



GURUKULA NETWORK

Newsletter of Neo-Humanist Schools and Research Institutes
affiliated with Ananda Marga Gurukula

Issue 23

October 2006

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Sa'vidya'ya'vimuktaye - Education is that which liberates

Gurukula Network

Newsletter and Journal of
Neohumanist Schools
and Institutes
affiliated to
Ananda Marga Gurukula

Two yearly issues published October and May serve as a means of communication for Neohumanist Schools and projects around the world.

Please send us news of your schools and projects, reports on research and publication efforts, articles on Neohumanist Education, stories, pictures, ETC notes, classroom activities, etc. by **April 1st for the May 2007 issue**

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The articles in this newsletter represent an evolving process and not necessarily official policy.

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Donations are welcome for AMGK Endowment Fund and Gurukula Network as well as schools and projects.

Please make checks payable to
Ananda Marga Gurukula
and send to AMGK Liaison Office.

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.

VISION OF ANANDA MARGA GURUKULA

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 it's 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 around 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
<kulapati@gurukul.edu>

Ananda Marga Gurukula 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.

ERAWS - Global Education In-charges

Ac. Shantananda Avt., Ac. Priyaksnananda Avt.

WWD - Global Education In-charge Avtk. Ananda Sucita Ac.

NEOHUMANIST EDUCATION

Universal Love and Values
Holistic Development of the Child
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 Approach
Integrated Curriculum
Exemplary Role of the Educators



ANANDA MARGA GURUKULA GLOBAL LIAISON OFFICE ONGOING PROGRAMMES, UPDATES AND ANNOUNCEMENTS

Ananda Marga Gurukula

<www.gurukul.edu>
amgk.glo@gurukul.edu

CNS – Centres for Neohumanist Studies

Croatia - cns.hr@gurukul.edu, <www.cns.hr>
Sweden – cns.se@gurukul.edu, <www.cns-se.org>
Taiwan – amgk.tw@gurukul.edu
USA – cns.us@gurukul.edu

Music College at Uma Nivas

<<http://www.gurukul.edu/~unmc>>

Acupuncture Institute at Ananda Nagar

<<http://acuindia.org/>>

AMGK Taiwan

<www.gurukula-tw.org>

Neohumanist Education

<www.nhe.gurukul.edu>

NHE Forum

NHE Forum is an on-line discussion group for those interested in or working in NHE schools and projects. To join, please write to <amgk.glo@gurukul.edu>

CNS Forum

CNS-Forum is a format for the exchange of ideas among Neohumanist educators who are qualified and interested in higher education, beyond K-12. CNS-Forum provides an opportunity to help to develop the various departments and faculties of Ananda Marga Gurukula. If interested write to <amgk.glo@gurukul.edu>

NHE Resources

NHE Resources is a set of web-based resources for those working in NHE schools. It contains articles, information and classroom aides. If you would like to access these pages, please visit <www.nhe.gurukul.edu/resources.html>, and sign up for a login name and password.

Distance Learning Programmes

The two distance learning programmes for NHE teachers are both progressing with many students. The Neohumanist Diploma Programme is a one year or more in depth tuition programme, certifying the student as an NHE early childhood teacher. The Neohumanist Introductory Programme is a three month or more programme, with the option for certification as an NHE early childhood associate teacher. For more details see the description of Distance Learning Programmes at: http://www.gurukul.edu/instit_distancelearning.php

Standards Available

Ananda Marga Gurukula Standards for kindergarten and primary schools are available. You may write to <amgk.glo@gurukul.edu> for a copy or you may download a copy directly from NHE Resources.

NHE Introductory Program in Spanish

The NHE Introductory Programme is available in Spanish. To get an electronic copy either through e-mail or on a CD, please write to amgk.glo@gurukul.edu.

Volunteers for Your Project

Ananda Marga Gurukula offers a service to bring volunteers in contact with NHE schools and community projects, that are highlighted on the AMGK website. More info at the Gurukula website: www.gurukul.edu under the tab <helping us>. If you would like to take part with your project in the Gurukula Volunteer Program, then please write to mayadhiisa@gmail.com

Gurukula Network On Line

An electronic version of Gurukula Network is available on the Gurukula web site. Many past issues are also posted there.

New NHE Publications

Please see the publications page in this newsletter for details.

AMGK / NHE New Projects In Process

YES Manual

Didi Anandarama is now compiling material for the YES manual for 6 to 10 year olds. She welcomes any thoughts, suggestions, approaches, songs, stories, art, drama, philosophy discussions, activities, etc. related to teaching all aspects of the limbs of Astaunga Yoga please from your own experiences working with children in this age group. cns.hr@gurukul.edu

YES Spanish

The YES Manual for 3-5 year olds is being translated into Spanish.

NHE Resources

The NHE Resources are in the process of being redone with a wiki interface. Stay tuned.

Rainbow School Books

Dada Caetanyananda's books on education will be compiled on a CD and made available soon.

NHE Elementary Programme

Work has begun on the NHE elementary level diploma programme.



NHE Diploma Programme Thailand March 2007 – October 2009

The Baan Unrak Primary School in Sangklaburi Thailand, under Avtk. Ananda Anuraga Ac. as principal, is hosting the NHE Diploma Programme for Early Childhood, which will be expanded to include Primary Education. Didi and some of her teachers as well as teachers from others NHE schools will participate.

The Diploma Programme is still a Distance Learning programme but there will be six two-week seminars at Baan Unrak School to support the students who are taking the course. Attendance is not required, but will be very helpful to those who can attend.

The first seminar will be 26 March until 8 April 2007 and the second in October 2007. The other four seminars will be around the same time in 2008 and 2009.

This programme is an opportunity for local teachers to work under a principal who will be their mentor as well as for those from other places who are starting on the Diploma Programme on their own. Those from other places can attend one or more seminars during this period according to their capacity. Those who are interested in the Diploma Programme please apply at amgk.glo@gurukul.edu.

Participants will be able to discuss and experience and elaborate on practical methods and activities with the support of experienced facilitators.

SEMINAR PROGRAMME 26 March - 6 April, 2007

Module 1- Personal Development of the Teacher
Module 2 - Intellectual Development of the Teacher
Module 3 - Creative Development of the Teacher
Module 4 - Foundations of Holistic Education
Module 5 - Child Development

Practical activities related to the personal development of the teacher and Early Childhood and Primary education will be included.

NHE Conference 7-8 April, 2007

The Seminar will be followed by an NHE Conference that is open to all. More detailed programme will be announced as well as who the facilitators will be.

Registration

Please write to amgk.glo@gurukul.edu to register for either event.

Cost

The cost for the seminars including accommodation at the Baan Unrak School will be announced. This is in addition to the cost of the Diploma course for which you may apply for at amgk.glo@gurukul.edu

Organised by

Ananda Marga Gurukula

NHE Conference Taiwan, early March 2007

The NHE conference / ETC is a semi annual event in Taiwan where people working within the education field in Taiwan come together and train, share and learn more! We have a primary school and a kindergarten and many people doing kids yoga classes, summer camps, and educators from other schools and methods coming as well. Exact dates to be announced. For more information, please contact Didi Sananda <breiisananda@anandamarga.net>.



Harmony in Today's World: a neohumanist perspective

By Kulapati, Dada Shambhushivananda

We have been surrounded by *war cries* for thousands of years. Every few years, wars take a toll of thousands of innocent civilians. Violence has crept into human relationships and ordinary households. Peace and harmony has been the need of our world for a long time.

The desire for 'inner-peace' and 'outer-peace' has been addressed by millions of people over years. A simple google search on 'peace' reveals six hundred million references on the web. There are high profile awards designated for Peace such as Nobel Peace Prize and many others and yet Peace remains as elusive as ever.

How Do We Make Peace a Reality?

1. **Personal Dimension of Peace** - A life style of peace must be based on ahimsa- on the very idea that we must not intend to hurt other entities by thought, word and action. That is why the yogis and sages of the past have repeatedly emphasized love and compassion as the foundation of a religious and spiritual world view. In today's world, this can only be achieved if we have a world government with world militia guided by the spirit of ahimsa. Neohumanism provides an ideological alternative for creating such a world government.
2. **Socio-Psychological Sensitivity**- Each culture and group is guided by its own sentimental legacy and temperamental peculiarities. What is needed is to recognize the interests and psychological needs of each group and try to find a way that fulfills genuine needs and aspirations while transforming elements of our culture which are either irrational, dogmatic, or those that destroy the fine tapestry of sweet cordiality among all beings. This is the most fragile task since sentiments are difficult to guide with rationality. Proper education is the only way to sublimate narrow or irrational sentiments into benevolent or cosmic sentiments.
3. **Fulfillment of Basic Needs**- A drive for conflict is guided by an unfulfillment of basic human needs such as the need for survival, freedom of movement and expression etc. That is why the establishment of PROUT (Progressive Utilization Theory) is a *sin-qua-non* for the establishment of permanent peace in the world. PROUT ensures that each being is provided the capability to secure minimum and maximum amenities of life without jeopardizing the collective interests.
4. **Magnanimity of Mind**- Sharing power requires magnanimity of mind. Accepting leadership of others also requires magnanimity of mind. Solving collective problems also require 'patient listening and sensitive talking'- both of which require first of all, magnanimous and liberal thinking. Neohumanism is a magnanimous ideology. It is a pathway for bringing unity among diversity rather than causing greater distrust and tearing apart human-relationships. A proper cosmic ideation is a key to establish oneself in ever-increasing circles of greater and greater magnanimity.

CNS Around the World

Centres for Neohumanist Studies

The purpose of CNS is to engage in educational activities and social actions in order to liberate the intellect and further individual and collective welfare. These activities include public seminars and retreats, community research and development projects, personal growth services, and the dissemination of related publications and materials. All CNS programs and activities support its core values of spiritual progress, social and economic justice, respect for all living and non-living beings, and community empowerment.

CNS Taiwan

NHE Conference Taiwan

September 5 -6, 2006

CNS Taiwan held a two day NHE conference in a Buddhist temple in the beautiful mountains outside of Taipei. Around 25 people attended. There was a presentation on NHE around the world, discussions on CNS Taiwan and how to proceed with discussions and targets taken for different projects such as publishing books and a NHE Exhibition. Tai-tse, Pai led some very inspiring activities and games to help everyone understand themselves and neohumanism more. Dada Pranesh and Didi Sananda from Taipei attended the program along with participants from the various NHE schools and projects in Taiwan.



At the end of the NHE conference, the participants came up with the list of programs which they will be working on. Each program has a leader listed below.

1. Teacher's training - Ke, Yun Chin
2. Kids yoga - Liu, Ya Chi and Wang, Su Min
3. Curriculum and materials - Chiu, I Hua, Yung, Gin Wen, and Lee, Mao Ling
4. Translation of spiritual philosophy- Yung, Gin Wen
5. Publications - Bai, Tai Tzu and Tzai, Pei Ling
6. Building kindergarten - Hung, Yu Zhen
7. NHE study group - Ke, Yun Chin
8. Education on parenting - Chiang, Ya ling and Ke, Yun Chin
9. Special education - Lian, Chin Fa, Lui, I Hui and Yang Su Fong
10. Nursery - Lee, Mao Ling
11. Special care for the needed groups - Wang, Su Min and Ke, Yun Chin



In addition, a NHE Resource Center for Taiwan has been started for sharing lesson plans, books, powerpoints, photos, etc.

CNS Asheville

The Center for Neohumanist Studies on the Asheville Master Unit, named the Raven Ridge Seminar and Retreat Center is near completion and planning to host the Ananda Marga Atlanta Regional Fall Seminar as its first event on October 20-22. The web site and PR materials will be ready in November. They hope to start renting and having regular seminars and retreats in the Winter of 2007. Robert Bly has agreed to be a part of their grand opening in April. This program will feature a house warming ceremony, a reception for invited guests and a writers workshop led by Robert Bly. Most of the Summer and Spring calendar is filling rapidly. Full story in the next issue of Gurukula Network.

CNS Sweden

Ward Ashman conducted a workshop on "From Conflict to Creativity" and a workshop on "Communication Skills". Dr. Elizabeth Taylor shared some thoughts also on "Wisdom to Go" in a separate workshop. CNS Sweden hosted the NHE Summit in July. Full details in this issue.

CNS Croatia

After the summer break CNS Croatia has started with a clear vision of establishing a NHE school in Croatia and introducing NHE to the society in the process through various projects. Didi Jyoti has taken over the supervision of CNS activities in Croatia. The main focus will be to introduce concepts of STUVOL as an applied learning part of NHE. For details of these programs, please see the STUVOL section of this newsletter.

CNS Boston

CNS Boston had several meetings this year, with the one before last taking place at Ananda Kanan. There is a core group now of about 10 participants. They are focussing to begin with on being a CNS without walls and developing some programs that can reach large groups of people. The three areas they would like to begin with are YES training for teachers in public schools, Stress Management program for corporations, and a new program called Yoga for You focussing on yoga, self development and sustainable living and addressing the capability of individuals instead of the body glamour of many yoga programs today in the USA. They also have many other possibilities for workshops and many available presenters, so once CNS gets off the ground, they plan to expand their offers to include a diversity of workshops.



New Association formed under the aegis of AMGK

Ananda Marga Association of Yoga Educators (AMAYE)

Mission

The purpose of this association is to encourage academic exchanges among all educators engaged in the research and teaching of yoga theory and practice as elucidated by Shrii P. R. Sarkar. This association is established under the aegis of Kulapati of Ananda Marga Gurukula for educational purposes only and for networking among all other associations and individuals who also support research and education in Yoga, Tantra and Allied Sciences.

Membership

AMAYE membership is open to all health professionals, yoga researchers, yoga practitioners and yoga therapists, who share the primary aim of the association.

Activities

1. Maintain a website for an on-line journal and sharing of resources and ideas related to the faculty of Yoga and Intuition Science of Ananda Marga Gurukula.
2. Organize workshops, research seminars, conferences and teachers training courses related to the subjects of Yoga, Tantra and Allied Sciences.
3. Help coordinate various yoga therapy and yoga school initiatives around the world
4. Enable professional recognition to Ananda Marga Yoga Teachers through an internal system of verification of adherence to AMGK Standards of Yoga Teaching.

To Register with AMAYE please contact:

HQ: CNS-Sweden, Gamla Skolan, Ydrefors, 59081 Gullringen, Sweden.

amaye@gurukul.edu

Singapore Office: Dada Shankarsananda, 21 Jalan Pokok Serunai, Singapore 468158

shankarsanananda@gmail.com

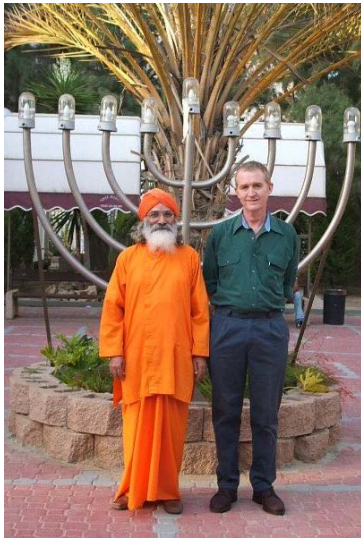
Web Pages under Construction – Stay Tuned

www.amaye.org, www.amaye.gurukul.edu

The National Teachers Centre in Bet Yatziv celebrated one decade since the release of the Kremnitzer Commission Report, "Being a Citizen", through an international Seminar dealing with questions of the essence of citizenship in the 21st century and the role of the educational system in creating an appropriate infrastructure for democratic societies. ...

The seminar joined together 57 experts from all over the world - countries such as Australia, Taiwan, South, Central and North America, from eastern and western Europe and more. The Israeli participants included representatives from government and the academia and NGOs. Many materials were pre-prepared, most of which can be found on the seminar website. www.citizenfor21st.org. The fundamental questions which the seminar dealt with were: the place of religion and spirituality in democracy, a question that requires a different approach than the one created in the West which separates religion and state; the way that the concept of Common Good, the axiom of democratic theory and Social Justice - the foundation of equality and fraternities - are spread in the Global world, in which the law of the right to own propriety is applied in very brutal ways; and the effect of personal identity, localism, multiculturalism, and the nation-state...

excerpted from remarks by Dr. Israelit Rubenstein and Rabbi Dr. Moshe Dror



Reflections on **THE EDUCATIONAL CHALLENGES OF CITIZENS FOR THE 21ST CENTURY**

Seminar of the National Teacher's Centre for the Study of Judaism, the Humanities and Society
Beersheba, Israel May 21-26, 2006

By Marcus Bussey

A group of more than sixty academics, teachers and policy workers met in the Israeli city of Beersheba to reflect on the state of citizenship education in Israel ten years after the Kremnitzer Report (1996). Dada Shambhushivananda, Marcus Bussey (Australia) and Radhika Shany (Israel) were amongst the participants and all presented information on Neohumanist

Education and its potential to engage the problems facing Israeli society and education.

Dada Shambhushivananda gave a keynote speech entitled "Global Citizen in a Global Era: a neohumanist perspective" and Marcus Bussey gave a workshop on Neohumanist Futures Education. In these two sessions the focus was on developing the spiritual potential latent in the dynamics of the Israeli situation. P.R. Sarkar's dictum of 'subjective approach through objective adjustment' is most relevant in a society divided amongst ultra orthodox Jews, orthodox Jews, secular Jews, Muslims, Palestinian Arabs and the Druz. Only such an approach allows for the layered and accommodating approach that would create a space for tolerance without diminishing any of the parties.

