

DEEPENING ON

THE POWER OF

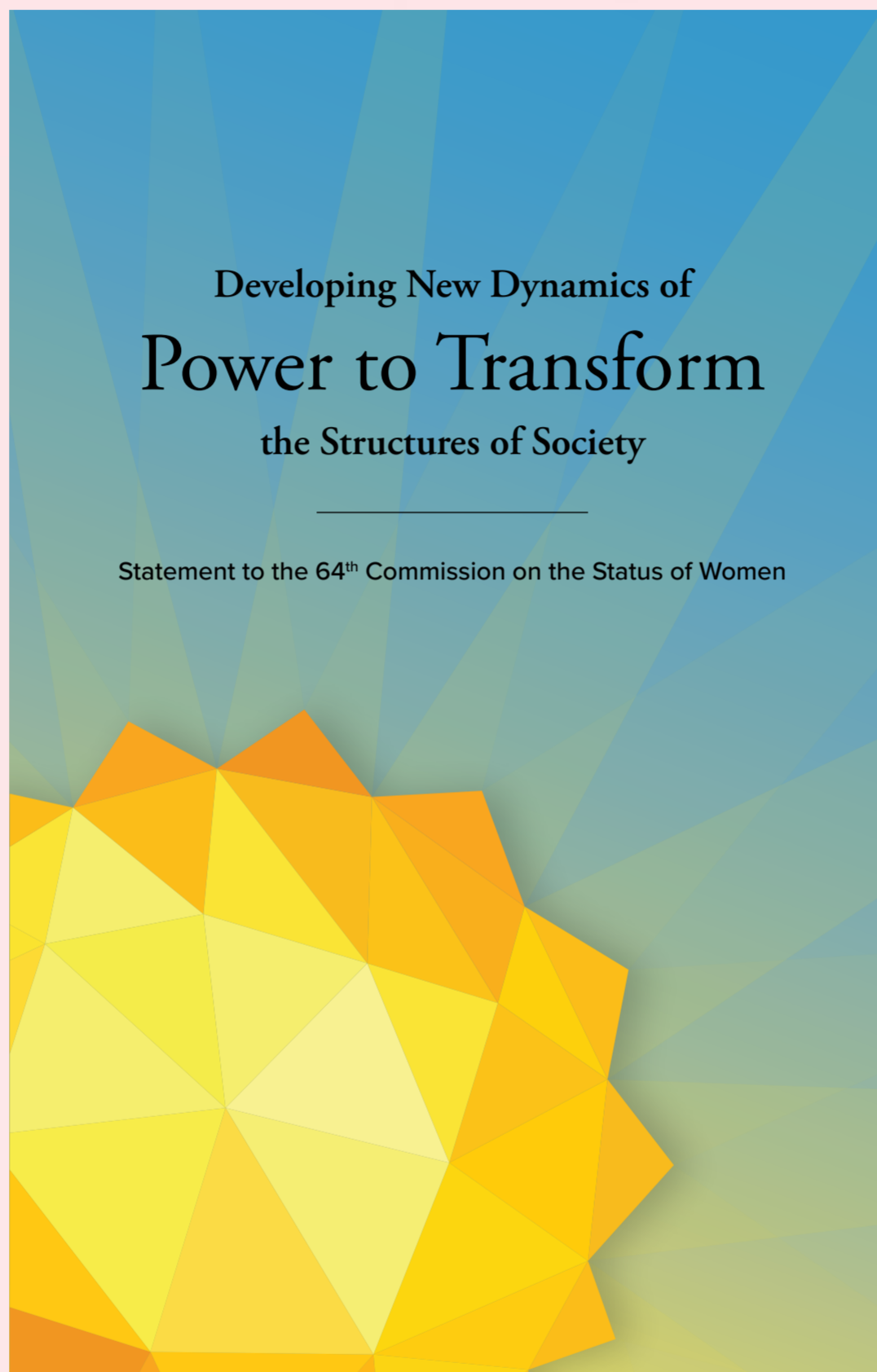
*Woman*

ELEVATE

As part of Elevate's mission to help you to create spaces for deeper exploration of these important topics, we are pleased to introduce Deepenings - sets of links to interesting and relevant resources and some questions for those who seek to go a little bit further into exploring the theme. These could be used individually, or to conveniently host a space for exploration with others.

