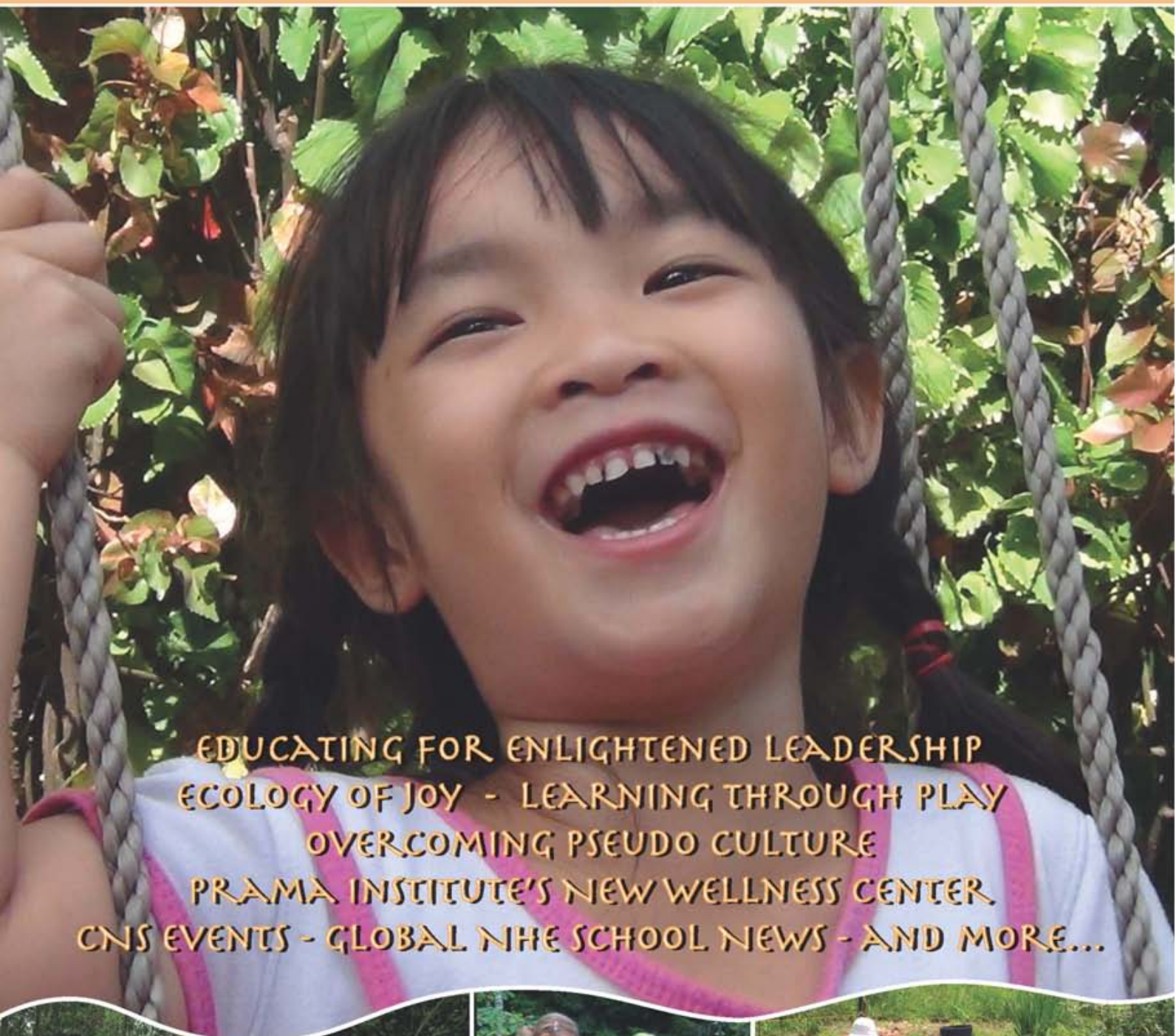


GURUKULA NETWORK



Newsletter of Neohumanist Schools and Institutes affiliated with Ananda Marga Gurukula

Issue 35 - November 2012



EDUCATING FOR ENLIGHTENED LEADERSHIP
ECOLOGY OF JOY - LEARNING THROUGH PLAY
OVERCOMING PSEUDO CULTURE

PRAMA INSTITUTE'S NEW WELLNESS CENTER
CNS EVENTS - GLOBAL NHE SCHOOL NEWS - AND MORE...



Sá vidyá yá vimuktaye - Education is that which liberates

Gurukula Network

**Newsletter and Journal of
Neohumanist Schools and Institutes**

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

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

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

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

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VISION OF ANANDA MARGA GURUKULA

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

OBJECTIVES OF ANANDA MARGA GURUKULA

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

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

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

NEOHUMANIST EDUCATION

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

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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 realization ever alive in their hearts, are said to have attained perfection in life. They are the real devotees, the real bhaktas. When this devotional practice 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". This Neohumanism will elevate humanism to universalism, the practice of love for all created beings of this universe.

Shrii P. R. Sarkar

Letter to the Editor

Some reflections on Dhanjoo Ghista's and Michael Towsey's "Consciousness, Cosmology and Evolution" (published in Gk Network Issue 34) by Henk de Weijer

In order to explain a specific view on a subject it is important to define it and establish its relation with already existing views. In the above-mentioned article of Ac. Dhanjoo Ghista and Michael Towsey such essential definitions and explanations are lacking. One example is the word 'consciousness'. I have to admit though, that Sigmund Freud would not agree with me. He was satisfied with little: "What is meant by consciousness we need not discuss - it is beyond all doubt."¹

However, contemporary science does take a great interest in consciousness. It accepts its existence but, as a consequence of its paradigm that everything can and needs to be explained in terms of energy, it is only willing to see consciousness as an emergent property of activities in the neural network of the brain. Thus, definitions of consciousness are restricted to the state of awareness of itself, of the self in a human body and of external objects.

A fundamental question within this paradigm is: 'How does consciousness arise in human and other living beings?' Roger Penrose and Stuart Hameroff propose that consciousness is produced in microtubules.² Microtubules are components of the cytoskeleton – scaffolding - of cells, including neurons. Tubulins are the proteins that compose the microtubules; they are cylindrical polymers, about 25 micrometers long. Through quantum tunneling and quantum state reductions at Planck scale, cascades of events are understood to present a "stream of consciousness." Accordingly, awareness need not be restricted to human beings, since microtubules also are present, although less stable, in amoebae, bacteria and plant cells. The state of conscious awareness however, is thought to be limited to human beings.

Despite their efforts to gain clarity, fundamental questions remain: is consciousness generated in this process or is it passed on from empty space to tubulins and further? The human brain contains not less than 10¹⁵ tubulins. What coordinates the observations of all these tubulins and microtubules? Moreover, the hard problem³ of neurology remains: how can for instance a desire arise from seeing a beautiful interior or inspiration from reading a book? Is the brain the master and the self the emissary or the other way round? Or: sometimes lower minds and sometimes the overall mind? Does the brain itself also have lower and an overall mind?⁴ Penrose and Hameroff limit consciousness to awareness, a relatively passive action. What explains the emergence of intelligence, creativity and the skill of coordinated, adequate action? What is their relation with atoms, molecules, viruses, amoebae, protozoa and plant cells? How did these fundamental units and their subtle properties develop in the course of evolution? What is mind and what is its relation with conscious or

unconscious awareness, with consciousness itself? Are cells, simple animals, plants and trees aware; do they have a mind?⁵ Certainly they are aware, but whether they possess a feeling of identity and self-conscious awareness, remains an open question. Did their mind, if they have one, evolve⁶ gradually or in quanta, in jumps? Does evolution have a final cause, as Darwin understood for twenty years,⁷ or not?

The restrictions of conventional science limit the freedom to search in all thinkable directions. But other ontologies, with new horizons, exist. According to Shri Adi Shankara, (788-820) clay is metamorphosed into a pot when it is supervised and molded by a potter. Unconscious prakrti cannot produce the world with a particular arrangement, order and harmony, without being supervised by an intelligent principle.⁸ Shri P.R. Sarkar (1921-1990) explains that Purusa (Consciousness) is the material and the first efficient cause, while Prakrti (Energy) is the linking force between the material and the first efficient cause.⁹

Both these two philosophies allow for a completely different approach regarding the position of consciousness, energy, mass and matter¹⁰ in biological life. Biological life rests on the laws of physics, but is always searching for possibilities to go beyond them and utilize its observational, intelligent and creative skill. In other words, the mass of matter mechanically acts in accordance with the four laws of physics, while biological structures act organically, as autonomous, intelligent and cognitive systems.

How can the authors try to explain the enigma of evolution¹¹ without including the nature of nature, the bipolarity¹² of energy and consciousness?¹³ Whether energy and consciousness are subordinate or coordinate makes an essential difference in any approach to discover the position of consciousness in biological systems, their emergence and evolution. Without defining and weighing the characteristics of all possible ontologies, and subsequently making a choice, it is not possible to come forward with a new and progressive theory.

¹ <http://www.consciousentities.com/definitions.htm>

² <http://www.quantumconsciousness.org/penrose-hameroff/quantumcomputation.html>

³ A term introduced by David Chalmers during the first conference "Towards a new science of Consciousness" in 1994 in Tuscon. The hard problem is the problem how qualia, phenomenal experiences, arise from absorbed information.

⁴ 11. Henk de Weijer, 2011, *The origin of physical and biological forms, (Part 11)*. BOMRIM, Vol. 3, No 2.

⁵ Petra Stoerig, 2006 in *Conversations on Consciousness*, Susan Blackmore, p220. Oxford University Press, New York.

⁶ Ken Wilber, 1999. *The marriage of sense and soul*. Random House, New York. "Fichte was thus one of the very first to introduce.... the notion of development (or evolution)." [of consciousness, HdW]

⁷ <http://home.uchicago.edu/~rjr6/articles/Darwinian%20Metaphysics.pdf>

⁸ Jadunath Sinha, 2006, *Indian philosophy, volume 11*. Motilal Benarsidas Publishers private limited, Delhi.

⁹ Shri P.R. Sarkar, 1967, *Ananda Sutram*. AMPS, Ananda Nagar.

¹⁰ Definitions and in depth explanations of these and other terms needs the space of a separate article.

¹¹ Dr A.K. Mohanty, 1998. *Call of the Messiah*, p240. Renaissance Universal, Calcutta i.c.w. Elite Publications, Bhubaneswar.

¹² Henk de Weijer, 2011, *The origin of physical and biological forms, (Part 1)*. BOMRIM, Vol. 3, No 1.

¹³ Michael.B. Towsey, 1986. *Eternal Dance of Macrocosm*, p3. Proutist Publications, Copenhagen. "Consciousness and Prakrti are the dual and inseparable aspects of the One Entity, Brahma."