Dada had the group doing kiirtana and kaoshikii and created quite a stir, in his orange, amongst both participants and other visitors to the centre – especially the young Bedouin boys. The openness of the organisers and their desire to allow for multiple spiritual representation was impressive as there were with dada numerous rabbis of various persuasions, a Christian minister and a Druz elder.

Dada's opening remarks are included next. They were followed by a slide presentation and talk on the subject.



Global Citizen in a Global Era: a neohumanist perspective

opening remarks by Dada Shambhushivananda

We live in a troubled world in which there exists, among other things, a sharp clash of world views, myths, ideologies, beliefs attitudes and sentiments. Opposing narratives of people sharing the same bio-sphere pose both a challenge and an opportunity. Amidst all these and other diversities, there also lies in each one of us an incessant urge to discover the everlasting meaning and purpose of our individual and collective existence. We, as humanity, can reconcile all of these differences only if we make a conscious choice to embark on a path that is broad enough to embrace one and all. A lasting human civilization would then be built on a foundation and culture of 'genuine love'. In this endeavour, we shall need to harmonise our unspoken intentions, thoughts, words and deeds – and be ready to be transformed ourselves – while continuing to sow the seeds of 'inner peace' and 'collective goodwill'.

Even as early as Rk Vedic period i.e., 7000-10,000 years ago, our ancestors sang the following hymn for cultivating the spirit of human unity.

“Samgacchdvam Samvaddhvam Samvomanasi Janatam
Devabhagam Yatha purve samjanana upasate
Samani vayakuti samana hrdayanivah
Samano mastu vomanoh yatha vaha sushasati”

Let us move together. Let us come to know our minds together. Together, we may enjoy the wealth of the universe. May our hearts be inseparable. As we to truly know one another, become One.

A modern version of this hymn has been described in my background paper as Neohumanism. The basic premise of Neohumanism as elaborated by Shrii Sarkar is that everything in this world has existential value and utility value. Our task is to ensure that every entity gets the proper environment for the fullest expression of its dormant potentiality for the good and happiness of all. The greatest educational challenge of our times is therefore, probably going to be: How to create a spiritually sensitive wisdom-centred leadership? We need to do this while recognising fully well that we live in a world dominated by pervasive neglect of sanctity of life, wide spread mutual distrust, greed, anger and jealousy. The attitude of neglect has taken its toll on inner and outer ecology and neglect of 'Others' has created a widespread insecurity and climate of fear. The neglect of value based-thinking and the lack of spirit of universal welfare is the spiritual crisis of our times. Our obstacles are both internal and external. Overcoming them will require arduous efforts to elevate our consciousness, on the one hand and fight against dogma on the other.

Education is about dispelling the darkness of ignorance. Perhaps you know that Guru means a teacher; Gu-means darkness and ru-means light. So Guru means dispeller of darkness. Gurukula is an institution which carries that legacy of liberating the human intellect from the clutches of dogma. This cannot happen without struggle and a broader discourse. Neohumanist Education (NHE) is one such response to the challenge of curbing disparities and fostering diversities. NHE steps out of the traditional paradigm for dealing with civic education - i.e. it is not simply a structural response that involves curriculum, technology and schools. It offers a new deep story that lays bare some of the dysfunctional myths of the present and boldly questions dogmas of the past. Within a broad neohumanist discourse that proclaims the universal love for all in the creation, we can begin to look at ways of reconciling –inner and the outer; material and the mystical; intellect and intuition; means and the ends; social and cardinal values, and religion and spirituality. I propose that we follow a middle course that will begin from the 'imperfect present' and lead us towards an 'idealist future'. Citizenship based on a geo-political feature gains a whole new meaning when it is imbued with a neo-magna carta based on cosmic sentiment binding us to the entire creation and all its myriad diversities.

In samskṛta, we have two terms for history: Itikatha (chronology of events) and Itiha'sa (learning from the events of the past). As we reflect on citizenship or civic education in light of the challenges of 21st century and beyond, may we not forget that we are a fragile link between past and the future and our choices today will inevitably condition our options tomorrow. On the one hand, our subhuman tendencies seek to tear asunder all that is beautiful and sacred; on the other hand, our higher self seeks to guard us against the evil with a sacred sword of love, compassion and justice. The wisdom based leadership of today must balance the centrifugal force clamouring for separateness and individual expression with the centripetal force that passionately seeks for unity amidst diversities. As Daniel Barenboim said here in his Reith lectures a few weeks ago, “We indeed need sensitive talking and painful listening.”

I can only add that the fact that the future of all of humanity is wreathed together will have to be admitted by all one day. May we bring that auspicious day closer when we can all unite together as global citizens of the planet earth and live in peace as one human family with deep love and respect for one another. Let the Invisible shape the Visible with all its infinite dexterity and may we reinvent our past and co-create a just and joyful journey into the Glorious Future.

AMGK Planning Meeting Sweden July 13- 17, 2006

A five day Ananda Marga Gurukula planning meeting was held in Ydrefors, Sweden before the NHE Summit began. Delegates attended from Hong Kong Sector, Delhi Sector, Berlin Sector, New York Sector, Manila Sector and Cairo Sector. Topics covered included:

Administration & General

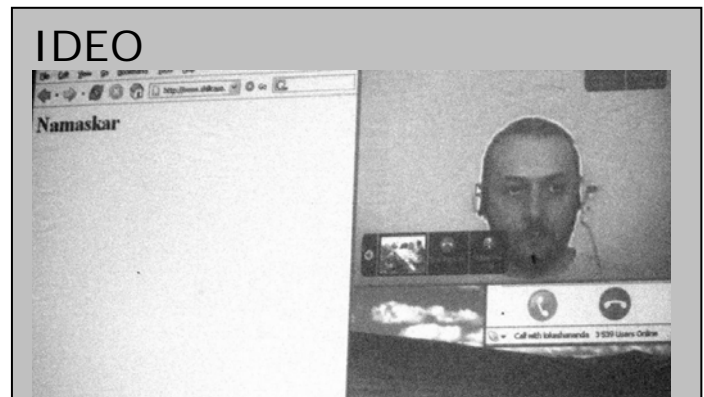
1. GK Structural Clarifications
2. Accreditation Efforts
3. GK Network Newsletter & Communications
4. Websites/Forums
5. Finances & Annual reports
6. Legalities of AMGK
7. AMGK /NHE Directory
8. Review & Implementation of Standards, Inspections & Affiliation of Schools
9. Building the offices & staff of AMGK

Higher Education Related

1. Establishment ,Accreditation & Progress of CNSs
2. Moodle for CNS-Forum
3. NHE Teachers Certification
4. Yoga Teachers Certification & Standards
5. Leadership Training Course/Institute
6. AMGK Roster of Faculty members
7. Bio-Psychology Course

K-12 NHE Related

1. Training of NHE Teachers
2. Updating NHE Resource pages using Wiki
3. Continuing Education Credits of TT diploma modules
4. Review, Utilization & Dissemination of Standards of NHE Schools
5. NHE Publications Update
6. Volunteers Placement & Teachers Exchange Program
7. NHE-Community Outreach programs
8. Specialized tasks: package for new schools; architectural design guidelines for nhe schools; funding support to needy educational projects; administrators handbook; curriculum guidelines for elementary schools; Anandanagar development(completion of cakradhuri buidling & other institutions).



Dada Lokeshananda gave a workshop, via internet video, to participants of the AMGK global meeting on the IDEO System which is about how to be more effective in getting people involved in activities and projects. It is a long-term educational approach for bringing your educational services to maximum number of people. This approach works if you are in charge of a project and if you require the cooperation of other people in one way or another.



AMGK Awards Diplomas to NHE Programme Graduates

Congratulations to the first two graduates of the NHE Early Childhood Diploma Programme - Didi Ananda Ragamaya and Didi Ananda Gaorii !

The NHE Diploma Programme began as a pilot programme in the year 2001. It is a dynamic programme which encourages the student to set up their own learning goals and programme of study to meet their personal needs. The student must ask themselves, 'What do I want and need to learn to be an effective teacher?' Throughout the course they encouraged to research, analyse, observe, question, criticise, experiment and reflect. This course of study was designed to give a solid base in the development of the teacher, educational theory and practical skills for teaching.

The Graduates

Didi Ananda Ragamaya has been a wholetime worker in Ananda Marga for the last 13 years. Her first NHE work was as an LFT in Taiwan 1990 helping in the different schools. She ran the New Day School in Portland Oregon for four months in 1994 and then worked with the children of mothers recovering from drug addiction in the Shields Program for Families in South Central Los Angeles, from 1994 – 1999 mostly sharing songs, yoga and stories. She was the director of the Ananda Marga Kindergarten in Jamaica from Jan 1999 – June 2005. Outreach work in Jamaica, during that time included visiting different schools and sharing with the children an alternative style of learning as well as visiting the Bustamante Children's Hospital Learning Centre and the Mona Rehab Centre for disabled children. Other work has included serving at the Dudley Grant Education Centre at the University of the West Indies (UWI) which offers special sessions for schools from challenged areas. Currently she is coordinating with the CCDC (Caribbean Child Development Centre) located at UWI the possibility of assessing different early childhood centres in Jamaica, thus hopefully influencing the general education system in a neohumanist way. She is also looking at developing "yoga dance" for children, to distribute to the wider education community.



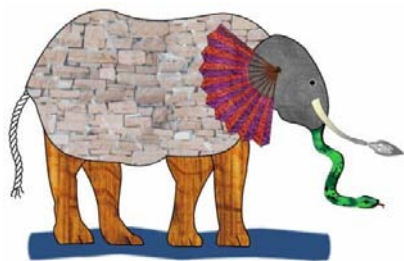
Didi Ananda Ragamaya had this to say about the NHE Diploma Programme:

Regarding this NHE course, it was quite a wonderful opportunity for me to consciously explore myself, my life and glean a deeper understanding not only of education but things that are important to me, as well as to develop different skills and knowledge. Personally, the course has been a real growth experience and I am so, so grateful for all the encouragement and support to move ahead with it despite my very hectic and challenging life.

Didi Ananda Gaorii has been a wholetime (WT) worker of Ananda Marga since 1976. She has worked in Manila, Hong Kong and Berlin Sectors as a WT, and also in Delhi and Suva Sectors as an LFT. She has been involved with Neohumanist Education since early in her WT life by starting and running schools, supervising schools, facilitating children and youth activities, camps and seminars, giving NHE seminars, workshops and training. Between 1991 - 1998 Didi worked on helping to set up a global base and system for NHE by: 1. helping to compile all of Baba's education related writings (as later on published in Discourses on NHE), 2. helping to set up guidelines for NHE school quality standards, 3. compiling a pioneer NHE teachers' training course. Didi has also published three books of mystical poetry, and has composed a number of devotional songs, including songs for children such as 'When time began ...' in the COL book. She is currently director of pre, primary and junior high school with over 300 children in Manila Sector. Her contact address is anandagaorii@gmail.com. She would love to have more input in her school so if you'd like more details about the project please write to her.

Didi Ananda Gaorii had this to say about the NHE Diploma Programme:

I am impressed by the professional contents of the course materials and also that it necessitates an action-oriented approach to learning. A great deal of work has gone into putting it together and it has been a pleasure to be part of that process as past part contributor and as a guinea pig student.



The Blind Men and the ESD Elephant

By Marilyn Mehlmann

Education for Sustainable Development - what do we know about it? The UNESCO Decade of Education for Sustainable Development is under way, and should affect every one of us.

The United Nations launched its Decade for Education for Sustainable Development in March 2005, and we all applauded. Fantastic! Finally! Around the world, conferences and meetings were held to discuss what it means and how to do it. In Europe the lead was taken by UN ECE, coordinated by Russia and Sweden. National governments signed undertakings to develop strategies and programs.

One year after the launch, the coordinating body, UNESCO, noted on its web site that nonetheless, not much had happened. A particular disappointment was a continuing tendency to confuse Education for Sustainable Development (ESD) with environmental education, and indeed in general to address different aspects of the topic separately. But if ESD is about any *one* thing, it is about trans-disciplinary systems: the way things are linked together across every border we humans ever set up – thematic, geographic, sectoral.

When we try to capture a description of ESD, we sound like the group of blind men trying to describe an elephant. 'It's like a tree,' says the one who got hold of a leg. 'No, it's like a rope,' says the one with the tail. 'More like a wall,' says the one who found a flank.

Having been working with ESD since before it was called that – since 1989 – I believe I have at least one eye partly open. So let me describe what I see.

For, Not About

I see that the ESD Decade is *For* sustainable development, not *About* sustainable development. Our main task as educators is therefore to equip our students to *act for* sustainability, not primarily to be able to answer questions about the theory.

In a way, this should be a relief. After all, the theory is rather thin! We know quite a lot about the characteristics of a sustainable society but practically nothing about how a sustainable society might function on such a crowded planet.

In other words, we know very little about the destination, but we do know approximately the direction in which we need to move. And there are methods and tools available to help us do so.

So Education for Sustainable Development needs to

- Clarify the direction and scope of sustainable development; the quicker we can move in the desired direction, the more options will be open to us
- Evaluate, offer and improve methods and tools for moving in that direction
- Not least, make it easier for us to learn from our own and other people's experience; we need to significantly improve our collective learning process.

Beyond Goals - *'Life is a journey, not a destination'.*

I see a tendency to place a lot of faith in goals. But SD is a journey of exploration. So goals, while useful, are not the whole story. In fact, I begin to believe that if you have an SD project and you only reach your pre-determined goals, you have probably failed. Why? Because what you know in advance can't possibly be the best you can accomplish if you bring all your creativity to bear. So ESD needs also to be about transcending goals, stimulating creativity, innovation and risk-taking. And in order to come to that point, it needs to encourage and empower students to extend their limits – but one step at a time, with high levels of self-assessment (are we really headed in the right direction?) and flexibility.



Trans Everything

I see the strong temptation to segment sustainable development into comfortably familiar disciplines, and to teach one thing at a time. A lot of environment, a little democracy, some social integration and new technology – and a sprinkle of economics.

Somehow it misses the point. If we improve the environment but go bankrupt, how sustainable is that? If we clean up pollution by introducing dictatorship, how sustainable is that? If we save a lot of money by reducing resource use, and spend it on weapons, how sustainable is that? If we introduce radical and effective political measures towards sustainable development, and get voted out of power before they take effect, how sustainable is that?

No, if sustainable development is about anything it's about transcending boundaries. There are no easy solutions, but somehow we will find ways to work in a trans-disciplinary and trans-sectoral way – scientists, engineers, politicians, business people, activists, economists, municipal planners, teachers, philosophers... to enrich each other's ideas about sustainability and challenge our own mental boundaries.

There is also the question of geopolitical boundaries. SD problems today are by their very nature global – but solutions are of necessity local. We need to teach in a way that enables us to tackle local issues and concerns within a global context. Making things better for ourselves by making them worse for our neighbours is not too sustainable, either!

And how about cultural boundaries? They may be very obvious, such as groups of people with different languages, lifestyles, dress codes. Or they may be more subtle, as between men and women, adults and children – or teenagers. But one way or another, we are all needed. *Everyone has something to contribute.*

What Comes First?

I remember a conversation with Korean Buddhists where we arrived at the conclusion that it doesn't really matter whether you begin with the spirit and end in the garbage pail, or begin with the garbage and travel to spirit – the main thing is to be on the journey of sustainability.

However, I also see that many people – including some leading EU and national political figures – take for granted that of the three pillars of SD, economic sustainability must come first. The reasoning is that when we have generated a budgetary surplus, we can think about investing in social sustainability, and then in ecological sustainability.

But wait a minute... ecological sustainability has an immutable 'bottom line'. As Karl-Henrik Robért points out, you can't negotiate with a living cell. Either it will survive in a given environment, or it will not.

Social sustainability is somewhat more negotiable, because we humans are amazingly flexible. Amazingly, but not infinitely. We know something about what humans need to feel good. And humans who feel good are a defining element of sustainability – no? A society in which humans *don't* feel good must by definition be unsustainable?

Economic sustainability, on the other hand, is 100% negotiable. Not because money is not important, but because it is a human invention. We invented money to serve our own purposes. We have re-invented it several times. And now it no longer serves our purpose, we need to re-invent it again.

So indeed, maybe economic sustainability is the crucial issue. But not in the conventional, 'try-harder' way. Today's economic systems have been a key factor in creating and promoting *unsustainable* development, and as long as they are unchanged our long-term prospects will continue to deteriorate. As Albert Einstein is reputed to have said, it is impossible to solve a problem from the same perspective that created it.

Economics is about human relations – about how we choose to relate to each other and to the rest of the world. Can we educate ourselves to think creatively and freshly about those choices, and about how sustainable choices can be reflected in complementary economic, social and environmental solutions?

That question is perhaps the single most important key to getting a full view of the ESD elephant.

NHE SUMMIT

Ydrefors, Sweden, JULY 17-25

Sponsored by

Ananda Marga Gurukula

Hosted by CNS Sweden

In the heart of the silent and ever-fresh pine forest of the tiny village of Ydrefors our historic NHE summit unfolded for an exciting week. Participants started to arrive ... many were coming 'home' to their cradle of the Training Centre where they had grown many years ago as sparkling emissaries of noble ideas. Others

arrived for the first time. It was breathtaking to see them arrive from so far, Peru, Mongolia, Taiwan, Japan, Ghana, Congo, Australia, Indonesia, Venezuela, Malta, Syria, Israel, Haiti, Jamaica, USA, Philippines, Malaysia, Thailand, and many European countries. It was a wonderful meeting of over 100 participants welcomed by the local hosts.



