

MINUTES OF THE MEETING
PUBLIC HEALTH, WELFARE AND SAFETY COMMITTEE
MONTANA STATE SENATE

JANUARY 23, 1985

The meeting of the Public Health, Welfare and Safety Committee was called to order by Chairman Judy Jacobson on Wednesday, January 23, 1985 in Room 410 of the State Capitol at 1:00 p.m.

ROLL CALL: All members were present for the meeting, however, Senators Towe, Newman and Norman arrived late. Karen Renne, staff researcher, was also present.

There were visitors in attendance. See attachments.

CONSIDERATION OF HOUSE JOINT RESOLUTION 6: Representative Jan Brown of Helena, the chief sponsor of HJR 6, gave a brief resume of the bill. This is a joint resolution of the Senate and the House of Representatives of the State of Montana requesting the President and Congress of the United States to continue their efforts to halt the persecution and severe repression of the Baha'is in Iran.

Dick Mereness, a school teacher and the chairman of the Local Spiritual Assembly of the Baha'is in Helena, stood in support of the resolution. He stated that there already exists a precedent for this appeal. The 98TH Congress of the United States passed Concurrent Resolution 226 sponsored by Congressman John Porter and co-sponsored by 188 congressmen. It was passed unanimously by the United States Senate on June 15, 1984. Mr. Mereness gave an extensive testimony on the history of the Baha faith. Iran's attack on the Bahais has drawn protests of the United Nations Human Rights Commission, The European Parliament, the parliaments of Canada, Great Britain, Australia, and West Germany, Amnesty International, The United States Congress, 21 state legislatures and the President of the United States. Although the protests have not brought a halt to the persecution in Iran, it is hoped that they have served to slow their mounting intensification. World wide awareness will deter the government of Iran. It is more difficult for a government, which necessarily must co-exist with other governments, to murder, and torture, that heinous act of inhumanity, to become a regular feature of what passes for judicial process in Iran today. The people and the government of the United States have an abiding commitment to decency,

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tolerance and religious freedom. Through their elected representatives, they have already expressed their sense of outrage at the persecution of the Bahais in Iran. He urged the Committee to do the same as many other state legislatures and raise their voices in defense of the most fundamental rights of an oppressed minority. Mr. Mereness handed in prepared testimony and also a copy of the Readers' Digest for December 1984 with an article entitled "Their Crime is Faith". See attachments.

Others standing in support of the bill were: Sally Loble, Ethel Williamson, Denise Massman, Brian Massman, Cindy Tholt, and Linda Wazenreid.

With no further proponents, the chairman called on the opponents. Hearing none, the meeting was opened to a question and answer period from the Committee.

Senator Hims1 asked what they hoped to achieve with the resolution. Mr. Mereness stated that 21 other states have passed this same type of legislation and he hope that Montana would do the same in support of the Baha'is.

Senator Stephens asked if the United Nations has addressed the problem. Mrs. Loble stated that the Human Rights Commission of the United Nations has addressed the problem.

Senator Hager stated that this resolution will not be sent to Iran and therefore, what do they intend to do with it. Mrs. Loble stated that this resolution will be sent to the United Nations.

Representative Brown closed.

ACTION ON HJR 6: A motion was made by Senator Lynch that HJR 6 BE CONCURRED IN. Motion carried. Senator Mazurek will carry this bill on the floor of the Senate.

CONSIDERATION OF SENATE BILL 158: Senator Judy Jacobson of Senate District 36, the chief sponsor of SB 158, gave a brief resume of the bill. This bill is an act to exempt recipients of public assistance from the requirement of an indemnity bond for the purposes of receiving a duplicate state warrant.

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Senator Jacobson stated that SB 158 exempts recipients of public assistance from having to obtain an indemnity bond before they can receive a replacement warrant.

Currently when a public assistance recipient loses his/her warrant or for some reason does not receive a warrant to which they are entitled, they must obtain an indemnity bond in an amount double the value of the missing warrant before they can receive a replacement warrant. These people are the least likely of any Montana resident to have the ability to get such a bond.

The state has not collected on any of these bonds within the past ten years. The bonding requirement results in extra paperwork with little or no benefit to the State.

Ron Brown, administrator of the Centralized Services Division of SRS, stood in support of the bill. He stated that recipients of public assistance who have lost or had their warrant stolen are currently required by Section 17-8-306, MCA, to post a bond double the amount of the missing warrant before a replacement warrant may be issued. Of all the citizens of Montana, recipients of public assistance are among those finding a bond virtually impossible.

To prevent added financial and emotional hardships on those whose warrant is missing, most often the county welfare employee who signs the bond because the client has nowhere else to turn. This is an unwarranted burden to be placed on employees who can ill afford to pay such a bond. There is no known instance within the past ten years of the State Auditor having to collect on a bond for re-issuing a warrant to a recipient of public assistance. The bonding requirement as is presently contained in the codes results only in extra paperwork and expense with no benefit to the State of Montana. Mr. Brown stated that there is a technical error in the bill on page 3, line 4, stike: "(2) (h)".

With no further proponents, the vice chairman called on the opponents. Hearing none, the meeting was opened to a question and answer period from the Committee.

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Senator Towe asked about the proposed amendment of Ron Brown. Mr. Brown stated that he did not feel that this was a necessary part of the bill. He stated again that in the past ten years the State Auditor has not had to collect on a bond for re-issuing a warrant to a recipient of public assistance.

Senator Towe stated that he would feel more comfortable with the part of the bill left in so that the recipient would have to sign an application that shall include an agreement to indemnify and hold harmless the state or its officers and employees from any loss resulting from the issuance of a duplicate warrant.

Senator Himsel asked how common it is that the warrants are lossed. Mr. Brown stated that there were approximately 800 warrants in the past year which were lost.

Senator Jacobson closed.

CONSIDERATION OF HOUSE BILL 121: Senator Bill Norman of Missoula, the chief sponsor of SB 121, gave a brief resume of the bill. This bill is an act to authorize the Department of Social and Rehabilitation Services to administer all funds allocated to the Department for residential alcohol and drug treatment for indigent youths in need of care; youths in need of supervision and delinquent youths, and providing an effective date.

Senator Norman assured the Committee that there is not any money in this bill, however, there is a bill in appropriations which would cover the money portion of this bill.

Norma Harris, administrator of the Community Services Division in the Department of Social and Rehabilitation Services, stood in support of the bill. This bill comes as a result of the efforts of Priorities for People. This is enabling legislation as a companion to the executive budget for residential alcohol and drug abuse treatment for indigent youth. The Department currently does not have the authority to administer funds for alcohol and drug programs.

They do have a foster care budget which supports children in foster family homes, group homes, child care agencies and some out of state facilities for emotionally diturbed youth. SRS is the licensing authority for these facilites. They do not license residential drug and alcohol facilities and do not have the authority to make payments to them.

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This bill amends Section 41-3-1103 on page 2, line 23, the following statement is added: "Administer all funds allocated to the Department for residential alcohol and drug abuse treatment for indigent youths in need of supervision, and delinquent youths who require such treatment." The department has several requests to pay for residential alcohol and drug abuse treatment. In a random sample of school districts, it is estimated that there are 400 to 500 youths who need treatment.

The budget includes an amount of \$266,520 per year for a total of \$533,040 for the biennium. This is from the general fund and would pay for the treatment of indigent youth in in-patient facilities. Mrs. Harris handed in written testimony to the Committee for their consideration. See attachments.

Curt Chisolm, deputy director for the Department of Institutions, stood in support of the bill. He stated that this is a carry over from last session's House Bill 24. SRS would be able to pay for treatment of indigent youth in need of supervision for treatment of alcohol and drug abuse.

John Brekke, Wilderness Treatment Center, stood in support of the bill. He also stated that he would like to see the bill amended on page 3, line 4 to include the word "profit" following "nonprofit".

Mike Murray representing the Chemical Dependency Programs of Montana, stood in support of the bill.

Jim Farrell from Helena's Shodair Hospital stood in support of the Bill. He stated that one in ten kids "falls through the cracks" and anything that can be done to help them is worth the time and effort.

Dick Meeker, juvenile probation officer from Helena, stood in support of the bill.

Tom Drooger, representing Montana Residential Child Care Association, stood in support of the bill.

Steve Davis, representing the Developmental Disabilities Coalition, stood in support of this bill.

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PAGE SIX
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With no further proponents, the Chairman called on the opponents. Hearing none, the meeting was opened to a question and answer period from the Committee.

Senator Towe asked who this bill is primarily for as written. Mrs. Harris stated that this bill is for residential alcohol and drug abuse treatment for indigent youths in need of supervision, and delinquent youths who require such treatment.

Senator Lynch asked if this bill would affect the State Hospital at Galen. The SRS if going to ask for a general fund appropriation, and therefore, would not affect Galen. This would SRS the money to handle youths only.

Senator Lynch asked about the proposed amendment regarding "non-profit". He asked Senator Norman if he had a problem with the proposed amendment. Senator Norman stated that he was willing to have the bill amended, however, it would make it in the best possible form.

Senator Stephens asked Mr. Chisolm about out patient care. This bill is aimed at in patient care.

Senator Lynch asked about the Wilderness Treatment Center, which is a profit group. There are some other profit group centers in the state also. It was suggested that perhaps, profit groups could operate on less money than non profit.

Senator Stephens stated that profit lives and dies on the services which they provide. If they don't give good service they die.

Senator Norman closed.

ACTION OF SENATE BILL 19: This bill is an act establishing and funding a child abuse prevention program; granting rule-making authority and requiring mandatory fines for certain offenses against children.

Senator Lynch made a motion that the Committee adopt all of the proposed amendments. Motion carried.

A motion was made by Senator Lynch that the Statement of Intent be adopted. Motion carried.

A motion was made by Senator Lynch that a new fiscal note be ordered. Motion carried.

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Senator Newman brought up the question of day-care centers. He was told that this bill is for prevention, not after the fact.

A motion was made by Senator Newman that SB 19 be amended on page 2, line 11, strike:"day-care centers" and reletter. Motion carried with all senators voting "yes" except, Senator Hager who voted "no".

A motion was made by Senator Lynch that SB 19 receive a DO PASS AS AMENDED recommendation from the Committee. Motion carried.

ACTION ON SENATE BILL 79: This bill is an act providing for the licensure and regulation of occupational therapists and occupational therapy assistants, creating a board of occupational therapy practice; providing for the authority of the board; and providing an immediate effective date.

Senator Towe asked Karen to review the proposed amendments which the subcommittee had drafted.

A motion was made by Senator Towe that the proposed amendments be adopted. Motion carried.

Senator Hims1 asked if this board will be put in with the physical therapist. This board will be separate by itself.

A motion was made by Senator Towe that SB 79 receive a DO PASS AS AMENDED recommendation from the Committee. Motion carried. A Roll Call Vote was taken. See attachments.

Senator Towe stated that he felt that this would assure the public better protection.

A motion was made by Senator Towe that the Statement of Intent be adopted. Motion carried.

ANNOUNCEMENTS: The Next meeting of the Public Health, Welfare and Safety Commiteee will be held on Friday, January 25 to consider House Bill 107, 113, and 119.

ADJOURN: With no further business the meeting was adjourned.

ROLL CALL VOTE

SENATE COMMITTEE PUBLIC HEALTH, WELFARE AND SAFETY

Date JANUARY 23, 1985 SENATE Bill No. 79 Time 2:35

<u>NAME</u>	<u>YES</u>	<u>NO</u>
SENATOR JUDY JACOBSON, CHAIRMAN	✓	
SENATOR J. D. LYNCH, VICE CHAIRMAN	✓	
SENATOR TOM HAGER		✓
SENATOR MATT HIMSL		✓
SENATOR TED NEWMAN	✓	
SENATOR BILL NORMAN	<i>absent</i>	
SENATOR STAN STEPHENS		✓
SENATOR TOM TOWE	✓	

Elaine Graveley
Secretary, ELAINE GRAVELEY

Judy Jacobson
Chairman, SENATOR JUDY JACOBSON

Motion: A motion was made by Senator Tom Towe that SB 79
recieve a DO PASS AS AMENDED rec ommendation from the
Committee. Motion carried by a vote of 4 to 3.

