

GURUKULA NETWORK



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Expanding the Heart, Freeing the Mind,
Serving for a Just and Sustainable World

Gurukula Network

Newsletter and Journal of Neohumanist Schools and Institutes

Gurukula Network is published by the
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Global Neohumanist Education Network

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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All NHE educators and projects
are encouraged to join

Donations are welcome.
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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

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Our world needs a great change in order to move forward and progress. A new order, a new wave, will have to take the place of the old to remedy all the physical, social, intellectual and spiritual ills of the world. – Shrii P.R. Sarkar



AMGK Global Conference



Educating for a Bright Future

July 12-18, 2019 - Salorno, Italy

Arrival July 12, Conference July 13-16, Departure 17

AMGK/NHE/AMAYE/PRSI/GANE Meetings, July 17, Departure July 18

The next Ananda Marga Gurukula Global Conference will be held in Salorno, Italy, in the foothills of the beautiful Dolomites, in July 2019. This year AMAYE (Ananda Marga Association of Yoga Educators) led by Ac. Vishvarupananda Avt. will also join the conference to further consolidate the work of the faculty of Yoga & Intuition Science. The Conference will be followed by AMGK / NHE / AMAYE / PRSI / GANE meetings and an opportunity to focus and assist in the development of local NHE Projects.

INVITATION

Anyone who is interested in the theme, Educating for a Bright Future, or interested in the development of Gurukula around the world is encouraged to attend. GANE (Global Association of Neohumanist Educators) members are also specially invited to share progress of their projects and initiatives around the world. To assist in the pre-planning of the event, those considering attending are encouraged to inform the logistics team as soon as possible.

VENUE, PROGRAM, COST AND REGISTRATION:

The conference will be held in Salorno, Italy at Hotel Buchholz: <http://www.hotel-buchholz.it/>
Details about the program, cost and registration will follow soon and will be made available to all those interested to join via a flyer and will also be posted on the NHE and AMGK websites.

<https://neohumanisteducation.org/> and <https://gurukul.edu/>

CONTACT:

If you are interested in attending or offering a program, please contact: amgk.glo@gurukul.edu



AMAYE

Announcement !

AMAYE (Ananda Marga Association of Yoga Educators) is henceforth being coordinated by Ac. Vishvarupananda Avadhuta assisted by Kathrine Sumati Brekke under the overall guidance of Ananda Marga Gurukula. We invite all yoga educators affiliated with AMGK to join the association and lend full support to further upgrade the standard of yoga education in the world. For further details, please contact: info@amaye.org

Technology and Spirituality in Uncertain Times

By Dr. Shambhushivananda

Talk delivered at the Asia-Pacific Futures Network Conference: August 28-29, 2018, Bangkok, Thailand



When prehistoric humans separated from their non-human ancestors, they had not even the slightest inkling that one day their descendants would touch the stars, split the atom, discover the genetic codes that carry the secrets of life, communicate through a rich vocabulary, unravel the mysteries of brain, fathom the invisible via nanotechnologies and make innumerable other discoveries and inventions. The progress that human beings have made in the past few thousand years is indeed impressive. Of course, there is a lot more yet to come and we should not be surprised if human ingenuity can create entities that are far smarter than ordinary humans but possess little or no human consciousness.

Robotic vs. Human Consciousness

The possibility of the decoupling of intelligence and consciousness raises interesting questions for futurists. To what extent can human consciousness be transferred to humanly engineered robots? Will the institutions of family and religion still continue to exist? Will the designer babies have independent thinking or merely display 'programmed smart thinking'? Will robotic consciousness mar the distinction between modern-day humans and humans of tomorrow? How will our sense of meaning and purpose of life evolve over time? Will the society of the future have any moral dilemmas? How would religious, political, social and educational institutions respond to the challenges posed by advancements in science, technology and evolving consciousness? These and many other such questions linger in the minds of modern day futurists and policy makers, and invite a response.

From what we already know, we can say that human consciousness is far from being replaced by AI or robotic consciousness. Humans, as an embodiment of omniscient divine consciousness, continue to act as self-controlling entities. The future of humanity remains optimistic and resplendent as long as humans are guided by higher wisdom and compassion. If it surrenders at the altar of narrow sentiments, it may find itself in chains and in a degenerated condition.

A Shift from Information Scarcity

One significant aspect of the technological revolution of today is the virtual elimination of information scarcity. Rather, the problem is just the opposite. We have entered the age of information overload. Today, as information becomes abundant and readily accessible, it is consuming our attention as well as our greater energy. Information is being given away free of cost through open software. Educational institutions are no longer mere agencies of transferring information. Universities are beginning to redefine their raison d'être in terms of degrees of 'authenticity' of knowledge besides stimulating creative thought and mastery of some chosen discipline. The wealth of information has, however, translated into poverty of attention on a global scale. The lack of attention is posing problems in acquiring deep inner knowledge, values and wisdom. An unbearable weight of informational overload, fake news and unauthentic or questionable knowledge solicits a stamp of legitimacy, and information consumers are ready to pay a price for it. Nonetheless, access to wisdom-centered lifestyle, exemplary role models and abundant renewable energy are likely to be in increasing demand for attaining greater inner fulfillment and collective flourishing.

Global Tensions

At this critical juncture, Asia, too, is impacted by certain global tensions:

1. Tensions of Nationalism vs. Internationalism.
2. Technology as a tool of Domination vs. Empowerment.
3. Promoting Materialist Scientific Paradigm vs. Religious/Spiritual World Views through educational praxis based on irrationality.
4. Leadership promoting Greed/Self Interest vs. Altruism/Compassion
5. Clash of Civilizational Ideological Discourses (matter/dogma-centered ideologies vs. a Neohumanist Discourse).



Sohail Inayatullah, Conference Convener, with Dr. Shambhushivananda and Steve Lim.

A Cry for System Overhaul

When the rallying cry of “equality, liberty and fraternity” was sounded on the eve of French revolution over two hundred years ago, no one expected that it would stir the ‘conscience’ of the world and trigger massive changes in Europe and beyond. Even as early as 1215, the Magna Carta was signed to correct the injustice of economic and political centralization. Whenever injustices reach their climax, an overhaul of the system becomes the pressing need of the day.

Conditions today are not much different, as unimaginable disparities abound and increase, decade by decade. Economic and political power today is backed by the indisputable strength of digital technologies. We are also witnessing a flagrant display of socio-psychic fragmentation brought about by fear and selfish interests. It is just a matter of time before the thin veil of mass discontent, helplessness, and hopelessness erupts due to the inner vacuum caused by insensitivity to one another and the lack of genuine love of humanity.

The time is indeed drawing nearer for value-oriented intellectuals to establish a united front of all the enlightened people in order to spearhead citizens’ movements for deciding our common future and to speak with one voice for “Cosmic Kinship, Justice, Freedom, Self Reliance and a Healthy Lifestyle”. Perhaps, APFN—Asia Pacific Futures Network—and the Global Neohumanist Education Network could be such forums to foster these cardinal values.

TOWARDS A 2038 VISION OF RESILIENT ASIA

A) Economic Self Reliance and Sustainability

First, we must never lose sight of the fact that all beings crave all-round emancipation and freedom. Individual liberty and collective interest must always go hand in hand. The only system that can ensure lasting freedoms is a system built on communal self-reliance, where every community is resilient and sustainable. The welfare of one is the welfare of all and vice versa. The socio-economic system must give primacy to minimization of disparities in all walks of life through a balanced economic system. There cannot be a world without violence unless we accept the “universalist mindset” where all beings—animate and inanimate, as embodiment of divinity—are treated with love and respect and their existential and utility value are recognized. Today, economic inequality is threatening to translate into biological inequalities. Thus, while making the maximum utilization of human ingenuity, we must ensure the survival of diversity on this planet.

Diversities add to the beauty of creation while disparities take away the possibility of the creative expression of the unique capabilities of each entity in this creation. In this regard, Rev. P R Sarkar, a spiritual leader of India and His Excellency Bhumibol Adulyadej, the late venerated king of Thailand, had put forth a model of economic self-reliance. Asia needs to look towards its own cultural ethos rather than blindly following the western model of capitalism. Asia’s future hinges on how soon it can go back to an economic philosophy based on economic self-reliance and resilience. World history is rooted in injustices to various inhabitants of this earth. So unless we make ‘justice’ the cornerstone of massive changes on the planet, permanent peace and harmony can never happen. The Magna Carta signed by the King of England in 1215 was an attempt to rewrite the rules of the game by which ordinary citizens were being governed. It never went far enough and the world today is once again ruled by a few. Economic power is centralized once again in the hands of the few. A system which allows that to happen, is once again inviting new rules of the game. A neo-magna-carta* is long overdue.

**Neo-magna-carta as propounded by Shri P R Sarkar asserts that :*

- Complete security should be provided to all plants and animals, besides human beings;
- Each country must guarantee minimum purchasing power to all its citizens;
- Constitutions should guarantee four fundamental rights viz., freedom of spiritual practice, cultural legacy, education and indigenous linguistic expression;
- Cardinal human values must take precedence over all other rights.

B) Neohumanist Future for Asia through Neohumanist Education

Second, without love of cosmic kinship as the foundation, no lasting changes can ever be made. Universal love is the only truth and common religion of all humanity. This love transcends boundaries of family, community, nation, species and even distinction between animate and inanimate entities. That, incidentally, is why Neohumanist Education* is of paramount importance and deserves the attention of all well wishers of humanity. Today’s children are tomorrow’s adults. If their minds are trained in loving and expansive directions, they will create a loving and expansive society.

**Neohumanist Education is a system of education based on the philosophy of “LOVE IN ACTION”.*

From 0-6 years, the emphasis is on creating a strong base of love in the child; giving particular attention to development of all levels of awareness; and enabling each child to feel safe, secure and fully connected with all.

From 6-12 years, the focus is on deepening the inner tranquility, ecological awareness and ethical life style; cultivating meaningful social-relationships; discovering unique talents in each child and giving the possibility to

express them for collective benefit; nurturing the curiosity of children through knowledge, skills and service, in order to create a better world;

From 12-18 years, the emphasis is on helping the youths to further connect with their deepest inner self; develop a greater political and economic awareness; understand life purpose and cultivate healthy life style habits; foster idealism and adventurous spirit; encourage undertaking of challenges to solve real life problems; display leadership qualities, and, experience blissfulness and joy through arts, culture and music.

Neohumanist Educators are established in the spirit of neohumanism, have acquired the pedagogic abilities and reflect neohumanist values in their actions, teaching and guardianship. In addition, they also have a clear understanding of what makes a human society, challenges facing the society and a clear vision of what would make for a peaceful and progressive world.

C) Healthy Lifestyles

Third, we need a lifestyle that frees us from dependence on the external material world for the pursuit of happiness and inner fulfillment. That can only happen if we look for the source of infinite happiness within, through the use of intuitional-knowledge (para-vidya) as the modality of self-realization. There can be no freedom for all without balancing individual liberty with collective interest. That can only happen when we take control of our propensities and practice the yoga of restraint. A society without moral foundations is not worthy of being called a human society. Human beings must reflect higher values beyond those at play in the animal kingdom. Violence and self-gratification are common to the animal and human kingdoms, but kindness and living for others are traits of developed beings. Hence, human society must reflect justice, magnanimity and compassion in all its affairs. Cosmic kinship and universal love are the hallmarks of a developed civilization. Asia's future must be built on its cultural strengths and not on borrowed materialistic ambitions.

