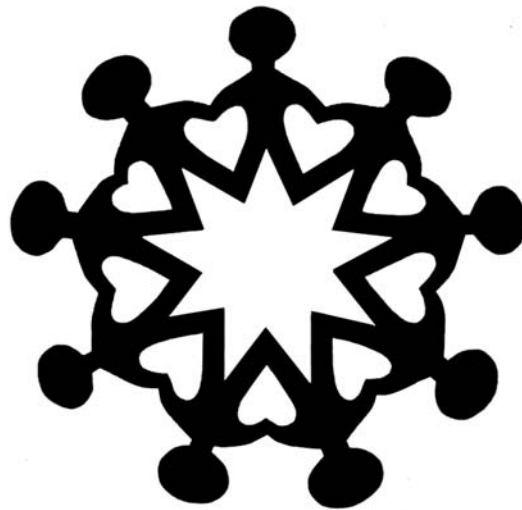


**CORE CURRICULUM  
FOR  
SPIRITUAL EDUCATION**

**SPIRITUAL FOUNDATIONS FOR RACE UNITY**



Your souls are as waves on the sea of the spirit; although each individual is a distinct wave, the ocean is one, all are united in God.  
Every heart should radiate unity, so that the Light of the one Divine Source of all may shine forth bright and luminous.

‘Abdu’l-Bahá

**FACILITATOR’S MANUAL**

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**SPIRITUAL  
FOUNDATIONS  
FOR RACE UNITY**

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NATIONAL SPIRITUAL ASSEMBLY  
OF THE  
BAHÁ'ÍS OF THE UNITED STATES  
536 SHERIDAN ROAD, WILMETTE, ILLINOIS 60091-2849 • EMAIL: SECRETARIAT@USBNC.ORG

To the Trainers in the Core Curriculum Race Unity Process

Dear Friends,

We are grateful for your commitment to help raise the children of the Kingdom, free of prejudice and filled with the Love of God. We welcome your participation this weekend in a program that will prepare you to train others in this most important work.

The Core Curriculum, developed by the National Bahá'í Education Task Force on behalf of the National Spiritual Assembly, is a spiritual education process which raises to a new standard what we are able to accomplish systematically in educating our children. This outstanding contribution trains children in the world-embracing teachings of Bahá'u'lláh so that they “cannot but grow up to be a truly new race of men.” The process includes the training of teachers, parent facilitators and race unity trainers, such as yourselves, and the involvement of local Spiritual Assemblies and Auxiliary Board members in its implementation.

Your responsibilities as a trainer of others in the Core Curriculum race unity process has great import for the development on the community and the recognition by the American nation of the reality of the pivotal principle of our Faith—the oneness of humanity. Your efforts will go far in helping our young people arise and serve and teach, confident of the future they are building, a future in which we know the barriers of race will have once and for all been overcome.

Be assured of our prayers that you will be rewarded for your sacrificial labors to His Cause.

With warm regards,

THE NATIONAL SPIRITUAL ASSEMBLY OF  
THE BAHÁ'ÍS OF THE UNITED STATES

Robert C. Henderson  
Secretary-General



# SPIRITUAL FOUNDATIONS FOR RACE UNITY

## FACILITATOR'S MANUAL



### INTRODUCTION

- Welcome, Devotions, and Introductions
- Overview of the Core Curriculum
- Overview of Spiritual Foundations for Race Unity

Training of the friends and their striving, through serious individual study, to acquire knowledge of the Faith, to apply its principles and administer its affairs, are indispensable to developing the human resource necessary to the progress of the Cause. But knowledge alone is not adequate; it is vital that training be given in a manner that inspires love and devotion, fosters firmness in the Covenant, prompts the individual to active participation in the work of the Cause and to taking sound initiatives in the promotion of its interests.

The Universal House of Justice  
Ridván 150

## **Spiritual Foundations for Race Unity**

### **Welcome, Devotions, and Logistics**

#### **Welcome**

- Welcome the participants on behalf of yourselves, your sponsoring Local Spiritual Assembly or other sponsoring institution, and the National Bahá'í Education Task Force.

#### **Devotions**

- Use the prayers and writings on the subject of Oneness. Add other prayers if desired. Be sure to include music, either sung live or recorded.

#### **Logistics**

- Explain the layout of your facility, location of rest rooms and any other announcements that are necessary.
- You may want to distribute the agenda for the weekend and ask for any questions.

## Getting to Know You Spiritually

### **Purpose:**

For participants to discover their connections and commitment to the issue of race unity.

To create spiritual ties and bonds, thus strengthening support for each other in the realm of race unity.

Draw the attention of the participants to the form in their binder (or pass out forms as a handout) entitled “Getting To Know You Spiritually.” With soft music playing in the background, give them some reflective time to thoughtfully fill out the form. Give them at least 10 minutes to do this and then divide the group into pairs, preferably with people they don’t already know well. Have each person spend a few minutes sharing with each other some spiritual qualities from their personal reflections sparked from filling out the form.

In the large group invite the participants to introduce their new friends, sharing some spiritual characteristics they have learned about each other.

## GETTING TO KNOW YOU SPIRITUALLY

**1. Identify at least three virtues or spiritual qualities that you have worked to develop in your lifetime:**

1.	
2.	
3.	
4.	

**2. Identify at least two spiritual qualities you would like to develop or improve in your character:**

1.	
2.	
3.	

**3. How would developing these qualities improve your ability to relate to other people, at home, at work, in your community?**


**4. Identify steps you can take to develop these virtues, starting here at this gathering and carrying forward into your life after this:**

Virtue #1	Virtue #2



**Purpose:**

For participants to rediscover their connections and commitment to the issue of race unity.  
To create spiritual ties and bonds, thus strengthening support for each other in the realm of race unity service.

**Lifeline for Race Unity**

alternate introduction activity  
(second weekend)

∞ Key

Distribute the questionnaires and give participants 10-15 minutes of quiet time (or with soft music) to reflect and write. Divide participants into pairs and have them share their responses with their partner. Allow 10-15 minutes for sharing.

---

**Process the activity:**

How can this activity be of assistance to individuals within a community?

How does this investigating and sharing one's connections and commitment to race unity enhance community unity?

What is the link between community unity and a loving and racially harmonious environment for children?

## Bahá'í Life Line For Race Unity



Please take a few minutes to think about and answer the following questions:

What were the significant events in your life that contributed to your involvement and interest in race unity?

What were some of the factors in your genealogy that furthered your understanding of race relations?

Draw a timeline showing significant events in your life that shaped your involvement in race unity issues.

## Introductions of the Friends Name Cards

### Purpose:

To assist participants in becoming acquainted with one another.

To orient participants to the “hands-on” nature of the training.

Provide your participants with heavy paper or card stock (approximately 8 1/2" x 11"). From these they will make name cards which can stand up on a table and can be read from across the room.

Instruct them to fold the card in half, crease and open it. Then ask them to fold both ends in to meet at folded line. and crease these folds. If you open the paper, you'll have three creases, like this:



Create a three-dimensional triangular prism using the folds, like this:



Invite participants to write their name, as they wish to be addressed, on one side of their name card. Present the art supplies and invite them to decorate their name card as well. Explain that this can be an on-going art project throughout the course, adding more decoration to their name card as they feel inclined.

Encourage prominent display of the name cards at each person's seat: they are much more visible than label-type name tags, and thus are an aid to consultation.

## Introduction to the Bahá'í Faith

### **Purpose:**

To provide a brief introduction to the Bahá'í Faith for those who may not be acquainted.

Share this brief overview of the Bahá'í Faith and the pivotal principle of the oneness of mankind. This is meant to be an overview only, so that those not familiar with the Faith may have some knowledge of where the quotations studied in this course come from.

### **The Bahá'í Faith**

The Bahá'í Faith is the youngest of the world's independent religions. Its founder, Bahá'u'lláh (meaning "The Glory of God") (1817-1892), is regarded by Bahá'ís as the most recent in the line of Messengers of God that stretches back beyond recorded time and that includes Abraham, Moses, Buddha, Zoroaster, Christ and Muhammad. The central theme of Bahá'u'lláh's message is that humanity is one single race and that the day has come for its unification in one global society. God, Bahá'u'lláh has said, has set in motion historical forces that are breaking down traditional barriers of race, class, creed, and nation and that will, in time, give birth to a universal civilization. The principal challenge facing the peoples of the earth is the fact of their oneness and to assist the processes of unification.

The central principle of the Bahá'í Faith is: 'The earth is but one country and mankind its citizens.' It is the 'pivot round which all the teachings of Bahá'u'lláh revolve.'" The oneness of mankind is the foundation upon which all other social principles and teachings of Bahá'u'lláh are based.

### **Other Main Figures of the Bahá'í Faith**

The Báb (meaning "Gate"), the Forerunner to Bahá'u'lláh's Revelation, is also considered a Messenger of God. His ministry lasted only 6 years in which he foretold of the coming of Bahá'u'lláh and revealed new holy writings and laws to be followed. He was martyred in 1850 because His teachings were considered a threat by the Islamic religionists of the time.

'Abdu'l-Bahá (meaning "Servant of God") was the oldest son of Bahá'u'lláh, appointed by Him as the interpreter of His Writings and the Center of His Covenant after His passing. He is also considered as the perfect exemplar of the Bahá'í Teachings.

Shoghi Effendi was the great-grandson of Bahá'u'lláh, appointed by 'Abdu'l-Bahá as the Guardian of the Bahá'í Faith after his passing. The Universal House of Justice is the international governing body of the Bahá'í Faith at present, elected after the ministry of the Guardian. Their writings are considered as part of the vast treasury of guidance available to mankind today, and are used, along with the Bahá'í writings of Bahá'u'lláh, the Báb, and 'Abdu'l-Bahá, as the foundation for learning in this race unity course.

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### **Process the activity:**

If there are non-Bahá'ís in the course, you may be asked more questions about the Bahá'í Faith and its principles. Rather than get into a general discussion of the Faith, you may want to direct these participants to literature that will assist them in study about the Bahá'í Faith. What are some sources you could recommend?

**Purpose:**

To explore the Core Curriculum framework's use for spiritual development.

To know key highlights in the program's development.

## Introduction to the Core Curriculum

### The Core Curriculum Process

Discuss the curriculum framework and its source from the sacred text. The learning model of the Core Curriculum has been developed from the last sentence of the following statement of Bahá'u'lláh:

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

Bahá'u'lláh, BE #9

Briefly discuss the process of spiritual education, sharing the following definitions:

#### **KNOWLEDGE**

A keen awareness of information and facts. The remembering and recall of previously learned material.

#### **WISDOM**

True comprehension and insight. The discovery, through experience, of the meaning of information and facts. Wisdom is acquired through experience, consultation, reflection, inspiration and an evolving understanding of spiritual truth.

#### **SPIRITUAL PERCEPTION**

Penetrating inner vision and the acquisition and utilization of a Bahá'í perspective. The discovery of purpose and meaning. The bringing to bear of Bahá'í spiritual values, principles and laws upon the individual's expanding consciousness of issues and problems. As such it includes the capacity to apply, analyze, and evaluate, using Bahá'í Law, principles and qualities as the standard for discernment.

#### **ELOQUENT 'SPEECH'**

The ability to articulate knowledge, understanding and beliefs in a clear and comprehensive way. For the purposes of the Core Curriculum the definition of eloquent 'speech' has been extended beyond articulated language to include the manifestation of all the behaviors that reflect the internalization of the teachings of Bahá'u'lláh.

- Explain that the objectives of this course are also arranged according to this framework.

## Overview of Spiritual Foundations for Race Unity

### Purpose, Objectives, Modules

#### **Purpose:**

To become aware of the purpose, objectives, and modules of the Race Unity Training.

Share the following pages of quotations from the Bahá'í writings on freedom from racial prejudice entitled “**Overview of the Spiritual Foundations for Race Unity**”

Present the Race Unity Manuals as if presenting a special gift.

#### **Purpose Statement**

Draw attention to the purpose statement. You may want to either display a poster of the statement or an overhead as you read it aloud.

#### **Objectives of the Training**

Hand out, or project, the Objectives of the Spiritual Foundations for Race Unity. Read through these aloud with the participants.

#### **Module Topics**

Briefly share an overview of the Spiritual Foundations for Race Unity, including the topics of the 4 modules.

## Overview of Spiritual Foundations for Race Unity



As to racial prejudice . . . it should be regarded as constituting the most vital and challenging issue confronting the Bahá'í community at the present stage of its evolution.

. . .

SHOGHI EFFENDI, *ADVENT OF DIVINE JUSTICE*, PAGE 28

To discriminate against any race, on the ground of its being socially backward, politically immature, and numerically in a minority, is a flagrant violation of the spirit that animates the Faith of Bahá'u'lláh. . . .

SHOGHI EFFENDI, *ADVENT OF DIVINE JUSTICE*, PAGE 29

Freedom from racial prejudice, in any of its forms, should . . . be adopted as the watchword of the entire body of the American believers, in whichever state they reside, in whatever circles they move, whatever their age, traditions, tastes, and habits. It should be demonstrated in every phase of their activity and life, whether in the Bahá'í community or outside it, in public or in private, formally as well as informally, individually as well as in their official capacity as organized groups, committees and Assemblies.

It should be deliberately cultivated through the various and every-day opportunities, no matter how insignificant, that present themselves, whether in their homes, their business offices, their schools and colleges, their social parties and recreation grounds, their Bahá'í meetings, conferences, conventions, summer schools and Assemblies.

It should, above all else, become the keynote of the policy of that august body which, in its capacity as the national representative, and the director and coordinator of the affairs of the community, must set the example facilitate the application of such a vital principle to the lives and activities of those whose interests it safeguards and represents.

SHOGHI EFFENDI, *ADVENT OF DIVINE JUSTICE*, PAGE 30

A rectitude of conduct which . . . offers a striking contrast to the deceitfulness and corruption that characterize the political life of the nation and of the parties and factions that compose it; an inter-racial fellowship completely purged from the curse of racial prejudice which stigmatizes the vast majority of its people -- these are the weapons which the American believers can and must wield in their double crusade, first to regenerate the inward life of their own community, and next to assail the long-standing evils that have entrenched themselves in the life of their nation.

SHOGHI EFFENDI, *ADVENT OF DIVINE JUSTICE*, PAGE 34

## Purpose of Spiritual Foundations for Race Unity



The purpose of this Spiritual Foundations for Race Unity course is to gain insight into the application of the Bahá'í Writings to issues of race unity and apply our understanding to the implications for spiritual education. With this insight, we explore how to develop strategies for the structuring of environments that facilitate unity building and the creation of a prejudice-free community.



## Objectives for Core Curriculum Spiritual Foundations for Race Unity



Then so much as capacity and capability allow, ye needs must deck the tree of being with fruits such as knowledge, wisdom, spiritual perception and eloquent speech.

- Knowledge** Read and deepen on the Bahá'í Writings on race unity and become empowered to further study and research.
- Wisdom** Develop a heightened level of awareness and recognition of issues of race unity and an understanding of the necessary spiritual development/personal transformation necessary to become truly united.
- Spiritual Perception** Gain insight into the application of the Bahá'í Writings to issues of race unity and their implications for the spiritual education and training of humanity.
- Eloquent Speech** Articulate the central importance of the application of the principles of Bahá'u'lláh and the Bahá'í Writings to the elimination of all prejudices and the achievement of race unity.
- Develop strategies for the structuring of environments to enable individuals and communities to facilitate prejudice-free learning.
- Identify strategies to systematically promote the principle of Race Unity in the Bahá'í community and in the community at large.

**CORE CURRICULUM FOR SPIRITUAL EDUCATION**  
**Spiritual Foundations for Race Unity**

**MODULE ONE:**  
**Qualities and Preparation for Your Role as a Race Unity Worker**

**MODULE TWO:**  
**A New Race: The Human Race**

**MODULE THREE:**  
**Creating Racially Harmonious Environments for the Building of  
Prejudice-Free Communities**

**MODULE FOUR:**  
**A New Design for Race Unity: From Words to Action**

# *Journal*

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# *Journal*

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# *Journal*

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CORE CURRICULUM FOR SPIRITUAL EDUCATION

**SPIRITUAL FOUNDATIONS FOR RACE UNITY**

**FACILITATOR'S MANUAL**



**Module One**

**Qualities and Preparation for Your Role as a Race Unity Worker**

Devotions

**Spiritual Framework for the Race Unity Worker**

- Understanding the Spiritual Source
- Conquering Self

**Standards of the Race Unity Worker**

- Qualities, Attributes, and Responsibilities
- The Indispensability of True Consultation

**Historical Legacy of the Race Unity Worker**

- Fragmentation and Integration
- Multi-Cultural Dance
- Carrying on the Legacy: Personal Plan

## Qualities and Preparation for Your Role as a Race Unity Worker

### Themes

#### Spiritual Framework for the Race Unity Worker

Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men. Verily, it is the penetrating power in all things, the mover of souls and the binder and regulator in the world of humanity.

*SELECTIONS FROM THE BAHÁ'Í WRITINGS OF 'ABDU'L-BAHÁ, PG. 292*

#### Standards of the Race Unity Worker

Therefore, our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.

*'ABDU'L-BAHÁ, PROMULGATION OF UNIVERSAL PEACE, PG. 15*

#### Historical Legacy of the Race Unity Worker

Guided and inspired by such principles, the Bahá'í community has accumulated more than a century of experience in creating models of unity that transcend race, culture, nationality, class, and the differences of sex and religion, providing empirical evidence that humanity in all its diversity can live as a unified global society

*NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES, THE VISION OF RACE UNITY, 1991*

### Learning Objectives

#### KNOWLEDGE

To become familiar with the Bahá'í Writings on racial unity.

#### WISDOM

To understand the qualities, attributes and responsibilities of Bahá'í teachers of children, parents, and community members as Race Unity Workers and facilitators through exploration of the Bahá'í writings.

To learn from the example of Shoghi Effendi about the necessity of conquering self.

To gain insight into the indispensability of true spiritual consultation to the work of racial unity.

Study the historical social processes of fragmentation and integration which reflect the crises of racial disunity in America.

#### SPIRITUAL PERCEPTION

To perceive the spiritual source of the Bahá'í perspective on Racial Unity, including an appreciation of the Station of Bahá'u'lláh, the Power of the Covenant, the indispensability of spiritual consultation and personal transformation.

To discern the qualities necessary for true Race Unity Workers.

#### ELOQUENT SPEECH

To develop a systematic personal plan for the development of the qualities necessary to become an effective facilitator and teacher of race unity.

To demonstrate confidence in the power of Divine Assistance to enable this work to go forward.



## Introduction to Module One

### **Purpose:**

Give participants an overview of the Core Curriculum program and process.  
Introduce the quotation from the Bahá'í writings that is used as a framework for the Core Curriculum.  
Introduce Module One and review themes and objectives.

➤ KEY

### Welcome

### Devotions

### Introduce Module One ➤ KEY

- Handout, project on the screen or display on poster the Module One themes and objectives.
- Read through objectives aloud.
- Review the Knowledge, Wisdom, Spiritual Perception and Eloquent Speech learning framework. Point out that it is not a linear model.

---

### Process the Activity

Do participants have a basic understanding of how the Core Curriculum process has unfolded and what are the major components?

Do participants understand that their role as Race Unity Facilitators is to assist teachers to incorporate elements into their spiritual education program that will assist in raising the first generation of prejudice-free children?

**Purpose:**  
Study the Bahá'í writings on the Covenant and consult on the relationship between the Covenant and race unity work.  
Begin to think of how personal transformation relates to race unity work.

## Spiritual Framework for the Race Unity Worker Understanding the Spiritual Source

☞ KEY

### Begin with a brief definition of the Covenant:

“. . . A Covenant in the religious sense is a binding agreement between God and man, whereby God requires of man certain behaviour in return for which He guarantees certain blessings, or whereby He gives man certain bounties in return for which He takes from those who accept them an undertaking to behave in a certain way. There is, for example, the Greater Covenant which every Manifestation of God makes with His followers, promising that in the fullness of time a new Manifestation will be sent, and taking from them the undertaking to accept Him when this occurs. There is also the Lesser Covenant that a Manifestation of God makes with His followers that they will accept His appointed successor after Him. If they do so, the Faith can remain united and pure, if not, the Faith becomes divided and its force spent. It is a Covenant of this kind that Bahá'u'lláh and 'Abdu'l-Bahá perpetuated through the Administrative Order.”

THE UNIVERSAL HOUSE OF JUSTICE, *THE COVENANT*, PAGE IV

Divide the participants into 3 groups. Each group will study the Bahá'í writings provided in “A Spiritual Framework for Race Unity Work,” consult on the focus topics below and make a presentation of their findings to the large group.

### Focus Topics:

*What is the relationship between the Covenant and race unity work?*

*What are the new patterns of personal behavior that individuals must acquire?*

*How has Bahá'u'lláh's Covenant helped in your personal transformation?*

When the participants return to the large group, ask them to share their reflections and list major observations on the board.

---

### Process the Activity

How can our ties to the Covenant assist us to further the race unity work?

Can they see how deepening on these quotations about the Covenant is relevant to creating a prejudice-free community?

# The Spiritual Framework for Race Unity Work

## Focus Topics

1. What is the relationship between the Covenant and race unity work?
2. What are the new patterns of personal behavior that individuals must acquire?
3. How has Bahá'u'lláh's Covenant helped in your personal transformation?



Say: O leaders of religion! Weigh not the book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.

BAHÁ'U'LLÁH, *THE KITÁB-I-AQDAS*, PG. 56, ¶ 99

Who is the man amongst you that can rival Me in vision or insight? Where is he to be found that dareth to claim to be My equal in utterance or wisdom?...We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge...Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed.

BAHÁ'U'LLÁH, *THE KITÁB-I-AQDAS*, PGS. 56-57, ¶ 101-102

The differences among the religions of the world are due to the varying types of minds. So long as the powers of the mind are various, it is certain that men's judgements and opinions will differ one from another. If, however, one single, universal perceptive power be introduced – a power encompassing all the rest – those differing opinions will merge, and a spiritual harmony and oneness will become apparent.

SELECTIONS FROM THE BAHÁ'Í WRITINGS OF 'ABDU'L-BAHÁ, PG. 63

Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men. Verily, it is the penetrating power in all things, the mover of souls and the binder and regulator in the world of humanity.

SELECTIONS FROM THE BAHÁ'Í WRITINGS OF 'ABDU'L-BAHÁ, PG. 292

Nothing can be effected in the world, not even conceivably, without unity and agreement, and the perfect means for engendering fellowship and union is true religion...

With the advent of the Prophets of God, their power of creating a real union, one which is both external and of the heart, draws together malevolent peoples who have been thirsting for one another's blood, into the one shelter of the Word of God. Then a hundred thousand souls become as one soul, and unnumbered individuals emerge as one body.

'ABDU'L-BAHÁ, *THE SECRET OF DIVINE CIVILIZATION*, PGS. 73-74

...that which hath streamed forth from the Most Exalted Pen is conducive to the glory, the advancement and education of all the peoples and kindreds of the earth. Indeed, it is the sovereign remedy for every disease, could they but comprehend and perceive it.

BAHÁ'U'LLÁH, *TABLETS OF BAHÁ'U'LLÁH*, p. 73

The power of the Covenant is as the heat of the sun which quickeneth and promoteth the development of all created things on earth. The light of the Covenant, in like manner, is the educator of the minds, the spirits, the hearts and souls of men.

'ABDU'L-BAHÁ, QUOTED IN *GOD PASSES BY*, p. 239

Firmness in the Covenant means obedience so that no one may say, 'this is my opinion,' nay rather he must obey that which proceeds from the Pen and Tongue of the Covenant.

'ABDU'L-BAHÁ, *THE POWER OF THE COVENANT*, PART II, P. 33

Know this for a certainty that today, the penetrative power in the arteries of the world of humanity is the power of the Covenant. The body of the world will not be moved through any power like unto this. This Spirit of the Covenant is the real Centre of love and is reflecting its rays to all parts of the globe, which are resuscitating and regenerating man and illuminating the path to the Kingdom.

'ABDU'L-BAHÁ, *THE POWER OF THE COVENANT*, VOL. II, INTRO.

The Covenant is the 'axis of the oneness of the world of humanity' because it preserves the unity and integrity of the Faith itself and protects it from being disrupted...."

THE UNIVERSAL HOUSE OF JUSTICE, *THE COVENANT*, P. 18

Is it within human power...to effect in the constituent elements of any of the minute and indivisible particles of matter so complete a transformation as to transmute it into purest gold? Perplexing and difficult as this may appear, the still greater task of converting satanic strength into heavenly power is one that We have been empowered to accomplish....The Word of God, alone, can claim the distinction of being endowed with the capacity required for so great and far-reaching a change.

