

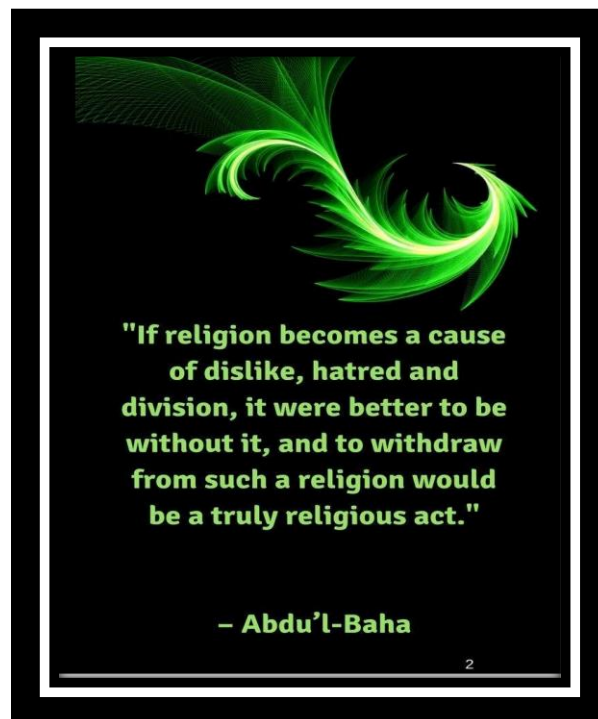


Port Alberni Nuggets

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Kalimat/Words, 180, BE

Baha'i Quote of the Month



Baha'i Stories:

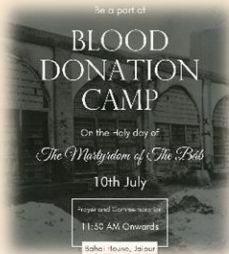
Agriculture

There was a large agricultural convention and State Fair in town when they arrived which interested the Master. 'Abdu'l-Bahá visited the agricultural exhibition and spent some time exploring it. He visited a display of agricultural machines, asking about their cost and use, then went to the area where fruits and vegetables were displayed. As He examined the grapes, apples, pears, pomegranates, cabbages and very large pumpkins, He praised American agricultural progress. When the section manager saw his exotic visitor he rushed over to be introduced, then accompanied 'Abdu'l-Bahá through the area, offering him samples of fruit (though sale and consumption were prohibited). Afterwards, 'Abdu'l-Bahá directed his attendants to buy seeds of some of the fruits and flowers to be sent to the Holy Land to be planted at the shrine of Bahá'u'lláh. -Earl Redman, 'Abdu'l-Bahá in Their Midst

News and Events:

News from our twin community of Jaipur, India

Besides the ongoing JYC, devotional and children's classes, there was a blood donation camp on the day of the martyrdom of the Bab, which was publicized through newspapers and banners. There were visitors from Schellye.



The Bahá'í World News Service

Fostering food systems in light of the principle of oneness



ROME — *The development of an equitable and sustainable global food system that can provide for the entire population of the world requires discussions that not only address immediate food insecurity issues, but also deeply examine systemic challenges in the global food order in light of the principle of the oneness of humanity.*

This idea forms the basis of a statement jointly prepared by the Addis Ababa and Brussels Offices of the Bahá'í International Community (BIC) and presented to the 5th African Union (AU) – European Union (EU) Agriculture Ministerial Conference held in Rome.

Titled Just, sustainable and resilient food systems: Some considerations for the AU – EU partnership, the statement highlights principles and proposals for action, including the importance of examining assumptions which underlie agricultural practice and policy from the local to the international level; reevaluating the concepts of prosperity and development; and understanding the impact of the historical relationship between Europe and Africa.