The Neohumanist Challenge to Educational Futures: Educating for Sadviprahood!

By Dr. Marcus Bussey

The challenge that Prabha Rainjan Sarkar has laid before educators is simple yet profound: How to educate for sadviprahood? To educate for the sadvipra greatly changes the goals and purposes of learning. A Sadvipra is an individual as well as a social ideal. As an individual she or he is someone who manifests benevolent will in their social activity. Benevolence brings with it a way of knowing and being in the world that is profoundly relational in nature.¹ As a social ideal the Sadvipra represents our collective aspirations for the best. Thus the Sadvipra, as enlightened leader, is part of a social utopic that moves the collective towards a spiritually oriented society in which the best is measured by the quality of our relationships – both with others but also with the entire planetary system. Today the best is framed via a measure of radical individual freedom and calculated through a narrow understanding of ‘growth’ as GDP. In a future in which the Sadvipra is central the best is reframed as a qualitative assessment of human possibility in which identity and freedom are embedded in our relations and made meaningful through these.

Relational consciousness lies at the heart of Sarkar’s universalism. In Sarkar’s framework this invites a new way of being human which he came to call Neohumanism (1982). Neohumanism, as a philosophical position, takes the logic of relational being and builds an entire system that incorporates spiritual universalism with ethical action and personal transformation. At its heart lies relational consciousness anchored in a critical spirituality (Bussey, 2006). Thus neohumanism critiques the architecture of social being according to the quality of our relationships. In this approach reason is aligned with benevolence and the value of any concept, ideology or system is assessed by its effects. In short, effects that undermine relational consciousness, the chances of a being to fully realise their potential or (to put this another way) the capacity to grow spiritually, intellectually, emotionally and physically are deemed irrational.

The practice of Neohumanism therefore has clear social effects. Philosophically it is a form of pragmatism which has a clear focus on the interface between ideas and the world around us. Neohumanism has this focus as it balances the existential development of each individual with a clear engagement with the social objective world. In fact one cannot occur without the other. In this focus on the nexus of expanding consciousness with social action Neohumanism offers a way forward to a new social paradigm which is expressed via the socio-spiritual philosophy of Prout. Prout advocates for a relational economics that is an expression of the relational consciousness of Neohumanism. It fosters local economic integrity, gender partnership, a layered vision of governance which works across scale from the global to the local and an expansion of epistemology to include spirituality as a valid form of knowledge creation, i.e. science, technology and spirituality are part of an integrated system.²

Together Neohumanism and Prout offer us a pedagogy of possibility that develops the inner resources for a relational Neohumanist identity along with the skills needed to manifest benevolence and distributive justice in the world. The focus of such a pedagogy is the Sadvipra in whom this relational consciousness and skill-set come together to realise the transformative changes needed to move society towards deeper and richer futures for all. For Sarkar the Sadvipra is the enabler who combines moral and intellectual integrity, courage, entrepreneurial savvy and service mentality to move society away from fragmented and partial realities and the paradigms that sustain these. This is necessarily a political activity as it involves challenging dominant elites who benefit from the current system. Such elites do not exist in a vacuum, they are sustained by ideological and structural processes which resist change and produce logical forms that frame possibility. Categories embody logical structures (Deleuze & Guattari, 1994). When new categories like the Sadvipra emerge they challenge dominant logical forms and seed alternatives. So new categories sew new pedagogical possibilities. Thus there is a clear link between a pedagogy of possibility and a politics of possibility. When thinking about the implications of the concept of the sadvipra for education we are engaging both.

This link itself represents a relational logic in which pedagogy establishes a form or template for thinking about learning while education indicates a system that implements the template. So a pedagogy of possibility suggests a template that liberates individuals from limits. This is a very different thing from an education which prepares people for roles. Such an education, as Foucault (1995) argued, is disciplinary by nature rather than liberatory. Ultimately of course all pedagogy and all education are designed to produce sets of values, skills and aspirations which maintain social cohesion whilst preparing for the future. Yet if the goal is limited at the outset the effect is less dynamic and much more inclined to maintain inequity and conditions that favour a continuation of dominant economic and social practices. As Sohail Inayatullah (2010) reminds us, in this way the future is discounted as it is much easier to focus on what is rather than what we would wish our world to be like. The measure of ‘real world’ rhetoric in the news and educational policy documents is an indicator of how

¹ See <http://www.futuresevocative.com/education.html> for more on this topic

² I am indebted to Sohail Inayatullah for his thoughts on Prout

well or poorly the future is fairing. At the moment, in our world where social conservatism – aka fear, fundamentalism, anxiety, confusion and stasis – is on the rise, discounted futures are providing the dominant logical forms we live and teach by. Thus one way to assess the deepest priorities and values of a society is to look at their education system and the discourses surrounding it.

All systems however also have the potential to rethink themselves and reframe social possibilities (Bussey, 2009). That is what futures thinking is designed to facilitate and it is what Sarkar was engaging in when he created the category of the sadvipra. In ‘imagining’ the possibility of such an individual Sarkar was also creating the possibility and logic of the sadvipra. In fact, the critique that spiritual universalism brings to bear on social institutions makes such a category essential. This is because critical spirituality is an expression of human evolutionary potential. The sadvipra embodies a way out of a social evolutionary cycle that is implicitly materialist not by going back to pre-modern otherworldliness but by incorporating spirituality into current social forms. Thus the sadvipra, and any education that develops such consciousness, combines the possibilities of a Neohumanist critical spirituality while simultaneously enacting the relational dynamics inherent to Prout. Sarkar intended the sadvipra to puncture the social evolutionary cycle which he argued moved from elite to elite (Inayatullah, 2002). So to educate for such a being is the necessity of our current age where much of the planet is being held to ransom by an economic elite who confound the human desire for limitlessness with capitalist economics.

Educational Futures in the Light of Sadviprahood

In 2010 Sohail Inayatullah wrote a challenging article in which he explored the plausibility of Neohumanist Education within the modernist paradigm (2010). His was an honest and realistic appraisal of the current capacity of Neohumanism to transform the dominant logic framing our thinking about and practice of education. In his assessment he identified four key areas where resistance to Neohumanist educational and other transformative futures was the strongest. These were:

1. Educators are resistant to change they do not lead
2. The future is discounted and educators are overwhelmed by complexity and uncertainty
3. Educational infrastructure, both real and conceptual, is still rooted in the nineteenth century
4. The digital era heralds many things but the organising principles are still profoundly modernist

We could add to this list that with the emergence of a post materialist world there is a growing gap between how people are thinking and feeling the world and how it is still being enacted. This gap means that those working for transformative change do not necessarily understand how to create it for a world that does not yet exist. This is the gap between imagined and real that so often undermines the work of idealists.

Neohumanism offers a way across this gap by linking social action with personal spiritual growth. It helps us to understand that form and function are locked in a dance that hinges on consciousness. Furthermore consciousness is not just what happens in the head: Consciousness is enacted. Yet the resistance of the present is real enough and this resistance led Inayatullah to posit three plausible future scenarios for Neohumanist Education.

1. **Profound Change** – In this there is a deep and transformative shift in which Neohumanist education becomes a central model in a post-materialist global society
2. **Niche School** – here Neohumanist education joins other systems such as Montessori and Steiner in offering a niche product for those dissatisfied with mainstream schooling
3. **Backlash** – in this scenario Neohumanist and other alternative schools are labeled harmful by conservative forces and forced to close or withdraw from overt social action

Inayatullah ends his assessment by pointing to the signs that profound change is coming and that the new consciousness that will sustain it is already with us. He draws on Paul Ray and Sherry Anderson’s (2000) research into the phenomenon in the United States they call “cultural creatives”. Such people are doing the work on the ground to create a context in which Neohumanist education will move from marginal phenomenon to a driver for future transformation. Such work often goes without notice as it is not on the maps of the forms of logic that validate social action. Thus Paul Hawken (2007) argues that the largest social movement in history, a movement of global proportions, has gone unnoticed for decades. His book *Blessed Unrest* lists over three thousand grass root movements of global significance, and this is just the tip of the iceberg.

In a sense we are currently between paradigms as the old modernist vision of growth and grandeur falters before the uncertainty that springs from a declining resource base combined with a growing awareness that if growth is only materialist and restricted to a monocultural lens then we are left feeling empty. There is a desire for deeper identities of place and lineage not tied to old identity markers that shut the door on self development. This trend lies at the heart of the cultural creative phenomenon and is the motivation for the blessed unrest that Hawken is charting. In it consciousness is folded around a series of identities that move from local to global and finally to universal. This movement across scales is part of the relational logic of neohumanism. A key identity marker in this folded and expanding self is the sadvipra. The question at the heart of this new self-scape is “Are we all sadvipra’s in potential?” Sarkar would have us believe so. If this is so then Neohumanist education has a significant role in bringing this new expanded sense of self into being.

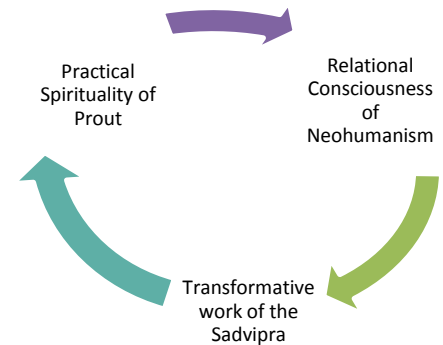
Towards a Curriculum for Sadvipraship

When thinking about curriculum futures for education Inayatullah's scenario model holds true. There is the possibility for a transformative curricula experience for humanity but there is also the very real possibility that Neohumanist education is marginalized as a specialized curricula pathway or suppressed as a threat to national group identity. Yet if we give energy to the transformative possibilities of our time and start thinking about a curriculum that enables the emergent aspirations of people, then we must engage in both a pedagogy and politics of possibility. This pedagogy is neohumanist in form whilst the politics is proutistic in expression.

Neohumanist pedagogy is deep as it builds a relational consciousness from the roots of Tantric spiritual experience. Proutistic pedagogy is broad in that it is contextual and implements relational consciousness through a politics of engagement with local issues within the frame work of a globally dynamic system. The sadvipra integrates both spaces by bringing them into a dynamic balance which is always responding to a unique set of historical and geographical circumstances whilst retaining a universal orientation to any local issue. Thus the sadvipra embodies a practical spirituality of Prout which draws on the relational logic inherent to spiritual consciousness of Neohumanism to critically engage with the problems of their day.

This describes a spiritually dynamic and socially relevant learning cycle as shown in Figure 1. Such a cycle has both an individual and collective dimension as the sadvipra works in harmony with their context. Such is the relationship of the individual consciousness to the collective that there is always a degree of parallelism in which the field of consciousness resonates beyond the individual (Bussey, 2010).

