

# ASSOCIATE



Newsletter of the  
Association for Bahá'í Studies  
(English Speaking Europe)

Issue 35 – Summer 2001 C.E.

## Cosier Study in Coventry

**A**ttracting some 50 Bahá'ís from the UK and Europe the recent Association for Bahá'í Studies Annual Conference held in Coventry, 23rd - 24th June, was a smaller affair than in previous years. However, this lower turn-out combined with a performance from special musical guests Kai from Northampton and a good blend of young dynamic speakers with those more experienced in their field assisted in the creation of a warm and relaxing atmosphere in which discussion flowed freely, an atmosphere in which one guest chose to confirm their love for Bahá'u'lláh and join the Bahá'í Faith. An inspiring and rewarding weekend for those that attended.

E-mail NEWS of the UK Bahá'í  
community 1-7-1

The next issue of Associate will be

## Advance Notice and Call for Papers

*Diversity in Unity*

October 2001 (exact date TBA)

Venue: Inchigeelagh, Co. Cork, Republic of Ireland

**T**he Conference will be held in West Cork, one of the most beautiful parts of Ireland. We invite submissions for papers, presentations and workshops - topics are open. Participants will also have the opportunity to discuss Bahá'í studies in Ireland.

It is envisioned that each participant will have a time-slot of 30-40 minutes for their presentation, followed by 15-20 minutes for discussion.

Please send your abstracts of 100-200 words by 21 September 2001 to the Conference Registrar, Dr Iarfhlaith Watson, c/o The National Bahá'í Centre, 24 Burlington Road, Dublin 4, Republic of Ireland or to [iwatson@ucd.ie](mailto:iwatson@ucd.ie)

There is a limited number of places, which will be reserved

### INSIDE

- 2 ➤ **Article – on *Memorials of the Faithful***
- 5 ➤ **Report – Influential Scholarship**
- 6 ➤ **News – BIC Statement on HIV/AIDS**
- 7 ➤ **Notice – New Publications**
- 7 ➤ **Notice – Courses at Wilmette**
- 7 ➤ **Notice – Call for Articles on Agriculture**
- 7 ➤ **Religious Studies Seminar**
- 8 ➤ **News – from Landegg Academy**

## Memorials of the Faithful: Revisited

**W**ith penetrating detail, crisp style and emphasis on the compression of facts; with vivid images, usually not more than three or four pages, with a concision of explanation or commentary, with a specific point of view, a style of biography has continued from classical times into the twentieth century. This is biography in miniature. It has a certain bias toward the person over the event, toward art as smallness of scale, toward structuring the confusions of daily life into patterns of continuity and process. There is a broad intent to sustain an interpretation or characterization with facts teased, coloured, given life by a certain presentation and appraisal. Facts about the past are no more history than butter, eggs, salt and pepper are an omelette. They must be whipped up and played with in a certain fashion.

Nadel goes on to say that the 'recreation of a life in words is one of the most beautiful and difficult tasks a literary artist can perform'. Freud said the recreation of a life, the getting at the truth of a life, can not be done; and if someone does do it, as inevitably biographers try, the result is not useful to us<sup>2</sup>. People have been trying to write about the lives of others for millennia and, even if Freud is right, they will probably go on doing it. 'Abdu'l-Bahá gives the exercise a parting shot, to put it colloquially, in the evening of his life. His work, *Memorials of the Faithful*, is squarely in the tradition Nadel describes above: commemorative, didactic, ethical, psychological. His is a work of art as well as information, a work of pleasure as well as truth. His is a work of selection, as biography must be if the reader is not to be snowed in a mountain of useless detail. He unravels the complexities of seventy-seven lives and in doing so he answers Virginia Woolf's questions: 'My God, how does one write a biography?' and 'What is a life?' If one can not answer these questions, Woolf wrote, then

one can hardly write a biography<sup>3</sup>.

