extension, elsewhere) can be re-modeled along the lines of the Bahá'í Administrative Order to create a system that will overcome or, at least, mitigate the shortcomings of governance by political parties. The essence of these reforms is to replace political parties and candidates with non-partisan political representation. With frequent references to "The Prosperity of Humankind," this presentation also describes a unique political experiment in the May, 1996 provincial election in British Columbia. In a three-week campaign using this Bahá'í-based model, a candidate gathered 5% of the vote in his riding. This result shows that a significant

number of people are ready to bring systems of governance into greater conformity with the teachings of Bahá'u'lláh.

THE HIDDEN WORDS: IMAGERY AS COSMOLOGY

Diana Malouf

Imagery and its various expressions as metaphor, simile, and symbolism perform several functions in literature. In the realm of the sacred texts, imagery functions to heighten consciousness and provide enlightenment in the sphere of the transcendent, playing a primary and pivotal role in the ongoing spiritual growth and development of the individual. *The Hidden Words of Bahá'u'lláh* has a lush abundance of imagery drawn from all of the natural world, the celestial world, and the divine world, in addition to imagery with referents in mythology and literature. The categories and divisions of imagery in *The Hidden Words* are shown to create a complete cosmology paralleling the world of being and its components as understood in what can be called the "Bahá'í cosmology," the sum elements of the world of being and humanity's place in it expressed in Bahá'u'lláh's writings in general.

GOVERNANCE: THE MISSING ELEMENT

Brenda Maxwell

Although not recognized by existing powers, nor understood by participants, a new and exciting force has emerged in the world, a force that has been latent throughout history, and whose time has come to assume its role as the missing element required to bring peace to a chaotic, war-torn world. The past decade has seen a dramatic transformation as the global women's movement has taken on form and substance and is now

contributing, in ways unimaginable a decade ago, to the international discussions and actions leading toward a peaceful and just global governance. This presentation reflects on the growth of the women's movement and its demonstration of new forms of governance as witnessed at the Fourth World Conference on Women in Beijing and the stages leading up to it. A thoughtful analysis of this evolutionary process leaves no doubt that "the emancipation of women, the achievement of full equality between the sexes, is one of the most important, though less acknowledged prerequisites of peace" and that "when women participate fully and equally in the affairs of the world . . . war will cease" ('Abdu'l-Bahá).

THEOLOGICAL ETHICS IN A BAHÁ'Í PERSPECTIVE *J. A. (Jack) McLean*

The Bahá'í writings are a rich source of moral precepts that await exploration by scholars seeking to discover what is characteristic and specific about the field of ethics. The sacred scriptures of the Bahá'í Faith and their authoritative commentaries provide a substantial corpus of ethical statements and guidance in the form of laws, directives, exhortations, injunctions, and axioms of moral theology. The strong, clear voice of moral authority with which Bahá'u'lláh addresses humanity compels a reconsideration of morality and ethics based on his claim to a contemporary divine revelation, the proclamation of new Shariah. Bahá'u'lláh's claim sets the relationship between divine and human moral codes in a fresh light and context and gives an urgency that the discussion of questions of ethics and morality, so often viewed today as being irrelevant, quaint, or obsolete, rightly deserves. This paper makes some preliminary observations on Bahá'í ethics through a correlation between the divine command or scriptural imperatives, on the

one hand, and considerations of moral philosophy, theology, and metaphysics, on the other.

RASHH-I-‘AMA’: A PRELIMINARY EXPLORATION OF THE EARLIEST EXTANT TEXT OF THE BAHÁ'Í DISPENSATION

Shahrokh Monjazei

Despite its rank as the earliest emanation from the Pen of Bahá'u'lláh, *Rashh-i-‘Ama’* still remains mostly unknown to the Western world. This perhaps is largely due to the unavailability as yet of an authorized and well-annotated translation of this work in English and other Western languages. Having been revealed by Bahá'u'lláh during the perilous yet momentous period of his confinement in the Siyah Chal of Tehran, *Rashh-i-‘Ama’* offers a unique and poignant glimpse into the mysterious process of Bahá'u'lláh's "Hidden Declaration." The purpose of this presentation is to offer a provisional English translation of this work as well as a survey of its contents and the circumstances surrounding its revelation.

