

VOL VII

# Ciências Humanas:

Estudos Para Uma Visão  
Holística Da Sociedade



Silvia Inés Del Valle Navarro  
Gustavo Adolfo Juárez  
(Organizadores)

 EDITORA  
ARTEMIS  
2023

VOL VII

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## PRÓLOGO

En este **séptimo volumen** de la obra titulada ***Ciências Humanas: Estudos para uma Visão Holística da Sociedade***, tenemos la oportunidad de acompañar a los autores, participantes de esta publicación de la Editora Artemis.

En ella se evidencia el interés por la divulgación de las investigaciones realizadas, siendo muy variadas en cuanto a temáticas, no así en lo disciplinar. En efecto, la investigación en educación incluye desde lo histórico, lo socio-cultural realizada mediante el análisis de figuras, gráficas y modelos matemáticos, técnicas comunitarias para escuchar música clásica, la educación superior portuguesa, la pedagogía eficaz desde la aplicación de una encíclica papal y el mantenimiento cultural-religioso.

También observamos temáticas sociales desde la psicología con problemáticas indígenas, los efectos de tareas que producen agotamiento, la problemática del divorcio en su influencia con los hijos, la cultura de la alimentación que produce obesidad infantil, y las relaciones en épocas de gobiernos de factos donde se observó violencia sexual. Las actividades más liberales como la arquitectura, produce en personajes, una identidad creativa que se transforma en influyente como así también la actividad de la construcción que produce una organización institucional para determinar tareas de gerenciamiento.

Esperando que estos trabajos sean de gran aporte a los lectores, les deseamos una buena lectura.

SILVIA INÉS DEL VALLE NAVARRO

GUSTAVO ADOLFO JUAREZ

## PRÓLOGO

Neste **sétimo volume** da obra intitulada ***Ciências Humanas: Estudos para uma Visão Holística da Sociedade***, temos a oportunidade de acompanhar os autores, participantes desta publicação da Editora Artemis.

Demonstra interesse na divulgação das pesquisas realizadas, sendo muito variadas em termos de temas, mas nem tanto em termos de disciplina. Com efeito, a investigação em educação inclui desde o histórico, o sociocultural realizado através da análise de figuras, gráficos e modelos matemáticos, técnicas comunitárias de audição de música clássica, ensino superior português, pedagogia eficaz a partir da aplicação de uma encíclica papal e cultural -manutenção religiosa.

Observamos também temas sociais da psicologia com os problemas indígenas, os efeitos das tarefas que produzem esgotamento, o problema do divórcio em sua influência sobre os filhos, a cultura da alimentação que produz a obesidade infantil e os relacionamentos em tempos de governos de fato onde a violência sexual era observado. As atividades mais liberais, como a arquitetura, produzem nos personagens uma identidade criativa que se torna influente, assim como a atividade de construção que produz uma organização institucional para determinar tarefas de gestão.

Esperando que estas obras sejam de grande contribuição para os leitores, desejamos uma boa leitura.

SILVIA INÉS DEL VALLE NAVARRO

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# CAPÍTULO 5

## BAHÁ'Í RELIGION FACING SUSTAINABILITY MATTERS: SOME PROPOSALS

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**ABSTRACT:** This work aims at analyzing the link between the new category of cultural sustainability and the Bahá'í religion. The further objective of this essay is to present itself as an innovative and original work that establishes a connection between two seemingly distant fields of study, the religious domain and the secular one, sustainability, showing that these entities have the ability to synergize and mutually support each other both in theoretical terms and in the pursuit of social improvement as a shared objective. In this work I aim to pursue the objectives, as mentioned in the introduction, of critically highlighting, relying on some theories and categories of the history of religions and anthropology, some of the actions proposed by the Bahá'í International Community, with the ambition to acknowledge that each individual must contribute to the construction

of a more just and peaceful social order; moreover to start the process of social betterment of the society with application, and diffusion of knowledge.

**KEYWORDS:** Bahá'í. Religion. Sustainability. Culture.

### 1 INTRODUCTION. METHODOLOGY AND SOURCES

This work aims at analyzing the link between the new category of cultural sustainability and the Bahá'í religion. I deemed it appropriate to incorporate it within the scope of study of my doctoral project, which investigates cultural sustainability as a means for heritage enhancement and “traditional” valorization of the Bahá'í belief. In this case, the adjective “traditional” refers to a complex of elements “linked to a past that has been preserved and passed down through generations”, according to Natale Spineto (2015: 18). The same author, however, emphasizes that all phenomena undergo changes: the determination of a phenomenon as “traditional” is arbitrary, as it depends on the rate of continuity and innovation (2015: 19). Each tradition purports to assert an

authenticity that cannot be truly evaluated and whose “value” has no real legitimizing impact. Traditions are occasionally inventions that swiftly establish themselves, filling a void left by declining “authentic” traditions (Hobsbawm, Ranger, 2012).

