

BASELINE ASSESSMENT

Approach to the practice of the ADJ Process is first HUMILITY, then HONESTY

3rd Spiritual Prerequisite	3rd Spiritual Prerequisite – Spiritual Standards and Conditions	Reflection on the standards: Where am I in this process? Where do I need to improve?
Freedom from racial prejudice (external and/or inner)	<u>As to racial prejudice, the corrosion of which, for well-nigh a century, has bitten into the fiber, and attacked the whole social structure of American society, it should be regarded as constituting the most vital and challenging issue confronting the Bahá'í community at the present stage of its evolution.</u>	
	The ceaseless exertions which this issue of paramount importance calls for,	
	<ul style="list-style-type: none"> • the sacrifices it must impose, 	
	<ul style="list-style-type: none"> • the care and vigilance it demands, 	
	<ul style="list-style-type: none"> • the moral courage and fortitude it requires, 	
	<ul style="list-style-type: none"> • the tact and sympathy it necessitates, 	
	invest this problem, which the American believers are still far from having satisfactorily resolved, with an urgency and importance that cannot be overestimated.	
	White and Negro, high and low, young and old, whether	
	<ul style="list-style-type: none"> • newly converted to the Faith or not, 	
	all who stand identified with it must participate in, and lend their assistance, each according to his or her	
	<ul style="list-style-type: none"> • capacity, 	
	<ul style="list-style-type: none"> • experience, and 	
	<ul style="list-style-type: none"> • opportunities, 	
	to the common task of fulfilling the instructions, realizing the hopes, and following the example, of 'Abdu'l-Bahá.	
	Whether colored or noncolored, neither race has the right, or can conscientiously claim, to be regarded as absolved from	
	<ul style="list-style-type: none"> • such an obligation, 	
	<ul style="list-style-type: none"> • as having realized such hopes, or 	
	<ul style="list-style-type: none"> • having faithfully followed such an example. 	
	A long and thorny road, beset with pitfalls, still remains untraveled, both by the white and the Negro exponents of the redeeming Faith of Bahá'u'lláh. On the distance they cover, and the manner in which they travel that road, must depend, to an extent which few among them can imagine, the operation of those intangible influences which are indispensable to the spiritual triumph of the American believers and the material success of their newly launched enterprise.	

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Freedom from racial prejudice (external and/or inner)	<p>Let them call to mind, fearlessly and determinedly, the example and conduct of ‘Abdu’l-Bahá while in their midst.</p>	
	Let them remember	
	<ul style="list-style-type: none"> ● His courage, 	
	<ul style="list-style-type: none"> ● His genuine love, 	
	<ul style="list-style-type: none"> ● His informal and indiscriminating fellowship, 	
	<ul style="list-style-type: none"> ● His contempt for and impatience of criticism, tempered by His tact and wisdom. 	
	Let them revive and perpetuate the memory of those unforgettable and historic episodes and occasions on which He so strikingly demonstrated	
	<ul style="list-style-type: none"> ● His keen sense of justice, 	
	<ul style="list-style-type: none"> ● His spontaneous sympathy for the downtrodden, 	
	<ul style="list-style-type: none"> ● His ever-abiding sense of the oneness of the human race, 	
	<ul style="list-style-type: none"> ● His overflowing love for its members, and 	
	<ul style="list-style-type: none"> ● His displeasure with those who dared to flout His wishes, to deride His methods, to challenge His principles, or to nullify His acts. 	
	<p>To discriminate against any race, on the ground of its being socially backward, politically immature, and numerically in a minority, is a flagrant violation of the spirit that animates the Faith of Bahá’u’lláh.</p>	
	<p>The consciousness of any division or cleavage in its ranks is alien to its very purpose, principles, and ideals. Once its members have fully recognized the claim of its Author, and, by identifying themselves with its Administrative Order, accepted unreservedly the principles and laws embodied in its teachings, every differentiation of class, creed, or color must automatically be obliterated, and never be allowed, under any pretext, and however great the pressure of events or of public opinion, to reassert itself.</p>	
	<p><u>If any discrimination is at all to be tolerated, it should be a discrimination not against, but rather in favor of the minority, be it racial or otherwise.</u></p>	
	<p>Unlike the nations and peoples of the earth, be they of the East or of the West, democratic or authoritarian, communist or capitalist, whether belonging to the Old World or the New, who either ignore, trample upon, or extirpate, the racial, religious, or political minorities within the sphere of their jurisdiction, every organized community enlisted under the banner of Bahá’u’lláh should feel it to be its first and inescapable obligation to</p>	
	<ul style="list-style-type: none"> ● nurture, 	

