

GURUKULA NETWORK



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GLOBAL NEOHUMANIST EDUCATION NETWORK REACHES OUT

Love, Expansion of Mind, Service to all of Creation

Gurukula Network

Newsletter and Journal of Neohumanist Schools and Institutes

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Two yearly issues, January and July, 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.

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

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NEOHUMANIST EDUCATION

Universal Love and Values

Holistic Development

Astaunga Yoga

Ecological and Social Consciousness

Academic, Practical and Personal Skills

Knowledge of Self and World Applied for Universal
Welfare

Joyful Learning through the Arts

Culturally Sensitive and Inclusive Approach

Integrated Curriculum

Exemplary Role of the Educators

Shrii Prabhat Rainjan Sarkar inspired the establishment of the global network of Neohumanist schools and institutions. In 1990 he founded Ananda Marga Gurukula (AMGK) as the Board of Education for Neohumanist schools and institutes around the world.

VISION

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. The international network of Neohumanist Schools and Institutes strives to hasten the advent of a society in which there is love, peace, understanding, inspiration, justice and health for all beings.

OBJECTIVES

- To serve humanity with neohumanist spirit and to acquire knowledge for that purpose.
- 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

Ac. Shambhushivananda Avt., Kulapati <kulapati@gurukul.edu>

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

Global Neohumanist Education Network Reaches Out

- 4 Keynote Speech at the Seventh MBC Development Top Forum 2016 in Beijing, China, given by Dada Shambhushivananda
- 6 NITTTTR-NERI Conference on Educational Futures, Chandigarh, India Nov 18-19, 2016
- 8 Neohumanism Presented at Panjab University, Chandigarh, India
- 9 Conference Theme Talk: Neohumanism: Rethinking Education for Planetary Futures by Marcus Bussey
- 13 NHE Projects presented at the International Step by Step Association Conference by Didi Ananda Devapriya

Neohumanist Education Teacher Training

- 14 Ilori Educational After School Project Teacher Training, San Jose, Costa Rica – by Sid Jordan

Neohumanist Education Methods

- 16 Teacher Productivity in the Early Childhood Classroom for 3-5 year olds - by MahaJyoti Glassman
- 17 The Importance of Advocating for Pro-diversity and the Inclusion of all Children in Romania - By Magda Zambet
- 19 A Thematic and Integrated Approach to STEM Learning – by Dhanjoo Ghista
- 20 Integral Learning at the Progressive School of Long Island - By Eric Jacobson

New Book

- 20 Mystic Verses – by Shambhushivananda

Neohumanist Education Schools, Projects and Events in Focus

- 21 The "We all Have a Story Project" successfully concludes in Romania - by Didi Ananda Devapriya
- 24 NHE in the Philippines by Didi Subharatii
- 26 International Yoga Festival - Porto Alegre, Brazil – by Didi Ananda Sushiila
- 28 Centro Educativo Neo-Humanista P.R. Sarkar - Barranquilla, Colombia - by Silvia Anillo

Courses in Naturopathy

- 29 Ananda Marga Yoga Wellness Centers - Naturopathy Training Coming Up

Global News

- 30 Hong Kong Sector – Taiwan, Kyrgyzstan
- 31 New York Sector - USA
- 31 Georgetown Sector – Venezuela
- 32 Qahira Sector – Greece
- 33 Berlin Sector - Sweden
- 33 Manila Sector – Indonesia, Thailand,
- 34 Delhi Sector – India



What is Neohumanism? Neohumanism is humanism of the past, humanism of the present and humanism – newly explained – of the future. Explaining humanity and humanism in a new light will widen the path of human progress, will make it easier to tread. Neohumanism will give new inspiration and provide a new interpretation for the very concept of human existence. It will help people understand that human beings, as the most thoughtful and intelligent beings in this created universe, will have to accept the great responsibility of taking care of the entire universe – will have to accept that the responsibility for the entire universe rests on them. ... I have already explained that a distorted humanism has created tremendous harm in the world, and is still doing so. Unless it is replaced by Neohumanism, it may be the cause of catastrophic misfortune for human beings.

Shrii P.R. Sarkar

Dada Shambhushivananda gave a keynote speech to 1500 heads of early childhood centers at the Seventh MBC Development Top Forum 2016 in Beijing, China, on October 22, 2016. The conference was organized by MBC, a Mother, Baby and Childcare organization. It was the seventh conference, and it is connected with Beijing University, one of the top universities in China. His speech was very much appreciated, with some expressing that tension had overwhelmed them since their commercial education careers had started. They want to see a change in direction of their work and welcome Neohumanist concepts. There is a new wave of awareness within the education community that the exploration of the deeper self cannot be separated from learning overall. In follow-up meetings for a smaller audience, Dada explained simple methods for bringing personal practices into the educational environment. This is part of a wider trend where more and more teachers are joining kids yoga teacher training programs and integrating these skills into the classroom. They use breathing, quiet time, yoga based movement and relaxation to help the children find greater balance and inner strength.

Keynote Speech at the Seventh MBC Development Top Forum 2016 in Beijing, China, given by Dada Shambhushivananda

Honourable Chief Guest, Members of the Organizing Committee of this Top Forum and beloved friends from all over China.

It is my great honour and pleasure to be amidst all of you to discuss the future of our children and how industry can contribute further towards shaping it in more dynamic and benevolent ways. Thank you for your warm welcome and hospitality.

Let me begin with a special greeting called Namaskar. The greeting gesture or namah-mudra, as it is called in Sanskrit, is done by touching thumbs of both our palms together with the controlling points of pituitary and thymus glands symbolizing mind and heart respectively. It means that I extend warm greeting to you with all the divine charms of my mind and love and cordiality of my heart.

Today, I wish to remind everyone here that we are more than just body and mind. We are the embodiment of something much greater and more precious, which every child is endowed with from his/her very birth. Our body is the greatest miracle in this universe. On top of it we carry a brain, which is even more of a miracle. It runs with a mere 25 watts of electricity and can store 10^{19} bytes of information, equivalent to all the digital information that exists on the planet earth at this time. Something that holds billions of cells together must be more charming, more powerful than anything that we know of. That is what sages have called “unit-consciousness” and various other names.

Our children are not just ‘limited’ creatures who can be moulded into robotic learning machines. They are the repositories of this greatest invisible treasure, waiting to be manifested. What the cosmic mind is doing today will continue to be done by unit minds in slow and gradual steps. Industry has the sacred task to make itself available to enable these ‘divine manifestations’ to fully express their potentials. Learning systems need greater customization, just like our lap-tops, automobiles or mobile phones. Industry can contribute towards this effort. Yet, there will always be a need of wisdom-masters, Lao-Tzu’s and gurus.

Information may be stored in computers or books and be easily accessible to anyone today. Knowledge may be extracted from the patterns of information contained in databases, but wisdom can only be drawn from within.

You already know the difference between efficiency and effectiveness. Industry is quite good at doing things more ‘efficiently’ in this competitive world, achieving more with less i.e., doing the thing right. Effectiveness, on the other hand, is about doing the right thing or moving in the right direction to achieve deserving pre-set goals. It is here that we need foresight, imagination and intuition to grasp the evolving future.

The effectiveness of the mission of this industry will depend upon how we view the future of our children and where we would like to see them in the future. It will depend on how we understand the ‘future’, which is not always obvious to us. There are many forces shaping the future. Effectiveness is linked to our goals, our mission and our long-term vision. It is this long-term perspective to which I shall dwell this morning.

Over a decade ago, I had the fortune to travel through the wilderness of Mongolia with a Mongolian father and his two children. At one point, we stopped to meditate and sat in motionless silence for over 90 minutes. The little child that you see on the screen here stayed in that motionless pose for all that period. I wonder today if this child would continue to retain that effortless natural serenity and innocence as s/he gets exposed to the wave of modernization that is sweeping the earth and leaving no one untouched.



What type of society or development do we want? And why? This is a question that we all need to ponder in every age. What aspects of our past do we need to always hold on to? And what may have to be (or should be) sacrificed at the altar of the modern notion of “development” which tends to relegate everything of life into a tradable currency? The experience of two great civilizations- Chinese and Indian -amply demonstrates that there is great worth in the old cultures which should not be forgotten or set aside and which still blows like a fresh breeze and provides the fragrance of ‘oriental sublimity’. This must be the corner stone of our educational systems- something that provides the cultural fundamentals of a long-lasting civilization. The Vedas and Upanishads in India were the products of such para-vidya’ – intuitional knowledge, linking us up to the spirit in us. This knowledge is not mere information but life-transforming wisdom. It is trans-disciplinary, transcendental as well and imbued with the tender sweetness of universal love. The contributions of great sages like Shiva and Krishna in India and Confucius and Lao-Tzu in China are a testimony to the importance accorded to higher values of life in these traditions. My mentor Shri P.R. Sarkar (1921-1990) propounded Neohumanism in 1982 to salvage the remnants of those ancient traditions. I shall be elaborating this approach tomorrow in greater detail during my stay here.

A little reflection will remind us that every creature and every nation desires freedom, good health and happiness, material prosperity and abundance, progress and justice for all. Yet, these ideals remain elusive for us. My contention is that unless we develop and awaken our inner higher consciousness, we will always fall short of achieving these desired goals. The examples of France, Germany, Romania etc. also show that the educational philosophy of rearing children contributed to massive social changes decades later.

Is it not true that the world we create around us is largely the result of our individual and collective thoughts, aspirations and proclivities? The cultivation of higher consciousness is the scope of para’-vidya’ – the knowledge that has practically disappeared from our educational systems. Vidya’ means knowledge, not just information and para’-vidya’ means knowledge of all that moves us. It poses a serious challenge and an opportunity. Challenge because it is not an easy task to touch the Transcendental and an opportunity because with it, we are richer with even less.

Human longings are fundamentally fourfold: physical (ka’ma), psychic (artha), psycho-spiritual (dharma) and spiritual (moksa’). The pursuit of physical longings consumes the life of the bulk of the human population. It is important to recognize that desire for pleasure is inbuilt in our biology. There is nothing wrong with the pursuit of immediate pleasures but the only drawback is that it carries the seeds of addiction. If not properly restrained, the human mind can create havoc by unbridled desire for accumulation. It is no surprise that 1% of the population controls the bulk of the resources of this world in almost every country and disparities abound. The thirst for power is only an expression of a deep inherent longing to ensure lasting peace and happiness, which can only be quenched through psycho-spiritual pursuits.

Hence the need to balance personal desires with the yoga of restraint. Here in lies the secret of integrating the psychology of self-enrichment with the endeavor of collective thrival. The long journey towards Ananda or Bliss is an inner journey, not only an outward journey. Both the inner and outer must be integrated and be in harmony.

The inner journey means rising above all our propensities. It is no less of a challenge of life compared to reaching Mars on an outer space mission. Hence the need for a system of education that nurtures the exotic (spiritual) as well as the material. Spiritual here does not refer to religious education but relates to the discovery of the life-force that resides in each one of us and yet remains so distant from our normal consciousness.

The future of humanity lies in how we rear our young and ourselves and with what ideals? A happy blending of para’-vidya’ (intuitional knowledge) and apara’-vidya’ (mundane knowledge) in educational praxis can ensure harmony between the inner and the outer spheres of life. This approach to education which captures the spirit of “oriental sublimity” and “occidental dynamicity” offers a great promise to create a progressive society- a world where there is inner tranquility as well as a compassionate, just and sustainable world.

Yes, we need wisdom teachers today and that could be the role of neohumanist wisdom-based education- to help improve the wisdom- quotient of each human being.

One of the foremost challenges for educators today is to empower good over evil, rationality over dogma, culture over brute force, truth over falsehood, selflessness over selfishness, peace over war, and spirit over matter.





NITTTR-NERI International Conference on Educational Futures Chandigarh, India

Nov 18-19, 2016

Documented by Kalyanii Chew and reported by Marcus Bussey



This conference was the result of a collaboration between the Neohumanist Education Research Institute (NERI) Chandigarh and NITTTR Chandigarh. The purpose of the conference was to bring together international experts in Neohumanist philosophy and practice with experts working at the cutting edge of technological innovation for sustainable futures. NITTTR is National Institute for Technical Teachers Training and Research the premier Indian research institute in technical teachers training and has grown under the benevolent leadership of Dr. M. P. Poonia. This institute is keen to embed Neohumanist values in its curriculum and saw this conference as a way to test/explore the possibilities of a long term future cooperation between NERI and NITTTR. The result was a profound success! The Chandigarh NERI team worked unitedly and tirelessly with Dada Shambhushivananda to make this a smooth and engaging event. The Chancellor of Chandigarh University Shri Satnam Singh was the chief guest and welcomed all the scholars to this international event. The Institute of Engineers and several other organisations supported the event including the ICICI bank.



*Dr. Shambhushivananda, Director of NERI with
Dr. M. P. Poonia, Director of NITTTR*



*Khun Krisada
Kampanatsanyakorn Krisada
gave the key note address on
“Moving towards a Renewable
Energy Age”*

International presenters included Khun Krisada Kampanatsanyakorn who spoke on the incredible potential of the vanadium redox flow battery to transform the face of energy – he was very passionate in promoting sacred activism; Dr. Sid Jordan (USA) who spoke on bio-psychology and educational futures; and Dr. Marcus Bussey (Australia) who spoke on Neohumanist Educational Futures and Causal Layered Analysis. Local participants included Professor Uttam Pati who spoke on Microvita; Professor Ananta Kumar Giri who spoke on a new poetics for education; Mr. Vikram Saraph who spoke about built environments and challenged the audience to do more for the poor; Dr Nitin Patil who spoke on Yoga and Meditation in Schools; Dr. Neera Sharma who spoke on cultural and religious alienation amongst Indian youth; and Dr. Geetha Mohan who spoke about Vedanta and the management of self and society.

