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The Protection and Development of the Human Spirit:
An Expanded Focus for Human Rights Discourse

Michael L. Penn* & Aditi Malik**

ABSTRACT

Human rights discourse would be enriched by a greater focus on the con-
ditions that are necessary for the protection, development, and refinement
of the human spirit. This essay outlines a rational account of the notion
of the human spirit and endeavors to show that the human spirit provides
an appropriate focus for human rights concerns because it embodies the
intrinsic value of the human person, provides an ontological basis for the
oneness and interdependence of humankind, and defines those capacities
of consciousness upon which the future of civilization depends.

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I.   INTRODUCTION

A significant discovery of the twentieth century is that our actions are gov-
erned, not by reality, but by our inner model of reality. These inner models
have been variously labeled, "theories of reality," "structures of meaning,"
or "worldviews."[1] A worldview provides the lens through which we per-
ceive and understand the human experience. It determines, to a significant
degree, what we hope for, how we spend our time, and how we relate to
the natural and social environment. Worldview provides the overarching
conceptual matrix within which we come of age. It determines, to no small
degree, the trajectory of our individual and collective development, and
provides the visionary material out of which is formed the kind of human
beings we aspire to become. In his seminal paper on the theme, Mark E.
Koltko-Rivera notes:

> A worldview is a way of describing the universe and life within it, both in terms
> of what is and what ought to be. A given worldview is a set of beliefs that in-
> cludes limiting statements and assumptions regarding what exists and what does
> not [exist]. . . A worldview defines what can be known or done in the world,
> and how it can be known and done. In addition to defining what goals can be
> sought in life, a worldview defines what goals should be pursued.[2]

Worldviews are not created anew with each individual, but are transmitted
from one generation to another via the instrumentality of culture.[3]

A worldview is designed to provide answers to some of the most fun-
damental problems or questions of life. But reality will not tolerate any
conception of it. Some inner models of reality will prove more useful, more
in harmony with well-established truths about the world. Some will facilitate
the achievement of human prosperity and development. Others will provide
moral justification for violence and destruction.

An ideology is the most destructive expression of a worldview. When
social, political, or religious systems function as ideologies they conceive
of morality as the belief in and defense of particular doctrines. These doc-
trines are viewed as the supreme value and morality is conceived as their
propagation and dissemination by all possible means. From this perspective,
an *ideology* may be understood as any philosophy or worldview that holds
that certain doctrines, ideas, or propositions are more important than human

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1.   Irwin Altman & Barbara Rogoff, *World Views in Psychology: Trait, Interactional, Organ-
     ismic, and Transactional Perspectives, in* 1 HANDBOOK OF ENVIRONMENTAL PSYCHOLOGY 7 (D.
     Stokols & I. Altman eds., 1987); *see also*, Duncan R. Babbage & Kevin R. Ronan, *Philo-
     sophical Worldview and Personality Factors in Traditional and Social Scientists: Studying
     The World in Our Own Image*, 28 PERSONALITY & INDIVIDUAL DIFFERENCES 405 (2000).
2.   Mark E. Koltko-Rivera, *The Psychology of Worldviews*, 8 REV. GEN. PSYCHOL. 3, 4
     (2004).
3.   *See generally id.*

beings. Since any moral system affirms that lesser values may be sacrificed to obtain greater values, an ideology sanctions—at least implicitly—the deliberate sacrifice of human beings if it is deemed necessary for the propagation of the doctrines of that ideology.[4] The more than 250 million people who were sacrificed in the wars and violence of the twentieth century were sacrificed principally in the name of one or more ideologies—communism, racialism, or nationalism.[5] A growing number of the victims of terror today are sacrificed in the name of religion. If the twenty-first century is to be any different from the century just ended, it will be so, in part, because ideologies will have lost the power to justify acts of brutality, terror, and violence. In addition, if human security and development are to find a firm and stable foundation, the protection and development of the human spirit will have to emerge as an appropriate focus for adjudicating the moral legitimacy of any human act, any social policy, or any cultural or religious practice. This essay seeks to explicate and justify these claims.

II. HUMAN RIGHTS AND THE PROTECTION OF THE HUMAN SPIRIT

The proper development of a human life requires an understanding of the nature of value and the application of that understanding in our individual and collective lives. Two types of value have been identified in philosophical literature: *intrinsic* value, which arises from the inherent properties and capacities of an entity; and *extrinsic* value, which is ascribed to an entity through subjective preferences and social conventions.[6] An example of the latter is the value ascribed to money. Although little more than a collection of symbols, organized in ink on paper, money derives all of its utilitarian and symbolic value by the decree of the culture that creates it. In this sense the value of money can be said to be *extrinsic* to its inherent nature.

That which is of *intrinsic* value, by contrast, derives its value, not by social agreement, but from the inherent qualities, powers, and potentialities of the entity in question. The sun, for example, is of value irrespective of any individual's opinion about it. Its value is inherent in its being the primary source of light and warmth in the biosphere and its being the *sine qua non* for life and development in the natural world. When a child is born, she does not know the value of the sun. As the child becomes familiar with the principles that govern the laws and processes of nature, she may become aware that the sun confers life upon our ecosystem. Furthermore,

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4.   WILLIAM S. HATCHER, LOVE, POWER AND JUSTICE: THE DYNAMICS OF AUTHENTIC MORALITY (Bahai Publishing Trust 1998).
5.   RUDOLPH J. RUMMEL, DEATH BY GOVERNMENT (Transactions Publishers 1994).
6.   HATCHER, *supra* note 4.

were a culture or community to declare that the sun has no value, the culture's verdict would not change the value of the sun one iota; rather such a verdict would betray the culture's ignorance. In this sense, one might say that while *extrinsic value is constructed, intrinsic value is discovered*. The former emerges as a function of socialization, while the latter is the fruit of knowledge about the nature and structure of reality.

The human person is of intrinsic value. Human value is inherent in the fact that just as nature is dependent upon the sun for its viability, the maintenance and advancement of civilization, in all of its forms, depends upon the cultivation of persons. Inasmuch as the human spirit is that aspect of human identity that transcends all socially constructed aspects of identity—such as race, gender, culture, and class—the protection and refinement of this value is the supreme objective of any legitimate social order and may be regarded as the proper focus of human rights claims.

"Human spirit" means two things: first, that capacity of consciousness that enables the human species, as distinct from all other known species, to consciously strive to attain that which is perceived to be true, beautiful, and good; and second, is meant that set of faculties and processes that generate a psychological sense of "self," with hopes and aspirations that transcend the struggle for mere existence and continuity as a biological organism. The power to know, to love, and to will are the unique endowments of the human spirit and it is the protection and development of these endowments which provides the only guarantee of the future of humankind.