The further objective of this essay is to present itself as an innovative and original work that establishes a connection between two seemingly distant fields of study, the religious domain and the secular one, sustainability, showing that these entities have the ability to synergize and mutually support each other both in theoretical terms and in the pursuit of social improvement as a shared objective (Ives-Kidwell, 2019; Bomberg-Hague, 2018).

My interest in the Bahá'í religion emerged in 2019 through research focused on its inception and subsequent development in its Country of origin, Iran, as well as its dissemination in Italy and Bahrain, based primarily on oral sources, analyzing witness reconstructions of the origins in their respective territories, focusing on the topic of religious freedom, their perceptions of considering themselves a religious minority, the discourse on religious pluralism, and the prospects of transmitting their knowledge to future generations.

This research has given rise to the master's thesis work in Historical-religious Sciences and continues, to this day, with the doctoral project, which also includes the Tunisian community in its study. The methodology employed for this contribution is based on the integration of various approaches. A preliminary phase of the study was devoted to conducting a bibliographic analysis of relevant theories and examining online archives pertaining to the Bahá'í religion. The Bahá'í community, through the diligent effort of believers from various communities worldwide and under the guidance of the Universal House of Justice, has implemented a vast collection of documentation and works created by the founder and his successors. This vast array of elements is now largely accessible through online platforms (Bahá'í.it; Bahá'í.org; bahaipedia.it). The objective I am striving to achieve is to establish coherence among various sources available on the internet and engage in a critical comparison between primary sources (interviews) and Bahá'í production. The “official sources” of the community, many of which are self-produced by the believers themselves, have proven to be significant tools for information and in-depth analysis. The implementation of ethnographic interviews, following the life story approach, with religious leaders and believers, based on a semi-structured questionnaire, has enabled the collection of original data, obtained firsthand through audio and video recordings.

The essay develops along two paragraphs and a conclusive one. The first one is about the category of cultural sustainability and aims at discussing what are its

peculiarities; the second one is focused on the involvement of the Bahá'í community in sustainability; the third one traces conclusions.

## 2 CULTURAL SUSTAINABILITY: A USEFUL CATEGORY

The topic of sustainable development, which entails a development approach that meets the needs of the present without compromising the ability of future generations to meet their own needs, and a focus on consumption, was initially addressed in the 1987 Brundtland Report.

In 1987 the Norwegian politician Gro Harlem Brundtland, with a strong commitment to environmentalism, President of the United Nations World Commission on Environment and Development established in 1983, presented the report “Our Common Future”, wherein she outlined the guidelines for sustainable development that remain relevant to this day, officially introducing the subject matter. The Brundtland report identified that the critical points and global environmental issues were primarily attributed to the significant poverty in the South and the unsustainable production and consumption pattern in the North of the world. It underscored the imperative to implement a strategy capable of seamlessly integrating the demands of development and those of the environment. This strategy has been designated in English as “sustainable development”, a widely utilized term at present. In this regard, it is not specifically referring to the physical environment as a “portion of space” or a place where human communities exist, but rather to the interplay between locations and individuals, as well as the multi-faced well-being encompassing aspects such as health, socio-economic status, education, professional dignity, and rights. It shed light upon a significant ethical principle, namely the responsibility of present generations towards future generations, encompassing at least two aspects of eco-sustainability: the preservation of resources and the environmental balance of our planet. A few years later, specifically at the Rio de Janeiro Conference in 1992, *United Nations Conference on Environment and Development: UNCED or Earth Summit*, the proper inception of the expression “sustainable development” arises as the right to development to be implemented “in order to equitably satisfy the developmental and environmental needs of present and future generations”. With this statement, the so-called three pillars of sustainable development, namely the economic, environmental, and social pillars, are outlined, as indicated by principle Eleven thereof, which generally delineates the “three pillars” of sustainability. In the article *Three pillars of sustainability: in search of conceptual origins*, published in 2018 in *Sustainability Science*, Ben Purvis, Yong Mao and Darren Robinson of Laboratory for Urban Complexity and Sustainability, Nottingham University,