There was a strong current of universalism throughout the conference where dialogue and exploration of possible collaborations for suffering humanity and planet and for future generations was at the fore. This shared vision informed the sacred activism of the attendees and was celebrated when the conference was opened with the local NERI team singing the Samgacchadvam’ mantra which calls all humanity to move

together with universal spirit. This spirit was reflected in the diversity of attendees who represented many faiths and interests. The technology stream of the conference focused on technologies that will enable the multitude to access energy and move out of poverty and all thus address the environmental pain of the planet. The cultural stream focused on the link between the personal and the collective. The talks on yoga, microvita and biopsychology grounded this work in the body, talks on yogic values and their expression in the world linked the individual



*Mr. Vikram Saraph
speaking on Education
for Resilient and
Sustainable Futures*

with the world whilst presentations that focused on cultural transformation and planetary futures fostered the notion that humanity are cosmic beings having a human experience.

Dr. Savita Gupta of Lovely Professional University gave an engaging presentation on Techno-ethics. She remarked that issues like lack of privacy, security, copyright infringement, cyber crime, academic dishonesty, hacking and plagiarism are having a potential influence in eating away the ethical values of the students. Prof. Jit Kumar Gupta noted the challenges of architectural education in India. In total 44 papers were presented at the conference and abstracts of all presentations were released on the first day. The Institute will also publish the full book of Proceedings later. (See NERI-Network on line for full details: <http://neri-network.org/conference>)

The sweet flow of spirituality and its aesthetic charms were present throughout the conference and well expressed in the launching of Dr. Shambhushivananda's book 'Mystic Verses' celebrating the link between disciple and guru and pointing to futures of rich possibility. Shambhushivananda captures much of the spirit of the conference in the following lines:

**Use your love
For the welfare of others.
Not all the information
that you will receive
will be accurate,
so keep a sharp mind
to discern
truth from lies.
Work with all your might
to build a world of justice,
honesty and love.**



Dr. Sanjay Sharma, Head of the Department of Civil Engineering at NITTTR and the coordinator of the NITTTR-NERI Joint Initiative

The conference brought this sense of universal love to the question of the futures facing humanity. The issues facing humanity are profound and complex and can be overwhelming. The focus on technology as a tool to transform current concerns about the limits of growth set the scene for discussions on harnessing new develops for the welfare of the planet. The focus on biopsychology, yoga and yogic theories of the mind grounded any transformation in the individual's consciousness and physical, intellectual and spiritual practices. The focus on futures and futures thinking expanded the discussions to allow for the personal, the political, the technological, the educational and the transformative to be understood as an ongoing process of engagement with the world.

Futures thinking is a process that disrupts current assumptions about reality and explores alternative futures. The present moment which so often is the cause for anxiety and insecurity is actually a gift: a rich context from which many futures inspired by universalist love and neohumanist consciousness can arise. This is a neohumanist moment that the conference sought to explore and engage. Shambhushivananda captures this spirit in one of poems where he observes:

**O my dear friend, let us celebrate
this very moment that is the present!
For this present moment holds
in its womb
the secrets of the past and
the hopes of a glorious future.
The pulsating joy of our connectedness
with the Infinite is
the underlying spirit of the present.
How blessed are we to be living in it!**



The lectures on Inner Ecology, Self-and Society and Microvita took place at the Committee Room of the Homi-Bhabha Block of NITTTR. Animated discussions took place and the entire atmosphere was charged with positive energy. Kalyanii Chew documented all proceedings of the conference during the two days of deliberations.

These words sum up the spirit and experience of the NITTTR-NERI Conference on Educational Futures. Here we took the planet as a mirror of the self and worked at ways to generate new stories for humanity and the planet. One in which human potential was not pitched against the world and cosmos we live in but found through a sense of relationship and co-creative engagement with the Cosmos and the rich possibilities of this Neohumanist Moment.

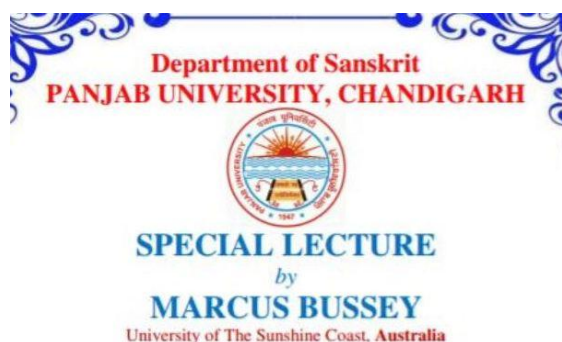


NERI Volunteers with Dr. Shambhushivananda

The cultural evening on November 18th started with two Prabhat Samgiita (songs composed by Shrii Prabhat Rainjan Sarkar) which were sung melodiously by two famous local artists. Chandigarh First Forum also honoured the persons who contributed towards the founding of Chandigarh during the cultural night.

For those of us who attended the conference motivated by the desire to serve our grand vision of creating a better world in service of all, the camaraderie of like company left us inspired to keep going!

Pre - Conference Presentations:



Topic : Philosophy of Neo-humanism.

Venue : Department of Evening Studies Auditorium.

Date : 16/11/2016, Wednesday, 10.30 A.M.

Chief Guest :-

Prof. A.K. Grover, (Vice Chancellor, P.U. Chd.)

Neohumanism Presented at Panjab University, Chandigarh, India

Marcus Bussey, Senior lecturer at the University of the Sunshine Coast, Australia delivered a lecture on 'Philosophy of Neohumanism' at Panjab University (PU), in Chandigarh, India, on November 16th, 2016. The lecture was organized by the PU department of Sanskrit. PU's vice-chancellor, Professor Arun Kumar Grover, was the chief guest and Dr. Shambhushivananda presided over the lecture. Professors and chair persons of various departments attended the lecture. Scholars from Germany, USA, and Malaysia also participated in the lecture. The audience participated in post-lecture questions.

The department was so impressed with Dr. Marcus Bussey's lecture that they asked him to speak again the following day on Neohumanism in Swami Vivekananda Centre at Panjab University. Hence, on November 17th the Interdisciplinary Centre for Swami Vivekananda Studies organized two lectures at the Guru Tegh Bahadur Bhawan.



The first lecture was delivered by Dr. Sid Jordan who gave a talk on Biopsychology and Yoga Sadhana. Dr. Sid Jordan has combined a career as a licensed clinical psychologist and meditation teacher since 1971 in the USA. He told students about the biopsychology of the chakra system which provides a systematic approach to transferring human qualities of the mind from the crudest expression to the subtlest Supreme

Consciousness. Dr. Jordan also explained that yoga is not just an exercise for the body; it develops the body, mind and spirit. A clear understanding of yoga postures helps us understand how to develop mental clarity and a sense of belonging in the body which is a spiritual vehicle. He concluded that yoga is equal to merger with the divine.

The Second lecture was on Neohumanism, Education and Spirituality by Dr. Marcus Bussey. He discussed how Neohumanism offers a new vision of human potential in which the physical, the mental and the spiritual support one another. Education in this light must cater to all three areas. Teachers are not information managers but guides to a rich human future. The lectures were followed by an interactive session.

Prof. Nandita Singh, Coordinator, Interdisciplinary Centre for Swami Vivekananda Studies, made the concluding remarks for the event and also gave a token of thanks to the resource persons.



Marcus Bussey with Dr. Shankar Jha, head of the Department of Sanskrit of Panjab University and host of the lecture on Neohumanism by Dr. Marcus Bussey. He also chaired a session at the Conference of Educational Futures at NITTTR.

Neohumanism: Rethinking Education for Planetary Futures

Marcus Bussey

University of the Sunshine Coast



I will make the case in this paper that we have been living for a few decades now at a point in civilisational development which I call the ‘Neohumanist moment’. I have been making this case for some time (2006). This is how I defined this moment in 2006:

The conditions of late modernity have resulted in a convergence in history, environmental violence, economic injustice, political bankruptcy, resurgent religious fundamentalism, technological change and philosophical confusion. This moment places before us two possible routes into the future. The individual, every one of us, is faced with the choice between loss and alienation on the one hand (the future is an intensified and colonised extension of the present malaise) or a reclamation of self and spirit on the other (the future is an open and creative counter to present hubris). This convergence has created the conditions for the emergence of a neohumanist sensibility; we live at a moment in time that not just necessitates a deepening of human awareness but also validates it (2006, p.40).

This, in short, is a moment of both reflection and action. We need to reflect on what it is that makes us human and also act in accordance with our conclusion. The modern vision of the human is as a self-actualising individual – a person who makes their way through the world and finds meaning from overcoming obstacles and in being useful and busy. The measures for recognising success accompanying this model have been material security, self-esteem and some level of autonomy vis-à-vis the collective. Such a model of the human being is high on action and low on reflection. This model has generated the immense energy of the modern period; affluence and influence are the hallmarks of our time. However, this model has not been evenly distributed across the planet and has generally followed the zero sum formula which states that ‘My affluence and Influence is predicated on a reduction of such in an Other’. Educationally, the implications have led to knowledge being treated as a commodity to be acquired, managed and stored. Hence, security, self-esteem and autonomy is gained through having a sound store of knowledge and the skills needed to apply it in the world. This model privileges competition and exclusivity, control and authority.

Action, however, without the requisite reflection becomes compulsive. Neohumanism seeks to redress this imbalance. It offers a vision of the human as a self-realising relational being that is collaborative and inclusive. It recognises the relational nature of being in which a person consciously co-creates their life pathway. The measures for recognising success accompanying this model are a deep sense of security, the radius of our love for all creation, and a growing desire to serve creation. The neohumanist model balances reflection with action: it is a meditative engagement with life. This model has always run concurrently with the dominant modernist model but has been undervalued and often overlooked as it does not reflect dominant values.

Neohumanism offers us a participatory process for developing inclusive culture. It is alive to injustice, exploitation and sectarianism in which peoples and their actions are cut off from the world and separated into interest groups. Neohumanism therefore rejects the zero sum formula and offers instead a win-win formula that states ‘My wellbeing and fulfilment is predicated on the wellbeing and fulfilment of my fellow travellers in this world’. Educationally, neohumanism promotes learning that is open ended and fulfilling. Knowledge is not compartmentalised and stored but operationalised and shared. Knowledge is linked to love and service and grows out of context. Our sense of security, the radius of our love, and a growing desire to serve creation are bolstered by our sense of being in community as learners, so that the alienation of the Modern is replaced with a sense of belonging in and to the world. Our purpose cannot be measured via competition and superiority but by our capacity to give and nurture the creative heart of our relationships with all beings animate and inanimate.

Who are we?

This new model of human possibility is why P.R. Sarkar called it ‘Neohumanism’. The ‘new human’ calls for a new educational process, one that fosters universalism in the hearts of humanity. This universalism requires a new set of tools: ones that enable human connection, wisdom beyond the local, knowledge at the service of the planet, empathy, trust, inclusivity and creativity. Just as the Humanists of the European Renaissance insisted on a revolution in education – one that would create a wise human (homo sapiens); just as the industrialists and utopians of nineteenth century Britain insisted on a revolution in education to create a clever worker (homo laborans); so today, as the conditions for a global

crisis of conscience and consciousness converge, we can insist as Neohumanists on an educational revolution that will create the relational human (perhaps homo cognatus?).

This evolution of identity is very important for education. Education is taken as a social process for inducting new members of society into what is deemed to be the 'good'. Kathleen Kesson points out that "All educational ideas have, at their heart, an idea of the good life and a social vision" (2002, p. 67). The good of course is a moving feast: 'one man's bread is another's poison' as they say. Learning, unlike education, is a personal process of 'becoming': it reinforces and also challenges identity. It is therefore less structural and much more informal in nature. We are learning beings. Every day we learn – usually the same lessons over and over. We choose and maintain our friendship and family groups to maintain stability in our learning systems: as Boethius noted centuries ago – 'Birds of a feather flock together'. Strangely this is satisfying for us much of the time, but occasionally we are filled with a yearning for something new, something beyond us (Runia, 2010). Yearning for this 'beyond us' is a spiritual calling, so we are also spiritual beings. I argue that yearning is an extended 'sense' that maintains the evolutionary urgency that drives culture (Bussey, 2016). Spirituality sits at the heart of neohumanism. Oldenski and Carlson when writing about spirituality and democracy noted:

We want to view spirituality as a way of giving meaning to our 'being here' in ways that move us beyond the idea of the autonomous self (an idea that has been pervasive in the modernist era) and allow us to see ourselves as inseparable from everyone and everything else (2002, p. 3).

This sense of nested being indicates we are also relational beings. Neohumanist consciousness underpins an awareness of this being-with; of inter-being. This is important as it invokes ethical responses to the world we inhabit. Neohumanist ethics are practical and expansive (Bussey, 2010). Practical engagement with life complements the discovery of ourselves in the world as we engage with its material, cognitive and spiritual possibilities. Neohumanism takes such a pragmatic position as central to its expression in education. So we are also physical beings in the material world. To manage this 'being in the world' we have also evolved to be cognitive beings: mind is to be enabled through the development of our multiple intelligences (Gardner, 2006). Intelligence is both practical and subtle and ranges across the nested realms we negotiate as we make our way through the world. Sarkar emphasises this when talking about education:

The real meaning of education is trilateral development – simultaneous development in the physical, mental and spiritual realms of human existence. This development should enhance the integration of the human personality. By this, dormant human potentialities will be awakened and put to proper use. Educated are those who have learned much, remembered much and made use of their learning in practical life (1998, p. 111).

