

**THE BAHÁ'Í EDUCATIONAL PROJECT:
TOWARDS A UNIVERSAL SYSTEM OF EDUCATION**

Originally presented to
The National Pedagogical Conference
of The Bahá'í Pedagogical Group of Colombia:
"Principles for a 21st Century Education"

Apia, Risaraldas, Colombia

October 10-12, 1997

Revised: April 1999

(Published with the other presentations in Spanish in 2000 by FUNDAEC in Colombia
with the same title as that of the conference)

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THE BAHÁ'Í EDUCATIONAL PROJECT: TOWARDS A UNIVERSAL EDUCATIONAL SYSTEM

In this presentation I will outline what I believe are the major educational tasks facing Bahá'í educators which, taken together, comprise what I have termed "The Bahá'í Educational Project." I will then attempt to identify some of the major obstacles and opportunities which face the present generation of Bahá'í scholars and educationists in this monumental enterprise.

In the following, powerful passage Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith, imbues education with a divine strength and purpose:

Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City.¹

With these potent words, Bahá'u'lláh confirmed the central importance of education, blessed those who have chosen to serve humankind by "bending" their "minds and wills" in its pursuit, decreed that education be provided for all members of the human race, set as its ultimate goal the unification of the peoples of the earth in one Divine Cause, and clearly stated that this will be accomplished through the power of His Revelation.

'Abdu'l-Bahá, Bahá'u'lláh's chosen successor and interpreter, has further delineated the means by which Bahá'í educators should pursue this lofty aim set for them by Bahá'u'lláh. In a talk given in Philadelphia in 1912, He stated that "education is essential, and all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established, and the basis of ethics be the same."ⁱⁱⁱ With this brief statement 'Abdu'l-Bahá has set before us three tremendous tasks: to develop a universal standard of teaching, a universal curriculum, and a universal foundation for ethics and morals. Each one of these tasks is a current topic of debate within educational and philosophical circles. There are those who see the need for developing local standards of teaching, for transmitting more "local knowledge" through the curriculum, and for promoting only local standards of ethics which vary greatly from culture to culture. For these people universal, centralized systems are viewed as detrimental.ⁱⁱⁱ This great tension between the forces for universal standards and those for local autonomy is evident in current, national debates. In Colombia, for example, there is a trend towards less centralization of educational content and decision-making. This trend could be very beneficial or it could lead to further social disintegration. On the other hand, in the United States there is a strong movement calling for national exams and national curricula which, many fear, will lead to over-centralization and uniformity of content and method.

The Bahá'í teachings enable Bahá'í educators to transcend these and other educational debates by applying a set of God-given principles and beliefs such as: the organic oneness of humankind; unity in essentials and diversity in secondary matters¹; the essential balance needed between

¹ For example, in the area of ethics a universal Bahá'í standard is to show courtesy. However, particular ways of showing courtesy sometimes vary from culture to culture. Bahá'í parents and teachers would teach the universal virtue of courtesy while training the students in the observation of local customs.

centralization and decentralization; the importance of open-minded consultation; and the need for moderation in all endeavors. Having the guidance of the Bahá'í writings in educational matters also prevents our becoming paralyzed by the controversies. We know what must be done even though it may seem impossible or even contrary to current trends.

Shoghi Effendi, the Guardian of the Bahá'í Faith, the successor and Interpreter of the Bahá'í writings appointed by 'Abdu'l-Bahá, has further specified the goals of Bahá'í education. In a highly illuminating letter written on his behalf to a National Committee and an individual believer in 1939, the beloved Guardian states:

You have asked him for detailed information concerning the Bahá'í educational programme: there is as yet no such thing as a Bahá'í curriculum, and there are no Bahá'í publications exclusively devoted to this subject, since the teachings of Bahá'u'lláh and 'Abdu'l-Bahá do not present a definite and detailed educational system, but simply offer certain basic principles and set forth a number of teaching ideals that should guide future Bahá'í educationalists in their efforts to formulate an adequate teaching curriculum which would be in full harmony with the spirit of the Bahá'í Teachings, and would thus meet the requirements and needs of the modern age.