D) Religion, Science, Technology and Arts for “Service and Blessedness”

Fourth, The science, technology, arts and religion must be subservient to universal wisdom and ethics-based society. If science and technology become only instruments of material profit, the collective welfare of the society would be sacrificed and ultimately, the very purpose of science and technology would be thwarted. Knowledge must be used for service and universal welfare rather than as an instrument of material domination, control or destruction. For instance, Thailand, guided by the philosophy of Buddhist economics, is one of the countries in Asia which has launched a renewable age-revolution by developing technologies in the field of renewable energy storage and could help all of Asia and the southern hemisphere to tap its abundant solar power for developing infinite energy resources required for a sustainable society. India and China have also launched massive initiatives towards economic self-reliance, but the effort is not enough.

Will the darkness of the night give way to the effulgence of the crimson dawn? Will there ever be an end to the humiliation and tortured condition of humanity? Indeed, that is the throbbing of every heart of well wishers of Asia and the world.

Asia's dream is to create:

A world without fear;
A world of harmony among all species;
A world where purchasing power of one and all is constantly increasing;
A world where ethics and morality are the foundation of personal and social life;
A world where arts, sciences and technology are subservient to greater welfare;
A world where creativity, imagination, aesthetics and fine arts find their fruition;
A world where religion and spirituality affirm universal kinship and rationality;
And, a world where Universal Love and Divinity reigns and pervades!



*Dr. Shambhushivananda leading an open space on
Meditation and Intuitional Development*



Dr. Shambhushivananda with Futurists from Asia in Bangkok

The End of the Neoliberal Era

By Dr. Ed McKenna

Neoliberalism can be broadly defined by 2 tenets:

- Capital should be permitted to flow globally in markets unhampered by government regulation, and
- When government intervention is required (largely to protect private property) it should be the result of decisions arrived at through a democratic process.

This view has dominated world thinking since the 1970s, and especially so since the collapse of the Soviet Union in 1991. But there are increasing signs that this dominance is now coming to an end. The rise of China has raised serious questions as to whether capitalist economic systems coupled with authoritarian political regimes might not perform at least as well as democratic capitalism. More ominously, the rise of authoritarian regimes in countries such as Poland, Hungary, and Turkey has raised the issue of whether democracy itself might be in decline. Serious scholars have raised the question of whether even the United States, the wellspring of Neoliberalism, might be in danger of becoming an authoritarian state. The possible decline of Neoliberalism stems from a number of factors. At the most practical level, neoliberalism has failed to produce the economic security that its adherents promised. This failure, in turn, has led to a deeper understanding of how markets actually work, an understanding that seriously challenges the view that unregulated market outcomes will benefit even a majority of people, much less everyone.

The publication of Thomas Piketty's book *Capitalism in the 21st-Century* provides overwhelming evidence that income and wealth inequality is greatly increasing in advanced capitalist economies. The importance of his work is not simply the documentation of increased inequality, but rather the convincing argument he advances that such inequality is the result of the normal processes of a capitalist economy. Put succinctly, real-world capitalist economies inevitably develop into extremely unequal societies. Indeed, except for the 1914-1945 time-period, inequality inexorably rose in all of the economies for which data was available. Why did inequality decline in the 1914-45 timeframe? Because the two world wars and the Great Depression led to government policies (such as progressive taxation, minimum wage laws, and the regulation of housing rents) that severely hampered the ability of the wealthy to maintain their shares of income and wealth. The conclusion appears to be that except for catastrophic times, extreme inequality is the natural result of capitalist processes.

A recent publication by Piketty, Saez, and Zucman exhaustively demonstrates that the growth of inequality continues in the United States. Since 1980 (up until 2014, which is the latest period for which data exists), the share of market-determined income for the bottom 50% of the population has declined by roughly 11%. Where has this decreasing share gone? To the top 10% of the population, which has seen its share increase by roughly the same 11%. As a result, the middle income group (the 50th to 90th% of the population) has seen its share remain constant over this time frame. While income for the entire United States has grown between 1980 and 2014, growth for the bottom 50% of the population has been zero since 1980! For those in the top 10%, income has more than doubled. For those in the top 5%, it has tripled. And for those in the top .001%, income has increased by an amazing 636%!

The rise in inequality certainly helps to explain why life is becoming increasingly difficult for a majority of United States citizens. But the cost of inequality does not stop here. Economic inequality and political inequality are deeply and simultaneously interconnected. The work of Gilens and Bartels has revealed the extent to which the passage of laws is controlled by the wealthy elite. Their studies indicate that whenever there is a conflict between the interests of the wealthy and the non-wealthy, in terms of legislation, then the interests of the wealthy almost always prevail. While the general public may not pay great attention to political science research, it is nevertheless true that the public has basically given up the belief that government will play any positive role in alleviating economic concerns. Gallup polls consistently reveal that the approval rating for Congress is less than 20%. Surveys of Trump supporters indicate that while they knew full well that he was lacking in both courage and competence, they nevertheless were willing to take the chance that his destructive behavior might somehow improve their economic (and cultural) condition.

This loss of belief in both markets and the government on the part of the public is why the supremacy of the Neoliberal view is now threatened. The public's experience since the financial crisis in 2008 has clearly revealed the extent to which government serves the interests of the wealthy. The crisis, which was the result of both poor economic choices and corruption on the part of financial institutions, not only created a situation in which no one was willing to make new loans, but also one in which everyone who had made loans in the past wanted repayment. This meant that the demand for bonds, which are just a type of loan, plummeted, resulting in the value of financial assets cascading towards zero. Almost all major financial institutions, which were holding these assets, became insolvent almost overnight.

Now it is certainly true that a total collapse of the financial system would have resulted in another Great Depression. A lack of finance, i.e., an unwillingness on the part of lenders to provide finance, would have meant that businesses would have been unable to acquire the loans necessary to carry out their production processes. It would also have meant that consumers would have been unable to obtain loans necessary for purchasing automobiles, education, etc. The drop in

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Cultivating Ecological Wisdom through the Arts

By Dr. Kathleen Kesson

Equally important pillars of Neohumanist education are ecological education and the arts. Neohumanist educators understand that only humans who feel a love for nature and a sense of connection with all of the species with whom we share the Earth will be moved to be good stewards of the planet. The philosophy of Neohumanism articulates a clear vision of a future that is grounded in ecological principles and values the well-being of people, plants, animals, and the land itself over profit. Neohumanist educators also understand that the arts and the expansion of the imagination have major roles to play in nurturing the individual and their unique expressive interests, and in fostering communal sensibilities. The imaginative integration of the arts into the curriculum can serve many purposes, including the cultivation of ecological intelligence.

Humans have lived on this small planet for millennia and, while there are certainly recorded instances of local ecological crises due to things like overgrazing, poor soil management, or clear cutting of trees, humans have not managed to threaten all life on Earth until now, a result of fossil fuel extraction, consumerism, rampant pollution, and a seemingly indestructible materialist mindset. So how did humans in the past develop and maintain an ethical relationship with the land and all of its species? How did they learn to care for life and commit to sustaining a healthy environment? Through the arts!

Young people will not learn to care for the Earth on the basis of facts alone, though the study of natural science is a critical component of education for a sustainable future. The study of ecology, and the problems of climate change, species extinction, and other looming threats must be approached imaginatively, and integrate emotion and the full range of the senses. An integrated arts approach provides all of this. Our ancestors wisely encoded moral templates for living in ecologically sustainable relationships with other species by developing the languages of dance, painting, music and narrative, and creating participatory enactments in order to remember this wisdom. The wise use of the arts in education might help us accomplish the transition from a culture nearing (or at) “overshoot” to a culture living in dynamic balance with its biotic community. A set of core beliefs and principles can guide us in this: First, that all living things have intrinsic worth independent of their utility for human purposes; second, that cultural expressions that enhance the prospects for sustainability must be rooted in a deep understanding of, and appreciation for, place; and third, that we need to actively cultivate rich symbolic resources, such as those intrinsic to the arts, to overcome our neurotic attachment to unsustainable levels of consumption.

Ellen Dissanayake, a brilliant interdisciplinary thinker on the nature of aesthetic experience, suggests that human beings have a universal, biologically-based need for art. From her evolutionary perspective, art is something humans do because it helps them to survive. Consider the early connections between art, ritual and ceremony in many societies, as well as contemporary artistic expressions in cultures such as those of the Southwestern Hopi Indian or traditional Balinese, which have not yet lost their traditional bonds to the biotic community. The role of participatory aesthetic ritual in such cultures is multi-faceted: rituals affirm life processes and reinscribe positive social values; confirm the human interdependence with the surrounding natural world; unify the social order; facilitate individual and communal healing; mark transitions (rites of passage); and make common or ordinary experiences “special.” Perhaps most important for understanding the evolutionary purposes of art, aesthetic rituals nourish the capacity to experience transformative or transcendent emotional states and extraordinary states of consciousness (Dissanayake 1988).

Communal aesthetic participation, as in the making of music or song, offers us the opportunity to enter a state that transcends individuality “in which we are not (as is usual) separate and sequential but seem to partake of a timeless unity: tones remove the barriers between persons and things” (Dissanayake 1992, 71). Songs, stories shared, sand paintings, contemporary urban murals, rhythmic processions and sacred circle dances construct vital bridges between separate lives and community experiences.

In much the same way as we are stirred to emotion by the arts, humans derive aesthetic pleasure and emotional enticement from an association with nature. Some researchers are now arguing for the biological basis of such responses, and these ideas are loosely affiliated under the framework of the “biophilia hypothesis,” a term coined by the noted scientist Edward O. Wilson (Kellert & Wilson 1995). Biophilia is “the innate need to relate deeply and intimately with the vast spectrum of life around us” (42). Proponents claim an evolutionary necessity for such capacities: “Human genetic needs for natural pattern, for natural beauty, for natural harmony are all the results of natural selection over the illimitable vistas of evolutionary time” (51). Further, “...studies of the relationship between environment and human response suggest that nature has a more powerful impact on our emotional and physical health than has been appreciated to date” (166).

These two streams of evolutionary theory—of biophilia and aesthetics—come together for me in the idea that the integration of communal aesthetic experiences with environmental education is one important way to facilitate behaviors that are ultimately adaptable, that is, that orient us toward sustainability. Dolores LaChapelle, in speaking of the historic process of such integrative practices, notes the “wisdom of these other cultures who knew that their relationship to the land and to the natural world required the whole of their being. What we call their ‘ritual and ceremony’ was a sophisticated

social and spiritual technology, refined through many thousands of years of experience, that maintained their relationship much more successfully than we are” (in Devall & Sessions 1985, 248).

To read the full paper from which these excerpts were taken, to see how one community in Vermont nurtures ecological thinking through the arts in their annual All Species Day event, and to learn more about concrete ways that an integrated arts curriculum can be developed to cultivate ecological wisdom in young people, visit the author’s website (<https://kathleenkesson.com>) and see the blog post “For the Love of Frogs” (August 27, 2018).

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Dissanayake, Ellen. 1988. What is art for? Seattle, WA: University of Washington Press.

Kellert, Stephen R. & Wilson, Edward O. 1993. The biophilia hypothesis. Washington, D.C: Island Press.

Dr. Kesson is Professor Emerita of Teaching, Learning, and Leadership of the School of Education at LIU-Brooklyn. She currently resides in Barre, Vermont, and is deeply involved in research on personalized learning in the state, advocating for progressive changes in Vermont schools, and tending her permaculture garden! Her most recent book is Unschooling in Paradise (Innerworld Publications, 2018).

