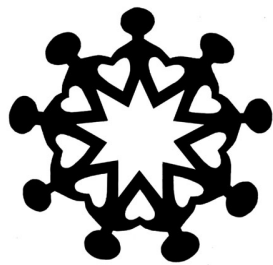


Oneness

Equality of Women and Men



Level Two

TO UNDERSTAND THE PRINCIPLE OF EQUALITY AND HOW IT DIFFERS FROM BEING THE SAME

EQUALITY IN NATURE

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
COURAGE, LOVE, EQUALITY**

Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 142

The teachings of Bahá'u'lláh also proclaim equality between man and woman, for He has declared that all are the servants of God and endowed with capacity for the attainment of virtues and bestowals. . . . In the estimation of God there is no gender. The one whose deeds are more worthy, whose sayings are better, whose accomplishments are more useful is nearest and dearest in the estimation of God, be that one male or female. When we look upon creation, we find the male and female principle apparent in all phenomena of existence. . . . All plant life is characterized by this difference in gender, but no distinction or preference is evidenced. . . . Likewise, in the animal kingdom gender obtains; we have male and female, but no distinction or preference. Perfect equality is manifest.

'Abdu'l-Bahá, The Promulgation of Universal Peace, p. 374

LEARNING OBJECTIVES AND SUGGESTED ACTIVITIES



KNOWLEDGE OBJECTIVES

- To know that each type of plant and animal plays an important role in the natural system
- To know that in an individual plant each part plays an important role, e.g. the flower's male and female parts, leaves, and roots
- To know that both male and female plants and animals and their functions are important for the survival of each species
- To know from the Bahá'í writings that the principle of equality is expressed in nature

SUGGESTED LEARNING ACTIVITIES

- Invite students to list names of varieties of plants and animals they know.
- Discuss the role of each type of plant and animal in the natural system.
- Give examples of flowers and invite students to name all the parts—root, stem, leaves, petals, male and female parts—and explain the function of each part.
- Give examples of animals and explain the roles and functions of male and female animals in the survival of each species.
- Encourage students to make their own books of quotations by Bahá'u'lláh and 'Abdu'l-Bahá on this topic and decorate them with magazine pictures or drawings.
- Invite each student to memorize one quotation on this topic



WISDOM OBJECTIVES

- To understand that without the contributions of each plant and animal the natural system cannot survive
- To understand that both males and females of a species are required for the survival of that species
- To understand the relationship between the principle of equality of women and men and the pivotal principle of the oneness of humanity.

SUGGESTED LEARNING ACTIVITIES

- Invite students to bring potted flowers from home, then examine their various parts.
- Ask students in pairs to create a drawing of a plant, label each part of the plant, and list the function of each part.
- Ask students in pairs to choose an animal and then research the function that the males and females of that animal play in the survival of that species.
- Invite students to discuss how the principle of equality relates to the concept of the oneness of humanity.



SPIRITUAL PERCEPTION OBJECTIVES

- To meditate on the inner mystery of this system of nature
- To reflect on one's own role in the survival of plants and animals
- To reflect on practical ways to express equality in one's own life

SUGGESTED LEARNING ACTIVITIES

- Invite students to meditate on the complex system of the natural world around them, while listening to music with natural sounds.
- Encourage students to discern the importance of cooperation between males and females, as illustrated in nature.
- Invite students to form small groups and create stories about nature and the roles and functions of plants and animals, including the distinctive roles of male and female animals and their parts in assuring survival.
- Invite students to choose one story from which to prepare a piece of drama. Each group is responsible for one aspect— sound, props, costumes, a script for each actor, and acting.
- Discuss the importance of all the roles in the production of the play.



ELOQUENT SPEECH OBJECTIVES

- To be able to demonstrate knowledge and wisdom about the roles and functions of males and females of plants and animals
- To demonstrate understanding of one's own role in the survival of all plants and animals
- To promote the principle of equality in one's own life

SUGGESTED LEARNING ACTIVITIES

- Invite students to write a plan as to how they will carry out their responsibilities to ensure the survival of plants and animals.
- Display students' plant and animal research. Have students stand next to their work to explain and answer questions.
- Hold a performance of the play prepared by the students. Have students available to answer questions about their play.
- Encourage students to keep a journal on their personal progress and achievements in the application of this principle in their daily lives.
- Invite students to recite their memorized passages as a devotional program either for one of the Feasts or for a fireside on this topic (Media Campaign programs, such as *Family: The Seeds of World Peace* or *Two Wings* may be used in connection with this).

TOPIC: EQUALITY IN NATURE

Sample Activities

ACTIVITY: EQUALITY IN NATURE

KNOWLEDGE OBJECTIVE: To know from the Bahá'í writings that the principle of equality is expressed in nature

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of memorization; Use of nature; Use of art

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Small fresh leaves and twigs to be gathered on nature walk
- Tempura or other paint
- Paintbrushes
- Old newspaper
- Pictures of plants and animals to cut from old magazines (alternate option)
- Glue or tape
- Paper and pencils
- Copies of Resource Page 89

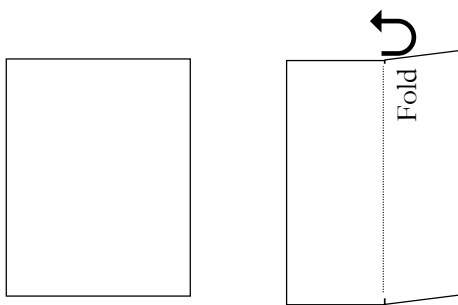
Advance Preparation: Plan a short walk outdoors near your classroom. Request permission for students to gather a few leaves and twigs in your area. Write the following quotation on chart paper and post it in the classroom:

Nature is God's Will and is its expression in and through the contingent world.

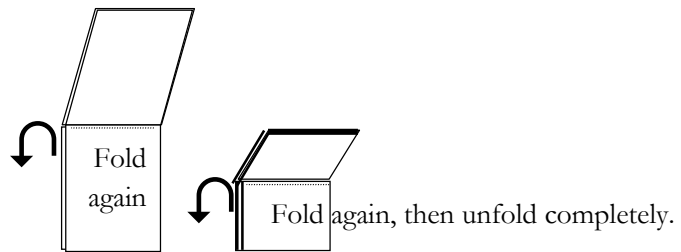
Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 142

1. Invite several students to read aloud the posted quotation. Work together with the students to define the meanings of the words in the quotation. Encourage them to state the meaning of the quotation in their own words. Discuss: What are some examples of spiritual principles that we see expressed in the world of nature? Memorize this quotation.
2. Distribute copies of Resource Page 89. Invite a capable reader to read aloud the quotation. Encourage students to read along and circle words that are new and words that are interesting.
3. Invite students to share the words that they circled. Discuss the meanings of these words.
4. Read aloud the quotation again. This time, invite the students to underline words and phrases that seem especially important.
5. Invite the students to read aloud these important words and phrases. Discuss: what are these words and phrases telling us? Which mulberry tree bears fruit—the male or female? Is the female tree more important? Why or why not? Is a male or female animal more important? Why or why not? Why is it important for us to understand that “in the estimation of God there is no gender”?
6. Invite the students to go outside with you into the world of nature. Whether in a city or the country, invite students to look around them to find examples of equality: Are leaves and twigs balanced on the stem? What examples of equality can we see in birds and animals? What examples of collaboration, mutual support, and oneness do we see?

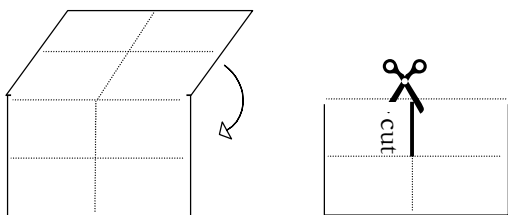
7. With permission as needed, invite students to collect a few samples of fresh, soft leaves and bring them back to the classroom.
8. When in the classroom, demonstrate how to fold and cut a single sheet of paper into a small book, as shown below.
9. Encourage students to select a sentence from the words of ‘Abdu’l-Bahá to copy into their books along the bottom of the inside pages. Choose a title for the cover. Leave the back cover completely blank for a future activity.
10. Invite them to decorate the book with leaf prints as a reminder of the principle of equality in nature: Working on old newspaper, brush a leaf with paint and carefully press it onto the inside pages and front cover of the book. Remove the leaf to see the image of the leaf. Allow these prints to dry before refolding the book.
11. Alternately, students may select pictures from magazines to illustrate the principle of equality in plants and animals, cut them out, and glue them into their books.
12. Encourage students to use the book to explain the principle of equality of women and men to at least one other person before the next class.



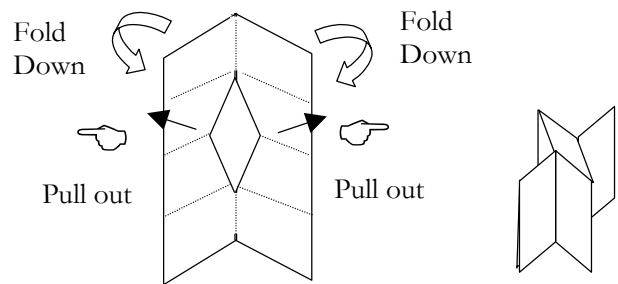
a. Fold a single sheet of paper in half lengthwise.



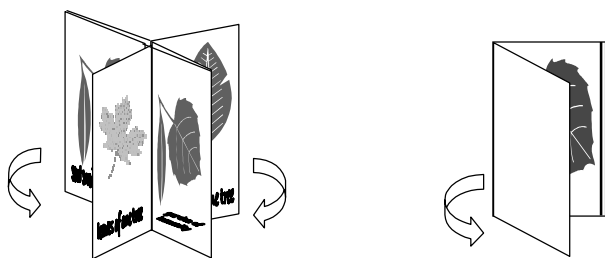
b. Fold the paper in half again, and again. Unfold the paper to prepare for the next step.



c. Refold paper in half and cut the middle section.



d. Unfold the paper again and pull open the center section to make a star shape. Crease the folds; glue or tape open edges.



e. After decorating the book, leave it open to dry. After the book is dry, fold it completely.

TOPIC: EQUALITY IN NATURE

ACTIVITY: EQUALITY AND ONENESS

WISDOM OBJECTIVE: To understand the relationship between the principle of equality of women and men and the pivotal principle of the oneness of humanity

SPIRITUAL PERCEPTION OBJECTIVE: To meditate on the inner mystery of this system of nature

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of nature; Use of reflection; Use of play; Use of consultation

SUGGESTED TIME FOR ACTIVITY: 25 MIN.

Materials Needed:

- Outdoor location, if available
- OR: Pictures of nature and recorded sounds, if available
- Chart paper and markers

Advance Preparation: Plan to convene the class in a beautiful outdoor location OR display pictures of nature in the classroom and play recorded music with natural sounds such as birdsong, rushing water, etc.

1. Invite students to take a few moments and reflect upon the world of nature. Encourage the students to listen carefully as you read aloud the following words of Bahá'u'lláh at least twice.

Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 142

2. Encourage the students to continue their reflection as they listen to the sounds of nature around them. Invite them to listen silently and look around or call to mind images from nature as they reflect on these words of Bahá'u'lláh.
3. After a short period of silence, encourage them to continue to reflect on the many connections that link all the elements of nature together and the connections that bind us all together as a human family. How does the world of humanity mirror the world of nature?
4. After another short period of silence, invite the students to suggest some of the images from nature that Bahá'u'lláh and 'Abdu'l-Bahá use to describe the human family. Record their ideas on chart paper. If necessary, add concepts such as: drops of one ocean, waves of one sea,

flowers of one garden, rays of one sun, leaves of one tree, fruits of one branch.

5. Divide the students into small working groups. Assign each group one of the nature images that describe the human family and invite them to create a dynamic human sculpture, using their own bodies to portray that concept. Encourage other students to guess which image the group portrays. Applaud all efforts!
6. Then discuss: What do these images tell us about the human family? In what ways are we the same? How are we different? Are all people the waves of one sea or just some? Are all people the flowers of one garden or just some? What do these images tell us about the equality of women and men? In what ways is the principle of equality of women and men linked to the principle of the oneness of humanity? What can the world of nature tell us about the importance of cooperation and mutual assistance?
7. Share the following words of 'Abdu'l-Bahá:
The happiness of mankind will be realized when women and men coordinate and advance equally, for each is the complement and helpmeet of the other.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 182

8. Discuss: What are some practical ways that men and women, boys and girls, can complement and help each other?
9. Encourage each student to select one action to carry out in the coming week that promotes the principle of equality of women and men. Remember to invite them to tell about these actions at the beginning of the next class.

ACTIVITY: WORKING FOR EQUALITY

ELOQUENT SPEECH OBJECTIVE: To promote the principle of equality in one’s own life

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá’í sacred Writings; Use of reflection and planning; Use of consultation; Establish bonds of unity and friendship

SUGGESTED TIME FOR ACTIVITY: 20 MIN.

Materials Needed:

- Blank back cover of booklet created for earlier activity, “Equality in Nature,” or blank paper
- Pencils or pens
- Chart paper and markers

1. Share the following words of ‘Abdu’l-Bahá:

God hath created all humankind in His own image, and after His own likeness. That is, men and women alike are the revealers of His names and attributes, and from the spiritual viewpoint there is no difference between them.

Whosoever draweth nearer to God, that one is the most favoured, whether man or woman.

Selections from the Writings of ‘Abdu’l-Bahá, p. 85

The happiness of mankind will be realized when women and men coordinate and advance equally, for each is the complement and helpmeet of the other.

‘Abdu’l-Bahá, The Promulgation of Universal Peace, p. 182

2. Encourage students to reflect silently on their own lives and think of examples from their own experiences of girls and boys, women and men working together equally to do something important. Reflect: When was it? Where was it? Who was involved? What happened? Then what happened? What was the result? How did this

cooperation increase the happiness of everyone involved? After each person has a clear memory in mind, encourage each student to share this memory with one other student in the class.

