

Emergence of Social Action

The Nature of Bahá'í Social and Economic Development

Issues for Social Action with Youth

Bahá'í Social – Social Action7 - Emergence

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First the Teaching Work

Now is not the time for the friends to seek to establish a Bahá'í village; they have definite tasks confronting them of the utmost importance and urgency, and on these they should concentrate their attention. Nor does the Guardian feel it is necessary for the friends to buy land at this time. In the future, when they have accomplished the goals set out for them by the beloved Master Himself, they will be able to develop more community projects, but now such enterprises would merely dissipate their strength, which should all be directed into the teaching work.

(26 March 1943 on behalf of Shoghi Effendi to an individual believer §112)

Provide the Spiritual Foundation

The believers must not take their eyes off their own immediate tasks of patiently consolidating their administrative institutions, building up new Assemblies ... and labouring to perfect the Bahá'í pattern of life, for these are things that no other group of people in the world can do or will do, and they alone are able to provide the spiritual foundation and example on which the larger world schemes must ultimately rest. At the same time every effort should be made to broadcast the Teachings at this time, and correlate them to the plight of humanity and the plans for its future.

(29 March 1945 on behalf of Shoghi Effendi to a National Spiritual Assembly §113)

A Wider Horizon

A wider horizon is opening before us, illumined by a growing and universal manifestation of the inherent potentialities of the Cause for ordering human affairs. In this light can be discerned not only our immediate tasks but, more dimly, new pursuits and undertakings upon which we must shortly become engaged....

(Universal House of Justice, *Riḍván* 140 (1983) to the Bahá'ís of the World §114)

A Wider Horizon

... The powers released by Bahá'u'lláh match the needs of the times. We may therefore be utterly confident that the new throb of energy now vibrating throughout the Cause will empower it to meet the oncoming challenges of assisting, as maturity and resources allow, the development of the social and economic life of peoples, of collaborating with the forces leading towards the establishment of order in the world, of influencing the exploitation and constructive uses of modern technology, and in all these ways enhancing the prestige and progress of the Faith and uplifting the conditions of the generality of mankind.

(Universal House of Justice, *Riḍván* 140 (1983) to the Bahá'ís of the World §114)

Grass Roots Development

The message of the House of Justice dated 20 October 1983 has clearly set out the concepts, defined the objectives and outlined the guiding principles for the selection and implementation of Bahá'í development projects, programmes or activities. The vast majority of Bahá'í projects will be primarily generated at the grass roots, and, initially as required, will receive help from Bahá'í sources, in terms of finances and manpower.

(22 December 1983 on behalf of the Universal House of Justice to an individual believer §115)

Grass Roots Development

The projects will... be non-profit making, concerned mainly with activities closely related to education, health and hygiene, agriculture and simple community development activities. It is hoped that all these types of projects will reflect the strength of the spiritual principles enshrined in the Teachings of Bahá'u'lláh.

(22 December 1983 on behalf of the Universal House of Justice to an individual believer §115)

Grass Roots Development

It is important that our undertakings be modest in their scope at the present time. Then, as we gain in confidence and experience and as our resources increase, our work will encompass expanded objectives, and the friends will explore new areas of social and economic activity.

(22 December 1983 on behalf of the Universal House of Justice to an individual believer §115)

Teaching and Development

The relationship between teaching and social and economic development needs to be considered both in terms of certain fundamental principles and in the context of the processes which characterize the growth of the Bahá'í community.

(Universal House of Justice, 27 April 1998 to the Office of Social and Economic Development §116)

Teaching and Development

...the relevant principles... include the following: Bahá'ís should give the teachings of Bahá'u'lláh liberally and unconditionally to humanity so that people may apply them to pressing social issues and uplift themselves materially and spiritually; in their dealings with society at large, the friends should be upright and avoid any trace of deception; social and economic development projects should not be used as an inducement to conversion; and funds from non-Bahá'ís should not be utilized for strictly Bahá'í purposes.

(Universal House of Justice, 27 April 1998 to the Office of Social and Economic Development §116)

Teaching and Development

None of these diminishes the importance of the sacred obligation to teach the Cause. Teaching should remain the dominating passion of the life of every individual believer, and growth a major concern of the Bahá'í community.

