

**PROGRAM**  
**ROOM SCHEDULE**  
**GENERAL INFORMATION**  
**SPEAKERS**  
**BIOGRAPHIES**  
**ABSTRACTS**



**ANARCHY**  
**INTO ORDER**

**Uniting the  
Nations**

**ASSOCIATION FOR BAHA'I STUDIES, NORTH AMERICA**  
**19th Annual Conference** **San Francisco, California**  
**October 12 - 15, 1995**

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**Association for Baha'i Studies, North America**  
19th Annual Conference San Francisco, California  
**October 12 - 15, 1995**

DAILY PROGRAM AND ROOM SCHEDULE OUTLINE

**All four days** of the Conference:

Bookstore	Lobby Floor: Bayside Rooms
Children's Conference Program Coordinator: Joan Burt	Second Floor: Parlor Room 2052

**THURSDAY, October 12:**

**9am - 5pm, except where noted:**

Agriculture Seminar Coordinators: Billy Rogers & Paul Carignan Agriculture Business Meeting, <u>5pm - 10pm</u>	Atrium Floor: Evergreen Room Atrium Floor: Boardroom II
Arts Institute Coordinator: Anne Gordon Perry	Atrium Floor: Sumac Room
Baha'i Computer & Communications Association Coordinator: Mark Towfiq	Atrium Floor: Boardroom I
Baha'i Justice Society, <u>2pm - 5pm</u> Coordinators: Linda Khadem & Steven Gonzales	Fourth Floor: Parlor Room 4052
Built Environment Seminar Coordinator: Mahdad Saniee	Atrium Floor: Boardroom II
Business and Economics Seminar Coordinators: Shahruz Mohtadi & Keith C. Jensen	Atrium Floor: Pine Room
Consultation Seminar, <u>9am - 12noon</u> Coordinator: John Kolstoe	Fourth Floor: Parlor Room 4052
Education Seminar, <u>9:45am - 5pm</u> Coordinators: Randie Gottlieb & Rhett Diessner	Atrium Floor: Oak Room
Race Unity Seminar, <u>9:30am - 3:30pm</u> Coordinator: Richard Thomas	Fifth Floor: Parlor Room 5052
Science and Technology Seminar Coordinator: Ronald Somerby	Atrium Floor: Boardroom III
The Study of Religion Seminar Coordinator: Robert Stockman	Atrium Floor: Conifer Room
Women and Gender Issues Seminar Coordinator: Hoda Mahmoudi	Atrium Floor: Sage Room

**THURSDAY evening, October 12:**

**7:30pm**

CONCERT

PLENARY SESSION in the Grand Peninsula Ballroom

Peter Terry, tenor  
Jamak Khazra, piano

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**FRIDAY, October 13:**

**9am - 5pm (all day)**

Quiet Room

Atrium Floor: Boardroom I

Baha'i Computer & Communications Association

Atrium Floor: Evergreen Room

**9am - 12noon (half day)**

Agriculture Seminar

Fifth Floor: Parlor Room 5052

Baha'i Justice Society (Mediation Training)  
Steven Gonzales & Linda Khadem

Lobby Floor: Sandpebbles Room D

Knowledge in the Dispensation of Baha'u'llah, Seminar  
Pierre-Yves Mocquais

Lobby Floor: Sandpebbles Room B

Moral and Spiritual Dimensions of Baha'i Scholarship  
Behrooz Sabet

Atrium Floor: Sumac Room

One - hour presentations (papers and workshops):

**9am - 10am**

Sandra Fotos & Lynne Hansen-Strain  
"Investigating Spiritualization: Noticing, Processing  
and the Function of Time-Empirical Evidence for a  
Cognitive Model"

Atrium Floor: Pine Room

Mark Foster  
"Moral Development: A Narrative Approach"

Atrium Floor: Oak Room

Shahrokh Monjazeb  
"The Creative Word and the Meaning of Unity:  
A Summary Exploration of Baha'u'llah's *Lawh-i-Ittihad*  
(Tablet of Unity)"

Atrium Floor: Conifer Room

Shahruz Mohtadi  
"Has the United Nations United the Nations? A Baha'i  
Perspective"

Atrium Floor: Sage Room

**FRIDAY, October 13 (continued):**

**9am - 10am (continued)**

John Kolstoe Lobby Floor: Sandpebbles Room A  
"The 'Fire Tablet' of Baha'u'llah" workshop

Hoda Mahmoudi Lobby Floor: Sandpebbles Room C  
"Alternative Education: Knowledge as  
an Agent of Social Change" workshop

**10am - 11am: Break**

**11am - 12noon**

David Langness Atrium Floor: Pine Room  
"Mythopoetic Influences and the Revelation of  
Baha'u'llah's 'The Seven and the Four Valleys'"

Lisa Janti Atrium Floor: Oak Room  
"The Arts and the Human Spirit"

Peter Terry Atrium Floor: Conifer Room  
"Dala'il-i-Sab'ih: The Seven Proofs of the Bab"

Bradford Miller Atrium Floor: Sage Room  
"Seneca Falls First Woman's Rights Convention  
of 1848: The Rites of the Nation"

Robert Ahdieh Lobby Floor: Sandpebbles Room A  
"The League as Success and as Failure: An  
Assessment of the Structure and Operation of the  
League of Nations from a Baha'i Perspective on  
World Governance"

Katherine Straznickas Lobby Floor: Sandpebbles Room C  
"Invigorating Community Life: Seeing and  
Valuing Individual Perspectives"  
workshop (limited to 12 participants)

**12noon - 2pm: Lunch Break**

**2pm - 5pm (half day)**

Agriculture Seminar Atrium Floor: Sumac Room

Baha'i Scholarship Seminar Lobby Floor: Sandpebbles Room B  
Peter Morgan & ABS Editorial Board

Baha'i Students Session Lobby Floor: Harbour Room A  
Shahani Purushotma, Leili Towfigh, Mark Towfiq

"Local Community Challenges" Seminar Lobby Floor: Harbour Room B  
Sheila Banani

**FRIDAY, October 13 (continued):**

**2pm - 5pm (half day) continued:**

"...the theory on which this Administrative Order (of Baha'u'llah) is based..." Study Class  
Keith C. Jensen Lobby Floor: Sandpebbles Room A

**One - hour presentations (papers and workshops):**

**2pm - 3pm**

Mahyar Mofidi Atrium Floor: Pine Room  
"Transcending Polarization: Inclusiveness as a Vehicle for Full Gender Equality"

Charles Carnegie Atrium Floor: Oak Room  
"World Community Imagined"

Nazy Zargarpour Atrium Floor: Conifer Room  
"Facilitating the Advancement of Women Through Social and Economic Development Projects"

Jack McLean Atrium Floor: Sage Room  
"Dimensions in Spirituality"

Augusto Lopez-Claros Lobby Floor: Sandpebbles Room C  
"Interdependence, Cooperation and the Future of the International Economy"  
(repeated in Pine Room, 4pm - 5pm)

**3pm - 4pm: Break**

**4pm - 5pm**

Augusto Lopez-Claros Atrium Floor: Pine Room  
"Interdependence, Cooperation and the Future of the International Economy"

Tannaz Grant Atrium Floor: Oak Room  
"The Role of Male American Baha'i Youth in the Advancement of Women"

Manooher Mofidi Atrium Floor: Conifer Room  
"The United Nations and Human Rights: Integrating Theory and Practice"

Barbara Sims Atrium Floor: Sage Room  
"Hand of the Cause Miss Agnes Alexander, 1875 - 1971"

Christopher Buck Lobby Floor: Sandpebbles Room C  
"A Symbol Profile of the Baha'i Faith"

**FRIDAY evening, October 13**

**7:30pm**

PLENARY SESSION in the Grand Peninsula Ballroom

Chair: Ms. Sheila Banani, Conference Convener  
Burlingame City Mayor, Ms. Marty Knight, welcome to participants  
Introduction of members of the three National Spiritual Assemblies of the Bahais of  
United States, Canada and Alaska

Musical performance courtesy of Opera San Jose  
Ms. Cynthia Clayton, Soprano  
Principal Artist-in-Residence  
Mr. John Bellemer, Tenor  
Principal Artist-in-Residence

Mr. Techeste Aherom, Chair, Association for Baha'i Studies, North America  
Keynote address: "Anarchy into Order: Uniting the Nations"  
Mr. Kerry Stirton  
"From Virtual to Actual Unity: The Role of the Internet in the Unification of  
Nations"

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**SATURDAY, October 14:**

**ALL DAY Saturday and Sunday (until noon)**

**Art Installation** on Tahirih  
Ms. Roya Movafegh, artist

Atrium Floor: Boardroom II  
(limited access)

**PLENARY SESSIONS**

Grand Peninsula Ballroom

- 9:00am - 9:10am** Opening devotions
- 9:10am - 10:30am** Plenary Session on Moral Development  
Chair: Dr. Sandra Fotos  
Dr. Rhett Diessner  
"Materialism and Moral Development: Overcoming the  
Root Cause of Racism and Nationalism"  
Dr. Susie Clay  
"Infusing Spiritual Principles into the Development Process:  
The Case of the Girls' Education Initiative in Guatemala"
- 10:30am - 11:00am** **Break**
- 11:00am - 12:30pm** Plenary Session on Global Prosperity  
Chair: Ms. Rebequa Getahoun Murphy  
Dr. Ben Crow  
"Can Development End Poverty?"  
Dr. Mary Fish  
"Economic Prosperity: A Global Imperative"  
Dr. Farhad Sabetan  
"An Exploration into the Political Economy of Global  
Prosperity"
- 12:30pm - 2:30pm** **Lunch Break**

**SATURDAY, October 14 (continued):**

- 2:30pm - 4:00pm** Plenary Session on Human Rights  
Chair: Judge Dorothy W. Nelson  
Dr. Juan R. Cole  
"The Equal Rights of All: Human Rights and the Baha'i Faith"  
Justice Frank C. Newman  
"Vigilance in Violations of Human Rights: Help or Hindrance  
in Efforts to Unite Nations?"
- 4:00 pm - 4:15pm** "Stretch" Break
- 4:15pm - 5:00 pm** Bay Area Baha'i Youth Dance and Drama Workshop performance
- 5:00pm - 7:30pm** **Dinner Break**
- 7:30pm - 8:00pm** Bay Area Baha'i Choir
- 8:00pm - 8:30pm** Chair: Dr. Pierre-Yves Mocquais  
The Association of Baha'i Studies and the ABS Awards for 1995  
Awards presented by Counselor Stephen Birkland
- 8:30pm - 10:00pm** Chair: Dr. Juan R. Cole  
The Hasan Balyuzi Memorial Lecture for 1995  
Dr. Amin Banani: "Tahirih: A Portrait in Poetry"  
  
with poetry of Tahirih performed by Ms. Muhtadia Rice

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**SUNDAY, October 15:**

- 9:00am - 9:30am** Devotions and music
- 9:30am - 11:00am** Plenary Session on the Advancement of Women  
Chair: Dr. Hoda Mahmoudi  
Dr. Betty Reardon  
"The Rising of the Women. . ."  
Dr. Steven Gonzales  
"Affirmative Action and the Jurisprudence of Equitable  
Inclusion: Towards a New Consensus on Gender and Race  
Relations"
- 11:00am - 12 noon** **Association for Baha'i Studies annual Business Meeting** (all are  
welcome) **and Conference Evaluation**  
  
Convener: Ms. Sheila Banani  
Closing and appreciation to Conference planners and participants
- 12 noon** Brunch is available in the Hotel atrium



## CONFERENCE INFORMATION

### **Abstracts, program descriptions, and short biographies of Conference presenters**

This year, as an assistance to the conference participants, we have included the above information in this booklet. We hope you will find this of help when selecting which events you wish to attend.

### **19th Annual Members' Meeting (Sunday, October 15: 11am - 12 noon)**

The Annual Business Meeting of the Association for Baha'i Studies will take place in the Grand Peninsula Ballroom for one hour immediately following the Plenary session on the "Advancement of Women" on Sunday morning, from 11am to 12 noon. All are encouraged to remain in the room to hear a brief report of this past year's ABS activities and learn about the restructuring and development of the Association. There will be opportunity for questions and discussion.

### **Audio and Video Tapes**

This year's Conference Plenary sessions will be audiotaped and a special video of interviews with the Plenary speakers will be available for sale through the Conference Bookstore. We ask for your cooperation in two respects: (1) Tape recorders are not permitted in the Ballroom; and (2) No children under the age of 12 will be permitted in the Plenary sessions in the Ballroom, both out of consideration for other audience members and to ensure that the audiotapes will not be spoiled by background noise picked up by the sensitive microphones. The Children's Conference in Parlor Room 2052 runs concurrently with the adult program during all day and evening sessions. Please see your registration folder for prices of the audio and video tapes as well as purchase and ordering information.

### **Badges**

Please wear your Conference badge to every session. Because of space limitations and security reasons, your badge will be used as your "ticket of admission." Security personnel have been instructed to deny entry unless a badge is presented.

### **Booksigning**

Selected authors will be available at the Conference Bookstore at various times to inscribe copies of their books. Signs will be posted indicating the times for these events. On Saturday an Authors' Reception will be held in the Sandpebbles Room across from the Bookstore which is in the Bayside Room.

### **Children's Conference Program**

The Children's Conference Program, organized for ages 5 to 12, begins Thursday, October 12, at 9am in Parlor Room 2052 and concludes Sunday noon, October 15. The program continues throughout the day and evening, with lunch and dinner breaks which coincide with the adult program. Parents must register their children for this program. We ask that parents pick up their children promptly at the close of each session. Lunch and dinner meals are not included in the program and are the responsibility of the individual parents. Children are not permitted to wander in the halls of the hotel alone and our security personnel ask that each child wear an identifying badge throughout the time of the Conference.

**Feedback**

Your comments are very welcome. Please use the Conference Evaluation Form included in your Conference registration folder. Forms may be returned to the Conference Registration Desk or mailed to ABS-Ottawa after the Conference. Mail to:

Association for Baha'i Studies, North America  
34 Copernicus Street  
Ottawa, Ontario, Canada K1N 7K4  
Tel. (613) 233-1903 Fax (613) 233-3644 E-mail: as929@freenet.carleton.ca

**Membership**

In support of the Association's membership drive, we ask you to act as our ambassador to your community by encouraging your friends and Assemblies to join the Association. Please use the membership brochure enclosed in your Conference folder. More brochures are available at the Conference Registration Desk in the Ballroom Foyer.

**Paging**

There will be no paging in the meeting rooms. If you expect any urgent calls, please inform an usher of your name and where you will be seated.

**Quiet Room**

We have set aside one of the hotel rooms on the Atrium Level, Boardroom I, during the following hours as a place of quiet and for silent prayer:

Thursday	5pm - 10pm
Friday	9am - 5pm
Sunday	8am - 3pm

**Sessions**

Sessions will begin on time. In every case, the chairpersons have been instructed to begin their sessions at the time printed on the program. We request your cooperation in returning to the meeting rooms promptly after each break and at the start of each day.

**Security**

The security personnel are there to assist you. Please follow their instructions at all times. They can be identified by red ribbons on their badges.

**Transport**

Complimentary shuttle service is provided to and from the San Francisco Airport for hotel guests.

## **Art Installation on Tahirih**

**by Roya Movafegh**

Location: Boardroom II  
Hours: Saturday, 9:00am - 10:00pm  
Sunday, 9:00am - 12:00 noon  
(limited access)

The focal point of this installation is to acquaint viewers with a famous woman poet and heroine of mid-19th century Iran who was strangled for her beliefs at the age of 36. The installation is shown in a room in which each wall has a 3' x 4'4" photograph of texts taken from a book written about Tahirih. There are four slide projectors, each projected onto one of the four walls with text, showing slides of Persian miniature paintings which continually dissolve. In the center of the room is placed a small table, covered with a white cloth, on which lies a vase filled with rose water, a white silk scarf, and a rose.

### **Artist :**

**Roya Movafegh** graduated from Concordia University with a BFA degree, double minor in Photography and Film Studies, in 1993.