THE VISIBLE HAND MANAGEMENT SPIRIT: FROM THE INVISIBLE HAND OF SELF-INTEREST TO THE VISIBLE HAND OF GOD

Leonard Musta

The author's masters research, "Case Studies of Progressive Development in Rural Indian Organizations," found that of the two Hindu and one Bahá'í projects studied, consultation as outlined in the Bahá'í writings was the key to progressive organizational development. The one project which focused both on adult and child development through consultative management was by far the most dynamic and successful, reaching 120,000 people within nine years. In response to this finding, this presentation explains why consultation should be used

in all management activity. By setting the discussion in the context of employee selection, this presentation not only highlights the shortcomings of the “invisible hand” management traditions we have inherited but also demonstrates how to implement a revolution of management spirit in the workplace. The author proposes that by embracing the “Visible Hand” of God, managers can move hand-in-Hand to realize personal and organizational prosperity.

BUILDING A CONSCIOUSNESS OF WORLD CITIZENSHIP *Gretchen Peters*

Educators around the world are struggling to develop the knowledge and skills necessary for living in a diverse global community. To build a world consciousness we need ways to assist teachers and their students to shift from a dualistic perspective of the world to one that incorporates multiple understandings. The Bahá'í vision of unity in diversity inspires people to be committed to a common vision while maintaining multiple perspectives. Many educators are currently struggling with trying to find effective ways to assist teachers in developing a consciousness of global unity and diversity. Many of the current methods have been confrontational, guilt-provoking, and disunifying. The Bahá'í Faith offers the education community a perspective on culture learning that promotes personal transformation within a supportive and loving community. This presentation will explore the Developmental Model of Intercultural Sensitivity (DMIS), a model that sets out a path of how one can transform one's beliefs about other cultures. The presentation will include an overview of the DMIS, its relationship to building a consciousness of world citizenship as envisioned by the Bahá'í writings, and some preliminary data from a teacher education course structured along the DMIS.

CORPORATE GOVERNANCE AND BAHÁ'Í PRINCIPLES: IDEALS VS. REALITY *William Roberts*

Dr. Roberts will describe the enthusiastic pursuit of an effort to bring about an organization culture and structure within a manufacturing environment that was to be founded on Bahá'í standards and operating principles. He will explain how these values, once embraced, could become hollow and even injurious to those who subscribe to them without a belief in the author of these standards and a common commitment to strive to attain them. Dr. Roberts will attempt to clarify how to pursue and the importance of pursuing the appreciation and acceptance of Bahá'í ideals which can lead to acceptance of the Bahá'í Faith in a corporate environment.

HEALTH REFORM IN ALBERTA *Howard Sapers*

The health-care system in Alberta is in the midst of a huge experiment. The speed and extent of change is without precedent. This presentation will examine the government strategy of regionalization, budget cuts, and health insurance premium increases. Underlying values and principles will be discussed. Implications for the future will be examined, with particular reference to accountability, public confidence, quality assurance, and the role of national standards.

BAHÁ'Í WOMEN ON THE MOVE: REFLECTIONS AND CONNECTIONS *Parisa Sheermohammadi and Linda Hackinen*

Two women from completely different backgrounds and life experiences were moved to apply their knowledge of the Bahá'í Faith to teach by actions the principles of equality and the advancement of women in the community. One's pathway

is from the Persian/Arabic culture, a third-generation Bahá'í, and a young mother. The other is a fourth-generation Canadian, a grandmother, and a relatively new Bahá'í (seven years). Working within established women's organizations in Saskatoon, Saskatchewan, they were able to connect various organizations to form a network creating optimal results. As a result of their interaction, the Bahá'í Faith became broadly recognized in the women's community in Saskatoon. In addition, the Bahá'í principles of partnership and consultation became known as the women worked together to assist, in whatever way they could, to make the events successful. These actions were part of a process that brought different groups together for a common goal, thereby, building on the principles of equality and unity.

MORAL LEADERSHIP

David Smith

In his book, *The Idea of Man*, Floyd W. Watson wrote: "If it is true in general that ideas have consequences, then man's ideas about man have the most far-reaching consequences of all. Upon them may depend the structure of government, the patterns of culture, the purpose of education, the design of the future and the human or inhuman uses of human beings." Since ideas have consequences, nowhere may it be more necessary to reconsider an idea than the idea we have of leadership. What has leadership meant to us? What does it mean now? How might leadership evolve in the future? If one accepts the idea that leadership is critical to the development of society and the emergence of civilization, then clearly we may be witnessing a time in history that calls for a new style of leadership, a leadership relevant to the challenges and opportunities of the day. In a world struggling to come of age, a new type of

leadership and a new response to leadership is vital. This presentation looks at the nature of leadership that has governed civilization to the present and explores concepts and ideas about the type of leadership that must now emerge in service to the interests of the entire human race. The challenges of shifting from a control-oriented leadership to a leadership founded in service will be discussed. The role of divine revelation in fostering leadership focused on service and empowerment of others to contribute to society will be examined. The critical contribution of the teachings of Bahá'u'lláh in inspiring and shaping a new model of leadership will be presented.