To map a pedagogy that facilitates this state of Sadviprahood requires the deployment of both the vertical gaze which Neohumanist critical spirituality brings to social issues and the horizontal gaze Proutistic critical engagement brings to the contemporary dynamics of any given situation. Such a pedagogy is imminent to the cultural domain we inhabit today yet it is fragmented and partial (Bussey, 2009).



The Neohumanist logic inherent to the sadvipra requires a new relationship with knowledge, values and identity. This implies a new cultural field of meaning making in which spiritual practice generates the relational being that makes sense of our world. Some elements of this new relationship are emerging in areas such as post-normal science (Ravetz, 2011), postmetaphysical philosophy (Habermas, 2009), sustainability studies (Berkes, 2003), integral sociology (Wexler, 2000), and cosmology (Chaisson, 2006; Kaku, 2005). Yet they need to be held together via a new approach to living both collectively and individually. The cultivation of spiritual science through personal and collective practices would contribute to this evolutionary shift. The inclusion of ethics (yama and niyama), meditation, asana, pranayama, dharana and even dhyana in a pedagogy of relational being would enable such possibilities.

Sarkar has argued that the eightfold path of yoga specifically enables the development of the kosas (layers of the mind) (2010, pp. p. 44-45). Such development is an ongoing process yet it is a significant insight into how personal and collective evolution can occur through the cultivation of spiritual practice in life. Similar insights are being expressed in the western frame work via the work of new age thinkers such as Esther and Jerry Hicks (Hicks, 2006), Eckhart Tolle (Tolle, 2005), Byron Katie and Hall and Sidra Stone (Stone, 1989) and many others who all point to the connection between inner states of awareness and the realities we generate. Whilst some of these insights are less grounded than others there is an emerging body of knowledge and an expressive conceptual framework in the west which has parallels with the yogic vision Sarkar is offering. The co-creative possibilities in working across civilisational boundaries (Dallmayr, 2002) are therefore another aspect of a pedagogy of possibility.

All such intimations of transformation suggest a deepening of the personal story through spiritual engagement with relational selfhood. With increased depth comes greater resilience and the ability to learn beyond the boundaries that sustain brittle identity so characteristic of the modern individual (Bussey, 2012).

Nuts and Bolts

Education lays the foundation to prepare a context from which the sadvipra might emerge. In thinking about the futures of education we need to take into account the inner qualities that sustain relational consciousness along with the benevolent will that is expressed through worldly activity as social service. In Sarkar's language this implies educational futures that integrate subjective approach with objective adjustment.

As noted above a curriculum offering depth would include spiritual systems such as the eightfold path to develop the spiritual consciousness to sustain the work for social transformation that characterizes the sadvipra. Yet depth also comes

from the rigor that critical spirituality brings to life. So the curriculum also needs to teach people how to think relationally. This involves a transdisciplinary approach which integrates the role feelings and emotions play in thinking and reason. This is identity work.

Such work is further facilitated by conceptual tools such as futures thinking, causal layered analysis and systems thinking, microvita, relational mathematics such as geometry, quantum physics, cosmology, philosophy, world history, sustainability, ethics and economics. In reality it is the quest for a relational head-heart space that sustains this work. The vertical gaze is an attempt to generate such a space in all areas of human inquiry.

A curriculum offering breadth looks at the practical horizontal elements of learning. These of course are not in reality separate from the vertical but they are significant in that they reflect the depth offered by the vertical in action. In essence they are expressions of practical spirituality. Thus engineering, medicine, agriculture, chemistry and science in all their diversity are horizontal expressions of a deepened epistemology and ontology. Beyond these there lies a whole world of expression such as the visual arts, music, dance and theatre. There are also the applied domains of business studies, education, social work, psychology, mechanics and other related disciplines. The important point here is that all practical subjects be tied to deepened consciousness and a recognition of their relevance within a broader Neohumanist social vision.

Conclusion

The Neohumanist challenge to educational futures is to steer society away from the forms of closure that Inayatullah maps and towards transformative possibilities represented by Sarkar's concept of the Sadvipra. To be prepared for this role requires a new kind of consciousness grounded in real world skills. Both Neohumanism and Prout are expressions of pragmatism which focuses on the relationship between ideas (concepts) and actions (skills). In Sarkar's terms such a spiritual pragmatics is an expression of his transformative concept: subjective approach and objective adjustment. In this formulation any education that enables this process of becoming-sadvipra would bring a relational lens to:

- economics with a local and global interface
- entrepreneurship and cooperatives
- social systems and structures
- ethics and equity issues
- governance and policy studies
- education for partnership and sustainability
- science and technology
- arts for personal and social transformation
- agricultural and ecological systems

This sketch of the educational challenge that the sadvipra represents argues that a new conceptualization of pedagogy that focuses on possibility is needed to meet the challenge. It is easy to replicate existing social forms in our dreams of the future. To reach beyond the templates our experiences have imprinted on our psyches requires us to follow a relational logic as expressed via both Neohumanist and Proutistic pragmatics. This logic is inherently relational in nature. This implies a new story for humanity, as flagged by the concept of sadvipra, which takes us beyond the present models for education and suggests new possibilities for human social evolution.

Vertical Depth

Eight Fold Path
Critical Spirituality
Relational thinking
Transdisciplinarity
Futures Thinking
Causal Layered Analysis
Systems thinking
Microvita Theory
Relational mathematics
Quantum Physics
Cosmology
Philosophy
World History
Sustainability
Ethics
Aesthetics
Economics

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PRAMA INSTITUTE holistic education for people and planet



*New Wellness Center with
Yoga Room, Hot Tub and Dining Hall*

The Prama Institute (PI) has had a successful year so far with the opening of the new Prama Institute Wellness Center and increases in the number of our own programs along with the many repeat rentals.

The new wellness center is a 2500 square foot building with eight residential beds, treatment rooms for mud baths, steam baths, massage and a variety of water treatments as well as a meditation room, kitchen and dining areas. The center sits on five acres affording beautiful mountain views and 2 acres for organic agriculture. The core of the program is nutritional education and graduated fasting modeled after the Ananda Marga Wellness Center run by Dada Dharmavedananda in the Philippines. There is a monthly weekend detox program along with individual and small group sessions scheduled for the convenience of the clients. The staff consists of a director, Ramesh Bjornes, a staff nurse, Linda MacFarland, an MD consultant and contract workers for cooking, and the array of services mentioned above.

The PI programs have grown to include Yoga Detox, Yoga of Silence, and Yummy Yoga. Yummy Yoga is designed to introduce people to vegetarian food and cooking which complements our Wellness Center's nutritional focus on food as the best medicine. All three of these programs are repeated at least twice a year. Other programs that we sponsor include Yoga and Personal Growth, taught by Vinay Gunther who comes once a year on his world tour and our Ananda Marga Yoga Teacher Training taught by a group of experienced Ananda Marga teachers who now offer their training in Denmark, Portugal, and Iceland as well.

This Fall we will offer programs that include an Aroma Therapy Retreat on October 17-21 with David Crow, Yoga Detox: 14 Superfoods for Health & Well Being on October 26-28, Yoga Detox: Your Ayurvedic Constitution & Your Health on November 16-18, Yummy Yoga on November 30-December 2, and Yoga of Silence - The Power of the Present, December 7-9. Upcoming January 23, Jai Uttal Kiirtan.

There are two developing Ananda Marga projects on adjoining land that enjoy coordinated cooperation with the PI and the Ananda Girisuta Master Unit. The Didi's Women's Wellbeing and Development Foundation is developing 33 acres adjacent to the PI Wellness Center on Ananda Vithika with fruit trees, gardens, a greenhouse with hydroponic equipment, utility shed, and a small residence. Their long term goal is to develop an herbal medicine program.

Next to the Didi's land is a developing eco-village on 25 acres with lots for homes and a co-housing unit for a multigenerational community initiated by members of Ananda Marga who are interested in supporting the Master Unit, PI programs and Didi's projects. Construction has begun on a 3500 square foot community residence that will serve as the community house for meditation and collective gatherings. This facility allows those interested in considering living in the community to come and live for 6 to 12 months to determine the suitability of becoming a longer term member of the community. This community house will accommodate 3 families and 4 to 6 single people. The plans for the co-housing unit will accommodate rental or purchase for 8 units. The site has plans for 6 to 8 lots for homes, a pond, an amphitheater, park for children and adults and 2 acres of community garden. Parties interested in knowing more about this eco-village development and the projects listed above may contact Sid Vishvamitra Jordan at sid.jordan1@gmail.com or phone 828 712 1225.



*Greenhouse and Planting at
the Didi's Master Unit*

2012 Management Training for Humanitarian Workers

By Dada Unmantrananda



AMURT & AMURTEL held their first Global Participatory Humanitarian Program Manager Training at the College of Noehumanist Studies on Gurukul's Sweden campus, from June 7 - 30. The training consisted of an introduction to humanitarian frameworks and 3 competency-based modules focused on the management of projects, finances, and people. The program was modeled after the internationally recognized Bio-Force Institute training methodology, and was adapted to include the AMURT & AMURTEL philosophy and field experiences, as well as key Participatory Learning & Action tools and principles. The training modules were designed to enhance the Quality and Accountability of humanitarian programs, through the use of simulation, group work, case studies, role-plays, and practical tools and exercises. The participants included representatives from Scandinavia, West Africa, North America and South East Asia. Besides accomplished field coordinators there were also 5 young budding humanitarians from the International School of Social Service. That mix of experience and idealism brought about a unique participatory experience that afforded the older participants a chance to mentor and guide the younger. They say the best way to learn a subject is to do it and teach it. The classes featured technical and standards based curriculum and were interspersed throughout with alternate brain hemisphere activities such as music, games and arts.



Sara Wolf, one of the trainers, has an M.A. in Urban Education from Harvard and was selected as New York City Teacher of the Year by her students and peers in 2010.

AMURT & AMURTEL plans to evolve this unique training format and plans are in motion to offer sessions in East Kenya, South East Asia and in Europe in 2013.



Several sessions were held in groups. Here one of the trainers, Demeter Russafov, goes through some of the finer points of the logical framework with the senior project managers.



The training made ample use of both brain hemispheres. Here an important concept of stakeholder analysis is taught using strings and scarves.



Global Yoga Educators Conference

The 6th global Yoga Educators Conference (YEC) was held again this year at CNS Sweden after last year's success in Bali. Participants attended from all corners of the globe from Argentina, Africa, Europe to central, north and southeast Asia. Again we saw a variety of practical workshops and lectures on yoga and tantra related topics.

The conference started off with a lecture by Dada Shankarsana'nanda on the history of yoga covering influential personalities and events in the 7000 years history from Sadashiva till the more modern yogis such as Krsnamacarya and Srii Srii Anandamurti. The lecture showed how tantra has branched out into various forms of yoga such as Raja and Astaunga yoga, Hatha and Rajadhiraja yoga.

