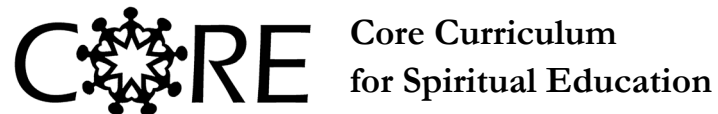


## Lesson Planning Guide

# *The Principle of Oneness*

*The Oneness of Religion  
Equality of Women and Men*

Level Two



## Acknowledgments

The creation of these Lesson Planning Guides was an evolutionary process building upon work done previously with the Core Curriculum strand booklets and the Core Curriculum Learning Activities booklets, with ideas and lesson plans contributed by Bahá'í teachers throughout North America. We are deeply grateful for these loving and highly competent friends and co-workers for their skillful, expert, invaluable and varied contributions: Marilyn Lindsley, Karen Darling, Louis Sheridan, Angela Blackshere, Rona Schechter, Wende Gholar, Ruhyyih Yuille, Meg Anderson, Debra Vincze, Mary Firdawsí, Rick Johnson, Kate Johnson and many teacher trainers and advisors throughout the U.S.

Cover art for this Lesson Planning Guide: "Tokens of God's Grace," courtesy of Duffy Sheridan; cover design by Pepper Oldziej.

Contributions made to the *Brilliant Star* over the years have been excerpted and included in these guides, and we gratefully acknowledge the work of those artists and authors.

National Bahá'í Education Task Force, January 2003



Prepared by the National Bahá'í Education Task Force  
under the direction of  
the National Spiritual Assembly of the United States

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# CORE CURRICULUM FOR SPIRITUAL EDUCATION OF CHILDREN AND JUNIOR YOUTH

## *Introduction*

“Strain every nerve to acquire both inner and outer perfections, for the fruit of the human tree hath ever been and will ever be perfections both within and without. It is not desirable that a man be left without knowledge or skills, for he is then but a barren tree. Then, so much as capacity and capability allow, ye needs must deck the tree of being with fruits such as *knowledge, wisdom, spiritual perception, and eloquent speech.*”

BAHÁ'U'LLÁH, *BAHÁ'Í EDUCATION*

This brief quotation from the Writings of Bahá'u'lláh inspires the learning model for the Core Curriculum. For the purposes of the Core Curriculum, these terms may be explained in the following way:

### **Knowledge**

To become informed of the Sacred Writings on a spiritual principle;

### **Wisdom**

To gain deeper understanding of a spiritual principle;

### **Spiritual Perception**

To reflect on the application of a spiritual principle learned;

### **Eloquent Speech**

To articulate or demonstrate the spiritual principle learned.

This learning model engages the volition of the learner by appealing to varied capacities, capabilities, and interests.

The Bahá'í writings compiled in the book, *Foundations for a Spiritual Education*, guide the ongoing development of the curriculum. These Writings outline the purpose, process, content, outcomes, and organizational principles for a spiritual education curriculum open to all.

## **The Content of the Curriculum**

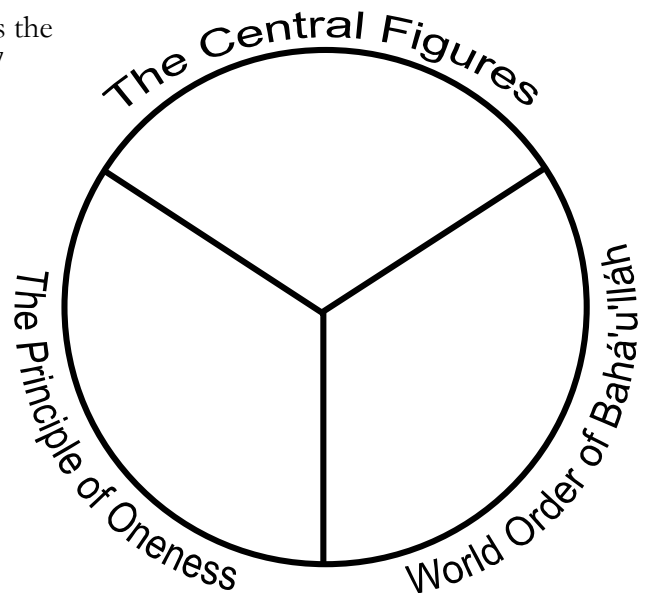
The source for the “strands” and themes in the curriculum is the Bahá'í sacred writings, referenced in *Foundations for a Spiritual Education*. The term “strand” provides the image of a combination of interrelated threads that, woven together, create a beautiful tapestry of spiritual education.

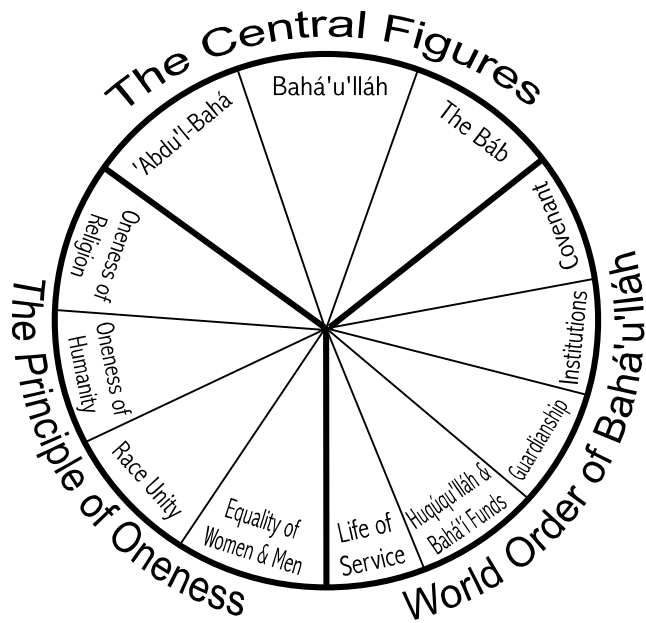
*“That which is of paramount importance for the children, that which must precede all else, is to teach them the oneness of God and the Laws of God.”*

BAHÁ'U'LLÁH, *BAHÁ'Í EDUCATION*

Following this exhortation of Bahá'u'lláh, the content of the Core Curriculum is organized into three strands, or major categories of study:

- The **Central Figures** of the Faith
- The **Principle of Oneness**
- The **World Order of Bahá'u'lláh**





## Themes of Study

Each strand has several themes:

**The Central Figures** includes “The Báb,” “Bahá’u’lláh,” and “‘Abdu’l-Bahá.”

**The Principle of Oneness** includes “The Oneness of Religion,” “The Oneness of Humanity,” “Race Unity,” and “The Equality of Women and Men.”