The act of reading *Memorials of the Faithful* is an opportunity to see how 'Abdu'l-Bahá answers Virginia Woolf's seminal questions about life, how He answers them again and again in the more than six-dozen of His biographies in miniature. Biographers and autobiographers arguably have one freedom, a freedom that overrides the genetic and social forces that determine so much of human life<sup>4</sup>. It is the freedom to tell the story, the narrative, the freedom to explain a life, any life, even one's own life to themselves and others the way they desire. This freedom is part of that active force of will that 'Abdu'l-Bahá wrote, in his pithy summation of the historic philosophical issue of 'freewill and determinism',<sup>5</sup> is at the centre of all our lives.

Of course, it is incontrovertible that what has happened in a life has happened. There is no going back to change any one of the events, decisions or results. Life bears the stigmata of finality. There has been a relentless succession of facts, at once inflexible and in some ways arbitrary. All story-tellers are slaves to these facts, if their story is to enjoy the imprimatur of truth.

Charles Baudelair once wrote that a biography 'must be written from an exclusive point of view, but from the point of view which opens up the greatest number of horizons'<sup>6</sup>. There are many ways in which one could define the point of view in this subtle and deceptively simple book. The point of view is that of a lover of Bahá'u'lláh, one who wants to be near Bahá'u'lláh, one who wants to serve Bahá'u'lláh. The point of view is really quite exclusive. All the men and women in this biographical pot-pourri were lovers of the Manifestation of God, the most precious Being ever to walk on this earth; and they all had some relationship with Him during the forty year period of His ministry: 1852-1892.

Restlessness is a dominant theme, a strong characteristic, in the lives of many people 'Abdu'l-Bahá describes. They 'could not stay quiet', 'had no rest', were 'amazingly

energetic', 'awakened to restless life', 'plagued by yearning love'. Nabil of Qa'in was 'restless, had no caution, patience or reserve'<sup>7</sup>. Shah Muhammad-Amin 'had no peace' because of the love that smouldered in his heart and because he 'was continually in flight'<sup>8</sup>. This restlessness 'Abdu'l-Bahá sets down among a galaxy of other qualities and a multitude of other people. Some of the most outstanding believers had this restlessness. Tahirih was 'restless and could not be still'.

Quietness is also valued highly. One does not have to be a great talker to attract the attention of 'Abdu'l-Bahá. Quietness also has its place in Bahá'í community life. There are people who are 'inclined to solitude' and keep 'silent at all times'. They possess an 'inner calm'. They are souls 'at rest'.

The gregarious types and the type who keeps to himself are part of this quintessential dichotomy, a dichotomy that was as much a part of 'Abdu'l-Bahá's world as it is our own, although there seem to be a slight preponderance of the gregarious person. Ustad Baqir and Ustad Ahmad both kept to themselves and 'away from friend and stranger alike'<sup>9</sup>. Mirza Muhammad-Quli 'mostly ... kept silent'. He kept company with no one and stayed by himself most of the time, 'alone in his small refuge'<sup>10</sup>. The more sociable type, like Haji 'Abdu'llah Najaf-Abadi 'spent his days in friendly association with the other believers'<sup>11</sup>. Ismu'llahu'l-Asdaq 'taught cheerfully and with gaiety'<sup>12</sup>. 'How wonderful was the talk,' says 'Abdu'l-Bahá of Nabil of Qa'in, 'how attractive his society'<sup>13</sup>.

There are all of the archetypes that the various personality theorists have given us in this century. In addition to Jung's introvert and extrovert, there is the artist, the suffering artist-soul within us all, Mishkin-Qalam. He survives in all his seriousness, as we might, with humour. There are the types who William James describes in his *Varieties of Religious Experience*: the personality constitutionally weighted on the side of cheer and its opposite, the sombre, more reflective even melancholic type. The two carpenters, Ustad Baqir and Ustad Ahmad were examples of the former<sup>14</sup>.

The examples we find of the latter were often the result of the many difficulties these lovers of Bahá'u'lláh were subjected to and wore them 'to the bone'<sup>15</sup>.