Facilities

Housing was provided at the CNS facilities, where daily meditations and delicious food kept all well nourished through the hard work of all the trainees of the Sweden

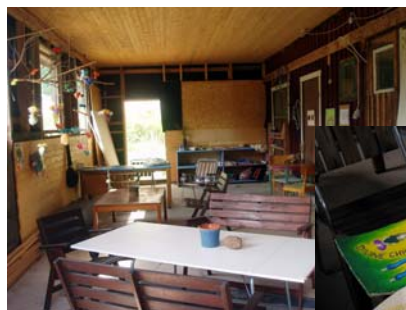
Training Center. The daily summit programme took place at a well equipped conference hall, a five minute

walk away through the magical Swedish woods, overlooking a beautiful lake. The conference hall provided ample space for the beautiful displays brought by all the participating schools of their projects and wares.



The Art Room

An art room was set up in a refurbished barn nearby, and displays from children's art from NHE schools were mounted for all to see. The art room was managed by Didi Ananda Carushila and was open at all times for participants to enjoy creative expression and experimentation. Participants made a collective mandala, painted posters, painted bags, made an artistic wedding cake and enjoyed relaxing on late nights.



Opening Programme

Agneta Ottander, a lifetime resident of Sweden, welcomed us to her country and gave us an introduction to the rich history of the Swedish people and the progressive ideas that guide the country today. After hearing her presentation, Sweden felt like the perfect place to be holding our first global NHE Summit. Our MC's, Acharya Vishvamitra and Ole Brekke, Director of the Commedia School, then led us introductions. Each person paired with a partner they didn't know, exchanged gifts and personal history, and then introduced each other to the group. By the end we all knew each other a whole lot better. This was followed by an overview of the NHE Movement, past, present and future, given by the AMGK coordinators and explained Gurukula's role of weaving a garland of all NHE schools and facilitating all schools to work together to establish the NHE movement world wide.



Foundations of NHE

The afternoon of the first day was an in depth presentation of the “Foundations of Neohumanist Education”. This presentation highlighted the salient features of this unique system of education based on the vast panorama of philosophy, principles and practical guidance laid down by Shrii P. R. Sarkar the founder of NHE. The slide show, presented by Didi Anandarama, was a summary of the book “Foundations of NHE” which is now available on CD and which is in essence the main part of the NHE Diploma courses that are now offered by Gurukula. *The first part of this presentation is included in this issue of Gurukula Network. The CD is available through the publications page.*



NHE Early Childhood

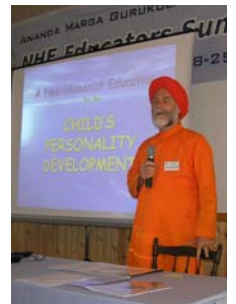
The next two days of the Summit were devoted to Early Childhood Education. Many of the sessions were preceded by half an hour of **Playing with Theater** activities led by Ole Brekke. Much fun was had by all.



“A Spiritual Education for the Child’s Personality Development”, presented by Dada Caetanyananda, showed us a wonderful way of adjusting spiritual concepts for the public in a way that is easily understood and accepted. Dada is running a successful kindergarten and language school in Indonesia with 2500 children. He brought along a wealth of material that he shared with enthusiastic participants. *A more detailed summary of Dada’s presentation is included in this issue of Gurukula Network.*



Yolanda Koning, the director of the Zonnelicht School in Holland, elaborated on the early childhood programme for children ages 0 to 4 that she has been experimenting and researching with for over 18 years that now stands as an outstanding working model. She presented **“Working with the Layers of Mind”** an audiovisual presentation of the practical set up at Zonnelicht School and how it addresses the developmental stages of the child in a holistic and neohumanist way. Yolanda Koning is writing up her programme as a detailed curriculum required by the Dutch government, and in the future a translated version will be made available through AMGK.



Practical Workshops

The next morning featured a choice of practical workshops

“Foreign Language Acquisition through Play Way Method”, was an audio visual presentation by Didi Ananda Devapriya, principal of kindergartens in Bucharest, Romania, and her practical method for teaching a foreign language to young students. *More details on this will be included in next issue of Gurukula Network.*



“Yoga Choreography for All Ages”, by Didi Ananda Ragamaya, demonstrated a unique way of teaching yoga to children and young adults by combining music with movement. *More details on this programme are included in this issue of Gurukula Network.*

“Art for Teachers” This two hour workshop by Didi Ananda Carushila was held in the Art Room, which was well supplied with artistic materials of all kinds.

“Spontaneous Story Telling”, was a workshop given by Ole Brekke where teachers learned to make up stories on the spot, with a purpose. In this two hour session everyone learned to be a spontaneous story teller making up stories to serve their needs. *More details on this workshop are included in this issue of Gurukula Network.*

Sharing Early Childhood Teaching Experiences

In the afternoon of the second day, a panel of early childhood educators shared from their experiences teaching early childhood, and the discussion was then opened up to all summit participants. A lively discussion ensued and many questions were raised concerning NHE that were answered by subsequent speakers.

Early Childhood Evening Programmes



On the early childhood days, the evenings provided entertaining multimedia presentations by several kindergarten projects: from the Philippines, Australia, Romania, India, Israel, Ghana, Brazil, Denmark, Venezuela, Sweden and Taiwan. The projects ranged from very low income areas to well-established developed communities but the soul in each project was wonderful present and vibrant. Didi Ananda Ragamaya facilitated a songs evenings and entertained all with an evening of her songs and songs from different countries.



NHE Primary Schools

The next two days of the Summit were devoted to Primary School Education.



"Directing an NHE School" – Eric Jacobson, the director of PSOLI (Progressive School of Long Island) presented from his experience of developing and directing an NHE school for 21 years focusing on implementing Neohumanism in all aspects of the school. With his teachers he compiled a teacher's guide book that was made available at the summit. With his effective practical methods he fascinated and inspired all the participants. *A summary of his first presentation is included in this issue of Gurukula Network. The PSOLI manual is for sale by AMGK. See the publications page for details.*

"Ananda Marga Riverschool's Journey of 12 Years" was an audiovisual presentation by Prabha Demasson, deputy director of the Ananda Marga River School, Australia. This delightful presentation of

River School's journey showed how she helped to start and to bring this school to its current very successful state. Prabha will be writing down all her long years of experiences as a director, programme designer and trainer of teachers together with Tara, a teacher from River School who came with Prabha to the Summit.



Maria Consolaci'on Garcia P'erez, a Spanish volunteer (LFT) working in Haiti, presented the two **Primary Schools in Haiti** that together serve a total of 900 children. In addition, community service projects have been operating with the help of funding agencies. Among these projects is a newly funded community project that will establish two new schools in the near future and will include a model community outreach programme to serve the local community and government run schools in the form of teacher training and curriculum support. To start with invited newly graduated teachers will attend 4 weekend seminars and receive training in NHE. They then will work not only in the NHE schools but also train teachers in public schools. The NHE projects in Haiti have been chosen as global projects of AMGK. The idea is for us to look at the unfolding projects in Haiti as examples to emulate and multiply in other parts of the world.

Panel and Sustainable Schools

The afternoon of the second Primary day featured a short panel summarizing the agreed upon direction of NHE schools, followed by an exercise of identifying the most important points for sustainable schools. *The six winning points were:* 1. stable management solid administration and financial structure, 2. spiritual training of teachers, 3. legal accreditation, 4. maintenance of relationships with parents and needs of community, 5. NHE philosophy in a locally relevant curriculum, 6. progressive dynamism.





Primary and Projects Evening Programmes

The Primary evenings were again filled with delightful presentations of primary schools: the beautiful school in the lap of nature - Vistara Primary School in Australia, the London Sunrise School run by Meeta, the longest standing school amongst all from Ananda Marga Primary School, Hyderabad, India which was visited by Shrii P R. Sarkar in the early days and recent schools in Thailand, Congo, Taiwan and Mongolia. The last two evenings featured presentations by various projects from around the world: CNS Croatia, YES Portugal, Greece, Malta, Syria, CNS Asheville and Romanian children's homes.

Open Space Meetings

Open Space Meeting day provided an opportunity for small group meetings.

Topics included:

ELF, YES, STUVOL, and Social Justice Programs

The Varnas in Teaching

Infant Education

Management and Evaluation Process

Rainbow School Methods



Wedding

We even had a wedding! A Gurukula staff member, Michele Montenegro from Holland and Masako Fujikura from Japan had their beautiful spiritual wedding during the Summit, enjoyed by all. Congratulations to them.

Communications Workshop

Ac. Vishvamitra gave a well-received workshop on communication skills that was very much appreciated by all participants. He offered powerful, introspective tools for strengthening social links and for healing on the personal level.

Closing Programme

The closing programme included the **graduation** of the Early Childhood Diploma Programme graduates, Didi Ananda Ragamaya and Didi Ananda Gaorii. *More about their graduation is included in this issue of Gurukula Network.*



Certificates of affiliation to AMGK were awarded to the River School School of Australia, Ananda Marga Preschool in Taiwan, Sunrise Preschool of Australia, and eight schools under the supervision of Didi Ananda Carushiila in the Philippines.

Tara, from the River School in Australia led the entire group in a **closing ceremony** where two spiraling lines were formed by all participants forming a pathway down which each participant passed in turn and was honored and thanked by all the others who were all the while singing. It was a beautiful and uplifting ceremony enjoyed by all.

After opening the floor to all participants to share their visions for the future of the NHE Movement, Kulapati of Gurukula, Dada Shambhushivananda brought the Summit to a close with some concluding remarks. All participants received **Certificates of Participation** that they could use for continuing education credits in their field.

Many thanks to our hosts and to the trainees of the Sweden Training Center for all their hard work preparing for the conference and taking care of everyone's needs for the entire week.





Comments from Attendees:

"I had the feeling that this was a landmark meeting – to have so many minds working together toward the same goal, to witness so much progress and to see the high standard being achieved was very inspiring. I feel we are entering an entirely new phase in the development of NHE, so much more coordinated. Still groundwork is being done, and still we are in a pioneering phase, but slowly a map and compass is emerging and that will help broaden the path so more can join our NHE movement."

"As a current educator in a school that is isolated by distance, this has helped to bridge the gap, given me an avenue for networking and inspired me beyond my expectations. Thank you."

"The most inspiring for me was to have so many people from all corners of the world and to get know the projects and how NHE is developing wherever they are. It has been a unique gathering of educators of all kinds and the connection between us (ie NHE) gave dynamism to all parts of the program. It was useful to exchange ideas, inspiration, doubts, struggles and have the opportunity to brainstorm for solutions. To see so much positive work going on was both inspiring and humbling."

"I was extremely inspired to see the amazing work and dedication of all the people and the projects. I was/ am inspired that this summit was arranged. I think it is a great start and I think it will keep growing. I am looking forward to seeing that. I was benefited by hearing others' experiences and by being able to share. I take home with me a strong desire to spread NHE. Thank you, great job!"

"A truly inspiring and needed program. The scope of application of Neohumanism goes beyond spirituality. In fact it is the container of spirituality. I learned to sharpen and improve my effectiveness in teaching Neohumanism. I got a lot of clarity on Goal and Methodology and will be able to apply it to my field."

"This was the most focused clear and productive seminar event I have been to in many years. The work being done in NHE for the last few years has been the most inspiring of any collective work I see being done. This work stands like a beacon light. The inspiration to contribute to NHE and to move ahead in other collective areas is the greatest and most beneficial result that I am leaving with. And besides that, I thoroughly enjoyed the satsaunga, location and presentations very deeply and sincerely. I thank you for your work and I hope to see it replicated. ..."

"I can honestly say that this was a very blissful week for me. I was inspired by all the people I met from around the world and the projects in action. The workshops helped me think more deeply about what it means to be a neohumanist teacher and how the philosophy can manifest itself in a school and curriculum..."



Thank you to Angel Molina and Beatriz Olarreaga for all the photos in this article. More of their photos and a video prepared by Didi Sananda are available at: <http://www.gurukul.edu/conf2006/conference2006.htm>.

Plans and Programmes from the NHE Summit

Individuals have taken on personal homework; different countries and Sectors made plans to coordinate and work together. The list of tasks below is the collective task of all those around the world working in NHE through the coordination efforts of AMGK. Others who were not at the Summit may join and contribute. If you need help to coordinate your tasks with specific persons, AMGK may be able to help you to get in touch with appropriate persons. <amgk.glo@gurukul.edu>

- a.. Administrator's handbook
- b.. Package for new NHE Schools
- c.. Conduct teacher Education for NHE teachers locally
- d.. NHE Diploma course for Elementary Schools
- e.. YES Book for Public (based on YES 3-5) - working on the next manual for ages 6-10 and popularizing this programme as a service for all children
- f.. YES manual for elementary school children ages 6-10
- g.. STUVOL programme and books for NHE Schools - developing a manual for K-12 level for our schools and as well as for public outreach
- h.. Social Justice programme for NHE Schools – ages K-10 curriculum
- i.. ELF programme - working on a manual for ages K-10 to highlight the neohumanistic environmental education programme
- j.. Accreditation of Diploma Program
- k.. Accreditation for CNSs
- l.. Inspections of NHE Schools by Gurukula
- m.. Affiliation of NHE Schools
- n.. Fresh Students for Diploma TE Course
- o.. CNS Moodle in Operation
- p.. Wiki for Resource pages of NHE
- q.. Bio-Psychology for a Diploma Course
- r.. Standards for Yoga Teachers Education
- s.. Events of NHE/GK around the world
- t.. Gurukula Network (US, India, Chinese, Spanish edition)
- u.. Sector-wise Gurukula Offices



- v.. Haiti global Gurukula project
- w.. Video documentation of NHE, Summit presentations and local projects around the world.
- x.. Continuous sharing of various people's programmes and AMGK will work to help make them more available like PSOLI Manual, Dada Caetanyananda's books etc.
- y.. Volunteer programme has been seen as useful and is continuing and expanding
- z.. Similar future programmes are requested. Suggestions are to make it rotate each year in a different sector.

Thank you to all the schools and children that contributed artwork to the art exhibit at the NHE Summit. Some of that artwork is pictured here.

At the NHE Summit, Didi Anandarama gave a powerpoint presentation on the Foundations of NHE including Philosophical Elements, Goals and Objectives, Basic Principles, Human Development, Methodology, Social Context of Learning, Secret Mysterious Ingredient, Teachers, Curriculum and Assessment. The content was extracted from the NHE Diploma Programme as outlined in a new small book called Foundations of NHE, which is available for sale. Parts of the presentation will be outlined in the next few issue of Gurukula Network, starting with the Philosophical Elements and Goals and Objectives in this issue.

Philosophical Elements OF NHE

The philosophical foundations of Neohumanist Education find their beginnings in Ananda Marga philosophy as premised in "Our Philosophical Treatise" (Tattva Koumudii 2) by Shrii P. R. Sarkar. These six philosophical elements translate into the six basic philosophical principles of NHE as outlined below. (Highlighted boxes are quotes from Shrii P. R. Sarkar.)

1. Oneness of Existence (ontology) *Connected to NHE Principle of* **Universal Love and Neohumanism**

A'nanda Ma'rga believes in monotheism. ... in A'nanda Ma'rga philosophy, a subtle line of demarcation between sukha (happiness) and ananda (bliss) has been drawn. Sukha denotes a congenial mental state whereas A'nanda is a metempirical state of bliss which overflows the mind - a state which should be called neither congenial nor uncongenial. The state of bliss is always above the scope of mind because it is limitless.

Ontology is the study of the nature of being. Ananda Marga adheres to monotheism or one Supreme Consciousness. This Supreme Consciousness is bliss as experienced in the feeling of oneness with the universe. The inherent nature of all being is divine, and more and more joy or bliss is experienced as one moves closer to the goal of realising this oneness. This concept is applied in NHE as the practice and principles of Neohumanism and Universal Love.

"...So that there may not be any intellectual extravaganza or any physical subjugation, human beings require proper training both physically and mentally. And this is what is called "education" -- properly training the physical existence and also the psychic world. "... One is to get proper education; one is to be imparted with proper education, not general education, in the idea of Neohumanism. This will help human beings in training the mind. And at the same time spiritual practice should go on for proper psychic remoulding. This is what we require most. There is no alternative."

The philosophy of Neohumanism underlies every aspect of Neohumanist Education. Its' practice develops into life principles and the basis of one's actions in life. Here are some of the aspects of Neohumanism:

- **Universal Love, Ecology and Devotional Sentiment**

"This Neohumanism will elevate humanism to universalism, the practice of love for all created beings of this universe."

Neohumanism simply stated extends the love of the human heart to embrace the entire creation, including all living beings as well as the inanimate world. In contrast to the western view that the individual is alone in the universe and in competition with others for resources and status, Neohumanism promotes a vision of humanity as intimately linked with the fabric of the universe. This fundamental concept of interconnectedness is at the heart of the pedagogy. Neohumanist Education helps students develop an intimate living relationship with the web of life around them. It promotes an awareness of ecology in its broadest sense: i.e. the realisation of the inter-relatedness and interconnectedness of all things, and encourages respect and care for all living beings and the inanimate world. Neohumanism presupposes an ongoing loving relationship with the Infinite Consciousness in one's personal life and in collective life through recognising each entity of the cosmos as a manifestation of Infinite Consciousness.