CONTINUED FROM PAGE 8

The End of the Neoliberal Era- By Dr. Ed McKenna

demand and supply would have led to an enormous increase in the rate of unemployment. So, the financial system had to be bailed out.

But, there was more than one method for such a bailout to occur. The Government could have required corporations to which it provided support, to alter compensation packages to ensure that top executives did not make million-dollar bonuses. More importantly, the Federal Reserve, which essentially saved financial institutions by buying the financial assets, assets whose value had fallen to near zero, at prices much above zero in order to provide new capital for the financial institutions, could have carried this out by replacing the owners of the banks. There are many ways in which this could have been accomplished. The easiest would have been for the Federal Reserve to stipulate that those who had lent money to the banks would become the new owners. By converting loans into capital, the banks would have been instantaneously re-capitalized. And, the original owners would not have any justified complaint, for the value of what they had owned would have been zero in the absence of Federal Reserve bailouts. But the Federal Reserve chose not to do this. Instead, they bailed out both the banks and the original owners of the banks, i.e., the wealthy elite.

Subsequent behavior of both the government and the Federal Reserve only compounded this initial error. The Federal Reserve could also have bailed out the millions of homeowners who lost their homes as a result of the financial crisis. But the Fed chose not to. And, when the government passed a program that was intended to help homeowners, the implementation of the program was so poor that only a small percentage of homeowners were ever actually helped. And, this poor implementation was probably not due to incompetence. As the Treasury Secretary later admitted, implementation of the program was to be done only in a fashion that would benefit the banks! Moreover, the Department of Justice under the Obama administration made a deliberate choice to not prosecute any of the top executives of the financial institutions responsible for the crisis, in spite of ample evidence that corruption was rampant both in the lead up to the crisis and in the subsequent efforts on the part of financial institutions to avoid losses. Although the government subsequently passed the Dodd–Frank bill, a bill that was meant to rein in excessively risky practices of financial institutions, the bill has not to this day been fully implemented—the result of lobbying efforts on the part of the financial institutions. Indeed, the bill has already been amended in a fashion that helps increase the average size of banks. Amazingly, the financial institutions that were deemed too big to fail during the crisis are now larger than they were prior to the crisis!

None of this has been lost on the public. Understanding this history makes it possible to understand a shared characteristic of the supporters of Bernie Sanders and Donald Trump, the fact that they revile the financial institutions. Moreover, this history also helps us to understand a surprising characteristic of the run up to this year’s elections. The only legislative accomplishment of Trump and the Republicans has been the passage of a tax cut bill. In earlier times, this would have been viewed as a major accomplishment and it would have formed the basis for re-election efforts. But not this year! The Republicans are not even attempting to run on the basis of a tax cut. And why is this the case? Because the public has caught on to the fact that such tax cuts only benefit corporations and the wealthy (and the owners of corporations tend to be the wealthy).

But this presents both a danger and an opportunity. History reveals that just when people feel their very existence is threatened, they are also most vulnerable to the call of the authoritarian who claims to be their (only) salvation. And this is exactly what we see in so many places in the world. In the absence of an alternative, an alternative that preserves economic security and justice in a manner consistent with people’s own choices, people will accept the rule of the authoritarian. We are living in very dangerous times. We can hope to find the strength and wisdom to avoid the authoritarian solution. We can also act, together.

Sharpening Critical Thinking in the Post-Truth Era

By Didi Ananda Devapriya

Post-truth?

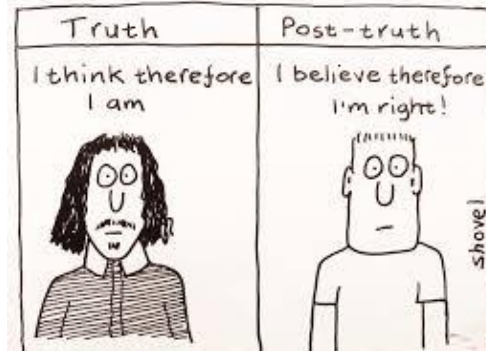
In 2016, the word “post-truth” was declared the word of the year by Oxford Dictionaries, as it was being utilized with increasing frequency in mainstream culture, especially in reference to the US presidential elections and Brexit. The definition they gave is “relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief”. There is an amusing element of irony in this, as it seems to imply that there was indeed a time when the mass media was free of manipulating public opinion with such tactics. However, it is indeed quite disturbing that in recent years, there is so little regard to providing even a semblance of truth, and that there is increasingly blatant use of lies, manipulation and deceit by world leaders. This seems to demonstrate an arrogant disdain towards the intelligence of the populace, and unfortunately to some extent, they appear to get away with even the most obvious and flagrant logical fallacies with a surprisingly large percentage of the population.

Politicization of climate change

The politicization of climate change is an example of this. Despite scientific consensus based on data analysis, certain politicians are more interested in what their voting base thinks about an issue than the actual facts. A tweet posted on November 6, 2012, by Donald Trump read, “The concept of global warming was created by and for the Chinese in order to make U.S. manufacturing non-competitive.” About this type of thinking, in an interview with LiveScience, climate scientist Leiserowitz was quoted as saying, “It’s the trend that I find in some ways the most disturbing, because in the end, the climate system doesn’t care whether you’re a Democrat or a Republican. It’s not like the floods are only going to hit Democrats and not Republicans or that the droughts are going to impact liberal farmers and not conservative ones. In the end, we all will suffer together and in the end, we’ll all have to solve this together.”ⁱ

Polarization leads to deep change

Yet, perhaps precisely because the rhetoric has become so extremely distorted that it seems to be caricatured, the manipulation has become obvious for even the politically complacent. In the 1969 discourse “Nuclear Revolution”, when explaining the dynamics of revolution in society, Shrii P.R. Sarkar discussed increasing polarization in society as a necessary prerequisite for deep “nuclear” societal change. The positive potential of such polarization is that it can shake people out of their comfort zones of complacency or despondency and stimulate active participation in change.



This political cartoon, published by Martin Shovel on Twitter on Dec. 10, 2016 sums up the current quandary. Given this context, as Neohumanist educators, the need to educate ourselves and our children in the skills of critical thinking is essential.

The mind's three types of movement

Indeed, appealing to sentiments rather than reason makes sense on a certain level. Sentiments are fueled by emotional energy and are a powerful motivational force behind human behavior. Yet emotional energy, like other forms of energy, is a blind force in itself, and thus emotions and sentiments on their own are not reliable guides to action.

According to Shrii P.R. Sarkarⁱⁱ, the mind has three types of movement:

- instincts, which are blind, automatic reactions beyond conscious thought
- sentiments, in which the mind runs towards what it likes and avoids what it doesn't like—in this state there is great speed of movement
- discrimination, which requires analysis and accessing intuition and conscience, a much slower process than sentiment or instinct.

While instincts can be reined in by moral values, the raw, powerful energy of sentiments can be harnessed and guided by critical thinking, conscience and benevolence. When this happens, it can transform blind sentiments into a powerful, rational force for positive social change.

How does critical thinking relate to Neohumanist education?

As Neohumanist education is the practical application of the philosophy of Neohumanism to the field of education, it is essential for all Neohumanist educators to be extremely well-versed in this small book, *The Liberation of Intellect*, that Shrii P.R. Sarkar wrote in 1982. This is the seminal work of Neohumanist philosophy and, while not directly related to education, it lays a clear foundation for understanding the philosophical underpinnings of NHE.

The focus of that volume is expressed in the title “The Liberation of Intellect”. In order to liberate the intellect, we must have a clear understanding of its bondages. What holds back the mind from attaining its complete expression of divine unconditional love and connection with all beings? Shrii P.R. Sarkar explores three different types of bondage in depth: geo-sentiments, socio-sentiments and cynicism. In addition to a detailed analysis of the causes of these bondages, Shrii P.R. Sarkar also provides instruments for overcoming their limiting and distorting influence.

The bondage of geo-sentiments

The first type of bondage, geo-sentiments, is quite straightforward to understand. This is the natural bias towards the physical place that you consider to be your home. Such sentiments may encompass a village, a city, a state, or a nation, or all of the above in varying degrees. Geo-sentiments are generated by attachment to a particular geographical place and, if left unquestioned, can eventually evoke feelings of superiority or inferiority. Yet, it is natural and even important for healthy human psychology to have a "sense of place" in order to fulfill the legitimate need for belongingness, as well as fostering an authentic connection to tradition, history and culture. However, human history is darkened by chronicles of conquest, war, colonization, exploitation and enslavement, all rooted in geo-sentiments such as nationalism, communalism, etc

The bondage of socio-sentiments

Socio-sentiments are the second form of bondage, and are similar in many ways to geo-sentiments, except that they are related to identifying with a particular group that is not necessarily confined to a particular geographical region. Religious affiliation is one common example of a type of socio-sentiment, as a religious group may have adherents in many countries. Identification with one's race, or considering those of other skin colors as inferior is an example of another type of socio-sentiment that can transcend geographic borders. Similarly, a sentiment of solidarity with one's own gender is a socio-sentiment. whSexism is its negative manifestation. Again, while socio-sentiments can fulfill important and legitimate human needs for belonging, one must remain alert for the potential negative side of socio-sentiments that can lead to situations of discrimination or exploitation of members of the "out-group".

The antidote to geo- and socio-sentiments

As mentioned earlier, Shrii P.R. Sarkar not only describes and defines the different types of bondage, but also offers practical ways to overcome them. In the case of geo-sentiments, Shrii P.R. Sarkar indicates that rationalistic mentality is the antidote to the poisonous effects of geo-sentiment.

Rationalistic vs. Rational

It can be useful to first deconstruct his intentional usage of the word "rationalistic" rather than the word "rational". Rationalistic is the adjective derived from the word "rationalist", which according to the Oxford dictionary refers to "a person who bases their opinions and actions on reason and knowledge rather than on religious belief or emotional response." The word "rational" on the other hand is defined as "based on or in accordance with logic" and can be used interchangeably with the word "logical." The word rationalistic has deeper significance that connects it to a broad philosophical orientation. Rationalist thinkers include a wide variety of

philosophers, from Plato to Descartes to Noam Chomsky to Shrii P.R. Sarkar, even though their schools of philosophy are quite diverse. What they share in common is the belief in innate knowledge, in contrast to empiricists who do not believe that knowledge is innate, but is rather only derived from sensorial experience.ⁱⁱⁱ For example, the concept of universal truth is rooted in rationalism, but would not be accepted by an empiricist, even though both schools of thought use systems of logical, rational analysis. So in Neohumanism, Shrii P.R. Sarkar's precise choice of words would seem to point to the need to not only derive knowledge from empirical, sensorial sources, but also to connect it to an inner source of knowledge, which he refers to as the intuition. Developing an intuitive clarity on "cardinal human values" and using them as a navigational compass is a key component of rationalistic mentality.

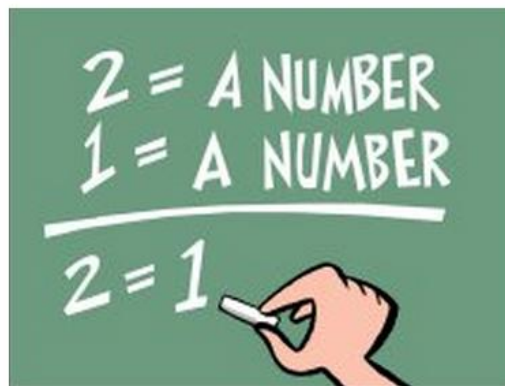
Study: the first stage

The first stage in Neohumanism of developing rationalistic mentality is study. Study, in this case, means to gather information from all angles in order to increase understanding. Study includes, but is not limited to, reading books, attending lectures, writing essays and conducting research. In addition, study can include more non-formal learning experiences, such as intercultural dialogue and exchange, which lead to a more balanced view of one's homeland in relation to the wider world. P.R. Sarkar also included in study not only the study of objective facts and happenings, but also the assimilation of spiritual wisdom teachings, as they help to refine and clarify our innate, intuitive wisdom.