These basic principles are available in the sacred writings of the Cause, and should be carefully studied, and gradually incorporated in various college and university programmes. But the task of formulating a system of education which would be officially recognized by the Cause, and enforced as such throughout the Bahá'í world is one which [the] present-day generation of believers cannot obviously undertake, and which has to be gradually accomplished by Bahá'í scholars and educationalists of the future.^{iv}

In this letter the Guardian has clearly delineated what we do not have, what we do have, what we can do in the short term, what we must do in the future, and who will carry out the endeavor. What we did not have in 1939 and still do not have over half a century later is a "definite and detailed educational system." What we do have are "principles" and "teaching ideals" which can be found in the sacred writings (many of which can be found in the compilation *Bahá'í Education*). What we can do and have been doing in the short term is to abstract the principles and ideals from the writings and apply them in schools and universities. What needs to be formulated in the long term is a "system of education" which is "in full harmony with the spirit of the Bahá'í teachings." This will be developed by two types of specialists--Bahá'í scholars and educators--and will eventually be applied throughout the Bahá'í world.

Various Bahá'í educators and institutions have endeavored to identify principles of Bahá'í education. For example, the Office of Public Information of the Bahá'í International Community in its publication "Education: A Bahá'í Perspective" outlines the following nine "essential elements of programmes of literacy and basic education . . . beyond the skills of reading, writing, and simple arithmetic":

1. The awakening of the individual's capacity for intellectual investigation as the distinguishing power of the human mind.
2. An understanding of the natural world in which one lives.
3. Training in the exercise and application of the will.

4. A reasonable degree of proficiency in at least one productive skill.
5. An adequate understanding, at least in the local context, of the need for programmes of social betterment in such fields as health, sanitation, agriculture, and crafts.
6. Some ability to analyze social conditions and discover the forces that influence them.
7. The capacity to contribute to community consultation and planning through the expression of ideas and the promotion of a spirit of unity in collaboration.
8. A conviction that human happiness lies in spiritual and intellectual development rather than in the acquisition of wealth or power for their own sake.
9. Appreciation of the truth that humanity is one people and the earth its homeland.⁵[5]

The Bahá'í Community of Ecuador, in its various efforts to contribute to the formulation of government policy, identified eleven principles which can be expressed in the following terms:

1. Education should be obligatory.
2. Education should be universal, i.e., it should be accessible to everyone.
3. When resources are limited, the education of girls should receive priority over that of boys because girls may become mothers who are the first educators of both girls and boys.
4. Education should include three dimensions: material, intellectual, and spiritual.
5. Character formation is a fundamental task of education.
6. Education should promote peace at all levels of society.
7. Education should promote the concepts of world citizenship and the organic unity of the human race; that is, the principle that the well-being of each people depends upon the well-being of all peoples.
8. Education should prepare students in a productive art, craft, vocation, or profession.
9. Education should promote the concept of work as service to humanity and not merely as a means for earning a living.
10. Education should promote respect for agriculture as the foundation of the economic system.
11. The position of educators in society should be given great importance.^{vi}

Other principles which apply to education have been or remain to be gleaned from the sacred writings and expressed in various ways.^{vii} For example, a curricular principle that all students receive training in basic subjects without demanding an equal level of attainment could be inferred from the following statement of Bahá'u'lláh:

It is incumbent upon the children to exert themselves to the utmost in acquiring the art of reading and writing. Writing skills that will provide for urgent needs will be enough for some; and then it is better and more fitting that they should spend their time in studying those branches of knowledge which are of use.