For many years there have been requests from the AM yoga community to understand more about yoga for pregnancy and mothers and we were lucky this year to be able to bring Didi Ananda Uttama. Didi was a homebirth midwife before her sannyasi life and works today with pregnant women and mothers and babies in Qahira sector. Her presentation on the topic was well received by the audience.

Dr. Sauli Siekkinen (MD) from Finland has been a regular contributor to the annual YEC. This year his lecture was on scientific aspects on acidic versus alkaline food. As usual his lecture was a methodical in depth study of the topic and many new and practical points were brought into light.

Among the specialties of Rajadhiraja yoga is the bio-psychological aspect. Noel Camilleri from Malta, which is among our very senior yoga teachers, gave a popular workshop on the relation between the endocrine glands, stress and depressions, and how to control these conditions with asanas.

Dada Shantimaya, a certified homeopath, gave a workshop titled 'Homeopathy as first aid'. Dada's workshop was specially designed for yoga teachers and how to use homeopathy in treating their student's injuries and ailments with special focus on anxiety, emotional tension, stress and digestive issues that many yoga students seek to get rid of when joining yoga classes.

Among the highlights this year we enjoyed Dada Svarupananda's inspiring stories in the evenings. As the cool breeze of the Swedish summer nights set in, Dada conveyed memories of his time with his spiritual master, Baba. His amazing and touching stories contributed to the spiritual and uplifting atmosphere that encircled this year's YEC.



First National Conference of Yoga, Mina Clavero, Argentina

By José Luis Ferrero

On the 14, 15 and 16 September, the yoga teacher Graciela Abrego and I participated as representatives of Ananda Marga Argentina and the Rajadhiraja Yoga Tradition as well as AYAM, Academia de Yoga de Ananda Marga, in the "First National Conference of Yoga" in Mina Clavero city, a famous tourist resort located in the province of Cordoba, Argentina. This activity was organized for the "Holistic Center Aum Shanti" and was sponsored by the town council of the city and the Embassy of India in our country. This Conference was attended by eight other professionals representing different disciplines related to yoga, dance and music. Also present was the mayor of the city.



One of the four workshops presented by Ananda Marga was "Yoga and Social Transformation" where we presented the principles of Prama, Neohumanism and PROUT. These presentations stirred great interest among the public, because for many people it is a novelty that profound social change can be based on principles of yoga and spirituality. From the discussions that were held at the workshop, several interesting proposals arose to establish neohumanistic schools, starting with a virtual network of neohumanistic education. From this activity, the door was opened to start the work of social communication and special training for the spreading and practical implementation of neohumanistic education in that area.

Other important workshops in the Conference were: Therapeutic Ashtaunga Yoga by Adriana Paoletta; Bhakti yoga by Nityananda Rama Das of Inbound Yoga School; Indian Classical Dance by Silvia Rissi of Durga Ma School; Kundalini Yoga by Inderdeep Singh; Classical Indian Music by Diego Estévez and Joakin Olmedo of Sargam School; Yoga Iyengar by Gisela Van Muylem; Prenatal Yoga by Dr. Graciela Amman of Mina Clavero Hospital.

This is the link to website of the conference:
<http://www.encuentronacionaldeyoga.org/>



Ananda Marga Gurukula Teachers Training College Update

Ananda Marga Gurukula Teachers Training College building at Anandanagar is still under construction and is expected to be completed by the end of the year.



Presenting Prout at the Economic Democracy Conference

By Dada Maheshvarananda

One year ago, a group of 15 Proutists scattered across the United States (and me in Venezuela) began organizing a conference on Economic Democracy. Believing that the demand for economic democracy that economically empowers people and communities has the potential to unite people around a common cause that replaces the tyranny of corporate power, our goal was to “unite the moralists”. We chose Madison, Wisconsin as our site and created a web site www.economicdemocracyconference.org with all the 12 talking points written by Proutists to convey our ideas. Many of the inspiring presentations can be found there.



Over 200 people attended the October 11-14 event, about half from the Madison Area and half from other parts of the country, including 35 Proutists (about 15 percent). Well-known keynote speakers included The Nation correspondent John Nichols, Gar Alperovitz on cooperatives, Ellen Brown on public banking, David Cobb of Move to Amend, and David Schweikart, author of another book called After Capitalism.

In her welcome, Beth Wortzel, the hard-working conference chair, said, “I truly believe the time is at hand where, by joining our intentions, our talents and ideas, our practical strategies and resources we can create a powerful force for liberating ourselves from the grip of corporate capitalism’s dying empire. Thank you for being here and for being part of that force for change.”

In her inspiring opening talk, Nada Khader said: “Prabhat Ranjan Sarkar, the founder of the Progressive Utilization Theory (Prout), said that we must elevate the status of agriculture, that agriculture and agricultural work should have the same status as industry. Think about the automotive industry and how, over time, auto workers accrued decent compensation packages, worker protections and benefits. Imagine how our food system would be transformed if we applied the same standards to agricultural work. We need federal and state policies to promote the welfare of family farms and agricultural cooperatives which will enhance food security for all.”

A total of 38 workshops took place on subjects ranging from cooperatives to grassroots organizing, from indigenous rights to community gardens. Seven Prout workshops were offered: “Prout: A Holistic Approach for Social and Economic Empowerment” by Nada Khader, Mirra Price, Ame Johnson and Tapan Mallik, “Changing what we Measure from Wealth to Well-being” by Tom Barefoot, “SEED: Solidarity Economy and Ecological Design” by Jason Schreiner, “The Ethical Need for Revolutionary Change” by Bill Ayers and myself, “A Comprehensive Framework for Universal Economic Empowerment” by Ron Logan, “Close Your Eyes and Open Your Mind” by Dada Nabhaniilananda and “Health Care for All” by Dr. Steven Landau, who wrote and circulated an excellent “Prout Medical Manifesto”.

In my workshop, I said, “There are three main ways that you can respond to injustice and exploitation. The first one is silence—I’m not going to speak out when I see racism, sexism, injustice or exploitation, either because I’m afraid, or because I’m afraid of losing my personal benefits. The second possible response is reform—I want to change things gradually. The problem with this one is that everyone on the planet who you want to help will probably be dead by the time we finally get the reforms. People also adopt this strategy out of fear of losing their privilege. A third possible way of seeing the world is as a revolutionary, to courageously end exploitation and save lives as fast as possible. That’s my position, as well as Sarkar’s, and I think that fits a lot of people in this room. The most powerful weapon on earth is the human soul on fire.”

The Saturday night cultural program was superb, with seven acts that each lasted 15 minutes, with perfect timing. Dada Vedaprajananda, the excellent Master of Ceremonies, opened with jokes and his own songs about social justice and “Trickle Down Economics”. Fourteen grandmothers in The Raging Grannies sang funny, radical political songs. The hilarious Forward! Marching Band got everyone on their feet and dancing. Karen Libman was an incredible story-teller who told about “Naked Truth”. The Master of Ceremonies and the first act was Dada Vedaprajananda who sang about “Trickle Down Economics”, and the finale was Dada Nabhaniilananda who gave the world premier of his new composition, “A Revolution of Love”.



Sunday was the Action Summit with 70 enthusiastic participants trying to create and implement a cohesive master plan for Economic Democracy. Five professional filmmakers came from around the country, including Ed Glassman from Denver, to film all the keynote addresses as well as some of the workshops. They recorded 2 terrabytes of film and did several interviews that they are now editing and will later post on the web. The conference organizing committee has transformed itself and opened its arms to interested individuals and organizations, becoming the Alliance for Economic Democracy that is now planning conferences in other cities.

Gems of Neohumanism

By Eric Jacobsen

In the process of applying the philosophy of Neohumanism to the education of a new generation, we discover that while the general public is likely unaware of the philosophy, certain facets of it are easily appreciated and strike a resonant chord of agreement. This series will explore some of these as they were discovered in an ethnically, religiously, and demographically diverse setting—New York.

Gem #1 Pseudo-Culture vs. True Human Culture

Idealism is strong when it comes to one's own child. No parent wants to see their child become a slave to the money making mass media machine. Even those who are themselves addicted to the products of this machine will try to keep it from their children for as long as possible. Not only is it an expensive habit for a parent to maintain, but it also tends to lead to materialist stagnation at best, and moral degradation at worst. This is not to say that all modern cultural expressions are evil. However, due to several factors there is a great likelihood that these new expressions will become a crudifying influence once they are internalized in a child's mind, hence deemed "pseudo-culture" by the author of Neohumanism.

Here are three primary reasons why so much modern expression falls into the pseudo-culture category.

- 1) The priority is to make money. Content is owned by profit making corporations. Since the content of music, movies, television, books, fashion, etc., is primarily valued for its money making power, the long term effect of that content upon a child's psychology, or upon society as a whole, is not a determining factor in what gets chosen for publication and distribution.
- 2) Human mind moves more quickly down than up—down being towards animal instinct gratification, toward the basest of impulse; up being towards human self-realization, towards the subtlest ideas and states of consciousness. This is related to point number one. In order to meet the primary goal, the quickest path is chosen—titillation.
- 3) Those artists with great subtlety of ideation and expression face such enormous odds stacked against them in today's society that most cannot survive as artists. So, cultural vitality is left in the hands of those who do not have the character or insight to lead humanity forward. As you can see, this is also a clear outgrowth of point number one.

Here's where a Neohumanist school steps in. A NH school must protect the child from pseudo-culture. Protection doesn't come from the attempt to ban media or technology. Nor does it come from living in the past, as other movements promote. These simply cause a delayed overreaction in the opposite direction. Protection should be proactive—develop a taste for true human culture in the young mind. A taste can be developed by proper exposure and practice!

A NH school should be a positive place. It should not pulsate with a fear of keeping pseudo-culture out, or in a hatred of it. Rather it should celebrate in the love of joyous expressions of true human culture. It is light that banishes darkness. Therefore, a NH school should be well-versed in all the local, national, and global examples of true human culture. The focus should be there, not on attacking the pseudo-culture, but on replacing it.

This concept finds sympathy within every race, religion, and age group. I submit that we could be successful starting schools around the world even if they only had this one gem of Neohumanism as their offering to the community. To accomplish this, a NH school will need an art, music, drama, dance and cultural director. Better five than one if possible! These people are the soul of the school and their selection should be given the highest priority. It is they alone who can sift through the heap of modern culture and find any valuables worth saving. It is they who can pull from the past the great expressions that pass on the history, values and aspirations of its people—and then give those old vibrations new life and vitality in the hands and hearts of today's youth. It is they alone who can unearth the new true human culture waiting to be discovered and nurtured.

