

## Speaking on Socio-Political Order

23 December 2008

Transmitted by email: ...

Dr...  
U.S.A.

Dear Bahá'í Friend,

Your email letter dated 26 June 2008, in which you inquire about the extent to which a Bahá'í, particularly one who is a social scientist or academic, may speak publicly on sociopolitical issues, has been received by the Universal House of Justice. We have been asked to convey the following reply.

You are, of course, well aware of the principle of noninvolvement in politics enunciated by Shoghi Effendi. Bahá'ís are to “refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions.” They “assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests” of the Faith and eschew “the entanglements and bickerings inseparable from the pursuits of the politician”. They are to “rise above all particularism and partisanship, above the vain disputes, the petty calculations, the transient passions that agitate the face, and engage the attention, of a changing world”. This principle, which demands strict avoidance of any type of partisan political activity, must be scrupulously upheld. However, as society and its political processes evolve and as the Faith grows, the interaction between the two becomes increasingly

complex. The House of Justice will provide the necessary guidance over time to apply this principle to existing circumstances.

The term “politics” can have a broad meaning, and therefore it is important to distinguish between partisan political activity and the discourse and action intended to bring about constructive social change. While the former is proscribed, the latter is enjoined; indeed, a central purpose of the Bahá'í community is social transformation. `Abdu'l-Bahá's treatise *The Secret of Divine Civilization* amply demonstrates the Faith's commitment to promoting social change without entering into the arena of partisan politics. So too, innumerable passages in the Bahá'í Writings encourage the believers to contribute to the betterment of the world. “Be anxiously concerned with the needs of the age ye live in,” Bahá'u'lláh states, “and center your deliberations on its exigencies and requirements.” `Abdu'l-Bahá urges the friends to “become distinguished in all the virtues of the human world—for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace.” Further, in a letter written on his behalf, Shoghi Effendi explains that “much as the friends must guard against in any way seeming to identify themselves or the Cause with any political party, they must also guard against the other extreme of never taking part, with other progressive groups, in conferences or committees designed to promote some activity in entire accord with our teachings”. In another letter written on his behalf in 1948, when racial inequality was enshrined in the laws of many states in the United States, he indicates that there is “no objection at all to the students taking part in something so obviously akin to the spirit of our teachings as a campus demonstration against race prejudice.” Bahá'ís must, therefore, be tireless in addressing, through word and deed, a range of social issues.

When the Bahá'í community was small, its contribution to social well-being was naturally limited. In 1983 the House of Justice announced that the growth of the Faith had given rise to the need for a greater involvement in the life of society. Bahá'ís began to engage more systematically in the work of social and economic development through activities of varying degrees of complexity. Efforts to contribute to social transformation also include participation in the public discourse on issues of concern to humanity, such as peace, the elimination of prejudices of all kinds, the spiritual and moral empowerment of youth, and the promotion of justice. These two types of activity have steadily increased over the past twenty-five years and will grow in scope and influence in the future.

The organized endeavors of the Bahá'í community in these areas are reinforced by the diverse initiatives of individual believers working in various fields—as volunteers, professionals, and experts—to contribute to social change. The distinctive nature of their approach is to avoid conflict and the contest for power while striving to unite people in the search for underlying moral and spiritual principles and for practical measures that can lead to the just resolution of the problems afflicting society. Bahá'ís perceive humanity as a single body. All are inseparably bound to one another. A social order structured to meet the needs of one group at the expense of another results in injustice and oppression. Instead, the best interest of each component part is achieved by considering its needs in the context of the well-being of the whole.

Involvement in social discourse and action will at times require that Bahá'ís become associated with the development of public policy. In this regard, the term “policy,” like the term “politics,” has a broad meaning. While refraining from discussion of policies pertaining to political relations between nations or partisan political affairs within a country, Bahá'ís will no doubt contribute to the formulation and implementation of policies that address certain social concerns.

Examples of such concerns are safeguarding the rights of women, extending effective education to all children, curbing the spread of infectious disease, protecting the environment, and eliminating the extremes of wealth and poverty.

It is evident, then, that as a Bahá'í who is a political scientist you have a great deal of latitude to comment on social issues. Yet it is also possible to participate in the generation and application of knowledge in your field by dealing with topics that are more directly political in nature. You are no doubt aware of the general advice, written on behalf of the Guardian, that one way to criticize the social and political order of the day without siding with or opposing an existing regime is to offer a deeper analysis on the level of political theory rather than practical politics. Another approach would be to contribute to scientific inquiry and shed light on differing viewpoints to seek common understanding and effective solutions without succumbing to partisan advocacy and obfuscation. Bahá'u'lláh states that "every matter related to state affairs which ye raise for discussion falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance." You have the opportunity to mine the gems of His Revelation and to prepare and present them in a manner that is attractive to those seeking new insights. You will have to learn over time how to find a balance between the principles and concepts you hold as true that come from the Teachings of the Faith and from your discipline.

Challenges will inevitably arise. For example, you may find that an issue pertaining to social action has been co-opted by the political debate among competing factions, and wisdom will be required to determine whether to adjust your approach or let the matter rest for a time. In some cases it may be necessary to forgo opportunities that would thrust you into political debate or criticism of partisan policies of governments. In other instances there may be special sensitivities, such as topics related to countries where the Bahá'í community faces

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hardship or oppression, when comments could create the impression that the friends are engaged in political activity against the interests of a particular government. These same considerations arise when evaluating invitations from the media to comment or engage in discussion on the political affairs of the day. Your National Spiritual Assembly is available to assist you in clarifying particular questions should the need arise.

Be assured of the prayers of the House of Justice at the Sacred Threshold that your efforts to reflect the principles of the Faith in your professional activities may attract the blessings and confirmations of the Ancient Beauty.

With loving Bahá'í greetings,

Department of the Secretariat  
Baha'i World Center