III. HUMAN RIGHTS AND HUMAN NEEDS

The unrealized potential of the capacities inherent in the human spirit implicates human needs. When human needs are satisfied, human capacities become capabilities. Thus a need may be understood as a form of assistance that is required for the development of a capacity. If the need is not satisfied, the capacity will never develop. Consider the following example:

If we plant an acorn and wish to see it develop, we will have to satisfy the acorn's needs. These needs include a certain amount of soil above, beneath, and around it. If the acorn is buried too deeply, it will never grow; if it does not receive sufficient water or sunlight, it will not grow; and if the spring winds do not blow upon it during its life as a sapling, it will not acquire the strength needed to stand against the fall and winter winds in its maturity. The evidences of its healthy development are its capabilities as an oak tree. If it does not develop bark and leaves and branches, and if it does not produce sap or acorns for the development of other oak trees, then we know that there has been a failure of development. Further, we would never plant an acorn and expect it to produce oranges, grapes, or bananas.

The capacities of an entity, thus, fix both what it can and cannot become. When the legitimate needs of a living system are satisfied, it comes forth according to its nature. So it is also with human beings.

In a similar manner the human capacity to know, love, and will creates needs. The human capacity to know, for example, implicates a need for education. Unless this need is satisfied the capacity to know will not develop properly. Similarly, the capacity to love creates the need to belong. Without the satisfaction of this need, the capacity to love is still born or distorted; the capacity to will creates the need for a certain measure of freedom. Without the proper exercise of freedom, the inner capacity for autonomy cannot unfold. In the satisfaction of legitimate needs we protect the human spirit. It is for this reason that human needs constitute the logical and pragmatic bases of all human rights claims.

A. The Human Need for Education

In its capacity to know, the primary function and need of the human spirit is to investigate reality. Education consists of the creation and maintenance of the social, moral, and material conditions that are required for the ongoing process of deliberate, systematic discovery. When education of the human spirit is effective, we see not only the expansion of knowledge, but also a deepening hunger for knowledge.

Knowledge is food for the human spirit and serves both pragmatic and transcendent functions. The practical value of knowledge is that it renders us more effective in the world. There are things that can be achieved with knowledge that are unachievable without it. Thus, the utilitarian value of knowledge is that it empowers. One of the ways that the powerless are maintained in roles of subordination is that they are denied access to education commensurate with their capacities. The International Conference on Population and Development (held in Cairo, Egypt in September, 1994) identified education as among the most important means for imparting the inner resources that people need to live healthy lives and to participate fully in the processes of civilization.[7]

The responsibility of states to ensure access to education is affirmed in Article 26 of the Universal Declaration, which states that, "everyone has the right to education."[8] Article 1 of the Declaration on Education "recalls that education is a fundamental right for all people, women and men, of

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7.   For a discussion of the goals that animated The International Conference on Population and Development, see *http://www.un.org/popin/icpd2.htm.*
8.   Reported in Margaret E. Galey, *Women and Education, in* WOMEN AND INTERNATIONAL HUMAN RIGHTS LAW 403, 407 (Kelly Askin & Dorean Koenig eds., 1999).

all ages" and that "every person—child, youth and adult—shall be able to benefit from educational opportunities designed to meet their basic needs."[9] The role of education is the full development of the personality, as well as "strengthening respect for human rights and fundamental freedoms; promoting understanding, tolerance and friendship of all nations, racial or religious groups; furthering the activities of the United Nations for maintaining peace; and promoting respect for parents."[10]

In addition to the cultivation of sciences and technologies, an effective education must include the growth of moral conscience, the cultivation of human virtues, the refinement of humanity's aesthetic sensibilities, and the awakening of the heart's attraction to that which is noble, beautiful, and true. Concern for the ethical aspects of human development is essentially a concern for the preservation of those transcultural, transhistorical, and transpersonal values that would redound to the fullest development of human potential.

The development of the inner life and private character has long been understood as critical to the civilizing process. In *The Nicomachean Ethics*, Aristotle avers: "the end of political science is the supreme good; and political science is concerned with nothing so much as with producing a certain character in the citizens or in other words with making them good, and capable of performing noble actions."[11] Such notions are not limited to the Western liberal tradition. In Asia, the Buddha promoted a system of moral education based upon the "eightfold path."[12] His teachings affirm that until right knowledge, right aspiration, right speech, right behavior, right livelihood, right effort, right mindfulness, and right absorption characterize the inner and outer life, neither the person nor the society can be well-ordered.[13]

Likewise, Christianity, whose moral and spiritual philosophy embraces the globe, teaches that "man cannot live by bread alone," and that the refinement of human character is indispensable to the life and health of a community.[14] Similar assertions are found in African spiritual traditions, as

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 9.   *Id.*
10.   *Id.* at 408.
11.   Aristotle, The Nicomachean Ethics 30 (J.E.C. Welldon trans., 1987).
12.   Karen Armstrong, Buddha (2001).
13.   *See* Huston Smith, The World's Religions 105 (1991); *see also,* Suheil Bushrui & Mehrdad Massoudi, The Spiritual Heritage of the Human Race: An Introduction to the World's Religions (2010).
14.   Christianity's essentially moral orientation to life and its tendency to link the moral status and development of the individual to the good of society is explored in a variety of scholarly works; *See, e.g.,* Michael Murray, *Philosophy and Christian Theology,* The Stanford Encyclopedia of Philosophy, (Fall 2008) *available at http://plato.stanford.edu/entries/christiantheology-philosophy/; see also,* H. Richard Niebuhr, James M. Gustafson, & William Schweiker, The Responsible Self: An Essay in Christian Moral Philosophy (Westminster John Knox Press 1999) (1963).

well as in the Zoroastrian, Hindu, Islamic, and Jewish faiths.[15] There is clearly some trans-cultural basis for giving consideration to the moral dimensions of human development.

B. The Need to Belong

The capacity to love implicates the human need to belong. If we are to cultivate and refine humanity's innate capacity to love, our legitimate need to be connected in meaningful ways to others, our need to enjoy a relationship to nature, and our need to be in relation to that which is beautiful and good must be satisfied. Love is essentially a power of attraction. When humans are attracted to knowledge, the capacity to discover new truths about ourselves and the world is developed. When we are attracted to, and animated by, a concern for beauty, the capacity for the arts unfolds; and when we are attracted to that which is good, humanity's inner capacities for moral reflection and noble action are realized. Since the capacity to love is an inherent and inseparable feature of human consciousness, human beings are, of necessity, in a state of loving something. The challenge is to refine human sensibilities so that the power of love is focused on that which would redound to mutual development and well-being.

C. The Need for Freedom

The capacity to will suggests the need for a certain measure of freedom. Without a measure of freedom, humans can never develop as moral agents— for the development of moral faculties requires the exercise of the capacity to choose. We must seek to maximize human freedom in order to optimize the development of inner autonomy.[16] While freedom may be conceptualized as liberty from arbitrary external constraints, autonomy is liberty from that inner ignorance that prevents us from choosing wisely.