## **Children's Conference Program**

Location: Parlor Room 2052  
Register children, ages 5 to 12

Hours: Concurrent with adult conference  
Full program in Registration folder

The program goal is to have the children receive valuable experiences related to incorporating virtues (assertiveness & friendliness, sharing & service, joyfulness & confidence, unity & honor) into everyday life through themed activities and projects using various mediums.

### **Coordinator:**

**Joan Burt** holds an MBA degree and has designed the virtue-based nursery program for San Jose Baha'i Family School.

## Performing Artists

### **Peter Terry**

Tenor

Location: Grand Peninsula Ballroom  
Hour: Thursday, 7:30pm - 9:00pm

### **Jamak Khazra**

Piano

Location: Grand Peninsula Ballroom  
Hour: Thursday, 7:30pm - 9:00pm

### **John Bellemer**

Tenor

Principal-Artist-in-Residence

Mr. Bellemer appears courtesy of Opera San Jose

Location: Grand Peninsula Ballroom  
Hour: Friday, 7:30pm - 8:00pm

### **Cynthia Clayton**

Soprano

Principal-Artist in Residence

Ms. Clayton appears courtesy of Opera San Jose

Location: Grand Peninsula Ballroom  
Hour: Friday, 7:30pm - 8:00pm

### **Bay Area Baha'i Youth Dance & Drama Workshop**

Carolee Erickson, Coordinator

Location: Grand Peninsula Ballroom  
Hour: Saturday, 4:15pm - 5:00pm

### **Bay Area Baha'i Choir**

Hugh E. Rowley, Producer

Wendy Scott, Director

Location: Grand Peninsula Ballroom  
Hour: Saturday, 7:30pm - 8:00pm

### **Muhtadia Rice**

Tahirih poetry performance

Location: Grand Peninsula Ballroom  
Hour: Saturday, 9:30pm - 10:00pm

**ABSTRACTS and BIOGRAPHIES of CONFERENCE PLENARY SPEAKERS  
and Biographies of Plenary Chairpersons**

FRIDAY evening, October 13

**OPENING PLENARY: ANARCHY INTO ORDER: UNITING THE NATIONS**

BIOGRAPHY

**Sheila Banani, ABS Conference Convener and Chairperson**

Ms. Banani has been an appointed member of the International Advisory Committee of the Board of the Association for Baha'i Studies, North America since 1985.

She received her degrees from UCLA, a bachelors in Sociology and a masters in Architecture and Urban Planning (Social Development and Public Policy Planning). She has worked in the UCLA School of Public Health international health program as an administrative analyst; taught Sociology as an instructor at Santa Monica College; and she worked as a city planner in the Advance Planning Department of Santa Monica City Hall. She was appointed a Commissioner, Recreation and Parks Commission, by the City Council of Santa Monica, California, 1976 - 1980.

Ms. Banani was an appointed Baha'i delegate to the United Nations' International Women's Year Tribune Conference in Mexico City (1975) and to the United Nations' International HABITAT (Human Settlements) Conference in Vancouver, B.C. (1976).

She is an author and poet. Her poem, "Life's Rainbow," appears in the best-selling anthology When I Am An Old Woman, I Shall Wear Purple (Papier-Mache Press).

BIOGRAPHY

**Techeste Ahderom, speaker**

A citizen of Eritrea, Mr. Ahderom was the general manager of the National Urban Planning Institute in Addis Ababa, the capital of Ethiopia. From 1979 to 1983 he was the President and associate professor of Asmara University in Asmara, Eritrea. He has more than 25 years of academic and professional experience in urban development, design and construction of social facilities.

One of his major works was exhibited at the Milan Triennale in 1988. He has been a member of government delegations, at times as leader of the delegation, to a number of bi-lateral and multi-lateral talks, including discussions with the World Bank. In his professional capacity, he has attended many conferences and seminars and delivered important research papers.

He has postgraduate degrees from Yale University and another graduate degree from Iowa State University, and more than 30 publications to his credit.

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FRIDAY evening, October 13  
Techeste Ahderom, continued

Mr. Ahderom was the Secretary of the National Spiritual Assembly of the Baha'is of North East Africa from 1966 to 1968. He was also the Secretary of the National Spiritual Assembly of the Baha'is of Ethiopia from 1970 to 1979 and its Chairman from 1983 until his departure for New York.

Since January 1990, Mr. Ahderom has been the Principal Representative to the United Nations of the Baha'i International Community. His specific areas of responsibility include the fields of human rights, peace and development issues.

### ABSTRACT

#### **Techeste Ahderom** **"Anarchy into Order: Uniting the Nations"**

This year is special because in San Francisco an event of historic proportion took place a little over 50 years ago when 50 nations came together "to save succeeding generations from the scourge of war." Hence, on the occasion of the 50th anniversary of the founding of the United Nations, the sub-theme selected for this 19th ABS Conference, "Uniting the Nations," is both appropriate and timely.

A statement of the Baha'i International Community just released on the occasion of the 50th anniversary of the United Nations states, "As the twin processes of collapse and renewal carry the world toward some sort of culmination, the 50th anniversary of the United Nations offers a timely opportunity to pause and reflect on how humanity may collectively face its future." The statement continues to outline three basic guidelines:

"First, discussions about the future of the United Nations need to take place within the broad context of the evolution of the international order and its direction. The United Nations has co-evolved with other great institutions of the late twentieth century. It is in the aggregate that these institutions will define--and themselves be shaped by--the evolution of the international order. Therefore, the mission, role, operating principles and even activities of the United Nations should be examined only in the light of how they fit within the broader objective of the international order."

"Second, since the body of humankind is one and indivisible, each member of the human race is born into the world as a trust of the whole. This relationship between the individual and the collective constitutes the moral foundation of the human rights which the instruments of the United Nations are attempting to define. It also serves to define an overriding purpose for the international order in establishing and preserving the rights of the individual."

"Third, the discussions about the future of the international order must involve and excite the generality of humankind. This discussion is so important that it cannot be confined to leaders - be they in government, business, the academic community, religion, or

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FRIDAY evening, October 13  
Techeste Ahderom, continued

organizations of civil society. On the contrary, this conversation must engage women and men at the grassroots level. Broad participation will make the process self-reinforcing by raising awareness of world citizenship and increase support for an expanded international order."

As part of its contribution to the ongoing discussion on the restructuring of the United Nations, the statement among other things proposes: the appointment of a Commission to study borders and frontiers; to limit the use of the veto power in the UN Security Council to a limited number of issues; to investigate the possibility of adopting a single international currency; to explore the possibility of introducing a universal auxiliary language and a common script; and to create an International Force. There is also a call for the convocation of world leaders before the end of the twentieth century "to consider how the international order might be redefined and restructured to meet the challenges facing the world."

## BIOGRAPHY

### **Kerry Stirton, speaker**

Mr. Stirton is a manager with the international consulting firm of McKinsey & Company in Toronto, Canada. He has worked in a broad range of industries on a variety of top management problems. He has been responsible for leading problem-solving teams, work planning, conducting quantitative and qualitative analysis, recommending strategic options, communicating results of findings, and implementing key action plans.

He received his master's of law from Harvard Law School and his bachelor of law from Osgoode Hall Law School (Canada). As a Rhodes Scholar (1985), he received a BA (Juris) from Magdalen College at the University of Oxford, after obtaining a master's in political science and economics from Trinity College, University of Toronto.

He has clerked at the Supreme Court of Canada to the Honorable Charles Gonthier where he developed recommendations on appeal cases and wrote draft judgments for the Supreme Court mainly in the areas of regulatory, tax and constitutional law.

As a "core member" of McKinsey & Company's Public Policy Working Group, Mr. Stirton has participated in the development of Canadian public policy. Their initiatives include analyses of capital formation policies, global capital markets, effective political governance, privatization, and government support for international trade. He has also worked as a "core member" of the McKinsey Corporate Governance Group as a member of the U.S.-Canada task force examining best practice corporate governance models.

Particularly relevant to Mr. Stirton's presentation for the Association for Baha'is Studies Conference this year, are the following work assignments in electronic commerce and

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FRIDAY evening, October 13

Kerry Stirton, continued

telecommunications which he has recently performed at McKinsey and Company:

-- He was a member of an international research team synthesizing insights into the determinants of business growth -- including strategy, organization, and program execution -- based on CEO interviews and analyses of high performing companies.

-- He led a research team seeking to develop an integrated picture and forecast of electronically conducted commercial transactions in North America.

-- He was a member of the team responsible for recommending an improved telecommunications network organization -- including structures, information systems, and performance culture -- for a leading US telecommuting company.

Mr. Stirton, who became a Baha'i about two years ago, also volunteers his time for a Human Rights group in Toronto called "Center for Equality in Residential Accommodation."

#### ABSTRACT

**Kerry Stirton**

#### **"From Virtual to Actual Unity: The Role of the Internet in the Unification of Nations"**

Numerous communication technologies have sprung up in the last few decades - cellular telephones, fiber optic cables, personal digital assistants, video-conferencing, low earth orbiting satellites, the Internet, to list only a tiny sample. In their own way, each of these technologies will make some contribution to our ability to convey messages to one another. However, since the Internet seems to be the only technology with the potential to foster affordable communication between people in virtually all nations, and because it reflects so many of the qualities of communication systems described in the Baha'i Writings, it is worth examining its particular integrative powers.

At a minimum, unity of the nations should mean international peace, institutionally secured through the governance of political elites. At its secular fullest, unity of the nations might mean that all people conceive of themselves as part of a world citizenry, systematically take into account the international consequences of their actions, and seek to contribute to the advancement of international civilization. But before we can reach this fuller state, it seems we must arrive at the minimum, and then stretch beyond. We may then think about a higher unity -- a unity of the spirit. The question is: How can the Internet move us along these evolutionary steps?

At first glance, the Internet's coverage looks very impressive. 152 countries have Internet-based e-mail services. The number of worldwide Internet users grew from 1 million to approximately 30 million between 1988 and 1995. A best case scenario would build on that growth pattern. It would entail free use of the Internet, via a common language, by a wide cross-section of global citizens. It would see users dialing up addresses and databases from each corner of the earth, sharing information about daily events and controversies,

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FRIDAY evening, October 13

Kerry Stirton, continued

learning about one another's culture, pursuing electronic education from afar, developing friendships and a sense of international camaraderie, consulting with political representatives and solving crises "real-time." This already occurs to some extent.

Despite these capabilities, the Internet system cannot provide the world's secular governors with new information or communications skills. Most of these leaders already have enough technologies at their disposal -- in the form of telephones, televisions and aircraft. What is missing on their part is not electronic hardware but the required will and incentive to cooperate. It seems there may be more hope for the emergence of an Internet-facilitated global citizenry than there is for a global community of political elites. Yet that concept is also flawed under present-day conditions, if one is genuinely contemplating the idea of mass interactivity.

The reason for this is simple. The required state of potential receiver and transmitter citizens is off the mark. The high-end functions of the Internet are not very interesting to the mass of humanity at this point in our development. Sex chat forums are one of the most frequented areas on many of the on-line services. A hugely disproportionate percentage of Internet users is male. They are well above average in education and income. They are not representative of their own developed societies and are a far cry from their brothers and sisters in less developed countries. It cannot be heartening to be reminded that the North and South are even farther apart on the issue of "Internet equality" than in terms of economic, health, education, telephone, or television equality. Even if networked computers existed in every town in the world, international communication would be hampered by the absence of a common language and by the illiteracy of an unconscionably tragic segment of the world's peoples.

Yet even if we all wrote the same language, and if each town or home were host to a networked PC, the Internet would likely be of minimal use in the struggle to unify the nations. For the problem is not so much the medium of communication but the content of the communicators' hearts -- the love of the community in which communication comes to pass. Of this 'Abdu'l-Baha reminded us many decades ago. With his teachings in mind, the Internet could undoubtedly become an exalted force for social advancement. If not, its deepest energies will remain untapped. It will remain a conduit for the elite, and a fairly barren, commercially driven conduit at that. Electrons will merely swirl without purpose in the corridors of cyberspace, their masters become slaves to a screen.

SATURDAY morning, October 14

**PLENARY SESSION: MORAL DEVELOPMENT**

BIOGRAPHY

**Sandra S. Fotos, Chairperson**

Ms. Fotos (Ed.D., Applied Linguistics) is Associate Professor of English at Senshu University, Tokyo, Japan.

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SATURDAY morning, October 14

Sandra Fotos, continued

Her research interests include the effects of formal instruction on second language acquisition and she has published in journals such as *Applied Linguistics*, *Language Learning* and *TESOL Quarterly*. She is a contributor to *New Ways in Teaching Grammar*, published by TESOL, and is first author of *Grammar in Mind*, a task-based approach to grammar instruction for students of English as a second language. Dr. Fotos is currently associate editor of the *JALT Journal*, published by the Japan Association for Language Teaching and she recently joined the editorial board of *TESOL Quarterly*.

A Baha'i pioneer to Japan for the past 16 years, she is an executive board member of the Association for Baha'i Studies--Japan.

### BIOGRAPHY

#### **Rhett Diessner, speaker**

Dr. Diessner is Associate Professor of Education and Psychology at Lewis-Clark State College in Lewiston, Idaho. He instructs introductory, developmental, personality, communicative and educational psychologies; and human rights and ethics. He is a Faculty Senator.

He received his Ed.D. in Human Development and Psychology, Moral/Cognitive concentration, from the Harvard Graduate School of Education. At Harvard he was a Teaching Fellow in Moral Development with Lawrence Kohlberg and in Psychology of Adolescent Development with Carol Gilligan and also served as a Senior Research Assistant to Professor Kohlberg.

Dr. Diessner received the ABS award for Excellence in Baha'i Studies, General Category, in 1986 at the Annual International Meeting of the Association for Baha'is Studies held in Vancouver, British Columbia.

Among his numerous publications, two of the most recent include "Cognitive-Developmental Psychology and the Baha'i Faith: Meaningful Connections," in Counseling and Values, 39, pages 169-176 and "Moral and Social Reasoning and Perspective-Taking in Later Life: A Longitudinal Study," Psychology and Aging (in press).

He is working now with a grant funded by the State of Idaho Higher Education Research Council on a project entitled "Materialism and Post-Materialism: Mapping a Fundamental Value Dimension," 1995 - 1996.

### ABSTRACT

#### **Rhett Diessner**

#### **"Materialism and Moral Development: Overcoming the Root Cause of Racism and Nationalism"**

The basic theses of this paper are that materialism is a "value" that is the "chief factor" in encouraging destructive anarchy, and discouraging a true political unity of the nations;

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Rhett Diessner, continued

that individuals will need to become less materialistic and more oriented to spiritual development for world order to be secure; and that subduing tendencies to materialism and enhancing tendencies towards spirituality are the central motions in the moral development of individual humans.

Shoghi Effendi stated that "the steady and alarming deterioration in the standard of morality in America" correlates with "an evil" that is "pervading all departments of life": "the crass materialism, which lays excessive and ever-increasing emphasis on material well-being, forgetful of those things of the spirit on which alone a sure and stable foundation can be laid for human society. It is this same cancerous materialism...which Baha'u'llah in unequivocal and emphatic language denounced in His Writings, comparing it to a devouring flame and regarding it as the chief factor in precipitating the dire ordeals and world-shaking crises that must necessarily involve the burning of cities and the spread of terror and consternation in the hearts" of the peoples on earth.

Racism and Nationalism are major deterrents to world peace (The Universal House of Justice, The Promise of World Peace) and a major cause of anarchy and war. Many forms of racism have materialism as a root cause. Research has shown that those who place greater importance on post-materialist (non-materialist) attitudes than on materialist attitudes tend to have less racial and gender prejudice and more concern with personal and societal development. Much sexism has been attributed to the belief that women are not as materially valuable as men. UNESCO estimates that women produce 2/3 of all the work hours on our planet; yet they receive only 10% of the total compensation and own about 1% of the planet's property. Additionally, a variety of empirical studies has linked materialism with crime, delinquency, and the proliferation of illegal drugs. On the other hand, multiple studies indicate that the lower the level of materialism, the happier, and more mature (psycho socially developed) humans are. "True" happiness and psycho social development, as opposed to pleasure and comfort, are symptoms of moral development.

