



GURUKULA NETWORK

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

Issue 27

November 2008

Ananda Marga Gurukula

- 3** Ongoing Programmes, Updates, and Announcements
- 5** Building Neohumanist Futures Conference
- 11** CNS Around the World
(Centers for Neohumanist Studies)
Asheville, Sweden, Croatia
- 12** In Other AMGK News

Sustainable Development Studies and Projects

- 13** A New Wave of Consciousness
- 18** Ananda Bharati - Sunrise Farm
- 19** Solar Panel Installation at PSOLI

NHE Studies

- 21** Neohumanism, Comparative Economics and Education for a Global Society
- 24** Towards a Neohumanist Approach – Part 2
- 30** Tending Climbing Vines: Guiding Youth to Maturity

NHE Schools and Projects in Focus

- 33** The First AMSAI Primary School in Maharlika
- 34** Lotus Children's Centre, Accra, Ghana
- 35** Education and Health Centre, Syria

YES - Yoga Education in Schools

- 36** I Love Yoga
- 37** Using Visualization to Help Children Deepen Their Meditation

ELF - Earth Lover's Family

- 38** Environmental Education through PCAP Programs

39 Global NHE News

42 NHE Publications



NHE Futures Conference, July 2008, Story Page 5

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

Gurukula Network

Newsletter and Journal of Neohumanist Schools and Institutes

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

**Gurukula Network is published by the
AMGK Global Liaison Office and is
open to any and all NHE related
projects**

Please send 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 2009 issue**

Gurukula Network AM Gurukula Global Liaison Office

c/o A. Brim
146 Honness Lane
Ithaca, New York 14850 USA
<arati@gurukul.edu>
<amgk.glo@gurukul.edu>

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

Editor:
Arete Brim

Electronic Version
Máýádhiisha

Field Distribution Support
Is'pita - Taiwan
Jayadhiira - Thailand

Headquarters of Ananda Marga Gurukula
Ananda Nagar
Dist Purulia, West Bengal, India

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 address above.

VISION OF ANANDA MARGA GURUKULA

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

OBJECTIVES OF ANANDA MARGA GURUKULA

- To serve humanity with neohumanist spirit and to acquire knowledge for that purpose.
- To establish a strong base in Anandanagar and around the world in order to carry on the legacy of 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>

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

NEOHUMANIST EDUCATION

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



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



Neohumanist Education

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>

USA – cns.us@gurukul.edu <www.pramainstitute.org>

Taiwan – amgk.tw@gurukul.edu

Music College at Uma Nivas

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

Acupunture Institute at Ananda Nagar

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

AMGK Taiwan

<www.gurukula-tw.org>

Neohumanist Education

<www.nhe.gurukul.edu>

AMAYE – Ananda Marga Association of Yoga

Educators <www.amaye.org>

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>

Distance Learning Programmes

Distance learning programmes are available for NHE teachers. For more details see the description of Distance Learning Programmes at:

http://www.gurukul.edu/instit_distancelearning.php

And also at: www.proutcollege.org

Standards Available

Ananda Marga Gurukula Standards for kindergarten and primary schools are available. You may write to <amgk.glo@gurukul.edu> for a copy.

Volunteers for Projects

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>

Gurukula Network On Line

Current and past issues at:

http://www.gurukul.edu/pubs_newsletters_subs_previousissues.php

New NHE Resources

NHE Resources now has a new home with an updated design and search function. Many thanks go to Umesh from Poland for his hard work setting this site up!

Thanks also to Didi Aradhana for the graphics. 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. You are welcome to start sending all your digital materials and articles for posting into the new database to: <arati@gurukul.edu>.

New Book In Process

Service Communities

Documentation on Master Units Around the World

This new A4 book will be a documentation in text and colour photos highlighting the concepts of Master Units as envisioned by Shrii P. R. Sarkar and documenting existing services of active Master Units around the world. Please send us the following information on your Master Units:

1. Name of Master Unit and address
2. Land area, description of location, terrain
3. When was it started
4. History and activities since its start
5. Existing buildings and their utilization
6. Developed land
7. Projects and services to the community
8. Map of the MU
9. Master Plan of the MU
10. Action pictures of 300 dpi or printed photographs

Thank you for your kind cooperation in making this collective effort a success.

<service-communities@gurukul.edu>



Neohumanist Education Conference

K-12 Curriculum

April 11-14, 2009

An International Conference

Hosted by Ananda Marga River School, Melany,
Australia

We are very happy to announce an NHE Conference hosted by the Ananda Marga River School in Australia to be held April 11-14, 2009. The focus of the conference will be K-12 Curriculum. We are inviting all schools principals, teachers and educators and all other interested individuals to bring and share their best practices, innovations, ideas and successful achievements to help us to compile our NHE K-12 Curriculum that can then be transmitted to other new and developing schools. This is also a golden opportunity for those who intend to expand their Kindergartens to Primary Schools to join, and learn about the NHE curriculum and how to run a successful school utilizing NHE methodology. We are hoping that people involved in NHE from near and far will attend, to share, collaborate, and bring NHE to the next level.

This event is inspired by the NHE seminars that have been taking place at the Baan Unrak School in Thailand and their exchange with the River School. There will be teacher training activities taking place at the River School, starting at the end of March, with some teachers from Thailand. The NHE Conference is a natural extension of this concentrated educational energy. There will also be administration training April 6-8 by Prabha who is preparing a manual for school administrators.

We are looking forward to coordinating with all the inspiring educational activities of Suva Sector, and will have a unique opportunity to observe and learn from two elementary schools, the Vistara School and the River School, as well as the Melbourne Preschool.

Participants who would like to give a presentation on a specific aspect of their curriculum, or introduce their school curriculum are welcome to submit their abstract by December 1st and their paper by March 1st. If you are interested in helping to organize, presenting at, or simply attending this event, please contact us.

Conference Programme

Morning - Presentations

Afternoon - Workshops

Evening - School presentations

Website: www.gurukul.edu/nheconf2009/index.html

For more information please contact us at:

nhe@gurukul.edu

Photos below from Sunrise Preschool, Melbourne, Australia and Baan Unrak School, Sangklaburi, Thailand

Pre- Conference Programme

March 23 to 27 - Possible Observations at Ananda Marga River School and Ananda Marga Vistara School

March 28, 29 - Seminar with visiting teachers

March 30 to April 3 - Training on Education for Sustainable Development.

April 4, 5 - Sightseeing

April 6 to 8 - Administration Training with Prabha

April 11-14 NHE Conference



BUILDING NEOHUMANIST FUTURES

Conference held July 11-25th

CNS Sweden, Ydrefors

From July 11- 25th, 2008, CNS Sweden was host to three programs falling under the theme of “Building Neohumanist Futures.” Education for Sustainable Development and Neohumanist Futures (July 11-14), Building a Neohumanist University (July 16-18), and Yoga Educators Conference (July 20-25).

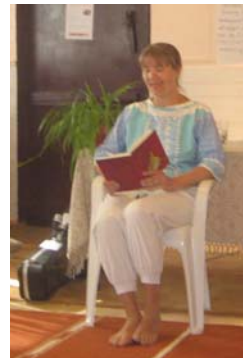
Over the course of these two weeks, in the overwhelming fresh nature of the pine forests of Ydrefors, participants shared their skills and knowledge, and clarified visions for a Neohumanist based future society: What do we have already? What future do we want to create and by what means will we get there? These events featured presentations, audience participation, open space networking, meditation and yoga, blending intellectual, practical and contemplative space to foster innovative and creative educational approaches to the pressing issues of our global community.



Education for Sustainable Development and Neohumanist Futures (July 11-14)



The theme for this segment of the conference was: How can educational systems and institutions respond to the challenges posed by the current rapidly developing global environmental, economic and social crises and the related psychological fallout? The conference, hosted jointly by the College for Neohumanist Studies (CNS, Ydrefors), Swedish Institute (SI) and Global Action Plan (GAP, Stockholm), attracted 40 participants from 26 countries. The joy of meeting each other from different corners of the world and exchanging thoughts on possible futures was very exciting and productive.



The first program was facilitated by Dr. Sid Jordan and Marcus Bussey and assisted by Mirium Sannum, Marilyn Mehamn Mehlmann and Ole Brekke, and utilized Open Space technology which created a lively participation of all present. Everyone was alert and challenged to contribute their best ideas and experiences. Agneta Ottander from Stockholm also gave an inspiring welcome address to the international participants.



In the first part of the conference, papers were presented.

The presenters and presentations were as follows:

Dada Shambhushivananda, On Building Neohumanist Futures
Marilyn Mehlmann, The Blind Men and the ESD Elephant
Marcus Bussey, Neohumanism and Education for Sustainable Development
Olena Pometun, ESD and Ukrainian Experience
Dada Vedaprajanananda, Neohumanism, Comparative Economics, and Education for a Global Society
Alberta T. Pedroja, Engineering the Shift in Consciousness
Miriam Sannum, Impressions and Reflections: Living Sustainably
Sid Jordan, A New Wave of Consciousness



Marilyn Mehlmann and Marcus Bussey presented together comparing ESD and NHE and with audience participation a common understanding of what a 'sustainable, neohumanist society' emerged.

Examples of the outcome were:

- The future is now – keep loving it
- One universal family working collectively and fruitfully for the holistic progress and development of all creatures.
- Awakened conscience and benevolent and loving service and empowering relationships for universal joyfulness and resilience
- One universal family that sustains everything

The next one and half days featured an open space format, led by Sid Jordan and assisted by Miriam Sannum, for response teams to meet and offer educational solutions to the crises. The response teams that were formed from the interest of those present were as follows:

- “How can Gap and NHE work together?”
- “How to use pattern language in your own context”
- “How to teach inclusiveness”
- “Theatre in education”
- “Integrated and participative education”
- “Education for social justice”
- “How do we break up old crystalline cultural structures”
- “Microvita and sustainable development”



The closing session summarized the educational responses to the original three areas of crises and all participants voted to prioritize the action plans of each of these teams. The one with

the strongest support from participants is a proposal for a joint development program between two organizations, GAP and NHE. The plan is for them to collaborate to create sustainable development curricula for schools and thus try to reach a greater number of people. The concept is to combine the NHE teaching skills and world-wide network of cooperating schools with GAP's methodology and competence in ESD, to develop a two-year curriculum of Learning for Sustainable Development, initially for school grades 3 and 4.

A close runner-up for prioritized development work was Theatre in Education, subject of two group sessions led by Ole Brekke, director of the Commedia drama school in Copenhagen.



Open Space Technology



Open Space Technology was created in the mid-1980s by organizational consultant Harrison Owen. Open Space conferences have no keynote speakers, no pre-announced schedules of workshops, no panel discussions, no organizational booths. Instead, sitting in a large circle, participants learn in the first hour how they are going to create their own conference. Anyone who wants to initiate a discussion or activity, writes it down on a large sheet of paper in big letters and then stands up and announces it to the group. After selecting one of the many pre-established times and places, they post their proposed workshop on a wall. When everyone who wants to has announced and posted their initial offerings, it is time for what Owen calls "the village marketplace": Participants mill around the wall, putting together their personal schedules for the remainder of the conference. The most basic principle is that everyone who comes to an Open Space conference must be passionate about the topic and willing to take some responsibility for creating things out of that passion.

Four Key Principles

- 1) Whoever comes is the right people.
- 2) Whatever happens is the only thing that could have.
- 3) Whenever it starts is the right time.
- 4) When it is over it is over.

The Law of Two Feet

"If you find yourself in a situation where you aren't learning or contributing, go somewhere else." This law causes some participants to flit from activity to activity. Owen rejoices in such people, calling them bumblebees because they cross-pollinate all the workshops. He also celebrates participants who use The Law of Two Feet to go off and sit by themselves. He dubs them butterflies, because they create quiet centers of non-action for stillness, beauty, novelty or random conversations to be born.

Be Prepared to be Surprised

Open Space conferences are particularly effective when a large, complex operation needs to be thoroughly reconceptualized and reorganized -- when the task is just too big and complicated to be sorted out "from the top." On the assumption that such a system contains within it the seeds of everything that needs to happen with it, Open Space provides it with an opportunity to self-organize into its new configuration. For this to work, however, the system's leaders must let go of control so that true self-organization can take place.

References and Resources:

- <http://www.co-intelligence.org/P-Openspace.html>
- Harrison Owen, Open Space Technology: A User's Guide (Berrett-Koehler, 1997)
- Harrison Owen, Expanding Our Now: The Story of Open Space Technology (Berrett-Koehler, 1997)
- Harrison Owen, The Millenium Organization (available for \$20 ppd. from H.H. Owen, below)
- <http://www.openspaceworld.org>
- http://www.openingspace.net/openSpaceTechnology_method.shtml

In the end, the most enriching aspect of the conference was the enormous wealth of educational experience brought by participants. The Open Space format allowed everyone to present their own work and their own questions to a highly motivated and qualified audience.

The evenings featured project presentations by Thailand and Haiti representatives, Didi Ananda Anuraga and Vishvashanti as well as a musical, cultural exchange of extraordinary quality and dimensions.



Building a Neohumanist University (July 16-18)



This was a time for all interested to make a move towards realizing the dream of a Neohumanist University (NHU) and develop a vision and plan. It was also a time for activating different faculties of AMGK. Already, some work has been done by the faculty of Neohumanist Education and the faculty of Yoga and Intuition Science. This was a time to consolidate these and other new faculties.

The conference began with a presentation by Ac. Dhanjoo Ghiista who shared a detailed blueprint for a campus and program of NHU. This was followed by a day and half of open space for interest groups to meet to develop NHU and faculties facilitated by Dr. Sid Jordan. The following groups emerged in the open space marketplace:



NH University Development Group
Further development of Neohumanist Education
Women's Studies faculty formation meeting
Further development of Yoga Studies
Service Communities
IT Coop
Microvita



Priority voting in the closing session presented a three way tie with Women's Studies, IT Coop and Microvita all receiving priority interest.



Vision of NH University

The Neohumanist University will address the needs of all the sectors of human living and society, through the academic programs of its Colleges. The University's primary vision is to contribute to the development of an enlightened neohumanist society.

