



Port Alberni Nuggets

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Mulk/Dominion, 179, B.E

Baha'i Quote of the Month

Attach great importance to the Indigenous population of America ... there can be no doubt that they will become so illumined as to enlighten the whole world.

Abdu'l-Baha



Baha'i Stories:

Contentment

In Europe, on one occasion, remembering the desperate days in Tihran when Bahá'u'lláh was incarcerated, their home sacked and their properties confiscated, 'Abdu'l-Bahá could yet say, 'Detachment does not imply lack of means; it is marked by the freedom of the heart. In Tihran, we possessed everything at a nightfall, and on the morrow we were shorn of it all, to the extent that we had no food to eat. I was hungry, but there was no bread to be had. My mother poured some flour into the palm of my hand, and I ate that instead of bread. Yet, we were contented.' -Honnold, Annamarie, Vignettes from the Life of 'Abdu'l-Bahá, p. 164

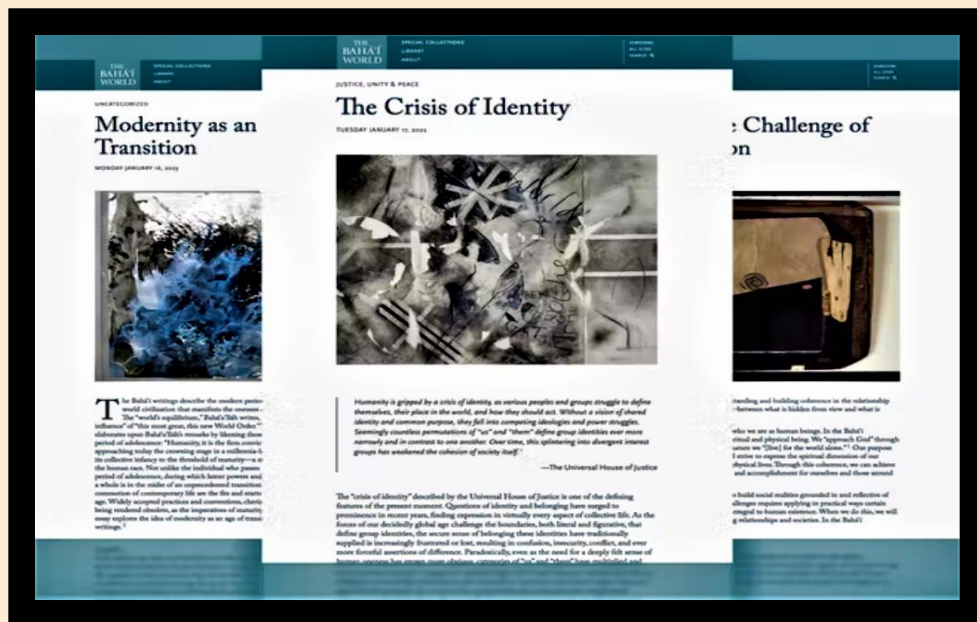
News and Events:

News from our twin community of Jaipur, India

There was an exhibition where the youth prepared and cleaned the room for it. In addition, animators had their training. Activities such as J.Y. groups, children's classes, prayer meetings and devotionals are ongoing in all cultures.



Bahá'í World News Service



Bahá'í World Publication: New articles explore reconciliation, identity, modernity
BAHÁ'Í WORLD CENTRE — The online publication The Bahá'í World has released three new articles.

“The Crisis of Identity” explores how the Bahá’í principle of the oneness of humanity can resolve the seemingly intractable tension between oneness and diversity. “Paradoxically,” writes the author, “even as the need for a deeply felt sense of human oneness has grown more obvious, categories of ‘us’ and ‘them’ have multiplied and become more salient around the globe.”

