

AN INDIVIDUAL'S DIGEST OF

LAWRENCE MILLER'S

SPIRITUAL
ENTERPRISE

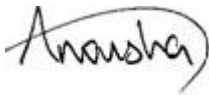
Preface

This booklet is my personal summary and digest of the brilliant, insightful and incredibly inspiring book, *Spiritual Enterprise* by Lawrence Miller.

For personal spiritual development, it was decided to summarise the book in my own words in order to reflect and deepen on the writings.

It must be clearly understood that this booklet is a personal undertaking and has in no wise been authorised by Lawrence Miller to interpret or elucidate.

It is the sincere hope that this digest will be enough to entice the reader to purchase and read the actual original book which will in no doubt leave a lasting memory.

A handwritten signature in black ink that reads "Anousha". The signature is written in a cursive, flowing style with a large initial 'A' and a decorative flourish at the end.

anousha vahdaty

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Part One

New Principle of Management for a New Age

- ▶ World is integrating so we need common principles that will allow self-organisation around them, and such principles must be divine.
- ▶ The planet is a whole-system. The planet's economic, environmental and human systems are all sub-systems of the whole. In order to bring order to complex systems one must either impose iron-fisted rule or one must create willingness, a desire, to adhere to common principles that will then allow self-organisation around those principles.

The Meaning of Spiritual

- ▶ Within a spiritual enterprise there would be a harmony between our moral or spiritual self and the norms of the organisation. Harmony creates energy.
- ▶ Manifestations of God give us spiritual goals, They make us aware of God's qualities, therefore we set goals to imitate Their qualities in our lives through prayer and meditation. Such qualities are Names and Attributes and Characteristics of the soul.

Competition, Cooperation and Choice

- ▶ Opposite to competition is state controlled systems, i.e. Marxism, which produced poverty, little moralities, and poor quality products.
- ▶ For example, application to enrol in universities. Universities that can compete to become the best and attract the best vs.

universities that are forced to take on only local students. This equates to *choice-competition model vs. no choice-competition model*.

- ▶ Positive-sum game or non-zero-sum game vs. zero-sum games. For example, basketball leads to unity, because you can achieve greater and greater outcomes. However, zero-sum games lead to disunity because there is only a limit to that which you can achieve, thus every one competes for the same slice of the cake. Consequently, businesses must also be a positive-sum game. Wealth is elastic.
- ▶ Associations of industries e.g. PPA create unity between competitors in order to create and share best practices and develop standardisations. The agents or businesses within the industry come together via their association to marshal their forces, such as lobby the government.
- ▶ The challenge of unity grows as we move from the simple organisation of the family to the complexities of modern organisation.
- ▶ The nature of competitive-cooperation behaviour and the spiritual nature of individuals are inseparable. It is the role of religion to shape the human character towards spiritual attributes. It is those attributes that allow individuals to compete in a manner that leads to human progress and development.

Principles and Practice

- ▶ It is the responsibility on the individual to look within and transform his or her own habits of thought, emotions and behaviour.

1. Honesty and Trustworthiness: *the foundation of all virtues*

- ▶ To overcome the temptations of dishonesty one must be detached from one's short-term self-interest and be focused on the value of long-term relationships.
- ▶ Francis Fukuyama coined the phrase 'spontaneous sociability' which means people can almost instantly trust each other. The higher the SS, the greater the economic growth.
- ▶ High trust societies are more successful at wealth creation; those which are low trust societies demonstrate less ability to generate both social and material wealth.
- ▶ Shoghi Effendi said *"The permanence and stability achieved by any association, group or nation is a result of – and dependent upon – the soundness and worth of the principles upon which it bases the running of its affairs and the direction of its activities. The guiding principles of Bahá'ís are: honesty, love, charity and trustworthiness; the setting of common good above private interest; and the practice of godliness, virtue and moderation."*
- ▶ Honesty + trust + spontaneous sociability = social capital = trusting conversations, intellectual discourse and exchange, formation of relationships.
- ▶ Trust = human dialogue = exchange of ideas without the fear of such ideas being plagiarised or stolen and if achieved = you have innovation.
- ▶ Issues of principle, which we would all like to be clear cut-and-dry, are more often issues of balance between competing principles and interests. For example, if you terminate someone's employment for dishonesty do you, a) tell other employees at work by making an example of the

person, but risk discrediting that person's reputation and damage the chance of him getting another job; or b) don't tell people at work and be dishonest, but safeguard the person reputation.

- ▶ Dishonesty + distrust + disunity = knife used to commit destruction.

2. The Spirit of Service

- ▶ The spirit of service works is an act of worship as long as it is done with God's will and purpose in mind.
- ▶ Man is a reality which stands between light and darkness. From this standpoint his nature is threefold: animal, human, and divine. The animal nature is darkness; the heavenly is light in light.

Divine

Light, spiritual: justice, honesty, kindness, mercy, wisdom

Human

Man's reality

Animal

Darkness, animal: revenge, jealousy, greed, injustice, tyranny

- ▶ The Manifestation of God (MoG) come into the world to dispel the darkness of the animal, or physical, nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life.
- ▶ The MoG are the Educators and Trainers of the world of existence, the Teachers of the world of humanity.
- ▶ Human Condition: Spiritual self, intellectual self, material self, social self.
- ▶ We live in the knowledge economy in many parts of the world. One of the effects of advances in efficiency of production has always been to create leisure time, an excess labour, now to be deployed in new ways.
- ▶ Energy is lost in activity that lack noble purposes (eg golf, TV, sailing). Energy is created by the pursuit of worthy purpose. Something within our nature determines that we all seek and will sacrifice for that which is noble.
- ▶ We will even sacrifice our lives for that which we perceive to be noble and worthy. Why? Because we understand the mystery of sacrifice: that when we sacrifice our money, time, energy to that which we hold to be noble, there is no sacrifice but only an investment – one with a guaranteed return – and that return is that which is most precious to us, our own nobility and worth. When we sacrifice our self to that which is noble, we become more ennobled.

- ▶ Service to our fellow man is a service to God. A life of leisure is a life of service to self and there is no nobility in serving oneself.
- ▶ This does not necessarily contradict the benefits or the corporation or to oneself. If one's work is to prepare the meals in a restaurant, one can do so with one's heart focused on serving those who will eat the meal, hoping the meal brings them joy as well as nourishment, hoping the environment of the restaurant uplifts their spirit and confirms their relationship with their guests.
- ▶ Every person is under obligation to engage in some work in the spirit of service which is a form of worship. *"It has not only a utilitarian purpose, but has a value in itself, because it draws us nearer to God, and enables us to better grasp His purpose for us in this World."*
- ▶ If the tactics of the organisation are exploitive and corrupt, then the managers are in violation of this principle.
- ▶ It is not only beneficial to serve customers with a genuine spirit of service but it is also beneficial to lead others with the attitude and aim of serving the very people you lead.
- ▶ The essence of leadership: to be both the servant of those you lead and to be the perfect example of the qualities you wish to instil into your followers. Lead by example.
- ▶ The totally quality moved has spawned a flood of information in the field. Customers do business with companies that serve well.
- ▶ However, there is a big flaw with the contemporary business framework. So many of the problems and divisions in society are the result of attitudes and decisions made by those in

power, the superior class. The imposition of policies have negative consequences because it was made from above and imposed below, denigrating self worth of the very people it was meant to help.