BAHÁ'U'LLÁH, *GLEANINGS FROM THE BAHÁ'Í WRITINGS OF BAHÁ'U'LLÁH*, p. 200

Can any power withstand the penetrative influence of the Word of God? Nay, by God! ...For these divine injunctions tame every ferocious beast, transform the creeping insect into a soaring bird, cause human souls to become angels of the Kingdom, and make the human world a focus for the qualities of mercy.

'ABDU'L-BAHÁ, *SELECTIONS FROM THE BAHÁ'Í WRITINGS OF 'ABDU'L-BAHÁ*, PG. 293

## Spiritual Framework for the Race Unity Worker Conquering Self

### Purpose:

Explore how to conquer self through reading a story from the life of Shoghi Effendi. Think of ways children might be able to understand the concept of “self-mastery.”

### Shoghi Effendi

Briefly share some background information about Shoghi Effendi, the Guardian of the Bahá'í Faith. The following may be used:

Shoghi Effendi, born on March 1, 1897 in Akká was the grandson of ‘Abdu’l-Bahá, the Son of Bahá’u’lláh. He was educated at the American University at Beirut and Balliol College, Oxford. In 1921, his grandfather, ‘Abdu’l-Bahá passed away and in His Will and Testament, named His grandson, Shoghi Effendi, to succeed Him as Guardian of the Bahá’í Faith . . . Among the achievements of his ministry, the following stands out as the most notable: the establishment of the Administrative Order of the Bahá’í Faith; spread of the Faith to all parts of the globe in a series of organized plans; the elaboration of many aspects of the Faith and guidance of the world Bahá’í community through the writing of numerous letters . . .the translation of numerous . . . Writings . . . Shoghi Effendi passed away on November 5, 1957 while in London and is buried in the New Southgate Cemetery.

Read together the handout entitled “In The Days of the Guardian.” This is a story told by Hand of the Cause of God, Leroy Ioas.

- Have the participants reflect upon those aspects of the self that may need to be conquered in every human being. Ask them to also reflect upon the particular issues related to conquering the self that they may have to face while working on this issue of race unity and express their thoughts and feelings through art and/or writing.
- Have them relate this to issues faced by children and youth by thinking of one or two exercises that children might engage in that will help them to better understand the concept of “self-mastery.” These can then be shared with the large group.

---

### Process the Activity

- Did the story about Shoghi Effendi help to illustrate self-mastery?
- Is using stories like this an effective way to visualize the relationship between conquering the self and race unity work?

## In the Days of the Guardian

A Talk by the Hand of the Cause of God Leroy Ioas  
Transcribed from a recording made in Johannesburg, South Africa  
October 31, 1958



“ . . . I want to say a few words now about the Guardianship. I’ve told you about the life of the Guardian, his guidance, his foreknowledge. Shoghi Effendi was a very remarkable young man, and of course, he just worshipped ‘Abdu’l-Bahá.

“ And when ‘Abdu’l-Bahá passed away, the whole world became dark for him. All light had gone out. And when he came to the Holy Land, he had in mind, from the things ‘Abdu’l-Bahá had said to him, and I am telling you what he said, that ‘I had in mind that ‘Abdu’l-Bahá would give me the honor of calling the great conclave . . . together . . . which would elect the Universal House of Justice. And I thought in His Will and Testament that that was probably what He was instructing be done.’

“ ‘But,’ he said, ‘instead of that, I found that I was appointed the Guardian of the Cause of God.’

He said, ‘ I didn’t want to be the Guardian of the Cause. In the first place, I didn’t think I was worthy. Next place, I didn’t want to face these responsibilities . . . ’

“ ‘I didn’t want to be the Guardian. I knew what it meant. I knew that my life as a human being was over. I didn’t want it, and I didn’t want to face it. So as you’ll remember, I left the Holy Land. And I went up into the mountains of Switzerland, and I fought with myself until I conquered myself. Then I came back and I turned myself over to God, and I was the Guardian.’

“ ‘Now,’ he said, ‘Every Bahá’í in the world, every person in the world, has to do exactly that same thing. Whether you’re a Hand of the Cause, whether you’re a Knight of Bahá’u’lláh, whether you’re a member of a national assembly, whether you’re a teacher, whether you’re a pioneer, whether you’re an administrator, regardless of what you are, with anything in the Cause, every Bahá’í must fight with himself and conquer himself. And when he has conquered himself, then he becomes a true instrument for the service of the Cause of God. And not until then! . . . This is what every Bahá’í in the world should know.’

“ And this is one of the main things I want you to get out of this talk tonight. The Guardian’s instructions that every individual must fight with himself, must conquer himself, must overcome his lower nature, must overcome his self, and turn himself over to God, so that the Holy Spirit can function through you. For when the Holy Spirit functions through you, then you will gain victory after victory. Because the Holy Spirit is the creative aspect of God and it cannot do other than win victories and make successes for the Cause.”

## Spiritual Framework for the Race Unity Worker Conquering Self

Alternate activity

### Purpose:

Explore how to conquer self through reading “The Drop and the Ocean.”  
Think of ways others might be able to understand the concept of “self-mastery.”

Share the story of “The Drop and the Ocean.”

- Have the participants reflect upon those aspects of the self that may need to be conquered in every human being. Ask them to also reflect upon the particular issues related to conquering the self that they may have to face while working on this issue of race unity and express their thoughts and feelings through art and/or writing.
- Ask participants to relate issues faced by friends and co-workers. In pairs or small groups, create or recall an exercise that might engage others to better understand the concept of “self-mastery.” Share these with the large group.

### The Drop and the Ocean

A Persian Story told by  
Adib Taherzadeh in *The Covenant of Bahá'u'lláh*, pp. 263-264

There is a beautiful Persian story in verse which elucidates this point quite vividly. It concerns a drop of rain falling down from the clouds. The drop knew itself to be the water of life, the most precious element that God had created, and so it was proud of itself. Boasting all the way down it suddenly saw that it was falling into an ocean beneath. Suddenly it recognized its own insignificance and exclaimed: ‘If this exists then what am I?’ When the ocean heard this expression of humility is attracted the drop to itself and, as a reward, made it a companion of the pearl.

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### Process the Activity

- How does the story about The Drop and the Ocean help to illustrate self-mastery?
- Why is the use of stories an effective way to help others visualize the relationship between conquering the self and race unity work?

# Spiritual Framework for the Race Unity Worker

## Exploring One's Role

∞ KEY

(Second Weekend Agenda)



Invite participants to re-examine their personal responsibilities through exploration of the Bahá'í writings found in *Pupil of the Eye*, pp. 93-106.

“Responsibilities of the Bahá'ís of European Descent” are located on pp. 93-99.

“Responsibilities of the Bahá'ís of African Descent” are located on pp. 99-106.

Participants may choose to examine whichever segment or segments best suit their personal exploration.

Allow participants time to individually peruse the Bahá'í writings, listing or underlining responsibilities.

Choose a person (different from get reacquainted partner) to share/compare responsibilities. As you discuss, each choose one responsibility that “grabs” you (it may be one you personally wish to work on, feel is a vital key, strikes you as often over-looked or underestimated, etc.)

Share the one chosen responsibility with the large group. (May wish to record on flip chart or board.)

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### Process the Activity

Why are the Bahá'í writings such a powerful focus tool for examining responsibilities of the race unity worker?



## Spiritual Framework for the Race Unity Worker Bury Your Fears in the Assurances of Bahá'u'lláh

### Purpose:

Recognize that by listening to others with love, we can help to ease their pain and know them more intimately.

Acknowledge our fears about this thorny path on the road to race unity.

Internalize a few of many assurances embedded in the Bahá'í writings of Bahá'u'lláh.

 KEY Alternate Activity

(Second Weekend agenda)

Some quotations to set the tone for this exercise:

The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!

BAHÁ'U'LLÁH, *GLEANINGS FROM THE BAHÁ'Í WRITINGS OF BAHÁ'U'LLÁH*, PP. 99-100

At no time have I been able to reconcile Myself to the afflictions befalling My loved ones, or to any trouble that could becloud the joy of their hearts.

BAHÁ'U'LLÁH, *GLEANINGS FROM THE BAHÁ'Í WRITINGS OF BAHÁ'U'LLÁH*, P. 308

Indeed the believers have not yet fully learned to draw on each other's love for strength and consolation in time of need. The Cause of God is endowed with tremendous powers, and the reason the believers do not gain more from it is because they have not learned to fully draw on these mighty forces of love and strength and harmony generated by the Faith.

ON BEHALF SHOGHI EFFENDI, *COMPILATION OF COMPILATIONS*, VOL. II, P. 9

O ye rich ones of the earth! Flee not from the face of the poor that lieth in the dust, nay rather befriend him and suffer him to recount the tale of the woes with which God's inscrutable Decree hath caused him to be afflicted. By the righteousness of God! Whilst ye consort with him, the Concourse on high will be looking upon you, will be interceding for you, will be extolling your names and glorifying your station.

BAHÁ'U'LLÁH, *GLEANINGS FROM THE BAHÁ'Í WRITINGS OF BAHÁ'U'LLÁH*, PP. 314-315

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There are many ways in which we all have suffered because of this illness (racism) that afflicts our country. By listening carefully to each other we can learn to love each other more deeply, knowing what experiences have served to shape the way they are.

Invite participants to pair with the person beside them. Give them 5 minutes together for each to share one example of how they have suffered to promote unity. Time carefully so that each person talks uninterrupted for two minutes while the partner listens with love and care. Then, switch. The first listener should then speak for two uninterrupted minutes while the first speaker listens with utmost love and care, recognizing that the Concourse is interceding for this process.

Reconvene the whole group. Allow a few minutes for a few comments about how it felt to be listened to with such care and love.

Give each person a small biodegradable piece of paper. Ask them to write on it one word or a simple drawing that illustrates their sacrifice for this Cause and a fear they may have about the race unity work. Acknowledge that there will be more tests in the future and that this work toward unity is a highly meritorious service that entails sacrifice and is beset with pitfalls.

Remind the friends that God Himself desires it and will assist in its accomplishment. Quote the 152 Ridván letter which states, “Bury all your fears in the assurances of Bahá’u’lláh.” Ask the participants to then tightly fold their image of sacrifice and literally bury these small bits of paper in the soil of a flowerpot. Give each a small pot in which to bury their “fear”, then give each a small seedling to plant in that same soil, noting that the fear is buried – not to repress it, but to allow it to become nourishment for the transformation and growth of something beautiful. Just as the seedling will need care, so will the commitment to serve. The plant needs pure water (offer pitcher of water and allow participants to water their seedling) and the Bahá’í writings are the pure water that refresh the soul. The plant needs warmth and sunlight; the soul’s commitment needs the warmth of the love of God, which is shown by the love of the friends. Neither can be neglected.

Invite friends to take home their new plants and care for them and remember to draw on the support of one another in this work.

Close by reading some of the assurances of victory by Bahá’u’lláh (on handout).

## ASSURANCES



We are with you at all times, and shall strengthen you through the power of truth.

BAHÁ'U'LLÁH, *GLEANINGS FROM THE BAHÁ'Í WRITINGS OF BAHÁ'U'LLÁH*, p. 137

The source of courage and power is the promotion of the Word of God, and steadfastness in His love.

BAHÁ'U'LLÁH, *TABLETS OF BAHÁ'U'LLÁH*, p. 156

By God besides Whom is none other God! Should any one arise for the triumph of our Cause, him will God render victorious though tens of thousands of enemies be leagued against him. And if his love for Me wax stronger, God will establish his ascendancy over all the powers of earth and heaven. Thus have We breathed the spirit of power into all regions.

BAHÁ'U'LLÁH, *QUOTED IN THE WORLD ORDER OF BAHÁ'U'LLÁH*, p. 106

Say, verily any one follower of this Faith can, by the leave of God, prevail over all who dwell in heaven and earth and in whatever lieth between them; for indeed this is, beyond the shadow of a doubt, the one true Faith. Therefore, fear ye not, neither be ye grieved.

THE BÁB, *SELECTIONS FROM THE BAHÁ'Í WRITINGS OF THE BÁB*, p. 153

Know thou of a certainty that thy Lord will come to thine aid with a company of the Concourse on high and host of the Abhá Kingdom. These will mount the attack, and will furiously assail the forces of the ignorant, the blind....”

‘ABDU’L-BAHÁ, *SELECTIONS FROM THE BAHÁ'Í WRITINGS OF ‘ABDU’L-BAHÁ*, p. 43

Whensoever holy souls, drawing on the powers of heaven, shall arise with such qualities of the spirit, and march in unison, rank on rank, every one of those souls will be even as one thousand, and the surging waves of that mighty ocean will be even as the battalions of the Concourse on high.

‘ABDU’L-BAHÁ, *SELECTIONS FROM THE BAHÁ'Í WRITINGS OF ‘ABDU’L-BAHÁ*, p. 43

**Purpose:**

To study the Bahá'í writings provided on qualities, attributes and responsibilities of the race unity worker.

Glean from the Bahá'í writings and through consultation on those Writings, the qualities, attributes and responsibilities of the race unity worker.

**Standards of the Race Unity Worker  
Qualities, Attributes, and Responsibilities  
of the Race Unity Worker**

**An Exploration of the Bahá'í writings**

∞ KEY

- Ask participants to take the quotations as individuals and read the quotations on these qualities. While they read, they should identify the qualities without which there will be no progress in this endeavor towards a racially unified nation and make a list of these qualities gleaned from the Sacred Writings. Give them enough time to read through all of the quotations.
- Then, divide the participants into groups of 3-4 people. Discuss the qualities they have gleaned and come up with one list. This list will then be shared in the larger group in order to come up with one list from the whole group.

Hand out quotation about the organic principle of unity, typed on decorative paper. (One that may be photocopied follows.) Tell group that they may use art materials from the table to decorate their quote to present to a friend after the course. Provide sample.

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**Process the Activity**

- How does acquiring these qualities gleaned from the Bahá'í writings apply to creating a prejudice-free environment?
- How are teachers responsible for implementing into their lessons awareness of the need for children to be race unity workers?

## Qualities, Attributes and Responsibilities of the Race Unity Worker



Therefore, our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.

‘ABDU’L-BAHÁ, *PROMULGATION OF UNIVERSAL PEACE*, PG. 15

O ye loved ones of the Lord! This is the hour when ye must associate with all the earth’s peoples in extreme kindness and love, and be to them the signs and tokens of God’s great mercy. Ye must become the very soul of the world, the living spirit in the body of the children of men.

‘ABDU’L-BAHÁ, *SOME ANSWERED QUESTIONS*, PG. 196

In this wondrous age...the commandments of God are not delimited, not restricted to any one group of people, rather have all the friends been commanded to show forth fellowship and love, consideration and generosity and loving-kindness to every community on earth.

‘ABDU’L-BAHÁ, *SELECTIONS FROM THE BAHÁ’Í WRITINGS OF ‘ABDU’L-BAHÁ*, PGS. 20-21

Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament...

BAHÁ’U’LLÁH, *KITÁB-I-AQDAS*, PG. 73

Rest ye assured that if a soul ariseth in the utmost perseverance and raiseth the Call of the Kingdom and resolutely promulgateth the Covenant, be he an insignificant ant he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

‘ABDU’L-BAHÁ, *SELECTIONS FROM THE BAHÁ’Í WRITINGS OF ‘ABDU’L-BAHÁ*, PG. 209

For the attributes of the people of faith are justice and fair-mindedness; forbearance and compassion and generosity; consideration for others; candor, trustworthiness, and loyalty; love and loving-kindness; devotion and determination and humanity.

‘ABDU’L-BAHÁ, *SECRET OF DIVINE CIVILIZATION*, PG. 55

Humanity, torn with dissension and burning with hate, is crying at this hour for a fuller measure of that love which is born of God, that love which in the last resort will prove the one solvent of its incalculable difficulties and problems. Is it not incumbent upon us, whose hearts are aglow with love for Him, to make still greater effort, to manifest that love in all its purity and power in our dealings with our fellow-men? May our love of our beloved Master, so ardent, so disinterested in all its aspects, find its true expression in love for our fellow-brethren and sisters in the faith as well as for all mankind. I assure you, dear friends, that progress in such matters as these is limitless and infinite, and that upon the extent of our achievements along this line will ultimately depend the success of our mission in life.

SHOGHI EFFENDI, *BAHÁ'Í ADMINISTRATION*, PG. 62

He hopes that especially in the Amity work you will be guided to do the very best, for that is the outstanding social problem of that country. If that issue remains and drags and the existing distrust among the colored and white be left to wax stronger, as the Master said, the streets will actually run with blood. From our point of view, this problem can only be tackled from a spiritual angle, for only by spiritual awakening can this misunderstanding and prejudice vanish. We are often apt to follow the modern attitude of mind and consider economic issues the common denominator of all our problems. With their spiritual approach, the Bahá'ís could achieve more than any other movement.

ON BEHALF OF SHOGHI EFFENDI, LETTER DATED 12/7/30 TO INDIVIDUAL BELIEVER ATTACHED TO LETTER DATED 2/4/85 ON BEHALF OF THE UNIVERSAL HOUSE OF JUSTICE TO NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES

Strive ye, therefore, with the help of God, with illumined minds and hearts and a strength born of heaven, to become a bestowal from God to man, and to call into being for all humankind, comfort and peace.

*SELECTIONS FROM THE BAHÁ'Í WRITINGS OF 'ABDU'L-BAHÁ*, PGS. 249-250

### **Quotation for decorating:**

If you be truly united, if you agree to promote that which is the essential purpose, and to show forth an all-unifying love, I swear by Him who causeth the seed to split and the breeze to waft, so great a light will shine forth from your faces as to reach the highest heavens, the fame of your glory will be noised abroad, the evidences of your preeminence will spread throughout all regions, your power will penetrate the realities of all things, your aims and purposes will exert their influence upon the great and mighty nations, your spirits will encompass the whole world of being, and ye will discover yourselves to be kings in the dominions of the kingdom, and attired with the glorious crowns of the invisible realm, and become the marshals of the army of peace, and princes of the forces of light and stars shining from the horizon of perfection, and brilliant lamps shedding their radiance upon men.

‘ABDU’L-BAHÁ

### **Quotation to make large for the wall during the course:**

The friends must, at all times, bear in mind that they are, in a way, like soldiers under attack. The world is at present in an exceedingly dark condition spiritually; hatred and prejudice of every sort are literally tearing it to pieces. We, on the other hand, are the custodians of the opposite forces, the forces of love, of unity, of peace and integration, and we must continually be on our guard, whether as individuals or as an Assembly or Community, lest through us these destructive, negative forces enter into our midst. In other words, we must beware lest the darkness of society become reflected in our acts and attitudes, perhaps all unconsciously. Love for each other, the deep sense that we are a new organism, the dawn-breakers of a New World Order, must constantly animate our Bahá’í lives, and we must pray to be protected from the contamination of society which is so diseased with prejudice.

ON BEHALF OF SHOGHI EFFENDI, LETTER DATED 2/5/47 TO SPIRITUAL ASSEMBLY OF THE  
BAHÁ’ÍS OF ATLANTA, GEORGIA, IN BAHÁ’Í NEWS, NO. 210 (AUG. 1948)

*If you be truly united,  
if you agree to promote that which is the essential purpose,  
and to show forth an all-unifying love,  
I swear by Him who causeth the seed to split  
and the breeze to waft, so great a light  
will shine forth from your faces  
as to reach the highest heavens,  
the fame of your glory will be noised abroad,  
the evidences of your preeminence will spread  
throughout all regions,  
your power will penetrate the realities of all things,  
your aims and purposes will exert their influence  
upon the great and mighty nations,  
your spirits will encompass the whole world of being,  
and ye will discover yourselves to be kings  
in the dominions of the kingdom,  
and attired with the glorious crowns of the invisible realm,  
and become the marshals of the army of peace,  
and princes of the forces of light  
and stars shining from the horizon of perfection,  
and brilliant lamps shedding their radiance upon men.*

*'Abdu'l-Bahá*



**Purpose:**

Read part of a talk from ‘Abdu’l-Bahá which illustrates spiritual consultation. Reflect on the qualities of that consultation and consult on why these qualities are so important when working in the realm of race unity.

**Standards of the Race Unity Worker  
True Spiritual Consultation**

∞ KEY

Play some soft music and keep it playing softly as you read the excerpt of a talk from *Promulgation of Universal Peace* by ‘Abdu’l-Bahá. Ask the participants to close their eyes and visualize this scene as you read it to them. After they have heard the story, pose one or all of the following questions to get their feelings about what ‘Abdu’l-Bahá was trying to teach us.

- Why did ‘Abdu’l-Bahá call this ‘true spiritual consultation’?
- What were some of the qualities of the disciples who were holding council?
- What was the atmosphere surrounding their consultation?
- What can you glean as some of the guiding principles of this consultation?

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**Process the Activity**

- Why is the study of spiritual consultation so important in the race unity work?
- Did this story help to illustrate how spiritual consultation differs from just discussing an issue?

## True Spiritual Consultation

Excerpt from a talk by ‘Abdu’l-Bahá from  
*Promulgation of Universal Peace*, pp. 72-73



“The most memorable instance of spiritual consultation was the meeting of the disciples of Jesus Christ upon the mount after His ascension. They said ‘His Holiness Jesus Christ has been crucified and we have no longer association and intercourse with Him in His physical body; therefore we must be loyal and faithful to Him, we must be grateful and appreciate Him, for He has raised us from the dead, He made us wise, He has given us eternal life. What shall we do to be faithful to Him?’ And so they held council. One of them said ‘We must detach ourselves from the chains and fetters of the world; otherwise we cannot be faithful.’ The others replied, ‘That is so.’ Another said ‘Either we must be married and faithful to our wives and children or serve our Lord free from these ties. We cannot be occupied with the care and provision for families and at the same time herald the kingdom in the wilderness. Therefore let those who are unmarried remain so, and those who have married provide means of sustenance and comfort for their families and then go forth to spread the message of glad-tidings.’ There were no dissenting voices; all agreed, saying, ‘That is right.’ A third disciple said, ‘To perform worthy deeds in the kingdom we must be further self-sacrificing. From now on we should forgo ease and bodily comfort, accept every difficulty, forget self and teach the Cause of God.’ This found acceptance and approval by all the others. Finally a fourth disciple said, ‘There is still another aspect to our faith and unity. For Jesus’ sake we shall be beaten, imprisoned and exiled. They may kill us. Let us receive this lesson now. Let us realize and resolve that though we are beaten, banished, cursed, spat upon and led forth to be killed, we shall accept all this joyfully, loving those who hate and wound us.’ All the disciples replied, ‘Surely we will – it is agreed; this is right.’ Then they descended from the summit of the mountain and each went forth in a different direction upon his divine mission.

“This was true consultation. This was spiritual consultation and not the mere voicing of personal views in parliamentary opposition and debate.”

**Purpose:**  
Recognize the progress that has been made in the field of race unity in the Faith, by watching a video of a presentation by Richard Thomas presenting data from his research.

# Historical Legacy of the Race Unity Worker Fragmentation and Integration

Presentation by Richard Thomas  
∞ KEY

## Richard Thomas Video

- Show the tape of Richard Thomas.

After viewing the video, facilitators will pose questions to participants for consultation, either in groups or in the whole group:

- Why is an understanding of the historical processes of race relations helpful to the race unity worker?
- What insights do you get from looking at the development of the Bahá'í community race relations and its relationship to the larger society?
- What do the children who will be the first generation free from prejudice need to know about the historical development of race relations in the Bahá'í community and in the larger society?

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*Additional material that may be used either here or another day:*

Perhaps some additional material from Bahá'í Newsreels to show what has been done and what is being done in the field of race unity in the country.

“Color Adjustments” -- Video about the media’s effect on our perception of race, and the construction of color through the media over the past years. It also shows how we have evolved in our feeling about race and how far we have yet to go.

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## Process the Activity

- In what ways is this video helpful in learning about the developments of race unity within the Faith?