assert that there is no specific moment of origin for the concept of the three pillars. However, there has been a gradual emergence of criticism towards the current economic status quo from both a social and ecological perspective; on the other hand, there is the endeavor to reconcile economic growth with the resolution of social and ecological issues by the United Nations, as stated in the UN resolution, *The future we want* (2012). There are several documents pertaining to the subject matter at hand, among them *Transforming our World: the 2030 Agenda for Sustainable Development*, Agenda 2030 for Sustainable Development, an action plan for people, planet, and prosperity, endorsed in September 2015 by the governments of the 193 member states of United Nations, which includes among its 17 objectives the sustainability of cities and communities, specifically the establishment of “sustainable cities” to safeguard and preserve the global cultural and natural heritage. It encompasses the commitment to “making cities and human settlements inclusive, safe, resilient, and sustainable” is fully understood and acknowledged (Ob. 11). The latest studies in reference to sustainable development identify a fourth pillar in cultural sustainability: the dimensions of cultural practices and religious beliefs, as well as their valorization, are assuming increasing importance in the social, political, environmental, and economic spheres. The definition continues to evolve, sometimes making explicit its role in heritage enhancement as scholars Powter and Ross state in their work. In other cases, considering the possibility that given “cultures” may survive into the future, according to Norwegian scholars Soini and Birkland. It refers to sustainable development in the sense of valuing religious beliefs, cultural practices, heritage preservation, and culture as its own entity, and attempts to answer the question of whether or not a given culture can exist in a future context. From an anthropological perspective, these connotations need to be discussed and criticized. On one hand, these statements lead to the misconception of regarding “minority” cultures as “authentic” and “at risk of extinction”, thus falling into the stereotype of cultures being stagnant over time that persists across generations and history. “Dynamic anthropology,” the Manchester School, and Marxist anthropology have already highlighted such issues many decades ago. It can be stated that cultures are not biological entities, but rather constantly reinvent, transform, and reshape themselves. Often, elements that are legitimized as authentic have been reinvented or invented by isolating previous traits in order to construct “typicality” or “antiquity” to be preserved. On the other hand, it is worth noting that while it may refer to the concept of “material culture”, encompassing works, artifacts, objects, and thus material heritage, culture is not merely a collection of tangible objects, but encompasses intangible elements and cannot be regarded as a static complex. On the contrary, one of its defining characteristics lies in its

dynamism, its transformations, and the stratification among the societal “classes”. Georges Balandier asserts that cultural changes occur through internal dynamics and external dynamics. A dynamic process cannot be constrained by the mere acknowledgment of contacts between different “civilizations” and the phenomenon of acculturation but must be interpreted in the context of the endogenous dynamism present in each culture. Ingold suggests envisioning a world in which communities inhabit a continuous and barrier-free territory, infinitely diverse in its features and contours, yet devoid of any disparities or divisions. Today, it appears that a shift has occurred, as Ingold suggests, whereby the delineation of cultural boundaries cannot be easily discerned, and he emphasizes that the concept of “transmitting to future generations” inherently involves a transformative element: the transmitted content undergoes transformation, generations, so-called “values”, socioeconomic status, means of communication, languages, social relationships, and generational dynamics undergo change. However, it arises the transmission and its being a “collective set of characteristics” as fundamental elements of its culture.

The studies linking sustainability and religion are relatively recent and in their early stages. They focus on the impact of religious “values” on sustainability, such as those proposed by Ives and Kidwell, or on the environmental implications, as stated by Johnston. Ives and Kidwell assert that religion, as an institution, amalgamates beliefs, practices, and structures, effectively exerting influence over a substantial portion of the global population. Due to its immense potential, it has the ability to influence change towards sustainability, a change that will occur within society itself as religious activities permeate various social “strata”.

A recent study conducted by Bomberg and Hague highlights the potential role of religion as a cultural “resource” that could impact social adaptation and respond to environmental change. All religions (and forms of spirituality) involve the theme of relationships and respect for the environment, nature, human beings, and all living things.

Although still relatively unexplored, the study prospects related to cultural sustainability highlight that the cultural, social, and religious components of human societies are not secondary but rather play a leading role in understanding relationships with the environment and in combating its depletion.