- ▶ The solution is to enter into a relationship in the spirit of genuine consultation, humility and affection.

3. Justice: *The trainer of the world*

- ▶ The term 'justice' in popular culture is associated with crime and punishment, the maintenance of order. While this is one the implications, it is perhaps the most superficial.
- ▶ The Bahá'í International Community refers to justice as *'that faculty of the human soul that enables each person to distinguish **truth from falsehood**'. 'It calls for fair-mindedness in one's judgements, for equity in one's treatment of others, and is thus a constant if demanding companion in the daily occasions of life.'* *'At the group level, a concern for justice is the indispensable compass in collective decision-making, because it is the only means by which unity of thought and action can be achieved.'*
- ▶ This is contrary to many business people who believe that the only social responsibility of business is to make money – with little regard for the greater good. This fails to deal with the distribution of wealth within the corporation, but rather only to the shareholders.
- ▶ This rising disparity between those at the bottom and those at the top of the corporation is justified by this Darwinian focus on self-interest as a social good.

- ▶ The obsession with short-term gain which dominates enterprises denies the value of wisdom.
- ▶ Abdu'l-Bahá said in the book of *Selections*, *“Strive ye then with all your heart to treat compassionately all humankind – except for those who have some selfish, private motive, or some disease of the soul. Kindness cannot be shown they tyrant, the deceiver, or the thief, because, far from awakening them to the error of their ways, it maketh them to continue in their perversity as before. No matter how much kindness ye may expend upon the liar, he will but lie the more, for he believeth you to be deceived, while ye understand him but too well, and only remain silent out of your extreme compassion.”*
- ▶ Companies must be aware of what they reward as it influences of the human character and skills: a individual rewarded for rising above peers in competition will develop a competitive and individualistic nature. An employee rewarded for successfully facilitating a team will develop the talents of listening, empathy, and appreciation of diverse views.
- ▶ Bahá'u'lláh says justice *“is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world.”*
- ▶ Disciplinary situations at work occur either because: you have the wrong person in the job (wrong skills and talents) or, because of a lack of feedback that may provide the motivation to improve.
- ▶ Unpopular, unpleasant vs. ethical, legal decisions.

- ▶ Women and men must be equal and have equal access to everything such as education. In those countries where women, half the country's population, are denied such prerogatives, the economic development is crippled.
- ▶ Zero-sum assumption assumes that there is a fixed amount of wealth or happiness in the world. If you are going to attain more wealth or happiness, then, clearly, I must lose.
- ▶ Non-zero-sum or positive-sum is the assumption that the amounts of wealth and happiness are elastic and that, given sound principles, good behaviour and a just system, the amount of wealth and happiness can increase to meet everyone's needs.
- ▶ Abdu'l-Bahá said in the book of Promulgation, *"The rich will enjoy his palace, and the poor will have his comfortable cottage."*

4. Consultation: Creating unity and collective wisdom

- ▶ The Baha'i Faith claims that it has the power to transform the human condition, human relations and systems of governance on this plan and usher in a new era, a Most Great Peace. Bahau'llah provided an architecture of civilization to facilitate this claim and at the heart of it is the process on consultation.
- ▶ Bahau'llah says that in the future governance resides in the collective wisdom of groups. The collective wisdom of groups, as we know it, is not an automatic outcome of most meetings. Rather it is a rare achievement. A culture of debate and competition hinders our entry into genuine dialogue.

The Quality of Conversation

- ▶ Do you remember ever how it made you feel to be so well understood? Such receptivity on the part of another is liberating. It frees you to express your thoughts and feelings without *fear of rejection or contradiction*. If this can be achieved in a group, whose purpose is to reach a decision, it is possible to create a collective wisdom, something which far greater than a single member of a group. This is the purpose of consultation.
- ▶ Abdu'l-Bahá says, *“He who expresses an opinion should not voice it as correct and right but set it forth as a contribution to the consensus of opinion for the light of reality becomes apparent when two opinions coincide. Man should weigh his opinions with the utmost serenity, calmness and composure. Before expressing his own views he should carefully consider the views already advanced by others. If he finds that a previously expressed opinion is more true and worth, he should accept it immediately and not wilfully hold to an opinion of his own. By this excellent method he endeavours to arrive at unity and truth. Opposition and division are deplorable. It is better then to have the opinion of a wise, sagacious man; otherwise, contradiction and altercation, in which varied and divergent views are presented, will make it necessary for judicial body to render decision upon this question. Even a majority opinion or consensus may be incorrect. A thousand people may hold to one view and be mistaken, whereas one sagacious person may be right. Therefore, true consultation is spiritual conference in the attitude and atmosphere of love. Members must love each*

other in the spirit of fellowship in order that good results may be forthcoming. Love and fellowship are the foundation.”

- ▶ The process of consultation, or team-decision making, as it is most commonly referred to, is rapidly become the accepted standard.
- ▶ Consultation = unity of thought + knowledge + action
- ▶ Consultation = detachment from own ideas and egos to seek collective wisdom

Four containers of consultation

- ▶ Consultation is not one uniform discussion and it does not and should not look and feel the same at all times.
- ▶ Conversations go through different stages at different times. The mental process of gathering and analysing facts is an entirely different one from the process of dialogue. We think and act differently in these different spaces.
- ▶ When Baha'is consult they have a common belief in 'divine' principles given to them in the authoritative writings of their Faith. In the workplace such principles may be derived from the company values. There are different stages or containers which shape the purpose and nature of conversation.

Container 1: Structure and organisation

1. Roles and responsibilities of members
2. Who should participate
3. When and where
4. What is on the agenda
5. How much time for each item
6. Recording and distribution of minutes

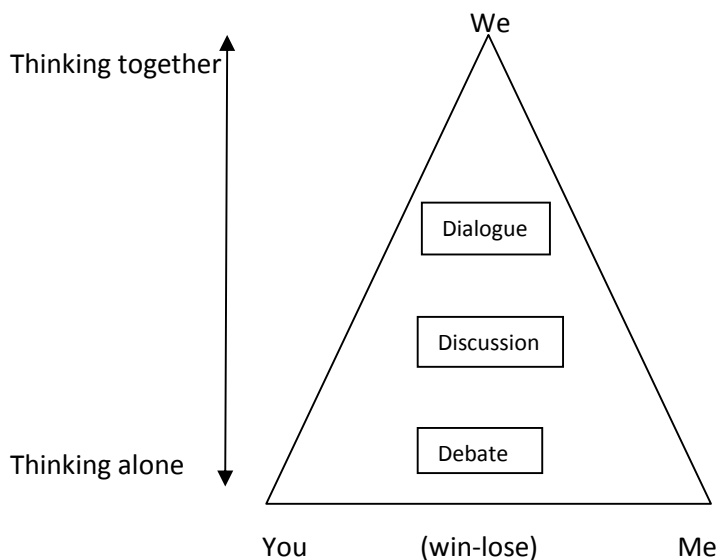
Container 2: Fact finding and analysis (may extend over more than one meeting)