## U.S. and Bahá'í Activity to Eliminate Prejudice: A Comparison from 1900-1990s

	U.S.	Bahá'í
1900	<ul style="list-style-type: none"> <li>• Early years of Jim Crow era</li> <li>• Lynching of Blacks</li> <li>• Atlanta Race Riots (1906)</li> <li>• Springfield, Illinois Riot (1908)</li> <li>• Founding of Niagara Movement (1905)</li> </ul>	<ul style="list-style-type: none"> <li>• Louis G. Gregory learns of Bahá'í Faith in 1907 and becomes a Bahá'í in 1909</li> <li>• Washington D.C. Bahá'í community “partially segregated”</li> </ul>
1910	<ul style="list-style-type: none"> <li>• Founding of NAACP (1910)</li> <li>• Founding of the National Urban League (1911)</li> <li>• East St. Louis Riot (1917)</li> <li>• Garvey Movement</li> </ul>	<ul style="list-style-type: none"> <li>• ‘Abdu’l-Bahá visits America (1912)</li> <li>• Speaks to interracial audiences about racial unity and love. Warns about possibility of future race riots</li> <li>• Marries a white and black Bahá'í to demonstrate the Bahá'í principle of racial unity</li> </ul>
1920	<ul style="list-style-type: none"> <li>• NAACP steps up campaign against lynching of blacks</li> <li>• Garvey Movement rises and declines</li> <li>• Increased residential segregation in northern/southern cities</li> <li>• Racial discrimination in jobs</li> </ul>	<ul style="list-style-type: none"> <li>• ‘Abdu’l-Bahá instructs Agnes Parsons to “arrange a convention in Washington for amity between the colored and the white” (1920)</li> <li>• Race amity era in Bahá'í community begins expanding contacts with black and white leaders in race relation field</li> <li>• Decline of interest in race amity (1924)</li> <li>• Sadie Oglesby, black Bahá'í, complains that Bahá'í community is losing black Bahá'ís (1927)</li> <li>• American Bahá'í community starts new stage of “progress toward racial unity” (1927)</li> </ul>
1930	<ul style="list-style-type: none"> <li>• Depression Era</li> <li>• Democratic coalition of blacks/ethnics/etc.</li> <li>• Interracial cooperation in labor movement</li> <li>• Radical Interracialism</li> </ul>	<ul style="list-style-type: none"> <li>• “...large proportion of...active black Bahá'ís in the mid-1930s... recent entrants, from the era of emphasis on racial amity”</li> <li>• More race amity activities</li> <li>• Bahá'í interracial teams tour South (1931-33)</li> <li>• Ambivalence of the national community toward the active promotion of racial unity from 1926-39</li> <li>• Publication of <i>The Advent of Divine Justice</i>, with emphasis on “the most challenging issues” (1939)</li> </ul>
1940	<ul style="list-style-type: none"> <li>• A Phillip Randolph threatens to march on Washington to protest racial discrimination in defense industries</li> <li>• President Roosevelt issues executive order banning employment discrimination in defense industries</li> <li>• Detroit Race Riot (1943)</li> <li>• President Truman desegregates armed services (1948)</li> </ul>	<ul style="list-style-type: none"> <li>• Newly established Race Unity Committee begins mobilizing Bahá'í community around “most challenging issue”</li> <li>• <i>Bahá'í News</i> starts published articles on racial diversity to educate Bahá'í community</li> <li>• Committee publishes book, <i>Race and Man</i>, which includes Bahá'í and non-Bahá'í references on Race (1943)</li> <li>• RUC discontinues (1947)</li> </ul>

## U.S. and Bahá'í Activity to Eliminate Prejudice: A Comparison from 1900-1990s

	U.S.	Bahá'í
1950	<ul style="list-style-type: none"> <li>• U.S. troops in Korea “Battle Field Test in the making” (1950)</li> <li>• The Supreme Court Brown Decision</li> <li>• Alabama Bus Boycott (1956)</li> <li>• Governor Orval Faubus resists integration of Central High School in Little Rock, Arkansas (1957)</li> </ul>	<ul style="list-style-type: none"> <li>• Death of Louis Gregory (1951)</li> <li>• Message to All-American Conference from Guardian of the Bahá'í Faith on racial issues (1953)</li> <li>• Appointment of Interracial Teaching Committee (1954)</li> <li>• IRTC reaching out to blacks and Native Americans (1957)</li> </ul>
1960	<ul style="list-style-type: none"> <li>• Growth of Civil Rights Movement</li> <li>• Civil Rights Act of 1964</li> <li>• Voting Rights Act of 1965</li> <li>• Riots in Detroit/Newark (1967)</li> <li>• Assassination of Martin Luther King (1968)</li> </ul>	<ul style="list-style-type: none"> <li>• Continuation of Annual Race Amity Day observances</li> <li>• NAACP recognition of American Bahá'í community's work in race relations (1964)</li> <li>• Black Bahá'í voices concerns over racial issues within Bahá'í community</li> </ul>
1970	<ul style="list-style-type: none"> <li>• Black Power Movement gaining influence in black community</li> <li>• Increase of white flight</li> <li>• Rise of black political control of major cities</li> <li>• Increase of black poverty and social pathology in central cities</li> </ul>	<ul style="list-style-type: none"> <li>• Large numbers of rural southern blacks join Bahá'í Community</li> <li>• American Bahá'í Community increasing its racial and ethnic diversity, e.g. Asians</li> <li>• Increase in Iranian Bahá'ís due to persecution of Bahá'ís in Iran</li> </ul>
1980	<ul style="list-style-type: none"> <li>• Increase in the use of “Racial Politics” by Neo-Conservatives</li> <li>• Growing white resistance to affirmative action and other remedial efforts</li> <li>• Miami Riot (1981)</li> </ul>	<ul style="list-style-type: none"> <li>• Continued influx of Iranian Bahá'ís</li> <li>• Race Unity Committee continues its work</li> <li>• <i>The American Bahá'í</i> continues to publish sections on racial unity and racial and ethnic populations in American Bahá'í communities</li> </ul>
1990	<ul style="list-style-type: none"> <li>• Increased racial segregation in metro areas</li> <li>• “Deepening despair of racial minorities”</li> <li>• Rodney King/L.A. Riot (1992)</li> </ul>	<ul style="list-style-type: none"> <li>• Models of Racial Unity Conference in Atlanta (1990)</li> <li>• Local race unity programs and activity growing</li> <li>• Joint project “Models of Unity: Racial, Ethnic, and Religious” conducted by Human Relations Foundation of Chicago and American NSA (1991)</li> <li>• Publication of <i>Vision of Racial Unity: America's Most Challenging Issue</i> (1991)</li> <li>• The National Teaching Plan focuses on the twin principles of Race Unity and Gender Equality.</li> <li>• Widespread television broadcast of “The Power of Race Unity” as part of the National Teaching Plan.</li> </ul>

## Historical Legacy of the Race Unity Worker Multi-Cultural Dance

### **Purpose:**

Building unity and fellowship through music and dance while working on this most challenging issue. Experience how joyful activities can bring people closer.

 KEY

This is a fun exercise for participants to illustrate the coming together of all people and from working alone to working together.

- Lively music is played and participants are asked to dance individually. The music selected should be wonderful and ethnic in nature.
- After a few minutes, ask participants to find a partner and dance together.
- After a few more minutes, ask them to find another couple and join into fours. Then finally, group comes together and all dance as one.

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### **Process the Activity**

- How could this type of activity, demonstrating the joy of coming together, be used at community gatherings, such as Feast?

## Historical Legacy of the Race Unity Worker Carrying on the Legacy: Personal Plan

**Purpose:**

Develop a systematic plan for the development of the qualities necessary to become an effective facilitator and teacher of race unity.

 KEY

- Set a peaceful, reflective environment with soft music.
- Invite participants to reflect on the Spiritual Framework, Standards and Historical Legacy of the race unity worker.
- Allow time to individually develop a systematic plan for the development of qualities necessary to be an effective teacher of race unity.
- Suggest that plans include steps for enhancing Knowledge, Wisdom, Spiritual Perception and Eloquent Speech.
- Record plans in personal journals or offer beautiful paper for a “final” version.



# My Personal Plan





## SPIRITUAL FOUNDATIONS FOR RACE UNITY

### FACILITATOR'S MANUAL



#### Module Two

### A New Race: The Human Race

Devotions

Introduction to Module 2

#### Themes:

##### Destiny of Children as a New Race

- Letter from the National Spiritual Assembly

##### Standards and Attributes of a New Race

- Standards and Attributes of the Prejudice-Free Person
- Organic Unity

##### Transformation

- A New Race: The Human Race
- Example of a Race Unity Worker and Standard Bearer: Louis Gregory

## Module Two A New Race: The Human Race

### Themes

#### Destiny of Children as a New Race

Praise be to God! I see before me these beautiful children of the Kingdom. Their hearts are pure, their faces are shining. They shall soon become the sons and daughters of the Kingdom. Thanks be to God! They are seeking to acquire virtues and will be the cause of the attainment of the excellences of humanity. This is the cause of oneness in the Kingdom of God.

‘ABDU’L-BAHÁ: *PROMULGATION OF UNIVERSAL PEACE*, PP.193-194

#### Standards and Attributes of a New Race

Let them call to mind, fearlessly and determinedly, the example and conduct of “Abdu’l-Bahá ... His keen sense of justice, His spontaneous sympathy for the down-trodden, His ever-abiding sense of the oneness of the human race, His overflowing love for its members, and His displeasure with those who dared to flout His wishes, to deride His methods, to challenge His principles, or to nullify His acts.

SHOGHI EFFENDI, *THE ADVENT OF DIVINE JUSTICE*, PG. 29

#### Transformation

“A race of men, incomparable in character, shall be raised up which, with the feet of detachment, will tread under all who are in heaven and on earth, and will cast the sleeve of holiness over all that hath been created from water and clay.”

BAHÁ’U’LLÁH, QUOTED IN *THE ADVENT OF DIVINE JUSTICE*, PG. 31

### Learning Objectives KEY

**KNOWLEDGE** Identify from the Bahá’í Writings the attributes that would characterize the prejudice-free person.  
Become familiar with the letter of the National Spiritual Assembly to the first Prejudice Free Forum.

**WISDOM** Study examples from the Bahá’í Writings and history of individuals who demonstrate qualities of “the new race.”  
Gain insight into the meaning of organic unity.

**SPIRITUAL PERCEPTION** Perceive the extent to which we have acquired these qualities and the implications of this development for the raising of children.

**ELOQUENT SPEECH** To demonstrate new behaviors in a prejudice-free lab.  
Plan ways to develop capabilities for moral excellence and leadership.

## Introduction to Module Two

### **Purpose:**

To give participants a sense of the objectives for this module and an overview of the themes that will be explored.

 KEY

### **Devotions**

Open with prayers and perhaps recorded music.

### **Review Module One**

- Go over objectives from Module One and see if they were met by the activities the participants experienced.

### **Introduce Module Two** **Key**

- Handout, project on the screen or display a poster of the Module Two themes and objectives.
- Read through these out loud.
- Go over the Knowledge, Wisdom, Spiritual Perception and Eloquent Speech model.

**Purpose:**  
To discover how our work assists in fulfilling  
the goals of the National Spiritual Assembly

## Destiny of Children as Race Unity Workers

### Letter from National Spiritual Assembly

 KEY

Introduce the letter from the United States National Spiritual Assembly with the following quotation from ‘Abdu’l-Bahá:

Praise be to God! I see before me these beautiful children of the Kingdom. Their hearts are pure, their faces are shining. They shall soon become the sons and daughters of the Kingdom. Thanks be to God! They are seeking to acquire virtues and will be the cause of the attainment of the excellences of humanity. This is the cause of oneness in the Kingdom of God.

*‘ABDU’L-BAHÁ: PROMULGATION OF UNIVERSAL PEACE, pp.193-194*

Read aloud the letter from the National Spiritual Assembly to the Prejudice Free Forum, dated November 17, 1993, and the letter to Trainers in the Core Curriculum Race Unity Process, dated February 16, 1996, or have one of the participants read them while all follow along.

These letters give participants some background information as to why the goal of raising the first generation of prejudice-free children is so urgent in the mind of the NSA.

Discuss the vision presented in these letters of children as

- Champions of racial equality
- Leaders of spiritual and social revolution

and the contributions such children and youth will make to society.

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### Process the Activity

Did this letter clarify the goals of the National Spiritual Assembly relating to raising the first generation of prejudice-free children?

Why is it imperative for every member of the community to play their part in creating environments where we can raise our children prejudice-free?

**NATIONAL SPIRITUAL ASSEMBLY  
OF THE  
BAHÁ'ÍS OF THE UNITED STATES**

536 SHERIDAN ROAD, WILMETTE, ILLINOIS 60091-2849 • EMAIL: SECRETARIAT@USBNC.ORG

November 17, 1993

To the Attendees of the Prejudice Free Forum

Dear Bahá'í Friends,

Our children are at risk. Daily they are victimized by the perverse and persistent belief that skin color is the measure of human value.

All children are our children. Therefore we cannot sit idly by while growing numbers of innocent ones are tortured by the violence, hunger, poverty and hopelessness which result from national subscription to the false doctrine of racial inequality.

Our charge is to educate a generation of children free of prejudice and firmly rooted in the principle of the oneness of the human family. These children will grow to become champions of racial equality and leaders of a spiritual and social revolution of values, ways of life, and social institutions which will change fundamentally the spirit of character of our nation. They will work tirelessly to restore justice and equity in every aspect of life. They will not tolerate discrimination on the basis of race, sex, culture, ethnicity, or religion.

We have not a moment to lose. This work is of the greatest urgency and highest priority. As you read this letter, be mindful that while racial prejudice is diminishing among older Americans, it is growing faster and more virulent than ever among youth.

Acceptance of Bahá'u'lláh, knowledge of His teachings and obedience to His laws are the only hope our nation and its children have. We must train and prepare heroic champions of the Heavenly Army of the Lord of Hosts. It is a task we are privileged to do.

Our love and prayers are with you every moment.

With warm regards,

Robert C. Henderson  
Secretary-General

**Purpose:**

To study the Sacred Text and try to formulate a vision of what qualities would characterize a prejudice-free person.

To reflect on how the world would be different in light of these quotations.

To reflect on what trainers and teachers can do to create a unified environment for the education of children and other community members.

## Standards and Attributes of the Prejudice-Free Person

### An Exploration of the Bahá'í writings

 KEY

Divide the participants into groups of 4-5. Ask them to deepen together on the quotations provided and consult about what the prejudice-free child looks like. Some questions for consultation might include:

- What attributes would characterize a prejudice-free child?
- What are some of the qualities needed to be proactive as a prejudice-free child to help bring about a racially harmonious world?
- How can the Bahá'í teacher assist the child to acquire these qualities and the courage needed to be active in the race unity work?

After coming back to the large group and in light of the quotations, do a self-assessment of the qualities needed to eliminate prejudice and create a unified environment. This is done in quiet reflection, or with soft music, and participants should write in their journals.

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### Process the Activity

Did this exercise prompt thoughts of how vital prejudice-free children are in creating a harmonious world?

How can members of a community – whether they be teachers of children, parents, or community members – assist the child to acquire the qualities and courage needed to be active in the race unity work?




**Purpose:**

- To study the Sacred Text and try to formulate a vision of what qualities would characterize a prejudice-free person.
- To reflect on how the world would be different in light of these quotations.
- To reflect on what trainers and teachers can do to create a unified environment for the education of children and other community members.

**Standards and Attributes of the  
Prejudice-Free Person**

**An Exploration of the Bahá'í writings**

 KEY

**Alternate Activity**

**Treasure Chest Poster**

After dividing into groups and reading the quotations together, construct a group poster that is a “treasure chest” illustrating the talents and qualities that are needed to create a racially harmonious world civilization. The poster can be brightly decorated with buttons, ribbons, pictures, etc. Each small group should have the opportunity to present their treasure chest to the group and explain their distinctive contributions.

Note: This activity can also be done using the children’s version of *The Promise of World Peace*.

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**Process the Activity**

Did this exercise prompt thoughts of how vital prejudice-free children are in creating a harmonious world?

How can members of a community – whether they be teachers of children, parents, or community members – assist the child to acquire the qualities and courage needed to be active in the race unity work?

## Attributes of the Prejudice-Free Person



I desire distinction for you. The Bahá'ís must be distinguished from others of humanity. But this distinction must not depend on wealth – that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction – that is, you must become eminent and distinguished in morals. In the love of God you must become distinguished from all else. You must become distinguished for loving humanity, for unity and accord, for love and justice. In brief, you must become distinguished in all the virtues of the human world – for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and for acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.

‘ABDU’L-BAHÁ, *THE PROMULGATION OF UNIVERSAL PEACE*, p. 190

From the tenderest childhood the children must be taught by their mothers the love of God and the love of humanity; not the love of the humanity of Asia, or the humanity of Europe, or the humanity of America, but the humanity of humankind.

‘ABDU’L-BAHÁ, *STAR OF THE WEST*, v. IX, #7, PG. 87

The period of youth is characterized by strength and vigor and stands out as the choicest time in human life. Therefore you should strive day and night so that endowed with heavenly strength, inspired with brilliant motives and aided by His celestial power and heavenly grace and confirmation, you may become the ornaments of the world of humanity, and preeminent among those who are initiated into true learning and the love of God. You must be distinguished amidst men by your sanctity and detachment, loftiness of purpose, magnanimity, determination, noble-mindedness, tenacity, the elevation of your aims and your spiritual qualities; that you may become the means of exaltation and glory for the Cause of God and the dawning places of His heavenly bestowals...’Abdu’l-Bahá eagerly anticipates that each one of you may become even as a fearless lion moving in the pastures of human perfection and a musk-laden breeze wafting over the meads of virtue.

‘ABDU’L-BAHÁ, QUOTED IN *UNRESTRAINED AS THE WIND*, PG. 36

Our greatest efforts must be directed towards detachment from the things of the world; we must strive to become more spiritual, more luminous, to follow the counsel of the Divine Teaching, to serve the cause of unity and true equality, to be merciful, to reflect the love of the Highest on all men, so that the light of the Spirit shall be apparent in all our deeds, to the end that all humanity shall be united, the stormy sea thereof calmed, and all rough waves disappear from off the surface of life’s ocean henceforth unruffled and peaceful.

‘ABDU’L-BAHÁ, *PARIS TALKS*, PG. 87

A Bahá'í child must be trained according to the moral precepts of Bahá'u'lláh, he must be taught daily of the love of God; the history of the Movement must be read to him, the love of humanity must be inculcated into every fiber of his being and the universal principles be explained to him in as easy a manner as can be devised....Children must be brought under the control of the love of God and under spiritual influence from their earliest youth.

‘ABDU’L-BAHÁ, *STAR OF THE WEST*, V. 7, NO. 15, 142

He urges you all to devote particular attention to the contact with racial minorities. In a country which has such a large element of prejudice against its colored citizens as the United States, it is of the greatest importance that the Bahá'ís – and more especially the youth – should demonstrate actively our complete lack of prejudice and, indeed, our prejudice in favor of minorities.

We cannot very well prosecute a teaching campaign successfully . . . if we do not in our home communities demonstrate to the fullest extent our love for the people who spring from the African population!

ON BEHALF OF SHOGHI EFFENDI, LETTER DATED 11/11/51 TO LOUHELEN BAHÁ'Í SCHOOL SENIOR YOUTH SESSION, U.S.A., IN *BAHÁ'Í YOUTH*, PG. 18

Let them call to mind, fearlessly and determinedly, the example and conduct of ‘Abdu’l-Bahá while in their midst. Let them remember His courage, His genuine love, His informal and indiscriminating fellowship, His contempt for and impatience of criticism, tempered by His tact and wisdom. Let them revive and perpetuate the memory of those unforgettable and historic episodes and occasions on which He so strikingly demonstrated His keen sense of justice, His spontaneous sympathy for the down-trodden, His ever-abiding sense of the oneness of the human race, His overflowing love for its members, and His displeasure with those who dared to flout His wishes, to deride His methods, to challenge His principles, or to nullify His acts.

SHOGHI EFFENDI, *THE ADVENT OF DIVINE JUSTICE*, PG. 29

White and negro, high and low, young and old, whether newly converted to the Faith or not, all who stand identified with it must participate in, and lend their assistance, each according to his or her capacity, experience, and opportunities, to the common task of fulfilling the instructions, realizing the hopes, and following the example, of ‘Abdu’l-Bahá.

SHOGHI EFFENDI, *THE ADVENT OF DIVINE JUSTICE*, PG. 28

The companions of God are, in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds and character that all mankind may profit by their example.

BAHÁ'U'LLÁH, QUOTED BY SHOGHI EFFENDI IN *THE ADVENT OF DIVINE JUSTICE*, PG. 19

**Purpose:**  
Read Shoghi Effendi's description of organic unity.  
Look at some examples of organic unity from nature and think of other ways organic unity may be described through metaphors.

## Standards of the Prejudice-Free Person

### Organic Unity

∞ KEY

Oneness implies an organic change in the structure of society. Organic systems assume:

- That the whole is greater than the sum of its parts.
- That the parts necessarily differ from one another.
- That no part is unimportant.
- That it is only when all parts are working together harmoniously (in unity) can it be said that the system is in good health.

Share with the participants the quotations from the handout entitled "Oneness implies an organic change" from Shoghi Effendi.

After reading these quotations, the facilitators will demonstrate some illustrations of this concept:

- *soil, seeds, fertilizer, water, light*  
(All coming together to create a plant or flower.)
- *hydrogen and oxygen*  
(Separate elements with certain value, coming together to form a resource vital to life.)
- Divide the participants into pairs or triads (facilitator discretion) and ask them to think of other examples or metaphors, either from the Writings or from our own perspective and our own backgrounds and interests (e.g., carpenter, doctor, etc.) that would illustrate this concept of unity.
- Find or create (draw/construct) one example and share it with the larger group.

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### Process the Activity

How are metaphors a valuable way to illustrate this concept of organic unity?

## ONENESS IMPLIES AN ORGANIC CHANGE



“The principle of the Oneness of Mankind – the pivot round which all the teachings of Bahá’u’lláh revolve ...is not merely to be identified with a reawakening of the spirit of brotherhood and goodwill among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations...Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family...It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced.”

SHOGHI EFFENDI, *WORLD ORDER OF BAHÁ’U’LLÁH*, PGS 42-43

“We belong to an organic unit and when one part of the organism suffers all the rest of the body will feel its consequence. This is in fact the reason why Bahá’u’lláh calls our attention to the unity of mankind.”

ON BEHALF OF SHOGHI EFFENDI, *BAHÁ’Í NEWS*, #64, 7/32, PG. 4

## Transformation A New Race: The Human Race

### Purpose:

Delve deeper into the meaning of “a new race of men” as described in the Bahá’í writings.  
Learn to use drama as a means of working together to understand the Creative Word.  
Expand the notion of transformation from heart to family to the community.

 KEY

The following quotation is read together in the large group, perhaps more than once: (participants should have a handout)

“A race of men, incomparable in character, shall be raised up which, with the feet of detachment, will tread under all who are in heaven and on earth, and will cast the sleeve of holiness over all that hath been created from water and clay.”

BAHÁ’U’LLÁH, QUOTED IN *THE ADVENT OF DIVINE JUSTICE*, PG. 31

Divide the participants into three groups and ask them to meditate on the quotation and consult on what a new race of men is. They will then create a 2-3 minute dramatization of the emergence of the new race of men by focusing on one of these three topics:

- 1) Transformation of the Heart
- 2) Transformation of Family Life
- 3) Transformation of the Community

They will then perform these skits for the large group.

---

### Process the Activity

Does this form of interpretation assist in finding deeper meanings in the Sacred Text?

*“A race of men,  
incomparable in character,  
shall be raised up which,  
with the feet of detachment,  
will tread under all who are  
in heaven and on earth,  
and will cast the sleeve of holiness  
over all that hath been created  
from water and clay.”*


BAHÁ'U'LLÁH, QUOTED IN *THE ADVENT OF DIVINE JUSTICE*, PG. 31

- 1) Transformation of the Heart
- 2) Transformation of Family Life
- 3) Transformation of the Community

**Purpose:**  
Learn more about transformation from the example of an African American Hand of the Cause of God.  
Look to Louis Gregory as a Standard Bearer in the work of race unity in the United States.

## Transformation A New Race: The Human Race

Example of a Race Unity Worker  
and Standard Bearer:  
Louis G. Gregory

 Key

Briefly explain what a Hand of the Cause of God is. These are appointed individuals in the Faith, chosen by Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi for their outstanding service to the Cause and their capacity to serve as an example to others. Their chief responsibilities include the protection and propagation of the Bahá'í Faith, serving as sources of spiritual guidance, encouragement and wisdom to the Bahá'í Community. No additional Hands of the Cause will be appointed in the Bahá'í Faith.

In this activity, participants will be made aware of the great sacrifices and outstanding contributions of Hand of the Cause Louis G. Gregory in his work as a Bahá'í moving forward the cause of racial harmony. His life is an example to us, demonstrating his transformation of heart, of his family life and of his community.

Show the part of the World Congress video of the dramatization of Louis Gregory. Some questions for consultation might be:

- What are the key moral attributes?
- What were the actions he took?
- What was his attitude towards the challenges presented to him?

Process this in the large group.

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### Process the Activity

How can we as facilitators be more like Louis Gregory in moving forward the race unity work in this country?



## Personal Study and Preparation for Modules 3 and 4

### Purpose:

To give participants a preview of what will be covered in the second weekend or day of their training and let them know how they can prepare.

Generate ideas of how Race Unity Trainers can share with their communities what they have learned in Modules 1 and 2.

### Reading list for next session:

(Write on board)

- The Vision of Race Unity
- Current Ridván Message

Reflect, during soft music, and write down some of the insights gleaned from the first part of the course, what they are looking forward to in the second part, and what they will do in the meantime to both prepare themselves to work on this book and to serve the principle of the oneness of humanity.