**The World Order of Bahá’u’lláh** includes “The Covenant,” “The Institutions of the Faith,” “The Guardianship,” “Huqúqu’lláh and the Bahá’í Funds,” and “A Life of Service.”

## Instructional Methods and Learning Tools

A wide variety of Instructional Methods and Learning Tools are also described in the Bahá’í writings, including such diverse approaches to learning as individual study, group consultation, and use of all the arts and sciences. Within each theme, specific goals and topics systematically guide the learner to increasingly deeper levels of knowledge, understanding, spiritual insight, and action.

## Lesson Planning Guides and Storybooks

An effective spiritual education process must not only systematically proceed through the entire curriculum, but also engage the hearts and minds of learners to result in active lives of service to God and humanity. These detailed Lesson Planning Guides provide teachers with learning objectives and fully-developed sample activities utilizing the arts, sciences, crafts, and other learning methods suggested in the writings of ‘Abdu’l-Bahá.

## Training of Children’s Teachers

A system of careful training and hands-on practice supports teachers to become fully adept at using these materials to teach children and junior youth. A growing collection of illustrated children’s storybooks enhances the lessons being taught. The Core Curriculum Teacher Training Program systematically builds the skills to use Lesson Planning Guides and Core Curriculum Storybooks with children. The initial 32-hour training program includes:

- Module One: The Bahá’í Teacher ~ Station, Role, Qualities and Preparation
- Module Two: The Spiritual Reality of the Child
- Module Three: Teaching through Use of the Core Curriculum Strands
- Module Four: Beyond the Classroom ~ The Child Development Centered Community

Following this initial period of training, an ongoing series of Teacher Development Workshops assists teachers continue to develop their skills in classroom management; storytelling; attending to each student’s capacity, capability and interest; and provides additional practice adapting lessons to local circumstances.

We warmly invite you to participate in ongoing spiritual education and training for yourself, the teacher.

## **An Integrated and Comprehensive Community Approach**

The spiritual education of children and junior youth includes an active role for teachers, parents, institutions, and every member of the community. Core Curriculum Training Programs encourage communities to invest their time and resources in the spiritual education of children and junior youth, described by the Universal House of Justice as “the most precious treasure a community can possess.”

In addition to providing a spiritual education program for children and training for teachers, the Core Curriculum offers training for youth empowerment, parenting, marriage and family life, race unity, equality, and a sequence of courses addressing the fundamental verities of the Bahá'í Faith.

For more information about the Core Curriculum Teacher Training program, additional classroom materials for teachers, and storybooks for children, please contact the National Teacher Training Center at Louhelen Bahá'í School, 3208 S. State Rd., Davison, MI 48423; phone (810) 653-5033, or email [nttc@usbnc.org](mailto:nttc@usbnc.org). Please also share the Lesson Plans you create. You are ever in our hearts.

With loving Bahá'í greetings,  
The National Bahá'í Education Task Force



*Lesson Planning Guide*



# *The Principle of Oneness*

## *The Oneness of Religion*

### *Equality of Women and Men*

## *Level Two*

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# USING THIS LESSON PLANNING GUIDE

This Lesson Planning Guide provides a learning framework and detailed sample activities for the study of the pivotal principle of Oneness. An overview of the entire content of the Core Curriculum is provided in the Core Curriculum Scope and Sequence, pages 146-149.

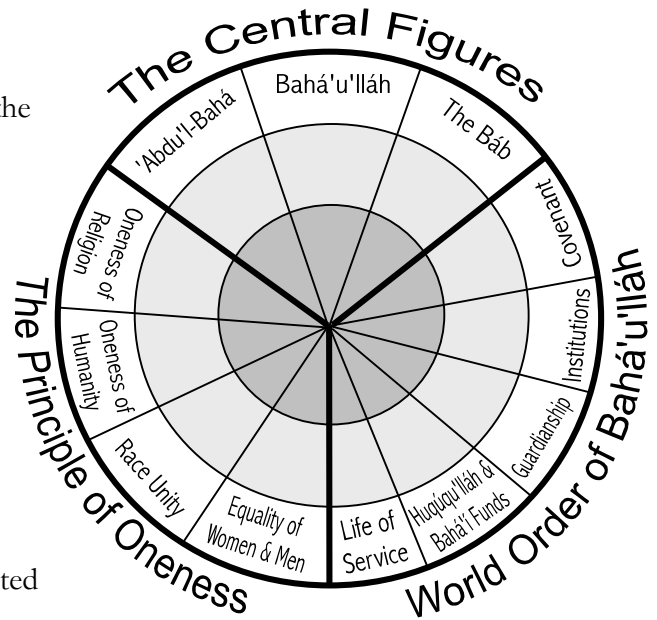
## Three Levels of Study

The Core Curriculum provides three levels of study. All of the themes of study are organized into a nine-year sequential curriculum for children and junior youth, ages 6 to 14:

- Level One, for children 6-8,
- Level Two, for children 9-11,
- Level Three, for junior youth 12-14.

These three levels of study may be adapted to meet the needs of learners of all ages and varied backgrounds. In a growing community, this flexibility enables beginning learners to start with the concepts of Level One, using age-appropriate activities.