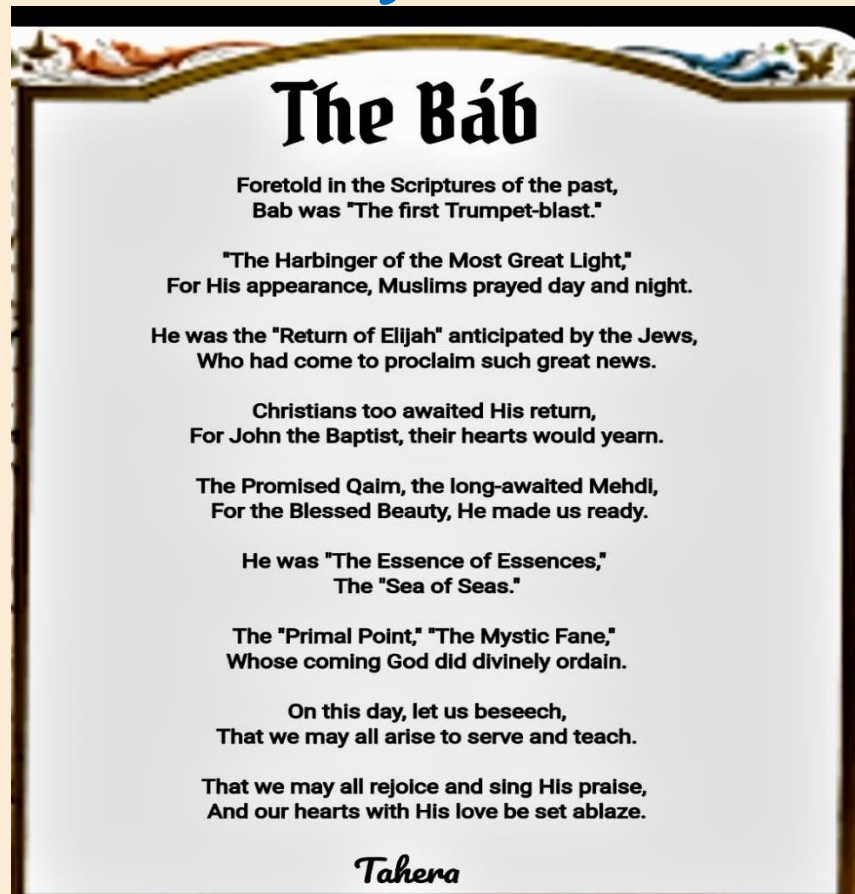
Solomon Belay of the Addis Ababa Office elaborates: “We need to foster a comprehensive understanding of how the global food order can be fundamentally revisited, so that we are no longer in a situation where, for example, Africa, so rich in agricultural resources, is reliant on food imports.

“Ongoing reflection on these issues,” continues Dr. Belay, “will allow insights to emerge that can increasingly inform the design of new and just models of agricultural production and distribution.”

The statement underscores the need for a collaborative approach to addressing systemic challenges. Rachel Bayani of the Brussels Office states: “No continent currently possesses all the insights necessary to place the global food system on a firm foundation. It is, therefore, fundamental that one continent is not considered to possess all the solutions to the problems of the other.”

Mrs. Bayani adds: “This implies a change in the flow of knowledge between the two continents, not simply transferred from one place to another, but rather multi-directionally exchanged as stakeholders on both continents are seen as capable of contributing to the generation and application of knowledge relevant to the design of food systems.”