### Closing Activity

You may want to have all participants and facilitators stand in a circle and toss a ball (or crumpled paper) across to each other. Each time someone catches it, they should share with the group one thing they are taking away with them from this weekend or day that has enhanced their understanding of their role and given them a vision for the race unity work in their communities.

Then, present small gifts of appreciation. This is a good time to give out a passage from the Bahá'í writings.



## SPIRITUAL FOUNDATIONS FOR RACE UNITY

### FACILITATOR'S MANUAL



### Module Three

#### **Creating Racially Harmonious Environments for the Building of Prejudice-Free Communities**

Devotions

Introduction to Module 3

#### **Themes:**

##### **A Shared Vision of Oneness**

- Unity in Diversity: An Exploration of the Bahá'í writings
- The Vision of Race Unity: Statement of the National Spiritual Assembly

##### **A Shared Participation by All**

- Valuing Diverse Contributions
- Supporting Each Other

##### **A Shared Approach: Love, Service, Prayer**

- Embracing Diverse Ways to Serve
  - Love One Another
  - Prayer: the Divine
-

## Module Three

# Creating Racially Harmonious Environments for the Building of Prejudice-Free Communities

## Themes

### A Shared Vision of Oneness

“Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land...”

BAHÁ’U’LLÁH, *HIDDEN WORDS*, ARABIC #68

### A Shared Participation by All

“I hope you will continue in unity and fellowship. How beautiful to see blacks and whites together! I hope, God willing, the day may come when I shall see the red men, the Indians, with you, also Japanese and others. Then there will be white roses, yellow roses, red roses, and a very wonderful rose garden will appear in the world.”

‘ABDU’L-BAHÁ, *THE PROMULGATION OF UNIVERSAL PEACE*, PGS 427-428

### A Shared Approach: Love, Service, Prayer

“Every laborer in those fields, whether as traveling teacher or settler, should, I feel, make it his chief and constant concern to mix, in a friendly manner, with all sections of the population, irrespective of class, creed, nationality, or color, to familiarize himself with their ideas, tastes, and habits..”

SHOGHI EFFENDI, *THE ADVENT OF DIVINE JUSTICE*, PG. 65

## Learning Objectives



<b>KNOWLEDGE</b>	Become familiar with the Bahá’í Writings on the importance of supporting the principle of the oneness of humanity and the appreciation of diversity in family and community life. Identify obstacles to racial harmony in communities.
<b>WISDOM</b>	Understand the implications of Shoghi Effendi’s statements in <i>The Advent of Divine Justice</i> on the responsibilities of Blacks and Whites and our interactions in the Bahá’í community. Understand the implications of <i>The Vision of Race Unity</i> for Bahá’í family and community life. Gain insight into the new models of Bahá’í community life through the video <i>A Time to Serve</i> . Understand the importance of diverse contributions to race unity work.
<b>SPIRITUAL PERCEPTION</b>	Discern one’s personal qualities that will contribute to a racially harmonious environment. Visualize a model racially harmonious family/community. Define solutions that address and overcome obstacles to racial harmony.
<b>ELOQUENT SPEECH</b>	Plan ways to assist families and teachers to cultivate loving and racially harmonious environments for the spiritual development of children. Learn to create a shared vision.

**Purpose**

To understand the themes and objectives of Module Three.

**Becoming Reacquainted**

**Review Modules 1 and 2;  
Introduction to Module Three**

∞ KEY

**Devotions**

Open with prayers and readings.

**Get Reacquainted**

- Ball game to try and remember the names of the friends made at previous session.
- Lifeline for Race Unity

**Review Modules 1 and 2**

- See if there are any feelings, gleanings or actions from the first two modules that participants would like to share with the group.

**Name Tags**

- Either name boards for the tables or name tags to be worn around the neck or pinned to participants can be made and decorating them can begin

**Introduce Module Three** ∞ Key

- Handout, project on the screen or display a poster of the Module Three themes and objectives.
- Go over these with the participants.

## A Shared Vision of Oneness Unity in Diversity: An Exploration of the Bahá'í writings

### Purpose:

Become familiar with the Bahá'í Writings on the importance of supporting the principle of the oneness of humanity and the appreciation of diversity in family and community life.

Recognize the distinctions between understanding, emotions and actions in relation to the Bahá'í Writings on unity in diversity.

Acknowledge the gaps that may occur within individual perceptions regarding understanding, emotions and actions in relation to the Bahá'í Writings on unity in diversity.

➤ KEY

Draw the participants' attention to the set of quotations entitled "Unity in Diversity," (located in the "Writings and Letters") Divide the group into three groups and give each group a piece of flip chart paper and a marker. Assign a few of the quotations in the compilation to each group.

In groups, read the quotations aloud together and glean the substance of the Bahá'í writings with the following themes in mind:

Group 1: How are we to THINK in light of the quotations? (understanding)

Group 2: How are we to FEEL in light of the quotations? (emotions)

Group 3: What are we to DO in light of the quotations? (actions)

Note that some explanation may be needed to clarify these three ways to look at the quotations.

Using recorded ideas as a catalyst, create a dramatic skit that demonstrates:

- how we are to think (understand)
- how we are to feel (emotions), or
- what we are to do (actions)

Present skits to the group.

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### Process the Activity

Are there differences between understanding, emotions and actions in relation to the Bahá'í Writings on unity in diversity?

How might these differences impact our communities? Our children?

## A Shared Vision of Oneness The Vision of Race Unity

### Statement of the National Spiritual Assembly

**Purpose:**

Understand “The Vision of Race Unity.”  
Create “lessons” for teaching “The Vision of Race Unity” to children.

∞ KEY

Have participants refer to their copies of “The Vision of Race Unity” in their packets.

- Divide participants into 4 groups.
- Each group will be assigned one of the four sections of the statement to review and consult upon. Their assignment is to:
  - a) Identify and re-state, in one or two sentences, the most important, principle idea(s) expressed in the section they reviewed.
  - b) Develop a way in which this idea can be communicated to children simply and directly so that they can understand it and share it with others. Participants might use any medium they wish to communicate these ideas. Encourage them to be creative and provide any supplies they might need.
  - c) Bring all the groups back together and: 1) make a list of the most important concepts expressed in the statement; 2) have participants share with the larger group the unique way that they devised to communicate these ideas to children.

(Handout for this assignment is in participant packet.)

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### Process the Activity

How can the concepts studied in “The Vision of Race Unity” be shared with the community? With children?

# The Vision Of Race Unity

## America's Most Challenging Issue

A Statement by the National Spiritual Assembly of the Bahá'ís of the United States

Racism is the most challenging issue confronting America. A nation whose ancestry includes every people on earth, whose motto is *E pluribus unum*, whose ideals of freedom under law have inspired millions throughout the world, cannot continue to harbor prejudice against any racial or ethnic group without betraying itself. Racism is an affront to human dignity, a cause of hatred and division, a disease that devastates society.

Notwithstanding the efforts already expended for its elimination, racism continues to work its evil upon this nation. Progress toward tolerance, mutual respect, and unity has been painfully slow and marked with repeated setbacks. The recent resurgence of divisive racial attitudes, the increased number of racial incidents, and the deepening despair of minorities and the poor make the need for solutions ever more pressing and urgent. To ignore the problem is to expose the country to physical, moral and spiritual danger.

Aware of the magnitude and the urgency of the issue, we, the National Spiritual Assembly of the Bahá'ís of the United States, speaking for the entire U.S. Bahá'í community, appeal to all people of goodwill to arise without further delay to resolve the fundamental social problem of this country. We do so because of our feeling of shared responsibility, because of the global experience of the Bahá'í community in affecting racial harmony within itself, and because of the vision that the sacred scriptures of our Faith convey of the destiny of America.

### I

The oneness of humanity is the pivot round which revolve all the teachings of the Bahá'í Faith. It is at once a statement of principle and an assertion of the ultimate goal of human experience on the planet. More than a century ago, Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith, wrote:

*"The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established."* It is a principle that issues naturally from the genesis and purpose of human existence. The Word of God as presented in the Bahá'í writings offers compelling insights as in the following examples:

*"Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty."*

*"Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory."*

*"All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth."*

Having gone through the stages of infancy and turbulent adolescence, humanity is now approaching maturity, a stage that will witness *"the reconstruction and demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life."* In no other country is the promise of organic unity more immediately demonstrable than in the United States because this country is a microcosm of the diverse populations of the earth. Yet this



promise remains largely unrealized even here because of the endemic racism that, like a cancer, is corroding the vitals of the nation.

For too much of its history and in so many places the human race has squandered its energy and resources in futile efforts to prove the unprovable: that one portion of itself, because of separation by geography, a difference in skin color, or the diversity of cultural expression, is intrinsically distinct from another portion. The ignorance and prejudice on which such efforts are founded have led to endless conflicts in the name of the sanctity of tribe, race, class, nation, and religion. Paradoxical as it may seem, in the consistency of these negative efforts across the spectrum of the race, humanity has proved the exact opposite: it has affirmed its oneness. The proof is in the fact that, given the same circumstances, all people, regardless of ethnic or cultural variety, behave essentially the same way. In the futility of its efforts to classify and separate its diverse elements, humanity has become disoriented and confused. Unaided by the divine influence of religion, people are incapable of achieving a proper orientation to their innermost reality and purpose and are thus unable to achieve a coherent vision of their destiny. It is in this respect that the Bahá'ís find relevancy, direction, and fulfillment in the teachings of Bahá'u'lláh, the Founder of their Faith.

The oneness of humanity is a spiritual truth abundantly confirmed by science. Recognition of this truth compels the abandonment of all prejudices of race, color, creed, nation, and class—of *“everything which enables people to consider themselves superior to others.”* The principle of the oneness of humankind *“is no mere outburst of ignorant emotionalism or an expression of vague and pious hope.... It does not constitute merely the enunciation of an ideal.... It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced.”*

## II

The application of the spiritual principle of the oneness of humanity to the life of the nation would necessitate and make possible vast changes in the economic status of the non-white segments of the population. Although poverty afflicts members of all races its victims tend to be largely people of color. Prejudice and discrimination have created a disparity in the standards of living, providing some with excessive economic advantage while denying others the bare necessities for leading healthy and dignified lives. Poor housing, deficient diet, inadequate health care, insufficient education are consequences of poverty that afflict African Americans, American Indians, and Hispanic Americans more than they afflict the rest of the population. The cost to society at large is heavy.

Evidence of the negative effect of racial and ethnic conflict on the economy has prompted a number of businesses and corporations to institute educational programs that teach conflict resolution and are designed to eliminate racial and ethnic tensions from the workplace. These are important steps and should be encouraged. If, however, they are intended primarily to save the economy, no enduring solution will be found to the disastrous consequences of racism. For it cannot suffice to offer academic education and jobs to people while at the same time shutting them out because of racial prejudice from normal social intercourse based on brotherly love and mutual respect. The fundamental solution—the one that will reduce violence, regenerate and focus the intellectual and moral energy of minorities, and make them partners in the construction of a progressive society—rests ultimately on the common recognition of the oneness of humankind.

It is entirely human to fail if that which is the most important to people's self-perception is denied them —namely, the dignity they derive from a genuine regard by others for their stature as human beings. No educational, economic, or political plan can take the place of this essential human need; it

is not a need that businesses and schools, or even governments, can provide in isolation from the supportive attitude of society as a whole. Such an attitude needs to be grounded in a spiritual and moral truth that all acknowledge and accept as their own and that, like the oxygen that serves all equally, breathes life into their common effort to live in unity and peace. Absence of the genuine regard for others fostered by such truth causes hopelessness in those discriminated against; and in a state of hopelessness, people lose the coherent moral powers to realize their potential. This vitalizing truth, we are convinced, is summarized in the phrase: the oneness of humankind.

So essential is the principle of the oneness of humanity to the efficacy of educational programs that it cannot be overemphasized. Without its broad influence such programs will not contribute significantly to the development of society. The very fact that businesses are themselves implementing educational programs is indicative of the glaring deficiency of the entire educational system. As we have already said, beyond the mechanisms of education lies the essential prerequisite of a proper attitude on the part of those dispensing curricula and, even more important, on the part of society as a whole. On this basis, education is not only the shortest route out of poverty; it is the shortest route out of prejudice as well. A national program of education, emphasizing the values of tolerance, brotherhood, appreciation for cultures other than one's own, and respect for differences would be a most important step toward the elimination of racism and, as a consequence, the bolstering of the economy.

### III

The persistent neglect by the governing bodies and the masses of the American people of the ravages of racism jeopardizes both the internal order and the national security of the country.

From the day it was born the United States

embraced a set of contradictory values. The founding fathers proclaimed their devotion to the highest principles of equality and justice yet enshrined slavery in the Constitution. Slavery poisoned the mind and heart of the nation and would not be abolished without a bloody civil war that nearly destroyed the young republic. The evil consequences of slavery are still visible in this land. They continue to affect the behavior of both Black and White Americans and prevent the healing of old wounds.

Healing the wounds and building a society in which people of diverse backgrounds live as members of one family are the most pressing issues confronting America today. Her peace, her prosperity, and even her standing in the international community depend to a great extent on the resolution of this issue.

That the virulence of the race issue in America attracts the attention of the entire world should spur this country to an unprecedented effort to eliminate every vestige of prejudice and discrimination from her midst. America's example could not fail to have a profound influence on world society nor could it fail to assist the establishment of universal peace. *"For the accomplishment of unity between the colored and white,"* the Bahá'í writings proclaim, *"will be a cause of the world's peace."*

The responsibility for the achievement of racial peace and unity in the United States rests upon both Black and White Americans. To build a society in which the rights of all its members are respected and guaranteed, both races must be animated with the spirit of optimism and faith in the eventual realization of their highest aspirations. Neither Black nor White Americans should assume that the responsibility for the elimination of prejudice and of its effects belongs exclusively to the other. Both must recognize that unity is essential for their common survival. Both must recognize that there is only one human species. Both must recognize that a harmoniously functioning society that permits the full expression of the potential of all persons can resolve the social and economic problems now confounding a society wracked

with disunity.

It is evident that both Black and White Americans in large numbers are feeling deeply disappointed and frustrated by what each group perceives to be a failure of the efforts in recent decades at effecting progress in the relations between the races. To rationalize this failure, both have been reacting by retreating to the more familiar ground of racial separation. As the problems with crime and drug addiction mount, the tendency is to use the seeming intractability of these problems as a measure of the failure of years of struggle on the part of both to overcome the barriers of centuries. Formidable as is the challenge yet to be met, can it fairly said that no significant progress has taken place since the days of the sit-ins at lunch counters across the South?

Similarly, the victims of a protracted and entrenched racial discrimination seek relief in the notion that Black Americans, White Americans, American Indians, Hispanic Americans, Asian Americans are so distinctly different from one another that all of them must stake out their own cultural and social territories and stay within them. Would this be sensible? Would it not be a retreat from the reality of our common humanity? Would it not be a formula for the total breakdown of civilization? Those who raise the call for separation preach a grim doctrine indeed. If the nation is seriously to submit to such a view, where exactly will either the Black or the White Americans divide their cultural heritage, one from the other?

Racism runs deep. It infects the hearts of both White and Black Americans. Since without conscious, deliberate, and sustained effort, no one can remain unaffected by its corrosive influence, both groups must realize that such a problem can neither easily nor immediately be resolved. "Let neither think that anything short of genuine love, extreme patience, true humility, consummate tact, sound initiative, mature wisdom, and deliberate, persistent, and prayerful effort can succeed in blotting out the stain which this patent evil has left on the fair name of their common country."

Both groups must understand that no real change will come about without close association, fellowship, and friendship among diverse people. Diversity of color, nationality, and culture enhances the human experience and should never be made a barrier to harmonious relationships, to friendship, or to marriage. "O well-beloved ones!" Bahá'u'lláh wrote, "*The tabernacle of unity has been raised; regard ye not one another as strangers. Ye are the fruits of one tree and the leaves of one branch.*"

#### IV

Our appeal is addressed primarily to the individual American, because the transformation of a whole nation ultimately depends on the initiative and change of character of the individuals who compose it. No great idea or plan of action by the government or other interested organizations can hope to succeed if the individual neglects to respond in his or her own way as personal circumstances and opportunities permit. And so we respectfully and urgently call upon our fellow Americans of whatever background to look at the racial situation with new eyes and with a new determination to lend effective support to the resolution of a problem that hinders the advance of this great republic toward the full realization of its glorious destiny.

We mention the experience of the Bahá'í community not from any feeling of pride and ultimate victory, because that which we have accomplished still falls short of that to which we aspire; nonetheless, the results to date are most encouraging, and it is as a means of encouragement that we call attention to them.

From its inception in 1863 the Bahá'í community was dedicated to the principle of the unity of humankind. Bahá'ís rely upon faith in God, daily prayer, meditation, and study of sacred texts to effect the transformation of character necessary for personal growth and maturity; however, their aim is to create a world civilization that will in turn react upon the character of the

individual. Thus the concept of personal salvation is linked to the salvation, security, and happiness of all the inhabitants of the earth and stems from the Bahá'í belief that *"the world of humanity is a composite body"* and that *"when one part of the organism suffers all the rest of the body will feel its consequence."*

Guided and inspired by such principles, the Bahá'í community has accumulated more than a century of experience in creating models of unity that transcend race, culture, nationality, class, and the differences of sex and religion, providing empirical evidence that humanity in all its diversity can live as a unified global society. Bahá'ís see unity as the law of life; consequently, all prejudices are perceived as diseases that threaten life. Rather than considering that the unity of humankind can be established only after other problems afflicting it have been solved, Bahá'ís believe that both spiritual and material development are dependent upon love and unity. Therefore, the Bahá'ís offer the teachings of their Faith and the example of their community for examination, convinced that these can make a contribution toward the eradication of racism endemic in American society. We do so with firm faith in the assistance of our Creator, Who, out of His infinite love, brought forth all humanity from the same stock and intended that all belong to the same household. We believe, moreover, that the day of the unification of the entire human race has come and that *"the potentialities inherent in the station of man, the innate excellence of his reality, must all be manifested in this promised Day of God."*

## ADDENDUM

The National Spiritual Assembly of the Bahá'ís of the United States is the national administrative body for the Bahá'ís of the United States. The Assembly, has nine members and is elected annually by delegates from the forty eight contiguous states. It directs, coordinates, and stimulates the activities of local Bahá'í administrative bodies and of the 110,000 Bahá'ís in the United States.

The Bahá'í Faith is an independent world religion with adherents in virtually every country. The worldwide Bahá'í community, numbering more than five million, includes almost all nationalities and classes. More than 2,100 ethnic groups and tribes are represented. There are 155 National Spiritual Assemblies.

Bahá'u'lláh was the Prophet-Founder of the Bahá'í Faith. The central principles of His religion are the oneness of God, the oneness of religion, and the oneness of humanity. His religion "proclaims the necessity and the inevitability of the unification of mankind.... It, moreover, enjoins upon its followers the primary duty of an unfettered search after truth, condemns all manner of prejudice and superstition, declares the purpose of religion to be the promotion of amity and concord, proclaims its essential harmony with science, and recognizes it as the foremost agency for the pacification and the orderly progress of human society. It unequivocally maintains the principle of equal rights, opportunities and privileges for men and women, insists on compulsory education, eliminates extremes of poverty and wealth, abolishes the institution of priesthood, prohibits slavery, asceticism, mendicancy and monasticism, prescribes monogamy, discourages divorce, emphasizes the necessity of strict obedience to one's government, exalts any work performed in the spirit of service to the level of worship, urges either the creation or the adoption of an auxiliary international language, and delineates the outlines of those institutions that must establish and perpetuate the general peace of mankind."

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proofread and corrected Jan 1999

**Purpose:**

Understand the importance of valuing differences in others.  
Internalize the importance of having a vision of working for race unity.  
Learn to create a shared vision with others.

## A Shared Participation by All Diverse Contributions

 KEY

This is an activity that will help the participants to value their own contributions to a group process and to begin learning to create a collective vision of the oneness of humanity based on appreciating the differences of all those contributing.

Begin by sharing the quotations on the following page with the participants.

Then, the steps to this activity are as follows:

1. Each individual is given a white paper lunch bag. Using the pictures available (from National Geographic and/or other magazines) they should paste to the outside of the bag pictures they feel portray their public selves – what they show to other people. Inside the bag, they should place pictures that portray their inmost reality (the treasure within).
2. In groups of 3, share your outer self and one thing from your inner reality.
3. Show appreciation for each individual's qualities.
4. Individually, write a personal vision statement for yourself in the race unity work, using both realities – inner and outer.
5. Have two groups of 3 join together. Share your bag and your vision statement with the group.
6. Create a shared vision. Use any means the group agrees upon (poster, skit, story, etc...) to portray your shared vision.
7. Share in whole group each small group's creative rendition of their vision.

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### Process the Activity

Debrief with some questions, asking the group to reflect individually and perhaps write in their journal:

- Did you find it easy or difficult to be inclusive in creating the shared vision?
- Were you aware of your own self-talk during the creation of your group's vision?

## A Shared Participation by All Diverse Contributions



I hope you will continue in unity and fellowship. How beautiful to see blacks and whites together! I hope, God willing, the day may come when I shall see the red men, the Indians, with you, also Japanese and others. Then there will be white roses, yellow roses, red roses, and a very wonderful rose garden will appear in the world.

*‘ABDU’L-BAHÁ, THE PROMULGATION OF UNIVERSAL PEACE, PGS 427-428*

Praise be to God, today the splendor of the Word of God hath illumined every horizon, and from all sects, races, tribes nations, and communities souls have come together in the light of the Word, assembled, united, and agreed in perfect harmony. Oh! What a great number of meetings are held adorned with souls from various races and diverse sects! Anyone attending these will be struck with amazement, and might suppose that these souls are all of one land, one nationality, one community, one thought, one belief and one opinion; whereas, in fact, one is an American, the other an African, one cometh from Asia and another from Europe, one is a native of India, another is from Turkestan, one is an Arab, another a Tajik, another a Persian and yet another a Greek. Notwithstanding such diversity they associate in perfect harmony and unity, love and freedom; they have one voice on thought and one purpose.

*‘ABDU’L-BAHÁ, SELECTIONS FROM THE BAHÁ’Í WRITINGS OF ‘ABDU’L-BAHÁ, PG. 292*

**Purpose:**

Identify the responsibilities of Blacks and Whites described in the Advent of Divine Justice.  
Understand the implications of these responsibilities for our interactions within the Bahá'í community.  
Internalize the need for individual and community support Blacks and Whites within the Bahá'í community.  
Identify concrete ways to support Blacks and Whites.

**A Shared Participation by All  
Supporting Each Other**

≈ KEY

Have participants silently read the quotation from Shoghi Effendi which describes the responsibilities each race must assume in order to successfully move the race unity work forward. Hand out the "Personal Actions, Goals and Steps" page or invite participants to use their journals to list actions prescribed by Shoghi Effendi that seem directed personally to them. List personal goals or steps for fulfilling the prescribed actions. Assure participants that these actions and goals are confidential.

Read the quotation aloud in the large group and break it down in terms of how we can support each other as we continue on the path to race unity. Have open consultation about this quotation.

Let the whites make a supreme effort in their resolve to contribute their share to the solution of this problem, to abandon once for all their usually inherent and at times subconscious sense of superiority, to correct their tendency towards revealing a patronizing attitude towards the members of the other race, to persuade them through their intimate, spontaneous and informal association with them of the genuineness of their friendship and the sincerity of their intentions, and to master their impatience of any lack of responsiveness on the part of a people who have received, for so long a period, such grievous and slow-healing wounds. Let the Negroes, through a corresponding effort on their part, show by every means in their power the warmth of their response, their readiness to forget the past, and their ability to wipe out every trace of suspicion that may still linger in their hearts and minds. Let neither think that the solution of so vast a problem is a matter that exclusively concerns the other. Let neither think that such a problem can either easily or immediately be resolved. Let neither think that they can wait confidently for the solution of this problem until the initiative has been taken, and the favorable circumstances created, by agencies that stand outside the orbit of their Faith. Let neither think that anything short of genuine love, extreme patience, true humility, consummate tact, sound initiative, mature wisdom, and deliberate, persistent, and prayerful effort, can succeed in blotting out the stain which this patent evil has left on the fair name of their common country. Let them rather believe, and be firmly convinced, that on their mutual understanding, their amity, and sustained cooperation, must depend, more than on any other force or organization operating outside the circle of their Faith, the deflection of that dangerous course so greatly feared by 'Abdu'l-Bahá, and the materialization of the hopes He cherished for their joint contribution to the fulfillment of that country's glorious destiny.

SHOGHI EFFENDI, *THE ADVENT OF DIVINE JUSTICE*, PG. 3

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**Process the Activity**

What does this have to do with creating a racially harmonious environment in order to create a prejudice-free community?