- **Universalism**

"No 'ism' except universalism can be tolerated in the educational system"

A universal outlook is nurtured which transcends caste, creed, colour, race and gender. This includes an appreciation of historic contributions to human society from all people and promoting the ethic of society as 'one universal family'. Neohumanism recognises only the broadest sentiment of universalism, which embraces all the entities of the cosmos, including plants, animals and the inanimate world.

- **The Principle of Social Equality and Sense of Justice**

Recognising social equality leads to the practice of goodwill and service towards others as life principles, as well as the acceptance of the inter-relatedness of all life and the responsible role that human beings play in the universal structure. Persons following the Principle of Social Equality fight for justice.

- **Liberation of Intellect, Rationality and Awakened Conscience**

"Knowledge must be disseminated throughout all sections of society. You must create opportunities for all people to judge everything in the light of truth. Liberate the intellect of each and every person. Human intellect is now bogged down in a marshy quagmire. Let people enjoy the sweet taste of intellectual freedom."

Neohumanism calls for liberating the intellect from dogmatic and limiting views. Through awakened conscience, one learns to think in terms of the welfare of all. Awakened conscience is the mental process of studying, applying rational mentality and utilising the principle of social equality. One discriminates which aspects of rational knowledge are worth pursuing by measuring them against one's conscience. Conscience is a faculty, which considers whether or not an idea is for the benevolent welfare of all.

- **Revolutionary Social Change**

Regarding implementing any changes in life there are different strategies one may adopt. The revolutionary works for positive change in the shortest possible time. A neohumanist, after analysing that an aspect of social change is for the collective welfare, pursues it with dynamism.

- **Fighting Against Pseudo Culture**

Neohumanist educators value the multitude of cultural expressions that make up the whole of humanity, fostering indigenous language, arts, and other cultural expressions in their schools. One of the currents that neohumanist schools find themselves swimming against is what is termed "pseudo-culture", the homogenous music, films, and television shows that are designed not to uplift the human spirit but to gain short term profits for their makers. These products are finding their way into every corner of the world, and eroding local cultural expressions and sentiments. This raging current of cultural products is countered in neohumanist schools by working to develop local art and craft forms, by media literacy and by the development of a critical social and political awareness. NHE fosters the creative transmission of cherished local values to future generations through plays, murals, literature, and other forms of expression.

2. Absolute and Relative Knowledge (epistemology)

Connected to NHE Principle of

Knowledge of Self and the World Applied

According to A'nanda Ma'rga, epistemology has two branches - para' and apara'. Para' jina'na means knowing the Supreme reality beyond the scope of time, space and person. Apara' jina'na means the knowledge within the scope of time, space and person - which is ever changing.

Epistemology is the study of knowledge, and the nature and grounds of knowledge, especially with reference to its limits and validity. Ananda Marga considers two types of knowledge as being equally valid. One is Self-knowledge or introversial knowledge and the other is worldly or extroversial knowledge. Introversial learning is gaining knowledge about one's Self through the practice of meditation and intuition. Extroversial learning is gaining knowledge about life and the world through a scientific approach and contact with the world. This combined knowledge is applied in NHE for understanding of one's Self and how to live benevolently in the world. This epistemology is applied in NHE as the practice and principles of Applied Learning – Knowledge of Self and the World Applied for universal welfare.

"So the people of the orient could not but be spiritual in their thoughts and actions. Whereas there is, in the western system of education, a clear and unilateral emphasis on mundane knowledge. So to build up an ideal human society in the future, the balanced emphasis on the two is indispensable. We should remember that morality, spirituality and humanity, and a happy blending of occidental extroversial science and oriental introversial philosophy is the very foundation of our system of education"

"They are 'educated' who have learned much, remembered much and made use of their knowledge in everyday life. Their virtues I will call education."

Learning involves co-ordinated action on the physical, ethical, emotional, intellectual, aesthetic, intuitive and spiritual levels and is pursued both introversially and extroversially. Introversial learning is gaining knowledge about one's Self and includes the practice of meditation. Extroversial learning is gaining knowledge about life and the world as an interconnected whole. Thus learning in NHE is aimed at personal empowerment where the individual also works wholeheartedly to help the community adopt neohumanist values.

Learning finds relevance when it emerges from and contributes to life. Knowledge of introversial practices, moral values, neohumanist principles, the arts or the sciences is applied in one's day-to-day life for the greater welfare of oneself and the world. NHE upholds the teaching of ethically based science, technology and economics for the just utilisation of the world's resources, and the pursuit of the arts for service and blessedness.

The spirit of service is inculcated in the students from their earliest years by fostering a sense of compassion. Students are encouraged to direct their efforts outwards to the community in self-selected service projects. Service to people, plants, animals and the earth itself helps to develop feelings of selflessness and a sense that one is involved in the web of life as a contributor. Older students practice active citizenship, taking initiative for social change and justice.

3. Cardinal Human Values (axiology) *connected to NHE Principle of* **Cardinal Human Values and Universalism**

A'nanda Ma'rga ethics is rudimental and universalistic. There are five kinds of yama and five kinds of niyama whose very purpose is to regulate the external and internal behaviour of human beings according to the highest principles. In Western philosophy observance of ethical principles is considered the primary goal of life, but A'nanda Ma'rga philosophy considers that ethical observance is the primary step towards the higher life. Nīti or principle is not the goal of human life, rather it is a starting point of life's journey.

Axiology is the study of values and what criteria we use to make value and ethical judgements. Morality is not considered the goal of human life, but the starting point. The ten principles of Yama and Niyama* are cardinal universal principles for relating to society as well as for personal integration. The axiology section of philosophy is applied in NHE as Cardinal Human Values and Universalism.

"In our educational system, emphasis should be given to moral education and the inculcation of idealism – not only philosophy and traditions. The practice of morality should be the most important subject in the syllabus at all levels. The sense of universalism should also be awakened in the child. Etiquette and refined behaviour are not enough. Real education leads to a pervasive sense of love and compassion for all creation."

NHE is inherently value based adhering to universalism, love for all creation, social equality and all round benevolence. Universal cardinal human values are basic to NHE. Morality forms the basis of an emotionally balanced, self-confident, self-disciplined, integrated and discriminating individual who is well adjusted and able to form joyful relationships and take responsibility in society.

Universal cardinal human values, oriented towards creating mental harmony, include principles of relating to society (*Yama* - non-harming, benevolent truthfulness, non-stealing, universal love, moderation.) and principles for personal integration (*Niyama* - purity, contentment, service, study, taking cosmic shelter). Application of these values transcends a do's and don'ts mentality, leading to a sense of love and compassion for all creation, and thus finding their culmination in the principles of Neohumanism and Universalism.

Social learning is central to the student's daily learning process. Students are guided to make relationships with other students and the world in a benevolent manner. Guidance of students by the adults emphasises conflict resolution, empathy and kindness. The understanding and application of the science of bio-psychology supports emotional health and moral development.

4. Cycle of Creation (metaphysics) *connected to NHE Principle of* **Individual Evolution and Movement**

Metaphysics as explained in the West is not supported by modern physics. ...A'nanda Ma'rga... has clearly stated that matter originates from Macrocosmic mind and the macrocosm evolves from matter. The phase of the Cosmic cycle where the unit mind emerges from matter and advances in subsequent stages of development is called Prati-Saincara.

In Metaphysics one describes the process of creation and the relation between mind and matter. NHE philosophy adopts the premise that matter evolves from Cosmic Consciousness and mind evolves from matter as described in the cycle of creation (brahmachakra). The unit mind emerges first as one celled living beings, then plants, animals and finally humans who then return to their origins of blissful consciousness. This evolutionary model of creation leads to a greater understanding of and reverence for each part of the creation. The human has thus evolved through the cosmic cycle, moving towards perfection or blissful oneness. This metaphysics section of philosophy, cycle of creation, is applied in NHE as an understanding and respect for each child's individual evolution and movement and natural motivation to expand their mind.

"So what is the need of education? Proper education enables one to stand against the influence of the physical environment and awaken the psychic urge to attain a higher life, that is, the ideological goal. This gives a person much inspiration. We should do our best to impart proper education not only to the entire humanity, but also to all created beings. We can impart training to all trees, plants and birds, and put them on the path of welfare."

Neohumanist Education considers that the human being is a divine being; there is a divine consciousness, which motivates the personal growth and evolution of the individual and the species over lifetimes. The nature of the mind is to expand so that psychic bondages and limitations are broken. The mind emerges at the start of the Pratisaincara stage (the evolutionary flow from consciousness to matter) of the brahmachakra cycle of creation and evolves through clash and cohesion, developing through plant, animal and finally human stages. A child is born with a mind that s/he has brought with her/him from millions of past lives. They come into this world with a natural motivation and momentum to assimilate the entire universe. Life, living and learning are one and the same. They move according to their unique propensities and intelligences that attract them to explore certain things and in certain ways. They also are motivated by the inspiration of their own unit consciousness towards expansion. The job of the teacher is to remove obstacles from this natural process of unfolding and to give them the guidance and tools to negotiate their unfolding and journey in a manner that will lead to a realisation of their full potential as physical, mental and spiritual beings and a life that is an expression of neohumanist values and help them find their mission in life.

5. Expanded Idea of Mind (psychology)

Connected to NHE Principle of

Holistic Development of the Child

Usually a philosophical treatise has four main sections ontology, metaphysics, ethics, epistemology. But in A'nanda Ma'rga philosophy two more sections have been added, in addition to the four mentioned above. They are psychology and spiritual practice...

...the unit mind has evolved out of matter through clash and cohesion. Mind is the composite of citta, aham and mahat - its different functional chambers. It has four mental states -ja'grat (wakeful), svapna (dream), sus'upti (sleep) and turiya (transcendental). From a practical point of view, the mind is divided into conscious, subconscious and unconscious portions. Mind has five layers (kos'as) of existence - ka'mamaya, manomaya, atima'nas, vijina'namaya and hiran'maya. The expression of mind, whether crude or subtle, depends upon the different kos'as.

Psychology is the scientific study of the human mind and its functions. In Ananda Marga philosophy, mind is the composite of different functional chambers –objective, subjective and self-awareness. (citta, aham and mahat). The mind is a transmuted form of pure consciousness and can only operate under the witness of one's consciousness or soul. One can experience four mental states - wakefulness, dream, sleep and transcendence. The objective part of the mind has five layers or kos'as - conscious, subconscious and three super-conscious layers. The expression of mind, whether crude or subtle, takes place through these different layers of mind. The association of mind with external objects is established through inferences via the five sensory organs and five motor organs. In Ananda Marga the mind is facilitated to expand and attain psycho-spiritual parallelism with one's consciousness. This is the goal of the development of the mind, the state of self-realisation or oneness with one's soul, which is a reflection of Cosmic Consciousness. This understanding of the mind is applied in NHE in addressing the holistic development of the child.

"The real meaning of education is trilateral development -- simultaneous development in the physical, mental and spiritual realms of human existence. This development should enhance the integration of the human personality. By this, dormant human potential will be awakened and be properly utilised. ..."

The development of the whole person implies a balance of the physical, mental and spiritual potentialities of the person. Here "mental" includes the emotional, social, ethical, intellectual aesthetic and intuitionist realms, thereby spanning one's thoughts, feelings and actions. The full spectrum of the human being is integrated leading to greater wisdom, freedom, joy, sensitivity, compassion, benevolence and purpose. The child learns to understand and experience that the senses are the link to the world yet they need to be controlled by one's benevolent intellect which in turn gets the inspiration from one's consciousness at a moment of ideation or pause. One's development is the process of constant step-by-step efforts to link one's will and actions to the inspiration of one's consciousness. This endeavour develops each layer of the mind from crude to subtle. NHE not only addresses the potentialities of each of the kos'as, or layers of mind at the same time it strives to create an environment where the child can experience being absorbed in the bliss of pure consciousness in regular quiet intervals.

6. Spiritual Practice

Connected to NHE Principle of Yoga Practices

Although new ideas in the domain of philosophy have been added, philosophy has failed to establish its link with the dusty earth. And a philosophy which has no relation with the dusty earth nor with the children of the soil, has no practical value. Philosophy is meant for the benefit of the human race. ...In order to establish a coordination between philosophy and practical life, A'nanda Ma'rga has evolved a spiritual practice...

With spiritual practices Shrii P. R. Sarkar has linked philosophy to practical life by ascertaining the importance of an actual means for deep realisation, transformation and evolution. The philosophical section, spiritual practice, is applied in NHE as the principle of Yoga Practices.

"We must develop the physico-psychic aspect of students through proper physical culture which will include yoga a'sanas, proper diet; we must reorient the entire curriculum of all schools from kindergarten to postgraduate level according to the neohumanist philosophy, and must incorporate the practice of as't'a'unga 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."

The universe as an integrated whole emerged from pure consciousness in which everything is interrelated. The realisation of this oneness fosters a deep sense of connection to one's spiritual self, to others and to all of life. The spiritual subjective worldview instils a commitment to care for all creation, and as such is fundamental to the understanding and practice of Neohumanism. So a spiritual practice, however simple, is at the base in any NHE school. The validity of spiritual experience is affirmed through myth, story, play and the opportunity for reflection within the context of the overall life and rhythm of the class. Spirituality is not a doctrine, but a living sense of one's connectedness within a greater whole and as such permeates the entire learning process and infuses life with joy, beauty and love. The practice of as't'a'unga yoga further trains the mind with all its layers to be balanced and peaceful and able to focus and absorb itself in learning of objective and subjective knowledge.

Some Goals and Objectives of NHE

The philosophical principles of NHE translate into goals and objectives for the children.

Sa' vidya' ya' vimuktaye - "Education is that which liberates."

Ultimately the goal of education is the liberation from physical, psychic and spiritual bondages.

In the **EDUCATION** anagram given by Shrii PR Sarkar the overall objectives for the students are:

Enlargement of mind – development of the kosas or holistic development (physical, sensorial, intellectual, aesthetic, intuitive, spiritual)

DESMEP (discipline, etiquette, smartness, morality, English, pronunciation) – social development, communication, teamwork, poise, self confidence

Universal outlook – neohumanism and universalism

Character – cardinal human values, ethics

Active habits – applied learning and service spirit; academic, practical and personal skills

Trustworthiness – reliable stewards of the globe; ecological and social consciousness and responsibility

Ideation of the Great – astanga yoga and spiritual practice

Omniscient grace – thirst for all knowledge; joyful learning with good will and benevolent intellect

Nice temperament – personal and emotional development and balance

NHE Philosophy further translates into age and locally appropriate curriculum, methods of teaching, learning and social environments, teacher qualifications and assessment methods. These topics will be outlined in future issues of Gurukula Network.



What Makes an NHE School?

From notes of a talk given by Eric Jacobson at the NHE Summit

Eric Jacobson spoke to us from his 21 years experience as the Director of a successful NHE School in Long Island, New York. The Progressive School of Long Island, now in its 21st year has 150 children in grades K through 8. This year they added on a new building to house the middle school.

In describing an educational system, we have to answer the questions:

Who – who will do the teaching

What – what will they teach

Where – where will they teach it

Why – why will they teach it

How – how will they teach it

It is important to understand which of these comes first; which one is the shelter for all the others.

WHY Comes First

Everything is dependent on the school's philosophy and that philosophy needs to be reflected in all other aspects of the school: who is doing the teaching, what is taught, the methods that are used, and where they are doing the teaching. NHE is not a method, nor is it a curriculum, nor is it a type of building. It is a philosophy with goals that shape the curriculum, the method, the environment and the staff. NHE educators have to know Neohumanism as a philosophy first, and its application to children second.

For any school system, you must ask what is the underlying philosophy and the resultant goals of that school. Many public schools have the philosophy and the goal, that the students will become good citizens of that country and be equipped to gain good jobs. It is important to understand the philosophy of NHE and how it reflects in all the other areas. This will give you confidence and inspiration, because the philosophy of NHE is very special.

Once you understand your philosophy, you must customize its personal goals for your own area. You have your ideal philosophy and you have your local culture, local requirements and local needs. You have to build a bridge. That bridge becomes your program. You may not be able to manifest your ideal philosophy and ideal goals completely at first. In whatever locale you are in, you need to find out what is important to the people there. What are the people ready for? Then you must apply your philosophy to create customized goals for the situation you are in.

Learn your goals and practice explaining them in clear language. You must define your goals. I urge you to think “can I honestly state these goals to the public?” If you cannot state them, you need to write different goals, otherwise you will always be hiding information or over-thinking your responses to public questioning. We must also practice to always bring parent's questions about the school back to the goals – to the philosophy. This way they begin to see the guiding force behind your policies and decision making.



Goal

Learn the philosophy

Define goals

Practice explaining goals in clear language

WHO

The next is “who”. Who is going to do the job? Not everyone will be able to reflect the goals of your philosophy. It is important to find and develop teachers that understand and can apply the philosophy and goals of the school to every other aspect of the school such as the curriculum, the methods used to teach the curriculum and the learning environment.

People

How will you find teachers?
How will you develop them?
Who can attend?
Reflect all people decisions against your GOAL

Another question is “who” can attend the school. Is it for everyone? For example what if there are parents who want something different for their children, and they want you alter your goals. Do you keep those children in the school? I would say no. You cannot compromise your goals.

All decisions regarding “who” must be reflected against your stated goals.