3. Then encourage students as a class to share examples of actions that promote equality.
4. Discuss: Why is it so important for us to promote equality in our own lives? List students’ responses on chart paper.
5. Invite students to return to the blank back cover of their booklet, or provide blank writing paper. Encourage the students to think of actions that promote the principle of equality of women and men and to write a specific plan for action in their own lives. Encourage them to leave some blank space on this page so that they can track their progress toward this goal. Invite students to keep their equality books in their rooms and to use this page to record their progress as they bring themselves to account each day.

TOPIC: EQUALITY IN NATURE

ACTIVITY: A RADIANT STAR

WISDOM OBJECTIVE: To understand the relationship between the principle of equality of women and men and the pivotal principle of the oneness of humanity

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of the Bahá'í sacred Writings; Use of music; Use of consultation

SUGGESTED TIME FOR ACTIVITY: 15 MIN.

Materials Needed:

- Copies of Resource Page 90, "Radiant Star"
- Recording of "Radiant Star," on the CD by Tim Urbonya, *Love All the World*, 2002, if available
- CD player, if available

1. Remind the students of the words of 'Abdu'l-Bahá:

Know thou, O handmaid, that in the sight of Bahá, women are accounted the same as men, and God hath created all humankind in His own image, and after His own likeness. That is, men and women alike are the revealers of His names and attributes, and from the spiritual viewpoint there is no difference between them.

Selections from the Writings of 'Abdu'l-Bahá, p. 85

2. Discuss: What do you think it means to be created in the image of God? Why is it important to know that we are all created in the image of God and that from the spiritual viewpoint there is no difference between us?
3. Affirm the students' perceptions and explain that 'Abdu'l-Bahá also tells us that the whole world will be a better place when we share the light that God has placed in us.

4. Share the following words of 'Abdu'l-Bahá:

God has crowned you with honor and in your hearts has He set a radiant star; verily the light thereof shall brighten the whole world!

'Abdu'l-Bahá, Paris Talks, p. 68

5. Discuss: How can we brighten the whole world?
6. If available, play the recording of "Radiant Star" on the CD *Love All the World*.
7. Distribute copies of Resource Page 90 and teach the song "Radiant Star."
8. Encourage the students to share their light with the whole world in the coming week.

Resource Pages

The teachings of Bahá'u'lláh also proclaim equality between man and woman, for He has declared that all are the servants of God and endowed with capacity for the attainment of virtues and bestowals.

All are the manifestations of the mercy of the Lord.

In the creation of God no distinction obtains.

All are His servants. In the estimation of God there is no gender. The one whose deeds are more worthy, whose sayings are better, whose accomplishments are more useful is nearest and dearest in the estimation of God, be that one male or female.

When we look upon creation, we find the male and female principle apparent in all phenomena of existence.

In the vegetable kingdom we find the male and female fig tree, the male and female palm, the mulberry tree and so on.

All plant life is characterized by this difference in gender, but no distinction or preference is evidenced.

Nay, rather, there is perfect equality.

Likewise, in the animal kingdom gender obtains; we have male and female, but no distinction or preference.

Perfect equality is manifest.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 374

TOPIC: EQUALITY IN NATURE

RADIANT STAR

Words of 'Abdu'l-Bahá

Music by Tim Urbonya, ©2001

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of eight staves of music. Each staff includes a treble clef, a key signature signature, and a time signature. Above the notes, guitar chord diagrams are provided for each measure. The lyrics are written below the notes, with hyphens indicating syllables that span across measures. The lyrics are: "God has crowned you with ho - nor and in your heart has He set a ra - di - ant, ra - diant star. Ve - ri - ly the light there - of shall brigh - ten the whole world. Ra - di - ant star, Ra - di - ant star, ve - ri - ly the light there - of shall brigh - ten the whole world."

LIST OF ADDITIONAL RESOURCES

Stories and Articles:

Brilliant Star, "Journey Through the Kingdoms" SO 95

"Kingdoms Paperweight" SO 95

"Fabulous Cell Facts!" JA 96

"Wonders of the World" MJ 99

Women and Men: Partnership for a Healthy Planet (pamphlet)

Sasso, Sandy Eisenberg, A Prayer for the Earth, the Story of Naamah, Noah's Wife

Worksheets and Coloring Pages:

Brilliant Star, "Noah's Ark" JA 91

Activities:

Brilliant Star, "Expanding Resources" ND 93

"With Two Wings" MA 96

"Same and Different" JA 99

Music:

Brilliant Star, "Equal But Not the Same" MA 99

Engle, Susan, *Come and Sing*, "Equality Song"

Grammer, Red, *Teaching Peace and Teaching Peace Songbook and Teacher's Guide*, "With Two Wings"

Games:

Brilliant Star, "The Same Game" SE 95

Videos:

Two Wings

Other favorite resources:

'Abdu'l-Bahá, *Paris Talks*, pp. 131-132

'Abdu'l-Bahá, *Promulgation of Universal Peace*, pp. 74-77, 108, 133-137, 174-175, 280-284, 374-375, 394-395, 455

Bahá'í Prayers for Women

Khan, Janet A. and Peter J., *Advancement of Women, A Bahá'í Perspective*

The Light of Unity: The Equality of Women and Men

O My Handmaiden! Daily Meditations for Women

Spiritual Strength for Men

Wings of Prayer, Bahá'í Prayers for Women

If you find any additional resources, please notify the National Teacher Training Center, or submit your findings to the Educational Materials web site.

**TO UNDERSTAND THE PRINCIPLE OF EQUALITY AS IT IS
REFLECTED IN THE BAHÁ'Í TEACHINGS**

THE HISTORY OF EQUALITY AND INEQUALITY

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
COURAGE, LOVE, HONOR**

Praised be God, the Pen of the Most High hath lifted distinctions from between His servants and handmaidens, and, through His consummate favours and all-encompassing mercy, hath conferred upon all a station and rank of the same plane. He hath broken the back of vain imaginings with the sword of utterance and hath obliterated the perils of idle fancies through the pervasive power of His might.

Bahá'u'lláh, *The Compilation of Compilations*, vol. II, p. 357

He [Bahá'u'lláh] establishes the equality of man and woman. This is peculiar to the teachings of Bahá'u'lláh, for all other religions have placed man above woman.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 455

LEARNING OBJECTIVES AND SUGGESTED ACTIVITIES



KNOWLEDGE OBJECTIVES

- To become familiar with a variety of circumstances of equality and inequality between men and women in various times and places
- To know some of the consequences of inequality
- To become familiar with examples of equal treatment of diverse people

SUGGESTED LEARNING ACTIVITIES

- Through film, art, and books, show students the practices of equality and inequality in various historical times and places.
- Invite students to work in small groups to research conditions of the equality and inequality of gender in various times and places.
- Read poetry that illustrates equality. Contrast it with poetry that illustrates inequality and its consequences.
- Interview community members about their experiences with equality and inequality.



WISDOM OBJECTIVES

- To understand the connection between inequality and lack of progress for both women and men
- To understand how the quotations of Bahá'u'lláh and 'Abdu'l-Bahá address various aspects of inequality and its consequences
- To understand individual and social gains from equality

SUGGESTED LEARNING ACTIVITIES

- Invite students in groups to make a chart with one column listing inequalities, e.g. in education, work, family, and a second column listing a consequence for each inequality that results in a lack of progress. Create a third column with a quotation from the Writings addressing that aspect of gender inequality.
- Invite students to discuss in small groups how inequality affects both genders. Share their results with the whole group.
- Encourage students to create artwork to demonstrate examples of inequality and the solutions provided in the Writings.
- On a board or flip chart brainstorm ways in which equality of gender strengthens us as individuals and as a community.
- Invite students to create stories or skits that demonstrate the positive outcomes of equality.

TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY



SPIRITUAL PERCEPTION OBJECTIVES

- To reflect on one's observations of equality and inequality in one's own time and place
- To discern the effects of inequality on one's own or one's community's progress and contrast it with the effects of equality
- Reflect on one's application of the Writings to equality in the community

SUGGESTED LEARNING ACTIVITIES

- Share with the whole group a couple of examples of equality and inequality in schools, homes or on the streets. Then play soft music while students meditate and write about times when they have observed firsthand examples of gender equality and inequality in their own life or that of someone close to them.
- Invite students to form pairs, share their experiences, and discuss the consequences of these experiences.
- Play soft music and ask the students to select a passage from the Bahá'í writings that addresses the establishment of equality in the context of their own experience.
- Encourage students to develop a dance or drama that reflects the inequality of gender still present in their time and place and how the application of the Writings will bring about equality.



ELOQUENT SPEECH OBJECTIVES

- To demonstrate understanding of the variety of equalities and inequalities of gender in various times and places
- To be able to express how the writings address these inequalities of both past and present and provide a vision for establishing equality
- To be able to apply the writings on equality in one's daily life

SUGGESTED LEARNING ACTIVITIES

- Invite students to choose one of their own observations or experiences of inequality and plan to address it with use of the writings. Assure that they have a way of assessing the progress of their plan.
- Provide an opportunity for students to share the result of their research and reflections.
- Create an exhibit of students' art work and charts.
- Facilitate an opportunity for a performance of drama or dance on the topic.

TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

Sample Activities

ACTIVITY: VISITING ELDERS

KNOWLEDGE OBJECTIVE: To become familiar with a variety of circumstances of equality and inequality between men and women

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of consultation; Use of travel; Use of service and teaching

SUGGESTED TIME FOR ACTIVITY: 40 MIN. + VISIT TO ELDERS

Materials Needed:

- Chart paper and markers
- Copies of Resource Page 102
- Pencils or pens

Advance Preparation: Arrange to visit a senior citizens home or other location with older individuals. The visits will be especially meaningful if the students visit people from varied cultural, economic, educational, or social backgrounds.

1. Post the following quotations on the chalkboard or chart paper in your classroom:

Man must walk in many paths and be subjected to various processes in his evolution upward. Physically he is not born in full stature but passes through consecutive stages of fetus, infant, childhood, youth, maturity and old age. Suppose he had the power to remain young throughout his life. He then would not understand the meaning of old age and could not believe it existed.

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

Those souls who have lived many years and have acquired much experience and have weathered many severe winters realize that in order to enjoy the coming spring they must pass through the cold of winter.

‘Abdu’l-Bahá, Divine Philosophy, p. 116

2. Read aloud the posted quotations at least twice. Discuss: What is the purpose of diverse experiences? How can diverse experiences cultivate understanding and wisdom?
3. Explain that most cultures respect elders and appreciate the wisdom that the experiences of a long life can provide. Explain that we will have an opportunity to show our appreciation to elders and to learn from them.
4. First, invite the class to make gifts for the elders, such as a beautiful greeting card that includes the second posted quotation of ‘Abdu’l-Bahá.
5. Discuss: How will we show courtesy and respect to the individuals we visit? When will we offer our gifts? How will we still show courtesy and respect even if we don’t share their point of view? How will we show appreciation for the visit?
6. As you visit with the seniors, tell them that you want to learn about how they grew up, what they learned about being a good person, and what changes they’ve seen in the way that girls and boys are treated. Using Resource Page 102, record their answers to your questions.
7. Remember to share the results of your interviews in the next class. Discuss: How were girls and boys treated when elders in our community were growing up? Were they treated the same or differently? How have things changed in our community since our elders’ childhood? What things have stayed the same? What did we learn about the history of equality and inequality from these visits? What did we learn about being a good person? What is the most important thing we learned from our elders?

TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

ACTIVITY: EQUALITY IN THE WORLD

KNOWLEDGE OBJECTIVE: To become familiar with a variety of circumstances of equality and inequality between men and women

WISDOM OBJECTIVES: To understand the connection between inequality and lack of progress; To understand individual and social gains from equality

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of consultation; Use of independent investigation; Use of science

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Copies of Resource Pages 103-6
- Reference materials from the library or access to the Internet, if available
- Newspapers or news magazines—encourage students to bring these from home
- Writing paper and pencils
- 2 bowls
- Pepper
- Water
- Liquid dish soap

1. Share the following quotation with the students:

The realities of things have been revealed in this radiant century, and that which is true must come to the surface. Among these realities is the principle of the equality of man and woman—equal rights and prerogatives in all things appertaining to humanity.

‘Abdu’l-Bahá, The Promulgation of Universal Peace, p. 283

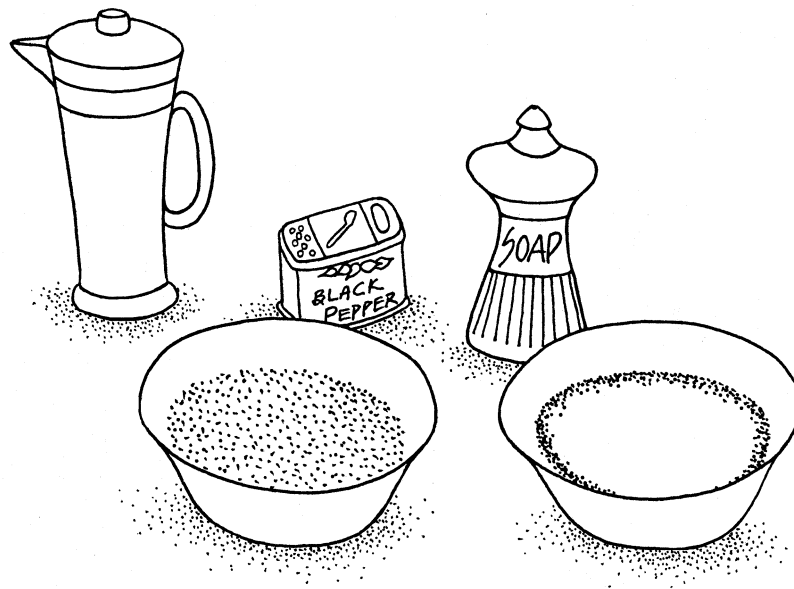
2. Discuss: What evidence do we have that the principle of equality is expressed more now than in the past? Is there still work to be done before true equality is fully expressed?
3. Invite the students to work in small groups, and, using Resource Pages 103-6, news magazines, and other research materials provided find examples of equality and inequality in various times and places around the world.
4. Invite the groups to share the results of their research with the class.
5. List students' answers to the following questions on chart paper:
- What are some examples of equality in the world and its history? What are some of the outcomes of equality?