1. Who knows or cares about the issue or problem
2. Interviewing or engaging those who know or care
3. Brainstorming causes (cause & effect diagram)
4. Analysing steps in the process
5. Gathering data on the problem or process
6. Gathering data by benchmarking
7. Pareto analysis (80/20 rule)
8. Graphing and statistical analysis

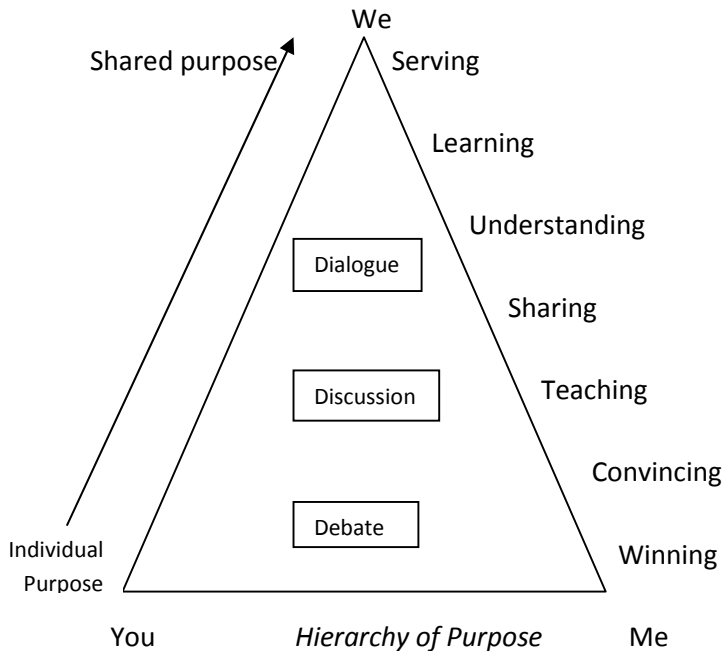
Container 3: Dialogue

1. Agree to search for meaning
 2. Suspend judgment
 3. Deep listening
 4. Discover the 'story' behind the words
 5. Respect silence
 6. Look for the whole
 7. Search for your authentic voice
 8. Summarise meaning
- ▶ It is critical to consult based on facts and analysis rather than personal opinions.
 - ▶ Container 3 is a process that requires patience, silence, finding your own inner voice and the search for what is truly important. This is a period of reflection on the subject in order to see things in a different and less obvious way.
 - ▶ This requires deep inquiry into a matter rather than simply agreeing with someone's idea or opinion.

- ▶ Most conversation occurs at a surface level. However, we need to question opinions rather than just brush over them. Dialogue requires questions to find and understand the story behind the remark.
- ▶ One understanding of conversation in a group is to think of people in a group as individuals forming his or her own ideas and the group deciding which idea is the best to action. The locus of thought here is internal, focused on the self and 'my' ideas, the acceptance of 'my' views over those of another.
- ▶ Another understanding is to think of the group as a collective mind. People try to find the best solution for the group regardless of who it comes from.



- ▶ The above is conversation framework. At the top we work together at the bottom, like political debates at the House of Commons, it's you are right and I am right.
- ▶ Debate creates discomfort with opposing views and attempts to lower the stature of anyone who holds those opposing views. Dialogue creates a zone of comfort for others to contribute without the fear of being assaulted or insulted. In debate you look for the error in the position of another. In dialogue you look for what may be right or helpful in the contribution of another. Debate suffocates intellectual inquiry; dialogue fuels it. Debate creates distance between parties; dialogue creates connections and unity.



- ▶ To the degree that the conversation becomes one of serving the other person or learning from the other person, it becomes a process of unity.

Container 4: Decision-making and planning

1. Agree to decide
 2. Define decision criteria
 3. Brainstorming alternatives
 4. Evaluating alternatives
 5. Combine or eliminate alternatives
 6. Look at consensus or vote
 7. Reach consensus
 8. Action plan
 9. Agree to follow-up
- ▶ Container 4 is more practical. Now you have to judge, whereas in dialogue you intentionally suspend judgement.
 - ▶ Summary of consultation is as follows:
 - The process of creating collective wisdom among a group
 - A culture of shared responsibility and ownership for results
 - Detaching the ego from the idea, contributing, letting go and submitting to the group
 - A process of learning, inherent in the process of deciding
 - A process of establishing unity of thought and action

- Reaching a decision through a focus on principles, honest and frank sharing, completely open listening and detachment from self
 - The spiritual quality of humility and unity
- ▶ How do we reach and achieve this ideal? Skills training are not enough. We need to develop our spiritual qualities.

5. Unity: uniting energy and effort

- ▶ Bahá'u'lláh taught, that Religion is the chief foundation of Love and Unity and the cause of Oneness.
- ▶ Systems of organisation that have been built upon class distinction are the dinosaurs of our age. For example, corporations have adopted between management and labour, thinkers and doers.
- ▶ Class distinctions create a barrier to human development, causing those of a lesser class to give up their own power of reason, to agree rather than inquire.
- ▶ The privileges of a class-based society are the seeds of corruption and alienation. Only through unity in both internal and external relationships can the enterprise thrive in the modern world.
- ▶ Most enterprises are misaligned or suffer from internal unity eg HR, IT or S&M departments may suffer from disunity which is a cause of poor performance and a reason why a whole-system design process is required.
- ▶ *The beginning of unity is the unity of self: material self, social self, intellectual self, and spiritual self.* For example, if an individual is so obsessed with his intellectual development

that he does nothing but study, he will suffer in his social relationships. A happy and healthy human being is one who is balanced in his capacities or different characteristics of the self.

- ▶ This also goes with companies. If for example it is only focused on material progress (making money in the short-term), it is likely that it will damage its relationships with its customers.
- ▶ The external unity is the larger system such as the social system like fashion and trends which impact the organisation or the industry environment that influences performance.
- ▶ ***Unity of self -> unity of team -> unity of organisation -> unity of society -> unity of the whole.***
- ▶ Individuals who 'have their act together' – who are unified within themselves – are more likely to contribute to the unity of the team.
- ▶ Achieving unity in an organisation is not about doing or saying the right things, but it is a matter of designing the systems and structures to minimise disunity at all levels.
- ▶ *The story of people who, when placed in a system that acknowledges their potential, that assumes their maturity and eliminates the destructive class distinction that deny responsibility, sees those people rise to the level of expectations in which they take personal ownership in and responsibility for the firm that they work.*
- ▶ For the rest of our lifetime we will be exploring the challenge of creating organisational *structures and processes* that unite people in a common place.

- ▶ What are the characteristics that one must develop in order to achieve unity?