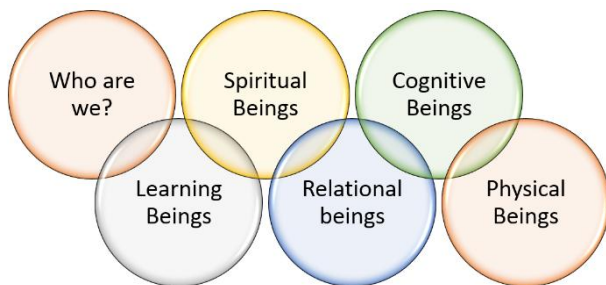


Figure 1 Our Multiple Selves

Neohumanist education therefore prepares us for a life of learning, becoming and co-creation in which we are alive to the world in all its richness and wonder. The physical, the mental and the spiritual grow together, in a pedagogy of love. The wonder of being human is that we are multiple beings in the one skin! This multiplicity, as expressed in Figure 1, is what informs the neohumanist educational vision. The Neohumanist Moment makes it clear to us that new methods, priorities, tools and dreams are being called forth because, as the recently acknowledged Nobel Laureate Bob Dylan once said: 'The times they are a changing'.

Postnormal Times

In similar vein, the noted futurist Ziauddin Sardar (2010) recently announced we were living in 'postnormal times'. This is a moment for us when current values, systems and goals are unable to deliver as they once did and when the future seems out of focus, problematic and plain scary. We are adrift without a compass. Sardar put it this way:

*Welcome to postnormal times. It's a time when little out there can be trusted or gives us confidence. The *espíritu del tiempo*, the spirit of our age, is characterised by uncertainty, rapid change, realignment of power, upheaval and chaotic behaviour. We live in an in-between period where old orthodoxies are dying, new ones have yet to be born, and very few things seem to make sense. Ours is a transitional age, a time without the confidence that we can return to any past we have known and with no confidence in any path to a desirable, attainable or sustainable future (2010, p. 435).*

Postnormality is definitional of the neohumanist moment. One in which a new sense of human possibility begins to emerge. Like all shifts in identity this one can be understood evolutionarily. Evolutionary change occurs when an organism faces a change in the environment that poses a challenge. Usually this change is a physical mutation that selects the organism for success. Cultural systems however evolve by adjusting culturally to changes in the environment. When competition and voracious growth cease to produce optimal conditions for our culture, when everything begins to appear postnormal, then culture will be forced to adjust.

Such adjustments occur in one of two ways as culture offers two possible responses to change.

1. Culture, as an evolutionary adaptation to threats from the environments of early hominids, will often recoil and seek to institute and amplify cultural practices that once worked to ensure security and identity. This response leads to fundamentalism, authoritarianism and deep conservatism. Pessimism, anger and egocentricism are the result and violence often ensues.

2. Culture, however is also an evolutionary adaptation to threats from the environment of early hominids which fosters innovation. The great transitions in human evolution and history have all been innovations that result in cultural mutations. Sardar and his colleague John Sweeney calls this ‘global weirding’ (2016) – the appearance of many strange cultural variations seeking to find a way forward (rather than backward). This response leads to cultural experimentation, restlessness, risk-taking, optimism and visioning. The outcome is unpredictable of course as it is the co-creative process that counts. This is why says we are in a transitional age.

This paradoxical tension, which I refer to as Culture 1 and Culture 2 (Bussey, 2014), is key to culture’s success. It protects whilst also fostering innovation. Whichever ends up being the successful response to the threat, and they are not mutually exclusive, a sizeable proportion of people will survive and thrive. Curriculum theorist Claudia Eppert puts it this way:

...our imaginations are conflicted as we are faced with fears and sometimes overwhelmingly complex social and, indeed, global challenges. In times when we are overburdened with ‘busy-ness’, many of us are pulled between desires, on the one hand, for social responsibility and action and, on the other hand, for denial, escape, and retreat in pursuit of our own happiness and liberty (2008, p. 58).

Spirituality in Education

Eppert’s solution is to rise to the challenge by bringing spirituality into our conversations about the futures of education. She takes a Buddhist view, Kesson, cited earlier, suggests Tantra (Kesson, 2002), and many others offer a range of positions drawing on spiritual traditions (Gallegos Nava, 2001; Inayatullah, 2006; Nakagawa, 2000; Oldenski, 2002; Parker J Palmer, 1993; Parker J. Palmer, 1998; Ziauddin Sardar, 1985; Smith, 1999). Secular positions also abound that honour the spirit and find in spirituality an ecological and environmental way forward (Jardine, 2000; Miller, 2000; Orr, 2002; Tacey, 2015; Wexler, 2000). I feel uncomfortable with such categories as the binary spirit/secular is, from a neohumanist perspective, unhelpful, even distracting. Suffice it to say that our collective futures are shaped by collective visions of what our many futures might entail. The imaginative resources of each of us is informed by our cultural traditions – intellectual, cultural and personal. It is worth thinking of these as constellations of heritage futures (Bussey, 2015) that offer rich resources, acting as enabling traditions, but paradoxically always coming with limits in terms of toxic and divisive, sectarian assumptions about the order of things.

Enabling and limiting cultural forces are in fact versions of Culture 1 and Culture 2 described above. The conflicted imaginations Eppert mentions are struggling to process the contradictory messages produced by the tug-of-war between the two. What is needed is a compass, a map of human potentiality that somehow bridges the merits of both, parring away what is unnecessary and growing new futures. Spirituality offers such a compass by emphasising the relational, the participatory and the co-creative. These are under-utilised resources in modern education which has privileged separation via analysis, competition over cooperation and individual creativity over co-creativity.

Neohumanist Educational Futures

My advocacy for a Neohumanist Moment is precisely because we need to deploy this compass, this spiritual and relational sensibility, to enable the emergent possibilities before us of a healthier culture, a healthier planet. The future stretches before us in this moment. It is not an empty space however. The future is rich with our cultural imaginings, it is replete with our hopes and many surprises; it is also populated with the ghosts of the past – the fears, the hurts, the collective wounds that crowd our history books and fill the many hours of news coverage. The future is definitely a mixed bag!

Introducing the spiritual to constructive discourse on the futures calling to us and to the ways in which education can be reimagined to support these futures is an important step. Holistic education with its varied genealogies including Montessori, Steiner, Freire and A.S. Neill and the open schooling movement, was always challenging industrial education across the twentieth century. It was always presenting alternative futures to the dominant narratives. Subtlety, hope and trust in the child were central to such approaches. Critical pedagogies evolved and advocated on behalf of the down trodden and also for environmental and social alternatives (Giroux, 1988; McLaren, 1994; Orr, 2002). Spirituality was one element in this alternative discourse. Spiritually focused education prepares and opens us to our many futures, it takes us to the next step of holism by inviting in an expanded awareness of the human as a physical being, an intelligent being and also a spiritual being. Spirituality has its own epistemology, it offers its own empirical resources and its own tools for knowing, legitimate knowing, the world and its possibilities. Neohumanism as a spiritual philosophy combines the vision of a relational humanity with the ethical force that relationality demands and offers a critical spirituality of world engagement (Bussey, 2000). Finally, it should be noted that Neohumanism is a specific intercultural process that fuses the humanist aspirations, along with its epistemic processes, with Eastern meditative processes rooted in Tantra (Bussey, 1998).

If we are to have a coherent revolution in education – one that galvanises human potential and addresses the big questions before humanity, I would hope it were a neohumanist revolution. Revolutions are all about timing. Timing is everything and this Neohumanist Moment is a call to action on the part of planetary futures. No one is going to do this work if we do not start. It is important to understand that those of us who recognise this moment must act upon it.

Conclusion

To run scenarios of how this moment will play out we can consider at least four possibilities as representative of our futures on this planet (Dator, 2002). Scenarios can be deep and rich, fleshed out with all kinds of detail. Those that follow however are simple thought exercises in which the inner logic of a possible future-world is sketched with minimal detail.

1. Business as usual basically assumes that tomorrow will be much as today and that 50 years hence the world will be crowded but clever people will have solved the most pressing problems and that we will have adapted within the parameters imposed upon us by nature and global social processes. This is basically a ‘Back to the Future’ scenario. In this scenario schools and universities will have honed their strengths and developed curriculum that maintains current global and local values whilst generating sustainable mindsets.

2. Collapse is always popular especially with Hollywood. Essentially we hit a wall and come undone. Population collapses, as does rule of law and the economy. This is the dystopia future we all fear. Schools and universities will, if they exist, be fortresses supply elite groups with specialised knowledge and crowd controlling as best as they can – there will not be much difference between them and a prison.

3. Disciplined society offers us an image of the future in which strong conservative forces control populations and keep them within sustainable/stable limits. Physical limits will be a key determinant in ordering such a future; political control and a tight management of thoughts will also ensure that limits are enforced and valued as definitional of human beings. Schools and universities in this scenario would be complicit in maintaining ideological commitment to the maintenance of limits and the inner discipline this scenario calls for.

4. Transformation is socially the most expansive. This future would embrace human potentially and foster the neohumanist vision of self-realisation and service. The basic equation for understanding the Self would have altered and include the relational and the inner as key elements of our identity. Schools and universities in this scenario would have shifted their priorities and also practices. Local educational traditions would be honoured along with global standards of best practice invoked and maintained.

Such scenarios are designed to provoke us. They suggest coordinates ‘out there’ in the future. None are true or false. Futures thinking itself is an invitation to creatively engage with the present on behalf of the future. Certainly the planet and its diverse family need advocates who can act on behalf of richer visions than the business as usual, collapse and disciplined scenarios presented here. Transformation is a calling, a way of thinking-doing-being that mobilises human potential. Education as a social project is always a site of contestation as various aspirations pull us in different directions. Our responses need not be monolithic or hegemonic. The one-size-fits-all approach currently dominating the global educational experiment does not work. We need local-global conversations that generate relevant and open-ended responses to the evolutionary pressures humanity is currently experiencing. Evolution itself is a blind force that simply explores possibility. Humanity, once culture emerged, and really it is not possible to think of humanity without culture, began to engage with evolution and co-create new forms of being in the world. The Neohumanist Moment is an invitation, a calling, to embrace the transformative cultural possibilities before us and once again, as we have so often done into the past, leap into the future in order to discover something new, even better, about ourselves.

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Networking in the Wider World:



NHE Projects presented at the "Early Childhood in Times of Rapid Change" Conference By Didi Ananda Devapriya

In October, the International Step by Step Association (ISSA) organized a conference for early childhood professionals with the theme "Early Childhood in Times of Rapid Change" that took place

in Vilnius, Lithuania. The conference explored four main strands: **Meaningful Learning for Children, Meaningful Preparation for the Workforce, Meaningful Support for Families and Meaningful Use of Technology**. The conference sought to address the experience of rapid changes facing societies around the world, bringing together experts, researchers, practitioners, policy makers and NGOs to discuss these themes in a variety of interactive sessions. There was a particular emphasis on the refugee crisis and several presentations shared strategies on addressing the needs of children and families affected by displacement and the traumas of war, natural disasters or economic crisis.

I was invited to present two Neohumanist Education projects: The "Pathways to Education" project for Syrian refugee children run by AMURT Lebanon, and the "We All have a Story" project promoting inclusivity in early childhood education that took place in Romania. I was able to participate, thanks to support from the Zonnelicht School in the Netherlands. It was an excellent opportunity for Neohumanist Education approaches to gain visibility amongst leaders in the field, as well as to learn about innovative new developments in ECE and create new networking connections with like-minded organizations and people. A Dutch organization was particularly interested in exploring collaborations in working with refugees. Connections were also made for developing further projects in the integration of severely marginalized Roma communities.

A new term that was repeatedly used in the conference was "Generation Touch" referring to the impact of touch screen technology on children who are growing up in a world where they expect every object to perform like a screen, responding instantaneously to touch. This phenomenon was explored in several of the presentations I attended. Generally, there was a consensus that technology should scaffold and support, rather than replace other types of educational interventions, and that its use should be very limited in the earliest years of a child's life, as it can affect neurological development. In her keynote speech, Professor Liz Goodman, who teaches "Inclusive Design" in Dublin, also described innovations in the use of technology to support the inclusion of special needs children, such as an invention that allows paralyzed people to move a mouse with their eye movements. Technology can assist in personalization of services as "one size fits one".

I particularly enjoyed a lively peer debate on the appropriate use of technology in Early Childhood Education. I was expecting to listen to a panel of experts debating the pros and cons of technology, so I was quite taken aback when I walked in through the door and the moderator asked me whether I was for or against the use of technology in Early Childhood Education; I answered "It depends..." but we had to all choose a stand and then go through a formal debate process. I ended up on the anti-tech side and argued that the most important piece of technology we must teach children to master is our own body, heart and mind. However, in reality, I recognized that technology is very difficult to avoid, and it is simply a fact that we must learn to deal with it in appropriate ways. Another conclusion, that was also mentioned several times in the course of the conference, is that the increase in screen time, needs to be balanced by increased conscientious attention on developing empathy and relationships.