In the beginning there will be six faculties:

- YIS (Yoga & Intuition Sciences)
- NHE
- PROUT & Neohumanism
- Faculty of Arts
- SD (Sustainable Development)
- Health Sciences
- Project Management

The first four are already running and the fifth has been initiated.

Possible Campus Locations:

- Sweden (Ydrefors)
- USA (Ashville)

Ac Dhanjoo has written many articles and monographs on the development and planning of NHU which are posted on NHE Resources. You may apply for access to NHE Resources at www.gurukul.edu/resources.html

Outcomes of the NHU Conference



One over-arching vision that emerged from the NHU Conference was the need to build Neohumanist inspired institutions. In this way, neohumanist ideas can be disseminated throughout the various disciplines of human life. These institutions will serve to develop our knowledge, content, curriculum, etc, and to spread Neohumanist inspired thinking into the different spheres of human existence. They will function as stepping stones towards the long-term vision of a complete Gurukul University campus. AMGK has a relationship of cooperation and support with Master Units in all parts of the world. These institutions can be developed in collaboration with research groups and educational training programs in mutual cooperation with the development of Master Units or community service projects through the continuation of relevant conferences and educative programs; and through cooperation with other service or education oriented organizations.



Planned future tasks and collaborations include:

- Continuation of the work of NHE and YIS
- Co-ordination between NHE and GAP.
- The formation of a College of Women's Studies emerged in the collective gathering. A working group has been formed and their plan is to develop a on-line diploma course as a start.
- PROUT Conference (Copenhagen, Denmark & Prout College, Australia & PRI, Venezuela)
- Yoga Educators Conference 2009
- NHE Conference in Australia April 12-15, 2009
- Microvita Study Group in collaboration with MRI-Berlin
- Ongoing coordination and follow-up of working groups that sprouted during the conferences.



Development of CNS Sweden Site

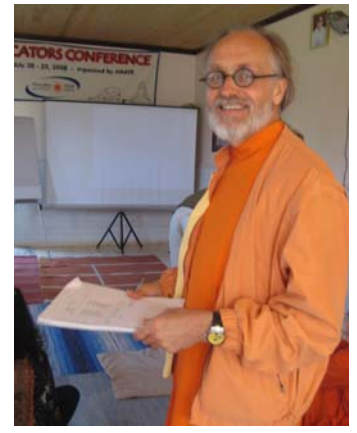


The day before the Conferences began, the new Ananda Marga Gurukula building, on the Ananda Vihar Master Unit in Ydrefors, Sweden, was inaugurated. All three conferences took place in this new building which houses a conference hall, office, library and yoga hall.

There is also much scope to develop the site of CNS Sweden further so as to include:

- IT-Training cooperative (incorporated as a part of the Sweden TC).
- Drama School in cooperation with Commedia School in Copenhagen.
- Construction of a larger hall, in the form of a dome, to facilitate larger meetings and conferences.
- Development of the Ananda Vihar Master Unit, to serve as an example of sustainable development practices (sustainable energy sources; farming, etc), and a site for practical training.





Yoga Educators Conference (July 20-25)

This six day conference coordinated by Ac. Vishvarupananda Avt. and Ac. Shankarsananda Avt. was well attended by over 70 individuals interested in expanding their knowledge of teaching yoga and the intuitional sciences. This was a continuation of the successful program held the previous year that included



various topics on Yoga and related sciences and practical Asana classes. Further work will be undertaken on educational training programs called YIS (Yoga and Intuitional Science).



About 75 experienced yogiis attended the six-day conference. Some key note speakers and workshop leaders included: Dr. Shantatman, medical doctor, Dr. Ward Ashman, clinical psychologist and musician, Kamaleshvar, naturopathic doctor, Trond Overland, psycho-synthesis consultant, Ac. Vishvamitra (Sid Jordan), psychologist, ; Ramesh Bjornes, scholar and author of tantra and tantric history, Manotosh, specialist in Patanjali's yoga sutras, Dada Vishvarupananda, Didi Ananda Ragamaya and Dada Shankarsananda, globally reputed yoga instructors, and others. Kusum (Italia) again coordinated the yoga classes this year.

Some of the areas of interest to yoga educators and which were the subject of deliberations and experience were:

1. Group Dynamics and Ethics for Yoga Teachers
2. Yoga: Past, Present & Future – Putting Yoga History, Current landscape and its evolution in perspective.
3. Science behind Yoga- Warm ups & Asanas: How they work, how they benefit; what dangers are there in each asana-practice. Safety of asanas-practice.
4. Mano-Vijnana (Science of Mind) and Psycho-Spiritual Therapy: what works and why?
5. Science behind Meditation Practices: What works , how and why ? Science of Bio-Psychology in light of latest brain-research.



6. Yogic Life Style & Its rationale: sentient diet, fasting, science of nutrition, self-massage, yogic dances, science behind sixteen points & what they do and why?
7. Yoga Therapy and Treatment of Common and Special Diseases. Is Yoga a panacea? When and How?
8. Ananda Sutram & Patanjali Yoga Sutras: a comparative study
9. Tantric Approach to Creative Communications: An experiential workshop
10. Microvita- a scientific revolution and impact on yogic science.
11. Pedagogical/ Policy Issues related to Yoga-Teachers-Training of Rajadhiraja Yoga. Standards of Yoga Teaching & Role of Excellence in our teaching.
12. Structure of AMAYE and its modality of functioning in the future. Its relationship with AMGK

Experiential Workshops

- Concentrated Meditation Lab: On Shuddhis, Dharana, Pranayama and Dhayana
- Asanas Lab : Review of Specific Asanas , Massage, Warm Ups
- Mudras & Bandhas Lab : Share what you know.
- Tantric Approach to Creative Communication esp. during conflict situations
- Psychological Conditions & Treatments Lab : Share what you know or ask the experts
- Cutting edge Research Lab: What do we know more than we knew before, say from a decade earlier. What still needs to be researched?
- Yogic Treatments & Natural Remedies Lab: Further Insights?
- Pranayama & Microvita Research Lab



For more information about future Yoga conferences, please write to: conference@amaye.org



Many thanks go to Dada Harikrpananda and the trainees of the Sweden Training Center for their many months of labor behind the scenes, building and renovating and preparing the grounds. And during the events for their loving accommodation and care and cooking for all the many guests that attended these three events.

CNS Asheville

Prama Institute, North Carolina, USA

The CNS of Asheville, the Prama Institute, has seen its most active year with Ananda Marga retreats and seminars along with rentals every week that include yoga/meditation groups and like-minded alternative service organizations.

Notable events this last four months include Ananda Marga Yoga Teacher Training that included 15 margiis from the US, Europe, Latin America, Portugal and the Azores . There was a successful Yoga Fest that drew people from all over the US including 120 campers and a total attendance of over 250 people. The program consisted of 6 Ananda Marga meditation/yoga workshops and many other workshops by yoga groups from Western North Carolina as well as vendors booths and continuous spiritual music and kiirtan in the amphitheater beside the Prama Institute.

More recently Hiranmaya and Vishvamitra conducted a biopsychology workshop in Greensboro at the Unity Church entitled "The Journey Within". Vishvamitra and Dada Nabhaniilananda conducted two meditation workshops at the Prama Institute for new people. There were a dozen people initiated from these events.

The Prama Institute is helping plan a conference with Warren Wilson and the Wilderness Society for next March entitled Headwaters Environmental Conference: Southern Appalachia at a Crossroads. Featured speakers include Bill Mckibben and Winnoa LaDuke. The goal of the conference is to create environmental activism among the citizens of Southern Appalachia.

Future plans include working with Dada Ajaya, our new Atlanta Regional Secretary, to develop a widespread pracar program on campuses in the region that would culminate in an Alternative Spring Break at the dome co-sponsored by the Prama Institute and the Ananda Marga Atlanta Region. We have already made contacts to start yoga and meditation clubs on campuses at UNCA of Asheville, UNCA at Chapel Hill and Duke University. Dada is contacting other campuses throughout the region. We are hopeful that this university campus activity will help grow our Prama Institute Internship.

The Prama Institute is beginning to realize its goal of becoming a sustainable non-profit business while offering more of its own seminars that contribute to pracar activities in Ananda Marga. The Prama Institute is becoming well recognized in the regional yoga community as inclusive and supportive of working together with others who have similar self development and service goals.



CNS Croatia

My First Book ("Moja Prva Knjiga")

The 5th contest is in full swing with promotions in book stores, workshops in schools by volunteers. Posters have been sent to all schools.

All the 10, 000 books on "Watch out Mines" made by children have been distributed to children in previous war zones. The books were not enough and they will be reprinted.



Buku Pertamaku

Inspired by My First Book ("Moja Prva Knjiga") project of CNS in Croatia, Maya, Ananda and Sudiipa under Yayasan Saiva Dharma have taken up the contest in Bali. They have prepared their logo and poster and are starting workshops with children to write their own stories and illustrate them.



CNS Sweden

Community Organizing Workshop Special Training Workshop for NGO Workers Ydrefors, Sweden, June 26-28th

This 18 hour workshop introduced students to basic knowledge of social work, NGO management and economic liberation. It will be led by Dada Shiilabhadrananda and Mahadeva from Croatia. The first day included a theoretical introduction of community organizing and social work practices in comparison with some basic PROUT elements. The second day included training in NGO management. The third day included training in economic liberation and methods of cooperating with social programs for local community development.



NHE Futures Conference

From July 11- 25th, 2008, CNS Sweden was host to three programs falling under the theme of "Building Neohumanist Futures." Education for Sustainable Development and Neohumanist Futures (July 11-14), Building a Neohumanist University (July 16-18), and Yoga Educators Conference (July 20-25). For details, please see full article in this issue.

In Other AMGK News

Bio-Psychology Research



Workshops were presented at the Boston Region and Atlanta Region fall retreats on Kun'd'alinii Experiences and Their Significance. Dr. Richard Maxwell presented some of the initial results from the 2007 meditation survey. He compared responses by members of Ananda Marga with responses to surveys that had been administered by other researchers to a Christian Pentacostal congregation that had experiences with the "Holy Spirit." Strong similarities were noted between these quite diverse populations. This was seen as a confirmation of the central role of the kun'd'alinii in spiritual experiences. Statistical analysis of the 2007 surveys is nearing completion (with the gracious assistance of Jiivadan from Asheville), following which the information will be prepared for publication. In addition, a new survey

was administered at both retreats and will be administered elsewhere. The new survey has been designed to be appropriate not just for an Ananda Marga population, but for any individual doing a regular meditation or prayer practice. It is hoped that a version of this new survey will be available online to access a larger population.

For more information, contact Raghuvira at: maxwells@twcny.rr.com

PROUT College offers course in NHE

A new on line NHE Course entitled Education for Liberation is being offered by PROUT College by Marcus Bussey. Students are enjoying a lively exchange of ideas utilizing a web based interactive interface. For more details visit: <http://www.proutcollege.org/courseoutline.htm#>

From one of the students:

"I see the relationship of Neohumanism and Prout as being inter-dependent. They are both independent of each other, but with the joining of Prout and Neohumanism they become a greater force for change. Neohumanism offers the essence within Prout and Prout helps with the physical manifestation of Neohumanism. Neohumanism will give impetus and energy to PROUT to remove all disparities and artificial barriers. PROUT will get spirit and stamina from Neohumanism from Neohumanistic inspiration, Neohumanistic ideology and Neohumanistic thoughtfulness The translation of Neo-humanist ideas into practical life is the duty of PROUT."

A New Wave of Consciousness

By Dr. Sid Jordan

This an abridged version of a paper presented at the NHE Futures Conference

The science of climate change has produced many dire predictions of irreversible climatic events spiraling out of control in a manner that does not support life as we know it on the planet. These crises depict environmental, social and economic conditions which are the results of our chosen carbon hungry, consumerist life style. If this is true then the problems themselves suggest that the solution, in part, lies within the correction of the human habits that have contributed to the crises we face. To ameliorate the crises, means we have to change our habits which are driven by values, attitudes, and perceptions; essentially how we think, feel and behave regarding our inner and outer resources. Thus psychological complexes lie at the core of the global crises we face today, begging for a positive shift in consciousness as a remedy.



P. R. Sarkar (1982), the Indian philosopher and spiritual leader, optimistically states in his seminal book, *Neohumanism: Liberation of the Intellect* that a new wave of thought is moving in the human mind that translates as a growing appreciation of the interconnectedness of the animate and inanimate world. Sarkar refers to this new wave of consciousness as Neohumanism which elevates the love of humanity in the philosophy of humanism to the love of all created beings, animate and inanimate. The philosophy of Neohumanism which integrates spiritual, psycho-social and environmental perspectives has inspired a global educational system that teaches children and people of all ages the tenets of the philosophy and practices associated with a Neohumanist Education (NHE). NHE fosters the desire in individuals to develop their inner most selves and to serve others, creating a greater opportunity for the needed shift in consciousness to surmount the current global crises we face.

As P. R. Sarkar (1982) implies in his writing, the current global environmental and socio-economic crises can be defined as having its roots in the human-sentiments that discount the existential value of plants, animals and environmental elements, geo-sentiments that involve attachment to place and socio-sentiments reflected in our attachment to groups. Thus the problems of greed and consumerism manifest in our individual lives are compounded by our rapacious failing collective global economies which are driven by nationalism and global competition for limited resources. This is not to say that our crises are only psychological in nature for it is obvious that these global challenges express themselves simultaneously as environmental, socio-economic and psycho-spiritual disorders. However, at its foundation the world is suffering from a collective psycho-spiritual disorder in which many individuals deny the unity of all animate and inanimate beings.

Obviously the right ideas for reform have not been enough so far to halt our reckless misuse and abuse of planetary resources. What is needed is a Neohumanist education inspired by a special class of artists and teachers that connects us with the larger sense of community that results in compassionate actions on a local and global level.

This article is focused principally on the educational solutions to the psycho-social problems that fuel the multifaceted crises we face. My thesis is that we must begin with education that identifies and corrects internal imbalances on the psycho-spiritual level in order to bring about the needed changes on the external socio-economic and environmental levels. To achieve real progress an integral approach on the physical, social, psychic and spiritual levels is required. Before looking at the educational solutions, let us examine more closely the nature of our global psycho-socio-spiritual crises.