'Abdu'l-Bahá addresses all of us, all of us on our journeys while He describes many of those He came to know in His life. For He is describing not only the lives of these men and women in the nineteenth century, He is describing us in our time. He is addressing us on our own travels. He addresses the restlessness in us all. He speaks to us in our victory and our loss. He speaks about what Michael Polanyi calls the tacit dimension, the silent root of human life, which is difficult to tap in biographies, the inner person. This private, this inner person, is the person he writes about for the most part. He sets this inner life in a rich contextualization, a socio-historical matrix. He describes many pilgrimages and you and I are left to construct our own. We all must shape and define our own life. Is it aesthetically pleasing? Intellectually provocative? Spiritually challenging? 'Abdu'l-Bahá shapes and defines these lives given the raw-data of their everydayness added up, added up over their lives as He saw them. How would He shape my life? Yours? How would we look in a contemporary anthology of existences with 'Abdu'l-Bahá as the choreographer and the history of our days as the *mise en scene*?

A home, for all of humanity. The extrovert is here, the introvert, those that seem predisposed to cheerfulness and those who seem more melancholy by nature. All the human dichotomies are here, at least all that I have come across in my own journey. They are the characters which are part and parcel of life in all ages and centuries, all nations and states, past, present and, more importantly, future. Here is, as one writer put it, the rag-and-bone-shop, the lineaments of universal human life, the text and texture of community as we all experience it in the crucible of interaction.

*Memorials of the Faithful* is what might well be this age's *Canterbury Tales*, that compendium of personalities who exemplify, as William Blake

once put it, 'the eternal principles that exist in all ages'<sup>16</sup>. We get a Writer Who delights in other people but Who has an active and incisive mind, a practicality that He brings to bear on what are often difficult personalities. He dwells only on the essentials; His purpose is inveterate; His feelings sincere and intense; they never relax or grow vapid during His cursory analyses. He is exquisitely tender, but clearly wily and tough to survive in the hurly-burly life of exile, prison and the unbelievable difficulties He had to bear along life's tortuous path.

The heroic age was coming to a close when 'Abdu'l-Bahá put His pen to paper; and it was over by the time the Haifa Spiritual Assembly published His final book. 'Abdu'l-Bahá had played a prominent role in the epic that was the heroic age. He played a dominant role in writing that epic's story. *Memorials of the Faithful* is an important part of that epic. This epic tradition was not essentially oral but quintessentially written: a written tradition *par excellence*. Since *The Growth of Literature* by the Chadwicks (1924-1926) the heroic epic has been seen in epic studies 'as a cultural rather than a literary phenomenon'<sup>17</sup>. The Bahá'í epic has grown out of a complex and fascinating set of cultural conditions. Indeed 'Abdu'l-Bahá's work has contributed to the resolution of problems involving the relationship, the transition, between oral narrative and written text. But this relationship is a question to occupy epic enthusiasts and is not our principle concern here.

Within about twelve months, perhaps even less, of completing this last of His books, 'Abdu'l-Bahá had begun His *Tablets of the Divine Plan* - the action station within which the community, He was addressing, could put into practice all the good advice He had given it in His *Memorials of the Faithful*. Like *The Will and Testament*, though, it may take a century or more to grasp the implications of this surprisingly subtle and, deceptively simple, book.

We are approaching in the next two decades the end of the first century of the Formative Age. Perhaps the time has come to begin to

seriously grasp the implications of these shining pages of 'Abdu'l-Bahá and His interpretive genius.

-With appreciation to Ira Bruce Nadel 1984 'Biography as Institution,' pp.13-66 in *Biography, Fiction, Fact and Form*. New York: St. Martin's Press.