(Universal House of Justice, 27 April 1998 to the Office of Social and Economic Development §116)

Teaching and Development

As the Bahá'í community has moved from one stage to the next, the range of activities that it has been able to undertake has increased. Its growth has been organic in nature and has implied gradual differentiation in functions. When the Bahá'í community was small in size, all of its interactions with society at large easily fitted together under the designation of direct and indirect teaching.

(Universal House of Justice, 27 April 1998 to the Office of Social and Economic Development §116)

Teaching and Development

But, over time, new dimensions of work appeared—involvement in civil society, highly organized diplomatic work, social action, and so on—each with its own aims, methods and resources. In a certain sense, it is possible to refer to all of these activities as teaching, since their ultimate purpose is the diffusion of the divine fragrances, the offering of Bahá'u'lláh's Revelation to humankind, and service to society. But, in practice, it seems more fruitful to treat them as distinct but complementary lines of action.

(Universal House of Justice, 27 April 1998 to the Office of Social and Economic Development §116)

Teaching and Development

For example, simply designating certain social and economic development endeavors indirect teaching may cause confusion in at least two ways: On the one hand, it may give the impression that development activities should have as their primary and immediate objective the recruitment of new believers, which is, of course, not the case. On the other, it may suggest to some friends that they are fulfilling their obligation to teach merely by participating in social action.

Teaching and Development

Social and economic development is an important area of activity in and of itself. Its justification should not be sought in its ability to produce enrollments; it complements teaching and also contributes to it.

Naturally, when endeavors in the development field are successful, they increase the public's interest in the Faith and create new teaching opportunities for the Bahá'í community, opportunities which the friends should seize upon through their expansion and consolidation activities.

[\(Universal House of Justice, 27 April 1998 to the Office of Social and Economic Development §116\)](#)

The Teachings are for Everyone

One of the basic principles governing Bahá'í social and economic development is that the friends should give the Teachings of Bahá'u'lláh liberally and unconditionally to humanity so that people everywhere can apply them to pressing social issues and improve their individual and collective lives, both in material and spiritual dimensions.

(11 June 2006 on behalf of the Universal House of Justice to an individual believer §117)

The Teachings are for Everyone

Access to the Word of God should not be conditioned upon acceptance of Bahá'u'lláh as a Manifestation of God for today. Moreover, it would not be inappropriate to refrain from explicitly mentioning the Source of inspiration underlying an educational programme developed on the basis of His Teachings, when circumstances demand it. In this light, there are a range of options that the friends can consider when creating educational materials which draw on the teachings and principles of the Faith.

(11 June 2006 on behalf of the Universal House of Justice to an individual believer §117)

Community Social Action

It is to be expected that a desire to undertake social action will accompany the collective change which begins to occur in a village or neighbourhood as acts of communal worship and home visits are woven together with activities for the spiritual education of its population to create a rich pattern of community life.

(4 January 2009 behalf of the Universal House of Justice to a National Spiritual Assembly)

Social Action for Needs

Social action can, of course, range from the most informal efforts of limited duration to social and economic development programmes of a high level of complexity and sophistication promoted by Bahá'í-inspired non-governmental organizations—all concerned with the application of the teachings to some need identified in such fields as health, education, agriculture and the environment.

(4 January 2009 behalf of the Universal House of Justice to a National Spiritual Assembly)

Social Action

...as the friends continued to labour at the level of the cluster, they would find themselves drawn further and further into the life of society and would be challenged to extend the process of systematic learning in which they are engaged to encompass a widening range of human endeavours.

(Universal House of Justice, Rīḍván 2010 message to the Bahá'ís of the World)

Social Action

A rich tapestry of community life begins to emerge in every cluster as acts of communal worship, interspersed with discussions undertaken in the intimate setting of the home, are woven together with activities that provide spiritual education to all members of the population—adults, youth and children.

(Universal House of Justice, Riqdán 2010 message to the Bahá'ís of the World)

Social Action

Social consciousness is heightened naturally as, for example, lively conversations proliferate among parents regarding the aspirations of their children and service projects spring up at the initiative of junior youth. Once human resources in a cluster are in sufficient abundance, and the pattern of growth firmly established, the community's engagement with society can, and indeed must, increase.