GLOBAL GOVERNANCE: WHERE ARE WE? WHERE SHOULD WE BE GOING?

Muriel Smith

This presentation will give a brief outline of the evolution of concepts of governance, leading into a discussion of the concepts of global governance. Current issues and proposals for strengthening and extending the concepts, building from individual, family, and community units outwards toward national, regional, and global levels will be discussed. Emphasis will be placed on the value and worldview paradigm differences that lead to varying positions, and the current economic and geopolitical factors affecting the development of global governance institutions and policies.

GOVERNANCE AND THE MASS MEDIA

Michael Snook

Mass media exert considerable influence on the attitudes and values of the communities in which they operate. They are also influenced by those values. Mass media traditionally report on and criticize the work of governments at all levels of society.

Increasingly, mass media operate on a global basis. What would the effect be if the underlying values of the societies in which mass media operate were to change in a fundamental way? If, for example, the principles of oppositional and adversarial balance, basic to democracy, were replaced by consensual decision-making and consultative processes such as are envisaged by Bahá'u'lláh, as central to his "new world order," how might this change the way in which mass media operate?

THE DEVELOPMENT OF BAHÁ'Í TEACHING AND TRAINING INSTITUTES

Roy Steiner

In order to develop human resources effectively, the Universal House of Justice has called the Bahá'í community to give systematic attention to devising methods for educating large numbers of Bahá'ís in the fundamental verities of the Faith. This presentation will focus on some of the key questions and issues facing the development of Institutes, which include: (1) What range of "well organized programmes of training" fit the Institute concept? (2) How can a full understanding of the educational needs of the diverse segments in the Bahá'í community be developed to ensure the relevance of Institutes? (3) What are the likely key success factors for Institute development? (4) How does a community identify and mobilize resources for the development of Institutes? (5) How should Institutes be evaluated and what can be done to ensure that they become "learning organizations"? These questions will be addressed using a case study of an Institute development process in Seattle, Washington.

THE WILMETTE INSTITUTE: A PROGRESS REPORT AFTER THE FIRST YEAR

Robert Stockman

The National Spiritual Assembly of the Bahá'ís of the United States established the Wilmette Institute in January 1995. Its "Spiritual Foundations for a Global Civilization" program was created to raise up a new generation of knowledgeable, articulate teachers of the Bahá'í Faith by imparting knowledge; developing various skills, particularly teaching skills; and fostering Bahá'í identity. A major element of the program is service.

The purpose of this presentation is to outline the issues and problems the Board faced in establishing a four-year program of study, teaching, and service that involved both a home study and a month-long residential session; the advantages and disadvantages that resulted from making much of the program university accreditable and the success subsequently achieved; the process leading to creation of a curriculum involving eight modules, each equal to one or one-and-a-half semester courses, and the difficulties in coordinating the contents of the modules; the use of distance learning techniques, particularly conferences calls and Internet; the logistics of creating a program consultatively using the part-time work of a task force of nine people, and no full-time staff; and the future plans for the Wilmette Institute's development.

CITIZENSHIP IN A PLURALISTIC SOCIETY: CONCEPTS AND CONUNDRUMS

Susanne Tamas

Eighteen years ago, the concept of citizenship had gone out of fashion among political thinkers. Today, it is the subject of a lively debate as scholars, politicians, and bureaucrats turn to citizenship in the hope that this common identity might serve as a

locus of unity and social cohesion among the increasingly diverse individuals and groups constituting the modern democratic state. As the discourse deepens and broadens, seemingly irreconcilable problems are emerging. The secular liberal framework within which this exploration is taking place has been useful, but is limited. The search for common ground among the differences inherent in a plural society through a reformulation of theories of citizenship is at its core a spiritual one. Any discussion of citizenship must deal with questions of faith, the nature of human life, and the meaning and purpose of existence. In the first portion of this presentation, the central concepts and conundrums of citizenship in a plural society will be described. In the second, an exploration of a new perspective on citizenship afforded by the teachings and institutions of the Bahá'í writings will be initiated.