- 1. Trust**

- 2. Purpose**

There is unity to the degree of shared purpose.

People commit not only to their own purpose but also to that of the family or organisation.

- 3. Dialogue**

Consultation that is genuine dialogue builds unity. Those who are always thinking and acting alone are likely to be less happy than those who tend to think and discover with others.

- 4. Teamwork**

Strong trust and purpose, and an understanding of dialogue, enable teamwork.

- 5. Appreciation**

The most successful way for a parent to do away with bad behaviour on the part of a young child is to consistently reinforce and demonstrate appreciation for the opposite, the positive behaviour. For instance, if a child screams and fusses in the grocery store, the parent may punish that behaviour. Or the parent may praise the child for how well he behaves when he does behave well. Strengthening the child's good behaviour through appreciation will cause good behaviour to replace the bad behaviour.

Appreciation creates bonds of unity.

- 6. Score keeping**

Creating score keeping systems at work helps to bond the team together.

7. Flow

The essence of natural or effortless performance is the result of trained competence. A flow of a process and a series of steps leading to a result effortlessly.

8. Discipline

6. Moderation

- ▶ The principle of moderation is one of those most helpful/conducive to a spiritual life. It creates a framework for justice.
- ▶ “Fear ye God, and take heed not to outstrip the bounds of moderation, and be numbered among the extravagant.”
- ▶ Moderation: in material excess, of how one uses one’s time, of speech and behaviour, in temperament, in ambitions and in treatment of others.
- ▶ Excess moderation hinders unity. Moderation is a source of unity and immoderation is a source of conflict and disunity.
- ▶ The issue of executive compensation is probably the most obvious example of lack of moderation. In Japan, executive compensation is 11 times that of first level factory workers. In Germany it is 12 times. France 15 times, Canada 20 times, Britain 22 times, Mexico 47 times and in US 500 times.
- ▶ Productivity is the ratio of input to output of any system. It is because of the increasing of productivity over time that poverty has reduced. This was true for combine and tractor

on the farm, robots in car manufacturers, technology and so on.

- ▶ The most powerful force for the elimination of poverty today is education, increasing human capacity to be productive.
- ▶ In order to eliminate poverty there are two essentials. First, the imperative to create rather than redistribute wealth. Second, today, the post capital era, the basic economic resource – means of production – is no longer capital, nor natural resources, nor labour. It is and will be knowledge.
- ▶ If we are to assist in abolishing extremes of wealth and poverty, we must increase the currency to access and utilise knowledge and information. This enables human capacity and development, the key to human productivity.

7. World Citizenship: The world of commerce

- ▶ The death of the nation state in the borderless world is nigh.
- ▶ Large worldwide corporations are now as said by the CEO of ABB, the world's largest power-engineering group, "We are not a global business. We are a collection of local businesses with intense global coordination." Companies now think global and act local – namely, glocal.
- ▶ From its inception the Bahá'í Faith has recognised the emergence of global civilization.
- ▶ The step-by-step process by which global integration would occur could not have been foreseen by the central figures of the Bahá'í Faith but the direction and mechanisms on integration they predicted are now emerging and no one has the power to stop those forces.

- ▶ One hundred and fifty years ago Bahá' u'lláh instructed that *"It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens."*
- ▶ The village is global and it is now.
- ▶ Unity in diversity.
- ▶ It has been said that arguing against globalisation is like arguing against the laws of gravity. *Kofi Annan*

8. Universal Education: Creating human capital, the engine of growth

- ▶ The wealth of a company and of a country is now determined more by its human capital than by its material capital or natural resources.
- ▶ All businesses are *knowledge* businesses.
- ▶ We are all in the business of human development whether of our self or of others.
- ▶ Ignore is poverty, knowledge is wealth, individually and collectively.
- ▶ *Market capital* or brand equity is the value placed on your company's products or services by the market place. It is your reputation or respect in the market place.
- ▶ *Social capital* is the level of trust among members of the organisation and with external stakeholders.
- ▶ *Human capital* is the sum of all the skills or competencies of the people within your organisation.

- ▶ So how does one develop the human capital? It's broken down into four areas which surround a the linchpin called the **Unified Self**:
 - Material Self (*appearance, physical body, money, career, health, material possessions*)
 - Spiritual Self (*in search of the spiritual truth and God*)
 - Intellectual Self (*intellectual development at work or personal*)
 - Social Self (*relationships, friendships, socialising, holidays, movies, music, lifestyle*)
- ▶ Businesses should not promote any religion, but should be conducive to the development of spiritual qualities.
- ▶ It is the clear intention of the Bahá'í teachings to promote spirituality, not at the expense of the material, but rather to achieve a golden mean, the best results that can come from the development of both material and spiritual qualities together.
- ▶ The concepts of stability and trustworthiness are related to spirituality and this is where it becomes a significant issue for business.
- ▶ There are two types of stability: dynamic and inherent. Spiritual values provide both inherent stability and energy directed towards a worthy purpose that becomes dynamic stability.
- ▶ In business we are faced with thousands of decisions. The complexity of our world presents so many decisions and difficult issues that the ability to call upon a source of certitude, a source of reliable values, a source of right

conduct, causes the spiritual person to be more confident and more likely to make sound judgements.

- ▶ A spiritual life includes a belief that your life has a purpose. If you believe that your life only has meaning in terms of the here and now and your possessions, you will be short sighted. If, on the other hand, you believe that your life is to serve a more noble and worthy purpose, to contribute in a meaningful way to the advancement of civilisation, that purpose produces an energy, that may be similar to dynamic stability. For these reasons the development of the spiritual self is good for business.

Part Two

Practical Spirituality: Putting Principles to Work

9. Capital and Finance

- ▶ Profit-sharing is recommended as a solution to one form of economic problems.
- ▶ Whether money leads to good or evil is entirely determined by the values and decisions of those who control that money. You invest in guns or hospital beds, gambling establishments or agriculture, or you can spend money to educate your children or buy fancy cars.
- ▶ It is not the money but the human character that is the source of good or evil.
- ▶ There are two choices: first how to invest that capital and second, how are the return on that capital redistributed?

- ▶ In the teaching of the Bahá'í Faith there is no question on the recognition of the legitimate need to profit on private capital. The Báb, Bahá'u'lláh and 'Abdu'l-Bahá were all merchants and owners of property.
- ▶ Nothing in the Bahá'í writings suggests that free markets should be replaced by state control
- ▶ 'Abdu'l-Bahá said that in the future financial trusts will be wiped out entirely. And every company will give shares to its employees in their names who are subject to dividends.
- ▶ In several places the Bahá'í writings call for sharing 20-25% of the profit of the enterprise with the workforce.
- ▶ Several studies have demonstrated that profit sharing and employee ownership result in improved business performance over companies that do not share or provide for employee ownership.
- ▶ However, ownership is as much in the process of inclusion and empowerment in decision-making as in the sharing of the profit or ownership of shares.
- ▶ Pension and retirement plans, are clearly consistent with the Baha'i writings encouraging society to provide for the well-being of the worker after retirement.
- ▶ There is now sound evidence outside spiritual teaching that money does not equal happiness.