IV. ETHICS AND HUMAN DEVELOPMENT

The search for conditions of justice and equity that fosters the health of individuals and societies has inspired renewed reflection on the relationship between ethics and development. Increasing numbers of theorists, human rights workers, and researchers affirm that it is unlikely that we will

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15.   BUSHRUI & MASSOUDI, *supra* note 13.
16.   This formulation, given in a personal communication, is the brainchild of William S. Hatcher.

be able to achieve human prosperity within the materialistic paradigm that
has animated human rights and development discourse over the last half
century.[17] Indeed, as the Institute for Studies in Global Prosperity recently
noted, "[a]s a vision of society, the relentless pursuit of wealth in an im-
personal marketplace and the frenetic experimentation with various forms
of self-indulgence are being rejected as irrelevant to the awakening hopes
and energies of individuals in all parts of the planet."[18] For in the face of
mounting evidence, most of which can be adduced by examination of the
health and development of the world's children, "it is no longer possible
to maintain the belief that the approach to social and economic progress
to which the materialistic conception of life has given rise is capable of
leading humanity to the tranquility and prosperity which it seeks."[19] To the
contrary, lifting the burden of poverty from the world, and advancing the
best interest of humanity, will require a deep moral commitment and a
fundamental reordering of priorities: "Attention must now be focused upon
that which lies at the heart of human purpose and motivation: the human
spirit. . . . [As] nothing short of an awakening of the human spirit can cre-
ate a desire for true social change and instill in people the confidence that
such change is possible."[20]

V.   HUMAN IDENTITY AND HUMAN CAPABILITIES

Much has been written of late on the nature of human identity and its rela-
tion to human rights.[21] Such a concern is grounded in the recognition that
we cannot protect human rights unless we have a clear sense of what pre-
cisely we are seeking to protect when we advance human rights policy. The
late educator and developmental psychologist, Daniel Jordan, for example,
tells the story of a man who lives in the country and is thus isolated from
the benefits of modern technology. Such a man learns shortly after he gets
electricity and a radio that he has won a refrigerator from one of the nearby
radio stations. When the refrigerator is delivered to his door, the new owner

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17.   For excellent discussions of this theme, see THE LAB, THE TEMPLE, AND THE MARKET: REFLECTIONS
      AT THE INTERSECTION OF SCIENCE, RELIGION, AND DEVELOPMENT (Sharon M.P. Harper ed., 2000)
      [hereinafter THE LAB, THE TEMPLE, AND THE MARKET] and ELENA MUSTAKOVA-POSSARDT CRITICAL
      CONSCIOUSNESS: A STUDY OF MORALITY IN GLOBAL, HISTORICAL CONTEXT (2003).
18.   Institute for Studies in Global Prosperity, *Science, Religion and Development: Some Initial
      Considerations* (2000) *http://www.globalprosperity.org/initial_considerations.html.*
19   *Id.*
20.   Bahá'í International Community, *Religious Values and the Measurement of Poverty and
      Prosperity,* 1 (1999) *prepared for* Values, Norms and Poverty: A Consultation on the
      World Development Report 2000, *available at* http://bic.org/statements-and-reports/
      bic-statements/99- 0112.htm.
21.   *See, e.g.,* the work of Martha Nussbaum, Amartya Sen, Raimond Gaita, among many
      others.

instructs that it be placed on the porch whereupon he brings out his hats, overalls, and shoes and fills it.[22] While a refrigerator can certainly be used to store these things, use of it in this way betrays a lack of understanding of the full identity and nature of a refrigerator. At the heart of the problem of identity is the inescapable question of an entity's capacities. As Aristotle noted, if you come upon an acorn and do not know that the acorn contains within it the potential to become an oak tree, you do not know the identity of an acorn.[23] In a similar way human identity must be understood in terms of the capacities for development that distinguish human life from all other forms of existence.

As the most complex phenomenon in the known universe, the human brain and body make possible the manifestation of the powers of the human spirit in much the same way that a mirror provides a means for the manifestation of the qualities of light. The human spirit manifests itself in the phenomenon of "self," which is that transcendent dimension of human existence that confers upon humanity a degree of freedom and responsibility found nowhere else in nature. The human spirit, self, or consciousness develops gradually over the life of the individual. At early stages of human development, the powers of the human spirit—which include the power to know, to love, and to will—are manifested in ways that are indistinguishable from the qualities of mind that characterize other species.

In infancy, for example, the power of knowledge tends to be limited to "instinctual awareness."[24] Furthermore, classical conditioning—wherein the organism responds unconsciously and reflexively to environmental stimuli— tends to be the primary mode of learning. The power of will at this early stage is characterized by automatism, and love is manifested in the instinctual form of "bonding."[25] As infancy gives way to childhood, an individual's native intelligence begins to manifest itself, and is applied to the exploration of the world and the acquisition of sensory-motor skills.[26] Reactions, mediated by a maturing will, tend to be emotion-based; and bodily desires—centered in the pursuit of pleasure and the avoidance of pain—provide the primary incentives for action. Love, at this stage of development, is under stimulus control, and is understood as that which provides sensual gratification.[27]

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22. Daniel C. Jordan, Becoming Your True Self: How the Baha'i Faith Releases Human Potential (Baha'i Distribution Service 1994).
23. Nicholas Capaldi, The Enlightenment Project in the Analytic Conversation 46 (1998); Christopher D. Green & Philip R. Groff, Early Psychological Thought: Ancient Accounts of Mind and Soul 67 (2003); Sir David Ross, Aristotle (4th ed. 1949).
24. Samuel Blumberg, Basic Instinct: The Genesis of Behavior (2005).
25. Jeremy Holmes, John Bowlby and Attachment Theory (1993); Carol G. Mooney, Theories of Attachment: An Introduction to Bowlby, Ainsworth, Gerber, Brazelton, & Klaus (2010).
26. Jeanette McCarthy Gallagher & D. Kim Reid, The Learning Theory of Piaget and Inhelder (Brooks/ Cole Pub. Co. 2002) (1981).
27. Thomas Lewis, Fari Amini & Richard Lannon, A General Theory of Love (Vintage 2001) (2000).

In early adolescence, the powers of consciousness expand, and healthy individuals begin to manifest meta-cognitive abilities that permit reflection on the abstract dimensions of existence.[28] During this stage of development, the capacities that distinguish humans from other forms of life begin to become more pronounced. The power to know, for instance, transcends knowledge of the material world and begins to encompass systems of thought and of value. The power of will is manifested as the power to decide—based on consideration of an array of options; and love moves from a largely sensual and emotion-based phenomena to one that is more conscious and reflective.[29]

If an individual's horizons broaden further, she can begin to acquire a type of knowledge that is referred to as "enlightened awareness" or wisdom.[30] At this stage, consciousness is illumined by universal ethical principles, and the power of will yields in service to others. Love, too, becomes enlightened by a genuine concern for the well-being and happiness of others, and the capacity for self-sacrifice becomes increasingly manifest.[31] It is this expansion of human consciousness, reflected ultimately in human behavior, that is described by the Persian philosopher, 'Abdu'l-Bahá:

> Every imperfect soul is self-centered and think(s) only of his own good. But as his thoughts expand a little he will begin to think of the welfare and comfort of his family. If his ideas still more widen, his concern will be the felicity of his fellow citizens; and if still they widen, he will be thinking of the glory of his land and of his race. But when ideas and views reach the utmost degree of expansion and attain the stage of perfection, then will he be interested in the exaltation of humankind. He will then be the well-wisher of all men and the seeker of the weal and prosperity of all lands. This is indicative of perfection.[32]