WHAT

The “what” is your plan, your curriculum; what subjects you are going to teach. Your curriculum should not have a fixed plan for every child because every child is different. Start with a general plan for each age and then customize it to address

the needs of the children in your class. Find out what the local public school plan is. You should know what the local schools are doing and be able to explain how your own curriculum is a reflection of your unique goals. Make sure your plan nests neatly inside the goals and people. For example, you cannot choose to teach material that is not supported by your goals, nor material that your teachers are not qualified to teach. NHE is not a curriculum, but the local curriculum grows out of the understanding of the philosophy of NHE and out of the knowledge of the teaching staff and their ability to translate NHE into that curriculum.

Plan

What subjects will you teach to each age?
Within each subject, what is your outline?
What will you take away or add to local curriculum?
Reflect all plan decisions against your PEOPLE, and then your GOAL

HOW

Next come your methods, the “how”. How will you teach the curriculum in a manner that is consistent with your goals? Stories and games are about “how”

you will teach. What is appropriate at one age may not be appropriate for all ages. NHE is not a method, it is a philosophy. Our methods are not fixed. Many different existing methods can be employed and those methods can change over time as new and better ones are discovered. Never answer the question “What is NHE?” with a methods statement!

Method

What methods will you use at each age?
How will you train your people in your methods?
How will you evaluate your methods?
Reflect all method decisions against your PLAN, PEOPLE, and finally your GOAL

WHERE

Where is your ideal locale and environment, and what compromises are you willing to make. When starting PSOLI school, I

had to compromise with owning the building – but refused to compromise in starting the school in a home because that would limit the number of students that could attend and the type of school I might be able to grow.

Place

Where will you locate?
What is your ideal for a building?
What can you compromise?
Reflect all building decisions against your METHOD, PLAN, PEOPLE and GOAL

GOALS OF PSOLI

The underlying ideal neohumanist philosophy of PSOLI is to develop love for all living entities, making life as a mission and becoming one with all things. How does this translate into PSOLI's specific goals? PSOLI serves children from ages 5 to 14. What do I want that 14 year old to leave with? Of course I have thousands of goals – but I need to simplify it for public dissemination.

In NYC where PSOLI is located the philosophy has been applied to address the needs of the local people and the main goals that emerged are listed below:

1. Counter Pseudo culture – A number one concern of parents is pseudo culture. NHE addresses pseudo culture. There is a difference between pseudo culture and true culture. You can see this reflected in the artwork of the children, in their drama productions and in the music they sing and play at school.
2. Long Term Learning – They will remember what they learn for the rest of their life.
3. Service – Parents want their children to do good things.
4. Sense of Purpose or Mission in Life - Every parent wants their child to have self esteem. A child does not feel good about themselves if they don't have any purpose
5. Morality and Behavior – Parents want their children to be good people and to behave in nice manner.
6. Personal attention – Parents don't want their child to be just a number; they want them to get some personalized attention that will address their unique needs.

At PSOLI this is all summarized in the goals that are explained to the public for their children:

I believe I have a gift. (Supreme Being gave it to me)

The world (including animals, plants, inanimate world) needs my gift. (Every talent we have should be utilized or it is wasted.)

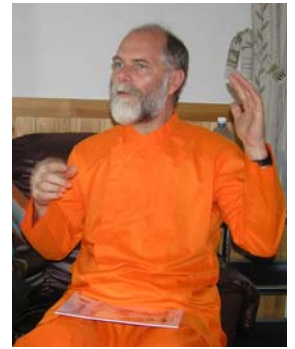
I'm not afraid to offer it. (You have the skills, the desire, and the confidence)

Most people think of education as a competition and they bring their child to private school to give their child a leg up on the competition. I tell them that I could force their child to do anything for a limited amount of time – but when they are older they will do whatever they want when I'm not looking. I want to create the desire in your child to do something with their life. If they don't feel their life has any purpose, they won't have any desire. On the contrary, a child with purpose outperforms all academic expectations! Does the dog lead the walker or vice-versa? The walker is your sense of mission, and the dog is the academic learning. The dog will get a nice long walk if the walker is full of health and energy. The dog should not be the main party in the relationship, that is, academic learning should not be the leading causal event in daily school life. Students at PSOLI achieve at a much higher level than most public schools. This is not due to more academic work. We don't give them more work – we give them more confidence, desire and direction... and the work takes care of itself.

Progressive School of Long Island Teacher's Manual

In his second presentation, Eric Jacobson shared his school manual. Though written specifically for his school in Long Island, New York, USA, the manual has some general applicability for others. The manual is arranged by subject and each subject is addressed first through how the Philosophy of NHE is applied to that subject, then how the Methodology of NHE is applied to that subject and finally the curriculum content of that subject is minimally discussed. Eric emphasized that each school needs to custom make goals and curriculum to meet the needs of their locale, so this manual cannot be followed word for word. Each director must apply their intellect and design their own program. However the general discussion of applying the Philosophy and Methods of NHE to each subject may be helpful to other schools. The manual is for sale to those working in NHE schools. Please see the publications page for details.

Dada Caetanyananda's workshop at the NHE Summit was on "A Spiritual Education for the Child's Personality Development". Below are some notes from his talk followed by the introduction to one of his books "How to Develop a Spiritual Atmosphere in the Classroom." Dada Caetanyananda runs the Rainbow School in Medan, Indonesia. There are three kindergartens with a total of 250 children and an after school English language programme with a total above 2250 students. Dada Caetanyananda has written a series of books on the programme he has developed. These books will be available soon through Gurukula Publications.



A Spiritual Education for the Child's Personality Development

As neohumanist educators we come from a legacy of a rich philosophy that includes practical application through sixteen points, fifteen shiilas and many other beautiful things. When we teach children, should we start with this legacy? And if yes, in what sequence do we do this? What is number one, number two and number three? Or perhaps should we start from what education stands for. What does it really stand for? When I began to work out a neohumanist program in Medan I decided I didn't know the answer to this. I asked the questions, why should we educate at all, how much and with what goal in mind? So many methodologies and curricula existed about when to teach children to read, etc. All the curricula and all the methods are not the purpose. To teach without a purpose there is no point. To look for the answer to this question, I found the key to be the child himself. To decide on the goal, the curriculum and the methodology I would need to study the child.

I didn't have any educational or psychological background, just my training as an acarya, all of Shrii P. R. Sarkar's writings and my own common sense and meditation. So this is where I started.

Children have a mind and part of it is highly spiritual. They also have their physical body. I have to study these things and ask the questions:

What is the child?

What is it made of?

What is its purpose on earth?—What's the purpose of the entire creation? Is it the same as the child's?

What should I do with the child at all starting at age zero?

I see three parts in the child.

1. Physical body. Do we have a physical education?—Yes, there are plenty of resources for that.
2. The mind. Can we provide a mental education?—Yes, we can; there are lots of materials and ways (always improving) for that.
3. A soul, some spiritual counterpart. Can we provide a spiritual education?—No, comment.

What is Neohumanist Education even in the worst conditions? Really Neohumanist Education is about spirituality. Methodologies will always change and improve. We should not identify NHE with specific methodologies. We may speak perhaps of a philosophy of methodologies encompassing all methodologies. Some are crude, others more subtle; some reach higher layers of the mind, others are more mundane. Nevertheless if we want to differentiate what makes us different from other schools of thought – it is only spirituality. Spirituality mixed with everything else is what we have to give. Spirituality is the core.

I believe that until now we (as well as the rest of the world) have been teaching a lot about morality but little or not enough about real spirituality. Yes it is a bold statement, but aren't Yama and Niyama moral principles, and the fifteen shiilas moral guidance? They are methods—psycho-spiritual methods. Yes, the presence of a spiritual aspirant in the classroom does bring some spirituality; as we teach our hearts and minds impart some spirituality but not our curricula, not our written methods, not a proper system.

When studying ways to make a spiritual child I had to face the blocks of my own meditation. I realized that we human beings, including spiritual aspirants, don't have a clue as to what spirituality is until we actually 'get there' and experience it. I saw that what takes years to painfully open inside me is already a granted state in young children, and the joy I may feel in the best of my sadhana is common ground with the natural happiness young children can feel. That is why I often say that mothers don't really know their own children, especially if they don't practise any meditation.

The children are not taught to value their natural happiness, their love, energy... The teacher works on keeping them happy, being kind and loving, and so they grow with happiness in their kindergartens. But being happy and kind is not enough to make a spiritual grown up.

The children (teachers first) must be taught to value their own happiness, love, beautiful feelings... They must be able to identify with them. Then they must be able to use them in everyday life with every common thing they do such as handing over a sheet of paper or simply saying 'good morning'. The approach is to build a spiritual awareness with conscious and meaningful practices, supported by a philosophy of life that centres in the Divine's attributes, joy, love, beauty, life, truth.... I call that philosophy the ecology of joy. It is not about creating a new philosophy; it is about being neo-humanist and practical.

It is possible to create a Neohumanist classroom, a spiritual environment with very few criteria. In a spiritual classroom the teachers get much more output with the same amount of work. The teacher and the children are happier, and when the child is happy learning is faster, memory longer lasting, and conflicts among the children are reduced tremendously. Children not exposed to spirituality are quieter, more physically disciplined, more afraid of strangers, more confined to themselves. Children exposed to spirituality are happier, more outgoing, more creative, more interested in learning, and truly magical.

The remainder of the workshop explained the system used at Rainbow School to bring spirituality to the children in a way that will remain with them for the rest of their lives. By means of summary the following is excerpted from one of Dada Caetanayananda's books.



How to Develop a Spiritual Atmosphere in the Classroom

Introduction

It is difficult for the teacher to keep an elevated mind each time she teaches a class. Inspiration does not come on command. The teacher comes from her busy environment; she may have her own hard days or she may just be tired. When entering the classroom she cannot find the energy to feel and share lofty spiritual concepts, and she slowly gives up, saying she can't do it.

Of course she may just use her own mind and instruct the children with moral lessons, but if she can't feel what she says, if she can't experience what she speaks, then the children won't learn anything; they will just hear and forget.

Since the adult cannot keep on being inspired she has to get her inspiration from the children. The children already exhibit spiritual qualities, they are naturally happy, loving and full of energy; most of all they are simple. Teachers always learn from the children. Every teacher knows that children provide energy. Then why not have the children give the teacher the inspiration she needs?

Children's behaviour and energy are random. The children speak what they hear, do what adults do around them. They display what they learn at random. The teacher already works on training them with repeated suggestions, reminding them of good intentions, good behaviour and the like. But that teaching does not bring the genuineness of spirituality. That teaching makes a moral classroom; it does not make a spiritual classroom. In a moral classroom the children are behaving more or less orderly; if not, disorder is quickly redressed; a fight is quickly stopped. Most of the children sit quietly waiting for the teacher to begin the entertainment. The children respond to the teacher who presents her lesson.

In a spiritual classroom the children show a definite alertness and curiosity. The children can describe happiness with stories and anecdotes. They generally repeat the stories that the teacher has told, but they also show that they are experiencing them along with their values, beauty, kindness, honesty. Then, one child may just say something that is strikingly beautiful and that already inspires the teacher. That little inspiration lifts the mind of the teacher and triggers some more insights. "I am a magician now," says little John, "I made them all very happy!"

How to build such a classroom? How to train the children to think spiritually, and let them be a continuous source of inspiration even in difficult days?

There is a teaching style and some steps to follow. The teaching style is as Rainbow School defines it: numerous single concepts, repeated at random, according to the children's flow, with very short sessions, songs, role-plays, stories, games, etc. The style may vary according to the children's flow with longer sessions for deeper understanding: illustrated stories, discussions, art work. Deeper understanding does not necessarily mean experiencing. A striking comment can be told in a few seconds and trigger a spiritual realisation in the mind of a child. A spiritual realisation always transcends a mundane intellect. Although an intellectual approach is also necessary, longer sessions to make the children 'understand' are not enough. It is by the constant repetition of various spiritual comments, and some very short sessions of 10 second stories, 30 second role-plays, etc., spontaneously practiced any time of the day, that we can build a spiritual classroom. A daily half-hour session solely dedicated to a moral / spiritual lesson is clearly not enough. If we are to train the children to live spiritually we have to live every minute in a spiritual flow.

The first step is to train the children to think aesthetically. In this context 'aesthetic' does not only mean positive, sentient, and beautiful; it also means spiritual, kindness, altruism, simplicity, candour, immensity... It requires the children to constantly think with an aesthetic purpose for goodness. This is done by the constant reminding of the teacher who gives an aesthetic purpose for every action she and the children do or speak. Without the accomplishment of this first step none of the following steps are possible.

The second step is to help the children to find a truer identity than just their names and gender. The teacher is to train the children to identify themselves with absolute values such as Joy, Love, Beauty, Life, and Truth. It involves centring, imparts self-esteem, and provides a new outlook of one's potential.

The third step is to connect with the environment. This huge task begins with identifying the universe as one's own creation. The children are exposed to some mechanisms of the universe, mainly an ecology of Joy, Love, Beauty, Life, and Truth. This is practically done with comments, stories, and discussions, and practically tending to animals, people, plants, and the inanimate.

The fourth step is to learn magic (or Magick). The children learn to perform with a flow of Joy, Love.... They also discover the true meaning of magic. The ecology of Joy, Love..., provides the fundamental mechanisms and motivation. It involves visualisations, concentration, and most important, experiencing an aesthetic motivation.

The fifth step is to impart some morality. The children are to practise moral lessons such as sharing, non-harming, etiquette, etc. The purpose of morality becomes clear when practising magic.

The sixth step is to progressively give the child a mission and a challenge. The challenge is to live in this physical body and still remain one's true Self. The mission is to do something more wonderful with every passing day, and some day, do something really great for others, for the Divine. The mission is also to merge in one's divine Self despite all the obstacles of life.

The other steps

The other steps are to bring the child along a journey through the creation, the universe, the animals, plants, humans, and one's own person. The journey alternates between the inner Self (Joy, Beauty, Love, Life, Truth) and creation.

These steps are described in great detail in the remainder of the book and the other manuals and activity books that Dada Caetanyananda has written.

There was a big portion of the presentation Dada Caetanyananda was not able to convey due to lack of time, that is the Ecology of Joy. The book 'How to create a spiritual atmosphere in the classroom' describes some methods to achieve a spiritual atmosphere. But methods are not enough. The teachers just like the children need to have good reasons for doing what they are asked to do. That is what the Ecology of Joy is about. It is neohumanism presented in a very aesthetic way to suit the magical mind of the child. Here is a short introduction by Dada Caetanyananda.

The Ecology of Joy

Speak of the child as the Divine with holy attributes, love, beauty, life, the truth, and joy. Let the child be the Divine who holds all the joy, beauty, life and love in the world. Decide that joy is that mysterious force which makes everything move in this universe. Joy, then, takes on many names, fondness, kindness, strength, but still remains the same essence present everywhere in the world. Every sentient move the child makes is directed by his original Self, a sentient joy, the Divine. Every interaction of the child with his environment brings about changes which results in a diversifying creation. The distribution of the essence of joy, love, beauty, and life, about the child and his actions, varies with the purpose and the amount of joy involved in the actions. The distribution and the exchange of joy, love, life and beauty among living beings makes the ecology of joy.

Practically in the classroom, the ecology of Joy is centred about principles that the teacher must adopt and apply for herself before she decides to have the children follow them. For example:

The child must practice beauty, joy, love, and life as a mean to grow and perform in his society.

The child grows by learning. At home and at school he learns to fit in this world, to gain self confidence, and also about reading, arithmetic, etc. He has also to learn about the practice of joy, beauty, and love, which comes as a subject of its own. The performance that is expected from the child (speaking clearly, a sensible logic, politeness, etc), also includes excellence in the practice of joy, love, and life with the people, animals, plants, and the inanimate that constitute his environment.

Dada Caetanyananda is still writing down some of the principles of the Ecology of Joy. These ideas are currently being tested in the classroom with lots of activities. Some more development will be presented in another posting. Kindergarten principals who would like to participate in the study are welcome to contact him at—ctnavt@indosat.net.id

Didi Ananda Ragamaya gave a class on Yoga Dance Choreography at the NHE Summit. The following are notes from a power point presentation she put together on the subject, and some guidelines for applying them to a few selected pieces of music and asanas.



Yoga Dance Choreography

Alternative Ways of Teaching Asanas to Children

By Didi Ananda Ragamaya

The ways in which children learn best include Drama, Play, Stories, Movement, Games, Music and Dance. Yoga Dance / Choreography is a flow of yoga asanas

to music and songs, which may combine some simple dance movements. There are many benefits to using this approach. Some of them are as follows:

- With regards to songs, the children learn meaningful themes in a more subliminal way through the lyrics that go with the poses
- The children are more able to keep focussed as they move to the rhythm of the music.
- There is scope for interactive as well as individual movement
- This approach lends itself to group learning and cooperation (for example when I taught a group of teenagers and gave them homework to choreograph something together, they were very enthused and worked well together in designing their own beautiful “yoga dance”).
- Scope for creative expression
- Physically, it is a very healthy form of exercise
- There are many different ways one can use this style
- Thoroughly enjoyable!



Yoga dance includes a short yoga series repeated to a verse of a song or a phrase of music, with a continuous flow of varied poses for the duration of the whole piece. These can be created for individuals, for pairs and for different size groups. It can also be done with different types of classes such as:

- Part of morning circle
- Once a week as physical education class
- Specific classes in yoga centres for children of varying ages
- Parent and child classes (adults enjoy it too!)
- It can be modified for all ages

Depending on the age of the children, they can be encouraged to create their own flows. You could find a song that is relevant for the theme being taught and have the children put together an asana “dance” to go with it in pairs or small groups or simply design one yourself to show them.

