

Youth Workshops 1 and 2
Sweden Bahá'í Summer School, Thursday, July 9, 2026 and Friday, July 10, 2026,
14:00-17:00

Section 1 – Knowing Yourself



Read All the Quotations and Then Discuss Them

1. "... [M]an should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty." (Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 35)
2. "The foundation-stone of a life lived in the way of God is the pursuit of moral excellence and the acquisition of a character endowed with qualities that are well-pleasing in His sight." (Shoghi Effendi, *Compilation of Compilations*, Vol. I, #162)
3. "Concerning your wish for a marriage partner to enhance your life and service, you are encouraged to trust in God, pursue your purposes with a joyful heart, and identify opportunities, through your own prayerful consideration or through consultation with others, to meet a man to whom you could consider being married." (On behalf of the Universal House of Justice to an individual, August 25, 2010)

Group Discussion

1. What are ways or activities to learn about yourself?
2. What could be the value in preparing yourself for relationships/marriage? How could it enhance your likelihood of having a positive experience?
3. Is it easy or difficult to know yourself well? Why?
4. How could knowing yourself well contribute to building a relationship with someone?

Section 2 – Choosing a Potential Partner

Begin with a Friendship or Build a Friendship After Beginning a Relationship



Friendships can help us prepare for marriage in several ways. They give us opportunities to expand our self-knowledge, strengthen our relationship skills, and develop our character. We can also improve our ability to notice how a friend practices character virtues. Reflecting on how we conduct our friendships helps us identify which skills and qualities we would benefit from further developing. Creating new friendships expands the pool of potential relationships, increasing the likelihood of finding a marriage partner.

Read All the Quotations and Then Discuss Them

1. "The Lord...hath made woman and man to abide with each other in the closest companionship, and to be even as a single soul. They are two helpmates, two intimate friends, who should be concerned about the welfare of each other." ('Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, #92)
2. "You are right to consider the matter very carefully because a Bahá'í should enter into married state with the full intention of establishing a union that will not only be life-long but will be an eternal companionship in all the worlds of God. A married couple can be a tremendous strength and support to each other, but building a strong, united marriage requires persistence, effort, and the overcoming of many difficulties together. Thus 'Abdu'l-Bahá advises a young couple to get to know each other's characters thoroughly before taking this very important step. They must think not only of the effect on each other but of the effects of their characters on the children who will be the fruit of the marriage." (On behalf of the Universal House of Justice, "Investigation of Character, Courtship Practices, and Selection of a Marriage Partner", #11]
3. "... [H]appy marriages are based on a deep friendship. By this I mean a mutual respect for and enjoyment of each other's company. These couples tend to know each other intimately—they are well versed in each other's likes, dislikes, personality quirks, hopes, and dreams. They have an abiding regard for each other and express this fondness not just in the big ways but through small gestures day in and day out. ... Friendship fuels the flames of romance because it offers the best protection against feeling adversarial toward your spouse. ...In the strongest marriages, husband and wife share a deep sense of meaning. They don't just 'get along'—they also support each other's hopes and aspirations and build a sense of purpose into their lives together." (John M. Gottman, PhD, and Nan Silver, *Seven Principles for Making Marriage Work*, 2nd ed., pp. 21-22; p. 28)

Group Discussion

1. What are some elements of healthy friendships?
2. How do joy, humor, and laughter affect or contribute to a friendship?
3. What are some challenges of transitioning from a friendship with someone to being in a relationship with them? How could they be managed?
4. When is it appropriate to be “private” or “public” with a developing relationship?
5. What service experiences have been helpful in getting to know someone?
6. How does being an introvert or extrovert affect your friendships or relationships? How might this aspect of your personality affect involvement with family? Friends? Community life? [Note: Introverts tend to need time alone to recharge their energy; extroverts tend to need time with people to recharge their energy.]
7. What are some natural and useful ways for a couple to study each other’s character and get to know each other very well?