STANDING COMMITTEE REPORT

JANUARY 23

19 35

MR. PRESIDENT

We, your committee on **PUBLIC HEALTH, WELFARE AND SAFETY**

having had under consideration **SENATE BILL** No. **79**

FIRST reading copy (**WHITE**)
color

LICENSURE AND REGULATION OF OCCUPATIONAL THERAPISTS

Respectfully report as follows: That **SENATE BILL** No. **79**

be amended as follows:

1. Page 2, line 25 and Page 3, line 1.
Following: "applying" in line 25
Strike: "selected orthotic and prosthetic devices"
Insert: "splints"

PAGE 1 of 3

~~XXXXXXXXXX~~

~~XXXXXXXXXX~~

CONTINUED

Chairman.

2. Page 3, line 2.
Following: "equipment"
Insert: "and training in the use of upper extremity
prosthetics or upper and lower extremities orthotic
devices"
3. Page 3, line 23.
Following: "law"
Insert: ", or certified or registered as a member of an
occupational or professional group other than
occupational therapy,"
4. Page 3, line 24.
Following: "licensed"
Insert: ", certified, or registered"
5. Page 3, line 25.
Following: line 24
Insert: "(2) a person who provides treatment, teaches
living skills, designs orthotic or prosthetic
devices, administers tests, or engages in other
activities described in [section 3] but does not
represent himself as an occupational therapist;"
Remember: subsequent sections
6. Page 5, line 16.
Following: "(5)"
Strike: "Each member"
Insert: "Members"
Following: "serve"
Strike: "for a term of 4 years"
Insert: "staggered 4-year terms"
7. Page 11, line 23 and page 12, line 1.
Following: "he has" on line 23
Strike: remainder of line 23 through "includes" in line 1,
page 12
8. Page 12, line 2.
Following: "(a)"
Strike: "obtaining"
Insert: "obtained"
9. Page 12, lines 4 and 5.
Following: "(b)"
Strike: remainder of line 4 through "having" in line 5

10. Page 12, line 7.
Following: "(c)"
Strike: "being"
Insert: "been"
11. Page 12, line 10.
Following: "(d)"
Strike: "violating"
Insert: "violated"
12. Page 12, line 12.
Following: "(e)"
Strike: "violating"
Insert: "violated"
13. Page 12, line 21.
Following: "Fees."
Insert: "(1)"
14. Page 12, line 23.
Strike: "(1)"
Insert: "(a)"
Renumber: subsequent subsections
15. Page 13, line 4.
Following: line 3
Insert: "(2) All fees collected by the board under this section must be deposited in the state special revenue fund for the use of the board in administering this act, subject to 37-1-101 (6)."

AND AS AMENDED
DO PASS

STATEMENT OF INTENT ATTACHED

MR. PRESIDENT:

ME, YOUR COMMITTEE ON PUBLIC HEALTH, WELFARE AND SAFETY HAVING
HAD UNDER CONSIDERATION SENATE BILL NO. 79, ATTACH THE FOLLOWING
STATEMENT OF INTENT:

STATEMENT OF INTENT

SENATE BILL NO. 79

A statement of intent is required for this act because it delegates
rulemaking authority to the board of occupational therapy practices.
It is the intent of the legislature that in adopting its rules the board
should look to standards promulgated by the American occupational
therapy association and the committee on allied health, education,
and accreditation of the American medical association. These standards
should provide guidance to the board for rules regarding recognition
of educational programs and the type of examination to be given for
licensure. The legislature intends that rules adopted by board governing
licensure and conduct of members of the profession be aimed at ensuring
the public that practitioners are competent and are providing quality
health care services within the scope of this act.

SENATOR JUDY JACOBSON, CHAIRMAN

STANDING COMMITTEE REPORT

JANUARY 23,

1935

MR. PRESIDENT

We, your committee on PUBLIC HEALTH, WELFARE AND SAFETY

having had under consideration HOUSE JOINT RESOLUTION No. 6

THIRD reading copy (BLUE)
color

OPPOSITION TO PERSECUTION OF BAHAI'S IN IRAN

HEWITT (MAZUREK)

Respectfully report as follows: That HOUSE JOINT RESOLUTION No. 6

BE CONCURRED IN

MAZUREK

MAZUREK

SENATOR JUDY JACOBSON

Chairman.

STANDING COMMITTEE REPORT

JANUARY 23 19 85

MR. PRESIDENT

We, your committee on **PUBLIC HEALTH, WELFARE AND SAFETY**

having had under consideration **SENATE BILL** No. **19**

FIRST reading copy (**WHITE**)
color

ESTABLISH AND FUND CHILD ABUSE PREVENTION PROGRAM

Respectfully report as follows: That **SENATE BILL** No. **19**

be amended as follows:

1. Title, line 7.
Following: "AMENDING"
Strike: "SECTIONS"
Insert: "SECTION"

PAGE 1 of 3

XXXXXX
DO PASS

XXXXXXXXXX
DO NOT PASS

CONTINUED

Chairman.

2. Title, line 8.
Strike: "AND 50-15-201"
3. Page 2, line 10.
Following: "children;"
Insert: "and"
4. Page 2, line 11.
Strike: subsection (h) in its entirety
Re-number: subsequent subsections
5. Page 5, line 17.
Following: "license,"
Strike: "\$30"
Insert: "\$40"
6. Page 6, line 4.
Following: "provided in"
Strike: "subsection"
Insert: "subsections"
Following: "(3)"
Insert: "and (4)"
7. Page 6, line 13.
Following: "fund,"
Insert: "\$10 must be deposited in and credited to the
children's trust fund account established by
[section 1],"

8. Page 6, line 19 through line 6, page 7.
Strike: Section 7 in its entirety
Insert: "NEW SECTION. Section 7. Voluntary checkoff for child abuse prevention program. (1) Each individual taxpayer who is required to file an income tax return under this chapter and who is entitled to a refund may contribute \$2 to the child abuse prevention program provided for in [section 2], by marking the appropriate box on his state income tax return.

(2) Each Montana state individual income tax return form must contain a provision for indicating a contribution to the child abuse prevention program in substantially the following form:

Child abuse prevention program. Check this box if you wish to designate \$2 of your tax refund to help fund the child abuse prevention program in Montana. Check the corresponding box for your spouse if your spouse wishes to contribute \$2 of the refund for the same purpose."

9. Page 7, line 10.
Following: "section 5."
Insert: "Section 7 is intended to be codified as an integral part of Title 15, chapter 30, and the provisions of Title 15, chapter 30 apply to section 7."

AND AS AMENDED
DO PASS

7
STATEMENT OF INTENT ATTACHED

CHAIRMAN, SENATOR JUDY JACOBSON

MR. PRESIDENT:

WE, YOUR COMMITTEE ON PUBLIC HEALTH, WELFARE AND SAFETY HAVING HAD UNDER CONSIDERATION SENATE BILL NO. 19, ATTACH THE FOLLOWING STATEMENT OF INTENT:

STATEMENT OF INTENT

SENATE BILL NO. 19

Section 2 requires the department of social and rehabilitation services to adopt rules implementing the child abuse prevention program.

The rules should:

- (1) provide for an overall state plan for the program;
- (2) develop criteria for the receipt of program funds;
- (3) establish priorities among funded services and activities;
- (4) provide a method of monitoring the effectiveness of funded services and activities and the expenditure of funds from the children's trust fund account; and
- (5) address other matters necessary to implementation of the child abuse prevention program.

December 1984

Reader's Digest ^{\$1.50}

JAMES MICHENER'S RECIPE FOR A LONGER, BETTER LIFE

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JOYFUL AND TRIUMPHANT

A TRUE CHRISTMAS STORY

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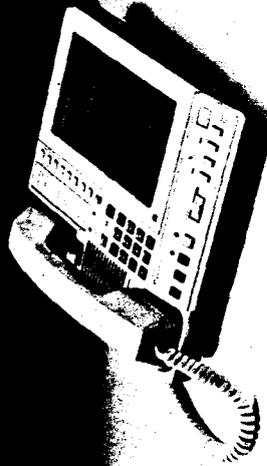
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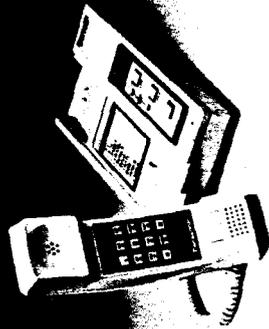
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Despite all the campaigns waged in their behalf, millions of innocent people in dozens of countries are still persecuted and sometimes killed because of their politics, skin color, ethnic background, class origin or religious beliefs. In revolutionary Iran, the regime of Ayatollah Khomeini has elevated the medieval witch hunt to a national priority. This pitiless effort aims to "cleanse" the Islamic state of the Baha'is, adherents of a peace-loving minority religion, solely because they refuse to renounce their faith.

BY FERGUS M. BORDEWICH

TWO OF MY BROTHERS and my brother-in-law were taken away in the night and killed by the Ayatollah's executioners," says an elderly doctor. "The Pasdars [revolutionary guards] stripped me of my home, my car, my property, and shut down my medical practice. When they told my nephew that every member of the family, from eight to eighty, was to be killed, I decided to flee."

The old man pauses for a moment, choosing his words. "And yet we are not against the Iranians or Khomeini," he finally says. "We will never take vengeance on anyone. All we want is to be left in peace to worship as we choose."

The doctor's experience is typical of the unremitting terror that has engulfed the followers of the Baha'i faith since Shi'ite Moslem fanatics seized power in Iran in 1979. The Khomeini regime has mounted a steady campaign of persecution against the Baha'is—killing some 200, imprisoning and torturing hundreds more, and forcing tens of thousands into exile.

"Instruments of Satan." Since their founding in the 19th century by a Persian prophet whom they call Baha'u'llah, or Glory of God, the Baha'is have been regarded by their countrymen as heretics from Islam. But today's Shi'ite radicals have added a new resentment: to

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just slightly ahead of our time.

THEIR "CRIME" IS FAITH

them, the generally well-educated and progress-minded Baha'is are symbolized by the late Shah's modernization attempts, which Khomeini's followers are determined to reverse. In the words of one powerful religious judge, "The Iranian nation cannot tolerate the perverted Baha'is, who are instruments of Satan and followers of the devil and of the superpowers and their agents."

Such sordid accusations are part of the awful nightmare land of today's Iran, where contempt is virtue, cruelty is devotion and ignorance is wisdom. The 250,000 or so Baha'is who remain in Iran are pacifists by creed—like Mahatma Gandhi, they believe that violence begets only more violence—and they submit to their fate with the calm surrender of Christian martyrs.

The Baha'is, who number some four million in 166 countries, practice a gentle faith that emphasizes the unity of religions, nations and races, and considers "service to mankind" a form of worship. Much in their canon is common to all the great religions—including Islam. Baha'is are prohibited by their religion from participating in politics, and also believe in strict obedience to the laws of any country in which they live. Indeed, even while their families are being tormented by the authorities, Baha'is draftees—despite their faith's pacifism—are serving in Iran's war against Iraq.

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No fewer than 40,000 of the 300,000 Baha'is who lived in Iran before the revolution have been forced to flee. For those who remain—stripped of their jobs, homes and dignity—daily life is an ongoing agony of fear and death. A well-known Baha'i doctor, who for decades had treated Baha'is and Moslems alike, was beaten to death by a fanatical mob in his own Teheran clinic. A 75-year-old bazaar merchant was murdered when he refused to recant his beliefs.

Young Baha'i girls have been abducted and forced to become Moslems. Wives have been jailed when they attempted to visit their imprisoned husbands. Throughout Iran, Baha'i children have been ordered out of the schools and universities. And the holiest Baha'i shrines have been obliterated.