THE IMPORTANCE OF PLANS FOR PROGRESS: A STUDY SESSION ON THE ADMINISTRATIVE ORDER
June Thomas

This study session will review the importance of the concept of planning from the perspectives of Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi. In the cases of Bahá'u'lláh and 'Abdu'l-Bahá, this session will share some of the results of a keyword search of passages that relate to the concept of planning, and will also briefly consider pertinent sacred writings such as *The Secret of Divine Civilization* and *Tablets of the Divine Plan*. Participants will also briefly review the role of Shoghi Effendi in helping us to understand the importance of planning, particularly through global plans, in our efforts to guide human progress toward a better future for the world.

SHOGHI EFFENDI'S PLANS FOR PROGRESS

June Thomas

This paper will present the basic overall components of Shoghi Effendi's efforts to guide human progress through a series of global plans, two of seven years' duration and the ten-year Global Crusade. These four components are vision and mission, planning for action, action and oversight, and assessment and subsequent action. For each component, I will suggest lessons we might learn from his style for the planning-related activities that most of us must carry out in our individual and community lives. Emphasis will be placed on Shoghi Effendi's approach to the third component—"action and oversight"—to demonstrate how important it is to emulate his systematic thoroughness and sense of accountability in our attempts to plan for growth and consolidation.

THE ROLE OF RELIGION IN INTERNATIONAL RELATIONS

Richard Vanderberg

How states create and maintain peace and order in a world of sovereign powers has been the fundamental and so far insoluble problem of international relations. With the conclusion of the Cold War, a new situation with new opportunities and problems has emerged. Numerous efforts have been made to develop a framework for world governance in the near future. The most notable of these is the Report of the Commission of Global Governance published last year. What is striking about both that report and other efforts is the nearly complete absence of a consideration of religion as a variable in international relations. Few observers would deny the role of religions in international affairs. The absence of religion in these considerations

provokes several questions. First, is religion in fact an important variable in international relations, and if so, why has it been omitted? Secondly, if religion is an important factor, what role, if any, can it play in the efforts to establish a new and more peaceful system of world governance? This paper is an initial effort to analyze these questions.

CORPORATE SURVIVAL AND INCLUSION: THE LINK BETWEEN INCLUSION AND GLOBAL COMPETITIVENESS

Antoinette Washington

This workshop will focus on why inclusion is critical to corporate survival. The ability of organizations to quickly identify and respond to change in the market and the economy is based on its human capital. No other single corporate investment is more important to financial growth, innovative new products, increased customer service, and meeting market demands than the effective use of its human capital. The inclusion agenda facing corporations is, therefore, neither new nor radical. This agenda is based on the role discrimination in all forms (sexism, racism, etc.) plays in the corporate culture.

ALTERNATE SYSTEMS OF AGRICULTURE PRODUCTION WITH THE BRIBRI OF TALAMANCA, COSTA RICA

Neil Whatley

The Bribri peoples live in a remote, rainforested region of Costa Rica and have developed a unique knowledge and value system which has allowed them to live here successfully for centuries. However, external pressures such as the production and sale of monoculture plantain are causing a breakdown of traditional Bribri social structures as well as having detrimental environmental effects in the region. Therefore, a search for alternative systems

of agricultural production is being carried out by NUR (Nucleus of the Rural University Association) using the concept of the rural university. The rural university uses participatory action research in conjunction with an integrated systems research approach. This approach analyzes relevant biophysical and socioeconomic elements of the region stressing the need to recognize interactions between these elements, and utilizes traditional Bribri knowledge and appropriate new technology in its search for alternative production systems. Through these experiences, learning processes are formed that enable the development of human resources who are able to resist the opposing forces of social disintegration by allowing the retention and creation of valuable community structures which also connect the Bribri to corresponding structures of the administrative, social, and economic life of the emerging new world order.

THE ROLE OF THE FEMININE IN THE BAHÁ'Í FAITH

Ross Woodman

Bahá'u'lláh's spiritual intercourse with the Maid of Heaven indicates the radical new role of the feminine in the Bahá'í Faith. This role may be contrasted with the earlier role of Eve in the Adamic Cycle, a role in which Eve is at once the mother of humankind and a temptress in league with the Devil. 'Abdu'l-Bahá describes the relations between Adam and Eve in Genesis as "embryonic." Humanity's coming of age in the Revelation of Bahá'u'lláh is best indicated by the role of the Maid of Heaven which demonstrates the process of Progressive Revelation that has now achieved its earthly perfection.