Activity

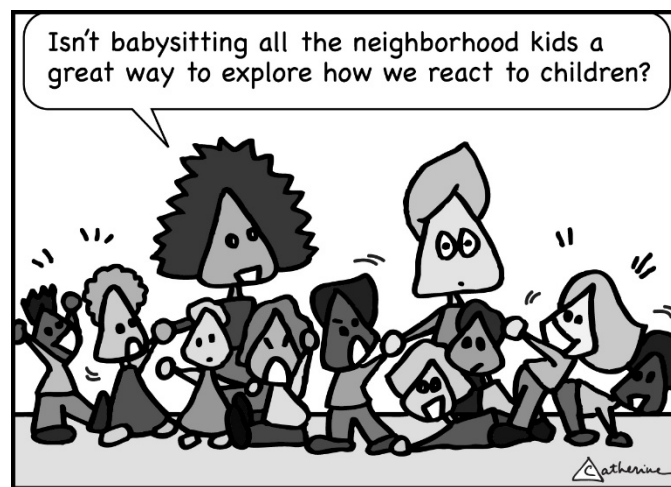
Instructions: Form groups of 3-5 people and give them 1 scenario each. Allow 10 minutes for discussion and then share the scenarios and brief comments with the larger group.

Read and consult about the courting couple scenarios below and what they show about each person’s character:

1. One of you is usually late when you make plans. What feelings arise in each of you as a result? Identify what you think or assume about the one who is late, and consult about your assumptions. For instance, are they relaxed, and your plans are not explicitly timed? Is it that they don’t prioritize the time together?
 - Does timeliness matter to each of you?
 - In what ways and situations?
2. In large gatherings, one of you always takes a lot of time to speak to individual people, particularly children or older adults. The other of you is less comfortable and would rather sit together as a couple and not stay too long in gatherings.
 - What are the character traits you might attribute to each person?
 - How might that be accurate or not?
 - How might you address these differences in preferences, approaches, or personalities?
3. A friend has asked to borrow money from one of you. In the past, this friend has not repaid loans. Consult about what you each think is the appropriate approach to loaning money in general, and to this person in particular. You may choose to give the money rather than loan it, so there is no expectation of repayment. Or you may tell the friend that past loans must be repaid first. Or you could say you are not willing to loan to them anymore.
 - Are there other options you identify?

- Regardless of what you choose to do, determine what virtues apply in this scenario, both in the lender and the receiver. These might include truthfulness, trustworthiness, responsibility, compassion, generosity, or justice.
4. One of you automatically says “yes” every time there is a request to be of service and feels uncomfortable saying “no”. The other tends to hesitate to say “yes” immediately and takes more time to reflect before responding to a request for their service.
 - What virtues are present or missing in each?
 - How might these different approaches affect you in a marriage?
 - Are there practical approaches you can take to address your usual responses and/or find a shared approach?
 - What is the role of consultation if the requests come during courtship? After you are married?
 5. Both of you notice that there are family members you don’t spend time with or don’t want to interact with. In one instance, over time, there has just been a growing distance from lack of contact. In another situation, there was verbal and physical abuse. There may be other causes as well.
 - What do you need to understand about these circumstances?
 - What virtues are present or missing? (See Appendix C.)
 - Consult about how you want to address similar situations in the present and future.
 6. One of you has a pattern of changing jobs every one or two years. The reasons given are boredom and poor management at the companies.
 - How is changing jobs for these two reasons different in your perception from regularly changing jobs for other reasons?
 - What exploratory questions might help you each discover whether there are also particular virtues that need to be developed?

Section 3: Courtship Toward Marriage



Read All the Quotations and Then Discuss Them

1. “[T]here is nothing in the Bahá’í Writings which relates specifically to the so-called dating practices prevalent in some parts of the world, where two unmarried people of the opposite sex participate together in a social activity. In general, Bahá’ís who are planning to involve themselves in this form of behavior should become well aware of the Bahá’í Teachings on chastity and, with these in mind, should scrupulously avoid any actions which would arouse passions which might well tempt them to violate these Teachings.

“As you know, courtship practices differ greatly from one culture to another, and it is not yet known what pattern of courtship will emerge in the future when society has been more influenced by Bahá’í Teachings. However, there is no indication that it will resemble the practices extant in existing cultures.... In this interim period, the friends are encouraged to make great efforts to live in conformity with the Teachings and to gradually forge a new pattern of behavior, more in keeping with the spirit of Bahá’u’lláh’s Revelation. In this context, we offer the following comments.