Many Baha'is are dragged away in the middle of the night. "When the Pasdars came for my father," a 25-year-old woman recalls, "we expected he'd be interrogated and released. After seven months they finally let us see him. He had been tortured and his legs were dragging, but he tried not to show it. He told us that he was happy because he was serving our religion. Then one day they just killed him. They never even told us what he was charged with."

Trials, when they take place at all, are a travesty. "A friend of mine was in the courtroom only ten minutes," says one Baha'i refugee from Shiraz. "The judge, a *mullah* [reli-



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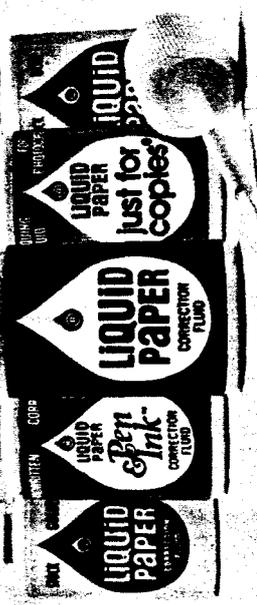
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gious teacher], asked her if she was a Baha'i. 'Yes,' she replied. He asked if she would become a Moslem. She answered 'No.' 'Then the Koran says you must be executed,' the *mullah* said. She was hanged instantly."

Unlike Christianity, Judaism, and Zoroastrianism (another Persian religion), the Baha'i faith was never recognized as a separate religion by the constitution of Iran, where there is a mandatory death penalty for renouncing Islam. "The fundamentalist *mullahs* and their followers feel a religious duty to eliminate the Baha'is," explains a European diplomat with long experience in Iran. "They ask the Baha'is to convert. If the Baha'is refuse, then, in the *mullahs'* eyes,

they are guilty of a religious crime and have to be executed."

Price of a Purge. Repression has been particularly vicious in the countryside. Frenzied mobs led by rabble-rousing *mullahs* roam from town to town to harass Baha'is. In one desert hamlet, an elderly Baha' farmer and his wife were burned alive. Even death is no refuge. In the city of Shiraz, Shi'ite mobs pulled Baha'i corpses out of their graves in search of jewelry.

In the major cities, the persecution is led by the Pasdars and by the revolutionary committees, which have been set up in every workplace to investigate employees' beliefs and to purge the Baha'is and others with whom they disagree. Those who don't recant are fired. Recent

reports from Teheran indicate that more than 10,000 Baha'is have been arbitrarily dismissed, had their pensions canceled or been ordered to repay the salaries they earned before being fired. Nowhere is the government's determination to wipe out the Baha'is clearer than in its systematic suppression of the Baha'is' National Spiritual Assembly, the body responsible for managing the community's religious affairs in Iran. From the start, Baha'i community workers had been frequent victims of Shi'ite zealots; then, in 1980, the nine members of the Baha'i Assembly were arrested, and disappeared without a trace. In 1981 eight of the nine new assembly members were summarily executed (one

was "lucky" to be out sick). Undaunted, the Baha'is elected yet another new assembly. In August 1983 the Iranian government declared participation in any Baha'i administrative activity a crime. Honoring their obedience to local laws, the Baha'is disbanded all their remaining institutions in Iran. But the killings and persecutions have continued.

*Names have been changed to protect relatives in Iran.

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THEIR "CRIME" IS FAITH

her late 20s. Expelled from her job for her beliefs, she began tending Baha'i children barred from government schools. Meanwhile, the Pasdars were hunting Daryoush, her husband, who owned a small factory. The Pasdars were looking for Daryoush because they knew him to be a counselor to Baha'i youth, an "official" in government eyes. The "subversive" texts he taught were documents of various world religions, including the Bible—and the Koran.

Finally, Daryoush was forced to go underground, and Mariam lived for the next several months at her mother's home. "One night, eight Pasdars burst in the door and demanded my husband," Mariam says. "Not finding him, they dragged me off to prison and interrogated me eight hours a day. They told me that if I renounced my religion everything would be all right. But how can you deny something you believe in?"

Released after 14 days, Mariam discovered that her home, car and bank accounts had been confiscated along with those of her parents. Daryoush remained on the run for nearly eight months. In the end, the couple escaped to Canada.

The largest group of Baha'i refugees, about 7500, has settled in the United States. Many have also been accepted by Canada, Australia, the Scandinavian countries and a few Latin American states. But since the early 1980s, the outflow has been reduced to a mere trickle. If a

Baha'i tries to leave legally, his passport is lifted and he is jailed. For those who wish to escape, there is almost no alternative to the harrowing trek across the desert to Pakistan or through the rugged mountains to Turkey.

Power of Faith. Many Baha'is arrive at the border without money, friends or protection. The 1000 or so Baha'i refugees in Pakistan have been receiving about \$50 a month per person from the United Nations High Commission on Refugees, but a number of them have been waiting a year to be accepted by a third country. Several hundred more are waiting in Turkey for permission to emigrate.

Because the Baha'is won't strike back at the regime, states Gerald Knight, a British Baha'i who serves as the faith's U.N. representative for human rights in New York, the only hope for these gentle people is in diplomacy and international protest. Since the persecutions began, quiet representations have been made to the Iranian government by the U.N. Secretary General. Moreover, resolutions condemning persecution of the Baha'is have been adopted by the U.N. Commission on Human Rights, the European Parliament, the U.S. Congress, and the parliaments of Australia, Canada, West Germany and other countries. International efforts have so far, at best, only slowed the pace of the persecution.

For the moment the Baha'is are hopefully watching the result of

THEIR "CRIME" IS FAITH

the May 25, 1984, decision of the U.N.'s Economic and Social Council to appoint a special representative "to make a thorough study of the human-rights situation" in Iran, and to report to the Human Rights Commission. Much, of course, depends on the investigator, yet to be named, and on the Iranian response.

In Iran, meanwhile, the stage remains set for genocide. The threat of total extermination will hang over the Baha'is as long as fanatical religious leaders, with their totalitarianism of hate and bigotry, remain in power. If Iran were to lose its war with Iraq, or if its economy were finally to collapse, it could scarcely be surprising if the radical *multaks* looked to the Baha'is as scapegoats and put in-

to effect the "final solution" that they seem to have had in mind all along.

The Baha'is pray that the world will come to their aid, by continuing to accept Baha'i refugees and by putting economic and diplomatic pressure on Iran. To endure the nearly unendurable daily life inside Iran, however, they will look ultimately to their own faith.

"We are not bitter," Gerald Knight says, with the sense of self-assurance and conviction that rises through the words of nearly all Baha'is. "We don't hate the people who are killing our fellow Baha'is. Rather, we take our example from the people who are being killed—they are filled with love for their tormentors. In them we see the power of God."

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—Bennett Cerf in *Saturday Review*

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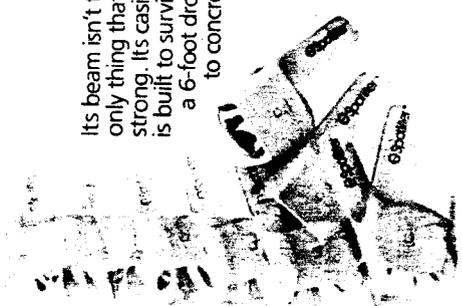
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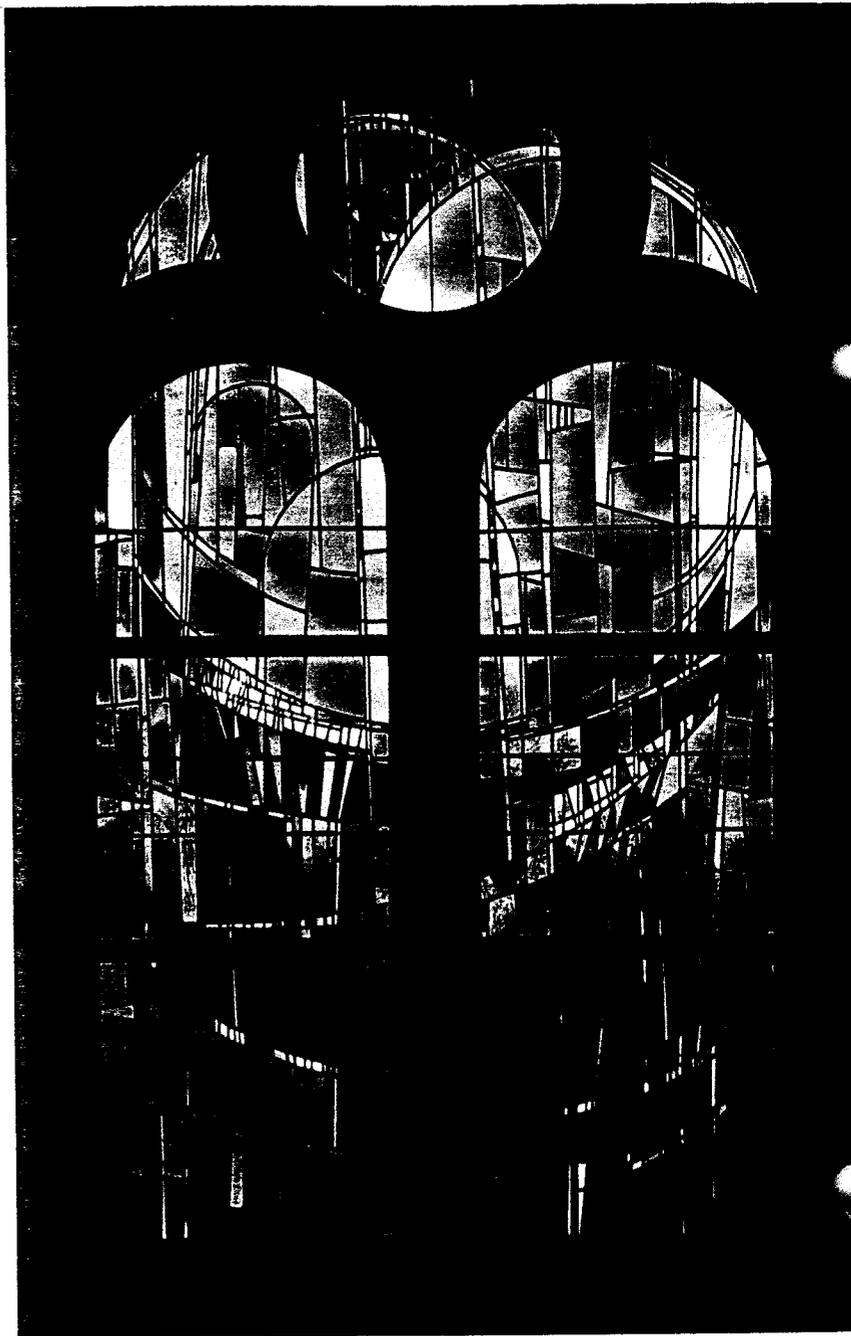


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January 23, 1985

Supporting documentation and information on House Joint Resolution 6, presented to the Montana Senate Public Health, Welfare and Safety Committee.

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Chronology of persecutions of Baha'is of Iran	Page 19

Ninety-eighth Congress of the United States of America

AT THE SECOND SESSION

Begun and held at the City of Washington on Monday, the twenty-third day of January, one thousand nine hundred and eighty-four



Concurrent Resolution

Whereas more than one hundred and fifty members of the Baha'i faith have been brutally executed by Iranian authorities since the 1979 Islamic revolution;

Whereas many Baha'is in Iran have disappeared and others have been tortured, persecuted, and deprived of their fundamental rights to personal property and employment;

Whereas an edict issued by Iran's Prosecutor General on August 29, 1983, has far-reaching implications that threaten the lives of three hundred thousand Baha'is residing in Iran and places the future practice of Baha'ism in jeopardy by dismantling the administrative structure of the Baha'i religion; and

Whereas these actions for the first time establish an expressed national policy which lays the legal foundation for executions, arrests, the confiscation of property, denial of jobs and pensions, expulsion of Baha'i children from schools, and other pressures which may be brought to bear by Iranian authorities on the Baha'is: Now, therefore, be it

Resolved by the House of Representatives (the Senate concurring), That the Congress—

(1) holds the Government of Iran responsible for upholding the rights of all its nationals, including the Baha'is;

(2) condemns the recent decision taken by the Government of Iran to destroy the Baha'i faith by labeling as "criminal acts" all Baha'i teaching and organized religious activities, including the attempts by Baha'is to elect their own local and national leaders, to meet in assemblies, to communicate among themselves, and to work for volunteer committees; and

(3) calls upon the President—

(A) to work with appropriate foreign governments and the allies of the United States in forming an appeal to the Government of Iran concerning the Baha'is;

(B) to cooperate fully with the United Nations in its efforts on behalf of the Baha'is and to lead such efforts whenever it is possible and appropriate to do so; and

(C) to provide, and urge others to provide, for humanitarian assistance for those Baha'is who flee Iran.

