

EXAMPLES OF WORK AT EACH KEY STAGE

[Awareness, Mystery and Value, p.63 onwards]

Suggestions for fulfilling the Learning Opportunities, arranged by Study Units for each Key Stage.

Use in conjunction with 'Key Features of the Bahá'í Faith at each Key Stage' to ensure that the examples chosen are suited to both the pupil's age/aptitude.

Words in *italics* appear in the Glossary.

EXAMPLES OF WORK FOR KEY STAGE 1

UNIT 1 OURSELVES

[after Sikhism, p.65]

BAHÁ'Í FAITH

- human experience examples can be used at Key Stage 1 as a starting point for understanding religious beliefs and ideas;
- human experience examples;
- prayer as private communication with God; daily *Obligatory Prayer*; *Bahá'is* use prayers revealed by *Baha'u'llah*; *meditation*;
- aspects of human nature, e.g. the moral tale 'The Spotlessly Leopard' illustrating self-respect, contentment and generosity; also as expressed in children's prayers.

UNIT 2 FESTIVALS AND CELEBRATIONS

[after Sikhism, p.67]

BAHÁ'Í FAITH

- human experience examples;
- Naw Ruz* (New Year – 21 March) and the days of festivity before the month of the *Fast (Ayyam-i-Ha)*; birthday of the Founder of the *Bahá'í Faith Baha'u'llah*;
- celebrations take on the 'flavour' of the culture the *Bahá'is* are living in; sharing of food when the *Fast* is broken;
- days of festivity are days for hospitality and charity, remembering especially at this time *Baha'u'llah's* teaching that we should be kind, loving, helpful and courteous to others.

UNIT 3 SPECIAL BOOKS

[after Sikhism, p.69]

BAHÁ'Í FAITH

- human experience examples;
- stories about the lives of the central characters of the *Baha'i Faith*: the *Báb* (fore-runner), *Baha'u'llah* (Founder) – their teachings about God and guidance for our lives, and 'Abdu'l-Baha (son of *Baha'u'llah* and 'perfect exemplar' of the teachings) his kindness and love for all the peoples of the world;
- the *Kitab-i-Aqdas* (the *Most Holy Book*, or the *Book of Laws*), the word of God revealed by *Baha'u'llah* giving guidance for mankind in this day;
- daily reading and meditation on the *Holy Writings* as an inspiration and guidance for life.

UNIT 4 FRIENDS, FAMILY AND COMMUNITY

[after Sikhism, p.71]

BAHÁ'Í FAITH

- human experience examples;
- the *Bahá'í community*, the story 'My Name is Nabil'; the *world Bahá'í community* as one family;
- Nineteen Day Feasts* (devotional and social gatherings for the whole community, following the *Bahá'í calendar* of 19 months), *community school*; *summer schools*.

UNIT 5 MILESTONES IN FAMILY LIFE

[after Sikhism, p.73]

BAHÁ'Í FAITH

- a human experience examples;
- b marriage – a simple ceremony of taking a vow before God; marriage as an institution of God; family as the foundation of society.
- c none;
- d Each baby is special as the human soul comes into being at conception; fifteen as the age of maturity (laws of daily prayer and fasting become binding); twenty-one as the age of full participation in Bahá'í administrative life.

UNIT 6 RULES AND CHOICES

[after Sikhism, p.75]

BAHÁ'Í FAITH

- a human experience examples;
- b daily *Obligatory Prayer*; observing the *Fast* once a year. *Baha'u'llah* teaches that the Earth is one country and mankind its citizens; we must live in harmony with each other. We should sort out our problems by discussing them together. Rules and laws are for our guidance and everybody's benefit. We must love, obey and respect our parents and teachers, and avoid *back-biting*;
- c stories with a moral message; examples of moral behaviour from the lives of the *Báb*, *Baha'u'llah* and *'Abdu'l-Baha*;
- d *Baha'u'llah* teaches that people should be kind, loving, helpful and courteous to everyone.

UNIT 7 SPECIAL PLACES

[after Sikhism, p.77]

BAHÁ'Í FAITH

- a human experience examples;
- b *Bahá'í World Centre* in the *Holy Land (Haifa)* as a place of *pilgrimage*; *Bahá'í Houses of Worship* on all the major continents around the world – open to followers of all religions. National and local *Bahá'í* centres, and use of the individual's home for meetings and worship;
- c the 7 *Bahá'í Houses of Worship* each have an architectural style appropriate to the surrounding culture (e.g. the Indian Temple is like a lotus flower), but have some features in common: 9-sided, no ornamentation except the '*Greatest Name of God*', no pulpit;
- d *Bahá'í World Centre* buildings (the '*Arc*') have special significance as they are centred around the *Shrines* of the central figures on *Mount Carmel*; open to all, but also the administrative centre of the Faith.