- What are some examples of inequality in the world and its history?
- Do these examples emphasize real or imaginary differences between women and men or make one gender seem better than the other? How do they do this?
- Do the examples involve sweeping generalizations about the differences between males and females? Do the differences get stressed to the point that it seems that the entire group is defined by difference?
- Are the differences used to justify ways one group acts towards another?
- Why do you think that ‘Abdu’l-Bahá emphasizes oneness and equality?
- How does equality help girls and women?
- How does equality help boys and men?

Activity continues on next page ►

TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

6. Demonstrate how the true teachings of equality and oneness can help remove inequality from the world:
 - Fill a bowl with water.
 - Sprinkle pepper lightly on the water.
 - Challenge students to clear the bowl so that the water is clear again OR invite them to dip a clean finger in the water and observe how the pepper is attracted to the finger.
 - Fill another bowl with water and sprinkle it with pepper.
 - Now dip a finger in liquid dish soap. Watch as the pepper is repelled from the finger.
7. Discuss: If the pepper represents the challenges to equality in the world, what might the soap represent? If we don't want the pepper to cover our fingers, what do we need to do? If we don't want inequality in our lives, what do we need to do?
8. Encourage students to select one small action that promotes equality to complete before the next class. Remember to invite students to share the results of their actions at the beginning of the next class.



TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

ACTIVITY: TÁHIRIH'S EXAMPLE

SPIRITUAL PERCEPTION OBJECTIVE: To reflect on one's application of the writings on equality in the community

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of consultation; Use of memorization; Use of reflection and planning; Use of drama

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- *The Central Figures: Bahá'u'lláh*, vol. 1, *The Central Figures: The Báb*, vol. 2, or Resource Page 107
- Copies of Resource Page 108, Bahá'u'lláh's Words

1. Read aloud one or more of the following stories about Táhírih: "The Badašht Conference" or "Escape to Tíhrán" in *The Central Figures: Bahá'u'lláh*, vol. 1; or "Táhírih" or "Winds of Change at Badašht" in *The Central Figures: The Báb*, vol. 2. Alternatively, you may refer to Resource Page 107.
2. Discuss: What are some examples of inequality that Táhírih faced in the story? How did the Báb or Bahá'u'lláh promote equality in each case?
3. Distribute copies of Resource Page 108, Bahá'u'lláh's Words. Read aloud the first quotation and discuss the questions provided. Read aloud and encourage students to restate the meaning of the second quotation. As a class, memorize this second quotation.
4. Invite the students to work in pairs. Encourage students in pairs to think of examples of equality or inequality that they have seen in their own lives—at school, on the playground, in a club, or in sports.
5. Encourage them to select one example to consider further. Invite them to think of specific actions that could build on these examples of equality or specific actions that could replace inequality with equality.
6. Encourage each pair to create a simple dramatic sketch that shows actions which promote equality in these situations. Applaud all presentations.
7. Discuss: What did we learn from these presentations about promoting equality?
8. Encourage the students to watch carefully for actions that promote equality during the coming week and bring at least one example to share during the next class.

TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

ACTIVITY: ACTION FOR EQUALITY

ELOQUENT SPEECH OBJECTIVE: To be able to demonstrate the application of the writings on equality in one's daily life

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Education directed toward the recognition of God; Use of manipulatives

SUGGESTED TIME FOR ACTIVITY: 30 MIN.

Materials Needed:

- Chart paper and markers
- Samples of illuminated calligraphy, from books or Resource Page 109
- Writing paper and pens
- Art supplies

Advance Preparation:

Write the following quotations on chart paper and display in the classroom:

The plurality of humanity may be likened to the waves, but the reality of humankind is like the sea itself. All the waves are of the same water; all are waves of one ocean.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 284

In this Revelation of Bahá'u'lláh, the women go neck and neck with the men. In no movement will they be left behind.

‘Abdu’l-Bahá, *Paris Talks*, p. 195

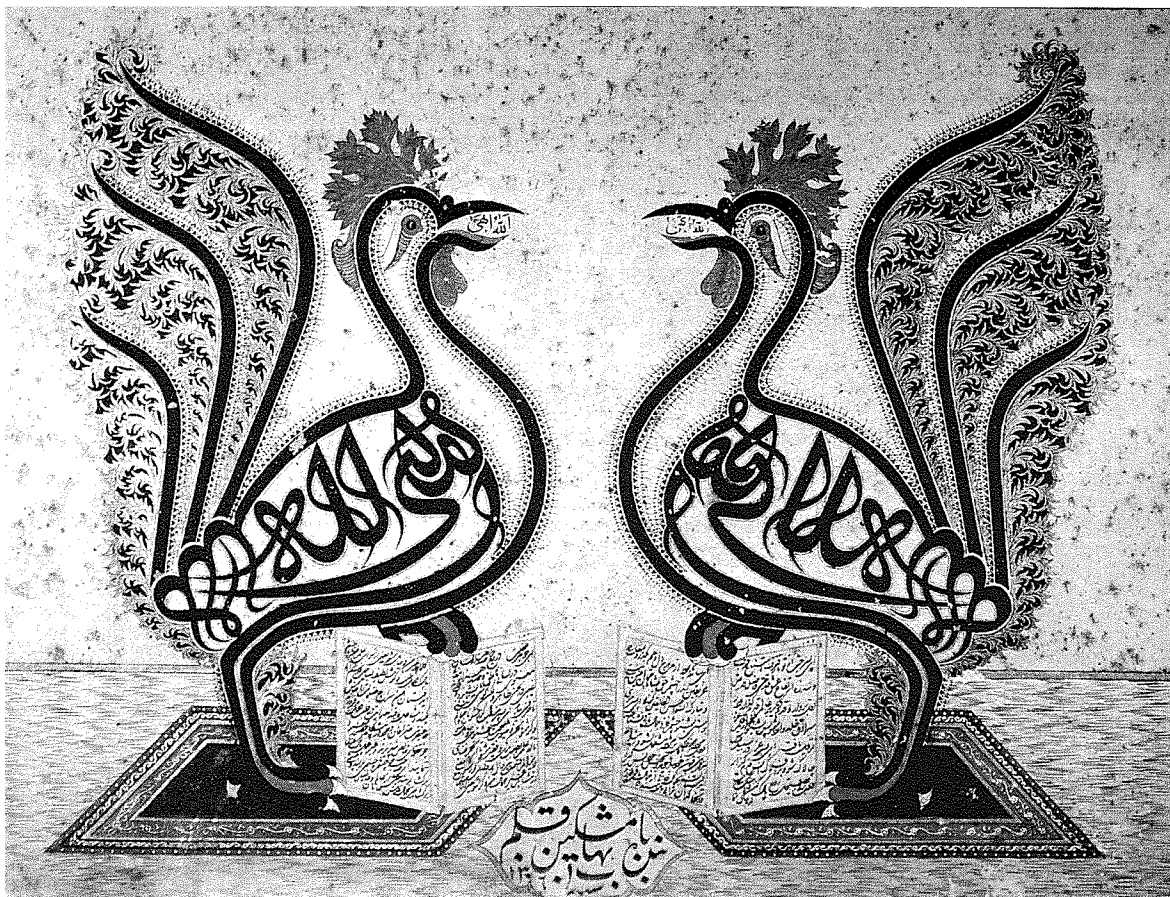
Daughters and sons must follow the same curriculum of study, thereby promoting unity of the sexes.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 175

1. Select capable readers to read the posted quotations aloud. Discuss the meanings of the quotations phrase by phrase.
2. Invite the students to share real-life examples of actions that promote oneness and equality. Create a list of these actions. Some examples could be: Encouraging girls to study sciences and math; encouraging boys to study the arts and literature; demonstrating true friendship among boys and girls; speaking up when someone teases or tells jokes in a way that doesn't promote equality and oneness.
3. Encourage the students to select one area in their daily lives in which to systematically promote the principles of equality and oneness.
4. Explain that the words of ‘Abdu’l-Bahá are very powerful words that sink into our hearts and help us want to translate these beautiful ideas into actions. Because the words are so beautiful, the art of beautiful handwriting—calligraphy—can help us express their meaning and remind us of the powerful actions we want to do.
5. Show samples of calligraphy from books or from Resource Page 109. Discuss: How can the beauty of the calligraphy enhance the beauty of the words?
6. Invite the students to copy one of the quotations onto paper using their best handwriting or calligraphy, and add a beautiful border to the page.

TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

7. Encourage them to write on plain paper their plan of action, including when, where, and how they will carry it out. Encourage them to think about what help they might need and how to get it. Suggest that they tape these plans on the back of the calligraphy and display the beautiful side of the paper in their bedrooms. Encourage them to refer to the back of the paper as a reminder of the action plan.
8. Invite the students to select a telephone buddy in the Bahá'í class. Encourage the buddies to make appointments to phone each other during the coming week to support each other in their plans.
9. Invite students to share their progress and challenges in working toward this goal in subsequent classes. Brainstorm strategies to address challenges and applaud all efforts.



Calligraphy of Mishkin-Qalam

Resource Pages

VISITING ELDERS

Warmly greet and introduce yourself to the elders that you're visiting. Explain that you want to learn how they grew up, what they learned about being a good person, and what changes they've seen in the way that girls and boys are treated. Record their answers to the following questions:

Thinking about yourself as you were growing up, what was it like to be a girl/boy in your family? What were some high points?

Do you think it was an advantage to be a boy or a girl when you were growing up? Why?

What has changed about being a girl or being a boy since you were growing up?

When you were growing up, what did people mean when they said that someone was a good person?

When you were growing up, how were you taught to be a good person?

If you could give any advice you wanted to a young person growing up, what would it be?

Present your gift to the elders and thank them warmly for their help!

EQUALITY AND INEQUALITY IN WOMEN'S HISTORY

Deprivation of Rights

Throughout history women generally have had fewer legal rights and opportunities than men.

Women have been considered inferior to men in most cultures, and sometimes have also been considered evil.

- In both East and West, male children were generally preferred over female children. In some societies, female babies are still killed or left to die, and males are preferred. Even in the present, wives are sometimes killed, or harshly punished, for the same crimes, such as adultery, for which their husbands might receive a lesser penalty. In some places, widows are considered worthless and burned to death.
- Women in the past were considered naturally weaker than men. They were thought to be unstable, weak, and unable to perform work involving the mind or rational judgment. Traditionally a girl learned that her role in life was to do the work that men did not want to do. Such attitudes still prevail in many places.
- Formal education for girls historically has been secondary to that given to boys, and, with the exception of notable female rulers, women have generally been excluded from public roles.
- The myth of the natural inferiority of women greatly influenced the status of women in law. Married women were considered the property of the husband. When a woman married, virtually all her life came under her husband's control, and she ceased to exist as a person separate from her husband.
- Although women have played leading roles in some societies and times, these cases have been exceptions rather than the rule. It was not until the second half of the 19th century that world-embracing progress toward greater, sustained equality in the rights and roles of women began to occur. Although much progress has been made in the past 150 years, there is still much work to be done in advancing the status of women toward true equality.

TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

<p>HISTORIC EXAMPLES OF WOMEN'S EQUALITY</p>	<p>HISTORIC EXAMPLES OF WOMEN'S INEQUALITY</p>
<p>4000 B.C.E. Ancient Hindu scriptures advocate equality for women in education and many other areas. Manu, the great Hindu lawgiver, declared that the Gods are pleased where women are honored; where they are not, all works are fruitless.</p>	<p>4000 B.C.E. Hinduism requires women to obey men. Women walk behind their husbands. Often husbands do not even know, or use, their wives' names, but simply refer to them as "woman." Brides are burned if they do not offer a large enough dowry to their husbands.</p>
<p>4000 – 3500 B.C.E. According to Sumerian legend, the goddess Tiamet created the universe.</p>	<p>1780 B.C.E. In Babylonia, fathers decide for their daughters whether they will marry, remain unmarried, become a temple servant or prostitute, or be given as a mistress to another man.</p>
<p>Unknown time, B.C.E. White Buffalo Calf Woman brings sacred teachings and ceremonies to the Lakota people (North America) that create their culture and society.</p>	<p>c. 1654 B.C.E. Greek mythology holds that Pandora, a woman, opened the forbidden box and brought plagues and unhappiness to mankind.</p>
<p>2570 B.C.E. Queen Nefertari rules in Egypt, calling herself "God's wife."</p>	<p>c. 600 B.C.E. The Biblical story of Adam and Eve is written and becomes part of the sacred writings that come to make up the books of the Jewish Torah and the Christian Bible. This story is interpreted as describing women as inferior to men.</p>
<p>1360 B.C.E. Queen Nefertiti rules in Egypt.</p>	<p>c. 500 B.C.E. Although the teachings of Buddha contain an equalitarian concept of men and women, notions of male superiority dominate as Buddhism develops.</p>
<p>1200 B.C.E. Fu Hao, woman warrior in China, leads military expeditions.</p>	<p>The doctrine of Rebirth holds that one is reborn a woman if one has bad Karma. Women pray to be reborn as males in a future existence</p>
<p>1180 B.C.E. Helen is Queen of Sparta (Greek city-state)</p>	<p>527-509 B.C.E. Law in the Roman Republic describes women as children, forever inferior to men. Women are not even allowed to make suggestions to men.</p>
<p>1150 B.C.E. Deborah leads Israel to victory over the invading Canaanites.</p>	<p>384-324 B.C.E. Greek philosopher, Aristotle, writes that women are born as improperly developed men. The "male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind." Aristotle's views profoundly influence European-American attitudes toward women for centuries.</p>
<p>c.625 B.C.E. Spartan women are the most independent in the ancient world</p>	<p>27 B.C.E. – 426 C.E. In the Roman Empire, women are not allowed to hold public office or participate in public debate, although privately men often seek and follow the advice of their wives.</p>
<p>490 B.C.E. Queen Hatsheput rules in Egypt, claiming rights of pharaoh.</p>	<p>40-65 C.E. St. Paul writes letters later accepted as part of the Christian Bible. Passages in Paul's letters are understood to require the obedience of women to men.</p>
<p>51 B.C.E. Cleopatra VII is queen of Egypt.</p>	<p>c. 400 C.E. St. Jerome, an early Christian leader, said: "Woman is the gate of the devil, the path of wickedness, the sting of the serpent, in a word a perilous object."</p>
<p>c. 622 C.E. Development of Islám abolishes many repressive and cruel practices committed against women in Arabian tribal societies, such as female infanticide.</p>	<p>after 632. C.E. Male-biased interpretation of Islám's teachings entrenched inequality between Muslim men and women in many Islámic societies.</p>
<p>c. 1000 C.E. Japanese author Murasaki Shikibu writes <i>The Tale of Genji</i>, generally considered the world's first novel.</p>	<p>1267-1274 C.E. Thomas Aquinas, the Christian theologian, writes that woman was "created to be man's helpmeet, but her unique role is in conception . . . since for other purposes men would be better assisted by other men."</p>
<p>1150 C.E. In an age when women were not allowed freedom, the Beguines questioned this concept and lived outside of the traditional boundaries of male authority. Beguine women lived together for the purposes of economic self-sufficiency and a religious vocation, under their own organization.</p>	

TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

1588 C.E.

Queen Elizabeth I tells English troops, "I know I have the body of a weak and feeble woman, but I have the heart and stomach of a king . . . and of a king of England, too." She is the most powerful European monarch of her time.