10. Design of Work

- ▶ The design and organisation of work, how we get things done, may seem to be a merely technical matter, yet there is a connection between work process and the spirit of work.

- ▶ Metaphorically, making the legs of a chair is different to making a whole chair. On the family farm and craft shop, they made chairs. In Henry Ford's factory, the factories of mass production, they made legs. The difference is between meaningful and meaningless.
- ▶ The nature of work design has a profound effect on the spiritual well-being of those who labour within the work system. The work process must be designed not as fragmented and isolated parts, but as a holistic process, resulting in a discernable output, thereby giving the individual a sense of fulfilment.
- ▶ The individual does not need to accomplish the whole process, but can be a member of a team that accomplishes the whole. This is a family system.
- ▶ Systems must be designed with principles. Everyone must have the knowledge of the customer.
- ▶ The effective organisation must accomplish two critical things: first, it enables the individual to experience the spirit of service, the satisfaction of knowing that your work meets the needs of another human being; second, it provides the opportunity for individuals to use their faculties to improve the work.
- ▶ 'Abdu'l-Bahá said all types of work are an act of worship. Moreover, he said '*if* a man engages with all his power in the acquisition of a science and in the perfection of an art, it is as if he has been worshipping God...'
- ▶ It doesn't say if a person simply shows up at work and puts in his time, it is only if he is '*engaged with all his power*' and is seeking perfection in that work.

- ▶ The ability to exercise one's mental powers in the pursuit of perfection and to serve one's customers in the spirit of service are very dependent on the design of the work system.
- ▶ What then are the conditions that enable this achievement of spirit of service and pursuit of personal excellence at work?

1. *Organise for customer focus*

There needs to be a flow so that employees can see the flow of the work from the supplier to the customer. This is known as SIPOC: Supplier, Input, Process, Output and Customer. It is the responsibility of the team to continually improve the work process, inspect their own work and receive feedback from customers.

2. *Continually seek improvement and appreciate past performance*

It is most important that we both encourage improvement in the efforts of others and appreciate the value of the efforts they have made. However, this seeking of perfection means never being satisfied with the current state and always seeking a higher level of perfection. To be satisfied is to cease forward movement; to be creatively dissatisfied is to seek continuous improvement. This means a positive sense of dissatisfaction which is *creative* because it creates direction and energy to be better. Dissatisfaction is negative when it is directed towards others or fails to recognise previous successes.

3. *Problems are normal – each an opportunity*

Edison tried thousands of ideas to create the light bulb, each resulting in failure, until he finally found the way. Successful entrepreneurs have more often than not had previous business failures, but they pressed on, each time honing their skills. Trial and error, failures, and losing streaks are all experienced by those who, in the long run, prove to be successful. Baha'i writings tell us that tests and trials are for our benefit: strengthen our spiritual will and teach important lessons. At time of difficulties, the question to ask is 'What can I learn from this experience so I will do better the next time?' Abdu'l-Bahá said "To the sincere ones, tests are as a gift from God".

4. *Time matters*

The more immediate the feedback, the greater the positive effect on learning and motivation. The more delayed the feedback, the more diminished its effect. If problems that occurred yesterday are addressed and solved today, the cost of that problem will be diminished, while the learning will be increased. The opposite is also true.

5. *Consider knowledge, skill and motivation*

There is a difference between knowledge, skill and motivation. Knowledge is information, skill is the know-how, motivation is the will and desire. Motivation is generally the result of reward, recognition and

appreciation. It is important that each problem is analysed to determine whether it is one of motivation, skill or knowledge.

6. *Most problems are in the process, not the person*
95% of the quality problems are in the process, and 95% of the time we blame the person and fail to fix the process. It is easy to blame others when things go wrong. Planning any type of activity is a process.
7. *Keep score leads to improvement*
Businesses have learned that sharing results, visualising results, for all employees to see has a positive impact on motivation.
8. *Map the process*
The simple act of mapping a process on a wall or a flip chart and discussing the order of each process is an exercise that helps the group to become more systematic in its thinking.

11. Structure and Organisation

- ▶ Does structure affect the spirit? Does it matter how many levels, departments and divisions there are in a firm?
- ▶ An organisation is not merely a practical thing. It is a structure, like a building, that will affect how its inhabitants think, feel and act. Much like how churches or Houses of Worship do.

- ▶ Baha'i Faith is the first major religion whose founders provided an administrative process and a structure. We are taught that this is a model for future governments. May it not in that case also be applied to the institutions of commerce?
- ▶ The Revelation of Bahá'u'lláh supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations.
- ▶ If Bahá'u'lláh's system is to unify the entire world, then a business does not necessarily need to adopt it in its entirety. What are then the key characteristics of the new organisational structure?

The twin branches of governance: The rulers and the learned

- ▶ In the government of the US there are three separate branches of government: executive, legislature and judiciary. In other countries there is the separation of royalty, inherited rank and status, from that of elected parliaments and executives.
- ▶ In the Baha'i administration there are two branches that function in different ways and each with a different purpose. On the one hand there are the ***elected institutions*** that are elected from the bottom up and make all decisions in a process of group consultation. On the other are the ***appointed institutions***, appointed from top down.
- ▶ The elected are designated as the 'rulers' who are learned and capable of providing guidance and inspiration.

- ▶ The entire history of previous institutional forms is a litany of ills of personal ego – the corruption of power. The structure of the Baha’i Faith is designed to eliminate just that.

The structure of spiritual authority

- ▶ The Baha’i system places authority in groups, rather than individuals, called Assemblies. The model of group decision-making of the Assemblies is connected to God’s revelation.
- ▶ The individuals must have ‘regard for the interested of the servants of God’- that is, their interests are not to be their own but rather those they serve.
- ▶ This spirit of service to others, as an act of service to God, entirely changes the nature of the group process from that most common in organisations today.
- ▶ The group members should strive to meet ‘purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold.’

Applying the Baha’i principles to Structure and Organisation

- ▶ The Baha’i institutions rely to a very great extent on voluntary effort and one may thereby question the applicability of its loose structure to the world of business.
- ▶ Unlike religious communities, businesses also require conformity. McDonald’s or Starbucks success largely because of the conformity of local stores and processes.

- ▶ To the degree that the leaders have defined motivating principles that build unity of effort and trust there is less need for supervisory control.
- ▶ Maximising self-control and minimising the requirement of supervision is a critical factor in cost competitiveness.
- ▶ The first most important function in today's businesses is the development and application of knowledge. The second is the motivation and encouragement of the members of the organisation. In a 'learning organisation' it is motivated individuals who learn.