Global Psycho-Socio-Spiritual Crises

The Buddhist writer Ian Prattis (2002) in his essay *A Failed Genetic Experiment* states that, “*We must be willing to create a radical Internal Climate Change. To address the external symptoms without changing the internal mindset achieves nothing.*” Peter Russell (1996) writes in his book *Crisis of Consciousness*, “*At its root, the crisis of our times is not so much an environmental crisis, an economic crisis, a population crisis or a political crisis; it is in essence a consciousness crisis -- a mismatch between our psychological development and our technological development.*” He goes on to pose the pertinent questions, “*Can we realize that the ego-mode is not the only mode, and certainly no longer the most appropriate. And can we then release ourselves from its grip, and allow our true intelligence to shine into the world? The*

root of our environmental crisis is an inner spiritual aridity. We need not only to conduct research in the physical and biological sciences, but also need to explore the psychological and more sacred sciences." P. R. Sarkar (1998) makes the case that before we can change individual sentiments and social patterns of excessive attachment to material goods, place and group identification, a rational and protospiritual mentality must be developed. Sarkar optimistically tells us, *"that we have crossed the threshold into a new era and that the future of humanity is bright."* These three authors are all suggesting that a psycho-spiritual shift is key to resolving the current global crises.

Hyper-Individualism

The "hyper-individualism" in Western societies described by Bill McKibben in his book *Deep Economy* (McKibben, 2007) helps us to get a better understanding of the collective psychological denial of our social responsibility. Evidence for this thesis cited by McKibben begins with a quote from British prime minister, Margaret Thatcher in 1987 who said, *"There is no such thing as society. There are just individuals and their families."* In America he points to liberal politicians dismantling welfare programs and conservative politicians cutting taxes as they treat the "public realm" of parks, schools, social security, and universal health care as the government's encroachment on our independent individual life styles. Americans are offered "health savings accounts" so that they can "take care of themselves." He goes on to say that our commitment to this hyper-individualism encourages us to "tolerate and celebrate" inequalities such as the gap between the rich and everyone else. We have exchanged an identity of community and extended family for a mobile society creating suburban sprawl with all of its furnishings, accessories, and loan indebtedness. P. R. Sarkar warns that if we have more than we need it becomes a mental illness.

The patterns that this mobility creates for the isolated nuclear family has alarming effects on the psychological development of current generations of children. The domino effects of loss of the extended family support; both parents working to make ends meet and/or single parents working long hours away from home and young people's exposure to the privatized entertainment industry with its crude programming through multiple technologies (television, computer games, movies, and varied hand held technologies) is producing what poet and writer Robert Bly refers to as the "sibling society". In his book *The Sibling Society*, Bly (1996) states that this generation of youth has lost their respect for authority and ancestral traditions and thus turn to peers for models and guidance which produces a prolonged adolescence for many that join gangs, commit juvenile crimes, abuse substances, and reflect high rates of suicide, accidental deaths, teenage pregnancies, and school drop outs.

While these are some of the psycho-social fall outs of rampant consumerism and individualism of western societies, eastern societies are unfortunately pursuing similar directions economically and culturally. Lester Brown (2006), one of the world's leading eco-statisticians, states *"The western economic model- fossil-fuel based, auto-centered throwaway economy is not going to work for China. And if does not work for China, it will not work for India, which has an economy growing at 7 percent a year and a population projected to surpass China's in 2030. Nor will it work for the other three billion people in the developing world who are also dreaming the American dream."* We are witnessing another industrial revolution in the Orient as farming families migrate to the cities. In China the biggest migration in earth's history is occurring where 30 million people a year migrate to the city from a crowded country side where the average farm was a sixth of an acre. Under a capitalist economy China's grasslands and forests are disappearing. The degradation of the environment and the decline of quality of life in China is growing at a proportional rate to their productivity and exports. With the imposed pseudo-culture of the west combined with the acquisitory drive for "more" the wisdom cultures of the orient are weakened and its people are more vulnerable to a decline in morality and psychic disturbances similar to western cultures.

In the nineteen thirties Aldous Huxley and Buckminster Fuller (1981) suggested that the next step in human evolution would be a psychic and social evolution moving away from the Darwinian competitive notion of survival of the fittest to a stance of cooperation- learning to live together. These psychologically competitive and acquisitory tendencies of human beings must be transformed into cooperative and compassionate tendencies if we are to survive the global crises of environmental degradation and socio-economic inequities. We as a planetary society stand at a crossroad. One direction if taken heralds the destruction of a planet that supports life as we know it; the alternative direction offers a resplendent crimson dawn of the cooperative human spirit. The question becomes who will be the vanguard to lead humanity out of its darkest hour of the soul?

Inspiration for Change

P. R. Sarkar (1966) has strongly emphasized that it is the artist that will lead the world out of its darkest crises. He offers that *“The people of Asia and America are touching each other’s minds and have learned to accept each other sympathetically as their own. Gradually everyone has begun to realize the vibration of the One Integral Mind. It is my firm conviction that the future of humanity is not dark. Those who will carry the message of that effulgent light will be forever revered by all humanity. I see the potentiality of those memorable and venerable people in the litterateurs and artists, and that is why I hold them in great regard.”* (Sarkar 1998, p. 96). “The ideal of an artist is to be established in a transcendent realm, beyond the limits of the senses. So the artists, or more precisely, the worshippers of fine arts, have to be spiritual aspirants. Only those who look upon everything of the world as Spirit can realize in everything a subtle, blissful, Transcendental Entity. The greater the artists’ understanding of their kinship with the Supreme, the greater their art.” (Sarkar 1998, p. 79).

Sarkar defines “literature” as “that which moves together with the society, which leads society towards true fulfillment and welfare by providing the inspiration for service. The statement “Art for art’s sake” is not acceptable; rather it is better to say, “Art for service and blessedness.” Thus the goal of literature and “art for service and blessedness” is to inspire the recipients of the art form to move together in a benevolent fashion towards the spiritual and universal (Sarkar, 1998 p 36-37).

Sarkar (1998) points to the difficult task of the epochal artist who must boldly and unflinchingly represent the conditions of their time. He says, *“It is only through waging a ceaseless struggle against all opposing forces that they will lead humanity forward. For their offense of outspokenness, the vested interests of the different sections of society may threaten them menacingly, but they must remain undaunted by this. As the symbol of the hopes and desires of millions of people, they will have to hold aloft the possibilities of the next era, after transcending the limits of this one”* (1998, p 16).

Along with artists Sarkar (1998) also assigns teachers a major leadership role for the entire society. He states, *“Teachers must possess such qualities as personal integrity, strength of character, righteousness, a feeling for social service, unselfishness, an inspiring personality and leadership ability.”* (Sarkar 1998, p 17) Teachers he says have the responsibility to build ideal men and women and therefore they should be given the right to formulate educational policy without political and governmental interference. (Sarkar 1998, p 18) Thus it is those teachers and artists who have insight into the collective psychology and combine spiritual consciousness and social activism that can help society overcome the crises that confront us today. A philosophical foundation to protect and convey the inspiration of these benevolent artists, teachers and sacred activists is needed to help humanity transcend our global crises.

Neohumanism

Neohumanism is the philosophical base offered by P. R. Sarkar (1982) that pursues social equality and protects our most treasured inner asset of devotion. It is the combination of this devotional sentiment involving the love of all of creation and the pursuit of social equality that offers the needed solutions for many psycho-social ills that retard social and spiritual progress. Neohumanism is particularly well suited to the resolution of the psychological complexes that create social injustices and environmental degradation.

The psychological complexes identified in Neohumanism include the human sentiment that denies the existential value of animals, plants and the inanimate world; geo-sentiments that are based on attachment to place and socio-sentiments that involve attachments to particular groups. Geo-sentiments include geo-patriotism, geo-economics and geo-religion which confine people to a limited part of the world. Socio-sentiments include socio-patriotism, socio-religion, socio-economics, socio-art, socio-architecture and socio-literature that promote one’s own group or society at the expense of other groups or societies. There is a logical link between how these psycho-social complexes create havoc in our world that can lead to the environmental and socio-economic crises we face today. These geo-sentiments and socio-sentiments are at the base of wars, ethnic violence and hegemonic economic policies that produce the divide between the “haves” and the “have-nots”. The human-sentiment that sees only the utilitarian purpose of animals, plants and environmental resources is largely responsible for our environmental crisis. All of these sentiments create a deadly chain of reciprocal events in which the destructive effects of attempts at dominating one another and the environment feed on one another.

To prevent or ameliorate these social and environmental scenarios the philosophy of Neohumanism offers rational mentality and study to counteract geo-sentiments and protospiritual mentality to counteract socio-sentiments. The

Sustainable Living Studies and Projects

implementation of rational mentality to counter geo-sentiments requires deep study of mundane and spiritual subjects. To eliminate socio-sentiments one needs to develop a protospiritual mentality based on the principle of social equality grounded in a collective activism. Sarkar (1982) says that this principle of social equality teaches that the basis of dharma or righteousness is the “collective march of all in unison”. We must remember that it is the writers, artist and teachers who lead this rational and collective march of society toward the social equality needed to rescue the equally threatened animate and inanimate world.

To effectively implement this march of society to correct the psycho-social sentiments that fuel the wars against people and the environment we will have to implement a NHE system to reach people of all ages. Sarkar states that to check the fighting currently going on among human beings requires “*training the turbulent mind.... with a proper education- not ordinary education, but Neohumanist education.*” (Sarkar 1998 p 235) Sarkar (1998) warns that in order to achieve the establishment of this Neohumanist education; teachers, mentors and artists must be ever vigilant to helping society overcome dogmas in our individual and collective lives. Dogma is defined by as always supporting the principle of selfish pleasure as opposed to the principle of social equality which achieves unity and spiritual peace. NHE must go beyond imparting knowledge to inspiring a sacred activism towards social equality externally and a proto-spiritual mentality internally, leading to Neohumanism as a devotional mission.

Tippling Point

To counteract the deleterious effects of these divisive psychological sentiments we must launch a NHE movement that can reach a critical mass or tipping point of individuals who are touched in their minds and hearts by the knowledge of the indivisibility of creation. Ian Prattis (2002) suggest that this critical mass might be 2 million people who are meditating and have come to realize the unity of creation. On a practical level Sarkar suggest that “knowledge must be disseminated throughout all sections of society. The goal is to “*liberate the intellect of each and every person.*”

There is good reason to believe that today we are near the tipping point of a critical mass of people with a proper education and liberated intellect but as Paul Hawken (2007) and Paul Ray (2000) remind us these people don’t know each other. Paul Hawken in his new book, *Blessed Unrest*, (2007) on the environmental movement states that this is the largest movement ever created in the world but the groups in this movement don’t have a collective identity. Paul Ray and Sherry Anderson (2000) also indicate that progressive spiritually and environmentally oriented individuals identified as the “culturally creatives” in the United States don’t know the “cultural creatives” living next door. Sarkar’s (1966) activist slogan of “Moralists of the World Unite” obviously needs to be invoked to underline the urgency of need for collective movements to combat the global crises we face. What is needed is a galvanizing force for all the moralists of the world representing the culturally creative, environmental groups, educators and NGO groups working for social justice and environmental protection. Perhaps this galvanizing force is the sacred activism Andrew Harvey defines as, “*the fusion of the mystic’s passion for God with the activist’s passion for justice*”. Gandhi, Martin Luther King and P. R. Sarkar are modern examples of sacred activists who devoted themselves to the general welfare of society. Andrew Harvey (2008) states that “*Sacred activism isn’t anything new, but we need to bring an urgency and intensity to the message at this moment, because there is a worldwide addiction to money and power and a worldwide depression*”. Sacred activism and Neohumanism both of which combine elements of the internal fire of devotion and the external compassion for social equality could provide the alchemy to produce the needed transformation of consciousness.

Neohumanist Educational Response to Psycho-Social Crisis

A methodical and rapidly deployed plan for disseminating Neohumanist Education (NHE) is required to insure the needed shift in consciousness that supports the protection and proper utilization of our physical, mental and spiritual resources on our planet. As Peter Russell (1996) points out, band-aid shifts in economic and environmental regulatory policies without a shift in consciousness will not create the needed shift in cultural life styles to make a difference.

Fortunately NHE has contributed to a new wave of consciousness around the globe by creating culturally and environmentally friendly schools in 80 countries. The spirit of love of learning and cooperation among students, teachers and parents of diverse backgrounds in the neohumanist schools around the world seems to insure generations of young people who will become planetary citizens. They become pen pals with children of different cultures and raise funds to help preserve wild life and the rainforest. In the Neohumanist schools of Croatia the children wrote and illustrated their own books with Neohumanist themes in the last four years which became a national book contest in which all their efforts were recognized by the larger community. At the Children’s Garden School, a neohumanist school in the U. S., the

Sustainable Living Studies and Projects

children taught their peers and families the principles of organic gardening and proper recycling of goods used in their homes and communities. Children of NHE are becoming the leaders of a greener, more creative and more cooperative society of tomorrow. We come to recognize that schools are a nucleus of social, cultural and environmental renewal and need to be actively involved with the local and global community as its campus.

The proper education of children helps insure a bright future and must be pursued with great vigor as our long term goal but the urgency of our global socio-economic and climate change vectors push for a shift in consciousness among the present adult population of the world over the next two decades. This effort will require a large cadre of educators and activist working in schools of higher education and communities to deliver the message of social equality and proto-spiritual mentality.

The expansion of NH higher education for college age and adult populations is an immediate need. The early childhood education efforts among the NHE schools has produced several generations of young adults that gives this focus on higher education a jump start. While two neohumanist colleges, a liberal arts and a technical college exist in India, most of the current generation of NHE children don't have a NHE college to attend. This necessitates the creation of a NHE University with global campuses and distance learning technology. To instill effective NHE the value of direct contact with teachers must be preserved. Distance learning can enhance but not take the place of the creative exchange between teachers, students and the learning environment.

