

THE UNIVERSAL HOUSE OF JUSTICE  
DEPARTMENT OF THE SECRETARIAT

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The National Spiritual Assembly  
of the Bahá'ís of Canada

Dear Bahá'í Friends,

The Universal House of Justice has recently completed a series of consultations on the intellectual life of the Bahá'í community and its greater involvement in the life of society. It has asked that we convey to you the following reply, further to your enquiry dated 3 March 2010 regarding the Association for Bahá'í Studies.

Since its establishment in North America in 1975, the Association for Bahá'í Studies has made a valued contribution to the development of the Bahá'í community, and gradually, a network of chapters or related structures devoted to promoting scholarly activity emerged in different parts of the world. Although the approach varied according to resources and circumstances in particular countries, the Associations addressed a range of similar issues. Among these were fostering appreciation for the importance of personal study of the Revelation, correlating the teachings with contemporary thought, defending the Cause, encouraging young believers in their academic pursuits, attracting the interest and involvement of non-Bahá'í academics to the extent possible, and providing a forum for Bahá'í academics to collaborate with one another, thereby helping to raise capacity among those who participate within a wide range of disciplines and, particularly, in specific fields associated more directly with the study of the Faith, such as history, the study of religion, and translation.

In 1996, the Bahá'í world began to focus on a prodigious effort to better understand and systematize its work of expansion and consolidation, of growth and community building. Much has been learned that has profoundly influenced the pattern of activity in which the community is engaged. The Association for Bahá'í Studies, meanwhile, continued to address certain areas that are complementary to the activities unfolding within the recent series of Plans. “There are a host of elements that comprise Bahá'í community life, shaped over the decades, which must be further refined and developed,” the House of Justice wrote in a message dated 27 December 2005. It is timely, then, to reflect upon the many years of experience of the Association, the coherence of its undertakings with the major areas of action in which Bahá'ís are engaged, and the possibilities for the most productive avenues of endeavour in the future.

The House of Justice has observed that Bahá'ís will increasingly become involved in the discourses of society within clusters where the process of growth rises in intensity and at the national level, on topics selected by the National Assembly. At the same time, it noted

that there are “a great many Bahá'ís who are engaged as individuals in social action and public discourse through their occupations”. Every believer has the opportunity to examine the forces operating in society and introduce relevant aspects of the teachings within the discourses prevalent in whatever social space he or she is present. It is, perhaps, as a means to enhance the abilities of the friends to explore such opportunities in relation to their scholarly interests that the endeavours of the Association for Bahá'í Studies can be conceived. Through the specialized settings it creates, the Association can promote learning among a wide range of believers across a wide range of disciplines.

Central to the effort to advance the work of expansion and consolidation, social action, and the involvement in the discourses of society is the notion of an evolving conceptual framework, a matrix that organizes thought and gives shape to activities and which becomes more elaborate as experience accumulates. It would be fruitful if the elements of this framework most relevant to the work of the Associations for Bahá'í Studies can be consciously and progressively clarified. In this respect, it may be useful to give consideration to insights that have contributed to the community's progress: the relationship between study and action, the need for focus, which is not to be confused with uniformity, the challenge of fostering the capacity of individuals and accompanying others in service, the dynamics of organic development, the institutional arrangements necessary to sustain ever more complex patterns of activity, the coherence required among all areas of endeavour, and sound relations among individuals, the community, and the institutions. Perhaps the most important of these is learning in action; the friends participate in an ongoing process of action, reflection, study, and consultation in order to address obstacles and share successes, re-examine and revise strategies and methods, and systematize and improve efforts over time.

One of the critical aspects of a conceptual framework that will require careful attention in the years ahead is the generation and application of knowledge, a topic that those gathered at the conference of the Association for Bahá'í Studies will explore in August. At the heart of most disciplines of human knowledge is a degree of consensus about methodology—an understanding of methods and how to use them appropriately to systematically investigate reality to achieve reliable results and sound conclusions. Bahá'ís who are involved in various disciplines—economics, education, history, social science, philosophy, and many others—are obviously conversant and fully engaged with the methods employed in their fields. It is they who have the responsibility to earnestly strive to reflect on the implications that the truths found in the Revelation may hold for their work. The principle of the harmony of science and religion, faithfully upheld, will ensure that religious belief does not succumb to superstition and that scientific findings are not appropriated by materialism. The friends who seek to excel in scholarly activity will, of course, strive to live up to the high expectations set forth by Bahá'u'lláh and 'Abdu'l-Bahá. Whatever the extent of their achievements, they are an integral part of the community; they are not exempt from obligations placed upon any believer and, at the same time, deserve the community's understanding, forbearance, support, and respect.

As unity of thought around essential concepts emerges, the Association may find it useful to explore fresh approaches with some simple steps that can grow in complexity. Gradually, those aspects of the conceptual framework pertaining to intellectual inquiry in diverse fields will become clearer and grow richer. For example, a number of small seminars could be held to assist individuals from certain professions or academic disciplines to examine some aspect of the discourse of their field. Specific topics could be selected, and a group of participants with experience could share articles, prepare papers, and consult on contemporary perspectives and

related Bahá'í concepts. Special interest groups, such as philosophy or religious studies, could have gatherings to intensify their efforts. Periodic communications or follow-up meetings could be arranged to increase the effectiveness of the participation of these groups of individuals in aspects of the discourse in their chosen fields. Focus could also be directed toward those areas in the academic literature pertaining to the Faith that are ignored or dealt with in a misleading or problematic manner. In addition, existing activities, such as the hosting of a large conference, may be reimagined. Of course, continued exertions must be directed toward preparing and disseminating articles, periodicals, and books.

One additional point will be central to these reflections. The training institute is pivotal in the development of the capacity of veteran and new believers for active involvement in the work of expansion and consolidation. Beyond this, the institute provides the structure for an educational process with three distinct stages that will increasingly serve cohorts of individuals from age six into adulthood. In the experience offered by the institute, participants are not merely presented with information, but through study of the courses and involvement in the community-building activities in which their lessons find practical expression, they acquire knowledge, skills, and spiritual insights that enable them to effectively foster personal and social change. Yet, whatever the scope of its curriculum and no matter how fundamental it is to the progress of the community, involvement in the institute is only a part of a lifetime of inquiry in which these friends will be engaged—one that will include exploration of the Revelation as well as various disciplines of knowledge. The upcoming youth conferences, which will draw tens of thousands of young people, are representative of swelling numbers who, shaped by the institute process at the dawning of their maturity, will set their footsteps firmly in the path of learning and action that will extend throughout their academic studies and beyond. The House of Justice looks to rising generations of Bahá'ís to wholeheartedly address a wide range of intellectual challenges, overcome all pitfalls and obstacles, and render service for the betterment of the world. In the decades ahead, then, a host of believers will enter diverse social spaces and fields of human endeavour. To this arena, pregnant with possibilities, the Association for Bahá'í Studies can offer an important contribution.

With loving Bahá'í greetings,

Department of the Secretariat

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