

# **LIGHT UPON LIGHT**

**A SYLLABUS FOR BAHÁ'Í EDUCATION**

**INSPIRED BY THE**

**UK NATIONAL BAHÁ'Í CURRICULUM**

# Light Upon Light

## A Syllabus for Bahá'í Education

### inspired by the UK National Bahá'í Curriculum

Compiled by Alan Woodhurst, May 2000 – June 2001.

Approved for use in all schools and educational institutions.

*“Training in morals and good conduct is far more important than book learning. A child that is cleanly, agreeable, of good character, well-behaved – even though he be ignorant – is preferable to a child that is rude, unwashed, ill-natured, and yet becoming deeply versed in all the sciences and arts. The reason for this is that the child who conducts himself well, even though he be ignorant, is of benefit to others, while an ill-natured, ill-behaved child is corrupted and harmful to others, even though he be learned. If, however, the child be trained to be both learned and good, the result is light upon light.”*

‘Abdu’l-Bahá.  
Bahá'í Education (UHJ compilation 7), p.46.

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## Preface

This syllabus was written as a personal goal for the 12-month plan, following a request by the CBES. While working for the Ferraby Bahá'í School, first as a teacher, then as director, I have written 2 syllabi for the school, one in the early 80's and another in '98. Since retiring from full-time employment, I have been able to dedicate a substantial part of my life to Bahá'í Education, and felt able to tackle the more demanding task of developing a national syllabus and lesson plans. Now being the educational consultant for the above school, I will have an opportunity to perform an evaluation of my work over the next few years – a partial evaluation of years N1,1,4,7,10 has already been done.

The title of the syllabus comes from the quotation by 'Abdu'l-Bahá on page 2. It indicates the integration of spiritual and material education that we must have in all our lessons.

I would like to acknowledge the help I received from various people, in particular John Lester & Barbara Hunt, who lent me books, read some parts and offered advice; and Clare Whitehead, who is tackling the enormous task of obtaining permission to reproduce copyright material in the lesson plans. It should also be stated that the syllabus was only completed thanks to my family being very patient and putting up with jobs around the house taking much longer to get done than normal and the computer being busy at all sorts of unusual hours!

Alan Woodhurst, April 2002.  
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We live in an ever-changing society. Sometimes the pace of change is so rapid that we lose sight of the important and universal things in life. Sometimes, it seems as though society is out of control and lost without guidance. Guidance is best instilled in the young since it is at that age that humans are at their most receptive. As 'Abdu'l-Bahá writes "In a time to come, morals will degenerate to an extreme degree. It is essential that children be reared in the Bahá'í way, that they may find happiness both in this world and the next."(1). Following cases such as the Jamie Bulger murder case a few years ago, a national drive towards the moral education of children was inspired and more recent events of Sept 11th 2001 indicate that tolerance and understanding are another key to the peaceful coexistence of humanity. The CBES hope that what is contained within this syllabus may be offered as a helpful tool in instilling those timeless values which will guide humanity and its future society towards a golden age of peace and prosperity for all.

The CBES are extremely grateful to Alan Woodhurst for his careful and methodical preparation of this syllabus which will be of great service to teachers of Bahá'í children's classes. His commitment to preparing a full set of lesson plans to support this syllabus over the coming years will further increase its usefulness. In a time when the Universal House of Justice (2) has instructed us that the establishment of children's classes should be among the initial goals of all local communities, resources which will help us in this task are invaluable.

The CBES wishes all users of this syllabus its love and thanks for their work in this vital area of service.

The Children's Bahá'í Education Service  
July 2002

- (1) Selections from the Writings of 'Abdu'l-Bahá, 100, page 127  
(2) Letter to the Conference of the Continental Board of Counsellors from the Universal House of Justice, 9th January 2001

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## Introduction.

This syllabus indicates what can be studied in each of 24 lessons for every year from age 2½ to age 18, giving plenty of references to suitable material. Every teacher should read this entire introduction and then read one of the following sections according to the age of their students (2 sections for years 7 to 9). For each of the 16 years of the syllabus there is one page listing the themes or main topics for each of the 24 lessons, then 3 pages (one for each term) giving references and brief notes. After the syllabus is some optional reading; ‘Supporting material’ will mainly be of interest to educational consultants rather than teachers, ‘Lesson plans’ which explains how the lesson plans will be added to in the next few years. Although most community schools in the UK have three 10-week terms, it would not be sensible to plan teaching for all of the 30 weeks. There is often a special week in a term, maybe in celebration of a Holy Day, and other activities – such as enrolment, tests, special visitors – are likely to take up the equivalent of one week’s time altogether in any term. Thus the syllabus has been planned with 8 teaching weeks per term; however, there is plenty of material to expand the programme to 10 weeks per term if desired.