SEC. 2. The Clerk of the House of Representatives shall transmit a copy of this concurrent resolution to the President.

Attest:

Benjamin R. Guthrie
Clerk of the House of Representatives.

Attest:

William F. Hoffa
Secretary of the Senate.

Monday, May 7, 1984

Baha'is hope world outrage will end the terror in Iran

Writing from Washington

The graceful, white temple, rising on the western shore of Lake Michigan in Wilmette, is an appropriate architectural symbol of a faith whose tenets are gentle and all-encompassing.

It requires considerable effort for the mind to juxtapose the contemplative images of the Baha'i faith's House of Worship with the bloody images resulting from Iran's remorseless persecution of people of the Baha'i faith.

The horror of that terror was dramatized last week

By Jerome R. Watson

in a House subcommittee hearing, where Rep. John E. Porter (R-Ill.) received a sympathetic reception as he advocated passage of a resolution condemning the terror and urging help for the 300,000 adherents of Baha'ism in that country.

Perhaps 170 Baha'is have been executed and hundreds more languish in prison, condemned by their fanatical oppressors as heretical "instruments of Satan and followers of the devil and of the Super Powers and their agents, such as ... Israel."

Although Christians, Jews, and Zoroastrians also suffer discrimination in revolutionary Iran, the Baha'is have been subjected to much more intense harassment, including forced conversions, torture, loss of jobs and property and denial of the right to practice their religion. The entire Baha'i community is under siege.

James F. Nelson, a municipal court judge in Los Angeles and chairman of the Baha'is national assembly in the U.S., told the subcommittee that Iranian authorities are bent on obliterating Baha'ism—a 19th century offshoot of Shiite Islam—from Iran.

In fact, Elliott Abrams, assistant secretary of state for human rights, described the persecution of Baha'is by the Ayatollah Kho-

meini's regime as one of the worst human rights problems in the world, "sickeningly reminiscent of Nazi Germany's treatment of German Jews before the Holocaust."

Moist eyes abounded in the hearing room as Said Eshraghi, who lives in Texas, recounted how his parents and one sister were executed for refusing to recant their faith.

When President Reagan appealed for tolerance of the Baha'is, the tyrannical Khomeini defiantly proceeded with executions. Yet the Baha'is believe world outrage, possibly leading to sanctions, is their best hope for ending the terror.

Abrams said the willingness of the United States allies to take a stand against the persecution has been "startlingly small." He said a desire for trade with Iran seems to be at the root of this timidity.

© News Group Chicago, Inc., 1984
Article by Jerome R. Watson
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The Darkness Called Iran

Some of our most poignant letters are from Wilmette, Ill., headquarters of the Bahai faith. They bear the names of men, women and children killed in Iran for "crimes against God." They recount a campaign to eliminate Iran's largest religious minority, 350,000 Bahais, whose nonviolent faith had its origins in Islam a century ago. They beg for concern, especially at the United Nations.

But the U.N. has no time for Iran's crimes. A few months ago, an Iranian exile gave delegates a list of 7,746 names, most of them leftists slain by the Ayatollah's firing squads. No one would sponsor a resolution. Third-world nations won't turn on a non-aligned partner; Europeans, West and East, find it expedient to avoid quarrels with Iran.

President Reagan has done the minimum by speaking out for the Bahais. Congress has passed a

resolution. What speaks louder is the silence among so many who used to denounce the Shah as a tyrant and pleaded for patience when Ayatollah Khomeini replaced him five years ago.

At that time, an article on the opposite page castigated the press for depicting the Ayatollah as a fanatic. Princeton's Prof. Richard Falk wrote that this "seems certainly and happily false." Indeed, the Ayatollah "may yet provide us with a desperately needed model of humane governance for a third-world country."

Iran is a dark place. Its economy is a shambles, its youth die in a holy war against Iraq. Its executioners are overworked, its despotic mullahs are ignorant of the world. But not too loud, please. Voices that might sway Iran — on the left and among the nonaligned — need to become audible.

1/20/84

Iranian treatment of Bahai is nothing short of genocide

Iran under the Ayatollah Khomeini seems to recognize no limits in its "holy" war against all infidels, chief among them the United States.

Its acts range from the relatively unharmed kind — like making scathing speeches in the United Nations in violation of that body's rule against insulting other members and publishing a postage stamp depicting the takeover of the U.S. Embassy in Tehran ("the American spy den") — to sending children into battle, taking a hand in international terrorism and, perhaps worst of all, persecuting its own minorities.

According to Amnesty International, whose credentials are as good as any, at least 144 members of the Bahai faith in Iran have been executed or assassinated by the government or its agents. Their principal "crime?" Adherence to their faith, and their refusal to convert to Islam.

Last June, 16 Bahai women were hanged after they refused to recant and convert. Another 130 were deposed of their property, confined for three days without food or water, then released to the fury of a mob. They escaped death only by hiding in a forest outside their village. Bahai leaders have been executed on trumped-up spying charges. Even children have been among those executed for what is officially condemned as heresy in Iran.

And why are the Bahai — in contrast with other religions and sects, which may be discriminated

against but are officially tolerated — so detestable in the sight of the fanatical mullahs who rule in Tehran? Presumably because of their faith, an eclectic one founded in Iran some 140 years ago, preaches the kind of tolerance that is so at odds with the Khomeini brand of Islam: Equality of all men and women, intellectual freedom, universal education and world peace.

Obviously such a doctrine, if widely followed in Iran, would undercut the regime's efforts to keep the populace in a constant state of fury and hate for all that is alien to the official line.

Pleas for an end to persecution of the 300,000 Iranian Bahai have been made by world leaders, including President Reagan, and by a number of international organizations, including the U.S. Commission on Human Rights in Geneva, but not, notably, the U.N. General Assembly. Efforts to bring the issue to the floor for debate have failed even to turn up a single government willing to offend Iran by sponsoring such a move.

The Bahai are not the only ones to suffer in Iran, of course. Amnesty International has received reports of more than 5,000 executions, which it regards as an "absolute minimum."

But the barbarous treatment the Bahai have received is so monstrous that it demands a special response from civilized nations whose only recourse is to focus greater attention on what amounts to no less than genocide.

Khomeini hits Baha'is again

The Iranian government has outlawed Baha'i institutions in Iran and has made membership in them illegal in the latest move to restrict religious practices of the minority group, according to the U.S. Baha'i National Center:

The measure signals an increase in attacks on the religion, which has been the target of a systematic campaign of repression by the fundamentalist Moslem regime of the Ayatollah Khomeini, which considers the Bah'ai faith heretical.

Hossein Musavi Tabrizi, the attorney general of Iran, issued an edict in late August which declared that Baha'i institutions and membership in them are criminal.

According to Baha'i reports,

the nine-member national administrative body of the Baha'is immediately assured the government of the Baha'i principle of obedience to government and then disbanded itself and some 600 local administrative groups.

The Baha'is pledged to continue to practice their beliefs and worship in private.

The comprehensive ban on Baha'i community activities is the latest action taken against the faith by the Khomeini regime.

Since the fundamentalists took power in 1979, most of the nation's Baha'i leadership has been executed or disappeared. Baha'i property has been seized and the practice of the faith has been effectively driven underground.

News-Free Press
Chattanooga, Tenn.
Oct. 1, 1983

WILMETTE, Ill. (AP) — The U. S. Baha'i Office of Public Affairs says Iran's newly declared ban on all Baha'i institutions and activities "is an act of genocide...intended to extirpate a religious community."

The statement says that Iran, by making Baha'i organizations and service to them a crime, has created conditions in which the community's "survival will be impossible."

But in keeping with a Baha'i principle of obedience to law, the U. S. office says Iran's Baha'is have "immediately dissolved their national assembly and some 600 local assemblies."

Previously about 150 of Iran's Baha'is have been executed or killed under the fundamentalist Islamic regime, with many others imprisoned and homes and businesses wrecked and looted.

Washington, D.C.
The Washington Times
Sept. 30, 1983

Baha'i spirit is undaunted

BY A WASHINGTON TIMES STAFF WRITER

In its latest efforts at systematically eliminating the Baha'i faith, which it considers to be heretical, the government of Iran has outlawed all Baha'i institutions and has made membership on the administrative bodies a criminal offense.

Baha'is nine-member National Spiritual Assembly in Iran, where from 300,000 to 500,000 members live a country of 37 million, immediately assured the attorney general of their principle of obedience to government. They, therefore, disbanded themselves and ordered the dismantling of 600 local administrative bodies.

This, then, leaves the faith in that country without any formal means of perpetuating itself, but those deeply entrenched in the beliefs of the religion which was formalized in the 1800s say such a move is external only: The government cannot quench the spirit.

Paul Glist, a spokesman for the Baha'is in Washington, said, "The government has already executed more than 150 Baha'is, including scores of key national and local Baha'i leaders, in their effort to systematically eliminate the Baha'is from Iran.

"This latest attack on Baha'i governing institutions can only be seen as another attempt to destroy the Baha'i community by attacking its organization where the Baha'i spirit cannot be crushed."

The executions, including a recent outbreak involving 17 persons, including children, have drawn protest internationally but a deaf ear in Iran. Earlier this year President Reagan personally intervened in behalf of the Iranian Baha'is.

Even more recently, a group of scholars on Iranian Islamic studies have made a plea for the government of Iran to stop its persecution of the Baha'is.

REAGAN TO ASSAIL IRAN OVER BAHAIS

To Urge Khomeini Government to Halt Planned Executions

By **BERNARD WEINRAUB**

Special to The New York Times

WASHINGTON, May 21 — President Reagan will issue a statement Sunday night saying the United States is "alarmed and dismayed" at the persecution of Bahais in Iran and urging the Iranian Government to halt the planned execution of a group of prominent Bahais, White House officials said today.

"I strongly urge other world leaders to join me in an appeal to the Ayatollah Khomeini and the rest of Iran's leadership not to implement the sentences that have been pronounced on these innocent people," said the Presidential statement, which was made available today.

300,000 to 400,000 Bahais

White House officials said the apparently increased persecution of the Bahai minority in Iran was "a serious issue with us, an important issue now." At least 150 Bahai men and women have been hanged or shot by Ayatollah Ruhollah Khomeini's Government since it came to power in 1979.

Although the Bahai population in Iran is relatively small — there are 300,000 to 400,000 Bahais in the country — the Khomeini Government has singled them out as adherents of a heretic Islamic sect. Bahais have generally served as businessmen, teachers, middle-level Govern-

Continued on Page 12, Column 6

REAGAN TO ASSAIL IRAN OVER BAHAIS

Continued From Page 1

ment officials and army officers in Iran.

The Bahais have no clergy and uphold the divine origin of all major religions, including Islam. The religion shuns violence, abstains from partisan politics and espouses the "eradication of prejudices of race, creed, class, nationality and sex."

The Bahais have been the scapegoats of Persian and then Iranian society for generations; an estimated 20,000 Bahais have been killed in Iran in the last 100 years, according to Bahai officials. The faith claims adherents in 173 countries.

Bahai officials in the United States said President Reagan's statement would be the first White House expression of concern about the persecution of the Bahais since the Iranian revolution, although Carter Administration officials also criticized Iran's treatment of the Bahais.