In the next issue we will share Gem #2 with you. Upcoming gems will include: Awakened Conscience, Ecology, Applied Learning, Food, Health, Life as a Mission, Not a method, Wholistic approach, Multiple Intelligences

Connecting to Our Divine Nature

by Niiti Gannon

When we are born, for the first weeks of life, we metaphorically are like underdeveloped creatures. The world is all exploration and survival. What part of my body is this finger and how can I make it move? What is that bright sun light that makes me blink when it gets in my eyes? How warm it is on my skin. The wind that blows, do I like it? Is it pleasant? Sometimes the wind feels wonderful and sometimes it doesn't.

The senses are engaged with exploration while the motor organs are busily learning to associate with the body parts. Movement is an effort. Minute aspects of life, such as connecting to each part of the body, and using each sense to explore the world's form, light, color and texture that humans later take for granted, is entirely focused on. Emotions are just peaking out at the world. Do I like this or not? Who are you and how do you affect my body?

At this stage, we intuitively perceive nature and our divine nature as inseparable. It all is to be explored and mostly is unknown.

As we leap and bound towards six months of age, infant females and males act in ways like small birds or small rodents. We love bonding with our parents, chirping and cooing and sharing simple messages. Our bodies want to crawl, climb and stretch. Much of our bodily needs are understood and simply met by our parents. When we are not exploring, we love to cuddle and seek affection. We have developed a simple language of sounds and signals with our family.

Both the ordinary and extraordinary world is intimately connected to us but indescribable. We are part of their colors and feelings that beckon encouragingly to us in innumerable manners.

Quickly, like the morning that merges into noontime, we grow from six months to two years and master greater awareness of our small bodies and our surroundings. Now we share similarities with our pet cats and dogs who too understand 100 to 300 words. We really love our family and some things of the world. We want to play, please and love.

Soon we grow to preschool age, and we begin to distinguish between the general world and the world of wonders from our earlier stages. Extraordinary aspects crystallize in children's minds as special playmates. They think: "I have a playmate which only I can see and can name Gertrude or George. How surprising and perplexing to me that my parents don't see you when you are so there and loving. Whenever I reach out, you are there loving me as an inseparable companion. Why do I ignore you even for awhile? The answer is that I am so busy, so busy and easily distracted."

Life moves us in so many directions and too far from our divine nature. It seems that as we associate more with all the curious and myriad life forms around us that our invisible friend appears more sporadic. All too soon, our extraordinary awareness becomes infrequent. The friendly playmate transforms into an immense and impersonal inner feeling; and we feel too small in comparison. Now we have to make more effort to connect. This continues until we mature and re-find the infinite as a friend.

Neohumanist education needs to be a process that helps us in keeping connected with our divine nature. Already there are useable theories about the maturation process of our bodies, intellects and social awareness. Yet, most education systems lack the articulation of aesthetic, moral and spiritual development which is the touchstone of neohumanist education. In other words neohumanist education is making universal love learnable.

As Neohumanist teachers, we personally quest in discovering the exquisite and extraordinary aspects of the universe. We want these insights to be as frequent and accessible as preschool children's invisible playmates are. Essentially, we are seeking our inseparable invisible friend who is the intuitive part of ourselves. To some this intuition manifests as a guiding voice inside or a comforting presence. We want to encourage small children to hold onto these abilities in their lives.

Therefore, an important aspect of neohumanist education is to focus on being intensely involved in loving and caring for the whole world, one another, as well as being open to the divine nature of things. Can we awaken the sense of love for the sun, the wind, the trees and life around us? Can we love one another fiercely? We really have to be open to all forms of life and call them our own. When we are open enough to both what is around us and to our transcendent selves, calling both our own, the impersonal becomes personal.

Neohumanist curriculums need to keep cycling activities that intellectually and emotionally help us to bond with the elements, such as the sun, the moon, the sky, stars, water and fire. The activities need to stress the importance and beauty of their intimate presence in our lives. This necessitates being more sensory oriented in our learning, remembering to smell, taste, touch, hear and see what we learn. How does curriculum move us and what values can we link to our learning?

Continued on Page 23

Play: The Child's Own Learning Strategy

From the Neohumanist Education Curriculum for Romanian Kindergartens for ages 2 - 6 years

By Didi Ananda Devapriya

Play is at the heart of childhood. Children develop through play. It is the first stage of learning and creativity. Through play, children gain new experiences and aptitudes; they cultivate observation skills, memory, attention, imagination, cognition, curiosity and exploratory spirit. In addition to helping children to learn and develop, play also provides children with much needed moments of relaxation, discovery, fun, and joy. Play is critical for children's overall normal development on the social, emotional, psychological and cognitive levels. Play provides opportunities for children to explore their bodies and the world around them.

Play also provides another valuable opportunity for coaching and building up children's abilities to self-regulate, which is the foundation for learning. Research shows that the development of early self-regulation skills has a stronger association with school readiness than IQ or entry-level reading or math (Blair, 2002, 2003; Normandeau & Guay, 1998). Through imaginative "pretend" play, children develop and rehearse new ways of interaction, based on their observation and interpretation of more mature behavior modeled by the adult world around them. Similar to the Vygotskian concept of the "Zone of Proximal Development", in which interaction with peers or adults that have already mastered certain skills facilitates the emergence of such skills in the child, expanding learning into newer areas with assistance, Neohumanist Education also emphasizes consciously and observantly interacting with children's play in order to encourage the acquisition of new skills, especially social skills and self regulation skills. Teachers support children to gradually shift from being dependent on others to regulate their emotions, towards eventually becoming able to master self-regulation, and play is the perfect medium for children to practice these skills.

However, there are different types of play and not all types of spontaneous play develop self-regulation skills. For example, some children prefer to play with things and not with each other. Many children need coaching and support to be able to play effectively, especially children who have spent a lot of time being entertained by computers or TV, without directly interacting with other children. The type of play that is the most productive in developing self-regulation skills, is play that involves children choosing and acting out roles with each other. This type of intentional play is characterized by complex story lines, use of objects and costumes in creative and symbolic ways and absorption in play themes for an extended period of time. Children need uninterrupted periods of at least 30 minutes in order to develop this level of play.

The role of the teacher is to block in sufficient unstructured time for creative play and to help stimulate children's play by modeling different roles and helping children to think about what may come next. However the teacher does not continue directing play, but rather steps aside once children are successfully absorbed in the play theme, or lets the children direct her role in the play. The teacher is also aware of group dynamics and looking for ways to redirect children that start losing focus and wandering around or disrupting play back into constructive play. Another way the teacher facilitates play is to attentively arrange the environment with access to costumes and different types of objects related to themes that engage the child in interested, sustained play.

Another type of play that similarly develops self-regulation are educational games with rules, which also helps develop important social skills by listening, waiting turns and respecting rules.

To summarize, the characteristics of constructive, intentional play include:

- Planning the play (the child says "You will be the baby and I will be the mother")
- There are explicit rules, discussed by the children (the baby has to behave in a certain way, the mother in another way)
- The children use objects in symbolic ways, or invent props by re-purposing other objects (the mother feeds the baby with a play baby bottle, or the mother uses a block to represent the bottle)
- There is an imaginary storyline – it can be based on something realistic or on fantasy
- It lasts for an extended time (it can last hours, even days)

The skills being developed by such play include:

- Impulse control – children learn to plan ahead and act out different emotions and their consequences, developing flexibility in their responses and practicing mature behavior
- Social regulation - children monitor each other's behavior and correct children acting inappropriately for their role
- Complex, creative thinking – children learn to come up with their own ideas and engage in problem solving
- Cooperation – children have to plan how to include the ideas of different players in the role play so that everyone is satisfied

Developmentally appropriate facilitation of play:

Ages 2-3:

At this age, children don't know how to engage in play unless someone demonstrates it to them. Teachers model how to pretend – for example pretending to serve soup from a play pot, and developing very simple play routines based on everyday experiences that the child is familiar with already – such as cooking, talking on the phone, putting dolls to bed, etc. Also teachers can model playing a role such as “let's pretend I am the shopkeeper and you are buying vegetables.” Toys should be selected that are easy for children to manipulate –neither too small, nor too large, and it is better to choose toys that are open ended and can be used in a variety of ways, rather than toys that have only one specific way to be played with.

Ages 3-5

By this age, children know how to pretend, but they need help coming up with good play themes. Stories and class discussions can provide a rich source for play themes. Teachers help children to plan their play, which is essential for starting to develop self-regulation skills, by talking about it with each other before they begin and thinking through what will happen next or even making a drawing about what they want to play. This encourages the planning skills that develop impulse control. For example, during circle time, after a story was told and discussed, the teacher can encourage the children to play out the story and invite them to come up with new variations on the story. By this age, when teachers play together with the children, they can take on a secondary role, letting the children organize and lead the play. For example, the teacher would be the patient and the children would be the doctors, nurses etc. When children are not clear about their role, then the teacher can offer suggestions but without taking over the play. The teacher can also model utilizing costumes and objects in more symbolic ways – for example a block can be used for a telephone, rather than finding a play telephone. As children's play matures, they need less realistic props and are more able to depend on their own imaginations and creative thinking.

Ages 5-6

Usually children will no longer need modeling in order to enter into play by this age, if they have already developed through the other stages appropriately. However, some children that arrive at a later age in the kindergarten and had less socialization opportunities at home may need extra coaching to catch up to the level of the other children's play. This usually manifests with disruptive behavior and disorganized or solitary play. In general, at this age, the teacher's role is as a resource, providing access to materials that children can use to make their own props and costumes, as well as providing ideas, stories and stimulation to get the children's involved in interesting ideas. Special attention needs to be given to re-direct play themes that are based on violent or adult themes the children are learning from TV shows and movies. Rather than forbidding or suppressing such play – it is more effective to find a way to transform it – for example children that are attracted to imagining that they are shooting each other, may have a need to express their power – so the teacher can suggest that the gun becomes a wand with magical powers and let them decide what it can do.

At this age, children can be encouraged to play with small dolls and objects like a film director, talking for the figures and acting for them rather than directly dress up and acting out roles.

In conclusion, free play time is not considered a “break time” for the teacher to catch up on paperwork, phone calls, etc, but rather a moment to observe children's play in order to be able to facilitate the extension of themes spontaneously arising in the children's play into curriculum content. It is also an opportunity for the teacher to enter into the child's imaginary world as a participant in play – a playmate – which decreases the distance between the child and teacher and increases the warmth, empathy, and connection between the child and teacher so fundamental to a successful educational relationship. During playtime, the teacher facilitates the inclusion of children, keeps everyone safe, skillfully redirects or channelizes play based on superficial or violent pseudo-culture towards richer, more constructive themes, and most importantly, plays together with the children.

The manual, The Neohumanist Education Curriculum for Romanian Kindergartens for ages 2 - 6 years, is available in English for other NHE Early Childhood Schools to reference and will soon also be posted on NHE Resources for NHE Staff. For more information please contact: amgk.liaison@gurukul.edu



The Ecology of Joy Teacher Training at the Sunshine School, Vientiane, Laos

By Didi Jyoti

Our Neohumanist Sunshine School in Vientiane is directed by Didi Ananda Gaorii and has 360 students. From July 1st through 14th, a wonderful teacher's training was held for two weeks in the kindergarten section of the school with Dada Caetanyananda on The Ecology of Joy. It started with a special one day seminar in which 25 teachers, visitors and other interested people took part.