The spiritual education of each learner is carefully documented in a comprehensive Spiritual Education Plan.



## Structure and Organization

This lesson planning guide includes the **Themes, Goals** and **Topics** for *The Principle of Oneness—Level Two*.

### Major Themes

- The Core Curriculum strand for *The Principle of Oneness* includes four major themes: “The Oneness of Religion,” “The Oneness of Humanity,” “Race Unity,” and “Equality of Women and Men.”

### Goals and Topics

- The Scope and Sequence of the Core Curriculum consists of a series of **goals** within each of the strands. These goals might be thought of as units of study.
- A number of **topics** are then suggested for each goal.
- The Table of Contents lists the goals and topics for *The Principle of Oneness—Level One*.

## Learning Objectives and Learning Activities

- At the beginning of each topic in the lesson planning guide you will find a list of learning **objectives** for each component of the learning framework—Knowledge, Wisdom, Spiritual Perception, and Eloquent Speech.
- Objectives are followed by suggested learning **activities**.
- You may use these suggested activities when planning your lessons, or create additional activities using the Core Curriculum Instructional Methods and Learning Tools listed in the Appendix, pages 143-145. (For more information about Instructional Methods and Learning Tools, see *Foundations for a Spiritual Education*, pages 152-168.)

## Sample Activities

- Following the listing of Objectives and Suggested Activities, you will find a series of **sample activities** created by experienced teachers of the Core Curriculum.
- Each activity is designed to achieve one or more learning objectives.
- Activities are designed to use a variety of Instructional Methods and Learning Tools, to address the varied capacities and capabilities of diverse learners.
- A lesson may consist of only a few, or many activities, depending on the time available for your classes and the capabilities of your students.
- A complete lesson includes activities that address objectives from all four components of the Core Curriculum Learning Framework—Knowledge, Wisdom, Spiritual Perception, and Eloquent Speech.
- Using the Lesson Planning Template located in the Appendix, pages 141-142, you can create lessons that will engage the interest, curiosity, and attention of your students, increase their knowledge, and build their skills of service.

## Additional Resources

- At the end of each topic in this guide you will find a list of additional published resources that relate to that topic. In some cases stories, pictures, or other materials have been included for your convenience.

## Appendix

- At the end of this Lesson Planning Guide is an appendix, containing a Lesson Planning Template, a Checklist of Instructional Methods and Learning Tools, the Core Curriculum Scope and Sequence, reference information and sources for additional information and training opportunities.

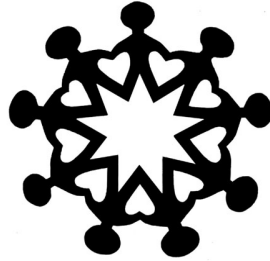
We encourage you to include activities within your lesson to address all four components of the learning model. When all four components of the learning model are addressed, students internalize their knowledge and are able to translate their understanding into action.

Through the lessons you create, learners contribute their part to building the Kingdom of God on earth.

*“The little children must needs be aware in their very heart and soul that Bahá’í is not just a name but a truth. Every child must be trained in the things of the spirit, so that he may embody all the virtues and become a source of glory to the Cause of God. Otherwise, the mere word ‘Bahá’í’, if it yield no fruit will come to nothing.”*

~ ‘Abdu’l-Bahá

# APPENDIX



## PLANNING LESSONS

1. **Reflect** deeply on the capacities, capabilities and interests of your students.
2. **Pray** for divine assistance.
3. **Create** your own lessons for these young souls using the Lesson Planning Template provided on the following pages.
  - You may wish to begin by relying on the detailed sample activities that are provided on the preceding pages.
  - As you become more experienced, you will want to adapt the activities to the learners in your class and to develop your own activities, based on the Suggested Learning Activities.
  - To create your own learning lesson plans, first carefully study the Learning Objectives and Suggested Learning Activities for the lesson topic.
  - Then use the Instructional Methods and Learning Tools described on pages 157-159 to design lessons tailored to the specific needs of your learners or to take advantage of particular circumstances in your community.

### CORE CURRICULUM TEACHER TRAINING

This lesson planning guide has been created to assist you to plan and conduct Bahá'í children's classes. You will also find that Core Curriculum Teacher Training will assist you to better implement these materials. To participate in a Core Curriculum teacher training in your area, contact the National Teacher Training Center by phone at (810) 653-5033 or by email at [NTTC@usbnc.org](mailto:NTTC@usbnc.org).

# LESSON PLANNING TEMPLATE

**STRAND:**

Goal \_\_\_\_\_ Topic \_\_\_\_\_

Ages of learners \_\_\_\_\_ # Learners \_\_\_\_\_

Key Characteristics and Special Diversities of Learners:

Time needed to prepare to teach this lesson:

Time needed to actually teach this lesson:

**Objectives for this lesson:** (Use relevant objectives from the Lesson Planning Guide)

*At the end of this lesson the learners will be able to:*

Knowledge: (Become Informed )

Wisdom: (Understand)

Spiritual Perception: (Reflect and Apply)

Eloquent Speech: (Act/Teach/Serve)

**Instructional Methods and Learning Tools:** (Use the checklist on pages 157-159 of the Appendix to ensure diverse strategies)

**Materials/Resources needed** to teach this lesson:

**Procedure for this lesson:**

Opening prayers and music:

Welcome, review previous lesson and action assignments:

Motivating the lesson: *(How will you engage the interest/curiosity/attention of the students?)*

Develop suggested activities and/or use sample activities: *(Which part of the learning model does each activity address-- Knowledge, Wisdom, Spiritual Perception, or Eloquent Speech? Not every activity will address every part of the learning model.)*

Activities

Materials needed

Time needed

Closure: *(How will you bring the activities in the lesson to an end?)*

Action assignments to be completed before the next class:

Closing prayers and music:

# INSTRUCTIONAL METHODS AND LEARNING TOOLS CHECKLIST

Strand:														
Goal:														
Topic:														
Lesson:														
Activity:	Direct Study of the Writings	Groups and Consultation	Use of Questions and Peer Teaching	Independent Investigation and Private Study	Memorization and Recitation	Meditation and Reflection	Parables and Stories	Music	Arts and Crafts	Drama and Performance	Science and the World of Nature	Play and Manipulative Activity	Travel and Field Trips	Teaching and Service Projects

Briefly describe your activity in the left hand column. Then check off which instructional methods or learning tools you are using.