### References

References to material are usually given as abbreviations, and details can be found before the syllabus, including (for most references) lists of page numbers used, so that the teacher can avoid using extra material which is scheduled for a later or earlier lesson. The teacher should allow time to look at references well before each lesson, since they vary considerably; some might be suitable for using with a class as they are, but most will need selection/adaptation to suit particular groups of students – some (especially E) are lesson plans, but many are just quotations from our Writings or material aimed at adults, both of which will need a lesson to be planned around them; for some lessons there is too much material, so you will need to select what to use, for others there might not be enough. Teachers should feel free to use any material that they may have access to, for any item, as long as this is documented in the school archives, so that another teacher can easily avoid using the same material with the same students later. This syllabus aims to cover the national curriculum while avoiding unnecessary repetition; revision and repetition of items is required for learning, but different material is essential to maintain attention of students. Do not try to cover all the material, where possible there are deliberately too many references; this is in case teachers do not have access to all the books – hopefully they will have at least one of those mentioned, and material is being provided with lesson plans where copyright permits.

### Layout of information for lessons

Most lessons have an introduction which suggests a theme and/or indicates a possible arrangement of the material. All main items have at least one reference and the = sign is used to precede the references. In addition to the main item(s), all lessons have a virtue (after V:) and an extract from the Bahá’í Writings (after W: ) indicated for special study (the latter may be the same as a reference for one of the main items, actual or implied, or it may be unique). Study of virtues (2 lessons per virtue) is based on the Virtues Guide (those not in the Guide will be dealt with while lesson plans are being produced over the next 3 years).

### Virtues and Writings

All items in the UK National Bahá’í Curriculum appear at least once in the syllabus, and a few additional items have been added (see technical file in supporting material folder). Before designing the syllabus, the items in the National Curriculum were divided into 3 parts; the Bahá’í

Writings, the virtues, and the rest. Every lesson is planned to have something from each of these 3 parts. Each virtue is dealt with in two consecutive lessons; it is to be introduced in the first, homework set, then followed up in the second; in either or both lessons role play should be used. It must be emphasised at this point that the division into 3 parts is to ensure balance; it does NOT mean that a lesson should be so divided. Throughout every lesson a teacher should have virtues in mind; whereas at specific times a particular virtue will be studied, the teacher should ensure that students are aiming to be virtuous at all times, and draw attention to any significant departures from this. Likewise all teaching should be based on the Writings, and teachers should share with their students any quotations felt relevant to the lesson at any time; specific extracts from the Writings are highlighted in each lesson only to give an overall balance, to make sure that all the sources in the curriculum are used regularly. There is one other consideration about virtues: they are ideal to start a lesson when students are present who are not from Bahá'í families, and maybe this is a good idea in any case for all students; if we adopt this idea now, while most classes only contain Bahá'í students, then we won't need to re-think when others join.

### Coverage of curriculum

To implement the national curriculum fully, you should not continue a lesson on a following occasion *with the aim of completing it*, otherwise you will just get further and further behind with the schedule. It is best to always start a lesson with a new topic; sometimes after break it might be considered desirable to finish a specific activity from a previous lesson, this is OK; or a lesson might not have enough material, when the spare time at the end can be used on something from a previous lesson, also OK. Don't worry if one of the items for a lesson is omitted; it will probably occur again (see next paragraph) and you could make a note of it so that it can be given priority next time, either by yourself or another teacher (who will need your note of it!). You will find that some items are repeated in the same year. Nor should you spend a long time going over material missed through absence; just do the normal short revision and give any handouts for study at home, with help from parents as necessary.

### Repetition of items

While using a particular year of the syllabus, you might be interested to know in which year an item occurs again; it can be looked up in the alphabetical index (supporting material folder). To see at a glance which other references are used for an item in other years, &/or to see where an item occurs in the National Curriculum, refer to the strands file (supporting material folder), using the strand etc. given in the alphabetical index. Example of use: When teaching year 6 lesson 18, you wonder where else elections are studied.