1762 C.E.

Catherine the Great becomes Empress of Russia. Her 34 years as monarch turn Russia into a world power.

1776 C.E.

Abigail Adams writes to her husband, John, a member of the Revolutionary Congress, asking him to "Remember the Ladies" in writing the new country's laws. She tells him that he should "be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the husbands." She warns that if lawmakers do not, "we are determined to foment a Rebellion." "I cannot but Laugh," the future U.S. President replies.

1777 C.E.

Sybil Ludington, a 16 year-old girl, rides her horse over 40 miles—twice as far as Paul Revere—during the night to warn the American army about attacking British forces.

1840s C.E.

American states begin passing laws giving women the right to own property.

1840s-1920 C.E.

Women in the U.S. create a national movement for women's right to vote and battling against slavery, child labor, alcohol as a danger to women and children, prostitution and inhumane treatment of prisoners and the sick.

1848 C.E.

The Seneca Falls Women's Rights Convention, considered the birth of the U.S. women's movement.

1871 C.E.

Massachusetts and Alabama become the first American states to outlaw wife beating.

1872 C.E.

Susan B. Anthony and 27 other women are arrested for voting in a U.S. Presidential election, a criminal offense for women.

1901 C.E.

The Chinese practice of foot-binding is banned, after 1,000 years of deforming girls' feet.

1911 C.E.

Jovita Idar and Soledad Pena, advocates for Mexican-American women, found the La Liga Femenil Mexicanisfa in Laredo, Texas to promote equal education and fight against lynching.

1920 C.E.

19th Amendment to the U.S. Constitution gives women the right to vote.

1923 C.E.

Huda Shaarawi removes her veil in a Cairo train station, and founds a women's movement in the Middle East.

1964 C.E.

Title VII of the U.S. Civil Rights Act bans discrimination in hiring, firing, and promotion based on race, color, religion, sex, or national origin.

1972 C.E.

Title IX of 1972 Education Act bans sexual discrimination in educational programs in the U.S.

1351 C.E.

England's Treason Act makes it a crime of petty treason for a wife to kill her husband, because he is her sovereign lord.

1780 C.E.

An Indian Raja's 64 wives burn themselves on his funeral pyre. This practice, known as sati, was outlawed in India in 1829, but continues on an isolated basis into the present day.

1804 C.E.

The Napoleonic legal code defines women as minors, along with children, criminals and the mentally ill.

1995 C.E.

Women grow 80 per cent of food produced in Africa, and yet few are allowed to own the land they work. Women work twice as long as men, 15 to 18 hours a day, but often earn only one tenth as much.

2000 C.E.

The Equal Pay Act of 1963 (U.S.), makes it illegal for employers to pay unequal wages to men and women who hold the same job and do the same work. At the time of the EPA's passage, women earn just 58 cents for every dollar earned by men. By 2000, nearly 40 years later, that rate has only increased to 73 cents, an improvement of less than half a penny a year. Minority women fare the worst. African-American women earn just 64 cents to every dollar earned by white men, and for Hispanic women that figure drops to merely 52 cents per dollar. Female doctors, on average earn about 62% of what male doctors, in similar work, are paid.

2001 C.E.

The U.N. World Conference on Women, held in China in 1995, establishes goals for political representation of women in governments. By the year 2001, only eight countries in the world meet the goal of 30% of the seats in national parliaments being held by women: Denmark, Finland, Germany, Iceland, Netherlands, Norway, South Africa and Sweden.

Source: Adapted from <http://www.wic.org/misc/history.htm> and other sources.

Note: B.C.E. means "Before the Common Era." C.E. means "Common Era." These are the dates in common use today.

DEFINITIONS OF BEAUTY THAT RESTRICT AND DEFORM

Chinese Foot Binding

Traditional Chinese values for over 1000 years dictated that the feet of young girls should be bound to keep them small. These bound feet— called “Lily feet”—were thought to be beautiful. Although the term sounded harmless, it was really very cruel. It began when a girl was between three and eleven years old. The child’s toes were turned under and pressed against the bottom of her foot. The arches were broken as the foot was pulled straight with the leg, and a long narrow cotton bandage would be tightly wound around the foot from the toes to the ankle to hold the toes in place. After two or three years, a girl’s feet actually shrank—until they could fit into shoes just three inches long. This resulted in feet that were very deformed and unbearably painful to walk on. The pain was so severe that the young child lost consciousness frequently. The pain never stopped, and they had to keep the cloth wound tightly for the rest of their lives. Men would not marry women unless their feet were bound. Foot binding restricted women’s movement because they were unable to walk unassisted. Walking any distance was painful.

Thinness in America

In the 19th century, the corset was a portable torture chamber made of rubber and strips of whalebone, pieces of which might easily protrude from their casings and pierce a woman’s skin. It was designed to be worn so tightly that women tended to faint, unable to take breaths deep enough to get sufficient oxygen to their brains. Tight-lacing corsets may have been a primary cause of the uterine and spinal disorders widespread among 19th-century women. In the 1930s, women swallowed tapeworms to lose weight.

Today almost 40 percent of women who smoke say they do so to maintain their weight. In one scientific study, researchers found that women’s magazines contained ten times as many advertisements and articles promoting weight loss as men’s magazines—exactly the ratio of eating disorders in women versus men.

Elongated Necks

In Southeast Asia, the Padaung women of Burma elongate their necks by wearing brass rings. The rings are first fitted to young girls’ necks. The number of rings is then increased to stretch the neck further as the girls mature. What actually happens is their rib cage becomes compressed, giving the illusion of a longer neck. They never take off the rings. The neck muscles wither so that they can no longer hold their head up without the rings.

Sources: Adapted from Robin Marantz Henig, “The Price of Perfection,” *Civilization*, April 1996;
http://nasw.org/users/robinhenig/price_of_perfection.htm;

<http://www.uihealthcare.com/depts/medmuseum/galleryexhibits/illuminatedbody/recreated/reshapedbody.html>;

<http://www.personal.kent.edu/~glhanson/readings/advertising/womeninads.htm>

TÁHIRIH'S EXAMPLE

Qurratu'l-'Ayn [Táhirih] was a Persian woman without fame and importance—unknown, like all other Persian women. When she saw Bahá'u'lláh, she changed completely, visibly, and looked within another world. The reins of volition were taken out of her hands by heavenly attraction. She was so overcome that physical susceptibilities ceased. Her husband, her sons and her family arose in the greatest hostility against Bahá'u'lláh. She became so attracted to the divine threshold that she forsook everything and went forth to the plain of Badasht, no fear in her heart, dauntless, intrepid, openly proclaiming the message of light which had come to her. The Persian government stood against her. They made every effort to quiet her, they imprisoned her in the governor's house, but she continued to speak. Then she was taken and killed. To her very last breath she spoke with fervid eloquence and so became famous for her complete attraction in the path of God. If she had not seen Bahá'u'lláh, no such effect would have been produced. She had read and heard the teachings of scriptures all her life, but the action and enkindlement were missing. All women in Persia are enveloped in veils in public. So completely covered are they that even the hand is not visible. This rigid veiling is unspeakable. Qurratu'l-'Ayn tore off her veils and went forth fearlessly. She was like a lioness. Her action caused a great turmoil throughout the land of Persia. So excessive and compulsory is the requirement for veiling in the East that the people in the West have no idea of the excitement and indignation produced by the appearance of an unveiled woman. Qurratu'l-'Ayn lost all thought of herself and was unconscious of fear in her attraction to God.

. . . Qurratu'l-'Ayn was really the liberator of all Persian women.

'Abdu'l-Bahá, The Promulgation of Universal Peace, pp. 251-2

BAHÁ'U'LLÁH'S WORDS

Read aloud at least twice the following quotation:

Praised be God, the Pen of the Most High hath lifted distinctions from between His servants and handmaidens, and, through His consummate favors and all-encompassing mercy, hath conferred upon all a station and rank of the same plane. He hath broken the back of vain imaginings with the sword of utterance and hath obliterated the perils of idle fancies through the pervasive power of His might.

Bahá'u'lláh, *The Compilation of Compilations*, vol. II, p. 357

Discuss:

- What does it mean to lift distinctions between servants and maidservants?
- What is a station or rank? How can we tell that women and men have a station and rank on the same plane?
- How is it possible to break the back of vain imaginings with the sword of utterance?
- What are some examples of breaking the back of vain imaginings with the sword of utterance?

Read aloud the following quotation and restate its meaning in your own words:

All should know, and in this regard attain the splendours of the sun of certitude, and be illumined thereby: Women and men have been and will always be equal in the sight of God.

Bahá'u'lláh, *The Compilation of Compilations*, vol. II, p. 379

Memorize this quotation.

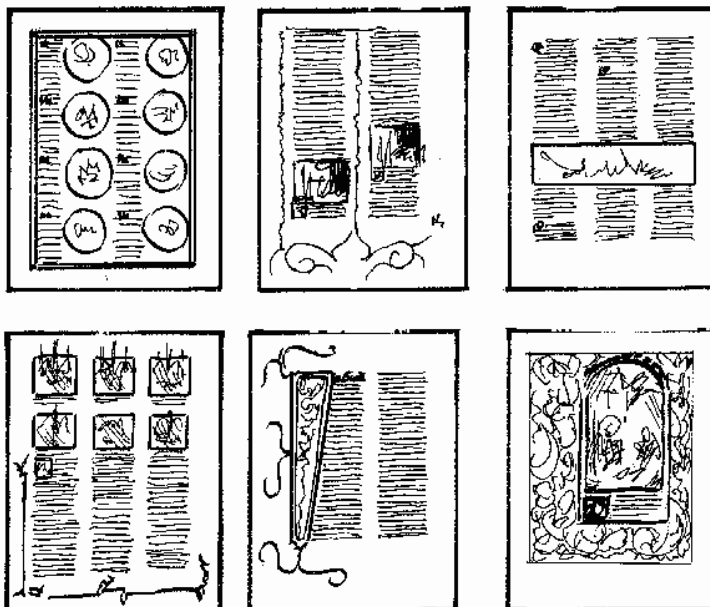
TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

SAMPLE CALLIGRAPHY ALPHABETS AND DESIGN POSSIBILITIES

(Source: Scribeworx; scribeworx.tripod.com)

Materials:

1. Have a good, flat and smooth writing surface.
2. Calligraphy is actually drawing letters, not writing them. Thus, special pens are used. Most discount stores or office supply stores (Wal-Mart, K-Mart, Staples, Office Max, etc.) have starter pen sets. A felt-tip marker with a sharp chisel point also may be used.
3. Many kinds of paper may be used, depending on the nature of the project.



TOPIC: THE HISTORY OF EQUALITY AND INEQUALITY

LIST OF ADDITIONAL RESOURCES

Stories and Articles:

Brilliant Star, “Women’s Equality Around the World” JA 93

“Solutions to Every Problem” SO 95

“Herstory of Equality” JA 93

“A Note For You” MA 99

“Working for Equality . . . World” MA 99

“Did You Know . . .” MA 99

“Equality” MA 99

Herald of the South, Jan 1994, Special Woman’s Issue, “Women in the Bahá’í Faith,” “Protection of Women’s Rights,”

“Advancing the Rights of Women,” “Running on a Dream”; Jul 1997 “The Changing Role of Women”

Liknaitzky, Elise, *Stories for Young Bahá’is*, “The Wings of the Bird”

Sheppherd, Joseph, *Guebe and the Toy Truck*

Women and Men: Partnership for a Healthy Planet (pamphlet)

Worksheets and Coloring Pages:

Garden of Bahá’u’lláh, pp. 85, 95, 179

Activities:

Brilliant Star, “Women’s Equality Goals” ND 93

“Working Together” MA 99

“Like Two Wings of a Bird” SE 94

“With Two Wings” MA 96

Music:

Brilliant Star, “With Two Wings” SO 02

Dozier, Eric and Friends, *To the Glory of God*, “Daughters of the Kingdom”

Grammer, Red, *Teaching Peace*, “With Two Wings”

Monro, Gordi, *The Gift*, “10,000 Women”

Shropshire, Lucy, *This Is Faith*, “This Is Faith”

Sweet Honey in the Rock, *The Women Gather*

Games:

Brilliant Star, “Peace Progress” JA 93

Poetry:

Brilliant Star, “Fire Chief O’ My” JA 93

Videos:

Mona’s Story

Two Wings

Other favorite resources:

‘Abdu’l-Bahá, *Paris Talks*, pp. 133, 160-3, 182-4

‘Abdu’l-Bahá, *Promulgation of Universal Peace*, pp. 74-7, 108, 133-4, 175, 280-4, 374-5, 394-5, 455

Khan, Janet A. and Peter J., *Advancement of Women: A Bahá’í Perspective*, Wilmette, IL: Bahá’í Publishing Trust, 1998

Miller, Bradford, *Returning to Seneca Falls*

National Spiritual Assembly of the Bahá’is of the United States, *Two Wings of a Bird, The Equality of Women and Men*, Wilmette, IL: Bahá’í Publishing Trust, 1997

Penn, Michael, and Rahel Nardos, *Overcoming Violence Against Women and Girls*

The Universal House of Justice, *Women: A Compilation*

Various, *Circle of Unity: Bahá’í Approaches to Current Social Issues*

If you find any additional resources, please notify the National Teacher Training Center, or submit your findings to the Educational Materials web site.