(Universal House of Justice, Rīḍván 2010 message to the Bahá'ís of the World)

Social Action

At this crucial point in the unfoldment of the Plan, when so many clusters are nearing such a stage, it seems appropriate that the friends everywhere would reflect on the nature of the contributions which their growing, vibrant communities will make to the material and spiritual progress of society. In this respect, it will prove fruitful to think in terms of two interconnected, mutually reinforcing areas of activity: involvement in social action and participation in the prevalent discourses of society....

(Universal House of Justice, *Riḍván 2010 message to the Bahá'ís of the World*)

Social Action

Most appropriately conceived in terms of a spectrum, social action can range from fairly informal efforts of limited duration undertaken by individuals or small groups of friends to programmes of social and economic development with a high level of complexity and sophistication implemented by Bahá'í-inspired organizations. Irrespective of its scope and scale, all social action seeks to apply the teachings and principles of the Faith to improve some aspect of the social or economic life of a population, however modestly.

(Universal House of Justice, *Riḍván 2010 message to the Bahá'ís of the World*)

Social Action

Such endeavours are distinguished, then, by their stated purpose to promote the material well-being of the population, in addition to its spiritual welfare. That the world civilization now on humanity's horizon must achieve a dynamic coherence between the material and spiritual requirements of life is central to the Bahá'í teachings. Clearly this ideal has profound implications for the nature of any social action pursued by Bahá'ís, whatever its scope and range of influence.

(Universal House of Justice, Ridván 2010 message to the Bahá'ís of the World)

Social Action

Though conditions will vary from country to country, and perhaps from cluster to cluster, eliciting from the friends a variety of endeavours, there are certain fundamental concepts that all should bear in mind. One is the centrality of knowledge to social existence. The perpetuation of ignorance is a most grievous form of oppression; it reinforces the many walls of prejudice that stand as barriers to the realization of the oneness of humankind, at once the goal and operating principle of Bahá'u'lláh's Revelation.

(Universal House of Justice, Ridván 2010 message to the Bahá'ís of the World)

Social Action

Access to knowledge is the right of every human being, and participation in its generation, application and diffusion a responsibility that all must shoulder in the great enterprise of building a prosperous world civilization—each individual according to his or her talents and abilities. Justice demands universal participation. Thus, while social action may involve the provision of goods and services in some form, its primary concern must be to build capacity within a given population to participate in creating a better world.

(Universal House of Justice, Rīḍván 2010 message to the Bahá'ís of the World)

Social Action

Social change is not a project that one group of people carries out for the benefit of another. The scope and complexity of social action must be commensurate with the human resources available in a village or neighbourhood to carry it forward. Efforts best begin, then, on a modest scale and grow organically as capacity within the population develops.

(Universal House of Justice, Rīḍván 2010 message to the Bahá'ís of the World)

Social Action

Capacity rises to new levels, of course, as the protagonists of social change learn to apply with increasing effectiveness elements of Bahá'u'lláh's Revelation, together with the contents and methods of science, to their social reality. This reality they must strive to read in a manner consistent with His teachings—seeing in their fellow human beings gems of inestimable value and recognizing the effects of the dual process of integration and disintegration on both hearts and minds, as well as on social structures....

(Universal House of Justice, *Riḍván 2010 message to the Bahá'ís of the World*)

Social Action

Further involvement in the life of society should not be sought prematurely. It will proceed naturally as the friends in every cluster persevere in applying the provisions of the Plan through a process of action, reflection, consultation and study, and learn as a result. Involvement in the life of society will flourish as the capacity of the community to promote its own growth and to maintain its vitality is gradually raised.

(Universal House of Justice, Riqdán 2010 message to the Bahá'ís of the World)

Social Action

It will achieve coherence with efforts to expand and consolidate the community to the extent that it draws on elements of the conceptual framework which governs the current series of global Plans. And it will contribute to the movement of populations towards Bahá'u'lláh's vision of a prosperous and peaceful world civilization to the degree that it employs these elements creatively in new areas of learning.

(Universal House of Justice, Ridván 2010 message to the Bahá'ís of the World)

Preparing for Social Action

While expansion and consolidation have steadily progressed over the past year, other important areas of activity have also moved forward, often in close parallel. As a prime example, the advances at the level of culture being witnessed in some villages and neighbourhoods are due in no small part to what is being learned from Bahá'í involvement in social action....