Neohumanist education supports an integral education at the physical, psychic and spiritual level that is both knowledge and experience based. As Bussey (2008) implies it is the reciprocity and interdependency of consciousness and the real world of things that drives the educational process as teachers, students and culture interact. Neohumanist education deals directly with this paradox of the duality/unity of the subjective inner ecology and objective outer ecology. Embracing this continuum of internal and external consciousness supports the needed shift in consciousness from a "materialist" modern world view to a "pragmatic universalist" postmodern perspective.

The development of a NHE global campus university can be facilitated through partnering with existing schools of higher education and NGO's to share libraries (electronic and standing) and buildings, as well as sharing faculties, media and pedagogical resources. To create a NHE global university will take some years. In the meantime our able NHE college and university level teachers must go on making their impact upon adults and students in existing schools of higher education, seminar centers and international conferences. They must continue to apply action learning and action research approaches that involve the broader community in seeking a Neohumanist and sustainable future. These educators, futurist and activists must become the ambassadors of NHE education in the global community of higher education and NGO's.

The description of the comprehensive pedagogy of NHE schools and colleges has been detailed elsewhere (2006) and is not the focus of this article. The intent here is to stimulate an ongoing discussion of how to institute a set of strategies involving identifying faculties, administrators and academic boards for developing neohumanist schools, seminar centers, distance learning laboratories, global campuses and modes of public education to create a new wave of consciousness that can counteract psychological complexes that foster our current global crises. At a more subtle level the creation of a critical mass of passionate and responsible educators/sacred activists produces representatives of this new wave of consciousness that spreads under the influence of what P. R. Sarkar called microvita (2005). These microvita, emanated by what he calls the "cosmic factor", are the smallest members of the particle world. Sarkar states that, "*..... in the case of subtler microvita, they may move through ideas. A particular idea may get accelerated speed in a particular planet with the help of a few conceptually developed minds. That is, a great person with a great conceptually developed mind may spread his ideas with the help of these microvita throughout that planet, or even throughout this universe in different celestial bodies.*" When Sarkar says that "*there is a new wave of thought in the human mind*" (1982) he may be inferring that these microvita are helping spread this new wave of thought, referred to as the devotional sentiment, that influences many receptive minds to develop a love of all of creation. The representatives of the emanations of this new wave of devotion are recognized by the individual and collective unity of their thoughts, actions and deeds.

We must call on benevolent writers, artists and educators to use all available means to spread this new wave of devotional consciousness in ever increasing circles to touch and awaken the conscience of the collective mind. For Sarkar (1982) "awakened conscience" is consummated in the discernment of what is best for the general welfare. Neohumanist and like-minded educators represent a vanguard of pioneers that are vibrating to the same anthem of "One Universal Mind". It is the development of this new wave of consciousness that promises a just and sustainable future for all.



Ananda Bharati - Sunrise Farm County Clare, Ireland

In the heart of Ireland, in County Clare, you will find the Sunrise Farm Master Unit, also known as Ananda Bharati. This eco-friendly organic farm and bakery, and soon to be healing and meditation center, has attracted many volunteers and visitors to date. Didi Ananda Prama, the caretaker, with the help of many hands, has developed an oasis of beauty and peace conducive to holistic living. Chanting and meditation take place four times a day and sumptuous meals are served to all from the organic gardens teeming with vibrant vegetables, fruits and flowers.

Volunteers

The 40 acre farm, which was bought in 1991, overlooks the Lough Derg, the second longest lake in Ireland, as well as the Slieve Aughty Mountains. At the time of purchase, 10 acres of Sitka Spruce and Pine trees were planted. In the Fall of 2004, Didi Ananda Prama began renovations on the house. She fixed up one room and bathroom to start with in the Fall and then came back in March 2005 and started planting a little garden with one volunteer. She also started having working camps with VSI (Volunteers Service International from Dublin), a group that holds work camps to promote peace and understanding. They had three work camps the first summer, the second summer they had 3 camps, the third summer two camps, and this year, the fourth year, two camps. Didi also gets a lot of volunteers from Woofers – Worldwide Opportunities on Organic Farms. With the help of these two groups they fixed up the house and gardens and built a compost toilet, a poly tunnel, a full bakery, and a meditation house.



Buildings



The main house (pictured above) has three bedrooms with bunk beds with capacity of 13. There's a dining room, kitchen and bathroom inside the house and two bathrooms and a laundry room outside the house as well as an outdoor dining area. There's also a composting toilet outside the house. They have just



finished a round meditation building room in the back of the house overlooking the river. There's an earth bag dome building on the land that will be turned into a sauna as well as a woodshed and tool shed. Heat in the building is with wood and cooking is with wood and gas. Water is heated with wood. They have a wind turbine which will be installed soon and electric energy will soon be solar and wind powered. There are also plans to put in a biogas plant. They have a septic system and a gray water system that separates their black water and uses a re-bed system to filter the water. In addition they have a well for drinking water. They built a bakery from a converted cow shed – utilizing hemp and lime. It is fully equipped for baking and processing fruits and vegetables. The bakery was built with donations that included the Margaret Mudd legacy as well as door to door soliciting. There's a barn that they hope to convert into a healing and meditation center and there's a mobile home and caravan for families and guests.



Agriculture

There's currently about one acre in cultivated horticulture -- blueberries, raspberries, black currants, red currants, strawberries, gooseberries, tay berries. There are also now newly planted apple, pear, plum and cherry trees. The two polytunnels allow them to grow vegetables all year round. The farm grows a wide variety of vegetables including salad greens, beets, carrots, tomatoes, cucumbers squashes, broccoli, asparagus, cooking herbs, medicinal herbs, etc. Everything is grown organically though not certified as of yet.



They sell their produce at the farmers market in Killaloe every Sunday. They also sell food they cook in their bakery kitchen including veggie burgers, falafels, humus, cheesecake, carrot cake, banana cake, chocolate cake, fruit cake, energy balls, cinnamon rolls, blueberry muffins and gluten free sugar free muffins. Most products are vegan and organic.



Services

In addition to further development of agriculture, long term plans include developing a retreat and healing center. The farm is part of the East Clare community coop and they work with the Center for Environmental Learning and Training (CELT) as well as the Irish Seed Savers Association (ISSE). Presently they have many volunteers and people coming to learn meditation, yogic lifestyle and organic farming.

Solar Panel Installation at the Progressive School of Long Island New York, USA

On October 2, 2008, "Solar Day", the whole school celebrated the installation of 53 solar panels on the roof of the middle school.

The Progressive School of Long Island promotes social and moral responsibility in its students' minds and hearts. This is a cornerstone of Progressive education, as is nurturing students' curiosity, learning by doing, and instilling a respect for every living creature on the planet, as well as the planet itself. At this K-8 private school, middle school students devote an entire period to student volunteering. The elementary school is also heavily focused on doing for others. Many communities have benefited from the school through their volunteer programs.



Sustainable Living Studies and Projects

Director Eric Jacobson feels that the student-run volunteer activities help the local and global community, but they also help engender a limitless sense of empowerment. Students feel that they can overcome any obstacle that they recognize in society, with solid planning and facilitation from instructors. This sense of empowerment carries over into academics; it is not unusual for students to study one or two grade levels ahead at PSOLI.

One of the most consistent areas where students focus their volunteer time is on the environment. Grade school students ensure efficient, school-wide recycling and design numerous programs, including a sixth grade carnival to save the wild-cats. Environmentally aware “stu-vol” projects have included selling eco-friendly reusable supermarket bags, volunteering at animal shelters, as well as protecting other endangered species. The intensity with which students regard the environment was heavily reflected in the student run newspaper, The Progressive Post, and its news broadcasts.

With so much school-wide energy focused on the environment, it is fitting that the school focused on their own use of consumable energy. Mr. Jacobson felt that the installation of solar panels would align with the school’s sense of environmental responsibility. After considerable fund-raising spearheaded a parent and her three children (who organized theme parties to raise funds), the school installed the panels during the latter part of the summer. Critical to making the project possible was the generosity of K-Star Solar, a solar installation company, which provided one hundred percent free labor as well as providing a monitor for the science room, which records scientific data about the amount of electricity generated and the green house gases avoided by installing the solar panels. Gencorelli and Salo also donated one hundred percent of their time for their architectural services provided. The Long Island Power Authority (LIPA) provided a generous rebate for the installation of the panels.

PSOLI SOLAR PANELS

By a PSOLI student

It was impossible to miss this summer. It was impossible not to see those big number 4’s every time you drove past a gas station. Maybe you heard your parents grumbling about the price of gasoline hitting \$4.00 and MORE. Maybe you turned on the news and heard, or opened a newspaper and saw the screaming headlines: GASOLINE COSTS ARE SKYROCKETING; HOME HEATING OIL PRICES ARE GOING THROUGH THE ROOF; THE ERA OF CHEAP, AFFORDABLE ENERGY IS OVER!!!!

Perhaps, your dad and mom have traded in their gas-guzzling automobile and purchased a hybrid. Many car dealerships are promoting more fuel-efficient cars, and auto factories throughout the nation are starting to make the changes necessary to producing smaller, more gas-efficient vehicles. It’s long overdue. Consider that Europeans have been paying well over \$5.00 a gallon for gasoline for years, which has forced them to change their driving habits and the size of the cars they buy.

Well, something else is impossible to miss these days: it’s those great big solar panels on the roof of the middle school building. When the director of PSOLI, Eric Jacobson, decided to do something about the high cost of energy, he must have looked up to the sky and said: “let there be light.” By harnessing the rays of the sun, he must have realized that the Progressive School could save money, reduce its dependence on electricity, help the environment, generate some heat and be cool all at the same time.

Sure, the solar panels were costly, but this is one investment that will pay for itself in time. The solar panels on the roof of our socially responsible school will teach a lesson for anyone willing to open their eyes and minds: the lesson that everyone can do his or her small part to conserve energy, and that it can all add up to something quite electrifying.

Let’s not forget that the solar panels on the roof of the middle school building would not be there today without the help of the PSOLI community. The boys and girls and men and women who put their energies into fundraising, who sacrificed their precious time, who donated their hard-earned money, who believed in solar power and the power of working toward a higher goal deserve a big assist for a job well done. But we can’t just sit back and sun ourselves; there’s much more work to do, and this is just the beginning. Onward and upward!

Neohumanism, Comparative Economics and Education for a Global Society

By Ac. Vedaprajinananda Avt.

This paper was presented at the NHE Futures Conference



For the past few decades many voices have been saying that humanity is heading towards an era of globalization and even a global civilization. While it is true that economic, scientific, and political forces are indeed driving us in that direction, there is still a lot that has to be done if we are to live together as if we were all members of a global village.

Education has a key role to play in this process, because it is basically the attitudes, concepts and behavior that we pass on to our children that will determine whether they will live together as one human family or whether they will form belligerent groups and fight, as humanity has done in the past.

All the world's religions have said "love your neighbor," and great people have also come and preached the gospels of peace, yet humankind is constantly at war. During the 20th Century the League of Nations, and the United Nations were created, but inter-human strife has not diminished. Clearly, although our intentions may be lofty, we need to do more to change the way we think and act.

When we look at the role of education in fostering global thinking, we run into a huge stumbling block. Education is under the direction of the prevailing state or prevailing government, and the style and content of the education must conform to the needs of the state. This leads to a situation where instead of educating people to think deeply about world problems and world conditions, we turn our students into "cheerleaders" for their particular country.

Let me give an example from my youth that still remains in my mind. I grew up in America during the post-World War II era. It was the time of the Cold War and the greatest social issue was the fight of communism against capitalism. When I was in a social studies class, sometime around 1960, I remember a particular question that was posed. The teacher asked one student, "Which political system is better ours (the U.S. system) or the Soviet Union?"

One student gave the "correct" answer and said, "Ours is better, because we have the right to vote and participate in elections."

The teacher, however, wanted to play the devil's advocate in order to test the student further, so he said "But in the Soviet Union they also have elections."

And then the student answered with another "correct answer" and said "But in the Soviet Union all the candidates are communists." That was the end of it, the U.S. system was declared better.

However, wouldn't it have been thought provoking if the teacher had again played the devil's advocate and said, "But in the U.S. system all the candidates are capitalists." Imagine the discussion that would have ensued. The teacher never asked the question, and indeed very few people even today, in school and out of school, are asking deep questions about prevailing political, economic and social questions.

Of course the teacher was not able to challenge the efficacy of western democracy or capitalism as it would not have been patriotic. I am sure that similar truncated discussions were held at the same time in the Soviet Union. And the result of this was the mobilization of the world into two conflicting camps, and the near annihilation of civilization.

Neohumanism and Education

We were lucky to escape the Cold War like this, but surely we can do better in the present and for the future. P.R. Sarkar thought deeply about this particular problem and said that education should help people to overcome the bondages that prevent them from seeing the true nature of society. In his book *Liberation of Intellect* he said that one of the biggest problems is that people neglect rationality in favor of blind sentiments or feelings and that these sentiments must be overcome.

In almost every country of the world there is a tendency for people to think that their country is the best. Textbooks may reinforce this idea by proclaiming that “our country is blessed with so many resources etc” when in fact the opposite is the case. The tendency to be attached to a particular geographic area and to glorify this area is called geo-sentiment. A farmer’s attachment to his land is a small example of this sentiment. But it can also be applied to a larger area, and when this simple geo-sentiment becomes geo-patriotism or even geo-religion then it can lead to war.

Sarkar said that the way to combat this narrow geographical sentiment is to provide the facts, let people study and let people develop a rational and questioning mentality. Instead of saying “our county has all the resources and is abounding in wealth” the real picture should be studied. There is no place for national propaganda in school textbooks. How many countries are ready to follow this fully? Until this is done, then falsehoods will be allowed to feed the natural tendency to think that “our place is the best place.”

Earlier I used the word “cheerleaders” to describe what the education system does to its pupils. This word was deliberately chosen because cheerleaders are what we find if we attend a sports contest. Why do we cheer for a particular team? Sarkar identifies another important human sentiment, which he calls socio-sentiment. Humans naturally identify with a particular group. If you are watching a football match and there are even two unknown sides, one in blue shirts and one in white shirts, you may gradually find yourself rooting for one particular side.