## PERSONAL ACTIONS, GOALS AND STEPS



In *The Advent of Divine Justice*, Shoghi Effendi prescribes actions that American Whites must take, actions that Blacks must take and actions that we must all take as part of our "joint contribution to the fulfillment of that country's glorious destiny."

1. List the actions Shoghi Effendi has prescribed for you.

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2. Based on this prescription, identify some of your personal goals.

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3. List concrete steps you can take to fulfill your goals.

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**Purpose:**  
Discover diverse ways to serve all humankind as individuals, families and communities.

**A Shared Approach:  
Service, Love, Prayer  
Embracing Diverse Ways to Serve**

∞ KEY

Read the quotation below (or handout) as an introduction to the video on youth service.

Show the video “A Time to Serve.”

Every laborer in those fields, whether as traveling teacher or settler, should, I feel, make it his chief and constant concern to mix, in a friendly manner, with all sections of the population, irrespective of class, creed, nationality, or color, to familiarize himself with their ideas, tastes, and habits, to study the approach best suited to them, to concentrate, patiently and tactfully, on a few who have shown marked capacity and receptivity, and to endeavor, with extreme kindness, to implant such love, zeal, and devotion in their hearts as to enable them to become in turn self-sufficient and independent promoters of the Faith in their respective localities.

SHOGHI EFFENDI, *THE ADVENT OF DIVINE JUSTICE*, PG. 65

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**Process the Activity**

What common needs, visions or strengths did you discover across diverse cultures?

How is this discovery relevant to race unity work?

How could this information assist in creating racially harmonious environments for children in the classroom? In the home? In the community?

**Purpose:**  
Encourage memorization of the Holy Writings  
as a powerful tool for children in dealing  
with race issues on day-to-day life.  
Perceive love for God as the key to unity.

**A Shared Approach:  
Service, Love, Prayer  
Love One Another**

 KEY

Write the following passage from the Bahá'í writings on the board along with simple drawings that correspond to key words in the phrase. Have the group read the verse out loud together several times. As they recite it again, erase every fourth word. Continue this process until the verse is erased. At this point, the group is reciting from memory.

Memory verse for this course:

**“If any differences arise amongst you, behold Me standing before  
your face, and overlook the faults of one another for My name’s  
sake and as a token of your love for My manifest and resplendent Cause.”**

BAHÁ'U'LLÁH, *GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH*, PGS. 315-316

Present this verse on a beautifully prepared card as a parting gift at the end of this module.

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### **Process the Activity**

Can we perceive how helpful it is to have the Sacred Writings memorized when dealing with race issues in day-to-day life?

How can we promote memorization as teachers, parents and community members?

How can we assist children to use memorized Holy Writings as a tool?

**Purpose:**  
Comprehend the power of prayer in our lives  
and our race unity work.

**A Shared Approach:  
Service, Love, Prayer  
Prayer: The Divine Assistance**

∞ KEY

- Invite participants to share personal stories illustrating the power of prayer.  
*Alternative:* Select a poignant story to share, illustrating the power of prayer.
- Remind participants that this divine assistance is indispensable in creating racially harmonious environments.
- Close with beautifully prepared devotions.



# Core Curriculum for Spiritual Education

## SPIRITUAL FOUNDATIONS FOR RACE UNITY

### FACILITATOR'S MANUAL



### Module Four

#### A New Design for Race Unity: From Words to Actions

Devotions

Introduction to Module 3

#### Themes:

##### A Learning Framework

- From Fact to Feat: Core Curriculum Learning Framework

##### Designing the Race Unity Project

- Making Use of Available Resources
- Actions That Speak to the World
- Evaluating Learning

##### Manifesting Diversity in the Community

- Nineteen Day Feast
  - A Spiritual Gathering
-

## Module Four A New Design for Race Unity: From Words to Actions

### Themes

#### A Learning Framework

Then, so much as capacity and capability allow, ye needs must deck the tree of being with fruits such as knowledge, wisdom, spiritual perception, and eloquent speech.

BAHÁ'U'LLÁH, *BAHÁ'Í EDUCATION*, #9

#### Designing the Race Unity Project

Let your actions cry aloud to the world that you are indeed Bahá'ís, for it is actions that speak to the world and are the cause of the progress of humanity.

'ABDU'L-BAHÁ, *PARIS TALKS*, PGS. 80

#### Manifesting Diversity in the Community

As to the Nineteen Day Feast, ye must give this your most careful attention, and firmly establish it. For this Feast bringeth bliss and unity and love to the lovers of God.

'ABDU'L-BAHÁ, *STAR OF THE WEST*, V. IX, #7, PG. 87

### Learning Objectives KEY

**KNOWLEDGE** To know the Core Curriculum Learning Framework.  
Become familiar with the purpose and organization of the Oneness Strand.

**WISDOM** Gain understanding of the goals, topics, and objectives of the first booklets of the Oneness Strand: the **Principle of Oneness and Race Unity**.  
Understand the importance of the video **Calling All Colors** as a resource for race unity workers.

**SPIRITUAL PERCEPTION** Perceive the best strategies for creating prejudice-free communities and for catapulting the children of one's own community into the forefront of the race unity movement.

**ELOQUENT SPEECH** Develop repertoire of resources available to teachers, parents, and community members in their work with children in racial unity.  
Prepare a Spiritual Gathering, demonstrating how these can promote and manifest diversity in the community.

## Review and Introduction to Module Four

### **Purpose:**

Provide participants with the objectives for this module and an overview of the themes that will be explored.

Review the work from the last module and address any questions or concerns that have emerged.

∞ KEY

### **Devotions**

#### **Review Module Three**

- Go over objectives from Module Three and see if they were met by the activities the participants experienced.
- Ask if any questions or concerns have emerged since you were last together.

#### **Introduce Module Four**

- Handout, project on the screen or display a poster of the Module Four themes and objectives.
- Read through these out loud.

**Purpose:**  
Review the organizing schema for the Core Curriculum.

## Learning Framework From Fact to Feat: Curriculum Framework

∞ KEY

Remind the friends of the organizing schema for the Core Curriculum:

Then, so much as capacity and capability allow,  
ye needs must deck the tree of being with fruits such as  
knowledge, wisdom, spiritual perception, and eloquent speech.

BAHÁ'U'LLÁH, *BAHÁ'Í EDUCATION*, #9

Display the definition of knowledge, wisdom, spiritual perception and eloquent speech on overhead, poster or handout. Read through the definitions aloud. Recall that this framework is non-linear.

Divide participants into 4 groups:

Knowledge / Wisdom / Spiritual Perception / Eloquent Speech

(Noting that core curriculum trained teachers have a stronger foundation with this model, it may be helpful to include at least one Core Curriculum trained teacher in each group.) Provide each group with a handout “Learning Framework,” allowing 10-15 minutes to generate a list of race unity objectives, learning tools and activities that reflect the assigned category. (You may have to discuss with them the definitions of an objective, learning tool and activity.)

Assure participants that this activity is a tool for reconnecting them with the learning framework and moving this framework from the abstract to the concrete. It is not intended to be a design for race unity curriculum. (Of course, new ideas are always welcome!)

Also assure participants that other project design models can be useful; this one insures that participant/learners move from fact (knowledge) to feat (eloquent speech) with understanding and perception. Thus “action” is much more than talking about unity in diversity – it is the actual practice and proclamation of oneness.

Share lists in the large group.

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### Process the Activity

Was this form of review helpful?

Why is a learning framework vital for race unity work?



## LEARNING FRAMEWORK

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

BAHÁ'U'LLÁH, BE #9

### KNOWLEDGE

A keen awareness of information and facts. The remembering and recall of previously learned material.

### WISDOM

True comprehension and insight. The discovery, through experience, of the meaning of information and facts. Wisdom is acquired through experience, consultation, reflection, inspiration and an evolving understanding of spiritual truth.

### SPIRITUAL PERCEPTION

Penetrating inner vision and the acquisition and utilization of a Bahá'í perspective. The discovery of purpose and meaning. The bringing to bear of Bahá'í spiritual values, principles and laws upon the individual's expanding consciousness of issues and problems. As such it includes the capacity to apply, analyze, and evaluate, using Bahá'í Law, principles and qualities as the standard for discernment.

### ELOQUENT SPEECH

The ability to articulate knowledge, understanding and beliefs in a clear and comprehensive way . For the purposes of the Core Curriculum the definition of eloquent 'speech' has been extended beyond articulated language to include the manifestation of all the behaviors that reflect the internalization of the teachings of Bahá'u'lláh.

## Learning Framework



### **Knowledge**

A keen awareness of information and facts.

The remembering and recall of previously learned material.

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As a race unity worker, what knowledge must the prejudice-free individual possess?

List:

## Learning Framework



### **Wisdom**

True comprehension and insight. The discovery, through experience, of the meaning of information and facts. Wisdom is acquired through experience, consultation, reflection, inspiration and an evolving understanding of spiritual truth.

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As a race unity worker, what wisdom must the prejudice-free individual attain?

List:

# Learning Framework



## **Spiritual Perception**

Penetrating inner vision and the acquisition and utilization of a Bahá'í perspective. The discovery of purpose and meaning. The bringing to bear of Bahá'í spiritual values, principles and laws upon the individual's expanding consciousness of issues and problems.

As such it includes the capacity to apply, analyze, and evaluate, using Bahá'í Law, principles and qualities as the standard for discernment.

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As a race unity worker, what spiritual perception must the prejudice-free individual acquire?

List:

## Learning Framework



### **Eloquent Speech**

The ability to articulate knowledge, understanding and beliefs in a clear and comprehensive way . For the purposes of the Core Curriculum the definition of eloquent ‘speech’ has been extended beyond articulated language to include the manifestation of all the behaviors that reflect the internalization of the teachings of Bahá’u’lláh.

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As a race unity worker, what eloquent “speech” must the prejudice-free individual exhibit?

List:

### **Purpose:**

To become resourceful and creative in making use of available resources, building a personal library, and in creating educational activities to implement race unity projects.

To begin the development of local and regional networks to exchange ideas, materials, and support among race unity workers.

## **Designing the Race Unity Project: Making Use of Available Resources**

≈ KEY

### **Making Use of Available Resources**

- Ask participants what they would like or need in the form of support, follow-up training, networking and resources. Encourage them to make dates with each other to get together for support and sharing ideas.
- Discuss a regional forum, including institute or summer school director, for sharing lesson plans, educational materials, project ideas, etc.

### **Principle of Oneness and Race Unity Strand Booklets**

- Read through the goals and topics of each booklet, recalling that all goals and topics in the Core Curriculum are taken from the Sacred Writings.
- Select one booklet/goal/topic and examine the layout in detail, noting how the learning framework is extended with objectives, instructional methods, learning tools and activities.

### **Resources to Announce or Make Available**

- *The Pupil of the Eye*
- *Brilliant Star* Magazine: Is now cross-referencing their articles and activities with the Curriculum 6-12 Themes. A Topical Index is currently available from them.
- Provide subscription forms for Bahá'í magazines.
- Roster of participants in this Spiritual Foundations for Race Unity session.
- *I Want To Help*; gives indicators of eloquent speech behaviors from *Brilliant Star* January-February 1993 issue.

### **Encourage Participants to:**

- Share titles of books they have found really helpful.
- Write up successful activities and submit them for inclusion in the forthcoming series of activities booklets or for review and inclusion in future editions of *Brilliant Star*.

**Purpose:**

Become familiar with “Calling All Colors” as a teacher resource.  
Identify strategies for educating children to be prejudice free.  
Connect educational methods and learning tools with community action for race unity work

**Designing the Race Unity Project:  
Actions that Speak to the World**

Share the following quote with the participants (they will have it as a handout) as an introduction to showing the video “Calling All Colors.”

Let your actions cry aloud to the world that you are indeed Bahá’ís, for it is actions that speak to the world and are the cause of the progress of humanity.

If we are true Bahá’ís speech is not needed. Our actions will help on the world, will spread civilization, will help the progress of science, and cause the arts to develop. Without action nothing in the material world can be accomplished, neither can words unaided advance a man in the spiritual Kingdom. It is not through lip-service only that the elect of God have attained to holiness, but by patient lives of active service they have brought light into the world.

Therefore strive that your actions day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!

This is the work of a true Bahá’í, and this is what is expected of him. If we strive to do all this, then are we true Bahá’ís, but if we neglect it, we are not followers of the Light, and we have no right to the name.

‘ABDU’L-BAHÁ, *PARIS TALKS*, PGS. 80-81

“Calling All Colors” recounts the story of a young Bahá’í girl who, wanting to do something in her own community to promote the cause of racial unity, developed a conference for children in which the idea of oneness was taught, featuring music, drama, workshops and talks. Her efforts not only attracted local and national news coverage, but she was also appointed one of the President’s “Thousand Points of Light.” This young Bahá’í’s story of commitment, expressed in action, may serve as a model for others.

Have participants view this tape and discuss:

1. The elements that were combined to make this project so successful.
2. The significance of this project within the context of the letter from the International Teaching Centre on the importance of children as the “door” to entry by troops.
3. Have participants consider how they can enhance children’s confidence in their abilities to serve as leaders in the race unity movement.

**Activity**

- Work with a community partner to create a vision and action plan for a child-development centered race unity project. Dream big. Make it applicable and workable for your community.

- Share your action plan with the group
- Remind participants that great plans begin with great goals and objectives. Knowledge, Wisdom, Spiritual Perception and Eloquent Speech are not linear, but can be used appropriately in any order. Offer the sample lesson format as one way to record initial plans.

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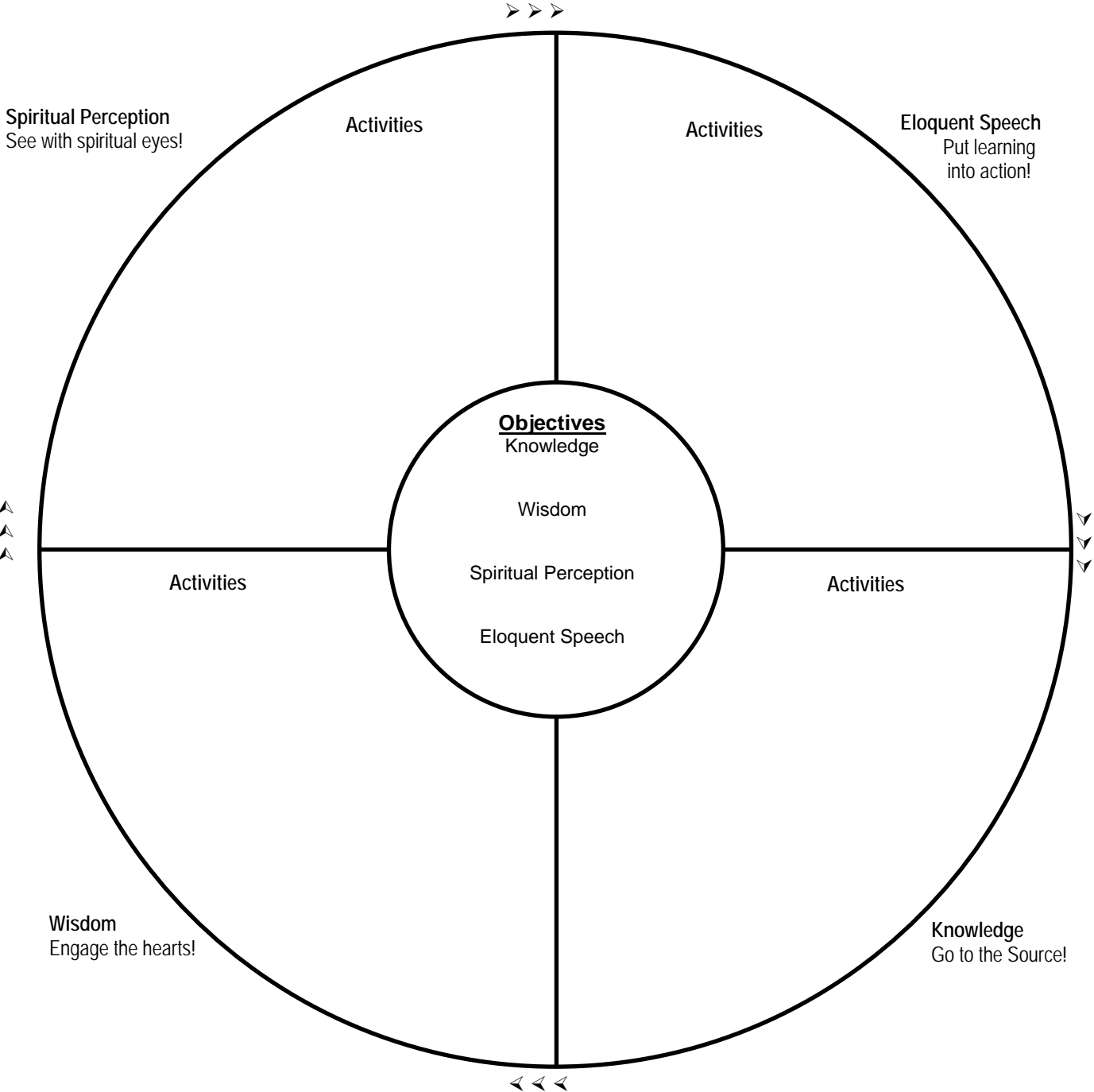
**Process the Activity**

How does “Calling All Colors” demonstrate the learning framework of knowledge, wisdom, spiritual perception and eloquent speech? Do your action plans encompass the learning framework, and what are the implications of its use?



# CORE CURRICULUM FRAMEWORK PLANNING TOOL

Goal:



## Core Curriculum Instructional Methods & Learning Tools

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

### Establish a Loving Environment

Be thou a teacher of love in a school of unity. ‘Abdu’l-Bahá , *Bahá’í Education*, p. 24

### Direct Use of the Bahá’í Sacred Writings

Train these children with divine exhortations. ‘Abdu’l-Bahá , *The Promulgation of Universal Peace*, p. 53

### Education Directed Toward the Recognition of God

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge.... Bahá’u’lláh, *Epistle to the Son of the Wolf*, p. 129

### Involve Service to Humanity

The honor and distinction of the individual consist in this, that he among all the world’s multitudes should become a source of social good. ‘Abdu’l-Bahá, *The Secret of Divine Civilization*, pp 2-3

To assist Me is to teach My Cause. Bahá’u’lláh, *Tablets of Bahá’u’lláh*, p. 196

### Engage the Mind and Heart

The principles of the Teachings of Bahá’u’lláh should be carefully studied, one by one, until they are realized and understood by mind and heart – so will you become strong followers of the light.... ‘Abdu’l-Bahá, *Paris Talks*, p. 22

### Private Study of the Bahá’í writings

...Stimulate the students to proceed in their studies privately once they return home... on behalf of Shoghi Effendi, *Centers of Bahá’í Learning*, p. 8

### Establish Bonds of Unity and Friendship

Let them seek but love and faithfulness.... ‘Abdu’l-Bahá , *Selections from the Bahá’í writings of ‘Abdu’l-Bahá*, p. 257

### Use of Consultation

Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding. Bahá’u’lláh, in *Consultation: A Compilation*, p. 3, no. 1

### Use of Questioning and Peer Teaching

Oral questions must be asked and answers must be given orally. They must discuss with each other in this manner. ‘Abdu’l-Bahá, *The Bahá’í World*, vol. IX, p. 543

### Independent Investigation and Using the Power of Reasoning

Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation... ‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 293

### Use of Memorization and Reflection

It is...highly praiseworthy to memorize the Tablets, divine verses and sacred traditions. ‘Abdu’l-Bahá, in *Bahá’í Education*, p. 30, no. 77

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

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

## **Use of Meditation and Reflection**

Meditation is the key for opening the doors of mysteries. ‘Abdu’l-Bahá, *Paris Talks*, pp. 174-175

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

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

## **Use of Parables and Stories**

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

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

...stories regarding the life of different Prophets together with Their sayings will also be useful to better understand the literature of the Cause... on behalf of Shoghi Effendi, *Bahá’í Education*, p. 53, no. 130

## **Use of Music**

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

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

## **Use of Drama**

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

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

## **Employ Creativity and the Arts**

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

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

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

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

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

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

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

## **Play and Use of Manipulatives**

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

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

## **Use of Travel**

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

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

## **Use of Recreation**

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

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

**Purpose:**

Become aware of the importance of evaluating the effectiveness of spiritual education activities.

Discern the spiritual nature of evaluating Bahá'í spiritual education in children.

**Designing the Race Unity Project:  
Evaluating Children's Learning**

The students must show results of their studies in their department and deeds: otherwise they have wasted their lives.

*'ABDU'L-BAHÁ, COMPILATION OF COMPILATIONS, #424, P. 203*

Thus shall they be enabled to carry to a successful conclusion whatsoever they undertake.

*'ABDU'L-BAHÁ, SELECTIONS FROM THE BAHÁ'Í WRITINGS OF  
'ABDU'L-BAHÁ, P. 125*

**Discuss the importance of each race unity leader having an evaluation plan and bring to their attention that in a spiritual education curriculum, evaluation methods will be different than for material and human education.**

- Invite participants to share their thoughts on the following questions:

How will teachers, parents, children and Spiritual Assemblies know that a race unity program is successful and that the children are growing spiritually?

How will you know that a race unity program is successful and that the participants are growing spiritually?

- Remind participants that in Bahá'í education, spiritual characteristics are awarded above all else. While knowledge is one of the categories in which objectives are set forth, this knowledge does not reach its fullest expression until it is expressed in deeds. This expression is planned for in the Eloquent Speech category of the matrix.
- Emphasize that evaluation has many levels which include: the immediate assignment, the overall concepts being taught, the spiritual growth of each student, how a student's deeds or behavior in the community and family reflect the knowledge, wisdom and spiritual perception learned in classes and at home. Clearly, consultation will be a significant tool.
- Discuss the meaning, possibilities and implications of using the Eloquent Speech Objectives as an evaluation tool.
- Invite participants to review the race unity activities that they have developed during this session and determine the criteria they will use for evaluation.

# Designing the Race Unity Project

## Creating Firesides on Oneness and Racial Unity

≈ KEY

(Second Weekend Agenda)



Divide participants into groups of 3-8.

Assign\*

- Prepare a fireside which reflects love and appreciation for diversity, focusing on the Principle of Oneness and Racial Unity.
- Each group will have 15 minutes to share fireside highlights with other participants.
- Consider creating a unified, diverse and spiritually charged atmosphere and imparting a memorable experience in the process of sharing.
- Remember that art, drama, and music can be powerful tools as the Universal House of Justice noted in the Ridván 153 message regarding “specific developments that stood out” which included “the use of the arts by Bahá’í institutions, groups and individuals in proclamation events.”
- The Principle of Oneness handout may be helpful, or you may use other Writings of your choice.

\* Note that this is intended as an opportunity to reflect more deeply on developing firesides to promote oneness and racial unity. It is an opportunity to create ideas that will be translated into action, and to practice some of those ideas within a safe context. It is also an opportunity to gain new ideas that might be applied.

Rather than a role-play focus with "hypothetical seekers", positive focus on the art of *constructing dynamic firesides* might best achieve these goals.

## Principle of Oneness



Never indeed have there been such widespread and basic upheavals, whether in the social, economic or political spheres of human activity as those now going on in different parts of the world. Never have there been so many and varied sources of danger as those that now threaten the structure of society. The following words of Bahá'u'lláh are indeed significant as we pause to reflect upon the present state of a strangely disordered world: “How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective.

SHOGHI EFFENDI, *THE WORLD ORDER OF BAHÁ'U'LLÁH*, p. 32

Praise be to God, the hearts of the friends are united and linked together, whether they be from the east or the west, from north or from south, whether they be German, French, Japanese, American, and whether they pertain to the white, the black, the red, the yellow or the brown race. Variations of color, of land and of race are of no importance in the Bahá'í Faith; on the contrary, Bahá'í unity overcometh them all and doth away with all these fancies and imaginations.

‘ABDU’L-BAHÁ, *SELECTIONS FROM THE BAHÁ'Í WRITINGS OF ‘ABDU’L-BAHÁ*, p. 113

Many holy souls in former times longed to witness this century, lamenting night and day, yearning to be upon the earth in this cycle; but our presence and privilege is the beneficent gift of the Lord. In His divine mercy and absolute virtue He has bestowed this upon us, even as Christ declared, “Many are called but few are chosen.” Verily, God has chosen you for His love and knowledge; God has chosen you for the purpose of investigating reality and promulgating international peace; God has chosen you for the progress and development of humanity, for spreading and proclaiming true education, for the expression of love toward your fellow creatures and the removal of prejudice; God has chosen you to blend together human hearts and give light to the human world.

‘ABDU’L-BAHÁ, *PROMULGATION OF UNIVERSAL PEACE*, pp. 334-335

And the breeding-ground of all these tragedies [wars] is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past – imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.