As individuals advance through each stage of development, the qualities and capacities acquired at earlier stages are not lost; nor are they to be viewed as anything less than essential in the developmental process. The mature and healthy person has not learned to deny or repress his or her bodily or psychological needs, but has learned to satisfy those needs in a manner commensurate with a set of ethical principles that take into consideration human dignity and interdependence.[33]

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28. JOHN DUNLOSKY & JANET METCALFE, METACOGNITION: A TEXTBOOK FOR COGNITIVE, EDUCATIONAL, LIFE SPAN & APPLIED PSYCHOLOGY (2008).
29. LEWIS ET AL., *supra* note 27.
30. Paul B. Baltes, Judith Glück, & Ute Kunzmann, *Wisdom: Its Structure and Function in Regulating Successful Life Span Development, in* HANDBOOK OF POSITIVE PSYCHOLOGY (C.R. Snyder & Shane J. Lopez eds., 2002).
31. HOSSAIN B. DANESH, THE PSYCHOLOGY OF SPIRITUALITY: FROM DIVIDED SELF TO INTEGRATED SELF (Landegg Academy Press, 1997).
32. 'ABDU'L-BAHÁ, SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ (Bahá'í World Centre & Marzieh Gail trans., 1978).
33. For thoughtful discussions of this theme, see ERICH FROMM, MAN FOR HIMSELF: AN INQUIRY INTO THE PSYCHOLOGY OF ETHICS (Owl Books 1990) (1947) and ERICH FROMM, THE ANATOMY OF HUMAN DESTRUCTIVENESS (Owl Books 1992) (1973).

The question of identity is so critical because confusion about the nature of human identity has been at the root of some of the world's most destructive ideologies—racism, sexism, and nationalism. Such confusion has fueled many human rights abuses over the course of the twentieth century.

VI. THE ONTOLOGICAL BASIS OF THE ONENESS OF HUMANKIND

Of the many scientific truths discovered in the last century, none is more profound in its implications than is the knowledge of interdependence. From the smallest particles of matter to the grandest stars and planets, the universe is a tightly woven fabric of interconnected energies, entities, and processes. In the biological world, the unity of diverse parts is the cause and sign of life, while disunity is the cause and sign of death. If we want to know if an organism is dying, we examine whether its diverse component parts are able to function together in some coordinated fashion. In animals, we might monitor vital signs—respiration, heart rate, liver and kidney functioning, and digestion. These diverse systems must function in such a manner that the entire system benefits. In the absence of constant feedback concerning the health and needs of the whole, the functioning of each component part becomes increasingly impaired. As a result, the whole organism begins to die. In addition, a living system survives—not because every component part has the same characteristics—but because every part is different.

This metaphor may also be applied to the social sphere. For example, on a societal level, the nations of the world, which are made up of ethnic, racial, religious, and cultural groups, constitute the diverse parts that must work together in some harmonious fashion if humanity is to fully prosper and evolve. A society whose member groups are in constant competition and conflict will be unable to cultivate or use its limited resources in the best manner. The conflicts that divide blacks from whites, women from men, Muslims from Jews, conservatives from liberals, the middle-class and wealthy from the poor, all pose serious threats to the future viability of the world. Changes now taking place in America's demographic make-up— just to cite one example—will only exacerbate these conflicts if a deeper understanding of the value and uses of diversity for human happiness and prosperity is not cultivated.

In the twenty-first century, for example, minority racial and ethnic groups in the United States will outnumber whites.[34] The Hispanic population will increase by about 21 percent; Asians will grow by 22 percent, blacks by 12 percent, and whites by less than 3 percent.[35] Within twenty-five years, the

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34.   William A. Henry, *Beyond the Melting Pot,* TIME, 9 Apr. 1990, at 28.
35.   *Id.*

number of Americans who are Hispanic or nonwhite will have doubled to nearly 115 million, while the white population will have barely increased at all.[36] In about sixty years, the typical American will no longer trace his or her ancestry back to Europe, but will have come from Asia, Africa, South or Central America, the Middle or Far East, or the Pacific Islands.[37] As *Time* writer William Henry III observed, "The former majority will learn, as a normal part of everyday life, the meaning of the Latin slogan engraved on US coins—*E Pluribus Unum*, one formed from many."[38]

For many of the nation's students, the "browning of America" is a visible reality. Of New York's elementary and secondary school children 40 percent are ethnic minorities. Hispanics, Asians, and blacks outnumber white students in California. Large numbers of Vietnamese call San Jose their home and thousands upon thousands of Hmong refugees now live in St. Paul, Minnesota.[39]

Every year about 100 million people will leave their native homes in search of greater economic, political, or religious freedom.[40] The destination of choice for many of the world's people continues to be the US. But millions are also migrating to the relatively homogeneous countries of Europe. If the nations of the world are to draw from the enormous human capital that new immigrants bring, we will have to do more to promote the dignity, well-being, and rights of all peoples, while also rendering human diversity a source of the nation's social capital.

While the natural sciences have illuminated the processes that facilitate unity in diversity in the mineral, plant, and animal kingdoms, we are only recently beginning to understand the unifying forces that harmonize the diverse needs and interests of human beings. The most potent of these forces is love. Love is not a luxury reserved for starry-eyed youth, but the bond that unites families, communities, and nations.

VII. LOVE AND JUSTICE: PRE-REQUISITES FOR HEALTHY DEVELOPMENT

True love—as distinguished from mere infatuation—is reflected in a myriad of principles and values that make family and community life possible.[41]

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36.   *Id.*
37.   *Id.*
38.   *Id.*
39.   *Id.*
40.   *See* United Nations Office for the Coordination of Humanitarian Affairs, Internally Displaced People: Exiled in their Homeland (2008), *http://ochaonline.un.org/NewsInFocus/InternallyDisplacedPeopleIDPs/tabid/5132/language/en-US/Default.aspx.*
41.   Pitirim A. Sorokin, The Ways and Power of Love: Types, Factors, and Techniques of Moral Transformation (Templeton Foundation Press 2002) (1954).

Among these principles are justice, fidelity, compassion, trustworthiness, courtesy, forbearance, self-sacrifice, and a willingness to pursue and defend what is right and true. Whenever these values are distorted or undeveloped, the spirit of love begins to dissipate. The result is chaos, confusion, violence, and a gradual collapse of the social order. If ethnic, inter-religious, and race relations are in critical conditions, the situation can be improved only through a wider, more sincere application of these love-related principles.

Of all love-related values, justice is the most important. Justice regulates the expression of individual self-interests by requiring that the rights and needs of others be taken into consideration when determining a course of action. In this way, justice embodies the recognition of interdependence and makes community life possible. In the absence of justice, disunity, conflict, and resentments are catalyzed, and the social world becomes dangerous and unpredictable.[42]

In their recent statement on the *Prosperity of Humankind,* the Baha'i International Community explains that there are many levels on which to understand justice.[43] On an individual level, justice is that uniquely human power that enables us to distinguish truth from falsehood or right from wrong. Conscience serves as a guide to human action.