Look for gaps and, if necessary, revise your lesson plan to better meet the capacities and interests of your class.

## Core Curriculum Instructional Methods and Learning Tools

taken from *Foundations for a Spiritual Education*, pp. 152-168

### Establish a Loving Environment

*Be thou a teacher of love in a school of unity.*

‘Abdu’l-Bahá, *Bahá’í Education*, p. 24

### Direct Use of the Bahá’í sacred writings

*Train these children with divine exhortations.*

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 53

### Education Directed Toward the Recognition of God

*We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge. . . .*

Bahá’u’lláh, *Epistle to the Son of the Wolf*, p. 129

### Involve Service to Humanity

*The honor and distinction of the individual consist in this, that he among all the world’s multitudes should become a source of social good.*

‘Abdu’l-Bahá, *The Secret of Divine Civilization*, pp. 2-3

*To assist Me is to teach My Cause.*

Bahá’u’lláh, *Tablets of Bahá’u’lláh*, p. 196

### Engage the Mind and Heart

*The principles of the Teachings of Bahá’u’lláh should be carefully studied, one by one, until they are realized and understood by mind and heart—so will you become strong followers of the light. . . .*

‘Abdu’l-Bahá, *Paris Talks*, p. 22

### Private Study of the Writings

*Stimulate the students to proceed in their studies privately once they return home. . . .*

on behalf of Shoghi Effendi, *Centers of Bahá’í Learning*, p. 8

### Establish Bonds of Unity and Friendship

*Let them seek but love and faithfulness. . . .*

‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 257

### Use of Consultation

*Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.*

Bahá’u’lláh, in *Consultation: A Compilation*, p. 3, no. 1

### Use of Questioning and Peer Teaching

*Oral questions must be asked and answers must be given orally. They must discuss with each other in this manner.*

‘Abdu’l-Bahá, *The Bahá’í World*, vol. IX, p. 543

### Independent Investigation and Using the Power of Reasoning

*Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation. . . .*

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 293

### Use of Memorization and Recitation

*It is . . . highly praiseworthy to memorize the Tablets, divine verses and sacred traditions.*

‘Abdu’l-Bahá, in *Bahá’í Education*, p. 30, no. 77

*Teach . . . the words that have been sent down from God, that they may recite. . . .*

Bahá’u’lláh, in *Bahá’í Education*, p. 6, no. 23



## Use of Meditation and Reflection

*Meditation is the key for opening the doors of mysteries.*

‘Abdu’l-Bahá, *Paris Talks*, pp. 174-175

*The source of craft, sciences and arts is the power of reflection.*

Bahá’u’lláh, *Tablets of Bahá’u’lláh*, p. 72

## Use of Parables and Stories

*Divine things are too deep to be expressed by common words. The heavenly teachings are expressed in parables in order to be understood and preserved for ages to come.*

‘Abdu’l-Bahá, quoted in *‘Abdu’l-Bahá in London*, p. 80

*Stories regarding the life of different Prophets together with Their sayings will also be useful to better understand the literature of the Cause. . . .*

on behalf of Shoghi Effendi, *Bahá’í Education*, p. 53, no. 130

## Use of Music

*Music is an important means to the education and development of humanity. . . .*

‘Abdu’l-Bahá, *Bahá’í writings on Music*, p. 8

## Use of Drama

*The drama is of the utmost importance. It has been a great educational power of the past; it will be so again.*

‘Abdu’l-Bahá, quoted in *‘Abdu’l-Bahá in London*, p. 93

## Employ Creativity and the Arts

*Art can better awaken such noble sentiments than cold rationalizing, especially among the masses of people.*

Shoghi Effendi, quoted in “In Its Full Splendor,” *Bahá’í News*, no. 73 (May 1973), p. 7

## Engage in Science and in the Investigation of the World of Nature

*Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation.*

Bahá’u’lláh, *Epistle to the Son of the Wolf*, p. 26

*And whatever time I contemplate the mountains, I am led to discover the ensigns of Thy victory and the standards of Thine omnipotence.*

Bahá’u’lláh, *Prayers and Meditations*, p. 272

## Play and Use of Manipulatives

*They should be taught, in play, some letter and words . . .—as is done in certain countries where they fashion letters and words out of sweets. . . .*

‘Abdu’l-Bahá, *Bahá’í Education*, p. 30, no. 78

## Use of Travel

*If a man should live his entire life in one city, he cannot gain a knowledge of the whole world. To become perfectly informed he must visit other cities, see the mountains and valleys, cross the rivers and traverse the plains.*

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 295

## Use of Recreation

*A wise schoolmaster should send his scholars out to play . . . so that their minds and bodies may be refreshed, and during the hour of the lesson they may learn it better.*

‘Abdu’l-Bahá, in “Bahá’í Methods of Education,” *Star of the West*, vol. 9, no. 8, p. 91



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## CORE CURRICULUM FOR SPIRITUAL EDUCATION

### SCOPE AND SEQUENCE

**Purpose** – The Core Curriculum Scope and Sequence, a table found on the following pages, is designed to assist teachers and communities in planning curriculum for Bahá'í classes. It creates an integrated sequential program across all published Core Curriculum strands. Following this tool throughout the nine years of instruction ensures that the full range of content is covered, and will:

- Assist Local Spiritual Assemblies and Education Committees in providing guidance for structuring a systematic spiritual education program
- Provide teachers with a tool for sequencing curricular units of study in Bahá'í education (A Teacher's Spiritual Education Planning document may be ordered from Louhelen Bahá'í School, 810-653-5033, or email [Louhelen@usbnc.org](mailto:Louhelen@usbnc.org))
- Keep parents informed through a feedback tool that shows what a child or junior youth has studied or will study (The Student's Spiritual Education Record may also function as a transcript. This tool can be ordered from Louhelen Bahá'í School, 810-653-5033, or email [Louhelen@usbnc.org](mailto:Louhelen@usbnc.org))
- Ensure consistency in quality and content of spiritual educational program throughout the Bahá'í community
- Ensure that children and youth maintain a consistent spiritual education program after moving from one community to another
- Enable new Bahá'í children and junior youth to be easily incorporated into a systematic Bahá'í educational program

This sequential approach presents a well-balanced division of all available topics of study. In a community where the majority of students are children, the following age range is suggested for each level: Level 1: six – eight year olds; Level 2: nine – eleven year olds; Level 3: twelve – fourteen year olds.