An ancient Sanskrit verse, quoted by P.R. Sarkar says: *"O clever human being, if you want to be a fool, give up studying. If you want to be a sinner, avoid feelings of sympathy for others. If you want just to live a peaceful life and never be disturbed, then keep silent"^{iv}...*

Intensive analysis: the second stage

The second stage in Neohumanism of developing rationalistic mentality is "intensive analysis" in which both sides of an issue are explored in depth. At this stage, it is also necessary to become aware of certain logical fallacies, or errors in logic that can lead to faulty conclusions, as demonstrated in this example of a "false syllogism": 1 is a number, 2 is a number, therefore 1=2.



Educating young children to recognize flawed logic

It is possible to start training children in recognizing false logic in early childhood. There was an episode of the famous American children's television show, "Sesame Street", in which the character Ernie is seen holding a banana to his ear. When his friend Bert asks him why he is holding a banana to his ear, Ernie replies

that he is using the banana to keep the alligators away. The exasperated Bert reminds him that there are no alligators on Sesame Street, to which Ernie replies, "Right—it's doing a great job isn't it!" This is an example of the classic logical fallacy called "false cause", yet it's presented in a funny, playful, child-friendly way. In a similar way, other logical fallacies can be presented to children in the form of a creative story or even a joke that deliberately exaggerates the flawed way of thinking so that it will be easier to identify. The children's own thinking can then be stimulated through open-ended questions that help kids to develop confidence in their own rationality.

Engaging youth in critical reflection

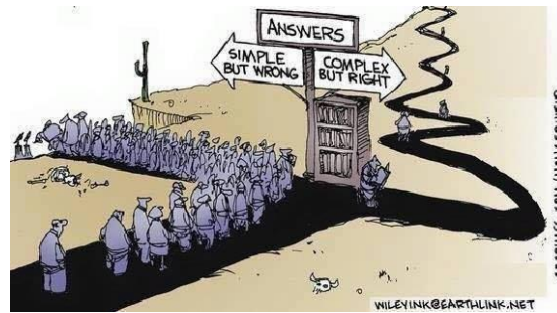
As children mature into adolescents, involving them in critical reflection on current events in the media offers an abundance of opportunities to detect and discuss logical fallacies, cognitive biases and other forms of manipulation present in the mass media and advertising. As highlighted in Jesse Richardson's TedTalk "How to think, not what to think"^v, there is a crucial need to re-orient our educational system away from content assimilation and towards developing the meta-skills of critical thinking, reflection and analysis. There is now an abundance of information literally available at our fingertips, which is why content driven education is quickly becoming obsolete. Children need training in discernment to be able to detect the differences between reliable and unreliable, manipulated sources of information, as well as being able to exercise applying their values to the decision-making process.

Indeed, the dramatic swing in recent years towards reactionary populist views that threaten to undermine decades of progress in cultivating greater awareness and acceptance of diversity prove how vulnerable populations are to faulty logic that appeals to and harnesses popular opinions, suspicions and prejudices. The seductiveness of such tactics is that they tend to simplify complexity, as well as confirm existing biases. This underscores the need for Neohumanist educators to develop programs and processes that can train children, youth and adults in systematic, critical thinking rooted in core human values. Such programs are needed not only in Neohumanist institutions, but also in the public education system, where they can have the widest impact.

Applying critical reflection to conspiracy theories

While cultivating critical reflection and skepticism, it is also important to proactively address the appeal of conspiracy theories, which can be particularly attractive to youth who are in the process of questioning the status quo and seeking identity, status and belonging. Conspiracy theories, which also often call into question mainstream views, and look for evidence of media manipulation must be distinguished from healthy critical

reflection and skepticism by assisting students to recognize the serious defects in reasoning and logic that they contain.



Flat-earthers

For example, there is a surprisingly large internet following for a particular theory which asserts that the earth is indeed flat, despite hundreds of years of observational evidence to the contrary. As with many such conspiracy theories, if

subscribers to this point of view are presented various contradictory facts, such as photos from space, they will claim that such photos are the result of a complex conspiracy of the space agencies to fool the unwitting public. Other evidence, such as travelling by airplane around the globe, are similarly dismissed with claims that there are elaborate plots to control the flight patterns to make it appear that you are travelling around the globe when actually you are travelling in a loop. This type of argumentation suffers from a serious flaw called "confirmation bias", in which the person accepts only the facts that support a pre-existing belief and rejects any other evidence that would disprove their assumption. This leads to a situation of circular logic, in direct opposition to scientific enquiry, which actually encourages the seeking out of disconfirming evidence.^{vi}

While conspiracy theories attempt to simulate certain aspects of critical thinking, such as being willing to challenge commonly held assumptions, the same skepticism and critical thinking is not rigorously applied to the theory itself.

Real conspiracies

This is not to say that all conspiracy theories are entirely false. Many times, as Noam Chomsky indicated in an interview,^{vii} what is being observed and interpreted as conspiracy are simply the mundane functions of institutions and their strategic planning, which indeed happens behind closed doors and is focused on maximizing the self-interest of that particular institution. In an example that Chomsky gives, recognizing that GM is maximizing profit doesn't mean you have discovered a conspiracy—rather, that is logical analysis.

Cynicism: the third type of bondage

As mentioned earlier, there are three different types of bondage that limit the natural expansion of the intellect and heart towards its fullest expression of compassion and connection to all beings. Cynicism is another type of bondage, according to Shrii P.R. Sarkar. He refers to cynicism as an "extroversial movement of the mind", in the sense that it leads the mind away from realizing the innate divinity and goodness that are the true essence of all. One of the symptoms of a conspiracy theory is that it tends to attribute a grandiose level of coordination, power and complexity to unseen forces. If there were indeed an entity capable of that level of complex

synchronicity of events, it would be the Divine conspiracy to lead all beings towards liberation! Conspiracy theories, on the other hand, as they are fueled by a generalized mistrust and suspiciousness of anything from conventional sources, feed the bondage of cynicism.

Applying Neohumanism's "intensive analysis", on the other hand, requires examining the reason, purpose, assumptions, facts, consequences, alternate viewpoints and personal biases before choosing to take action on a particular issue. Obviously, such a process is much more time consuming than arriving at a convenient snap judgment thanks to sentiments, or a cynical prejudice.

The role of intuition

However, so far, both of the tools we have discussed, study and analysis, are derived solely from the intellectual layer, or manomaya kośa, of the mind. In order to achieve wisdom, Shrii P.R. Sarkar encourages us to cultivate "viveka", which comes from a much deeper, more intuitive layer of the mind. Viveka means judgement and discrimination between "proper and improper" and selection of the proper path.^{viii} It is the layer of conscience and, most importantly, unlike skepticism or cynicism, cultivating vivek creates an introversial movement of the mind that leads us to connect with a perennial source of inspiration within. It increases our ability to connect to the inner source of guidance. In this way, we develop our ability to discern "satya", or truth. Cynicism, in contrast, does not recognize that source, but rather only sees and judges things from a limited, materialistic viewpoint and tends to lead to an indulgence in prejudice and bias rather than considering an issue in the light of values.

Analysis paralysis vs. dynamic action-oriented thinking

However, Shrii P.R. Sarkar did not intend to encourage "analysis paralysis", where an issue becomes so over-analyzed on the intellectual level that one gets lost in relativity. Rather, he encouraged thinking that leads to dynamic action instead of the endless labyrinth of what he refers to as "intellectual extravaganza."

Developing awakened conscience

This brings us to the third stage of cultivating a rationalistic mentality, which Shrii P.R. Sarkar calls "Blissful or non-Blissful Auxiliary". Shrii P.R. Sarkar prefers to coin new words in order to express specific new ideas in a precise way that may at first seem hard to penetrate. Yet, auxiliary simply means "helping force."

So in order to achieve what Shrii P.R. Sarkar refers to as "awakened conscience," which is the fullest expression of rationalistic mentality, he offers us a helpful guide. This is to consider whether a particular idea or decision would contribute or not to the welfare of all (blissful or non-blissful). There is a lot of resonance between the use

of this "blissful or non-blissful auxiliary" and the application of the principles of "earth care, people care and fair share" in permaculture within design and decision-making processes. In order to create a more ecologically abundant and sustainable world, decisions must take into consideration not only our own personal welfare, but must consider the impact on other beings and the environment itself.

What motivates human behavior?

To reach this third stage, we must have a clear understanding of the two main motivating forces driving human behavior: the principle of selfish pleasure vs. the principle of collective welfare. In the "Liberation of Intellect", P.R. Sarkar uses the Sanskrit terms atma "sukha tattva" vs. "samsamaja tattva". Samsamaja tattva, or the principle of collective welfare, is based on a deep empathic connection with other beings. It recognizes that all are derived from the same essence. When this principle becomes a firm conviction—or as Shrii P.R. Sarkar says, "when people understand this principle from the core of their hearts, they spontaneously develop proto-spiritualistic mentality, proto-spiritualistic psychic structure."^{ix}

Once again, Shrii P.R. Sarkar presents us with an unfamiliar term in order to elucidate a new concept in a precise way. "Proto" means putting something first, recognizing it as basic or fundamental. So when the psychic structure, or mind, is orientated towards spirituality, and this orientation is prioritized in decision



making, one has developed a "proto-spiritualistic psychic structure." It is important to mention that the spiritual orientation referred to in this terminology is not just an intellectual conviction, but rather the result of personal spiritual realization through the practice of connecting to the inherent divine essence within. Indeed, a deep personal realization of our interconnectedness with other beings is the ultimate solution to all artificial divisions and sentiments. Once grounded in a proto-spiritualistic mentality, one has a firm ground to stand upon to challenge all of the three types of bondage: geo-sentiments, socio-sentiments and cynicism.

In order to achieve a Neohumanist society, we need to vigilantly cultivate rationalistic mentality through the three steps mentioned above: study, intensive analysis, and the application of the "blissful or non-blissful auxiliary".

As Shrii P.R. Sarkar says:

Those who move along this path make their lives glorious and effulgent, and their sweet radiance illumines and glorifies all other minds in this harmonious universe. In that state, whatever they come in contact with in the world, they will be able to distinguish the pure gold from the impure, the true from the false. On these people alone can all of humanity rely. Their victory is assured.

Continued on Page 24

Dialogue on Psychology, Microvitology and Neohumanistic Ideology

Udaipur, India
By Varika Jain

The Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur, organized a 'Dialogue on Psychology, Microvitology and Neohumanistic Ideology' on 7th October, 2018, at Hotel Vishnupriya, Udaipur, preceding International Mental Health Day. The program began with an opening ceremony that included Taponistha singing a Prabhat Samgiit 'Aaj Egiye Chalo Sakal Maanush Bhai...'.

Society President Dr. S. K. Verma introduced the speakers and welcomed all participants of the dialogue. Dr. Sid Jordan is a clinical psychologist and yoga teacher since 1971 in the USA and Dr. Shambhushivanada is Chancellor of AMGK and Director of the Neohumanistic Research Centre, located in both the Netherlands and Thailand.