There are numerous documents on the topic, including “Transforming our world: the 2030 Agenda for Sustainable Development”, a program of action for people, planet and prosperity signed in September 2015 by the governments of the 193 member countries of the UN, which includes among its 17 goals the sustainability of cities and communities, i.e. the realization of “sustainable cities” for the protection and preservation of the world’s

cultural and natural heritage that includes the commitment to “make cities and human settlements inclusive, safe, resilient and sustainable” (Ob.11) and the fight against climate change (Ob.13).

The Agenda also mentions the need to “strengthen efforts to protect and preserve the world’s cultural and natural heritage,” a reference to the protection of cultural heritage as instrumental to the pursuit of sustainable development goals. Cities are also playing an increasingly important role as actors of change in the direction of sustainable development through culture, which brings added value, in monetary and non-monetary terms, through cultural expressions, preservation of tangible and intangible heritage, promotion of cultural diversity.

Intangible heritage is also included, in accordance with the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, i.e., the idea of “cultural heritage” contained in the 2015 Program seems to coincide with that of “urban heritage” in reference to the 2011 UNESCO recommendation concerning the historic urban landscape, according to which “urban heritage constitutes a social, cultural and economic asset for humanity, defined by a historical stratification of values that have been produced by the succession of past and contemporary cultures and an accumulation of traditions and experiences, recognized as such in their diversity”. Thus, it refers not only to the World Heritage of Humanity (as defined in the 1972 UNESCO Convention for the Protection of the World Cultural and Natural Heritage), but also to a broader concept that includes – in the same way as historical and artistic heritage – intangible heritage – in accordance with the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage – and cultural differences, which, since the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, become themselves an asset to be safeguarded.

The Faro Convention emphasizes the important aspects of cultural heritage in relation to human rights and democracy, too. It promotes a broader understanding of cultural heritage and its relationship to communities and society. The Convention encourages people to recognize that objects and places are not, in themselves, what is important about cultural heritage. They are important because of the meanings and uses people attach to them and the values they represent.

### **3 BAHÁ'Í INVOLVEMENT IN SUSTAINABILITY**

A case study is Bahá'í faith communities and their involvement in cultural and ecological sustainability, which consider the balance and harmony between human



differences. Among its main principles, are respect for all human beings, harmony between science and religion, and the environment respect.

For an in-depth study of the Bahá'í religion, it has not been easy to find “non-insider” works to offer as “objective” and scholarly view as possible, as analyzing the profiles of the authors of many of the contributions revealed that most of them are part of the Bahá'í community, have converted to the faith or come from Bahá'í family backgrounds, although they are not believers. Bahá'í believers over time have put in place a huge collection of documentation of the works done by the founder and his successors. This body of evidence is now largely available online ([bahai.it](http://bahai.it); [bahai.org](http://bahai.org), Bahai Library online).

The Bahá'í faith traces its origins to the messianic tradition inherent in Shi'a Islam and emerged in Persia during the first half of the 19<sup>th</sup> Century. In 1844, the Babi movement emerged from Shiism, with Siyyid Ali Muhammad Shirazi, known as the Báb, being acknowledged as the primary prophet and the source of divine revelations (Warburg, 2006: 7). He proclaimed himself as the bearer of a message destined to transform humanity. During a period in which his country, Persia, was plagued by widespread moral decay, the announcement of his intention to bring about a profound change generated excitement and hope across all social strata, swiftly attracting thousands of followers. He adopted the name Báb, which in Arabic signifies “Gate”, serving as the gateway to the knowledge of the hidden imam, whose existence is a cornerstone of Shiite doctrines. His mission, which lasted only six years, was to pave the way for the advent of a Manifestation of God, a divinely inspired Educator, whom he referred to as “He Whom God shall make manifest”, Bahà'u'llàh, the “Glory of God”. Bahà'u'llàh assumed the leadership of the community of the Báb's followers after his execution in 1850, thereby spearheading the transformation of the Babi heritage into a new religious movement, known as Bahá'í faith. By identifying himself as “He Whom God shall make manifest,” Bahà'u'llàh revitalized the messianic fervor of the Babi faith (Fozdar, 2015: 281). It is proposed that he be regarded as the final in the succession of Divine Manifestations, namely the divine Messengers who have revealed the will of God, thereby manifesting His guidance to humanity throughout the centuries (Smith, 2000: 13-15). Despite the expression found in the Quran that describes Muhammad as the “Messenger of God and Seal of the Prophets,” signifying his role as the ultimate and final revelation, Shiite traditions assert that the sanctity of the imams is considered an integral and significant part of prophethood, placing them immediately after Muhammad (Gobillot, 2007: 814). The Bahá'í faith recognizes Bahà'u'llàh as an additional Messenger in the chain of prophets that extends from Judaism to Islam. In this perspective, the significance of the cultural, historical, and