(Universal House of Justice, Ríḍván 2013 message to the Bahá'ís of the World)

Preparing for Social Action

...efforts to engage in social action are lent vital impetus by the training institute. This is not simply through the rise in human resources it fosters. The spiritual insights, qualities, and abilities that are cultivated by the institute process have proven to be as crucial for participation in social action as they are for contributing to the process of growth.

(Universal House of Justice, Riḍván 2013 message to the Bahá'ís of the World)

Preparing for Social Action

...the Bahá'í community's distinct spheres of endeavour are governed by a common, evolving, conceptual framework composed of mutually reinforcing elements, albeit these assume varied expressions in different domains of action.

(Universal House of Justice, Rīḍván 2013 message to the Bahá'ís of the World)

Preparing for Social Action

This should not be interpreted as a general call for widespread activity in this area—the emergence of social action happens naturally, as a growing community gathers strength—but it is timely that the friends reflect more deeply on the implications of their exertions for the transformation of society.

(Universal House of Justice, Rīḍván 2013 message to the Bahá'ís of the World)

Multiplying Human Resources

...it has become evident that in communities where there has been a strong emphasis on the capacity-building features of the... Plan, the ability of the friends to engage in social action has increased substantially. ...encourage the friends to persevere in their efforts to strengthen the training institute and the activities of the Plan, for therein lies the key to multiplying your human resources and creating a vibrant, united, and loving community. As they progress along this path, they will become increasingly capable of contributing in tangible ways to the practical resolution of the problems that confront populations at the grassroots in cities and towns, neighbourhoods and villages.

(1 October 2015 on behalf of the Universal House of Justice to a National Spiritual Assembly)

Forms of Social Action

A natural outcome of the rise both in resources and in consciousness of the implications of the Revelation for the life of a population is the stirrings of social action. Not infrequently, initiatives of this kind emerge organically out of the junior youth spiritual empowerment programme or are prompted by consultations about local conditions that occur at community gatherings. The forms that such endeavours can assume are diverse and include, for example, tutorial assistance to children, projects to better the physical environment, and activities to improve health and prevent disease.

(Universal House of Justice, 29 December 2015 to the Conference of the Continental Boards of Counsellors)

Forms of Social Action

Some initiatives become sustained and gradually grow. In various places the founding of a community school at the grassroots has arisen from a heightened concern for the proper education of children and awareness of its importance, flowing naturally from the study of institute materials. On occasion, the efforts of the friends can be greatly reinforced through the work of an established Bahá'í-inspired organization functioning in the vicinity. However humble an instance of social action might be at the beginning, it is an indication of a people cultivating within themselves a critical capacity, one that holds infinite potential and significance for the centuries ahead: learning how to apply the Revelation to the manifold dimensions of social existence.

(Universal House of Justice, 29 December 2015 to the Conference of the Continental Boards of Counsellors)

Forms of Social Action

All such initiatives also serve to enrich participation, at an individual and collective level, in prevalent discourses of the wider community. As expected, the friends are being drawn further into the life of society—a development which is inherent in the pattern of action in a cluster from the very start, but which is now much more pronounced.

(Universal House of Justice, 29 December 2015 to the Conference of the Continental Boards of Counsellors)

Beginning at the Grass Roots

Generally speaking, Bahá'í development projects begin at the grassroots and are, in the early stages, sustained by locally available human and financial resources. If such projects are introduced prematurely in a cluster, they risk distracting and dissipating the energies of the friends who should be attending primarily to advancing the process of expansion and consolidation. In this regard, experience has shown that community schools, like other efforts of social action, have proven more sustainable when they emerge in localities with a strong institute process, as a natural extension of the community-building activities under way.

(9 April 2017 on behalf of the Universal House of Justice to a National Spiritual Assembly)

Beginning at the Grass Roots

In these localities, conditions for starting a school are fostered as growing numbers of people participate in the study of the main sequence of institute courses, which serves to equip more and more individuals with the qualities, attitudes, and skills required to contribute to processes of spiritual and material transformation. Further, when efforts to multiply and strengthen children's classes and junior youth groups foster a community's sense of ownership for the education of younger generations, they lead to an increase in collective capacity to implement even more complex endeavours.

(9 April 2017 on behalf of the Universal House of Justice to a National Spiritual Assembly)

Society-building Power

As the work of community building intensifies, the friends are using the new capacities they have developed to improve conditions in the society around them, their enthusiasm kindled by their study of the divine teachings. Short-term projects have soared in number, formal programmes have expanded their reach, and there are now more Bahá'í-inspired development organizations engaged in education, health, agriculture, and other areas.