. . . in every art and skill, God loveth the highest perfection.^{viii}

We are also instructed to extract "teaching ideals" from the sacred writings. My informal review of the Bahá'í literature on education indicates that less has been done in this area. However, even a cursory perusal of the writings as related to teaching the Faith and educating children reveals the importance of, what I would consider, four teaching ideals, namely, patience, good-will, love, and kindness. In a marvelous passage which, I believe, should be taken to heart by all educators, Bahá'u'lláh states:

Show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindness and good-will. Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.^{ix}

In a similar vein, 'Abdu'l-Bahá states: "The child must not be oppressed or censured because it is undeveloped; it must be patiently trained."^x And the Guardian confirms this when he notes that "love and kindness have far greater influence than punishment upon the improvement of human character."^{xi}

Identifying particular teaching methodologies (as contrasted to ideals) in the writings is much more difficult. The Universal House of Justice, in a letter introducing the compilation on Bahá'í education reminds the reader to place the statements in context.^{xii} For example, many of the Master's Tablets were directed to the Persian Bahá'í community at a time when educational facilities and teacher training were rudimentary or even non-existent. However, some of his recommendations continue to be appropriate even under the best of conditions. For example, a phenomenon noted by 'Abdu'l-Bahá in a conversation with Bahá'í pilgrims has received attention recently in educational research and has generated a teaching method referred to as "wait time." He states:

Among children, some grasp a thing quickly, while others take their time to arrive at a conclusion. The former are called intelligent and praised by some as being superior to the latter, who are laughed at and considered stupid. Often, however, a child of the second group, who seems slow, is gifted with a superior intellect, and therefore needs to ponder a thing before pronouncing judgment. He has less sagacity, less quickness of parts, than the other, but in real intellect, he is superior.^{xiii}

A great deal has been done in the application of principles and ideals in Bahá'í educational institutions. As of 1998 there were at least 535 Bahá'í tutorial schools, 379 academic schools, and 10 Bahá'í-inspired institutions of higher learning.^{2xiv} And as of 1992 there were 186 literacy programs.^{xv} Those believers who work in Bahá'í educational institutions are, at present, a privileged minority. Certainly they are the pioneers in developing Bahá'í education and the opportunity they have to vindicate the efficacy of Bahá'í principles of education is to be envied.³ However, when the Guardian referred to the application of Bahá'í principles and ideals of education, he did not state that this had to be carried out exclusively in Bahá'í schools and universities. For most of the Bahá'ís working in the field of education our course of action must be confined to influencing the educational institutions with which we are affiliated or associated. In a letter written to the members of a National Spiritual Assembly, Shoghi Effendi pointed out

² UNIDA, Argentina; Universidad Nur, Bolivia; UTEPSA, Bolivia (private venture); Universidad Bolivariana, Chile; FUNDAEC, Colombia; Bahá'í Chair, University of Indore, India; Unity College, Ethiopia (private venture); Landegg Academy, Switzerland; Bahá'í Chair for World Peace, University of Maryland, United States; Wellspring Institute for Integral Studies (WIIS), United States (private venture).

³ One area which could and should be researched at the present time is Bahá'í moral education. Do children in Bahá'í educational programs demonstrate moral behavior and attitudes which are superior to those of students in other programs? Much informally gathered feedback from parents indicates that the answer is positive. What is needed are more formal, comparative studies.

two tasks, major and minor, in which they should engage. The major task, he states, is "the formation and the consolidation of Bahá'í administrative institutions" and the preservation of "the identity of the Cause and the purity of the mission of Bahá'ulláh." In their minor undertaking, he says, "they should endeavor to participate, within recognized limits, in the work of institutions which though unaware of the claim of the Bahá'í Cause are prompted by a sincere desire to promote the spirit that animates the Faith." He further admonishes them "to imbue with the spirit of power and strength such movements as in their restricted scope are endeavoring to achieve what is near and dear to the heart of every true Bahá'í."^{xvi}

Now I would like to consider the even more difficult task, the formulation of a Bahá'í system of education which incorporates a universal curriculum and universal standards for teaching and ethics. The question has been raised as to whether or not we are the future educators and scholars, referred to by Shoghi Effendi, who will develop such a system.^{xvii} My own response is both "yes" and "no." Yes, we are the educators and scholars who are living two generations after the Guardian made this statement and we certainly should make a significant contribution to this project. But, no, in the sense that the task is too grand for a single generation. Indeed, much has already been done by former generations of Bahá'ís dating back to the first, formal, Bahá'í, educational institutions in Iran. Much experience has been gathered in the course of this century in a wide array of cultural contexts. The present generation must pick up the torch where others left off and carry it forward to greater heights knowing that it will take several more generations to achieve the goal.