Two "cures" for materialism, at an individual level, are suggested. One involves "value self-confrontation" when pondering the Baha'i law of Huququ'llah (the Right of God), or deciding between what are one's "needs" versus what are "excess" possessions in one's life. The other involves educating and schooling toward "independent investigation of truth" and the abandonment of "imitation."

## BIOGRAPHY

### **Susie Clay, speaker**

Susie Clay is Coordinator for Girls' and Women's Education, Human Capacity Development Center, Bureau for Global Programs, the U.S. Agency for International Development (US AID), Washington, D.C.

She is responsible for providing technical support and leadership for implementing US AID's Girls' and Women's Education Initiative worldwide. She is also responsible for promoting coordination among international donors and for generating interest among private-sector and non-governmental organizations for promoting policies, programs,

(continued, next page)

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Susie Clay, continued

and practices to increase educational opportunities for girls and women. In addition, she is responsible for coordinating and providing technical support to US AID field Missions in the design, implementation, and evaluation of girls' and women's education activities.

From 1989 until 1994, she served in Guatemala City, Guatemala as Chief, Education Division, US AID Office of Health Education.

Ms. Clay received her Ph.D. in Educational Administration (Anthropology) from Michigan State University, her masters in Education and her bachelors in Sociology.

### ABSTRACT

**Susie Clay**

**"Infusing Spiritual Principles into the Development Process: The Case of the Girls' Education Initiative in Guatemala"**

The ability of international and bilateral development banks and agencies to adequately address the persistent problems of hunger and poverty, illiteracy, human rights, environmental degradation, and population growth is currently being questioned by groups that range from congresses and parliaments to concerned citizens. The role of these agencies, the goals of social and economic development efforts, the nature of the development process and current approaches to social and economic development are all being evaluated. Under close scrutiny are the cost-effectiveness and sustainability of the programs, as evidenced by the extent to which the country's decision-makers and local citizens invest their intellectual, human, and financial resources in the design, implementation and expansion of these programs.

In light of this criticism, the paper examines an approach that was applied to the development of a national initiative in Guatemala for girls' education that began in 1989, in which the focus is on the role that educated mothers play in the development of their families, communities and countries. The paper studies the extent to which the development approach was effective in engaging decision-makers from diverse sectors (e.g., government, industry, academia, international donors, international business clubs, banks, the media, religious groups, political parties) in an effort to create and implement policies and practices for increasing girls' educational opportunities and in promoting cooperation among diverse cultural, ethnic, religious and political groups. It also examines an evolving set of spiritual principles and ground rules established by these decision makers and the extent to which these principles created a common vision for the initiative. The paper analyzes the interaction of such principles as service, sacrifice, unity and forgiveness with prevailing values in the country at a time of political, religious and social upheaval. It also examines a number of problems that have occurred throughout the initiative and suggests an approach to ensure participation, commitment and contributions by citizens in each stage of the development process.

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**PLENARY SESSION: GLOBAL PROSPERITY**

BIOGRAPHY

**Rebequa Getahoun Murphy, Chairperson**

Born in Addis Ababa, Ethiopia, Mrs. Murphy is the Representative to the United Nations for the National Spiritual Assembly of the Baha'is of the United States. She has also served as the Deputy Director of the Baha'i International Community Office of the Environment.

She has extensive experience in community development work in Africa and she has long-standing interest in issues concerning the United Nations, women, children, peace and the environment.

Her present duties include coordinating the participation of the United States Baha'i Community in the 50th anniversary of the United Nations and the Fourth World Conference on Women which was recently held in Beijing, China.

She is a member of the Executive Committee of the Council of Organizations of the United Nations Association of the United States of America (UNA-USA) and a member of the International Coordinating Committee for Religion and the Earth (ICCRE).

BIOGRAPHY

**Ben Crow, speaker**

Dr. Crow is Visiting Professor, Development Studies, at the University of California, Berkeley and Acting Associate Professor, Human Biology and Science, Technology and Society Programs at Stanford University. He is currently teaching courses on Third World Development, Peasant Studies and Rural Industrialization at Stanford and on Development Theory and Economic Geography at UC Berkeley.

He has supervised graduate research on development in South Asia, with topics ranging from small scale production in industry and agriculture to the growth of the computer software industry under economic liberalization, and women's small scale production in urban slums.

His most recent research projects are on the social context of exchange with stratified access and uneven returns which arise from exchange in differentiated social conditions, as in emerging markets for environmentally sensitive goods and the markets of deprived urban areas in industrialized countries.

Professor Crow received his Ph.D. in Development Studies at the University of Edinburgh.

He is principal author of Sharing the Ganges: The Politics and Technology of River Development in South Asia (Sage, in press) and Stratified Exchange: Traders, Producers and Policy in Bangladesh Grain Markets (in preparation). He also serves on the Editorial Board of "Third World Planning Review."

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ABSTRACT

**Ben Crow**

**"Can Development End Poverty?"**

For many years after the end of the Second World War, there was something approaching a global consensus, at least among governments, that "development" could be achieved through state action. A certain common ground between capitalist and socialist blocs about the meaning of development, and competition between the two super powers to be seen to be promoting development, gave some measure of stability to processes of global economic integration and international aid transfers, and to the economic growth and social change they encouraged. The end of the Cold War, the rise to power of fundamentalist capitalist parties, and the increasing prominence of alternative views of development, most notably feminism and environmentalism, have undermined the consensus.

Much popular support for some version of "development," nevertheless, remains. There has been vigorous opposition to development programs which increase poverty and vulnerability, and continuing support for ideas of extending basic democracy. Important questions, therefore, need to be addressed: what sort of development will the post-Cold War era bring? Can that development, in the new global order, end poverty? This talk will bring together an account of changes in ideas about development and recent research on poverty in order to address some aspects of those questions.

BIOGRAPHY

**Mary Fish, speaker**

Ms. Fish is Professor of Economics in the Department of Economics, Finance and Legal Studies of the College of Commerce and Business Administration at the University of Alabama in Tuscaloosa. She received her Ph.D. in Economics from the University of Oklahoma and she holds an MBA degree in Economics.

Professor Fish has served as an Economic Consultant to the Gambian government and as a Fulbright Lecturer in the College of Business and Public Administration of the University of Liberia.

One of her articles published in the Baha'i quarterly World Order is "The Spiritual Dimension of Social Development."

Her most recent publication is a book chapter "Trends in Gambia's International Tourism," co-authored with William D. Gunther, in Tourism Management, forthcoming 1995.

She has received a Chinese Fulbright Research Award and is currently working at the Institute of International Economics, National Dong Hwa University, in Shoufend, Hualien Taiwan from September through November. She has flown to San Francisco from Taiwan to make her presentation at this ABS conference.

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ABSTRACT

**Mary Fish**

**"Economic Prosperity: A Global Imperative"**

Attempts to understand the processes of economic development frustrate economists. Strategies effective in some geographic regions fail dismally in others. Economic growth, moreover, does not necessarily enhance human welfare. Realizing how essential a component world economic wealth is to the development of humankind and a global society at peace, the frustration is more keen. "The Prosperity of Humankind," a recently released statement by the Baha'i International Community, which is the focus of this paper, proffers the essential role of economics in igniting the capacity of humankind. Although for social scientists, many of the requisite values and principles in the statement are not new, the recognition of the "unity of humankind" and a vision of world prosperity, underlying all plans for human interaction, offers a blueprint for global prosperity that releases human potential, capacities and choices.

Since the late 1700's, economists have designed models that primarily reflect the socioeconomic and political framework of Western society. Religious teachings are not a part of modern economic theory, because past religious doctrines do not explain observed economic behavior. Western society demonstrates a materialistic orientation. In "The Prosperity of Humankind," a new understanding of the reality of human nature opens a dialogue between religionists and economists. The unity of humankind and the global strategies that validate this premise provide workable tenets for designing economic strategies.

BIOGRAPHY

**Farhad Sabetan, speaker**

Dr. Sabetan is Director of the Center for Telecommunications Research and Policy with Pacific Bell Company where he supervises and directs a staff of ten economists, operations research specialists, and data analysts. He is resident consultant at Pacific Bell for specialized projects ranging from quantitative demand analysis for various telecommunications services to analyzing the policy implications of alternative regulatory mandates. He has two years of Public Policy experience as an energy specialist reviewing gas and electric utilities regulatory proceedings with the California Public Utilities Commission.

He has lectured and taught graduate and undergraduate courses in Econometrics, Microeconomics, Public Finance, Economic Development, Corporate Finance, Managerial Economics and Macroeconomics.

He received his Ph.D. in Economics at the University of California at Davis, with specialization in Public Finance, Economic Development and Monetary Theory. He also holds master and bachelor degrees in Economics.

Dr. Sabetan is a Baha'i living in Pleasanton, California.

SATURDAY morning, October 14

ABSTRACT

**Farhad Sabetan**

**"An Exploration into the Political Economy of Global Prosperity"**

Does money bring happiness? Are people better off based on the satisfaction they get from what they consume? Can prosperity be achieved without respecting one's rights and freedom? This article examines different concepts of prosperity and well-being from an economic and global perspective. The classical political economy considered wealth to be the main source of national prosperity. The Neo-classical tradition promoted the utilitarian philosophy which formed the foundation of contemporary welfare economics. The main reaction to the utilitarian perspective was the de ontological approach of the right-based philosophy as advocated by Rawls and Nozick. The discussion of the strengths and weaknesses of these approaches provides a point of departure for examining global prosperity.

In addition to understanding the concept of prosperity, an appreciation of the state of global prosperity is rendered by examining the concept of global destitution. It is argued that current economic assumptions underlying human nature and man's relation with the physical world and society are utterly inadequate to contribute to global prosperity and that in fact they have contributed to global destitution. It is argued that certain first principles need to be re-examined and ethical perspectives need to be an integral part of any economic analysis if there is any hope for Economics to contribute to global prosperity. These issues are identified based on the author's understanding of the Baha'i literature on the spiritual orientation of the economic problem. Ethical aspects of a viable, sustainable and prosperous economic system are, thus, explored which form the foundation of a discussion for building a socially just and economically efficient achievement of well-being.

SATURDAY afternoon, October 14

**PLENARY SESSION: HUMAN RIGHTS**

BIOGRAPHY

**Dorothy W. Nelson, Chairperson**

Judge Nelson was appointed United States Circuit Judge, United States Court of Appeals, Ninth Circuit, on December 20, 1979 by President Jimmy Carter.

She was an appointed Baha'i Delegate to the United Nations' International Women's Conference, Mexico City (1975) and to Beijing (1995).

Judge Nelson is currently a member of the Board of Dispute Resolution in Pasadena, California; a member of the Board of Directors of the Los Angeles County Bar Foundation; a member of the Board of Advisors of the Institute for the Study of Women and Men; a member of the National Association of Women Judges; Chairman of the Board of Directors of the Western Justice Center Foundation, Inc.; and a member of the Advisory Committee of the National Judicial Education Program to Promote Equality for Men and Women.

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Dorothy W. Nelson, continued

She has sat with the Supreme Court of the Federated States of Micronesia (1984), the Supreme Court of Israel (1985), and the High Courts of Bombay and Calcutta, India (1986).

Her Presidential appointments include: Co-Chair of Panel, by President Nixon at the White House Conference on Children (1970); Board of Visitors of the U.S. Air Force Academy, by President Ford (1976-78); President's Commission on Pension Policy, by President Carter (1979); Member, Board of Trustees of the James Madison Memorial Fellowship Foundation, by President Reagan (1988-90).

Judge Nelson received her bachelors and Juris Doctor degrees from UCLA and is a member of Phi Beta Kappa. She served as Dean of the Law School at the University of Southern California, 1969 - 1980, where she remains as an Adjunct Professor of Law.

She is currently elected Vice-Chairperson of the National Spiritual Assembly of the Baha'is of United States; former Chair (for two years); and former Treasurer (for 17 years). She has been elected to the National Baha'i Assembly annually since 1968.

## BIOGRAPHY

### **Juan R. I. Cole, speaker**

Dr. Cole is Professor of History at the University of Michigan and Director of the Center for Middle Eastern and North African Studies.

His research areas are primarily modern cultural, religious and social history of Egypt, Iraq, Iran and Muslim South Asia. His experience outside United States includes six years residence in the Arab world, 1974 - 79 and 1985 -86, in Lebanon, Jordan and Egypt.

Professor Cole received his bachelors degree in History and Literature of Religions at Northwestern University; his masters in Arabic Studies at the American University in Cairo; and his Ph.D. in Islamic Studies, fields of Middle East History, Sociology, Arabic Literature and Persian Literature, at the University of California at Los Angeles (UCLA).

He is currently on the Board of Directors of the American Institute of Iranian Studies; a member of the Joint Committee on the Near and Middle East of the Social Science Research Council; and a member of the Editorial Board of Iranian Studies.

The latest among his numerous publications include Modernity and the Millennium: The Rise of the Baha'i Faith in the Middle East (forthcoming); The Vision (ar-Ru'ya) of Kahlil Gibran (prose poems translated from the Arabic), White Cloud Press (1994); Spirit Brides ('Ara'is al-muruj) of Kahlil Gibran (translated from the Arabic), White Cloud Press (1993); and Colonialism and Revolution in the Middle East: Social and Cultural Origins of Egypt's 'Urabi Movement, Princeton University Press (1993).

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ABSTRACT

**Juan R. I. Cole**

**" 'The Equal Rights of All' : Human Rights and the Baha'i Faith"**

This paper investigates the relationship between the ethical principles laid out in the Baha'i scriptures and 20th century human rights thought, especially as embodied in the United Nations' Universal Declaration of Human Rights. It will explore the concept of rights in the Baha'i Faith, the specific rights called for or guaranteed to human beings by this religion, and areas of apparent conflict between Baha'i principles and human rights as currently conceived. Attention will be given to the call in the Baha'is Writings for representative, parliamentary forms of governance, to statements about political liberty, to the idea of religious universalism and freedom of conscience, the place of the press, and other issues pertaining to human rights.

The world religions have an ambiguous relationship to human rights thought. Many basic human rights principles are drawn from the scriptures of the world religions. The respect for each human being's life and property implied in Moses' Ten Commandments and the laws of Manu, the Golden Rule enunciated by Jesus and Buddha, the Qur'an's egalitarian monotheism, all importantly contributed to the development of world ethics. On the other hand, the great world religions as institutions sometimes act in such a manner as to contravene contemporary human rights principles, as with the Roman Catholic silencing of figures such as theologian Leonardo Boff and the ecclesiastical trial of theologian Hans Kung, or Imam Khomeini's persecution of the Baha'is in Iran and the fatwa against the novelist Salman Rushdie, or the call by the leaders of the Vishwa Hindu Parishad for the destruction of the Baburi Mosque in Ayodhya.

Human rights, in the sense of legally guaranteed options of behavior that derive from simply being a human, are a modern development. In the ancient and medieval worlds, one's "rights" derived from one's status in society. The widespread existence of slavery itself negated any conception of universal human rights, insofar as it recognized that some statuses (i.e., being a slave) could deprive a human of personal liberty and make him or her the property of another. In this sense, even the U.S. constitution of 1789 and the subsequent Bill of Rights do not address the problem of universality since, therein, slaves are defined as less than full persons. Still, that document and the French Declaration of the Rights of Man (1789) included language and principles that became the basis for a widening of the idea of citizens' rights to that of human rights. With the abolition of slavery in the nineteenth century, and the end of the colonial era in the twentieth, truly universal conceptions of human rights could emerge in world policy and law. Wilson's call for self-determination; Roosevelt's four freedoms; and the Universal Declaration of Human Rights all set the stage for the emergence of rights as an element of world politics, law and diplomacy. The rise of Amnesty International and similar organizations, and the proliferation of grass-roots civil rights groups throughout the world, have helped constitute this movement as part of global civil society. As a religion devoted to world unity and the creation of a new, global civilization, the Baha'i Faith has key contributions to make to this movement for human rights, from which Baha'is can also learn much.