On a group or community level, the sustaining pillars of justice are reward and punishment. When properly applied, these twin forces provide a potent means for individual and collective safety and development. In the absence of justice, rewards and punishments become the instruments of domination, exploitation, and abuse. In such a context some prosper at the expense of others; some have their needs and interests gratified, while the efforts and needs of others go unrecognized. Once we accept the concept of the oneness of humankind, whenever we witness great wealth amidst galling poverty, we can be sure that injustice has played a major role.

Relevant to this discussion is the research of two social scientists that have developed the concept of *possible selves.* Hazel Markus and Paula Nurius have shown that young people's willingness to delay immediate gratification and to work hard for important future goals, is dependent upon assessments they make about their future possible selves. Everyone, according to the researchers, has a set of "feared selves" and "hoped for selves."[44] A feared possible self might include the image of "me in prison" while a hoped for self might include the image of "me as a doctor."

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42. *See* Robert C. Orr, *Building Peace in El Salvador: From Exception to Rule, in* Peacebuilding as Politics: Cultivating Peace in Fragile Societies 153, 157 & 165–67 (Elisabeth M. Cousens, Chetan Kumar & Karin Wermester eds., 2002).
43. Baha'i International Community, The Prosperity of Humankind § 2 (1995), *available at* http://reference.bahai.org/download/prh-en-pdf.zip.
44. Hazel Markus & Paula Nurius, *Possible Selves,* 41 Am. Psychologist 954 (1986); *see also,* Daphna Oyserman & Hazel R. Markus, *Possible Selves and Delinquency,* 59 J. of Personality & Soc. Psychol. 112 (1990).

Their work has shown that people must have both hopes and fears if they are to achieve important goals.[45] Young people who have feared selves ("me in prison") without corresponding hoped for selves ("me as a doctor") will not be deterred from crime by threats of imprisonment. Fear influences an individual's behavior only if it threatens the loss of a valued possible self. Thus if an individual can see no real options for becoming what she dreams of becoming, such an individual cannot be prevented from committing crimes by increasing the severity of threats. This is one reason why the present approach to crime in so many of the world's inner cities is so ineffective.

In situations of injustice, hoped for selves cannot be realized. As a result, people's feared selves no longer serve as deterrents. They grow to disregard the justice-related principles that govern community life because they do not expect to derive the benefits that are associated with respecting the rights of others. Correspondingly, the threatened loss of freedom, in the absence of viable options for exercising freedom, is meaningless. The consequence is lawlessness and a collapse of civil societies.

VIII.   FROM CHILDHOOD TO MATURITY

Of the various phases of human development, none—with the exception of the first few months of life—are characterized by as much tumult, confusion, and transformation as is adolescence. For those familiar with the processes of growth, the upheavals that attend the adolescent phase of development are understood as necessary precursors to the young person's long-awaited coming of age.[46] During the past century and a half, humanity has experienced rapid, revolutionary change in nearly every aspect of life. The globosity and diversity of change renders a developmental metaphor more than apt. In the words of Lori Nagouchi, Holly Hanson, and Paul Lample:

> Whether in government or law, in science or industry, or in the relationships between individuals and nations, reevaluation and innovation have become the rule. New knowledge and new understandings are uprooting age-old practices everywhere. Society, in all its aspects, economic, political and cultural, is undergoing a process of fundamental transformation. Accelerated change in so many areas of human life has posed unprecedented challenges to previously accepted moral codes and belief systems. The deepening crisis in which mankind finds itself starkly demonstrates the inability of these systems to satisfy the demands of an age of transformation.[47]

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45.   *Id.*
46.   Laurence Steinberg, Adolescence (8th ed. 2007).
47.   Lori McLaughlin Noguchi, Holly Hanson & Paul Lample, Exploring a Framework for Moral Education: A Framework for an Evolving Approach to Moral Education Based on the Concept of Moral Capabilities (1992).

If the challenges of the present hour are to be met, the attitudes, thoughts, and habits of childhood will no longer suffice. Collectively, we are called upon to abandon the ways of youth, and to develop those qualities of mind, heart, and behavior that will enable us to respond befittingly to the pressing requirements of a new age. It is within the context of humanity's passage to maturity, as well as for the development of a civilization that embodies the principle of unity in diversity, that a new, all embracing process of institutional and individual transformation, must take place.

IX. CULTURE AND THE PROBLEM OF VALUE

One aspect of worldview with significant implications for human life and development revolves around the problem of value. The problem of value involves at least three questions: 1) does value exist independently of the observer or is it merely a function of personal and collective preferences; 2) what should be valued and why; and 3) is there anything that should be valued above all else, and if so, what should this be?

As suggested earlier, it is useful to distinguish between socially constructed value, and value whose existence is independent of human preferences, but conditional upon human learning and refinement. In an important paper titled, "The Typology of Moral Ecology," the moral philosopher Svend Brinkmann conceptualized the human world as "a moral ecology; as a meaningful world with moral properties that present human beings with moral reasons for action."[48] In contrast to a perspective which holds that all values are impositions of human will, Brinkmann maintains that the *topos* of human life—that is, the field of concern that is the space wherein humans live out their days—is saturated with moral reasons for action and that the human community does not attain its potential excellence (its *arête*) unless it acquires the capacity to respond appropriately to the moral imperatives of human existence.[49] For example, Brinkmann has argued that some human acts are "brutal" and we must come to recognize brutality when it is present.[50] To perceive brutality requires the cultivation of the human capacity for compassion and concern. Without the development of such an inner eye, acts of brutality do not awaken in us the proper response.

The claim that all values are cultural constructions threatens the rational and pragmatic basis of human and civil rights—as such a perspective renders it possible to legitimize acts of exploitation and brutality so long as culturally coherent rationales can be adduced in their defense. It is best

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48.   Svend Brinkmann, *The Topography of Moral Ecology*, 14 THEORY & PSYCHOL. 57 (2004).
49.   *Id.* at 59–60, 65–66.
50.   *Id.* at 66.

to evaluate what is of value by asking what would best promote healthy human development, what would strengthen the spirit of solidarity among and between peoples, and what would maximize protection of the natural world. The lens through which such questions should be explored is the lens of justice.

X. HUMAN VULNERABILITY AND NEED

Human rights are necessary, not only because of the abuses committed by states, but because of the problems of human vulnerability and need. As no natural system is entirely self-sufficient, living things are in a perpetual state of need. The human rights problem must thus address the following questions: 1) what do people need in order to realize their full humanity; and 2) how might human needs be legitimately satisfied?

Four needs have been associated with human life: *biological needs* that must be satisfied in order to facilitate physical growth and survival; *associational needs* related to the hunger for friendship, family, community, and love; *esteem needs*, which are associated with the desire to make a difference, to leave a mark, and to have had one's life matter; and *transcendence needs*—which are expressed in the human proclivity to reach beyond the confines of the ego towards that unknowable essence of essences that some have called God.