‘ABDU’L-BAHÁ, *SELECTIONS FROM THE BAHÁ'Í WRITINGS OF ‘ABDU’L-BAHÁ*, p. 247

God has created His servants in order that they may love and associate with each other. He has revealed the glorious splendor of His sun of love in the world of humanity. The cause of the creation of the phenomenal world is love. All the Prophets have promulgated the law of love. Man has opposed the will of God and acted in opposition to the plan of God. Therefore, from the beginning of history to the present time the world of humanity has had no lasting rest; warfare and strife have continuously prevailed, and hearts have manifested hatred toward each other. The cause of bloodshed and strife have continuously prevailed, and hearts have manifested hatred toward each other. The cause of bloodshed and battle, strife and hatred throughout the past has been either religious, racial, patriotic or political prejudice. Therefore, the world of humanity has ever been in torment.

‘ABDU’L-BAHÁ, *THE PROMULGATION OF UNIVERSAL PEACE*, PP. 297-298

Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind...

BAHÁ’U’LLÁH, IN *BAHÁ’U’LLÁH AND THE NEW ERA*, P. 40

With reference to your question as to the meaning of the passage, “he who loves his kind”; the statement of Bahá’u’lláh does not refer to any special race or class of people. Rather it includes the entire human race, irrespective of any class, creed or color. The Message of Bahá’u’lláh is not a particularistic appeal to a group of people. It is a Universal Message, an all-inclusive appeal. His Principle of the Oneness of Mankind is worldwide in its spirit, in its application, and covers the entire field of human relationships.

SHOGHI EFFENDI, TO AN INDIVIDUAL BELIEVER, 3/11/37

We belong to an organic unit and when one part of the organism suffers all the rest of the body will feel its consequence. This is in fact the reason why Bahá’u’lláh calls our attention to the unity of mankind.

SHOGHI EFFENDI, *LIGHTS OF GUIDANCE*, P. 92

Reflect ye as to other than human forms of life and be ye admonished thereby: those clouds that drift apart cannot produce the bounty of the rain, and are soon lost; a flock of sheep, once scattered, falleth prey to the wolf, and birds that fly alone will be caught fast in the claws of the hawk. What greater demonstration could there be that unity leadeth to flourishing life, while dissension and withdrawing from others, will lead only to misery; for these are the sure ways to bitter disappointment and ruin.

‘ABDU’L-BAHÁ, *SELECTIONS FROM THE BAHÁ’Í WRITINGS OF ‘ABDU’L-BAHÁ*, P. 278

Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one should, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

BAHÁ’U’LLÁH, *THE HIDDEN WORDS*, ARABIC NO. 68

We must find a way of spreading love among the sons of humanity.

Love is unlimited, boundless, infinite! Material things are limited, circumscribed, finite. You cannot adequately express infinite love by limited means.

The perfect love needs an unselfish instrument, absolutely freed from fetters of every kind. The love of family is limited; the tie of blood relationship is not the strongest bond. Frequently members of the same family disagree, and even hate each other.

Patriotic love is finite; the love of one's country causing hatred of all others, is not perfect love! Compatriots also are not free from quarrels amongst themselves.

The love of race is limited; there is some union here, but that is insufficient. Love must be free from boundaries!

To love our own race may mean hatred of all others, and even people of the same race often dislike each other.

Political love also is much bound up with hatred of one party for another; this love is very limited and uncertain.

The love of community of interest in service is likewise fluctuating; frequently competitions arise, which lead to jealousy, and at length hatred replaces love.

A few years ago, Turkey and Italy had a friendly political understanding; now they are at war!

All these ties of love are imperfect. It is clear that limited material ties are insufficient to adequately express the universal love.

The great unselfish love for humanity is bounded by none of these imperfect, semi-selfish bonds; this is the one perfect love, possible to all mankind, and can only be achieved by the power of the Divine Spirit. No worldly power can accomplish the universal love.

Let all be united in this Divine power of love! Let all strive to grow in the light of the Sun of Truth, and reflecting this luminous love on all men, may their hearts become so united that they may dwell evermore in the radiance of the limitless love.

*'ABDU'L-BAHÁ, PARIS TALKS, PP. 36-37*



**Purpose:**

Embrace new, diverse ways to evoke  
the sacred.  
Revitalize the Nineteen Day Feast.

## Manifesting Diversity in the Community

### The Nineteen Day Feast

≈ KEY

Discuss with the group how evoking the sacred and manifesting spirituality is done in many different ways by different cultures. What is sacred to one is not always sacred to another, but we must learn to work together, coming from many different perspectives, in creating spiritual atmospheres for our gatherings, especially the Nineteen Day Feast.

As an activity to practice this, design a **culturally sensitive** Feast, manifesting diversity and evocative of the sacred.

Break into three groups. Assign each group one element of the Feast. The Consultative portion should revolve around the most recent Ridván letter of the Universal House of Justice in light of the question of diversity.

Direct each group to read carefully the quotations supplied in relation to the Nineteen Day Feast. Make sure they use these quotations as guidance when preparing their portion of the Feast. There are particular guidelines in reference to what Sacred Writings must be used for the devotional portion of the Feast, and these instructions should be followed.

Come together and share the Feast the groups have prepared. (Allow some time either following the Feast or the next morning to process the experience.)

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### Process the Activity

Ask each group to explain how it incorporated diversity and was evocative of the sacred, or ask other participants to provide feedback on how they experienced diversity and evocation of the sacred.

## The Nineteen Day Feast: Promoter of Unity



As to the Nineteen Day Feast, ye must give this your most careful attention, and firmly establish it. For this Feast bringeth bliss and unity and love to the lovers of God.

‘ABDU’L-BAHÁ, *STAR OF THE WEST*, v. IX, #7, PG. 87

Ye have written of the Nineteen Day festivities. This Feast is a bringer of joy. It is the groundwork of agreement and unity. It is the key to affection and fellowship. It diffuseth the oneness of mankind.

‘ABDU’L-BAHÁ, *COMPILATION OF COMPILATIONS*, VOL. I, PG. 426

Regarding the question you asked him about the Bahá’í sacred writings: These should be regarded as the writings of the Báb, Bahá’u’lláh and ‘Abdu’l-Bahá, and only these should be read during the purely devotional part of the Feast.

ON BEHALF OF SHOGHI EFFENDI, *COMPILATION OF COMPILATIONS*, VOL. I, PG. 449

During the devotional part of the Nineteen Day Feast any part of the writings of the Báb, Bahá’u’lláh and the Master can be read, also from the Bible and Qur’án, as these are all sacred scriptures.

ON BEHALF OF SHOGHI EFFENDI, *COMPILATION OF COMPILATIONS*, VOL. I, PG. 449

...songs whose words are the primary Writings of the Báb, Bahá’u’lláh or ‘Abdu’l-Bahá are all quite fitting for the devotional portion of the Feast.

ON BEHALF OF THE UNIVERSAL HOUSE OF JUSTICE, *COMPILATION OF COMPILATIONS*, VOL. I, PG. 457

Dignity and reverence befitting the occasion should obviously characterize observances of Bahá’í Holy Days by the friends, but this does not mean that cultural traditions which do not contravene Bahá’í principles may not, and cannot, find expression in the local observances and meetings of the friends.

ON BEHALF OF THE UNIVERSAL HOUSE OF JUSTICE, *COMPILATION OF COMPILATIONS*, VOL. I, PG. 457

The institutions of the Faith should be careful not to press the friends to arbitrarily discard those local traditions which are harmless and often colourful characteristics of particular peoples and tribes. Were a new Bahá’í suddenly to cease following the customs of his people, it is possible that they might misunderstand the true nature of the Bahá’í Faith, and the Bahá’ís could be regarded as having turned against the traditions of the land...

ON BEHALF OF THE UNIVERSAL HOUSE OF JUSTICE, *COMPILATION OF COMPILATIONS*, VOL. I, PG. 458

The chief opportunity which the friends have for discussion on administrative questions is during the Nineteen Day Feasts, at which time the members of the Assembly can meet with the body of the believers and discuss in common the affairs of the Cause, and suggest new policies and methods. But even then no reference to individuals should be made.

ON BEHALF OF SHOGHI EFFENDI, *COMPILATION OF COMPILATIONS*, VOL. I, PG. 452

**Purpose:**

Embrace new, diverse ways to evoke the sacred in a spiritual gathering.

**Manifesting Diversity in the Community  
Celebrating Diversity: A Spiritual Gathering**

(alternative to Feast activity when working with non-Bahá'í groups)

≈ KEY

Discuss with the group how evoking the sacred and manifesting spirituality is done in many different ways by different cultures. What is sacred to one is not always sacred to another, but we must learn to work together, coming from many different perspectives, in creating spiritual atmospheres for our gatherings.

As an activity to practice this, design a **culturally sensitive** Spiritual Gathering, manifesting diversity and evocative of the sacred.

Break into three groups. Assign each group one element of the Spiritual Gathering. You might break it down into areas such as the following:

- Music
- Fellowship
- Selecting Sacred Writings and prayers
- Refreshments
- Involvement of all members of the community (children, adults, youth...) in fun

Direct each group to read carefully the quotations supplied in relation to a Spiritual Gathering. Make sure they use these quotations as guidance when preparing their portion of the Spiritual Gathering. Also, instruct them as to how long they have to prepare and for how long their part of the gathering should last.

Come together and share the Spiritual Gathering the groups have prepared. (Allow some time either following the Spiritual Gathering or the next morning to process the experience.)

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**Process the Activity**

Ask each group to explain how it incorporated diversity and was evocative of the sacred, or ask other participants to provide feedback on how they experienced diversity and evocation of the sacred.

## A Spiritual Gathering



It behoveth the friends in whatever land they be, to gather together in meetings, and therein to speak wisely and with eloquence, and to read the verses of God; for it is God's Words that kindle love's fire and set it ablaze.

BAHÁ'U'LLÁH, *BAHÁ'Í MEETINGS AND THE NINETEEN DAY FEAST*, p. 3

Hold meetings and read and chant the heavenly teachings, so that city may be illumined with the light of reality and that country become a veritable paradise by the strength of the Holy Spirit, for this cycle is the cycle of the Glorious Lord and the melody of oneness and solidarity of the world of mankind must reach the ears of the East and West.

'ABDU'L-BAHÁ, *BAHÁ'Í MEETINGS AND THE NINETEEN DAY FEAST*, p. 5

Every meeting which is organized for the purpose of unity and concord will be conducive to changing strangers into friends, enemies into associates . . .

'ABDU'L-BAHÁ, *BAHÁ'Í MEETINGS AND THE NINETEEN DAY FEAST*, p. 5

These spiritual gatherings must be held with the utmost purity and consecration, so that from the site itself, and its earth and the air about it, one will inhale the fragrant breathings of the Holy Spirit.

'ABDU'L-BAHÁ, *BAHÁ'Í MEETINGS AND THE NINETEEN DAY FEAST*, p. 7

What a good gathering this is, worthy of thanksgiving; for a meeting of this kind is peerless. Every gathering is brought about through some material interest; it is either based upon political motives or commercial interests, or the dissemination of education, or the execution of some order or system; but this gathering of ours is for no other purpose save the Kingdom of God – hence it is matchless and peerless. The hearts have turned to God; the spirits are exalted through the glad tidings of God; the attentions are directed to God. What better meeting could be imagined than this?

. . . all the individual members thereof must be in the utmost of love and fellowship, the utmost of humility and submissiveness, and the utmost state of attentiveness toward the Kingdom of God – thus may our meeting be an example of the meetings in the Supreme Kingdom.

'ABDU'L-BAHÁ, *BAHÁ'Í MEETINGS AND THE NINETEEN DAY FEAST*, p. 10-11

The art of music is divine and effective. It is the food of the soul and spirit. Through the power and charm of music the spirit of man is uplifted.

'ABDU'L-BAHÁ, *THE PROMULGATION OF UNIVERSAL PEACE*, p. 52

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

'ABDU'L-BAHÁ, *'ABDU'L-BAHÁ IN LONDON*, p. 93

The day will come when the Cause will spread like wildfire when its spirit and teachings will be presented on the stage or in art and literature as a whole. Art can better awaken such noble sentiments than cold rationalizing, especially among the mass of the people.

'ABDU'L-BAHÁ, *THE COMPILATION OF COMPILATIONS*, VOL. 1, p. 7

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

BAHÁ'U'LLÁH, *EPISTLE TO THE SON OF THE WOLF*, p. 26

# Manifesting Diversity in the Community

## Extending Core Curriculum into Community Gatherings

(Second Weekend Agenda)



Sing Unity Prayer.

Read the following quotations aloud:

We must become entirely selfless and devoted to God so that every day and every moment we seek to do only what God would have us do and in the way He would have us do it. If we do this sincerely then we shall have perfect unity and harmony with each other. Where there is want of harmony there is lack of the true Bahá'í Spirit. Unless we can show this transformation in our lives, this new power, this mutual love and harmony, then the Bahá'í teachings are but a name to us.

ON BEHALF OF SHOGHI EFFENDI, *LIVING THE LIFE*, p. 9

The friends must, at all times, bear in mind that they are, in a way, like soldiers under attack. The world is at present in an exceedingly dark condition spiritually; hatred and prejudice of every sort, are literally tearing it to pieces. We, on the other hand, are the custodians of the opposite forces, the forces of love, of unity, of peace and integration, and we must constantly be on our guard, whether as individuals or as an assembly or community, lest through us these destructive, negative forces enter into our midst. In other words, we must beware lest the darkness of society become reflected in our acts and attitudes, perhaps all unconsciously. Love for each other, the deep sense that we are a new organism, the dawn-breakers of a New World Order, must constantly animate our Bahá'í lives, and we must pray to be protected from the contamination of society which is so diseased with prejudice.

SHOGHI EFFENDI, *BAHÁ'Í NEWS*, NO. 210, 8/48, p. 2

Your souls are as waves on the sea of the spirit; although each individual is a distinct wave, the ocean is one, all are united in God.

Every heart should radiate unity, so that the Light of the one Divine Source of all may shine forth bright and luminous. We must not consider the separate waves alone, but the entire sea. We should rise from the individual to the whole. The spirit is as one great ocean and the waves thereof are the souls of men.

‘ABDU’L-BAHÁ

- Go around room – everyone says in one word how they are unique in this room – how they add to the diversity of this group.
- Everyone finds a partner – someone with whom they have something in common. Partners stand or sit together. Allow 5 minutes for discussion.
- Each pair tells the whole group what they have in common.

*Continued on next page.*



Break into four groups by giving each person choice of their favorite activity – song, mime/dance, skit, or visual art. Allow each group 15 minutes to prepare a presentation based on one phrase from ‘Abdu’l-Bahá:

- |                      |  |
|----------------------|--|
| song -               | difference reinforceth harmony   |
| mime/dance -         | Your souls are as waves on the sea of the spirit; although each individual is a distinct wave, the ocean is one, all are united in God |
| 3-dimensional model- | multiplicity is the greatest factor for coordination   |
| skit -               | difference of customs, manners, habits, ideas, opinions and dispositions embellish the world of humanity                               |

Each group presents.

**Discuss:** How does awareness and celebration of diversity add to unity?

## Unity in Diversity

Prepare a **musical presentation** inspired by ‘Abdu’l-Bahá’s words:

**“Difference reinforceth harmony. Many different notes blend together in the making of the perfect chord.”**

Please involve everyone in your group in this project.

## Unity in Diversity

Prepare a **mime or dance** inspired by ‘Abdu’l-Bahá’s words:

**“Your souls are as waves on the sea of the spirit; although each individual is a distinct wave, the ocean is one, all are united in God.”**

Please involve everyone in your group in this project.

## Unity in Diversity

Prepare a **3-dimensional model** inspired by ‘Abdu’l-Bahá’s words:

**“Multiplicity is the greatest factor for coordination..”**

Please involve everyone in your group in this project.

## Unity in Diversity

Prepare a **skit** inspired by ‘Abdu’l-Bahá’s words:

**“Difference of customs, manners, habits, ideas, opinions and dispositions embellish the world of humanity.”**

Please involve everyone in your group in this project.





**Core Curriculum for Spiritual Education**  
**SPIRITUAL FOUNDATIONS FOR RACE UNITY**

**FACILITATOR'S MANUAL**



**Concluding the Spiritual Foundations for Race Unity**

**Summary Activity**

**Evaluation of the Course**

- Evaluation Form

**Closure and Appreciation**

- Farewell Address of 'Abdu'l-Bahá

**Purpose:**

Reflect upon and synthesize learnings regarding the Core Curriculum Race Unity Training.

**Summary Activity**

∞ KEY

**Share with friends that the most valuable gifts they take home are the Words of God and the loving support and prayers of friends.**

Pass a basket with each person's name on a slip of paper, asking participants to select one slip; they will say prayers for the person whose name is selected.

(If participants have decorated name boards, consider presenting name boards to new prayer friends as a loving reminder.)

Invite each participant to say, "I will pray for \_\_\_\_\_" and then share a memorable moment or element of the course.

## Conclusion

### Spiritual Provisions for the Race Unity Journey

∞ KEY

(Second Weekend Activity)

1. Play very soft instrumental music, or provide a silent meditative atmosphere.
2. Invite participants to close their eyes and reflect briefly on the “spiritual journey” they have taken during this course.
3. After a few moments share the quote:

It behoveth them to choose as the best provision for their journey reliance upon God, and to clothe themselves with the love of their Lord, the Most Exalted, the All-Glorious. If they do so, their words shall influence their hearers.

Bahá'u'lláh, *Gleanings*, p. 201

Invite participants to reflect on the question, “What provisions did you bring with you that have now been discarded, what provisions have you kept, and what new provisions have you added?”

- Again, after a few moments invite participants to consider, “Which three provisions do you most greatly cherish for the Spiritual Journey as a Race Unity Worker?” Write these 3 “gems” on the paper gems distributed. (Be certain that participants’ names are on back of gems, so they can be mailed later as a surprise.) As provision/gems are complete, individuals place them in a suitcase or backpack located in the center of the room, saying, “I add \_\_\_\_, \_\_\_\_, \_\_\_\_.”



When each person has added to the suitcase, close it and lift it, indicating that it still feels very light – because although weighty in meaning, love lightens the load. Hand three hearts to each person – one for each gem they added to the spiritual luggage – representing:

1. love of God
2. love of the principle of oneness
3. love for one another

Carry these remembrances of love with you, and the assurance of Bahá'u'lláh:

“We are with you at all times,  
and shall strengthen you through the power of truth.”

*Gleanings from the Bahá'í writings of Bahá'u'lláh*, p. 137

**Purpose:**

Bring personal meaning to the training experience through the evaluation process.  
Share suggestions for refinement in the training process.

**Evaluation of the Course**

➤ KEY

Pass out the evaluation forms and invite participants to evaluate the course.

**Core Curriculum for Spiritual Education**

held on \_\_\_\_\_

**Spiritual Foundations for Race Unity  
Workshop  
Evaluation**

in \_\_\_\_\_

facilitated by \_\_\_\_\_

sponsored by \_\_\_\_\_

This opportunity to work with you has truly been a pleasure. Please candidly share your feelings and reactions. This information will be invaluable to us in planning future workshops.

	Exceptional	Very good	Fair	Poor
The presenters were organized and clear in their presentation.				
The purpose of the course and the individual modules was made clear.				
The materials were supportive of the presentations.				
Adequate time was provided for reflection upon and recording of your observations.				
The course demonstrated the use of different teaching methods, teaching tools and modalities of learning.				
The Sacred Writings were sufficiently utilized to elevate the spirit of the participants and lay the foundation for the work before them?				
The expectations and directions for your role as a race unity worker was made clear and seems sufficient?				

Please take time to expand on any of the items listed above, particularly if any ate rated fair or poor so that we might improve the delivery of the course.

What was most helpful to you?

What was least helpful to you?

What would you recommend for future workshops?

## Closure and Appreciations

### **Purpose:**

Give the participants a sense of completion.  
Reaffirm the significance of love and adhering to the  
Master's example in this work.

### NEXT STEPS:

1. Continue diagnosing the needs of the people you work with and the community you live in and serve.
2. Begin to consciously build your personal Bahá'í and education library, particularly seeking stories and ideas that promote and exemplify oneness.
3. Begin to familiarize yourself with available resources for use with spiritual education.
4. Continue working with others, sharing triumphs and challenges in this vital work.
5. Continue to develop your personal plan for the systematic study of the Bahá'í writings, child development, community service, and personal transformation.

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**Close** with encouragement for their very important work, so praised by the Master.

- Assure them of prayers by the National Spiritual Assembly and the National Education Task Force.
- Ask participants to close their eyes. With soft music as a background, share excerpts from the Master's parting words to the American friends, delivered on board the steamship Celtic just before sailing from New York City on the morning of December 5, 1912.
- You may present a beautiful quotation from the Bahá'í Writings as a parting gift.



## Farewell Address of 'Abdu'l-Bahá to the American Friends

This is my last interview with you, and now I am on this ship to sail away. ... My last exhortation to you is this:

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; he is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all. Therefore, we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity, one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate unto all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy. But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian prejudice, the struggle for existence, and unkindness towards one another.

As to you who are present here: Your eyes have been illumined; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no difference among the races; you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep...

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance through your efforts the Light of Universal Peace may shine, and this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another...

Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; for you have no excuse to bring before God if you do not live this way, for you are informed of that which constitutes the good pleasure of God. You have heard His commandments. You have harkened unto His Words of Advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you; - so that, perchance, this darkness of conflict may disappear from amongst men and the Light of the Divine may shine forth... Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these Divine Commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a Paradise of Glory. It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like unto lamps, and quicken and stir the body of existence like unto a spirit. This is Eternal Glory! This is Everlasting Felicity! This is Immortal Life! This is Heavenly Loftiness! This is being created in the image and likeness of GOD, and unto this I call you, and I pray to God to strengthen and bless you!

*STAR OF THE WEST, VOL. III, NO. 18*





# SETTING UP YOUR COURSE

## CORE CURRICULUM SPIRITUAL FOUNDATIONS FOR RACE UNITY



### **Purpose of the Course**

#### **Role of Race Unity Facilitator**

- Purpose of the Race Unity Facilitator Course
- Guidelines for Core Curriculum Race Unity Facilitators
- Working with Bahá'í Institutions

### **Setting up the Course**

- Creating the Race Unity Course Experience
- Details! Details! Material Needs & Considerations
- Supplies and Equipment Checklist
- Video Materials
- Cultural Sensitivity
- The Language “Man”
- Discussion Guidelines
- Sample Agenda Weekend 1
- Sample Agenda Weekend 2



## **Core Curriculum for Spiritual Education Race Unity Facilitator Course**

### **Purpose of the Course**



The purpose of the Race Unity Facilitator Course is to participate as learners in a formal workshop process that seeks to prepare selected individuals as the faculty/facilitators/providers of Race Unity Training for Core Curriculum teachers, parents, facilitators, facilitators, and other community members who desire that we build a new race – the human race.

Courses are offered under the sponsorship of Local Spiritual Assemblies or Regional Training Institutes on behalf of and in concert with the National Bahá'í Education Task Force.

## Role of Race Unity Facilitator

### Qualities and Responsibilities



Ask the group to identify the characteristics of a leader, a facilitator, tutor, servant, lover, teacher, leader, guide, unifier, coach and a facilitator.

Which characteristics do they share? How is each unique? What are the assumptions that spring from each role about those with whom they work? What role or roles might your participants expect you to play in the Race Unity course?

Break into groups of 2-3 and study “Consultation” (see handout).

While in small groups, discuss the focus topic, “What role does consultation play in the race unity course process?” Prepare to share 2-3 answers with the large group.

Example: Facilitators assume that participants possess the capacity for transformation; they do not assume that they should transform participants.

Example: Facilitators assist participants to identify their concerns and search for solutions through identifying spiritual principles and through consultation; they do not attempt to personally answer every question as “the expert”.

Example: Facilitators guide a group to reach its goals through a series of well-planned learning activities, using consultation as one tool within that series.

Example: Participants must have a knowledgeable grasp of each theme within the workshop so that it can be applied to daily experiences.

Example: Participants should understand the purpose of each activity, and process its relevance to race unity.

Example: While learning from each other is important, consultation is not the workshop focus; learning about race unity through well-structured study of the Bahá’í writings is essential.

Identify questions that arise, which might be shared and explored in the large group.



Return to the large group and share: 1) insights derived from study  
2) questions.

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#### **Process:**

What must the facilitator ensure is accomplished for the workshop to be a success?

## Consultation



### *Focus Topic:*

What role does consultation play in the race unity course process?

The members who are consulting, however, should behave in the utmost love, harmony and sincerity towards each other.

‘ABDU’L-BAHÁ, *CONSULTATION COMPILATION*, #15

The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them.

‘ABDU’L-BAHÁ, *CONSULTATION: A COMPILATION*, #9

The first condition is absolute love and harmony amongst the members....The second condition: - They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one’s views will lead ultimately to discord and wrangling and the truth will remain hidden.