In the alphabetical list you find two entries –

elections and conventions; Voting, - yr.3,6,9,13. =2d xv

elections, Bahá'í; Voting and (skill) - yr.3,12. =3d iiG 6

– which tell you that elections should have been taught in year 3 (if this syllabus had been followed for the last 3 years) and is due to be taught again (at a more sophisticated level) in years 9,12 & 13; also it appears in strands 2d and 3d of the national curriculum, at the positions indicated.

## **Guidance for each part of the syllabus.**

**Early years** For the early years ( N1, N2 and 0 ) there is normally only one main item, since at their age the amount which can be remembered will be quite small, and various activities will be appropriate to emphasise the item in different ways, sometimes very subtly while they play.

After the early years, the state school year numbers from 1 to 13 are used.

**Years 1-3** Years 1 to 3 have, as a transition between one main item (in the early years) and 3 or 4 items (from year 4 onwards), 2 or 3 items per lesson. The first one is intended to be the main topic, but the division of time between them is left to the discretion of the teacher.

**Note:** At the end of the list of items for most lessons is one or more extra items, indented & in small type. These were in the first draft but, following evaluation, it is suggested that these be omitted. Flexibility is expected for children of this age, and the teacher will adapt the syllabus &/or the lesson plans to suit the students in that particular class.

**Years 4-9** For years 4 to 9 the first topic named is still the main one for each lesson. It is to be given about 1/3 of the time. The next topic also has about 1/3 of the time & is related to the first whenever possible. In about ¾ of the lessons the 3<sup>rd</sup> is in *italics* and is *devotional-related*, in which case there is another topic and these last 2 have 1/6 of the time each. This does NOT mean that the lesson is to be divided into 3 or 4 separate parts, a theme is normally stated and the teacher should integrate the items into the theme.

**Junior youth** From year 7 onwards, some lessons have the theme of marriage; Starting with lesson 6 of year 7, an alternative programme is suggested for strand 3b: Family skills, using the booklets “Bahá’í Marriage Programme” and “Bahá’í Parenting Programme”. Agreement of the School Management Committee and Trustee LSA, or whoever is in charge of classes, must be obtained before starting this alternative programme; this is because switching from one to the other would cause repetitions & omissions – once having started on the alternative programme, it should be followed through for the next seven years! If the alternative programme is not followed then these books are ‘dipped into’ and mixed with other material, assuming a standard type of lesson, whereas the alternative programme should be conducted as a series of workshops with the teacher just acting as facilitator. The books were prepared in Australia for use during either weekend institutes or a series of deepening sessions. Although they are aimed at married couples, they are quite suitable for youth and junior youth to study; the wording of some of the questions just needs changing, e.g. (BMP 7, question 5) where a question starts “What do you and your spouse do to...” it could be changed to start “When you are married, what do you think you and your spouse should do to...”. In fact the wording of this particular question would need changing to suit married couples who have not yet got any children. If students find it difficult to imagine what they would do when married, the question could be rephrased “What do your parents do to...” Most of the items in the books are in our national curriculum, and the others would surely be included if this curriculum were to be extended to cover up to age 18.

There are 2 advantages to using the alternative programme:

- 1) it emphasises to the junior youth that we acknowledge their special status; although they are far from being adult, they are no longer just children; and
- 2) it is easy to arrange for completion of this part of the syllabus before the students leave, whatever age this is likely to be; we really must try to reduce the divorce rate amongst Bahá’ís, and a programme such as this *followed before marriage* seems to be a suitable method.

If the alternative programme is to be followed, the students should be consulted regarding future attendance; in the author’s school it is usual for students to attend up to year 13, so the alternative programme is planned up to the beginning of that year – in other schools this might not be so, in which case the scheduling of the alternative programme should be changed so that it is finished before the students leave the school. To aid the re-scheduling, the complete alternative

programme is listed on the web site. Note that sections from BMP are usually allocated a complete lesson, since the estimated coverage time is 1½ hours, whereas sections from BPP are usually allocated less, since the estimated coverage time is 1 hour.