Another keynote presentation, by Nicholas Burnett, introduced the Lancet Series, with the theme "Advancing Early Childhood Development: from Science to Scale". The journal is a prestigious medical and scientific journal, which has gathered evidence to quantify the impact of Early Childhood Education. The study shows that "children who are not nurtured properly in the early years may forfeit a quarter of their earning capacity as adults. The Series provides a roadmap to successful interventions in early childhood, along with evidence that such interventions contribute directly to ending extreme poverty, boosting shared prosperity, promoting healthy lives and learning, reducing inequalities, and maintaining peaceful societies." The findings from the Lancet series emphasize " 'nurturing care', especially for children below three years of age: multi-sectoral interventions starting with health - which can make a profound impact on families and young children through health and nutrition." Dr. Burnett made a comparison with climate change - that a change in our individual behavior will not seem to have any impact in the short term, but unless we take actions now, we will all have much worse problems in the future. Indeed, the Lancet series evidence has already proven useful in convincing policy makers to include investments in Early Childhood Education in order to reach the UN Millenium Goals to eradicate poverty and also on national and local levels.

The conference concluded with the screening of a new documentary video "The Beginning of Life" which similarly can be very useful in supporting efforts to convince parents, policy makers etc about the importance of investing in Early Childhood Education.

Ilori Educational After School Project Teacher Training

San Jose, Costa Rica

By Dr. Sid Jordan

A one-day training for eight teachers and administrators from the Ilori Educational Project was conducted on Saturday September 24th at the WWD-F (Women's Wellbeing and Development Foundation) Center near the airport in San Jose, Costa Rica.



The Ilori Educational Project is for children from the most vulnerable urban areas who have fewer opportunities to access knowledge and experiences that contribute to their holistic development. The Ilori Educational Project offers opportunities for recreation, psycho-emotional support and academic reinforcement for a group of children in the low-income communities of La Carpio and San Juan de Dios. These children share and learn personal and social skills through their interaction in the weekly and monthly workshops organized by the foundation. In the weekly workshops, approximately sixty children take advantage of extracurricular support, healthy eating, and social and creative skill development.

Each month, the project organizes a special workshop attended by 150 children between the ages of 3 and 13 years of age. These workshops are geared to awaken an interest in art, learning, and cooperation. They provide unique experiences for the children, outside of their normal environment, usually in places they have never seen before.

The training entitled “Moving Together Towards Cooperative Community” was for teachers from the Ilori Educational Project and was conducted by Ac. Vishvamitra from Asheville, NC, USA. The theme of the training was developed through the collaboration of teachers, administrators and the presenter. The principal questions raised by this group of collaborators, as foundational to developing a balance between the individual and collective needs of teachers in establishing a cooperative community, were:

Does guidance come from within or without?

Do we love and respect ourselves as much as we love and respect others?

The workshop began with a sing along with Latin songstress, Mercedes Sosa that reflected the theme of the workshop – the love of self and others - framed in the local Spanish language. After a statement of the theme, each participant shared their role in the school and what they hoped to gain from the workshop. As an icebreaker the group then performed some “moving together” exercises that mirrored each other's movements.

In the context of developing a cooperative community we then had an in-depth discussion of the questions everyone had raised concerning “where guidance comes from” and to what degree “we love and respect ourselves as much as we love and respect others”. The general consensus was that guidance comes from both within and without, but too often we allow ourselves to be ruled by guidance from without. Choosing a proper mentor or teacher was also considered important in developing mastery of any subject or skill. Our Neohumanist education places maximum emphasis on the development of the teacher at all levels in order to serve as a good model for students.

Regarding the degree of love and respect we have for ourselves, most participants admitted struggling with loving and caring for themselves as much as they strove to love and care for others. They felt dominated by “should” and wanting acceptance by others as well as lacking in self-acceptance or feeling they were not “enough” for the task and for others. They identified the background of dogma and earlier teachings that fostered guilt and shame. They realized any change in their attitude towards themselves would be determined by their own self-acceptance and affirmation from a community of people with like-minded values.

The task in the workshop was to now identify how to go about developing inner guidance and self-acceptance affirmed by a benevolent community. This personal work would then form the base for the teachers to create the balance with themselves, the students, parents and the larger community to whom the school relates.

Developing this individual and social balance was supported in the workshop by developing our practices of meditation and sharing personal stories. Understanding the biopsychology of cooperation further enhanced the

moving together. The Biopsychology of Cooperation was part of a power-point presentation that is available for those interested in requesting a copy, from <amgk.liaison@gurukul.edu>. This PP covered the asanas, chakras and hormones that promote cooperative social behavior including oxytocin and endorphins. We shared the acknowledgment of P.R. Sarkar's view that, "The spirit of the word Sama'ja (society) signifies a group of people who move together."

The collective focus of the workshop was on how to strengthen the cooperation of teachers in the Ilori School among themselves and the larger Latin American community it serves that is made up of Nicaraguan immigrants and Costa Rican families. The wisdom of Shri P. R. Sarker states, "Society must ensure the maximum development of the collective body, collective mind and collective spirit. One must not forget that collective welfare lies in the individuals and the individual welfare lies in collectivity."

The collective goal was to achieve a "competent community" that had the ability to respond to different needs and abilities of individuals and groups, that is, to use resources to solve problems of living. The teachers were confident that the school was placed in the middle of the community they served and the curriculum addressed the primary issues of developing more competent individuals and community. The individual goal in the workshop was strengthening the teacher's emotional, social and spiritual practices to make them more competent individuals and teachers.

The first exercise to address their emotional relationships with one another was a visualization to recall an incident in which they had a misunderstanding with a fellow worker, student or parent. They were then asked to visualize, in the present tense, seeing the image (details of the environment, time of day, familiar sights sounds and smells etc.), feeling their bodily responses and acknowledging the meaning of their responses. They were then told to let go of the image and meditate on the mantra Baba Nam Kevalam for 3 minutes. After the meditation they were asked to recall the image and come back to the most intense part of the scene and see a "solution image" that was:

1. Spontaneous, 2. Plausible, and 3. Benevolent, for all involved. This may take some experimentation with the image (multi-sensory to accommodate different sensory abilities) to arrive at a solution image. Participants were encouraged to repeat the process as "practice" in achieving some degree of ability with "solution images".

After a break participants paired up, faced each other and sang a kiirtan tune with the mantra, Baba Nam Kevalam with their hands on their heart and the ideation of "love is all there is". They were then asked, while singing kiirtan, to send the ideation of unconditional love to themselves for two minutes. Secondly they were asked to take turns sending and receiving the ideation of unconditional love for two minutes to one another while continuing to sing kiirtan. The results were shared in the larger group.

A Heart Meditation to deepen their love of self and others simultaneously was then performed. They were asked to see themselves in a dark room before dawn sitting in meditation and meditating on their heart. They were asked to meditate on what, in their heart, they most loved that served themselves and others well (2 to 3 minutes). As they meditate on this love it lights a flame in their heart that lights up the room. They imagine getting up and crossing the room lit by the flame in their heart, opening the door and entering a long dark hall partially lit by the flame in their heart. They go down the hall and find a door at the other end lit by the flame in their heart. They open the door and find a descending stairwell lit by the flame in their heart. They descend this stairwell and at the bottom come to a mouth of a cave lit by the flame in their heart. On the floor of the cave they see a letter addressed to them in their own handwriting. This is a letter from their heart. Pick up the letter, open it and read it (1 minute). Now slowly open your eyes and write down this letter on the paper in front of you (2-3 minutes or until completion). Now place the letter in the envelope provided and be prepared to have it delivered within a few days. The group was then given a chance to process this exercise, sharing what they were comfortable sharing and how the heart meditation helped them. There was some discussion of the theme of "how well can we identify what we love the most and express this love as a benevolent heartfelt love of ourselves and others". We ended the morning with five minutes of kiirtan and a brief meditation. This exercise is a variation of Andrew Harvey's meditation on "what in the world breaks your heart the most" to stimulate "spiritual activism".

After a delicious collective meal prepared by Didi Ananda Usa, who participated in the workshop, we performed a "collective art" exercise that reflected the experience in the day-long workshop, "Moving Together". This involved collectively creating a mural, sharing the story reflected in the individual contributions of art and then creating a collective story interpreted by individual participants. Following this exercise we had a brief closing in which participants shared that they had truly felt a greater sense of balance of love for themselves and others. One participant commented on how profoundly she was affected by sending the message of unconditional love to herself while singing kiirtan. It was concluded that we have so much more capacity to "move together" when we take better care of ourselves.

Teacher Productivity in the Early Childhood Classroom for 3-5 year olds

By MahaJyoti and Jonnah Glassman



How can you have the most productive environment conducive to learning?

How can your classroom run like a well-oiled machine?

Do all students in your class know what to do and how to go about doing it?

How much time do you have to spend giving directions to the children for an activity?

Maximizing Learning Time

The teacher tries to not allow any disruptions to interfere with activities. All potential disruptions are minimized. If interrupted, the teacher quickly reengages the children. Extra activities are

available for students who may finish an activity early. Teachers make sure the children know the plan and provide directions that are very clear. Directions are short and brief – not lengthy narratives. S/he may ask the students what the directions are to see if they were paying attention or understand what was said. Is there any confusion after you have given an instruction about what they are supposed to do? If any instruction is given, for example, to clean up the room, the teacher should join with the students to give clarity and support. Do the children know what is expected of them?

What is the default if a child does not want to participate? Teachers may suggest another exercise like reading a book, pounding play dough, or painting, rather than enforcing isolation or a ‘time out’ chair. Young children should not be punished for nonconformity. Other choice activities can be made available.

How to handle a group discussion when, for example, the teacher is trying to facilitate a discussion about dinosaurs and suddenly there is a child who wants to talk about his grandmother’s visit? The teacher very gently, but firmly, brings the discussion back to the original topic: “Kenny let’s talk about your grandmother’s visit in three minutes. Now who can tell me something different about stegosaurus?” This helps to introduce young children to staying on topic and focus. Then be sure to address the grandmother’s visit later, either one-on-one or in the small group. Every child in a class does not need to comment on a topic of discussion. That may make the discussion too long and tedious to maintain every student’s interest.



Early childhood educators keep the pace active and the children engaged. These teachers provide quick redirection for misbehaviors. Redirection is activated with sweetness. They might sing a song or turn off a light to redirect children who are going “out of control”. Children may be asked to ‘freeze like an ice cube’ or “freeze like a genie” (standing with arms crossed – about to blink some magic).

Teachers try to minimize managerial tasks or cleaning while the children are present.

Some other quick misbehavior fixes:

- Crisscross apple sauce = means everyone sits with legs crossed
- Spoons in the bowl = means everyone sits with hands in their laps
- Bubble in your mouth = means everyone has an air bubble in their mouth
- Listening ears on = means everyone twists their ears and makes a “click click” sound
- Exploring hat = means everyone makes motions with their hands as if they are putting a hat on.

Routines

Lack of a consistent daily routine can cause frequent loss of instructional learning. Is your routine the same every day? Children love repetition. They do not require something new like older children. Are you making frequent changes? What is the routine for each part of your day?

A daily schedule or sequencing of activities that remains the same from day to day gives students a sense of safety and security and a knowing of what is expected of them each day. A lack of routine can result in children wandering. It is important that classroom routines are consistent each day whenever possible.

Transitions

Do any of your students fall apart during transitions? Are your transitions quick and efficient? Early childhood teachers review the number of transitions that occur each day and make an effort to reduce the number of transitions. They may also 'brainstorm' techniques that may help particular students manage transitions, i.e., having a particular child give the two minute warning, allowing a child to take a toy with them, sing a particular song that announces the forthcoming activity, etc. What other fun techniques do you have for a transition to keep the kids focused and looking forward to what is coming next? While we are speaking of transition, it is good to remember how you feel about interruptions? How you feel about having your work constantly interrupted? Allow for the child to finish the activity another time or take it with him to finish when appropriate. Be sensitive.

Teacher Preparation

The early childhood teacher practices lessons ahead of time and plans their daily schedule. Art, science, and other activities are practiced ahead of time. Teachers do not come into the classroom "cold". Sometime, especially with art projects, the result is not so easy or practical. Modifications may need to be applied. Teachers come fully prepared and with all materials. Students should not have to wait for teachers to prepare in the classroom or 'run to get something' from another room. Wait time breeds boredom and boredom can breed misbehavior. ECE teachers check the day before to assure that all the ingredients are ready for your activity. Materials are ready and accessible.

In conclusion, it is through the awareness of maximizing learning time, routines, transition, and teacher preparation that increases a teacher's ability to enhance productivity.

The Importance of Advocating for Pro-diversity and the Inclusion of all Children in Romania

Magda Zambet, Gradinita Rasarit Kindergarten Director

Promoting inclusive education and an intercultural approach is an integral part of Neohumanist Education's commitment to developing universal love and keeping the growing child's mind free of divisive groupist sentiments. The policy of our Romanian Neohumanist kindergarten, Gradinita Rasarit, is to recognize the need to actively promote the inclusion of Roma children and children with disabilities from an early age.

In European society, the Roma, often better known by other more pejorative terms such as gypsies, tigani, or zingari, are a heavily marginalized and disadvantaged population. This discrimination has deep historical roots. The Roma people emigrated from India to Europe in different waves, during the Middle Ages. Language analysis shows that Sanskrit is the linguistic root of the Romani language and it shares many words with modern Hindi and Punjabi. Genetic evidence further demonstrates the South Asian origins of the Roma. The word "Roma" comes from the word for "human being" in the Romani language, and is the word they prefer to use for themselves. The word Gypsy reflects an incorrect assumption that they originated from Egypt, as when some groups entered Spain and Europe they had first passed through Egypt, and thus presented themselves as having come from Egypt. Other words, however, such as "Țigani, zingari, zigeuner, tzigane" have their origin in the Greek word "Atsiganoi" which means "untouchable" and have very negative connotations. Often derivatives of those words are used to refer to anything that is messy, dirty, uncivilized, uncouth, so for obvious reasons, the Roma that are fighting for the rights of their people prefer that allies use the word Roma.