“Although a Bahá’í may, if he chooses, seek his parents’ advice on the choice of a partner, and although Bahá’í parents may give such advice if asked, it is clear from the Teachings that parents do not have the right to interfere in their children’s actual choice of a prospective partner until approached for their consent to marry. Therefore, when discussing the issue of courtship with your sons, it would be best to discuss it on the level of principle without reference to individuals.

“In the context of the society in which your family now lives, a society in which materialism, self-centredness and failing marriages are all too common, your sons may well feel that it is wise to have a long period of courtship in which the prospective partners spend much time together and become thoroughly acquainted with each other’s character, background and family. This practice does not in itself contradict Bahá’í law and, as it is not unacceptable in ..., it appears to be a viable option. ... However, in a relationship in which such a decision [to marry] has not been taken and in which the law of chastity is strictly observed, there is no objection, in principle, to a prolonged friendship in which the two individuals entertain the possibility of marrying each other at some time in the future.” (On behalf of the Universal House of Justice, Investigation of Character, Courtship Practices, and Selection of a Marriage Partner”, #17)

2. “The House of Justice ... feels you may wish to stress the importance that marriage has for the whole structure of human society, for the two families and for the children who would be the fruit of the union. Entering into a marriage is a step that has tremendous implications for a whole range of people beyond the couple themselves, both in this life and in the next....” (On behalf of the Universal House of Justice, from a letter dated April 16, 1980, to a National Spiritual Assembly; “Investigation of Character, Courtship Practices, and Selection of a Marriage Partner”, #10)

Activity

What to Seek—and Avoid—in a Potential Marriage Partner

Purposes:

1. To begin identifying some aspects of a potential marriage partner that would be beneficial for me, and to consider the level of priority of each.
2. To begin determining likely incompatible character weaknesses, habits, and personality traits in my potential partner.

Note: This marriage preparation process is about creating a strong marriage, so please try to keep your initial possibilities realistic, focused, and limited. The attributes you write down will evolve as you learn, grow, and experience a variety of relationships and observe others. Each involvement with another person will inform you, and you will refine your list as needed.

First, a few cautions:

- If you alter what you *say* you are looking for to fit a particular, pre-identified person you are already thinking about for a relationship or marriage, you may end up misleading yourself. The person may not be a good fit for you, despite your efforts to make the descriptors fit.
- Avoid being too specific. For example, if you list physical attributes like height or hair color, or a requirement that someone must live in your area, you may exclude people that would otherwise be very suitable, if you were to widen your list of what's possible. It's also wise to keep in check any strong attachments you have to your future marriage partner having a particular lifestyle or profession, or to their being engaged in specific ways of serving their community—since all of these can change over time. We suggest striking a balance of being specific enough to discern a complementary match but not so particular that you eliminate in your mind someone who might, in fact, be a good partner for you.
- Stay aware of any prejudices or biases that might lead you to either identify one possibility to the exclusion of others or to completely exclude a group of people as possibilities.
- Use the list you create to begin your learning journey, rather than to create such high standards or hopes that you end up closing your mind to most of the population and many viable candidates for marriage.
- Think carefully about what partner traits would be complementary to yours. For example, a very creative person with many fluctuating emotions throughout each day might benefit from having a partner skilled with the practical side of life who is emotionally supportive of their life work. Or, a creative person may feel the need to have someone who brings passion and zest rather than steadiness. You will not find a perfect fit, but being specific will help calibrate your thinking as you meet people.

The priority you place on each item on your list will evolve over time and with experience. You will expand your ability to discern whether someone is a good complement for you, or whether the two of you differ too much to live in harmony. Be careful not to devalue and give up on something essential to

you to accommodate someone who interests you. Strive to be wise and cautious, as this is a common trap.