(Universal House of Justice, Ridván 2018 message to the Bahá'ís of the World)

Society-building Power

From the resulting transformation visible in the individual and collective lives of peoples may be discerned the unmistakable stirrings of the society-building power of the Cause of Bahá'u'lláh. No wonder, then, that it is from such instances of social action—whether simple or complex, of fixed duration or long sustained—that the Offices of the Bahá'í International Community are increasingly taking inspiration in their efforts to participate in the prevalent discourses of society.

(Universal House of Justice, Ridván 2018 message to the Bahá'ís of the World)

Evolution of Social Action

During the ministries of ‘Abdu’l-Bahá and Shoghi Effendi, the first community of sufficient size that could begin to systematically apply Bahá’u’lláh’s teachings to unite material and spiritual progress was that of the believers in the Cradle of the Faith. The steady flow of guidance from the Holy Land enabled the Bahá’ís of Iran to make tremendous strides in but one or two generations and to contribute a distinctive share to the progress of their nation.

(Universal House of Justice, message dated 9 November 2018 to the Bahá’ís of the World)

Evolution of Social Action

A network of schools that provided moral and academic education, including for girls, flourished. Illiteracy was virtually eliminated in the Bahá'í community. Philanthropic enterprises were created. Prejudices among ethnic and religious groups, aflame in the wider society, were extinguished within the community's loving embrace. Villages became distinguished for their cleanliness, order, and progress. And believers from that land were instrumental in raising in another land the first Mashriqu'l-Adhkár with its dependencies designed to "afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant."

(Universal House of Justice, message dated 9 November 2018 to the Bahá'ís of the World)

Evolution of Social Action

Over time, such efforts were augmented by scattered initiatives of other Bahá'í communities in various parts of the world. However, as Shoghi Effendi remarked to one community, the number of believers was as yet too small to effect a notable change in the wider society, and for more than the first half century of the Formative Age the believers were encouraged to concentrate their energies on the propagation of the Faith, since this was work that only Bahá'ís could do—indeed their primary spiritual obligation—and it would prepare them for the time when they could address the problems of humanity more directly.

(Universal House of Justice, message dated 9 November 2018 to the Bahá'ís of the World)

Evolution of Social Action

Thirty-five years ago, circumstances within and outside the community combined to create new possibilities for greater involvement in the life of society. The Faith had developed to the stage at which the processes of social and economic development needed to be incorporated into its regular pursuits, and in October 1983 we called upon the Bahá'ís of the world to enter this new field of endeavor. The Office of Social and Economic Development was established at the Bahá'í World Centre to assist us in promoting and coordinating the activities of the friends worldwide.

[\(Universal House of Justice, message dated 9 November 2018 to the Bahá'ís of the World\)](#)

Evolution of Social Action

Bahá'í activities for social and economic development, at whatever level of complexity, were at that time counted in the hundreds. Today they number in the tens of thousands, including hundreds of sustained projects such as schools and scores of development organizations. The broad range of current activities spans efforts from villages and neighborhoods to regions and nations, addressing an array of challenges, including education from preschool to university, literacy, health, the environment, support for refugees, advancement of women, empowerment of junior youth, elimination of racial prejudice, agriculture, local economies, and village development.

(Universal House of Justice, message dated 9 November 2018 to the Bahá'ís of the World)

Evolution of Social Action

The society-building power of Bahá'u'lláh's Cause has begun to be more systematically expressed in the collective life of the friends as a result of the acceleration of the process of expansion and consolidation, especially in advanced clusters. Beyond this, of course, countless believers, through their professional and voluntary efforts, contribute their energies and insights to projects and organizations established for the common good.

(Universal House of Justice, message dated 9 November 2018 to the Bahá'ís of the World)

Evolution of Social Action

Once again, then, we find that forces inside and outside the Faith have made possible a new stage in the work of social and economic development in the Bahá'í world. Therefore, on this sacred occasion of the Festivals of the Twin Birthdays, we are pleased to announce that the Office of Social and Economic Development now effloresces into a new world-embracing institution established at the World Centre, the Bahá'í International Development Organization. In addition, a Bahá'í Development Fund will be inaugurated, from which the new organization will draw to assist both long-standing and emerging development efforts worldwide; it will be supported by the House of Justice, and individuals and institutions may contribute to it.