#### Footnotes

- <sup>1</sup> Ira Bruce Nadel 1984 'Biography as Institution,' pp.13-66 in *Biography: Fiction, Fact and Form*, New York: St. Martin's Press.
- <sup>2</sup> Sigmund Freud 1988 pp. xv-xvi in Peter Gay *Freud: A Life for Our Time*. New York: WW Norton and Co.
- <sup>3</sup> Virginia Woolf p.141 in Nadel, op. cit.
- <sup>4</sup> 'Abdu'l-Bahá 1978 p. 198 in *Selections from the Writings of 'Abdu'l-Bahá*.
- <sup>5</sup> Arnold Ludwig 1997 *How Do We Know Who We Are?* Oxford: Oxford University Press. Reviewed in *New Scientist*, 8 November 1997.
- <sup>6</sup> Charles Baudelair 1987 p. xiv in *Baudelair, Claude Pichois*. London: Hamesh Hamilton.
- <sup>7</sup> 'Abdu'l-Bahá 1970 *Memorials of the Faithful*. Wilmette.
- <sup>8</sup> *ibid.*, p.51
- <sup>9</sup> *ibid.*, p.46.
- <sup>10</sup> *ibid.*, p.73.
- <sup>11</sup> *ibid.*, p.71.
- <sup>12</sup> *ibid.*, p.6.
- <sup>13</sup> *ibid.*, p. 53
- <sup>14</sup> *ibid.*, p.73
- <sup>15</sup> *ibid.*, p.96.
- <sup>16</sup> William Blake 1969 p. 82 in J.A. Burrow ed. *Geoffrey Chaucer Penguin Critical Anthologies*.
- <sup>17</sup> Felix J. Oinas 1978 ed. *Heroic Epic and Saga: An Introduction to the World's Great Folk Epics*. London: Indiana University Press.p.1.

Ron Price

## Note

**M**r Geoff Smith has pointed out that there was no sampling on the album, *Traces*, which was reviewed by Simon Mawhinney in BSR 9 and therefore that the suggestion that one of the songs contains 'apparently sampled Sheila Chandra-style Indian singing' was misleading.

## What piece of Bahá'í scholarship has influenced you the most?

Bahá'í scholars attending the conference on Foundational Issues in Bahá'í Studies, at Merton College, Oxford, 1-2 April 2000 were asked: 'What piece of Bahá'í scholarship has influenced you the most and why?' These were answers received which are reproduced anonymously in no particular order:

I became interested in Bahá'í scholarship in the mid 1970s when there were few items to read of any weight and substance. The work I read early that impressed me the most was Bill Collins' series of articles in 'Bahá'í News' on the history of the Kenosha Bahá'í community, published about 1977. It was the first time I had ever seen serious history being done and it made me realize that a lot more could and needed to be done. About that time, also, 'The Heavens Are Cleft Asunder' by Hushmand Sabet and 'Light Shineth in Darkness' by Udo Schaefer were translated into English from German and I realized there was serious theology and comparative religion work that could be done as well.

The preface of the Seven Valleys (in the older U.S. edition) by Robert Gulick is one of the more influential pieces for me. It demonstrated in a very short space the intimate connection between Bahá'í thought and Islamic mysticism and it was written beautifully.

My awareness as a Bahá'í scholar has come in several waves, each building upon the other. In my pre-academic days I was enormously influenced by the writings of Horace Holley, who had a very clear conception in relating the Bahá'í teachings to society, esp. in *The Modern World Religion* (1913) and *Religion for Mankind* (1956). Like Holley, I found in John Hatcher's piece on 'The metaphorical nature of physical reality' (1977) a sound standard of how to integrate analytically the Bahá'í Writings in approaching everyday concerns and I was similarly impressed with Udo Schaefer's *The Imperishable Dominion* (1983) for bridging Bahá'í thought and social thought. What induced the next wave were the rich expression of biographical and historical works, as illustrated by Gayle Morrison's *To Move the World* (1982) and Dorothy Freeman's *From Copper to Gold* (1984), placing the biographed lives in a wider Bahá'í and societal context. It was

Robert Stockman's *The Bahá'í Faith in America* (1985), however, that inspired me to undertake historical research on the Canadian Bahá'í community. His use of narrative style and his weaving in of archival documents and oral interviews produced, for me, a very fresh outlook on our history. Richard Thomas' work on racial unity represents a culmination of all these interests that are of particular interest to sociologists: using documented sources, involving both historical and contemporary issues, and integrating the Bahá'í Writings with social issues in a manner that is bold and yet scholarly.

For me the following three are important influences: Alessandro Bausani's book, *Persia Religiosa: From Zarathustra to Bahá'u'lláh*, showed a satisfying way to approach the Bahá'í Faith from a history of religious ideas perspective. Juan Cole's article, 'Problems of Chronology in Bahá'u'lláh's Tablet of Wisdom,' opened a new vista for me on how scripture might create meaning and truth. Fazel-e Mazandarani's *Tarikh-e Zohur al-Haqq* showed the importance of reading primary source material on Bahá'í History in its own terms.