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BIOGRAPHY

**Frank C. Newman, speaker**

Justice Newman, a legal educator and retired state supreme court justice, served on the California State Supreme Court from 1977 - 82. He is Professor emeritus of Law at the University of California at Berkeley where he also served as Dean of the Law School from 1961 - 66.

He has been visiting professor of law at Harvard Law School; the University of Washington; the Institute for Human Rights in Strasbourg, France; the People's University in Beijing; and the Global Security Studies Program at Meiji Gakuin University in Yokohama, Japan.

Justice Newman was Director of the Federal Home Loan Bank, San Francisco (1962-70).

He is the author, with Richard B. Lillich, of International Human Rights: Problems of Law and Policy (1979) and with David S. Weissbrodt, International Human Rights: Law, Policy, and Process (1990, supplement 1994).

He received his A.B. degree at Dartmouth College; LL.B. at UC Berkeley; LL.M. and J.S.D. at Columbia University; and LL.D. at the University of Santa Clara.

ABSTRACT

**Frank C. Newman**

**"Vigilance in Violations of Human Rights: Does It Help Or Hinder Our Efforts To Unite Nations?"**

Since October 1945 a varying majority of UN member-nations have demonstrated that they can, and must, stay united. Yet "We the People of the United Nations" too often have seen that governments' leaders seem willing to tolerate the kind of unity that indeed is not faithful to the Charter's Purposes and Principles. Consider illustratively the challenging final words of Article 1: "(The purposes of the U.N. are, fourth, ) To be a centre for harmonizing the actions of Nations in the attainment of these common ends." The year 1995, so far, has truly been less-than-notable for harmonizing the urgently needed "actions."

Nonetheless, hardly any governments deny that in the Charter they have pledged themselves, via Articles 55 and 56, "to take joint and separate action in cooperation with the (U.N.) for the achievement of ... universal respect for, and observance of, human rights and fundamental freedoms for all...." Those are words that have supported remarkable developments within the U.N. which affect governments that engage in gross violations of the many U.N.-proclaimed human rights and fundamental freedoms.

For more than a quarter-century following World War II those words re violations seemed to have little impact. During the past two decades, however (as evidenced again, dramatically, this year), innumerable allegations regarding human rights violations have sometimes appeared to have attained a center-stage role in U.N. quarrels which

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SATURDAY afternoon, October 14

Frank C. Newman, continued

matches even the priority usually accorded "Action With Respect to Threats to the Peace, Breaches of the Peace and Acts of Aggression" (see the Charter's famed Chapter VII).

Is it possible that too many citizens and leaders can become so deeply involved in controversies regarding human rights violations that the vigilance and vehemence with which they attack the violating governments could, seriously, threaten our desperately needed unity of nations?

That question to date seems not to have been thoroughly examined. U.N. activists, primarily, are the ones to whom we must turn for some honest answers.

SATURDAY evening, October 14

**PLENARY SESSION: HASAN BALYUZI MEMORIAL LECTURE AND 1995 ABS AWARDS**

BIOGRAPHY

**Pierre-Yves Mocquais, Chairperson**

Professor Mocquais is Head of the Department of French at the University of Regina, Canada, where he teaches Quebec literature as well as Middle Ages and XVth century French literature.

He was born in Western France and studied at the Université de Franche Comté (Besançon, France) and at the University of Western Ontario (London, Canada) where he obtained his Ph.D.

For several years, he has been working on the works of Hubert Aquin and, in 1985, published *Hubert Aquin au la quête interrompue* (Pierre Tisseyre, Cercle du livre de France).

Dr. Mocquais has coordinated, at the University of Regina, the publication of three collective volumes on francophone issues in Western Canada; has recently created a research centre; and has developed an interdisciplinary research project on Saskatchewan francophones. Researchers in literature, history, linguistics, theology, sociology and folklore are on the project team.

He is a member of the Executive Board of the Canadian Federation for the Humanities and a member of the Editorial Board of *Francophonies d'Amérique*.

Professor Mocquais is an appointed member of the International Board of the Association for Baha'i Studies, North America and a member of the Editorial Board of *The Journal of Baha'i Studies/La Revue des études bahá'íes*.

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BIOGRAPHY

**Amin Banani: The 1995 Hasan Balyuzi Memorial Lecturer**

Dr. Banani is Professor Emeritus of History and Persian Literature at the University of California at Los Angeles (UCLA). He was former Chairman of the Department of Near Eastern Languages and Cultures and Acting Director of the Von Grunebaum Center for Near Eastern Studies at UCLA.

He was born in Persia and obtained his bachelors and Ph.D. in History at Stanford University; and his masters in History at Columbia University.

He is author of The Modernization of Iran, Stanford University Press (1961); editor and contributing author of Individualism and Conformity in Classical Islam, Harassowitz (1977); State and Society in Iran, Society for Iranian Studies, Boston (1978); The Bride of Acacias, Caravan Books, New York (1982); and The Legacy of Rumi, Cambridge University Press (1994). He is contributing author to Islam and its Cultural Divergence, University of Illinois Press (1971); Iran Faces the Seventies, Praeger, New York (1971); Communication Policy for National Development, Routledge & Kegan Paul, London (1977); Nation and Ideology, Columbia University Press, Boulder, Colorado (1982); and Persian Literature, Bibliotheca Persica, Albany (1988); and numerous articles and reviews on the history and culture of Persia.

He has served on the Board of Directors of the Middle East Studies Association of North America; the Executive Council of the Society for Iranian Studies; and as Vice-President of the American Association of Iranian Studies.

Dr. Banani has served as Baha'i Delegate to the United Nations Non-Governmental Organizations Conferences at Lake Success, New York (1948) and Geneva, Switzerland (1949). He was appointed by Shoghi Effendi to a permanent international committee for presentation of the Baha'i case at the United Nations (1955). He has served as appointed Deputy Trustee for Huququ'llah (1980) and is now Member of the Board of Trustees of Baha'i Huququ'llah in the United States (since 1984).

ABSTRACT

**Amin Banani**

**"Tahirih: A Portrait in Poetry"**

One hundred and fifty years ago in an obscure corner of Persia a woman removed the veil from her face in a public gathering of men. This courageous act, which ultimately led to her martyrdom, had an unprecedented impact on some outstanding men and women in Europe, India and America. But in her own society most of what has been said and written about her has been as if to cover her over again with many layers of veils. The reasons for all the obfuscations are easy to detect. Initially the guardians of the order against which she rebelled did their utmost to deny her existence by accusations of heresy, slander and vilification. Subsequent generations who may have been free of religious dogmatism and fanaticism have tried to make a fairer judgment. They have

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Amin Banani, continued

been, however, often ignorant of the historical facts and have neglected the underlying values and the prevailing culture of Persian society. They have forced alien and ill-fitting ideological preconceptions upon her life and times. The results are invariably incomplete and inaccurate.

The aim of this paper is to allow her own voice to shed light on her self, her time and her motivations. The woman who was born in Qazvin in 1817 has come to be known by many names. She was given the names Fatemeh Zarrintaj but is remembered by the beautiful appellations Qorratol'Ayn (Solace of the Eyes) addressed to her by Seyyed Kazem Rashti, the leader of the Shaykhi School, and Tahereh (The Pure) given her by Mirza Hosein'Ali Nuri, Baha'u'llah, a leader of the Babi community and the subsequent founder of the Baha'i Faith.

She lived an eventful, rebellious, tumultuous and heroic life and was killed at the age of 36 for her deeds and words. What has survived of her writings are a number of theological discourses, doctrinal disputations and polemical tracts in affirmation of her new faith, written mostly in Arabic prose, and a very small number of poems, mostly in Persian. A clear distinction is implied, in this paper's focus, between her words and her voice. She was, insofar as her family provenance, her education, her social interactions and her social position defined her, a scholar of religion. A full account of her philosophical, doctrinal and intellectual positions must include a painstaking and judicious examination and analysis of all her prose treatises. But it is her poet's voice that provides us with a portrait of her passion and her person.

SUNDAY morning, October 15

#### **PLENARY SESSION: THE ADVANCEMENT OF WOMEN**

##### BIOGRAPHY

##### **Hoda Mahmoudi, Chairperson**

Dr. Mahmoudi is Associate Professor of Sociology at California Lutheran University. She has served as Associate Dean for Academic Affairs and Chairperson of the Department of Sociology and Criminal Justice at the same University.

Her current interest, research and publications include the topics of gender in management and work, peace studies with a focus on the role of the individual and society in promoting peace, sustained development and cross-national research.

She made a presentation on "The Origins of Aggressive Behavior in Children" at the Family Life Education for Peace Symposium at the University for Peace in Costa Rica and, in 1991 there, she gave the Baha'i perspective at a conference on "World Religion's Response to Global Peace." In 1989 she presented a paper with Wendy Heller in Warsaw, Poland on the Baha'i perspective on altruism at the Symposium on "Theoretical and Social

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SUNDAY morning, October 15  
Hoda Mahmoudi, continued

Implications of Rescuing People in Extreme Situations: Another Look at Altruism," a conference sponsored by the Polish Academy of Science and the Department of Sociology at Humboldt State University in California. She has just returned from Beijing, China where she and Dr. Betty Reardon of Columbia University presented a workshop, sponsored by the Baha'i International Community, at the UN Women's Conference. Their topic was Community Reconstruction: A Consensual Model for the Development of World Peace and Security.

Dr. Mahmoudi serves on the Advisory Board of the *Journal of Baha'i Studies* and is on the Board of Directors and Secretary of Women for International Peace and Arbitration, a non-profit, public benefit educational organization promoting the realization of peace and mediation in all facets of human existence.

#### BIOGRAPHY

##### **Betty Reardon, speaker**

Dr. Reardon is the Director, Peace Education Program, Teachers College, Columbia University where she has been responsible for coordination and program development since 1981. She is also Director and founder (1982) of International Institutes on Peace Education which are conducted annually. She is an Assistant Professor at Teachers College supervising studies and dissertations of masters and doctoral candidates in peace education. In 1994-95 she was Visiting Professor, Kanda University of International Studies, in Chiba, Japan teaching courses on human rights.

She has been a consultant to the UN and UNESCO as well as on the Coordinating Committee for the Decade for Human Rights Education (DHRE) and served as their program chair in 1991. She is on the Board of Global Education Associates and the International Teachers for Peace (a European-based organization).

She has over 130 professionally circulated and published works on peace education, human rights education, global problems and women's issues. Of particular interest at our ABS Conference this year is her book Women and Peace: Feminist Visions of Global Security, SUNY Press, Albany (1993) and a newly published book Educating for Human Dignity: Learning About Rights and Responsibilities, University of Pennsylvania Press (1995).

Dr. Reardon received her bachelors and masters degrees in History, and she received her Ed.D. in International Education from Columbia University.

#### ABSTRACT

##### **Betty Reardon**

##### **"The Rising of the Women . . ."**

The slogan "The rising of the women is the rising of the race" has proven to have been as much a prophesy for our time as a rallying cry for the suffrage movement of the beginning of the century. As we approach the end of the century we see how the women's

(continued, next page)

SUNDAY morning, October 15

Betty Reardon, continued

movement intersects with and gives energy to most of the significant initiatives to transform the present system into what UNESCO has called "a culture of peace." Indeed, the human family is at a most critical moment of its entire experience. We have the opportunity to move further into the culture of violence or to go with the humanizing trends toward a culture of peace. The direction taken may well be determined by the world's responses to women's voices.

Women see the achievement of their own equality and recognition of their full human dignity both as dependent upon and contributing to the resolution of the major global problems which I will address here as two interrelated complexes of issues, roughly corresponding to what peace researchers categorize as positive and negative peace. Positive peace is the acknowledgment of society that justice is the first obligation of public policy. Negative peace is the renunciation of violence as a mechanism for the achievement of personal or social goals. The primary call of women's movements has been for justice based on human equality and the elimination of violence in the private and public spheres of life.

Their exhortations have been manifest in women's actual social struggles, their campaigns for political goals and economic reforms, and in multiple initiatives towards social reconstruction from the grass roots to the planetary levels of human society. They form the principles which women, their movements and organizations, bring to their efforts in the spheres of population/development/environment and disarmament/conflict resolution/peace building. For each of these issues women have proposed and struggled for practical and particular changes in public policy and practice, as well as in personal behaviors and relations, changes based on the principles of justice and non-violence.

The presentation will deal in more detail with women's perspectives and proposals regarding the issues posed by these two complexes of problems of justice and non-violence.

#### BIOGRAPHY

##### **Steven Gonzales, speaker**

Steven Gonzales was born in Detroit's Mexican-American community in 1952, the son of a former migrant farm worker. He graduated with honors from Michigan State University where he also attended graduate school studying legal history. He received a Juris Doctorate from Wayne State University Law School and is a member of the state bars of Arizona, Colorado, Michigan and several federal jurisdictions. He is a member of the adjunct faculty of Phoenix College's Justice and Legal Studies department.

By the age of 34 he had received three gubernatorial judicial appointments, including one as Michigan's chief workers' compensation judge. He has also served as administrative judge in Colorado and Arizona, as director of Colorado's workers' compensation program, and Senior Assistant Arizona Attorney General.

(continued, next page)



SUNDAY morning, October 15

Steven Gonzales, continued

From 1991 to 1992 Mr. Gonzales lived on the Navajo Nation in Arizona, serving as Navajo legal counsel.

Nationally known in the conflict resolution movement, Mr. Gonzales serves as Secretary of the Board of Directors of the National Conference on Peacemaking and Conflict Resolution and as a member of the Board of Directors of the Arizona Dispute Resolution Association.

He has served as Secretary of the U.S. Baha'i National Committee on Women, member of the U.S. National Baha'i Fund Advisory Committee, and 10 years on the Louhelen Baha'i School Council.

In 1986, Mr. Gonzales and another Michigan Baha'i attorney founded the first Baha'i legal association, the Baha'i Justice Society. The chief author of the Society's charter, he served as its first Secretary and is currently the Chairperson of the Board of Officers.

#### ABSTRACT

**Steven Gonzales**

**"Affirmative Action and the Jurisprudence of Equitable Inclusion: Towards a New Consensus on Gender and Race Relations"**

The furor over affirmative action concerns more than a quarrel over remedying past injustices to women and minorities. A crisis of values underlies the rhetoric of affirmative action's supporters and critics.

Affirmative action, first expressed in U.S. law in the Civil Rights Act of 1964 and Executive Order 11246, was premised on the theory of remedying past wrongs. But many decry this premise as punishing the innocent and unjustly enriching its beneficiaries.

The reframing of the question from remedying past wrongs to equitable inclusion of all helps balance the competing values of equality and remedial justice.

Equity has long been a prominent feature of Western jurisprudence. Rudimentary expressions of equity are found in the writings of Aristotle and in Roman and Medieval jurisprudence. Courts of equity comprised important segments of Anglo-American legal systems for centuries with equitable principles living on in contemporary American law.

The tempering of Western legalism by equity parallels principles, administrative operations and the approach to jurisprudence in the Baha'i Faith. The Baha'i emphasis on unity in diversity may be seen as equitable inclusion, or equity as applied to social groups. When the goal is expanded to equitable inclusion of all, while still taking into account past wrongs, the standard objections to affirmative action such as reverse discrimination, stigmatization and departure from merit lose force.

**THURSDAY SPECIAL INTEREST SEMINARS**  
**October 12, 1995**

**AGRICULTURE**

The purpose of the Association for Baha'i Studies Agriculture Seminar is to call attention to the emphasis that the Baha'i Writings place on agriculture and its importance to community, and to provide a forum for the exchange of ideas and for consultation on the practical application of these Writings. The Agriculture Seminar is a network of Baha'is interested in agriculture and community development, some of whom have formed regional groups, and several of whom have initiated agricultural projects that work in cooperation with the Seminar. The Seminar's organizing committee believes agriculture to be a crucial issue, both because of its prominence in the Writings and because of the events of these times. It is the hope of the committee that the seminar can make a contribution to meeting the spiritual and material challenges ahead.