The statement was prompted, according to Administration officials, by several Congressional resolutions about the Bahais, growing State Department concern about the treatment of the minority and the highly vocal and organized Bahais in the United States, who number 100,000.

Among those sponsoring resolutions and pressing actively for the Bahais in recent months have been Edward J. Derwinski, counselor of the State Department and former Republican Congressman from Illinois; Senator John Heinz, Republican of Pennsylvania; Representative John E. Porter, Republican of Illinois and co-chairman of a newly formed Human Rights Caucus in Congress; Representative Don Bonker, Democrat of Washington; Representative Fortney H. Stark, Democrat of California, and Representative Jim Leach, Republican of Iowa.

Although Mr. Reagan, in his planned statement, said the Iranian Government had sentenced 22 members of the Bahai faith to death, Firuz Kazemzadeh, a Bahai of Iranian descent who is chairman of the Committee on Middle Eastern Studies at Yale, said in a telephone interview that two men and a woman had already been executed and that 19 now faced death in Iranian prisons.

Anniversary of the Faith

Mr. Kazemzadeh said the Presidential statement was being made to coincide with the founding of the Bahai faith, on May 23, 1844. On that date a merchant in the Persian city of Shiraz, Ali Muhammad, told a Moslem clergyman that he was divinely inspired to create the new faith. The merchant was later known as the Bab, or gate, signifying the gate between man and God.

"I think the President wished to express his feelings, his position on this matter of human rights," Mr. Kazemzadeh said.

He said the Bahais executed so far, and those under sentence of death, had been accused of "Zionism, subservience to the interests of the imperialistic powers, corruption on earth and warring against God."

"The Christians and Jews have suffered too in Iran, but the Bahais have been singled out for theological reasons," Mr. Kazemzadeh said. Bahai children have been barred from attending schools, Bahais have lost their jobs and an estimated 4,000 are believed to be "internal refugees" and in hiding, he said.

Mr. Reagan, in his statement, said, "America and the world are increasingly alarmed and dismayed at the persecution and severe repression of the Bahais in Iran."

He said the Bahais sentenced to death "are not guilty of any political offense or crime."

"Sparing their lives would be a step forward for Iran and the world community," Mr. Reagan added.

Panel urged to help protect Iran's Baha'is

By William F. Willoughby
THE WASHINGTON TIMES

MAY 03 1984

Iran has demanded that school officials furnish the photographs of Baha'i students, along with their birth certificates, to its government in a systematic effort to eradicate the Baha'i faith from the country, a congressional panel was told yesterday.

Members of the House Foreign Affairs subcommittee on human rights were asked to keep the spotlight on the persecution of Iran's 350,000 Baha'is.

A Los Angeles judge, who heads the faith's national assembly for the United States, said there is evidence the Shi'ite regime now in power in Iran "is not entirely deaf to the voices of foreign governments or international public opinion."

Fathers would be identified through birth certificates of the Baha'i children, presumably to pinpoint members of the group, the panel was told.

The Baha'is number just under 1 percent of Iran's 37 million people. They are the country's largest non-Moslem religious minority.

Last year the Iranian government banned all organized Baha'i religious activities as criminal acts and demanded that the Baha'i organizational infrastructure be dismantled. The Baha'is complied.

More than 170 executions — including children — have occurred, although there have been fewer recently. More than 1,000 Iranian Baha'is have been jailed in the last two years and more than 700 are still imprisoned, the House panel was told.

Judge James F. Nelson of the Los Angeles Municipal Court, elected chairman of the National Spiritual Assembly of the Baha'is of the United States, said, "though the number of killings has diminished in the past two years, probably at least in part because of worldwide publicity, other pressures, including torture to force conversions to Islam or to extract false confessions, have intensified."

The Baha'is, while eclectic in their theological approach, adhere to the revelation of their own prophet, who was executed for his religious preaching.

In the United States there are 100,000 Baha'is.

Dr. Wilma M. Brady, a vice president of Spelman College in Atlanta, Ga., and vice president of the Baha'i national assembly for the United States said, "I feel an old, deep and very personal pain as I see members of my universal family persecuted solely because of their religious beliefs."

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ST. LOUIS, MO
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ST. LOUIS METROPOLITAN AREA

EDITORIAL

JUN 6 1984

Khomeini's Persecution of the Baha'is

The bitterness of the Iran-Iraqi war, has tended to obscure from public view a major internal problem that cries out for redress in Iran. We refer to the persecution of a significant religious minority by the theocratic regime of the Ayatollah Khomeini.

The attack on the Baha'i has been so intense that it has drawn the attention of the scattered Baha'i community worldwide, including a small handful of St. Louis members of the sect.

Recent testimony before the House Foreign Affairs Subcommittee on Human Rights shows just how vengeful the campaign has been. It is aimed at either converting the Baha'is to the Shi'ite Islamic mold, reducing them to servitude, or exterminating them entirely.

The Iranian government has not only banned all organized religious activity for the 300,000-member minority. It has dismissed Baha'is from government jobs, denied pensions to its members and expelled students from school for refusing to abandon their faith. More than 170 members have

been executed, and over 700 are now in jail.

Paranoia abounds among government officials. One Iranian-born Baha'i now living in Texas told of his father being accused of spying for Israel because he had once made a religious pilgrimage to that country. His sister was executed for teaching the Baha'i faith at a Baha'i Sunday School.

In late May, Congress adopted a resolution deploring the persecution, and the United Nations appointed a special representative to investigate the human rights situation in Iran. Such efforts seem woefully inadequate to halt such situations; but they are better than total silence.

American Baha'is at least deserve to have U.S. and U.N. leaders continue to focus the spotlight of international publicity on the fanatic Iranian regime, until such time as the repression eases or the regime itself goes the way of all dictatorships of either the right or the left.

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IRAN

Death Inside Khomeini's Jails

Safely away from Ayatollah Khomeini's jails, a survivor sat in a London office last week describing the torments she had endured. She was a woman in her early 40s, a mother of three. She was also a Bahai, a member of a religious faith that Iran's Islamic leaders consider a heresy. Since the overthrow of the shah, they have relentlessly persecuted the country's 300,000 Bahais—arresting them, confiscating their property and, sometimes, when they refuse to recant their religion, executing them. To use the woman's name would jeopardize the lives of relatives still in Iran. But the story she told NEWSWEEK's London bureau chief Tony Clifton seemed as credible as it was bleak. Excerpts:

I worked for the National Iranian Oil Co. in Shiraz. About two years ago I was taken before two mullahs who questioned me for four hours. They tried to convince me I should recant and convert to Islam. They told me that if I did not recant I would be dealt with according to "Islamic law." I said I could not. About 10 days later I was summoned again. They asked who my family and friends were and for the names of other Bahais. One said, "Don't think you're just going to lose your job—from now on you'll be followed everywhere."

And then I was sacked, for being "a follower of the misleading sect of Bahaiism." Bahais were not allowed to leave the country. But I didn't want to leave—I hadn't done anything wrong. At the end of 1982, four Revolutionary Guards came to our house and took me. My three-year-old boy ran after me crying, "I want my mummy!" A guard just threw him aside.

They drove me to the Sepah military prison in southern Shiraz. When we came to the courtyard they blindfolded me. I was led into a room and a voice said, "What's the charge?" and someone replied, "Bahai." There seemed to be other men in the room and they cursed me: "Your father was a dog." "Your ancestors were animals." "You're a racial degenerate." This went on for two hours. Afterward, I was taken to another room, where a woman stripped me and searched me. Then I was taken to a cell.

The cell was about 10 feet square. It was in

semidarkness, lit only by two dirty windows in the ceiling. There were about 40 women of all ages in it, most of them Bahais. But some were political prisoners. A small number were there for civil crimes. We were squeezed together standing up, and when we tried to sleep at night we had to lie on our sides, because if we lay on our backs or stomachs we took up too much room. I was there almost two months. During that time,



Bahai martyrs: A victim executed in Teheran (1981), Siyavashi (left), Mahmadnihrad, hanged in Shiraz (1983)

women were taken out and tortured and then brought back. There was never a time when someone was not groaning or screaming or lying unconscious next to you.

I will always remember Nusrat Yaldoi, a Bahai woman I knew. They tried to force her to recant, and the guards whipped her with wire cables. Because she was a woman they had covered her back with a cotton chador, because it would have been immodest for them to see her bare back. The wires had torn her back to shreds, so that you could see the bone, but they had also torn the chador to shreds and the pieces of rag had been whipped into the raw flesh on her back. They whipped her until she was unconscious and threw her in the cell. Then another group of guards came in and said they needed Yaldoi

for her trial. We all said she couldn't be tried because she was unconscious. They just dragged her by the arms, with her feet trailing on the floor. Later she told us that when they were beating her they said they would stop if she would go on radio and television to publicly deny her faith and to say that the Bahais spied for Israel. She was in the cell for 55 days without medical attention. Finally she was taken away and hanged with nine other women who had also refused to recant.

I was never tortured myself, but I was questioned endlessly, sometimes for 12 to 14 hours at a time. They tried to get me to reveal the whereabouts of other Bahais and where Bahai funds were hidden. Sometimes I would be blindfolded and stood against a wall, and suddenly the guards would cock their rifles as though they were about to shoot me. Once, they blindfolded me and took me downstairs to a room that must have been a torture chamber. I could hear someone being whipped, and could hear screams and groans. Someone said to me, "This will happen to you if you don't tell us what we want to know." Then one day I was taken into a courtroom. The guards had my three-year-old son. I hadn't seen him since they arrested me. They let him sit on my knee. One of the men said, "Here's your son. You can keep him with you, and have your home and pension back. All you have to do is recant. If you don't—we'll take you out and hang you." I still refused.

Torture: It was common practice to pressure on you through your family. One day the prison guards came for another Bahai woman, a young hospital nurse from Shiraz named Tahirin Siyavashi. They told her that her husband, Jamshid, had recanted. When they brought him to see her, two guards had to support him because he couldn't walk: he had been whipped and his toenails pulled out. Jamshid told her that he had been condemned to death, but that he had not recanted and that she must not do so either. Two days later they hanged him.

Last year they hanged Tahirin Siyavashi too. The youngest of the nine Bahai women hanged was Muna Mahmadnihrad. She was 17. Her father had been tied face down on a bed and flogged for refusing to disclose the names of other Bahais. He told her to cooperate with the authorities so that they would not beat her too. But of course she was so young she didn't know anything. So they hanged him, and they hanged her as well. She was only a high-school student and had never done any harm to anyone.

Then they released the survivor. She thinks she was freed because she was a high Bahai official in Shiraz. "I think they believed that if they let me go, they could keep watch on me and wait for me to lead the other people who were in hiding." Instead she made her way safely out of Iran. She still carries a photograph of Tahirin Siyavashi. "The last thing she said to me was, 'Go and tell everyone what they're doing to us.' And so I'm telling you, now."

Protest of Iran's treatment of Baha'is advances

By GARRY J. MOES

HELENA (AP) — The state House Human Services Committee Friday approved a resolution protesting Iran's alleged persecution of members of the Baha'i faith.

If approved by the full Legislature, Montana lawmakers would join their counterparts in 21 other states, as well as President Reagan and Congress, in calling for an end to reported torture and official elimination of the non-violent unitarian religion in Iran.

Richard Mereness, a school teacher and chairman of the Local Spiritual Assembly of the Baha'is of Helena, testified before the committee that the Moslem government of Iran is engaged in systematic religious genocide against members of his faith.

Mereness said all Baha'i activity has been declared criminal and the

ban is serving as the legal grounds for mass arrests.

He said one of the tenets of the Baha'i faith is absolute obedience to the government, and consequently, the Iranian National Spiritual Assembly of Baha'is has disbanded itself and all other organizations related to the faith.

"This (government) edict has made it legally impossible for Baha'is to exist," he said.

Mereness said the religion, founded in 1844, incorporates the basic tenets of all organized religions, emphasizing the unity of mankind, world peace, world order, the social equality of all people, pacifism and tolerance.