TO APPRECIATE THE EQUALITY OF WOMEN AND MEN IN THE FAMILY AND IN THE COMMUNITY

COLLABORATIVE FAMILY LIFE

**SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
COOPERATION, FAIRNESS, LOVE, RESPECT**

According to the teachings of Bahá'u'lláh the family, being a human unit, must be educated according to the rules of sanctity. All the virtues must be taught the family. The integrity of the family bond must be constantly considered, and the rights of the individual members must not be transgressed. The rights of the son, the father, the mother—none of them must be transgressed, none of them must be arbitrary. Just as the son has certain obligations to his father, the father, likewise, has certain obligations to his son. The mother, the sister and other members of the household have their certain prerogatives. All these rights and prerogatives must be conserved, yet the unity of the family must be sustained. The injury of one shall be considered the injury of all; the comfort of each, the comfort of all; the honor of one, the honor of all.

'Abdu'l-Bahá, The Promulgation of Universal Peace, p. 168

Note ye how easily, where unity existeth in a given family, the affairs of that family are conducted; what progress the members of that family make, how they prosper in the world. Their concerns are in order, they enjoy comfort and tranquillity, they are secure, their position is assured, they come to be envied by all. Such a family but addeth to its stature and its lasting honor, as day succeedeth day.

'Abdu'l-Bahá, Selections from the Writings of 'Abdu'l-Bahá, p. 292

LEARNING OBJECTIVES AND SUGGESTED ACTIVITIES



KNOWLEDGE OBJECTIVES

- To become familiar with the Bahá'í writings about the family as a collaborative unit
- To know that all members of the family can make significant contributions to the happiness and success of the family

SUGGESTED LEARNING ACTIVITIES

- Encourage students in pairs to read quotations on the family and its collaborative nature.
- Invite each pair to choose one quotation (or part of one) to memorize.
- Brainstorm elements of success in the family from the quotations.



WISDOM OBJECTIVES

- To understand that all family members have responsibilities within the family
- To understand that the happiness of the family requires mutual collaboration
- To understand that respect for all members of the family is an important aspect of family unity

SUGGESTED LEARNING ACTIVITIES

- Encourage students to work in small groups to find analogies from the world of nature or mechanics to demonstrate the importance of all the parts of a whole working together.
- Invite students to build, draw, or perform the analogies they found.
- Encourage students in medium size groups (five to seven) to prepare skits to show that mutual respect for each member of the family promotes the success of the family as a whole.



SPIRITUAL PERCEPTION OBJECTIVES

- To reflect on one's own family and the various roles and responsibilities of each member
- To perceive one's own responsibilities within the family

SUGGESTED LEARNING ACTIVITIES

- Invite each student to find a comfortable and quiet place to reflect while soft background music is on. Let them individually reflect on their own family's roles and responsibilities and how they themselves fit into that vision.
- Encourage the students to create art that portrays an image of mutual respect within their family. This can be visual art, dance, or poetry.
- Invite the students to share, in pairs, the variety of responsibilities and roles within their families, including their own roles.
- Invite the students to prepare a gift for each member of their family as a way of showing love and respect to the family.



ELOQUENT SPEECH OBJECTIVES

- To demonstrate knowledge and understanding of the Writings about the workings of a family and the roles and responsibilities of each member
- To communicate one's understanding of the Bahá'í concepts of collaboration, equality, and mutual respect within the family
- To plan and implement one's own application of these principles within the family

SUGGESTED LEARNING ACTIVITIES

- Announce a family day or family evening, then have the students prepare a family celebration.
- Display students' artwork and provide an opportunity for performances.
- Create an opportunity for students to present gifts to their families.
- Provide an opportunity for students to prepare a devotional gathering or fireside based on this topic, using their memorized verses as part of the program.

TOPIC: COLLABORATIVE FAMILY LIFE

Sample Activities

ACTIVITY: TIES OF FELLOWSHIP

WISDOM OBJECTIVES: To understand that all family members have responsibilities within the family;
To understand that the happiness of the family requires mutual collaboration

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of reflection; Use of consultation; Use of play

SUGGESTED TIME FOR ACTIVITY: 35 MIN.

Materials Needed:

- Outdoor or indoor area for active play
- Blindfolds for each person
- Soft cloth ties for the students' ankles

Advance Preparation:

Identify an outdoor or indoor location for active play. Using tape or chalk, mark several goal areas on the ground. Create a separate goal for each 3-4 students so that they can run without running into each other.

1. Read aloud the following passage from 'Abdu'l-Bahá at least twice. Encourage the students to listen carefully to all the words that they know and then to ask questions about any new words. Invite students to volunteer the meanings of all new words, then encourage the students to restate the meaning of the quotation in their own words. Discuss: Why do you think that people need each other but a tree can live alone?

The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men, the greater will be the power of constructiveness and accomplishment in all the planes of human activity. . . . The lower creatures are not in need of cooperation and reciprocity. A tree can live solitary and alone, but this is impossible for man without retrogression. Therefore, every cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God. The first expression of cooperation is family relationship. . . .

'Abdu'l-Bahá, The Promulgation of Universal Peace, p. 338
2. Encourage the students to reflect on their own experiences with cooperation. Encourage them to remember times when they felt that they accomplished something important through cooperation with others. Encourage them to tell the story of those experiences that demonstrate cooperation and reciprocity.
3. Invite the students to play a game that demonstrates how cooperation and reciprocity can help a group to reach its goals.
4. Take the students to the active play area. Organize the students into groups of three or four, and tie one ankle of each person to another person's ankle, to make human chains of three or four people. Keeping in mind the cultural differences regarding modesty, consider grouping girls with girls and boys with boys.
5. Designate one goal area for each group.
6. Challenge each group to move a ball to their designated goal, using only their feet. Offer the tip that small movements are safest and control the ball the best.
7. Blindfold all but one of the people on each team. Challenge the group to reach the goal with that person as their guide.
8. It will rapidly become obvious that it is impossible for the teams to reach their goals. So, as soon as appropriate, invite another person on each team to remove the blindfold. This does not necessarily make things easier!
9. Then invite all the team members to remove their blindfolds. The teams will gradually learn how to cooperate and reach their goal.

10. When all the teams have had success, invite them to remove their ankle ties. Have the same teams try the same activity now with their ankles free, but with their arms linked together. How does this increased freedom of movement assist the group?
11. Discuss:
 - When did the teams have the greatest success? Why?
 - Was it easier as more and more people were able to see the goal? Why or why not?
 - Was it easier when each person had more freedom of action? Why or why not?
- What did you learn about the need to fully use the abilities of all members of the team?
- What qualities did the team itself, and its individual members, have to develop to succeed?
- Why do you think that cooperation and reciprocity are so important in a family?
12. Encourage students to use the words *cooperation* and *reciprocity* at least once every day until the next class. Encourage them also to tell their families what they learned from the game before the next class.

ACTIVITY: STORIES ABOUT FAMILY LIFE

WISDOM OBJECTIVES: To understand that the happiness of the family requires mutual collaboration;
To understand that respect for all members of the family is an important aspect of family unity

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of consultation

SUGGESTED TIME FOR ACTIVITY: 20 MIN. OR MORE, AS DESIRED

Materials Needed:

- *The Central Figures: Bahá'u'lláh*, vol. 1, 2, or 3

1. Remind the students of the following words of 'Abdu'l-Bahá:

The first expression of cooperation is family relationship. . . .

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 338

2. Select one or more of the following stories to read aloud with the class:

- *The Central Figures: Bahá'u'lláh*, vol. 1
 - “The Tree of Life”
 - “The Power of Love”
 - “The Puppet Show”
- *The Central Figures: Bahá'u'lláh*, vol. 2
 - “Sacred Moments on Grandpa’s Lap”
 - “A Letter from Baghdád”
- *The Central Figures: Bahá'u'lláh*, vol. 3
 - “The Promise”

“A New Crop of Believers”
“Mysterious Words”
“A Radiant Point of Light”

3. Discuss: What are some examples in the story that show cooperation and mutual respect in the family? In the story, how did cooperation and respect help the family? Why is it important for the members of a family to respect one another, and to cooperate with one another? What are some practical ways to show cooperation and respect in the family?
4. Encourage students to select one specific way to demonstrate cooperation within their own families or to show respect for each family member during the coming week. Invite students to share the results of their efforts at the beginning of the next class.

TOPIC: COLLABORATIVE FAMILY LIFE

ACTIVITY: THE HONOR OF ALL

KNOWLEDGE OBJECTIVES: To become familiar with the Bahá'í writings about the family as a collaborative unit; To know that all members of the family can make significant contributions to the happiness and success of the family

WISDOM OBJECTIVE: To understand that the happiness of the family requires mutual collaboration

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of the Bahá'í sacred writings; Use of art; Use of consultation; Use of peer teaching; Use of memorization

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copies of Resource Page 120
- Poster paper or chart paper for each team
- Markers and other art supplies, as desired

1. Distribute copies of Resource Page 120. Invite the students to work in teams of two. Encourage each team to carefully study one of the quotations on Resource Page 120 by:
 - Reading it aloud slowly and carefully at least twice.
 - Making sure that they understand the meaning of the words.
 - Restating the meaning of the quotation in their own words.
 - Creating a poster that illustrates the meaning of at least one important idea in the quotation.
2. After allowing the teams time to work, invite them to present their work to the class. Display the posters in the classroom.
3. After each team has made its presentation, create new working groups of students. To the extent possible, each new working group should include four students: a student that studied quotation one, a student that studied quotation two, a student that studied quotation three, and a student that studied quotation four. Add additional students to each group, as needed, so that all students participate in a new working group.
4. In their new groups, encourage the students to read aloud the entire page of quotations, helping each other as needed. Encourage the students who previously studied each quotation to assist other members of the group to understand the meaning and importance of that quotation.
5. Invite the students in each new group to choose all or part of one of the quotations to memorize. Encourage them to choose movements that can represent the words and phrases of the quotation and practice reciting the quotation with movement until the quotation is memorized.
6. Invite the working groups to share their memorized quotations with the class. Applaud all efforts!
7. Encourage the students to recite their memorized quotation each day and strive to express it in one small action each day until the next class. Invite students to share the results of their efforts at the beginning of the next class.

ACTIVITY: LOVE IN THE FAMILY

SPIRITUAL PERCEPTION OBJECTIVE: To reflect on one's own family and the various roles and responsibilities of each member

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of consultation; Use of reflection; Use of the arts; Use of nature; Use of music

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- A small bundle of long green grass for each student
- Strong green or tan yarn
- Pot or large bowl of water
- Construction paper or card stock
- Scissors
- Pens or pencils
- Ribbon
- Chart paper and markers

Advance Preparation:

Identify a place where students can gather small bundles of long grass. Young green grass at least 6 inches long is ideal, but brown grass may also be used. You may opt to bring the pre-soaked grass to class or to create a sample grass heart to show the class.

1. Write on chart paper and display in your classroom the quotation:

When you love a member of your family or a compatriot, let it be with a ray of the Infinite Love! Let it be in God, and for God!

‘Abdu’l-Bahá, Paris Talks, p. 28

2. Read the quotation aloud, then invite one or two students to read it aloud.
3. Discuss: What do we know about the love of God? Whom does God love? How does God show His love for us? In what way might a ray of the Infinite Love be like the sunshine that makes everything grow? How is it possible for us to love our family members with a ray of the Infinite Love? What are some of the ways that we show our love for our families?

4. Play quiet music and invite the students to quietly reflect on the love they have for each member of their family. Encourage them to remember each member of their family or their household in turn and think of the specific ways that the love of God links them together (or could link them together) as a family or household.

NOTE: Please be sensitive to the variety of family and household circumstances of your students and carefully structure the question so that each student can come up with some form of positive answers.

5. Encourage them to create a heart-shaped (or other) card for their families from card stock and copy the quotation onto the card.

Activity continues on next page ➞

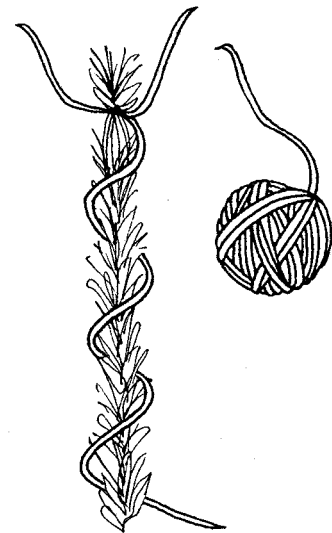
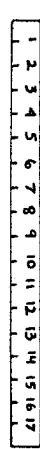
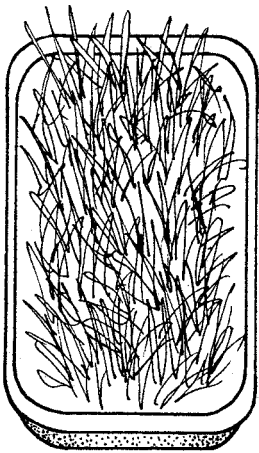
TOPIC: COLLABORATIVE FAMILY LIFE

6. Invite the students to create grass hearts as gifts for their families, using the following steps:

- Collect small bundles of long green grass.
- Soak the grass in water for about one hour and shake off excess water.
- Working on the floor or a table, lay the grass lengthwise, overlapping it as necessary to create an even bundle of grass about 18 in. (45 cm.) long and ½ in. (1½ cm.) in diameter.
- Wrap the grass with the yarn and carefully tie the ends to hold its shape.