The challenge of human vulnerability to hunger, suffering, isolation, dehumanization, and meaninglessness can be adequately addressed within a paradigm that recognizes the oneness and wholeness of the entire human race. In a letter addressed to Queen Victoria, the founder of the Baha'i movement compared the world of humanity to the human body.[51] Commenting on this comparison, the Universal House of Justice made an observation that deserves to be quoted at length:

> There is, indeed, no other model in phenomenal existence to which we can reasonably look. Human society is composed not of a mass of merely differentiated cells but of associations of individuals, each one of whom is endowed with intelligence and will; nevertheless, the modes of operation that characterize man's biological nature illustrate fundamental principles of existence. Chief among these is that of unity in diversity. Paradoxically, it is precisely the wholeness and complexity of the order constituting the human body—and the perfect integration into it of the body's cells—that permit the full realization of the distinctive capacities inherent in each of these component elements. No cell lives apart from the body, whether in contributing to its functioning or in deriving its share from the well-being of the whole. The physical well-being thus achieved finds

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51.   BAHA'I INTERNATIONAL COMMUNITY, *supra* note 43, § 1.

its purpose in making possible the expression of human consciousness; that is to say, the purpose of biological development transcends the mere existence of the body and its parts.

What is true of the life of the individual has its parallels in human society. The human species is an organic whole, the leading edge of the evolutionary process. That human consciousness necessarily operates through an infinite diversity of individual minds and motivations detracts in no way from its essential unity. Indeed, it is precisely an inhering diversity that distinguishes unity from homogeneity or uniformity. What the peoples of the world are today experiencing . . . is their collective coming-of-age, and it is through this emerging maturity of the race that the principle of unity in diversity will find full expression.[52]

XI. HUMAN RIGHTS AND THE PROBLEM OF AUTHORITY

The problem of authority is commonly at the heart of questions of human rights and involves a series of questions related to the legitimate or moral acquisition and use of power in the governance of others: 1) What are the legitimate rights and responsibilities of governments; 2) What qualities should be sought in leaders and who should participate in selecting them; and 3) What structure of governance is best for human happiness and development. These questions have been at the foundation of efforts to secure and protect human rights, while also honoring and protecting national sovereignty and cultural diversity.[53] Inasmuch as cultures are commonly in conflict about how best to live, the problem of authority also involves epistemological questions concerning the legitimate and reliable sources of authentic knowledge. A full exploration of these themes is well beyond the scope of this paper. Nevertheless, it is useful to undertake a brief exploration of one dimension of the epistemological aspect of the problem of authority as it has become so salient in the struggle between religious groups, and in the conflict between cultural values and human rights demands.

A. Human Rights and Religious Authority

An important achievement that distinguishes the modern era from earlier ages is the realization that truth claims cannot rest solely on the status of the speaker. Rather, they should be well justified. Such justification may

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52.   *Id.*
53.   *See* HELEN M. STACEY, HUMAN RIGHTS FOR THE 21ST CENTURY: SOVEREIGNTY, CIVIL SOCIETY, CULTURE (2009); John Tilley *Cultural Relativism* 22 HUM. RTS. Q. 501 (2000); Michael J. Perry *Are Human Rights Universal? The Relativist Challenge and Related Matters* 19 HUM. RTS. Q. 461 (1997).

be found in the logical coherence of the claims, in the phenomenological evidence that can be adduced as we examine the impact of a set of beliefs on the lives of those who live by them, or in the scientific work that enables us to subject truth claims to radical doubt and empirical scrutiny.[54]

In contrast to the social teachings that differ widely from one tradition to the next, the moral truths that underlie the world's religious traditions enjoy logical coherence, appear to have a beneficial impact on the lives of those who live by them, and have been increasingly validated by research that examines the conditions that best facilitate the physical, psychological, and economic health of individuals and societies.[55] These moral truths are captured simply in the "golden rule." The Dalai Lama spoke of this underlying unity when he noted: "Every religion emphasizes human improvement, love, respect for others, sharing other people's suffering. On these lines every religion had more or less the same viewpoint and the same goal."[56] These moral truths, sustained and supported as they are by centuries of application and decades of research[57], need not be abandoned simply because those who brought them may have made special metaphysical claims as to their origins.

But the problem of authority raises another concern that the peoples of the world, and most especially the world's religious leaders, will have to sooner or later confront. The problem is that in contrast to other segments of society that have begun to embrace the implications of the oneness of humankind, "the greater part of organized religion stands paralyzed at the threshold of the future, gripped in those very dogmas and claims of privileged access to truth that have been responsible for creating some of the most bitter conflicts dividing the earth's inhabitants."[58]

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54. Michael L. Penn, *The Historical and Conceptual Development of Critical Thinking, in* CRITICAL THINKING (Behrooz Sabet ed., 2008).

55. *See generally* CHRISTOPHER PETERSON & MARTIN E.P. SELIGMAN, CHARACTER STRENGTHS AND VIRTUES: A HANDBOOK AND CLASSIFICATION (2004); OXFORD HANDBOOK OF POSITIVE PSYCHOLOGY (Shane J. Lopez & C.R. Snyder eds., Oxford University Press 2d ed. 2009); ED DIENER & ROBERT BISWAS-DIENER, HAPPINESS: UNLOCKING THE MYSTERIES OF PSYCHOLOGICAL WEALTH (2008); HAROLD G. KOENIG, IS RELIGION GOOD FOR YOUR HEALTH?: THE EFFECTS OF RELIGION ON PHYSICAL AND MENTAL HEALTH (1997).

56. *See generally* Dalai Lama, *available at* http://www.religioustolerance.org/reciproc.htm.

57. *See generally* THE GOLDEN RULE: THE ETHICS OF RECIPROCITY IN WORLD RELIGIONS (Jacob Neusner & Bruce D. Chilton, eds., 2009); Q.C. TERRY, GOLDEN RULES AND SILVER RULES OF HUMANITY: UNIVERSAL WISDOM OF CIVILIZATION (2004); H.T.D. ROST, THE GOLDEN RULE: A UNIVERSAL ETHIC (1986).

58. UNIVERSAL HOUSE OF JUSTICE, TO THE WORLD'S RELIGIOUS LEADERS 3 (Apr. 2002), *available at* http://info.bahai.org/pdf/letter_april2002_english.pdf.

B. Religious Authority and Inter-religious Conflict

As the Universal House of Justice noted, it is ironic that when the twentieth century opened, the one form of intolerance that seemed most likely to succumb to the forces of change was religious prejudice.[59] The first Parliament of Religion which occurred in the fall of 1893 suggested a thawing of tensions and animosities between the world's religious faiths, the interfaith movement appeared to have been gaining momentum, comparative religious studies programs were beginning to emerge at colleges and universities, and strong sentiments of equality and validity were being widely expressed.[60] Ultimately these initiatives were to prove ineffective because they lacked either intellectual coherence or spiritual commitment.[61]

While it is fair to admit that the spiritual heritage of humankind embodies a vast reservoir of resources from which to draw, these resources must be seen in the historical context under which they were first given. Furthermore, although the spiritual truths embodied in the world's great religions may remain largely valid, the everyday lives of those of us who occupy the planet at the dawn of the twenty-first century are vastly different from the circumstances that animated the lives of those who received these truths several millennia ago. For these reasons the social teachings given in many of the world's faiths prove now to be outdated.