In the morning Dada introduced everyone to the main concepts of Ecology of Joy. Basically the practice is for the child or adult to concentrate and feel the pure joy, love and beauty in his/her heart and identify with it. The teaching style is as Ecology of Joy defines it. It has numerous single concepts, for example: I am the Joy I feel as well as the Joy you feel, or I flow with Joy (love). I can fill water with love, and it will do magic. I can send my love to a plant, animal, or object, and enhance its state of happiness. The concepts are repeated at random, according to the children's' flow, with very short sessions, songs, role-plays, stories, games, etc.

The teachers also learned about what Dada calls the 'aesthetic purpose.' Dada explained, an aesthetic purpose aims at goodness, and sets the mind in happiness and love in oneself and for others. For example, "Let's sing a song to share our happiness."

By training children to think aesthetically, the teacher nurtures their innate qualities. Children welcome kindness; they generally remain silent at the dryness of a technical lesson; but they cheer Beauty; ugliness confuses them, and so they laugh in their perplexity; they rejoice in Love while violence scares them.





Our teachers are embracing these new education ideas. In the weeks following the training, we continued with the practice of Ecology of Joy. This new academic year, the teachers and I are restarting implementing the practical aspects and its philosophy into our 6 kindergarten classrooms. We hope to bring more spirituality into the daily activities in this way.

The outcome of the sessions with the kids has been remarkable. The children have been and still are intrinsically using the concepts, radiating, and truly experiencing being the joy they feel. I noticed a clear shift of self awareness in the children; at the same time,

they have become more self-contained and proud of themselves. They are also showing that they know many things, how to do them, and they are taking up responsibilities. Some of these children have now left our kindergarten for Primary one.

The teachers also changed from these 2 weeks of training. They became more connected and more interested in the children. There was a different quality in the air: more awareness, connectedness and joyful interest. I write 'was' because most of the children we worked with are now in primary one. Our sunshine school bill board in town displays the photo of a laughing child sitting on a swing. That photo was taken during the training; it really makes the board lovely.

The effects of the training are still noticeable with the children in the school and here in the Kindergarten. They are brighter, more lively, loving, etc. Whenever I walk through the playground of our primary school, these now older children come up to me with love and light in their eyes, and talk to me. Many of them also remember the 'I love you' mudra, which I duly answer.

Now, we have a lot of smaller children to work with, plus a group of 15 new children who just enrolled in our Kindergarten.

As the Ecology of Joy philosophy explains, the way to teach is by the constant repetition of various spiritual comments, and some very short sessions, 10 second stories, 30 second role-plays, etc., spontaneously practiced any time of the day. This is the way we can build a spiritual classroom. Most of the teachers are using the new knowledge and practice it; they still have to remember to use it often during the day and not only apply it in special sessions. The work goes on for our teachers to bring this awareness to life.



The children continue to truly rejoice when we practice Ecology of Joy with them.



مدرسة نهر النيل

Education in the Making

By Didi Anandarama

We were visiting “Elsewhere Park” that didn’t have this name yet and was only bare soil at the banks of the River Nile. After two years it is a wonderful park, now open for visitors and overnight camping. Jules and Nassr with the help of locals from Baharwa village made it a relaxing oasis for friends to escape from the big city of Cairo on weekends and get some fresh air and peace of mind. Baharwa is two kilometers from Al Ayat city in Giza district and about an hour South from the edge of Cairo. On your way you pass Memphis and the Saqqara pyramids. This small village of less than a thousand settled Bedouines and farmers has barely electricity, no running water, and it makes you feel like you are a hundred years back in time. The families work their fields, tend their animals and fish in the Nile and use its water to make tea.



We asked the fishermen what was their immediate need in the village and they said they didn’t have a school. They need a school! I came to Egypt with the idea of starting a school and found support from Lesley and Raquel and many others. We kept this idea alive over the years, made great plans and it looked like this was the moment to start planting a seed of a school. Jules and Nassr generously offered their park for our initial and informal and idealistic start as we had almost nothing at hand except our great ideas for education.

We built a small brick hut and started the school with 30 kids in the year (and spirit) of the revolution 2011. It was fun and exciting for the kids to come to a place with lots of nice educational materials, and books that we had collected. They enjoyed learning English and creative activities. This little hut-school was temporary and soon we got a piece of land to build our Nile River School. It is still small and modest but with the possibility to expand to at least the second floor. Thanks goes to our friends from near and far who helped generously. Now we have a wonderful little kindergarten and children’s center for all children with a big classroom, outdoor classroom space, toilets for adults and children, an office and kitchen and a big garden in front of the Nile River. (We shall not mention all the troubles we went through ... just one: Nile River pirates took all of our doors and windows one time and another time all the tiles and sinks and bathroom things. But the good end of these events was that we got everything back by our excellent village security!)



We had a preliminary opening in June 2012 with Laura and Risa and their friends from BISC (British International School Cairo) who took up our school as their community project and helped us so much with fundraising and with donations of school materials.

The village children helped with building and carrying things. About 70 children ages 3 to 15 come to the school during the week. In the mornings we have the small children for kindergarten, in the afternoon two groups of girls and boys. All love the colourful, clean tiled classroom. For the first time ever they got to do puzzles and after months they are still enjoying it. They also like colouring, drawing and looking at our wonderful collection of children's books. Some children come as early as 5am and just want to spend the whole day and evening here. Several girls and boys stopped schooling so our school is a good opportunity for them for further learning. Recently the young women formed a group and want to come to learn to read and write Arabic and a bit of English and catch up with some creative activities as well.

All in all our presence for one year in the village has inspired the whole village for learning. The kids who entered first grade in the public school got praise for knowing the English alphabet and were asked to write words on the blackboard. The good learners are an inspiration to others and the younger ones.

A young girl from the village helps with the kindergarten. We arranged for her to get a cataract operation. She herself is a learner and teacher as we all are and we encourage all children and grownups to be learners and teachers to others at the same time.

In a story many labourers are building a mosque. A Sufi passing by asks some what they are doing. One answers, 'I am laying bricks.' Another says, 'I am plastering the wall.' Another one answers, 'I am building a grand mosque.' In the same spirit when asked what we are doing, we can say that we are working on real education in Egypt.

We welcome sister LFTs (trained fulltime volunteers) to stay with us and blend with our flow. General volunteers need to be fully self-sufficient and can take accommodation at Elewhere Park and help at the school or the park with ongoing activities or start new sustainable community initiatives. Visitors can also stay in tents or in the building at Elewhere Park for a short or longer visit.

We welcome donations and are happy to receive any kind of educational or other material items that we use at the school or the village. Our present needs are a fence and gate for safety, tables, chairs, shade for outdoors and regular teacher and running costs support.

Thank you very much.
 Didi Anandarama
 <anandarama@gurukul.edu>





Lotus Children's Centre

A Symbol of Hope

Soko, Ghana

By Didi Gayatri

It was about a year ago when I started managing our small school in a town called Soko in Ghana. In the first month we had only 7 children, but now the number of children has increased to 36 and many more children are yet to join the school. There were many challenges and there are still challenges yet to be overcome.

At first most of the children didn't attend school regularly. Any small rain will stop the children coming school that day. The parents were not serious about their education and many brought their children very late. Even though there were many problems with the condition of the school, I also realized that lack of seriousness on the part of parents was due in part to our way of doing things including not enough participation by the management in the running of the school. I decided to visit several homes and families to assure them of the renewed commitment to help lift the standard of the school. This message of hope perhaps played a major role in the renewed interest on the part of parents in the school. My key advice to all managers of schools is that there will be no progress if the management does not fully take part in the full day to day running of the school.

We started with many challenges: Only one classroom was serving Nursery, KG1 and KG2. To overcome this challenge, two additional classrooms were created and two new teachers were employed to work in the school. Discipline was rigorously enforced for the teachers to serve as role models for the children. This initiative helped the children to start arriving to school on time. Before that, the teacher who was teaching the combined class was regularly late for school, which set a bad example for the children.

She was also reluctant to accept The Circle of Love curriculum which incorporates the use of Baba Nam Kevalam meditation and yoga asanas. Her fear was that parents would withdraw their children from the school if we teach meditation and asanas. Yes, this was a challenge but the school is currently practicing the Circle of Love and the number of children is increasing.

I started teaching the Circle of Love myself with the teacher present. Although some of the people in the local community have had a negative perception about Ananda Marga because the local culture attributes meditation to black magic, as we reached out to the community and interacted adequately with them, we are able to help them do away with this superstition.

We currently have three classrooms serving KG1, KG2, nursery and crèche. Three classrooms with three teachers have helped raise the standard of the school because we are able to give the needed attention to the children at different levels. As a Didi, I spend almost half the day with the teachers in the classroom and often I find myself in the position of a teacher as well.



I managed to raise the salary of teachers with the hope that they will increase their output but I realized that without my active participation nothing will turn up well because the general approach to work by teachers in the local community is



not encouraging. A sympathizer from the community introduced reading through the phonics approach. It has been very successful as it is highly psychological. In just two weeks of daily phonics lessons most of the children in KG2 started reading. Also, our friend, Bibi from Australia introduced a comprehensive method in teaching memory skills and brain exercises

What about Neohumanism? How are we incorporating it?

I started with service to the plants; every day the children interact with the plants by watering them. They have to plant new ones from time to time. They love it and share the philosophy through this service. We talk about the welfare of the animals and the children feed the only cat in the school before they eat their lunch food. This is part of our social education.

I Love God in All •

To teach morality we use one topic of yama and nyama each day of the week. The teacher will talk about it at the school's assembly which takes place in the morning (for example I love God in all, the principle of Brahmacharya) and the children will repeat the phrase. We ask simple questions, for example, "How do we show our love towards the plants?" • Afterwards at story time we again use the same theme. We have nice phrases for the children like "I like to be caring and kind", "I am thankful", "I expand my love", etc.

By Grace we are moving forward, with 36 children hoping to reach 50 plus. We are very careful to choose the right teachers who can give a good example to the children and can even explain Neohumanist principles to the suspicious and curious people of the community.



Continued from Page 15 *Connecting to our Divine Nature*

Most crucially, is to tie learning with loving. Learning ideas without heart is an external type of education and makes us disconnected with our universal selves and who we want to be as human beings. Compassionate education is a moral and value based education. Truly the ABC's of life and ideas of how the world works is not as difficult or as important as understanding each others' hearts. Where there is a cooperative and caring atmosphere learning springs forth more readily.