‘ABDU’L-BAHÁ CITED BY SHOGHI EFFENDI, *BAHÁ’Í ADMINISTRATION*, p. 22

The purpose is to emphasize the statement that consultation must have for its object the investigation of truth. He who expresses an opinion should not voice it as correct and right but set it forth as a contribution to the consensus of opinion...Man should weigh his opinions with the utmost serenity, calmness and composure. Before expressing his own views he should carefully consider the views already advanced by others. If he finds that a previously expressed opinion is more true and worthy, he should accept it immediately and not willfully hold to an opinion of his own. By this excellent method he endeavors to arrive at unity and truth...true consultation is spiritual conference in the attitude and atmosphere of love. Members must love each other in the spirit of fellowship in order that good results may be forthcoming. Love and fellowship are the foundation.

‘ABDU’L-BAHÁ, *PROMULGATION OF UNIVERSAL PEACE*, pp. 72-73

Let us also bear in mind that the keynote of the Cause of God is not dictatorial authority but humble fellowship, not arbitrary power, but the spirit of frank and loving consultation.

SHOGHI EFFENDI, *BAHÁ’Í ADMINISTRATION*, p. 63

## The Role of the Race Unity Facilitators

### Situations Beyond the Scope of the Core Curriculum Program



While the role of the Race Unity facilitators is one of profound service to Bahá'í institutions, families and the community, sometimes situations can arise that are beyond the scope of the Core Curriculum Race Unity Program.

**Ask:**

- Based on what we already know, what situations might be beyond the scope of this program?

**List:**

- (Some examples include abuse, deeply emotional issues, legal matters, etc.)

**Ask:**

- What can we do should such a situation arise?

**List:**

- (Some steps include: one facilitator stepping out of the room to listen and show love, while the other continues the workshop; refer the situation to a Bahá'í institution such as the Local Spiritual Assembly, an Auxiliary Board Member or an Assistant.)

Consider the following story as analogy:

There once was a village hospital which every day saw a consistent stream of bloodied, battered people coming with the same injuries. The doctors and nurses were so busy patching people up they had no time to investigate the cause. Finally a youthful, inquisitive soul investigated and found that a commonly used footpath passed a dangerous cliff, and many people were falling off this cliff. The village people then built a fence, and the problem was solved.

As Race Unity facilitators, we know there are lots of injured people among us; there are others trained to treat the injured. We are the fence-builders, uniting our communities to work for change.

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**Process:**

How can you make sure that you consistently maintain your role as facilitator?

**Purpose:**  
Prepare to offer Race Unity Workshops.

## Role of Race Unity Facilitator

### Moving to Action



Work in pairs, preferably with your course partner:

1. Considering your community situation, plan with your partner the action steps you will take for implementing the Core Curriculum Race Unity Workshop when you return home.
2. Please refer to the following pages as you plan: “Program Success Factors”, “Guidelines for Core Curriculum Race Unity Facilitators”, “Working with Bahá’í Institutions”, “Sample Letter from Bahá’í Institution to Community”, “Sample Flyer”, “Check List: Setting Up Race Unity Workshops”, “Collaborating with Other Core Curriculum Facilitators”, “Facilitator’s Report to NCERC”.
  - How will you assist your community to build a unified vision of the importance of the Race Unity Course? How will you encourage the participation of teachers, parents, and others?
  - When will you meet with your Local Spiritual Assembly, Regional Training Institute, Auxiliary Board member or assistant? How will you share with them the Core Curriculum process? What preparations will you need to make? When and how will you collaborate with Core Curriculum teacher trainers, marriage and family life facilitators, parent facilitators, equality facilitators, and youth empowerment facilitators?
  - When and where will you conduct Race Unity courses? What resources will you need? Who can help you? When will you contact your Core Curriculum advisor?
  - How will you know you have been successful?
2. Be prepared to share your plans either orally, in written form, or through role playing with the larger group, who will then help you to “reality check” your plans.
3. Reconvene the whole group and ask volunteers to share their work plans. Ask the group to help them:
  - a) identify the strengths of their planning
  - b) anticipate some of the obstacles and bounties they might expect
  - c) make suggestions for refining the plan.

What adjustments, if any, need to be made to the work plans?

## Program Success Factors



1. Make sure you have all your materials and are well prepared.
2. If a public place can't be found, you can use someone's home. Don't be afraid to host the classes in your home.
3. Ask the sponsoring Institution to provide refreshments and meals if possible.
4. Assess if there is a need for child care and if so, request that the sponsoring Assembly make the necessary arrangements.
5. The fee that is assessed to the participants for the classes should cover all expenses, including the travel arrangements and housing of your advisor's one time visit. Ask the Assembly to handle all money affairs.
6. Suggest that the Institution may wish participants to prepay for the class.

Potential costs might include:

photocopies and binder	=	\$10.00
art supplies, candles, assorted gift items	=	\$5.00
	Total	\$15.00

Recommended for participants involved in education:

*Foundations for Spiritual Education*, \$9.95 each  
*Principle of Oneness Lesson Planning Guides*, \$12.95 each  
Optional: *Summary of the Core Curriculum*, \$4.00 each

**Other considerations:** food, facility rental, travel if facilitators or advisors are going to a non-local community.

## GUIDELINES FOR CORE CURRICULUM RACE UNITY FACILITATORS



### **Definition of Race Unity Facilitator**

Core Curriculum Race Unity Facilitators are those friends who have successfully completed the two-part Core Curriculum Race Unity Facilitator Training. They serve as the Faculty/Facilitators that provide Race Unity Workshops for anyone dedicated to raising a new race – the human race – free of prejudice and truly united. Race Unity Facilitators work on behalf of, and in concert with, the National Bahá'í Education Task Force (NBETF).

### **Race Unity Facilitator Role**

The role of the Core Curriculum Race Unity Facilitator is to enhance sensitivity and consciousness concerning issues of race unity for teachers, parents and all community members, empowering them to take action in designing race unity projects and creating racially harmonious environments that promote and exhibit oneness.

### **Planning and Implementation Guidelines**

Race Unity Facilitators collaborate with Local Spiritual Assemblies, Regional Training Institutes, Auxiliary Board members, or Regional Bahá'í Councils to set-up and deliver Race Unity Workshops, using the following guidelines:

- Race Unity Workshops require Institutional sponsorship.
- The Regional Training Institute, Local Spiritual Assembly, or Auxiliary Board member may contact the National Bahá'í Education Task Force to identify a Race Unity Facilitator in their area.
- After consultation with the sponsoring Institution, Race Unity Facilitators establish the time, place, and costs of the course.
- Race Unity Facilitators often consult, schedule and plan with the assistance of other Core Curriculum facilitators. In such instances, the other facilitator's role is one of collaboration, logistical support and encouragement. For example, a Teacher Trainer may furnish names of core curriculum teachers and assist with inviting participants to the course. They can also be a valuable resource in Module 4 as participants apply the learning framework to race unity projects and especially the Principle of Oneness Lesson
- A report is sent to the sponsoring institution at the conclusion of the course.



## Working with Bahá'í Institutions



Compare the nations of the world to the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household and you have the nation. Enlarge the circle of nations and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should arise among its members, fighting, pillaging each other, jealous and revengeful of injury, seeking selfish advantage? Nay, this would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families.

*'ABDU'L-BAHÁ, PROMULGATION OF UNIVERSAL PEACE, p. 157*

The race unity facilitators should graciously thank, inform and collaborate with the sponsoring Institutions in offering the Core Curriculum Race Unity Workshop. Race Unity Facilitator procedures include:

1. Partners schedule a meeting with their sponsoring Institution.
2. Partners pray for guidance, review objectives and appropriate materials, consulting with National Bahá'í Education Task Force advisor as needed.
3. Share information about the Race Unity Course, including content, coursetime, and who might participate. Create a vision!
4. Demonstrate training methods in your presentations: focus on relevant passages from the sacred Writings; use prayer and music to help create the desired atmosphere; emphasize the importance of diversity and consultation; honor the sponsoring Institution's role.
5. Review specific needs, requirements, costs, timetables, etc. Provide sample schedules for your sponsoring Institution and whatever you think might be helpful to you and to them. (Don't assume they know about workshop needs.)
6. Decide who will be responsible for invitations, logistics, etc. Determine a specific date that names/addresses/phone numbers of participants will be furnished.
7. Obtain firm commitments for sponsorship of workshops. Be certain that the nature and extent of the required support is understood. Ask workshop sponsors to assume all responsibility for physical arrangements and as much of the communications as possible (leave your time and energy free to consult and plan with your partner for the spiritual and educational aspects of the workshop).
8. Inform your advisor of dates and locations of planned workshops.
9. Provide a report following the workshop, thanking the Institution for sponsorship and showering them with love for their service to the community.

The quotations on the following page may be useful in creating the spirit for meeting with the Institution.

## Creating the Race Unity Course Experience

Well prepared facilitators are key to the success of the Race Unity Program. Review the following suggestions as a guide for your preparation.

### **A Joyous Environment**

Create an atmosphere of love, joy, cooperation and discovery throughout your workshop sessions. To enable closer interaction, sharing and fuller participation among the group members, it is strongly suggested that the number of participants range from 8 to 24.

### **Emphasis on the Sacred Texts**

Naught but the celestial potency of the Word of God which ruleth and transcendeth the realities of all things is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men.

‘Abdu’l-Bahá, *TDP* p. 95

The Bahá’í Writings are the foundation, the standard and the inspiration of the Core Curriculum. Therefore, the study of the Sacred Texts, the writings of the Guardian and those of the Universal House of Justice is the most essential element of any Core Curriculum program. Any content of the program beyond the actual Writings represents the striving of the designers to apply the Bahá’í principles to race unity.

### **Distinctive Characteristics of Bahá’í Education**

Among the Bahá’í principles and characteristics which are integral to this are:

- Reliance upon God through prayer and a spiritual attitude
- Use of the Creative Word as a foundation for learning
- Significance of meditation and reflection in the learning process
- Use of memorization
- Use of consultation to develop true understanding
- The relationship of diversity to the growth of the individual, to creativity and to the unity of the group (ethnicity, gender, personality, learning style, capacity, experience, knowledge)
- Teaching the Faith in word and deed as the ultimate outcome of growth and transformation
- Service to humanity as a primary purpose of education
- Respect for each person’s unique contribution to the learning process
- Excellence in all things as a standard for all Bahá’í activity
- Genuine love and recognition of each person’s spiritual reality
- Use of the arts to deepen spiritual perception and richness of the learning experience

## **Consistent Conceptual Organization**

Each Core Curriculum Session or Module is organized around the following quotation from Bahá'u'lláh,

Then, so much as capacity and capability allow, ye needs must deck the tree of being with fruits such as knowledge, wisdom, spiritual perception, and eloquent speech.

*Bahá'u'lláh, Bahá'í Education, #9*

## **Modeling and the Principle of Example**

O thou spiritual teacher! In thy school, instruct thou God 's children in the customs of the Kingdom. Be thou a teacher of love, in a school of unity.

*'Abdu'l-Bahá, Bahá'í Education, #64 p. 24*

The conducting of Race Unity Workshops should mirror for participants the distinctive qualities of a Bahá'í educational process. This will be reflected in the set-up of the physical environment, in your loving attitude toward the friends and in your appreciation and honoring of the diversity of your participants. 'Abdu'l-Bahá's example and presence should be a constant, conscious and primary reference throughout.

## **Team Facilitators**

A diverse team of facilitators is suggested. This provides a consultative and supportive learning/teaching model. Sessions should be conducted by two facilitators; no more than three facilitators should be present at any particular session.

## **The Learning Experience**

Core Curriculum is designed so that the participants are actively engaged in their own learning. Consultation and interactive learning activities are an integral part of the course experience. As a facilitator, you will be modeling and utilizing a variety of learning tools and instructional methods as described in the Bahá'í Writings, as well as considering a wide array of different learning modalities. Among these are direct use of the Bahá'í writings, including memorization of the Bahá'í writings, experiential learning activities, creative expression and use of music. The arts are fully incorporated into the learning process as a means to deepen understanding and apply knowledge.

While facilitators are free to adapt lessons to fit their own style and to meet the styles of their participants, it is important that content and purpose remain. It is also important to maintain a diversity of methodologies. Learning activities have been carefully chosen to reflect a diverse range, meeting diverse learning needs; they should be modified only after well-considered consultation.

## **Conscious Knowledge**

Throughout the workshop the facilitators will be engaging the participants in processing activities which enables the spiritual and educational principles and practices being modeled and taught to be identified. This conscious knowledge will enable participants to consider how they can apply such principles and practices in their own lives.

## **Journal Work**

The journal is a powerful tool to assist participants in directing their spiritual development process. It can provide:

- time to reflect and process the events, new concepts and activities in the session
- a place to record ideas, insights, questions and concerns
- a place to recognize understanding, consider past events, and engage in self-evaluation
- a place to describe aspirations and future action steps

Participants in the workshop are encouraged to use the journal to record thoughts, feelings, visions, fantasy, questions, themes, patterns, memories, mood, personal goals and progress. The journal is most effective when it is used on a regular basis. Questions or prompts for journal reflections are suggested throughout the manual.

## **Resources**

Collaborating with other Bahá'í couples and making use of available resources is an important part of the implementation process for the Core Curriculum. Participants will be referred to resource books by Bahá'í authors as well as being encouraged to explore and develop their own resources.

## **Working in Groups**

Even the ways in which the group are divided up can be diverse. Some examples:

- **Table Groups:** those people already sitting together may form a group.
- **Counting Off:** decide how many groups you need, ask participants to count off (1,2,3... or A,B,C...)
- **Thematic:** have participants gather in designated spots in the room according to themes, such as "everyone whose favorite color is red," "...who has visited another continent..." Let those who fit more than one category fill in where needed for group size.
- **Seat Markers:** during a break, place small objects (such as paper clips, pennies, rocks) at each place. When it is time to divide into groups draw attention to the object and form groups accordingly.
- **Sounding Off:** pass out or leave small pictures or names of animals at each seat. At a signal, everyone begins making the noise of and/or acting out their animal, trying to locate their group members.
- **Scavenger Hunt:** give out slips of paper with instructions like, "find three people with the same color shoes as you" or, " find two people who have been Bahá'ís longer than you have" and form groups with the results.

## **Group Sharing**

Once the groups have been formed and been given their tasks. you will be asking them to share the results of their consultations and/or work with the whole group at a designated time. There are a number of ways to achieve this. Use a variety in your course. Examples are:

- **Verbal Reporting:** one or more spokes-people, or all members of the group simply tell the large group their results. Major points may be listed on chart paper by one of the facilitators (hint: alternate colors of pen for each statement.)
- **Overhead Projector:** give each group a blank transparency sheet and pens in advance, for recording their main points, then share their notes with everyone on the overhead.

- Visual Arts: have each group create a visual art piece (drawing, painting, diagram, sculpture, construction, etc.) which expresses their findings. They may verbally explain their creation.
- Performing Arts: ask that each group express their findings through either dance, drama, roleplay, music, song or other performance. Some verbal explanation may accompany the piece.

### **Group Learning: 'Jigsaw' as a group learning method**

Jigsaw will work best when there are at least 8 participants in the course and there is a large body of material to be read and understood by the group. Jigsaw is a Cooperative Learning strategy. It is a relatively simple technique designed to increase group interdependence and to increase students' sense of responsibility for their learning. The idea is for each member of a learning team to become an expert on one part of the material. Once the "experts" have grasped the material they teach it to the others in their team.

### **Organizing a Jigsaw**

Before the Course Session:

- Divide the material into specified topics, determining how many participants will become "experts" on each topic. For example, if there are 5 community roles to study, then you will need 5 groups of experts – one for each role. If there are 15 workshop participants, then  $15(\text{total participants}) \div 5(\text{roles}) = 3$  ("expert" participants in each group of community roles). The number of "expert" participants for each topic determines the second number of groups; in this example there are 3 "expert" participants in each group, so there would be three groups of 5 participants (one representing each community role) when teams are reformed.

At the Workshop Session:

Step 1: Assign teams. Grouping methods include:

- Participants number off. If there are 3 topics, number off 1-3; if there are 4 topics, number off 1-4, etc. Number 1's take topic #1, number 2's take topic #2, etc. Once participants have become "expert" on their topic, reform groups by having the first set that numbered off 1-2-3 work together, the second group that numbered off 1-2-3 work together, etc. (This insures that there is an expert from topic 1, topic 2 and topic 3 in each group.)
- Prior to the course: Write each topic on a sheet of paper and photocopy onto different colored paper (one different color sheet for each 2<sup>nd</sup> group that will be formed). Cut apart the topics on each page, and mix the slips of paper randomly. During the course: pass out slips of paper. Groups form first by topic written on their slip of paper. Once they have become "experts" on their topic, new groups form by color of paper.

Step 2: Instruct participants that they are to become "experts" on their topic. Their task is to read the material, grasp its content, consult on its meaning, and decide on clever or insightful ways to teach it to members of a second group.

Step 3: Instruct participants to form new groups (see suggested grouping methods above). Assign the second task, which fulfills the lesson purpose. Each "expert" is now a

vital member of the second group, and must “teach” them his/her topic in order to successfully complete the assignment.

Note that studies indicate jigsaw grouping is a powerful tool to eliminate prejudice, since each member becomes an equally vital part of the team.

Step 4: Assess team learning through group presentation, art display, or drama as indicated in the learning activity.

## Details! Details! Material Needs and Preparation

### Site Considerations

Core Curriculum workshops have been held in places as diverse as homes, Bahá'í centers, colleges, hotels, rustic conference centers and pre-schools. There are a number of factors to consider, in consultation with the sponsoring institution:

**Space** Avoid being cramped! You'll need adequate room for:

- tables and chairs to be arranged to facilitate consultation and note taking
- room for small group break out work, for presentations, for stretching and movement activities and for fellowship and visiting
- comfortable reception and registration area
- meditation, prayer or quiet study area
- space for doing messy crafts (including appropriate floor space and covering)
- storage area for teaching supplies, coats and luggage
- outdoor area with convenient access to yard, park, garden or woods for fresh air and sunshine!
- child care classrooms if children will be attending
- dining area for sit down meals and snacks

All of the above can be creatively arranged in a large hall, dividing areas with furniture or rugs.

**Acoustics** To facilitate both presentations and group consultation, acoustics need to be good. Also check for excessive noise from traffic, heat and air systems or other groups of people.

**Aesthetics** If the facility doesn't lend itself to a reverential, inspirational course, choose another or work to make it so!

You will wish to prepare and maintain a reverential, dignified, and beautiful environment throughout the course. Some possibilities for enhancing the environment are:

- arrangements of fresh or dried flowers in vases

- photographs of ‘Abdu’l-Bahá
- bowls of potpourri or drops of rose oil
- candles
- tablecloths
- soft instrumental music from diverse cultural backgrounds
- sharing devotions in a separate location from the work area
- photographs of Hands of the Cause read about in the stories

**Accommodations** Arrangements for overnight guests may be necessary.

**Possible Devotional Activities** Consider a variety of reverential and inspirational ways to share the Sacred Writings and prayers together. Some possibilities are:

- share prayers in different languages
- listen to prayers and sacred Writings recited with music as a background
- encourage chanting, singing and melodious recitation of prayers
- share recordings of prayers or passages that have been set to music
- encourage incorporating movement, dance or sign language into the recital of prayers
- prepare in an attractive manner, preselected devotional readings for distribution
- prepare preselected passages on small slips of paper, rolled up and tied with a ribbon; present these on a tray as ‘special treats’.

**Setting Up Arts, Crafts and Music Resources** Identify a special area in your workshop facility for arts, crafts and musical supplies. These materials should be available throughout the course for the friends to express themselves and their ideas. Encourage the friends to make creative use of these supplies.

**Food** Check into the facility’s policies pertaining to food service. Ideally you will have beverages such as water, tea, coffee, and juice available and easily accessible all day. Meals can be on site in a separate area from the course classroom. If meals are offsite, adjust the agenda to allow extra time. Some options for meals are outdoor picnic (bring-your-own or provided by sponsor), nearby restaurants, on-site kitchen with volunteer staff, catered meals by the local community.

**Visual Aids** You will want to use some visual aids during your course. Some suggestions are:

- Use an overhead projector. Copy shops can make transparencies for you from pages in the manual. Copy the graphic onto transparency film; project it onto the wall adjusting the distance of your overhead projector until you have the desired size; tape a piece of poster board on the wall at the point of projection; trace the image with a pencil or pen.
- Make posters from enlargements. Some copy centers are equipped to make poster size enlargements from an 8 1/2" x 11 " original. You may also wish to protect posters you’ve made by having them laminated or covering them with clear contact paper yourself.
- Make your own beautiful posters using calligraphy and color!
- Some posters/overheads you may wish to prepare for use as visual aids are:

- The organizing quotation, "Then so much as capacity and capability allow... "
- Definitions for knowledge, wisdom, spiritual perception and eloquent 'speech'
- The theme and objectives for each module/session
- The suggested journal prompt

**Personnel** Assistants can perform the following duties:

- Receptionist(s)/hosts/guides/servers
- Treasurer or designated assistant (for payments/receipts).
- People to help cook, set-up, run errands, clean up.

Involve everyone in your community--encourage children to participate!

### **Breaks, Time for Reflection, Fellowship and Devotions**

- In your advance planning, schedule lunches and breaks where they seem appropriate in your own workshop sessions.
- Plan to open and close all sessions with devotions and to set an example by encouraging the use of memorized devotions and music.
- Provide sufficient time for fellowship and consultation. Part of the joy and excitement of the course is the opportunity to share with other Bahá'ís.

**Miscellaneous** Provide if possible:

- Child care -- determine needs and provide for quality care (on-site or off-site)
- Photographer for candid and group pictures.
- Transportation to/from site for those using public conveyances

### **Race Unity Participant Handbook**

Workshop materials are most often copied onto 3-hole punch paper and put into binders with tabs (preferably labeled).

You may assemble binders ahead of time or hand each set of papers out as you cover them in the session. (or use a combination, with some materials in the binder and selected handouts to be distributed at appropriate times).

- \* It is suggested that materials for each workshop session be distributed the day or weekend of the session – thus, enticing teachers to return for new materials each time. If your workshop is spread out over more than one weekend, consider having these materials well-organized and beautifully placed at each participant's place, perhaps tied with a ribbon to signify the "new gift".

Journal pages should be included as part of the handbook, or a separate journal book prepared.

### **Additional Supplies and Equipment**

are listed on the following page



**Supplies & Equipment** The following is a list of suggested supplies and materials to have on hand for use in the course. Share this list with the sponsoring institution to determine what is available and what needs to be purchased or collected.

Material to be ordered:

from Bahá'í Distribution Service or Louhelen Bahá'í School

- \_\_\_ *Foundations for a Spiritual Education*
- \_\_\_ *video materials*
- \_\_\_ *Principle of Oneness* Lesson Planning Guides

For the Facilitators

- |   |                                   |
|---|-----------------------------------|
| ___ pad of large chart paper                  | ___ projection screen or wall     |
| ___ easel for chart paper                     | ___ masking tape                  |
| ___ felt markers for chart paper              | ___ audio cassette player         |
| ___ white board & pens or chalk board & chalk | ___ receipt book                  |
| ___ overhead projector, transparencies, pens  | ___ stapler, staples, paper clips |
|   | ___ TV & VCR                      |

For the Participants

- |  |   |
|--|---|
| ___ name tags                                      | ___ felt markers & crayons  |
| ___ binder/divider tabs                            | ___ glue, glue sticks   |
| ___ extra paper                                    | ___ tape: transparent & masking   |
| ___ pens, pencils                                  | ___ scissors  |
| ___ boxes of tissue                                | ___ ribbon, sequins, feathers, beads, pipe cleaners, popsicle sticks... |
| ___ butcher paper &/or poster board                | ___ musical instruments (if available)                                  |
| ___ paper: construction, tissue, wrapping (scraps) | ___ containers to hold and display art material                         |

For Specific Activities

- |   |   |
|---|---|
| ___ printer's color key(or other organic unity example) | ___ small flower pots and seeds per participant |
| ___ supplies for unity feast                            |   |

For the Environment

- |   |                                      |
|---|--------------------------------------|
| ___ photo of 'Abdu'l-Bahá                           | ___ throw pillows, floor mats...     |
| ___ recorded music: instrumental, prayers, cultural | ___ potpourri, candles, table cloths |

Printed Materials to Photocopy

- |   |                        |
|---|------------------------|
| ___ agendas   | ___ handouts           |
| ___ maps (to restaurants, park, child care or overnight facilities) | ___ participant roster |

Books

- |                                 |  |
|---------------------------------|--|
| ___ dictionaries                | ___ Lights of Guidance                   |
| ___ The Kitáb-i-Aqdas           | ___ Gleanings                            |
| ___ The Hidden Words            | ___ Stirring of the Spirit: 19 Day Feast |
| ___ Bahá'í Education            | ___ Consultation: A Compilation          |
| ___ Some Answered Questions     | ___ Pupil of the Eye                     |
| ___ Compilation of Compilations | ___ Behold Me                            |

**RACE UNITY COURSE  
VIDEO MATERIALS**

**Module 1**

**Historical Legacy of the Race Unity Worker**

Fragmentation and Integration: Presentation by Richard Thomas (taped symposium)

*Race Unity Facilitator's Training* (parts 1 and 2)

available to Core Curriculum Race Unity Facilitators through Louhelen Bahá'í School, 3208 S. State Road, Davison, MI 48423; (810)653-5033

**Module 2**

**Transformation of a New Race of Men**

Example of a Race Unity Worker and Standard Bearer: Louis Gregory

*Lasting Remembrances: World Congress Video Set*, dramatic segment on Tape 2

available through Bahá'í Distribution Service, 1-800-999-9019, [www.bahaibookstore.com](http://www.bahaibookstore.com)

**Module 3**

**A Shared Approach: Service, Love, Prayer**

Embracing Diverse Ways to Serve

*Time to Serve* (Bahá'í Youth Year of Service) - 30 minutes

available through Bahá'í Distribution Service, 1-800-999-9019, [www.bahaibookstore.com](http://www.bahaibookstore.com)

**Module 4**

**Designing the Race Unity Project**

Actions that Speak to the World

*Calling All Colors* (conference at Coastal Carolina University) - 15 minutes

available through Center for Education and Community, Coastal Carolina University, PO Box 1954, Conway SC 29526; (803)349-2672

## Cultural Sensitivity



The course environment is created through physical surroundings and material preparations that reflect love and sensitivity for the individual teacher's capacities, capabilities, and cultural diversity.

