

**Chapter 1 : Best Qualities in a Woman | What Men Want in Women**

*The Woman of the Inner Room [W. C. Morrow] on www.nxgvision.com \*FREE\* shipping on qualifying offers. Her voice was kept back by a gasp, and with a lurch she slipped from her father's grasp and went all disorganized down to the ground before he could save her.*

They become as close to each other as a garment is to the body. This fundamental principle of Islamic marriage, understood and observed by the spouses, is the basis of the institution of Muslim marriage. In the family, the man is charged with the duty of being the leader of the family and the woman is assigned the duty of looking after the household. Even if the man has more responsibility than the woman and thereby has a degree over her, it does not make a husband inherently better than his wife. The Quran contains a verse which says: There are different views about it. One view is that it means the qualities of leadership, surveillance and maintenance which are bestowed on men. Another view is that it signifies the tolerance with which men must treat their wives even when in extremely bad moods. However, the consensus of the scholars is that the "degree" comprises the principle of guardianship and nothing more. He may prevent them from leaving their home without his permission unless there is a necessity or legitimate reason for them to do otherwise. However, it is his religious obligation to be compassionate and not to unreasonably restrict their freedom of movement. A refractory wife has no legal right to object to her husband exercising his disciplinary authority. The marital contract establishes her implicit consent to these rights. However, if she wishes to restrict his freedom in this regard or to have similar rights, she is legally allowed to do so. She may stipulate in the marital agreement that she too will have the right to divorce or that she will keep the marriage bond only so long as she remains the only wife. Should he take a second wife, she will have the right to seek a divorce in accordance with the marriage agreement. Modesty Modesty is a virtue which Islam demands of Muslim men and women. The most powerful verses commanding the believers to be modest occur in Surah al-Nur and begin with the words: A brazen stare by a man at a woman or another man is a breach of correct behavior. The rule is meant not only to guard women, but is also meant to guard the spiritual good of men. Looking at the sexual anarchy that prevails in many parts of the world, and which Islam came to check, the need for modesty both in men and women is abundantly clear. However it is on account of the difference between men and women in nature, temperament, and social life, that a greater amount of veiling is required for women than for men, especially in the matter of dress. A complete code of modesty is laid down in the Quran as follows: Turn all together towards Allah, that you may attain bliss. It means both natural beauty and artificial ornaments. The word as used in the above verse seems to include both meanings. Women are asked not to make a display of their figures, not to wear tight clothing that reveals their shapeliness, nor to appear in such dress except to: The following traditions of the Prophet peace and blessings be upon him give us further guidance in the matter: The Prophet peace and blessings be upon him did not approve of it. When a woman reaches puberty, it is not lawful that any part of her body be seen, except this and this" - and then he pointed to his face and the palms of his hands. Ayshah tore it up and put a thick shawl over her. The Messenger of Allah also said, "Allah has cursed those women who wear clothes yet still remain naked. She must not expose her body to anybody except her husband, and must not wear a dress that shows the curves of her body. Some scholars, like Muhammad Nasiruddin al-Albani, are of the opinion that, because modern times are particularly full of fitnah mischief , women should go as far as to cover their faces because even the face may attract sexual glances from men. Sheikh al-Albani says, "We admit that the face is not one of the parts of the body to be covered, but it is not permissible for us to hold to this taking into consideration the corruption of the modern age and the need to stop the means for further corruption. However if a woman prefers to put on the veil burqah , she should not be discouraged as this may be a sign of piety and God-consciousness Taqwah. The rules on dress are slightly relaxed when a woman reaches old age and her sexual attractions have faded. Women at whom people are not possibly going to cast sexual glances but rather look at with respect and veneration are entitled to make use of the relaxation and go about in their houses without wearing an over-garment. Lowering the Eyes Islam requires its male and female adherents to avoid illicit sexual relations at all costs. Because the

desire to have sexual relationships originates with the look that one person gives another, Islam prohibits a person from casting amorous glances towards another. This is the principle of ghadd al-basar lowering the eyes. Since it is impossible for people to have their eyes fixed constantly to the ground and inconceivable that a man will never see a woman or a woman will never see a man, Islam absolves from blame the first chance look, but prohibits one from casting a second look or continuing to stare at a face which one finds attractive at first sight. The following traditions of the Prophet peace and blessings be upon him offer us guidance in this regard: Jarir says, "I asked the Prophet what I should do if I happened to cast a look at a woman by chance. However, there are certain circumstances in which it is permissible for a man to look at another woman. In such cases, even the prohibited parts of the body of the woman may be seen or touched, and it is not only lawful but obligatory on a man to rescue her from danger, whatever physical contact it may entail. What is required by Islam in such a situation is that as far as possible the man should keep his intentions pure. But if in spite of that his emotions are a little excited naturally, it is not blameworthy for him to have looked at such a woman, since having contact with her body was not intentional but was necessitated by circumstances, and it is not possible for a man to suppress his natural urges completely. The following traditions explain the matter further: The Prophet asked him if he had seen her. He replied in the negative. The Prophet told him to go and have a look at her because the Ansar often had a defect in their eyes. It is thus clear that no man is prohibited from having a look at a woman as such, but that the real idea behind the prohibition is to prevent the evil of illicit intercourse. Therefore what the Prophet has prohibited is only such casting of the eyes as is not essential, as does not serve any social purpose, and as is loaded with sexual motives. This command applies to both Muslim men and Muslim women and is not confined to only one sex. The man, he says, " If a thing appeals to him, he is urged from within to acquire it. Unless her nature is totally corrupted, she can never become so aggressive, bold, and fearless, as to make the first advances towards the male who has attracted her. This shows that there is no absolute prohibition on women looking at other men. What is prohibited is for women to sit in the same gathering together with men and stare at them, or look at them in a manner which may lead to evil results. The Prophet did not approve of this for the reason that the house was visited by many people. Therefore he told her to stay in the house of Ibn Maktum who was blind, where she could stay without observing purdah. This shows that the real object of the Prophet was to reduce the chances of any mischief occurring. That is why the lady was not allowed to stay in a house where the chances of possible mischief were greater but allowed to stay in a house where they were less. On the other hand, where there was no such need, women were prohibited from sitting in the same place face to face with other men. The real object of ghadd al-basar lowering the eyes is to stop people with evil intentions from casting lewd looks at others. It is common knowledge that a person turns their eyes towards another person innocently in the beginning. If the latter is attractive, the former may go on casting glances and thus drift towards the precipice of sexual attraction and ultimately fornication or adultery. Islam blocks the path that finally leads to active temptation by prohibiting the casting of looks by one person at another except when they do so by chance. The following traditions of the Prophet peace and blessings be upon him are worth noting in this connection: One of the Companions asked, "O Messenger of Allah, what about the younger or the elder brother of the husband? He never touched the hand of a woman who was not married to him Bukhari. Umaimah, daughter of Ruqaiyah, said that she went to the Prophet in the company of some other women to take the oath of allegiance. He made them promise that they would abstain from idolatry, stealing, adultery, slander, and disobedience to the Prophet. When they had taken the oath, they requested that he take their hands as a mark of allegiance. The Prophet said, "I do not take the hands of women. Verbal affirmation is enough. He says, "It is lawful to sit with women of advanced age in privacy and touching them is also not prohibited. It has been reported that Sayyiduna Abu Bakr used to visit the clan where he had been suckled and shook hands with the old women. This distinction between old and young women itself shows that the real object is to prevent such mixing of the sexes as may lead to evil results. This is clearly an unreasonable extension of the permission. It therefore commands a Muslim, when visiting friends, relatives or strangers not to enter their houses without seeking their permission. The Quran particularly forbids him to enter their houses without alerting the women of the house so that he does not surprise them in a condition in which he would not normally see them. However,

children do not have to seek such permission until they reach the age of puberty and sexual awareness stirs in them: Do not enter houses other than your own until you have taken permission; and when you enter a house, greet the people therein with salutation. Therefore they used to peep into houses from the outside. Once when the Prophet peace and blessings be upon him was in his room, a person peeped through the lattice. The command to ask permission has been given to safeguard people against the evil look. Once Bilal or Anas asked Fatimah, the daughter of the Prophet, to hand him her child. She handed it to him by stretching her hand from behind a curtain. It is noteworthy that both these men were the personal attendants of the Prophet peace and blessings be upon him and he used to affectionately address them as "Ya Bunayya" O my son. The real purpose behind those restrictions is to safeguard men and women against evil inclinations. It sought to put an end to the Jahiliyah practices of the pagan Arabs. The Prophet peace and blessings be upon him said that the following type of women constitute one of the categories of the dwellers of Hell: In ancient times there were many kinds of defacement practiced on the bodies of men and animals, partly on account of superstition or pagan custom and partly on account of the craze for fashion and display. Examples of this were tattooing, sharpening or spacing the teeth, shaving or plucking the hair, wearing hair pieces, etc. Many of these practices still survive and are, in fact, getting more and more refined. Since all these practices change or seriously interfere with the natural creation of Allah, the Prophet peace and blessings be upon him cursed those who indulged in them for the purpose of mere beautification. One report says, "The Messenger of Allah cursed women who tattooed, and those who got themselves tattooed, those who engaged in sharpening the teeth as a mark of beauty and those who had their teeth sharpened.

Chapter 2 : 2 Chronicles GNT - The inner room, called the Most Holy - Bible Gateway

*The Woman of the Inner Room has 1 rating and 1 review. Her voice was kept back by a gasp, and with a lurch she slipped from her father's grasp and went a.*

For many years and at various times, I have been nominally to very involved in what is regarded the present day prayer movement. There is something commendable to be said for believers in Christ who are dedicated to hour a day prayer, days a year. Time spent in a prayer room with other believers, seeking God for our spiritually impoverished world, is wonderful. However, it cannot take the place of hidden prayer. Solomon tells us in the book of Ecclesiastes: However, while private prayer is possible without public prayer, I believe the Scriptures unequivocally state that effective public prayer is somewhat superfluous without an inner room prayer life. In the Sermon on the Mount, Jesus gave both his past and present disciples an extremely important admonition on prayer. In ancient Judaism, the prayer life was regarded as sacred, yet it was mainly a public demonstration of faith. Jewish men would gather in the Inner Court of the temple, Jewish women would gather in the Court of Women, and all other peoples were only allowed in the Court of the Gentiles. In all of these places there was the public display of prayers offered up to God. Today, there is no better example than those offered at the Western Wall in Jerusalem. However, Jesus turned the paradigm upside-down when he told His disciples to hide oneself in their inner room rather than allow others to see them voicing their prayers to God. According to Jesus, public prayer was not the pinnacle of devotion, but hidden prayer instead. Prayer should be a personal expression of our relationship with the Father. In the example He uses in Matthew, no one is to know how much we pray or do not pray. If we took this one scripture in Matthew and built a theology on prayer, it would seem to condemn all public expressions. He was not against public prayer, as we read in the Gospel of Mark. In the context of chapter eleven, Jesus had entered Jerusalem for His final week before His death. The previous day, the Lord and His disciples had cast out the moneychangers from the Temple. So, when He spoke about standing and praying in verse 25, it is evident He was referring to public prayer. Without a private life of prayer in the proverbial inner room, there is not much sense "standing" in prayer in any public setting. True, God hears all prayers. However, if we can only please God through faith Hebrews Do we hide our prayer habits so that others cannot see them? Or, do we make sure we are seen by others? Public prayer rooms are wonderful and have their place. However, there should be a reluctance for others to see us there and somehow equate we are "spiritual. We must covertly offer up prayers continually in our private devotion so we will have something to give in a public prayer forum. If we are interceding continually to God then it will be moot whether anyone sees us. Nonetheless, it will be evident by the aroma of Christ upon our lives. Beloved, may we all seek to stealthily hide our prayer life from men. For in so doing, God will make it evident to all both in this life and the one to come. Father God, may you draw each of us to that secret place within the inner room of prayer. Through this surrender, would you then equip us to be holy, humble servants of yours who are ready to take our place with others to stand in the gap and shore up the wall of intercession for our world.

Chapter 3 : Hidden Figures () - IMDb

*Evangelicals, Let's Talk About Violence Against Women. Kristin Du Mez. as head of the non-profit and Roman Catholic lay association The Inner Room I was a bit mystified.*

Colonial era[ edit ] A stamp honoring Virginia Dare , who in became the first English child born in what became the U. Colonial history of the United States The experiences of women during the colonial era varied from colony to colony, but there were some overall patterns. Most of the British settlers were from England and Wales, with smaller numbers from Scotland and Ireland. Groups of families settled together in New England, while families tended to settle independently in the Southern colonies. The American colonies absorbed several thousands of Dutch and Swedish settlers. After , most immigrants to Colonial America arrived as indentured servants â€”young unmarried men and women seeking a new life in a much richer environment. Food supplies were much more abundant than in Europe, and there was an abundance of fertile land that needed farm families. However, the disease environment was hostile in the malaria-ridden South, where a large portion of the arrivals died within five years. The American-born children were immune from the fatal forms of malaria. They believed a woman should dedicate herself to rearing God-fearing children to the best of her ability. There were ethnic differences in the treatment of women. Among Puritan settlers in New England, wives almost never worked in the fields with their husbands. In German communities in Pennsylvania, however, many women worked in fields and stables. German and Dutch immigrants granted women more control over property, which was not permitted in the local English law. Unlike English colonial wives, German and Dutch wives owned their own clothes and other items and were also given the ability to write wills disposing of the property brought into the marriage. The first English people to arrive in America were the members of the Roanoke Colony who came to North Carolina in July , with 17 women, 91 men, and 9 boys as the founding colonists. On August 18, , Virginia Dare was born; she was the first English child born in the territory of the United States. Women in 17th-century New England and History of New England The New England regional economy grew rapidly in the 17th century, thanks to heavy immigration, high birth rates, low death rates, and an abundance of inexpensive farmland. Between and , about 20, Puritans arrived, settling mostly near Boston; after fewer than fifty immigrants a year arrived. The average size of a completed family â€” was 7. About 27 percent of the population comprised men between 16 and 60 years old. The growing population led to shortages of good farm land on which young families could establish themselves; one result was to delay marriage, and another was to move to new lands further west. In the towns and cities, there was strong entrepreneurship, and a steady increase in the specialization of labor. Wages for men went up steadily before ; new occupations were opening for women, including weaving, teaching, and tailoring. The region bordered New France , which used Indian warriors to attack outlying villages. Women were sometimes captured. In the numerous French and Indian Wars the British government poured money in to purchase supplies, build roads and pay colonial soldiers. The coastal ports began to specialize in fishing, international trade and shipbuildingâ€”and after in whaling. Combined with a growing urban markets for farm products, these factors allowed the economy to flourish despite the lack of technological innovation. It was optional and some towns proved reluctant. Northampton, Massachusetts, for example, was a late adopter because it had many rich families who dominated the political and social structures and they did not want to pay taxes to aid poor families. Northampton assessed taxes on all households, rather than only on those with children, and used the funds to support a grammar school to prepare boys for college. Not until after did Northampton educate girls with public money. In contrast, the town of Sutton, Massachusetts, was diverse in terms of social leadership and religion at an early point in its history. Sutton paid for its schools by means of taxes on households with children only, thereby creating an active constituency in favor of universal education for both boys and girls. School taught both, but in places without schools reading was mainly taught to boys and also a few privileged girls. Men handled worldly affairs and needed to read and write. Girls only needed to read especially religious materials. This educational disparity between reading and writing explains why the colonial women often could read, but could not write so they used an "X" to sign their names. Gutierrez finds

a high level of illegitimacy, especially among the Indians who were used as slaves. Depending on the perspective, she has been viewed as either the civilized princess or the destructive squaw. A highly favorable image has surrounded Pocahontas , the daughter of the Native American chief Powhatan in Virginia. She was taken hostage by the colonists in , when she was seventeen. She converted to Christianity and married planter John Rolfe in . It was the first recorded interracial marriage in American history.

**Chapter 4 : Phenomenal Woman By Maya Angelou, Famous Inspirational Poem**

*Whether or not you know anything about the Tarot, Numerology or the ancient archetypes of the Sacred Feminine, you're sure to recognize a woman who's embodying her Inner Empress. You know that woman, who draws the attention of everyone in the room, with her deeply rooted self-confidence and her.*

Inner ear and balance Inner ear and balance Loop-shaped canals in your inner ear contain fluid and fine, hairlike sensors that help you keep your balance. At the base of the canals are the utricle and saccule, each containing a patch of sensory hair cells. Within these cells are tiny particles otoconia that help monitor the position of your head in relation to gravity and linear motion, such as going up and down in an elevator or moving forward and backward in a car. Dizziness has many possible causes, including inner ear disturbance, motion sickness and medication effects. The way dizziness makes you feel and your triggers provide clues for possible causes. How long the dizziness lasts and any other symptoms you have also help pinpoint the cause. Inner ear problems that cause dizziness vertigo Your sense of balance depends on the combined input from the various parts of your sensory system. Vertigo is what results as your brain works to sort out the confusion. Benign paroxysmal positional vertigo BPPV. These episodes are triggered by a rapid change in head movement, such as when you turn over in bed, sit up or experience a blow to the head. BPPV is the most common cause of vertigo. A viral infection of the vestibular nerve, called vestibular neuritis, can cause intense, constant vertigo. If you also have sudden hearing loss, you may have labyrinthitis. This disease involves the excessive buildup of fluid in your inner ear. You may also experience fluctuating hearing loss, ringing in the ear and the feeling of a plugged ear. Such vertigo episodes can last minutes to hours and may be associated with headache as well as light and noise sensitivity. Drop in blood pressure. A dramatic drop in your systolic blood pressure – the higher number in your blood pressure reading – may result in brief lightheadedness or a feeling of faintness. It can occur after sitting up or standing too quickly. This condition is also called orthostatic hypotension. Conditions such as cardiomyopathy, heart attack, heart arrhythmia and transient ischemic attack could cause dizziness. And a decrease in blood volume may cause inadequate blood flow to your brain or inner ear. Other causes of dizziness Neurological conditions. Dizziness can be a side effect of certain medications – such as anti-seizure drugs, antidepressants, sedatives and tranquilizers. In particular, blood pressure lowering medications may cause faintness if they lower your blood pressure too much. Certain anxiety disorders may cause lightheadedness or a woozy feeling often referred to as dizziness. These include panic attacks and a fear of leaving home or being in large, open spaces agoraphobia. Low iron levels anemia. Other signs and symptoms that may occur along with dizziness if you have anemia include fatigue, weakness and pale skin. Low blood sugar hypoglycemia. This condition generally occurs in people with diabetes who use insulin. Dizziness lightheadedness may be accompanied by sweating and anxiety. This is especially true if you take certain heart medications. Risk factors Factors that may increase your risk of getting dizzy include: Older adults are more likely to have medical conditions that cause dizziness, especially a sense of imbalance. A past episode of dizziness. Complications Dizziness can increase your risk of falling and injuring yourself. Experiencing dizziness while driving a car or operating heavy machinery can increase the likelihood of an accident. You may also experience long-term consequences if an existing health condition that may be causing your dizziness goes untreated.

**Chapter 5 : Islams Women - Rulings on Women in Society**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

I have tried to parallel the reading process, so that you can read the analysis and easily refer to the play or even read the analysis as you read the play, if you wish. Read the act through, so that the characters and situation reveal themselves to you as Ibsen intended. Then re-read the act with the online analysis. Your view of the earlier acts may change after you finish the play, and you may have different answers to many of my questions. The online lessons are not intended to replace reading the assigned text. Ibsen gives detailed stage directions about the lighting, the props, the appearance of the characters, and the placement of the characters on the stage to achieve his effects, to develop character, and to further his ideas. This means that you must read the stage directions carefully. The entire action takes place in this room, in the space of thirty-six hours. The room is like Hedda in its elegance and aristocratic refinement. Hedda comes from a class which takes luxury for granted; the Tesmans from a class which "saves" luxuries for special occasions. Does the movement of people in and out of the inner room reflect the meaning of the action as well as contribute to the meaning? Hedda several times goes to the door or drums her fingers on the glass; when and why does she do this? The answers to questions like these may not be clear to you at a first reading; you may need to read the entire play to see the significance of some of them, to decide whether or how they reveal character and prepare for the final catastrophe. Ibsen carefully describes the light coming into or being excluded from the room. Notice how the characters react to the light. Might there be a connection between the light and the action? Hedda has a different reaction to the light shortly after entering the room; she objects to the "flood of sunlight. Do their reactions to the light suggest anything about their natures and their responses to life? All three acquire significant meanings as the play progresses. His social status and values are implicit in his uniform because generals in Norwegian society are members of the aristocracy. Is either option possible? Must she be only a wife? Another question to consider is, why has Ibsen called this play Hedda Gabler rather than Hedda Tesman? They represent her aristocratic heritage; they serve as her playthings, as her defense, and as a release; also they suggest violence. Like Hedda, they have a cold exterior and a fiery interior. In a Freudian reading, the guns are obvious phallic symbols. George and Hedda make different assumptions about remedying the problem of the piano. The room is filled with flowers, which Hedda finds stifling. By Act II, most of the flowers have been removed. What do the flowers represent, and why are they distasteful to Hedda? The stove becomes significant later in the play. The connection begins when Hedda forces Thea to sit in a chair by the stove p. Hedda and Thea are opposites in appearance. Hedda has brown hair and grey eyes; Thea has "remarkably light" hair and large blue eyes. Ibsen uses hair to symbolize their natures. Does either of these possibilities have relevance to this play? Interestingly, the one physical detail we are given about Mademoiselle Diana, the "singing-woman" a polite phrase for "prostitute" , is the color of her hair p. The characters can be grouped by complexion. The bourgeois Thea, Miss Tesman, and George are all fair. The aristocratic Hedda, Brack, and Lovborg all have darker coloring. Thus, their coloring visually distinguishes the two groups, as do the values and social class they share. The Tesmans form a tightly knit group with bourgeois values e. Just as Hedda physically enters the drawing room of the house the Tesmans bought, so the aristocratic Hedda Gabler is socially, financially, and emotionally entering the bourgeois Tesman family and world. Miss Tesman and Berta have a close mistress-servant relationship. Self-sacrifice characterizes the Tesman women. Miss Tesman admits to Berta, "Heaven knows it was a wrench to me to part with you" p. What other evidences of their closeness do you see? Miss Tesman and her nephew George have a close, loving relationship. The two aunts dote on him and are willing to make any sacrifice for him, and he accepts their sacrifices appreciatively. Initially George is taken aback when he learns that his aunts have taken a loan on their annuity, their only income, to enable him to buy the house. After his aunt assures him doing this was "nothing but a pleasure to us," George accepts in terms that indicate a long pattern of sacrifice by his aunts,

"Oh, Auntie--will you never be tired of making sacrifices for me! In these opening pages, what kind of man does George seem to be? In what spirit does he accept them--selfishly as a right, appreciatively, lovingly? What does this inconsiderate action suggest about Hedda? What is the effect of his joy over the slippers? You will notice he habitually uses two phrases, "eh? Miss Tesman seems a kind, self-sacrificing woman. Does her self-sacrifice keep George gratefully dependent? Is there a darker or shadow aspect to the admittedly admirable family values of the Tesmans? Berta and Miss Tesman whisper not to disturb Hedda. Only think of it--she, that was so beset with admirers! Is there irony in describing George as being masterful enough to carry off Hedda? Is she, in any sense, a trophy wife for the Tesmans? George has the virtues and the limitations of the bourgeoisie. In valuing the domestic, the bourgeoisie also value the ordinary and are, therefore, dull; they exclude the heroic, the poetic, the creative, the transcendent. George is the bourgeois scholar. His gift is "collecting and arranging" p. Pages Hedda resists being drawn into the Tesman family. Because Ibsen wanted this aspect of the play to be clear, he advised a director of the play how to present it: Jorgen Tesman, his old aunts, and the elderly serving-maid Berte together form a whole and a unity. They have a common way of thinking; common memories, and a common attitude to life. For Hedda they appear as an inimical and alien power directed against her fundamental nature. For this reason there must be harmony between them [the Tesmans] in performance. Hedda expresses her resistance to the Tesmans with her first speech. Is the incident of the hat relevant? Does the way she speaks to George indicate fondness or something else? Hedda has no interest at all in them. George talked about the slippers on their honeymoon. Does this reveal anything about him? George is unaware that Hedda is filling out because she is pregnant, but his aunt immediately understands. This is one of the few references to Hedda as Tesman; almost all the other references are to Hedda Gabler, including the title. Is Hedda cold or even frigid, as many readers have asserted, or is she a passionate woman who controls her emotions and does not allow them to show? What in the exchange with the Tesmans provokes this response? Or you might prefer the question, what in her situation with the Tesmans provokes this response? When Tesman returns from seeing his aunt out, Hedda is looking out the window. She sees the dying, withered leaves. She hesitates at naming the month, "Already in--in September" p. Hedda resents her pregnancy and the prospect of motherhood; is she counting the months, in dread? During the discussion of Mrs. Pages Thea is a character foil to Hedda. Both women are in unhappy marriages, and both married for economic reasons; however, Thea is inexpensive to maintain, and Hedda is expensive. Both had "comrade"-relationships of different kinds with Lovborg, and Thea had a brief romance with Tesman. Hedda initially characterizes Thea as "The girl with the irritating hair, that she was always showing off" p. Does it come as something of a surprise that Hedda receives Thea "warmly" p. What information does she want to get out of Thea by pretending to be friends? What in her attitude toward Thea is based on this assumption? Does this reaction indicate someone who lives life directly or vicariously i. Is Hedda quick at picking up sexual implications? She has no interest in reclaiming Lovborg from alcoholism to a productive life.

## Chapter 6 : The Woman of the Inner Room by W.C. Morrow

*This bar-code number lets you verify that you're getting exactly the right version or edition of a book. The digit and digit formats both work.*

## Chapter 7 : Hedda Gabler, Act I

*The Inner Room. 68 likes · 3 talking about this. Here we will share posters for upcoming articles, as well as the articles from The Inner Room. Warrior Women.*

## Chapter 8 : History of women in the United States - Wikipedia

*8 The inner room, called the Most Holy Place, was 30 feet long and 30 feet wide, which was the full width of the Temple. Twenty-five tons of gold were used to cover the walls of the Most Holy Place; 9 twenty ounces of gold were used for*

*making nails, and the walls of the upper rooms were also.*

## Chapter 9 : The Inner Room -

*9 And the Egyptian women came to Goshen and their children who could not speak were upon their shoulders, and when an Egyptian woman came into the house of a Hebrew woman her babe began to cry. 10 And when it cried the child that was in the inner room answered it, so the Egyptian women went and told it at the house of Pharaoh.*