Instructions:

- A. In the first column of Table 1 below, list a few attributes of a potential marriage partner. It will be difficult to identify a small number of them that will be particularly important to you, but do your best. Begin with choosing 5 character strengths you would most like your partner to have. Then write down a few other factors besides character.
- B. Prioritize each characteristic with check marks or stars (*) in the adjacent columns.

Table 1: What to Look for in a Potential Marriage Partner

Complementary Attributes	Essential	Important, But Not Essential	Good and Preferable, But Less Important
1.			
2.			
3.			
4.			
5.			
6.			

7.			
8.			
9.			
10.			

In contrast to the attributes above—which you think would likely complement yours—Table 2 below can help you identify those aspects of a person and their habits which, if your partner had them, would likely make the two of you a *poor* match. Please complete this table with what you would find very difficult in a partner.

Table 2: Incompatible Habits and What to Avoid in a Partner

Personality Traits/Habits/Attributes/Lifestyle I Would:

Find Almost Impossible to Live With	Prefer Not to Live With
1.	1.
2.	2.
3.	3.

4.	4.
5.	5.

Reflection and Discussion:

1. What insights did I gain about what I want and do not want in a partner? These prompts may help:
 - a. Did I identify any patterns? Were there any surprises?
 - b. Did I discover any areas where my “wish list” is unreasonable or overly idealistic, such that it significantly limits my choices? If so, which areas?
 - c. Did I discover any prejudices? If so, what are they?

Section 4: Marriage and Parental Consent



Read All the Quotations and Then Discuss Them

1. “... [M]arriage is dependent upon the consent of both parties. Desiring to establish love, unity and harmony amidst Our servants, We have conditioned it, once the couple’s wish is known, upon the permission of their parents, lest enmity and rancor should arise amongst them. ... Thus hath Our commandment been ordained.” (Bahá’u’lláh, *Kitáb-i-Aqdas*, #K65)
2. “Bahá’u’lláh has clearly stated the consent of all living parents is required for a Bahá’í marriage. This applies whether the parents are Bahá’ís or non-Bahá’ís, divorced for years or not. This great law He has laid down to strengthen the social fabric, to knit closer the ties of the home, to place a certain gratitude and respect in the hearts of children for those who have given them life and sent their souls out on the eternal journey towards their Creator. We Bahá’ís must realize that in

present-day society the exact opposite process is taking place: young people care less and less for their parents' wishes, divorce is considered a natural right, and obtained on the flimsiest and most unwarrantable and shabby pretexts. People separated from each other, especially if one of them has had full custody of the children, are only too willing to belittle the importance of the partner in marriage also responsible as a parent for bringing those children into this world. The Bahá'ís must, through rigid adherence to the Bahá'í laws and teachings, combat these corrosive forces which are so rapidly destroying home life and the beauty of family relationships, and tearing down the moral structure of society." (On behalf of Shoghi Effendi, "To Set the World in Order: Building and Preserving Strong Marriages", compiled by the Research Department of the Universal House of Justice, August 2023, #54)

3. "A new conception of family begins with a new conception of marriage. Bahá'u'lláh observes that marriage is not only 'the key to the perpetuation of life for the peoples of the world', but 'the inscrutable instrument for the fulfillment of their destiny.' (Universal House of Justice, March 19, 2025; inserted quotations are from "To Set the World in Order", #1)
4. "It is perfectly true that Bahá'u'lláh's statement that the consent of all living parents is required for marriage places a grave responsibility on each parent. When the parents are Bahá'ís they should, of course, act objectively in withholding or granting their approval. They cannot evade this responsibility by merely acquiescing in their child's wish, nor should they be swayed by prejudice; but, whether they be Bahá'í or non-Bahá'í, the parents' decision is binding, whatever the reason that may have motivated it. Children must recognize and understand that this act of consenting is the duty of a parent. They must have respect in their hearts for those who have given them life, and whose good pleasure they must at all times strive to win." (Universal House of Justice, *Lights of Guidance*, #1237)
5. "When two believers begin to investigate each other's character with the possibility of marriage in mind, they must establish between them a level of openness and close communication. They will themselves determine if, when and how they will share past and personal experiences. In this process, it is necessary to reconcile a variety of spiritual principles and obligations. Truthfulness and trustworthiness are essential of course, yet other aspects of the teachings must be weighed, such as Shoghi Effendi's guidance that while a believer may choose to acknowledge to another a wrong or fault of character, one is not obliged to do so. In connection with preparation for marriage, 'Abdu'l-Bahá explains:

'Bahá'í marriage is the commitment of the two parties one to the other, and their mutual attachment of mind and heart. Each must, however, exercise the utmost care to become thoroughly acquainted with the character of the other, that the binding covenant between them may be a tie that will endure forever. Their purpose must be this: to become loving companions and comrades and at one with each other for time and eternity....'