Then Society Secretary and program organizer, Dr. Vartika Jain, presented brief details of various benevolent activities of SMRIM carried out during the last ten years since 2008. On this occasion, Dr. Sid Jordan was felicitated with Honorary Fellowship in the Society, and Dr. Chouhan released the 10th Volume of the Society's official Bulletin *BOMRIM*. (It may be accessed here: <http://microvitamedresearch.com/OfficialBulletin.html>)

Keynote speaker of the program Clinical Psychologist Dr. Sid Jordan discussed the topic "Yogic Psychology and Mental Health" and gave information about the effects of various yogasanas on various chakras and glands in producing hormones. He told participants that nowadays problems of addiction are increasing in society, both substance abuse and digital addiction. The result is loss of mental balance and the rise of criminal activities. He emphasized that proper social support is a must to overcome addiction problems. Further, he gave various solutions to keep body and mind healthy on the basis of Bio-psychology and Microvitology.

Special guest speaker Dr. Shambhushivanada described how human civilization is controlled now by technology and will soon be in the grip of artificial intelligence. This extensive involvement with technology has caused various mental diseases like depression, anxiety, and loneliness, all of which can be treated through Neohumanism by having a feeling of 'Love for All, both animate beings and inanimate things'. He further said that ecological diversity should be increased while economic disparity should be decreased and recommended as the needs of the hour, implementation of Neohumanist Education and of the spirituality-based socio-economic theory PROUT.

The Chief Guest of the program, a well-known psychologist of Udaipur city and former professor and head of the Department of Psychology at Mohanlal Sukhadia University, Prof. Vijaylaxmi Chouhan, gave the formula of 3H = 3H that is balance of Head, Heart and Hands is required for getting Health, Happiness and Harmony. She explained that mental expansion is a must for complete development of humanity, and that mental expansion requires meditation and proper channelization of various glands.

There were more than 80 participants from Udaipur, New Delhi, Kanore, Rajsamand, and Bhilwara who were working in various fields. In the end, queries of various participants were solved by the distinguished speakers of the program and Dr. Verma and Dr. Jain gave thanks to all guests, speakers and participants of the program.



AMGK participates in Ecoversities Gathering

Swaraj University, Udaipur, India

Ananda Marga Gurukula was represented by Ac. Shambhushivananda Avt. and Dr. Sid Jordan (Acharya Vishvamitra) at the Ecoversities Alliance gathering in Udaipur to co-create alternative futures in higher education. The gathering, which took place October 8-14, 2018, was held at Swaraj University Campus (Tapovan Ashram and organic farm), nestled in the mountains in Udaipur, and was hosted by Shri Manish Jain, Shri Udi Mandel and their team. It attracted over 70 dreamers and activists of different radical higher education initiatives from over 25 different countries. The Ecoversities Alliance supports regional gatherings, faculty residencies, publications and films, collaborative projects and mentoring in its commitment to strengthening the growing movement of alternative universities around the planet.

Ecoversities as a movement along with Multiversities, Shikshantar Andolan, Eco-villages, Transition towns, Gurukulas, Organic Farms and scores of such other initiatives around the world are an attempt to free 'learning spaces' from the established institutions of 'thought control and monoculture of the mind' and based on the foundation of 'gift-culture'.

Some of the key principles are as follows:

- Liberate the vision and understanding of learning-sharing-doing-being from the walls of factory-schooling, and develop learning spaces and opportunities that free the full potential of human beings.
- No degrees or diplomas are required to create our own learning communities —only an honest commitment to make oneself vulnerable to the inspiring and interconnected processes of Life. The alliance is committed to reimagining higher education.
- The ecoversities movement goes beyond the mainstream, acknowledging multiple streams of knowledge and praxis. It is also committed to shifting from deadlihoods careers to alivehoods regenerative careers and from globalized economies to localization.

For more information, visit websites www.ecoversities.org, www.multiversities.net, www.swarajuniversity.org, www.shikshantar.org, www.enlivenedlearning.org



NHE India Curriculum Development and Upcoming Two Seminars

The consolidation of the NHE Movement in India has begun in collaboration with scores of well-qualified neohumanist teachers. A meeting was held in Kolkata and one in Bangalore to begin the process of curriculum review, publication of improved books, development of an upgraded standard of NHE in India and to compile a book of SOP (Standard Operating Procedures) for all NHE Schools. Dada Shambhushivananda, Kulapati of AMGK, with cooperation from people all over the country, is supporting this initiative from the newly constructed NERI Center in Chandigarh, India. **A seminar on “Frontiers in Neohumanist Education” will be held on April 19-20th, 2019, in Bangalore.** The seminar will help consolidate resource persons and neohumanist curriculum content. NHE leading educators throughout India and worldwide are invited to join in this event. **An additional seminar will be held March 9-10, 2019 in Chopal, Himalayas.** For more information contact: <amgk.glo@gurukul.edu>



NHE Seminar for Research Scholars Panjab University, Chandigarh, India

Dada Shambhushivananda, Didi Anandarama and Didi Ananda Vibha participated in a NHE seminar for research scholars held at the Department of Education of Panjab University, Chandigarh entitled “Understanding the Foundations of Neohumanist Education”. Two of the senior research scholars also received instruction in meditation. Prof Latika Sharma, Head of the Dept. of Education expressed keen interest to continue this dialogue with Dr Shambhushivananda, Director of NERI, Chandigarh.



Course on Neohumanist Education in Singapore

A seventeen-hour course on Neohumanist Education was conducted by Dada Shambhushivananda under the auspices of AMIA, Ananda Marga International Academy in Singapore, directed by Dada Premayananda. Among the topics discussed were: Path of Excellence; Role of Sadvipras; Towards a Blissful World; Standards for Neohumanist Schools; Story of the Universe: Past, Present & Future; Specialities of NHE; Gurukula System. The course ended with an optional group examination where four teams collectively discussed and answered questions, which were graded for the records of the Ministry of Higher Education.





Report on the Global Conference: Empowering Youth for a Neohumanist Society Taiwan, 2018, with follow-up in 2019

The global conference on “Empowering Youth for a Neohumanist Society” held at Ananda Jyoti, Taiwan, in July 2018, was intended as a starting point for growing awareness of the need for Yoga for Adolescents programs around the world. Lisa Miller, professor of Psychology at Columbia University looks at puberty as a “window of awakening”, a time where

the search for the mystic self is predominant. P.R. Sarkar stressed that spiritual initiation in sahaja yoga should be undertaken at twelve. He said that if one comes in contact with the spiritual discipline during adolescence, one’s life would be filled with equipoise.



The preparations for the conference had been intense. We did radio interviews, contacted all kinds of online platforms and assembled an impressive network of speakers. With more than 50 participants from South Korea, Thailand, Indonesia, Malaysia, Europe and

India, the conference was rich in different cultural and experiential approaches.



Yolanda Koning, the keynote speaker, stressed the importance of the entire unfolding of the child in the first six years of life. With her over thirty years of experience in teacher management she offered a solid framework for implementing the Neohumanist vision in schools. She continues to offer these skills through the Lotus Training Center in the Netherlands.

Rutger Tamminga and Diinesh spoke on the neurological imbalance in adolescence and how this is caused by a lopsided education during the first ten years. Children who grow up with a holistic approach will have more balanced brains during adolescence and thus be less prone to the adventurous and destructive behavior that hallmarks the teenage years.

The second day started with storytelling for teenagers and reconciliation methods by Teacher Tang. The teenage years are often violent, with home tension or bullying behavior in school. Storytelling was introduced as one way to help students see the futility of this dead-end approach and find alternatives through connection, communication and cooperation.

Geeta, Aruna and the team led the nature workshop outdoors. A Buddhist monk introduced us to online technology to evaluate meditation. Dada Caetanyananda spoke about the Ecology of Love, a process of madhuvidya, observing the sacred in everything.

Didi Ananda Subodha and Divya from Malaysia, spoke about special needs intervention approaches, with massage, movement and Nagomi art as some of the examples. The art workshop led by Didi was very engaging and invigorating.

Jiivan Deva led a PROUT game and showed the participants how important it was to teach PROUT principles to the youth in order to build a neohumanist society. The game was liked by all. Piyush led a class on blockchain technology and PROUT.

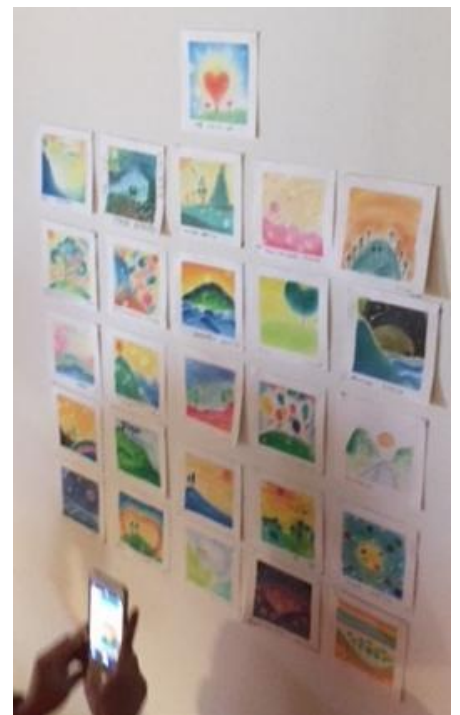
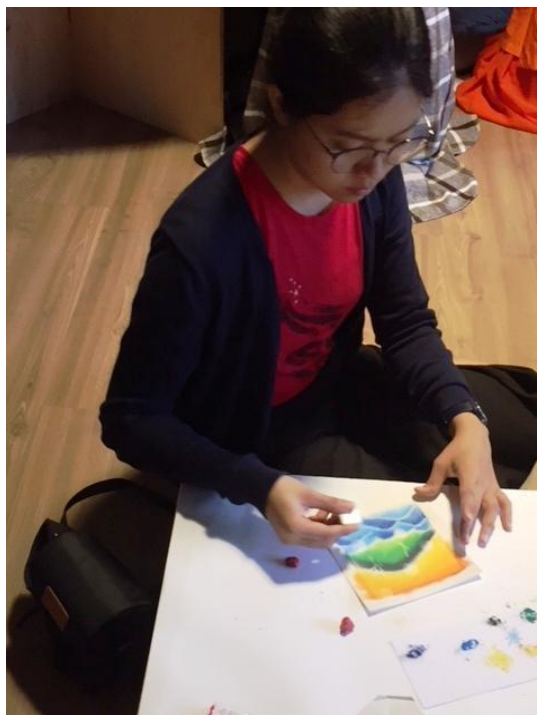
Dada Shambushivananda gave a closing talk on the universal principles of Neohumanism and the importance of spirituality. His topic was “Education and Spiritual Excellence”.

The overall feeling of the conference was one of sweetness, sacrifice (by the wonderful Gurukul team in Taiwan) and sincerity. We all felt that education is a sacred undertaking, not to just to teach the next generation but to elevate oneself!

Follow-up Programs in 2019

As a consequence of the effort of all, we have gained the support of the Taiwanese government to hold training seminars for teachers in Taipei area and to introduce meditation techniques in Junior High School. As a follow-up, we will have two weekend seminars at Ananda Jyoti in **January and March, 2019**, for volunteers who wish to teach meditation to teenagers. These programs will not just focus on silent sitting and breathing but how to think from the intuition (Loving Awareness), build a network of friends and family with similar values (Moral Awareness) and become socially active (Social Awareness)

The 2019 regional conference on Yoga and Education is now being planned and will focus on Teaching Love in Schools and will explore Neohumanist Education methods for building cooperative classrooms. The program will also be held at Ananda Jyoti **August 15-19**. We welcome everybody to unite under the slogan “Yoga in Schools–Peace in the World”.