This harmless tendency becomes more serious when identification is with a racial, national, religious or linguistic grouping. Socio-sentiments are at the base of most of the strife in the world today, and as with the geo-sentiments they have to be overcome with the help of education.

Socio-sentiments run deep in the psyches of human beings. It is not easy to forget about one’s connection with a religious, national, linguistic or other group but if humanity is ever to advance beyond the stage of inter-group conflict, then it is necessary to find a way to do so. In *Liberation of Intellect* Sarkar offers two methods, both of which can be used by educators to help their students go beyond limited group attachments.

First, Sarkar says that the “principle of social equality” is important in overcoming socio-sentiments. By this he means that instead of being self-centered, only striving for our individual happiness, we should concern ourselves with the welfare of others.

“The endeavor to advance towards the ultimate reality by forming a society free from all inequalities, with everyone of the human race moving in unison, is called sama-samaja tattva (principle of social equality),” says Sarkar.

Instead of telling our students that their country, race or religion is the best and that others are less worthy of respect we should place before them a great vision of a common goal for humanity and of a duty to eliminate disparities and to help others progress together towards the goal.

Youngsters, particularly adolescents, are motivated by ideals and it is the duty of educators to provide them with great ideals, and what can be greater than the idea that we are all part of one human family?

Sarkar offers another tool to help humans liberate themselves from the confinement of social sentiments and that that is psycho-spiritual practices, or a psycho-spiritual approach. The conscious ongoing effort that people make to expand their radius of thought to include, not just a single social group but the entire universe, is a mental process (psychic) which culminates with love for all other beings, and hence Sarkar consider it to be a psycho-spiritual approach. This is not a theoretical concept, there are mental exercises that help people to reach this state of mind, and they can be taught and practiced in our schools.

The psycho-spiritual approach, Sarkar continues, is not only instrumental in helping people to overcome their attachment to narrow group interests but it in fact nourishes the love that will help humans to treat all others including plants, animals and environment with respect and dignity.

The Neohumanist education movement has pioneered in putting Sarkar's prescriptions into practice on a small scale, however if the same principles and methodology were broadly applied elsewhere it could make a great contribution towards educating a generation of students to go beyond narrow sentiments and to take up their responsibilities in a global society.

Comparative Economics and the Current World Crisis

During the U.S. presidential election of 1992, candidate Bill Clinton was looking for a clever way to set himself apart and to define the main theme of his campaign. Finally he remarked, "It's the economy, stupid." As with most politicians Clinton was really only scratching the surface of this issue. Providing some newer policies for taxation, monetary and fiscal policies and job creation, he was essentially offering some "tweaks" to the current economic system.

No candidate ever would say "It's the system, stupid" and challenge the very fundamentals of capitalism. That would be political suicide, but maybe that is what is necessary in a world where three billion people live on two dollars a day or less.

If the current body of politicians and leaders are unable to "think outside the box" maybe a newer generation of students and future leaders can do the job for them. Once again we need a particular emphasis in education in order to inspire this coming generation to take up the socio-economic challenge of bringing about a more just and more rational use of the earth's physical resources.

During the Cold War education was greatly limited by the fear of the "other" system. In Eastern Europe, economics could only be studied within the confines of Marxism-Leninism, while in the United States, communism and even socialism were equated with the enemy and couldn't be discussed rationally.

Communism, capitalism and socialism are after all only mental constructs, what is the harm in discussing them, analyzing them and to see what they may have to offer in confronting current economic problems?

In 2000, the United Nations held a summit to deal with the problem of poverty and eventually formulated in 2002 eight developmental goals which include: eradicate extreme hunger and poverty, achieve universal primary education, promote gender equality and empower women, reduce child mortality, improve maternal health combat hiv/aids, malaria and other diseases, ensure environmental sustainability and develop a global partnership for development. (see <http://www.unmillenniumproject.org/goals/index.htm>)

However, in the discussion of this summit and afterward, the systemic causes of hunger and poverty were never addressed. Maybe the questions that should be asked are: Can the world achieve these developmental goals under the system of free-market capitalism? Is capitalism itself the cause of global inequality? Are there systemic alternatives to capitalism and communism?

If politicians are too timid to ask and answer these questions, then let the discussion begin in our educational system. From high school and into the universities, social studies and economics courses should address this issue by studying the characteristics of capitalism, communism, socialism and of newer formulations, such as Sarkar's Progressive Utilization Theory (PROUT) and examining the strengths and weaknesses of each system in light of present economic challenges.

The current world economic, environmental and social crisis has come to its present state due to "business as usual" policies and thinking. The solution cannot come with "more of the same," and that is why if we are serious about achieving a high standard of economic and social development throughout the world for all people, then we need a revolutionary educational approach. The widespread introduction of Neohumanistic concepts and practices, coupled with serious study of comparative economic systems can provide our students with the inspiration, wisdom and foresight to do what preceding generations have failed to do: to build a healthy human society in which the entire human family is able to live in peace, prosperity and security.

From the NERI Desk - Ananda Pali Suva Sector

Towards A Neohumanist Approach - Part Two

(part one was printed in the May 2008 issue of Gurukula Network)

By John Crowe

In my conclusion to the first part of this article, I suggested that the key to developing a Neohumanist approach to behaviour management was to recognize that what we really want for our children is for them to become Neohumanists and behave accordingly.

I also suggested that a Neohumanist is one who:

- Recognizes that devotion is the highest treasure of humanity.
- Recognises and acts on the realisation that devotion needs to be protected from the onslaughts of materialism.
- Bases his or her life on the principle of Sama Samaja Tattva, the principle of social equality.
- Acts with 'awakened conscience' or what PR Sarkar calls rationalistic mentality.
- Is guided by proto-psycho spirituality.
- Realizes that *"Just as one's own life is dear to one's own self, so the lives of other creatures are equally dear to them. Those who realize this truth are the real sa'dhus."* In this phase of sa'dhana', such sa'dhakas feel that all living beings are their own. In sympathy with the joys and sorrows of all living beings, they help all creatures.' (P.R. Sarkar: *Perfect Spirituality and Neo-Humanism*)

What I would like to do in this second part of my article is to firstly, place these indicators of what a Neohumanist is in context with what PR Sarkar has said and written about Neohumanism. Secondly, I would like to begin to explore the educational implications of these indicators and how this impacts on a Neohumanist approach to education.

When he first propounded Neohumanism, PR Sarkar did so in response to what he saw was a need for *"a proper philosophy, which will establish the correct harmony between the spiritual and material worlds, and be a perennial source of inspiration to the onward movement of society."* (*The Liberation of Intellect* p 4) From his perspective, it is humanity's devotional wealth that is under threat from the onslaughts of materialism, nor can there be any doubt that it is devotion which lies at the heart of Neohumanism:

"When this devotional practise does not remain confined to a mere practice but instead is elevated to a devotional sentiment, a devotional mission, to the realm of devotional ideation - when the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe - I have designated this as Neohumanism." (*The Liberation of Intellect*, p 6-7)

Of devotion he writes:

"All molecules, atoms, electrons, protons, positrons and neutrons are the veritable expressions of the same Supreme Consciousness. Those who remember this reality, who keep this realisation ever alive in their hearts, are said to have attained perfection in life. They are the real devotees" (*The Liberation of Intellect*, p 6)

Neohumanism as a philosophy, then, is not simply a passive statement about the nature of ultimate reality, but rather a dynamic process for creating a better world. In fact PR Sarkar describes three stages on this path of Neohumanism.

The first of these he describes as 'spiritual practise', a *"physico-psycho-spiritual process"*, which *"will show you how to remove the defects of the psychic world and also the external world, and enable you to move towards the spiritual world without any delay."* (*Liberation of Intellect* p99-100).

In the second stage, which PR Sarkar calls ‘spiritual essence’, a new wave of thought needs to be created in the collective mind of humanity:

“Then the global thought processes of humanity will take an entirely new turn, and that will also strengthen humanity's collective spirit. Humanity as a whole will become converted into a powerful spiritual force”
(*Liberation of Intellect* p100-101)

The final stage he calls ‘spirituality as a mission’. Of this stage he writes:

“And when this surging Neohumanism overflows in all directions, making all things sweet and blissful, unifying individual life with collective life, and transforming this earth into a blissful heaven – that very state of supreme fulfilment is the state of spirituality as a mission.” (Liberation of Intellect p13-14)

Yet there are obstacles to this process, and in his discourses, PR Sarkar is quite specific in describing and proposing solutions for them. Fundamentally, the Neohumanist process is an expansive one. It is a process whereby one's love for self expands, through devotion and spiritual practise, to a love for the entire universe. It is not surprising then, that the obstacles the budding Neohumanist will encounter are those sentiments that tend to limit this expansion. There are many of these limiting sentiments and all are expressions of the widespread tendency of human beings to exploit the world around them and each other for their own selfish purposes. From the Neohumanist perspective, however, all of these can be classified under any one of three core sentiments. These are geo-sentiment, socio-sentiment and humanistic sentiment. It should also be noted that any single, effective expression of one of these sentiments will be accompanied by its own pseudo-culture and set of dogmas.

The solutions that PR Sarkar provides are also quite specific and are outlined in the table below:

<i>Sentiment</i>	<i>Description</i>	<i>Subtypes</i>	<i>Solution</i>
Geo-sentiment	Promoting the interest of one's own locality at the expense of other localities	Geo-religion, geo-patriotism, geo-economics, geo-politics, geo-sociology	Through study and the development of the rational mind; the development of rationalistic mentality or awakened conscience
Socio-sentiment	Promoting the interests of one's own social group or society at the expense of other social groups or societies; much more harmful than Geo-sentiment	Socio-art, socio-religion, socio-economics, socio-politics	Develop proto-spiritual mentality based on sama-samaja-tattva, the principle of social equality; the development of ‘devotion as a principle’
Humanistic sentiment or pseudo-humanism	Promoting the interests of human beings, above the interests welfare of other beings: PR Sarkar calls pseudo-humanism ‘socio-sentiment maximitis’	Pseudo-humanistic strategies	Transmute to Neohumanism through spiritual practise and the development of proto-psycho-spirituality

In summation, what needs to be said is that Neohumanism is more than simply a philosophical backdrop to an enlightened education system. It is a systematic approach to cosmic welfare and if we are to provide a truly Neohumanist education, we will have to provide students not only with the spiritual culture to form a devotional basis for their life, but also with the knowledge, tools and sense of mission to establish Neohumanism in the face of geo-sentiment, socio-sentiment and humanistic sentiment.

The question then becomes: how do we transpose this into the practical reality of the school and the classroom? Can we teach devotion? How does a student develop awakened conscience? Can the development of proto-spiritual mentality form part of the curriculum? These are but a few of the questions and implications for us as Neohumanist teachers.

Devotional Sentiment

As we have established, devotional sentiment lies at the heart of Neohumanism. So let us start by considering the question: how do we develop devotional sentiment in our students?

Firstly, I believe we need to start with the adults in the students' world, especially the teachers. As the teacher is, so the student becomes. In primary schools, students spend up to six hours a day with their teachers and for some students, this is more time than they spend with their parents. Even outside the actual process of teaching and learning, the influence of the teacher's psyche on that of the student is going to be profound. According to his or her mentality, the teacher will also attract certain kinds of microvita into the classroom. The teacher's attitudes, ways of solving problems, moral standards and ideational flow will soak into the student as though he or she were immersed in a cup of water. How important it is then, for the teacher to be established in devotional sentiment!

Similar circumstances apply to other staff in the school and to the students' parents. In fact, the more adults the student knows who are established in devotional sentiment and spiritual practise, the better.

Given though, that the number of teachers in our current world, who are already established in Neohumanism is relatively small, our schools often have to employ teachers who are newcomers to the devotional path. One of the emphases in our schools then becomes to provide training and support so that those teachers can rapidly become established in spiritual practise and develop devotional sentiment. Similar support can be provided to parents and other school staff as needed. The important thing is for our schools to realise that the provision of this level of training and support is of the highest priority. Our schools cannot be truly Neohumanist until our teachers are.

However, providing our students with teachers, who model what we want them to become, while of great importance, will not be enough. Practical programs will need to be provided. Currently in Neohumanist schools, the Morning Circle programme provides the structured time for spiritual practice and culture and can be balanced by a Closing Circle the end of the day. In addition to this uplifting plays and stories about spiritual personalities, visits and talks on spiritual topics from acaryas, as well as regular discussions and classes on Brahmachakra (the Circle of Love) and Yama and Niyama can all contribute to creating a nurturing environment for the awakening spiritual mind.

Scrutiny of the regular curriculum too, especially in the key learning areas of social science, science and the language arts will also be essential. Any resources and teaching materials that propagate or reinforce dogmas or pseudo-culture associated with geo-sentiment, socio-sentiment and pseudo-humanistic sentiment will have to be weeded out.

However, the establishment in spiritual culture and nurturing of devotional sentiment needs to have expression if it is to be meaningful to students. Devotional sentiment reveals itself through an increasing radius of love and we need to give students the practical opportunity to develop and express this love through real-life experiences of the world around them.

PR Sarkar gave a wonderful and profound example of this in his personal life. He created a garden, a botanical sanctuary for plants from all over the world. This garden was developed and nurtured with the most meticulous care and members of Ananda Marga in every country became involved either directly or indirectly in helping to nurture it. Through his garden, P.R. Sarkar exemplified and demonstrated in a very practical way the spirit of Neohumanism.

Every school needs a food forest and garden, and every classroom needs to have their own little patch within it. Pot plants can also be nurtured and cared for in the classroom itself. Through these kinds of projects, students not only

NHE Studies

learn to care for, nurture and benefit from the plant world, they also gain countless opportunities to problem solve, share and learn respect for the rights and responsibilities of others. In my school's food forest last term, the Mulberry tree was damaged by overly enthusiastic students leaping to get Mulberries. The Strawberry patch was also raided by students who had not planted them - an incident which greatly upset the students who had. Both of these episodes provided tremendous opportunities for learning on many levels!