Some Roma were already nomadic performers in their homeland, while others were craftsmen of various trades, such as spoon makers, metal workers, basket weavers etc. However, the Middle Age craftsmen's guilds did not allow the Roma to practice their trades and open shops in the towns. Thus they developed either an itinerant lifestyle, or they practiced their crafts on the outskirts of the villages. In addition, in Romania, the Roma people were enslaved, bought

and sold between landlords as property during the Middle Ages. This is one of the factors that contributed to Romania having the highest percentage of Roma people in Europe, about 3.5% of the population. The word "Romania" however, does not refer to the country's Roma minority, but rather to its history as an outpost of the Roman Empire. The scars of slavery and xenophobia are deep and intricately related to the modern, disempowered and marginalized situation of the Roma people.

The other issue of marginalization that we also felt the need to consciously address is that of people with disabilities in Romania. During the Communist period, the Communist ideology claimed to have solved all problems, as problems were due to the unjust economic system that Communism had solved. People with disabilities were an embarrassing contradiction to this premise, and thus they were hidden from view. Parents were forced by pressure of circumstance to abandon children born with disabilities into state institutions, often located in remote, rural areas, far from population centers, where they experienced severe neglect, often dying before even reaching adulthood. Those that were not abandoned were educated in special schools for the "mentally deficient" and the professionals working with them were trained in "Defectology". Only after the fall of Communism, were ideas of inclusion introduced. Indeed, Gradinita Rasarit, was the first private kindergarten in Bucharest to integrate children with special needs into the classroom alongside typically developing peers. In the beginning, parents were so unfamiliar with special needs that they were concerned that such conditions may be contagious.

The stereotypes and prejudices that lead to these types of marginalization are transmitted and perpetuated from generation to generation, often unconsciously and usually beginning in early childhood. That is why we felt it was important to explicitly recognize and value diversity both in society and in our kindergarten, as an essential part of the mission of Neohumanist Education in early childhood. This has led our team to continually reflect and clarify our concepts in order to better understand how early educational services can deal effectively with issues of cultural diversity, without reinforcing stereotypes.

Children can easily assimilate prejudices and negative attitudes towards different groups from their social surroundings. In addition, in this period of life, children learn what it means to live together, how similar and yet how different we are, which behaviors are socially acceptable and which are not by interacting with elders and adults. They learn social norms and imbibe cultural imprinting. To practically apply inclusive education in our kindergarten, we keep in mind in the first place, how to create a welcoming, friendly environment for children with special needs. In addition, we offer positive experiences of friendship with disadvantaged children as well as with grownups and children that are from ethnic minorities. To encourage acceptance and openness towards people from other ethnic groups, we also learn to value and appreciate the cultural dimension (i.e. the specific traditions, customs, crafts of that minority) which can assist in promoting inclusive attitudes, but what we emphasize the most is facilitating friendships. If this aspect is not consciously given attention, many children in private education, such as in our kindergarten, may easily grow up in a rather closed and socially homogenous environment, without natural and positive contact with a diversity of people from other ethnicities or social classes or with different abilities. Without practical experiences that expand the child's circle of love, inclusive ideas about "loving everybody" can remain only abstractions for children, and they may still be vulnerable to succumbing to stereotypes and prejudices.

Inclusion and interculturalism is a component of daily reality in our kindergarten. We work to plan and organize from this perspective. We work to encourage learning through collaboration, communication and cooperation. Trust and reciprocal respect are also nurtured in this process. In our kindergarten, children perceive the differences between them as something natural, as long as the adults close to them also have a relaxed, positive attitude towards differences and are aware to avoid transmitting their own biases. This means it is important for teachers to take on the life-long work of self-reflection and awareness to overcome the conditioning that they themselves received. At the same time, children need to be supported in perceiving all other children in the kindergarten as having the same feelings as they do, and to socialize and relate to them free from negative conditioning. We have developed specific tools to help children to better empathize with children and adults that are different. Some of these tools, such as Persona Dolls and Life stories, were developed and shared during the "We All Have a Story" project.

We encourage other Neohumanist schools to similarly analyze the local context and understand which issues of discrimination and marginalization are most relevant to their community. Then, we suggest developing strategies to directly address and counter these issues so that children do not simply absorb the stereotypes and prejudices that they will encounter from multiple sources in society. Some of the messages may be explicit, but many are indirect. As children seek to classify, organize and interpret their world, they are particularly interested in understanding who is important and who is unimportant. They make assumptions based on who is the most visible. It is important thus to assess our early childhood learning environments to understand which types of diversity are visible and which are invisible in our learning materials, and to ensure that they are presented with diversity in positive, thoughtful ways.

A Thematic and Integrated Approach to STEM Learning (Science, Technology, Engineering and Math)

by Ac. Prof. Dhanjoo Ghista

Embarking on an Inspiring Education Odyssey

Teaching is verily embarking on an exciting odyssey in education, to teach students how to enjoy learning, be creative and want to learn more and more. It is in schools that we plant the seeds of the quest for life-long learning. Societal culture is shaped in schools, as school culture influences the values and the norms of society. Hence, school education is the most important phase of one's education. In constituting the foundation of higher education, the school education program helps to build the character and personality of the student. At the end of the school education program, students are to be ready to identify their interests in majoring in a discipline at the college level, in terms of their anticipated role in society.

To this end, schools need to promote a broad curriculum representing Humanities and History, Languages, Physical and Health Sciences, Mathematics, Social Sciences, and even Sports Science. Humanities and Social Sciences courses can help to build ideas and values of the society, and make students humanitarian. Physical and Biological Sciences courses develop insights into natural phenomena and life processes; Physics, Chemistry and Biology are functioning all around us and also govern our body function processes. Engineering and Technology courses provide knowledge of the infrastructure around us, and how engineering innovations have made our life comfortable. Health Sciences courses provide knowledge of measures for maintaining good health and of the healthcare system. Economics and Political Sciences courses teach us about governance and measures for economic sustainability. Management has a wide arena from business management to cities management. Finally, Sports Science enables us to understand and appreciate various sports and athletic performances, ranging from quarterback curving throws to soccer curving kicks to tennis serve techniques to the intricacies of pole vault. All of this constitutes our Education Odyssey.

STEM Education in the 2020 Era

The Education Odyssey opens the student minds into a wide arena, and teaches how to think divergently. The jobs and demands of the future will be dictated by the biggest problems that the world will face: energy, health, food supply, climate change and water accessibility. No matter whether the technology or solutions exist today or must be developed, the skills that will be in most demand in the world will be connected to finding the best solutions to the above problems. Scientists and Engineers will be addressing a lot of these problems, and this brings us to the STEM field. Herein we need to inform our students of the wide range of the STEM field,

going beyond conventional subjects of Physical and Biological Sciences into Environmental Science, Cosmology, Physiology and Medicine and even into Management Science and Sports Science and Engineering.

STEM education encompasses learning about everything that is happening around us, what we are employing for daily living, and even understanding biological and physiological processes for creating mathematical medicine for more precise diagnosis and treatment. STEM Education Odyssey involves teaching students STEM concepts involved in (i) physical and biological processes, (ii) designing electric cars and high-speed transportation systems, (iii) city infrastructure design, (iv) analysis of body structures and physiological processes, and (v) perfecting sports maneuvers, such as how putting spin on the football enables the quarter back to curve the ball past the defenders into the hands of his receivers, and how to curve a soccer kick into the corner of the net. A thematic and integrated approach to STEM learning needs to provide an interdisciplinary and transdisciplinary approach to learning, wherein academic concepts are coupled with real-world problem-based learning.

STEM Curriculum

If you would like help in designing your STEM curriculum in your NHE School, please contact me. I can help you design courses with an integrated approach, in the following areas:

1. Grade 9: Integrated Mathematics
2. AP Physics with Application:
3. Sports Physics
4. Biomechanics
5. Introductory Engineering (with Applications in Anatomy and Physiology)
6. Yoga and Meditation (For Good Health and Cognitive Development)
7. Quantitative Physiology (based on Physics and Engineering Principles)
8. Great Inventors and Inventions
9. Great Humanitarians
10. AP Calculus with Applications in Cardiology
11. Global Citizenship

A Global Education Academy in NHE Schools will help to promote global awareness, towards ushering a new era of global understanding and peace. Global education involves teaching our students (i) knowledge of world cultures, (ii) the historical and cultural, economic and political relationships among world regions, (iii) international understanding, tolerance and empathy, and (iv) to appreciate that all nations have a stake in promoting happy living for their people. This is how we can prepare our students to develop concern for people in countries world-wide and grow up into global citizens, filled with noble ideals, compassion and cooperation, and supra-aestheticism.

For more information, please contact: Professor Dhanjoo Ghiista <d.ghista@gmail.com>

Integral Learning

Theme for the 2016/2017 Year at the Progressive School
of Long Island

By Eric Jacobson, Director

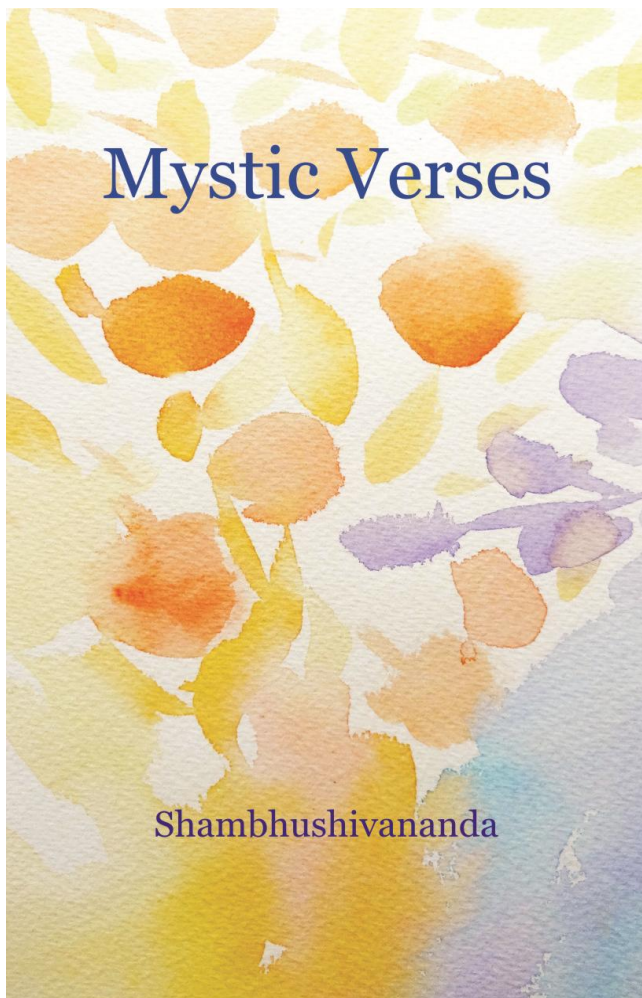


Academic subjects are often taught as if they were totally separate from one another. Math is separate from Science; English is separate from Social Studies. In an even deeper sense, such an academic fragmentation often reflects an even deeper fragmentation: the learning we receive in school from the reality of our everyday lives in the world.

It takes only a brief recollection of the story of the blind men and the elephant to show how problematic such a brand of "learning" really is. Teaching subjects as if they were radically separate from each other, and teaching curricula as if they were radically separate from the world in general will eventually lead us to lose sight of the deeply interconnected whole. Like the blind men, we will end up with a fair knowledge of one part of the elephant, and completely lack the knowledge of what it is we're looking at in the first place.

Integral learning involves teaching subjects in the larger context of their relevance in the world. An idea emerges onto the field of history during the ongoing human drama. In response, human society creatively responds with art and music, with poetry and prose. The urge to know more spurs our scientific curiosity, and the way we relate to each other and the cosmos deepens and evolves. Far more than disparate disciplines, Math, Science, English and Social Studies mutually arise in a concurrent and co-creative fashion.

Human society is an intimate web of interwoven relationships. By emphasizing the connectedness of the disciplines and the connectedness of those disciplines to the real world, our students will naturally be more engaged and thoughtful as they understand subjects as they relate to and influence each other. The learning they gain from such an endeavor will be more deeply retained, and aid them as they develop their passions going forward. Ultimately, the aim of Neohumanist Education is to cultivate a sense of meaningfulness in our interconnections. Only by integrating the education we receive in school into the way we conduct ourselves in our everyday lives can such an education really be called Neohumanist.



New Book !

Mystic Verses is a rare expression of divine wisdom and deeply intimate experiences of a modern-day spiritual guide. It reminds us of the inspired poems of the mystics of other eras, as well as Tagore's *Gitanjali* in our age. The sparkling sweetness of its verses exalts the senses, and transports the reader to a subtler realm. It is inspirational, enriching and uplifting.