Experiment with different types of music such as:

- Children’s songs
- Different ethnic music from various traditions
- Modern music with appropriate lyrics (especially with teenagers)
- Different tempos

Experiment and be creative with different types of asanas. Try to be aware of including a range of poses: static, dynamic, standing, sitting, lying, stretching, balancing, twisting, forward bending, back bending etc

Be sure to Enjoy, Be creative, Explore, Express and Let’s Yoga Dance!

A few specific Yoga Choreography Ideas that were demonstrated by Didi Ananda Ragamaya at the NHE Summit 2006, Sweden CNS are included below.

They utilize the NHE CD “Joyful Things” and some well known yoga postures.

1. MUSIC: From “Joyful things” CD: Tall Trees – track #9

ASANA DANCE: Tree pose – bird pose both sides

Swaying palm tree and then swing down and around – both sides

Repeat all.

2. MUSIC: I walk in peace/ Open up your eyes – track #8

ASANA DANCE:

“I walk in peace”

Start in cat pose – tiger stretch both left and right side

Sit back on heels arms prostrated

Sit up on knees and bend back and open arms to sky

Repeat all

“During musical interlude”

Two x cat pose

Downward dog – raise each leg and walk feet to hands so end up in standing forward bend – uncurl and come up

“Open up your eyes”

Legs wide, arms out to side – arms above head, hands together – turn to right side and go into warrior pose #1. Repeat on left side.

Back to centre - interlink hands behind back - bend forward – come up

Legs wide, arms out to side – raise hands over head – bend knees and go into squat with hands in Namaskar – extend hands forward, arms straight and chin to chest – return to squat with hands in Namaskar

Sit with legs crossed – right arm side bend – up – left arm side bend – big circle with arms bending forward.

Repeat and add two arms circles at the end.

Return to “I walk in peace”.

3. MUSIC: We are many, many rivers / The river is flowing – track #3

ASANA DANCE:

“We are many, many rivers”

Start sitting with legs open and make wave movements with arms

Wave and lean to left and then right – then reach over to left side bring right hand to left leg – come up – repeat on the right side and then come up – sweep arms and bend forward as move upper body from right to left and then from left to right – then one big circle with arms , bending forward – wave arms – repeat all.

“The river is flowing”

Sit with legs outstretched in front - sweep arms forward and bend over legs – sweep back up – roll back to lying – arms and legs 90 degrees to floor – bend knees to chest and wrap arms around knees and rock from side to side – arms and legs back up to 90 degrees to floor and then back into plough – swing up in to sitting and begin again. (this is quite fast!)

Return to “We are many, many rivers.”



Spontaneous Story Telling

By Ole Brekke

In this two hour session everyone learned to be a spontaneous story teller making up stories to serve their needs. Though the excitement of the experience cannot be recreated in this literary description, this is offered as a simple outline of the process.

The objective of the workshop was to have all the participants spontaneously tell a story that they would make up on the spot. In their stories, the hero or heroine would be non-human, and with the same names as those listening to the story. The story teller would give human qualities to these figures and include aspects of Yama and Niyama.

We began with everyone walking around the room taking notice of exceptional things, spots on the floor or walls, chips of paint, strange holes, those things which normally are passed by without notice. Then choosing one of those spots or knots in the wood, one would examine it closer to find something deeper, perhaps another world or a door to another dimension. Then as we went around the room again one spot would catch our attention. Upon close examination of that spot, we found a history revealed by the spot, a history that had something to do with immorality. How did that spot get there? When? By Whom? Everyone shared their history with someone else close by.

At this point, everyone was already creating stories without their awareness of it. We then continued in this line of creativity by having one person on their hands and knees while another was sitting on them. The person down would tell the other what it was like to be a chair, what the good qualities were of being a chair, and what it was like to have that particular person sitting on them. In this exercise the inanimate object took on a life, a voice, and an opinion. Of course everyone had the chance to have someone sitting on them.

Then in groups of 3 we had one person play a light pole, another light from the pole, and the third the paving stones or another object under the light. All three discussed the life of the light pole and their relation to one another. This exercise becomes a little more complicated than the last, but with the same purpose to give life to inanimate objects.

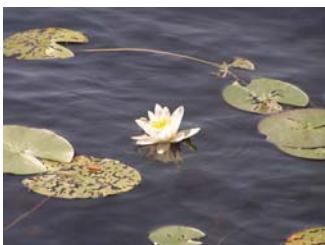
In the course of the workshop, we started by being imaginative and creative alone, then with one other, then in groups of three. Everyone was involved all the time physically and gradually getting into the play. So there was, so far, no pressure of performance. The next exercise had two people telling a story to the entire group. On the clap of my hands the teller would change to the other person. Wonderful stories emerged still without the pressure of performing because the story tellers had to be totally focused on what the other just said; they couldn't be giving any attention to their being on stage.

Having reached the point of having everyone in a creative and spontaneous state, the final exercise was given to groups of three. One person at a time would tell a story to the other two as described in the objective of the workshop.

Everyone in the workshop reached the stated objective. As a group we discussed the effectiveness of stories and how "special" they felt when the story was about someone with their name. Story telling is an effective tool to teach values, and instil desirable behaviour in children as well as adults.



Enjoying Nature at the NHE Summit in Sweden



AMSAI School in Lusaka, Zambia

By Dada Pavanananda

The AMSAI School in Lusaka, Zambia is a Preschool and a Kindergarten. It was started in the mid 70's and has been functioning ever since. A major problem faced by the school was that as the years passed and the economy of Zambia worsened the school building became worse and almost collapsed. I remember a story when the economy of this country was in bloom; The Sectorial Secretary of Nairobi Sector suggested to Shrii P. R. Sarkar that the Sectorial Office should be moved from Nairobi to Lusaka. He then replied that nothing should be changed at the moment as the economy of Zambia will worsen in the future as Zambia was a land locked country and the future situation will be bad. Now is the time he was referring to.



When I arrived in January in Lusaka the situation was very bad at our school and I was also surprised to see that no acaryas had been here for quite a long time. To my deeper surprise I found that 40 children were still at our school despite the bad situation, and that the school was open. We immediately started renovating the school building and within a month we had about 60 kids.

I also started a Circle of Love for Children which included simple meditation, asanas and Baba Nam Kevalam singing. The kids were simply ecstatic!

I want to thank the two young teachers who have been struggling alone for many years and they are Cynthia and Rhoda.



The second plan we had was to try and trace the former students of this school as it existed for many years. We managed to trace Natasha, who is working as an Immigration Officer working in the town of Chirundu bordering Zimbabwe. She practices yoga and is a vegetarian and thanks the Ananda Marga School for introducing her to her life style.

Then in April I decided to return to South East Asia to do some fund raising for the school and to ask

for my transfer as no Acaryas were working in this part of Africa for many years. I just returned in the beginning of August and to my surprise the first thing the kids asked me was that they wanted Baba Nam Kevalam again as they had not been singing since the CD player that they were using had broken down and they were unable to repair it!

We are back in swing again and we plan to expand the school into a Primary School and a High School in the future. For more information or to volunteer work please contact
<dadapavanananda@gmail.com>



Ananda Marga Primary School Hyderabad, India: a school with a difference by Gnana Deva



It was way back in 1968, during the month of April, when Shrii P. R. Sarkar visited the historic city of Hyderabad. It was the second visit by him to the twin cities, Hyderabad and Secunderabad. While the details of his first visit are not so well known, the second visit was truly historic for many reasons. A large gathering of meditation practitioners, particularly many youth, mainly students from the university from the faculties of Engineering and Medicine and Post Graduate Science students, were among those who came to meet him and listen to his discourses. It was on this special occasion that he expressed his desire that a primary school based on the Ananda Marga system of education should be started in this city. A monk was appointed for this purpose. Shrii P. R. Sarkar himself gave the duty to the local district secretary of Ananda Marga, Shri Ramachandra Reddy to procure the land and construct the building of the school. Ramachandra Reddy was a retired superintendent engineer in civil engineering and a well-known person in Hyderabad for his high standard of morality, integrity and devotion.

Soon a building was rented in the Saidabad colony, a primarily government employees residential colony and from the month of June 1968, the school was started. The school became an instant success and in just over two months time, the number of students crossed 70 and the school building became too small to accommodate more students. Though there were several reputed schools around, this Ananda Marga School became popular for the high standard of its educational programme and its moral and spiritual teachings.

The Chief Minister of the State of Andhra Pradesh became well aware of the popularity of the school and being close to Shri Ramachandra Reddy allotted a plot of 2500 square yards free of cost to Ananda Marga for the school's permanent facilities. The Chief Minister well selected and sanctioned from three pieces of plots the one which was closer to the school already running and that had a huge park with lots of greenery behind it and a children's park in front it. Shri Reddy, being a construction engineer planned and constructed the school building in record time and he did it by spending money from his personal savings and not seeking any donation.



The inauguration of the school was conducted by Shrii P.R. Sarkar himself on 23rd November, 1970 during his third visit to Hyderabad. He had expressed his desire to go and see the school and he was very happy visiting it and wrote in the visitor's book in Sanskrit:

"JIVATAM JYOTIRETU VIDYAM"

"True education (self knowledge) enlightens human life."

He signed as 'Anandamurti' in Roman script. (As spiritual preceptor of Ananda Marga, he is referred to as Shrii Shrii Anandamurtiji).

The school went on increasing its strength and was always popular. During the time of Indira Gandhi's Emergency, the school was captured by some elements that were hostile to Ananda Marga. But just after the emergency was lifted the school was handed over to us by court orders.

Shrii P. R. Sarkar visited the school on 11th November 1979 during his fourth and last visit to Hyderabad. He was kind to sign in the visitor's book again in Sanskrit as follows:

"KARMANA BADDHYATE JIIVA VIDYAYA TU PRAMUCYATE"

“People bound by karma are liberated by self-knowledge.”

This time he signed as, “Baba” in Roman script. (He was often called by this affectionate name, meaning Father)

His visits we feel were a rare and unique blessing to our school. So far no school had such a kind privilege of having the founder of Ananda Marga schools, sign the visitor's book twice.

Now due to the continuous efforts of the principal, the school staff, the local district secretary and local members, the school has a high standard of building infrastructure, education and moral and spiritual teachings.

Recently also the State Government has taken note of the standard of the school and the school has been recognized and accredited. At present the number of children is 128. There are 6 teachers including a well qualified teacher in-charge striving to make this institute a model NHE centre.

The principal of the school, Ac. Abhaya Shankarananda Avt., is overseeing the curriculum, the play way methods, the arts, and yoga and meditation practice as a regular routine in the big meditation hall. Periodically there are competitions of games and sports. Classrooms are well furnished with good quality modern furniture. The school office is well furnished similarly to other regular good standard public schools.

Recently the teaching staff along with the students became serious about developing a beautiful garden with colourful flowers. Students really enjoy giving love and care to all these plants and flowers. This year our school gained a very good impression from the surrounding public due to renovation of the old building in an attractive paint after a long period. The new look of the building is really attracting the attention of the parents as well as the public.

As the school advisory committee chairman, I am honored to have the opportunity to supervise everything personally and all the members of the different committees are working unitedly in making the school worthy of its purpose.

We all are very much hopeful to fulfil the desire of our founder Shrii P. R. Sakar by establishing a model NHE Centre as well as Research Centre here in Hyderabad.



Centro Educativo Neo-Humanista P.R. Sarkar

Las Malvinas, Barranquilla
Colombia (South America)
By Magaly Saldaña



Centro Educativo Neo-Humanista P.R. Sarkar, named as a tribute to our founder, has been our leading social project for years. Founded in 1984, the school was opened in a slum area where many people live in inhuman conditions, not meeting their basic needs for housing, food, and education, among others. The Centre has since then educated hundreds of children, leaving a mark on them and on the community. Our children are well-known in the area for being the most respectful, sensible and best-mannered of all. They love the school and do not want to leave when their time comes, which is why after many years of providing



only pre-school education, we decided it was time for us to start basic primary school. This has been a big challenge for us, but we have felt such grace in everything we do, and have always got the needed resources. At present, we have more than 220 children from Kindergarten to grade 5 in an environment which would otherwise give them no opportunity to study. Our project is particularly important in the area, because it is the only school which is completely free. The children don't pay anything and receive the best education, all our love, and a daily meal. We have even started a school for parents where they get classes in subjects such as literacy and vegetarian cooking. The community is very grateful to us.

The Construction Project

In 1984, the “Asociación para el Desarrollo Integral Ananda Marga-Colombia” began the task of working to provide Las Malvinas with a new building complex to house a Children’s Home, a Health Centre and a School as well as a day-care programme for single-parents’ children from the neighbourhood which will allow them to go to work with the certainty that their under six-year-old children will be adequately looked after in their absence. To accomplish all these goals, Ananda Marga purchased a plot at Las Malvinas in 1984, and gradually started the construction of the Centro Neo-Humanista P.R. Sarkar, with the effective and selfless cooperation of several people and private corporations. Since 1987, more and more children have been educated in the Neohumanism principles. This year 220 children are currently receiving such education.

The leader of the project, RS Dada Divyapremananda, has provided the inspiration and constant encouragement, without which the school wouldn’t be a reality. He has taught us how to work, how to get the most out of our fellows, how to infuse in our precious children the jewel of Neohumanism. He personally supervises everything we do there and helps us get funds for the project, inspiring people in the many lectures and seminars that he gives. He has moved many important professionals and even politicians to contribute in different ways.

Up to the date of this report, approximately 40% of the work on the construction is estimated to have been executed, and the rest is hoped to be finished with the assistance of those who have chosen the path of



humanitarian cooperation towards their less-favoured fellows. The present facilities include five rooms, part of the sanitary plant, and the school keepers' lodging.



A Holistic Medicine Health Centre, which will offer free permanent health care, is also part of the plan. General health care is presently offered only sporadically by some social workers. The projected health centre will serve a considerably greater number of patients by implementing recently developed scientific methods based on the effective Vibrational Medicine, particularly Colour and Sound Therapies. It will be directed and served personally by the project leader Dada Divyapremananda, who is also a well-known therapist with M.D. in Cymatic and Bio-energetic Medicine and a member of the "International Association of Colour" with headquarters in England, alongside with other physicians. Dada Divyapremananda is currently running the Centro de Salud Holística Om Shanti, which was founded in 1998. It is a unique health centre where an average of 40 patients are treated weekly. The

subtle and efficient Vibrational Medicine –Colour Therapy and Cymatics (Sound Therapy)– is combined with Bio-psychology to provide an optimum balanced healthcare plan. Thus patients are encouraged to practice yoga ásanās, meditation, and to follow a vegetarian diet as part and complement of their vibrational treatment. In addition to this, the Centre also offers periodical courses on Colour Therapy for health professionals and people in general.

To complete this project according to the initial plan, we need to build the health centre complex, the kitchen, the nursery, an all-purpose auditorium, and a bordering wall for the school. And in order to cope with the expanding new primary school, more classrooms, a library, and a teachers' lounge are also needed. Additionally, some important repairs must be made in the existing construction: the present floor level in the whole school area needs to be raised, the existing roof replaced, and a system to divert and get rid of the rain water needs to be implemented to stop the current flooding of the school facilities whenever it rains.

At the moment, the construction work is temporarily halted due to financial shortage. To be able to continue, an approximate amount of US \$70,000 is needed. To add to these figures, the increasing monthly budget is a burden to this Association. Five teachers' salaries, school books and utensils, education material, and maintenance expenses add up to US \$1300 per month. To cover this, Ananda Marga only counts on the good-willed voluntary members and some sponsors which is not really enough. The organisation does not get support of any kind from the local government. We are interested in getting some more permanent economic support and any ideas or assistance in contacting funding agencies are most welcome. (anandamarga_baq@hotmail.com, ddivya@hotmail.com)



Las Malvinas and nearby inhabitants will greatly benefit when this project is a reality. More of their children will receive free education; their parents will be trained in basic aspects of child upbringing and various technical skills and will participate in counselling sessions with professionals; the whole community will be warranted a permanent health centre that will provide free holistic health care to promote the all-round well-being of one and all.



The following activities are going on under STUVOL in Croatia

"My First Book" contest is in its third year with workshops and publicity going on in different towns. We received already the first story by a very eager 7 year old with the title "The bee and the bear". New volunteers have been trained to give workshops and a presentation of this project is planned at the teacher's college.

"Peers and Helpers" is a project integrating children with special needs from one school in Karlovac with regular children from other schools in Karlovac. We have received 12, 000 Euro for this project from Zagrebacka Bank. One of the goals is to make people aware and sensitive to the needs of the children with special needs. We are planning various activities to help achieve this: creative workshops, drawing, writing and music sessions, spending time together, sports, cooperative games, theatre and outings. After introducing the idea of STUVOL clubs in some regular schools in town we will ask volunteers to come along to mingle with the children with special needs when we have the activities.

"Watch out Mines!" is another project for which our CNS Young Writers Club made a storybook with beautiful illustrations. We have received funding from ITF (International International Trust Fund for Demining) for this project to print 10,000 books which will be distributed to children who live close to dangerous mine fields. The five authors of the book are very happy and we all celebrated this good news with their parents.

"Anti-bullying Project" is starting again with the new school term and with Pedro Alves who is here from Portugal to do his internship as a psychology student with CNS. His presence stirred up the schools and he has been invited to tell about the tiny islands of the Azors in the middle of the Atlantic where he is precisely from. In his presentation he incorporates to talk about anti-bullying, volunteering and the book contest. He is also presenting on STUVOL in the Inova High School in Zagreb and in the Economics High School in Karlova to inspire the students to form STUVOL clubs.