The levels may also apply to an individual's general knowledge and understanding of the Core Curriculum topics as well as to chronological age. For instance, level one is applicable to a new believer of any age. The objectives are therefore ageless and apply equally to adults and children. Lessons may be planned for mixed age groups by adapting the activities to the needs of the group.

**Structure** – The Core Curriculum organizes the content of spiritual education curriculum into strands, including The Central Figures of the Faith, The Principle of Oneness, and The World Order of Bahá'u'lláh. Each strand may have several curriculum booklets or Lesson Planning Guides.

The Scope and Sequence is reproduced on pages 188–89. Reading across the page from left to right, the contents of the curriculum are listed in rows. Going down the table, the content of each strand is displayed across levels. **Learning Goals** are listed in bold type; **Topics** are listed in regular type. Although it is possible to find the same goal of a given booklet mentioned in more than one level, a specific topic is only assigned to one level.

For example, under the booklet *The Báb*, the goal of “Historical Context” appears in both Level One and Level Two, but the topics of that goal covered in Level One are different from those covered in Level Two. Every topic from every strand booklet is placed in this table; thus a student who completes this course of study will have been introduced to every topic of the entire curriculum set.

This table allows a community to plan their whole curriculum at a glance, to see where they have been and where they are going. For each strand, classes should cover the topics sequentially from one level to the next.

**Examples of Implementation** – The following three examples illustrate several ways that communities organize their classes.

*Example 1:* Community A, a small but growing community begins their classes with 14 children, organizes classes by age, and plans Level One class content for ages 6–8; Level Two for ages 9–11; and Level Three for ages 12–14. Two teachers are assigned to each age group. They determine how to divide the topics in their Level over a three-year span, ensuring that by the end of three years all of the topics in their Level will be addressed.

*Example 2:* Community B, a larger community with 57 children at the beginning of the year, also organizes classes by age, and uses class content Level One for ages 6–8; Level Two for ages 9–11; and Level Three for ages 12–14. However, they have different classes for each age. A school committee has divided the topics of each level into 3 years of study. For instance, they noted that there are 27 topics in Level One, so 9 topics have been assigned to the 6-year-old class; 9 topics to the 7-year-old class; and 9 topics to the 8-year-old class.

*Example 3:* Community C, a Bahá'í community totaling 23 members, plans 3 multi-age classes. Each class studies the same strand, but one class covers Level One topics, another class covers Level Two topics and a third class covers Level Three topics. Thus the entire community may study the Báb in the spring of the year; Bahá'u'lláh in the summer; 'Abdu'l-Bahá in the fall; and Oneness of Humanity during the winter. Since each class will cover only a few topics of their Level in each strand, the cycle will repeat with new topics for the Báb in the spring of the following year; new topics for Bahá'u'lláh in the summer; new topics for 'Abdu'l-Bahá in the fall; and a study of The Covenant during winter.

**Embracing a Rapid Cycle of Growth** – As more and more individuals and families become attracted to the regenerating Teachings of Bahá'u'lláh, Bahá'í schools of all sizes must be ready to welcome these individuals with open arms. The example communities above illustrate different methods for integrating new members into existing Bahá'í classes.

In both examples 1 and 2, which divide classes by age, various solutions can be employed to ensure that students newly placed in classes can still learn topics their classmates have previously explored in previous classes. For example, a 10-year-old child of a new Bahá'í family will need to learn content elements of Level One, although the child enters a Level Two class. It is important, for instance, that every Bahá'í child study the Level One topic, “Prayers and Meditations of Bahá'u'lláh.” Community A has appointed a youth mentor to work weekly with this new Bahá'í outside of class. Community B has a formal home-study program and an adult home-study teacher to serve entering children. In example 3, the 10-year-old child of a new Bahá'í family is easily integrated into the multi-age Level One class along with other family members.

*Produced by the Education Task Force of the National Spiritual Assembly of the Bahá'ís of the United States, 2001*