"As this sensitive interaction unfolds, generally, it is not the business of others to interfere. It is understandable that family or friends may feel a desire to contribute to a particular outcome, but they must not overstep the bounds of the explicit guidance provided in the teachings.

“There is a distinction to be made between speaking about the mistakes and shortcomings of others, which is backbiting, and protecting someone from the harmful or evil intentions of an abuser, a chronic liar or a sociopath. Serious concerns can, of course, be brought to the attention of the relevant institution of the Faith should circumstances require.” (On behalf of the Universal House of Justice; “Investigation of Character, Courtship Practices, and Selection of a Marriage Partner”, #20)

Group Discussion

1. What could you do with your parents now to prepare for approaching them for consent to marry later, after you and a partner decide to marry?
2. What seems wise and helpful about doing parental consent?
3. What are your concerns about doing parental consent?

Section 5: Be Involved in Service



Read All the Quotations and Then Discuss Them

1. “Thou canst take unto thyself a husband and at the same time serve the Cause of God; the one doth not preclude the other. Know thou the value of these days; let not this chance escape thee. Beg thou God to make thee a lighted candle, so that thou mayest guide a great multitude through this darksome world.” (‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, #64)
2. “There is certainly no reason why you should not go through life with a companion; Bahá’u’lláh strongly upholds the institution of marriage, and it need not hinder the service of an active Bahá’í if he married the right person.” (On behalf of Shoghi Effendi, *Messages to Canada*, p. 94)
3. “He hopes that from now on you and your dear husband will be able to serve the Faith unitedly and devotedly together, as that is the highest form of Bahá’í co-operation in marriage.” (On behalf of Shoghi Effendi, *Compilation of Compilations, Vol. I*, #905)
4. “While it is right to expect great things from those who have so much to give in the path of service, the friends must guard against adopting a narrow outlook on what development to maturity entails. Freedom of movement and availability of time enable many youth to serve in ways that are directly related to the needs of the community, but as they advance further into their twenties, their horizons broaden. Other dimensions of a coherent life, equally demanding and highly

meritorious, begin to make stronger claims on their attention. For many, an immediate priority will be further education, academic or vocational, according to the possibilities before them, and new spaces for interaction with society open up. Moreover, young women and men become acutely conscious of the exhortations of the Supreme Pen to ‘enter into wedlock’ that they may ‘bring forth one who will make mention of Me amid My servants’ and to ‘engage in crafts and professions’. ... This generation of youth will form families that secure the foundations of flourishing communities. Through their growing love for Bahá’u’lláh and their personal commitment to the standard to which He summons them will their children imbibe the love of God, ‘commingled with their mother’s milk’, and always seek the shelter of His divine law. Clearly, then, the responsibility of a Bahá’í community towards young people does not end when they first start serving. The significant decisions they make about the direction of their adult lives will determine whether service to the Cause of God was only a brief and memorable chapter of their younger years, or a fixed center of their earthly existence, a lens through which all actions come into focus.” (Universal House of Justice, *Framework for Action*, #35.34-#35.39)