The following represents my limited understanding of what the outline of a Bahá'í educational system might look like. The first point of analysis is the meaning of the term "system" which can be defined as "a complete exhibition of essential principles or facts, arranged in a rational dependence or connection; ... a complex of ideas, principles, etc., forming a coherent whole."^{xviii} From this viewpoint it appears that the ideals and principles that we have are the parts. What is now needed is the coherent whole; a framework which is comprehensive enough to connect the parts in a rational way. The idea of a "system" is particularly appropriate because it is general enough to encompass the manifold aspects of such a broad field as is education. Note that Shoghi Effendi called for the formulation of neither a "philosophy" of education, nor a "science" of education, nor an "art" of education, nor a "theory" of education, nor a "model" of education. The concept of a system as defined above is much broader than these and is capable of encompassing all of them. Figure 1 below represents an attempt to diagram a possible "systematization" of several of the components discussed thus far along with a few others."

The model^{xix} shows a cyclical flow of derivation and influence amongst the components of a hypothetical system of education: religion, philosophy, science, a theory of development and learning, a theory of curriculum, a theory of teaching, a theory of administration and institution-community relations, praxis, and a theory of evaluation. Religion inspires philosophy by setting ultimate aims of creation and life and by identifying the entities, physical and non-physical, of which existence is composed. Philosophy bridges the fields of religion and science, and is capable of coordinating their principles, ideas, theories, and research findings into a coherent, logically consistent scheme of thought.^{xx} Philosophy, inspired and informed by religion, guides the utilization and integration of pertinent sciences in the formulation of a theory of development and learning. This central theory must describe how individual humans and social entities develop and learn. The theories of curriculum, teaching, and administration and institution-community relations are derived from the theory of development and learning. Educational