religious substrate in which the emerging religion was being structured becomes clear. Bahà'u'llàh endeavored to disseminate their divinely inspired reflections and thoughts. Among the vigorously advocated principles – which still today constitute the core of the Bahá'í faith – was a central notion that all religions share a common origin and derive from the same source. In relation to this subject, there was an intertwining emphasis placed on the importance and necessity of religious tolerance as a tool to counteract the negative consequences caused by religious hatred and fanaticism, and consequently as a factor for peacebuilding. His arrival, according to believers, would have established the Great Peace, the unity of mankind, and would have laid the foundation for a new world order characterized by justice:

«For Jews, he was the 'Everlasting Father', the 'Lord of Hosts' come down 'with ten thousands of saints'; for Christians Christ returned 'in the glory of the Father'; for Shi'i Muslims the return of the Imâm Husayn; for Sunnis the descent of Jesus, the 'Spirit of God'; for Zoroastrians, Šâh Bahrâm; for Hindus the reincarnation of Krishna; and for Buddhists the fifth Buddha» (Smith, 2000)

The faith subsequently solidified through the succession of its eldest son, Abdu'l-Bahà, and with the leadership of Shoghi Effendi. During his tenure as the leader of the community, Abdu'l-Bahà made concerted efforts to safeguard the faith from its adversaries and advance the principles of peace and unity. With his efforts, the Bahá'í faith has commenced its global dissemination and positioned itself as a global religion (Fozdar, 2015: 281). To Abdu'l-Bahà's grandson, Shoghi Effendi, the ultimate Guardian of the Faith, to whom the lineage concluded as he did not leave any heirs, is owed the global dissemination of the faith, facilitated by his septennial plans for the dispatch of pioneers: for the Bahá'í community, it was imperative to establish a presence in every location, even if in limited numbers. After his demise, it is the Universal House of Justice that provides unity of action and thought to all believers worldwide. It refers to the International Bahá'í Governing Council, comprised of nine members, elected every five years by the members of the national assemblies; it is entrusted with the responsibility of applying the teachings of the Bahá'í faith to the evolving needs of society. Additionally, it possesses the authority to legislate on matters not explicitly addressed in the Sacred Texts.

The aspiration for widespread global dissemination, driven by universalism, global citizenship, and cosmopolitanism, was a prominent feature. Bahá'í religion aligned itself with the major monotheistic religions. The dissemination has occurred in highly diverse contexts, thereby highlighting the adaptability and organizational capabilities of different communities, while consistently maintaining a transnational approach to relationships and faith.

Bahá'í believers desire social justice and development in everything around them. This article would introduce two contributions proposed by BIC, Bahá'í International Community, respectively to the UN Commission on Sustainable Development in 2010 and to the promotion of the Sustainable Development Goals (SDGs) of the United Nations in 2018 convened by the Arab League.

For the discussion, held on the 10<sup>th</sup> of May 2010 at the New York offices of the Bahá'í International Community, cosponsored by UNESCO – the United Nations Educational, Scientific, and Cultural Organization – and the Permanent Mission of Sweden to the United Nations, the Bahá'í International Community published a new document as a further contribution to the work done by the UN Commission on Sustainable Development. *Rethinking prosperity. Forging alternatives to a culture of Consumerism* challenges the idea that there is an irresolvable conflict between what people want – presumably to consume more and more – and what humanity needs. The document deals with the issue of consumerism by reflecting on the question of what human nature is. Peter Adriance, a member of the Bahá'í International Community's delegation to the Commission, asserted that the statement is a contribution to the dialogue to develop a 10-year framework to encourage the development of new programs capable of promoting sustainable consumption and production. He underlined that the transition to sustainable consumption and production is one of the greatest challenges of our time; the achievement of this task requires a transformation in thinking and acting. The cultural forces at play are very strong, and if people want to make progress, they need to reexamine them. Tim Jackson, economist, and a member of the Sustainable Development Commission of the United Kingdom took part in the conference and stated that people are encouraged to spend money they don't have, on things they don't need, to create impressions that don't last, on people they don't care about. Moreover, he added that countries are being driven further into debt – not to mention potential environmental catastrophe – by levels of consumerism that do not contribute to sustainability. According to Bahá'í principles, constructive change depends upon individuals who are able to recognize spiritual principles and to identify patterns and processes of development in society. Duncan Hanks, a representative of the Bahá'í International Community to the UN Commission on Sustainable Development, said that people have been rethinking what true prosperity looks like and what is needed first is public discourse on the nature and purpose of human development, along with the recognition that each individual has a contribution to make in building a more just and peaceful social order.