- Fold the bundle in half. This will be the bottom point of the heart.
- Curve the two sides up and toward each other to create the heart.
- Tie yarn to hold the two sides together. Add a beautiful ribbon bow.
- Allow the heart to dry flat.

7. Invite the students to choose specific actions to show love to their families (or households) in the coming week. Remember to invite students to share the results of their efforts at the beginning of the next class.



ACTIVITY: CELEBRATING FAMILIES

ELOQUENT SPEECH OBJECTIVE: To communicate one's understanding of the Bahá'í concepts of collaboration, equality, and mutual respect with the family

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of consultation; Use of service; Engaging mind and heart; Establishing bonds of unity and friendship

SUGGESTED TIME FOR ACTIVITY: 30 MIN. PLANNING + 45 MIN. CELEBRATION

Materials Needed:

- Chart paper and markers
- Refreshments, if possible
- Recorded music and CD player, if available
- Room decorations, as desired
- Gifts for families, such as the grass hearts and cards, or other items made by the students

Advance Preparation:

Decide whether to have the planning period and celebration on the same day or on separate days.

1. Remind the students of these words of 'Abdu'l-Bahá:
All the virtues must be taught the family. . . . The injury of one shall be considered the injury of all; the comfort of each, the comfort of all; the honor of one, the honor of all.
'Abdu'l-Bahá, The Promulgation of Universal Peace, p. 168
 2. Invite the students to plan and prepare an event to celebrate these beautiful teachings about the family and show honor to their own families or households.
 3. Discuss the following questions and record decisions on chart paper:
 - When and where shall we host this gathering to honor the family?
 - Who will be invited?
 - How shall we invite them?
 - Would we like to share some of the Bahá'í writings about the family?
 4. After the students have completed their plans, encourage them to work in groups to carry out their plans.
 5. Convene the gathering.
 6. After the gathering, encourage the students to recall highlights to build on in future gatherings.
- Would we like to sing some songs?
 - Would we like to serve refreshments?
 - Would we like to give gifts (perhaps the grass hearts) to our families at this gathering?
 - Would we like to play some games?
 - How will we show honor to our parents, our brothers and sisters, and other members of the household?

THE HONOR OF ALL

1. The fruits that best befit the tree of human life are trustworthiness and godliness, truthfulness and sincerity; but greater than all, after recognition of the unity of God, praised and glorified be He, is regard for the rights that are due to one's parents. This teaching hath been mentioned in all the Books of God, and reaffirmed by the Most Exalted Pen.

Bahá'u'lláh, *The Kitáb-i-Aqdas*, p. 139

2. Ye should consider the question of goodly character as of the first importance. It is incumbent upon every father and mother to counsel their children over a long period, and guide them unto those things which lead to everlasting honor.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 141

3. According to the teachings of Bahá'u'lláh the family, being a human unit, must be educated according to the rules of sanctity. All the virtues must be taught the family. The integrity of the family bond must be constantly considered, and the rights of the individual members must not be transgressed. The rights of the son, the father, the mother—none of them must be transgressed, none of them must be arbitrary. Just as the son has certain obligations to his father, the father, likewise, has certain obligations to his son. The mother, the sister and other members of the household have their certain prerogatives. All these rights and prerogatives must be conserved, yet the unity of the family must be sustained. The injury of one shall be considered the injury of all; the comfort of each, the comfort of all; the honor of one, the honor of all.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 168

4. Note ye how easily, where unity existeth in a given family, the affairs of that family are conducted; what progress the members of that family make, how they prosper in the world. Their concerns are in order, they enjoy comfort and tranquillity, they are secure, their position is assured, they come to be envied by all. Such a family but addeth to its stature and its lasting honour, as day succeedeth day.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 292

LIST OF ADDITIONAL RESOURCES

Stories and Articles:

- Brilliant Star*, “Women’s Equality Around the World” JA 93
“Solutions to Every Problem” SO 95
“A Note for You,” “Working for Equality . . . World,” “Fur, Fins, Feathers and More,” “Did You Know . . .” MA 99
“Spiritual Family Tree” JA 97
Herald of the South, Jul 1994 “The Family—Preserving a Habitat Under Threat,” “Marriage and Family Life”; Apr 1994
“Living Together in Unity—Recipe for Family Harmony, Love and Unity”

Worksheets and Coloring Pages:

- Oldziey, Peter, *Garden of Bahá’u’lláh*, pp. 85, 95, 175, 177, 179
Tablet of the Heart, God and Me, p. 17

Activities:

- Brilliant Star*, “Family Triangle,” “What Does DAD Do?” “What Does MOM DO?” JF 94
“How to Make Nimni’s Bird Puppet,” “Decode It . . .,” “True or False,” “Working Together” MA 99
“Spiritual Family Tree” JA 97

Music:

- Brilliant Star*, “With Two Wings” SO 02
Engle, Susan, *Come and Sing*, “Come and Sing”
Engle, Susan, *Loving Hands*, “Growing Up”
Grammer, Red, *Laughter of Angels*, “My Home”
Grammer, Red, *Teaching Peace*, “With Two Wings”
Lenz, Cameron and Sheper, *We Are Bahá’is*, “My Family”
VanManens, *Barley Bread and Reindeer Milk*, “I Love My Home”
Various artists, *Hand in Hand, Songs of Parenthood*
Wood, Angela, *Horizons*, “Who We Are”

Videos:

- Family: The Seeds of World Peace*

Other favorite resources:

- Bahá’í Prayers for Women*
Ghaznavi, Agnes, *The Family Repairs and Maintenance Manual*
Khan, Janet A. and Peter J., *Advancement of Women: A Bahá’í Perspective*, Wilmette, IL: Bahá’í Publishing Trust, 1998
Khavari, Khalil A. and Sue Williston, *Creating a Successful Family*
O My Handmaiden! Daily Meditations for Women
Rost, H.T.D., *The Brilliant Star: The Bahá’í Faith and the Education of Children*
Spiritual Strength for Men
The Universal House of Justice, Preserving Bahá’í Marriages: A Memorandum and Compilation
Various, *Compilation of Compilations*, vol. 1, *Family Life*
Wilcox, Patricia, *Bahá’í Families, Perspective, Principles, Practice*.
Wings of Prayer, Bahá’í Prayers for Women

If you find any additional resources, please notify the National Teacher Training Center, or submit your findings to the Educational Materials web site.

TO KNOW EXAMPLES OF THE LIVES OF HEROES AND HEROINES WHO DEMONSTRATED THIS PRINCIPLE EXPRESSING EQUALITY

SPIRITUAL QUALITIES RELEVANT TO THIS TOPIC:
FAIRNESS, NOBILITY, INITIATIVE

God's Bounty is for all and gives power for all progress. When men own the equality of women there will be no need for them to struggle for their rights!

'Abdu'l-Bahá, *Paris Talks*, p. 171

It has been objected by some that woman is not equally capable with man and that she is deficient by creation. This is pure imagination. The difference in capability between man and woman is due entirely to opportunity and education. Heretofore woman has been denied the right and privilege of equal development. If equal opportunity be granted her, there is no doubt she would be the peer of man. History will evidence this.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 135

TOPIC: EXPRESSING EQUALITY

LEARNING OBJECTIVES AND SUGGESTED ACTIVITIES



KNOWLEDGE OBJECTIVES

- To know the circumstances of the lives of heroines and heroes from Bahá'í history and world history who have demonstrated the principle of equality in their lives
- To know the Bahá'í writings in which the lives of these heroes and heroines are mentioned and praised
- To know from history that women and men are equally capable

SUGGESTED LEARNING ACTIVITIES

- Encourage students to research the life of a heroine or hero, chosen from a list with very short descriptions of those people. Encourage them to share an outline of their research.
- After reading aloud the passages about the heroines and heroes, encourage the students to match the quotations with pictures or descriptions of the person.
- Encourage the students to memorize part or all of a passage about a hero or heroine, singly or in pairs



WISDOM OBJECTIVES

- To gain a deep understanding of why each heroine or hero may have chosen this heroic path
- To glean the spiritual qualities demonstrated by each heroine or hero for equality
- To understand the relationship between equality and education

SUGGESTED LEARNING ACTIVITIES

- Encourage students to write a short essay based on their previous research about why they think the hero or heroine chose a heroic path.
- Encourage students to list the qualities of that hero or heroine that are delineated in the writings.
- Invite students to find an artistic way to present the heroic qualities of their chosen person.
- Encourage students to share stories from the lives of their heroines and heroes in small groups.



SPIRITUAL PERCEPTION OBJECTIVES

- To reflect on the elements of the lives of these heroes and heroines that one can emulate in one's life
- To perceive how one's life and the lives of others may change through one's own heroic actions

SUGGESTED LEARNING ACTIVITIES

- Encourage students to use a meditative period to journal on the elements of the lives of their hero or heroine that most touched their hearts.
- Encourage students to plan to implement at least one of the qualities of their hero or heroine in their lives.
- Encourage students to find parallels between the historic heroes and heroines and those in their own communities who are upholding the banner of this principle.
- Encourage the students to write a poem about the influence of their hero or heroine in their own lives.
- Encourage the students to choose one hero and one heroine from among all that were researched and collectively create a dramatization of each person's life or a pivotal event in each person's life.



ELOQUENT SPEECH OBJECTIVES

- To demonstrate knowledge of the lives of heroines and heroes for equality
- To demonstrate knowledge and understanding of the Bahá'í writings about these heroes and heroines
- To demonstrate perception of the connections between the lives of these heroes and heroines and our lives today
- To demonstrate understanding of the contributions of these heroes and heroines to equality

SUGGESTED LEARNING ACTIVITIES

- Provide opportunities for the students to display their artwork about heroes and heroines of equality.
- Provide opportunities for students to perform their dramatization.
- Have students give firesides about their heroes and heroines.
- Have students present their poems to those in the community who currently emanate the same heroism.
- Have students interview each other about their heroes and heroines—what their contributions have been and how they touched each student's heart. The questioning may be about those they have heard about from others' presentations.
- Have students make a plan (including a way to keep track of their progress) to implement an aspect of the life of their heroine or hero into their own lives.

**GOAL: TO KNOW EXAMPLES OF THE LIVES OF HEROES AND HEROINES
WHO DEMONSTRATE EQUALITY**

TOPIC: EXPRESSING EQUALITY

Sample Activities

ACTIVITY: EQUALITY AND EDUCATION

WISDOM OBJECTIVE: To understand the relationship between equality and education

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of reflection; Use of consultation

SUGGESTED TIME FOR ACTIVITY: 20 MIN.

Materials Needed:

- Chart paper and markers

1. Invite the students to reflect silently on the truly great contributions that human beings have made to every area of civilization. After this brief period of reflection, invite the students to share their reflections with the class. Encourage each student to offer the name and contribution of one person from history.
2. Create a list of these individuals on chart paper. Discuss: What do you think enabled these individuals to make these great contributions to human civilization? What do you think is the relationship between education and achievement?
3. After this brief discussion share the following words of 'Abdu'l-Bahá:
4. Discuss: Why do you think 'Abdu'l-Bahá makes a point of linking education and achievement when He is explaining the principle of equality of women and men? Is education equal today? Why or why not? What are some actions that we can take as a class to promote equal education of girls and boys?
5. Encourage the class to agree on a group goal to promote equal education. Remember to check progress toward the goal in subsequent classes.

The difference in capability between man and woman is due entirely to opportunity and education. Heretofore woman has been denied the right and privilege of equal development. If equal opportunity be granted her, there is no doubt she would be the peer of man. History will evidence this.

'Abdu'l-Bahá, The Promulgation of Universal Peace, p. 135

Briefly, history furnishes evidence that during the past centuries there have been great women as well as great men; but in general, owing to lack of educational advantages, women have been restricted and deprived of opportunity to become fully qualified and representative of humankind. When given the opportunity for acquiring education, they have shown equal capacity with men.

'Abdu'l-Bahá, The Promulgation of Universal Peace, p. 283

TOPIC: EXPRESSING EQUALITY

ACTIVITY: GREAT WOMEN IN HISTORY

KNOWLEDGE OBJECTIVE: To know from history that women and men are equally capable; To know the Bahá'í writings in which the lives of these heroes and heroines are mentioned and praised

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Bahá'í sacred writings; Use of stories; Use of peer teaching

SUGGESTED TIME FOR ACTIVITY: 60 MIN.

Materials Needed:

- Copies of Resource Pages 131-4
- Chart paper and markers
- Writing paper and pencils

Advance Preparation: Write on chart paper and post in the classroom:

Often in history women have been the pride of humanity. . . .

‘Abdu’l-Bahá, The Promulgation of Universal Peace, p. 174-5

Write the following questions on chart paper and display in the classroom:

- Who am I?
- What did I do?
- How did I demonstrate equality?

1. Invite one or more students to read aloud the posted quotation from ‘Abdu’l-Bahá.
2. Memorize this brief quotation.
3. Invite the students to work in teams of two to demonstrate the truth of ‘Abdu’l-Bahá’s words. Provide each team with one of the examples on Resource Pages 131-4, using some of the examples provided by ‘Abdu’l-Bahá as well as some examples from other sources. Encourage each student to write answers to the posted questions.
4. After the students have prepared their answers, combine the students into groups of four to six, such that each student in a group has studied the contributions of a different woman and so that the previous pairs are separated into different groups. Encourage the students to share these examples from history with one another.
5. After the students share their examples with one another, discuss: Why is it important for us to know that when education and opportunity allow, women have always demonstrated their equality with men?
6. Encourage the students to share their stories with at least one other person before the next class.