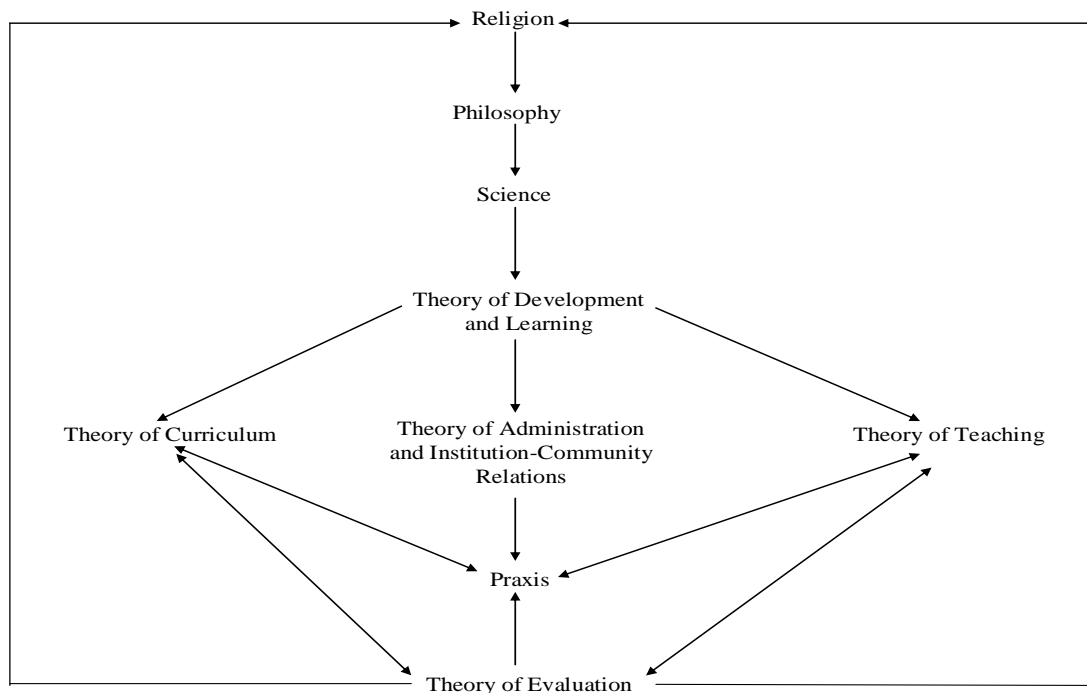


Figure 1: Model of a Bahá'í-Inspired System of Education

praxis is derived from these three theories directly and indirectly from the theory of development and learning. It is also directly inspired by religion, guided by philosophy, and informed by various scientific fields. Praxis is the component which touches the learner. Also, it reciprocally informs the theories upon which it is based, thereby rendering the system both deductive and inductive in nature. Finally, the theory of evaluation submits all of the components--praxis, the five basic theories (including the theory of evaluation itself), scientific knowledge, philosophy, and our present understanding of religion to the processes of continual assessment, scientific research, and improvement. And, in this way the Bahá'í educational system will always be renewed and in a continual state of development and becoming. Shoghi Effendi has stated that the Bahá'í Faith is "scientific in its method."^{xxi} Surely then, a Bahá'í system of education must also have a scientific foundation rather than one based principally on tradition and the imitation of what educators have done in the past.

Some may ask why religion, philosophy, and, science, especially the science of human development, are included in an educational system and not just the usual fields such as curriculum, teaching, and evaluation. The reason is that any system of education must first define the nature of the entity being educated, namely, the human being. In order to understand the nature of human beings, one must also understand the nature of the context in which they develop, that is, the nature of reality and the universe of which human beings form an integral part. When one considers these topics, questions regarding ultimate purpose naturally arise: What is the purpose of the creation? What is the nature and purpose of human life? These topics are religious and philosophical in nature. Theology and the philosophical fields such as cosmology, ontology, and metaphysics must be called upon. If the study of these themes is limited to the viewpoints of materialistic philosophies,^{xxii} it is possible to arrive at a circumscribed, mechanistic understanding of human nature.^{xxiii} Religion and the Manifestations

of God are needed to illumine the spiritual aspects of reality and human nature and their purposes which are inaccessible to materialistically-oriented science because of its dependence on the use of observation, sense perception, and linear modes of logic in its production of knowledge.⁴ The theory of human development and learning then must harmonize religious beliefs, philosophical ideas, and scientific findings in its explanation of how human beings learn and how they develop physically, socially, psychologically, and spiritually. It is only after this foundation has been laid that questions of curriculum, teaching, administration, and evaluation can be answered. This essential relationship between religion, philosophy, and science was described by 'Abdu'l-Bahá in these words:

Science may be likened to a mirror wherein the images of the mysteries of outer phenomena are reflected. . . . The philosophical conclusions of bygone centuries, the teaching of the Prophets and wisdom of former sages are crystallized and reproduced in the scientific advancement of today.^{xxiv}

What is needed to develop a system of Bahá'í education based on this scheme? Experts will be needed in each of the eight areas: religion, philosophy, various branches of science, development and learning, curriculum, teaching, administration and institution-community relations, and evaluation. Hence, the project will be interdisciplinary in nature. In the field of religion Bahá'í scholars will need to delve into the sacred writings and, in consultation with educators, derive applications for the educational system. The Bahá'í educator, H.T.D. Rost, in his book *The Brilliant Stars* states that it is his conviction that "all the teachings of the Bahá'í Faith are relevant to education in general and the education of children in particular."^{xxv} When one considers an educational system which must address questions of such widely ranging topics as administration, scientific research, cosmology, and teaching methodology, the logic of this conviction becomes even more apparent.

At the present time scholars of the Bahá'í writings are limited by several factors. One is language. The sacred writings are in Arabic and Persian. As of 1993 only about ten percent of them had been translated to English (fortunately this ten percent represents the "cream" of the Revelation.)^{xxvi} Also, there is no Bahá'í institution of higher learning with access to the original writings. And, much of the secondary literature is composed of 'Abdu'l-Bahá's private and public talks recorded in personal notes, the transcription and translations of which are continually being revised and corrected at the Bahá'í World Centre.