# Core Curriculum for Spiritual Education of Children and Junior Youth

		STRAND: PRINCIPLE OF ONENESS				STRAND: THE CENTRAL	
		ONENESS OF RELIGION	ONENESS OF HUMANITY	RACE UNITY	EQUALITY OF WOMEN AND MEN	THE BÁB	BAHÁ'U'LLÁH
Level	1	<p><b>Understanding of the Oneness of God:</b></p> <ul style="list-style-type: none"> <li>○ The Meaning of Divine Unity</li> </ul> <p><b>Understanding of the Major Religions of the Past:</b></p> <ul style="list-style-type: none"> <li>○ The Nature and Purpose of Religion</li> </ul>	<p><b>The Prime and Pivotal Teaching:</b></p> <ul style="list-style-type: none"> <li>○ The Prime and Pivotal Principle</li> </ul> <p><b>The Essential Oneness of Humanity:</b></p> <ul style="list-style-type: none"> <li>○ No Distinction or Separation</li> <li>○ All Are Born With Potential</li> </ul>	<p><b>Understanding the Principle of Unity in Diversity:</b></p> <ul style="list-style-type: none"> <li>○ Beauty and Purpose of Diversity in the Realm of Creation</li> </ul> <p><b>The Elimination of Racial Prejudice:</b></p> <ul style="list-style-type: none"> <li>○ Following the Example of 'Abdu'l-Bahá</li> </ul>	<p><b>Equality and How It Differs from Being the Same:</b></p> <ul style="list-style-type: none"> <li>○ Equal in Value, not Appearance</li> </ul> <p><b>Equality In Family and Community:</b></p> <ul style="list-style-type: none"> <li>○ Roles of Fathers, Mothers, Wives and Husbands</li> </ul> <p><b>Examples of Heroes and Heroines:</b></p> <ul style="list-style-type: none"> <li>○ The Holy Family</li> </ul>	<p><b>Historical Context:</b></p> <ul style="list-style-type: none"> <li>○ Religious Awakening in Anticipation</li> <li>○ Mulla Husayn's Search</li> </ul> <p><b>The Station of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Titles of the Báb</li> </ul> <p><b>The Life of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Early Life of the Báb</li> <li>○ The Declaration of the Báb</li> </ul> <p><b>The Writings of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Prayers of the Báb</li> </ul>	<p><b>Love for Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ Prayers and Meditations</li> <li>○ Loving Acts</li> <li>○ Children of His Household</li> </ul> <p><b>The Station of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ ... as Stated By 'Abdu'l-Bahá</li> </ul> <p><b>His Life &amp; Ministry:</b></p> <ul style="list-style-type: none"> <li>○ The Childhood of Bahá'u'lláh</li> <li>○ Youth and Early Manhood</li> </ul> <p><b>The Principles of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ Oneness of God and of Humanity</li> </ul>
	2	<p><b>Understanding of the Oneness of God:</b></p> <ul style="list-style-type: none"> <li>○ To Be a True Seeker</li> </ul> <p><b>Understanding of the Major Religions of the Past:</b></p> <ul style="list-style-type: none"> <li>○ The Mission of the Prophets</li> <li>○ The History, Laws, and Teachings of Major Religions</li> </ul> <p><b>The Greatest Means for Unity:</b></p> <ul style="list-style-type: none"> <li>○ The Essential Foundation of All Religions</li> </ul>	<p><b>The Prime and Pivotal Teaching:</b></p> <ul style="list-style-type: none"> <li>○ For the Peoples of the World</li> </ul> <p><b>The Diversity of Humanity:</b></p> <ul style="list-style-type: none"> <li>○ The Importance of Appreciating Diversity</li> </ul> <p><b>The Importance of the Principle of the Elimination of All Prejudices:</b></p> <ul style="list-style-type: none"> <li>○ A Barrier to Oneness and World Peace</li> </ul>	<p><b>The Unity and Equality of the Races:</b></p> <ul style="list-style-type: none"> <li>○ Created from the Same Dust</li> <li>○ A Composite of Harmony and Beauty</li> </ul>	<p><b>Equality and How It Differs from Being the Same:</b></p> <ul style="list-style-type: none"> <li>○ Equality in Nature</li> </ul> <p><b>The Principle of Equality as it is Reflected in Bahá'í Teachings</b></p> <ul style="list-style-type: none"> <li>○ The History of Equality and Inequality</li> </ul> <p><b>Equality In Family and Community:</b></p> <ul style="list-style-type: none"> <li>○ Collaborative Family Life</li> </ul> <p><b>Examples of Heroes and Heroines:</b></p> <ul style="list-style-type: none"> <li>○ Expressing Equality</li> </ul>	<p><b>Historical Context:</b></p> <ul style="list-style-type: none"> <li>○ The World of the 19<sup>th</sup> Century</li> <li>○ Iran in the 19<sup>th</sup> Century</li> </ul> <p><b>The Station of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Herald of Bahá'u'lláh</li> </ul> <p><b>The Life of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Letters of the Living</li> <li>○ The Ministry of the Báb After His Declaration</li> <li>○ Conference at Badashat</li> </ul> <p><b>The Writings of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Development of the Bahá'í Calendar</li> </ul>	<p><b>Love for Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ The Suffering and Sacrifices</li> <li>○ Bahá'u'lláh and 'Abdu'l-Bahá</li> <li>○ The Holy Family</li> </ul> <p><b>The Station of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ ... as Stated by the Báb</li> <li>○ ... as Stated by His Own Pen</li> </ul> <p><b>His Life &amp; Ministry:</b></p> <ul style="list-style-type: none"> <li>○ Bahá'u'lláh in the Siyáh-Chál</li> <li>○ Banishment to Iraq</li> <li>○ Declaration in the Garden of Ridván</li> </ul> <p><b>Proofs &amp; Evidences of His Station</b></p> <ul style="list-style-type: none"> <li>○ Progressive Revelation</li> </ul> <p><b>The Principles of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ The Social Principles</li> </ul> <p><b>Writings of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ The Significance of the Writings</li> </ul>
	3	JUNIOR YOUTH: COMING OF AGE					
	<p><b>Understanding of the Oneness of God:</b></p> <ul style="list-style-type: none"> <li>○ Unity of Science and Religion</li> <li>○ Progressive Revelation—The Prophetic Cycle</li> </ul> <p><b>The Greatest Means for Unity:</b></p> <ul style="list-style-type: none"> <li>○ Religious Prejudice as Cause of War and Hatred</li> <li>○ Religion Must Be Cause of Love and Unity</li> </ul>	<p><b>The Diversity of Humanity:</b></p> <ul style="list-style-type: none"> <li>○ The Principle of Unity in Diversity</li> </ul> <p><b>The Importance of the Principle of the Elimination of All Prejudices:</b></p> <ul style="list-style-type: none"> <li>○ All Must Strive to Overcome their Prejudices</li> <li>○ True Unity as the Outcome of the Elimination of All Prejudices</li> </ul>	<p><b>The Elimination of Racial Prejudice:</b></p> <ul style="list-style-type: none"> <li>○ The Most Vital and Challenging Issue</li> <li>○ The Spiritual Qualities and Responsibilities Needed</li> <li>○ The Promised Outcomes</li> </ul>	<p><b>The Principle of Equality as it is Reflected in Bahá'í Teachings</b></p> <ul style="list-style-type: none"> <li>○ The Role of the Institutions</li> </ul> <p><b>Equality In Family and Community:</b></p> <ul style="list-style-type: none"> <li>○ Development of Human Economy</li> <li>○ World Peace</li> </ul>	<p><b>The Station of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Islamic Prophecies</li> </ul> <p><b>The Life of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Martyrdom of the Báb</li> <li>○ Upheavals Associated with the Ministry of the Báb</li> <li>○ The Shrine of the Báb</li> </ul> <p><b>The Writings of the Báb:</b></p> <ul style="list-style-type: none"> <li>○ The Major Writings</li> </ul>	<p><b>The Station of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ ... as Stated in the Holy Books of Previous Religions</li> <li>○ ... as Stated by Shoghi Effendi</li> </ul> <p><b>His Life &amp; Ministry:</b></p> <ul style="list-style-type: none"> <li>○ Exiles to Constantinople and Adrianople</li> <li>○ Exile to the Holy Land</li> </ul> <p><b>Proofs and Evidences of His Station</b></p> <ul style="list-style-type: none"> <li>○ Proofs and Evidences Found in Divine Religions of the Past</li> </ul> <p><b>The Principles of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ The Personal Principles</li> </ul> <p><b>Laws of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ The Need for Laws</li> <li>○ The Kitáb-i-Aqdas</li> </ul> <p><b>Writings of Bahá'u'lláh:</b></p> <ul style="list-style-type: none"> <li>○ Mysteries and Hidden Meanings</li> <li>○ Major Texts</li> </ul>	