5. “There are many ways in which one can serve, and each person has to choose what he or she can do best within his or her possibilities and limits. Opportunities to serve the Cause do not necessarily exclude the possibility of rendering assistance to one’s family. It is important to note that every aspect of a person’s life is an element of service to Bahá’u’lláh: the love and respect one has for one’s parents; the pursuit of one’s education; the nurturing of good health; the acquisition of a trade or profession; one’s behavior toward others and the upholding of a high moral standard; one’s marriage and the rearing of one’s children; one’s activities in teaching the Faith and in building up the strength of the Bahá’í community; and, of course, one’s daily prayer and study of the Writings.” (On behalf of the Universal House of Justice, “Family Life”, #119)
6. “... [T]he training institute...strives to engage the individual in an educational process in which virtuous conduct and self-discipline are developed in the context of service, fostering a coherent and joyful pattern of life that weaves together study, worship, teaching, community building and, in general, involvement in other processes that seek to transform society.” (On behalf of the Universal House of Justice, *Framework for Action*, #52.3)

Group Discussion

1. Is it possible to live a life of service and be in a strongly supportive marriage based on friendship?
2. Would marriage and family restrict some choices of service? Why or why not? If so, in what ways?
3. In what ways could marriage and family be regarded as ways to serve God?
4. Based on the quotations, how might a family build unity through their choices for service?
5. How could engaging in service activities together be beneficial to a marriage?
6. What might be ways to balance service to the Faith and duties to the home? Balance well-being and service?

Activity

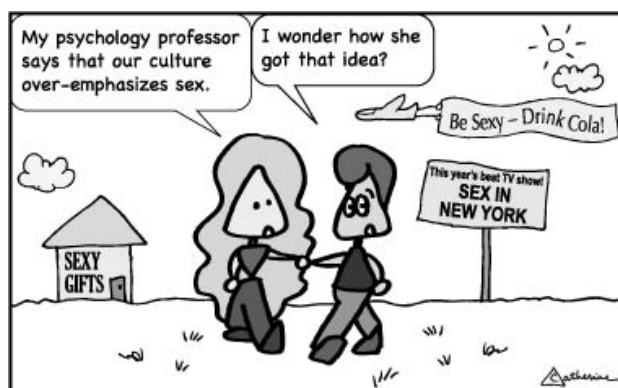
Form groups of 3-4 people, with each group focusing on a different aspect.

How can an individual or couple carrying out service in the following topic areas contribute to finding, selecting, and getting to know a partner to potentially marry?

1. Immediate and Extended Family
2. Neighborhood Level
3. Bahá'í Community Activities; Training Institute Activities (Children's Classes, Junior Youth Groups, Devotional Gatherings, and Study Circles)
4. General Society (with non-profit organizations, social action organizations...)
5. Educational Setting or Workplace

Each group shares 1-3 insights with the larger group.

Section 6: Chastity and Sex Within Marriage



Chastity is a complex spiritual quality that takes study to deepen your understanding about it and time to apply your insights. Often people interchangeably use the words "abstinence" (just say "no") and "chastity". As you reflect on the quotations below, also reflect upon the spiritual qualities and practices that are important for successful relationships.

1. "The question you raise as to the place in one's life that a deep bond of love with someone we meet other than our husband or wife can have is easily defined in view of the teachings. Chastity implies both before and after marriage an unsullied, chaste sex life. Before marriage absolutely chaste, after marriage absolutely faithful to one's chosen companion. Faithful in all sexual acts, faithful in word and in deed.

"The world today is submerged, amongst other things, in an over-exaggeration of the importance of physical love, and a dearth of spiritual values. In as far as possible the believers should try to realize this and rise above the level of their fellowmen who are, typical of all decadent periods in history, placing so much overemphasis on the purely physical side of mating. Outside of their normal, legitimate married life they should seek to establish bonds of comradeship and love which

are eternal and founded on the spiritual life of man, not on his physical life. This is one of the many fields in which it is incumbent on the Bahá'ís to set the example and lead the way to a true human standard of life, when the soul of man is exalted and his body but the tool for his enlightened spirit. Needless to say this does not preclude the living of a perfectly normal sex life in its legitimate channel of marriage." (On behalf of Shoghi Effendi to an individual believer, September 28, 1941, quoted in *Messages from the Universal House of Justice, 1968-1973*, pp. 108-109)