A school PCAP project also provides similar opportunities for students to begin to express unconditional love. One principal I knew in a small country school had a licence that enabled her to care for animals injured in road accidents. It became commonplace for the students at her school to watch her writing on the blackboard with a joey (baby kangaroo) in its special harness peeking out from under her arm or to have her feeding a baby Quoll while conducting a student meeting. She could always be distinguished too, at district teachers' meetings by the bulge under her coat and the small head peeking out. Her school had the reputation of being a warm and loving place and every person I know who visited it came away inspired.

STU-VOL Curriculum

However, once again, PR Sarkar has provided us through his writings on education, with the ideal program that can provide an umbrella for all of the ideas above. I am of course, talking about the Student Volunteers programme or Stu-Vol for short. The Ananda Palli School operated a successful Stu-Vol program for a number of years. The curriculum outline for that program is summarised in the table below:

<i>Course Area</i>	<i>Objectives</i>	<i>Content and Skills</i>
Spiritual culture	To foster love for God and devotional sentiment through: <ul style="list-style-type: none"> the learning of the spiritual practices Astaunga Yoga the development of a basic understanding of the science behind spiritual culture the development of a Neohumanist attitude towards the Cosmos 	<ul style="list-style-type: none"> Kiirtan Meditation Yama and Niyama Collective Meditation (Dharma Cakra) Kaoshikii (Yogic dance) Asanas (Yogic postures) Spiritual songs (Prabhat Samgiita) Diet Knowledge: including the study of: <ul style="list-style-type: none"> Brahmacakra (the Circle of Love) Neohumanism Human Dharma Mental Expansion Rasa, the Divine flow Samskara
D. E. S. M. E. P. Discipline Etiquette Smartness Morality/Memory English Pronunciation	<ul style="list-style-type: none"> To develop courteous and benevolent interaction with others and to use the appropriate etiquette for everyday situations To develop a positive self attitude that is reflected through dress, grooming, behaviour and speech To develop self-discipline and discrimination To foster conduct based on Yama and Niyama in all aspects of life To foster good habits of health and hygiene in both personal and social life To learn to speak nicely	<ul style="list-style-type: none"> Yama and Niyama Social Norms Borrowing, offering and receiving Etiquette skills for different social situations Cultural norms Dress, grooming and pseudo-culture Health and hygiene rules Speech

Parade Procedures and Discipline	<ul style="list-style-type: none"> ✦ To foster unity, a sense of identity, coordination, parade skills, ability to follow directions and move in coordination with others, ability to lead, take decisions and give directions. 	<ul style="list-style-type: none"> ✦ Falling in on request; standing at ease and at attention; marching in time and in coordination with others; turns while marching; salute; raising and lowering the flag with appropriate songs and procedures; leading different aspects of parade.
The Study of Great Personalities	<p>To gain an appreciation of the human spirit of service and sacrifice through the study of great personalities commencing with pioneers and explorers and finishing with a study of three supreme personalities: Shiva, Krsna and Shrii Shrii, Anandamurtii</p>	<p>The following list is not definitive, but can be altered appropriately according to time, place and person cultural preference:</p> <ul style="list-style-type: none"> ✦ Great Pioneers: Hippocrates, Louis Braille, Carolyn Chisholm, Valentina Tereshkova ✦ Great Explorers: Magellan, Marco Polo, Mary Kingsley and Charles Sturt. ✦ Great Leaders: Boadicea, Alfred the Great, King Ashoka and Geronimo; ✦ Great Inventors: Hero of Alexandria, William Caxton, Robert Bowyer Smith and the Wright Brothers ✦ Great Scientists: Marie Curie, Galileo, Isaac Newton, and Albert Einstein ✦ Great Writers: Charles Dickens, Dante Alighieri, Jaluddin Rumi and Rabindranath Tagore ✦ Great Artists: Phideas, Leonardo da Vinci, Michelangelo and Monet ✦ Great Musicians: Vivaldi, Brahms, Handel and Bach ✦ People of Great Courage: Grace Darling, John Simpson Kirkpatrick, Gladys Aylward and Grace Bussell. ✦ Great Revolutionaries: Subhas Chandra Bose, Emeline Pankhurst, Harriet Tubman and Che Guevara ✦ Great Benefactors: Florence Nightingale, Vincent De Paul, Albert Schweitzer and Elizabeth Fry. ✦ Great Saints: Francis of Assisi, Mahadeviyakka, Therese D'Avila, and Vivekananda. ✦ Great Religious Leaders: Buddha, Moses, Jesus and Muhammed ✦ Supreme Personalities: Lord Shiva, Lord Krsna and Shrii Shrii Anandamurtii
Knowledge for Citizenship	<p>The expansion of the students mental horizons through the study of the universe, the world and the society in which they live:</p>	<p>This can be integrated with the school science and social studies programmes, but with an emphasis on sustainability, and how to live eco-sensitively in our current world. Knowledge of government processes and effective and appropriate ways and means of protest should also be explored.</p>

Course Area	Objectives	Content and Skills
Skills for Independent Living	The development of those skills and qualities which will enable the student to act with initiative and confidence in everyday life.	<ul style="list-style-type: none"> ↪ Home self-care skills ↪ Safety: home, water, fire, road, bike, tools, drugs and poisons, rural and bush ↪ Purchasing Skills, including budgeting, discriminated shopping, advertising, and how to read labels ↪ Using references and guides: calendars, timetables, directories, atlas, encyclopaedias and Internet search engines ↪ using public facilities such as libraries, civil services and clubs ↪ Basic how to do skills including writing letters, advertising and the newspaper, making complaints, drawing up petitions and the like.
Emergency Service Training	To develop the schools and qualities necessary for acting with speed, knowledge and initiative in times of crisis.	First aid, navigation, bush craft and camping, emergency communications, self-defence, not some lashings, making shelters, making a bush stretcher, making a raft, finding and conserving water, do's and don'ts of emergency situations, initiative training through simulations, how government emergency systems work, emergency situation studies: flood, fire, assault and accident.
Service Skills and Projects	To develop attitudes and skills that will help students be vigilant for the welfare of others in a practical way.	<p>The skills include: care of the sick and elderly, care of animals, care of plants, care of the environment, helping others in crisis, how to raise money, setting up a relief store and general tips for helping others: knowing when and what to offer</p> <p>projects include: making a nature trail, making a StuVol relief store and fund, seeing for the elderly, building an animal shelter and making a food forest and garden.</p>

I have presented this curriculum in such a comprehensive form to give an idea of the scope of Stu-Vol. It should be noted that this curriculum was designed to cover grades one to seven. One day every week, the entire school had a Stu-Vol day and students wore their Stu-Vol uniforms instead of their school ones.

Stu-Vol offers a direct experiential opportunity to cultivate Neohumanist qualities and express them through service skills and projects.

Tending Climbing Vines: Guiding Youth to Maturity at the Vistara Transitional Project, Romania

by Didi Ananda Devapriya

Vines naturally seek to climb and grow ever closer towards the light. When untended, if unable to find a fence, or tree or other strong support on their own, they tend to sprawl chaotically into a great, tangled mess. But when pruned and guided onto a support by an attentive gardener, then this same twining nature of the vines can fully express and they quickly climb higher and higher.

In all forms of service, whether as educators, awakening the thirst for knowledge in young minds, or as social workers, empowering people to solve their own problems, or spiritual aspirants helping other travelers along the path of life, we become like the gardener. We seek to help vines make contact with a strong supportive structure that will enable them to grow and express their own inherent potentiality. The Neohumanist understanding of our unique human psychology gives us this clear strong support, and can be used as a practical guide when working with people of all ages to help them unfold their latent potential and move forward in their personal development. Neo-humanism is not only a philosophical approach, but also provides concrete practice of disciplining our mind to focus on the unlimited, divine potential in each and every entity, and therefore to nourish and strengthen it. “What you give attention to, grows”

Our social service work in Romania, has entered into a new phase, as we guide the young people from our children's homes towards becoming empowered, responsible, mature contributing members of society.

Our young people participating in the Vistara Transitional Project face more obstacles than most on the road to maturity, partly due to the trauma and neglect they suffered very young when abandoned in the inhuman conditions of the Communist State Children's Homes. However, it is not only the traumas from the early childhood – there is also another type of obstacle which is very difficult to avoid when growing up within a social service project. Most of our young people are quite aware that the society has pitied them, and this pity has been the source of sponsorships, and therefore their survival. Though nobody can deny the traumas they have survived, it does not help them to focus on a powerless, victim identity. While most young people reach an age where they are eager to prove themselves independent and ready to try their own wings, these young people tend to want to stay in a protected situation, feeling that sponsors and society should continue to take special care of them indefinitely, as they face a deep insecurity about their futures without a family to provide a psychological and physical “safety net”. Therefore, it is a real challenge to help them overcome the dependency psychology of childhood, and accept responsibility and discover their inner resources so that they can develop the self-esteem needed to face life's many challenges in a positive way.



Communication workshop

In developing the “Vistara Transitional Project” several key questions have guided the process: How does the youth mentality of dependency transform into the responsibility and autonomy of a contributing adult member of society? What is maturity? What can we do to support and stimulate that inner process?

This process of asking and discovering answers to this question has deep implications not only for educators, but for any type of social work in general, as one of the implicit goals of all forms of education is to help prepare, shape and guide people of all ages towards greater maturity.

Definitions of “maturity”

From the materialistic point of view, the process of maturation is complete when the individual becomes an economically independent and economically productive member of the society. This means though, that those, due to special needs, social injustices or other causes do not succeed in becoming economically productive or independent, are not accorded full respect in society, nor in many cases even seen as complete human beings. Extremes of this philosophy even lead to seeing some members of society therefore as expendable, less than fully human, and have led to dehumanizing atrocities such as the Holocaust. In fact, in Romania during Communism, children with special needs

were often classified as “irrecoverable” and sent to special institutions where they were treated worse than animals.

In the Neo-humanist model, each individual has an existential value, with its own unique, inherent, divine inner potential, beauty, and reason for being. Maturity is then not only measured objectively, according to the economic independence of materially being able to meet one's own needs and no longer be dependent on others, but even more importantly as an internal, or subjective process of realizing and expressing one's own latent potentiality. This leads to a process of discovering personal meaningfulness in own's life and a sense of belonging to a wider community. This process of maturation therefore transforms the psychology of dependency to a mature and confident psychology of serving society, and contributing to creating a better future for others. Maturity can then also be seen as a spectrum and that even those who may suffer from certain limitations or special needs that may make full economic and material self-sufficiency impossible, can still be facilitated to find meaningfulness and a dignified life that empowers rather than marginalizes them.



Creative expression also helps build their self esteem

The inner process of maturity is achieved when the inherent human potential is given scope and encouragement to develop freely. There are three basic aspects to human nature that must be cultivated in order for this full flowering of the human being to be expressed:

Vistara - freedom

The first is the need for freedom (vistara). This is the continual process of expansion and personal growth that happens when one overcomes rigidities, insecurities and limitations through undertaking challenges. Making mistakes are an important part of the process. It leads to rationality, self-esteem and ultimately the tantric realization that “I enjoy challenge.” and “I am overcoming all obstacles.”

Seva- meaningfulness

The second is the need for meaningfulness (seva), to feel that one's life has a purpose – a mission. “I have a gift, the world needs my gift and I am ready to share that gift.” As the founder of NH Philosophy, P.R. Sarkar said, “Nobody should be given scope to feel that their life is useless. Help all to build their careers in a nice way.”

Rasa- graceful, intuitive flow

The third need is to experience naturalness (rasa) and gracefulness that comes when we are in harmony with our inner self, feel the universe benevolently guiding us to intuit the right thing to do in the right moment, as per time, place, and person. “Everything is happening for the best”. “I can fully surrender and trust my Guiding Force.” “I am never alone.” These realizations give optimism and hope (asha vritti) which is one of the most fundamental motivating factors of life.



Timea performing in the annual winter theater performance organized in the children's home

Practical Application

These factors, when developed internally, bring out the full, divine potential in any human being. They also provide a clear support structure when working to facilitate growth in others, like the gardener training the vines to climb. If any of these areas is neglected, growth stagnates, and can lead to a sense of unfulfillment, frustration, cynicism, boredom, and many other complexes and problems. Therefore, we must develop practical means to encourage each of the aspects of freedom, meaningfulness, and optimism discussed above.

Vistara through opportunities to overcome obstacles

One must try to intuitively understand where the thinking or growth is blocked – by insecurities, limiting ideas, lack of experience, and then to offer opportunities to experience “Vistara” – the expansion of overcoming those limitations. This can be through educational opportunities that develop a potentiality and give confidence. They also come through directly facing practical life experiences – such as dealing with bills. One of the most important ingredients is to allow

scope for a person to directly experience natural consequences of his/her actions – in other words “clash and cohesion.”

Rasa – optimistic flow

Discovering and trusting “Rasa” or a sense of guided flow is fundamental. Much of the educators or social workers work is not so much solving the objective problems that arise, as it is to shift their own subjective perspective of the person they are trying to help. The basic yogic truth, “As you think, so you become,” applies not only personally, but also socially. As we think of others, so they also become.

Therefore, the inner work of continually shifting and reframing our understanding of a beneficiary to find a positive perspective that gives scope to discover and appreciate new subtle positive changes cannot be underestimated. Our own subjective belief about a person has a very direct impact on their own self-image, working like a mirror. As we cannot see our own face without the help of a mirror, until one has a solid inner understanding of oneself, we tend to look outside and understand ourselves based on how others see us. One can easily fall into the trap of simply reacting to the person's own negative self-image, thus reinforcing the limiting concept. If instead of reacting, one can mirror back to the person a different, more positive perspective, this also gives scope to the person to change their own self-concept and grow beyond the limiting belief system.



Through initiative games, important skills in leadership and communication were learned

Another aspect of practically applying “Rasa” is the importance of using flexible intuition to find the right moment according to time, place and person, for a particular shift to occur. There are no recipes for this – except to be careful not to repeat the same approach with the same person. In order to awaken a fresh, new realization, always the approach should also be something new, unexpected. There has to be naturalness and sincerity – minimizing artificial interventions or manipulation – and letting the environment and circumstances do as much of the teaching as possible. This requires an optimistic attitude of trusting the wisdom of the universe as greater than our own. It often requires surrendering our own expectations and need to impose “solutions” on those we help and thus gives more freedom and scope for others to develop their internal resources, and grow from within.