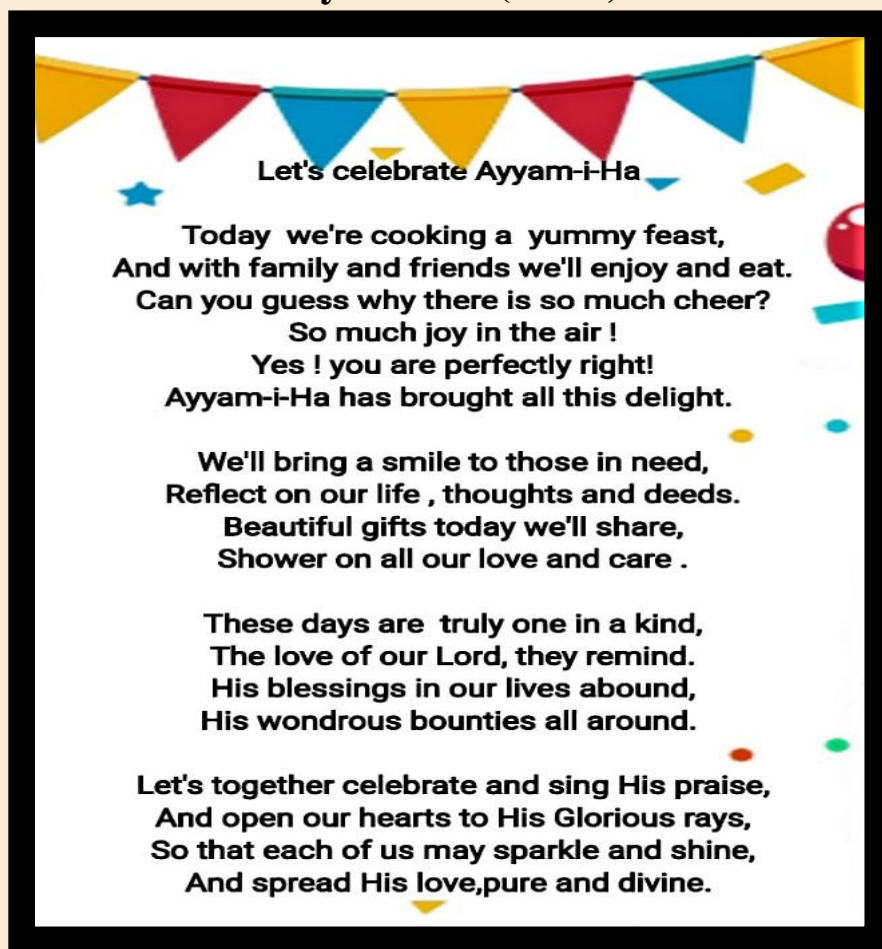
Another article, titled “Rising to the Challenge of Reconciliation,” analyzes the legacy of colonialism and racism in Canada and examines the profound, multifaceted process of social transformation that genuine reconciliation implies.

The essay “Modernity as an Age of Transition” asks the question: What if “modernity” were to be reconceptualized as a period of humanity’s collective adolescence? Such a perspective, proposes the author, opens the way for new and far-reaching patterns of intellectual activity that can contribute to building the foundations of a civilization befitting humanity’s collective maturity.

The Bahá’í World website presents a collection of essays and long-form articles that explore themes of relevance to the progress and well-being of humanity, highlight advancements in the worldwide Bahá’í community at the levels of thought and action, and reflect on the dynamic history of the Bahá’í Faith.

Poem of the month

By Tahera (India)