It would also be a good idea, while consulting with students about future attendance, to consult a little about the programme; i.e. not giving them a full choice of items, as in the youth class (although they can be told that this will happen when they are youth), but at least reading out the main items proposed for the current term – asking if they are happy with doing them in that order, and whether they think that any other items should be included. If any other items suggested, make a note of them and say you’ll think about it; after the lesson look to see if these items are already in the plan for next term/year and, if so, do a swap with something this term, telling students what you have done; if not, tell them you’ll fit these items in later, then you will probably find a time when the amount of material for a lesson is finished early, so have an extra item prepared to use then. Perhaps better not to ask whether there is any item in the plan they would rather not do; once they realise that you are seriously consulting with them, it will be said anyway if they feel strongly enough about it – if so, ask why; it is probably that they have done it recently (maybe not at school), in which case make sure you have a “find out what they know” session at the start of that lesson [actually best to have one for every lesson!]. If they all know enough about the item, skip it and go on to the next (which you have already prepared, in case); if some do, but others don’t, get those that do to help the others for a while, and go on to the next earlier than planned – making sure you tell them that you are doing this as a result of their consultation.

**Youth class** It is appropriate for the youth class (years 10 to 13) to have more flexibility and variation. The suggested programme of study normally has 3 items per lesson. Virtues should normally be studied from the point of view: “How would you teach this to young students?” (And perhaps the youth could prepare a few simple handouts, each with a picture, to help the teachers of some of the younger students).

At the time of writing, some Bahá’í schools do not have a youth class, but in the author’s school there is an established tradition of attendance up to age 18. This has been achieved by

- a) having consultation with students, as they approach age 15, about what they will do in the youth class, [see “Love, Power and Justice” pp.40-41, e.g. talk to the youth as equals],
- b) having an experienced person to guide the youth in their studies, i.e. acting as a facilitator rather than a teacher,
- c) incorporating teacher training as a major element of the programme, and
- d) having some service projects and other activities outside the school.

The syllabus should be considered as a starting point for consultation about the programme to be followed, and inclusion of new student ideas (e.g. design and publish a new Bahá’í pamphlet) will mean leaving out some other items; it is strongly recommended, however, that the teacher training element remains and that the marriage and parenting courses are completed (either by standard or alternative programme). Note that the teacher-training element is quite small, to keep the balance of curriculum strands; if any youth are motivated to learn more, a comprehensive programme could be made available on the web site. On the other hand, even this small amount could be inappropriate for students not from Bahá’í families; if you have such students, they could form a separate group while the others do teacher training. This separate group could either work on the other material in the lesson or choose some alternative, e.g. plan other service projects. It should be clearly explained to the youth, when introducing the teacher training, that it is NOT expected that they will go on to teach at your school, or even in UK, unless they have a particular flair for it. It could happen, however, that during a Year Of Service abroad, or while travel teaching in a developing country, they could find the skills learnt on this course useful.

**Reference abbreviations.**

- (those in BPT catalogue May 2000 have stock no. & price)  
 (# precedes quote number; and if reference ends in a digit, ' precedes page number in text.)  
 Most sources have a list of the pages &/or quote numbers used in the syllabus.  
 (New books, not seen, & ones with few refs., have lessons for suggested use.)
- 7V4 the 7 Valleys and the 4 Valleys BAH171 £4.95  
pp.5,8,11,17,29,31,36.
- 9HD Nine Holy Days (Jackie Mehrabi) BPT,UK 1975  
pp.7-10,11,11-14,15,19,23-6,27,28-34.
- 20C 20 Campaigners for change. Wayland '87.  
pp.6,8,18,24,28,38,42,
- ADJ the Advent of Divine Justice SEF102 £3.95  
pp.18,24,34,37,39,85.
- AHW the Hidden Words (from Arabic) BAH130 £1.00, etc.  
#2,3,4,5,7,10,11,12,15,17,19,20,23,29,30,31,33,38, 41,43,45-748,50,51,55,59,65,67,68.
- APF the importance of the Arts in Promoting the Faith CMP650 £3.95  
(new, used in 4#14,6#14,7#23.)
- ASD Ali's Dream CHR030 £11.95  
pp.50,57,60,-155,155-6,161,165-77,180-8.
- BDB Bahá'í Day Book US 1985 CMP200 £4.95  
p.309.
- BHF Bahá'í Families FAM100 £5.95  
pp.1,2,4,9,14,16,17,18,24,26,28,32,33-4,40-6,47-8,50-9,87,89,90-95,  
96-105,106-8,109-11,112-5,137-41,142,144,148-52,158-9.
- BIY Believing In Yourself SPL117 £6.99  
(new, used in 1#13,6#5.)
- BMP Bahá'í Marriage Programme FAM140 £2.95  
pp.4,5,6,7,8,10,11,12,13,15,16,17,18,20-7,28,30,32,34,36,37.
- BNE Bahá'u'lláh and the New Era INT132 £3.95  
pp.6,11,69,70,71,72,76,77,79-80,85-6,87,88,89,90,91,92,97,98,101, 111,113,  
114,117,119,123-4,125,128,129,133,136-7,137,138,142,144,147,152,163,164,167,  
170,171,172,172-3,174,175,181,185,188,191,195,225,226,227,236,239,241,243.
- BPP Bahá'í Parenting Programme FAM150 £3.95  
pp.7,8-12,13,17,18,19,20,22-4,25,26,29-30,30,34,35,36,37-40,42,45,46,47,48,49,50.
- BSG Bahá'í Shrine and Gardens on Mount Carmel Haifa Tourist Board.  
(used in 8#12, any pages)
- BWF Bahá'í World Faith US 1971  
pp.45,66,68,76,91,111,121,131,138,175,209,251,282,284,323,365,371,375,393,395,442.
- CAB Christ And Bahá'u'lláh PYF250 £4.75  
(used in 5#3, any pages)
- CAC Clementine and the Cage CHI200 £3.95  
(one story, used in 3#10)
- CMI Contemporary Moral Issues. Heineman '97.  
pp.18,30,40,66,68,74,78,90,164,118,168,178,180,189.  
[each double page is a unit, aimed at young people, with many  
ideas for discussion etc.]
- CYP The Covenant for Young People. CHR160 £3.95 (see also TC.)  
pp.2-7,8-14,15-21,23-28,29-35.
- DBE Distinctive Aspects of Bahá'í Education BED350 £3.95  
pp.1-7,8-9,90-1,95,103,106,112,146,167.