Democratic decision-making, for example, has altered the relationship of the individual to authority. Since the early nineteenth century, women have struggled to achieve full equality with men; irreversible developments in science and technology have altered both the functioning and conception of society, and of existence itself. Near universal access to education has led to new fields of creativity and new insights that stimulate, at an ever increasing rate, experimentation with social mobility, reformation of laws and customs, pioneering explorations in stem cell and genomic research, cultivation of nuclear energy, sexual experimentation, ecological stress, and access to levels of personal wealth and power that are without precedent. These changed conditions serve as significant barriers to promoting a revitalization or re-emergence of inherited systems of belief. These new developments are linked to the ancient past because the moral implications of human life and action continue to be unavoidable. The world's religious leaders are confronted with the moral and spiritual responsibility of seeing the systems to which they bear allegiance from a fresh perspective. They will

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59. *See* Universal House of Justice, One Common Faith (2005) *available at* http://reference.bahai.org/download/ocf-en-pdf.zip.
60. *Id.*; *see also*, The Community of Religions: Voices and Images of the Parliament of the World's Religions (Wayne Teasdale & George F. Cairns eds., 1996).
61. Universal House of Justice, *supra* note 59.

have to sooner or later select those aspects of their traditions that deserve continued support, and distinguish these from those that have outlived their usefulness:

> If long-cherished ideals and time-honoured institutions, if certain social assump-
> tions and religious formulae have ceased to promote the welfare of the generality
> of mankind, if they no longer minister to the needs of a continually evolving
> humanity, let them be swept away and relegated to the limbo of obsolescent
> and forgotten doctrines. Why should these, in a world subject to the immutable
> law of change and decay, be exempt from the deterioration that must needs
> overtake every human institution? For legal standards, political and economic
> theories are solely designed to safeguard the interests of humanity as a whole,
> and not humanity to be crucified for the preservation of the integrity of any
> particular law or doctrine.[62]

XII. HUMAN RIGHTS AND THE PROBLEM OF SUFFERING

The problem of suffering animates much contemporary discourse on human rights. Increasingly, relief of suffering is seen as among the most important objectives that underlie the effort to promote human rights—and so this concern is briefly addressed here.

Experimental psychopathologists strive to create in the laboratory, usually using animals, conditions that mimic the onset of psychological disease and disability in humans. An especially interesting condition to examine is the impact of exposure to uncontrollable events on human health and development. To expose an organism to an uncontrollable experience is to render it helpless; and to be helpless is to be in a condition wherein our actions do not influence what happens to us. In such circumstances the outcomes that we experience are under the control of arbitrary or random forces. Over the last three decades a great deal of research has been done on the impact of helplessness on individuals and groups.[63]

A. Suffering and Injustice

In a typical helplessness experiment, the *triadic design* is employed. This design enables researchers to expose one group of subjects to unpleasant controllable events, a second group of subjects to unpleasant uncontrollable

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62. Shoghi Effendi, *quoted in* Universal House of Justice 1985 statement, The Promise of World Peace, 3–6, *available at* http://reference.bahai.org/en/t/uhj/PWP/pwp-1.html.
63. Martin E.P. Seligman, Learned Helplessness: On Depression, Development and Death (Freeman 1992) (1975); Mario Mikulincer, Human Learned Helplessness: A Coping Perspective (C.R. Snyder ed., 1994).

events, and a third group to neither uncontrollable nor controllable events.[64] The triadic design is illuminating because the subjects that are in the first two conditions (the controllable and uncontrollable conditions) are exposed to exactly the same amount of the aversive experience (for example, a loud buzzing noise) for exactly the same amount of time. When the subjects in the controllable condition figure out what they can do to turn off the noise, the noise goes off for the subjects in the uncontrollable condition as well. We say that the subjects in this latter condition are *helpless* because there is nothing that they can do to stop the noise. Their destiny, with respect to the noise, is determined wholly by the actions of another.

At early stages of a helplessness experiment, the subjects will do all that they can to avoid or stop the noxious stimulus. Sometimes they must solve a puzzle, or run through a maze, or jump over a barrier in order to turn off or avoid the noxious stimulus.[65] In the uncontrollable condition, subjects are exposed to situations in which they cannot solve the puzzle, go through the maze, or get over a barrier, but they do not know that the experiment is designed for them to fail. When subjects in this condition come to realize that their actions do not have an effect, they stop acting and begin to suffer the noxious stimulus passively.[66] We have seen helplessness deficits develop in a wide range of species—including rats, cats, goldfish, cockroaches, and humans—and thus we know that controllability is fundamental to life at every level of existence.[67]

Controllability is vital to so many species because it is connected with the more pervasive and fundamental law of cause and effect. The operation of the law of causality is the manifestation of the principle of justice in nature. Because of the operation of this law, the natural world is rendered orderly and predictable. This order and predictability renders the natural world a place wherein organisms can develop their inherent capacities. Causes and effects take on hedonic value and may be experienced as rewards and punishments by organisms that have the cognitive capacity to prefer that some effects be realized while others are avoided. The expectation of reward and the fear of punishment are critical in fueling human development and are major pillars sustaining the social world. For this reason, when policies, practices, and laws are arbitrary, corrupt, or discriminatory, the social order becomes chaotic, and the processes of human individual and collective development are significantly arrested.

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64.   SELIGMAN, *supra* note 63; MIKULINCER, *supra* note 63.
65.   *See* JUDY GARBER & MARTIN E.P. SELIGMAN, HUMAN HELPLESSNESS: THEORY AND APPLICATIONS (1980).
66.   *Id.*
67.   *Id.*

B. Justice and Human Development

When humans are exposed to ongoing forms of injustice—which is really the only form of suffering that appears to inflict enduring harm[68]—the development of their inherent capacities are significantly thwarted.[69] This is the reason why the advancement of civil and human rights, using the instrumentality of law, has been so vital. However, justice is more than a legal condition. It is at once a social process, a human virtue, and a healthy community's goal. The development and maintenance of justice thus requires more than a body of laws, and more than the institutional arrangements necessary to apply and administer those laws. It requires, as the early Greek[70] and Chinese philosophers[71] knew well, a process of citizen cultivation and the refinement of human character.

In its most primitive usage, law derives its power to protect against anarchy and against civil and human rights abuses by the force of threat it imposes upon would-be transgressors. In its more refined manifestation, law evokes a sense of appreciation for the "rightness" or "goodness" of the social reality it seeks to protect. In the latter case, laws are obeyed not so much out of a fear of punishment as out of an awareness of, and an attraction to, the ultimate meaning and purpose in life that the law seeks to embody and advance. Harold Berman argued: "Law itself, in all societies, encourages the belief in its own sanctity. It puts forward its claim to obedience in ways that appeal not only to the material, impersonal, finite, rational interests of the people who are asked to observe it but also to their faith in a truth, a justice that transcends social utility."[72]

Where people fail to apprehend the transcendent dimensions of law, the social order is jeopardized because people obey the law insofar as they believe that they will not be forced to suffer the consequences imposed upon those who transgress it. Since many forms of exploitation and abuse are perpetrated under the blanket of secrecy and corruption, a wholly legalistic approach to protecting human rights will continue to prove inadequate.