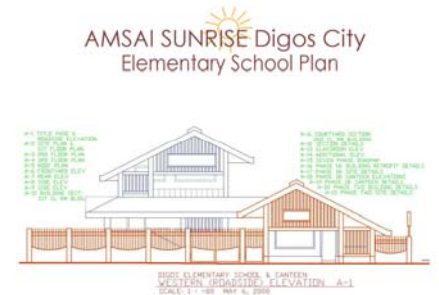
One of the best situations that encourages Rasa to work freely is to “solve all problems big or small in a collective way”. Learning is multiplied for all participants when problems are solved collectively as much as possible. Collective meetings are not organized in a rigid or routine way – but arise naturally according to the need. This offers solidarity and support to the person experiencing difficulty, and those not directly experiencing the difficulty have a chance to offer help, as well as to benefit themselves from the process, as they may face similar difficulties. This approach also provides mature and positive models of conflict resolution and problem solving skills.

Seva – discovering a meaningful path

The objective of these processes, is to help a person to discover a meaningful path in life and sense of mission. Especially when working with young people that have experienced traumatic pasts, this step is what can ultimately help to reframe the self perception as a “victim” or “self-pity”, into a dignified, noble protagonist that is able to find a way to give a positive contribution to the society. Fostering volunteer spirit and active citizenship give ideal opportunities to practically experience giving a meaningful contribution to the world, and can be very transformational. In all of these processes, positive mentors are very important, and ultimately one becomes a mentor, continuing to grow and learn through the process of helping others to grow and learn.

Summary:

Neohumanism inspires us to recognize, love and nurture the unlimited, divine potential in each and every being. By understanding and practically encouraging *vistara*, *rasa*, and *seva* when working deeply and closely with people, no matter how developed or undeveloped they are, we shine light on their own personal path of growth. Helping others to move along the path of self-realization is not only the essence of all types of service work, whether in social work, relief work, education or spiritual counseling, but it is also part and parcel of spiritual practice of training and disciplining our minds to focus on the positive essence in each and every being we come in contact with.



The First AMSAI Primary School in Maharlika



Dreams and hopes no more.
It's real now! By Grace, the first AMSAI primary school in Maharlika is happening!

Didi Ananda Supriti, had aspired for a primary school in Maharlika at Digos City, Mindanao since 1994. Unfortunately, she passed away before the project officially started. Ken Pyle, her close brother held this dream of his sister deep in his heart and never gave up. After founding the Pyle Foundation, he decided to fulfill his sister's hope. In March, early this year, he gave a generous donation to start off the project.

The children inspired us to open this school so

that they can continue to grow in wisdom and shine in the beauty of what Neohumanist Education offers. We greatly appreciate all the Didis and Dadas, teachers, parents, fund raisers and other workers who have put in tremendous effort in contributing to establish the foundation of the school. Last April, Brother Ken Pyle had a done a good job by gathering all the Didis and Dadas who attended the RDS Conference to discuss the plan for the school. Praise also goes to all the committed teachers and dedicated parents who share the vision of the school.

The plans have been drawn up by Brother Ken Pyle, who is an architect himself and the new school building which is 3 stories can accommodate all the current students who are studying there right now, 39 kindergarten students and 6 grade 1 students. Many thanks also go to Jean, another architect and Rahul, an engineer, who put effort into renovating the old copra barn for the kindergarten and grade 1 study.

This is a 7 phase project which will take 6 years to complete. We are now working on building a canteen and classroom for grade 2 students. We need volunteers who are interested in growing with us to make this possible and also any kind of support from you, financially and some school materials. For more information, please kindly contact amsai_sunrise@yahoo.com.

AMSAI Cabantian is also another Primary school started this school year. We have 20 Kindergarten students and 4 Grade 1 students.

Now we have 6 AMSAI kindergartens. There are 3 in Davao City named AMSAI Palmdrive, AMSAI Spring Valley, AMSAI NHA, and 3 in General Santos city name AMSAI Atis Extension, AMSAI Mateo, AMSAI Alabel and now 2 primary schools in Mindanao.



A New Beginning for the New
School Year
Lotus Children's Centre
Soko Neighborhood
Accra, Ghana
by Kristina Dhillon (USA)
Larissa Chu (Australia)

Mission Statement

Lotus Childrens' Centre is committed to making a positive difference in the lives of children. Our center is a demonstration project that offers a home for orphaned and disadvantaged girls, as well as nursery school facilities and a childrens' library. Our focus is on developing individuals who are creative, confident and caring.

Living in a neighborhood full of primary and secondary schools, you know summer has passed when right around the same time every day, a sea of multi-colored uniformed children flood the streets; Green and yellow polka dots, bold maroons and golds, pink and green stripes and of course, the red, white and blue of Lotus Nursery School. The children at Lotus this year are a varied bunch themselves, ranging from a few sweet 2 year olds to some very mature 6 year olds. As always with the coming of a new school year, we've waved goodbye to those off to primary school and have welcomed some new faces as well.

The school underwent some renovations over the summer including tiling of the classroom floor and bathroom, the re-paving of the driveway and compound walls, new plumbing in the bathrooms and a newly painted swing-set. The classroom itself has also been painted and the children have been supplied with new toys and project materials.

Along with the changes to the school, the curriculum (Circle of Love) is currently undergoing some re-structuring in regards to a stronger emphasis on arts and crafts to spark creativity and story reading (both in groups and individually). The children are being encouraged to orally present their work so as to strengthen their confidence and promote verbal articulation. The children will also be practicing simple meditation and yoga exercises in the mornings to enhance their concentration during the day's classes. Finally, the children will also develop their knowledge and appreciation for nature with lessons on living things, non-living things and the world around them.

Beyond the nursery school, the current volunteers (us) are in the process of planning a community cleanup of the local football field and the installation of goalposts for the enjoyment of the neighborhood kids. This will also provide a larger space for the Lotus School's students to play in on Sport Fridays.

We hope that as they learn and grow, the children will embrace these opportunities to express themselves creatively.

We are very excited for the coming year and look forward to working and interacting with the children and community of Soko.



Students holding and waving one of the many projects they have been working on.



The class waving "hello" on their first day of school.



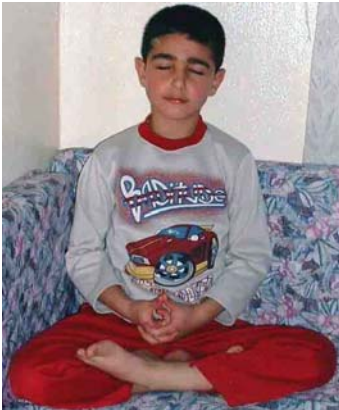
Salaam - Peace



Education and Health Centre in Syria

By Didi Anandarama

For the past eight years Didi Ananda Rainjana has volunteered in the communities in Syria educating local women and supporting alternative health practices, preventive cures, natural remedies and healthy life style. Hundreds of women and children benefitted and a large group of local volunteers organized themselves for extending the services to several cities and villages in the country. The activities include yoga for children, creativity, music and art classes, various courses and health education of women in villages.



A determined group of local professional women teachers, doctors, nurses and social workers are coordinating their efforts and putting their plan forward of establishing a multipurpose education and health center for women and children. They want to call it "Salaam - Peace" to send a message out along with their goodwill and determined action.

The proposed center will be located on 5 acres of land. The centre in its first phase will have a three storey building surrounded by ecologically designed vegetable and herb gardens, an orchard and a playground for children.

The Centre on the ground floor will have a kindergarten for 120 children. The second floor will have the health care center with 4 rooms and a hall for educational training of teachers, parents and give various other courses on health and education. The third floor will have offices and dormitories for women teachers and health

We appeal for your kind patronage, friendship and support in making this project a dream come true in a place where struggle and strife are ever looming and darkening the free sky. This is truly a ray of hope that promises to send out ripples of positivity far and wide. This will be possible only with your support. Please make checks payable to Ananda Marga Gurukula (Salaam) and send to AMGK Liason Office 146 Honness Lane, Ithaca, NY 14850, USA.





I ♥ Yoga

because
...it's fun!
...it makes me feel good
...I feel calm
...I feel peaceful

A book on yoga for children from small until early teens is being prepared in English and Arabic and will be available in the near future. This book is a natural outcome of Yoga with Children activities in Egypt and Syria. It is a basic book for parents and of course kids like to look in it and imitate the children in the photos doing playful yoga poses. It contains

brief benefits of yoga for kids, and there are over 80 poses, breathing exercises, warm-ups, creativity with yoga, massage, meditation and yogic tips. It is written for public use and inspiration. It is a nice joint project with children. The book is edited by Didi Anandarama and written mostly by Mahajyoti Glassman, with artwork by Didi Ananda Carushila. If anyone would like to use the text and translate it and make their own local edition by taking photos of children and do their own layout, please contact us. <didianandarama@gmail.com>

The following story is from the book.

The Achievement of Pink Elephant

Adapted after the story Pothvat slonice Ružice by Apolonija Lučić, winner of "My First Book" contest 2006, Croatia

Once the elephants had small ears and the monkeys had big ears. The monkeys used to tease the elephants about their small ears. This made the elephants really sad.

There was Pink Elephant and she thought 'I must do something so the elephants will grow big ears.' She collected herbs in the fields and made a medicine brew. Then she called all elephants to drink her magic concoction. She was hoping their ears would grow by drinking her medicine. But ...instead of growing big ears all elephants turned into birds - flamingos, owls, storks and eagles.

Pink Elephant again collected herbs and cooked and cooked, and called all elephants for a drink. And this time when they drank they turned into insects - grasshoppers, praying mantises, butterflies and bumble bees.

Pink Elephant tried again and cooked and cooked, and called all elephants for a drink. And this time when they drank they turned into sea animals - fishes, dolphins, seals and sharks.

Pink Elephant didn't give up and found new herbs to cook. She called all elephants for a drink. And this time when they drank they turned into vehicles - cars, helicopters, bicycles and airplanes.

Pink Elephant tried again and cooked and cooked, and called all elephants for a drink. And this time when they drank they turned into reptiles - cobras, lizards, crocodiles and alligators.

Pink Elephant tried again and cooked and cooked, and called all elephants for a drink. And this time when they drank they turned into tables, chairs, and slides.

Pink Elephant tried again and cooked and cooked, and called all elephants for a drink. And this time when they drank they grew wonderful big ears. They danced and sang and invited the monkeys to see their big ears. They shared

YES – Yoga Education in Schools

bananas with the monkeys but when the monkeys ate the bananas their ears became small. Nobody had noticed that some medicine fell on the bananas and when the monkeys ate those magic bananas they grew small ears.

And that's how the elephants got big ears and monkeys got small ears and that lasted until today.

[The children act out the story and the middle part can be made shorter and longer depending on the children's attention.]

Using Visualization to Help Children Deepen Their Meditation By Dada Vedaprajinananda

During the month of June Didi Ananda Rainjana gave a workshop for the teachers at our kindergarten in Albania. She shared her expertise with the three teachers and the results were very good.

After the course was completed I asked the teachers what they liked best and what they found most useful and they said that the visualization exercises (such as those found in our YES manual) for meditation were particularly important.

In fact, I had a chance to see this in action. I went to the kindergarten and the teachers did a visualization in which everyone imagined they are a tree, deeply rooted and connected with everyone else. Both the teachers and the children went into deep meditation and I was impressed.

The next week I wanted to try it myself. For the past eight years I have been playing songs for the children and then ending with Baba Nam Kevalam, and the children were instructed to meditate on the song and its meaning of all-pervading love. This method worked well, but there was room for improvement and I also wanted to see what would happen if I introduced some visualization exercises.

So, after playing Baba Nam Kevalam, I asked the children to imagine that they were very light and all floating together on a cloud and that they should feel the love that is within themselves and surrounding them everywhere. After a short time I ended the meditation with a song, because the attention span of four, five and six year olds is not as long as an adult. To my surprise one of the most unruly children was still deep in meditation, even when everyone else had opened their eyes. This is a boy who usually cannot sit still for a minute and even wanders about between the three kindergarten classrooms. He has some learning and psychological difficulties but he really enjoyed that meditation session.

This experience was really encouraging and shows that with a bit of creativity it is not so difficult for children to experience the bliss of meditation.



Environmental Education through PCAP Programs

By Dada Shiilabadhrananda

In 1977, Shrii P.R. Sarkar the founder of Neohumanist philosophy founded the PCAP organization to provide a physical medium through which the sublime ideals of love for all created beings could be adequately expressed. The acronym PCAP stands for Prevention of Cruelty to Animals and Plants. Amongst the broad objectives there is ample scope for children to express their love and care for animals and plants.

PCAP Croatia has an environmental education program involving birds. PCAP received a 17,000 Euro grant from the National Foundation for Civil Society Development to teach children how to build bird houses and care for the birds of their area. Three hundred children ages 12-14 years from 4 schools in Zagreb County participate in this environmental education project which is expected to continue for another two years. The project re-introduces technical skills to junior high school students which has been absent from the national education curriculum for the past 15 years and combines that with knowledge of biology and environmental protection. Three PCAP staff are employed in this project. Not only do the children build the bird houses but they are responsible to



provide them their daily food ration, observe their nesting patterns, record their visits, identify the types of birds, and track their movements. All of this data is forwarded to the National Ornithology Institute.



PCAP Kids operational at the Neohumanist School in Lismore, Australia for the past 17 years has a variety of child based environmental programs that have tremendously inspired the children and has increased their awareness about the needs of animals and trees. PCAP Kids utilize global environmental dates (World Environment Day, Animal Day, etc.) to initiate one day events in their school. They have also established a plant and an animal sanctuary in their school, made bird baths and have linked with local animal welfare groups to raise funds and awareness about local animal rights issues.

PCAP partners in Durban, South Africa has developed a curriculum called, Yogi Guides. Yogi Guide teaches primary school children lessons in hygiene, health through yoga, nutrition and love of nature through recycling organic waste and small school garden.