The piece of Bahá'í Scholarship that has influenced me the most is the book *Asking Questions* by Bahiyyih Nakhjavani. Her ability to move beyond fact and look for meanings and symbols in historical events and sacred mythology represents, for me, the most inspiring fusion of academic research and the imagination.

Cole's piece in *World Order* on 'Problems of chronology in Bahá'u'lláh's Tablet of Wisdom' made me see that infallibility isn't about propositional inerrancy.

'The metaphorical nature of physical reality' by John Hatcher really left a lasting impression me as it offered a logical and yet harmonious interpretation of one of the more puzzling and elementary theological and philosophical questions of mankind: why do we need this physical world? To this day I am puzzled by the fact that this essay or at least its main tenets are not more effectively used or 'marketed' when teaching the Faith.

What piece of Bahá'í scholarship has influenced you the most?

William Hatcher's logical 'proof' of the existence of God

and why?

Because it's wrong.

## BIC statement on HIV/AIDS to the UN

United Nations, 28 June 2001 (BWNS) - The Bahá'í International Community has issued the following statement, entitled 'HIV/AIDS and Gender Equality: Transforming Attitudes and Behaviours,' for the United Nations General Assembly Special Session on HIV/AIDS, which took place at the United Nations in New York 25-27 June 2001: The relationship between the AIDS pandemic and gender inequality is gaining recognition globally. New HIV/AIDS infections are now increasing faster among women and girls than among males; therefore, last year half of all new cases occurred in females. At the recent 45th session of the Commission on the Status of Women, where HIV/AIDS was one of the main thematic issues, the complexity of the challenges in addressing the issue were underscored by the undeniable association of AIDS with such an intractable problem as sexism. There is no denying the importance of research, education and cooperation among governments and civil society. However, awareness is growing that a profound change of attitude - personal, political, and social - will be necessary to stop the spread of the disease and ensure assistance to those already infected and affected. This statement will focus on two of the more significant populations who need to be represented in these global discussions: men, because of the control they have traditionally exercised over women's lives; and faith communities, because of the power they have to influence the hearts and minds of their adherents. In order to curtail the spread of HIV/AIDS among women, concrete changes need to occur in the sexual attitudes and behaviour of both men and women, but especially men. Fallacious notions about the naturally voracious sexual appetites of men must be addressed. The real consequences to women - and men - of the practice of satisfying one's sexual desires outside of marriage must be fully understood. Educating women and girls is critically important, but the current power imbalance between men and women can prevent a woman from acting in her own interest. Indeed, experience has shown that educating women without educating the men in their lives may put the women at greater risk of violence. Efforts are needed, therefore, to educate both boys and girls to respect themselves and one another. A culture of mutual respect will improve not only the self-esteem of women and girls, but the self-esteem of men and boys as well, which will lead toward more responsible sexual behaviour.

The denial of equality to women not only promotes in men harmful attitudes and habits that affect their

families, the workplace, political decisions and international relations; it also contributes substantially to the spread of HIV/AIDS and retards the progress of society. Notice how culturally accepted social inequalities conspire with economic vulnerability to leave women and girls with little or no power to reject unwanted or unsafe sex. Yet, once infected with HIV/AIDS, women are often stigmatized as the source of the disease and persecuted, sometimes violently. Meanwhile, the burden of caring for people living with HIV/AIDS and for children orphaned by the disease falls predominantly on women. Traditional gender roles that have gone unquestioned for generations must now be re-examined in the light of justice and compassion. Ultimately, nothing short of a spiritual transformation will move men - and women - to forego the behaviours that contribute to the spread of AIDS. Such a transformation is as important for men as it is for women, because 'As long as women are prevented from attaining their highest possibilities, so long will men be unable to achieve the greatness which might be theirs.'

Because the cultivation of humanity's noble, spiritual core has always been the province of religion, religious communities can play an important role in bringing about the change of heart and the consequent change in behaviours that will make possible an effective response to the AIDS crisis. The leaders of faith communities are especially equipped to address the moral dimension of the AIDS crisis both in terms of its prevention and its treatment. The spread of HIV/AIDS would be significantly reduced if individuals were taught to respect the sanctity of the family by practising abstinence before marriage and fidelity to one's spouse while married, as underscored in most faith traditions.