2. "... [T]he union must be a true relationship, a spiritual coming together as well as a physical one, so that throughout every phase of life, and in all the worlds of God, their union will endure; for this real oneness is a gleaming out of the love of God." ('Abdu'l-Bahá 'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, #84)
3. "... [C]entral to the development of a new pattern of Bahá'í married life is the principle of the equality of women and men. As this principle is applied between the wife and husband within the marriage, the relationship is strengthened and thrives, and girls and boys will be raised with a new understanding of equality and its practical expression." (Universal House of Justice, "Family Life and Marriage", March 19, 2025, para. #7)
4. "You are right to consider the matter very carefully because a Bahá'í should enter into married state with the full intention of establishing a union that will not only be life-long but will be an eternal companionship in all the worlds of God.
 "A married couple can be a tremendous strength and support to each other, but building a strong, united marriage requires persistence, effort, and the overcoming of many difficulties together. Thus 'Abdu'l-Bahá advises a young couple to get to know each other's characters thoroughly before taking this very important step. They must think not only of the effect on each other but of the effects of their characters on the children who will be the fruit of the marriage." (On behalf of the Universal House of Justice, "Investigation of Character, Courtship Practices, and Selection of a Marriage Partner", #11]
5. "...[A] believer cannot fulfill his or her true mission in life as a follower of the Blessed Perfection [Bahá'u'lláh] merely by living according to a set of rigid regulations. Rather, it is the task of the individual believer to determine, according to his or her own prayerful understanding of the writings, precisely what his or her course of conduct should be in relation to situations he or she encounters in daily life. Every believer must continually study the Sacred Writings and the instructions of the Guardian [Shoghi Effendi], striving always to attain a new and better understanding of the import of the teachings to him- or herself and to society, and orient his or her life towards service to Bahá'u'lláh, praying fervently for divine guidance, wisdom, and strength to do what is pleasing to God." (On behalf of the Universal House of Justice, March 9, 2023)

Group Discussion

1. What do you see as some aspects of chastity?
2. How do you explain chastity to people?
3. What might be helpful about spending time alone with a relationship partner?
4. What might be challenging about maintaining chastity, when it comes to the reality of living in a secular country?
5. What is difficult about being with a partner with different standards of behavior?

6. What types of activities help people maintain chastity and purity in their lives?
7. How could practicing chastity benefit a couple before marriage? After marriage?
8. How does cohabitation fit with these teachings?

Activity

Read different statements aloud. Participants position themselves on an imaginary line from "Strongly Agree" to "Strongly Disagree."

Statements:

1. Chastity is about more than sex.
2. Love is stronger than physical attraction.
3. Self-discipline can strengthen relationships.
4. It is difficult to uphold high moral standards today.
5. Marriage is still relevant for young people.
6. Love is a choice, not just a feeling.
7. A strong friendship is the foundation of a good marriage.
8. Shared values are more important than shared interests.
9. Love grows deeper over time.
10. You can love someone without being ready to marry them.
11. Communication is more important than romance.
12. Marriage is still relevant today.
13. A happy marriage requires effort.
14. People should discuss their values before getting married.
15. Spiritual connection is as important as physical attraction.
16. It is better to wait for the right person than rush into a relationship.
17. Marriage is about more than two individuals.
18. A strong marriage can contribute to a better society.
19. Social media creates unrealistic expectations about relationships.
20. Young people feel pressure to be in a relationship.
21. Movies and TV shows influence our expectations of love.
22. It is harder to build deep relationships today.
23. Society encourages quick relationships rather than long-term commitment.
24. It is important to think for yourself even when others disagree.
25. Freedom also means being able to say no.
26. The best decisions are not always the easiest decisions.
27. True love requires sacrifice.
28. Our worth is not determined by our relationship status.
29. Happiness does not primarily come from romantic relationships.
30. Spiritual qualities are more important than physical beauty.
31. Respect is more important than passion.
32. A relationship should help both people grow.
33. It is possible to be happy while remaining single for life.
34. Sex is overrated in today's society.
35. Most people focus too much on appearance when choosing a partner.
36. Chastity provides more freedom than limitations.

37. Love alone is not enough for a happy marriage.

Group Discussion:

1. Why did you choose that position?
2. What influenced your opinion?
3. Did anyone share a perspective that changed your thinking?