The organisation of authority in groups

- ▶ In current business and government structures, individual managers who report to other individual managers have the power to make decisions. This different to the Baha'i system of organisation in which there is collective wisdom, collective experience and diverse perspectives that are best brought to bear on a problem or decision.
- ▶ Individuals are elected to Assemblies in a secret ballot voting with no campaigning or other forms of self-promotion.
- ▶ Rather than the traditional pyramid, hierarchical organisational structure, there is a gradual movement towards consultative groups, rather than by authoritative individuals. The shape of the organisation is then called the Pepperoni Pizza structure and diagram. This becomes more of a networked organisation which enables individuals to sharing their competence.
- ▶ In the group format, while there is a chairperson or secretary, his voice remains equal to that of others. This

provides the foundation upon which consultative decision-making can blossom.

- ▶ A team is made up of members who and equal status and who have different roles without establishing a hierarchy of distinction. Many teams would elect a member to act as facilitator or chairperson for some period of time.
- ▶ Teams create unity of thought and action. By sharing common information on performance, analysing problems and performance together, accepting responsibility for serving their share customers and designing their common work process, they develop the bond of unity.
- ▶ This structure results in less layers of hierarchy, which involves employees in the management process and shared rewards and responsibility.
- ▶ Power is therefore shared by many rather than one individual. The more power is excercised to empower others, to include and share, to engage the grass roots of an organisation, the more effective adn lasting will that power be.

12. Human Resource Development

- ▶ An organisation is only as good as its people. There can be no progress without the development of human resources.
- ▶ Future businesses must become *learning organisations*, in which ongoing human and technical development is an organic process of continual improvement, dialogue teamwork, shared resources and innovation.

- ▶ In the learning organisation there is not distinction between teacher and student, rather there is the assumption that a process of sharing knowledge, exploration and honest evaluation leads to the learning of all. This learning process is not only technical but also social and moral.
- ▶ An organisation that is designed on the assumption that team members will be empowered to analyse and improve their work process is more likely to enhance learning and development than one which assumes that managers will define fixed work processes.
- ▶ An organisation that has open books, and shared financial information is more likely to progress than ones which do not.
- ▶ Some human resource principles to consider
 - Defining required and desired skills, knowledge and social characteristics needed by the organisation
 - Hiring those who match the desired skills, knowledge and culture
 - Assessing individual and group competencies
 - Training and development
 - Performance management that includes individual appraisal and feedback, reinforcement or recognition of improvement and creating personal development plans
 - Discipline and corrective action

13. Information Systems

- ▶ We have not entered the Age of Networked Intelligence. This is an age of humans who through networks combine their intelligence, knowledge, and creativity for breakthroughs in the creation of wealth and social development.
- ▶ Religion must now embrace and conform to science. Abdu'l-Bahá said that “religion that does not conform to science is mere superstition.”
- ▶ It is appropriate to identify some principles that may guide the deployment of information systems in a manner that will reinforce a culture of spiritual enterprise.

1. Transparency equals ownership

The degree of intelligence and creativity exercised by employees will be directly proportional to the transparency of information provided to them.

2. Frequency and immediacy equals performance

It is a law of human performance: the more immediate and frequent the feedback related to an individual's performance, the greater the response to that feedback and the greater the increase in performance. Information systems should be designed not simply to controlling performance but of motivating performance through high rate feedback systems.

3. Information access equals self-respect and dignity

We all know of the Pygmalion effect by which individuals adapt their behaviour towards the assumptions that

others make about them. If you hide information from your employee, it signals that you don't trust them. It is our responsibility to increase human capacity and maturity and the sharing of information contributes to this aspect of human development.

4. Engage the data – engage the mind

Enable and encourage the recipient of digital information, eg spreadsheets, to sort the data by different column headings to see the order of entries by different criteria. This ability to be directly engaged, to manipulate the information to discover its meaning, greatly expands its usefulness, its ability to increase knowledge and understanding.

5. A picture is worth a thousand words

Graphically portrayed data, graphs, are much more easily understood by employees and have a far greater motivational effect than columns of numbers.

14. Reward & Recognition

- ▶ In the conduct of life, man is motivated by two main motives: 'The Hope for Reward' and 'The Fear of Punishment'. The tent of order the order of the world is raised and established on the two pillars of 'Reward and Punishment'.
- ▶ The issue of rewards and recognition is one that immediately creates anxieties in western culture. It raises questions of manipulation and behavioural control, of freedom and

dignity, of competition and collaboration. Yet every business must make decisions about how to compensate and reward employees on various activities.

- ▶ However, if there is no energy, no fuel in the tank, no fire, there will be little performance in any direction.
- ▶ Encouragement, recognition and reward accomplish both the generation of energy and directing that energy towards activities that are most useful to the organisation.
- ▶ In this life there are two types of rewards: those that are intrinsic and those extrinsic. Intrinsic rewards are gained from the natural growth and development of newly acquired behaviour or virtues. Extrinsic rewards are from the outer world, the smile of an approving parent, the applause of an audience or well-earned promotion.
- ▶ ‘Abdu’l-Bahá said, “Sincerity is the foundation-stone of faith. That is, a religious individual must disregard his personal desires and seek in whatever way he can wholeheartedly to serve the public interest; and it is impossible for a human being to turn aside from his own selfish advantages and sacrifice his own good for the good for the community except through true religious faith.”
- ▶ Why this apparently unbalanced emphasis on the good while ignoring the deficiencies? Clearly, we are energised by praise and encouragement and our energies are brought down by criticism. Of course we all need constructive criticism. But if criticism is more frequent than encouragement, it is destructive to performance.

- ▶ Until the world is truly merged into a common culture the judgements about just compensation will be conditioned by the industry, location and culture.
- ▶ Your system of rewards is daily training the responses to which they are directed. For example, do your reward customer service or quality output.
- ▶ Baha'i principles have the movement towards team- and group-based performance rewards.

Making reward and recognition effective

- 1) Rely on multiple schedules of reinforcement
A system that includes social recognition for improvements, suggestions, outstanding performance of the month etc., etc. It is the variety and different schedules that together comprise an effective system that actually has reinforcing effect on performance.
- 2) Reinforce both individual and group performance
The best systems at work celebrate both the achievements of individuals and teams.
- 3) Be both spontaneous and systematic
In the workplace it is important to have systematic forms of recognition but it is equally important that the manager takes the time to just stop by and employee's office and say, 'That work which you did was excellent.' This form of recognition is extremely powerful and it's free!

- 4) Reinforcement is contingent on performance
There is a difference between reward and reinforcement in the sense that reward does not necessarily increase performance eg an annual bonus. Positive reinforcement is defined as a consequence that results in an increased rate of response of a behaviour or performance upon which it was contingent. The contingency, the *if-then* relationship, is critical to effective systems. If you sell x you will receive y commission. Even praise should be directed towards specific performance of the individual so he knows to repeat it.

- 5) *Make it transparent*
The reward delivered to one person can influence many if the many know why the reward was earned. Make rewards simple and transparent.

- 6) *Make it fun!*
It is part of normal human experience to work hard, experience anxiety around victory or defeat and then celebrate success. Have great celebrations!

- 7) *Enable peer-to-peer recognition*
No one knows best who is performing well more that team members or peers. For the recipient, it's the approbation of a colleague, rather than the reward itself, that matters most.