He said Iran's Islamic clerical rulers regard the Baha'i faith as heresy, based on Islam's teaching that all spiritual revelation ended when the Moslem prophet Mo-

ammed died.

He said there are 300,000 members of the Baha'i community in Iran, making it the largest religious minority.

Latest figures indicate at least 194 members of the faith have been executed, 1,000 arrested and 750 imprisoned awaiting trial or charges, he said.

"The voice of the Iranian Baha'i community has been stilled. ... We, the American Baha'is, must become their voice and alert the world," he said.

President Reagan has appealed to other world leaders and Iran's Ayatollah Khomeini to stop execution of innocent members of the Baha'i faith, he said.

Mereness said that in addition to arrests, imprisonment and execution, the Iranian government has expelled Baha'i children from school, fired

Baha'is from their jobs, confiscated property, livestock, bank accounts, farms and businesses of members. Baha'i property and shrines have been destroyed, cemeteries attacked and bodies exhumed and scattered, he said.

"Every avenue of life has been attacked by this oppressive regime to the end that the continued existence of every Baha'i in Iran is in grave peril," he said.

Besides American state and federal government protests, condemnation has been officially voiced by the United Nations Human Rights Commission; Canadian, European and Australian parliaments; and the human rights watchdog group, Amnesty International, he said.

Montana House Joint Resolution 6 is sponsored by Rep. Jan Brown, D-Helena, a former lobbyist for the Montana Association of Churches.

The Bahá'í Faith and its World Community

Introduction

The Bahá'í Faith is an independent world religion with adherents in virtually every country. The Bahá'í world Community—often known as the Bahá'í International Community—is a cross-section of humanity, including almost all nationalities, classes, trades, professions, rich and poor, literate and illiterate. It comprises members of the Bahá'í Faith living in more than 100,000 localities in over 340 countries and territories—152 of these independent nations—and unites men and women of various religious and ethnic origins. More than 1,600 ethnic groups and tribes are represented.

Bahá'í Writings

The writings that guide the life of the Bahá'í International Community comprise numerous works by Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith, and interpretations by His son, 'Abdu'l-Bahá, and Bahá'u'lláh's great-grandson, Shoghi Effendi. Bahá'í literature can be read today in over 600 languages and dialects.

Bahá'í Teachings

The central teachings of the Bahá'í Faith are the oneness of God, the oneness of religion, and the oneness of mankind. The fundamental principle proclaimed by Bahá'u'lláh is:

- that religious truth is not absolute, but relative,
- that Divine Revelation is a continuous and progressive process,
- that all the great religions of the world are divine in origin,
- and that their missions represent successive stages in the spiritual evolution of human society.

Since the Bahá'í Faith teaches that the purpose of religion is the promotion of concord and unity, and that religion is the foremost agency for the achievement of peace and orderly progress in society, the Bahá'í Writings provide the outline of institutions necessary for the establishment of peace and world order—such as a world federation or commonwealth, with executive, legislative, and judiciary arms, an international auxiliary language, a world economy, a mechanism for world intercommunication, and a universal system of currency, weights, and measures.

Characteristics of the Bahá'í Community

Bahá'ís have, for over one hundred years, striven to bring about the unity of mankind, world peace, and world order. To achieve this goal while reflecting the basic purpose of human life—which for Bahá'ís is, in essence, to know and to worship God, and to carry forward an ever-advancing civilization—the Bahá'í world community has continually encouraged the fulfillment of certain essential requirements. A few of these are:

- 1) The **fostering of good character** and the development of spiritual qualities, such as honesty, trustworthiness, compassion, and justice. These are achieved through prayer, meditation, and work done in the spirit of service to humanity—all expressions, for Bahá'ís, of the worship of God.
- 2) The **eradication of prejudices** of race, creed, class, nationality, and sex. In pursuance of the Bahá'í principle of the organic oneness of humanity, Bahá'í communities have gained considerable experience in eliminating all forms of discrimination.
- 3) The systematic **elimination of all forms of superstition** hampering human progress, and the achievement of a balance between the material and spiritual aspects of life. Both tasks rest on an understanding of the principles of an unfettered search for truth, and of the harmony of science and religion as two facets of truth.
- 4) The **development of the unique talents and abilities of every individual** through the pursuit of knowledge and the acquisition of skills for the practice of a trade or profession. This creates not only personal satisfaction, but also the enrichment of society as a whole.
- 5) The **full participation of both sexes** in all aspects of community life, including the elective and administrative processes and decision-making. This stance fosters implementation of the Bahá'í principle of equal opportunities, rights, and privileges for men and women.
- 6) The fostering of the principle of **universal compulsory education**. Bahá'í communities are beginning to establish primary and secondary schools, open to people of all backgrounds, in places where educational facilities are not available, as well as adult education programs in basic literacy and community development. At present there are 133 Bahá'í schools and institutes.

Bahá'í Laws

Besides spiritual laws requiring daily prayer and an annual period of fasting, the Bahá'í Faith has social laws. It requires monogamy, for instance, and makes marriage conditional on the consent of both parties and their parents. Divorce is discouraged in the Bahá'í community, and Bahá'í law requires a year of trial separation, after which, if differences cannot be resolved, divorce is permissible. Bahá'í law also prohibits the use of alcoholic drinks and narcotics.

Non-Partisan Character

The Bahá'í Faith is not aligned with any government or political party. While they may accept non-partisan government posts and appointments, Bahá'ís may not be a member of any political party or the partisan of any political faction or ideology. Bahá'ís, both individually and collectively, are enjoined to obey the laws of their respective states and the authority of the legally constituted govern-

ments under which they live. Without regard for political affiliation, Bahá'ís may vote in general elections and participate in the ordinary civic life of their community. The institutions and programs of the Bahá'í Faith are supported exclusively by voluntary contributions from its own members.

Bahá'í Administrative Order

Free from any form of ecclesiasticism, having neither priesthood nor manmade ritual, and forbidding asceticism, monasticism, and mendicancy, the Bahá'í Faith relies on a pattern of local, national, and international administration, created by Bahá'u'lláh, elaborated by 'Abdu'l-Bahá, and implemented by Shoghi Effendi. Each locality, for instance, of nine or more adult Bahá'ís, elects each year a council—a Local Spiritual Assembly. At present, there are over 25,500 assemblies throughout the world.

National Spiritual Assemblies are also elected annually by previously elected delegates who come together in a national convention. There are over 130 National Spiritual Assemblies. Once every five years, at an international convention, these assemblies gather to elect the Universal House of Justice, the supreme institution of the Bahá'í Faith. All Bahá'í elections take place by secret ballot, with no nominations or electioneering.

Appointive institutions also exist in the Bahá'í International Community. Among them are the Hands of the Cause of God and the Continental Board of Counsellors, who are assisted in their work by Auxiliary Boards. Their functions are educative and center on teaching the Bahá'í Faith and protecting the community.

Houses of Worship

The central position of prayer and meditation in Bahá'í individual and community life places emphasis on houses of worship in villages, towns, and cities. At present, Houses of Worship exist in Wilmette, Illinois, U.S.A.; Frankfurt-am-Main, West Germany; Kampala, Uganda; Sydney, Australia; Panama City, Panama, and plans are under way for the construction of buildings in India and Samoa. Services of worship consist of the recitation of the scriptures of all religions and "a capella" music. Eventually, each locality will have its own place of worship, which will be enlarged and developed to serve as the seat around which the scientific, educational, humanitarian, and administrative institutions of the Bahá'í community revolve.

Relationship to the United Nations

The Bahá'í International Community is accredited in consultative status with the United Nations Economic and Social Council (ECOSOC) and with the United Nations Children's Fund (UNICEF). It is also affiliated with the United Nations Environment Program (UNEP) and with the U.N. Office of Public Information. It has representatives

with the United Nations in New York, Geneva, and Nairobi, as well as a special representative for the continent of Africa. The relationship of the Bahá'í International Community with the United Nations dates from 1948.

In its work with the United Nations, the Bahá'í International Community has participated in meetings of U.N. bodies concerned with issues of human rights, social development, the status of women, the environment, human settlements, world food, science and technology, population, the law of the sea, crime prevention, narcotic drugs, youth, children, the family, disarmament, and the United Nations University. It has furnished information, submitted statements, and published brochures on most of these subjects. It has taken part in United Nations years, in world conferences and congresses, and in regional conferences and seminars concerned with the socio-economic problems of our planet.

Bahá'í History

The Bahá'í Faith was founded in Persia (Iran) by Mirzá Husayn-'Alí (1817–1892), known as Bahá'u'lláh, the "Glory of God." The word "Bahá'í" derives from **bahá** ("glory" or "splendor") and means a follower of Bahá'u'lláh. The Bahá'í Faith is intimately linked with the Bábí Faith, founded in 1844 by Mirzá 'Alí-Muhammad (1819–1850), known as the Báb or "Gate." The Báb announced that He was not only the founder of an independent religion, but the herald of a new and far greater prophet or messenger of God, who would usher in an age of peace for all mankind. In 1863, Bahá'u'lláh declared that He was the one prophesied by the Báb.

Bahá'u'lláh was exiled from Iran to various places within the Ottoman Empire, and in 1868 was sent as a prisoner to the fortress city of 'Akká in the Holy Land, in the vicinity of which He passed away in 1892. In His will, He appointed His eldest son, 'Abdu'l-Bahá (1844–1921), to succeed Him in leading the Bahá'í community and in interpreting the Bahá'í Writings. 'Abdu'l-Bahá in turn appointed His eldest grandson, Shoghi Effendi (1896–1957), as His successor, the Guardian of the Cause and authorized interpreter of the Bahá'í teachings. Today, the affairs of the Bahá'í world community are administered by the Universal House of Justice, the supreme elected council of the Bahá'í Faith.

Bahá'í World Center

The Bahá'í World Center is in the Holy Land. From the time of Bahá'u'lláh's exile to 'Akka, then part of the Ottoman Empire, that World Center has been established in the two cities of 'Akká and Haifa. The Bahá'í Holy Places in those two cities consist of the Shrines of the Founders of the Faith—the Báb and Bahá'u'lláh—and historic sites associated with Them. It was Bahá'u'lláh Who instructed that the World Center of His Faith should be in the neighborhood of these Shrines.

Mr. Chairman, Members of the Human Services Commission, thank you for the opportunity to testify today.

My name is Richard Mereness. I am a school teacher in the Helena School System and am the chairman of the Local Spiritual Assembly of the Baha'is of Helena, Montana. I am here as a representative of the Baha'is in the State of Montana.

I am also here to appeal for your support of House Concurrent Resolution #6 asking the State of Montana to request the President and Congress of the United States to continue their efforts to halt the persecution and severe repression of the Baha'is in Iran. There already exists precedent for this appeal. The 98th Congress of the United States passed Concurrent Resolution 226 sponsored by Congressman John Porter and co-sponsored by 188 congressmen. It was subsequently passed unanimously by the United States Senate on June 15, 1984. A copy of this resolution is available before you. There is also before you a packet of information which contains copies of articles from Montana and other papers the most recent of which appeared in the December 20th, 1984 Independent Record. In addition there is our most recently updated chronology, a fact sheet, and the essentials of my talk today. It is our hope that this information along with any answers I may provide today will guide you in your considerations regarding Resolution #6.

Briefly, the Baha'i Faith was founded in Persia and incorporates the basic tenets of all organized religions. It emphasises the unity of mankind, world peace, world order, the social equality of all people, pacifism, and tolerance.

Richard Schifter, U.S. Ambassador to the United Nations Human Rights Commission stated in November 1984 that "if any set of human rights violations in the world today cries to high heaven, this one surely is it." In contrast to cases in which repressive governments act against their political enemies he said, "murder and torture are practiced by the Government of Iran against a friendly, kindhearted and totally peaceful group" whose religion "teaches them not to involve themselves in politics, but to accept whatever laws and rules a government might lay down."