As always, we welcome your feedback on this new material and hope it assists you on your path of service and learning.

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The Bahá'í International Community's Statement to the 64th Commission on the Status of Women

Developing New Dynamics of Power to Transform the Structures of Society

(click image to read online)

1.

The text states that *“When viewed in its broader context, the discrimination against women is one of several symptoms of an ailing social order. Dynamics of domination and opposition have come to define many human relationships, including those between women and men.”*

What are some of the other symptoms of the ailing social order we are living in?

2.

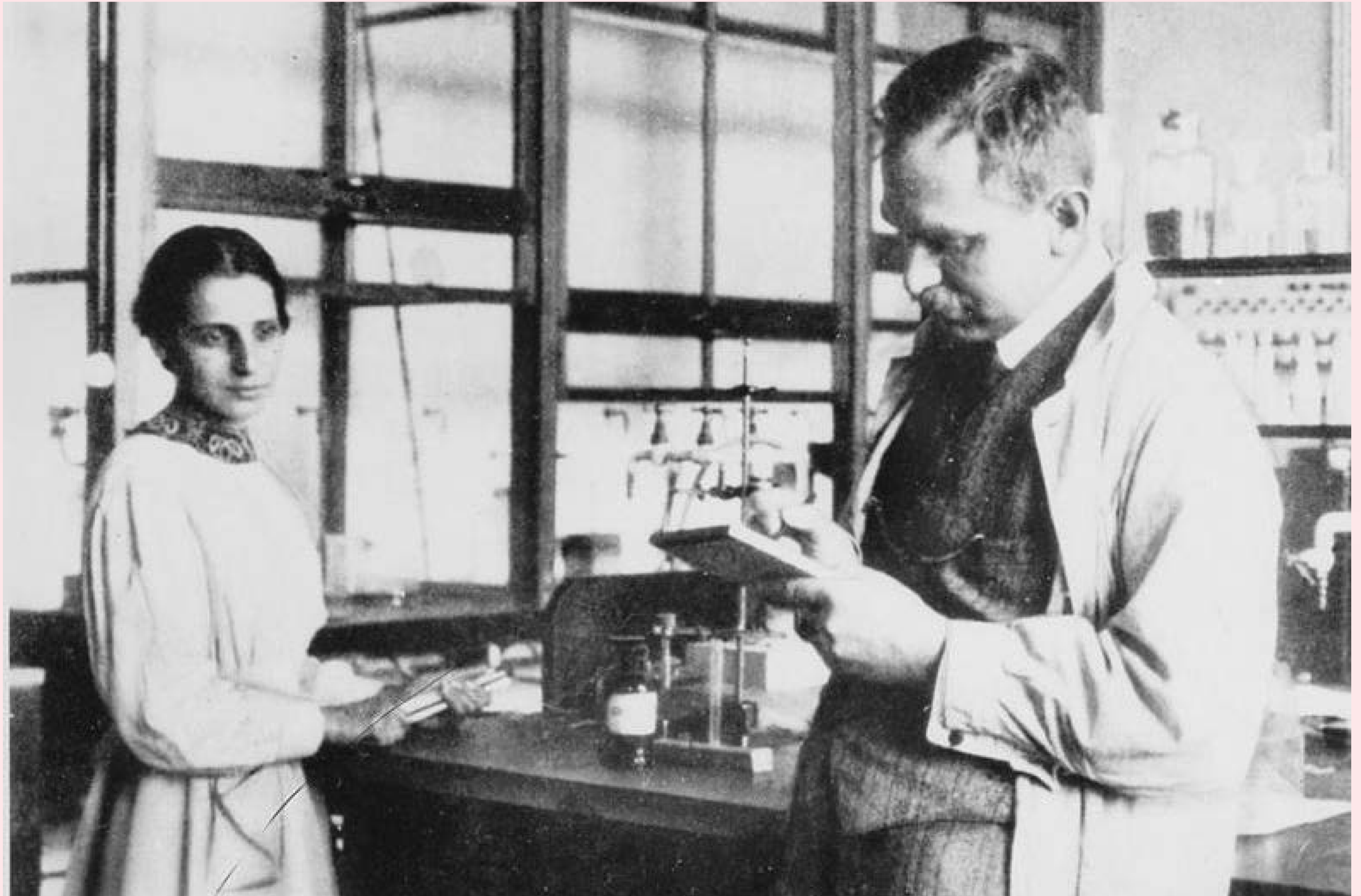
Knowing that *“The soul has no gender; biases against women have no foundation in spiritual reality”* is not enough to put an end to our oppressive thoughts and behaviours towards women. What else do you think is necessary?