Religious leaders and people of faith are also called to respond with love and compassion to the intense personal suffering of those either directly or indirectly affected by the AIDS crisis. However, a tendency on the part of society as a whole to judge and blame those afflicted has, since the onset of this disease, stifled compassion for its victims. The subsequent stigmatization of individuals thus afflicted with HIV/AIDS has fostered a profound reluctance on the part of infected individuals to seek treatment and of societies to change cultural attitudes and practices necessary for the prevention and treatment of the disease. Such judgments can be particularly pronounced in religious communities struggling to uphold a high standard of personal conduct. One of the seeming paradoxes of faith is the individual obligation of believers to adhere to a high standard of personal conduct while loving and caring for those who fall short - for whatever reason - of that same standard. What is often forgotten is that 'moral conduct' includes not only personal

restraint but compassion and humility as well. Faith communities will need to strive continually to rid themselves of judgmental attitudes so that they can exert the kind of moral leadership that encourages personal responsibility, love for one another, and the courage to protect vulnerable groups in society.

We see signs of hope in increased interfaith dialogue and cooperation. Among faith communities there is a growing recognition that, as Bahá'u'lláh states, 'the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God'. It is, indeed, the transcendent nature of the human spirit, as it reaches toward that invisible, unknowable Essence called God, which galvanizes and refines mankind's capacity to achieve the spiritual progress that translates into social progress. As dialogue, cooperation and respect among religious communities increase, cultural and religious practices and traditions that discriminate against women, no matter how entrenched, will gradually give way. This will be an essential step toward retarding the spread of HIV/AIDS.

Indeed, it is in the recognition of the oneness of the human family that hearts will soften, minds will open, and the attitudes of men and women will be transformed. It is out of that transformation that a coherent, compassionate and rational response to the worldwide HIV/AIDS crisis will be made possible. UNO-BP-010628-1-HIV/AIDS-132-S

<http://www.bahaiworldnews.org/>

## Publications

Brown, Keven ed. *Evolution And Bahá'í Belief: 'Abdu'l-Bahá's Response To Nineteenth-Century Darwinism*. Kalimat Press. With essays by Keven Brown and Eberhart von Kitzing. *Studies in the Bábí and Bahá'í Religions* series, Volume 12.

This is the first and only serious, academic treatment of the subject of evolution in the teachings of the Bahá'í Faith. The authors provide an exhaustive discussion of the historical context of 'Abdu'l-Bahá's remarks on and objections to the Darwinism of his time. They argue that his remarks have been misunderstood and draw their own surprising conclusions. Their book will certainly change and redirect discussion on evolution in the Bahá'í community. Retail price: \$29.95, paperback only.

<http://www.kalimat.com/>

## Wilmette Institute Studies in the Bahá'í Faith Program

**W**orld Religions for Deepening and Dialogue Course Series:

Introduction to The Bible

DATES: December 1, 2001, to February 28, 2002

Exploring Bahá'u'lláh's Revelation Course Series:

Bahá'u'lláh's Revelation: A Systematic Survey

DATES: Nov. 1, 2001 to Feb. 28, 2002

Introduction to the Kitab-i-Aqdas and Related Texts

DATES: Sept. 1, 2001 to Dec. 31, 2001

Exploring Bahá'í Teachings Course Series

The Development of the Individual

DATES: Nov. 15, 2001 to Feb. 15, 2002

Exploring the Ministry, Writings, and Talks of `Abdu'l-Bahá

`Abdu'l-Bahá: The Exemplar

DATES: October 1 to December 31, 2001

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## Bahá'í Perspectives On Agriculture

Paul Hanley is putting together a compilation of articles on Bahá'í perspectives on agriculture and would invite inquiries from persons interested in contributing to this book. Interested authors may request an outline of the book's contents. Contact: Paul Hanley, Box 909, Wynyard, SK S0A 4T0, Canada. [paulhanley@sk.sympatico.ca](mailto:paulhanley@sk.sympatico.ca) or call 00 1 306 554 2962

## ABS-ESE Religious Studies Seminar

11-13 January 2002

One day 'Introduction to Academic Bahá'í Scholarship' on Religious Studies by M. Momen, S. Lambden etc. Friday 11 Jan 2002 10-5. Followed by the bi-annual ABS-ESE Religious Studies (SIG) seminar Friday Jan 11 (7pm) - Sunday Jan 13 (5pm). Venue: Bahá'í Centre, 30 Victoria Square, Jesmond, Newcastle upon Tyne, England.