In a neohumanist environment, it would help if animals and plants could be an intricate part of the classroom experience. We need to encourage children of all ages to talk to animals and plants. Dogs, cats, birds and rodents would benefit the classroom. We need them to remind us of our universality.

Let us further enrich our curriculums more aesthetically with songs that invoke deeper sentiments and incorporate richer imagery and lyrics beckoning our universal friend closer, such as the following song by P.R. Sarkar, "Bandhu he Niye Calo":

O, my eternal companion, take me along with you,
towards that fountain of effulgence.
I cannot bear the pain of darkness any more.
Breaking the deep slumber of darkness,
with song after song, my eternal companion, take me along.

Together we can build an ethos that encourages one another to tune into our divine nature and spread love to the parched hearts on Earth. Each of us can invoke our invisible friend without fear. We can create an atmosphere that does not indulge in scornful behavior. The Universe is so intricate and magnificent that it makes a hologram of itself in each of us as well as an invisible friend to guide our progress. This friend is the guest of every adult's table, and the helpful ancestor of every discoverer's effort. For our friend is the deepest and surest part of our own selves. As educators we can invite this guest, this seed, this true friend, into our classrooms.



Transforming the Culture of a High School the Neohumanist Way

Introducing NHE Curriculum at the Gurukula Vidya'piitha, Hazipur, India

By Ac. Kishan Sood

Gurukul Vidyapiitha is located in Hazipur in the Vaeshali district of Bihar, India, across the Ganges about 30 kilometers east of Patna. It is situated on a five acre plot of land, surrounded by a lush green mango and banana orchards. The school is managed by members of Ananda Marga and has 750 students enrolled. Fifty-six students and ten teachers and staff reside in the hostel within the campus. One outstanding feature of the school is that it is recognized by CBSC (Central Board of Secondary Education) of the Government of India. CBSC is the nodal agency controlling secondary education throughout the country.

Gurukula Vidyapiitha wishes to join the NHE movement and has begun a program of introducing NHE curriculum in all grade levels and transforming the culture of the school into a Neohumanist one.

The new program is focused on:

1. NHE programmes: YES, STUVOL, ELF, SPROUT
2. Building on Universalism and Service spirit
3. Arts and crafts including music and painting
4. Ecology: Improving awareness of ecology and the environment; every student will be required to plant a tree and will also take care of a plant through their years of stay in the school
5. Methods of applied learning

Before embarking on this program a group of inspired teachers were assembled and their co-operation was solicited. After getting CBSC recognition the school has also gained financial stability. The enrollment of the school has increased and the additional income is being partially shared with the teachers and staff through increased remuneration.



So far, the NHE training program has been conducted with 6 sections of the school, from Nursery, LKG, UKG, and Grades 1 to 3.

We have introduced the concept of morning circle starting with Nursery and going up to grade three. Sessions have introduced students, supervising teachers and management representatives to the YES programme, (Yoga Education in Schools). The session lasts for 45 minutes and includes meditation and yoga asanas.

This is followed by a STUVOL programme utilizing rhymes and a new way of storytelling. Subjects addressed include awareness of natural cycles (of air, water, earth etc.), Brahmachakra or Cycle of Creation, and helping children acquire the ten values of love. The program focus is on imbibing the character building habits of Yama-Niyama. We are also planning to utilize the work done by Tang Taminga of Taiwan. Stories have been selected from NHE resources and Fairy tales, Paica Tantra, Hitopadesha, Akabar-Birbal and many similar other books.

A similar process will soon address grades 4 onwards. Afterwards we will also start training of our 35 teacher and staff members including the director and principle.

The Teacher – the focal point

Teachers training will begin after the above is implemented. We have delayed this process intentionally to ensure that the teachers see for themselves the benefit of introducing NHE. As time passes the teachers are getting increasingly interested in the NHE processes. This way it becomes possible for us to remove as many impediments as possible. The teachers who did not show any enthusiasm to begin with are now quite charged. The management is lending full support to the program to achieve the goal.

The management of the school has agreed to require NHE training for all teachers and as part of this they will be required to take the Introductory Certificate Program for Early Child Education. They will have to pass the examination in the next six months within the current session. After qualifying the examination, the teachers will receive an additional increment. For qualifying the examination the teachers will be required to pass written, verbal and practical tests. It is being planned so that this program gets completed in this current school session before July 2013.

The program has been devised such that the non- teaching staff will also have to undergo a training and assessment process. This has been prepared to suit the requirements of the staff. It covers the following:

1. 6 school bus drivers
2. 5 cooks serving food to the residents (students & teachers)
3. 6 administrative and accounts staff
4. All other miscellaneous staff who may or may not be in the employment of the school but who come in contact with the students and the teachers viz. suppliers, maintenance guys and others

The program is intended to improve communication with the children such that they are more understanding of mutual needs and are cultured in their interaction. The ten basic values of love will be taught to them and also the Painca-dash - shiila (15 cultured practices). The course will cover many elementary practices and programs of NHE which may be relevant in their day to day life. The process has just begun.

Simultaneously it is proposed to apprise the parents and guardians of the children about NH philosophy and practices of education. Several meetings are proposed to educate the parents through meetings in one year time frame. This is to update all of them on the changes that are being introduced in the school to improve the quality of the lives of their children.

This will be followed by parent teacher meetings at a certain predetermined interval to keep them apprised of their children's progress and to register their support for helping their child to build his/her career through improving his or her academic and non-academic performance.

We will send an updated report after the program gets fully implemented.



GLOBAL NEWS



DELHI SECTOR

Bhagalpur, India

By Dada Krpamayananda



In June students from Bhagalpur Polytechnic College, Marwadi College, TN D College, and Sabore College attended a lecture on how to develop a photogenic memory. More than 50 students attended this lecture. Many students showed further interest and they joined a 3 day intensive training camp.

The next day there was a follow up class for interested students at the Khanjarpur Ananda Marga Centeri which is the first Center of Ananda

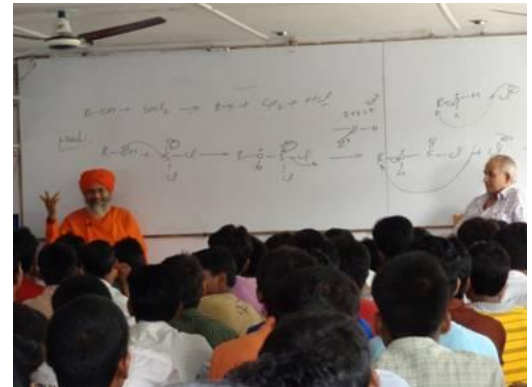
Marga in the world established since 1955. There was a 45 minute lecture followed by body and mind training exercises and collective meditation.



A lecture was organised by Raghuji from Kahalgao at Shiv Kumari Pahadi. Students from SSV College attended the lecture. All the students who attended the class showed further interest in learning more about Neohumanist Education. All came to attend an intensive training camp held from 11 to 13 June 2012.

On 8th June there was a lecture at the Global Training Institute. Owner Dharmendra Kumar showed interest in

Neohumanist Education. He organised a class for all his coaching students. The class was given by Dada Krpamayananda on Neohumanist Education and Acarya Anup Lal gave very valuable information on meditation and the concept of Spirituality.



From 11 June to 13 June an intensive training camp was organised for students of Bhagalpur. Three acaryas, Ac. Krpamayananda Avt. Ac. Ramtirthananda Avt and Ac. Raghuramananda Avt , gave guidance and training. There were classes on Education, Prout, Neohumanism and Ananda Marga spiritual philosophy.

On the 13th there was a lecture in one of the top coaching institutes of Bhagalpur Diisha. This lecture was attended by more than 250 girls and boys. The facility has a big hall with a good audio and visual system. All the students showed interest in attending further lectures.

Sholapur, India

In Sholapur a school meeting of 700 students was addressed by A'c. Raganugananda Avt, on Bio-Psychology and well appreciated by the staff and the principal of the institution. Baba Nam Kevalam along with initial teaching of meditation was introduced. In Patli College, a class was given on Bio-Psychology where nearly 200 students and staff were benefitted. 175 students attended a class on Bio-Psychology at the Pharmacy College in Sholapur.

Patna, India

Seminar on the Contributions of Shrii P. R. Sarkar

A National Seminar was held on the 1st September 2012 in Patna, India discussing the contributions of Shrii Prabhat Ranjan Sarkar in the fields of Languages & Linguistics, Philosophy, Economics, Music, Literature and others. The program was attended by over 200 intellectuals of Patna and the deliberations during the course of the seminar were well received by the audience and the media.



The speakers gave many recommendations regarding sharing the contributions of Shrii P. R. Sarkar. Here below are some of them.

1. Dr. Sudepto Adhikari (Former Vice Chancellor, Patna University, Presently Prof. in Geography Department) in his presidential analysis suggested that it must be thoroughly researched why Indian society (and the world at large) has not yet fully recognized the contributions of such a great ideology and a way of life for the welfare of humanity propounded by Shrii Prabhat Ranjan Sarkar.
2. A/c. Vishveshvar informed us that Shrii Sarkar had included two altogether new aspects viz. Spiritual Practice & Human Psychology to the existing four fundamental pillars of Philosophy [viz. Ontology, Epistemology, Axiology {Ethics} & Metaphysics]. He suggested that efforts be made to initiate a dialogue with academia for adopting these new dimensions into the course of studies
3. Dr. Rajnish Mishra prof. of Linguistics, Jawahar Lal Nehru (JNU) University, New Delhi suggested incorporation of the unique ideas given by Shrii Sarkar describing geographical boundaries of languages (or a group of languages) spoken in different areas.
4. Dr. JP Singh, former Vice Chancellor, LN Mishra University, Darbhanga suggested there should be a vigorous discussion on PROUT – its economic approach & the new leadership concept advanced by Shrii Sarkar as the best way to resolve the socio- economic and political problems facing humanity.
5. Dr. Dileep Kumar Sinha famous orthopedic surgeon (Ph.D. Orthopedics surgery) & former Vice Chairperson Minority Commission of Government of Bihar) wished that the magnanimity of revered Shrii Sarkar's universal ideas and the sweetness of his Prabhat Samgiita be spread everywhere
6. Dr. Prabha Vidya Viveka of Hindi Bharatii, A'nanda ma'rga Gurukul, Anandanagar, represented an institution which is dedicated to enriching and removing the impediments to the path of improving the qualitative standard of Hindi language. She suggested that revered Shrii Sarkar has given many guidelines for improving the Hindi language to improve the language & enhance its life.
7. Prof. Dr. Neera Chaudhary and Dr. Arvind Kumar of the Music Department of Patna University, moved the audience by her soulful narration & singing from the storehouse of Prabhat Samgiita. Her students from Magadh Mahila College demonstrated their adaptability to singing the beautiful Prabhat Samgiita with proper diction & raga. She has taken up the task for herself to popularize Prabhat Samgiita through her students.
8. Dr. Om Prakash Pandey, teacher of English language, suggested that Shrii Sarkar's views given in his essay on The Literature and the Practice of Arts be made a part of the curriculum at school and collegiate level .