**- Scope and Sequence -**

Learning Goals are in bold Topics in regular type

<b>FIGURES</b>						
<b>STRAND: WORLD ORDER OF BAHÁ'U'LLÁH</b>						
<b>'ABDU'L-BAHÁ</b>	<b>THE COVENANT</b>	<b>THE GUARDIANSHIP</b>	<b>HUQÚQU'LLÁH / BAHÁ'Í FUNDS</b>	<b>INSTITUTIONS OF THE BAHÁ'Í FAITH</b>	<b>A LIFE OF SERVICE</b>	
<p><b>The Life of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li>The Childhood of 'Abdu'l-Bahá</li> <li>'Abdu'l-Bahá's Life of Service</li> <li>The Mother Temple of the West</li> </ul> <p><b>The Writings of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li>Tablets and Talks Addressed to Children</li> </ul>	<p><b>A Divine Covenant:</b></p> <ul style="list-style-type: none"> <li>The Definition of a Divine Covenant</li> </ul> <p><b>The Greater Covenant:</b></p> <ul style="list-style-type: none"> <li>How the Manifestations have been Received by Mankind</li> </ul>	<p><b>The Life of the Guardian, Shoghi Effendi</b></p> <ul style="list-style-type: none"> <li>Lineage and Early Life, Childhood, Early Youth, Schooling</li> </ul> <p><b>Guardian's Contributions</b></p> <ul style="list-style-type: none"> <li>Development of the World Center</li> </ul>	<p><b>The Bahá'í Fund:</b></p> <ul style="list-style-type: none"> <li>The Bahá'í Fund</li> </ul>	<p><b>The Structure and Function of the Administrative Order:</b></p> <ul style="list-style-type: none"> <li>The Nineteen Day Feast</li> </ul>	<p><b>The Purpose of Living a Life of Service</b></p> <ul style="list-style-type: none"> <li>The Purpose of Life</li> </ul> <p><b>To Care for One's Body</b></p> <ul style="list-style-type: none"> <li>The Relationship between physical cleanliness and spirituality</li> </ul> <p><b>Develop One's Intellectual Faculties</b></p> <ul style="list-style-type: none"> <li>Excellence and Education</li> </ul> <p><b>Develop Spiritual Capacity</b></p> <ul style="list-style-type: none"> <li>Spiritual Foundations</li> </ul> <p><b>Develop One's Social Life</b></p> <ul style="list-style-type: none"> <li>Daily Deeds of Service</li> </ul>	<b>Level 1</b>
<p><b>The Station of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li>'Abdu'l-Bahá as Exemplar</li> <li>'Abdu'l-Bahá as Interpreter</li> </ul> <p><b>The Life of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li>The Youth of 'Abdu'l-Bahá</li> <li>The Sacrifices of 'Abdu'l-Bahá</li> </ul> <p><b>The Writings of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li>The Major Topics and Titles</li> <li><i>Memorials of the Faithful</i></li> </ul> <p><b>Journeys and Talks in the West:</b></p> <ul style="list-style-type: none"> <li>Significance to the Western Believers</li> <li>Important Principles Emphasized</li> </ul>	<p><b>The Greater Covenant:</b></p> <ul style="list-style-type: none"> <li>The Covenant of the Báb</li> <li>The Covenant of Bahá'u'lláh</li> </ul> <p><b>The Lesser Covenant:</b></p> <ul style="list-style-type: none"> <li>First of Its Kind in Religious History</li> </ul>	<p><b>The Life of the Guardian, Shoghi Effendi</b></p> <ul style="list-style-type: none"> <li>Character of the Guardian and His Excellence in All Things</li> </ul> <p><b>Guardian's Contributions</b></p> <ul style="list-style-type: none"> <li>Translation and Interpretation of the Writings, Correspondence with the Bahá'ís of the World, and His Writings</li> <li>The Appointment of Shoghi Effendi as Guardian of the Bahá'í Faith</li> </ul>	<p><b>The History of Huqúqu'lláh:</b></p> <ul style="list-style-type: none"> <li>Unique Nature</li> </ul> <p><b>Purpose of the Law of Huqúqu'lláh for Institutions:</b></p> <ul style="list-style-type: none"> <li>Reciprocity, Mutual Assistance and Cooperation</li> <li>Building the World Order of Bahá'u'lláh</li> </ul> <p><b>Purpose of the Law of Huqúqu'lláh for the Individual:</b></p> <ul style="list-style-type: none"> <li>Personal Aspects of the Law</li> <li>Outcomes for the Individual</li> </ul>	<p><b>Significance and Distinction of the Institutions:</b></p> <ul style="list-style-type: none"> <li>The Administrative Order</li> <li>Administrative Systems of the Past</li> <li>The Covenant</li> </ul> <p><b>Development of the Administrative Order:</b></p> <ul style="list-style-type: none"> <li>Heroic and Formative Ages</li> <li>Institution of the Learned</li> <li>The Bahá'í World Centre</li> </ul> <p><b>Structure and Function of the Administrative Order:</b></p> <ul style="list-style-type: none"> <li>Structure and Form</li> <li>The Learned and the Rulers</li> <li>Local and National Institutions</li> </ul> <p><b>Citizenship:</b></p> <ul style="list-style-type: none"> <li>Individual's Relationship to Institutions</li> <li>Service to the Institutions</li> </ul>	<p><b>The Purpose of Living a Life of Service</b></p> <ul style="list-style-type: none"> <li>The Power of Action</li> </ul> <p><b>To Care for One's Body</b></p> <ul style="list-style-type: none"> <li>Chastity and Purity</li> </ul> <p><b>Develop One's Intellectual Faculties:</b></p> <ul style="list-style-type: none"> <li>The Needs of our Time</li> </ul> <p><b>Develop One's Spiritual Capacity:</b></p> <ul style="list-style-type: none"> <li>Spiritual Habits</li> </ul> <p><b>Develop One's Social Life:</b></p> <ul style="list-style-type: none"> <li>Serving the World and Humanity</li> <li>Teaching through Words and Deeds</li> </ul>	
<b>JUNIOR YOUTH: COMING OF AGE</b>						
<p><b>The Station of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li>The Kitáb-i-'Ahd</li> <li>The Center of the Covenant</li> <li>The Reactions of Others</li> </ul> <p><b>Will and Testament of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li>Themes in . . .</li> <li>Bahá'í Administrative Order</li> </ul> <p><b>The Writings of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li><i>Some Answered Questions</i></li> </ul> <p><b>Public Addresses</b></p> <ul style="list-style-type: none"> <li>Style and Presentation</li> </ul>	<p><b>The Lesser Covenant:</b></p> <ul style="list-style-type: none"> <li>Its Purpose to Preserve Unity</li> </ul> <p><b>The Will and Testament of 'Abdu'l-Bahá:</b></p> <ul style="list-style-type: none"> <li>The Will and Testament of 'Abdu'l-Bahá</li> <li>The Guardianship and the Universal House Of Justice</li> </ul> <p><b>The Individual and the Covenant:</b></p> <ul style="list-style-type: none"> <li>Complete Loyalty to Bahá'u'lláh</li> <li>Participation and Obedience</li> <li>Covenant-Breakers</li> </ul>	<p><b>The Life of the Guardian, Shoghi Effendi</b></p> <ul style="list-style-type: none"> <li>Family Relationships: Marriage, Greatest Holy Leaf, Covenant Breakers</li> <li>Passing of the Guardian</li> </ul> <p><b>Guardian's Contributions</b></p> <ul style="list-style-type: none"> <li>Expansion and Implementation of the Bahá'í Administrative Order, Design, Implementation</li> <li>The Institution of the Guardianship</li> </ul>	<p><b>The History of Huqúqu'lláh:</b></p> <ul style="list-style-type: none"> <li>The Development of the Institution of Huqúqu'lláh</li> <li>The Trusteeship of Huqúqu'lláh</li> </ul> <p><b>Purpose of the Law of Huqúqu'lláh for Institutions:</b></p> <ul style="list-style-type: none"> <li>The Disbursement of Huqúqu'lláh</li> </ul> <p><b>Application of the Law of Huqúqu'lláh:</b></p> <ul style="list-style-type: none"> <li>The Features of Huqúqu'lláh</li> <li>Calculating Huqúqu'lláh</li> </ul> <p><b>The Bahá'í Fund:</b></p> <ul style="list-style-type: none"> <li>Distinction Between the Bahá'í Fund and Huqúqu'lláh</li> </ul>	<p><b>Development of the Administrative Order:</b></p> <ul style="list-style-type: none"> <li>'Abdu'l-Bahá's Role as Architect</li> </ul> <p><b>Structure and Function of the Administrative Order:</b></p> <ul style="list-style-type: none"> <li>The Universal House of Justice</li> <li>Bahá'í Elections</li> </ul> <p><b>Consultation:</b></p> <ul style="list-style-type: none"> <li>The Role of Consultation</li> <li>Spiritual Prerequisites</li> <li>Decision Making</li> <li>The Steps Used in Consultation</li> </ul> <p><b>Citizenship:</b></p> <ul style="list-style-type: none"> <li>America's Spiritual Destiny</li> </ul> <p><b>The Mission and Future of the Faith:</b></p> <ul style="list-style-type: none"> <li>Purpose and Mission of Bahá'u'lláh</li> <li>Unfolding Destiny</li> </ul>	<p><b>Develop One's Intellectual Faculties:</b></p> <ul style="list-style-type: none"> <li>The Kitáb-i-Aqdas</li> <li>Heroes and Heroines</li> </ul> <p><b>Develop One's Spiritual Capacity:</b></p> <ul style="list-style-type: none"> <li>Spiritual Practices</li> </ul> <p><b>Develop One's Social Life:</b></p> <ul style="list-style-type: none"> <li>Community Service</li> <li>Preparation for Marriage</li> <li>Teaching our Peers</li> </ul>	<b>Level 3</b>

# BIBLIOGRAPHY

## THE ONENESS OF RELIGION – LEVEL TWO

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