The National Bahá'í Education Task Force trusts that Parent Facilitators will closely follow activity direction, ensuring consistent course experiences across the country, and will share elements that work well and those that need refinement. At the same time, facilitators must seek a balance between stretching participants' capacity to facilitate growth, and respecting cultural differences.

The following examples illustrate strategies to bridge cultural differences:

- **Working in pairs:** If close interaction with the opposite sex is culturally inappropriate and the activity suggests working in pairs, direct friends to choose male-male and female-female partners or arrange pairs in advance to quietly accommodate this need.
- **Recognition of individuals:** For those who often find public recognition of individual attributes immodest, try setting the stage by sharing that every attribute is a gift from God. Avoid directing praise to individuals. Note that God's gift of strong families allows attributes of God to shine forth within the community.
- **Any activity that uses posters or two-dimensional art expression:** Some friends come from backgrounds that seldom use two-dimensional, paper art for expression. Clarify that visual art work may be three-dimensional, using a wide range of materials for creation.
- **Music throughout the training:** Diverse music - and lots of music - enhances any environment. Some favorites include:  
*Dastam Begir* (any version, such as Music of the World Congress) when considering the Example of the Master.  
*Keepers of the Dream* by Kevin Locke  
*The Gift - "Unity in Diversity"* by Gordi Munro introducing *Appreciating Diversity*, and concluding with *Amazing Grace*.  
*We Have come to Sing Praises - "In this Day Babá'u'lláh"* by the Bahá'í Gospel Choir at the conclusion of a session.  
There are many choices to explore!

## The Language “Man”



The truth is that all mankind are the creatures and servants of one God, and in His estimate all are human. Man is a generic term applying to all humanity. The biblical statement “Let us make man in our image, after our likeness” does not mean that woman was not created. The image and likeness of God apply to her as well. In Persian and Arabic there are two distinct words translated into English as man: one meaning man and woman collectively, the other distinguishing man as male from woman the female. The first word and its pronoun are generic, collective; the other is restricted to the male. This is the same in Hebrew.

THE PROMULGATION OF UNIVERSAL PEACE: TALKS DELIVERED BY ‘ABDU’L-BAHÁ  
DURING HIS VISIT TO THE UNITED STATES AND CANADA IN 1912, PP. 74-77

**Purpose:**  
To develop discussion guidelines  
using the Bahá'í writings.

## Art of Facilitation – Skill Building and Practice

### Discussion Guidelines



1. Have participants divide into groups of 3-5 people.
2. In groups, read “Guidelines for Discussion” quotations.
3. Ask the friends to develop 5-6 guideline points while in their small groups.
4. Invite each group to share the guidelines they develop, then in the whole group agree on the guidelines that will guide the whole group during this course.
5. Write the whole group’s guidelines on chart paper; these points should be similar to those listed below.

### DISCUSSION GUIDELINES

Invite God’s assistance.

Speak your own thoughts--with love, courtesy, care and moderation.

Welcome different opinions.

Maintain confidentiality.

Listen more than you talk. Share the time.

Look for the good in each other. Avoid criticism.

#### Process the Session

How can it assist a group to effectively study the Bahá'í writings when they first agree on discussion guidelines?

#### Note to Facilitator:

One way to manage group interaction is to establish discussion guidelines at the beginning. It is important that the participants are asked for input and that they agree to the final choices. The suggested guidelines listed above, based on the Bahá'í writings, are generally accepted by most participants, but they may want to put them into their own words, or clarify them for their situation. This is also a good point in time to discuss such things as: Can crying babies be in the group? When will breaks be? How strict will we be about the starting time? Is smoking allowed? Once these verbal agreements are established, your job will be much simpler. You merely need to remind the group what they decided. Of course, if a guideline isn't working, the group can always decide to modify it.

## Guidelines for Discussion

They must when coming together turn their faces to the Kingdom on High and ask aid from the realm of Glory.

‘ABDU’L-BAHÁ, *Consultation: A Compilation*, p. 6

Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs.

BAHÁ’U’LLÁH, *Proclamation of Babá’u’lláh*, p. 9

. . . when we put our trust in Him, Bahá’u’lláh solves our problems and opens the way.

LETTER ON BEHALF OF SHOGHI EFFENDI, *Power of Divine Assistance*, p. 23

Therefore true consultation is spiritual conference in the attitude and atmosphere of love. Members must love each other in the spirit of fellowship in order that good results may be forthcoming.

‘ABDU’L-BAHÁ, *Promulgation of Universal Peace*, pp. 72-3

They must then proceed with the utmost devotion, dignity, care and moderation to express their views.

‘ABDU’L-BAHÁ, *Consultation: A Compilation*, p. 6

Patience and restraint, however, should at all times characterize the discussions and deliberations . . . and no fruitless and hairsplitting discussions indulged in, under any circumstances.

LETTER ON BEHALF OF SHOGHI EFFENDI, *Consultation: A Compilation*, p. 16-17

The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to his exalted Threshold.

‘ABDU’L-BAHÁ, *Consultation: A Compilation*, p. 5

In view of this important administrative principle of frank and open consultation, the Guardian would advise you to give up the method of asking other members to voice your opinion and suggestions. This indirect way of expressing your views . . . would lead to many misunderstandings and complications.

SHOGHI EFFENDI, *Lights of Guidance*, p. 177

. . . every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed.

‘ABDU’L-BAHÁ, *Consultation: A Compilation*, p. 5

They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one’s views will lead ultimately to discord and wrangling and the truth will remain hidden.

*Bahá’í Administration*, p. 22

## Guidelines for Discussion, cont.

In discussions . . . Let no one assert and insist upon his own mere opinion; nay, rather, let each investigate reality with the greatest love and fellowship.

‘ABDU’L-BAHÁ, *Promulgation of Universal Peace*, p. 183

When you meet those whose opinions differ from your own, do not turn away your face from them. All are seeking truth, and there are many roads leading thereto. Truth has many aspects, but it remains always and forever one. . . .Do not allow differences of opinion, or diversity of thought to separate you from your fellow-men, or to be the cause of dispute, hatred, and strife in your hearts.

‘ABDU’L-BAHÁ, *Paris Talks*, p. 53

. . . it is in no wise permissible for one to belittle the thought of another.

‘ABDU’L-BAHÁ, *Consultation: A Compilation*, p. 6

Remember above all the teaching of Bahá’u’lláh concerning gossip and unseemly talk about others. Stories repeated about others are seldom good. A silent tongue is safest. Even good may be harmful if spoken at the wrong time or to the wrong person.

‘Abdu’l-Bahá in London, p. 131

It is an important principle of the Faith that one must not promise what one is not going to fulfill. Therefore, if a Bahá’í accepts confidential information either by virtue of his profession (e.g., as a doctor, a lawyer, etc.), or by permitting another person to confide in him, he is duty bound to preserve that confidentiality.

SHOGHI EFFENDI: *Lights of Guidance*, p. 335

Man should weigh his opinions with the utmost serenity, calmness and composure. Before expressing his own views he should carefully consider the views already advanced by others.

‘ABDU’L-BAHÁ, *Promulgation of Universal Peace*, p. 72

They must also learn to listen to the opinions of their fellow members without taking offence or belittling the views of another.

SHOGHI EFFENDI: *Lights of Guidance*, p. 180

Every one of the friends should highly praise the other and each should regard himself as evanescent and as naught in the presence of others.

‘ABDU’L-BAHÁ, *Consultation*, page 97

If we show love, patience, and understanding of the weakness of others, if we seek to never criticize but rather encourage, others will do likewise . . .

SHOGHI EFFENDI, *Lights of Guidance*, p. 90

. . . be silent concerning the faults of others. . . look always at the good and not at the bad.

‘ABDU’L-BAHÁ, *Bahá’u’lláh and the New Era*

**SAMPLE LETTERS, REPORT FORMS, ORDER FORMS**





**Sample Workshop Invitation Letter from Sponsoring Institution  
to Neighboring Assemblies, Auxiliary Board Members and Assistants**

Date

To

Dear Friends,

We are happy to announce that our [*Regional Training Institute or Local Spiritual Assembly*] has scheduled a Core Curriculum Race Unity Workshop on [*date and time*] at [*place*]. This workshop, designed to foster the raising of a new race – the human race – free of prejudice and truly united., has been developed by the National Bahá'í Education Task Force in response to the desire and guidance of the National Spiritual Assembly.

In [*month and year of your course*] [*training partners' names*] attended a Facilitator Training session at Louhelen Bahá'í School to prepare them to offer this Race Unity course to the communities in our area. Our [*Regional Training Institute or Local Spiritual Assembly*] is pleased to be the sponsoring institution for this important program.

Our [*Regional Training Institute or Local Spiritual Assembly*] invites you to recommend that all teachers, parents and community members involved in race unity work participate in this workshop, empowering them to take action in designing race unity projects and creating racially harmonious environments that promote and exhibit oneness.

Topics covered during the workshop sessions will include:

- Your Role as a Race Unity Worker
- A New Race: The Human Race
- Creating Racially Harmonious Environments for the Building of Prejudice-Free Communities
- A New Design for Race Unity: From Words to Action

Cost for all sessions and instructional materials is \$\_\_\_\_\_. All participants are respectfully requested to attend all sessions in the workshop.

We anticipate that this will be a very rich experience and look forward to your response and our joint venture in this important and timely shared enterprise during the Four Year Plan. Should you have any questions regarding the course, please contact [*Facilitators' names and phone #s*] who will be happy to answer any of your questions.

Please send or phone registration requests or recommended names by [*date*] to [*contact person's name, phone # & address*].

With loving Bahá'í greetings,

# Checklist

## Setting Up Race Unity Courses

---

- \_\_\_\_\_ My partner and I met with the sponsoring Spiritual Assemblies and received their guidance and support for our plan.
- \_\_\_\_\_ We consulted with our Auxiliary Board Member and assistants about creating more readiness in our community.
- \_\_\_\_\_ Letters of invitation are sent to surrounding Bahá'í communities, including teachers, as well as education committee members, local spiritual assembly members and those who plan deepenings and community events.
- \_\_\_\_\_ Follow-up phone calls are made to be sure that Bahá'ís in the area know about the course and schedule.
- \_\_\_\_\_ Books are ordered from BDS or Louhelen Bahá'í School.
- \_\_\_\_\_ The facility is inspected and plans made to assure that it is clean, pleasantly fragrant, comfortable, and attractive for the workshops.
- \_\_\_\_\_ Appropriate arrangements are made for children during the programs.
- \_\_\_\_\_ Arrangements are made for refreshments to be served.
- \_\_\_\_\_ We reviewed carefully each module to be offered, listed materials needed, and decided who will present each activity.
- \_\_\_\_\_ Materials are copied and prepared for each participant.
- \_\_\_\_\_ We arranged for music, art supplies, & audio-visuals to create a beautiful atmosphere for presentation of the modules.
- \_\_\_\_\_ We arranged to make Bahá'í prayer books and other Bahá'í holy books available during the workshops.
- \_\_\_\_\_ Our advisor was consulted to help us evaluate & problem-solve during the progress of our work plan.
- \_\_\_\_\_ We sought divine assistance for our work with participants.

## Collaborating with Other Core Curriculum Facilitators

Identify the Core Curriculum Parent Facilitators, Teacher Trainers, Marriage and Family Life Facilitators, Equality Facilitators, and Youth Empowerment Facilitators in your area.

Teacher Trainers: \_\_\_\_\_ Phone: \_\_\_\_\_

\_\_\_\_\_

Parent Facilitators: \_\_\_\_\_ Phone: \_\_\_\_\_

\_\_\_\_\_

Marriage and Family Life Facilitators: \_\_\_\_\_ Phone: \_\_\_\_\_

\_\_\_\_\_

Equality Facilitators: \_\_\_\_\_ Phone: \_\_\_\_\_

\_\_\_\_\_

Youth Empowerment Facilitators: \_\_\_\_\_ Phone: \_\_\_\_\_

\_\_\_\_\_

3. Schedule a consultation with the Facilitators.
4. Discuss areas of common work, potential linkages in parent-teacher relationships, community life, spiritual meetings, teaching and service projects, development of the children's potential as teachers and servants of the Cause, readiness of the community.
5. Develop strategies for collaboration and a process for obtaining the sponsoring Local Spiritual Assembly's approval and support.
6. Keep the National Bahá'í Education Task Force informed! We hope to share news of your community's progress toward child development centered communities.
7. Focus on love and unity.

"O my God! Unite the hearts of Thy servants and reveal unto them Thy great purpose. May they follow Thy commandments and abide in Thy law. Help them, O God, in their endeavor and grant them strength to serve Thee...."

Bahá'u'lláh

## COURSE REPORT FOR CORE CURRICULUM RACE UNITY COURSE

Facilitators are requested to complete this form and send it to the:  
National Bahá'í Education Task Force, Office of Education and Schools, Bahá'í National Center,  
1233 Central St., Evanston, IL 60201

within two weeks of the completion of the course.

E-mail reports prepared using this format are welcome: [SCHOOLS@usbnc.org](mailto:SCHOOLS@usbnc.org)  
Please also enclose roster of participants and summary or copy of their evaluations.

### FACILITATORS

Names \_\_\_\_\_

Addresses \_\_\_\_\_

Phone #s \_\_\_\_\_

### LOGISTICS

Sponsoring Institution \_\_\_\_\_ Location of Course \_\_\_\_\_

Dates of Course \_\_\_\_\_

Total # of participants \_\_\_\_\_ # completing all modules \_\_\_\_\_

Heritage:

\_\_\_\_ African American

\_\_\_\_ Hispanic

\_\_\_\_ Pacific Islands

\_\_\_\_ Anglo American

\_\_\_\_ Interracial

\_\_\_\_ Persian

\_\_\_\_ Asian

\_\_\_\_ Native American

Auxiliary Board Members present \_\_\_\_\_

Assistants to the Auxiliary Boards \_\_\_\_\_

### EVALUATION

1. Did you follow the procedures outlined?
2. What were the highlights of the course program for you and for the participants?
3. What problems did you encounter, if any?
4. How far did you achieve the goals of each module?

## COURSE REPORT FOR CORE CURRICULUM RACE UNITY COURSE (CONTINUED)

5. What provisions were established by the sponsoring institution for..  
follow through?

continued support?

networking?

materials development?

evaluation of work in the local Bahá'í community?

6. Further comments:

We love you and appreciate your noble service!

**Race Unity Course**  
**Sample Agenda**  
**1<sup>st</sup> Weekend**

**Saturday**

- 8:00 Registration, Continental Breakfast, Name Boards  
9:00 Devotions  
9:15 **Introduction** of facilitators and appreciation of the sponsoring Local Spiritual Assembly  
Getting to know you spiritually (forms and sharing); introductions  
10:00 Objectives of course, overview of Core Curriculum materials  
10:20 Give out Course Manuals; go over contents; something special for binder (leaves from Holy Land, petals from House of Worship, worry dolls or such item)  
10:30 Break  
10:40 Overview of Themes and Lesson Objectives  
Introduction to **Module I**  
10:50 **Spiritual Framework for the Race Unity Worker**  
Understanding the Spiritual Source (exploration of the Bahá'í writings--the Covenant)  
12:00 Conquering Self (ex. of Shoghi Effendi)  
12:30 Lunch  
1:15 **Standards of the Race Unity Worker**  
The Indispensability of True Spiritual Consultation ('Abdu'l-Bahá's story about Disciples)  
1:45 **Historical Legacy of the Race Unity Worker**  
Fragmentation and Integration (Richard Thomas video, choose 30-45 minutes to show)  
2:45 Carrying on the Legacy: Personal Plan (introduce and integrate with break)  
2:50 Break  
3:05 Review Module I/Introduce **Module 2** Themes and Objectives  
3:10 **Destiny of Children as a New Race**  
Letter from National Spiritual Assembly to Prejudice Free Forum  
3:30 **Standards and Attributes of a New Race**  
Standards and Attributes of the Prejudice-Free Person (exploration of Writings, treasure chest posters)  
4:45 **Transformation to a New Race**  
Example of a Race Unity Worker as Standard Bearer (Louis Gregory video)  
5:45 Summarize Module 2, Closing Devotions

**Sunday**

- 8:00 Devotions  
8:15 Introduction **Module 3** Themes and Objectives  
8:30 **A Shared Vision of Oneness**  
Unity in Diversity: An Exploration of the Bahá'í writings (Think, Feel, Do) drama skit  
9:45 A Vision of Race Unity (statement from National Spiritual Assembly; lesson to share w/children)  
11:00 Break  
11:15 **A Shared Participation by All**  
Supporting Each Other ("Let the..." Shoghi Effendi)

- 12:30 Lunch
- 1:15 **A Shared Approach: Service, Love, Prayer**  
(capsulize the three parts by calling participants back to Shoghi Effendi: “Let neither think that anything short of genuine love, extreme patience, true humility, consummate tact, sound initiative, mature wisdom, and deliberate, persistent, and prayerful effort...”)  
Love One Another (memorization)
- 1:45 Summary of Module 3/Introduction **Module 4** Themes and Objectives
- 2:00 **A Learning Framework**  
From Fact to Feat: Core Curriculum Learning Framework
- 2:30 **Designing the Race Unity Project**  
Making Use of Available Resources
- 3:00 Actions That Speak to the World (Calling All Colors video; discuss demonstration of K,W,SP,ES; create a race unity project for the community, home or children’s class)
- 5:00 **Manifesting Diversity in the Community**  
Nineteen Day Feast or Spiritual Gathering (assign task, form groups, plan during/after dinner)
- 5:15 **Conclusion**  
Summary of course  
Evaluations  
Closing Activity: The Hopeful Journey to Race Unity
- 5:45 Dinner
- 7:30 Unity Feast or Spiritual Gathering with entire family and friends invited (a step in the journey)

**Race Unity Course**  
**Sample Agenda**  
**2<sup>nd</sup> Weekend**

**Saturday**

- 8:00 Registration, Continental Breakfast
- 8:45 Devotions (should reflect the spiritual source of the race unity work, connecting it to the Covenant)
- 9:00 **Introduction**  
Welcome  
Family Genealogy - Lifeline
- 9:45 Review 1<sup>st</sup> Weekend - the 4 Modules and overall objectives  
**Module 1: Preparation for Your Role as Race Unity Worker**  
Overview Themes and Objectives, reminding participants that our work is done within a spiritual framework
- 9:50 **Spiritual Framework for the Race Unity Worker** – Bury Your Fears in the Assurances of Bahá'u'lláh
- 10:30 Break
- 10:40 **Standards of the Race Unity Worker** – Qualities, Attributes and Responsibilities of the RU worker
- 11:30 **Historical Legacy of the Race Unity Worker** – Fragmentation and Integration (segments of R. Thomas video)
- 12:30 Lunch
- 1:30 Exploring One's Role (Pupil of the Eye or Behold Me)
- 2:30 Summarize Module 1  
**Module 2: A New Race: the Human Race**  
Overview Themes and Objectives
- 2:45 **Standards and Attributes of the Prejudice-Free Person** – Organic Unity
- 3:45 Break
- 4:00 **Transformation** – A New Race: The Human Race (drama)
- 5:30 Summarize Module 2  
Closing Devotions

**Sunday**

- 8:45 Devotions
- 9:00 **Module 3: Creating Racially Harmonious Environments for the Building of Prejudice-Free Communities**
- 9:15 **A Shared Participation by All** – Valuing Diverse Contributions (paper bag activity)
- 10:45 Break
- 11:00 **A Shared Approach: Love, Service, Prayer** – Embracing Diverse Ways to Serve (video A Time to Serve)
- 12:30 Lunch
- 1:30 **Module 4: from Words to Action**  
Overview Themes and Objectives
- 1:45 **Manifesting Diversity in the Community** – Extending Core Curriculum into Community Gatherings
- 2:45 **Designing the Race Unity Project** – Create a Fireside or Presentation on Oneness
- 5:00 **Conclusion** – Spiritual Baggage for the Race Unity Journey  
Evaluations, parting love, devotions, gifts



## RACE UNITY COURSE

### Study Circle Format – Ten Sessions

#### SESSION ONE

- Introduction  
Getting to know you spiritually
- Objectives of course, overview of Core Curriculum
- Overview of Themes and Lesson Objectives  
*Spiritual Framework for the Race Unity Worker*  
Understanding the Spiritual Source
- Conquering Self (ex. of Shoghi Effendi)

#### SESSION TWO

- *Standards of the Race Unity Worker*  
The Indispensability of True Spiritual Consultation
- *Historical Legacy of the Race Unity Worker*  
Fragmentation and Integration (Richard Thomas video)
- Carrying on the Legacy: Personal Plan
- *Destiny of Children as a New Race*  
Letter from National Spiritual Assembly to Prejudice Free Forum

#### SESSION THREE

- *Standards and Attributes of a New Race*  
Standards and Attributes of the Prejudice-Free Person
- *Transformation to a New Race*  
Example of a Race Unity Worker as Standard Bearer (Louis Gregory video)

#### SESSION FOUR

- *A Shared Vision of Oneness*  
Unity in Diversity: An Exploration of the Bahá'í writings
- A Vision of Race Unity (statement from National Spiritual Assembly; lesson to share w/children)

#### SESSION FIVE

- *A Shared Participation by All*  
Supporting Each Other (“Let the...” Shoghi Effendi)
- *A Shared Approach: Service, Love, Prayer*  
Love One Another (memorization)

#### SESSION SIX

- *A Learning Framework*  
From Fact to Feat: Core Curriculum Learning Framework
- *Designing the Race Unity Project*  
Making Use of Available Resources

- Actions That Speak to the World (Calling All Colors video; create a race unity project for the community, home or children’s class)
- *Manifesting Diversity in the Community*  
Plan a Nineteen Day Feast or Spiritual Gathering  
Closing Activity: The Hopeful Journey to Race Unity

**Between sessions six and seven, hold a spiritual gathering with all family and friends invited (a step in the journey)**

#### SESSION SEVEN

- Family Genealogy – Lifeline  
Review first six sessions - the 4 Modules and overall objectives;
- *Spiritual Framework for the Race Unity Worker*  
Bury Your Fears in the Assurances of Bahá'u'lláh
- *Standards of the Race Unity Worker*  
Qualities, Attributes and Responsibilities of the RU worker
- *Historical Legacy of the Race Unity Worker*

#### SESSION EIGHT

- Exploring One’s Role (Pupil of the Eye or Behold Me)
- *Standards and Attributes of the Prejudice-Free Person – Organic Unity*
- *Transformation – A New Race: The Human Race*

#### SESSION NINE

- Creating Racially Harmonious Environments for the Building of Prejudice-Free Communities
- *A Shared Participation by All*  
Valuing Diverse Contributions
- *A Shared Approach: Love, Service, Prayer*  
Embracing Diverse Ways to Serve (video A Time to Serve)

#### SESSION TEN

- *Manifesting Diversity in the Community*  
Extending Core Curriculum into Community Gatherings
  - *Designing the Race Unity Project*  
Create a Fireside or Presentation on Oneness
- Conclusion – Spiritual Baggage for the Race Unity Journey Evaluations**