In the area of philosophy, we are presently limited to drawing upon those philosophers who have developed theistic schemes of thought as opposed to the materialistic philosophers. Bahá'u'lláh has praised Greek philosophers such as Socrates, Plato, and Aristotle.^{xxvii} Modern theistic or non-

⁴ Holistic approaches to science are now acknowledging other modes of knowing which scientists have used in the past and which are becoming more explicit in scientific exposition. They include meditation, dreams, prayer, intuition, insight, serendipity, waking-state visions, consultation, and just everyday living. (See, for example, Stanley Krippner, *Dreamtime & Dreamwork* [Los Angeles: Jeremy P. Tarcher, 1990]; Fritjof Capra, *The Tao of Physics* [Boston: Shambhala, 1983]; Fritjof Capra and David Steindl-Rast, *Belonging to the Universe: Explorations on the Frontiers of Science and Spirituality* [New York: Harper Collins, 1991]; Belenky, McVicker Clinchy, Rule Goldberger, and Tarule, *Women's Ways of Knowing* [New York: Basic Books, 1986]; Pamela Maykut and Richard Morehouse, *Beginning Qualitative Research: A Philosophic and Practical Guide* [Washington, D. C.: Palmer, 1994]; Philip Cañe, *Giants of Science* [New York: Pyramid, 1959]; Ilya Prigogine and Isabelle Stengers, *Order Out of Chaos* [New York: Bantam, 1984].)

mechanistic philosophers include Henri Bergson and Teilhard de Chardin.⁵ Other non-mechanistic philosophers include Alfred North Whitehead, Charles Pierce, and John Dewey. Eventually we must produce Bahá'í philosophers who will reach and surpass the stature of these great men. Shoghi Effendi states that Bahá'u'lláh has "enunciated certain universal principles" and "propounded a particular philosophy" which is "potent, sound and universal."^{xxviii} It will be the task of future Bahá'í philosophers to explicate the Bahá'í philosophy which will surely make a significant and welcome contribution to the development of the Bahá'í educational system.

This same principle holds true for the areas of science, human development, learning, curriculum, teaching, and evaluation. We will need to utilize the work of scholars who, with few exceptions, are not Bahá'ís but whose theories are in harmony with the Bahá'í teachings and are supported by scientific research.

Because each of the areas described in this scheme represents one or more branches of learning which correspond roughly to departments in a university and because all realms of knowledge can contribute to either the process or the content of education, it appears that another requirement for the development of a Bahá'í system of education is the founding of departments of education within a comprehensive, Bahá'í, university system. In this way the educationists and the scholars can work closely together on "the project."

At the present time there are ten Bahá'í-inspired institutions of higher learning operating in the world. Although none of them contains both a department of education and the necessary spectrum of other faculties, the potential is there. If the Bahá'í community has scholars in all of the fields needed to contribute to the formulation of a Bahá'í system of education, they are geographically dispersed throughout the world. Another possibility, therefore, is to create a "virtual university" on the Internet dedicated to pursuing this project. At present the dialogue would be limited to sub-groups speaking the same language, but, after the universal auxiliary language is chosen and taught throughout the world, the project will gain a much greater impetus and more comprehensive input from the various peoples comprising the Bahá'í international community.

Another interim strategy is to promote the formation of branches of the Association of Bahá'í Studies dedicated to exploring educational issues. To my knowledge the "Grupo Pedagógico Bahá'í" of Colombia is the only such permanent, Bahá'í association which has been organized for the purpose of promoting Bahá'í educational principles. These professional associations could contribute to the project through their publications and conferences focused on research, praxis, and theory.