1995 Agriculture Seminar Co-Coordinators:

Paul Carignan, Quebec, Canada

9 years experience in organic-biodynamic vegetable and small fruit production. Field crop and greenhouse production. Organic farm certification - 3 years experience. Two years experience in administration of regional organic farmer's association.

Billy Rogers, Snow Camp, North Carolina

10 years (part-time) experience in small-scale farming, including animal agriculture (cattle and swine), and vegetables for the local market. Currently an MA student (part-time) in religious studies at Duke University.

Presentations:

1. Co-authors: Peter Calkins (Cap-Rouge, Quebec) and Benoit Girard (Victoriaville, Quebec)  
"Adapting Abdu'l-Baha's Village Granary to Rural Development in North America"
2. Gary W. Colliver (Fresno, California)  
"Agriculture and the Environment: Defining and Resolving the Tension"  
A facilitated discussion

Thursday evening:

General Business Meeting

## ARTS INSTITUTE

The Baha'i Institute of the Arts exists to encourage participating artists and Baha'i communities to utilize the arts in a way that will foster growth, transformation and the application of Baha'i life and principles to creativity. In addition to stimulating individual progress and teaching work, it seeks to promote an academic and serious study of the arts which may result in publication, presentation or exhibition of art and art criticism. This year's conference will focus on transforming anarchy into order through presentations and discussion with visual artists, musicians and writers, as well as other participants--artists in various genres, educators and art appreciators.

### 1995 Arts Coordinator:

Anne Gordon Perry

Writer, teacher and part-time actress currently working on a Ph.D. in Aesthetic Studies at the University of Texas in Dallas. She serves as editor of Orison, a small arts journal published by the Arts Institute of ABS.

### **PROGRAM: "Anarchy into Order: The Role of the Arts in the New World Order"**

- |                   |  |
|-------------------|--|
| 8:30am - 8:50am   | WELCOME, DEVOTIONS & DISCUSSION OF GOALS<br>Anne Gordon Perry, <i>convener and chairperson</i><br>(music by Ludwig Tuman, <i>composer &amp; author</i> ) |
| 8:50am - 9:00am   | SIGN LANGUAGE & DANCE<br>Kathleen Colucci Russell, <i>dramatic artist</i>  |
| 9:00am - 9:45am   | THE ARTS AND THE HUMAN SPIRIT<br>Lisa Janti, <i>arts advocate, producer &amp; author</i>   |
| 9:45am - 10:00am  | THE ARTS & TEACHING: Report on U.S. National Arts Task Force<br>Allegra Kazemzadeh, <i>National Teaching Committee Rep.</i>                              |
| 10:00am - 10:10am | REPORT ON BAHAI ASSOCIATION FOR THE ARTS (BAFA)  |
| 10:10am - 10:30am | REPORT ON INTERNATIONAL BAHAI MEDIA & ARTS ASSOCIATION<br>REPORT ON LANDEGG ARTS CONFERENCE / questions & consultation                                   |
| 10:30am - 11:00am | Break  |
| 11:00am - Noon    | ADVENTURES IN THE MIDDLE EAST/BAHA'I HISTORICAL PAINTING<br>Ivan Lloyd, <i>fine arts painter</i>   |
| 12:15pm - 2:00pm  | Lunch Break  |
| 2:00pm - 2:30pm   | WELCOME, DEVOTIONS, DISCUSSION OF GOALS & SUMMARY OF<br>REPORTS: Anne Gordon Perry, <i>convener &amp; chairperson</i>                                    |
| 2:30pm - 3:30pm   | THE SANCTUARY<br>Frederick Mohier, <i>visual artist</i>  |
| 3:30pm - 4:00pm   | WORLD PEACE & MUSIC<br>Susan Lewis Wright, <i>composer &amp; singer</i>  |
| 4:00pm - 5:00pm   | DISCUSSION ON ISSUES PERTAINING TO THE ARTS: MEDITATION  |

## **BUILT ENVIRONMENT**

The Baha'i Institute for Built Environment will hold its second annual meeting on Thursday, October 12, 1995 from 9am until 5pm.

In order to assess the progress to date in carrying out the suggestions made during the last meeting of the Institute in Cambridge, Massachusetts, a review of and consultation on the current aims of the Institute are planned during the late afternoon session.

The Institute for Built Environment (not to be confused with the Institute for the Environment) brings together professionals and interested individuals with specialties in Town Planning, Architecture, Environmental Engineering, Landscape Architecture, Civil Engineering, Mechanical Engineering and Structural Engineering.

### **1995 Built Environment Coordinator:**

Mahdad Saniee, AIA, RIBA, ARIAS

He is a Senior Associate, Centerbrook Architects, Essex, Connecticut. He received his Diploma in Architecture with Distinction from the University of Edinburgh, Scotland. Among his awards are Brandeis University, Shapiro Admissions Center, AIA Brick in Architecture National Award, 1995. He has been a Visiting Critic at the School of Architecture, University of Edinburgh and a Visiting Lecturer at Parsons School of Design, New York.

### **PROGRAM:**

Presentations by:

Ms. Barbara Arnold and Mr. Evan Markiewicz, followed by discussion.

## **BUSINESS AND ECONOMICS**

The objective of the Baha'i Seminar on Business and Economics is to promote the development, presentation, and publication of scholarly works on the teachings of the Baha'i Faith in the areas of business studies and economics. Topics might include models for the elimination of extremes of poverty and wealth, social and economic development, the Law of Huququ'llah, the economics of a world commonwealth and the development of Baha'i institutions related to economic and financial aspects of community life. The Seminar also seeks to bring together interested people to share their ideas and experiences on the application of Baha'i principles in business enterprises. Areas of interest include business ethics and values, decision-making and consultation, and labor-management relations and profit-sharing.

### **1995 Business and Economics Coordinators:**

Shahruz Mohtadi

Associate Professor of Economics, Suffolk University, Boston, MA

Keith Christian Jensen

Assistant Professor of Economics, National University, San Diego, CA

### **PROGRAM:**

The purpose and theme of this year's meeting is to hold a roundtable discussion on the statement "The Prosperity of Humankind," particularly the

(continued, next page)

## **BUSINESS AND ECONOMICS**

continued

section related to the economic issues of poverty, unemployment, work ethic, environmental crisis and the role of women in economic development. Quoting from the statement, "The most important role that economic efforts must play in development lies, therefore, in equipping people and institutions with the means through which they can achieve the real purpose of development: that is, laying the foundation for a new social order that can cultivate the limitless potentialities in human consciousness."

There will also be a presentation on the Baha'i Development Network "Noble Creation" and ways in which it can be utilized by the Seminar. In addition, there will be consultation on future programs of the Seminar.

## **CONSULTATION**

During this Fourth Epoch of the Formative Age of the Baha'i Faith there is special emphasis on Baha'i precepts permeating the whole of society. Consultation is a Baha'i tool especially suited for this purpose.

### 1995 Consultation Coordinator:

John Kolstoe

He is semi-retired from a career in education and life insurance sales. He is an elected member of the National Spiritual Assembly of the Baha'is of Alaska. He is best known for the intensive work he has done during the past 25 years on the process of consultation. He has given seminars to both Baha'i and non-Baha'i groups. His second book on the subject, Developing Genius: Getting the Most Out of Group Decision-Making, was published in July by George Ronald Press. It presents the Baha'i concepts of consultation for a non-Baha'i audience.

### **PROGRAM (one-half day only, 9am - 12 noon):**

There will be a panel discussion with panelists who have had experience in the process of consultation in a variety of settings. Both the aspect of conflict resolution and that of creative thinking will be discussed. The panelists will share their experiences and respond to questions from the audience.

Panelists: Ernestine Berkey-Hill, California  
Dr. Dorothy Shepard, Alaska  
Michael Winger-Bearskin, New York

## **EDUCATION**

This seminar is designed to address issues of concern to professional educators at all levels. We will examine current practices and consider Baha'i perspectives on the purpose and goals of education, the learning environment, curriculum development, religious and moral education, the role of service, teacher selection and training, instructional methods and materials, encouragement and motivation, the nature and capacity of the learner, excellence, school organization and administration, scheduling, and educational reform.

### 1995 Education Coordinators:

Randie Gottlieb

Dr. Gottlieb currently serves as head of the EMPIRE Consortium for Multicultural Education in Central Washington, a project funded by the Ford Foundation and sponsored by Heritage College on the Yakima Nation Reservation.

Rhett Diessner

Dr. Diessner is Associate Professor of Education and Psychology at Lewis-Clark State College in Lewiston, Idaho. He will be a plenary speaker in this conference on the subject of Moral Development.

### **PROGRAM (9:45am - 5pm):**

9:45am - 10:15am	Devotions, Welcome & Introductions
10:15am - 11:00am	Global Issues in Baha'i Education - Dr. Kurt Hein (Dr. Hein will report on his recent world tour of Baha'i Schools, undertaken at the request of the Baha'i World Center)
11:00am - 11:15am	Stretch Break
11:15am - 12 noon	Discussion on Dr. Hein's presentation
12 noon - 1:30pm	Lunch
1:30pm - 3:30pm	Principles into Practice - Dr. Randie Gottlieb (Cooperative workshop on the practical implications of Baha'i teachings on education)
3:30pm - 5:00pm	Open Consultation on Issues of Interest (A) Elementary (B) Secondary (C) Higher Education

## **RACE UNITY**

### **1995 Race Unity Coordinator:**

Richard Thomas

Dr. Thomas is a Professor of History and Urban Affairs at Michigan State University. He is the co-founder of Father, Inc., a non-profit black youth organization in Detroit. He is also founder and president of New World Associates, Inc., a consulting firm in the area of race relations and diversity issues. His book Racial Unity: An Imperative for Social Progress, published by the Association for Baha'i Studies, is used as a university text and is in its second edition.

### **PROGRAM (9:30am - 3:30pm):**

#### **"The Baha'i Teachings on Race Relations and the Current Debate on Affirmative Action"**

This seminar will be an open discussion of how to apply Baha'i teachings to the current debate on affirmative action. Participants are expected to have some background knowledge of the major affirmative action controversies and be prepared to discuss them within the Baha'i framework of social justice, racial unity, and unity and diversity.

## **SCIENCE AND TECHNOLOGY**

The Science and Technology Seminar is a Professional Interest Seminar of the Association for Baha'i Studies. The STS was formed in 1986 to foster the application of Baha'i principles to the scientific, engineering and technology arts. Its activities are focused in three main areas:

- \* to aid individuals in understanding and resolving scientific and religious beliefs and values,
- \* to create a liaison on matters of religious and/or scientific purview among the Baha'i community and members of the scientific, engineering and technological communities, and
- \* to explore ways of teaching the broader principles of the Baha'i Faith to individuals trained in the scientific method.

Six themes for the scientifically minded scholars who embrace the sacred which represent long term goals to be discussed during this 19th annual conference of ABS are: 1) communication between the sacred and the scientific; 2) seeking a common foundation for divergent understandings, like the role of reason and emotion; 3) world scientific unity and the Internet Web; 4) new wine, old wine skins: paradigms for an emergent Baha'i world view; 5) pathways within unity: revelation and the scientific method; and 6) every soul a cleric, the broadened reach of scientific scholarship.

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## **SCIENCE AND TECHNOLOGY**

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Objectives of the Seminar: A Multidisciplinary Synthesis

- 1) establish an opportunity for interaction among local, western states and US/ Canadian scientists
- 2) organize the members of the Science and Technology Seminar
- 3) update the "Directory of Scholars embracing Science and the Sacred"
- 4) explore possibilities of Bulletin Boards, Web sites, E-mail
- 5) set plans to compile the Sacred Writings with reference to the sciences
- 6) investigate the possibility of eventually establishing a theology of the sacred sciences
- 7) discuss the hermeneutics of science and the sacred
- 8) eventually provide youth and students with a forum; an assured basis of support from both science and the sacred
- 9) eventually supply the Baha'i community with literature; speakers in support of the sacredness of science, the science of sacredness
- 10) provide a forum to promote harmony between science and religion
- 11) recognize the imperative of art's passion tempering scientific understanding
- 12) evaluate the possibility of developing a newsletter

### 1995 Science and Technology Coordinator:

Ronald Somerby

Dr. Somerby has a Ph.D. in Entomology, with a minor in ecology and behavior. He works for the California Department of Food and Agriculture, Plant Pest Diagnostics Branch of the Division of Plant Industry in Sacramento, California.

### **PROGRAM (3 papers):**

1. Peter Morgan, M.D. (bio under Friday, "Baha'i Scholarship Seminar," page 51)

"A Modern Historical View of the Conflict between Science and Religion"

2. Eugenie C. Scott, Ph.D.

Executive Director of the National Center for Science Education, Inc. a Berkeley, California-based nonprofit organization of scientists and teachers that monitors the creation-evolution controversy.

"Science, Creation and Human Evolution"

3. Ronald Somerby, Ph.D.

"Holism's Paradigm: Science's Compelling Need to Embrace the Arts"



## **THE STUDY OF RELIGION**

Primary purpose: To explore the nature and meaning of the Baha'i scriptures and history.

### **1995 Study of Religion Coordinator:**

Robert Stockman

Dr. Stockman, who holds a Th.D. in the History of Religion in the United States from Harvard University, is the Director of the Research Office at the U.S. Baha'i National Center and an Assistant Professor of Religious Studies at DePaul University in Chicago. He is the author of The Baha'i Faith in America: Origins, 1892-1900 and The Baha'i Faith in America, Volume Two: Early Expansion, 1900-1912. He is an appointed member of the International Advisory Committee of the Board of the Association for Baha'i Studies, North America.

#### **PROGRAM:**

1. Anthony Lee

He holds degrees in History from UCLA where he is pursuing his doctorate. He is publisher of Kalimat Press.

"Muslim and Christian Influences on Baha'i Identity in America."

2. Allan Mott Keislar

He is a Ph.D. candidate and instructor of Hindu Mythology at UC Berkeley.

"The United Religions Initiative: An Inspired Effort to Unite the Nations on the Spiritual Platform"

3. Jack McLean

He holds a degree in French literature from the University of Paris (Sorbonne), a B.A. in French and Religious Studies from the University of Toronto, an M.S. in the History of Religions from the University of Ottawa and is completing a doctorate in Religious Studies. He is an educator and author, living in Gatineau, Quebec.

"The Convergence of Theology and Spirituality"

4. Diana Malouf

She has a Ph.D. in Comparative Literature from SUNY-Binghamton and is an Assistant Professor, English Department, Northern Michigan University

"Baha'u'llah's Corpus: Kernel of a New Literary System"

5. Susan Stiles Maneck

She is an Assistant Professor of History at Berry College, Rome, Georgia and has her Ph.D. in Oriental Studies from the University of Arizona

"Wisdom, Unwisdom and Dissimulation: The Use and Meaning of Hikmat in the Baha'i Faith"

6. Peter Terry

He holds a bachelors degree in Elementary Education from the University of Massachusetts at Amherst and has done some graduate work at the University of Chicago, majoring in Islamics in the Department of Near Eastern Languages and Literature. From 1982 to 1992, he turned his attention to his performing career as a singer in the Western classical tradition. He will perform Thursday evening at this conference.

"*Dala'il-i-Sab'ih*: The Seven Proofs of the Bab"

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## **THE STUDY OF RELIGION**

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7. Juan R. I. Cole (Full bio, see page 23)  
Professor of History at University of Michigan  
"The Secret of Divine Civilization and Iranian Reformist  
Literature"

8. Shahrokh Monjazeb  
He is a graduate of the University of Waterloo, Canada in applied  
physics and electrical engineering. He also pursued religious  
studies with a special focus on Christian and Islamic histories,  
scriptures and theology.  
"The Dilemma of Authenticity of 'Abdu'l-Baha's so-called  
'Marriage Tablet'"

## **WOMEN AND GENDER ISSUES**

1995 Women and Gender Issues Coordinator:

Hoda Mahmoudi  
(for full bio, see pages 28-29)  
Dr. Mahmoudi is Associate Professor of Sociology at California Lutheran  
University. She has recently returned from the UN Fourth Women's  
Conference in Beijing, China.