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	<ul style="list-style-type: none"> ● encourage, and 	
	<ul style="list-style-type: none"> ● safeguard every minority belonging to any faith, race, class, or nation within it. 	
	<p>So great and vital is this principle that in such circumstances, as when an equal number of ballots have been cast in an election, or where the qualifications for any office are balanced as between the various races, faiths or nationalities within the community, priority should unhesitatingly be accorded the party representing the minority, and this for no other reason except to stimulate and encourage it, and afford it an opportunity to further the interests of the community.</p>	
	<p>In the light of this principle, and bearing in mind the extreme desirability of having the minority elements participate and share responsibility in the conduct of Bahá'í activity, it should be the duty of every Bahá'í community so to arrange its affairs that in cases where individuals belonging to the divers minority elements within it are already qualified and fulfill the necessary requirements, Bahá'í representative institutions, be they</p>	
	<ul style="list-style-type: none"> ● Assemblies, 	
	<ul style="list-style-type: none"> ● conventions, 	
	<ul style="list-style-type: none"> ● conferences, or 	
	<ul style="list-style-type: none"> ● committees, 	
	<p>may have represented on them as many of these divers elements, racial or otherwise, as possible.</p>	
	<p>The adoption of such a course, and faithful adherence to it, would not only be a source of inspiration and encouragement to those elements that are numerically small and inadequately represented, but would demonstrate to the world at large the universality and representative character of the Faith of Bahá'u'lláh, and the freedom of His followers from the taint of those prejudices which have already wrought such havoc in the domestic affairs, as well as the foreign relationships, of the nations.</p>	
	<p>Freedom from racial prejudice, in any of its forms, should, at such a time as this when an increasingly large section of the human race is falling a victim to its devastating ferocity, be adopted as the watchword of the entire body of the American believers,</p>	
	<ul style="list-style-type: none"> ● in whichever state they reside, 	
	<ul style="list-style-type: none"> ● in whatever circles they move, 	
	<ul style="list-style-type: none"> ● whatever their age, traditions, tastes, and habits. 	

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	It should be consistently demonstrated in every phase of their activity and life,	
	<ul style="list-style-type: none"> ● whether in the Bahá'í community or 	
	<ul style="list-style-type: none"> ● outside it, 	
	<ul style="list-style-type: none"> ● in public or 	
	<ul style="list-style-type: none"> ● in private, 	
	<ul style="list-style-type: none"> ● formally as well as 	
	<ul style="list-style-type: none"> ● informally, 	
	<ul style="list-style-type: none"> ● individually as well as 	
	<ul style="list-style-type: none"> ● in their official capacity as organized groups, committees and Assemblies. 	
	It should be deliberately cultivated through the various and everyday opportunities, no matter how insignificant, that present themselves,	
	<ul style="list-style-type: none"> ● whether in their homes, 	
	<ul style="list-style-type: none"> ● their business offices, 	
	<ul style="list-style-type: none"> ● their schools and colleges, 	
	<ul style="list-style-type: none"> ● their social parties and recreation grounds, 	
	<ul style="list-style-type: none"> ● their Bahá'í meetings, 	
	<ul style="list-style-type: none"> ● conferences, 	
	<ul style="list-style-type: none"> ● conventions, 	
	<ul style="list-style-type: none"> ● summer schools and 	
	<p><u>It should, above all else, become the keynote of the policy of that august body which, in its capacity as the national representative, and the director and coordinator of the affairs of the community, must set the example, and facilitate the application of such a vital principle to the lives and activities of those whose interests it safeguards and represents</u></p>	