*"My son, it is late now.
Take a nap or go to sleep, my little one".
"Mother", replies the innocent child,
"the calling from my Higher Self pulls me
and my entire being is awakened
from the slumber of ages.
How can I go back to sleep again in my life?"
- Mystic Verses*

\$10 for soft cover and \$15 for hardcover
Order from: yavnikapublications@gmail.com

The "We all Have a Story Project" Successfully Concludes in Romania:

By Didi Ananda Devapriya

Partnership funded by a Norwegian grant

The "We All Have a Story: Pro-diversity and Pro-inclusion in Kindergartens " project was an extremely satisfying and rewarding experience. It was AMURTEL Romania's first opportunity to bring Neohumanist Education approaches, developed in our "Gradinita Rasarit" kindergarten, to a wider public, benefitting more than 150 kindergarten teachers and 1500 young children. The project took place in Romania from March 2014-April 2016, financed by a grant from SEE 2009-2014 Norwegian grants (NGO Fund Romania). AMURTEL Romania was one of three partners in the project, together with "Center for Equal Partnership", an organisation working for gender equality, and Romanobutiq, a Roma rights organisation.



Authentic friendship as an antidote to prejudice and stereotypes

The basic premise of the project was that the best antidote to stereotypes and prejudice is friendship, and that friendship is best facilitated by listening to each other's life experiences. This leads to discovering human similarities as well as the beauty of our uniqueness. As young children are particularly vulnerable to assimilating stereotypes and prejudices, yet also can easily be open to and empathise with new people that they meet, the project aimed to conscientiously create positive exposure to diversity through cultivating authentic relationships.

Working first with teachers

The first step, however, was to work with teachers. As children learn through imitation, they pick up on attitudes, non-verbal cues, and other implicit, often unconscious messages about who is important and who is unimportant or uncomfortable. Children's hearts are naturally open and accepting, but they look to the adults that they trust to keep them safe, and pick up on their fears and biases. As most stereotypes and prejudices exist on a subconscious level of the mind they can be difficult to detect. It takes conscious, sustained effort to become aware of limiting attitudes and to uproot them from an adult mind.

The journey began in 2014, with a series of five workshops, each three days long. Altogether, 104 kindergarten teachers participated from 37 kindergartens in Bucharest. The first day, led by CPE, focused on gender stereotyping, and the very different expectations that teachers routinely communicate to little boys and little girls. The second day focused on the history of the Roma people, and the dynamics of exclusion. The third day, led by AMURTEL, focused on the integration of children with special needs alongside typically developing peers, as well as the obstacles that people with disabilities face, often due to invisibility and lack of compassionate consideration.

Practical methods to promote diversity - Persona Dolls

Next, the project organized three different practical one-day workshop sessions, focusing on methods that promote inclusion and socio-emotional competencies. In the first workshop, participants learned how to use the "Persona Dolls" method. In this method teachers create a realistic biography for a doll that seeks to reflect the diversity present and also invisible in the school. The biographical background of the doll details the family structure, parents' employment or lack of employment, favorite and least favorite foods, activities, hobbies, friends, etc. It is important to document the continuing development and evolution of the character so that it remains as coherent and

consistent over time as possible, adding to the depth and believability of the character. ASCIS, which is another NGO that runs a social enterprise to



employ disadvantaged single mothers, produced handmade dolls with a variety of skin colors, sizes, abilities, etc. The dolls were then given to the teachers that had attended the course. In total, there were 81 participants, from 29 kindergartens during the six "Persona Dolls" sessions held.



Sandplay

A workshop on "Sand Play" followed. In this method, children are encouraged to express themselves creatively, playing with symbolic figures in a defined space. A box or tray is filled with sand, and children choose from a selection of objects and figurines and spontaneously arrange and rearrange them in the space. This type of play often reveals deeper dynamics occurring within the child's psyche and relationships and can provide a useful mirror for teachers to better understand the child. Children will often narrate their play, and it thus gives them a safe way to express and work through fears and fantasies. During the 5 sessions of this workshop, a total of 57 teachers from 25 kindergartens participated.

Life stories

The final workshop, "Life Stories" followed, and was one of the key moments of the project. Several very courageous and open volunteers, both Roma and with sensorial or loco-motor disabilities, joined the training to share their personal experiences of living with discrimination due to their Roma ethnicity or disabilities, but also to share glimpses of their everyday lives, hopes, dreams and feelings. This sharing was extremely effective in helping teachers, many of whom did not yet have friends or intimate contact with people from another ethnicity or with a disability, to connect, empathise and become sensitized to these issues in a much more personal way. All of the participants, including the volunteers received coaching and guidance in shaping personal experiences into engaging stories for small children by slowing down, adding descriptive detail and using tone of voice. There were 4 training sessions and a total of 78 teachers from 23 kindergartens participated.

Direct work with the children

In the next phase of the project, the team designed experiential learning opportunities for both teachers and children:

New friends at the Roma Cultural Museum

Located on the outskirts of Bucharest, many people are still unfamiliar with the existence of the Museum of Roma Culture, which was started by one of the project partners, Romanobutiq. However, for one week in March, 471 children and 42 teachers had the unique and unforgettable opportunity to experience and interact with a living museum of Roma friends, who led workshops for the children that exposed them to a new experience of Roma culture. Mr. Ion, a traditional Roma silversmith, told the fascinated children the story of how he learned to work with silver from his grandfather. As a child his favorite toys were a little hammer and anvil his grandfather had fashioned for him so that they could "work" side by side. His grandfather would enchant him with stories about a prince that lived within the metal, just waiting to have a chance to be seen. The trade had been passed down in his family for generations, and there were many children listening to his stories that declared that they wanted to become silversmiths too! He gave them the opportunity to see all of his tools, and to fashion some small objects from metal wire together.

Floral arrangements with Violeta

Violeta, the florist was quiet and shy, but warmly drew the children into thoughtfully arranging flowers into beautiful bouquets. In her family, generations of women have passed down the art of floral arrangement to their daughters.



Dan the drummer

Dan, on the other hand is the drummer for a famous Romanian rock band, and gave the children the chance to play the drums which was a big hit! Though the music he plays is more modern, his family also has been "lautari" or minstrels for hundreds of years, stretching back to the times when Roma from India entertained Turkish kings with their music and performing arts.

A famous Roma painter

And finally, George Vasilescu, one of the few well-known Roma painters, led a painting workshop with the children and presented a gallery of paintings about Roma people. The children had also seen a video of a young Roma boy that makes a covered wagon as a project for his school to describe his family history. The wagon gets accidentally crushed in his backpack, but then as he remodels it, he tells a friend about the journey of the Roma from India, which is depicted in beautiful clay-mation. Thus the children's paintings were full of caravans, drums, flowers and jewelry!

Bakery visit

Another 607 children and 65 teachers visited "Mamapan", the social enterprise of the lead partner "CPE" which hires only women that are single mothers to run a bakery business. Children saw the entire process of bread making and shaped dough into small loaves which they took home to eat. Many were impressed to see women driving the big bakery van, as in Romania, it is still rare to see women drivers.



Sensorial theater

A group of young adults with visual disabilities that volunteered their time during our "Life Stories" training, revealed an unexpected surprise: they were also actors in a "Sensorial Theater" troupe! Unlike traditional forms of theater, in which spectators watch actors on stage, in this form of theater, the spectator is a direct participant in the experience. The actors prepare a labyrinth, and blindfolded participants then are guided to touch, smell, taste and listen as they are led through the story. The project team was impressed and fascinated with this experiential form of theater and so requested the troupe of actors to design a special version of the sensorial theater for children. The result was a fanciful story about a little lost snail, and the children wound their way through a spiral shell, meeting various characters along the way in the darkened labyrinth, who invited them to experience their world through taste, smell and touch. There were 184 children and 19 teachers that had this unique experience.

Practical demonstrations in 25 Kindergartens

Didi and Magda then led practical demonstrations and coaching sessions in 25 kindergartens with 728 children and 156 teachers of the Life Stories and Persona Dolls methods. It was rewarding to observe that the children that had participated in the workshops at the Roma museum did not come forward with the usual stereotypes that most children spontaneously burst out with when asked about what they know about the Roma (that they are dirty, bad, steal, etc). Rather they excitedly said - ooh they make jewelry, or they play drums! etc.

Festival of diversity

The project ended with a festival celebrating Diversity, with many workshops, sensorial theater, storytelling etc. open for the public. It was attended by more than 200 people.

There were also several advocacy actions, including an analysis of the current national curriculum from the perspective of inclusivity, a series of lesson plans on diversity, two round table events with authorities in education and an exchange experience about persona dolls with an expert from Hungary.

Illustrated storybook and other outputs

The project also produced several materials to support teachers in teaching about diversity, including an illustrated storybook (with vivid watercolors painted by Vistara from Italy) and a booklet with the thoughts of the volunteers with disabilities or Roma identity from our "Life Stories" trainings on various issues. These were designed to give insights to teachers on how they can affect children in positive ways as well as what types of situations and messages can lead to feelings of

inferiority, frustration or anger. The team also worked to create a manual on inclusive education that includes sections on gender stereotyping, Roma history and inclusion, and inclusive education of children with disabilities. The project materials were also made available online at the project blog:

www.avemfiicareopoveste.wordpress.com





NHE in the Philippines

By Didi Subharatii Brcii.

AMSAI Digos Attends Yearly Parade

Digos City celebrates their Foundation Day called Araw Ng Digos every year in August. On August 15, 2016, our AMSAI School band attended the parade and performed a yoga dance in the Digos gym. The yoga dance was so amazing and added a beautiful and peaceful moment to the modern dance of the program. Our children practiced the dance for one week and the band members practiced each weekend, four times a month. In line with this, the AMSAI teachers also performed a yoga dance that demonstrated the flexibility of the body and the calmness and balance of the mind.



Yoga, Art and Storytelling in AMSAI Mindanao

Every morning the children start the day with Morning Circle followed by a few minutes of Meditation and Yoga Exercise. This is our standard school curriculum

and without these activities something would be missing in the day. During the 30 minutes of the Morning Circle, we sing many lovely songs, which fill up our hearts and minds for a peaceful day. A few of the yoga postures like wheel pose and sitting on clouds are compulsory every day. Doing yoga makes them super flexible and energetic for the whole day while studying in school. Every Wednesday, we spend a full hour on yoga time and play lots of games related to yoga postures. The children and teachers laugh a lot and enjoy this activity very much. Whenever it is time for yoga, the children become excited: "We are going to do yoga". They laugh and enjoy performing various animal postures. And the children become closer to each other by doing yoga in pairs and massaging each other's backs in the circle at the end of the class. Yoga is a great way to release stress in school and an incentive to attend school.



Once a week, Didi Subharatii teaches art. The children decorate and draw mandalas, use play dough to make many animals, fruits, food, the solar system, etc. They also do Nagomi Art by using the finger to draw with pastel color powder, and paint with water colors. Children become excited with arts.



Every Friday, they listen to a story that highlights one of the principles of Yama and Niyama, according to the theme of the month.



More than 30 teachers from the three AMSAI schools attended the "Education Training Course" last May, 2016, by Didi Ananda Acira when she visited Mindanao. She taught us how to do storytelling, the importance of play in school, and awareness of love. All the teachers were inspired by our ideology of Neohumanism and Yoga in school.



AMSAI Gensan: Mass Feeding in Mateo Village and Lion Beach Squatter Community

On August 18, 2016, the AMSAI community held a mass feeding program which benefited more than 200 children. This program is an annual program of AMSAI Schools in Mindanao (Davao, Digos, Gensan). This time we served the children living near Lion Beach, where most of the children don't have their nutritional needs met. The AMSAI parents donated hot pandesa, bread, milk, sugar, rice and cocoa powder. The school janitor cooked the champorado made of rice, cocoa powder and milk in the backyard while Didi Subharatii and others were preparing kalimanci juice and packing the bread to get ready for the mass feeding. The preparation took just one hour, as we are used to doing these activities every two months in school.

When the food was ready our vehicles were also ready. The parent volunteers and others drove us to the places. As soon as we arrived, the children were already waiting with their cup and spoon in their hands. We quickly served the bread, porridge and juice while singing kiirtan. The teachers and AMSAI children were all sharing their hearts with the needy.



Vegetarian Food Festival, AMSAI Mindanao, General Santos-Digos-Davao

In July 2016, a Vegetarian Food Festival was held at three AMSAI Schools: AMSAI Digos Elementary, AMSAI Gensan Elementary and AMSAI Davao High School, Mindanao, Philippines. It was an annual occasion, as every July the Philippine government schedules a Nutrition Month to highlight a concern and to persuade the public to take action about it. This year's theme was "First 1000 Days of my Appreciation for the Healthy Future", which was very relevant to today's problems locally and globally. The theme focused on the first 1000 days of life from conception and through the second birthday of the child. It is during this period that a child's growth may falter. Many studies have shown a link between undernutrition, especially stunting, in the first years of life and overnutrition in the later years. Thus, the First 1000 Days have been called the "golden window of opportunity" for a comprehensive package of nutrition and related interventions to achieve significant reduction in child stunting, underweight and wasting, at the same time contributing to complete child development. The guest speaker urged parents to grow a vegetable garden at their homes and discussed the benefits of adopting a vegetarian diet. A talk on the importance of breastfeeding as a solution was given by Dada Mantrajapananda.



It was not just the children who were excited in their performances of dances and songs; parents also eagerly participated in the table arrangement competition and games. They began work the previous afternoon setting up the background for the table arrangement and cooking.

The children in all three schools participated in the contest of who would become Mr. & Mrs. Nutrition of the year. The children were decked out in creative and colorful vegetable and fruit costumes: carrots and lemons became their necklaces; string beans, cabbage, kangkong, malungai leaves became their skirts; coconut leaves and husks and banana flowers made fine hats and angel wings. The children easily learned the food groups. The science lessons became more interesting than ever.