**GOAL: TO KNOW EXAMPLES OF THE LIVES OF HEROES AND HEROINES
WHO DEMONSTRATE EQUALITY**

TOPIC: EXPRESSING EQUALITY

ACTIVITY: CHAMPIONS FOR EQUALITY OF WOMEN AND MEN

KNOWLEDGE OBJECTIVE: To know the circumstances of the lives of heroines and heroes from Bahá'í history and world history who have demonstrated the principle of equality in their lives

SPIRITUAL PERCEPTION OBJECTIVE: To demonstrate knowledge of the lives of heroines and heroes for equality

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of the Bahá'í sacred writings; Education directed towards God; Use of independent investigation; Use of peer teaching; Use of consultation; Use of music

SUGGESTED TIME FOR ACTIVITY: 45 MIN.

Materials Needed:

- Resource Pages 135-6
 - Access to books from the library, including biographies and encyclopedias about women's history, or access to the Internet
 - Access to Bahá'í histories such as *Memorials of the Faithful*, *God Passes By*, *The Dawnbreakers*, *The Revelation of Bahá'u'lláh*, vol. 1-4, and/or Bahá'í biographies
 - CDs and CD player, if available
1. With the assistance of one or more capable readers, alternate reading aloud the names and short biographical sketches of the Champions for Equality of Women and Men (Resource Pages 135-6). Read with expression and stirring background music, if available. Explain that this list provides only a sample of some of the voices for equality.
 2. Invite students to work individually or in pairs to
 - Select a champion from this list or from the research materials provided,
 - Research additional information about that champion's life and work,
 - Prepare an outline of the information learned from their research,
 - Select one brief quotation from the Bahá'í writings about equality which highlights the heroic contributions of this individual,
 - Prepare a brief oral presentation about this heroic individual to share with the class.
 3. Invite the students to share these outlines and quotations orally with the class. Encourage them to stand and share the information with enthusiasm and eloquence.
 4. Encourage the students to show their appreciation for one another's work and to ask questions, if desired.
 5. Encourage students to retell the story of their heroic champion of equality to at least one other person before the next class. Invite them to describe how they shared their stories at the beginning of the next class.

TOPIC: EXPRESSING EQUALITY

ACTIVITY: POWER WORDS

WISDOM OBJECTIVE: To glean the spiritual qualities demonstrated by heroines or heroes for equality

SPIRITUAL PERCEPTION OBJECTIVE: To reflect on the elements of the lives of these heroes and heroines that one can emulate in one's life

ELOQUENT SPEECH OBJECTIVE: To demonstrate perception of the connections between the lives of these heroes and heroines and our lives today

INSTRUCTIONAL METHODS AND LEARNING TOOLS: Education directed toward God; Engaging the mind and heart; Use of reflection; Use of consultation; Use of service and teaching

SUGGESTED TIME FOR ACTIVITY: 55 MIN. + SPIRITUAL GATHERING

Materials Needed:

- Copies of Resource Pages 135-6
- Student research, if previously completed
- Chart paper and bright markers

1. Create groups of two or three students. Distribute copies of Resource Pages 135-6, Champions for Equality of Women and Men. If the students have researched champions of equality, encourage them to consider their research as well. Invite each group to work with several stories, so that all the champions on Resource Pages 135-6 are assigned to a group.
2. In these work groups, encourage students to read the stories and answer the following questions:
 - What positive spiritual qualities do the people in the story demonstrate?
 - What actions in the story express the equality of women and men, illustrate the inspiring capacities of women, or enable new opportunities for women?
3. When the groups have considered the stories and answered the questions, invite the entire class to compile a list of Power Words—words that capture and express the inspiring spiritual qualities and actions in the stories. These are the words that express the qualities and actions that “empowered” people to do things they might not otherwise have done, or that “empowered” things to happen that might otherwise not have happened.
4. Encourage the students to identify at least one Power Word appropriate to each story. If students have trouble identifying Power Words for some stories, remind them that words like knowledge, wisdom, investigation, respect, initiative, consultation, study, thought, etc. can be Power Words.
5. List these Power Words in bold lettering on chart paper. Use bright colors to add impact. Consider inviting one or more students to serve as the scribe or to add simple images to highlight the Power Words.
6. Discuss: Why are these words Power Words? What is it about these words that empowers people to do things they otherwise might not be able to achieve?
7. Invite the students to recall times when they themselves have drawn on these Power Words to do things that were difficult. Discuss: What are some examples of times that these Power Words have encouraged us to develop and change?

Activity continues on next page ►

GOAL: TO KNOW EXAMPLES OF THE LIVES OF HEROES AND HEROINES

WHO DEMONSTRATE EQUALITY

TOPIC: EXPRESSING EQUALITY

8. Invite the students to remember times when they have drawn on a Power Word in their interactions with another person. Discuss: Have there been times when you had to use Courage with another person? Or has there been a time when you used Prayer with other people to empower something to happen? Or has there been a time when you used Respect to change a situation? How about Study or Learning?
 9. If the word has not already been listed on the chart, suggest to the class that Equality is a Power Word that relates to each of the stories. If it has not already been discussed, ask the class to consider how Equality is a Power Word in the stories.
 10. Invite the students to reflect on their own lives: When was the last time you used Equality as a Power Word? Have you ever been in a situation where things were very unequal between women and men and you used Equality to help make things more equal? How did that feel? Did you feel happy about using Equality to make a difference?
 11. Invite the class to reflect on how it feels to use a Power Word, in cooperation with others, to empower an entire group to make some positive change: How does it feel when there is unity in a group of people empowered by the same Power Word?
 12. Encourage the students to imagine what could happen if many individuals all start using a Power Word like Equality.
 13. Invite the class to create the “World’s Biggest Equality Circle.” O.K., it may or may not be the “World’s Biggest” but . . . why not?
 14. Invite the class to think of a large open field or park and invite all their friends, family, and even the public to join together in a huge Equality Circle. A circle represents the principle of equality, as all points in the circle are in the same position relative to the center.
 15. Invite the class to plan a devotional program as part of the Equality Circle. This could be as simple or as imaginative as desired and include the following elements:
 - appropriate devotions,
 - music,
 - sharing the “Champions for Equality of Women and Men” stories,
 - a brief talk by one or more of the students to share the idea of *Equality* as a Power Word that everyone present has gathered to celebrate and to use in advancing equality.
- The Equality Circle could also include elements such as:
- presentation of an Equality Award to an individual in the local community who consistently demonstrates the principle of equality of women and men;
 - presentation of copies of the *Two Wings* statement on equality by the National Spiritual Assembly of the Bahá’ís of the United States;
 - presentation of one or more quotations on gift cards;
 - presentation of student research;
 - refreshments;
 - action planning for simple, specific actions that the entire community could do to promote the principle of equality for the next nine weeks.
16. After planning the World’s Biggest Equality Circle spiritual gathering, encourage groups of students to carry out specific parts of the plan.
 17. After hosting the Equality Circle, debrief the experience to be able to build on this successful teaching and service activity in the future.

Resource Pages

GREAT WOMEN IN HISTORY

In past ages noted women have arisen in the affairs of nations and surpassed men in their accomplishments. Among them was Zenobia, Queen of the East, whose capital was Palmyra. Even today the site of that city bears witness to her greatness, ability and sovereignty; for there the traveler will find ruins of palaces and fortifications of the utmost strength and solidity built by this remarkable woman in the third century after Christ. She was the wife of the governor-general of Athens. After her husband's death she assumed control of the government in his stead and ruled her province most efficiently. Afterward she conquered Syria, subdued Egypt and founded a most wonderful kingdom with political sagacity and thoroughness. The Roman Empire sent a great army against her. When this army replete with martial splendor reached Syria, Zenobia herself appeared upon the field leading her forces. On the day of battle she arrayed herself in regal garments, placed a crown upon her head and rode forth, sword in hand, to meet the invading legions. By her courage and military strategy the Roman army was routed and so completely dispersed that they were not able to reorganize in retreat. The government of Rome held consultation, saying, "No matter what commander we send, we cannot overcome her; therefore, the Emperor Aurelian himself must go to lead the legions of Rome against Zenobia." Aurelian marched into Syria with two hundred thousand soldiers. The army of Zenobia was greatly inferior in size. The Romans besieged her in Palmyra two years without success. Finally, Aurelian was able to cut off the city's supply of provisions so that she and her people were compelled by starvation to surrender. She was not defeated in battle. Aurelian carried her captive to Rome. On the day of his entry into the city he arranged a triumphal procession—first elephants, then lions, tigers, birds, monkeys—and after the monkeys, Zenobia. A crown was upon her head, a chain of gold about her neck. With queenly dignity and unconscious of humiliation, looking to the right and left, she said, "Verily, I glory in being a woman and in having withstood the Roman Empire." (At that time the dominion of Rome covered half the known earth.) "And this chain about my neck is a sign not of humiliation but of glorification. This is a symbol of my power, not of my defeat."

Among other historical women was Catherine I, wife of Peter the Great. Russia and Turkey were at war. Muhammad Páshá, commander of the Turkish forces, had defeated Peter and was about to take St. Petersburg. The Russians were in a most critical position. Catherine, the wife of Peter, said, "I will arrange this matter." She had an interview with Muhammad Páshá, negotiated a treaty of peace and induced him to turn back. She saved her husband and her nation. This was a great accomplishment. Afterward she was crowned Empress of Russia and ruled with wisdom until her death.

The discovery of America by Columbus was during the reign of Isabella of Spain, to whose intelligence and assistance this wonderful accomplishment was largely due. In brief, many remarkable women have appeared in the history of the world, but further mention of them is not necessary.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 135-6

**GOAL: TO KNOW EXAMPLES OF THE LIVES OF HEROES AND HEROINES
WHO DEMONSTRATE EQUALITY**

TOPIC: EXPRESSING EQUALITY

Often in history women have been the pride of humanity—for example, Mary, the mother of Jesus. She was the glory of mankind. Mary Magdalene, Ásíyih, daughter of Pharaoh, Sarah, wife of Abraham, and innumerable others have glorified the human race by their excellences.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 174-5

Victoria, Queen of England, was really superior to all the kings of Europe in ability, justness and equitable administration. During her long and brilliant reign the British Empire was immensely extended and enriched, due to her political sagacity, skill and foresight.

The history of religion, likewise, furnishes eloquent examples of woman’s capability under conditions of great difficulty and necessity. The conquest of the Holy Land by the Israelites after forty years’ wandering in the desert and wilderness of Judea was accomplished through the strategy and cunning of a woman.

After the martyrdom of Christ, to Whom be glory, the disciples were greatly disturbed and disheartened. Even Peter had denied Christ and tried to shun Him. It was a woman, Mary Magdalene, who confirmed the wavering disciples in their faith, saying, “Was it the body of Christ or the reality of Christ that ye have seen crucified? Surely it was His body. His reality is everlasting and eternal; it hath neither beginning nor ending. Therefore, why are ye perplexed and discouraged? Christ always spoke of His being crucified.” Mary Magdalene was a mere villager, a peasant woman; yet she became the means of consolation and confirmation to the disciples of Christ.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 282

MORE GREAT WOMEN IN HISTORY

B.C.E. means Before the Common Era. C.E. means Common Era. These are the dates in common use today.

ASPASIA OF MILETUS, 460 B.C.E.

- Greek women had few rights and did not participate in public affairs.
- Aspasia received a good education, which was unusual for a female.
- Women did not leave the home, but Aspasia went to Athens. For a young, unmarried woman this was unheard of.
- Aspasia became the honored life-companion of Pericles, Athens' famous leader.
- Women were expected to be unseen and silent, yet Pericles consulted Aspasia as an equal.
- Aspasia had a reputation as a fine speaker and opened a school for women. Her school became a popular meeting place for thinkers and philosophers including Plato, Socrates, and Sophocles.
- Aspasia was widely respected. Plato surmised that she had actually written the famous 'Funeral Oration' of Pericles. Socrates said that her intellect and wit were among the best in Athens—thought to be the greatest city of its day.

Source: http://www.pbs.org/empires/thegreeks/characters/aspasia_p2.html

CANDACE OF ETHIOPIA, 332 B.C.E.

- The army of Alexander the Great reached Egypt in 332 B.C.E. as he expanded his conquests and empire.
- He wanted to invade Ethiopia but a large Ethiopian army under the command of Queen Candace blocked his path.
- Queen Candace was both the ruler of Ethiopia and its greatest general.
- Alexander halted at the borders of Ethiopia and withdrew his army.

TRUNG TRAC AND TRUNG NHI (TRUNG SISTERS), 40 C.E.

- These revered heroines of Vietnamese history led the first national uprising against the harsh rule of Chinese conquerors.
- They raised an army of 80,000 soldiers. The army had thirty-six women generals, including their own mother.
- Within months the sisters had retaken 65 cities.
- They managed to keep the Chinese out for two years during which the sisters ruled the area as co-queens.
- As rulers they abolished hated taxes imposed by the Chinese. They also attempted to restore traditional Vietnamese values and government.
- For the next three years constant battles with the Chinese continued. Outarmed, their army was defeated in 43 C.E. The sisters committed suicide rather than surrender.

Source: <http://www.edc.org/WomensEquity/women/trung.htm> and others

HYPATIA, 370-415 C.E.

- Hypatia was a philosopher and the first notable female mathematician.
- She became the recognized head of the school of philosophy in Alexandria (Egypt) and symbolized learning and science.
- Renowned for her intellectual capacity, eloquence, modesty and beauty, Hypatia attracted many students.
- As director of the famous library at Alexandria, she oversaw the greatest library of the ancient world.
- At a time when women had few options, and were treated as property, Hypatia moved freely and unselfconsciously through traditional male domains.

**GOAL: TO KNOW EXAMPLES OF THE LIVES OF HEROES AND HEROINES
WHO DEMONSTRATE EQUALITY**

TOPIC: EXPRESSING EQUALITY

- Cyril, the Christian bishop of Alexandria, identified her as an enemy of the Church. In great personal danger, she continued to teach. In 415 she was attacked by a fanatical mob of Cyril's followers. They dragged her from her chariot and killed her.

Source: *Encyclopedia Britannica* and others

NUR JAHAN, 1577-1625 C.E.