Poem of the month



From the pages of history

THE BAB'S STAY IN SHIRAZ AFTER THE PILGRIMAGE

*The visit of the Bab to Medina marked the concluding stage of His pilgrimage to Hijaz. From thence He returned to Jaddih, and by way of the sea regained His native land. He landed at Bushihr nine lunar months after He had embarked on His pilgrimage from that port. In the same khan⁽¹⁾ which He had previously occupied, He received His friends and relatives, who had come to greet and welcome Him. While still in Bushihr, He summoned Quddus to His presence and with the utmost kindness bade him depart for Shiraz. "The days of your companionship with Me," He told him, "are drawing to a close. The hour of separation has struck, a separation which no reunion will follow except in the Kingdom of God, in the presence of the King of Glory. In this world of dust, no more than nine fleeting months of association with Me have been allotted to you. On the shores of the Great Beyond, however, in the realm of immortality, joy of eternal reunion awaits us. The hand of destiny will ere long plunge you into an ocean of tribulation for His sake. I, too, will follow you; I, too, will be immersed beneath its depths. Rejoice with exceeding gladness, for you have been chosen as the standard-bearer of the host of affliction, and are standing in the vanguard of the noble army that will suffer martyrdom in His name. In the streets of Shiraz, indignities will be heaped upon you, and the severest injuries will afflict your body. You will survive the ignominious behaviour of your foes, and will attain the presence of Him who is the one object of our adoration and love. In His presence you will forget all the harm and disgrace that shall have befallen you. The hosts of the Unseen will hasten forth to assist you, and will proclaim to all the world your heroism and glory. Yours will be the ineffable joy of quaffing the cup of martyrdom for His sake. I, too, shall tread the path of sacrifice, and will join you in the realm of eternity." The Bab then delivered into his hands a letter He had written to Haji Mirza Siyyid Ali, His maternal uncle, in which He had informed him of His safe return to Bushihr. He also entrusted him with a copy of the *Khasa'il-i-Sab'ih*,⁽¹⁾ a treatise in which He had set forth the essential requirements from those who had attained to the knowledge of the new Revelation and had recognised its claim. As He bade Quddus His last farewell, He asked him to convey His greetings to each of His loved ones in Shiraz.* -THE DAWN-BREAKERS & NABIL'S NARRATIVE

Sharing

Badi's sharing:

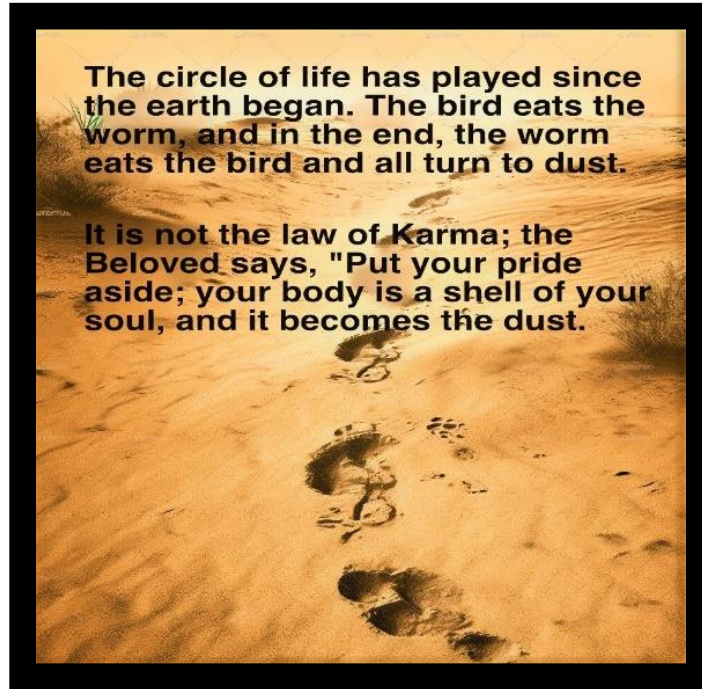
We have good news from the caretaker of the land of Nazz Rest Home in Jaipur, India, who has been cultivating the land with different crops each year; our share of the sale of cultivation of mustard last year's crop was Rs.32000, and after expenses we have Rs.15200. We have decided to donate that amount and the profit of this year's cultivation and sale of sorghum (broomcorn) to the small high school in the village (the white building in the background of the picture).

This makes me happy to show by action that we want to serve to build a better community.

Sadly, the rain makes it impossible to continue the construction at the moment, but as soon as the road opens, the constitution will start. Prayers for the success of this dream, as always, are highly appreciated.



Douglas' art with Badi's words:



News and Nuggets from Other Religions and Communities



Fairy Creek protected until early 2025



Port Renfrew, BC

The Fairy Creek watershed, a highly contested area of old growth that saw nearly 1,200 arrests in southern Vancouver Island in 2021, is being protected from logging for another year and a half.