UNIT 8 THE WORLD AROUND US

[after Sikhism, p.79]

BAHÁ'Í FAITH

- a human experience examples;
- b there is one God, Who created the world and everything in it; the qualities or attributes of God: All-Powerful, All-Merciful, All-Bountiful, Everlasting; God has a special love for the human race which is shown through the beauty and variety of creation, and through sending His *Messengers* to guide us over the centuries;
- c pupil's own ideas/beliefs.

UNIT 9 THE LIFE OF JESUS

EXAMPLES OF WORK FOR KEY STAGE 2

UNIT 1 OURSELVES

[after Sikhism, p.83]

BAHÁ'Í FAITH

- a human beings have an eternal soul which progresses after death through all the spiritual worlds towards God;
- b to prepare themselves for life in the worlds beyond, humans must develop spiritual qualities in this life, e.g. chastity, humility, moderation, service, honesty, radiance, wisdom. The importance of good example within the family;
- c we are all one family, regardless of religion, gender or race; *Unity in Diversity*;
- d reflecting on stories from the history of the *Bahá'í Faith*, and of 'Abdu'l-Baha;
- e stories which tell us about human nature, e.g. stories from the life of 'Abdu'l-Baha.

UNIT 2 WHAT'S IT LIKE TO BE A CHRISTIAN – THE LIFE AND TEACHING OF JESUS

UNIT 3 WRITINGS

[after Sikhism, p.87]

BAHÁ'Í FAITH

- a different types of *Holy Writings: Tablets and Books* revealed by *Baha'u'llah*, writings of 'Abdu'l-Baha, notes of early pilgrims (stories from the life of 'Abdu'l-Baha);
- b all *Sacred Writings* of *Baha'u'llah* and the *Báb* regarded as the revealed word of God; writings of 'Abdu'l-Baha are interpretations of the teachings of *Baha'u'llah*; pilgrim's notes are unreliable in accuracy;
- c the original manuscripts of the *Sacred Writings* are kept in a special building at the *Bahá'í World Centre* and only viewed on pilgrimage; for everyday use Bahá'is read from authorised translations in their own language (not interpretations) of the *Holy Writings*; prayer books and other books containing the *Sacred Writings* handled with respect (not put on floor) as practice; some special Writings said while standing facing in the direction of the *Holy Shrines*;
- d moral and spiritual stories drawing upon sacred scriptures, illustrating, e.g. generosity, honesty, kindness, respect, etc.;
- e pupil's own work.

UNIT 4 WHAT'S IT LIKE TO BE A CHRISTIAN – BELONGING, BELIEF AND IDENTITY

UNIT 5 JOURNEYS

[after Sikhism, p.91]

BAHÁ'Í FAITH

- a reasons for going on pilgrimage to the *Holy Land* and other places of religious significance in the *Bahá'í Faith*;
- b visiting the *Shrines* of the *Báb* and *Baha'u'llah* on *Mount Carmel*; special revealed prayer (the *Tablet of Visitation*) recited; special reverence;
- c marriage vow; special preparations for burial; a Bahá'í funeral;
- d the *burial ring* and its inscription; the journey of life: we must develop spiritual qualities in this life to prepare us for life in the worlds beyond.

UNIT 6 BARRIERS AND BRIDGES

[after Sikhism, p.93]

BAHÁ'Í FAITH

- a human experience examples used as a starting point;
- b stories about 'Abdu'l-Baha and the example he set: feeding the poor, treating all people equally, etc.; Bahá'í social and economic projects in developing countries; teachings that direct humanity towards an ever-advancing civilisation, making the world a better place, above all *World Peace*; 'The Refuge and the Cave' story;
- c the principle teachings: the Oneness of God, oneness of religion, oneness of mankind, equality of man and woman, abolition of all forms of prejudice, abolition of extremes of wealth and poverty, the harmony of science and religion, the independent search for truth;
- d pupil's own ideas and views in the light of responses from a, b and c above.

UNIT 7 EXPRESSIONS OF BELIEF

[after Sikhism, p.95]

BAHÁ'Í FAITH

- a examples such as:
 - i the *9-pointed star*
 - ii calligraphy – the *Greatest Name of God*
 - iii prayer beads
 - iv facing the *Qiblah*
 - v symbolism used in the *Sacred Writings*: of water, light, the rose, the nightingale
 - vi the architecture of the *Bahá'í Houses of Worship*
 - vii chanting of *Bahá'í prayers/Writings*
- b using appropriate forms of expression, e.g. as above;
- c the *9-pointed star* as a symbol of the *Bahá'í Faith*.