- A young Persian immigrant girl from a small town, known as Mihrunnisa, played a large role in shaping an expanding Indian empire. She later became known as Nur Jahan.
- Nur Jahan became the last and most influential wife of Jahangir, the Emperor.
- As Empress, she became very powerful. Nur Jahan won admiration and honor by stretching the cultural conventions of her day, without breaking them.
- As the years went by Nur Jahan became ever more powerful. Her husband took on less and less responsibility as he sank into opium addiction.
- She was able to influence political decisions, coins, designs in materials, architecture, the structure and layouts of gardens (both royal and public), and many other aspects of life.

Source: http://www.skidmore.edu/academics/arhistory/ah369/mughal_website2.htm

MARY WORTLEY MONTAGU, 1689-1762 C.E.

- Mary Wortley Montagu opened the way to public acceptance of scientific approaches to disease in Europe.
- She educated herself by reading from her father's library rather than learning the superstitions her governess was teaching her. In later years she described her governess's teachings as "the worst in the world."
- She began writing poems in her teens and became an accomplished writer.
- At the age of 23, to avoid an arranged marriage to which she did not consent, Mary eloped with Edward Wortley Montagu.
- While living in Turkey in 1717, she observed a simple form of vaccination against smallpox being used. After describing the process in a letter, she vowed to tell doctors in England about it.
- In 1721, a smallpox epidemic struck England.
- She used publicity, including publicly inoculating her own children, to encourage parents to inoculate their children.
- The practice spread rapidly throughout the country.

Source: <http://smccd.net/accounts/case/biol675/docs/Montagu-Jenner.pdf>, and others

ANGELINA AND SARAH GRIMKÉ, 1830s C.E.

- In the 1830s, Angelina and her sister, Sarah, became major publicists on behalf of women's rights and the abolition of slavery.
- They shocked their prominent South Carolina slaveholding family by publicly embracing the abolition of slavery. Lecturing in public to mixed audiences of men and women, they went beyond what was considered decent behavior for women in nineteenth-century America.
- In *An Appeal to the Christian Women of the South* (1836), Angelina urged her southern "sisters" to act to end slavery and to break the laws, if necessary, to do so.
- When people argued that women should restrict themselves to the home, Angelina asserted that women could act appropriately wherever and however men could—both in private and in public. The public careers of the Grimké sisters ended in 1838, when Angelina married abolitionist Theodore Weld.
- The sisters' anti-slavery arguments, however, came to define abolitionism to many Americans, and their writings on women's rights became the grounding of women who established an American feminist movement at Seneca Falls in 1848. In addition, the Grimké sisters' example inspired women to speak in public and to assert women's presence in public life.

Champions for Equality of Women and Men

B.C.E. means Before the Common Era. C.E. means Common Era. These are the dates in common use today.

Christine de Pizan, 1405 C.E.

Christine de Pizan published the first widely-known book on the “women’s question,” *Book of the City of Ladies*, in 1405. After this, many such books were published, mostly by men, because women generally were not allowed to speak out.

Heinrich Cornelius Agrippa von Nettesheim, 1529 C.E.

In his *Declamations of the Nobility and Excellence of Women*, Agrippa gave an early “feminist” reading of the creation story in the Bible. He also used examples of famous women to argue for the superiority of women over men.

Francois Poulain de la Barre, 1673 C.E.

Poulian de la Barre argued that the inferiority of women was a worthless idea. He wrote that, “Social handicaps, not natural traits, prevent women from becoming leaders.”

Judge Thomas Hertell, 1836 C.E.

Introduced legislation to give married women property rights. Persevered for many years against public opinion in support of this important women’s rights issue.

Táhirih and Quddús, 1848 C.E.

Táhirih is well-known as a fearless Bábí heroine who symbolizes the struggle for women’s equality. At Badasht, Táhirih caused great confusion and anger among the assembled male Bábís because of her strong arguments for change in traditional practices. Quddús, one of the foremost male Bábís, argued strongly against her. Táhirih finally won Quddús over to her point of view. He conceded that Islámic law no longer applied to the Bábís. So complete was their reconciliation that the two departed from Badasht riding in the same howdah, an unveiled woman sitting next to a man who had once opposed her desire for change.

Fredrick Douglass, 1848 C.E.

Douglass’ newspaper *The North Star* was the only contemporary newspaper to print the resolutions from the 1848 Seneca Falls Woman’s Rights Convention in their entirety.

John Stuart Mill, 1869 C.E.

Probably the most famous male advocate of women’s rights in the late 19th century. His work, *The Subjugation of Women*, argued that it was unjust to deny basic human rights to women.

GOAL: TO KNOW EXAMPLES OF THE LIVES OF HEROES AND HEROINES

WHO DEMONSTRATE EQUALITY

TOPIC: EXPRESSING EQUALITY

Dr. Susan Moody, 1909 C.E.

Established a hospital in Tíhrán for the specific purpose of serving the needs of women who had virtually no access to medical attention. Over the next few years, Elizabeth Stewart (a nurse), Dr. Sarah Clock, and Lillian Kappes (a teacher), joined her. At this time a number of girls' schools were operated on an informal basis by Bahá'í women. Since the community had, with the assistance of American Bahá'ís, maintained a highly reputed boys' school, Dr. Moody persuaded the executive committee of that school to adopt one of these girls' schools as a separate department. Eventually this school became one of the finest girls' college preparatory schools in Iran.

Corinne True, 1906 C.E.

Mrs. True was arguably the foremost female administrator in the Bahá'í Cause in America in the first half of the 20th century. She provided essential service, over a period of fifty years, that enabled the first Bahá'í House of Worship in America to be built. Her persevering efforts assisted the roles and opportunities of women in the Bahá'í Cause to expand greatly.

Martha Root and Roy Wilhelm, 1920s C.E.

Martha Root traveled tirelessly throughout the world spreading the Bahá'í teachings of peace and world unity. She visited dozens of countries, spoke to hundreds of audiences and reached millions of people through newspaper articles and radio broadcasts. She met world leaders and renowned thinkers, including developing a close friendship with Queen Marie of Rumania. It was through Martha's visits to Queen Marie that the Queen learned of the Bahá'í Faith and became the first crowned head of state to become a Bahá'í. Roy Wilhelm, a wealthy Bahá'í, financially assisted Miss Root's wide-ranging travels. She said that he had "helped me so much that I could go forward without stopping one day." The relationship between them was not one of dependence, but collaboration. Martha traveled with great economy and earned much of her own support. She consistently repaid the funds that Mr. Wilhelm advanced to her to help her over difficult spots in her travels. "You know Roy," she wrote, "that no one pays all my expenses. You have helped me . . . but no one has paid as much as I have paid."

Shirin Fozdar, 1956 C.E.

Mrs. Fozdar was an outstanding champion for the advancement of women in Asia. She worked tirelessly on behalf of education, and helped to expand roles for women, and end laws that were oppressive to women. She believed that "the world's modern yardstick measures the greatness of a country according to the heights to which women have arisen." Mrs. Fozdar's advocacy for the rights of women was especially notable because of the highly negative cultural context in which she worked. As a young woman, she was asked to speak at a large Bahá'í Convention held in Karachi, Pakistan, hosted by the mayor of that city. The invitation for her to speak was such a glaring departure from the past that her father's first reaction, when he was approached for his permission, was: "Are all our men dead that women must speak?"

LIST OF ADDITIONAL RESOURCES

Stories and Articles:

- Brilliant Star*, “Queen Marie” MJ 91
“How to Be a Knight” SO 91
“Sarah’s Genius,” “Táhirih and Elizabeth” JA 93
“First Day I Met Martha Root” JF 96
“Juana Conrad,” “Oh, Ella Bailey” MJ 98
“Mona Mahmudnizhad, Angel of Shíráz” SO 98
“Zaynab, Spiritual Warrior” SE 98
“Lidia Zamenhof’s Story” JF 99
“Eight Women,” “Equality” MA 99
“Zenobia” ND 99
“Layli Miller Bashir” JF 00
“Leonora Stirling Armstrong” MJ 00
“ ‘Auntie Victoria’ Bedikian” JA 00
“Sylvia Parmelee” MA 01
“Star Kids: A Brave Warrior” MJ 01
“Lua Getsinger” JA 01
- “Corrine Knight True,” “Linda Kavelin Popov” ND 01
“Dorothy Beecher Baker,” “Star Gazer: Mary K. Radpour” MA 02
“Shining Lamp: Susan Moody” SO 02
Cooney, Barbara, *Miss Rumphus Herald of the South*, Jan 1994, Special Woman’s Issue, “Táhirih: The Pure One,” “From Brooklyn to the World,” “On Wings of Sanctity,” “Marie Rose”; Jan 1989, “Ella Bailey,” “Following in the Footsteps, Lua Getsinger,” “General Jack, Marion Jack”; Jul 1990 “Isabella Brittingham—Our Bahá’í-Maker”; Apr 1991 “Dorothy Baker, Obedient Servant of God”; Jul 1992 “Hands of the Cause of God”
Johnson, Lowell, *Táhirih*
Edge, Clara A., *Táhirih*

Worksheets and Coloring Pages:

Brilliant Star, “Táhirih” SO 91

Activities:

Brilliant Star, “Super Heroine Book” JA 93
“Behind the Veils” JF 01

Music:

Brilliant Star, “Táhirih” SO 91
Avaz, *For the Martyrs*, “Táhirih”
Bridges, *Bridges*, “Zarrin”
Cameron, Doug, *Mona with the Children and If You Only Knew*, “Mona with the Children”
Davis, Mary, *The Promise of World Peace*, “Táhirih”
Early, Laurie, *Laughter of Angels*, “Mona’s Song”
Jones, Jeff, *Live in Concert*, “Tribute to Amatu’l-Bahá Ruhiiyih Khanum”
Mackay, Caroline, *Suite: Mothers and Angels*, “Táhirih’s Dream”
Miller, Grant Hinden, *Sing O Carmel*, “For Táhirih”
Miller, Grant Hinden, *Songs for the Martyrs*, “Táhirih”
Tadia, *Solace of the Eyes, Songs of Tahirih*
Various Artists, *Jewel in the Lotus*, “Traces,” “Táhirih”
Various Artists, *Tear Down Those Borders*, “Sweet Shírín of Shíráz”
Ward, Nancy, *To the Planters of Trees*, “Táhirih”

Drama:

Brilliant Star, “Heralds of the Covenant” SE 93
“Táhirih” JA 93
Perry, Mark, *A Dress for Mona*

Games:

Brilliant Star, “Where/World Was Martha Root” JA 93
“Play the Helping Hands Game” MJ 01

Poetry:

Brilliant Star, “Evening Prayer” JF 98
White, Roger, *Another Song, Another Season*, “Martha Root,” “A Letter to Keith,” “Marion Jack,” “Eagle (Lua Getsinger),” “How to Successfully Conduct the Robbery of a Little Old Lady,” “The Appointment (Esther ‘Nettie’ Tobin),” “At Her Looking Glass (Táhirih),” “How Still the Centre (Táhirih)”
White Roger, *The Witness of Pebbles*, “Olympic Champion (Agnes Baldwin Alexander),” “Táhirih’s Journey”

**GOAL: TO KNOW EXAMPLES OF THE LIVES OF HEROES AND HEROINES
WHO DEMONSTRATE EQUALITY**

TOPIC: EXPRESSING EQUALITY

Videos:

Amatu'l-Bahá Ruhiyyih Khanum 1910-2000
The Green Light Expedition
Hands of the Cause of God, vol. 1 and 2
Mona's Story
Speaking of Gender

Other favorite resources:

Conway, Florence, *Women's Talk*
Garis, M.R., *Martha Root: Lioness at the Threshold*
Gilstrap, Dorothy, *From Copper to Gold, the Life of Dorothy Baker*
The Greatness Which Might Be Theirs, Fourth World Conference on Women: Equality, Development and Peace
Hellaby, Madeline, *Sarah Ann Ridgway, First Bahá'í in the North of England*
Heller, Wendy, *Lidia, the Life of Lidia Zamenhof, Daughter of Esperanto*
Jasion, Jan Teofil, *Never Be Afraid to Dare: the Story of "General Jack"*
Lloyd, Ivan, *Táhirih*
Ma'ani, Baharieh, *Asiyih Khánum, the Most Exalted Leaf*
Marcus, Della, *Her Immortal Crown, Queen Marie of Roumania and the Bahá'í Faith*
Marion Jack, Immortal Heroine, Bahá'í Publications Canada
Mayberry, Florence, *The Great Adventure*
Mehrabi, Jacqueline, *Stories of the Greatest Holy Leaf*
Metalmann, Velda Piff, *Lua Getsinger: Herald of the Covenant*
Morgan, Adrienne, *Claire Gung, Mother of Africa*
Nakhjavani, Violette, *A Tribute to Amatu'l-Bahá Ruhiyyih Khánum*
Ong, Rose, *Shirin Fozdar, Asia's Foremost Feminist*
Research Department of the Bahá'í World Center, *Bahiyih Khánum, the Greatest Holy Leaf*
Roohizadegan, Olya, *Olya's Story*
Root, Martha, *Táhirih the Pure, Iran's Greatest Woman*
Ruhe-Schoen, Janet, *A Love Which Does Not Wait*
Rutstein, Nathan, with Edna M. True, *Corinne True: Faithful Handmaid of 'Abdu'l-Bahá*
Thomas, Lowell, *Táhirih*
Thompson, Juliet, *The Diary of Juliet Thompson*
Weinberg, Robert, *Ethel Jenner Rosenberg: The Life and Times of England's Outstanding Bahá'í Pioneer Worker*
Whitehead, O.Z., *Portraits of Some Bahá'í Women*
Whitehead, O.Z., *Some Bahá'is to Remember*
Whitehead, O.Z., *Some Early Bahá'is of the West*
Zinky, Kay, *Martha Root: Herald of the Kingdom*

If you find any additional resources, please notify the National Teacher Training Center, or submit your findings to the Educational Materials web site.