The following is a summary of a talk given by Rutger Tamminga at the recent Global Conference in Taiwan, Empowering Youth for a Neohumanist Society, based on his many years of experience working with children and youth of all ages.

Bio-psychology and the Teenager Years

By Rutger Tamminga

Teenage years are a time of change with a tendency for risks and experimentation on the one hand and vulnerability on the other. It is a time of stress and confusion that requires being grounded and relaxed. At the same time it is the best opportunity to direct this energy towards spiritual goals, ideals and purposes.

Neurology

One of the reasons for behavioral changes during this time, neurologically speaking, is that teenagers undergo major changes in their limbic system—the area of the brain that controls emotions—at the onset of puberty. At the same time the development of the prefrontal lobes and the frontal lobes, which function as the control center, lag behind. Doctors now believe that this mismatch in development of the impulse-control part of the brain and the hormone- and emotion-fueled parts is what causes the risk-taking behaviors that are so common among teenagers.

Unlike during early childhood, the teen's brain does not expand as much as it grows new connections. But teenagers do learn fast and deep, and what they learn may remain a pattern throughout their lives. Also, rapidly growing neural connections may carry some risks. About 70% of mental illnesses, including anxiety, mood and eating disorders, depression, schizophrenia and psychosis, appear in the teen years and early adulthood. Risks for health issues like addiction are also higher during this time period.

The need for stress release

In this perfect storm of sensitivity, curiosity, irresponsibility and dynamism the teenager needs to find a sense of peacefulness and rest. The American Academy for Pediatrics has pushed for longer sleep times by requesting schools to delay class times. Increasing sleep has been seen as a way to reduce stress and help the healthy development of the brain.

Insight into their own brain development is also helpful for teenagers. It helps them understand their behavior better. From the yogic point of view, some explanations also may help teenagers and offer practical ways to balance oneself. In fact P.R. Sarkar, the founder of Gurukul and the propounder of the Neohumanist philosophy, says that adolescence is the best time for learning the path of self-reflection, something that would balance the lives of these young people.

Psychology and spirituality

The formative first decade of life is a period of natural spiritual awareness when a spiritual road map begins to develop—neurologically, psychologically, and embodied in everyday life. Adolescence represents a crescendo, a

developmental “surge” period for spiritual development, just as puberty creates a surge in every other aspect of a teen's physical, cognitive, social, and emotional development.

In post-material psychology, depression is often linked with unutilized spiritual potential. A brain area in the cortex that is related to a sense of hopelessness and despair is also an area that is strengthened through meditation, prayer and devotional activities. Clinical research by Lisa Miller and others shows that those students who encounter spirituality during middle and late adolescence are 80% less likely to end up with drug abuse issues, addiction, or promiscuity. Faith and Love for God are that important to our individualization.

The Manipura Chakra

From the Yogic point of view, adolescence is a time when the manipura chakra (third chakra) is more apparently expressed. Manipura is the energy center located in the upper abdomen behind the navel. It is the center of heat and vitality, the area of the body where food is transformed into energy. Emotionally this chakra deals with our willpower and self-belief. It also deals with how we use our basic creative energies. It supports development of a sense of purpose and establishment of self-control. With the cultivation of self-control, the child begins to accept responsibility for the type of person he/she is to become. When this chakra is balanced, a child respects herself and other people, is energetic, spontaneous, and loves seeing friends. If it is overactive, she may be angry, controlling, or just ill-tempered and dominating. If it is underactive, she can be frightened, insecure, painfully shy, and in need of constant reassurance.

If the manipura chakra becomes volatile, symptoms may show as excessive heat in the body, high blood pressure, hot flushes, and sweating, and individual character may become more aggressive and domineering in seeking power over others and in fighting loss of control.

When the manipura is strong and healthy, its natural fire will radiate confidence, warmth, well-being and friendliness throughout our being. As it is related to light, fire and sight, the mind becomes clearer and our thoughts and actions become more organized. We feel in control of ourselves and our lives, being more able to make decisions quickly and extract the essential meaning from what is being said to us, or from the situations going on around us.

All the chakras create a connection with other people and the world around us, but whereas the muladhara chakra (first chakra) provides this connection in a tribal and dependent sense of belonging, and svadhisthana chakra's

(second chakra) emphasis is on our personal relationships, manipura energy is more about the power of individuality and our unique relationship to humanity. It has a stronger defining principle than the lower two. Here the self emerges from the group mentality or ideology and becomes its own thinker. This can bring the individual into conflict with some groups, as most groups are bound by an idea or central cause. Unless this cause is all inclusive and governed by sound reason, manipura energy will instinctively resist and rebel, either quietly or loudly, depending on the personality.

Spiritual Focus and STUVOL

As teenagers, when the energy of Manipura really fires up, we may find ourselves butting heads with the world, but at some point we have to turn all that passion and will power within to foster our own integrity and personal authenticity. This inner warrior needs discipline equal to its fiery passion. Spiritual ideation and the opening of the higher self is the pathway to opening the lower chakras and balancing their impurities. This is the key in the practice of Tantra Yoga. And this is where STUVOL programs can play such an important role! (STUVOL stands for Student Volunteers. These extracurricular programs offer students activities and camps through which they can develop their service spirit and grow into caring and benevolent personalities.)

In the yogic system, the aim of most meditations is to open up the higher chakras, related to the pineal and pituitary plexi, and that way draw away energies from the lower chakras, where the tendencies are towards pettiness and self-centered and destructive behavior.

Yoga offers a great way of helping adolescents find balance in their lives

The Seven Avoidances

Our school and home education deeply affects the unfolding of our spirituality. Very often, due to our ignorance, we block our children's spiritual search.

We turn our kids off when we:

1. Ignore their spiritual awakening, questions, and experiences. If a child doesn't hear a parent discussing a topic, then the child assumes that topic is not important.
2. Disavow their spiritual reality. A definitive, negative statement by you about your child's spiritual experience can shut down your child's exploration because it signals to your child that their spiritual experiences aren't part of the parent-child connection.
3. Discourage spiritual discovery. A negative response to your child's spiritual exploration is a lost opportunity, a moment when you could have, but didn't, support your child's tender, vulnerable, and emerging spirituality. You don't have to agree with your child—you simply need to be interested, curious, and open to his exploration.
4. Quash questions. A child's questioning propels growth. Responding with an "I don't know," or "I don't know and nobody else does, either," often ends the discussion. Your child hears that spirituality isn't worthy of pursuit, nor is it central to daily life.

5. Base affection or discipline on performance-based values that don't align with spiritual values of unconditional, non-contingent love, acceptance, and loving guidance.
6. Overlook the need for a spiritually supportive community in which children can discover their own identity and be accepted and appreciated for their spiritual selves.
7. Ignore signs that a community has punitive or other outdated values of conformity that twist spiritual values to serve dogma.

The Neohumanist Education Philosophy reaffirms the child's spiritual nature and nurtures it as much as possible from a young age. It has to be clear that spirituality can exist without religion, and fundamentally means one has a link with the universal forces. STUVOL programs are focused on adolescents and aim to develop awareness of this link through introspection, discussion and self-discovery. What makes spirituality meaningful is personal choice and ownership. Imposed religious observances are not going to protect one from the dangers of depression, addiction and cynicism. Yoga practices offer a great way to help adolescents find balance in their lives.

How to create a spiritual home / classroom

"Following developmental attachment theory, we predicted a path in which nurturing parents affect young adults' self-concepts and self-esteem, which in turn predicts the image of a nurturing God" (Granqvist)

1. Create your own inner space
2. Walk the walk
3. Create depth and stillness in your relations
4. Welcome nature as a co-teacher
5. Satya—apply your words in a benevolent and blessing way

Asanas (Yoga Postures)

Through asanas we can affect the glandular secretions as well, and open the higher chakras.

Asanas have the unique ability to affect the glandular and neurological functioning of certain areas in our body. These gentle and slow movements are massaging and balancing exercises that optimize the functioning of certain centers.

For adolescents, balancing the lower chakras while opening the higher is essential for healthy and balanced development.

Cobra, cow pose, spinal twist, shoulder stand and fish, are suitable yoga poses along with kaoshikii dance and for males, tandava dance. Learning meditation is also important. While these yoga postures are likely suitable, some may not be good for everyone. In general, asanas should be individualized for the physical, mental and spiritual needs of a particular person.



Circle of Love Curriculum for All Ages

University Workshops in Taiwan

By Dr. Sid Jordan

On my recent trip to Taiwan I offered talks and workshops for teachers and students at departments of education for a number of universities. I was coming to learn that the Neohumanist Education curriculum, the Circle of Love, could be applied to teachers and students of all ages.

The first day-long program was given to 125 students and faculty at the Fu Jen University. I had thought that the power point, requested well in advance, was to be translated and I would present in English without the need for translation. I learned just before beginning the presentation that a translator was on hand and that I was to pause often enough to have my talk translated. I started the scheduled two-hour morning presentation with a brief meditation purportedly to give everyone a chance to slow the pace of our busy lives and center ourselves mindfully in the present moment. I had the thought as I was meditating that with an audience of 90% students I should shorten the one hour talk to accommodate the time required for translation. I could skip some slides and create more audience participation as in our Circle of Love used in our Neohumanist schools' curriculum. This approach would demonstrate what education could be now, rather than a philosophical future perspective. Show your best educational practices of freeing the mind, expanding the heart and offering devotional service now in actions, as our ecoversities friends had demonstrated a week earlier at a program that Dada Shambhushivananda and I had attended in Udaipur (see Dada Shambhushivananda's article on ecoversities in this issue of the newsletter).

I finally reasoned that the local culture might best be respected by offering what had been advertised. I would offer the Circle of Love approach in the afternoon workshop and offer a shortened talk followed by inviting the audience to engage in appreciative inquiry regarding what learners valued most in their education.

The thesis of the morning talk, *The Future of Education: A Neohumanist Global Perspective*, was that the future of society depended on the future of education. A more holistic education was needed that supported a four-part bottom line related to environmental, social, economic and spiritual levels of our existence. It was proposed that Shrii P R Sarkar's Neohumanism which supported a "love of all of creation, animate and inanimate" met these requirements for education and society. The emergence of a critical mass of the "culturally creative" people on the globe who have an environmentally friendly and spiritual approach to life adds to the notion that we are approaching a shift in consciousness on the planet. The researchers who studied this trend of increasing numbers of culturally creatives, however, cautioned that these individuals don't work collectively to counteract the more organized negative influence of the dogmatic and materialistic groups.