### **PROGRAM: "Assuredly, Woman Will Abolish Warfare Among Mankind"**

The twentieth century has shown that the institution of war is not a feasible option in bringing peace to the inhabitants of the planet. And yet, wars continue to be waged causing destruction, devastation and total annihilation of human populations and communities. The Baha'i Faith asserts that a prerequisite to world peace is the establishment of full equality between women and men. 'Abdu'l-Baha states that "...she will be the greatest factor in establishing universal peace and international arbitration." The role of women and their full equality with men is a significant principle which directly ties into the practical achievement of world peace.

This seminar will examine the Baha'i writings and current feminist writings relevant to the relationship between the role played by women toward the elimination of war. In particular, pragmatic solutions which need to be applied within the Baha'i community to advance the equality of women and men will be explored. "When all mankind," writes 'Abdu'l-Baha, "shall receive the same opportunity of education and the equality of men and women be realized, the foundations of war will be utterly destroyed." The question which will be explored in this seminar is how can the Baha'is accelerate the process which will lead to the destruction of war and the establishment of world peace.

## **BAHA'I COMPUTER AND COMMUNICATIONS ASSOCIATION**

### 1995 BCCA Coordinator:

Mark Towfiq

He has a BSE in Computer Science from Princeton University and is now a software engineer for Sun Microsystems.

**PROGRAM: meetings Thursday and Friday, 9am - 5pm**

## **BAHA'I JUSTICE SOCIETY**

### 1995 Baha'i Justice Society Coordinators:

Linda Khadem

She is an Attorney in Atlanta, Georgia working in international contracts. She is a member of the Georgia Bar Association and American Bar Association. She is Vice-President of Infotrac, Inc., an international management consulting firm. She has served on the Board of Directors of the Baha'i Justice Society for 10 years.

Steven Gonzales (full bio, pages 30-31)

He is an Attorney in Phoenix, Arizona and Chair of the Board of Directors of the Baha'i Justice Society.

**PROGRAM (two half-days, Thursday afternoon and Friday morning):**

Thursday afternoon, 2pm - 5pm in Parlor Room 4052

Linda Khadem, Coordinator

Panel on International Law with two attorneys and one law school student

1. William Davis, California attorney
2. Sovalda Ma'ani, Washington, D.C. attorney
3. Robert Ahdieh, Yale Law School student

Friday morning, 9am - 12 noon in Sandpebbles D Room

Steven Gonzales, Coordinator

Mediation training

**FRIDAY SEMINARS, WORKSHOPS, and PAPERS**  
**October 13, 1995**

**Baha'i Computer and Communications Association**

Meetings Thursday and Friday, 9am - 5pm

**Agriculture Seminar (Parlor Room 5052)**

Meeting 9am - 12 noon. Refer to page 32 for program

**Baha'i Justice Society (Sandpebbles D Room)**

Meeting 9am - 12 noon. Refer to page 41 for program

**Knowledge in the Dispensation of Baha'u'llah, Seminar (9am - 12 noon, Sandpebbles B Room)**

Coordinator: Pierre-Yves Mocquais (for full bio, see page 26)

In *The Promulgation of Universal Peace* (pages 20-23), 'Abdu'l-Baha outlines the four criteria of knowledge upheld, respectively, by materialistic philosophy, Ancient Greek and Roman philosophy, theology and metaphysics, that is, sense perception, reason, traditions and inspiration. He then proceeds swiftly to delineate their inadequacy and ponders: "What then remains? How shall we attain the reality of knowledge?" The answer is both clear and cryptic in its staggering simplicity: "By the breaths and promptings of the Holy Spirit which is light and knowledge itself." 'Abdu'l-Baha then adds: "Through it the human mind is quickened and fortified into true conclusions and perfect knowledge. This is conclusive argument showing that all human criteria are erroneous and defective, but the divine standard of knowledge is infallible."

What is then the nature of knowledge in the Dispensation of Baha'u'llah? What are its modes of acquisition and expansion? How does it revolutionize the present dogma of the theory of knowledge? Are there recent developments in the theory of knowledge which reverberate the Revelation of Baha'u'llah? What is the relationship between faith and knowledge? How does it alter the way we measure truth and error? How does it affect epistemological and hermeneutical practices, from the way we develop and transmit knowledge, to the way we practice scholarship? How do present-day academic institutions answer the changing patterns in knowledge acquisition and transmission?

The Revelation of Baha'u'llah has created a new knowledge system whose principles and axioms are still hidden within the Baha'i Sacred Writings. Attempting to answer the questions posed above and, more importantly, formulating more appropriate interrogations towards the development of a revelation-based theory of knowledge, this is the project which the Association for Baha'i Studies would like to invite you to explore.

The objective of this seminar will therefore be to gather Baha'i academics and practitioners in a variety of disciplines, interested in the theory and practice of knowledge, in order to:

- 1) start a reflection on *Knowledge in the Dispensation of Baha'u'llah* from at least two possible perspectives:
  - a) an evaluation of the current dogma of knowledge theory and how they are affected by Baha'u'llah's Revelation; and

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**Knowledge in the Dispensation of Baha'u'llah**  
(continued)

- b) a study of what the Baha'i Writings identify as knowledge;
- 2) delineate the parameters and facets of (a) possible research project(s);
- 3) for one or several research teams;
- 4) study the possibilities of applying for funding to granting agencies;
- 5) agree on means of communication and of interaction;
- 6) envisage ways of presenting and disseminating results and findings not only within Baha'i circles but, more so, among academics and practitioners in a diversity of fields;
- 7) envisage practical applications for the development of the Baha'i Administrative Order and of the Baha'i community, on the one hand, and of society as a whole, on the other; and
- 8) develop the conceptual foundations of an evolving practice of Baha'i scholarship

**Moral and Spiritual Dimensions of Baha'i Scholarship (9am - 12 noon, Sumac Room)**

Behrooz Sabet, lecturer

Dr. Sabet is an instructor in the Departments of Education and Religious Studies at the University of South Carolina and the Johnson C. Smith University in Charlotte, North Carolina. He holds a doctorate in education from the State University of New York, Buffalo.

Baha'i scholarship, at the present time, has an embryonic life. Its gradual emergence corresponds to the processes of change in man's perception of reality and the maturation of scientific and philosophical models. The primary purpose of Baha'i scholarship is to infuse the revealed knowledge into the schema of the sciences. The interpenetration of Baha'i, scientific and philosophical ideas will hasten the historical rendezvous of science and religion and give rise to a Grand Standard of Judgment.

Baha'i scholarship paradigm allows critical thinking and free inquiry. However, critical discussion needs to be directed by moral and spiritual principles toward selfless service to the cause of a higher historical unity. If a moral condition is maintained, true knowledge will transcend the world of matter toward the Good. In the absence of "haughty intellectualism," contradictions are inevitably sublimated into an organic rhythm of becoming, as one opinion is encountered with an opposite point of view, to be advanced by a higher affirmation of the universal truth.

A Baha'i scholar, by declaring her/his belief in the validity of Baha'u'llah's claim, has superimposed a conscious and moral commitment upon her/his entire being. Therefore, it is logically inconsistent for a believer to act as a "disinterested researcher" and disregard the fundamentally moral nature of scholarship.

Baha'i scholarship is not that of the literate elite. In this Faith, the great divide between the "great tradition" of scholars and "little tradition" of the common people that has dominated past religions and cultures comes to an end. All are called to "efface all these diverse colors" and in the path of detachment carry forward an ever-advancing civilization.

Finally, Baha'i scholarship must be oriented toward changing the human condition. If scholarship is severed from purposeful human activity or praxis, it will be confounded with inert knowledge which vitiates its ultimate efficacy.

**Investigating Spiritualization: Noticing, Processing and the Function of Time-Empirical Evidence for a Cognitive Model," a Joint Research Project and Paper (9am - 10am, Pine Room)**

Sandra Fotos (full bio, pages 15-16)

Associate Professor of English at Senshu University, Tokyo, Japan

Lynne Hansen-Strain

She has a Ph.D. in Linguistics and is Professor of Linguistics at Brigham Young University, Hawaii. Her research has examined individual and group differences in second language acquisition and attrition. She is currently editing a book on language attrition in Japanese contexts and is writing a volume reporting the acquisition of Japanese by LDS (Mormon) missionaries and their subsequent loss of the language after leaving Japan. She has done research or taught languages in Austria, Nigeria, Pakistan, India, Tonga, Samoa and Fiji.

A language-based cognitive model of the process of spiritualization has been recently proposed (Fotos, 1994: presentation at the ABS, North America 18th Annual Conference, Cambridge, Massachusetts) which suggests that noticing a desired virtue or quality in the behavior of others is a key complement to increased awareness of the virtue gained through studying Holy Writings, praying or through other formal instructional situations. To investigate this role for noticing and awareness, two linguists, one a Mormon, the other a Baha'i, administered a survey to 250 members of their respective religions. An open-ended essay asked the respondents to indicate which virtues and qualities they wanted to develop in themselves and which ones they noticed in the behavior and attitudes of people around them. In addition, the respondents were asked to rate themselves on their possession of 11 virtues determined by the investigators to be important for both Mormons and Baha'is. A further item related the length of time the respondent had been a member of the religion or had participated in a Mission with the respondent's total spiritualization score.

Analysis of the results seeks to determine whether both groups significantly noticed virtues which they sought to acquire. In addition, the role of time or participation in a highly focused spiritual activity is correlated with the acquisition of spiritual virtues and qualities. The presenters suggest that both awareness of a virtue and observation of examples of spiritual virtues in the behavior of others are of critical significance in initiating the restructuring of the individual's own inner spiritual system.

**"Moral Development: A Narrative Approach" (9am - 10am, Oak Room)**

Mark Foster

Ph.D., Sociologist of Religion, Department of Sociology at Johnson County Community College, Overland Park, Kansas. Dr. Foster is President of the Kansas Sociological Society.

This paper will argue that the basis of morality (defined as norms, or socially agreed-upon rules of conduct, and values, or shared evaluations of what is desirable) is the framework of meaning which structures human relationships. In other words, all cultures have certain typical patterns of interaction. Differences in norms and values, as they are expressed in spoken and written language, often lead to misunderstandings between, and even within, cultures. The norms and values which influence what is communicated within a culture can be called its "narrative." When understood, the narrative can provide us with much

information about what is profoundly meaningful to people in that culture. Moreover, a change in the narrative is manifested in the quality of human relationships.

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### **"Moral Development: A Narrative Approach"**

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For instance, in the New Testament, the Greek word Logos, in addition to its common translation as "the Word," can also be rendered as a logical discussion (or, roughly, a narrative). Likewise, in an unpublished translation of a Tablet by 'Abdu'l-Baha, which will be provided in my paper, the Master explains that the inner meaning of "speaking in tongues" is spiritual communion or language. In other words, the ecstatic speech one sometimes finds in certain religious fellowships, and which is called "tongues" (Greek: *glossa*), may not correspond to the original meanings of the term in the Book of Acts. Rather, speaking in tongues, I believe, refers to a prayerful discussion of spiritual matters, using the terminology in the teachings of the divine Messengers. In this sense, the Prophets speak in tongues -- as do Their followers when the Logos, the Word of God or divine narrative, is internalized into their lives.

In this day, moral development requires a similar narrative revolution. It will be argued that, in His tablets and talks which were addressed to the West, 'Abdu'l-Baha taught, or interpreted, the Baha'i narrative for the occidental (Western) mind. The essence of that narrative is a discourse on reality. The Master explained to us the meaning of reality, including its various levels or conditions of existence, and the ways in which reality is to be studied. The basics of this narrative, according to the understanding of the writer, will be discussed.

### **"The Creative Word and the Meaning of Unity: A Summary Exploration of Baha'u'llah's *Lawh-i-Ittihád* (Tablet of Unity)" (9am - 10am, Conifer Room)**

Shahrokh Monjazeb  
(full bio, page 40)

The subject of "unity" (Persian/Arabic: *Ittihád*), besides occupying a central position among the teachings of Baha'u'llah, is undoubtedly the most widely explored and talked about principle in the Baha'i Faith. Today, with the ever-increasing realization of its necessity in the collective life of humanity, questions are continually being raised on how Baha'u'llah's vision of unity can resuscitate the declining and enervated social structure of our planet. In the *Lawh-i-Ittihád* (Tablet of Unity), written in Akka in the 1880's, Baha'u'llah elucidates the subject of unity and sheds light on its import in relation to such topics as "religion" (*dín*), "speech" (*quúl*), "deeds" (*a'mál*), "station" (*maqám*) and "peoples and earthly possessions" (*nufús va amvál*). Baha'u'llah also delineates in this "Tablet" the true purpose of unity. The presentation will examine the contents of *Lawh-i-Ittihád* in a summary fashion, at times providing provisional English translation of its hitherto untranslated passages.

### **"Has the United Nations United the Nations? A Baha'i Perspective" (9am - 10am, Sage Room)**

Shahruz Mohtadi  
Associate Professor of Economics at Suffolk University, Boston,  
Massachusetts. He holds a B.S. in International Trade and Finance and a  
Ph.D. in Economics from Louisiana State University.

Fifty years ago the framers of the United Nations Charter created an organization that could help build a new world out of the devastation of World War II. What united them

was not so much a clear view of the future as it was a determination to prevent a repetition

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**"Has the United Nations United the Nations?"**

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of the mistakes of the past. Yet the United Nations has not been able to maintain international peace and security. The end of the Cold War, the proliferation of nation-states and the rise in ethnic, religious and civil wars call for a re-examination of the United Nations' role and responsibilities.

Baha'u'llah, and later 'Abdu'l-Baha, called for a system of collective security designed to deter war as a component of the future world commonwealth. This paper describes the Baha'i collective security system and utilizes it to provide an explanation for the incapability of the United Nations to prevent war. These include the absence of a binding covenant between the nations to establish and participate in a security pact, to refrain from the use of force except in self-defense, to reduce levels of armaments and to submit disputes to binding arbitration or judgment by a world court.

**" 'The Fire Tablet' of Baha'u'llah" Workshop (9am - 10am, Sandpebbles A Room)**

John Kolstoe

(full bio, page 35)

The Blessed Beauty (Baha'u'llah) said we are to "read and ponder" this unique composition. After a brief description of the setting of its Revelation, the workshop will be devoted to "pondering" the 36 triads of lamentations, questions and attributes; the 10 responses; the 42 names and attributes of God and those 14 which refer to Baha'u'llah. Participants will draw from each other's special feelings, understandings and experiences with this prayer.

**"Alternative Education: Knowledge as an Agent of Social Change" Workshop (9am - 10am, Sandpebbles C Room)**

Hoda Mahmoudi

(full bio, pages 28-29)

In 1949, in a letter written on behalf of Shoghi Effendi to an individual believer, it is written, "The world has--at least the thinking world--caught up by now with all the great and universal principles enunciated by Baha'u'llah over 70 years ago, and so of course it does not sound 'new' to them. But we know that the deeper teachings, the capacity of His projected World Order to re-create society, are new and dynamic. It is these we must learn to present intelligently and enticingly to such men!" How can we re-create society? What will that society look like? How will the individual and society interact in this new society? Alternative education provides practical steps toward the exploration of these questions through a process of active learning encouraging personal social action leading to social change. Practical steps toward "re-creating society" from a Baha'i perspective will be examined by reviewing goals of alternative education as described below.

Curriculum should question knowledge, society and experience, otherwise both student and teacher will promote the status quo. Traditional curriculum is limited in its promotion of creativity, change and critical thinking. It views the individual as separate from society. Alternative education is student-centered, whereby the objectives of pedagogy link



personal growth to collective life. In other words, society cannot exist without people creating it together. Education as capacity-building, as stated by educator Ida Shor,

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**"Alternative Education: Knowledge as an Agent of Social Change" workshop**  
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"approaches individual growth as an active, cooperative and social process, because the self and society create each other." Alternative education, then, aspires to connect personal growth to public life through a pedagogy that focuses on the development of knowledge, strong skills, habits of inquiry and critical thinking about "society, power, inequality and change."