The Baha'i Faith is regarded as a heresy by Iran's clerical rulers. The Islamic rulers cannot recognize the Baha'i Faith as a religion because of the Islamic belief that Muhammad was "The Sēal", and last of the prophets. Consequently, they believe no prophet of comparable stature with Muhammad would appear. This makes it impossible from their point of view for subsequent revelation to occur, and the Baha'is are therefore heretical.

The Baha'is in Iran have been persecuted since the inception of their faith in 1844. In 1952, for example, 20,000 believers were killed in a frenzied attempt to eliminate its adherents. History records chronic attempts to still the movement in Iran. The years under Shaw Pavlavi were relatively quiet with occasional executions instigated for the most part by Iran's Mullas. However, since the Islamic regime under Aya-tolla Khomeini came to power in 1979, the Baha'is security has rapidly deteriorated.

The 300,000 member Baha'i community there (Iran's largest religious minority) has been increasingly subjected to systematic and officially sanctioned persecution. Latest figures indicate at least 194 have been

executed. Of the more than 1000 arrested, over 750 are still currently imprisoned without trial or charges. In December 1984, State Department spokesman John Hughes released reports that nine more Iranian Baha'is had died in Iranian prisons: six were executed in Tehran on December 9, and 3 others had died in Tabriz in November. In addition the report stated that 19 others are under death sentences. Aside from this recent atrocity an example of a typical humiliating treatment related to a killing is represented by a woman who lost her husband in June of 1983. After shooting her husband the authorities demanded that she pay for the cost of the bullets in the execution.

On another occasion three teenaged girls were hanged, their only crime being their refusal to recant their faith. President Reagan had appealed to the Iranian authorities prior to their executions. He stated, "These individuals are not guilty of any political offense or crime, they have not plotted the overthrow of the regime, and they are not responsible for the deaths of anyone. They only wish to live in accordance with the dictates of their own consciences. I strongly urge other world leaders to join me in an appeal to the Ayatolla Khomeini and the rest of Iran's leadership not to implement the sentences that have been pronounced on these innocent people."

Lesser crimes also are perpetrated against the Baha'is. Children are expelled from schools, Baha'is are fired from their jobs; property, livestock, bank accounts, farms and businesses are confiscated by the government. Baha'i holy properties and shrines have been destroyed, and even cemeteries have been attacked and bodies exhumed and the remains scattered. Every

avenue of life has been attacked by this oppressive regime to the end that the continued existence of every Baha'i in Iran is in grave peril. But there exists a greater crime, the most insidious crime, a legal crime.

Recently, on 8/29/83, the Prosecutor General of Iran, Seyyed Hoseyn Musavi Tabrizi banned all Baha'i activity as a "criminal act". This means that Baha'is cannot meet in groups to practice their Faith. They cannot hold regular 19 day feasts, or meet to pray, or conduct children's classes among other activities, nor can their elected representatives meet to guide the affairs of communities both on a local and a national level. This edict establishes the "legal" grounds for mass arrests and enables Iran's religious leaders to legally commit what amounts to religious genocide of the Baha'i community. Baha'is are now enemies of the state accused of subversion and spying.

When this edict was issued, the National Spiritual Assembly of the Baha'is of Iran formally protested the action, but they acquiesced to the law of the authorities. In a plaintive voice they asked for example, in response to the charge that Baha'is were among other things spies, "What is the mission of this extraordinary number of spies? What information do they obtain and from what sources? Whither do they relate it and for what purpose? What kind of 'spy' is an eighty-five-year old man from Yazd who has never set foot outside his village?" Systematically, logically, with overwhelming evidence, their response to the edict demonstrated the falsehood of the accusations hurled against the Baha'is by the Persecutor General. Then,

in an unprecedented action, the National Spiritual Assembly announced "the suspension of the Baha'i organizations throughout Iran" in order to establish its good intentions in conformity with a basic Baha'i tenet requiring complete obedience to the instructions of the government. Today the National Spiritual Assembly and all local spiritual assemblies are disbanded. This edict has made it legally impossible for Baha'is to exist. It was hoped that the government of Iran would reciprocate and show some good intentions; however, their pursuit of the goal of extirpating the Baha'is has intensified. Between the two year period from May 1982 to May 1984, the number of arrests increased five-fold over previous arrests dating from 1979. Pressure from the government is intensifying.

Iran's attack on the Baha'is has drawn protests of the United Nations Human Rights Commission, The European Parliament, the parliaments of Canada, Great Britain, Australia, and West Germany, Amnesty International, The United States Congress, 21 state legislatures and the president of the United States.

Although the protests have not brought a halt to the persecutions in Iran, it is our hope that they have served to slow their mounting intensification. We believe that world wide awareness will deter the government of Iran. We believe it is more difficult for a government, which necessarily must co-exist with other governments, to murder and torture when it knows the rest of the world is watching. Therefore we must protest. We cannot allow torture, that heinous act of inhumanity, to become a regular feature of what passes for judicial process in Iran today.

The voice of the Iranian Baha'i Community has been stilled. Through the thick walls of the dungeons and across the seas the world hears only the muffled groans of those whose bodies are tortured and mangled. We the American Baha'is must become their voice and alert the world.

The people and the government of the United States have an abiding commitment to decency, tolerance, and religious freedom. Through their elected representatives, they have already expressed their sense of outrage at the persecutions of the Baha'is in Iran. We hope the 49th session of the Montana State Legislature will reinforce the existing support for the oppressed Baha'is and raise their voice in defense of the most fundamental rights of an oppressed minority.

CHRONOLOGY OF PERSECUTION OF BAHAI'S IN IRAN

CHRONOLOGY OF PERSECUTION OF BAHAI'S IN IRAN

1979

- * Khomeini Revolution allowed Shiite Moslem leaders to unleash persecutions of Baha'i "heretics."
- * Baha'i Faith was not recognized by new regime, unleashing fresh persecutions.
- * 300 homes were looted, burned and destroyed.
- * Clinic belonging to Baha'i doctors was dynamited.
- * Baha'i centers were demolished and razed to the ground.
- * Individuals and families were beaten.
- * Baha'is were dragged to mosques in efforts to force them to recant their faith.
- * September 10: House of Bab, holiest Baha'i Shrine in Iran, was demolished.
- * September 19: U.S. Baha'is express thanks to Swiss Protestants for confirming persecution in Iran and calling on U.N. and third world press to act.
- * Hundreds of Baha'is were dismissed from government departments and denied the right to work.
- * Retired Baha'i government employees were denied pensions.

1980

- * Ayatollah Saduqi called on Baha'is in government departments to be identified, removed and handed over to revolutionary courts.
- * Baha'i teachers under the Ministry of Education were dismissed.
- * Baha'i marriages were declared invalid and labeled prostitution.
- * Newly born babies from Baha'i families were not issued birth certificates.
- * Confiscation of Baha'i holy places.
- * Confiscation of companies owned by Baha'is.

1980 continued

- * Baha'i hospital was confiscated and interned elderly Baha'i patients were thrown out.
- * 27 prominent Baha'is in Tehran, Tabriz, Kirman, Shiraz and Yazd were arrested.
- * Elderly Baha'i in Birjand was savagely killed because he refused to recant his Faith.
- * Four Baha'is were tried by a revolutionary court and executed, based upon mere "confession" to being a Baha'i.
- * July 13: The chairman of the local Baha'i group in Tabriz and a well-known local doctor (Mr. Yadullah Astani and Dr. Faramarz Samandari) were charged with being Baha'is and executed.
- * September 8: Seven Baha'is in Yazd, central Iran, were executed. The bodies of the executed prisoners were dumped on the ground adjacent to a Zoroastrian cemetery.
- * Baha'i in Tabriz executed.
- * Baha'i couple in village of Nuk, near Birjand, were burned to death by a local mob.

1981

- * January 15: Professor Manuchehr Hakim, outstanding physician, educator, humanitarian, recipient of the French Legion of Honor, and a Baha'i, was assassinated; his property subsequently confiscated by order of a revolutionary court
- * March 16: Two Baha'is were executed in Shiraz; both men were members of the local Baha'i governing body; among the specific charges against these men were teaching the Baha'i Faith and membership in Baha'i institutions; both the verdict and the sentence of the local Revolutionary court are upheld by the High Court of Justice in Tehran.
- * April 30: Three Baha'is were executed in Shiraz; all three men were members of Baha'i institutions; their charges include teaching the Baha'i Faith and membership in Baha'i institutions.

1981 Continued

- * June: The Iranian government announces its plans to completely obliterate the site of the House of the Bab, the holiest Baha'i shrine in Iran, and a place of world pilgrimage. A road and public square are constructed in its place. All of the Baha'i properties surrounding the site are confiscated by Iranian authorities.
- * June 14: Seven Baha'i leaders were executed in Hamadan.
- * June 16: The Baha'is of the United States addressed an appeal to Dr. Kurt Waldheim, Secretary General of the United Nations, to send a representative to Iran to investigate the condition of the persecuted Baha'i community and to take steps to alleviate the plight of its members.
- * June 22: Three Baha'i leaders were executed in Tehran, Mr. Buzurg Alavian, Mr. Hashim Farnush, and Mr. Farhang Mavaddat.
- * June 23: Four Baha'i leaders were executed in Tehran, Dr. Mashi Farhangi, Mr. Badi'ullah Farid, Mr. Yabu'llah Puftchi, and Mr. Varga Tibyaniyan.
- * July: Baha'is in rural villages around Tehran, Isfahan, and Mashad were terrorized with summary arrests, confiscation of personal property, and kidnapping; several hundred were forced to flee their homes and take refuge in larger population centers.
- * July 26: Two prominent Baha'is were executed by firing squad in the village of Kashmar, Khorasan.
- * July: Thirty-one Baha'i men from Eskandari, outside Isfahan, were driven to a mosque and forced to deny their religion.
- * July: Two teenage Baha'i students from the villages of Musaabad and Trumiyvih were abducted from their schools by Moslem religious instructors who claimed that the two girls converted to Islam; the children have not been seen by their parents since their kidnapping.
- * July 28: Nine Baha'is were executed in Tabriz; seven of the executed men were members of the local Baha'i administrative body of Tabriz; one was the member of a special board devoted to teaching and protecting the religion.
- * August: 117 Baha'is in Yazd had all their financial assets frozen by authorities.

1981 Continued

- * August 15: 150 Baha'is in Yazd were ordered to report to authorities for trial; authorities announced their intention to issue "in absentia" decrees for any Baha'i failing to present himself.
- * August: Campaign of intimidation against Baha'is in villages continued: in Manshad, authorities confiscated furniture, crops, and livestock of Baha'i villagers; in Masjid-Sulayman, authorities asked banks for detailed list of financial assets of local Baha'is; in Hemmat-Abad, wives of Baha'is, who were forced to flee their homes after a wave of persecution there, were threatened with grave repercussions if their husbands failed to present themselves to authorities.
- * December 27: Eight members of Iran's Baha'i National Assembly, the national governing body of Iran's Baha'i community, were secretly executed by government officials. No charges were made, no trials were held and none of the victims' families was notified of the killings. Five of the bodies were subsequently found in the "infidele" section of a Muslim cemetery.

1982

- * January 7: Six of the nine members of the local Baha'i governing body of Tehran were secretly executed by Iranian authorities on January 4, 1982.
- * May 3: Two members of the local Baha'i assembly in Urmiviyyih, were executed by firing squad.
- * May 8: Two men and a woman, local Baha'i assembly members in Karaj, were executed by firing squad.
- * July 12: Five Baha'is were executed by firing squad. Four of them were killed in Qazvin and one in Shiraz.
- * July 12: Mr. Manuchihr Vafa'i was murdered at his home in Tehran. A note pinned to his body stated that he had been killed because he refused to abandon his Baha'i beliefs.
- * July 17: Seventeen Governments made a joint formal representation to the Iranian Government in Tehran, protesting its treatment of the Baha'is.
- * August: Mr. 'Ali Na'imiyān, prominent Baha'i leader, was summarily executed in Urmiviyyih on August 11, after being held in prison without charges for one year.