At the AMSAI High School in Davao, the children were the ones who prepared the lunch. They were the chefs in the kitchen canteen. The menu was vegetarian, presenting local and international dishes made with a Philippine flair: vegetable salad, barbeque, spaghetti, spring roll, chop suey, jackfruits with coconut milk etc. The cooked items were displayed on the tables. Some tables had six different tastes, another had something special cooked with local ingredients, some had indigenous drinks and all were complemented with creative fruit carvings. In short it was not mere nourishment, but food for the eyes too.

Parents again showed admirable cooperation at the end of the event by cleaning and putting things back so that the next morning the school started as usual.





International Yoga Festival

Porto Alegre, Brazil

By Didi Ananda Sushila

The First International Yoga Festival in Porto Alegre was held from October 7 to 9, in City Hall and at the Usina do Gasômetro, with the aim of spreading the millennial practices that contribute to the quality of life of people and populations. It was in line with the United Nations Assembly Resolution 69/131, of December 2014, which reaffirmed “the importance of individuals and populations making healthier choices and following lifestyle patterns that foster good health”, and recommending to all

member states that they share and encourage more balanced and harmonious lifestyles, “recognizing that yoga provides a holistic approach to health and well-being”. In keeping with these principles and objectives, Ananda Marga of Porto Alegre, along with Usina do Gasômetro and the City Council and other partners, organized and sponsored the First International Yoga Festival, which was a great success.

The idea of organizing a Yoga Festival germinated from a workshop that I attended, that was held in May 2015 by Dharma4all, an organization founded to support projects promoting spiritual development and neohumanist living as taught by Shrii P. R. Sarkar. In that workshop we learned a simple and basic technique for writing a project proposal. As part of the exercises we did, I was imagining many people and yoga groups coming together with stalls, workshops, classes and lectures at the same time. So when I went back to Porto Alegre, I started to talk with others about this idea. In the beginning I was thinking about a Yoga Conference, but people felt that was too intellectual, and my idea was not to just have lectures, but other activities as well, so we decided that a Yoga Festival was a better event.

Dharma4all was awarding grants to a number of projects, and was accepting applications for 2016 projects. So we needed to put our idea into writing. As my Portuguese is not good enough to write a project proposal, many others stepped forward to help me and we collectively discussed and came up with our project proposal, for which we were granted funds in November 2015.

Our first challenge was finding a place to hold the event. Since our event was going to be free of charge, we had to work hard to find a suitable space that we could afford. After many months of work, we decided to hold the festival in two places nearby; lectures in the City Council and other activities like yoga classes, fair, food stall and workshops would be in the Gasometer Plant which belongs to City Hall and which is 7 minutes walking distance from the City Council. The location is well known and easy to reach in the city. We had a meeting in April with the Director of Culture, Secretary of City Hall and the President of City Council, and were approved for the Yoga Festival to be held in October 2016.

After this we assembled our team to plan the program. We had four sub-teams; program, communications, fair decoration and reception. We began our intensive preparations at the end of July when our website and Facebook pages were ready. Many meetings and sub-meetings were held, pamphlets were distributed, yoga groups and centers were contacted, as well as exhibitors for the fair, and we advertized through, Facebook, email, danced Nagar Kirtan in the park, etc. We invited the most popular yoga groups in the city, including Hari Krishna, Brama Kumaris, Shivananda, Self-Realization Fellowship and the Zen Buddhists. All of them showed great interest to work with us. This was the most beautiful part of the event; everyone offered their help voluntarily. We didn't



have any star in the event, but we had everyone's contribution and sincerity. This met our goal of the festival creating unity and peace for the city. So even before the festival itself was materialized, we felt unity and enthusiasm growing.

We invited 11 lecturers. More than 50 yoga and meditation teachers offered to give classes and workshops through our website advertising. We selected among them and came out with 33 activities from more than 25 yoga centers, yoga institutions and the university. The activities included Yoga classes, Yoga for children classes, Indian dance performance, Yoga performances, Kiirtan, Circle dance, Bio-dance, Kaoshiikii dance, Poetry readings, Meditation workshops, Art workshops and, Yama and Niyama workshops. There were also 20 exhibitors for the fair with yoga mats, cushions, plants, spices, bamboo bicycles, CDs, books, natural cosmetics, t-shirt and clothes, etc.

One week before the festival, we had intense advertising through radio and TV. Our communication team sent out many releases. I was on a radio women's program with two other women, and we talked about the festival. We had a live TV interview in the early morning of the opening day in the Gasometer Plant. We also had an opening night in the City Council with more than 200 people during which there was a dialog between Ananda Marga, Unipaz (The Academic Institute of Peace) and the Zen Buddhists. The responses were good.



By the day before the festival, we had gotten 1042 sign ups through the internet and additionally more than 200 people signed up at the event itself. In the end we had over 700 participants. The whole Gasometer Plant was full of positive energy with colorful decorations, fair and activities which were going on continuously. There were also lectures going on in the City Council. Many people were running between the two locations for the programs. One person told me that she saw one street man walk in and sit for meditation and his face was so peaceful. She said she was so touched by the scene and even crying. Many people came to us and shared their appreciation and congratulations for our efforts to hold this event. Many of them were willing to offer their help for the next festival. The team and the volunteers were working intensively and happily in the festival. We ended with a short talk and kiirtan.

Finally our dream of holding the festival came true. It was the collective effort that made it possible. We all enjoyed the process; there was much hard work involved, but the joy to see our dream come into reality holds no comparison. My deep thanks goes to all the teams, the volunteers, Dharma4all, and to all those who helped in the festival.

You may visit our website at www.festivaldeyoga.com.br and Facebook www.facebook.com/FestivaldeYoga/ for more photos and videos of the lectures.



Centro Educativo Neo-Humanista P.R. Sarkar

Barranquilla, Colombia

By Silvia Anillo

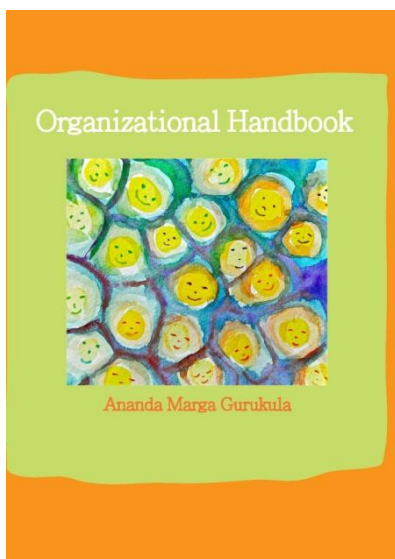
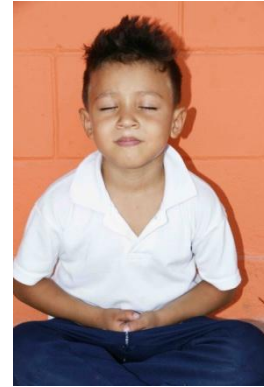
The Centro Educativo Neo-Humanista P. R. Sarkar in Barranquilla was created in 1984 in 'Barrio Las Malvinas', one of the poorest sectors of the city, where living and socio-economic conditions are minimal. Since then, with no interruption, it has provided free education to the area's preschool children.

The school, affectionately called 'la escuelita', is built on an area of approximately 1000 square meters. It consists of six comfortable classrooms and a large patio where the children can play surrounded by flowers and caressed by the shade of exuberant neem trees. There is also a kitchen, a dining room, bathrooms, a reading room, an office, and a living area for the caretaker and his family.

For the last three years the children have been receiving a delicious vegetarian meal.

Centro Educativo Neo-Humanista P. R. Sarkar in Barranquilla is a flagship educational project in Colombia, recognized by other local educational institutions thanks to its innovative Neohumanist approach. Every day our children perform the Circle of Love, practice yoga postures suitable for their age, and practice meditation while also being instructed in values and moral principles. This way they develop a harmonious, well balanced and spiritual personality.

In order to comply with the current local laws we have at the present time 75 children between the ages of three and five. So far, three generations have passed through our school and we continue to give them support for their personal development by inviting them to weekly group meditations, which they can attend along with their children at school. Alumni are also invited.



AMGK Organizational Handbook

The AMGK Organizational Handbook (52 pages) provides for the first time a glimpse into the scope and insight of the organizational directives given by Shrii P.R.Sarkar at the time of the founding of AMGK in 1990. This booklet also consolidates all educational initiatives undertaken by AMGK over the past 25 years. It is available free of charge, though donations are most welcome. If you would like a copy, please write to: [amgk.glo@gurukul.edu](mailto:<amgk.glo@gurukul.edu>)



Ananda Marga Yoga Wellness Centers Go On Increasing Around the World Annual Naturopathy Training Coming Up

Naturopathy really works, even though it is a very simple system!

This is the on-going experience of our in-patient centers around the globe, all of which are affiliated with the Naturopathy Faculty of Ananda Marga Gurukula. These centers continue to grow in number and quality. We have seen that nearly all the people who come for treatment of at least a week or more are getting real benefit in their physical health and mental well-being. And we treat a wide range of chronic conditions, including diabetes, high blood pressure, stubborn skin diseases, hyper-acidity, cancer in its initial stages, and so many others, even serious kidney problems.

What is the Root Cause of Most Diseases?

When the amount of internal waste products exceeds our normal capacity for expelling them through stool, urine, sweat and breath – then the body treats them as toxins, and resorts to extra-ordinary methods in response. The body may, for example:

- produce excess mucous or skin excretions to cleanse itself
- create inflammation to attract healing blood or serve as an alarm
- isolate and store dangerous toxins in internal organs, fatty swellings or even tumors

How does the level of toxins within us become so great?

Over time, our internal organs and digestion become weak due to harmful unnatural lifestyle habits like consuming difficult-to-digest food, lack of sufficient water and exercise. Environmental factors can also play a role.

The mind is an equally fundamental cause of disease.

Depression, anxiety, fear and other negative thinking is reflected in every cell of the body. Any problem of the mind is also in the body, and vice-versa.

Master Your Own Health!

Taking only easily digestible food and liquid, puts the body into cleansing mode. A consciously chosen diet along with yoga, meditation and natural treatments allows us to free ourselves from long-held physical toxins and psychic tensions. Disease disappears. Then taking good nutrition, the body easily assimilates it, and strength returns. Yes it is simple, but so true!

For example, here's a case which was extremely challenging for us in our Ananda Nagar, India center. The patient underwent our program nearly a year ago – so you can understand the long-term benefit. She was suffering from a nerve condition similar to Parkinson's disease. She had been shaking nearly continuously for many months, was very depressed, and almost completely bed-ridden. Within three weeks of doing our yoga detox program, she radically improved and went home. Her condition went on improving to a meaningful extent, and though she is not fully cured, she is fully functional, and has been very happy ever since.

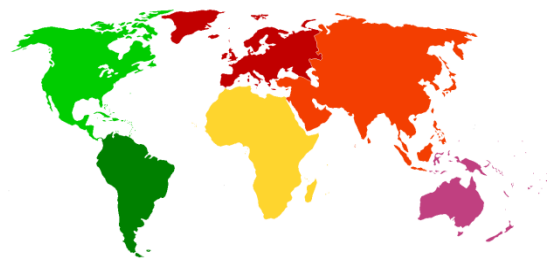
At present we have four very active centers. The first opened 11 years ago in Maharlika (Philippines), second in North Carolina (USA), third in India, and the most recent in Taiwan. Another one, albeit running along somewhat different lines, will open soon in Bali. The annual one-month training has produced a good number of graduates, many of whom are making programs in different countries – for example regular programs go on in Australia, South Africa, Mexico and Brazil.

As for the annual one-month training, the next one will be held in February 2017, as always in the original center in Cebu, Maharlika. The last few years it has invariably been full, with more than a dozen trainees each time coming from all the continents. Why is the training so popular? a) though our ideas and practices tip much of suppressive medical science on its head, naturopathy is relatively simple to understand and thoroughly practicable b) training is not only theoretical and skill-enabling, it's also fun and exciting c) the daily yoga and meditation sessions create a strong inspiring flow which even senior meditators often feel is helpful to deepening their practice d) although the food is generally detoxing, it



is surprisingly delicious and the cooking methods are easy to learn.

For more details about treatment see www.amwellness.org or write to info@amwellness.org. If you are interested in training, please contact Dada Dharmavedananda dadadharm@amwellness.org



HONG KONG SECTOR

Taiwan News

by Geeta Li

An NHE workshop “The Love of the Universe” was held in August, organized by the NHE Work Team: Geeta, Aruna and Jayanta.

Participants of this workshop included: Social educators who care about spirituality, nature, and education; Self-growth learners who cherish their own life, and want to expand their visions; and those who want to know more about Neohumanist Education.

The program topics were:

"The Love of the Universe and Opening the Light of Spirit"

"The Love of the Universe and Listening to the Heart of Nature"

"The Love of the Universe and Wilderness Adventure"

"The Love of the Universe and Children's Yoga & Quiet Time Exercises"

"The Love of the Universe and connecting Yoga, Nature and Education"

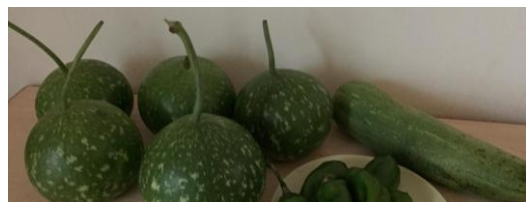


"Parent-Child Yoga", play with yoga, is held monthly for children and their parents, to experience holistic growth and to learn the joy of a peaceful serene way of life.



Organic Farming

On September 3rd there was a program for farmers to learn about planting without using chemical fertilizers or pesticides. We cooked 3 pots of gruel, shared our own stories, performed harmonica and Kiirtan, and made new friends.