From the pages of history

Mulla Husayn's conversion with Mulla Sadiq-i-Khurasani

Among the siyyids of Isfahan, a few, such as Mirza Muhammad-'Aliy-i-Nahri, whose daughter was subsequently joined in wedlock with the Most Great Branch, Mirza Hadi, the brother of Mirza Muhammad-'Ali, and Mirza Muhammad-Riday-i-Pa-Qal'iyi, recognised the truth of the Cause. Mulla Sadiq-i-Khurasani, formerly known as Muqaddas, and surnamed by Baha'u'llah, Ismu'llahu'l-Asdaq, who, according to the instructions of Siyyid Kazim, had during the last five years been residing in Isfahan and had been preparing the way for the advent of the new Revelation, was also among the first believers who identified themselves with the Message proclaimed by the Bab.¹ As soon as he learned of the arrival of Mulla Husayn in Isfahan, he hastened to meet him. He gives the following account of his first interview, which took place at night in the home of Mirza Muhammad-'Aliy-i-Nahri: "I asked Mulla Husayn to divulge the name of Him who claimed to be the promised Manifestation. He replied: 'To enquire about that name and to divulge it are alike forbidden.' 'Would it, then, be possible,' I asked, 'for me, even as the Letters of the Living, to seek independently the grace of the All-Merciful and, through prayer, to discover His identity?' 'The door of His grace,' he replied, 'is never closed before the face of him who seeks to find Him.' I immediately retired from his presence, and requested his host to allow me the privacy of a room in his house where, alone and undisturbed, I could commune with God. In the midst of my contemplation, I suddenly remembered the face of a Youth whom I had often observed while in Karbila, standing in an attitude of prayer, with His face bathed in tears at the entrance of the shrine of the Imam Husayn. That same countenance now reappeared before my eyes. In my vision I seemed to behold that same face, those same features, expressive of such joy as I could never describe. He smiled as He gazed at me. I went towards Him, ready to throw myself at His feet. I was bending towards the ground, when, lo! that radiant figure vanished from before me. Overpowered with joy and gladness, I ran out to meet Mulla Husayn, who with transport received me and assured me that I had, at last, attained the object of my desire. He bade me, however, repress my feelings. 'Declare not your vision to anyone,' he urged me; 'the time for it has not yet arrived. You have reaped the fruit of your patient waiting in Isfahan. You should now proceed to Kirman, and there acquaint Haji Mirza Karim Khan with this Message. From that place you should travel to Shiraz and endeavour to rouse the people of that city from their heedlessness. I hope to join you in Shiraz and share with you the blessings of a joyous reunion with our Beloved.' -THE DAWN-BREAKERS & NABIL'S NARRATIVE

Laurand's Sharing:

People from all corners of the world have or are gaining divine knowledge and heavenly wisdom. It's like a cool spring of pure water irrigating the parched soil of human hearts and minds, parched through the heat of dogmas and the fires of superstition.



Soon after the entire distribution of this pure water, the flowers and anemones of love and affection will manifest, and the nostrils of those near and remote will be perfumed. Grounds barren through misunderstandings will change into luxuriant gardens, sterile soils will become productive, and barren trees will be clad with deliciously divine fruits. Birds will sing songs of gladness, and the dormancy of winter will be transformed into a flowering springtime. The whole world will return to the beauty of a renewed spiritual life.

The Baha'i Faith's enlightening gardener of unity in diversity is bringing into existence beautiful, loving minds ready to sacrifice much for the future of humanity. Beautiful aromatic flowers have brightened and sweetened human culture. Before long, we will see a mass of divinely flowering trees, an orchard of very beautiful and pleasing divine fruit. Love and unity will eventually rule the world.

Anne's sharing:



There was once a disciple of Muhammad who asked of another disciple, 'What shall I do to please God?' And the other disciple replied: 'Do not kill. Do not steal. Do not covet,' etc., etc., etc. A great many 'do nots,' the Master laughed. 'He asked still another, 'What shall I do to become nearer to God?' And this one said: 'You must supplicate and pray. You must be generous. You must be courageous,' etc., etc., etc. Then the disciple went to 'Ali. 'What do you say I should do in order to please God and to become nearer to Him?' 'One thing only: be truthful.' 'For,' continued the Master, 'if you are truthful, you cannot commit murder. You would have to confess it! Neither can you steal. You would have to confess it. So, if one is truthful, he possesses

all the virtues.

One day as I was standing near the border of a little stream on Mt. Carmel, I noticed a number of locusts that had not yet developed full wings. These insects wishing to pass from my side of the stream to the other in order to procure some food, threw themselves forward, each one trying to emulate the other in flinging itself into the water, so that a bridge was formed in order that the others might pass over and this was accomplished; yet those who gave themselves as a bridge finally perished. Consider how much solidarity makes for life as compared to the fighting for self interest which destroys it.

'Abdu'l-Bahá, Divine Philosophy, p. 187-188

Badi's sharing:



Baha'i Inspired Economics

- Badi Shams -

The Baha'i Inspired Economics website www.badishams.net is silently working as a tool to increase the knowledge of the Baha'i concept of spiritual economics through its more than 500 resources and blogs. During the last Baha'i month, the website had 181 visitors from 48 countries. Please visit it and share the website address with friends and family if you wish.

News and Nuggets from other communities



Cultural Safety and Humility Standard developed to end racism in health care



Dr. Nel Wieman is the FNHA's deputy chief medical officer and part of the new standard's technical committee. (FNHA standard)

First Nations leaders and the provincial government have been working to eradicate racism directed at Indigenous people in public health care settings, after a report documenting disturbing incidents caught the attention of lawmakers in late 2020.