On Bullying - By Pedro Alves

Nowadays educators, teachers and psychologists are becoming more aware of the need to address the topic of bullying in schools. Much investigation has been done and much has been written. However for a spiritualist the majority of there theories and explanations are unsatisfactory. Whether these theories are based on developmental factors, social factors, biological factors or cognitive factors seldom they approach the problem with a spiritual outlook. The way we look at an object influences the way we deal with it. Regarding people, the way we perceive others will influence our actions towards them and their subsequent reactions. If we see a bully as a hopeless bully who cannot relate and has neither discipline nor education, we will develop strategies to deal with this child accordingly. Now if we picture this same child as suffering child who grew up in a spiritually poor environment, without proper guidance nor enough care and affection, then we will come up with completely different solutions for the same problem. A child is born in ignorance and if her tutors (parents and later on primary school teacher) neglect her needs and fail to educate and nourish her physically, mentally and spiritually, we are sure to expect that this child will have some kind of problems in life.

Many people look at a bully with reprehensive eyes; however we should look with compassionate eyes. Imagine the suffering of a child who can only relate to others trough physical violence or psychic violence. When we go deep into the understanding of what makes a bully we realize that similar situations can create a bully or a victim of bullying. Fear, our most basic emotion, has two expressions. When in fear we may decide to either flea or fight. According to our individual biopsychology we will have a stronger propensity to either flea or fight. In a similar fashion the same neglecting or abusive parents, the same poor environment can either create a victim or a bully. In fact, the victim and the bully are the two extremes of a continuum. Lack of self-confidence, lack of understanding and acceptance by peers, lack of attention from the significant adults, physical or emotional abuse or neglect are all factors that can make a child become emotionally ill prepared for life. Now this ill prepared child may turn towards one extreme or the other. According to her own biopsychology this child's mind may exhaust this internal turbulence in two different ways; it may direct it outwards by victimizing other weaker peers; or it may internalize all this unprocessed emotions inhibiting any abusive behaviour and perpetuating the child's role has a victim.

Continued on page 43

Arts and Yoga

Albany, NY, USA

By Michael Romani

Urban Arts Inc is a registered not-for-profit organization in New York State. This community organization was started by RAWA (Renaissance Artists and Writers Association) artists who live in Albany New York. The organization is dedicated to bring the arts to under reached communities.

Currently the organization is staffed by volunteers that coordinate arts programs in community centers located within the Albany area. Although the programs will be focused around children, teens and young adults, there will be programs that are offered to the community at large. The programs will be held in low income areas of the city and are free.



Studies have shown that exposure to the arts can make a very lasting and positive impact in the lives of our communities. These studies especially show how the arts can make a difference in the lives of our youth. Children who are exposed to the arts are better equipped for facing the challenges of life. Whether they are academic problems, social problems or family problems, the arts have been shown to improve one's ability to effectively deal with such challenges.



Currently Urban Arts has three programs in the developing stages; A Hip-Hop Music Production program, a Yoga program and a Fine Arts program.

The Hip-Hop program began operating within a local youth outreach center in late August 2006. In this program, which hosts teens and young adults, the participants are able to express themselves through the creation of hip-hop using professional quality digital music equipment.

The Yoga program has a certified Ananda Marga yoga teacher who will be teaching free yoga classes to local youth once a suitable venue is found. The Fine Arts program will begin once adequate funding is raised. I will be running the hip hop program.

Dinali Abeysekera, who is a certified Ananda Marga yoga teacher as recognized by Yoga Alliance, will be teaching the yoga classes.

As for the number of kids we hope to reach with these three projects, each project will probably get about 5-10 participants a week and will be located in centers where the total population of the youth is around 30-40. We hope that each program gets at least 10-15 kids within these centers to participate over the fall and early winter months. So as an estimate I'd say at least 50 children will have been through our programming by the end of the year.

The organization has already gained much support from the local community. There are five local organizations that are giving their support to this newly formed project. By the end of 2006 the organization hopes to have four projects up and running with plans of hiring a paid professional staff.

YES Yoga Education in Schools

Yoga Works in Hartford in Connecticut, USA By Claudine Spilkowitz

My yogic practice began eight years ago, at the age of 16, in a lush tropical setting on the island of Bali, Indonesia. The transformation and magic that I experienced during this one intensive summer of introduction into asana and spirituality drew me directly towards a free yoga class in Albany, NY, as I embarked upon my first year in college. Throughout my four years in school, I was a loyal practitioner to such an extent that my gracious yoga teacher gave me my first opportunity to lead a class of students through a yoga sequence. As terrifying as the first experience was, I gained a tremendous amount of confidence afterwards and found a true longing to teach.



For the past two years, I have been working with children of all ages in a variety of settings. Now based in Hartford, CT I have worked at Watkinson, a private high school in West Hartford, the Academy of the Performing Arts in Hartford, a magnet school, Summer Place (an annual summer program through the University of Hartford), the Bridge Family Center (an outreach program for troubled youth), Fuller Movement Center and West Hartford Yoga Studio.

Shortly after completing my yoga teacher training at the Kripalu Center for Yoga and Wellness in November 2004, I was motivated and inspired to jump into the world of teaching. My first class came about after a myriad of phone calls and emails sent to various studios and centers. Justine, the owner of Fuller Movement Center, a relatively new space at the time was very generous and open to the idea of allowing me to work with her and bring new people into the warm and brightly painted space. This studio had just opened two months before and I was able to be a part of the early stages of development. I began taking steps to design my first 'creative movement' class for kids ages 4-7. This course, designed for 5 weeks, included a variety of exercises to allow young boys and girls to get in touch with their breath and be more comfortable in their own bodies. Each Saturday morning, the group of bright and shining faces dashed into the room with open arms, ready to play games, draw, dance and listen to stories and music. The most well received activity was story-telling. I took the children on many creative visual journeys. We'd begin by smelling flowers and then make our way through the forest and become the plants and trees and then larger animals, until we were one with the wind and the sun and the moon. Eventually, we travelled to the ocean floor, resting as starfish and gazing up towards the glowing sun. After overcoming some challenges and triumphs in this first program, I was inspired and motivated to reach out to more young people.

My next opportunity came through West Hartford Yoga, a well-known center. 'Teen Power' was designed for girls' ages 13-17. This class, meeting weekly provided a wonderful substitute to other after-school activities for teens with a less competitive and more contemplative frame of mind. In a community where there are so many activities for children involving competition and struggle, it was a pleasure to be a part of something that allowed young girls to just be themselves in an environment activity free from the demands of comparison and judgment.

Another blessing was graced upon me last fall, when I was asked to take a class in the school district. Working within a private high school, where the students are very comfortable with one another allowed a greater level of trust to develop within the yoga class. The group of all girls, met with me three times a week and they were always very eager to try new things. We developed a song to move through the sun salutation. I also brought in flowers to make the experience of breath control more tangible. We practiced deeply inhaling the smells of the various flowers. The children would also close their eyes as they inhaled and notice the different feelings that came up when breathing in different ways. There was one particular class where many questions arose about diet so we devoted an entire period to discuss the benefits of a vegetarian diet and despite the fact that these girls were all less than 13 years old, nearly everyone was sincerely receptive to learning new ways to optimize their health and growth.

When one good event occurs, many soon follow. Within weeks of starting at one school, the Academy of the Arts, a public high school was in need of a yoga instructor. This was a very different atmosphere; the students came from many

YES Yoga Education in Schools



different school districts and backgrounds to come together and practice various art forms. The class, meeting twice a week, consisted of 9th through 12th graders. There was some apprehension in the beginning of the year to relax around other young people of the opposite gender but this hesitation quickly passed once we played some simple games to get to know each other; I incorporated names with yoga poses and had each student share something silly about themselves. I encouraged frequent smiles and laughter in class, as the key to good asana practice.

As the year progressed, their energy levels and curiosity rose creating a nice flow and connection within the classroom. In this course, there was an emphasis on exploring more than just the physical postures. Each quarter, I gave the students an assignment based on different branches of

yoga, including yama and niyama, the moral and ethical guidelines, therapeutic benefits of the poses, developing postures best suited for an individual's needs and meditation. There was an abundance of creativity and playfulness within the classroom. The course also generated many questions about yoga philosophy and lifestyle. By the end of the year, the students were comfortable and confident enough to lead some warm-ups and asanas. They were even requesting their favorite poses; one student, Kelly asked me if she could lead sun salutation and a few other favorite poses. I encouraged this whole-heartedly. Kelly is now in my class for a second year at the Academy and I plan on developing her confidence with her asana practice by giving her greater responsibility as well as nourishing her budding interest in meditation.

Over the summer, I taught 10 classes per week at Summer Place, for young children ranging from 7 to 14 years old. Though the classes were short, the energy levels and enthusiasm was very high. We played many yoga games to spark their interest in different 'animal poses'. I encouraged making sounds and developing stories based on the animal pose. Partner stretches were the most popular; they were well received and yielded very positive results. Several of the students are still working with me in another program recently introduced at Fuller Movement.

The most recent program, I have contributed to this past summer is the Bridge Family Center. West Hartford Yoga contacted this group and offered free classes to the students that come to this center for after-school help and other activities. These children were introduced to yoga for the first time and were very reluctant to move in new ways around their peers. This class presented true challenges in patience and understanding, for me as well as the group. Even though there were still some students who were shy and quiet at the end of this course, it is certain that a small seed of limitless possibility had been implanted in each of their young and developing minds.

I have also recently begun my second year in the school systems and have taken on several other classes as well. I am teaching an intermediate level course for adults and am also offering a free class with Colin Baker, once a week at the West End Community Center in Hartford. Currently I am teaching 7 classes a week, with other classes following soon at Central Connecticut State University and I have plans for others to come. This month is also the start of a new path within my healing practices; I will be studying at the Institute of Integrative Nutrition in New York City, for training as a holistic nutritionist and health counselor. I plan to incorporate my yoga teaching with my nutrition program and introduce the balance and symbiosis between these healing modalities into the school system in the near future. Look out for many more adventures to come!

Continued from page 40 "On Bullying"

As you think so you become. A child expresses whatever goes in her mind. If a child is feed with poor and negative psychic pabulum and if her mind is constantly immersed in a violent or spiritually degrading environment, then she will inevitably express her self accordingly. One possible approach to help such a child starts by providing such a child with a completely different and spiritually uplifting environment. Many times it happens that the behaviour of these children influences adults in different contexts to react in similar ways over and over again perpetuating this vicious cycle. By providing such children with spiritual pabulum and emotionally investing on them then we may successfully break this cycle. Good things take longer to materialize than bad things. It may seem that these children are hard as rock, however the sweetness of unconditional acceptance (which does not mean absolute tolerance) can seduce even the crudest minds.

Team Nature

Vistara Primary School – Australia

By Rukminii Athans

We have now started a small group for those students who have a higher than average interest in nature and science. The children call it “Team Nature”. Each week this small group of children aged between 6 and 8 years venture into the humble Rainforest and Native Bush Food Tree Area of the school grounds. We bring along a pair of binoculars for each person, a journal, sample bags as to take berry or leaf samples back for further research, a digital camera, coloured pencils and a tarp to sit on. We sing and do meditation amongst the forest, listen to the birds sing all around us and soak in the beauty and wonder of this environment.

With much amazement, with Grace, we all experienced something magical. Looking through our binoculars, we saw that every tree and leaf was surrounded by a body of bright colours. Rainbow colours surrounded every living thing. The light must have caught into the lenses in such a way that everything reflected an aura of beautiful turquoise, azure, greens, red, orange, yellow, pink. It was quite a wondrous experience for us all. One of the students said: “Oh, I know why that happens; it's the light and the lens”. I replied; “Isn't it amazing that sometimes, with the help of scientific tools, we can see things that are actually there, but our small eyes can't see them.” You could see this child's mind ticking away, moving from the tangible to the possibility of wonders yet to be known.

What is this mysterious connection these little children have with our schools that brings them collectively together at such a young age to sing and do meditation, everyday for 7 years of their early lives? How mysterious this is. As educators, may we ask for humility and guidance and remember that we do not have all the answers. Let the search go on internally forever.

Conversations with a 6 Year Old Child...

Day One

R: Are you still interested in bugs and nature?

Child: Mmmm? Well, yes, but what I'm really interested in is energy.

R: What kind of energy?

Child: Well, I'd like to know how energy transfers between one tree to another and how they use that to communicate?)

R: I would like to know more about that too.

Child: Yes! (Child run's off to play)

Day Two

Child: R, what's inside a seed of a tree that tells it to grow in a particular way?

R: It has to do with the genetics of that particular tree. Like in humans, you know how we all look differently, think differently, act differently, but we're called humans? Well in humans we also call it DNA.

(I'm thinking, what am I saying to this child? How could I even begin to answer this question? I could be going on a completely different tangent. How can I tell this 6 year old child that it is because of the Eternal Glance that awakens this seed, to make it reach up and out with all of its living essence, yearning for the One who once gazed upon it and stirred it's very existence, encouraging it to grow. What's holding me back?)



ELF – Earth Lover’s Family

Child: (Nods his head, pondering) Do you mean it’s like, when you bake a cake, you use all sorts of different ingredients and mix them and put it into a cake tin and you can make lots of different cakes and everyone can have a slice, but it’s still called a cake?

R: Yes.

Child: I get it! (Child runs off to play)

Day Three – 1:30 pm

Child: R, do you know if there is a plant that doesn’t have a variety of itself?

R: No, I don’t, but let’s see if we can find out the answer.

Child: Really? Oh, that’s terrific! (Child claps hands excitedly jumps up and runs off to play)

I contact National Parks and Wildlife and the Department of Conservation located 3 hours away. The Environmental Scientist knows of our school. I am surprised. We are such a small school in comparison to all the hundreds of other schools in our area. He says he knows a few of our graduates very well. He offers the information about a tree called the “Antarctic Beech Tree”. He said that this tree has been around since the time of Gondwanaland and is located 2 hours away on the mountain ranges of Dorrig National Park. He also offers to visit the school in two weeks to talk to this little boy and finally come see our school. He states that he has heard we have done many Rainforest Tree Plantings and Native Tree Regeneration over the years. I was excited with the news and that I could give him some information before the weekend. I searched the internet for a photo and further information.

2.45pm: I locate the child and call him out of school assembly.

R: Remember you asked me if there was a tree that didn’t have a variety of itself?

Child: (Eyes light and widen) Yes?!

R: Well, I was able to contact some people who could help us with your question. This is a tree called an Antarctic Beech tree. It’s found in Dorrig National Park, on the mountain ranges and it is so ancient that it was around when Australia and other countries were all joined together. This land was called Gondwanaland land.

Child: (Jumps up excitedly, clapping his hands then picking up the picture) Oh, it’s beautiful!

R: This picture is for you to keep and here’s some more information.

Child: Oh thank you, thank you. (Gave me a big smile and excitedly ran out to join the other students.)



Water Conference

Dada Shambhushivananda sat in on the Stockholm International Water Institute (SIWI) Conference. The SIWI Conference was based on the premise that benefits of water cannot be isolated from the costs of providing that benefit and therefore, the Provision of Water, like everything else must be a shared responsibility. A philosophy of life that raises the consciousness of one and all towards stewardship of earth’s resources, including water, is a prime necessity. The water week focussed on the following seven basic issues.

Water availability today and tomorrow
Making it available everywhere
To everyone (not only humans)
In sufficient quantities

Of acceptable quality
For all genuine needs
At the lowest possible cost

Hands-On Activities from the Water Sourcebook

Free downloadable curriculum materials designed for use by teachers, non-formal educators, and water quality professionals are available at: <http://www.wef.org/LearnAboutWater/ForEducators/CurriculumMaterials/>

Also might want to look into the results of their children’s program for World Monitoring Day
<http://www.worldwatermonitoringday.org/>

In Other

Global NHE News



Kahira Sector

Syria

By Dada

Krsnasevananda

Ananda Marga took part as trainers of Yoga at a camp for 150 teachers under the Sports Union of Syria.



We took the approach of teaching asanas from the first day and beginning with very simple meditations. By the end of the camp everyone was up dancing kiirtan. Eventually the group divided into streams, some focusing on aerobics others on games and others on Yoga. We had a good contingent of about 50 - 60 interested teachers out of the total of about 150 participants. They came for meditation every morning at 6:00 despite having non-stop activities all day and parties till two in the morning. The campsite was beautiful but the routine made the students extremely tired which, of course, made meditation, even more difficult, probably impossible for many of them. The style was much like a VSS (Volunteers for Social Service) camp with parade, flag-raising, marching, salutes to officers, etc. But they all seemed to enjoy it. I was really impressed with the spirit of the teachers. They are quite like children themselves and have a much fresher nature than their peers in other countries. They were super friendly and welcoming and full of bubbling energy. Didi Ananda Rainjana did some great workshops about teaching yoga and meditation to children. I focused on teaching meditation for them and Mazen taught them asanas. I got the YES book from Didi Ananda Rama and it is really great. I used it to give a class on teaching values to kids. We also met the top government officials in charge of education of this age-group and lady in charge of sports, music and the arts was very appreciative of the work we did.

Suva Sector

Lismore, Australia, Vistara School

We recently finished our annual school concert. Little Family performed "The Ogres that stole the Red" in front of 350 people. Big Family One performed a Deaf Signing song "I can Sign a Rainbow" which was great and Big Family Two performed "The Yellow brick Road" an adaptation of "The Wizard of Oz".