Toy Share Journey to Cambodia

On September 11th Jyotish & Mitradevi told us about their journey to Cambodia. They had gathered toys from our children who wanted to share their favorite toys, recorded what they wanted to say to their friends in Cambodia and carried out a toys-share trip across borders. Mitradevi said that the children of the two countries achieved the Love of Universe with their True Heart. She said she was on a lucky errand and enjoyed it very much.



Teacher Trainings

By Rutger Tamminga

In Taiwan there have been ongoing teacher trainings in a variety of places. Prop making for storytelling in Taichung, kids yoga teacher training in Kaoshung, Taichung and Taipei and parents and children programs all over the island. At Ananda Dhara, the Gurukul mountain center in Taichung, we have conducted regular parents and children programs and currently are designing the Gurukul Nature School, a weekend activity program for 2017. Funds raised through the Gurukul training programs have been donated to Neohumanist Education projects in Paraguay, Nicaragua, India, Nepal and Ghana.

Kyrgyzstan

A new kindergarten was opened on 17 October in Bishkek City, Kyrgyzstan with 6 children, aged 2.5 to 6 years of age. It is being run by Didi Indumati, Ranjita and Sainjalii.

NEW YORK SECTOR

USA, Director of Progressive School of Long Island Receives Award

In June, at the graduation ceremony of the Progressive School of Long Island, Eric Jacobson, director, was presented with a Citation from the New York State Assembly, signed by the local assemblyman of North Merrick. The award honors Mr. Jacobson for "dedicating his life to envisioning a learning institution that emphasizes creative and critical thinking, curiosity, and social and moral responsibility." For 31 years of "hard work, dedication, and outstanding achievement" he was offered this special citation in front of the News 12 cameras."



The parents and children of the school had arranged for this honor due to their love, appreciation and pride of their director. The seventh and eighth graders sang a medley of songs at the graduation accompanied by their director on the guitar. He said that playing music alongside of the children creates a special kind of bond.

GEORGETOWN SECTOR

Venezuela

Economic Democracy in Action

By Eugenio Mendoza

Our Master Unit Project, Ananda Yara, in Venezuela is developing a rich and happy experience for our family, embedded in the community and its environment. An alternative economy and its Neohumanist cultural approach has become our daily routine, never boring, full of challenges, and overall and most important: full of bliss.

Despite all of the global economic crisis and the way it has manifested in Venezuela, we have relied on a very universal and powerful philosophy. Its guidelines have been the tool we need to overcome many of the contemporary obstacles regarding an irrational use of resources. It is very difficult to make much sense of how prices change so much and goods disappear overnight. We have developed a barter economy with local producers, adding value to their raw materials and creating more steady consumption patterns.

We make yogurt, cheese, different kinds of flour, dry and frozen fruits, bath soaps, and anything else our nearby neighbors need, with hardly any money involved. We like to evaluate how much of what is on our table is produced by ourselves, with help from our community and how much is bought from the store. We are also learning new skills oriented toward achieving sustainability for our social unit and for our community. We never stop learning.

We have found a very important connection with the ancestral way our peoples have established their cultural and economic social unit, "el conuco". El conuco has been a way to pursue spiritual development while furthering liberty and resistance to colonization and exploitation by the dominating culture. Our project is indeed a place to resist the dominating culture of exploitation and its anti-values.

As the school year starts we continue with our homemade water filters in all of the 31 schools in the county. We also share so many of our activities together with them (green gardening, yoga, nutrition). Ahead in the agenda there are new activities with farmers, families and cultural groups, too. We always try to help each other make each experience one that will make Neohumanist awareness happen.



KAHIRA SECTOR



Athens, Greece

Didi Ananda Utama, based in Greece, has been an NHE teacher and trainer focusing on the importance of the primal period, from conception to the first year of life of an infant. As the refugee situation in Greece became critical, she and her team turned their attention to providing basic survival services to mothers and babies in need. In times of crisis, all NHE teachers become service providers – in this case, AMURTEL workers. The following is a report from her on this work.



When the waves of refugees started rolling onto Greek shores, some of the women on our team and myself wondered what we would do if we were mothers-to-be or mothers of infants in this terribly uprooted and fragile situation. We knew that 20% of women of childbearing age in any given situation are likely to be pregnant and that birth outcomes are far more complicated in disaster situations. We knew that these mothers and infants could not access regular health checks, proper food or shelter, or family support that they would have had at home. We knew that infants in these situations are at enormously greater risk of acute and ultimately chronic health problems. We knew that breastfeeding is one of the most crucial protections an infant can have but that too many mothers misguidedly abandon it en route in favor of formula feeding. We knew that formula fed infants, due to the lack of proper facilities for accurate, hygienic bottle feeding, have drastically increased incidences of respiratory and gastrointestinal infections.

The decision was obvious. We had to do something. Gathering volunteers from local midwives, doulas and breastfeeding specialists, we dusted off our relief skills and set to work. This was in August, 2015. For the next five months, the AMURTEL team, together with LaLeche League volunteers, visited the camps in Athens regularly to assess and assist. It rapidly became clear that pregnant women and mothers with infants were not getting the care they needed. None of the camp medical units had midwives or doctors trained in OB/GYN. None at that time had Mother-Baby Areas, support for breastfeeding or help with safe formula feeding. Going from family to family, we did what we could on an individual basis. We saw woman after woman who was dazed, shell-shocked from the trauma of the trip, worried and afraid for the welfare of their children. Our days were filled with sitting with them, talking, reassuring, having the midwife do a pregnancy exam, supporting their infant feeding habits and giving assistance in whatever ways we could.

We needed a base for our work but the managers at the camp were strained and pushed to the limit. Just the mention of a space for a Mother-Baby Area was thrust aside as being impossible, not at this time, not a priority. When soon after this the northern borders closed and the port turned into a camp, we migrated there and set up in a small but manageable old caravan. It was not the Mother-Baby Area we would have hoped for but it was a start.

Six months passed and by the time the port camp closed at the end of July, our base had extended into a second caravan and a tented area between the two. Mothers came to be examined by midwives, assisted by breastfeeding specialists, and greeted by the volunteers handing them supplemental food or carrying water for them to bathe their babies. They smiled when they saw us, gave us hugs and thanks though, to be truthful, it seemed we did so little. Mostly we were simply there. They could count on that and in times of shifting, unstable ground, that may have meant a lot.

What did we see in the last ten months? Women going into premature labor and having babies in strange, unfamiliar environments where no one in the hospital even spoke their language. Women miscarrying and going through the grief of losing a child without family around them, living in a small, hot tent put up on a concrete floor amongst thousands of strangers. Women coming for pregnancy tests, some hoping against hope for a positive result, some desperately not wanting to have a child in this crisis situation. Women worried because their one and two year olds had so little to eat, the camp menu not providing anything particular for this age group. Women delighted to be told that their instincts about continuing breastfeeding were the best for them and their child. Women who, having believed the myth that stress decreases breast milk, talked with our counselors and found themselves having plenty of milk and their infant no longer seeming endlessly hungry.

We saw women who came again and again, day after day with smiles and thanks. The graciousness of these women humbles me all the time. I wonder often if we, as privileged westerners, would be so kind and gracious if the roles were reversed.

And now we are in the process of setting up a Mother-Baby Area in downtown Athens where our services will be available not only to the more than 4000 refugees in urban accommodations but also to those in the camps around Athens. The future of the 57,000 asylum seekers stranded in Greece is unknown. Some will be able to migrate north legally, many will go illegally, and many will be in this country for a long time. But one thing is sure. Babies will still keep being born, mothers will still keep needing support, and so our work goes on. www.greece.amurtel.org

BERLIN SECTOR



CNS Sweden

CNS-Sweden staff led by Madhava, Amala and Anadi in Stockholm organized a two week spiritual intensive in Ydrefors. The program included tight schedule of meditations, yoga exercises, 20 minutes kaoshikii, Prabhat Samgiita classes topped by interesting philosophy class by Dada Shambhushivananda every day. The midsummer night was celebrated with singing and bon-fire near the



beautiful calm waters of the lake. There were regular group walks in the forests followed by meditation outdoors. Seven persons got initiated into tantra-meditation from Dada Shambhushivananda and all vowed to come together again next summer for a similar intensive. Deepak from USA and Vijaya from Oslo led the melodious kiirtan tunes every day. Didi Anandabhadra also joined in the first part of the training.

MANILA SECTOR

Indonesia

In Indonesia under the banner of AMURT, Kalyanii and Usha from Malaysia and Didis Kiirti and Ananda Hariprana have been conducting teacher training for teachers of self-help community schools for over two years. Indonesia has a very poor education infrastructure, with many children not completing Junior High School. Based in Semarang, Java they work directly with 48 schools and indirectly with another 48 schools to help the government implement a progressive education program. This child centered curriculum has as its first guideline to teach children respect and honor the Supreme and the creation.

During the month of November Rutger Tamminga had the chance to offer training in storytelling training to the teachers. These teachers are volunteers who sacrifice their time for the welfare of the children. They love to sing, dance, play drama and are most loving and kind to their students. During the training they introduced a simplified Kamishibai (provided by AMURT for every school) and story sticks for telling stories with paper puppets. The training offered enough storytelling ideas for the coming semester and they hope they can continue this training once every six months to make these education centers storytelling schools!



MANILA SECTOR

Thailand

Lampang Chiangmai, Thailand

Dada Shambhushivananda visited Lampang Yoga Center again in July. The centre is run by Ms. Nuntaka Thaweeekul, coordinator of the Neohumanist Movement in Northern Thailand. She also teaches Neohumanist practices to nurses as well as students at the local university, schools and colleges.



LCCT (Lampang College of Commerce and Technology), Lampang, Thailand

The director of a local College in Lampang invited Dr. Shambhushivananda on July 27, 2016 to explain the Science of Yoga and Meditation and the fundamentals of Neohumanist Education to the faculty and students of the College. The director also personally learned meditation practice. Dada also addressed the faculty.



Dada Shambhushivananda was hosted by a newly constructed Buddhist temple in Chiang Mai where the head priest requested Dada to lead meditation at a local ceremony.



DELHI SECTOR

India

Rarh Primary School at Uma Nivas

There is a proposed project of a model primary school at Uma Nivas. At present the primary school has 144 children but is crammed into the Rarh Hostel which has 45 children living there. The new school will be located in the adjacent Kanchan compound which is a lush garden with over an acre of land space. This is an ideal place for a model school that will have an orchard and vegetable gardens.

The nearby girls High School has 150 students from grades 5 to 8. Recently it was inspected by the local government authorities who like this school very much and they recommended that they apply for grade 9. And in the same vicinity there is the plan for the Women's College which has its own spacious land.

There is a vibrant learning culture and a conducive spiritual atmosphere at Uma Nivas.



Anyone who would like to be part of this project in any way please feel free to contact us. We need help in fund raising and gathering best classroom practices and ideas that could go into this Rarh School

Didi Anandarama - project coordinator
didianandarama@gmail.com

Kolar, India

The physical premises of the primary school in Kithandur (Karnataka) in India has undergone much improvement with the support of the Ananda Marga Gurukula Helping Hands Initiative. Rs. 500,000 helped the school to start building a boundary wall as well complete the unfinished building. Many thanks to Dada Shambhushivananda and Mohamukta in Taiwan for coordinating the fundraising for this project.



Renaissance Universal, Chandigarh, India

In August, Dr. Shambhushivananda was invited by Renaissance Universal, Chandigarh, to speak on Proutist Economics at the one day national seminar on “Contributions of Shrii Shrii Anandamurtiji” held in Panchkula, India. Among other prolific speakers were Prof. Shankar Jha, Dr. Ram Nath Jha, Prof. Uttampati, Prof. Nandita Shukla Singh, Prof Pankaj Mala, Shri Shyam Bang, Prof. Deswal, Prof. S.M. Mishra, Dr. Satyamurti, Dr. Shreyansh Dwivedi and Dr. Someshvar Dutta.



NITTTR (National Institute of Technical Teachers Training and Research), Chandigarh, India

Teachers Day is celebrated in India on the birth anniversary of Sarvapalli Radhakrishnan every year on September 5th. Dr. Shambhushivananda was invited by the director of the National Institute of Technical Teachers Training & Research (NITTTR) to speak to the faculty and students of NITTTR on that occasion. The sublime message of spirituality uplifted both the faculty and students. Dada Shambhushivananda also had the opportunity to inaugurate the IT division of NITTTR and addressed thousands of teachers across the country through the remote relay systems of NITTTR.



NERI (Neohumanist Education Research Institute), Chandigarh

Dada Shambhushivananda met with the local members of the NERI team in Chandigarh. The united efforts of the NERI staff contributed greatly towards the success of the International Conference on Educational Futures sponsored by NERI-NITTTR Joint Initiative.



University of Delhi

Dada Shambhushivananda spoke at the CPDHE (Centre for Professional Development in Higher Education), an initiative of UGC (University Grants Commission), to 150 educators drawn from all over the country, who were undergoing a one month refresher course under the aegis of the University Grants Commission.

Visva-Bharti University, Santinketan, West Bengal

A paper by Sunandita Bhowmik, on "Neohumanist Education: its Theory and Practice for Wisdom Society", was presented at the 5th World Conference of the Global Educational Research Association (GERA), hosted by: Vinaya Bhavana (Institute OF Education), Visva-Bharti, Santinketan, West Bengal India. She also led a discussion session on the different aspects of Neohumanism along with Prof. Saamdu Chattri of Bhutan.

Neohumanist Education



NHE in the Philippines

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