"In November 2020, the In Plain Sight (IPS) report was published which contained overwhelming evidence of Indigenous-specific systemic racism in the B.C. health system," stated Health Minister Adrian Dix stated in a follow-up report last month.

In Plain Sight was prompted by allegations of an organized "Price is Right" game involving guessing the blood alcohol contents of Aboriginal patients in B.C. emergency rooms. Former judge Mary Ellen Turpel-Lafond was appointed to investigate the allegations and recommend actions.

While Turpel-Lafond found no evidence of an organized game, she did find anecdotal signs of multiple activities that resembled the allegations, she said.

"I am afraid to go to any hospital," said one Indigenous respondent in the 2020 report. "When I do have to, I dress up like I'm going to church."

More than two-thirds of Indigenous respondents reported facing discrimination based on their ancestry. Meanwhile, more than one-third of non-Indigenous respondents reported witnessing interpersonal racism or discrimination against Aboriginal patients, their family or friends.

Among the top negative assumptions circulating in B.C.'s health care system is the idea that Indigenous patients are less worthy, that they're alcoholics, that they're drug seeking and that they are incapable of adhering to treatment and medical advice, said Turpel-Lafond when In Plain Sight was released.

In 2018 the First Nations Health Authority began work on its own set of standards to end racism in health care settings. They call their newly released Cultural Safety and Humility Standard a first-of-its-kind to end systemic racism in British Columbia's healthcare system.

"The existence of Indigenous-specific racism in B.C.'s healthcare system is long-standing and pervasive - and its ongoing presence continues to have harmful impacts on the overall health and well-being of B.C. First Nations people today," said the FNHA in a statement.

"'Anti-racism' has been getting a lot of discussion, even more so recently, and this new practice standard highlights the importance of nurses to speak up when they witness racism, blatant or hidden, directed at clients or colleagues," said Victoria Dick, a nurse working with the Nuu-chah-nulth Tribal Council. "Efforts to eliminate racist and discriminatory care of Indigenous peoples should be occurring at all levels of healthcare in all places where our people access healthcare services."

The FNHA received more than 1,100 comments during the public consultation phase.

"This information provided crucial insight used to inform the standard," state the health authority.

A First Nations-led technical committee was struck. With support from FNHA and input from Métis Nation BC and the Health Standards Organization, work began on drafting a new standard based on input from First Nations people, leaders and healthcare professionals across the province.

"What motivates me in this work is knowing that somewhere today in B.C., a First Nations person is seeking medical attention and is being treated in a racist, discriminatory manner," said Dr. Nel Wieman, the FNHA's deputy chief medical officer and part of the new standard's technical committee. "This CSH standard is signaling to the B.C. health system that racism is no longer acceptable and there is a way forward to making the system safer for First Nations and other Indigenous people."

"As an Indigenous-led process, this framework sets a clear standard of care in our ongoing work to ensure all residents of B.C. are treated with dignity and respect and have access to culturally grounded health care services," said Keith Marshall, president of the First Nations Health Directors Association.

Gerry Oleman, a St'at'imc Nation elder and co-chair of the health standard's technical committee, said the Cultural Safety and Humility Standard will bring justice for all people in Canada.

"We set a high bar about dealing with cruelty and fairness," he said of the standard.

Dick said that nurses with the tribal council already strive to deal with their clients in "the Nuu-chah-nulth way", a holistic approach that already aligns with the new FNHA standard.

"Nurses being reflexive and aware of themselves and working to build respectful relationships with clients on their healthcare journey is essential to practice," she said. "Creating safe and respectful

spaces, allows clients and nurses to value, explore and incorporate traditional health and wellness alongside Western medicine.”

The Ministry of Health released its annual In Plain Sight progress report on Dec. 1. This follows up on the 24 recommendations to address Indigenous-specific racism and discrimination in the initial 2020 report.

A media release stated that eradicating Indigenous-specific racism in British Columbia remains a top priority. The progress report highlights work on recommendations from In Plain Sight.

“I’m proud of what we’ve accomplished in this short time but recognize much more needs to be done. I look forward to continuing this work with Indigenous leaders, health-system partners and health authorities throughout B.C.,” said Dix.

The Ministry of Health notes that significant developments have occurred in government to facilitate recommendations made in the IPS. Changes have been made to the Human Rights Code of B.C. to include Indigenous identity as a protected ground for individuals from discrimination.