Nairobi Sector

Ivory Coast

The Ananda Marga School in Abidjan has 275 students including KG and primary. Didi Ananda Liilamaya is the Directress.

Togo

In Lome, capital city of Togo we have a small master unit. Dada Tapan manages the kindergarten and growing of maize. A proposal has been prepared for construction of a new school building, a children's home and a clinic. Dada Tapan has also been assisting a group of street children in another area of the city and this activity can lead to opening a proper home.

Ghana

The Neo Humanist International School in Ejura, where the Acarya training centre is located, has more than 200 students. Classes include nursery, KG 1, KG 2, Primary 1 to 6 and Junior Secondary 1. Krsnakanta, from the local area is the new headmaster. His more than 20 years experience in the education field brings a new life to the future of this project. Dada Shiveshvarananda manages the school as well as a small home for four boys.

Delhi Sector

Jharkand, India By Prajinananda

Ananda Marga Primary School Chattar Bhaghgha Lohardaga near Ananda Shilla in the state of Jharkand has started in 1992 and is expanding its classrooms. It has classes from Nursery to Standard 5 and is Hindi medium.



New York Sector

Long Island, New York, USA

Progressive School of Long Island

October 11 marked the opening day ribbon cutting ceremony for Progressive School of Long Island's new NHE middle school. The event was attended by 200 people including NY State Senator Charles Fuschillo, NY State Assemblyman David McDonough, Nassau County Legislator Dave Denenberg, Sectorial Secretary Dada Tiirthananda, and several newspapers. During the ceremony, Fuschillo announced a \$10,000 grant, and Denenberg offered a written citation from the Nassau County Legislature for over 20 years of the school's service to the community. After an inside tour, Dada Tiirthananda stated that the NHE facility was the finest he has seen in the entire world, including India. Here is a transcript of the dedication portion of the ceremony delivered by Eric Jacobson, the school's Director:

"Countless times over the past 21 years I have been thanked for starting Progressive School of Long Island. Each time, I internally offered those thanks to Prabhat Rainjan Sarkar, the author of Neo-Humanist Education. The truth is that it was he who trained me, it was his philosophy which inspired me, and it was he who forced me into starting this school. He actual words were, "You must start 1000 schools." I'm counting this as number two. In the end it was also he who encouraged me when things looked bleakest. Prabhat Rainjan Sarkar was a totally unique personality. I never knew anyone like him before we met, and have never met anyone like him since. So, I tried to imagine what he might say to us if he were here today. Though he was entirely unpredictable, it might have gone something like this: "May all the young people who pass through these doors find the inspiration, the will, and the requisite knowledge to serve every entity of the entire universe." As you can see, Sarkar was never one for understatement.

During the last 8 years of his life, he began composing songs. When he died in 1990, the number was 5018. Three of those songs were in English, and one of those three many of you know. You call it Tiny Green Island, but the real title is song # 68. Please sing it with me if you know it. (Collective singing of song 68 and Baba Nam Kevalam followed).

On your right, under the little art room window there is an empty triangular plot. There you students will create a sculpture garden. In the garden we will place a permanent plaque with this quote: "This Neohumanism will elevate humanism to universalism, love for all

created beings of this universe." So, to that ideal, to the memory and in honor of the work of P. R. Sarkar, I hereby dedicate this building.

Hong Kong Sector

Taiwan

Sarkar School

The eight members of Compulsory Education Guidance and Assistance Committee of Kaohsiung County Education Department visited



the Sarkar School on October 20, 2005. The staff of the school introduced the Neohumanist philosophy and how to implement it. Consequently the school received legal recognition from the Ministry of Education of R.O.C in July 2006 and now can enroll up to 50 students. The school will conduct teachers training from January 23rd to February 23rd, 2007.

Manila Sector

Indonesia

Dada Shiilabhadranadna who is working in Aceh, Indonesia, got funding for doing a hygiene awareness program for 5000 elementary school children. They will have a trainer to give 6 hours training to their volunteers. Then the volunteers will give a one hour class to the teachers. They will also have a one hour session with the children using theatre as teaching tool. The target group is poor children who have no hygiene awareness. They also signed contract with UNICEF to build 26 temporary schools at a total cost of \$US 133,000.

Berlin Sector

United Kingdom

London is the home of two Sunrise Schools:

Tottenham Primary School & Nursery as well as the Newington Nursery. Visit their new website and learn more about their activities. <www.sunrise.org.uk>





Update on Romania Schools Bucuresti Noi and Mihai Bravu By Didi Ananda Devapriya

This summer we ended up doing extensive renovations – including installing new wooden laminate flooring in three classrooms, and new carpeting in our gymnastics rooms, as well as repainting, getting new curtains, painting cloud

murals in our sleeping rooms and repainting all of our tables and chairs. The floor project was particularly challenging. When we ripped up the old flooring in preparation for the installation - we discovered that underneath was, to my great surprise, only earth!! So the project suddenly multiplied in intensity when we discovered we had to dig up 10 cm of earth in 50 sq meters and then pour concrete, and then install the flooring. Luckily – a wonderful team of 5 teenagers volunteered from our two children's home and worked hard to help us finish everything in time! Here pictured to the right is the end result in the new "Ladybugs" classroom. In our gymnastics room, next to the climbing structure used for physiotherapy and play - one of our new mothers painted murals of ladybugs climbing up a tree alongside the structure. She also made penguin murals in the Penguin room.



Adi, our superwoman, worked very hard all summer and finally realized our dream to replace our old fence with a higher metal fence that would prevent neighbourhood kids from climbing into the yard and vandalizing the school. She also repainted the exterior a lovely sky blue, repaired windows, repainted the classrooms, added tiling in the bath and kitchen and did lots of cleaning and general maintenance. Razvan and Cornel - two of our boys from the Domnesti children's home - came and painted a lovely mural of a castle on the courtyard wall, and made a new sign for the school.

Before the schools opened - all of the teachers gathered in the Bucuresti Noi school for a 3 day seminar on Neohumanist education. Two of the teachers, Devakii and Larisa that had attended the "Neohumanist Education Global Summit" in Sweden this summer shared their experiences with the others, and we also had seminars on self-development, communication, persona dolls, theatre, and more.

ANOTHER MURAL PROJECT UNDERWAY



I am also working on a mural. My inspiration was to make a magical elven forest, as we changed the name of the classroom this year from "Dolphins" to "Elves". Madhavii, our teacher, chose elves for the idea of being in harmony and caring for the earth. At first I was imagining big trees the size of the wall and several elves surrounded by luminous magical star like entities... but then I realized that it would make the room seem smaller and perhaps would be too dark. So I decided instead to create a sense of space that would draw the children into another magical world - with mountains and waterfalls and forest...and then a mysterious unicorn leading two horses through a misty forest guiding the way with his

glowing horn, an elven girl gathering wildflowers in the meadow - another elf having just released a white dove from hands that are glowing with the magical healing power of love...and a fairy castle on the mountaintop that glows through the clouds...Perhaps also an elf sitting deep in the forest and contemplating the landscape - and surrounded by small luminous entities...And a boat gliding through the still glassy surface of the mountain lake. At this point, the basic landscape has been completed, and now the magical creatures are slowly beginning to populate it each time I am able to dedicate a few more hours to painting... Some of the detail work is pictured here. By next edition I hope to be able to send a picture of the entire mural completed.

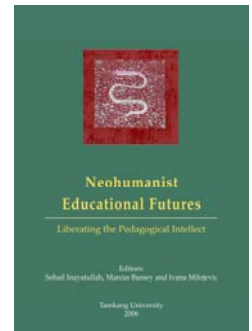


NHE Publications

NEW! Neohumanist Educational Futures

Edited by Dr. Sohail Inayatullah, Marcus Bussey and Dr. Ivana Milojevic

Neohumanist Educational Futures breaks new ground by linking neohumanism with pedagogy and futures thinking. Inayatullah, Bussey and Milojevic, all educators, theorize the ethics of inclusion and exclusion; situate neohumanism in Tantric and transcultural futures; map out issues in neohumanist pedagogy (including, education for world futures; from information to wisdom; social cohesion in South Africa; speciesism and vegetarian pedagogy in Sweden; alternative indicators for neohumanism; integrated intelligence, peace and non-violence, partnership education; and the politics of historiography) and provide case studies of neohumanist educational practice. Interspersed throughout this text are short pieces by Indian mystic and author, Shrii P.R.Sarkar; Ananda Marga Gurukula's Chancellor, Ac Shumbushivananda Avt, and an interview with Paulo Freire conducted by social activist Ac. Maheshvarananda Avt.



Along with Inayatullah, Bussey and Milojevic, contributing authors include Ac Vedaprajinananda Avt, Tobin Hart, Marcus Anthony, Riana Eisler, Marlene de Beer, Helena Pederson, Vachel Miller, Peter Hayward, Joseph Voros and Mahajyoti Glassman. The authors argue that the current paradigms of uni and multiculturalism have reached their limits (and the tensions between them). A new approach, as in neohumanism or transcultural and transcendental sustainability, is required for humanity to move forward, and while doing so include those it has pushed aside.

To create this alternative future, a new educational philosophy and practice is required; one that inspires but does not become yet another method to be tamed and imitated. Rather, it must awaken the intellect from its narrow boundaries (nationalist, religious) toward planetary spirituality. Education in this future would be holistic – physical, mental and spiritual; ecologically and technologically driven; global and local in its orientation, and person based, meeting the changing evolutionary and developmental needs of each child, adult, teacher and student-learner.

ORDERING

Copies can be ordered from <books.tw@gurukul.edu> 730 NT \$ per copy plus postage
or <amgkpublications@gurukul.edu> \$15 US per copy plus postage.

NEW! Available to NHE Schools

Progressive School of Long Island Teacher's Handbook

This handbook was prepared by the Director of the Progressive School of Long Island teachers of primary school teachers is the practical application of neohumanist principles with students in primary school in New York City. Though the specifics of teaching will need to be adjusted for your locale, the general principles have universal applicability. Table of Contents listed here. Available on CD for \$10 US for NHE schools only. amgkpublications@gurukul.edu

Forward	Communication:	Free time, Enrichments,	Quiet Time Yoga
Introduction to our	Language Arts	Electives, and	Reading
Philosophy	Communication: Parent-	Independent Studies	Report Cards
Art	Teacher	Math	Science
Assessment	Computers	Morality	Social Studies
Classroom Management	Crafts	Music	Spanish
and Responsibilities	Discipline	Physical Education	Social Studies
Clubs	Drama	Policies: Internal	Teaching Methodology
	Duties of Administration	Policies: Public	Writing

NHE Publications

Foundations of Neohumanist Education

Neohumanist Education is founded on the teachings of Shrii PR Sarkar and the application of these teachings to the field of education. The content of this book was extracted from the NHE Early Childhood Diploma Programme and the AMGK Standards for NHE schools. In this compilation, the foundations of NHE are outlined with reference to direct quotes from Shrii P.R. Sarkar. Table of Contents Follows. Available on CD for \$10 US for NHE schools only. amgkpublications@gurukul.edu

Introduction
Aim and Objectives
Philosophical Elements of NHE
Basic Principles of NHE

Human Development
Methodology
Social Context of Learning
Secret Mysterious Ingredient

Teachers
Curriculum Specialties of NHE
Special Programmes of NHE
Assessment

NHE Materials For Sale from AMGK and Other Sources

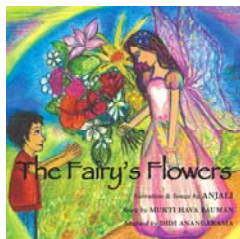
The Fairy's Flowers A Neohumanist Children's Book

The Fairy's Flowers is inspired by the ten moral principles of Yama and Niyama as elaborated by Shrii P. R Sarkar in his book Guide to Human Conduct. Each concept, non-harming, benevolent truth, non-stealing, universal love, moderation, purity, contentment, service, study and self-realization, is delightfully interwoven into the adventure of Jonathan who sets out to meet the fairy in the forest. The Fairy's Flowers is a 32 page full colour glossy book with soft cover printed in India. It costs \$ 7 US plus \$ 3 for postage. amgkpublications@gurukul.edu



The Fairy's Flowers –CD A Neohumanist Story and Songs CD

This subtle work is based on a blending of storytelling and song. The Fairy's Flowers story is simply narrated. Phrases are sung throughout using the lyre, Indian bells, guitar, harmonies and counter voices. 14 celestial songs satisfy the young child's need for repetition. Narration and songs produced and performed by Anjali (Angela Silva-Natarajan). Story by Mukti Hava Bauman. Adapted by Didi Anandarama. Published by AMGK. Cost: \$15US per CD amgkpublications@gurukul.edu



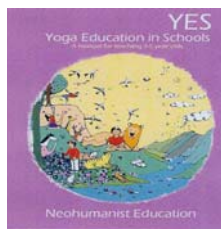
Bulk orders of 10 or more are available for wholretimers and NHE projects. Wholesale cost:\$6.00 per CD

O Circuio de Amor

A new 65 page book, The Circle of Love, is now available in Portuguese with an accompanying CD of songs in Portuguese as well and a video. Cost of the package is \$20 US. amgkpublications@gurukul.edu

YES MANUAL - CD Yoga Education in Schools

A manual of practical activities of Astaunga Yoga for the personal development of children ages 3-5. YES is the inner core of the NHE curriculum. This manual gives theoretical foundations and practical guidelines for teaching yoga practices to young children ages 3 to 5, in a gentle and safe way. It is composed of tested activities from experienced teachers from around the world who have practiced in Neohumanist school classrooms for many years. You will gain a deeper understanding of how to teach the subtle concepts of yoga, values and meditation to children.



As a teacher you can use this manual as a foundation to create your own curriculum adapting to the needs of the children in your locality and culture. This version is available on CD for NHE Schools. Cost of CD \$25US amgkpublications@gurukul.edu

NHE Publications

Joyful Things by Kamala

CD of songs includes the voices of 70 children from the Ananda Marga River School in Australia along with top musicians

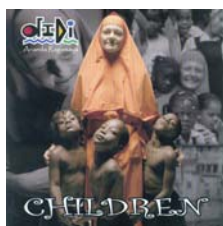
<inrsong@ozemail.com.au>.



Children By Didi Ananda Ragamaya

A song about honouring the rights of our children, loving them and encouraging them to reach their full potential.

anandaragamaya@gmail.com



Kid's Yoga Poster

This brightly coloured poster, made in Taiwan, is available for sale from Gurukula Academy of Taiwan. Measures approximately 20 x 30 inches.

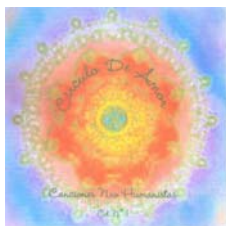
books.tw@gurukul.edu



Circulo De Amor By Didi Prema

Didi Prema sings 20 Neohumanist songs for children in Spanish.

amgk.glo@gurukul.edu



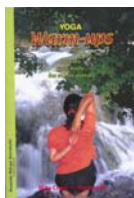
Puppets and Dolls from Peru

You can order from www.rurapuk.com or contact Didi Ananda Muktivrata didiamv@ec-red

Yoga Warm-ups Prepare your body for subtle asanas

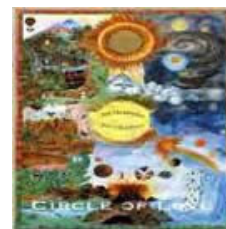
by Mita Chen and Carol Yip

Yoga warm-ups is a compilation of poses that comes with complete instructions to guide you through your exercise routine. Suitable for all ages and levels of fitness and strength.



Circle of Love Early Childhood Education Manual and MP3 Songs on Computer CD

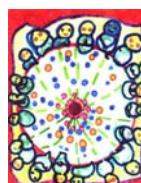
On this computer CD, the manual is available as six PDF files which can be read directly from your computer or printed. The Circle of Love Songs are available as 307 MP3 music files. Cost \$10 US plus shipping. To obtain a copy, please write to: amgkpublications@gurukul.edu



Circle of Love Songs on Music CDs

The Circle of Love manual includes over 300 songs for children. Through the efforts of Giridhara, the original tapes have now been transferred to a set of four music CDs. This set of four CDs is available for \$20 plus shipping. To obtain copies, please write to:

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Circle of Love STUVOL Guides for Kindergarten

New STUVOL booklets for KG 1 and KG 2 have been prepared for Delhi Sector by AMGK mostly from material from the Circle of Love manual. Anyone interested

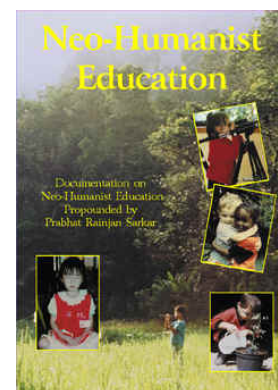
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Neo-Humanist Education A Documentation on NHE Schools Around the World

Edited by
Avtk Ananda Rama Ac

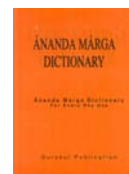
This full sized 100 page book provides a colorful picture of the Neohumanist Education system world wide, with over 40 articles and 260 pictures from NHE schools around the world. The articles are written by teachers working in the schools, giving a first hand look into the NHE classroom.

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Ananda Marga Dictionary For Every Day Use Compiled by Ac Premayananda Avt

The book has 160 pages and contains more than 1500 entries. Order at: amdictionary@eudoramail.com



Neohumanist Education



*This mural
was the
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participants
of the
NHE
Summit
in
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July 2006*



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