**"Mythopoetic Influences and the Revelation of Baha'u'llah's 'The Seven and the Four Valleys'" (11am - 12 noon, Pine Room)**

David Langness

Vice-President of Communications at Healthcare Association of Southern California. He is on the Board of Directors for the Los Angeles Homeless Healthcare Project. He acts as spokesperson for the Southern California health care community and works with local, regional and national media. He received his M.A. in English from Arizona State University.

All spiritual search takes the symbolic form of a voyage on a path. In my book The Seeker's Path: Myth, Maturity and the Baha'i Teachings, Oneworld Publications (1995), I discuss the mystical paths of search from each great religious tradition, explore their hidden meanings with the tool of ancient myth, and apply the new teachings of the Baha'i Faith to each seeker's goal of self-discovery and inner growth.

The Seeker's Path utilizes a step-by-step analysis of Baha'u'llah's two great mystical treatises -- *The Seven Valleys* and *The Four Valleys* -- to synthesize and reframe the ancient stepped approaches to spiritual search. Each chapter begins with a myth from a different indigenous culture and uses the wisdom and insight gleaned from those myths, as well as contemporary psychology and maturation theory, to urge the true seeker toward a higher and wider plane.

The Seeker's Path unites the work of authorities such as Joseph Campbell, C.G. Jung, Abraham Maslow and Ken Wilber in a new model of human transformation. In my presentation I will discuss my research and the formulation of The Seeker's Path and will comment on the connections between contemporary mythic scholarship and the Baha'i mystical teachings.

**"The Arts and the Human Spirit" (11am - 12 noon, Oak Room)**

Lisa Janti

Administrative Director, Unity Arts Center, Los Angeles. She received her masters in education from National University, San Diego, California. She served as special assistant to Los Angeles Mayor Tom Bradley, 1975 - 80. She has designed a master plan (1993) for Youth Arts Advocacy Programs for the City of Los Angeles Cultural Affairs Department.

The world is experiencing increasing turmoil and disintegration in its social structures and clear evidences of moral and spiritual bankruptcy are thrust upon us at every turn. One of numerous such occurrences, the Los Angeles riots of 1992, shook many out of their

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### **"The Arts and the Human Spirit"**

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complacency, forcing a deeper examination of the devastating wounds in our communal make-up.

One of the many areas of concern that emerged in bolder and stronger focus than before was the absence of art and cultural enrichment experiences for the great majority of the city's children, especially those from socio-economically depressed neighborhoods.

Treated as a frivolous "luxury," the true role of art as the agent of vision and inspiration, a prime motivator of our creative energies and critical component in the whole process of learning and actualization of human potential, has been largely ignored and denigrated to the great loss and detriment of our children and youth, and society as a whole.

This presentation will explore three themes: first, the function and station of the arts, with reference to the matrix developed by Dr. Daniel Jordan for his ANISA model of education; second, the role of the arts in enhancing the learning process; and finally, actual examples that demonstrate how the arts can be used to engage young people in the positive expression of their energies, talents and aspirations. Some of these are the direct result of the soul-searching that ensued in the wake of the Los Angeles upheaval in 1992.

The arts represent the very spirit and acme of human aspiration, accomplishment and exaltation. When we are neglectful or deprived of this expression, our souls are bereft and our spirits wither. We need to carefully re-examine our response and utilization of this critical aspect of our individual and collective experience.

### **"Dala'il-i-Sab'ih: The Seven Proofs of the Bab" (11am - 12 noon, Conifer Room)**

Peter Terry

(full bio, page 39)

#### I. Introduction

- A. Author of Dala'il-i-Sab'ih and His place in Baha'i Studies
- B. Reference to Dala'il-i-Sab'ih in Baha'i literature
- C. Sources for this study of Dala'il-i-Sab'ih
  - 1) location of manuscripts
  - 2) publication of text in original languages
  - 3) English translation of passages by committee at Baha'i World Center
  - 4) French translation of original languages of entire book by A. L. M. Nicolas
  - 5) provisional English translation of the French translation by the presenter
- D. A. L. M. Nicolas, authority on the Bab

#### II. Seven Proofs

- A. Introduction: In this Book I make you know seven irrefutable proofs of which each one would be sufficient, by itself, as a definite argument in the eyes of every equitable man. (Baha'u'llah, Kitab-i-Iqan, pages 143-44: "...having set forth all

these weighty and infallible proofs which no understanding mind can question, and no man of learning overlook...")

B. First Proof: verses of the Qur'an a superior miracle to those of previous prophets (page 9)

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### "Dala'il-i-Sab'ih: The Seven Proofs of the Bab"

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C. Second Proof: verses from God alone, therefore verses of Bayan must be from God (page 10)

D. Third Proof: proof of divine power from verses (page 13)

E. Fourth Proof: a single verse suffices to prove a mission (page 16)

F. Fifth Proof: miracles other than verses not important (page 17)

G. Sixth Proof: understand verses through use of reason (page 17)

H. Seventh Proof: if one comes claiming testimony from God and God does not manifest one to annihilate his affirmations, then this is proof that it is of God (page 19)

### III. Notes to Seven Proofs

A. Nicolas' footnotes translated into English

B. Qur'anic verses cited in two alternate English translations

C. English translator's footnotes

### IV. Questions, Answers and Discussion

### "Seneca Falls First Woman's Rights Convention of 1848: The Rites of the Nation" (11am - 12 noon, Sage Room)

Bradford W. Miller

Counselor for ten years at Mount Hermon School, Northfield, Massachusetts. He received his masters degree from the Harvard Graduate School of Education. Author of Returning to Seneca Falls: A New Vision for America, Lindisfarne Press, Hudson, New York (fall 1995).

I will present an historical, psychological and anthropological analysis of the First Woman's Rights Convention (1848) of Seneca Falls, New York. I discern in this event the components of a veritable coming-of-age ceremony for contemporary white American males.

The Convention, while it challenged the privileged position of nineteenth century American white males, also provided the means for their healing and their coming of age. Accordingly, I offer a rudimentary, psycho-social view of the Convention and its meaning today. The understanding of white male transformation which I offer is grounded in the work of James Hillman, Carol Gilligan and Erik Erikson.

As far as I am concerned, Douglass and Stanton earned the authority and the symbolic tools with which now to ceremonialize the soul and initiate today's young in the name of a reconstituted center, a new American paradigm, a deepened and spiritualized democracy.

My presentation also treats the parallel significance of the conference at Badasht, Iran, also in July 1848, and demonstrates how the Baha'i Faith embodies a greater multi-cultural and gender-aware ceremony for the coming of age of all. Thus, to understand the Seneca Falls Convention, in the light of the Baha'i Faith, is to find the sacred rites of the American nation, its psychological and spiritual redemption.

**"The League as Success and as Failure: An Assessment of the Structure and Operation of the League of Nations from a Baha'i Perspective on World Governance" (11am - 12 noon, Sandpebbles A Room)**

Robert Ahdieh

He is attending Yale Law School where he is Editor of *Yale Journal of International Law* and co-founder of *Issues in Legal Literature* (Law Journal). He is President/Founder (since 1991) of Peace Partners International, a non-profit organization with 1,000 members in 43 countries, involving children and youth in issues of peace, the environment, and inter-cultural communication.

Speaking of Woodrow Wilson's pivotal role in the establishment of a new world order, 'Abdu'l-Baha describes him as America's "immortal president." For Wilson led the world's nations to the creation of what both history and he himself considered his greatest legacy, the League of Nations. Both in its successes and its failures, this first truly *international* organization of states served not only as the inspiration for its successor, the United Nations, but as the conceptual precursor of all political efforts at international governance that would follow.

The principles underlying the League were first enunciated by President Wilson in a 1918 speech outlining a fourteen-point program for the creation of a lasting international peace. It was the last of these that declared the need to establish "a general association of nations ... for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike." These Points soon became a focus for the well-wishers of peace across the globe. Thus would 'Abdu'l-Baha declare that "President Wilson has announced his Fourteen Points, the roots of most of which are in the Writings of Baha'u'llah. I hope he will succeed in implementing these."

Yet Wilson's League of Nations would meet with only limited success in the execution of its practical goals. It thus came to be commonly perceived as an abject victim of the continuing vicissitudes of the "balance of power." Yet, as demonstrated by Shoghi Effendi's praise for the League's apparently "unsuccessful" efforts to protect Ethiopia from Mussolini in the late 1930's, the success of the League may not have lain in the construction of a new order, but simply in laying its foundation.

This paper will attempt to assess the League's constitutional documents, as well as its actual history, in light of the Baha'i writings on world governance. Thus, it will consider the contrasts and comparisons that may be drawn between the structure created by Wilson and his fellow leaders at Versailles and the Baha'i administrative model outlined in 'Abdu'l-Baha's *Foundations of World Unity* and Shoghi Effendi's *World Order* letters. Within this Baha'i framework, we may come to better understand the legacy of the League of Nations as well as the needs of world order, both today and in the future.

**"Invigorating Community Life: Seeing and Valuing Individual Perspectives" Workshop  
(limited to first 12 participants) (11am - 12 noon, Sandpebbles C Room)**

Katherine Akhtar Straznickas

She is in private practice as a psychologist in San Francisco. She has her Ph.D. in Clinical Psychology from Arizona State University and has taught at the University of San Francisco in general psychology. She is a member of the American Group Psychotherapy Association and the American Psychological Association.

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### **"Invigorating Community Life" Workshop**

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"Community" results from the collection of individuals. There is an inherent tension between the diverse experience of those individuals and the organized synthesis of the resulting culture. The process of honoring individual voices while maintaining a cohesive group structure is not a simple one.

The literature of group psychotherapy provides insight into this tension. A model for working productively with individual experiences which at times diverge from the collective culture will be presented that integrates group theory with the Writings.

This workshop will explore these issues within the context of the Baha'i community.

In order to facilitate more penetrating discussion, the size of the workshop will be limited to the first twelve participants. The main focus of the workshop is experiential, with examples drawn from the participants.

### **Agriculture Seminar (2pm - 5pm, Sumac Room)**

Refer to page 32 for program

### **Baha'i Scholarship Seminar (2pm - 5pm, Sandpebbles B Room)**

Peter Morgan, Coordinator

Dr. Morgan is a physician-epidemiologist living in Lanark, Ontario, Canada. He is the former scientific editor of the Canadian Medical Association Journal. He is a member of the Editorial Board of the Association for Baha'i Studies, North America.

Members of the ABS Editorial Board will conduct a half-day session on Baha'i Scholarship. The compilation on "Baha'i Scholarship" will be used in the discussions.

Participants will be invited to suggest topics for discussion and to view the issues in depth. It will not be a "consultation" in the sense that no effort will be made to form a "group" opinion.

Individuals who wish to make recommendations to the Association or to write for The Journal of Baha'i Studies on the basis of the discussions are welcome to do so.

### **Baha'i Students Session (2pm - 5pm, Harbour Room A)**

Co-coordinators:

Shahani Purushotma

Undergraduate student at UC Berkeley. Leader in the Baha'i Youth Performance Workshop activities.

Mark Towfiq (bio, page 41)

He likes music, languages, martial arts, sports, learning about new cultures and using the World-Wide Web as a tool for these activities.

Lelli Towfigh

Bachelors degree from Bryn Mawr in Religion (Baha'i Faith/Islam).  
She presented the Baha'i Youth Workshop model at the NGO Forum in China at the UN Conference on Women.

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**Baha'i Students Session**  
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Program purpose:

To assist in the transformation of Baha'i students and faculty--to have their lives, studies and work illumined by the Faith--to help integrate the multiple facets of their lives which, in turn, will generate similar transforming effects on people whose lives they touch. There will be fun and serious examination of how to balance academic life and Baha'i life. Discussions on various topics, such as:

- what is Baha'i identity?
- challenges of living "in" the world but not being "of" it
- mentoring and the role of "example"
- scholarship issues and career choices

**"Local Community Challenges" Seminar (2pm - 5pm, Harbour Room B)**

For civic and community leaders and representatives of various agencies, including Baha'i Assemblies and Baha'i community members.

Sheila Banani, Coordinator  
(full bio, page 11)

**PROGRAM**

Discussion "**Issue List**" and Presentation topics

1. Racial polarization within large metropolitan communities:
  - A. residential segregation and homelessness
  - B. economic marginalization of people of color
  - C. social alienation

Solutions/agencies working on these issues (presentations):

- 1) Institutes for the Healing of Racism (200+ nationwide)
- 2) Vision of a New Los Angeles
- 3) Urban Leadership for the 21st Century (Mega-Cities Project)
- 4) Models of Unity (Chicago, Atlanta, Detroit)

2. Urban youth problems:
  - A. violence, gangs, hate groups
  - B. drugs, alcohol, teenage pregnancy, suicides
  - C. school dropouts

Solutions/agencies working on these issues (presentations):

- 1) Local urban leagues (male responsibility programs)
- 2) Youth development and Family Enrichment programs (Unity Arts Center)
- 3) Violence reduction and prevention (peer mediation)
- 4) Role of the arts in the community and schools

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### **"Local Community Challenges" Seminar**

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#### 3. General issues and solutions for empowerment of humankind (\*)

- A. Sustainable development concept (harmony of material and spiritual)
- B. Community participation (citizenship) outlook
- C. Justice as a ruling principle of successful social organization and collective decision-making (consultation and human rights)
- D. Role of citizens, families, business, government, legal system, schools
- E. Uses of technology (educating for generating and applying knowledge)
- F. Concept of the spirit of service as a work ethic
- G. New definitions of institutional "authority" and "power"

(\*) reference to the 1995 statement of the Baha'i International Community, The Prosperity of Humankind

### **"'...the theory on which this Administrative Order (of Baha'u'llah) is based...'" Study Class (2pm - 5pm, Sandpebbles A Room)**

Keith C. Jensen, Facilitator

Assistant Professor of Economics, National University, San Diego, California

This study class is a continuation of last year's class of the same name. The title is taken from Shoghi Effendi's book The World Order of Baha'u'llah (page 152) where he describes the Administrative Order in contrast to the prevailing theories of social order and organization.

The goal of this study class is to begin to explore and articulate the Baha'i Administrative Order in terms of the fundamental principles that constitute its theoretical basis. From the perspective of the social sciences this class is undertaking "a searching re-examination of the attitudes and assumptions that currently underlie approaches to social and economic development" (quote from "The Prosperity of Humankind," page 2).

Some topics to be discussed in this year's session will include: social authority, social action, decentralization of social administration and representativeness in democratic theory. Participants are encouraged to share topics that can help the class work towards its goal. Last year's class notes and a compilation of Baha'i Writings addressing this theme have been made available on the WorldWideWeb at <http://nunic.nu.edu/~kjensen/Bahai/Theory/Theory94.html>

**"Transcending Polarization: Inclusiveness as a Vehicle for Full Gender Equality" (2pm - 3pm, Pine Room)**

Mahyar Mofidi

Dr. Mofidi is a dentist living in Louisville, Kentucky.

The discourse on, and the campaign for, gender equality have both been handicapped by proclivity for a dichotomous posture. Both men and women--through various acts of omission and commission--have contributed to the polarization of the gender debate.

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**"Transcending Polarization"**

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The consequences have been the marginalization of men to the outer periphery of the debate, an under appreciation and under utilization of their potentially contributory role in establishing full equality and, thus, failure to accomplish extensive changes in the state of women.

Within the feminist circles, however, a more inclusive paradigm has emerged; one that endeavors to transcend the polarized positions and to fully engage men. This perspective acknowledges that the attainment of comprehensive gender equality cannot be realized until and unless a full partnership with men is forged. In this regard, the dialogue on gender is no longer portrayed as a "women's issue;" rather, it is elevated to become a human issue, perforce requiring the collaboration of both groups. Inclusiveness and reconciliation thus become both methodologically and substantively important.