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68. THE HANDBOOK OF POSTTRAUMATIC GROWTH: RESEARCH AND PRACTICE (Lawrence Calhoun & Richard Tedeschi eds., Lawrence Erlbaum Associates 2006); POSTTRAUMATIC GROWTH: POSITIVE CHANGES IN THE AFTERMATH OF CRISIS (Richard Tedeschi, Crystal Park & Lawrence Calhoun eds., 1998); TRAUMA, RECOVERY, AND GROWTH: POSITIVE PSYCHOLOGICAL PERSPECTIVES ON POSTTRAUMATIC STRESS (Stephen Joseph & P. Alex Linley eds., 2008).

69. See TRAUMATIC STRESS: THE EFFECTS OF OVERWHELMING EXPERIENCE ON MIND, BODY, AND SOCIETY (Bessel A. van der Kolk, Alexander McFarlane & Lars Weisaeth eds., 2006); JUDITH HERMAN, TRAUMA AND RECOVERY: FROM DOMESTIC ABUSE TO POLITICAL TERROR (2001).

70. See generally THE VIRTUOUS LIFE IN GREEK ETHICS (Burkhard Reis ed., Cambridge 2006).

71. For an excellent and accessible overview of Confucian ethics, see Daniel K. Gardner, THE FOUR BOOKS: THE BASIC TEACHINGS OF THE LATER CONFUCIAN TRADITION (Daniel K. Gardner trans., 2007).

72. HAROLD BERMAN, FAITH AND ORDER: THE RECONCILIATION OF LAW AND RELIGION 7 (1993).

For this reason a discussion of the psychological, moral, and spiritual dimensions of society must play an ever-increasing role in development and human rights models.

Out of a legitimate concern for preserving freedom of conscience, a number of contemporary thinkers have argued against efforts to introduce moral or spiritual considerations into development or human rights initiatives.[73] Others object on the grounds that these are private matters and ought not to be imposed by agents acting on behalf of the state.[74] Important as these concerns are, this essay outlines an approach to moral development that is grounded in those universal human values already endorsed, either explicitly or implicitly, by the global community. Among these values is respect for the dignity and worth of persons, irrespective of race, gender, religion, or culture, as well as the fundamental right of persons to live free from any unnecessary pain and suffering and to realize their inherent potential as human beings.[75] These universally recognized values provide the "social glue" and institutional arrangements that render families, communities, and societies viable over long periods of time. Where appreciation of these values is neglected or the instruments necessary for their dissemination do not exist, a crucible for the cultivation of various forms of useless, debilitating suffering is created.

Evolutionary theory, the science of psychology, and the world's wisdom traditions affirm that human development does not appear to be possible without exposure to suffering.[76] In the most basic sense suffering arises whenever there is a consciousness of a disparity between an organism's current state and a future desired state. Awareness of the gap between where we are and where we wish to be is a significant motivator driving development. As we struggle with the problems presented to us by our existence, we bring forth new knowledge, new insights, and new coping strategies and technologies. The aggregate is the advancement of civilization itself. Thus suffering is not lamentable. Rather, it is that meaningless and unnecessary suffering that is born of injustice and inhumanity that is the object of concern for those who seek to promote human rights.

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73. THE LAB, THE TEMPLE, AND THE MARKET, *supra* note 17; *see also* Tracy E. Higgins, *Anti-Essentialism, Relativism and Human Rights, in* THE CONFLICT AND CULTURE READER 109, 110–11 (Pat K. Chew ed., 2001).
74. THE LAB, THE TEMPLE, AND THE MARKET, *supra* note 17; *Anti-Essentialism, Relativism and Human Rights, supra* note 73; *see also* Roger J. Levesque, CULTURE AND FAMILY VIOLENCE: FOSTERING CHANGE THROUGH HUMAN RIGHTS LAW (American Psychological Association 2001).
75. Universal Declaration of Human Rights, *adopted* 10 Dec. 1948, G.A. Res. 217A (III), U.N. GAOR, 3d Sess, U.N. Doc. A/RES/3/217A (1948).
76. *See generally* PETER MARRIS, LOSS AND CHANGE (1975); JOHN S. HATCHER, THE PURPOSE OF PHYSICAL REALITY (Baha'i Publishing 2005) (1987); IAIN WILKINSON, SUFFERING: A SOCIOLOGICAL INTRODUCTION (Polity 2004); REMAKING A WORLD: VIOLENCE, SOCIAL SUFFERING AND RECOVERY (Veena Das, Arthur Kleinman, Margaret Lock, Mamphela Ramphele, & Pamela Reynolds eds., 2001).

XIII.   LOOKING FORWARD

Human rights policies of the twenty-first century must continue to protect against the many forms of structural violence, cultural exploitation, and state sponsored terrorism that have marred the face of the twentieth century. But, human rights initiatives are apt to be most effective in arousing the commit-ment of the world's peoples if they are animated by a vision that promotes the prosperity of humankind in the fullest sense of the term. Such a profound adjustment in humanity's collective aspiration is not beyond reach. The pos-sibility of it has been captured well by the Baha'i International Community in its address to the United Nations World Summit on Social Development:

> The task of creating a global development strategy that will accelerate humanity's coming-of-age constitutes a challenge to reshape fundamentally all the institutions of society. The protagonists to whom the challenge addresses itself are all of the inhabitants of the planet: the generality of humankind, members of governing institutions at all levels, persons serving in agencies of international coordina-tion, scientists and social thinkers, all those endowed with artistic talents or with access to the media of communication, and leaders of non-governmental organizations. The response called for must base itself on an unconditioned recognition of the oneness of humankind, a commitment to the establishment of justice as the organizing principle of society . . . The enterprise requires a radical rethinking of most of the concepts and assumptions currently governing social and economic life. It must be wedded, as well, to a conviction that, however long the process and whatever setbacks may be encountered, the governance of human affairs can be conducted along lines that serve humanity's real needs.
>
> Only if humanity's collective childhood has indeed come to an end and the age of its adulthood is dawning does such a prospect represent more than another utopian mirage. To imagine that an effort of the magnitude envisioned here can be summoned up by despondent and mutually antagonistic peoples and nations runs counter to the whole of received wisdom. Only if . . . the course of social evolution has arrived at one of those decisive turning points through which all of the phenomena of existence are impelled suddenly forward into new stages of their development, can such a possibility be conceived . . . The turmoil now convulsing human affairs is unprecedented, and many of its consequences enormously destructive. Dangers unimagined in all history gather around a distracted humanity. The greatest error that the world's leadership could make at this juncture, however, would be to allow the crisis to cast doubt on the ultimate outcome of the process that is occurring. A world is passing away and a new one is struggling to be born. The habits, attitudes, and institutions that have accumulated over the centuries are being subjected to tests that are as necessary to human development as they are inescapable. What is required of the peoples of the world is a measure of faith and resolve. . .[77]

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77.   BAHA'I INTERNATIONAL COMMUNITY, *supra* note 43, § 7.