The second event I would propose is the promotion of the Sustainable Development Goals (SDGs) of the United Nations in 2018 convened by the Arab League, a regional

organization of about 20 nations in North Africa and the Middle East, where for the first time, the Bahá'í community had an official presence in a special space.

Solomon Belay, a representative of the Bahá'í International Community who attended the meeting affirmed that the participants in the meeting put on the agenda the issue of sustainable development to them and tried to ensure that everyone took part. During the performance has been distributed the statement, *Summoning Our Common Will: A Baha'i Contribution to the United Nations Global Development Agenda*.

To craft a development agenda that is “accepted by all countries” and “applicable to all countries” is to acknowledge the interdependence and fundamental oneness of humanity, pursuant to one of the fundamental tenets of the Bahá'í religion. Development is increasingly understood as a process that must benefit all and draw on the talents and capacities of all. It is not without significance that Agenda 2030 uses the term “universal” twenty-nine times in twenty-nine pages. A sense of common cause has been placed as the main focus of the global development agenda, reflecting a growing commitment to the premise that every member of the human family has not only the right to benefit from a thriving global civilization but also the capacity to contribute to its construction.

The correlation between religious belief and service for the common good, however, is not inherently automatic. It is entirely possible, for instance, to have a congregation of noble-thinking and well-intentioned adherents whose actions do little to contribute to the betterment of society. In this sense, religious communities can be understood as communities of practice in which spiritual teachings are translated into social reality. The efforts of Bahá'ís and their like-minded collaborators around the world present one example of a community striving to learn about the tangible development of their neighborhoods, villages, and communities. Central to the Bahá'í community's understanding of the process of social betterment is the generation, application, and diffusion of knowledge. The aforementioned concept is linked to the category of cultural sustainability, too, because it is correlated to the idea of preserving and passing on values and best practices.

Over the past two decades, the Bahá'í community has established a decentralized, worldwide process of spiritual and moral education that seeks to raise capacity within a population to take charge of its own spiritual, social, and intellectual development.

Broadly, the efforts of the Bahá'í community are intended to build capacity in individuals and institutions for selfless service to others and contribution to the common good. Bahá'í efforts at social action seek to reach beyond establishing a mere set of activities and address deeper issues such as modes of expression and patterns of thought and behavior.

Bahá'ís are committed to this path of learning and seek to pursue it not only in explicitly “religious” settings or “development” venues but across all spheres of life. The Bahá'í International Community commends the ambition captured in the goals and targets of Agenda 2030 and welcomes the growing global movement dedicated to learning about how this vision can gradually be translated into the reality of a spiritually and materially prospering world civilization.

## 4 CONCLUSION

These are just two examples of Bahá'í commitment and involvement in the sustainable field: the educational process, providing both content and training in education, is a powerful tool for pursuing the objectives of SDG on inclusive education and lifelong learning. According to Bahá'í principles is relevant to reconsider the nature of the consumer culture that relentlessly urges people to adopt a lifestyle based on the acquisition of new and more material goods.

In this work I aimed to pursue the objectives, as mentioned in the introduction, of critically highlighting, relying on some theories and categories of the history of religions and anthropology, some of the actions proposed by the Bahá'í International Community, with the ambition to acknowledge that each individual must contribute to the construction of a more just and peaceful social order; moreover to start the process of social betterment of the society with application, and diffusion of knowledge. I have endeavored to analyze internal perspectives transmitted through the oral history of Bahá'í believers and scientific perspectives in order to reconstruct the manner in which this religious community has established itself, evolved, and continues to do so, in order to achieve their primary objective: to establish a widespread global presence and foster a community that is committed to universalism, global citizenship, and cosmopolitanism.

In the second paragraph, I introduced two important actions prepared by the Bahá'í International Community in order to become an active participant in the betterment of the world, particularly in the lives and well-being of individuals, it is imperative to engage in a proactive approach. There is no definitive conclusion to these actions as the Bahá'ís will continue to pursue their objectives and remain steadfast in their commitment to serving the community.

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