This paper focuses on the importance of the inclusion of men in the equality equation. The need for men to adopt an activist approach in the gender discourse, the paper argues, is premised on three considerations: ethical, pragmatic and personal. In its analysis, the paper draws from both the Baha'i literature and the literature of the new paradigm in order to analyze and underscore the crucial role of men in the establishment of gender equality and, therefore, in humanity's incremental progression toward world peace, to explore the implications of this inclusive shift in emphasis and to propose the instrumentalities, both personal and societal, with which the character transformation of man, that underpins the actualization of his potential, may be realized.

**"World Community Imagined" (2pm - 3pm, Oak Room)**

Charles V. Carnegie

Professor of Anthropology, Bates College, Lewiston, Maine

A central paradox of contemporary anthropological writing on nationalism is that, on the one hand, scholars have become particularly attuned to the culturally constructed nature of nationalism and acutely aware of its oppressive contradictions yet, on the other, most are reluctant to theorize beyond it. This essay attempts to take on the challenge this paradox poses by looking in a preliminary way at the idea of world community using some of the lessons we've learned from the study of nationalism.

It regards world community as an object capable of being imagined and given particular cultural meanings, just as we now know more certainly was the case for nation-ness. It builds, moreover, on the widely accepted idea that religion has been a major force (and still is, even in the secularized era of nationalism) nurturing the idea of belonging and of community. The Baha'i Faith, one of several entities contributing to formation of a global



civil society and global culture, is used as a case study to show how insights from the cultural study of nationalism can also be usefully applied at the global level. Ideas of belonging and of world citizenship, for example, are even now being engendered worldwide through religious and other organizations, thus creating the possibility of simultaneous "invention" of world community.

The paper first rehearses--drawing on the work of post modernist scholars and others working on transnationalism--some of the signs that attest the waning authority of the

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### **"World Community Imagined"**

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nation-state. It goes on to discuss factors that constrain thinking on world community. Discussion of these misgivings and constraints on theorizing world community then provide a framework for assessing critically, and in the light of the current scholarship on nationalism, aspects of the Baha'i program and practices regarding world community.

### **"Facilitating the Advancement of Women through Social and Economic Development Projects" (2pm - 3pm, Conifer Room)**

Nazy Zargarpour

She has an M.A. in International Development Education from the University of Southern California. She has worked on civic education projects in Albania and on development of NGOs in Rumania.

The advancement of women toward achievement of full equality between the sexes is "one of the most important though less acknowledged prerequisites of peace" (October 1995, the Universal House of Justice, "To the Peoples of the World"). 'Abdu'l-Baha has stated, "In truth, she will be the greatest factor in establishing universal peace and international arbitration. Assuredly, woman will abolish warfare among mankind."

Yet, today womankind remains one of the most oppressed populations of the world. How can she do her part in building unity when, throughout the world, she is excluded systematically from decision-making positions in the family, in the workplace and in policy-making arenas. She is deprived of basic human rights such as personal security, health and education. Statistics show that these conditions exist also in the Western world, despite the publicity which the topic of gender equality has received here. In the United States, although only 1% of domestic violence cases are reported, wife assault still accounts for approximately 25% of all violent crimes (Mahmoudi, "World Order," vol. 26, no. 3).

This paper will explore the role of social and economic development processes in promoting the advancement of women. As deprivation of rights and privileges is the sole cause of womankind's current and, indeed, historical treatment as inferior ('Abdu'l-Baha, Promulgation of Universal Peace, p. 300), injustice towards women will naturally perpetuate itself until the systems which uphold it are transformed, systems which represent social, cultural, economic, political and spiritual beliefs and mechanisms prevailing in the world today. The Universal House of Justice has placed strong emphasis on social and economic development as a process which has demonstrated great potential in bringing about such transformation in the individual and in society.

Using examples from specific projects, we will explore some implications of the principle of gender equality both as a goal and as an operating principle of the development process.

**"Dimensions in Spirituality" (2pm - 3pm, Sage Room)**

Jack McLean  
(full bio, page 39)

Baha'i Scripture often anticipates or throws light on either current or classical questions in philosophical theology, or both. The present example of this pattern is the consonance

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**"Dimensions in Spirituality"**  
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of the Baha'i writings with the advocacy of several modern-day theologians for a wider convergence of theology and spirituality. These new forms of emerging spirituality lie in the borderlands between theological truth, cognitive operations and the dynamics of psycho-spiritual growth. Spirituality, however, cannot be reduced merely to psychotherapeutic remediation. Spirituality must also reflect the insights of the theological truths contained in prophetic teaching and mysticism.

This paper discusses the reasons for the current interest in spirituality, deplores any separation of theology from spirituality and argues in favor of the current interest in re-establishing a common ground between the two domains.

**"Interdependence, Cooperation and the Future of the International Economy" (2pm - 3pm, Sandpebbles C Room; and then repeated at 4pm - 5pm, Pine Room)**

Augusto Lopez-Claros

He received his Ph.D. in Economics from Cambridge University, England. Between 1992-95 he held the position of Resident Representative, International Monetary Fund, Moscow, Russian Federation. He has worked for the IMF since 1984. He will be in Moscow for another year on sabbatical leave, writing on the issue of Russian economic reform in the 1990's.

The world economy has been transformed during the last several decades by technological progress and this, in turn, has had a dramatic impact on the nature of economic phenomena and in the way nations relate to each other. Greater economic integration made possible by rapid developments in transport and communications in particular have made evident the need for greater international cooperation. Jean Monnet, the father of the European Union, put it well when he said that economic integration was forcing nations to voluntarily accept the same rules and the same institutions and that, as a result, their behavior towards each other was also changing. This, he said, was part of the "process of civilization itself."

But greater interdependence has also created tensions arising out of the potential conflict between national sovereignty and collective welfare. Indeed, it is not inaccurate to say that at present most countries' commitment to integration and increased international cooperation coexist with a reluctance, stemming from a desire to safeguard national interests, to transfer sovereignty to supranational institutions. One key question in the years immediately ahead is whether greater economic integration (fueled by further technical change, no longer under the control of any single sovereign state) will inevitably lead countries to seek common ground and perhaps even to build common institutions in

other areas (e.g., foreign affairs and defense). Will the abdication of some national sovereignty in the economic sphere also lead to a similar process in other spheres of international relations?

This talk will explore these questions with particular reference to the writings of the Baha'i Faith on the future of humanity.

**"The Role of Male American Baha'i Youth in the Advancement of Women" (4pm - 5pm, Oak Room)**

Tannaz Melanie Grant

She is a systems engineer at Ford and lives in Dearborn, Michigan.

Male American Baha'i youth are rarely thought of as a group of exceptional importance to the Baha'i Faith, especially when discussing the advancement of women. However, this group is distinguished in many ways, including their classifications as American Baha'is, the "torch-bearers of an as yet unborn civilization" (Shoghi Effendi, Messages to America, 1931-1946, p. 14), as Baha'i youth "who can contribute so decisively to the virility, the purity, and the driving force of the life of the Baha'i community" (Shoghi Effendi, The Advent of Divine Justice, p. 22) and, additionally, as male Baha'is "who have the opportunity to demonstrate to the world around them a new approach to the relationship between the sexes" (the Universal House of Justice, letter dated 24 January 1993, to an individual). Being distinguished in these ways, male American Baha'i youth can make important and vital contributions to raising the status of women.

Though the importance of the male American Baha'i youth is affirmed in the Baha'i Writings, their role in the advancement of women can be unclear. Shoghi Effendi's exhortations to the whites for eradicating racism in America are suggested as a model for the efforts of male American Baha'i youth in advancing the status of women. The model parallels the topic of this paper because both address the behaviors required to eliminate the oppression of significant sub populations of America. Shoghi Effendi also addresses the contribution that African-Americans must make in order to establish racial unity. While it would be valuable to compare this to the role of women in the establishment of gender equality, it is beyond the scope of this paper and is not discussed.

According to the proposed model, the male American Baha'i youth must strive to contribute their share to the elimination of sexism, abandon patronizing behaviors and attitudes of superiority, demonstrate the sincerity of their efforts, and cope with any lack of responsiveness from women (Shoghi Effendi, Advent of Divine Justice, p. 40). These behaviors and their relation to the Baha'i Writings on the equality of men and women are examined. Chastity is an extremely valuable tool for male American Baha'i youth in all aspects of the model and is discussed in detail.

**"The United Nations and Human Rights: Integrating Theory and Practice" (4pm - 5pm, Conifer Room)**

Manooher Mofidi

He received his MBA in Organizational Behavior-Human Resource Management from Bellarmine College and his MA in International Relations from the American University in Washington, D.C. He has worked as a management consultant and lecturer at the Czechoslovak Management Center in the Czech Republic and Bulgaria.

Any serious discussion of the subject of governance of the transition to a global society must include a fresh examination of the United Nations. The end of the Cold War has seen a rebirth of the UN in world affairs. Shackled for nearly fifty years by Great Power rivalry and ideological stalemates, the UN is, today, better able to discharge its duties and accomplish the aspirations enunciated in its Charter.

One particular aspect of the UN's rejuvenated relevance in international politics has been

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### **"The United Nations and Human Rights"**

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in the area of human rights. This area suffered a tragic and cruel fate during the Cold War: the victim of a conflict between civil and political rights on the one hand and economic, social and cultural rights on the other. There is, today, still no consensus regarding what constitutes human rights and how they should be implemented.

This exposition undertakes an historical and conceptual analysis of this conflict. It proposes that the challenge before the human rights community is to fashion a simultaneity of discourse whereby the different components of human rights would uphold and reinforce one another. This simultaneity is viewed as an important intellectual as well as practical construct, as necessary for an integration of human rights theory and practice, and as only realizable if underpinned by the consciousness of the oneness of humanity.

The paper then examines the challenges and possible responses regarding human rights in the UN from a textual (the UN Charter) and contextual (the post-Cold War) perspective. Topics that are discussed include reconciling non-intervention (sovereignty) and protection of human rights (international jurisdiction) and improving the promotion and implementation of human rights norms through new forms of UN cooperation with non-governmental organizations.

This endeavor is premised on two assumptions: (1) in view of contemporary international relations, the UN remains the best framework for the enhancement of a human rights regime and (2) humankind has a common stake in maintaining a viable and effective UN and in using it to preserve and enlarge areas of common interest and agreement.

### **"Hand of the Cause, Miss Agnes Alexander: 1875 - 1971" (4pm - 5pm, Sage Room)**

Barbara Sims

She was one of the early Baha'is to move to Japan where she served on the National Spiritual Assembly of the Baha'is of Japan for 36 consecutive years. She is the compiler and author of several books about the early history of the Faith in Asia, including Japan Will Turn Ablaze!

'Abdu'l-Baha called her "Daughter of the Kingdom," the Guardian said she was an exemplary pioneer. Her life, demeanor, behavior and special qualities, which were quite in advance of her time, are observed by the author who was a personal friend of hers. They were both pioneers to Japan in the 1950's and 1960's and served together on the National Spiritual Assembly of North East Asia for many years.

Miss Alexander, while living in this world, often seemed to function on another plane of existence. For example, she considered herself a shy person and certainly not a

speaker, and yet, because it was necessary at times, she could speak extemporaneously before hundreds of people, mesmerizing her audience.

For a shy person with a genteel upbringing, to go alone and live for years in Asia in the early 1900's, where her blue eyes and tall stature were so unusual as to attract attention wherever she went, could not have happened without deep inner spiritual security. There was no Baha'i group, friends or administration to fall back on. An occasional Tablet from 'Abdu'l-Baha and letters from the Guardian were her sources of worldly and spiritual strength.

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### **"Hand of the Cause Miss Agnes Alexander: 1875 - 1971"**

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Miss Alexander used Miss Martha Root as an example. For instance, she saw how useful Esperanto was for Martha in her sojourns around the world, meeting and connecting with people, so she also learned it and put it to excellent use in Japan and found it opened many avenues. With the few resources she had at hand she did what we now call proclamation on a remarkable scale.

The Guardian made references to the future when he said her name would always be associated with the rise of the Faith in Japan. He also called her a radiant herald and said that "Japan owed her a great debt of gratitude."

### **"A Symbol Profile of the Baha'i Faith" (4pm - 5pm, Sandpebbles C Room)**

Christopher Buck

He is a Ph.D. candidate at the Centre for the Study of Religion, University of Toronto, Canada and a Lecturer for the Department of Religion at Carleton University in Ottawa. He received the ABS Award for Excellence in Baha'i Studies in the university category in 1991 and 1994.

The Persian roots of the Baha'i Faith are well-known. In my Master's thesis, *Symbol and Secret: Qur'an Commentary in Baha'u'llah's Kitab-i-Iqan*. Studies in the Babi and Baha'i Religions, vol. 7 (Los Angeles: Kalimat Press, 1995), I have explored some of the Islamic structures of Baha'i thought. For my doctoral work, I decided to dig even deeper into the Persian symbolic landscape, this time going back to Persian Christianity. This paper is a chapter from my dissertation in progress: *Symbol Transformation in "Persian" Religions: Early Syriac Christianity and the Baha'i Faith as Responses to Late Antiquity and Modernity*.

Source analysis is not necessarily productive of historical conclusions. The paradigmatic value of what I term a "symbol profile" of the Baha'i Faith resides in the structural features which a study of Baha'i imagery discloses. When paired with Baha'i principles (theme and motif), Baha'u'llah's kerygma (proclamation) is partly analyzable, not as a product of history, but as a response to it (modernity). In terms of possible Christian "roots" of the Baha'i Faith, certain "root metaphors" (thought-orientations) and "key scenarios" (strategies for action) are common to both the Baha'i Faith and early Syriac Christianity, from which derived Persian Christianity (Nestorian and Jacobite). Taking Ninian Smart's dimensional model of religion, and pairing it with Sherry Ortner's "Key Symbols" paradigm, the following "symbol profile" of the writings of Baha'u'llah may be proposed. For comparative purposes, it will be placed alongside key symbols found in the writings of

Ephrem the Syrian (d. 373) and Aphrahat the Persian Sage (fl. 337-345), the pre-schismatic founders of Persian Christianity:

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**"A Symbol Profile of the Baha'i Faith"**

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<b>Symbol Profiles of Early Syriac Christianity and the Baha'i Faith</b>				
<u>Religious Dimension</u>	<u>Key Scenario Syriac</u>	<u>Key Scenario Baha'i</u>	<u>Root Metaphor Syriac</u>	<u>Root Metaphor Baha'i</u>
Doctrinal	The Way	Sun	Physician	Physician
Ritual	Robe of Glory	Light	Medicine of Life	Wine/Water of Life
Ethical Sons/	Covenant	Mirror/Pearl	Mirror/Gems	
Experiential	Wedding Feast	Lover/The Beloved	The Journey	
Mythical	Harrowing/Hell	Maid of Heaven	Tree/Vine	LifeLote Tree/Sinai
Social	Noah's Ark/Mariner	Crimson Ark/Mariner	Paradise	Paradise

In this formal comparison, we move from historical data to interpretive structure. Salvation history is, in a sense, mythic. Myth is the religious "message" of history. Although both Syriac Christianity and the Baha'i Faith instantiate the historicization of eschatological imagery, the Baha'i Faith presents a horizontal soteriology in inverse relation to the vertical salvific vision of Syriac Christianity. As represented in the exemplars above, the Baha'i symbol constellation is structured on a paradigm of world unity, whereas the Syriac paradigm is modeled on a mystical union with Christ (*theosis*) in the context of a retroflexive nostalgia for prelapsarian Eden. These symbolic structures are fairly explicit. Overlapping themes exhibit a possible symbolic transfer, arguable on the basis of coherence rather than strict correspondence, in which we may presume continuity. In conclusion, this symbol profile of the Baha'i Faith is a form of world view analysis that takes one beyond the discursive into a virtual world of images that inspire and structure the symbolic universe of Baha'i spirituality.

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