In addition, a new Anti-Racism Data Act was introduced as a step to dismantle systemic discrimination faced by Indigenous, black individuals and people of colour. Data collected under the act will help identify gaps in programs and services and allow government to better meet the needs of racialized British Columbians. The act is the first of its kind in Canada to be co-developed with Indigenous peoples, according to the Ministry of Health.

In keeping with Recommendation 8, the ministry says the final stages of the development of the Cultural Safety and Humility Standard are complete.

“While B.C. has made important progress, there is much more work to do to eradicate Indigenous-specific racism, foster cultural humility and create cultural safety to support improved health outcomes for all Indigenous people in B.C.,” said Dix. “The province remains absolutely committed to implementing all 24 recommendations of In Plain Sight, and we will continue to work together with Indigenous Peoples, all orders of government, health-system partners, individuals, service providers, regulatory bodies and health-system leadership to make this commitment a reality.”

From the editor’s desk:

The Connection Between Spiritual Principles and Financial Planning

I have often been asked by young people or their parents how they should plan to start their economic journey. It is a journey that has caused the ruin of many wise and spiritual individuals as they sink into the depths of the bottomless ocean of materialism.

There is nothing wrong with planning for a successful financial life and becoming wealthy, provided we realize that wealth can be a beautiful and God-given tool to support our families and serve humanity. The emphasis has to be that it is a tool and not the goal of our creation.

We can teach the next generation to plan for their future and not feel guilty about acquiring wealth, provided they include spirituality in their financial plans. A balanced financial plan consists of both

material goals and spiritual aspirations. Such a plan can potentially guide young people to fully enjoy the fruit of their hard work through financial and spiritual success.

The pressure to plan for the future in our materialistic world is a great challenge even for mature adults, so it must be more challenging for the young. With so many crises going on today, it is difficult for many young people to imagine themselves in the future and see their place in it. I think about them and worry for their future — a future that seemingly does not look as bright as it did for me. Added to the age-old sentiment of not being taken seriously by the older generation, they face environmental challenges, fewer job opportunities, and a lack of job security. This pandemic also is a reminder that they may face more challenges of that kind in the future.

In many countries, parents plan for their kids to become doctors or engineers or follow the family business. Here in the West, the trend is to plan to earn lots of money. In this way, parents have decided on their child's life plan for them, and this support system is outdated. My heart goes out to young people who are trying to chart their path to the future, pressured by the old ways.

Parents may also fail to teach their children the concept of delayed gratification. Delayed gratification means accepting the awareness of life's journey as a long one and planning for it. As Canadian motivational speaker Brian Tracy put it, "The ability to discipline yourself to delay gratification in the short term in order to enjoy greater rewards in the long term is the indispensable prerequisite for success."

But to protect their children, parents may avoid creating such conditions and seek to protect them from any hardship. In addition, the education system, which should be preparing youth for the future, seems to be failing them. Many of my ex-students confessed that their years in school were wasted since they did not learn the basics of economic life and how to plan a practical economic path for their future.

Unfortunately, the education system has become a stepping stone for material success without considering other aspects of young people's lives — the moral and spiritual aspects. Their schooling may lead them to material success but at the cost of their spiritual and human duties to themselves and humanity as a whole. They become one-sided individuals who have put all their energies into material achievements, forgetting to nurture their souls. Why? Because when they chart their future, they do not consider their spiritual goals. I am reminded of this quotation:

"For man two wings are necessary. One wing is physical power and material civilization; the other is spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. Therefore, no matter how much material civilization advances, it cannot attain to perfection except through the uplift of spiritual civilization." - Abdu'l-Baha

The most significant benefit of a balanced economic plan is that no matter who charts the financial goals, whether parents or the social trends, youth have the power to attach their spiritual and moral goals to it. If their financial goals fail, spiritual goals can give them peace of mind that they did not waste God's precious gift of life chasing only economic aims. Spiritual goals also help them avoid the world's material traps.

We can offer our young generation the best gift by reminding them that they should not forget their spiritual goals, duties, and obligations and ensure that a spiritual plan is integral to their future economic planning.

Famous quotes:



Upcoming Events:

Ayyam-i-Ha, February 26 to March 1, 2023

Next feast, Ala/Loftiness, March 2, 2023

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