UNIT 8 QUESTIONS AND MYSTERIES

[after Sikhism, p.97]

BAHÁ'Í FAITH

- a belief in God's creative power as illustrated in the wonders of the natural world; the Kingdoms of Being: Mineral, Vegetable, Animal, Human and Spiritual reflect the attributes of God to different degrees;
- b belief in God as unknowable in essence, single, alone and cannot be contained in physical form; known through His attributes which are demonstrated by His creation;
- c creation is for human benefit; *Baha'u'llah* teaches that peace cannot be established until there is unity among mankind, but without losing diversity i.e. *Unity in Diversity*;
- d humans have an eternal soul which progresses through all the spiritual worlds towards God; we need to develop spiritual qualities in this life; beliefs in the justice and mercy of God; the harmony of science and religion.

UNIT 9 LIFE STORIES

[after Sikhism, p.99]

BAHÁ'Í FAITH

- a the life of the *Báb* (herald of the *Bahá'í Faith*), His exemplary conduct and transforming effect on others (20,000 *martyrs* died for His cause), His imprisonment and martyrdom; the life of *Baha'u'llah* born a nobleman, His persecution as a leading follower of the *Báb* (*Bábi*), the onset of His *Revelation*, His many years of exile to several countries where His natural majesty was recognised by others (despite Him being a prisoner), the purpose of His coming, His teachings;
- b the importance of acquiring and practising virtues and spiritual qualities: honesty, chastity, humility, generosity, kindness etc.; the principles of the *Bahá'í* teachings;
- c pupil's own reflections and ideas.

EXAMPLES OF WORK FOR KEY STAGE 3

UNIT 1 EXPERIENCE AND BELIEF

[after Sikhism, p.105]

BAHÁ'Í FAITH

- a the unique spiritual nature and purpose of humans. Humans possess a *soul* which develops spiritual qualities in this life and continues to progress after death through other worlds of God;
- b our purpose is to know and love God; the transforming power of the Words of God, studied in small groups in the community, at *Summer Schools*, weekend schools, etc.;
- c prayer in the life of a *Bahá'í*; prayer is said in private. *Obligatory daily prayers and meditation*; reading the *Sacred Writings* each day;
- d *Baha'u'llah's* experience whilst imprisoned in the *Siyáh-Chál (the Black Pit)*, when He accepted His mission from God; stories of transformation through religious experience: the story of Badi.

UNIT 2 HUMAN BEINGS AND THE ENVIRONMENT

[after Sikhism, p.107]

BAHÁ'Í FAITH

- a creation is for human benefit, but we have a responsibility for the well-being of the earth; moderation in all things;
- b respect for all forms of life; kindness towards all beings. Prohibition against the use of alcohol and harmful drugs which interfere with our powers of reasoning;
- c we have a responsibility to care for the earth; work with the United Nations and its agencies, for conservation, and health promotion projects in developing countries;
- d the adoption of a new *calendar* by the *Bahá'í Faith*, with 19 months of 19 days (and 4 or 5 *intercalary days*); *Naw Ruz* (start of the New Year) at the time of the Spring Equinox; the *Nineteen Day Feast* at the start of each month.

UNIT 3 WHERE'S THE ANSWER?

[after Sikhism, p.109]

BAHÁ'Í FAITH

- a examples of calligraphy : the *Greatest Name* and 'ringstone' symbol; the architecture of the *Bahá'í Houses of Worship* (9-sided; reflecting the culture of the country where it is sited; not decorated with paintings etc.); chanting the *Sacred Writings*; the use of the capital letter when writing about God, His Messengers, or His Holy Word, as a sign of respect;
- b beliefs about inspiration and revelation from God through His Messengers (which have come throughout history: including Krishna, Moses, Buddha, Jesus, Mohammed and more recently the *Báb* and *Baha'u'llah*); the idea of 'progressive revelation';
- c the range of *Sacred Texts: Tablets, Books*, verses revealed by God through *Baha'u'llah*, and written down as they were revealed. The importance of accurate and authorised translations of these (which were checked in their original language of Persian by *Baha'u'llah* Himself), which are read by *Baha'is* every day (many have been translated into numerous languages);
- d the independent investigation of truth. Social teachings for the different religions of the world differ in some respects, but the *Messengers of God* have brought the same spiritual teachings, thus renewing the Word of God as mankind evolves over time.