3.

The text states that *"Some educational models indoctrinate children into the harmful norms and logic of existing systems. Naturally, this is not the kind of education being referred to"* What parts of our current educational systems do you think reinforce the attitudes and behaviors that lead to the oppression of women? What unhelpful attitudes and behaviors have you as an individual learned from current systems of education?

4.

The text states that *"Ultimately, we are seeking a healthy world that is just, diverse yet unified, and that provides opportunities for all of its inhabitants to grow and prosper. Such a world can only come into existence if women work alongside men to bring it about."* Why is it necessary that women work alongside men? How can we stop this work being symbolic, and make sure that women's experience, knowledge and ideas are heard, respected and implemented?



“The Matilda Effect”: How Pioneering Women Scientists Have Been Denied Recognition and Written Out of Science History, by Josh Jones

(click image to read online)

1.

Why do you think women's accomplishments have been so systematically omitted from history?

2.

What impact do you think writing women's accomplishments out of history has on the way we perceive women?

3.

Why do you think men have felt compelled to, and been allowed to, take credit for the achievements of women?

4.

How does the culture of taking credit for women's achievements manifest in our daily interactions at the level of the family? How do these everyday examples build to create an atmosphere in which men feel comfortable to take credit for women's achievements on a large scale?



TED Talk -

Soraya Chemaly: The power of women's anger

(click image to watch online)



1.

In the video Soraya Chemaly states that anger *"is a signal emotion, it warns us of indignity, threat, insult and harm...What if we didn't sever anger from femininity? Because severing anger from femininity means we sever girls and women from the emotion that best protects us from injustice"*.

In the Bahá'í Writings 'Abdu'l-Bahá stated that if a person *"exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy; but if he does not use these qualities in a right way, they are blameworthy."*

What do you think of these two statements?

2.

Chemaly states: *"What happens too often is that for all of us indignity becomes imminent in our notions of femininity."* What effect does this have on how we respond to women and men when they have been treated with indignity?

3.

Chemaly states: *"Anger confirms masculinity and confounds femininity. So men are rewarded for displaying it, and women are penalised for doing the same."* What other attributes or behaviours are men rewarded for displaying, while women are penalised?

4.

Chemaly states that: *"We reproduce these patterns not in big, bold and blunt ways, but in the everyday banality of life."* What are some other expressions of the oppression of women that are reproduced in the everyday banality of life?

5.

Why are people uncomfortable when women say no unapologetically?

6.

Chemaly states: *"We have an anger of hope and we see it everyday in the resistant anger of women and marginalised people. It's related to compassion and empathy and love, and we should recognise that anger as well"*.

How can we teach boys and girls to interpret and use their anger to be constructive, not destructive? To be respected, not ignored?

# ELEVATE

For inspirational quotes and prayers about this week's theme, take a look at our [Meditations](#) document.

Visit the Elevate Hub to enjoy more [collections of themes](#) and [let us know](#) how they've supported you in your personal journey, or your efforts to improve the life of your community.

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