The deferral announcement came from the B.C. Ministry of Forests in early June, days before the existing ban on harvesting old growth trees was set to expire. In place until Feb. 1, 2025, the extended deferral encompasses 1,183.9 hectares of Crown forest land near Port Renfrew that is entirely located within the territory of the Pacheedaht First Nation.

The nearby Central Walbran will also be protected from old growth harvesting until March 1, 2024, following a temporary ban on the logging practice that was imposed by the provincial government for the area in September 2020.

Protesters began setting up blockades around Fairy Creek in early August of that year, halting the building of logging roads into what is considered one of the few areas on Vancouver Island that remains untouched by industrial forestry. Fairy Creek soon became an ignition point for a growing resistance to old-growth logging, drawing thousands of people from across Western Canada to man a complex system of blockades designed to halt forestry in the region.

The Rainforest Flying Squad emerged as the collective behind this activity, opposed to the operations of Teal Cedar Products and its contractors. Teal Cedar holds tenure over Tree Farm Licence 46, a section of Crown land northeast of Port Renfrew.

Assertion of territorial authority

Amid the conflict, three of Vancouver Island’s southern Nuuchahnulth nations stepped into the equation with the Hišuk ma c̓awak Declaration, an assertion of authority over the territory delivered according to the First Nations’ sacred principles of “ʔiisaak” (utmost respect), “ʔuuʔaluk” (taking care of) and “hišuk ma c̓awak” (everything is connected). These include the Pacheedaht, Ditidaht and Huu-ay-aht First Nations.

At the June 4 signing of the declaration Pacheedaht Chief Councillor Jeff Jones explained its importance.

“From now on our nations will decide what is best for our lands, our waters and our resources for the sustainment and well-being of present and future generations of the three nations,” he said. “For too many years First Nations have not had jurisdiction over their traditional territory. We must have adequate resources to meet the needs of our citizens, members, for employment, housing, education, health, social and other needs.”

Shortly after issuing the declaration, the three nations also gave notice to the province to defer all old growth logging in the Fairy Creek and Central Walbran areas for two years. On the next day former premier John Horgan and the provincial government agreed to this, allowing the First Nations time to formulate management plans for the resources at stake in their respective territories.

At the time the Rainforest Flying Squad called the Fairy Creek deferral a “small victory,” but stressed the need to protect other old growth trees in the surrounding areas. Encampments continued, as did arrests – despite a call from the Pacheedaht in late June 2021 for protesters to leave its territory as wildfire risk escalated during a month of record-breaking highs.

Not all First Nations agree with the deferrals

Since November of 2021 the province has designated over 2 million hectares of old growth forest for temporary protection. This has been contingent on consultations with First Nations who call this forest home, but not all Indigenous communities have gone along with what the province has proposed.

One month after the provincial government identified 2.6 million hectares for deferral, the Huu-ay-aht First Nations responded that it would agree to this in its territory - except for four per cent of the proposed area for protection. Of the 14,754 hectares set aside by the province, 645 was already tied to forestry plans that the Huu-ay-aht were relying on.

“These deferrals would have an impact on small portions of many different harvest areas in a variety of ways, including making entire harvest areas uneconomic or inaccessible or making the deferred portion subject to forest health concerns such as windthrow,” read a statement from the Huu-ay-aht.

In September of last year the Pacheedaht signed a memorandum of understanding with the forestry company, an agreement that aims to balance economic development opportunities with the need to steward old growth. The MOU includes forestry training and employment for Pacheedaht members.

Beyond the province’s temporary deferral over the next 20 months, 80 per cent of the Fairy Creek watershed is protected, according to the Pacheedaht’s Integrated Forestry Management Plan that was developed over the last two years.

From the editor’s desk:

Finding the Right Home for the Seniors in Our Lives

As I get older, I am more mindful of the end of my physical life. There are so many things that I am grateful for: I do not worry about work and money, and I live the retired life of my dreams. No matter how comfortable and content I am, I am also aware of the eventual fading of my bodily powers and my effectiveness and that I will be looked upon as someone who needs to be taken care of and in need of help.