UNIT 4 BELONGING, BELIEF AND IDENTITY

[after Sikhism, p.111]

BAHÁ'Í FAITH

- a study of a *Bahá'í community*; '*unity in diversity*'; the role of the *Local Spiritual Assembly* as 'parent' of the community;
- b the *Nineteen Day Feast* as a focus for community life and worship; celebration of the nine *Holy Days* through the year;
- c *Unity in Diversity – Bahá'ís* come from all backgrounds (social, racial, religious) and the local community reflects this diversity; each person encouraged to retain their own culture; all views are equally valid and by being equally respected during *consultation*, problems can be solved; the concept of the *Covenant* to preserve the unity of the Baha'í Faith;
- d The *Bahá'í World Community*; the *Administrative Order* as a framework: free election by secret ballot of administrative bodies at the Local, National and International levels; prohibition of electioneering.

UNIT 5 LIFE'S JOURNEYS

[after Sikhism, p.113]

BAHÁ'Í FAITH

- a The *Bahá'í* response to times of happiness and suffering – obedience to the Will of God;
- b Rights and responsibilities of both children and parents within the family; the age of 'maturity' is 15; the Marriage vow;
- c *Pilgrimage*; stages in life: attaining maturity at 15 (independent investigation of truth begins in earnest, participation in the *Fast* and daily *Obligatory Prayer* begins), full participation as a member of the Bahá'í community at 21 (voting rights, eligible for election); coping with death of loved ones through prayer.

UNIT 6 KEEPING THE RULES

[after Sikhism, p.115]

BAHÁ'Í FAITH

- a The principle *Bahá'í* teachings; the notion of evil as the absence of good; the *Kitab-i-Aqdas (Book of Laws)*;
- b The *Bahá'í Faith* has no clergy; the *Sacred Texts* revealed by *Baha'u'llah* are many, not all are translated as yet. The supreme ruling body, the *Universal House of Justice* is elected every 5 years by secret ballot, and is only empowered to legislate on matters not determined in the *Sacred Writings* (has no power to change the meaning of anything in the Writings);
- c The idea of the reading of the *Sacred Writings* as guidance during our lives; the importance of free will; true liberty lies in obedience to the laws of God; individual obligations to study the Faith, to be usefully occupied, to pay *Huquq'u'llah*;
- d Comparison of ideal *Bahá'í* behaviour with, e.g. selfish behaviour, in a variety of ethical dilemmas, e.g. telling the truth v. loyalty to a friend. Application of justice, mercy, love. Use of Scripture, prayer, example, reason.

UNIT 7 EXPRESSIONS OF BELIEF

[after Sikhism, p.117]

BAHÁ'Í FAITH

- a *Daily Prayer*, the *Fast*, community life, humanitarian service projects; deeds more important than words alone; the use of the arts to express spirituality;
- b the *Nineteen Day Feast*; celebrations of the *Holy Days*; working with other groups in fellowship;
- c The life of 'Abdu'l-Baha as an example; work of the international *Bahá'í* community with United Nations agencies; Ruhiyyeh Khanum (wife of the Guardian), Malietoa Tanumafili (Head of State of Western Samoa), Dizzy Gillespie.

UNIT 8 WHAT DO PEOPLE BELIEVE?

[after Sikhism, p.119]

BAHÁ'Í FAITH

- a key terms and their importance to believers: the names and *attributes* of God; God as an *Unknowable Essence*, the *Greatest Name*, *Progressive Revelation*, *Messenger of God*, *Unity in Diversity*, *Consultation*, *Qiblah*, *Administrative Order*;
- b God as Creator, pre-existent, All-Knowing, All-Powerful, All-Merciful; the Kingdoms of being: mineral, vegetable, animal, human and spiritual; God's *Covenant* with Mankind through His Messengers; as mankind has evolved physically and socially, so he is also evolving spiritually;
- c our purpose is to know and love God, and to develop spiritual qualities in this life for the benefit of our soul which continues to progress in other worlds of God;
- d the notion of evil as the absence of good; suffering and death in the light of belief in God's mercy and justice; at death the immortal soul is freed from the fetters of material existence and progresses towards God throughout eternity; there are no 'earth-bound' souls (ghosts).

UNIT 9 WHAT'S TO BE DONE?

[after Sikhism, p.121]

BAHÁ'Í FAITH

- a rights and responsibilities of both children and parents within the family and the wider community. Attitudes that extremes of wealth and poverty should be avoided, and the elimination of all prejudice; the prime importance of justice;
- b being committed to *Bahá'í* values: equality of men and women, respect for others, work as worship, deeds more important than words, working with others towards world peace;
- c the role of the *Spiritual Assembly* in looking after the spiritual welfare of the community, arranging talks, study groups, devotionals etc.;
- d 'Abdu'l-Baha as the perfect exemplar of the Bahá'í life – stories from his travels in the West; stories from the lives of the *Báb* and *Baha'u'llah*; stories of individuals transformed by their teachings: Badi, Mullah Husayn, Tahireh, and early Western *Bahá'ís* Thomas Breakwell, Martha Root, Louis Gregory.