1982 Continued

- * August: Fifty Baha'i villagers in Saysan were subjected to violence and abuse for sixteen days and were finally forced to sign prepared documents of recantation. Following their release, they wrote letters of complaint to the Government, with copies to the newspapers that had given publicity to their alleged recantations, affirming that they were Baha'is and that they had signed the documents under duress. They received no response from the authorities and the newspapers declined to publish their letters.
- * September: The United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities expressed its concern at the continuing human rights violations in Iran, and determined that the situation merited the continued scrutiny of the human rights organs of the United Nations.
- * September: Five Baha'is were condemned to death by the Islamic Revolutionary Court of Shiraz on September 23. Before passing sentence, the judge offered all five their lives if they would agree to recant their faith and embrace Islam. All five refused. (Three were later executed).

"It is absolutely certain that in the Islamic Republic of Iran there is no place whatsoever for Baha'is and Baha'ism.

"Before it is too late, the Baha'is should recant Baha'ism, which is condemned by reason and logic. Otherwise, the day will soon come when the Islamic nation will deal with them in accordance with its religious obligations, like it has dealt with other hypocrites who have appeared in more dangerous garb and have religious and satanic gatherings". (President of the Revolutionary Court of Shiraz).

- * October: Start of mass arrests of Baha'is in Shiraz. The arrests continued throughout October and November, by which time over 80 Baha'is were being held without charges in Shiraz Prison.
- * October: Baha'i prisoners in Shiraz were beaten deprived of their prayer books and ordered to recite only Muslim prayers.

1982 Continued

- * November: Mr. Habibu'llah Awji and Mr. Ziya'u'llah Ahrari were summarily executed in Shiraz on November 16 and 21 respectively. (Both had been condemned to death on September 23 after refusing to recant their faith).
- * November: At the 37th session of the United Nations General Assembly, many of the Governments expressed their grave anxiety over the human rights situation in Iran and referred specifically to the religious persecution of the Baha'is.
- * December: Fanatical mobs in Qumsar, near Kashan, harassed Baha'is and set fire to Baha'i properties.
- * December 27: Sixteen Governments -- the ten Member States of the European Community, together with Australia, Austria, Norway, Portugal, Sweden and Switzerland -- made a joint formal representation to the Iranian Government in Tehran, once again protesting its treatment of the Baha'i minority.

1983

- * January 3: The third of five Baha'is previously sentenced to death in Shiraz, Iran in September of last year was executed.
- * January 10: Mrs Guldanih 'Alipur, a woman of about 60, was attacked by a fanatical mob, who strangled her and burned her body. The incident took place in a remote village in the Sari district of Mazindaran Province.
- * February 15: Twenty-two Baha'is sentenced to death in Shiraz, Iran.
- * March 10: The United Nations Commission on Human Rights, in its resolution, expressed its "profound concern" at the continuing grave violations of human rights in Iran. During debates in the Commission, specific appeals were made to the Government of Iran to spare the lives of the twenty-two condemned Baha'is.
- * March 12: For refusing to deny their religion, a Baha'i woman was hanged in Shiraz, Iran, together with two Baha'i men.
- * April 29: All nine members of the local Baha'i administrative council of Zahidan were summarily arrested.

1983 Continued

- * May 1: Two Baha'i men, who had been held in prison in Isfahan for six months, were taken to Tehran and summarily executed.
- * May 5: Mayor of New York, Ed Koch, receives seven members of the New York Baha'i community at City Hall to condemn the persecution of Baha'is in Iran.
- * May 21: President Reagan expressed the United States' alarm and dismay at the religious persecution of the Baha'is in Iran and appealed to the Iranian leadership to spare the lives of the Baha'is condemned to death in Iran.
- * May 25: The leading Iranian daily newspaper recently reported that 472 Iran Oil Ministry employees were "dismissed from government service for life" because of "membership in the misguided group of Baha'ism which, according to the unanimous verdict of Muslims, is a heretical sect".
- * June 16: Six Baha'i men, ranging in age from 23 to 60, were hanged in Shiraz.
- * June 18: Ten Baha'i women, including three teenage girls, were hanged in Shiraz. The ten were subjected to a long interrogation after which they were further pressured to recant their religion and accept Islam. When they refused to do so, they were condemned to death without trial. The executions were carried out late at night without prior warning to the family of the victims.
- * June 29-30: Two prominent members of the Baha'i National Spiritual Assembly were kidnapped in Tehran. The authorities have denied all knowledge of their abduction and their whereabouts and fate remain unknown.
- * June 29: Approximately 130 Baha'i residents of the village of Ival near Sari, Mazindaran Province, were seized and forcibly detained in a walled-in open field. The Baha'i captives -- who included women and children -- were held for three days without food and water while intense pressure was put upon them to recant their faith and embrace Islam.
- * June 30: Iranian authorities hanged another Baha'i in Shiraz, raising to 17 the number of Baha'is hanged there in the last two weeks.

1983 Continued

- * July 1: The 130 Baha'i captives were allowed to return to their homes in Ival village. That same night, however, they were attacked and forced to take refuge in a nearby forest.
- * July 7: The European Parliament expressed its "consternation" at the recent executions in Shiraz (which it described as "the product of unspeakable fanaticism"), and firmly condemned the Iranian Government's claim that the Baha'i Faith was a political group.
- * August 2: Seventeen more Baha'is were detained by authorities in Iran, bringing to 39 the number of Baha'is imprisoned in the last three weeks of July. On July 28, two Baha'is in Tehran and fifteen in the suburb of Karaj were taken into custody.
- * August 16: Twenty-four more Baha'is, including 10 women, were imprisoned in Iran between August 3 and August 5. It is not known if there were any charges in this latest wave of arrests.
- * August 29: Iran's Revolutionary Prosecutor General issued an order that effectively banned all Baha'i religious activity, and provided the legal foundation on which virtually all members of the faith could be charged with crimes in Iran. "This is more than simply religious persecution. It is an attempt by the Iranian regime to criminalize an entire faith -- a situation without parallel anywhere in the world", declared Dr. Firuz Kazemzadeh, elected secretary of the National Spiritual Assembly of the Baha'is of the U.S.
- * September 3: The National Spiritual Assembly of the Baha'is of Iran circulated an open letter to some 2,000 government officials and prominent personages in Iran accepting the government decree that Baha'i religious organizations were illegal and participation in them was a criminal act.
- * November: Despite their acceptance of the government decree, at least 250 Iranian Baha'is have been arrested since November 1, 1983. Most were elected leaders of the 400 local assemblies which directed the activities of the faith, which has no clergy. Three more Baha'is have been killed (bringing the total documented executions to 160 since the Islamic fundamentalist regime took power).

1984

- * January 15: At least 550 Baha'is were known to be in prison without charges or trial. One Baha'i villager was attacked and killed by a mob.

- * April: A total of 700 Baha'is are in prison without charges or trial.
Reliable information was received that some prisoners are being tortured with the object of forcing recantation of the Baha'i Faith and confession of false charges.
Four Baha'is were executed.
Two Baha'is died in prison under mysterious circumstances.

- * May: A total of 703 Baha'is are in prison.
Tortures intensified for imprisoned Baha'is.
Four Baha'is were executed.
Discovery of the body of a member of the now-dissolved national governing body of the Baha'i Faith in Iran. This man was kidnapped in June 1983, he had been confined, tortured and executed in a state prison. It is feared that the other 15 Baha'is who disappeared may well have shared his fate.
United State House of Representatives unanimously passed a resolution deploring the persecutions of the Baha'is in Iran and calling on the president to work with other governments to relieve the plight of the 300,000 Baha'is in Iran. In congressional testimony, Assistant Secretary of State Elliot Abrams cited Iran's religious persecution of the Baha'is as "one of the worst" human rights violations in the world, "sickeningly, reminiscent of Nazi Germany's treatment of the German Jews before the Holocaust".
United Nations Economic and Social Council (ECOSOC) voted to appoint a representative assigned to make a thorough study of the human rights situation in the Islamic Republic of Iran. The decision was adopted by 29 votes in favor, 2 against and 14 abstentions.

- * June: The United States Senate unanimously adopted a resolution identical to the one passed by the U.S. House of Representatives on May 22.
Senator John Heinz (R-Pa) said that Senate action "can send a clear signal directly to the Iranian regime that we condemn these outrageous violations of internationally accepted standards of basic human rights".
Tortures continue for imprisoned Baha'is.

- * August: A respite of several weeks of no Baha'i killings in Iran ended with the execution of a 52 year old pharmacist.

- * November 9: It was learned on this date that five more Baha'is have died, three by execution, two by prolonged and severe torture. Killed by hanging were Ahmad Bashiri and Yunis Nawruzi. Details of Firuz Purdil's execution are still unknown. Shapur Markazi and Aminullah Qurbanpur died in prison under suspicious circumstances after suffering repeated torture, the effects of which blinded Markazi.

- * December 9: The following is the text of the statement issued by State Department Spokesman John Hughes at the Department's daily briefing, December 19, 1984:

"According to recent reports, nine more Baha'is imprisoned by the Khomeini regime have died in Iranian prisons. Six were executed in Tehran on December 9. Three died in Tabriz in November (although word of their deaths has just now been received): one executed by hanging, two dead of unknown causes but likely victims of torture. We understand that 19 Baha'is remain under death sentence in Iran."

"It is particularly poignant that Iran's latest executions of Baha'is occurred on the very eve of Human Rights Day, which commemorates the adoption by the United Nations of the Universal Declaration of Human Rights. . . ."

DEPARTMENT OF SOCIAL & REHABILITATION SERVICES

Testimony in Support of SB 158

Person Testifying: Ronald Brown, Administrator
Centralized Services Division

Purpose of Bill: To exempt recipients of public assistance from the requirement of an indemnity bond for the purpose of receiving a replacement warrant; amending Section 17-8-306, MCA.

We support this bill for the following reasons:

1. Recipients of Public Assistance who have lost or had their warrant stolen are currently required by Section 17-8-306, MCA to post a bond in double the amount of the missing warrant before a replacement warrant may be issued.
2. Of all the citizens of Montana, recipients of Public Assistance are among those who find obtaining a bond virtually impossible.
3. To prevent added financial and emotional hardships on those whose warrant is missing, most often it is a county welfare office employee who signs the bond because the client has nowhere else to turn. This is an unwarranted burden to be placed on employees who can ill afford to pay such a bond.
4. There is no known instance within the past ten (10) years of the State Auditor having to collect on a bond for re-issuing a warrant to a recipient of Public Assistance.
5. In light of the above, the bonding requirement as is presently contained in the MCA results only in extra paperwork and expense with no benefit to the State.

TU1/c

TESTIMONY ON SENATE BILL 121
SRS TO ADMINISTER YOUTH ALCOHOL AND DRUG ABUSE TREATMENT FUNDS

Madam Chair, Members of the Committee; My Name is Norma Harris, Administrator of Community Services Division in the Department of Social and Rehabilitation Services. This Bill comes as a result of the efforts of Priorities for People.

This is enabling legislation as a companion to the executive budget for residential alcohol and drug abuse treatment for indigent youth.

The Department currently does not have the authority to administer funds for alcohol and drug programs.

We do have a foster care budget which supports children in foster family homes, group homes, child care agencies and some out of state facilities for emotionally disturbed youth. We are the licensing authority for these facilities. We do not license residential drug and alcohol facilities and we do not have authority to make payments to them.

This bill amends Section 41-3-1103-on page 2, line 23, the following statement is added: "Administer all funds allocated to the department for residential alcohol and drug abuse treatment for indigent youths in need of supervision, and delinquent youths who require such treatment."

The department has had several requests to pay for residential alcohol and drug abuse treatment. In a random sample of school districts, it is estimated that there are 400 to 500 youth who need treatment.

The executive budget includes an amount of \$266,520 per year for a total of \$533,040 for the biennium. This is general fund. This amount would pay for the treatment of indigent youth in in-patient facilities.

Norma Harris, Administrator

1-23-85
DATE