For a long time, I have thought of elders in senior homes, who, even though they are still capable, are just passing the time before their next journey comes.

I believe that the integration of elders has to be the goal of each community since the treasures of the elders’ experience and wisdom will serve the young generation who need it so desperately. That is why I want to build a home for the elders and try to make it a place where integration and collaboration between different age groups become commonplace rather than merely a dream.

Growing up in the Middle East and living in Iran, India, and China, I was exposed to different cultures and witnessed how the elders were viewed and treated. They were looked upon with respect and reverence. I remember that as children, we were taught how to behave in front of the elders because that was a sign of the proper upbringing of the children. I am surprised to see the West’s approach toward our elders. Even in North America, with the exception of Native American culture, elders are often seen as a burden on social programs.

Our culture — especially social media — gives the impression that the whole world revolves around young people. Hollywood reinforces an unspoken reality that the world is the playground for the young. It is so hard to imagine a productive place for elders in modern society. It often seems like every movie,

television show, and commercial caters to the young. Frankly, it feels like the only thing older people can do these days is to take their medicine and wait for their turn to die.

This is such a contrast to my awareness as a Baha'i that our souls never age. The body's condition should not distract us from nurturing the soul, no matter how old we are. Our elders have been separated from society to take care of their physical needs efficiently, and their spiritual and human needs have been overlooked.

Baha'u'llah, the prophet and founder of the Baha'i Faith wrote:

“Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments.”

We should approach older people as spiritual beings and ignore their physical frailties. So much can be accomplished through our elders' resources and wisdom — if only society could begin to see them in the right light. Rather than allowing them to waste away in sanitized homes where dreams die faster than bodies, we should provide them with the means to achieve goals that they may have set for their golden years.

In 1982, at the first United Nations World Assembly on Ageing, the Baha'i International Community, an international non-governmental organization that represents the members of the Baha'i Faith at the UN, offered some suggestions that I recently came across.

“That there must be full integration of the aging in the human community, since the community should be an extended family in which everyone, of any age, is an essential part, and not only allowed, but encouraged, to make the fullest possible contribution to the wellbeing of the whole; and that in considering the needs of the aging in the process of development we must take into account the wholeness of the human being, the moral and spiritual dimension, besides his emotional, intellectual, and physical nature when discussing the special contributions of older persons to development and their sharing in the resulting benefits.”

In recent years the cancer of materialism has eroded some of the old traditions of respect and care for the elders but not entirely. My visit to India earlier this year was proof. Before I visited India, I had never considered building a home for the elders there because I thought that the rich Indian culture, with its deep roots in tradition, would reinforce the idea of taking care of elders. I was shocked to be informed by friends that this was not the case anymore. Also, adding to the elders' sad plight was that there was no monetary help from the government.

I can picture myself in a home with limited interaction with the outside world. No matter how physically comfortable I would be, my soul would be starving for other generations' companionship. I have spent a lifetime of learning, travelling to different places, and doing amazing things in my life. I've gained so much experience that I would love to share, and I have many stories to tell.

My dream, which is based on the goal of full integration, is a home where there will be classes for children, youth activities, art classes, and visitors coming from near and far to see the vegetable garden and flowers that the elders have helped grow. I see each elder spiritually adopted by a family who takes care of them and includes them as a member of their families. I see a home of creative activities where classes are taught by the young and the elders according to their interests. Yes, it is a dream, but it is a sweet dream that is worth our energy and resources. After all, without dreams, so many of humanity's achievements would not have happened.

We must consider integrating elders into day-to-day life not just for the sake of respect and love for them but because in no time, if nothing changes, we each will be an elder experiencing loneliness and isolation. We have to change our mindset to see the elders as a source of untapped wisdom and knowledge. For the benefit of society, we can create an environment of comfort with an emphasis on integration so that before their final flight, none of their dreams are unfulfilled.

Famous quotes:



Upcoming Events:

Coming feast, Kalimat/Words, July 13, 2023

Next feast, Kamal/Perfection, August 1, 2023

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