- DOB the Dispensation of Bahá'u'lláh SEF150 £0.50  
p.53.(note: WOB contains DOB.)
- DSG DaySpring (followed by issue number & page number)  
Esperanto & Mt.Carmel used in #25,26,27,28,30.  
#25: used 19-day Feast ideas. #27: used in 2#15.  
#28: used pilgrimage poem. #40: all 7 valleys used.
- DSY Divine Symphony BPT India 1976.  
pp.8,16- ,19-21,22-7,28- ,36- ,40,43- ,47,51,64,69-72.
- E Enlighten (preceded by P,K,1-6.)  
all lessons are used *except*: 1E17, 5E14, (& 3E1-3 missing from our copy).
- ECO the ECO Principle ENV250 £11.95  
pp.35,37,43,88,122,129.
- EOA the Ethics of Aristotle. Penguin '76.  
pp.71,104,109,251,
- EOC the Earth is but One Country INT152 £3.95  
pp.38,59,69,70,71,75,87.
- EOR the Evolution Of Religion George Ronald 1961.  
pp.7,136.
- ESW Epistle to the Son of the Wolf. BAH110 £11.95  
(p.23 in PBL 31, p.29 in PBL 36, p.128 in WSC 568, p.131 in PBL 12.)
- EWC Economics for a World Commonwealth BUE200 £4.95  
(new, used in 11#16)
- FEM Faith for Every Man BPT,UK 1972  
pp.43,53,59,60,60-1,61-2,62,63-4,64-5,65,65-6,66.
- FHS Families and How to Survive them. Vermillion '97.  
pp.15-26,294,
- FIG Faith & Inter-faith in a Global age. IFD270 £9.95  
(new, used in 2#17,8#18.)
- FMT Fire on the Mountain Top (Gloria Faizi) BPT,UK 1973  
pp.17,21,27,31,82,91,96.
- FS FireSides TBF375 £6.95  
pp.13,15,26,32,34,38,52,55,64,69,72,77,88, 103,107,108,114,120,149,176,191,196.
- FWU Foundations of World Unity ('Abdu'l-Bahá) US 1971  
pp.38,60.
- GHM God and His Messengers (David Hofman) George Ronald 1967  
pp.19- ,27- ,31- ,41- ,47- ,53- .
- GLL God Loves Laughter HCG210 £5.95  
pp.121- .
- GMM God, His Mediator, and Man US 1958  
pp.26,36.
- GPB God Passes By SEF160 £11.95  
p.27,332.
- GTI Guidance on Training Institutes UHJ861 £5.95  
(new, used in 10#6,13#24)
- GTM suggested Guidelines for Teaching the Masses US '71  
pp.12-14,15-18.
- GTT Guidance for Today & Tomorrow BPT,UK 1973  
pp.11,24,53-5,77,118,194.
- GWB Gleanings from the Writings of Bahá'u'lláh BAH120 £2.50