Formal qualifications are not necessary. No age restriction or cost involved. Instruction will include informal presentations about the field, history and current state of Bábí-Bahá'í scholarship.

Immediately after and at the same venue will be the bi-annual ABS-ESE Religious Studies (SIG) seminar - Friday Jan 11 2002 (7pm) - Sunday Jan 13 (5pm). Details will be advertised later. Newcastle is easy to reach from London: one hour [supplementary] plane flight; 3 hour train journey (from King's Cross) and 5 hour bus trip and has a good International Airport. Bed & Breakfast accommodation in Newcastle is plentiful and not too expensive. B&B places can be provided on request. IT IS IMPORTANT TO BOOK ACCOMMODATION EARLY.

Details from Stephen Lambden, 44 Queens Road, Newcastle upon Tyne, NE2 2PQ Tel. [+44] [0] 191.2818597 EMail. [hurgalya@blueyonder.co.uk](mailto:hurgalya@blueyonder.co.uk) or Moojan Momen, Tel/Fax: (+44) [0]1767 627626 EMail. [Momen@northhill.demon.co.uk](mailto:Momen@northhill.demon.co.uk).

## Landegg International University

Formal Recognition Granted

Landegg is pleased to announce that its status as a private university with the name 'Landegg International University' is now formally registered and approved by the appropriate authorities in Switzerland at both federal and cantonal levels. A new logo for the university was also chosen.

Convocation

On May 6th, students and faculty gathered in the main auditorium (St. Gallen 1) to congratulate seven graduating students.

Those graduating were:

Kami Ahmadi (Master of Arts in Psychology - Clinical);

Greg Duly (Master of Arts in Consultation & Conflict Resolution - Thesis: Creating a Violence-Free Society: The Case for Rwanda);

Cheryle Gittens-Bailey (Master of Arts in Leadership & Management - Thesis: The Transformational Organization: Managing Change Through Knowledgeable Leaders and Technology);

Nancy Hatley (Master of Arts in Consultation & Conflict Resolution - Electives: Moral Education);

Don Plunkett (Master of Arts in Consultation & Conflict Resolution - Thesis: Integrative Conflict Resolution (ICR));

Geri Wilson (Master of Arts in Applied Ethics - Thesis: Analysis of Health Canada Position

Statement on 'The Safety of Dental Amalgam'); Yu Xiaofei (Master of Arts in Consultation & Conflict Resolution - Electives: Moral Education, Cross-cultural Conflict Resolution)

The graduating students were addressed by Dr. Hossain Danesh, President of the University, and by Dean Behrooz Sabet. The convocational address was delivered by Dr. Steven Gonzales; and Cheryle Gittens-Bailey and Yu Xiaofei offered remarks from the perspective of graduating students. The formal programme was accompanied by music by Landegg students and by faculty, and was followed by a gala dinner.

Landegg Internat. University Newsletter June 2001



### Submissions for Associate to:

[absese@hotmail.com](mailto:absese@hotmail.com)

Or by post (preferably on disk) to:

Associate, ABS-ESE, 27 Rutland Gate, London, SW7 1PD, United

### Membership of ABS(ESE)

- Individual membership: £15 Sterling per year
- Unwaged membership: £10 Sterling per year (including full-time students and senior citizens)
- Sponsoring membership: £25 Sterling per year (supporting a Bahá'í in Central or Eastern Europe)

**Membership Secretary, ABS-ESE, 27 Rutland Gate, London, SW7 1PD, United Kingdom.**

Large Print copies of *Associate* are available on request

The ABS(ESE) webpage: