

GURUKULA NETWORK



Newsletter of Neohumanist Schools and Institutes affiliated with Ananda Marga Gurukula

Issue 41 - January 2016



Moving Together



Sá vidyá yá vimuktaye - Education is that which liberates

Gurukula Network

Newsletter and Journal of
Neohumanist Schools and Institutes

**Gurukula Network is published by the
Ananda Marga Gurukula
Global Liaison Office**

Two yearly issues, January and May, serve as a means of communication for Neohumanist projects around the world.

It is the spirit of Gurukula Network to encourage a free sharing of ideas and to stimulate discussion on educational and global issues facing our world. All articles express the views of the author, and not necessarily those of AMGK.

Gurukula Network is open to any and all NHE related projects and faculties of AMGK.

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All NHE educators and projects are encouraged to join

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VISION OF ANANDA MARGA GURUKULA

The Sanskrit word "Gurukula" (pronounced gurukul) has the following etymology: Gu: darkness; ru: dispeller; kula: an institution. Gurukula is an institution which helps students dispel the darkness of the mind and leads to total emancipation of the individual and society at large. Ananda Marga Gurukula is engaged in creating an international network of Neohumanist Schools and Institutes to hasten the advent of a society in which there is love, peace, understanding, inspiration, justice and health for all beings.

OBJECTIVES OF ANANDA MARGA GURUKULA

- To serve humanity with neohumanist spirit and to acquire knowledge for that purpose.
- To establish a strong base in Anandanagar and around the world in order to carry on the legacy of its founder for the benefit of future generations.
- To provide a sound and conducive environment for students for their physical, social, intellectual, creative and spiritual well-being.
- To promote ethical values in individuals and implement these values in the management of projects, schools and institutions.
- To establish and maintain schools and special academic institutions around the world as well as a cyber-university.
- To initiate teacher education programs to improve and upgrade the quality of education on all academic levels.
- To promote Tantra, Neohumanism and PROUT (Progressive Utilization Theory) as the foundation for building a universal society.
- To initiate intellectual dialogues and research for all-round renaissance of society.
- To facilitate the placement of volunteers across cultures to help build meaningful relationships and to support community and social change projects.
- To support the building of a global eco-village network (Master Units)
- To encourage the development of micro-enterprises for sustainability of social service projects.

Chancellor of Ananda Marga Gurukula
Ac. Shambhushivananda Avt., Kulapati

Shrii Prabhat Rainjan Sarkar inspired the establishment of Ananda Marga Schools in 1963 out of which grew an international network of schools and the Neohumanist Education system. In 1990 he founded the Ananda Marga Gurukula University. Ananda Marga Gurukula also serves as the Board of Education for Neohumanist Schools and Institutes around the world. These Neohumanist Schools and projects, some of which are featured in Gurukula Network, are managed by the Education Relief and Welfare Section and Women's Welfare Department of Ananda Marga.

NEOHUMANIST EDUCATION

Universal Love and Values
Holistic Development
Astaunga Yoga
Ecological and Social Consciousness
Academic, Practical and Personal Skills
Knowledge of Self and World Applied for Universal Welfare
Joyful Learning through the Arts
Culturally Sensitive and Inclusive Approach
Integrated Curriculum
Exemplary Role of the Educators

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GANE - The Global Association of Neohumanist Educators is a membership association for the professional development of neohumanist educators worldwide, strengthening our global network of schools and teachers and coordinating and promoting Neohumanist Education (NHE) on the regional and international level. All neohumanist educators are welcome to become members of GANE and the Global Community of NHE teachers. Please join at: www.gane-educators.org/join-us

Knowledge and Goodness

By Ac. Shambhushivananda Avt.



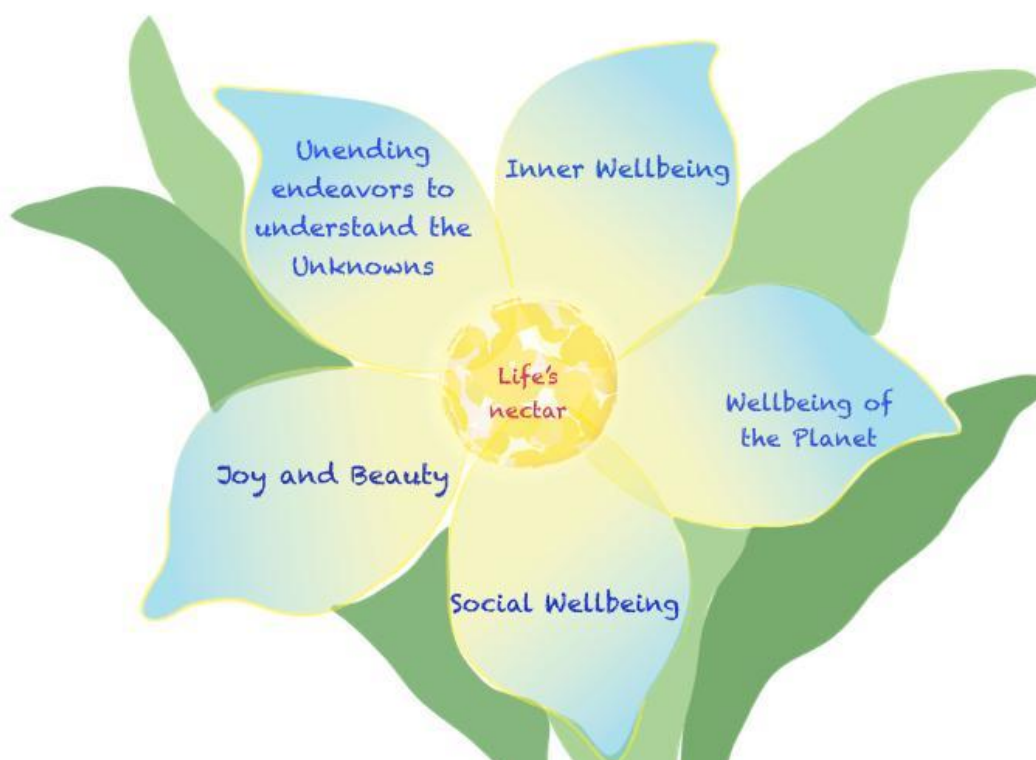
In 1781, John and Elizabeth Phillips founded a school in NE United States called “Phillips Exeter Academy” on the twin principles of “knowledge” and “goodness”. In his words: “Goodness without knowledge is weak and feeble, yet, knowledge without goodness is dangerous”. In 1986, Shrii P.R. Sarkar propounder of Neohumanist Education expressed a similar sentiment while giving a message to teachers: “Education which leads to the acquisition of knowledge plus morality makes for a peaceful society.”

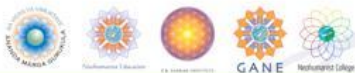
Knowledge, first of all, is an essential ingredient to ensure the survival of the planet and all its inhabitants. The inhabitants include not only humans but all things that live: flora, fauna and all other life forms including the microvita which are invisible to the naked eyes but are said to be the fundamental building blocks of all life. All need to exist and thus deserve to be preserved at all costs. The recognition of existential value of all creatures would enhance the chances of survival and thrival of all species on the planet. One of the primary objectives of the gurukula system of education is to strive incessantly towards a better understanding of the created world and to fully grasp the raison d'être of life forces that make up our colorful mysterious world. Thus, the scientific perspective in gurukula education is an endeavor to help students better understand the mysteries of creations, develop a rationalistic mentality and live with “awakened consciousness”.

Knowledge itself is neither good nor bad, but its utilization may make it so. It must, therefore, be guided by some higher criteria which will fully manifest the usefulness of all created entities. Human beings often use knowledge to manipulate situations and other people for selfish ends. The knowledge should instead be used for all-round welfare and happiness. Morality is not a utopian ideal but a self-preserving instinct of the collective mind. All desire to be happy and to live in peace. Education based on ethical foundations could help to build a peaceful and harmonious society. The emphasis on aesthetics and cultivation of higher sensibilities in the spirit of goodness is thus another defining characteristic of gurukula education and must also pervade the entire educational process.

The purpose of educational institutions is to cultivate knowledge and wisdom that will foster goodness in this world. Further, education should ideally free the human intellect from all dogma and divisive, narrow sentiments; contribute to greater justice and fairness; and ultimately bring transcendence and emancipation.

Spiritual knowledge and mystical sciences are the product of an unending endeavor to link the finite with the infinite. Human beings have an unlimited thirst for limitlessness which leads them towards pursuit of deeper knowledge beyond mere intellectual thought. This search for the unknown has led humanity towards exploration of Higher Consciousness. Besides academic qualities, an educated person must, therefore, also possess inner tranquility, blissful mind and ensconcement in the cosmic-controlling nucleus. This yoga – unison of the unit mind with the cosmic mind is the final liberating goal of gurukula education.





present

Neohumanism in Action:

Educating for Sustainable & Compassionate Futures



July 11 - 16, 2015
25th Anniversary of
Ananda Marga Gurukula
 Prama Institute, Asheville USA



Ananda Marga Gurukula celebrated its 25th Anniversary with a global conference held at Prama Institute in Asheville, NC, USA from July 11-16th. The theme of the celebration was Neohumanism in Action: Educating for a Sustainable and Compassionate Future. The Conference was well attended by educators, researchers and neohumanist activists from around the world spanning twenty countries. Kevala Monteiro attended from Brazil and had this to say:



Opening a Big Window - By Kevala Monteiro

Between 11 to 16 of July 2015 we had a Gurukula Conference at Prama Institute, in Asheville and, I had the pleasure to be there. We had very intense days, with a very tight schedule full of lots of important insights and experiences which gave me a lot to think about regarding the shape of Neohumanist Education, the feeling of Neohumanism, and our future.

An atmosphere of welcome, friendship and compassion was at the conference from the beginning and continued in this manner for all the days. There were so many things to experience: a mixture of different ages, with different realities, experiences, and different interests. I was learning so much about other places, like what is happening in US, Egypt, Africa, Holland, Taiwan, Australia, etc. It was clear that there were so many possibilities before us with so much going on around the world. This work was based on diversity, love, and hope that better days will come.

In my personal life I have had profound growth times and I could feel that this conference was an integral part of this growth. I had at times a strong feeling that I had experienced this before; some scenes were not so strange to me. It was something out of the ordinary! So it made me realise that we are all connected, and that I was meant to be there.

On the way back home I was bringing a heavy bag of books, many beautiful people in my heart, some responsibilities, and the strength to do something new. I was also bringing with me the charming smiles, the beautiful kiirtans and beautiful sharing we all had there.

We may feel after the Conference that the globe is vibrating, increasing the possibilities and that the windows are open!



Public Programs held on Saturday, JULY 11TH in Asheville

Revolutions in Learning: Education for a Compassionate and Liveable Future

This half day program was held at Ferguson Hall at Asheville Buncombe Community College and featured three NHE speakers.



Dr. Kathleen Kesson is professor of Teaching, Learning and Leadership at Long Island University in Brooklyn, NY, co-author of *Curriculum Wisdom: Educational Decisions in Democratic Societies* and *Understanding Democratic Curriculum Leadership*, and co-editor of *Defending Public Schools: Teaching for a Democratic Society*. In **“Personalizing Learning for a World in Transition”**, she proposed “personalized learning” where students to design collaborative experiences with community mentors, creating “flexible pathways” to high school graduation.

Dr. Marcus Bussey is lecturer in Futures and History at the University of the Sunshine Coast, Australia, and co-author of *Futures Thinking for Social Foresight* and *Neohumanist Educational Futures: Liberating the Pedagogical Intellect*. In **“It Is All About Us: Cultural/Educational Change for a Livable Future”**, he supported both educational and cultural change to create “the heart and head spaces that will enable both our communities and our civilization to establish preferable and livable pathways to our many futures.”

Acharya Ananda Devapriya is director of Gradinita Rasarit Kindergarten, Fountain of Hope After-School Center, Vistara Transitional Program for Youth, Amurtel Ecological Garden, and Morning Star Holistic Wellness Center in Romania. She shared neohumanist educational practices used in the **“We All Have a Story”** project for personal narratives that break down social barriers, increasing empathy and respect for diversity. Didi is now training 100 kindergarten teachers in Bucharest, Romania.



Local educators, co-moderated the presentations. **Dr. Basil Savitsky** focuses on positive youth development and methods to support adolescent rites of passage into meaningful adulthood. He is currently developing a gaming front-end to a set of social-emotional learning activities for early college students to be “future-ready” as global citizens and members of the 21st century workforce. **Megan McCarter** is Director of Programs at Odyssey Community School, a PreK-12 Integral Model school. She creates curriculum and professional development courses using Compassionate Communication, Restorative Justice, and Design-Thinking to facilitate a learning community of brave kindness, authenticity, and positive change through connecting consciousness and creativity.



The End of Unemployment

Dr. Ravi Batra spoke to an international audience at the Malaprop’s Bookstore/Cafe in Asheville on **“End Unemployment Now”**, and signed his new books by that title.

The year 2010 marked when the National Bureau of Economic Research declared an end to the Great Recession. The economy had shed over six million jobs in 2008 and 2009, but few had been recalled to work by 2010. Today, government policies have yet to make a significant dent in unemployment. In his book, *“End Unemployment Now”*, Ravi Batra explores why this is the case. He explains how joblessness can be completely eliminated—in just two years, and without the help of our painfully



incompetent Congress. The President and the Federal Reserve have the legal authority to generate free-market conditions that will quickly end the specter of unemployment, all without involving Congress.

First Morning

Welcome – by Dada Shambhushivananda



The program opened with a collective singing of the beautiful Gurukula song which expresses the ethos of AMGK. Dada Shambhushivananda, Chancellor of AMGK, warmly welcomed everyone. After sharing a little bit about the history of AMGK, he thanked all the people who have dedicated their time or life to help develop Gurukul with especial thanks to Sid Jordan, the president of AMGK Inc., for his work in the development of an AMGK Campus in Asheville – presenting him with flowers and a homemade apple pie.

Setting Our Course – Dr. Marcus Bussey and Dr. Sid Jordan

In the words of Livus Lundkvist, from Sweden, “The opening program was a beautiful, very lively and organic workshop led by Dr. Marcus Bussey and Dr. Sid Jordan, where everyone communicated, danced and moved around creating a very intuitive movement together as one. Everyone seemed to open up more, become more creative and inspired. The exercises provided a means for getting deeper in touch with each other and with Gurukul and its meaning and purpose. This was concretely expressed greatly when small groups were formed and everyone found words to describe Gurukul. Aligning passion with purpose, a guided meditation/visualization led to a letter from the heart. What does your heart tell you?” The inspiration of the morning and the words describing our experiences and feelings surrounding gurukul was used to create a Gurukul Poem as well as a beautiful human sculpture.” (see poem page 9)



PR Sarkar Institute By Tom Barefoot

Tom Barefoot talked about the works of P. R. Sarkar and the P.R. Sarkar Institute which was recently inaugurated by Ananda Marga Gurukula. A movie was shared showing the great scope of his work and compassion. P.R. Sarkar has given many innovative ideas and the Archive Department has been working for years to preserve his works and ideas for the future generations. The PR Sarkar Institute can help to spread these ideas so that we can all participate in a sustainable future of wellbeing and happiness for

people and the planet.

Cooperative Games by Ed Glassman

Succeeding mornings began with fun cooperative games, followed by a cornucopia of presentations on topics from different faculties of Ananda Marga Gurukula.

Gurukula Song

Ámrá gaře’ nobo gurukul;
Jiṇáner áloke ráuṇiye dobo pratiti kuṇṇi phul.
Keha ná thákibe dúre, vājába pratiti táre;
Bāṇḍhiba priitiri ḍore e mañiháre atul.
Keha ná thákibe piche, ṭheli ná káreo niice;
Sabe átmiiya viráje manomájhe dodul dul.

We will establish the Gurukul.
We will dye each and every bud with the light of
knowledge.
No one will stay away.
We will bind everybody with the thread of love and create
a garland of incomparable beauty.
No one will stay behind; none will be thrown at the
bottom.
All will exist with kith and kin
with their minds full of sweetness and tenderness for all.



Monday, July 12th

The program on the morning of July 13th was about **Neohumanist Education in K -12 schools.**

The first presentation was by **Eric Jacobson on “What Neohumanist Schools are For”.** We started with collectively learning and then singing the song, “Some Say” (see text box). In describing NHE one could ask the questions Why? Who? What? How? and Where? which correspond to Philosophy, Personnel, Curriculum, Methods and Facility. Personnel, curriculum, methods and facility are always changing. They are not the indicators of our educational system. NHE is not a method or a curriculum. Neohumanist Education is founded on the philosophy of Neohumanism which will express itself in different specific ways for time, place and person, but as a philosophy remains constant and does not change. The philosophy of Neohumanism is the permanent foundation for Neohumanist Education. We are now building our movement, so we have to erect the pillars with a very grounded permanent foundation. The philosophy is the only base. If NHE is to be recognized for something in the world then it is its unique philosophy.



The second program was **MahaJyoti Glassman on “Early Childhood Education: 25 Years Ago and Today”.** *Please full article in this issue on page 27.*



The third presentation was on **Neohumanist Strategies in Diversity and Inclusion by Didi Ananda Devapriya.** Stereotypes and prejudices are already evident in early childhood (4-5 years old). Once fully formed, they become resistant to change and create a foundation for racism, sexism, homophobia, etc. However, in early childhood, belief systems are not fully formed and are still in a hypothetical phase of testing. This provides a unique opportunity for effective intervention that can have a lasting impact.



The fourth presentation was on **Neohumanism Applied to Educational Management in Eastern Culture by Dr. Jareeporn Naksamrit.** Educational administrators and educators must think about what society could be like, and how civilization could develop. They must consider how their schools can contribute to bringing about a new era, and to creating a balance between quality of life for human beings, other living beings, the environment, resources, and universal flow. Neohumanism cultivates universal love for all educators, parents and the community

Some Say

Some say - that school is for learning
Some day - you'll have to be earning
Ooo, ooo, hey, hey
that's what my parents say
Ooo, ooo, hey, hey
that's what's they told me today

Good jobs - need an education
Compete - defeat the other nations
Ooo, ooo, hey, hey
the president said it on the news today
Ooo, ooo, hey, hey
he said, "teach them hard to earn your pay"

With you - I'm learning how to be a man
With you - to be the best woman I can
Ooo, ooo, hey, hey
what you show me I'll replay
Ooo, ooo, hey, hey
I just want to say: *Chorus*

My mind - my mind is not a factory
My mind - my mind can touch infinity
Ooo, ooo, hey, hey
One world isn't far away
Ooo, ooo, hey, hey
I just want to say: *Chorus*

One light - one light is lighting every mind
One love - that binds all of creature-kind
Ooo, ooo, hey, hey
one universe isn't far away
Ooo, ooo, hey, hey
I just want to say: *Chorus*

(CHORUS):

*This world - needs heroes
And not - more people making zeroes
Ooo, ooo, hey, hey
can you hear the children pray?
Ooo, ooo, hey, hey
the schools of the future must start today*

“We must develop the physico-psycho aspects of students through proper physical culture, which will include yoga asanas, proper diet, games, sports, etc...And to develop the psycho-spiritual aspect, we must reorient the entire curriculum of all schools from kindergarten to postgraduate level according to Neohumanist philosophy, and must incorporate the practices of Astaunga Yoga into the curriculum in all grades. This will be the practical approach. And the guiding philosophy, the controlling philosophy should be: “This Universe is ours” – and “We” means humans, animals and plants.” Shrii P. R. Sarkar

Gurukula Poem

(Created by Participants as part of Opening Morning)

*Love to give love, light and hope
Love is all there is
Gurukula provides awakening,
True Divine love, hope to all
Moving together, liberating all
Learning universal love for all*

*True liberation or freedom is the
Liberation of the mind, not just our own but for all of us
Awakening Universal love
Spirituality, love in ideal community
I looked in the Mirror, I saw the learner
I looked in the learner, I saw the teacher*

*Building an inclusive, spiritually based society
Through expansion of spirit, mind and body
Heart song guides us towards a new way
It all comes down to developing and expanding
To growth and flow of where love goes*

*We don't know who we are
Until we become who we can be
Imagining oneness beyond our imagination
Loving all that is, Transforming 2 love*

*Mind expands to highest level beyond itself
Providing opportunity for ecological transformation
With love and wellbeing on all levels
The words in this space, All around up and down,
Fleeting flying swirling
I grasp and I grasp to realise thee*

*Samgacchadvam towards sadvipra samaja
Moving together as one
We will live and liberate all beings
As we become a universal blissful family
Samgacchadvam – Society aided by Gurukula*

*Gurukula a universal movement about of love
Founded on ethical principles and spiritual connectedness
Providing an equalising playing field
To uplift humanism physical, emotionally and spiritually
Finding unity in diversity*

*Big and necessary work to do in the world
Thinking about how it is important
The relationship with one another
Devotion in action
Love, love, love connecting all
In a universal family
We are all love - Love*

*Baba's Mission
Sharing love and compassion
Growing a world community based on light and love
Nobody and nothing left behind
Devotional intuitional research into the inner recesses
Of the human mind
Music as linking power to higher aspects of intuitional
knowledge*

Scope of Ananda Marga Gurukula and Life Long

Learning for All: Dada Shambhushivananda, Didi Anandarama and Dr. Sid Jordan gave an overview of Ananda Marga Gurukula.

Ananda Marga Gurukula serves as the Board of Education for the Neohumanist Educational Network of educational institutions and activities around the world from infancy through university level, spanning over 50 countries. This Network includes PreK-12 Schools, Daycares, Community Centers, Centers of Neohumanist Studies & Actions, Institutes and Colleges, as well as the P. R. Sarkar Institute, NH College Distance Learning and AMGK Global Campuses at Anandanagar (India) and Asheville (USA), among others. The all-round self-development of the students is fundamental across all areas and levels of learning.

Ananda Marga Gurukula is coordinating with all educational activities whether undertaken by PROUTIST Universal, Master Units (Intentional



Communities), Yoga Teachers, Medical Centers, Ananda Marga Universal Relief Teams (AMURT/EL) or Women's Welfare volunteers. AMGK/NHE is working in collaboration with AMURT's Child Friendly Spaces and other educational initiatives undertaken by AMURT in disaster relief areas. The periodic trainings conducted by "Ananda Marga Yoga Wellness Center/Institute" in Cebu (Philippines) in collaboration with the Naturopathy Faculty of AMGK is hastening the development of Wellness Centres around the globe. AMGK also is closely knit with all educational initiatives in master units on every continent..

The blueprint for Ananda Marga Gurukula includes over fifty faculties spanning the arts and sciences: from fine arts, literature, languages and history to physics, biology, medicine and engineering as well as non-traditional subject areas such as intuitional science, morality, astrophysics, astrology, biopsychology, parapsychology, etc. Both theoretical and applied study is included in all disciplines with a focus on the application of learning to contemporary problems facing society: political, economic, social, educational, environmental, psychological, etc.

A Necessary Romance: Integrating Elements of Neuroscience and Intuitional Science: Dr. Richard

Maxwell: This presentation provided an example of how neuroscience can be found to be consistent with the apparently disparate system of understanding present in the intuitional science of Ananda Marga tantric yoga. *Please see full article in this issue on page 16.*

Yoga Studies as an Academic Discipline: Dada Vedaprajnananda

The Scope of Yoga Studies is wide. Yoga is related to many fields: Philosophy, Religious Studies, Art history and cultural studies, Psychology, Cosmology, Medicine and Exercise Studies. We have to create an interdisciplinary yoga studies program that synthesizes theory with practice. So far these studies on the effects of yoga have been physiological, studying brain waves and more recently brain imaging. We also need subjective studies, to find out how yoga actually changes the lives of participants.



Cooperative Spiritual Ecovillages: The new paradigm for a healthy body, mind and planet - Peter Fleury

For several decades dedicated yoga-meditation practitioners have been developing models of service oriented communities in harmony with the natural environment. Projects include research and teaching in the fields of education, health, agriculture, energy, cooperatives, and yoga-meditation practices. These spiritual eco-villages are models for future generations, showing how we can live in a dynamic harmonious balance with the natural environment, our societies and our personal body-mind-spiritual health. For our mental and physical well-being we practice a yoga-meditation lifestyle which includes giving service to those in needs. Each of these communities is unique, specializing in different services according to the local needs, and indigenous architecture and agriculture.

Beyond Green Capitalism – Roar Bjonnes

Green capitalism is being hailed as the answer to our environmental problems. Since Karl Polyani in the 1940s and E. F. Schumacher in the 1970s pointed out that capitalism treats nature as a free commodity, environmental economists have attempted to create a more nature-friendly capitalism, a green economy. In this presentation, Roar Bjonnes explained why capitalism will never be quite green enough to create a truly sustainable economy—why comprehensive systems change is needed and why Prout economics holds that possibility. He discussed Norway which is supposed to be the greenest economy in the world and how far it is from being sustainable. Green Capitalism does not work as it is based on a sick system. We have a crisis in the system. Capitalism has only profit as a positive indicator and is based on greed. The indicator of a healthy system is how the people are doing and whether their needs are fulfilled. It needs to be based on needs. We need a new system. Prout is a very comprehensive system.



Schools in the Local Economy – Dr. Howard Nemon

As a reaction to corporate capitalism, localities across the globe have been moving towards a local economy model, based on local production, purchasing, and hiring. This trend is supportive of economic decentralization and democratization, which are core strategies in Prout. Educational institutions, as key players in the local economy, are uniquely situated to contribute to this movement towards local self-sufficiency. This presentation discussed opportunities for educational institutions to promote sustainable, local solutions for their communities.



The human body or human existence is a biological structure goaded by psychology, by certain vrttis [propensities]. Similarly, socio-economic life is a biological structure goaded by psychic urges and the different psycho-physical propensities; that is, it is goaded by psychology. So socio-economic life is also a biological structure. It has to obey certain norms and rules. So I say that the socio-economic structure of society is a biological structure goaded by psychic urges.

When Karl Marx said that property should be owned by the state, by communes, he went against human psychic passion and urge. Both our socio-economic life and the human biological structure are goaded by psychic urges – by fundamental psychic urges – by psychology. Collective social life – socio-economic theory – and the human biological structure are both goaded by psychology, psychic urges, and psycho-physical passions and propensities. These cannot be ignored, they cannot be neglected.

Our ambitions are something that push us from within to fulfil the demands of certain urges which have some clear-cut pabula. Urge is there; the initial sentiment, that is, the inborn instinct, is there. At the same time, there are certain fundamental socio-psycho-physical demands, passions and propensities. One must not forget this.

All socio-economic theories propagated in the past ignored this fundamental requirement of human beings, and that is why they failed. Marxism is one such theory. This is the reason why it failed, but its failure is not a distinct or special case. The approach of socio-economic theories should not go against the approved structure of human requirements.

Shrii P. R. Sarkar

Excerpted from: *The Human Body Is a Biological Machine* - 20 July 1990, Calcutta - Published in: *Yoga Psychology*

CONFERENCE AFTERNOONS

The conference afternoons were designed to give participants the opportunity to teach, learn and collaborate with others in areas of their interest and work. There were parallel tracks that included time for workshops, discussion groups and open space time.

NHE Faculty

Those working in NHE projects, doing research in this field or otherwise interested in this area, had a few shared workshops, and time to meet in specific interest groups afterwards.

Daycare, Preschool and Kindergarten with Yolanda Koning, MJ Glassman and Ruai Gregory

The ECE interest group had lively discussions on programming, environmental setup, developmental assessment, parent/community involvement and other very practical applications of NHE philosophy. Ruai Gregory shared her presentation on "Components of a Curriculum", which sparked further interest in the development and content of learning centers, as well as the importance of providing nature-based education, both indoors and out. Everyone shared about their programs and enjoyed brainstorming solutions to various issues.



Elementary and Junior High and Yoga for Kids with Eric Jacobson and Geeta Lee

This group focused on ways to teach meditation and yoga to children. Some of the techniques discussed were getting everyone involved with fun warm ups, using music to send the mind inside, whether holding the breath is appropriate for asanas with children, which asanas are best, how to deal with students who are disruptive. Each person in the group had experiences and ideas to share.



Birth and Infancy with Didi Ananda Uttama and Jody Wright

This group focused on how mother-baby classes and groups can be set up in a school; what the benefits and challenges are, and some of the structures that can be used. They also discussed how to raise children.



Neohumanist Educational Researchers with Kathleen Kesson and Marcus Bussey

Professor Kathleen Kesson led discussions which considered research from both an academic and a practitioner perspective. Group members shared their own contexts and discussed issues in their professional lives that needed deepening through research. Such issues included:

1. The application of Neohumanist Philosophy
2. What is Neohumanist Philosophy?
3. Child Psychology and Neohumanism
4. Sarkar's developmental vision for humanity and its implications for classroom practice
5. Better understanding of the Tantric Layers of the mind and how they relate to classroom and curriculum
6. Neohumanism and Aesthetics/Arts
7. The role of Service in the curriculum
8. Teacher development and Training
9. The connection between Neohumanism and Prout in school and classroom
10. Neohumanism and Education for Sustainable Development



Other AMGK Faculties

AMGK is composed of over 50 faculties. A few of these were represented at the Conference, and during the afternoons they were given the chance to meet with others working in the same or related fields to share their work and collaborate. Groups that met included

Yoga and Intuitional Science Faculty, AMAYE and Yoga Therapists

The yoga and intuitional science workshop group, decided to separate into 6 mini-presentations. Kristine Weber described the physiology of fight or flight reactions and stress responses. Eileen Maxwell demonstrated a few components of trauma-sensitive asanas that are helpful for individuals with severe anxiety and depression. Richard Maxwell reviewed how misleading information is produced by media over-dramatizing the results of research studies and causing distorted impressions. Livus Lundkvist reviewed a multi-stage program that he uses to help people expand their communication skills, deepening relationships through more open and honest exchanges. Ruth Lee presented the benefits of meditation to the functioning of one's brain. Sid Jordan presented a form of somatic therapy which has some resemblance to asanas and which is oriented toward correcting poor physical body habits.

Music Group

Dada Diiptimanananda started with introducing his thesis on the subject, "Devotion, Creativity and Composition: Music in Ananda Marga and Its Philosophical Base, Aesthetics and Practice." This thesis was written from 2009-2013 as part of a Master studies in Ethnomusicology in Tainan National University of the Arts (TNNUA). Dada introduced some of his key findings in his research on Prabhata Samgiita (PS) and kiirtana. The discussion went gradually into more practical aspects such as how to maintain the beauty of Prabhata Samgiita when we use guitar or other Western instruments, and what the key elements are that need to be preserved when we learn and present PS. This part became very enjoyable and we sang several songs covering the whole afternoon session, with inputs from everyone present in the workshop. The main aesthetic features that need to take into consideration are ideation (bha'va), language (bha'sa), melody (sur), and rhythm (chanda). Pritilata Kopetsky sang several songs demonstrating the subtlety of the melody, James Steen accompanied on tabla, and Dada Diiptimanananda sang a few songs and demonstrated how to play Prabhata Samgiita in Jhaptal on the guitar.



Socio Economic – PROUT Group

PROUTist met to discuss and analyze current global conditions and develop individual and collective strategies for change. These include networking with allied groups and key figures, building greater online presence, and holding events and conferences. Dr. Ravi Batra presented his new book at the public program (*see book review in this issue on page 37*), and was also interviewed.



MU Development – Peter Fleury

MU Site Planning Design – Dhyanes Fleury
Dhyanes met with members of the Ananda Aungira Master Unit. He had drawn up plans for them many years ago, and they spent the workshop time reviewing and revising those original plans.

Dance Workshop – Prakash Laufer

In the dance workshop, participants explored ways of dancing and moving together that strengthen communication, empathy and creativity. A key tool in dance therapy is a moving circle with empathic mirroring of each other. Participants explored how to use dance and movement in teaching songs, and to express ideological concepts simply and with impact. Neohumanist ideology can be expressed through moving together and supporting the movement everyone is doing.



Film Group – Creating Promotional Films for Spiritual Organizations Taught by Kevin Peer, filmmaker

Kevin Peer's film experience includes being a filmmaker for National Geographic, creating award winning documentaries and working with Matthew Fox in creating Sacred Films at Naropa University in Oakland.

This workshop focused on making promotional film for spiritual groups. Kevin encouraged participants when creating a film to start with the ideation of “May this film be a service to all beings”. Kevin addressed key aspects to filmmaking including a balance between intuitive and practical aspects, setting goals for one’s film, transcribing interviews and organizing the information, editing, deciding whose perspective the film will portray and deciding on the target audience for the film. Kevin shared a spiritual promotional film he recently made in San Francisco for an Ayurveda organization to illustrate each of these essential ingredients in promotional making a film. The dozen participants attending this workshop expressed deep appreciation for the integrity and skill of Kevin as a teacher and filmmaker. They felt inspired and empowered to implement his clear formula for creating promotional film that could best serve organizations and society.



Workshops

Family Systems and Emotional Wellbeing, Creativity and Learning for Teachers and Children – led by Linda Baker

This experiential workshop was based on the premise that learning environments can be substantially improved by focusing on the emotional wellbeing and creativity of both teachers and students. It drew on research and exercises developed by the ECL Foundation (Emotional Wellbeing Creativity and Learning Foundation) as well as that from Systemic Constellation Theory which is premised on the importance of understanding family dynamics in oneself and one’s students. Through exercises, participants first experienced these ideas through their own adult lenses and then were taught how they translate into tools for the classroom and the whole school system.



Agro-forestry in the Pasture: New Cropping Ideas for Temperate Region Master Units – Geoffrey Steen



High-productivity agro-forestry is an up-and-coming field of agriculture that helps integrate tree crops into existing farm systems. Whether it's a livestock operation, vegetable farm, or cropfield; trees have an important role to play in soil conservation through their action as windbreaks, nutrient accumulators and micro climate creators. Additionally, trees offer shade and forage for animals, add value and beauty to your property and a diversified source of income for the farmers. Geoffrey Steen's agro-forestry seminar demonstrated the beginnings of such a diversified tree-crop system being worked into an existing dairy farm. In the future, this 20-acre research site will be increasingly self-renewing (refers to nutrient cycling), productive of food for humans and livestock, and a model for replicating such an integrated systems within similar bio-regions and adapting it to different ones.

Honoring Local Cultures led by Dr. Kathleen Kesson and Dr. Marcus Bussey

Contemporary Western forms of education have played a significant role in colonial expansion, empire building, and the destruction of local culture and language. Neohumanist Education strives to honor local and indigenous cultures, calling upon us to draw lessons from pre-modern, pre-colonial cultures and preserve what we find valuable in modern education to construct a post-modern, post-colonial form of education for an Ecozoic Era (defined here as a new time of human mutuality with the Earth and other members of the Earth Community). This workshop was framed as an opportunity to discuss issues that arise when educators aim to both honor local culture and support the development of an enlightened universalism.



We began with a brainstorm, in which participants listed as many components of culture as they could think of: language, customs, traditions, gender roles, food, holidays, gestures, rhythm, and body language, sense of time, attitudes towards birth and death, architecture, relationship to nature, etiquette, etc. This was followed by a short workshop introduction to frame the ideas we would be discussing. It was acknowledged that the room was filled with people from a multitude of cultures, all or most of whom have also had extensive experience in cultures other than their own. The workshop leaders, Marcus Bussey and Kathleen Kesson, thus presented themselves not as “experts” on cultural issues, but as conversation facilitators charged with the task of eliciting the wisdom of the collective.

The overarching question for the workshop posed as a “problem” the point that as educators who engage in contemplative spiritual practices, we may come to regard ourselves as “trans-cultural” – or beyond the grip of culture. Yet it is important to remember that forms of pedagogy are culturally specific and we can unconsciously project ways of thinking and problem-solving that are specific to our cultural origins. The workshop was an opportunity to explore these issues. The overarching question posed was “How can we avoid new forms of colonialism as we move ahead with the best of intentions in our educational work?”

The method of inquiry in the workshop was a narrative format, with small groups choosing one of four questions to engage with, followed by a large group sharing of what was learned. What follows are the four questions posed, with a very brief synthesis of the group’s commentary in italics.

1) Neohumanist educators need to have a deep understanding of a people and a culture that they intend to “educate.” Can you recall a time when you needed to learn more about the students you planned to teach? How did you go about your investigations? What did you learn, and how did that shape your pedagogical decisions?

It is important to know the family background and cultural influences that influence the child. This helps to develop a rapport with your students, and enables them to express their learning in ways that are resonant with their culture of origin. The importance of the need to model appropriate behavior was noted. Workshop leaders noted the complexity of the phrase “appropriate behavior” and the ways in which cultural groups have varying perspectives on this. The issue was acknowledged as a point for further discussion.

2) Neohumanist educators recognize that school and community are inseparable, both in terms of community development and in terms of shared responsibility for the education of young people. Can you tell a story of a time when these ideas became clear to you, and what you did as a result?

Discussants noted the importance of communication and collaboration with communities and identifying shared/common elements of culture in order to build cultural “bridges.”

3) Educators, like other people, are “trapped” in their own worldviews. The way we see the world (and such fundamental aspects of it as the nature of time, space, language and relationships) is shaped by our early experiences, by the teachings of our elders, by our own schooling, and by our experiences in the world. The only way to break through this perceptive apparatus is by immersing oneself in a culture other than our own, and appreciating differences at a very deep level. Can you talk about a time when this happened for you? What was it like? How did you feel? How did it change you?

It was noted that immersion in another culture helps one understand their own culture better, and develops the kind of critical thinking that will help humanity shape and refine a future. One discussion that emerged in these groups had to do with the difficulties in identifying the elements of “pseudo-culture” and differentiating these from genuine culture.

4) In our postmodern world, there is a recognition that culture is value-based, and to honor culture requires a “relativizing” of values, and not imposing our own value system on others. However, Yama/Niyama presents a very specific set of values, which may or may not be shared by a group of people we hope to educate. Can you tell a story about a time when this contradiction became apparent to you? How did you approach your work? What were some outcomes of this?

When we encounter elements of culture that are not consistent with the principles of Neohumanism, it is important to show respect for the culture, but also to set an example that is an alternative. We can “hold these tensions” while doing the work. It is important to separate people/individuals from a cultural context (this point, as many others noted above need further discussion). (for bibliography, please see page 18)

AMGK Meetings

GANE

Our **Global Association of Neohumanist Educators** (GANE) brings all together to network and share whether teachers, researchers or administrators. We welcome Niiti Gannon on board the staff. If you are an educator and have not joined GANE yet, please do so at <www.gane-educators.org>. For more information contact: gane@gurukul.edu



PR Sarkar Institute

The newly formed P. R. Sarkar Institute offers a repository for collecting and sharing resources as well as a center for research. If you would like to assist with this project, please contact Dada Gunamuktananda at gunamuktananda@gmail.com.

Neohumanist College Distance Learning

The newly developed Neohumanist College offers an online environment for teaching and learning utilizing Moodle. For more information, to inquire about a course or to



offer a course, please write to: nhcollege.admin@gurukul.edu. Also visit websites: nhcollege.gurukul.edu and nhc.gurukul.edu/moodle.



AMGK NHE Global Meeting

At the end of the Conference about 20 delegates participated in an AMGK Global Meeting to discuss the further development of NHE.



Closing

Dr Sid Jordan and Dr Marcus Bussey led the closing session for the AMGK Conference. The focus of the session was on identifying the highlights of the conference and on making a commitment to some kind of action based on these.

This was a very interactive session. Groups were formed around the key interest areas explored over the previous days and Livus Lundkvist led a Deep Listening session which complemented these group discussions.

Extensive documentation of the ideas and aspirations of the moment was conducted with groups reporting to the collective on their main points. Groups were then broken up so that we could explore possibilities across interest groups and break out of narrow identifications with specific areas.

Organisers reminded participants that AMGK is committed to open systems of coordinated cooperation as manifest in the concept of transdisciplinarity. Transdisciplinary action creates fertile ground for creative and integrated approaches to the implementation of Sarkar's vision of a new Renaissance in human civilisation.

In conclusion we reflected on these inspiring and challenging words from P.R. Sarkar:

"If human beings think seriously, they can perform small and big tasks unitedly in a beautiful manner. Work can be accomplished in a short time and with very little effort, the welfare of a maximum number of persons can be effected."

Evening Programs

The Evening Programs, hosted by Didi Anandarama, featured presentations from a rich array of schools and projects represented from around the world including: USA, Taiwan, Thailand, Nicaragua, Canada, Costa Rica, Australia, Venezuela, Holland, Romania, Indonesia, Africa, Egypt, Brazil and Lebanon.

GANE members can access powerpoints of presentations and evening programs at gane-educators.org



Bio-Psychology - A Necessary Romance: Integrating Elements of Neuroscience and Intuitional Science

By Richard Maxwell, Ph.D.

Adapted from a presentation given at Prama Institute, Marshall, North Carolina, USA for the Ananda Marga Gurukula 25th Anniversary Conference on 7/14/2015

The field of neuroscience and the realm of intuitional science often have relatively little overlap and in many circumstances significant antipathy. Neuroscientists typically dismiss concepts of spiritual philosophy as "religious" and lacking any foundation in "fact." Reciprocally, practitioners of intuitional science are apt to dismiss the perspectives of neuroscience as grounded in a materialistic philosophy that fails to recognize subtler aspects of the nature of the human mind. A "romance" between these two perspectives has the potential for tragic consequences due to the clash of these dramatically contrasting worldviews. Despite that, degrees of relative truth must be assumed to exist within each of these perspectives. We lack a set of concepts which are able to integrate these two realms. It is important not only to have such a bridge, but also to have a deep caring, consider it a "romance," for the relative importance of each of these two realms and the harmony between them as they are analyzed.



The goal of this analysis is to establish meaningful links between aspects of science (neuroscience and endocrinology) and elements of spiritual philosophy present in Ananda Marga intuitional science. It is considered fair to assume that most individuals reading this have an investment in spiritual practices and may have concern about potential negative influences from reductionistic intellectual analysis, considering neuroscience to have little relevance to their interest in spiritual practices. However, Shree P.R. Sarkar notes¹ that the mind requires a brain in order to act within the world. He further states² that for meditation to be successful, not only the location of glands and sub-glands should be known, but also the location of all the cells in the brain and the respective systems of secretion of the various glands and sub-glands. Given this injunction, it is clearly important that students of meditation also engage in the study of neuroscience and endocrinology.

Many of you may have heard of the popular technique which is the current "rage" in brain research. Functional magnetic resonance imaging (fMRI) provides a measurement of brain activity during specific mental tasks that can identify brain areas important to those types of functions. That measurement typically is based upon a comparison of two different tasks. However, in some situations brain activity from a particular mental task has been compared with an inactive resting state. Over time, it was realized that the supposedly "inactive" resting state was not, in fact, inactive. As this dilemma was explored further, it was discovered that there is actually a coordinated system, since called the "default mode network (DMN)," which becomes active whenever the mind is not engaged in a specific directed activity. The diverse brain regions involved in this network are associated with self-referential and reflective processing of past experiences and planning for and anticipating future experiences. Any meditator will quickly recognize the significance of the DMN and its potential to intrude in the process of meditation.

A study by Brewer et al.³ on the DMN and meditation is worth discussion. It examined the effect of three different types of Buddhist meditation on activity within the DMN. Experienced Buddhist meditators had decreased DMN activity with all three forms of meditation compared to control subjects (with no prior meditation experience) who demonstrated increases of DMN activity following the same meditation instructions. For experienced meditators, an "open awareness" style of meditation demonstrated only about half the decrease of the two other forms of meditation which had more focused awareness (focus on feelings of loving kindness, and concentration on the breath). This suggests that forms of meditation that involve a focused activity are more effective at subduing the activity of the DMN. Beyond the meditation practices of Ananda Marga, it is worth noting the special characteristics of kiirtan (devotional chanting and dancing) that would influence the DMN. Kiirtan engages many systems on both physical and mental levels. The vocal cords, hands and feet are all active and movements typically have synchrony with other participants. The same mantra is repeatedly chanted. While this has the potential to create a high level of focus, the mind is skilled at making any repeated activity automatic. Once an activity becomes automatic, the mind becomes free to activate the DMN. How often when doing kiirtan, do we all find our minds wandering into personal musings? It requires persistent effort to sustain a focus. As well, it is of central importance to stay engaged with the ideation associated with the mantra, rather than just the enjoyment of the singing. As a part of personal and collective spiritual practices, we are attempting to re-program the DMN so that spiritual ideation becomes our default mode, making our spiritual experience more powerful.

One of the problems with the fMRI research is that it is inherently biased toward emphasizing cortical and cognitive functioning. Subcortical nuclei tend to have smaller volume than cortical processors which makes them harder to distinguish. As well, cortical cells typically fire at rates on the order of 10 times faster than subcortical cells. fMRI scans measure metabolic activity which higher firing rates would accentuate. Therefore, emotional experience will not be represented as prominently as cortical cognitive activity in studies using fMRI techniques because it is primarily processed

subcortically. While cognitive changes arise from Ananda Marga meditation, greater significance is associated with the influence of emotional propensities that impede progress. In the realm of bio-psychology, centers processing emotional experience are of great importance.

While Shrii P.R. Sarkar did not create the concept, he strongly emphasizes the role of 50 vrttis associated with the first six cakras.⁴ Vrttis are considered to represent particular mental propensities and they are symbolized by the petals shown on images of cakras. Each vrtti is a product of the secretion of a specific gland or sub-gland which can strongly shift emotional experience. While cakras are nonphysical, secretions from glands are physical phenomena which interact with other physiological systems. In order to move our "romance" forward, it is important to create a vision for how these glandular secretions might be related to scientific analysis of emotions, particularly how they influence brain centers involved in processing emotional experience. It is actually a revolutionary concept that brain function might be extensively influenced, and even controlled, by peripheral phenomena. The predominant current scientific perspective is that extensive interactions take place, but the brain is the locus of control.

A classic scientific framework for conceptualizing human emotions was proposed by Paul Ekman, Ph.D.⁵ His system distinguished six types of basic emotions present in facial expressions across all cultures beginning at an early age. These include anger, sadness, fear, joy, disgust, and surprise. Subsequent research⁶ has demonstrated that only four basic emotions are present from birth. Surprise evolves out of fear, and disgust evolves out of anger. Complementary to Ekman's work with people, Jaak Panksepp, Ph.D.⁷, has done extensive research on basic emotional processing in animal models. He considers all mammalian emotions to have developed using the same basic neurophysiological systems. Through his research, he has distinguished seven core emotional systems that are primarily represented in brainstem nuclei. In his perspective, higher level integration of emotional information occurs in the limbic system and provides more complex emotional experience. Even higher integration occurs in cortical processing which allows for cognitive representation of emotional experience.

Of Panksepp's seven primary emotional systems, the SEEKING system provides the fundamental drive or impetus for the other six systems. In other researcher's writing, this system is often called the "pleasure center" or the "positive reinforcement system." It provides a level of motivation that is then directed toward different purposes. The similarity of this system with the vrttis of the Muladhara (first) chakra is striking. The four vrttis of the Muladhara all involve aspects of longing, which may be seen as a fundamental element of all of the higher vrttis.

Other of Panksepp's six systems include anger and hostility (RAGE), fearfulness (FEAR), and sadness (PANIC). The latter system is considered related to emotions that arise in an infant animal when the nurturing parent is absent. That initially includes feelings analogous to panic, but progress into more profound sadness and despair if the absence of the parent is prolonged. Three additional systems include aspects of pro-social emotional functioning, including nurturing and loving emotions (CARE), sexual drives that are also important in social bonding (LUST), and joyful social interactions that facilitate friendships and family relationships through play (PLAY).

Ekman's four most basic emotions resemble four of Panksepp's emotional systems, if one considers "joy" to be analogous to the pleasures arising from the "seeking" of happiness. With the addition of a broader "pro-social" category, we have a five category framework that is useful in reorganizing the way vrttis are conceptualized. Typically, vrttis are discussed in relation to the cakras with which they are associated. However, when you look at the definitions that Shrii P.R. Sarkar gave for each of the vrttis, categories of seeking/self-interest, sadness/despair, anger, fear, and pro-social emotions can be clearly distinguished. Not all vrttis can be readily assigned to just one of these categories. Some may be associated with more than one category, but such distinctions are minor arguments in comparison to the value of the larger framework. The larger framework provides correspondence with the physiological emotional systems identified by Panksepp and a means to envision a broader unified system.

Our "romance" is based on mutual respect which means that information from both scientific research and intuitional "research" must be appropriately incorporated in any comprehensive framework. It is proposed that the glandular secretions associated with vrttis interact with emotional systems in the brain to bias their sensitivity and establish a propensity to respond in particular ways that promote specific patterns of mental/emotional functioning. Two additional factors are important to demonstrate in order to have confidence that this unified system has potential functional relevance.

First, it is important to verify that there are sufficient glandular secretions to act as the means of expression for the 50 vrttis. A quick check of Wikipedia indicates that there are approximately 100 known neuropeptides with receptors in the brain and many are also expressed peripherally. In addition, besides hormones, there are other signaling molecules called cytokines which function within the immune system and many of them have receptors within the brain. Thus, there are many more communicating molecules present than are necessary to cover the 50 vrttis.

Given that there are sufficient communicating molecules, it is next necessary to know how they would reach potential receptors in the brain. A fundamental problem exists because there is a special system called the blood brain barrier which excludes many compounds from entering the brain. Some communicating molecules are actively transported across this

barrier, but most are not. A second mechanism is through the vagus nerve. The vagus nerve provides efferent and afferent connections between the brain and all of the internal organs and glands. Vagal receptors throughout the body could provide sensitivity to specific glandular secretions which would be conveyed back to the brain via the vagus nerve, modifying function through the activity of nuclei to which it connects. While this may be substantial, it is not clear that this would be sufficient to account for all the vrttis.

One additional mechanism provides the most interesting means for glandular secretions to influence processing within the brain. There is a system of circumventricular organs which are outside of the blood brain barrier, but are physically part of the brain. Six separate locations connected with the brain have these "organs." The most noteworthy is the pineal gland, which Shrii P.R. Sarkar⁸ considers to provide a controlling influence over all of the other glandular secretions. Four additional areas close to the cerebral ventricles also provide means for particular secretions circulating in the blood to activate responses within the brain. The posterior pituitary, which produces oxytocin and vasopressin, is a sixth location outside the blood brain barrier, and is functionally connected to the hypothalamus. Therefore, a viable mechanism exists through which the influence ascribed to vrttis may actually be expressed. It falls to subsequent research to attempt to delineate greater details in this process. Shrii P.R. Sarkar⁹ expressed reticence to be highly specific with these mechanisms out of concern that human beings are not sufficiently developed to use such knowledge beneficently, rather than for harmful and self-serving purposes.

In conclusion, it is important to note that Shrii P.R. Sarkar¹⁰ warned against the negative consequences of focus on material science which, if lacking a spiritual foundation, would lead to degradation to the point that "it may be instrumental in causing a major calamity to befall the world at any time." He also noted¹¹ that human beings have two contradictory tendencies, one of "acquisition" and the other of "self-sacrifice." He elaborated, "The more one advances along the path of evolution, the more the second tendency, the spirit of sacrifice, becomes prominent." He considered it to be a "very interesting" aspect of human psychology, implying that it is that aspect that will facilitate beneficial change and the positive evolution of our species. That evolution is not accomplished by exclusion. It is inclusive, which is the central theme of the "romance" in this analysis.

¹ Ananda Marga Elementary Philosophy, by Shrii Prabhat Ranjan Sarkar

² "The Mind Grows in Magnitude" in Yoga Psychology by Shrii Prabhat Ranjan Sarkar

³ "Meditation experience is associated with differences in default mode activity and connectivity" by Judson A. Brewer et al. Proceedings of the National Academy of Science, 2011, vol. 108, no. 50, 20254-20259.

⁴ "Glands and Sub-Glands" in Yoga Psychology by Shrii Prabhat Ranjan Sarkar.

⁵ "Constants Across Cultures in the Face and Emotion" by Paul Ekman and Wallace V. Friesen in the Journal of Personality and Social Psychology, 1971, vol. 7, no. 2, 124-129.

⁶ "Dynamic Facial Expressions of Emotion Transmit an Evolving Hierarchy of Signals over Time" by Raphael Jack, Oliver Garrod and Phillippe Schyns in Current Biology 2014, Vol. 24, 187-192.

⁷ The Archaeology of Mind: Neuroevolutionary Origins of Human Emotions, 2012, by Jaak Panksepp and Lucy Biven.

⁸ "Vraja Kṛṣṇa and Viśiṣṭādvaitavāda (Discourse 15)" in Namāmi Kṛṣṇasundaram, by Shrii Prabhat Ranjan Sarkar.

⁹ "Bio-Psychology" in Yoga Psychology, by Shrii Prabhat Ranjan Sarkar.

¹⁰ "The Ascent of the Mind" in Ananda Marga Ideology and Way of Life in a Nutshell Part 9 [a compilation], by Shrii Prabhat Ranjan Sarkar.

¹¹ "The Faculty of Knowledge-2" in Yoga Psychology, by Shrii Prabhat Ranjan Sarkar.

Continued from page 14 - Honoring Local Cultures

Here is a list of some books that might prove useful in the study of culture and pedagogy.

Banks, J. A. (Ed.) (1996). Multicultural education, transformative knowledge & action. New York: Teachers College Press.

Banks, J. A. and McGee, C. A. (Eds.). (1989). Multicultural education: Issues and perspectives. Boston: Allyn & Bacon.

Banks, J. A. (1988). Multi-ethnic education: Theory and practice. Boston: Allyn & Bacon.

Cajete, G. (1994). Look to the mountain: An ecology of indigenous education. Durango, CO: Kivaki Press.

Cushner, K., McClelland, A., Safford, P. (1992). Human diversity in education: An integrative approach. New York: McGraw Hill.

Delpit, L. (1995). Other people's children. New York: The New Press.

Dennis, D. (1984). Black history for beginners. NY: Writers and Readers Publishing.

Derman-Sparks, L. and the ABC Task Force. (1989). Anti-bias curriculum: Tools for empowering young children. Washington D.C.: NAEYC.

Diamond, B. J. & Moore, M.A. (1995). Multicultural literacy: Mirroring the reality of the classroom. Longman Publishers.

Hall, E. (1983). The dance of life: The other dimension of time. New York: Doubleday.

Hall, E. (1981). Beyond culture. New York: Doubleday.

Highwater, J. (1981). The primal mind: Vision and reality in Indian America. New York: Meridian.

King, E. W. (1990). Teaching ethnic and gender awareness: Methods and materials for the elementary school. Iowa: Kendall-Hunt.

Ladson-Billings, G. (2009). The dreamkeepers: Successful teachers of African-American children. San Francisco: Jossey-Bass.

Lee, E., Menkart, D., Okazawa-Rey, M. (1998). Beyond heroes and holidays: A practical guide to K-12 anti-racist, multicultural education and staff development. Washington D.C.: Network of Educators on the Americas.

Nieto, S. (1992). Affirming diversity: The sociopolitical context of multicultural education. New York: Longman.

Ramsey, P. G. (1987). Teaching and learning in a diverse world: Multicultural education for young children. New York: Teachers College Press.

Schmiedewind, N. & Davidson, E. (1983). Open minds to equality: A sourcebook of learning activities to promote race, sex, class, and age equity. Englewood Cliffs: Prentice-Hall, Inc.

Slapin, B. & Seale, D. (1989). Books without bias: Through Indian eyes. Berkeley, CA: Oyate.

Sleeter, C. E. & Grant, C. A. (1988). Making choices for multicultural education. Columbus, OH: Merrill.

Takaki, R. (1993). A different mirror: A history of multicultural America. Boston: Little, Brown and Co.

Evolving Intelligence:

From atoms to higher organisms

By Henk de Weijer

Introduction

Every day it becomes clearer that the old dichotomy of matter and mind needs to be replaced by the polarity of energy and consciousness. Many new questions come up, resulting in many satisfying, but also many dissatisfying answers. In the past, passionate researchers like Giordano Bruno and Jacques Benveniste, who could not resist searching behind accepted horizons of knowledge, were sacrificed in the maintenance of the status quo. The insatiable thirst to know and understand how the universe functions cannot be suppressed. In our time, with its multiple possibilities, this has resulted in a tremendous increase of research in all directions and areas.

Whatever the concepts of 'mind' and 'awareness' may mean, it will be difficult to deny that humans have a mind and are aware of it. When their body is a product of the full path of evolution, their mind also must have evolved on that path. The form of the human body has evolved in a long process that started with the emergence of subatomic particles immediately after the Big Bang. The next step was the formation of the five first atoms - Hydrogen, Helium, Lithium, Beryllium, and Boron - at the moment of recombination, 380,000 years later. All other natural atoms received and still receive their identity in a never-ending process, during the explosion of stars and novae. In the Proterozoic, the era that lasted from 2.5 billion to 500 million years BCE, first prokaryotes and later eukaryotes were formed. The first human species emerged six and modern human beings two million years ago. In this way, not only forms but also their respective minds must have evolved. Forms and events can be observed and analyzed but a mind is mainly an internal affair, and consequently it is not easy to observe and analyze it. However, there is a way out. If a mind is something that has evolved in the course of evolution, it must be a composition of a substratum that knows.

Energy ultimately leads to entropy. Organic forms, and especially new ones, must have a syntropic cause. Accepting that energy is involved in forming new forms and events does not mean that energy automatically and simultaneously should be considered as the cause of new forms and events. Let me give a small example. The art of flying cannot be performed by ignoring gravity, but an organism that has learned how to fly does need to embrace it and play with it. That creative and skillful play cannot originate from a blind force; in addition a creative and skillful catalyst is required. Forms need a managed structure with a creative and skillful capacity, capable of observing and adequately interacting with all internal and environmental influences. It needs a mind, and its substratum can only be consciousness. Different

from energy, consciousness is a substratum with particular qualities like intellect, memory, intuition and more. Intellect is an internal property but is also fit to express itself in behavior and form. If intellect and its expression, intelligence, have evolved from level zero to their present level, it will be interesting to see whether this evolution can be observed in atoms, molecules, viruses or uni- and multicellular plant and animal organisms.

Both plant and animal organisms show intelligent skill in interacting with their social and physical environment. Not only their behavior but also their physical structure shows a high degree of consistency and intelligence. Separate from biology, physics discovered that molecules and atoms, the fundamental components of organisms, show signs of memory in the form of some rudimentary intelligence. The results of various kinds of research are remarkable, yet they meet large amounts of skepticism. Despite this skepticism, this article will show a small number of examples of that research.

Examples of Intelligence

Atoms

When ice cubes are heated up, they melt, lose their cube form and don't regain it after lowering the temperature below 0°C. The transition from order to disorder is irreversible. The water molecules do not retain a memory of the state of order from their previous organization. Although this is true, it is not an absolute truth. Before a gas is cooled down to absolute zero -0K- and thus becomes a Bose-Einstein Condensate, first an intermediate state, called the prethermalized state, occurs. For a remarkably long time, the atoms keep some 'memory' of their previous quantum mechanical origin.

In 2012, Jörg Schmiedmayer of the Vienna Center for Quantum Science and Technology (VSQT) described the background of that memory: "If we split the atom cloud into two parts and recombine them after some time, a wave pattern forms. That is proof that the atom clouds still contain information about having emerged from a highly ordered quantum physical state." The so-called correlation length of the period of 'memory' does depend on the density of the gas cloud but not on its temperature. This dependence is supposed to indicate that the prethermalized state is a fundamental property of quantum physics.

Molecules

Researchers at the Ludwig-Maximilian-University (LMU) connected one end of a synthetic polymer gently to an atomic force microscope (AFM), and the other end

to a gold surface. When the salinity of the medium was increased, the molecule gradually folded together. After the salt content of the medium had been lowered, the molecule unfolded again. These, what are called 'intelligent molecules,' are designed to function as nano switches, nano sensors, and chromatography procedures or to recognize diseased cells, while leaving healthy cells untouched.

Edwin Oviedo, from Carabobo University in Venezuela, designed a particular procedure to synthesize an appropriate new catalyst and assumed the resulting procedure to be specific to the source (a chosen commercial catalyst). After the outcome had been observed, the same experiment was repeated with two additional samples. To the surprise of the whole team, the results were not identical but had doubled. Each step was scrutinized to assure that the same chemicals had been used, and all steps of the concerned procedure had the same condition. What had happened? No explanation seemed to fit. Some mysterious traveler is hiding in the background.

Viruses

Viruses can choose their victims and if necessary wait a long time inside the body of their choice before they strike. They can infect a victim as a prophage, and integrate into the chromosome of their victim until the most appropriate moment to come out of the box and replicate. They are predators, biological killing machines and unfit to cooperate. Not entirely true! They are killing machines, but also capable of co-operating, although they lack feelings of empathy. Helen Leggets work at the University of Exeter showed that they only cooperate if it serves their interest to kill as many cells as possible. When a virus works with related viruses, it kills slower, because by doing so it can replicate more. Conversely, when a virus cooperates with unrelated viruses, it kills faster to dominate the other viruses. Who can deny that this practice is smart and efficient? Only one little problem is worth mentioning here: neither viruses, nor organelles, nor cells, have brains and neurons.

Plants

In the late 1980's, a severe drought occurred in South Africa. People, plants and animals suffered. The Greater Kudus, big South African antelopes that are herbivores, sought their hope in the still green Acacias. Then, thousands of Kudus started to die. The mortality rate appeared to be related to the number of Kudus on a farm. On small farms, there were even no deaths at all. Post-mortem investigation of the Kudus showed that the rate of fermentation in the stomachs of the animals on the big farms was much lower than the ones on the small farms. Not only that, all dead kudus had unusually high doses of tannin in their stomach. Big animals can easily absorb the small amounts of tannin that plants produce to kill parasites and insects. The extremely high amounts of tannin in the Kudus stopped the fermentation in their stomachs and they died of starvation.

Then the acacia trees were investigated. On the big ranches, the level of tannin in the trees was four times larger than on the small farms. It was obvious; something caused the acacias to overproduce tannin. The air around the branches was researched and appeared to contain Ethylene, $\text{CH}_2=\text{CH}_2$, a very light and odorless gas. When it gets to the branches of acacia trees, it causes the mitochondria in their cells to produce enzymes that catalyze the production of more tannin. This was a chemical chain reaction of the trees, to prevent a certain death of their identity in already difficult circumstances. How could the trees think of this practical solution and implement it?

Plants may have intelligence, but are they also able to learn? To find out about this, a team from the University of Florence designed a test in which mimosa pudica plants (touch-me-nots) were dropped 15 cm. Definitely a significant shock, but not life threatening. The plants were variously grown in low light (LL) and high light (HL) environments. The team expected the LL plants to learn more quickly. The first test clearly showed the fright of the plants; they closed their leaves. Eight hours later the test was repeated, with the same result. Then a large group was trained by dropping them 60 times with an interval of some seconds, and this was repeated seven times a day. Gradually the plants stopped closing their leaves. However, when a different shock was performed, the plants closed their leaves again. Remarkably, the plants remembered their training. Six days later the plants that were subjected to the lengthy testing did not close their leaves at all. When both HL and LL groups were tested again after 28 days, both groups were shown to have learned that the drop was harmless and even opened their leaves wider than before.

How do plants transmit their intelligence, learn and remember, since they don't have brains and a neural system? According to Dr. Gagliano: "Calcium based cellular signaling is one possible explanation, as is the processing of information by cells via ion flows - plants have well-established pathways to transmit information via electrical signals."

Amoebae

Cooperation is a widely spread phenomenon in the course of evolution. However, it is mixed with various forms of the opposite strategy: cheating. Cheaters do not cooperate with the overall group but still gain the advantages of the cooperation within their group. Nevertheless, they may co-operate with other cheaters or in some instances they may cheat, while in others they do not. To go with the flow may be a sign of intelligence, but the conscious choice to sometimes cheat and sometimes cooperate hints at intelligence, as well as a feeling of identity.

Insects

According to Linnaeus, Insecta had no brains. Now we know by research, that both human beings and insects have brains and are smart, but does this also mean that intelligence depends on the quantity of neurons? The

content of whale brains is about 30 dm³, of human beings about three dm³, and of honeybees 1mm³. We can memorize places and have a sense of time. We can learn, collect and interpret information and cooperate for targeted action, but honeybees can also do this. Our brains are one million times bigger than the brains of a honeybee. Are we one million times smarter? It could very well be that the intelligence of insects per mm³ will outsmart our brains. More efficient or not, the presence of their intellect and intelligence is not a point of discussion.

Larger organisms

Humans have instinctive behavior, a definite feeling of identity, emotions and intellect, creativity and intuition, as well as deep discrimination. About half a century ago it was assumed that humans were the only organisms that had such characteristics. At present, increased research shows that both animals and plants are much closer to us than ever thought before.

Magpies recognize their own reflection and can distinguish between the faces of strangers and those of people they regularly see. Elephants can paint and are self-aware. Cephalopods (cuttlefishes) are incessantly curious and able to use tools. Pigs are trained to move a cursor along a video screen. Dolphins are creative and cooperate cleverly. Intelligence is not an exception; it is a rule. Small and big animals, small and big plants, all are equipped with it.

Afterword

In this small sketch of evolving intelligence, from atoms to higher organisms and the associated research, the name Jagdish Chandra Bose (1858-1937) should certainly not be lacking. By experimenting with his crescograph –a device to measure the growth of plants– he discovered many similarities between plants and animals. After the year 2000, continuously increasing research on the behavior and intelligence of animals and plant organisms has been carried out. Scientists like Eric D. Brenner, Stefano Mancuso, František Baluška and Elizabeth Van Volkenburgh, have done legitimate research while using careful terminology. They demonstrated that the electrical and chemical signaling systems in plants were very complex and comparable to those used by animals. Although intelligence in animals is meeting less emotional resistance, plant intelligence still is controversial. Stephano Marcuso only says: “Intelligence is a property of life.” Lincoln Taiz, a professor emeritus of Plant physiology at U.C. Santa Cruz, has a promissory attitude: “The plant behaviors that we cannot yet account for, will be explained by the action of chemical or electrical pathways, without recourse to “animism.” Clifford Slayman is even tougher: “Plant Intelligence is a foolish distraction, not a new paradigm.”

Positive or negative bias is equally dangerous for a balanced increase of knowledge. If physical bodies evolved from atoms to full-grown organisms, there is little reason to assume in advance that many mental skills would not have evolved along that same path. It is also more than reasonable to assume that properties like ‘memory’ and ‘intelligence’ in molecules will be closer to linear behavior than the same properties in humans. New, clearer definitions that take evolutionary developments into account and let go of existing anthropomorphisms are badly needed.

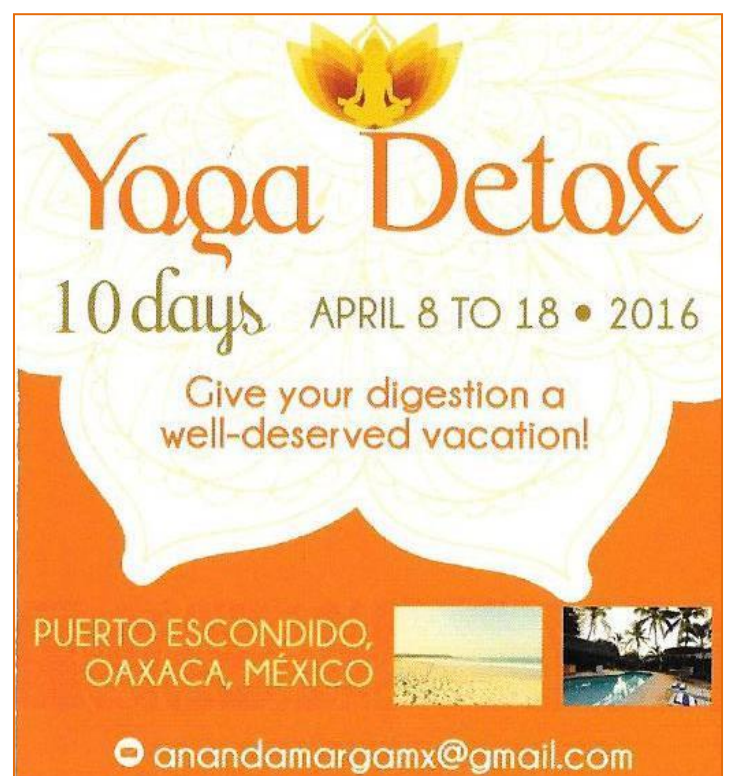
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Why Neohumanism?

By Dr. Marcus Bussey

A friend recently asked me: What does NHE bring to the world not already covered by other holistic

approaches to learning? My answer was simple: It helps us rethink limits. The current global system that education has been designed for is generally acknowledged to be unsustainable. We are teaching in a physically limited world as though there were no limits. This is a problem! Neohumanism shifts the focus on limits from the physical to the spiritual. Limits in this context are indeed limitless. The human urge for expansion can be met in neohumanist classrooms whilst the limits of the material world are accepted as necessary constraints on the kind of human behaviour that has led us and our planet to the precipice of collapse.

The philosophy of Neohumanism sits at the core of this reorientation. It fosters an ethos in classrooms, schools and their communities that is relational, co-creative, participatory and pragmatic. Put simply Neohumanism is an invitation to explore human identity not from the rarefied heights of human uniqueness and anthropocentrism but through finding our humanity in relationships to the world we inhabit. This world is filled with a host of 'others': the soil and air, the biological, the human, the Cosmic. All play a part in our neohumanist identity. We access this richness by growing our inner life through meditation and service. These two elements link spiritual practice with social and ecological action. This bridge allows us all to continue to expand the inner wealth of our lives whilst accepting the practical constraints the material world places upon us.

It is this connection between inner expansion and social action that makes neohumanism special. As pedagogy this approach results in the recognition of the many dimensions of life that education prepares us for. In this it goes beyond the focus on intellectual achievement which lies at the heart of Humanism. It also goes beyond the vocational and utilitarian focus of Industrial education. It also extends the focus of spiritual, democratic and cultural schooling – generally characterised as 'alternative' – by retaining commitments to the full human project of becoming a cosmic-citizen. Of course this is an ideal goal, something to aim for. It is not a utopian state of perfection.

To work towards becoming a cosmic-citizen we need to develop processes that engage the material, the mental and the spiritual as equally significant domains of learning and growth. Each domain speaks to different elements of the Neohumanist vision. The material requires a hands on approach to the world and its processes and problems; the mental calls for the development of a critical and compassionate consciousness that embraces both a practical optimism

and also a robust ignorance; the spiritual focuses on developing an awareness of the inner life, the tools for reflection and creative expression, and a meditative orientation to life that can be described as spiritual pragmatism. Curriculum is being developed to address these domains. Its growth is shaped by the context for the learning, the resources available and the needs of students and their communities.

Key areas of concern for Neohumanist educators are:

- Positive outlook
- Practical life skills (personal and social)
- Service orientation
- Intellectual inquiry and curiosity
- Environmental/Ecological consciousness
- Interpersonal and intercultural capacity
- Creative and aesthetic sensibility
- Reflexive awareness of culture (the good and the bad of it)
- Spiritual grounding

These key areas are not set in stone but are points in a Neohumanist learning landscape that is constantly evolving to meet the needs of the learning context (class, school, community, planet, cosmos). In this 'landscape' the personal, the social and the ecological are intimately linked. Hence, my point that neohumanism helps us rethink limits. At this time the physical limits of our planet are increasingly impacting on human systems. Some of these systems we are coming to realise are not sustainable – yet we keep focusing on the physical limits without acknowledgement of the personal, intellectual, cultural and spiritual dimensions to this problem. Neohumanism can help us address the anxiety felt by many particularly in developed countries that sustainability is ultimately about going without.

There is no doubt that physical limits will bring changes to our world and the ways we live but there is no necessary condition that states that we are destined for diminished futures. Indeed the future according to Prabhat Rainjan Sarkar, the founder of the Neohumanist Education movement, is bright. It is bright because a richer more inclusive consciousness is on the rise. It is part of the growing global consciousness we all share in. This consciousness – of which neohumanism is an expression – ultimately will have social, economic and ecological effects as people challenge and change systems of injustice that are driving segments of humanity towards increased poverty and marginalisation and other sections of the planet towards ever growing resource consumption. Key to this work is the fact that resources of this planet are not simply physical. The ecological, cultural and spiritual resources are open to all when the basic needs of life are met.

To recognise this calls for a reorientation in the practices of people. At the risk of belabouring the point, these

practices are physical, mental and spiritual in nature. Neohumanist educational approaches to this rethinking of limits focus on the importance of Service as a driver of co-creative learning. True service empowers both the served and the one serving. This wonderfully simple insight has implications for curriculum, for action and for the pushing back of the limits that constrain human imagination and learning. Service decentres the modernist fixation on ego-driven learning. Learning is no longer about personal command over a set repertoire of culturally and socially enabling literacies. Now the focus is on literacies that foster partnership and compassion. In this neohumanism operates as a form of critical spirituality that reframes learning as a co-creative act involving the learner and the object of learning in a deep loving dialogue.

This dialogue can be mapped, as in Table 1, around six kinds of service. Each with its own curricular implications. When engaged in service to the Present, to the Collective, to the Past, to the Future, to the Whole and to the Cosmic Principle we immediately find a new orientation to the pressing question of limits. We find meaning and purpose in our learning with, for and on behalf of this world and also with, for and behalf of our interior world. This releases educators from the compulsion to focus on the surface instrumentalities that keep us locked in current, maladaptive, materialist responses to the major issues we face as a global community today. So for me bringing a neohumanist approach to education is a no brainer – it invigorates and deepens my personal and teaching life whilst sharing something magical with all who join me on the learning journey.

TABLE 1: Service at the Heart of the Curriculum

Critical Spirituality Neohumanist Schools
Overview of Service Domains In NH Schools
Neohumanist Landscape

	Physical	Interpersonal/ Collective	Just Relationships	Build NH Futures	Holistic/ systems	Spiritual
Critical Spiritual Task	Identify deprivation of fundamental human needs – seek to address these via Action	Focus on social justice issues	Challenge roles and the forces (media, economics, dogma of religions, etc.) that maintain these; ethical thinking	Develop imagination, creativity and moral courage	Foster understanding of systems, sense of awe and wonder, identification with planet	Explore silence, presence, stillness, pattern, relationship to the Numinous
Action	Service that empowers, service ¹ to the present (ie soup kitchen but also training)	Scenarios, role playing, play back, group work, shared responsibilities; service to the Collective	Question, advocate, change patterns of consumption, service to the past (dangerous memory); ethical living	Play, story telling, service to the future (eg. plant a tree, consume less); education for sustainability	Singing and all Arts, ask unanswerable questions (ie play with paradox and aporia); service to the Whole	Meditation, listening, service to the Cosmic Principle
Mode	Physical work to enhance the life of others	Interpersonal/ Intrapersonal work to enhance the life of others	Work on Pseudo culture and the expansion of consciousness to free the mind from a range of limited sentiments; free mind from cultural addictions	Work on inspiration, hope and empowerment so that all aspirations become realizable; be creative	Work on sense of belonging to a whole that is more than the sum of its parts; work on awe and wonder	Work on the spiritual dimension of our individual and collective lives

¹ NB: all service is also **service to Self**



Building Nature Awareness Skills in Romania

Workshops with Ruai Gregory

The Neohumanist Education Association and AMURTEL Romania organized two workshops in Romania, September 21 -23, on Raising Nature Awareness in Children. The workshops looked at ways to nurture and reinforce children's innate sense of wonder and fascination with nature, and how best to rekindle it in adults so they can model and integrate nature awareness and appreciation in their daily work with children. Inspired by Richard Louv's book, "Last Child in the Woods," they examined the needs for outdoor time and experiences with nature for healthy development in children of all ages. Practices to maximize outdoor time and bring nature indoors, in order to enhance physical, social-emotional, and cognitive growth were also explored.

Mindfulness, Children and Nature

By Didi Ananda Devapriya

In our increasingly sophisticated and technologically driven world, many children are primarily exposed to discovering the world through the screen of a tablet, TV or computer. They become habituated to these highly concentrated doses of information and their young minds readily adapt and crave greater and greater stimulation. It is then no wonder that it becomes difficult for them to sit quietly, to have long periods of concentrated attention. We adults complain that ADHD has reached epidemic proportions, yet if we observe ourselves, many of us have become accustomed to being constantly available on our cell-phones, filling up the spaces of our lives while we wait in line, drive in the car, or go for a walk with checking email, messenger, Facebook, or making calls. How much calm, quiet spaciousness do we grant our own minds? How much do we flit rapidly from task to task?

Mindful time in nature is both antidote and medicine for this condition. The natural world operates in spontaneous harmony with its Divine source and thus exudes peace, beauty and truth from its very essence. Poets and artists throughout the ages find metaphor and inspiration in the natural world as it is a pure mirror of subtle, spiritual truth. Only human beings have the ability to choose consciously whether or not to act in harmony with their Divine nature or to ignore it. The rest of Nature is on auto-pilot. As a Zen teacher I heard speak once said, "Human beings are number one bad animal because human beings don't know what human being's job is."

Most conscientious parents and teachers are aware that children need opportunities to spend time outdoors. However, if that time is only spent in playgrounds with rubberized or asphalted surfaces, playing on brightly colored plastic equipment, though the contact with sunlight and fresh air is beneficial, it is not truly contact with nature. Children, including adult children, need time to explore Nature in its pure and unadulterated form. To enter in contact with dense forests, rushing streams, magnificent mountains, peaceful lakes. To run barefoot in the grass, to enjoy sand and water, to dig in

the earth, not only a sandbox, to observe worms and insects and wild animals in their own habitats. I love the vast parks in Bucharest. These green spaces are big enough and well populated with trees so that you don't see or hear the surrounding city. They provide an invaluable oasis to an otherwise dense, concrete labyrinth. However, they are still artificially constructed environments that lack richly layered spontaneous ecosystems of the wild.

Even then, I observe that most families remain crowded together in the designated playground areas, rather than allowing their children to play with the grass, pinecones and acorn shells, rather than help them to make little boats out of bark and leaves to sail on the calm surface of the lakes.

Immersing ourselves in contact with Nature creates spaciousness in our thoughts and minds. When we gaze at white clouds drifting in the blue sky - our mind expands. As a child, I remember lying on my back in the grass for what seemed hours, watching in fascination at the shifting shapes of the clouds. When the mind expands, when there is spaciousness, then subtler qualities, like compassion, artistic sensibility and creativity can emerge naturally and spontaneously. When it remains tight and contracted, stress increases and our nobler qualities remain dormant, while qualities like irritability and impatience increase. This is true for both adults and children.

So when we spend time in Nature with children, if we allow ourselves to cultivate a quiet mind and open heart as we walk slowly and attentively, noticing our bodies and breathing, noticing the breeze and the sunlight filtering through the leaves, noticing minute details of patterns in bark and leaves, noticing cloud shapes and colors in the sky - only then will we be able to share and transmit this to children. Joy and wonder are contagious, and when shared they only multiply. When we cultivate our authentic sense of wonder by noticing such details,

and then point them out to a child, the child will also share in our delight.

Nature is a great repository of wisdom, truth and peace - but to access these treasures, it must be approached with openness and stillness. If the mind is stuffed with information, restless with agitation and worry, even if immersed in the most tranquil and peaceful lotus garden, it will not be easily transformed.

We can develop the skill of learning to switch off that chattering stream of thought and to open ourselves to the full beauty of the present moment so we can experience the Divine Spirit that is all around us, awaiting our notice. Taking time to practice this awareness together with children helps to cultivate their spiritual sensitivity and enhances your relationship. There are specific meditative practices in yoga that can help to awaken and nurture this awareness - in the path of yoga that I teach, there is a practice known as “madhuvidya” • which means “knowledge that sweetens”. Indeed, when we can

slow down, open up and perceive the Divine in everything around us, life is filled with sweetness.

I now treasure the countless experiences with my father, who took me nearly every weekend, sometimes alone and sometimes with my siblings, on adventures in nature. Sometimes we rode out with bicycles through cranberry bogs, sometimes we drifted silently in a boat through a cypress filled swamp, sometimes learning to recognize deer tracks in the forest. We rarely spoke during those times, as my father was a very introspective person, but that silence is probably what helped create a predisposition in me towards meditation and enjoyment of silent spaces, not filled with words yet abundant in meaningfulness. Taking the time to be in nature with children is an invaluable gift - so much more precious than buying the latest tablet, clothes, or toys. It is a gift that creates lifelong memories and imprints the mind with a deep love and respect for Nature.

What Makes Children Happy

By Magda Zambet

Educational Director, Gradinita Rasarit kindergarten in Bucharest, Romania

What makes children happy? Who has that key? As parents or teachers, we would love to know the secret of children's happiness. As adults we delight in sharing in even a drop of the pure happiness of childhood.

Even if there is a child deep down within, the innocence and spontaneous joyfulness of childhood tend to remain hidden. Nonetheless, as adults we provide an example to children emotionally. When we are smiling and relaxed we transmit wellbeing to the child. However it is not realistic to expect that we should make children happy all the time. Children need to learn to tolerate a certain amount of upset feelings as well.

Each achievement in life increases children's confidence and satisfaction in their own abilities and strengths. We just need to take the time to give them encouragement. Accordingly, in our neohumanist kindergarten in Bucharest, we strive not only to bring happiness and love into the child's life but also to help him learn from his mistakes, to be persistent and disciplined and ultimately to experience success through his own strengths.

Our kindergarten teachers encourage the children to express their emotions, but that works only to the extent that the teachers are able to recognize and control their own states of being. All of the kindergarten staff teach children to love unconditionally, to accept, to tolerate, to give and to help. These are simple and common sense principles underlying neohumanist education. We teach children from a young age, how important it is to help others who need our support and to be involved in activities that have no personal benefit, but rather help someone else.

Our teachers help the children to form a taste for activities that help others, thus developing their spirituality. We organized visits this past year to other associations, including the "Friendship" Association, which houses adults with developmental disabilities. There we had a chance to weave alongside some of the adults living there. We also had a chance to learn

We also visited a local nursing home "Baroness" twice, as well as reaching out to families who have family members with a disability, in order to involve the children as volunteers who can make a difference to others in the community. We do as much as we can to involve the children regularly in being part of solving social problems or ecological problems. Indeed, in our Neohumanist Curriculum we decided on three main themes: I discover the world! (Vistara), I love (Rasa), and I can help (Seva). The thematic content reflects these themes, and we always extend any current theme to also look for ways we can help others or be in the flow of love. In this way, children leaving our Neohumanist program will have these two messages - about love, and also about helping others as an ongoing way of life.

Whether learning to protect nature, or visiting lonely elderly people together, or interacting with disabled children, volunteering offers opportunities to the children to be involved in helping a fellow human being. It also encourages socializing and stimulates creativity. With our help and that of the neohumanist education system, children who grow up in this system, learn from a young age to help those who need extra support, without expecting anything in return or any material benefits. The thanks they receive is that inner satisfaction which is anyhow much greater than what they have already received.

Ending Punishment in Our Schools

By Festus Tandoh

teacher of Ananda Marga School, Lotus Children Center, Soko, Ghana

As we all know, handling a child is not easy, let alone a group of children. It takes someone with a lot of love, care and affection to take care of children without been hard on them since a child or two will definitely cause a problem.



In most schools in Africa (including Ghana), teachers are very strict with children. A child will not be spared for the least mistake he/she commits. The child will be severely dealt with by the teacher in a very bad manner which shows no love, care or affection. To mention a few examples:

1. a child will be caned roughly at even delicate parts of the body (head, back, palm)
2. a child's food will be withheld and they will go hungry
3. a child will be made to squat for a long time to the extent of becoming very weak
4. use of harsh words on the child
5. disgracing the child before his/her peers.

This practice goes a long way to have negative effects on the children rather than correcting them for the mistakes he/she committed. The child becomes dull, less courageous and feels shy and not happy to be in school; therefore whatever will be taught at the end of day becomes wasted.

As a teacher in a Neohumanist Education School, we want to teach the children how to love, show affection and care for both living and non-living beings. My colleagues and I, along with our headmistress, Didi Gayatri, met to derive a way to help bring out the best behavior in the children. We came to the conclusion that a brightly colored sticker will be pasted on a chart before the name of the child who behaves very well each day. At the end of the week the child with the most stickers before his/her name in each class will be called before the whole school and presented a very beautiful gift to take home (or if there is no gift available we paint their faces as a prize). As we all know children are attracted by brightly colored things so this came a long way to inspire each child to behave very well on a daily basis knowing that he/she is going to get something to take home at the end of the week. It also made teaching and learning easier since the children behave well now and are always happy to be in school.

I have already pointed out that it is improper to extort anything from students through undue pressure and intimidation. Intimidation appears to work to some extent, but it does not yield lasting results. Whatever students learn from their parents and teachers out of fear fades into oblivion as soon as the agencies of fear disappear. The reason is that their learning and their fear were inseparably associated, so with the disappearance of fear, the knowledge that they had acquired in the course of their education also disappears from the more developed parts of their minds. As soon as the bullying teacher leaves the classroom the students heave a sigh of relief. Within a few hours, whatever they had committed to memory starts growing hazy. Out of fear of failing their examinations students work hard, poring over books, and accomplish ten days' work in one hour. But after completing their examinations and playing a game of football or visiting the cinema, they forget much of what they had learned, due to the absence of fear.

People in many countries throughout the world are painfully experiencing the detrimental effects of education through the medium of fear. Most educated people lose the abilities they acquired through education after they graduate from school or university and enter their field of work. If I were to assess the value of the education these people received, I would say that most of their time, ability and labour had been wasted or had been spent meaninglessly.

So as I was saying, it will not do to impart education through intimidation. A thirst for knowledge must be awakened, and, to quench that thirst, proper education must be given. Only then will education be worthwhile and develop the body, mind and ideals of the student.

Shrii P.R. Sarkar

ECE 25 Years Ago and Today

Presentation given by MahaJyoti Glassman
at the AMGK Global Conference in Asheville, July 2015

This presentation is a personal observation of how many if not all of the educational strategies and theories expounded by Shrii P. R. Sarkar decades ago are becoming mainstream in the new millennium and validated by research.

Ideal Conditions for Learning

25 years Ago

Young children were expected to sit quietly like adults and to act like adults, i.e., controlling all impulses. They were expected to conform to the desires of the teacher. The teacher's voice was predominate in the classroom. The curriculum was instructed by the teacher and art was imitated from models. Most activities were facilitated in one large group.

Today

Shrii P. R. Sarkar once said "*Movement is the characteristic of life*". Contemporary ECE classrooms encourage students to be actively exploring, to be actively moving. They are 'all over the place'. There may be 3-5 activities set out for the participation of the children in small groups. Talking between students is predominant and the teacher's voice is heard occasionally. Children are acting like developmentally appropriate preschoolers, i.e., they make mistakes, might be too loud, might grab something, might have difficulties taking turns, etc. Teachers are not separate but actively engaged and constantly interacting with the children. An art project might consist of materials put on the table and children are allowed creative expression to make whatever they want. There are few large group activities.

ECE Curriculum

25 Years Ago

Knowledge was measured by rote, by memorization, by what a child could repeat upon request. The curriculum was determined by what the teacher thinks the child should be learning which includes some lecture. The curriculum is teacher centered and teacher driven.

Today

Shrii P. R. Sarkar has said the *thirst for knowledge is awakened in children* by centering the curriculum on the *interests of the children*. Dynamic curricula are focused on the needs and desires of the children. The ECE teacher sets the stage with materials that will provide experiences enabling children to formulate questions, hypothesis, and to conduct trial and error activities. "*What are the children thinking?*" Shrii P. R. Sarkar asks us. "*Encourage thinking.*" Children are teaching and helping other children. Curriculum can be child driven.

Discipline

25 Years Ago

The teacher's goal was 'must-control-the-children'. When a student misbehaved, s/he was isolated or placed in solitary confinement, usually the Time Out Chair. The teacher may use sarcasm or threats to encourage student compliance. The teacher is a little emotionally and often physically distant. S/he is the primary facilitator of discipline and correction. Compliance was 'the order of the day', i.e., the entire class may be punished by not allowing them to go outside because a few 'were not listening'.

Today

The teacher strives to maintain a 'positive climate' in the classroom through positive guidance. S/he is constantly facilitating discussions, puppet shows, and other interactions emphasizing feelings as well as behavioral cause and effect situations. Comparisons are made about 'warm fuzzy' behavior versus 'cold prickly behavior'. Activities that reinforce empathy, caring, and connection are integrated into the classroom every day all day long. Students are invited to participate as mediators and problem solvers. Teachers and students explain, demonstrate, model, and show why certain behaviors are preferred and WHY! Teachers and students are working together as Shrii P. R. Sarkar says, "*solving problems together...*"

Interactions/Communications

25 Years Ago

Teachers might be a little reserved in their communications with the students. They may be a little 'separate' or superior. To make a point the teacher may use 'the tone' or 'talk down to children'. Children may be directed or ordered to perform a task. If someone was hurt, the teacher would rescue and intervene. Again the classroom is teacher dominated, teacher directed, all activities and discussions are teacher initiated.

Today

Teachers are actively engaged and speaking with the children wherever they are - on the floor, by the tables, in the sandbox. The teacher is physically close. Shrii P. R. Sarkar tells us: *Teachers will not distance themselves from children*. When the teacher establishes a close relationship with the child, misbehavior diminishes. Communication with the students is as if this child is your very best friend. The teacher asks questions, converses with the children, shares personal emotional experiences with sweetness and in the spirit as if talking to one's own partner with mutual respect. Shrii P. R. Sarkar encourages us to: "*Talk*



sweetly to the children. No ordering. No commanding.”
“Encourage (the) feeling of mutual affection. Create a loving and congenial environment.” Teachers encourage children to help and mentor other children. School relationships are like family relationships.

In Summary

The secret to ideal learning lies hidden in the Vedas:

We are moving together
 We are singing together
 We are coming to know our minds together
 We are sharing like sages of the past
 Our hearts are as One,
 Our minds are as One,
 So that all may enjoy the universe,
 So that all may become One.

How do we build a high quality early childhood program?

Teachers need instructional support. Specialized techniques and strategies for meeting the needs of every child need to be shared to maximize learning. There are no challenging children. There are children with challenging desires (vritts). Neohumanist education addresses the physical, mental and spiritual spheres. It answers the clarion call.

Human life is not a single flower, it is like a bouquet or garden of flowers. It blooms with many varieties of flowers and this variety of blossoms adds to the collective beauty of the garden. Shrii P. R. Sarkar

Neohumanist education leaves no child behind. Shrii P. R. Sarkar mentions that teachers have *the responsibility of building society*, to “show the path to others with flaming torch in hand.”

Neohumanist Economy and Future Vision

A Course in Salorno, Italy

Under that auspices of PROUT Academy of Italia (PAI), and under the leadership of Andreas Schivazappa, a study course on PROUT has been initiated. PROUT (Progressive Utilization Theory) is an alternative socio-economic theory propounded by Shrii P.R,Sarkar. PAI is affiliated with Ananda Marga Gurukula.

From August 31st to September 4th, a special event was held and the following topics were reviewed and discussed

1. Neohumanism: vision for a social and mental growth
2. Neohumanism and the importance of the local committees of social, cultural and economic coordination.
3. The social cycle and the science of social dynamics.
4. Solutions to pseudo-culture and the various types of exploitation.
5. The concept of progress in neohumanist economy and proutist principles.

A seminar on September 5th featured questions and answers and practical solutions for the local reality. Discussions addressed how to activate and organize study circles, public conferences, creation of cooperatives and service projects, according to the motto “local expression with a universal spirit”.

The course was very interesting and inspiring and participants had the opportunity to ask questions and deepen their knowledge regarding many points. The use of various media (visual and audio) helped to better fix concepts.

The study circle is continuing with the intention of having more people prepared to educate others about Prout. This will include studying about the area’s unique situation (bilingual region where the German and the Italian cultures live together) to see how Prout principles could be locally applied.



Lotus Project in Den Bosch, Netherlands



LOTUS, directed by Yolande Koning, is an initiative of NERI (Neohumanist Education Research Institute) of Netherlands. It is a 'community learning center' which provides training for educational renewal; equips parents with skills to guide children in uncertain times; supports children through therapy utilizing arts, music & play; gives healthy life-style courses including sentient-cooking classes, physical exercise classes, knowledge about preventive health etc; and imparting 21st century skills for social change such as use of social media for positive personal and social transformation. The local government has given a building on Waalstraat in Den Bosch (close to Zonnelicht Day Care) for this project to use. In the initial stages, one floor has been cleared for LOTUS activities. In one and a half years, the entire building will be vacated and made available to NERI (Netherlands).

Dutch Website: www.lotus-training.nl

Focus Training at Lotus

Focus Training is intended to develop intuition, greater self awareness, meaningful relationships, wisdom and leadership abilities. The course is designed to create a positive impulse to face the challenges of the 21st century. The course answers: "how can I contribute towards a meaningful future?"

Modules:

1. Who am I and what is my relationship with myself?

Module 1 aims at expanding self-knowledge and understanding about what is a human being? Who are you? What motivates you? From where do you get your inspiration? How do you connect with your deepest longings and qualities? How do you shape them? These questions will be matched to practical orientation exercises.

2. Connection with Society and the relation with the world

Module 2 is about our relation with the world around us? What is determining our vision of the world? What 'references' do we employ? What is the source of our discriminations? How do we relate to ecological and inter-cultural issues?

3. Knowledge about growth processes

Module 3- to be able to guide growth processes in humans and in society, we need to have knowledge about growth processes. What are the conditions for growth and development for individuals and society? We need to get to know the different layers of awareness in order to be able to guide children.

4. Balance

Module 4- to be able to perceive and react on what is happening in you and around you, it is important to be in balance on the physical, mental and spiritual levels. What one needs to be in balance and stay in balance will be offered in this module. Exercises will be practiced for this purpose.

5. Health and positive life

Module 5 aims at getting insights into improving positive attitudes and healthy life style. How does this affect wellbeing? What is the relation between healthy life-style and sustainability? Silence in meditation will be experienced.

6. Growth to subtlety and sensitivity

Module 6 aims at developing greater sensitivity & awareness to everything that goes on within and without. This will include empathetic quality development exercises and Cardinal Human Values.

7. Leadership and its expressions

Module 7 aims at development of transformative leadership qualities; How to contribute to one's work and relationships in society in a more sensitive way? This module provides the base for intuitive & creative thinking and to be able to stay firm on most essential elements of life.





Indonesia's Early Childhood Teacher Training Project

By Kalyanii KL Chew

Currently, half of all Indonesian children of kindergarten age are not enrolled in schools. The vision for our project is to make quality Early Childhood (EC) learning centres available to all Indonesian children through developing a practical EC teacher training system that is effective and duplicable.

More than that, for us as neohumanists, the foremost challenge is to integrate the principles of Neohumanist Education (NHE) and PROUT to make what began as an AMURT/AMURTEL project into a 3-in-1 project (PROUT-NHE-AMURT/AMURTEL).

Following AMURT Indonesia's intervention in Padang after the West Sumatra earthquake in Sep 2009, AMURT/AMURTEL Indonesia had developed an Early Childhood (EC) teacher training system through trial and error over a three-year period. The encouraging results from that experiment inspired our current 5-year pilot project in Central Java.

The key components of the project are:

1. The Lesson Activity Manual (LAM) for EC teachers;

Note: The main features of the Lesson Activity Manual (LAM) are:

- Based on the Indonesian national EC curriculum
- Separate modules for 3 age-groups (3-4 yrs, 4-5 yrs and 5-6 yrs)
- Covers all aspects of development – gross and fine motoric, cognitive, aesthetic, socio-emotional, language and self-help skills, as well as religious-moral values;
- Translates pedagogical targets into concrete, implementable daily lesson activities;
- Doubles as teacher-training material

2. Ongoing training over 3 years for practicing EC Education (ECE) teachers; and

3. The School Cluster Meeting System to prepare lesson materials for the following week, review the previous week's lessons, and general sharing amongst cluster teachers.

To ensure long-term sustainability, it is also necessary to work in coordinated cooperation with key stakeholders – parents and the local community, the teachers individually and through strengthened teacher associations, and the government at all possible levels.

Given that the long-term vision is to bring ECE to all kindergarten-aged Indonesian children, we became increasingly aware of the critical importance of grooming a facilitator team made up of Indonesians committed to the long-term struggle of making this vision a reality. The facilitator's work consists of mentoring teachers in the classroom on a regular basis and facilitating the cluster meeting where the initial priority is to guide the teachers in using the LAM for lesson activities preparation. To develop their capacity in these areas, we include them in preparing and conducting the active-learning teacher-training sessions conducted by Sister Usha, and in developing the LAM itself.

Empowerment is the key principle governing our approach in working with the staff (facilitators and others) and with the teachers - not just through pedagogical and technical personal development skills, but more importantly, through developing leadership qualities that will eventually enable them to bring the program throughout Indonesia's



Usha (left) guides the facilitators in testing each lesson activity before the cluster meeting so that the facilitators have greater in-depth understanding of the lesson objectives to share with the teachers they mentor.



Fun and lively teacher training sessions model the "learning through play" approach to Early Childhood Education that will produce alert, creative and happy children who will grow up to contribute to a Better World.



At the cluster meeting, the teachers try out each activity in preparation for classroom implementation with their students.

far-flung provinces that stretch more than 5,000km (3,200 miles) from east to west. Practical training in this comes through participation in developing the program activities in gradually increasing degrees.

This is where we are guided by the essential features of NHE and PROUT. Despite the fact that we are currently working in an environment that is nearly 100% Muslim, and that our Lesson Activity Manual is based on the Indonesian national ECE curriculum, importance is given to good character development, healthy social skills and independent, critical thinking align our work with the universal values embedded in NHE. The cultivation of empowered teachers and facilitators promote healthy and independent activism. Such grassroots level leadership lays the foundation for the decentralized, autonomous structure envisioned in PROUT.

Update on the project as of September 2015

We are in the final stages of recruiting our second batch of schools and teachers, which will take the total to 144 teachers from 51 schools. By end September 2015, we have conducted training on 18 topics covering pedagogical and personal development topics, with another seven sessions planned by year-end. Some of the teacher training sessions conducted recently included Brain Gym (led by Didi Ananda Shubhada), Creative Craft, Student Evaluation, Curriculum Planning, Involving Parents & Community Stakeholders in Supporting Your School, Developmental Indicators in Lesson Activities, Classroom Management and Child Development.

Our team of facilitators is developing into capable assistants in Sister Usha's training sessions. As we involve them in the process of upgrading our Lesson Activity Manual, they are also developing greater in-depth understanding of the developmental objectives embedded in each lesson activity and better able to guide the teachers in lesson activity preparations at cluster meetings. Most importantly, our participative approach is empowering the facilitator team with the capacity that hopefully will enable them to bring ECE to all kindergarten-aged children throughout Indonesia.



Teacher-Training – Creative Craft Sessions led by Chang Wai Ching & Sister Usha



Two of our facilitators (lying on ground in picture above) and our program manager (lying in photo below) demo brain gym postures in a training session led by Didi Ananda Shubhada who is a certified Brain Gym trainer.

Education and Child Protection for Syrian Refugees in Lebanon – Orientation Training

An AMURT/NHE project in Lebanon is working to provide education and increase social stability for the Syrian refugees. Didi Anandarama joined the Orientation Training for new staff (30 participants) at the Mahabbah School in Kafarnabrakh in the Chouf mountains. Didi gave presentations on the philosophy, principles and practices of Ananda Marga and Neohumanism and how they can be applied in developmental work and education. She also introduced the ideas and practices of Neohumanist



Education. There were also workshops on Communication, Child Protection, Positive Therapy, Outreach work and Life skills by the AMURT staff Talal El Halabi, Nadia Rabah and Abir Khodr. AMURT is helping 2000 families and 2000 children in various capacities.

A Primary school for Syrian children was started in Kafarnabrakh, Lebanon in October with 160 children, nice classrooms, a big sports field, lovely teachers and a good team.



Education Training Camps (ETC) India

Anandanagar

Dada Svarupananda inaugurated the ETC and stressed the need to create good sentient habits among children and gave many live examples of persons who graduated from our schools and are now holding high-ranking positions in society and holding the moral values espoused by our educational system.

Dada Ramananda emphasized the need of service spirit and shared many spiritual stories that motivated the participants to do more sadhana, service and sacrifice.

Didi Ananda Sambuddha reminded us that the old Gurukula system emphasized simplicity and service and today's comfort-seeking educational system nurtures arrogance and pleasure-seeking. AM Gurukula wishes to prepare the students for a life of service and responsibility towards society.

Dada Madhuvratananda spoke on the need of self-discipline and need for cultivating self-confidence among students.

Didi Ananda Cittaprabha', Didi Ananda Suniti, Dada Avanindrananda, Dada Kalyanmitrananda, Dada Ounkareshvarananda, Omkar Singh Thakur, Dada Gunindrananda, Dada Atmaitirthananda, Dada Subhadrananda Dada Krpamayananda, Didi Ananda Shrutii, Didi Ananda Ratnajyoti and many others shared their skills in Neohumanist Education.

The ETC was organized by Dada Avanindrananda. Dada Shambhushivananda gave a class on Gurukula Structure. The ETC concluded with a cultural evening.

ETC Tiljala, Kolkata

Another ETC was held at Tiljala, Kolkata and organised by Dada Priyaksrnanda and attended by over 300 teachers and principals.

Education Training in Ghana

By Didi Gayatrii

We had an Education Training with 4 teachers in Lotus Children, in August. It included yoga training given by Asha, a nurse from Sweden, who also explained the physical and mental benefits of yoga. The training was enthusiastically embraced by the teachers. The teachers also got more acquainted with expressing themselves through art. It's sad to see how little the general public appreciates art in Ghana, so we had to work hard to awaken the artist in them and let them evaluate their art works by associating them with their own feelings. They learned how to express themselves with drawing, individual work on mandalas and a collective painting to close the day. They were able to progress in their personal development, which will certainly affect their performance in the classroom.

Asha also instructed about 45 parents/family members of our Ananda Marga school at Lotus Children Center on the benefits of yoga for the students as most of the parents wonder if yoga really has any benefits. Many parents are enthusiastic about our unique system of education and are requesting the school to expand from KG to JSS and SHS, and insisting we would get another facility for that.



AMGK Campus USA

by Dr. Sid Jordan



Next to the Ananda Girisuta Master Unit near Asheville NC twenty-five acres have been donated to Ananda Marga Gurukula (AMGK) to develop a campus for teacher training and for the Neohumanist College. These programs are supported by the existing Center for Neohumanist Studies, the Prama Institute and Wellness Center, neighboring 27 and 33-acre AMPS and WWD-F master units respectively, a 10-acre dairy farm, and a 25-acre eco-village. This twenty-five acre AMGK campus can accommodate housing, a reception center, administrative offices, classrooms and conference halls. The vision is to have a campus that serves both the training of Neohumanist development of college faculties of education, tantra and medicine, psychology, art/music, agricultural sciences and available faculty members in the Asheville area. We will construction of housing for the staff on the main road that can administrative office and reception hall. The second phase of

teachers and intuitional sciences, economics based on begin with the also serve as an



development would be a larger dome for conferences and teaching space on a knoll opposite the current dome on the Master Unit. The third phase would be a co-housing or condominium style dormitory for students on the upper part of the land that has views of the eastern Blue Ridge Mountains.

Besides the donation of land there has also been a donation of two 40 foot and three 30 foot geodesic dome kits valued at an average price of \$40,000 to begin the construction phase. It will require approximately 175 to 200 thousand dollars to complete construction of each dome that will have extensions for dorm space and private bedrooms. One of these domes could be a part of phase one of the reception and office Center on Panhandle Road. One of the large domes would serve well in phase two for the large conference and meeting hall. The three remaining domes could house over 70 students and conference attendees along with additional space for 50 individuals in the Prama Institute and Wellness center for educational events such as our global AMGK/NHE conferences.



To take advantage of these generous donations we need to raise funds as outlined below for the construction of phase one of our AMGK/NHE campus. Subsequently, as funds are raised we can complete phases two and three to create a vibrant campus with teachers and students dedicated to our NHE and Gurukula mission. The AMGK campus, MU and other community projects on the approximately 150 acres are overseen by a council that supports coordinated cooperation among the various projects of the extended community. Interested persons may contact Ellen Landau <ele.landau@gmail.com> or Sid Jordan <sid.jordan1@gmail.com>.

AMGK Campus Budget

In-kind Donations:

Value of donated Land 25 acres @ \$15,000/ac	\$375,000
5 domes x \$40,000	\$250,000
Engineering (eliminating need of rising wall on domes)	\$100,000
Total (Donated)	\$725,000

Phase I

Reception Center/Office (40 ft. dome)	\$200,000
Conference and Meeting Hall (40 ft. dome)	\$200,000
Office Equipment (Office machines and Wi-Fi)	5,000
Well and pump	10,000
Total	\$415,000

Phase II

12 Units Co-housing Dorms - 72 student capacity	
Site preparation- grading and roads	\$30,000
Well and solar pump	\$15,000
Total	\$570,000



Ananda Dhara Yoga Village Taichung, Taiwan

By Tang Taminga

Children carry bamboo sticks, boys work together to mix cement and others lay colored stones to make a mosaic floor under an old tree. It is a happy day at Ananda Dhara, and our first event that embodies our neohumanist dream.



Located near the city of Taichung in central Taiwan, this mountain retreat has seen a range of volunteers joining in reforestation and landscaping to make the environment safe and comfortable for visitors interested to explore a spiritual life style connected to a vision for social change.

The neohumanist philosophy is a vision for peace and encourages us to rationally analyze our prejudices and social misconceptions as well as develop universal love through introspection and devotion to pure consciousness. And while most of us see that as a personal journey, Neohumanism aims to apply this into social life and transform the world we live in.

At Ananda Dhara we focus on education as the means to work on the social and cultural transformation of society, and specifically offer programs for teachers to learn to apply a spirit based vision in their teaching practices.

Our training consists of five areas that can help transform personal teaching practices:

With regular group meditation recently started and the development of the land approved by the government we aim to offer these regular programs by the middle of next year on a bigger scale. We already have received great interest from teachers from China to attend these week long workshops.

1. Foundation	Honoring Pure Awareness
2. Self-Knowledge	Self-enquiry, self management, social awareness, value relationships, responsible decision making
3. Positive Learning Culture	Classroom management based on flow teaching
4. Neohumanist Teaching Strategies	Responding to cultural contexts, forming meaning and purpose, addressing developmental stages, integrating self-realization and academic learning, community
5. Celebrating outcomes	Improved sense of purpose of life, better personal and social skills, Improved social integration, better teacher satisfaction

In the coming weeks there are programs on peace education through storytelling and drama, a parents and children yoga and story day, and a three day camp for adolescents. On the ecological front, we focus on fruit trees (more than 100 papaya trees, loquat trees and a variety of citrus trees). Some volunteers are planning aquaculture projects.



Neohumanism sees peace and the result of what P.R. Sarkar calls ‘prama’ or ‘balance’. A society that lacks balance between internal and external life cannot be peaceful. At Ananda Dhara we aim to inspire society to embrace this vision and we hope in the coming years this way to contribute to a more harmonious world.



Neohumanism and Peace

Seminar and Workshop at Ananda Dhara

We had a Neohumanism and Peace activity with over 60 wonderful attendants, mostly from the yoga community, from all over the country.

The theme of the activity was the Neohumanist vision of Peace. Through stories and drama we explored different aspects of our own attitudes towards peace. After kiirtan and meditation and a short philosophical introduction, the participants were divided into groups and were given a story to discuss and act out. This happened to be a very powerful way to create awareness about the need for personal involvement in social issues, even though these social problems may not seem to directly affect our present lives. Some of the stories we used were about

- Different perspectives (blue coat-red coat),
- Social passiveness - the leopard who laughed as other animals were robbed day after day – till one day he woke up to find that his own sleeping tree had been cut down.
- How even very different people, always have something in common – about a Chicken who called Crocodile his brother
- Ecology – a Buddhist tale about recycling
- Cooperation and Unity – Aesop's fable about the birds caught in the farmer's net

We discussed socio-sentiments and geo-sentiment, pseudo-culture and how these external influences affect our own self-image and ability to develop universal love and the principle of social equality.

As part of the program we printed and decorated our own T-shirts with "I am a Neohumanist – Love in Action" printed on them.

At sharing time, many expressed the sweetness and joy of doing kiirtan and meditation in nature and with good company. Many said they would carry on the neohumanist vision in their classes and see social action as part of their personal yoga practice.

Those interested in my (small) collection of stories related to peace can go to RainbowABC.com for a free download.

See also photo on back cover.



Project Internship - SpiritShip

By Livus Lundkvist

During the AMGK conference in Asheville, a group of us had a meeting where we discussed the idea of how to bring new people, especially youth, to Gurukul. The idea developed to set up the possibility of internships with different levels of commitment and skills to inspire new young people to learn more about spiritual lifestyle and to serve the world in alignment with neohumanistic philosophy. The idea of creating this internship program resulted in more meetings where we created a step by step structure.



The name of the program is SpiritShip, (Universal, Worldcentric, Spirit, Ship as in boat sailing the world and intern(Ship)) whereby people from all over the world will have a chance to gradually learn and involve themselves in spiritual practices and Gurukula. SpiritShip will be the stem and the programs in different countries will be the branches. We created a board of 9 individuals with representation from different countries for the projects and two acaryas. Madhava Mikeal Soderstrom and Liiladeva Livus Lundkvist are the coordinators of the whole Spiritship project and Kevala Monteiro is the coordinator of internal communication. The members of the board are the local coordinators for the country they represent. Robin Manoli from Stockholm has also joined the Spiritship team and will help as the technical developer and designer. Every local coordinator is responsible for setting up their programs and trainings in their own location. That includes advertisement, location, cost, terms and conditions. Every program with details will then be gathered, shared and advertised globally via our collective website (Spiritship.gurukul.edu) and our shared open facebook page, once they are set up.

Overall Structure

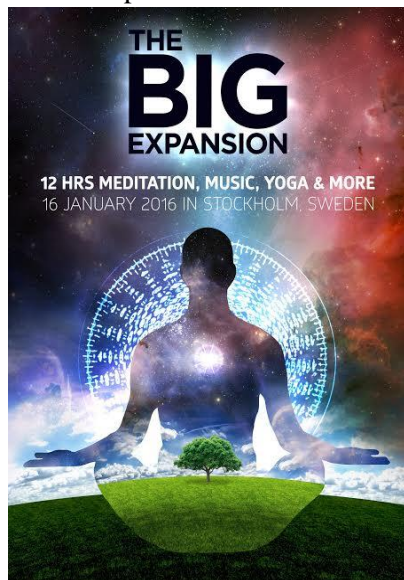
1. Open Retreats

Local Coordinators create open introductory retreats for new people, where everyone is welcomed, new people and existing volunteers. Recommendation is 1-3 day weekend programs. The Open retreats will serve as preparation and advertisement for the Spiritual Lifestyle Training and the Internship.

2. Spiritual Life-Style Training

Longer retreats similar to LFT training, which will be organized by the local individuals and related to the needs and possibilities of that locale. Classes and

workshops related to Gurukula including education on neohumanism, tantra philosophy and practises as



well as more individualized workshops in relation to the specific location and skills. Suggested time is 1-4weeks

3. Internship

After the spiritual lifestyle training one will be ready to work as an intern in a Gurukul project or academic area. The internships can range from a month of service to longer time in various disciplines and other projects. Therefore the different internships will be in need of individual credentials and diplomas, and thereby the levels of mastery required may vary. The local-coordinators will create ads with pictures and information about the different worldwide projects one can choose between on the website, as well as Facebook events, and market them.

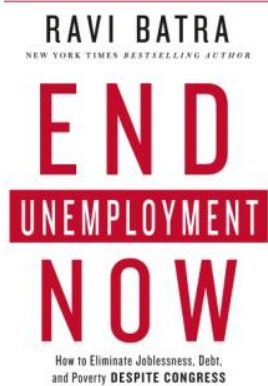
4. Apprenticeship

A future possibility is to take responsibility within the organization of Gurukul and related projects.

SpiritShip Upcoming Events and News:

A spiritual lifestyle training of 2 weeks is being planned for Ydrefors during the summer of 2016, with Madhava Mikeal Soderstrom as primary coordinator. Furthermore a web structure and a facebook page will be created over the next few months whereby different coordinators from around the world can share information on events of different levels and stories of the people who have been a part of the programs.

For more information and to participate in SpiritShip, please contact:
<linus.bonbit@gmail.com> or <miso2012@gmail.com>.



New Book

Ending Unemployment Now: How to eliminate Joblessness, Debt and Poverty despite Congress - by Ravi Batra
Book Review - by Acharya Shambhushivananda Avadhuta
 (Ph.D. Wharton School, University of Pennsylvania)

This is a fascinating book by an international bestselling author. Economics has long been considered a dismal science and while it affects each one of us, how many people really

understand the way world economies work behind the veils of central banks and government treasuries?

There was a time when individual corporations occasionally went bankrupt, but bankruptcy on the state level was not common. With Greece, Portugal, Spain, Ireland, Iceland and others facing financial troubles, it has now become common for nation-states to call for bailouts. Even the United States government faced a deadlock recently when the federal debt “skyrocketed from less than \$10 trillion on the eve of President Obama's historic victory in 2008 to \$16 trillion in 2012”. It is no surprise that economics guru Professor Ravi Batra felt compelled to write another best seller to focus the world's attention onto basic flaws underlying its economy.

His concern is world poverty. Millionaires and billionaires abound in every country. In myriad ways our lives today seem better than in past centuries. Is Dr. Ravi Batra living under some illusion that there is world poverty? Well, no – he is an economist and a man of facts. Using actual figures he substantiates his claim that world unemployment, debt and poverty keep on soaring in most developed and underdeveloped countries of the world.

Low purchasing power is a real concern for nearly every family in rich and poor countries. Where the income of one family member used to be enough to support a family, today it takes two to provide for the basic necessities. There is constant economic insecurity among the general populace in almost every country – from the United States to Uruguay and from Bangladesh to Brazil. This is a perfect recipe for brewing revolutions. When common people are without sufficient purchasing power, they begin to notice the wide disparities and inequalities. Their patience runs out and they resort to violence, protests and revolts. It is high time to address the real issues: the causes of underdevelopment and growing poverty in every country.

The popular theories of macroeconomics, both classical and Keynesian, tell us very little about what ultimately causes recession or unemployment. If they did, the planet would long have been free of this scourge. Dr Batra has chosen to focus on developed economies like the USA, but the root cause is not different even for underdeveloped economies.

The basic thesis of Professor Batra is that recessions and unemployment occur when there is a persistent rise in the wage-productivity gap. In other words, when labor productivity rises faster than real wages for some time, a gap develops that ultimately leads to layoffs and a jump in the rate of unemployment. But that is not what the popular theorists believe. They contend that real wages are proportional to productivity in a market economy.

The free-market theorists seem blinded by the myths of free trade and free-market capitalism, which make them unable to see that human greed needs to be reined in by public policy. Without constraint it will lead to the instability described by

Dr. Batra. Despite evidence that wealth concentration and income inequality are increasing across all of the developed world, there has not been a single substantial step to bring balance in economic affairs. Instead, the blind economics profession, fed propaganda from pseudo-intellectuals and politicians bought by the wealthy, has been using “weapons of mass-distraction”.

It is high time that well wishers of humanity rise to the occasion and begin to separate wheat from chaff, looking at the current state of world economy in light of the critical eye offered by Professor Batra and his inspirational mentor Prabhat Rainjan Sarkar. There are sufficient examples in economic history of big corporations being broken down and reined in to ward off the dangers of “monopolists and oligopolists”. Today, by contrast, large banks are considered too important to be allowed to fail, and are bailed out at the citizens' expense.

When economic power gets centralized to that extent, there are sure to be excesses and the net result will be the “wage productivity gaps” mentioned above. Professor Batra puts forth the recommendations of the Progressive Utilization Theory (PROUT), suggesting that we minimize wage-productivity gaps by converting all corporations into worker-owned cooperatives. The world needs economic democracy as much as political democracy.

Dr. Ravi Batra is a man of courage like his venerable teacher Shri Prabhat Rainjan Sarkar, the propounder of PROUT, and despite the neglect by his own profession and the Nobel Foundation, Dr Batra has been writing book after book over the past four decades pointing out errors in the theories that dominate current economic thought. In this present book, he removes the mystique that shrouds the sophisticated economic theories and presents a common-sense short course on macroeconomic principles that even a layman can grasp.

His bottom line: Remove the wage-productivity gaps in every country and prosperity will begin for all. Towards this end, he has suggested economic policies like retirees bonds, reduction of the price of oil to \$20 per barrel, application of antitrust laws and further steps to reduce gaps between wages and productivity.

It is most befitting that he has chosen the following slogan as the introduction to his book:

*The goal of macroeconomics is
 To raise the living standard of all
 To erase poverty and unemployment
 For people big and small.*



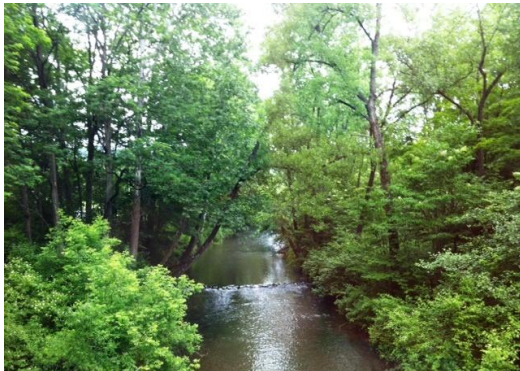
GLOBAL NEWS



NEW YORK SECTOR

Neohumanist Institute New Lebanon, New York

A Neohumanist Center is being opened in New Lebanon, NY. The 6 acres for the project has been donated by Mr. Rishi Prashad to the Neohumanist Education Foundation which is registered in the State of New York.



Queens, NY, USA

The Neohumanist Education Foundation partnered with a Hindu temple in Richmond Hill to bring yoga to children. Music lessons and training in reciting mantras were also taught to a dozen kids of the community. Yoga classes were led by Madhava and Liladeva from Stockholm. Varuna led the youth camp while Pru Devika organised vegetarian meals for all participants.



MANILA SECTOR

Gianyar, Bali, Indonesia Center for Neohumanist Studies - CNS

Thirteen people (from 8 institutions, formal and informal) attended the CNS meeting at Wood School, Gianyar Bali. Three people were appointed as chair person, secretary and treasurer. Their job is to study and follow up on the AMGK guidelines for NHE institutions.

1. The institution expressly subscribes to neohumanist philosophy and strives to adhere to neohumanist principles in its administrative procedures, educational content and activities.
2. The director/in-charge of the institution must be a neohumanist and qualified for the position and his/her CV should be on file with the Global Liaison Office and endorsed also by the board of GANE/AMGK.
3. The institution becomes a regular paying member of GANE <http://www.gane-educators.org/>
4. The institution sends regular yearly/six-monthly activity reports to the Global Liaison Office



GEORGETOWN SECTOR

Venezuela

Centro Madre's Innovation Highlighted at the Agricultural University of Higuerote

Rector Geronimo Sanchez of the University Argelya Laya of Higuerote requested the staff of the Centro Madre Master Unit to present appropriate sustainable agriculture techniques at the Science and Technology Regional Fair from September 23 to 25. Three displays demonstrated hydroponics, the production of spirulina and guava tree seedlings. Dada Atmapranananda, Didi Ananda Sadhana, Mario Mota, Homero Mendoza, Sélène Viallard and Oscar Brito were present to explain and answer questions – about 20000 people visited their stand over the three days.

The first display showed hydroponics, with fish giving the necessary nutrients to plants. The fish defecate in the water, fertilizing it, then the water is pumped up into two containers that are automatically emptied every 10 minutes with a simple inter-tubing system. The fertilized water is passed down PVC pipes where there are plants growing, and into a container with floating styrofoam, then into another container of clay pebbles. After that the clean, oxygenated water goes back to the fish to continue the feeding cycle.

The second display showed the production of spirulina (arthrospira), a sweet water algae that was a food source for the Aztecs. This super food floats freely in warm water that is very alkaline. A normal-sized aquarium tank can produce enough to feed a family of four. Spirulina make their own food, but they need the following mix of nutrients to thrive: baking soda, potassium nitrate, sea salt, potassium phosphate and iron sulphate.

The final display showed Centro Madre's automatic computerized watering system and the production of guava tree seedlings using young branches pruned from fruit-bearing trees for larger productivity. The cycle from transplanting the branches into bags of soil in the nursery, until they are hardy enough to transplant, takes about six months; more than 30,000 seedlings have already been sold at Centro Madre.

Large banners were displayed in front of the University of Higuerote addressing the holistic development of Barlovento Region. One of these explained the goals of grassroots "block level planning": 1) to produce all the food needed by the population, 2) to process natural resources locally for economic self-reliance, 3) to create jobs for everyone, 4) to improve the standard of living and quality of life.



NAIROBI SECTOR

Kasoa, Ghana

Since 2005 we have the dreamt of starting a neohumanist school on our land in Kasoa, Ghana. In 2012 Didi Shivapriya organized Korean members of Ananda Marga in materializing a charity lunch to raise money so we could clean and dig the area. Due to lack of further funds the project didn't progress until now when Mohamukta and teacher Rutger Tamminga came forward organizing fundraising with their sympathizers in Asia. With their kind help we could at least start a classroom so we can have classes and library activities with the community. We hope be able to gather enough funds to complete this project soon. It will help more children in Africa to get access to quality primary education, as well get teachers trained in Neohumanist Education and provide a place for people to come and learn about the healthy lifestyle and practices associated with the neohumanist approach. If you are inspired to help the project move forward please contact me at didigayatri@yahoo.com. Any contribution is great, indeed help is still much needed!



DELHI SECTOR

India News

PUNE (West India)

Bharati Vidyapeeth University, Pune

Dada Shambhushivananda gave a talk before a few hundred graduate IT and Bio-Technology students of Bharati Vidyapeeth University, Pune on the theme: The Science of Yoga and Meditation. Dadaji stressed that a yogic life style and the science of bio-psychology can be helpful to students to improve their concentration, bring about emotional balance, overcome stresses and establish communion with the universal cosmic-spirit that lies hidden within us. Dr G.D. Sharma, Principal of the Institute welcomed Dadaji and invited him to return to the institute after expressing the vote of thanks.



Talk at the Lexicon International School in Pune

Mr. Sewak Nayyar welcomed Dadaji and expressed his great appreciation for the profound thoughts on "Liberation of Human Intellect". Dadaji talked about the different kosas (layers) of mind and showed how neohumanist education is designed to develop all the kosas. The talk was given to about 50 teachers of the Lexicon International School. Meditation was also practised by all the teachers in the presence of Dadaji.



FEROZPUR (North India)

Dental College In Ferozpur

Dada Shambhushivananda also addressed 1000 students and staff of the Dental College in Ferozpur. Afterwards he met with 50 of the students and gave them more specific instruction on incorporating meditation into their daily life. Some faculty members also learned meditation.



Model School in Ferozpur

Dr. Shambhushivananda addressed over 1000 students of the DC Model School in Ferozpur. His talk dwelt on the "Importance of Moral Values in Modern Life". Morality is the effort to lead a well-knit life of inner and outer peace. It is the inherent wont of human beings to live in peace and joy. Morality provides a strong foundation for fulfilling such a longing. Dadaji discussed the moral dilemmas of our times and showed how mind can be controlled and trained to guide us in these turbulent times.



Delhi Public School

Dadaji also addressed teachers at the Delhi Public School in Ferozpur



CHANDIGARH (North India)

College of Engineering and Technology - Chandigarh

Students of the College of Engineering and Technology were greatly refreshed by a talk on "Stress Management" by Dr. Shambhushivananda. Over a hundred students attended the talk which was interspersed with live examples of sources of stress in our lives. Dadaji showed that a simple daily twenty minute routine practice of yoga and meditation can help to alleviate and counteract the stress in our life. Dadaji also spoke to individual students afterwards.



Seminar in Chandigarh

A three day yogic lifestyle seminar was held July 31- August 2. Dada Shambushivananda gave some classes including a class on PROUT.



KOLAR, BANGALORE AND MALUR (South India)

KOLAR

Medical University in Kolar

Dr. Shambhushivananda addressed all of the doctors and students of the Medical University in Kolar, near Bangalore. Dr. Nitin Patal, the head of the department of Yoga and Meditation Research, met with Dr. Shambhushivananda to explore areas of joint collaboration.



BANGALORE

BAR Association

Bangalore

Dada Shambhushivananda addressed hundreds of advocates of Bangalore Bar during a Seminar on Stress Management and Yoga jointly offered by the Advocates Association, Bengaluru and AMGK.



MALUR

Ananda Marga Polytechnic

Dada Shambhushivananda addressed the students of the Ananda Marga Polytechnic in Malur. He also met separately with the staff.



KHERA CHATTAR

Ananda Marga High School in Khera Chattar

An Ananda Marga High School has been started in Khera Chattar, near Anandanagar and is currently extending its building complex to cater to



the increasing demand of local students. There are also residential boarding school facilities on the campus. About 450 students are enrolled in the school which is run as per CBSE guidelines besides imparting universal moral and spiritual teachings based on neohumanism.



ANANDANAGAR

The Gurukul Canteen Renovation Anandanagar

The Gurukul Canteen Renovation work has started at Anandanagar under the care of Ac. Svarupananda Avadhuta. Thanks to our India donors for support for this project. Anandanagar (West Bengal) is located on the border of Jharkhand and W.Bengal and the pristine environment is very attractive for educational activities.

Ananda Marga Gurukula Teachers Training College

The extension building of Ananda Marga Gurukula Teachers Training College is nearing completion and will enable us to accommodate 200 students. GK TTC is one of the pioneering teachers training college that also provides orientation to neohumanist education. We hope to upgrade the facilities and offer more post graduate courses.

Yoga Wellness Center (excerpted from a report by Dada Dharmavedananda, Director)

The Yoga Wellness Center in Ananda Nagar, India, a naturopathic healing center, has now opened.

In April, as planned, a number of patients stayed in the Center and benefited from our initial on-the-job training for staff. Since then some of the staff have given introductory talks in numerous locations in and around Ananda Nagar.



As a result we have had more patients – both poor and not-so-poor – with more excellent results. Nirainjan (of the UK) has been helping enormously; he wears many hats there, not only as a fantastic chef, but also as a therapist. Besides the assisting Dadas, all the other 5 fulltime staff are from the local area, including manager Dayal. Everyone is welcome to come as a patient, no matter what belief, group etc. The Center is a hive of spiritual unity.

For information about assistance to Wellness Project, please write to: dadadharma@wellness.org

SUVA SECTOR

Ananda Marga River School, Maleny, Australia

On November 28th the AM River School held their 21st Anniversary Celebration and first School Reunion. There was an unveiling of a giant mosaic celebrating NHE and the school that was made with the assistance of a well known mosaic artist. Dr Michael Towsey, Director of Board of River School in Maleny, Australia and an active academic member of Gurukula visited AMGK Global Liaison Office in Ithaca and exchanged areas of future collaboration.

Sunrise School, Melbourne, Australia

The Melbourne Sunrise Preschool is making a children's music album, and has bought a property for a second pre-school.

BERLIN SECTOR

Reykjavik, Iceland Laiskolinn Saelukot

Didi Ananda Kaostubha, principal of Laiskolinn Saelukot, applied to get permission for 62 kids in our extended building, but city allowed them to take 72 kids. The Parent's Committee decided to have a school uniform therefore now at the kindergarten all the kids come in their school Uniform. This is not very common in Iceland, but most of the parents are very happy to have the school uniform

In the preschool the children and the teachers often create stories and songs together. Here is a story they created about the core value, Ahimsa.

AHIMISA (not to inflict the pain or hurt anybody by word, thought or action)

Once upon a time there were two boys named Noni and Kari living in the Oskulid forest of Reykjavik. One day they went for a walk in the woods and found an abandoned bicycle. They both were dreaming of having a bike and once they saw it they wanted to get on it immediately. But there was only one bike and both of them wanted to have it and so they started to fight. They were both furious, swearing at each other, using bad words like: kukallabe. In his anger Noni bit Kari and the poor boy started to cry. Luckily the parents arrived and separated the angry boys. After the boys calmed down a bit, the mother asked slowly and quietly to the boys: "Do you know, who is the person who deserves the bike?" The boys could not decide. Then the father answered for them: The one, who deserves the bike, is the one who can share it, not the one who possesses it. That was a powerful lesson from the parents that the children learned for themselves. And so boys agreed to share their bike and other things and they remained best friends for many years.



QAHIRA SECTOR EGYPT – VOLUNTEER NEEDED

Trained Volunteer needed in Egypt

There are two projects in Egypt. One is in Cairo, where regular yoga and meditation classes are in great demand and need a regular teacher. The other is the Nile River School in a village that needs help in supervising. The trained volunteer could alternate between these two projects or stay in one of them.

Nile River School (facebook: Nile River School)

This project is a charity kindergarten and after school programme for the village of Baharwa near Al Ayat on the Nile, one hour south of Cairo. There are 150 families of settled Bedouins and farmers. There are about 80 children who come to the Nile River School, about 50 regular others occasionally. The children go to public school but many lag far behind and need help in basic academics and learning skills.



There are 3 local teachers and a supervisor who help with the daily educational programme. On Fridays volunteers come from Cairo to do activities with the children and do developments work in the village. The job for the volunteer would be to live on the site and supervise the general flow, keep the sentient vibration, maintain cleanliness of the school and garden with the help of the children and staff and help in any creative way with the educational programme.



Cairo Meditation and Yoga Classes

The location of our center (which is also where we stay) is in a safe and green suburb with good bus and metro connection to downtown Cairo. Yoga and meditation classes, courses, DC and related programmes can be offered. Interested volunteers can come on a tourist visa which can be extended. Minimum stay would be 2 months, but preferably 6 months. Volunteers would have to take care of their personal expenses but could use 50% from their yoga classes and related programmes. English language as medium of conversation is fine.



Interested people please contact: DidiAnandarama@gmail.com

Neohumanist Education



Making a Stone Mandala at Ananda Dhara, Taiwan. (Story page 34).

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