15. Customers, Suppliers and Community

- ▶ No company, in no country, operates in a true free economy. Rather, all businesses operate in an environment of shared private and public responsibility and cooperation.
- ▶ Most corporations realise that they have little choice but to participate in the complexities of community relations. This of course brings with it the fact of having to deal with people and groups of different values and interests which conflict with one and another. For example, environmental group vs. property developers; advocates of electric cars vs. opponents of power plants etc.
- ▶ Most corporate do the easy things like supporting Red Cross, provide internships or scholarships and give to the arts. Because executives want to avoid controversy that consumes their time and energy at the cost of the company.

Customer and supplier relations

- ▶ Numerous names have been given to the changing relationships between customers and suppliers: the Extended Corporation, the Boundaryless Organisation, or the Virtual Organisation, all describing the healthy trend towards reducing barriers between organisations and within organisations uniting interests and effort for the good of the customer.
- ▶ This assumes that customers reaches a depth in the relationship deep enough to engage with the supplier in order to provide the right service. This requires a different level of maturity, trust and cooperation.

16. On Leadership

- ▶ The lust for power and material excess, unchecked by humility and spiritual values, and unchecked by institutional controls, inevitably leads to corruption and tyranny.
- ▶ For every example of corrupt leadership there is also the leadership of those who have built great companies that have contributed to the well-being of humankind.
- ▶ “Trustworthiness and an active morality must become the foundation for all leadership if true progress is to be achieved. Moral leadership, the leadership of the future, will find its highest expression in service to others and to the community as a whole. It will foster collective decision making and collective action towards the common good. Three factors that largely determine the state of governance are the quality of leadership, the quality of the governed and the quality of the structures and processes in place.” Baha’i International Community.
- ▶ Shoghi Effendi said, “The first quality for leadership... is the capacity to use the energy and competence that exists in the rank and file of its followers. Otherwise the more competent members of the group will go at a tangent and try to find elsewhere a field of work and where they could use their energy.” Basically, use the expertise of your team otherwise they will leave the firm for other pursuits.
- ▶ The Baha’i Faith is built on the strength of groups, on the process of creating collective wisdom through consultation. In essence, it acknowledges the limits of individual human virtue by assigning power and authority to groups.

- ▶ Shoghi Effendi said, “The unfettered freedom of the individual should be tempered with mutual consultation and sacrifice.” With concerted action towards the common weal.
- ▶ One foremost concepts of leadership is the Servant Leadership movement. The natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. This is different to the type of leader whose leadership drivers are to gain power or material possessions. For such it will be a later choice to serve – after leadership is established. The leader-first and the servant-first are two extreme types. The best test, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?

Accepting leaders as mortal men and women

- ▶ Leaders are mere mortals and we should appreciate them for the contributions they make, rather than their flaws.
- ▶ The good-to-great leaders seem to have come from Mars. Self-effacing, quite, reserved, even shy – these leaders are a paradoxical blend of personal humility and professional will.

The perversion to destroy personalities

- ▶ While the excessive reliance or worship of personalities is destructive, so too is the reverse: the tendency to tear down anyone who may be held up as a leader.
- ▶ The perversion of our popular culture is to seek out and magnify any real or imagined blemish, like vultures circling to feed on a corpse.

- ▶ It is a popular trend in our culture to expose the powerful, to bring down to size anyone who may pose as or be presented as a leader.

The contribution of leaders is specific, not general

- ▶ The lessons of past leaders are specific to a time and place or to particular conditions.
- ▶ Many leaders have suffered hubris, the excess of pride, the excessive belief in the correctness of their own course. This is a common downfall. Abraham Lincoln suffered no such pride. His depression gave him a creative realism, an ability to suffer through the process of thinking deeply about the conditions he faced, of listening to others and even to seek God's assistance with humility.
- ▶ Lincoln prayed that he might be a humble instrument of God's will, rather than praying for God's help in doing his own will.
- ▶ Personal pain and suffering may lead to the strength and the creative acts that distinguish great leaders from the rest; and, rather than the false confidence so often portrayed, greatness is often accompanied by fear and self doubt.
- ▶ It is in some personalities that routine conditions drive them towards their worst weakness, while the crisis brings out the sleeping giant within.
- ▶ As leaders it is important to recognise the diversity of human conditions. The ability to place one's own talents in perspective, to humbly recognise one's own strengths and limitations, and the ability to recognise the need for reliance

on others who have complementary skills and experience are all hallmarks of personal leadership.

The creative response to challenge

- ▶ The creative response to challenge is the mechanism of growth, both in civilization and corporations. It is not a condition of ease that leads to growth but rather what leads to decline.
- ▶ Arnold Toynbee (British historian whose twelve-volume analysis of the rise and fall of civilizations), also described the twifold process of integration and disintegration. Civilisations (and companies) when growing, expanding their borders, are integrating different people, ideas and cultures. When they cease the process of integration they start defending their borders, building walls to keep out the energetic barbarians and begin the process of internal disintegration. Toynbee concluded that the decline of every civilisation was not at the hands of an external enemy but rather an act of suicide, the loss of will within and the disintegration of the culture.
- ▶ As organisations grow they become complex. There follows a division between *explorers* and *builders*. Those who are focused on expanding the territory and those focused on building the factories.
- ▶ As companies grown and the accountant becomes CEO and the focus and expertise at the top is on counting and recording and the maintenance of order and not on the engineering of the new car of the challenge of conquering a

new market. This is the signal of decline in the company. This is the loss of creativity.

- ▶ As soon as the leader imposes increasing levels of control in his lover for order, he has become a bureaucrat and fails to understand the original organizing principle that was the energy which created the company in the first place.
- ▶ Now the lack of creativity leads to impotence in the marketplace and survival is dependent on cost cutting and control, and anyone with the creative spirit, who possess the very cure that is so in need, are driven away for their violation of order. The decline will soon lead to death.
- ▶ Therefore, the lesson is that the diversity of leadership styles that are needed to fulfil the potential of any organisation. The key is to create synergies between all talents to drive the company forwards. Unity in diversity.
- ▶ The leadership to today is about creating unity of interests, not depending on one type of personality, but on a diverse and disparate group of talents forging their creative energies for the common good.

The Master and the force of example

- ▶ The ability to see the good in others is an essential quality of leadership.
- ▶ Basically follow 'Abdu'l-Bahá as an exemplar of the Baha'i Faith and as a leader.

Appendix A

- ▶ Historic progress of the human race:
 - *Pre-Historic Society*: Work was that of the hunter-gatherer. Decision making taken by the stronger or older family member.
 - *Traditional Society*: Traditional society is said to have begun with the age of Moses and the revelation of divine law.
 - *Democratic Pluralism*: The present modern times. Primacy of personal freedom and liberty. Reason and Science over faith.
 - *Spiritual society – Global commerce, culture and faith*: Baha’i Faith. ***God to man and God to divine institutions, elections and divine guidance.***

- ▶ The US Declaration of Independence means people are free and have full liberty to be independent. People are free to practice whichever religion they wish. Americans believe this to be final chapter in history of human progress, ie democratic pluralism.