Bokaro Steel City, India

Yoga Camp

Didi Ananda Jyotirekha organised a one day yoga camp at the Government Girls High School in Pindrajora in Bokaro Steel City on 19th September. In total 427 girls attended. Classes were held with each class of each grade level separately and instruction given in meditation, yoga postures and kaoshiki. She has an open invitation from the principal to come again anytime to give more classes.



BERLIN SECTOR

Activities at Sunrise Kindergarten

Espoo, Finland

By Didi Ananda Krpa

Nature Outings

One of the things that I love about outdoor activity with the children is the forest walk. Our children are so lucky that we have this advantage because the forest is just in front of us. Every day we go for a walk or do nature activities with the children for at least an hour or two unless there is too much rain or snow. Beside the silence and calming effects of the forest, the children's creative skills are also stimulated. This Fall, the children found many fallen branches and also a few tree trunks as we walked in the forest. The girls talked among themselves and decided to make "their house." The boys got inspired by this and they also started to make their "house". It was nice to see the girls and boys working and carrying together the tree trunks which were really heavy and singing songs as they walked.



If they saw a little ladybug or frogs on their way, they took them gently in their hands and put them in a safer place saying "do not hurt it." When they saw a mushroom, they told us, the teachers, about it, and we had a discussion so they learned about parasitic plants and poisonous mushrooms. As it was raining so much last month, the children really enjoyed playing naturally with water as it flows downward in the forest. They were very curious about where it was coming from and walked up the higher rocks to find where it was flowing down. In the month of August, there were still plenty of blueberries in the forest due to rainfalls. The children collected blueberries and used them for their baking activity. In that month, there was not a single day that the children came back to school without having purple lips due to eating blueberries in the forest! Sometimes when we go back in the classroom, the children draw what they see in the forest and make a mural artwork and they do it collectively.

Field Trips

The children had many field trips this year including one to the fire station where they learned about fire engines and fire safety from three professional firemen; to the botanical garden where they saw and learned about different plants around the world; to Sea Life, to learn about ocean and fishes; Tropicario, to learn about reptiles; and the Korkeasaari fieldtrip, to learn about animals around the world.

Summer Party

In the month of June we had the Summer Party of the children where the children perform in front of their parents through dramatic plays, dances, songs and rhymes. At the end of the children's presentation, we have games and fun with the parents. Through this, the parents see the essence of our Neohumanistic curriculum. Many times, when parents or visitors come to our kindergarten, they feel immediately the difference of our setting from others. They always comment, "how peaceful and calm your environment is." I simply tell them maybe because the children do meditation and yoga here and eat homemade vegetarian food.



Children's Social Service Program

Once a month for almost four years now, the children of Sunrise Kindergarten render service to the aged people in Espoo by visiting them in the Old People's Home. The children talk with the aged people, play simple games with them, perform dances, songs and dramas for them. Sometimes our children bring crafts for them as gifts and they discuss how they made it for them. This simple social service program of the children brings joy to the hearts of those old people. They feel entertained and loved by our children and they look forward to seeing our children every month.

YES Curriculum

We are continuing with the Yoga In School curriculum as part of our daily activities. The children benefit a lot from these activities which help them to calm down and they love yoga more than ever. The stories, dramatic plays, and games are so great for helping children with challenging behavior. It gives the teachers a lot of ideas of how to deal with them in a positive way.

MANILA SECTOR

Vietnam

Update on the Hochiminh City Master Unit Development

By Didi Ananda Carushila'

In April we sent the news of our project to Beahrs ELP Alumni network to promote our sustainable programs and they added our project to their website. Please check the following link to see our listing.
<http://archive.constantcontact.com/fs033/1102296512983/archive/1109770629831.html>

In May, three architects visited our master unit. They surveyed the land and helped us to make a master plan. The Master Unit committee has visited Phanthiet and Phanrang with a professor of neem trees. We have a plan to plant a neem tree forest. We went to those provinces because the Vietnam government has neem tree projects there and we got information about how to plant and take care of neem trees. The professor promised to help us with this project. The neem tree forest project is one of our water conservation programs.

In June we started digging the well and June 9 an engineer of irrigation visited the master unit and he will help us design and build our irrigation system. Architect Thi presented the MU master plan to Master Unit committee and to members of Ananda Marga who are interested in the project. One person is interested to build a Green hospital and we had a meeting with 15 people who are interested.

On June 19th we performed the Laying of the First Stone ceremony and started building the house. By the end of the month we finished the building. Shaunkara's family (with his wife and 2 daughters) volunteered to start living there starting the first week of July.

On August 12 we had our house warming ceremony with 3 hours of Akhanda kiirtan (spiritual chanting). We enjoyed having Akhanda kiirtan in this natural setting.

At the end of September we invited Sarita, an Ayurvedic doctor from Thailand to give a workshop on natural treatments. The benefits from this project will go towards our Master Unit development fund. We have a fund-raising team of 5 women; Kalyanii, Hiranmayii, Jiivika, Kaomudii, and they are organizing these events.

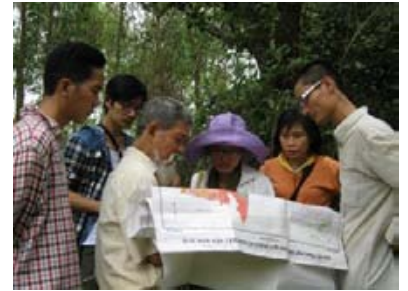
The first step in preparing the land for agriculture and facilities is to establish our water conservation program. The Master Unit Water Conservation Program has two projects.



1. Irrigation System Project: We need around \$30,000 for developing the pond for the irrigation system (Area for agriculture ponds: 2,914 sqm., microbiology pond: 1,513 sqm). We will develop the existing ponds, construct small & big-scale ponds, and construct a system of canals.

2. Afforestation: For our forest project we are looking for sponsors for neem trees, *Sterculia foetida* L, and fruit trees. People can donate a the tree or sponsor a tree for 50,000 VND (2\$/tree) . We will plant around 1,500 trees on the big land and around 1,000 trees on the small land.

We welcome any suggestions and support and if you would like more information, please contact Tapan:
phungluutam@yahoo.com.vn



HONG KONG SECTOR

Mongolia

The Lotus Children's Home has moved to a new 10 hectares compound in Gatchord, which now houses also a primary school for the children.

Taiwan

By Rudramohan

So glad to share with you some of the news from NHE in Taiwan. There is no way to be comprehensive as so much is going on. RS Dada has started to coach the basketball team of the top university in the country in the area of mind and body harmony. There are many service programs for handicapped people under the direction of Brave Yoga Service Association. Art and singing workshops continue under the banner of the Neohumanist Association. Some of the new activities that I can highlight are here.

Teacher's Camp

The best news is that there was a teacher's camp with 25 teachers. This is going to be a semi-annual event and most likely it will expand as they go on.

New Center in Taiwan

In Taiwan we are getting more schools to use our materials and accept our educational vision. We are opening a center with Gurukul focused activities. The environment there is ready and we have a (small) group meditation there.

Center in China

In Chinese our center is called 'Loving Awareness Education Center'. In China the books have been printed and are used in 12 schools. I have now printed story puppets (paper) to facilitate the story telling in the books. Many teachers are interested in these and attend the workshops to learn how to use them.

Malaysia Program

The workshops we offer in Taiwan on Storytelling and Kidyoga are now also developing in Malaysia (On facebook: love is everything, everything is love).

New Materials for Quiet Time

I am now preparing some new tools for Quiet Time activities.

NAIROBI SECTOR

Jamuri High School

Nairobi, Kenya

By Dada Diptimayananda

On 6th June 2012, at Jamuri High School, Nairobi, there was a music competition of Nairobi West District where 80 high schools participated. Our high school was awarded first position in 371 B Luhya Folk song and 372 B Kissi Folk song. The District Education Officer alerted other high schools to work harder otherwise you will be clapping for Ananda Marga and it will take the national prize. The Provincial quality assurance officer said that it is amazing that Ananda Marga High School participated for the first time in the competition and achieved the number one position. The way the children performed, it seemed as if that they have been participating for the last ten years. After becoming number one in the district our school is heading to the State level competition. We are working hard so that we can achieve a good position at the State level to qualify for the National level.

Announcements

NEW AMGK Website ! **www.gurukul.edu**

We are happy to announce that the new Gurukula website is finally completed and up and running. We want to extend our thank you to our web team with special thanks to Dada Unmantrananda of I-Consultancy for his expertise, creative solutions, never ending patience, mentoring and hard work, and to Didi Ananda Advaeta of Sattvic Design for her creative artistic design contributions, expertise, patience and hard work as well.

Past issues of Gurukula Network are included on the site and articles from them accessible through an index of Topics found in the footer. In addition the entire site is searchable.



Neo-Humanist Education

NHE / Gurukula Summit 2013 ***Save the Dates !***

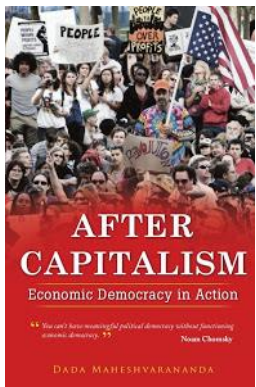
CNS-Sweden to host Global NHE/GK Summit
July 14-18th, 2013.

More details coming soon.

Updates will be posted to the Gurukula website:
www.gurukul.edu



New Book



After Capitalism: Economic Democracy in Action By Dada Maheshvarananda

A grassroots movement for economic democracy based on cooperatives and local economies is quickly growing throughout the planet. After Capitalism, inspired by P.R. Sarkar's Progressive Utilization Theory, offers a compelling vision of an equitable, sustainable model which

economically empowers individuals and communities. Filled with successful examples from six continents as well as many resources, activities and tools for activists, After Capitalism will fill you with hope and the conviction that a new, democratic economy is indeed possible. Includes a conversation with Noam Chomsky and contributions by Frei Betto, Johan Galtung, Leonardo Boff, Sohail Inayatullah, Marcos Arruda, Ravi Batra and others. . .

ORDERING:<http://www.amazon.com/After-Capitalism-Economic-Democracy-Action/dp/1881717143>

The Five Fundamental Principles of PROUT by Shrii P.R. Sarkar Idea and Ideology 1959

1. No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.
2. There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.
3. There should be maximum utilization of physical, metaphysical and spiritual potentialities of unit and collective bodies of human society.
4. There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.
5. The method of utilization should vary in accordance with changes in time, space and person, and the utilization should be of progressive nature.

Neohumanist Education



Circle of Love at the Louts Children's Center in Ghana

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