Returning to the theme of the need for explicitly Bahá'í universities with departments of education which will pursue this project as mandated by both the Master and the Guardian, we come face-to-face with the issue of teaching the Faith and the acceleration of the process of entry of large groups--the primary goal of the present Four Year Plan. Ideally, in order to create a truly Bahá'í system of education, at both the school and university levels we will need professors,

⁵ Interestingly, Henri Bergson obtained an interview with 'Abdu'l-Bahá while He was in Paris in 1913. (See *Tur les Pas de 'Abdu'l-Bahá a Paris* by Paul Hakim, [Paris: Librairie Baha'ie, 1998, pp. 44-45] Also, it has been ascertained that a talk given by the Master in the autumn of 1911 in Paris possibly influenced the development of Teilhard de Chardin's universal vision. (See *Cartas a un Buen Católico* by José Luis Márquez, *Cartas a un Buen Católico*. [Barcelona: Editorial Bahá'í de España, 1987, p. 220].)

administrators, students, and parents of students who are, for the most part, Bahá'ís; people who have recognized Bahá'u'lláh as the Manifestation of God for this age; who are dedicated to building His World Order; and who are committed to demonstrating to the world the efficacy of a Bahá'í educational system. Certainly, this will not be attainable until we have groups and masses entering the Faith from all strata of society. Here in Colombia, for example, when Hand of the Cause of God Rahmatu'lláh Muhájir laid the cornerstone of the Ruhi Institute, he stated that it would become The Ruhi University in the future. To bring this vision into reality we must create the contributing structures: a multitude of Bahá'í communities with Bahá'í high schools, primary schools, and preschools operated by Bahá'í professionals and attended by a majority of Bahá'í students.

As Bahá'í universities and schools in mass conversion areas come into being they can begin to create regional prototypes of a Bahá'í system of education. These prototypes or models can be developed in three ways: by continual refinement of practice and theory; by interacting with other prototypes developed by groups in other regions of the world; and by having the work carried forward by each succeeding generation of Bahá'í scholars and educators, each of which will have a better understanding of a Bahá'í-inspired system by having been educated in it. A system of communication and collaboration through visits, conferences, and computer networks can facilitate the process. Eventually the regional educational systems or prototypes, through cooperation and by vying with one another, could evolve into the universal system of Bahá'í education called for by 'Abdu'l-Bahá and Shoghi Effendi.

In conclusion, I have tried to describe, in very broad strokes, the possible components, phases, obstacles and opportunities for developing a Bahá'í educational system. Each of us must determine in what way he or she will make a particular contribution to "the project" and all of us must realize that it is impossible to divorce this enterprise from the goals of the Four Year Plan; that it is of paramount significance that our beloved Universal House of Justice has focused our attention on the needs of the present stage; namely, swelling the ranks of Bahá'í educators and scholars by teaching the Faith to teachers in the public school system and to university professors and their students. It is to the accomplishment of this goal that we as Bahá'í educators of the present generation must make such a historic and heroic contribution that it will forever shine out brightly in the annals of the Cause of Bahá'u'lláh--the Cause of God Himself--the Cause which each of us so deeply loves and cherishes.