PCAP partners in Nairobi, Kenya have started agricultural classes for the last four years: planting, making seedlings, composting, and a kitchen garden with 190 high school students and 280 primary school students. Visitors comment that it is the only school they have seen with so many plants!

For more information, you may contact Dada Shiilabadhrananda, PCAP Global Coordinator: <dadashiila@gmail.com>.



More

Global NHE News



Nairobi Sector

Schools in Nairobi - by Didi Sarvajina

I took my new role as DSL (District Secretary) of Nairobi starting the second half of 2008. It was also a time of bereavement for us all in East Africa as in early July we lost two of our most active Dadas who were principals of our most popular primary and secondary schools in Nairobi.

My new role landed me with five schools which are situated in the slum areas of Nairobi. Out of the five schools, two are well established. The one in Huruma has over 500 pupils and 15 teachers, while the one in Kangemi has almost 100 pupils and 6 teachers, both providing nursery to primary education. However, they lack the NHE values. The enrollment of two of the other schools dropped drastically after the January unrest, to less than 20 children per school. To revive enrolment, we started a hot meal programme in those schools. However, we may

lose our Kwangare school which has about 60 pupils.



A class at the Kangemi School



Recent seminar for the teachers in Nairobi. It was a combined seminar for both the teachers under the Dada's dept and Didi's dept. We had more than 50 teachers.

I am excited to see how we can introduce our NHE philosophy and values to all five of these schools, it will be a challenge. Last weekend, Saturday 11th October, for the first since I've been in Kenya, we had a combined seminar on Ananda Marga philosophy for all the teachers in Nairobi and Nakuru. It was a very successful program and it inspired our teachers.

I would like to organize future training for our teachers and welcome overseas NHE educators who would like to do the training. We need mostly early childhood and primary school teachers training. Please contact me if anyone is interested.

Email: didisarvajina@anandamarga.net

Georgetown Sector

Caracas, Venezuela

After a difficult five-year struggle, the Ananda Marga Kindergarten in Caracas ("Centro de Educación Inicial Neohumanista Universo Infantil"), started and directed by Didi Ananda Amegha, has finally been approved by the Venezuelan Ministry of Education. This permission changes its status from an unofficial preschool to a registered kindergarten, and the number of children aged 1 to 6 that are allowed in the building has been increased to 65. At a time when many private schools are closing due to lack of official recognition and funding, this is a very significant victory. The parents and teachers are now very inspired and are helping to re-paint the school and do publicity and distribute leaflets to increase enrollments for the next school year which begins in August.

Porto Alegre, Brazil

In Porto Alegre, south Brazil, Didi Ananda Shushiila gave lectures in the Application College under the Federal University of Rio Grande do Sul. In June, she was invited to give two lectures to the students and teachers. 35 students from 7th grades attended the lecture "Culture, tradition & universalism". Twenty teachers enrolled for in introductory yoga and meditation class.

Kahira Sector -Centru Tbexbix, Malta

As school started on the 22 Sept, so did the programmes at Centru Tbexbix. With a new full schedule of Sunrise English Club sessions, Creative Classes and Play (games, drama, sports) as well as athletics for the five different age groups we are very happy to welcome our new volunteers who joined our team recently. At present 45 children have registered, and some more are surely to join over the next few weeks as they settle back into school life after the summer holidays.

Yoga has become a regular part of the Sunrise English Club as the first 30 minutes of the sessions are dedicated to relax their minds and direct their energies in a constructive way.



In the weeks between the Summer Club and the new school year, the volunteers at Centru Tbexbix prepared the place and themselves for the upcoming programmes. Six training sessions were held, focussing on various aspects of NHE, like Values & Morality, the importance of creativity in education, communication and discipline vs. punishment. One session was dedicated to the Phonics system which is being introduced in the English language tuition in primary schools, and is proven to be very beneficial to children with special learning requirements.

Berlin Sector - Romania Schools

Our two Bucharest kindergartens, schools are at a very historic turning point as we are undergoing the process of authorization by the Ministry of Education. Up until this point, the schools functioned only as daycare centers. Technically, daycare centers do not have permission to do any didactic activities with children. As the traditional Romanian state school system was extremely rigid, unpsychological, and based principally on memorization and rote learning in the 1990s when Communism fell, it would have greatly limited our ability to express NHE if the school had to fulfill the Ministry of Education's requirements at that time. However, in recent years, as educators in Romania have been exposed to progressive European standards and curriculums – the school system has gradually changed. In fact, in this year, the state schools have just received new curriculums that emphasize holistic education and give much scope for creative teaching and planning, which is quite in harmony with NHE.

Due to the fact that we were not authorized as an official kindergarten, our ability to promote NHE to the wider educational community was very limited. Though we had an excellent local reputation in the neighborhoods where we have been functioning for the past 16 years, we were not able to effectively expand recognition for the values of NHE or the inclusive education of children with special needs that the school seeks to model. Our kindergarten has remained only one of three kindergartens in Bucharest that consciously seek to integrate special needs children within a mainstream curriculum.

The process of authorization is very rigorous and thorough, and it took us a year to gather all of the necessary paperwork, including operational plans, strategies, procedures, manuals, and more, resulting in a very thick file. Though tedious, this process has definitely helped us to become much clearer, systematic and well documented and it represents a great leap in quality. It is already helping us to communicate more professionally about our school's philosophy, methods and results to other educators. It was exciting to start to dialog regularly with the Ministry of Education. In one meeting, I brought along the staff manual I had written, explaining how to apply NHE to different curriculum areas. The Ministry expert counseling us became quite visibly interested in the manual and told us that we should have other schools come and make a roundtable discussion based on the manual and their observations of our school. Our dream is to see NHE expand, beyond the confines of our small school – and touch minds and light inspirations that could help transform mainstream education in all of Romania. When the Ministry sent an evaluation team of three inspectors, the process lasted 12 hours – from 9.30 in the morning until 9.30 in the evening. They did an exhaustive verification of all of our files, procedures, systems etc. In the end they gave us a list of items to rectify – assuring us that though there were hundreds of points on their charts, their list contained only 11 points – so we had done quite well. When one of the inspectors was leafing through a photo album I had prepared – her face lit up and she began showing the other inspectors “Look at this - they will have no problem in applying the new curriculum – they are already doing it here!”

However, we have also been encountering many serious obstacles, and still the process is not quite complete. The Health Inspectors became much more stringent – and we had to make many major investments in our kitchens and bathrooms to meet the new standards. Unfortunately, just when we were about to receive authorization – a new law was passed that requires a full-fledged medical cabinet (ie tiling, a sink, an incineration contract and doctor on staff!!!) in any center that supervises young children, regardless of size. Though we plan to petition the authorities to reconsider this rather impractical law, in the meantime, we cannot afford to delay as it could jeopardize the time, money and hope invested in the MEC authorization, so we are doing our best to satisfy these requirements, as absurd as they may be. We are hoping for donations to cover up the many unbudgeted expenses that have overwhelmed our resources, but a Cosmic force has been guiding the whole process so far, so we are confident that we cannot have come this far without a positive outcome soon in sight..



Delhi Sector - Kolkata, India School of Prabhata Samgiita Competition

Shrii P. R. Sarkar the founder of Gurukula has composed over 5000 songs collectively called Pragahta Samgiita. These songs have become a new school of Music in India. In Kolkata a yearly event of competition in vocal, dance and art on Prabhata Samgiita are held at the Ananda Marga Tiljala campus.

Music competitions are very popular and in the course of the past years the School of Prabhata Samgiita has acquired a high status. This year even Calcutta University has included Prabhata Samgiita into their competition for their college students, besides other Music Schools such as Rabindranath Tagor Samgiita.

In over 50 Ananda Marga Schools and Centres preliminary contests were held and the finalists got the chance to travel to Kolkata. This year they gathered on the exact anniversary of the first song, Prabhata Samgiita Day, which is September 14 for the finalists' competitions. Besides the vocal, dance and art in four age groups there were also contests in choir and group dances as well.

This year there were 661 candidates as competitors. Dance competition was held in Dhyana Mandir and six other rooms in the main building. The art competition was also held at the main campus. Song competition was held at the nearby WWD School and Dhyana Mandir.

It was a hectic day with some 200 staff of volunteers working and accommodating all the 1850 participating children including their guardians at the premises. The Tiljala campus was humming with intense activity.

The finalists and all participants had a wonderful time of music, dance and art.
You can read more on Prabhata Samgiita and listen to the songs on www.prabhatasamgiita.net

The lyrics of song number 13:

*I have only laughed, I have only danced,
I have only sung,
I have fallen in love with the moonlight
Whatever I have seen, heard or attained
I have embedded them all
In the jewel-case of my mind.
If they are lost in a cruel tempest
I have left a message with Him,
In whom everything is lost.
Where there is no light, there is no life
Today I have attained the Lord of Light.*



NHE Publications

New E-book!

MV+ and the Golden Chamber – by Jesse Seanach

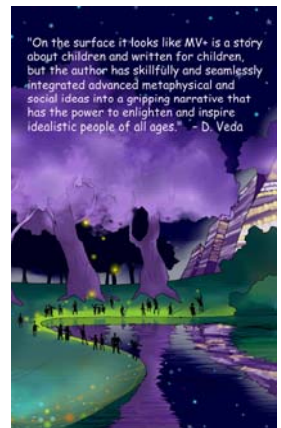
An adventure –mystery book for children and youth introducing the concept of microvita. Soon to be published in paperback.

Now available as an E-book.

Cost \$10 US

Order from amgkpublications@gurukul.edu

“On the surface it looks like MV+ is a story about children and written for children, but the author has skilfully and seamlessly integrated advanced metaphysical and social ideas into a gripping narrative that has power to enlighten and inspire idealistic people of all ages.” -- Dada Vedaprajanananda



New Song Book and Music CDs!

A Song in My Heart

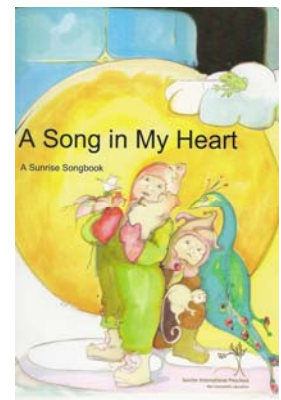
From Sunrise International Preschool in Copenhagen

A beautiful collection of Neohumanist songs for circle time... and any time!

The package includes one booklet and 2 CDs.

The book contains 55 songs, including "sunny songs", "classic kids songs", "sharing songs" and "love grows" songs. It comes with guitar chords too so that you can enjoy playing and singing along together!

Contact Didi Ananda Ragamaya: info@sunrisepreschool.dk



NHE Summit 2006 DVDs



Two of the presentations given at the NHE Summit in 2006 are compiled on this set of DVDs

"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 effective practical methods he fascinated and inspired all the participants.

"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.

Cost for the whole set: 49.99 US\$ Order from www.nhe-press.com

Circle of Love Poster

This beautiful full color poster measures approx 20 X 30 inches. Cost is \$10 US plus shipping for developed countries and \$5 US plus shipping for developing countries. Order from www.nhe-press.com



Yoga Educators Conference: Proceedings - DVDs for Sale

The presentations of the Yoga Educators Conference have been captured on DVD and are available as a set of seven DVDs. These have been prepared professionally by <http://nhe-press.com> in Austria. COST: 90 Euros / \$128 US

ORDER from AMGK Office in Ydrefors <amgk.glo@gurukul.edu> or from website <<http://nhe-press.com>>

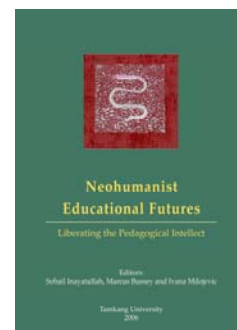


Neohumanist Educational Futures

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.

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.



Kid's Yoga Posters

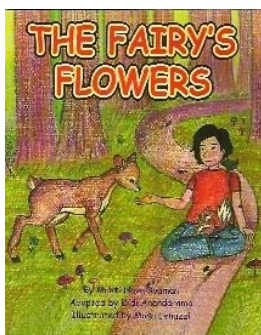
Arunima in Taipei has printed the sequel to Yoga Kids Poster and she is working on the third one. She is also hoping to make "animals in meditation" poster to inspire kids.

These brightly coloured posters are made in Taiwan. Each one measures approximately 20 x 30 inches. To order write to: books.tw@gurukul.edu



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 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. www.nhe-press.com

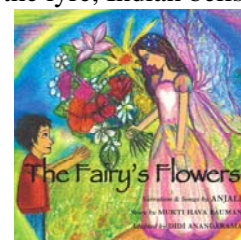
The Fairy's Flowers – CD

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
www.nhe-press.com



For more AMGK/NHE publications, please visit: http://www.gurukul.edu/gknetwork/Issue25/nhe_publications.htm

Neohumanist Education



Meditation Class Albania, Story Page 37

...Now dogma is fast being replaced by rationality and reason. Human beings with their developed brains, developed nerve systems and developed nerve-cells started thinking that we are not to do something for a particular tribe or a particular clan or a particular nationality; we are to do whatever we are to do, whatever we must do, for the entire humanity of the Cosmos.

...The universe does not consist only of humans; other animals, other creatures, other plants, also have the right to live. So our universe is not only the universe of humans but the universe of all – just now I said, for all created beings, for all living beings, and for both the animate and the inanimate universe.

So ours is the age of Neohumanism – humanism supplying elixir to all, one and all. We are for all, and with everything existent we are to build up a new society, a Neohumanistic society. So we must not waste our time. And if we are late in doing our duty, the dark shadow of complete destruction will overpower our existence. We should be conscious of this; we should be cautious of this; we must not waste a single moment of our valuable existence. So what I said just now is that now humanity is at the threshold of a new era. And so many epoch-making events, so many annals of history, are to be created by you boys and you girls. Be ready to shoulder that responsibility of ages to come.

Excerpted from:

“Humanity Is at the Threshold of a New Era”- By Shrii PR Sarkar

Gurukula Network
146 Honness Lane
Ithaca, New York 14850