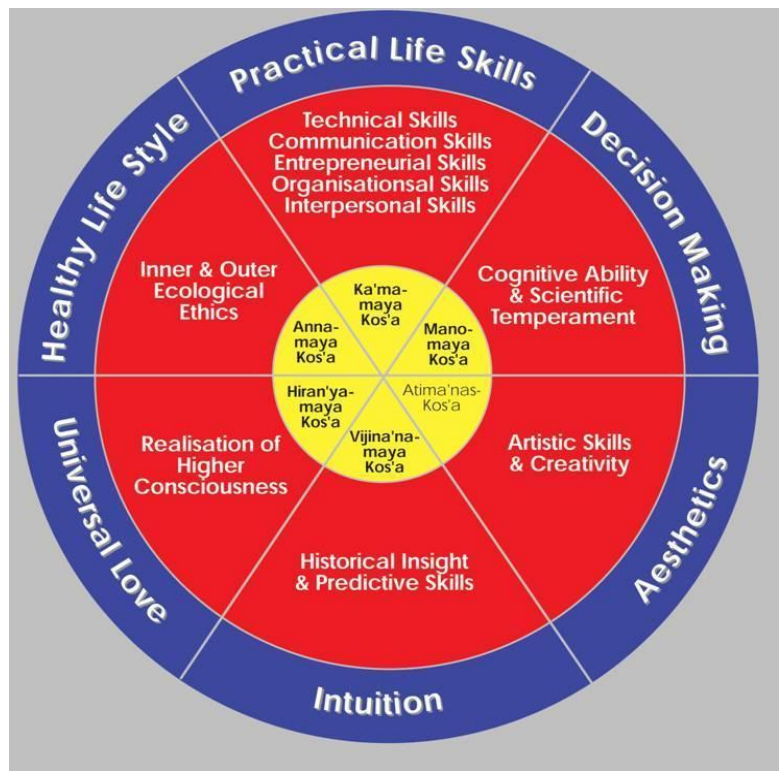
To deal with these social trends that can determine the future of society, Neohumanist Education was offered as the answer to supporting a brighter, more coordinated cooperative future for society.

The model of this Neohumanist Education depends uniquely on a curriculum based on the layers of the mind which would be applied in the afternoon workshop:

This layers-of-the-mind curriculum was constructed as a synthesis of humanities and sciences that freed the mind, expanded the heart and served humanity.

The morning presentation addressed the need for global citizenship that encouraged activism for social justice and education for all. Education needed to be more evidence-based and to support teachers determining educational policies without political interference. The talk ended with a plea for multigenerational and multicultural dialogue and leadership to move us towards a global education that fostered a more sustainable society.

The appreciative inquiry that followed the talk was conducted with the entire audience rather than in groups of six, as previously planned, due to the limitations of the auditorium environment we had inherited.



The first question posed to the audience was: What has been the best educational experience in your life? Many students stated that preschool was their best experience because of the freedom and fun it offered. Others recalled teachers that had inspired them; a philosophy course that supported a discussion among students and their teacher. The second question: What do you think are the most important elements to be applied in creating a brighter future for education? The answers offered included: discussion rather than lectures; field study in the environments related to the subject; group projects; travel opportunities and student exchange programs. Faculty members said they would devote more time to discussion in the classroom and offer more field trips. Students and faculty were becoming aware of breaking the mold of an industrial and colonial model of education.

Council of All Beings

The afternoon program entitled Neohumanist Education: Transform People and Planet, resembled many circles of love that made use of the 'Council of All Beings' taken from John Seed's book *Thinking Like a Mountain*. This format was chosen to demonstrate the best practices of Neohumanist Education that synthesized freeing the mind, expanding the heart and creating a just and sustainable world through service and action.

This synthesis involved all levels of the mind and was accomplished by offering a series of visualizations, meditative exercises, artwork and small group exercises. These interactive exercises resembled many circles of love that supported ecological awareness and actions that serve a universally benevolent and sustainable society.

The 125 students broke up into groups of six seated at individual tables with art materials placed on them. We began with this visualization: Close your eyes and let yourself visualize scenes of what is disturbing about what human activity is doing to our natural world..... Now select or let yourself be selected by a specific entity in nature (an animal, clouds, water, trees, mountain, etc) that is threatened and meditate on actions you can personally take to lessen the threat.

They were then requested to: Create a mask that represents your entity and ally in nature. Freeing your mind and expanding your heart to serve other life forms, adopt this entity in nature that you will speak for, to inform humanity. Extend your sense of identity to represent this ally in the natural world, giving a voice to the voiceless

They were then instructed to: Now take 30 minutes to create a mask of your entity with the available art materials and prepare to speak for your entity.



The room was full of fun and excitement with the students and faculty enthusiastically creating their mask and displaying their creations to one another.

They were then asked to:

1. Put on your mask and let yourself become the entity in nature that was chosen, to give it a voice for its message to humanity.
2. Let yourself become aware of how this entity moves and functions in nature.
3. Briefly introduce your entity, in the first person, to the group (which acts as humanity) identifying how it moves and functions in nature: "I am water (or whatever entity you are speaking for)—I fall from the sky and run freely in the rivers and oceans, nurturing every other entity". Others in the group say, "We hear you, Water." and the group says to every entity after it speaks, "We hear you.....". (Each person takes 2-3 minute; total 20-30 minutes.)

Each person in the groups willingly offered in the first person how their entity moved and functioned in nature and the other group members responded enthusiastically, "Yes, we hear you _____"

Each entity was then requested to state:

1. it's present condition as affected by human activity and how humans could improve it's conditions; followed by the group, that is listening as humans, saying, "We hear you"
2. what gift it has to offer humanity, followed by the group of humans saying "We thank you"

Afterwards, as humans now, each group member vowed to the group to perform one concrete action they will take to serve their entity as it relates to the interconnected welfare of all beings. (Each person took 3-4 minutes; total 25-30 minutes)

The concrete action that each group member committed to perform in service to their entity was ritualized in the following manner:

Place all of your masks in the center of the table and place your hands on them. Now everyone repeat after me in taking this vow: I promise to take this action to serve my entity and the general welfare of all. (Repeated 3 times)

The appreciative inquiry to end this workshop was, "What did you like most about this approach to learning about ourselves and our relationship to others?"

Responses were many, among them being: fun, joyful, self revealing, empathy, beauty, camaraderie, commitment, doing rather than just talking, creative, expressive, inspiring to know more and take meaningful actions and new insights. We ended by all present singing the Gurukula Prabhata Samgiita song. Everyone joined in to make for a sweet finale for a fun and inspiring afternoon.

I had become more convinced as a Neohumanist educator that the "Circle of Love" approach to freeing the mind, expanding the heart and serving others was suitable for all ages.



Continued from Page 14

Sharpening Critical Thinking in the Post-Truth Era - By Didi Ananda Devapriya

ⁱStefanie Pappas, How Climate Science Became Politicized, Aug 2, 2012, LiveScience <https://www.livescience.com/22069-polarization-climate-science.html>

ⁱⁱ P.R. Sarkar, Chapter 3, "Geosentiment" Liberation of Intellect, 1982

ⁱⁱⁱ David Yount, "Empiricism vs Rationalism", 2013: <http://www.mesacc.edu/~davpy35701/text/empm-v-ratm.html>

^{iv} P.R. Sarkar, Chapter 2 "Bondages and Solutions", Liberation of Intellect, 1982

^v Jesse Richardson, "How to think, not what to think" TedTalkx Brisbane Oct 17, 2014, <https://www.youtube.com/watch?v=0w2KJLxCgr4>

^{vi} Jason Tanz, "Why you can never argue with a conspiracy theorist", Wired Website, <https://www.youtube.com/watch?v=3kJp8as4fE4>

^{vii} Noam Chomsky on Conspiracy theories and the JFK, RFK & MLK assassinations <https://www.youtube.com/watch?v=50MqHnoDEts>

^{viii} P.R. Sarkar, Chapter 9, "Awakened Conscience", Liberation of Intellect, 1982

^{ix} P.R. Sarkar, Chapter 2, "Bondages and Solutions", Liberation of Intellect, 1982

the last quote is also from P.R. Sarkar, Chapter 2, "Bondages and Solutions", Liberation of Intellect, 1982

Encouraging Student Point of View and Participation for 2-5 Years Olds:

The Child-Centered Classroom

By MahaJyoti Glassman

How can we as teachers, while encouraging young ones to participate in class, refocus our “arrows” to target the child’s interest? Does the information shared by a child absolutely always have to be absolutely correct? Could it be that information expressed in the beginning early learning stage of life is more important than the “rightness” or “wrongness” of it?



Sometimes as early childhood educators, we find ourselves micromanaging young children with our education goals. But if the activities and lesson plans are based on the interests of the students themselves, what happens? When students have some personal ownership of the curriculum direction, they become highly motivated learners. In allowing communication to “run wild” with perhaps some guidance from the teacher from time to time, children become leaders and grow in personal confidence as they experiment with brainstorming, problem solving and extending their learning opportunities on their own terms.

Questions are particularly encouraged during book reading time, with those traditional questions of what, who, where, how, why. How did this character feel? How could this have been done differently? The caregiver addresses students by name as they raise their hands to reinforce their turn-taking skills. (Yes, even a 2 year old can do this!) While book reading time may be a regular scheduled event, teachers may be attentive to additional times during the day when a book can be read randomly, spontaneously, maybe we will all be on our tummies. How can book reading time be done differently?

The teacher who is supportive of this stage of personal growth may follow along with the student ideas and allow the student to lead the way, building activities to extend the child’s experience. “Because Linda is so interested in tyrannosaurus rex, we are going to paint them today and we have some t-rex activities. Now, tell me what you know about t-rex before Jose selects a book for me to read.”

Throughout this extended activity, the teacher listens carefully, shows attentive interest, and enthusiastically offers additional ideas. “What paint colors shall we use to paint our t-rex today? (Responding to a student, saying purple.) Purple would be good. One color or two? You can see our t-rexs are in pieces and we have to glue it to the paper first. How do you think we should build the t-rex? What body part shall we start with?” Any and all answers can be validated and/or acknowledged. Fantasy, imagination, and scientific inquiry are mutually supported.

The student is invited to physically move around to accelerate learning integration. “How do you think a t-rex moved? How does it get its food? Who do you suppose are its friends?” Perhaps there is a dramatization. Perhaps there is a collective song composed on the spot with a dance movement. Physical and creative activity can reinforce the learning experience. Opportunities are made available for students to be active. How do you think t-rexs dance?

Mental flexibility and creativity of the early childhood educator to enter new frontiers of learning supports student leadership and independence. Student motivation increases wherever play learning is occurring, particularly in their field of personal interest. This approach also has the magical effect of increasing confidence in personal speaking and communication. Many opportunities will arise for student talking and personal expression.

Teachers design instructional activities and lessons with these parameters in mind, appealing to student interest like the spider desires the fly, constructing a deliciously irresistible scenario for learning. The search on the part of the teacher to discover those meaningful interests is never ending. This is a wonderful technique to bring that quiet and



shy child out of his or her shell. Conversations are guided by the teacher towards the learning goals of the day or week. Students are invited to share how they feel and what they know about each new topic. Topics may span weeks or even a month in exploration.

Many instructional ideas can be created on the spot and through devoted research. As educators we often cling too tightly to preconceived curricular directions and lesson plans. How can we allow ourselves to flow with the direction of the students a little more? Watching their play interests, seeing what excites them, provide choices, and then proceed to build a curriculum around that.

How can early childhood teachers micromanage less? How can we involve students more in the unfolding of the day? Watering plants, feeding the fish, nap helpers, choosing a book, setting tables, coat helpers, clean up inspectors, floor sweepers, playground inspectors, conflict police, etc. In how many ways are your children helping to manage and care for the classroom and outdoor spaces?

Including student points of view and interests, empowering them to be more actively responsible during the day, can add delight and laughter to learning experiences, crazy cooperation and collaboration, creating a learning canvas filled with the vibrant color of enthusiasm and maximizing learning. How will you do it?