- #XXVII, LXXIX, LXXXV, LXXXVI, CIX, CXXVIII, CXXXI, CXXXII, CLVIII,  
& pp. 4-5[6E5]; 27(WSC 216.); 78[5E15]; 141[4E8]; 149-62[6E1],  
156,170-1,266[6E2]; 200,250[6E13]; 207[PBL 36]; 246,253[4E13], 260[5E22];  
265(1E14); 266[6E2]; 294[6E5]; 307[4E5]; 280,334,339[6E9].
- H In Home Study Programme (available from CBES, see index on web:  
bahai.org.uk/schools) [about ¾ of pages used]
- HCA the Heavens are Cleft Asunder (Huschmand Sabet) George Ronald 1976  
pp.1,16,37,132.
- HOG the Heart Of the Gospel (G.Townshend) George Ronald 1960. PYF400 £5.95  
(used in 5#3, any pages)
- ITH Inspiring The Heart UHJ321 £1.95  
#23,150,183.
- IPF the Importance of obligatory Prayer and Fasting UHJ (BPT,UK) 2000.  
(new, used in 1#13,4#21,6#22,7#22,9#4,)
- ISA I Stand Alone. Scripture Union '85.  
pp.19,28,36-8,45,63,71. [sacrifice & service by Lord Shaftesbury to get rights for  
children]
- j Bahá'í journal, UK. (followed by year, month & page number.)  
00:jan.9,18-19;feb.11,12;mar.13.  
99:feb.5,12;mar.12;may.10;jul.4,13,17,19;sep.4,19;nov.4,10,12,16.  
98:feb.5,17;mar.13,22;jun.1;jul.2,16;sep.12,16;oct.12,19;nov.15.  
97:jan.2;feb.1,19;mar.7,13;may.7,23;jun.2,16;jul.2;sep.3,7;oct.16;nov.20.  
96:jan.8;feb.4,5;mar.22;jun.11;oct.20.  
93:mar.16;jun.3.  
92:may.12.  
90:aug.3.  
86:sep.16,26.  
83:aug.19.  
79:mar.11.
- JOS The Journey Of the Soul (BPT, US)  
(new, use any pages; in 12#23, 13#23.)
- KIA Kitáb-i-Aqdas BAH141 £2.50  
pp.3,8,9,16,19,91, 149,150,152.  
K5,30,32,33,43,49,62,64,109,125,148,155,172,185,190.  
Q69,84.  
n2,3,7,25,33,36,54,56,77,134,136,137,150,154,162.
- KII Kitáb-i-Íqán BAH100 £2.50  
pp.5,28,31,68-9,98,99,102,126,156.
- LOG Lights Of Guidance. RFB520 £18.95  
#14,16,19,102,111,186,188-9,216-7,242,246,254,257,265-6,277,289,292,  
326-9,330-3,401,403,404,405,406,407-8,409-10,418,464,515,517,524,  
551,561,570,574,575,584-6,601,658,660-4,665,737,739,750,768,772,785-6,  
790,794,825,826,892,1045,1048,1049-51,1067,1078,1087,1088,  
1102,1103,1106,1116,1118,1119,1121,1128,1201-4,1220,  
1281,1284,1294-6,1298,1346-7,1482-4,1519,  
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- LTW Living Today for Tomorrow's World (Marguerite True) US 1956

- p.14.
- MET METrication Penguin '68  
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pp.19,73,82,94,108,120,131.
- NZ New Zealand Bahá'í News (followed by year, month & page.)  
96mar.11,12,15; 97jul.6,8,15; 00sep.4,9,BE6.
- ORP Overcoming Racial Prejudice RCU650 £1.50  
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pp.40,61,84,100.
- PHW the Hidden Words (from Persian) BAH130 £1.00, etc.  
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- PTF Portals To Freedom (H.C.Ives) George Ronald 1969.  
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Simplified versions available: CHD620(child) CHR600(youth)  
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164-5,166-7,169,173,174,175,176,177,178,179,180-1,182,183,  
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218,219,220,221,225,226,227,231,232,233,234,235,236,249,  
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- TPB The Peace Bible. Kalimát Press 1986  
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