Notes

- ⁱ Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, trans. Shoghi Effendi 2d ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1952), 333.
- ⁱⁱ 'Abdu'l-Bahá, Promulgation of Universal Peace, comp. Howard MacNutt, 2d ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1982), 182.
- ⁱⁱⁱ Nel Noddings, Philosophy of Education. (Boulder, CO: Westview P, 1995).
- ^{iv} Shoghi Effendi, through his secretary, in Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, Bahá'í Education; A Compilation of Extracts from the Bahá'í Writings, comp. Research Department of the Universal House of Justice, (London: The Bahá'í Publishing Trust, 1987), 55-56.
- ^v Bahá'í International Community, Education: A Bahá'í Perspective (Oakham, Leicestershire, England: Bahá'í Publishing Trust [undated]).
- ^{vi} Asamblea Espiritual de los Bahá'ís del Ecuador, Principios de Educación Bahá'í and Ponencia Bahá'í para la Consulta Nacional: Educación Siglo XXI (Quito: Asamblea Espiritual Nacional de los Bahá'ís del Ecuador, Apdo 869-A [undated]).
- ^{vii} See, for example, Dave Menham, "Basic Concepts and the Multi-Ethnic Approach to Education," in Trends in Bahá'í Education, Hooshang Nikjoo, ed., (London: The Bahá'í Publishing Trust, 1990), 216.
- ^{viii} Bahá'u'lláh, in Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, Bahá'í Education: A Compilation of Extracts from the Bahá'í Writings, comp. Research Department of the Universal House of Justice, (London: The Bahá'í Publishing Trust, 1987), 5.
- ^{ix} Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, trans. Shoghi Effendi 2d ed. (Wilmette, Ill.: Bahá'í Publishing Trust, 1952), 8.
- ^x 'Abdu'l-Bahá, in Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, Bahá'í Education: A Compilation of Extracts from the Bahá'í Writings, comp. Research Department of the Universal House of Justice, (London: The Bahá'í Publishing Trust, 1987), 46.
- ^{xi} *Ibid*, 54.
- ^{xii} "Release of a Compilation on Bahá'í Education--31 August 1976" in Messages from the Universal House of Justice. 1963-1986: The Third Epoch of the Formative Age. Compiled by Geoffrey W. Marks, (Wilmette, Ill.: Bahá'í Publishing Trust, 1996), 338-339.
- ^{xiii} 'Abdu'l-Bahá, in Marzieh Gail, Summon Up Remembrance. (Oxford: George Ronald, 1987), 233-34.
- ^{xiv} Communication to the author from the Office of Social and Economic Development, Bahá'í World Centre, Haifa, Israel, 3 March, 1999.
- ^{xv} Letter to this author. Office of Social and Economic Development, Bahá'í World Centre, Haifa, Israel (March, 1999). See also: The Bahá'í World. (Oxford: World Centre Publications, 1994), 325.
- ^{xvi} Shoghi Effendi, Bahá'í Administration. (Wilmette, Ill: Bahá'í Publishing Trust, 1968), 126.
- ^{xvii} Trevor R. Finch, "The Spiritualization of Education: Curriculum Development," in Trends in Bahá'í Education Hooshang Nikjoo, ed., (London: The Bahá'í Publishing Trust, 1990), 147.
- ^{xviii} Webster's Seventh New Collegiate Dictionary.
- ^{xix} This systemic scheme is based on a diagram of the Anisa Model of Education.
- ^{xx} Alfred North Whitehead, Process and Reality. (New York: Free Press, 1929/1978.) 3.
- ^{xxi} Shoghi Effendi Selected Writings of Shoghi Effendi, rev. ed. (Wilmette, Ill: Bahá'í Publishing Trust, 1975) 1.
- ^{xxii} See, for example, Robert L. Heilbroner, The Worldly Philosophers. (New York: Simon and Schuster, 1953/1961/1967) and Daniel C. Jordan and Raymond P. Shephard, The Philosophy of the ANISA Model. *World Order*, 7 (4), pp. 17-26.
- ^{xxiii} Daniel C. Jordan and Raymond P. Shepard, "The Philosophy of the Anisa Model," World Order, 7, No. 1 (Fall 1972): 23-31.
- ^{xxiv} 'Abdu'l-Bahá, The Promulgation of Universal Peace, comp. Howard MacNutt, 2d ed. (Wilmette, Ill: Bahá'í Publishing Trust, 1982) 29.
- ^{xxv} H.T.D. Rost, The Brilliant Stars: The Bahá'í Faith and the Education of Children. (Oxford: George Ronald, 1979), 36.
- ^{xxvi} This percentage was stated by a translator working at the World Centre to the author in 1993. The idea of "cream" is that of Shoghi Effendi in response to an English-speaking Bahá'í who complained that there needed to be more translations made of the sacred writings (as told by Hand of the Cause of God Amatu'l-Bahá Rúhíyyih Khánúm during a conference).

^{xxvii} Bahá'u'lláh, Tablets of Bahá'u'lláh, comp. Research Department of the Universal House of Justice, trans. Habib Taherzadeh, (Haifa: Bahá'í World Centre, 1978), 146-7.

^{xxviii} Shoghi Effendi, The World Order of Bahá'u'lláh. (Wilmette, Ill: Bahá'í Publishing Trust, 1974) 19.