Appendix B

- ▶ The pace of change and the constant reorganisation of work processes and systems make rule-based management impossible. Only principle-based management can complete. It is principle-based management rather than rule-based management that will gain the cooperation and discretionary effort that is the maring of competitive success in the new economy.

- ▶ Henry Ford and Frederick Taylor are two giant figures of mass production and scientific management. They dehumanised the workplace. All this led to process management and quality control; top-down rigidity that prohibited worker input.
- ▶ In retaliation unions were created as a rebellion not just for wages but for dignity and recognition to human needs.
- ▶ To combat the unions, the field of organisation development emerged primarily from the work of social psychologists. This focused on human needs and motivation drivers.
- ▶ In 1954 Abraham Maslow defined seven stages of human motivation or needs.
- ▶ All organisational systems are systems that modify behaviour. All organisations create reinforcement schedules that reinforce behaviour and create habits.

Appendix C

- ▶ **Truthfulness is the Foundation of all virtues.** “Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people. They that follow their lusts and corrupt inclinations, have erred and dissipated their efforts. They, indeed, are of the lost. Strive, O people, that your eyes may be directed towards the mercy of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently upon His grace and bounty, that your feet may tread the path of His good-pleasure. Such are

the counsels which I bequeath unto you. Would that ye might follow My counsels!" – Bahá'u'lláh

- ▶ Commerce is a heaven, whose sun is trustworthiness and whose moon is truthfulness. The most precious of all things in the estimation of Him Who is the Sovereign Truth is trustworthiness. – Bahá'u'lláh

- ▶ **The Spirit of Service.** To the extent that work is consciously undertaken in a spirit of service to humanity, Bahá'u'lláh says, it is a form of prayer, a means of worshiping God. Every individual has the capacity to see himself or herself in this light, and it is to this inalienable capacity of the self that development strategy must appeal, whatever the nature of the plans being pursued, whatever the rewards they promise. No narrower a perspective will ever call up from the people of the world the magnitude of effort and commitment that the economic tasks ahead will require.

- ▶ **Justice: The trainer of the World.** "The best beloved of all things in My sight is Justice; turn not away therefore if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes." – Bahá'u'lláh

- ▶ “The structure of world stability and order hath been reared upon, and will continue to be sustained by, the twin pillars of reward and punishment.” – Bahá’u’lláh

- ▶ **Consultation: Decision-making in the Knowledge World.**
 What Bahá’u’lláh is calling for is a consultative process in which the individual participants strive to transcend their respective points of view, in order to function as members of a body with its own interests and goals. In such an atmosphere, characterised by both candour and courtesy, ideas belong not to the individual to whom they occur during the discussion but to the group as a whole, to take up, discard, or revise as seems to best serve the goal pursued.... Viewed in such a light, consultation is the operating expression of justice in human affairs. So vital is it... that it must constitute a basic feature of a viable strategy of social and economic development... [and] made the organising principle of every project.

- ▶ **Unity: The Circle of Commitment.** This means the oneness of the world of humanity. That is to say, when this human body-politic reaches a state of absolute unity, the effulgence of the eternal Sun will make its fullest light and heath manifest. Therefore we must not make distinctions between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed

among mankind and the stronger the power of unity, the greater will be this reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the hearth not other divine bounty can be revealed in it. - Abdu'l-Bahá

- ▶ **Moderation: Abolish Extremes of Wealth and Poverty.** We see amongst us men who are overburdened with riches on the one hand, and on the other those unfortunate ones who starve with nothing; those who possess several stately palaces, and those who have not where to lay their head. Some we find with numerous courses of costly and dainty food; whilst others can scarce find sufficient crusts to keep them alive. Whilst some are clothed in velvets, furs and fine linen, others have insufficient, poor and thin garments with which to protect them from the cold. This condition of affairs is wrong, and must be remedied. Thus certain moderation would be obtained. Now this remedy must be carefully undertaken. It cannot be done by bringing to pass *absolute* equality between men.
- ▶ **World Citizenship: The Field of Action.** The time has come for the entire world to unite as one country dissipating capricious nationalism, prejudices of every kind and the unification of people of all races.
- ▶ **Universal Education: Building Social Capital.** The tasks entailed in the development of a global society call for levels of capacity far beyond anything the human race has so far

been able to muster. Reaching these levels will require an enormous expansion in access to knowledge, on the part of individuals and social organisations alike.

- ▶ **The Function and Use of Money.** The owners of properties, mines and factories should share their incomes with their employees and give a fairly certain percentage of their products to their workingmen in order that the employees may receive, beside their wages, some of the general income of the factory so that the employee may strive with his should in the work.
- ▶ **The Design of Work.** Patterns of work should be sound with systematic planning and execution of work. All projects should be organised, structured and properly managed.
- ▶ **Organisation Structure.** Some activities will be initiated and administered by the Bahá'í institution while others will fall in the realm of private initiative.
- ▶ **Human Resource System.** It is in the context of raising the level of human capacity through the expansion of knowledge at all levels that the economic issues facing humankind need to be addressed.... The most important role that economic efforts must play in development lies, therefore, in equipping people and institution with the means through which the can achieve the real purpose of development: that is, laying foundations for a new social order that can cultivate the limitless potentialities latent in human consciousness.

- ▶ **Information Systems.** Since, then, the challenge is the empowerment of humankind through a vast increase in access to knowledge, the strategy that can make this possible must be constructed around an ongoing and intensifying dialogue between science and religion.

- ▶ **Reward and Recognition.** In the conduct of life, man is actuated by two main motives: 'The Hope for Reward' and 'The Fear of Punishment'. This hope and this fear must consequently be greatly taken into account by those in authority who have important posts under Government. The tent of the order of the world is raised and established on two pillars of 'Reward and Retribution'. Sincerity is the foundation-stone of faith. That is, a religious individual must disregard his personal desires and seek in whatever way he can wholeheartedly to serve the public interest.

- ▶ **On Leadership.** Basically, 'people of capacity' are those individuals, no matter in what walk of life they are found, and no matter what their level of education, who demonstrate capacity in various ways. For example, among any group of people there are those who are outstanding because they show a capacity for understanding, for work, for efficient action, for leadership, for drawing other people together, for self-sacrificing and devoted service – for any number of qualities which enable them to respond actively to the needs of their environment and make a difference to it.

Naturally, old ways of exercising power and authority must give way to new forms of leadership. Our concept of leadership will need to be recast to include the ability to foster collective decision-making and collective action. It will find its highest expression in service to the community as a whole. Trustworthiness and an active morality must become the foundation for all leadership if true progress is to be achieved. Moral leadership, the leadership of the future, will find its highest expression in service to others and to the community as a whole.

People are frequently obliged to receive direction from their leaders in such disrespectful modes; this is a reason for resentment and suspicion towards those in authority. By contrast, Bahá'í institutions have the task of accustoming the friends to recognising the expression of authority in language at a moderate pitch.