[\(Universal House of Justice, message dated 9 November 2018 to the Bahá'ís of the World\)](#)

Resilience

After catastrophic flooding in eastern Spain, communities have discovered deeper capacities for unity, service, and resilience amid ongoing recovery. Over Spain's eastern Valencia region on 29 October 2024, an unprecedented 771.8 mm of rain, almost a year's share, poured down in just three hours. The Poyo ravine swelled, unleashing catastrophic flooding across 75 municipalities in eastern Spain.



Valencia, Spain, after flooding

Resilience

The floodwaters claimed more than 230 lives, affected 1.8 million residents, and destroyed tens of thousands of homes and businesses. But alongside this destruction, another reality emerged: a profound transformation in how people and entire communities related to one another. The crisis enabled many to set aside habits of individualism and revealed a capacity for genuine mutual support—a love of neighbour that has guided the recovery.

Resilience

The initial response focused on meeting immediate physical needs—removing water and mud, distributing food and supplies, and providing shelter. Young people from affected areas and across Spain who are engaged in Bahá'í community-building endeavours that build capacity for service, assisted with clearing debris and supporting affected neighbourhoods.



Resilience

The Bahá'í Centre in Lliria—a municipality of Valencia city—was offered to house security personnel responding to the disaster. Over seven weeks, the Centre accommodated 476 police officers from 46 different localities across Spain, with 24 volunteers working daily to provide meals, laundry services, and a comforting environment during a traumatic time. The Centre became a space for meaningful connection. What began as practical aid transformed into a shared journey of learning.



Valencia, Spain, after flooding

Resilience

In neighbourhoods where people had previously been engaged in Bahá'í community-building initiatives, they addressed both material and spiritual dimensions of recovery, forming teams to provide spaces for residents to process their experiences and find meaning amid their suffering, creating space for both expression of grief and reflection on hope. Many found comfort in discussing not just what was lost, but what was being discovered—the capacity for compassion, the strength found in unity, the possibility of building something better together.



Valencia, Spain, after flooding

Resilience

In the days following the disaster, facilitators of Bahá'í moral and spiritual educational programmes began improvising classes for children in one of the hardest-hit areas, where schools had been destroyed. They created a learning space amid extraordinary circumstances. Despite the challenging conditions, they engaged the children in activities that offered not just moments of distraction from the devastation but genuine joy. When parents saw their children laughing and learning after days of distress, they immediately asked if these classes could continue.



Resilience

What began as an impromptu response evolved into regular moral educational activities for children and youth in the neighbourhood. These educational spaces helped young people recognize their capacity to contribute meaningfully to their community's recovery. They discovered that even in uncertain times, they can be sources of hope and positive action in their families and neighbourhoods.



Valencia, Spain, after flooding

Resilience

In contemporary Spanish society, as in many parts of the world, the rapid rhythm of daily life had gradually weakened neighbourhood ties. The October floods sparked an immediate wave of solidarity, yet that first impulse has been cultivated and sustained through community-building initiatives. Regular devotional gatherings and moral educational classes for children and youth offered spaces where residents pray, consult, and plan acts of service, strengthening habits of mutual support and care.



Valencia, Spain, youth helping after flooding

Resilience

Before the floods, there was often a certain reserve between neighbours—people might live beside each other for years with limited interaction. But there was a remarkable opening of homes and hearts. People who once barely exchanged greetings now readily welcomed each other into their homes and genuinely inquired about each other's wellbeing.

Resilience

In these places, priorities have shifted. Material possessions seem less important than human connection and shared responsibility. Bonds of friendship have strengthened among many neighbours to the point where they function as extended families. The crisis revealed what truly matters. Many resources that were once considered private are now willingly shared. The question is not 'What's mine?' but rather 'What do we need together?'



Valencia, Spain, after flooding

Resilience

Two participants of youth groups observed this transformation each week: “Hope comes from seeing unity in action,” they said. “We draw strength from one another. The joy lies in serving—sometimes alongside people we had never met before.”

Bahá'í World News Service, 2025, Community-building in Spain enhances resilience to floods

<https://news.bahai.org/story/1799/community-building-spain-enhances-resilience-floods>