Institute of Complementary Medicine Research Trust and Anandam Kids School Odisha, India By Dr. Syamasundar Panigrahi



The Institute of Complementary Medicine and Research Trust (ICMR TRUST) registered under the Indian Trust Act, was established by three friends—a doctor, an engineer and a sociologist, all inspired by the Neohumanist vision of Shrii Prabhat Ranjan Sarkar. Its mission is to promote health care through complementary healing systems and to develop a human resource in the field of medicine and health care. The Trust has been providing its services since 2008 in the district of Koraput, one of the most backward and poor districts of Odisha, India. It provides medical, surgical and homoeopathic treatment through its health centre and mobile health unit in different villages, working for integrated development of children, youth, women, and other marginalized people, also helping mainstream people with disabilities, supporting the livelihood and wellbeing of all clients.



Our priority is facilitation of good education and health care for those in need. Establishment of Anandam Kids School at Village Dumuriput, Koraput District., is an initiative towards providing a high quality education that is within reach of poor and marginalized rural children. We are teaching students through an audio-visual classroom, dance, art and culture, and we plan to provide a smart digital classroom.

The establishment of the VI (Visual Impaired) Girls Children's Home is another step towards mainstreaming people with disabilities. The totally blind girl Brunda Bhoi is our first visually impaired tribal poor girl. She is reading now in class I and has completed training DLS (Daily Living Skills) and O & M (Orientation and Mobility) as per her need, and is staying in our Bala Ashram. Now we are adopting 10 children for their education development

and 3 orphan girls for their overall development by providing free lodging, board, books, dress and uniform, and medical and tuition fees.

Ananda Niketan Charitable Medical Centre, with four clinics in our OPD, is providing free service to poor and deprived people of this locality through complementary healing therapy. The clinics are Acupuncture clinic, Homoeopathic clinic, Yoga & Naturopathic clinic and Pathology Clinic.





abcd Kitz Movement

Puchong, Kaula Lumpur



Drawing from the techniques of Brain Gym, neohumanist stories, yoga and a host of other innovative techniques based on the power of movement, this center called 'abcd' (Achievers Brain Cognitive Development), is an oasis in the world, responding to the needs of those with learning challenges offering programs from preschool up to primary level. Daphnie Divya Wong is the principal of the abcd center for children who learn differently. She has developed the Kitz Movement Program, that is offered at abcd, after more than 30 years in the education industry. She is the mother of 4 children, one of whom is a slow learner. Her daughter has provided her motivation to embark on this field of special education. She is also well versed in diet and nutrition, yoga, music and movement, psychology and human behavior.

The main key of the Kitz Movement Program is movement, with loads of music, yoga, and gross & fine motor exercises thrown in, and a twist of storytelling. The program is easy to do, practical and delightfully simple to follow. It is a playful program for releasing mental, physical and emotional blocks to achieve optimal performance.

In recent times, many children have been diagnosed with learning challenges, ASD (Autism Spectrum Disorder), ADHD, ADD, Dyslexia, Sensory Processing Disorder and many other communication difficulties, especially with verbal communication. When the mind-body system is overly taxed, unprocessed sensory input keeps it from flowing freely. This will affect breathing, blood flow, immunity, digestion and elimination. The Kitz Movement Program aims to bring balance to the left and right brain, integrating body and emotions and returning them to healthful balance so that each of us can achieve equilibrium, balance and focus in the things we do, in our interactions and integration with people and in our lives in general. It helps to manage emotion, interaction, participation, listening, speaking, reading and writing. In short, it helps participants to focus and participate in their work and to have the necessary energy to do it. Not surprisingly, all of this helps with academic work.

The Kitz Movement program is for anyone of any age who is exploring the power of movement to enhance learning and is suitable for anyone from babies to adults. It is used with people who suffer from stroke, dementia, or brain damage and with Alzheimer's patients. Ms Wong volunteers her time at the ADFM (Alzheimer's Disease Foundation Malaysia), the old folks' home and also the orphanage. She trains the staff of ADFM and caregivers so that they understand the benefits of movement to patients and themselves.

When Kitz Gym Training is used with children and adults with less severe challenges, it can improve motor abilities and motor control such as coordination, muscle tone and integration of primitive reflexes. Additionally, many people have noticed improvement in seemingly unrelated areas such as speech, vision, difficulties with attention, hyperactivity, reading and writing. According to the hypothesis of Ms Wong, this improvement can be explained by the stimulation and linking up of different parts of the brain caused by movement exercises.

The abcd center offers other programs besides The Kitz Movement, such as abacus training. Ms Wong is the consultant for SIP Academy Malaysia and she clarifies that SIP Abacus trains the child to focus and visualize, while heightening imagination. The children use the abacus in their early stage of training and when their fingertips touch the abacus, stimulation is created in the brain. Furthermore, SIP Abacus uses both hands at the abacus calculation. Then in the intermediate level the children will do away with the physical abacus. As a result, their ability to visualize is enhanced.

Abcd also has developed a unique program called '2 Hands Drawing'. This art class is special as it utilizes two hands simultaneously in drawing and touching. The basic understanding is that using both hands will stimulate both hemispheres of the brain at the same time. There is also the Super Achievers Program (SAP) which is short-term and intensive training for children age 7 – 12 to sharpen their senses and prepare them for optimal learning and functioning. Junior Achievers Program (JAP) is for children age 5 – 6 with the same objectives as SAP. For more information: abcdschool@hotmail.com

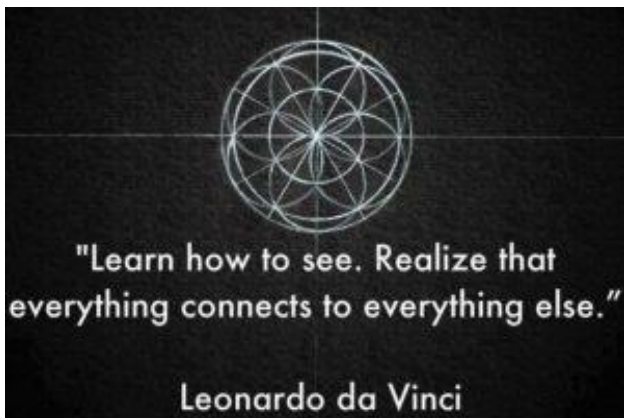


Progressive School of Long Island

New York, USA
By Eric Jacobson

Integral Ecology School Theme 2017-2018

Last year our theme was Integral Learning. We experimented with thematic units that integrated many academic disciplines. By contrast, most school learning is accomplished through separate subject studies. For example, the History of the Ancient Greeks would be a social studies unit—removed from reading, writing, math, science, art, music, etc. But in our daily life and jobs, learning tends to be integrated, rarely sorted and artificially detached into academic niche subjects. Furthermore, children's minds are touched and inspired by the thematic approach which shows the connection between subjects, exposing the deeper meaning and purpose for learning.

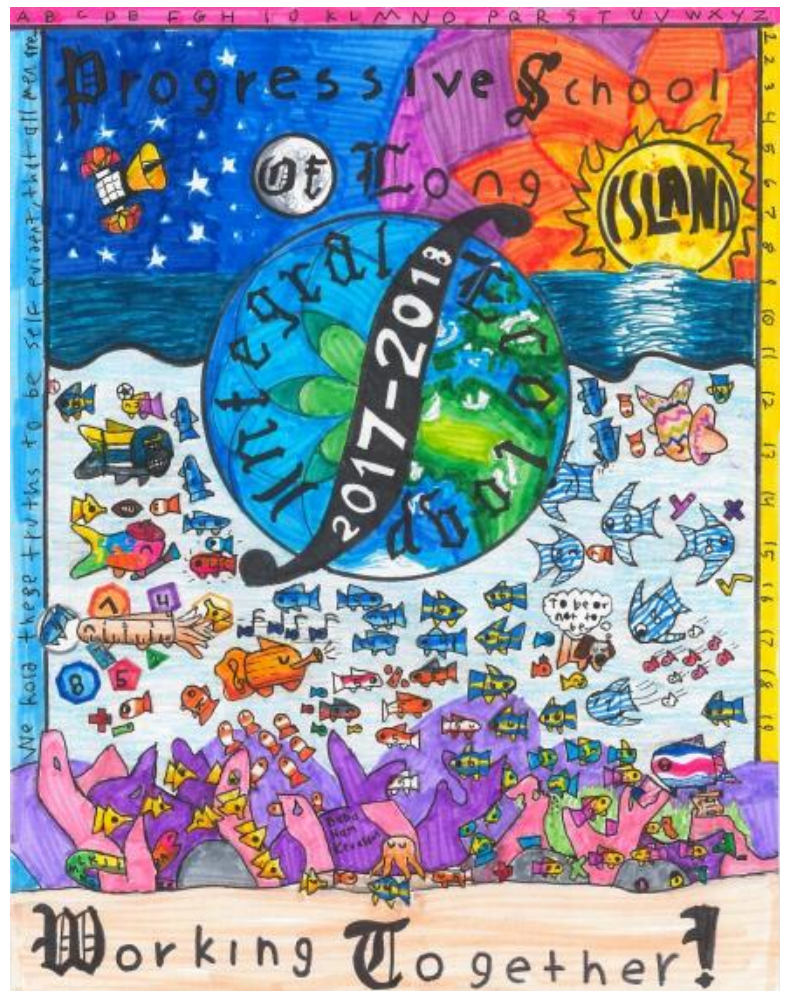


collective problems, and to determine equitable methods for solving them. Ecology can be applied to many aspects of school life, and we will be experimenting with these as the year progresses.

This is Integral Ecology—meshing Ecology as a guiding truth into our thematic, integrated style of teaching, and also extending ecological principles beyond academics until their touch blesses every aspect of our school life.

Some examples of Integral Ecology in action are:

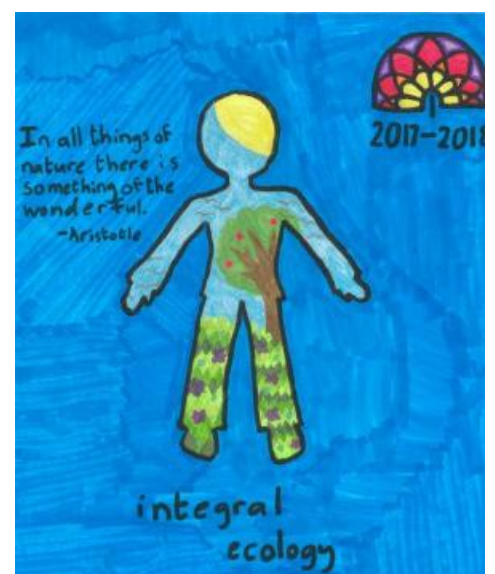
- Garden plots for every grade
- A special outdoor garden curriculum
- New imaginative approaches to behavioral and emotional therapy
- Collective recycled art projects
- Minimizing our trash
- Triangular learning: History to Current Event Debating to Volunteering
- Paying attention to our ecology carbon footprint
- Evaluating the positive nature of our emotional footprint
- Reflections on the ripple effects of our actions



Miles Grade 8

Ecology is the study of how Life interrelates in a systemic way with all biological forms and their surroundings. Relationships take place at the atomic and molecular level, between plants and animals, and among species in ecological networks and systems.

Last year we chose to combine Integral Learning with Ecology, resulting in Integral Ecology. Integral Ecology is a new movement that seeks to bring the deep understanding of interrelationship that Ecology demonstrates into all aspects of human life. In this movement, Ecology is used as a natural guiding principle to promote the greater good, to help find sustainable solutions to our



Saera Grade 4

The Year of Best Practice

School Theme 2018-2019

The Progressive School has thrived for 33 years with a wide variety of themes. One thing that has not changed over the course of those years is the school's philosophy.

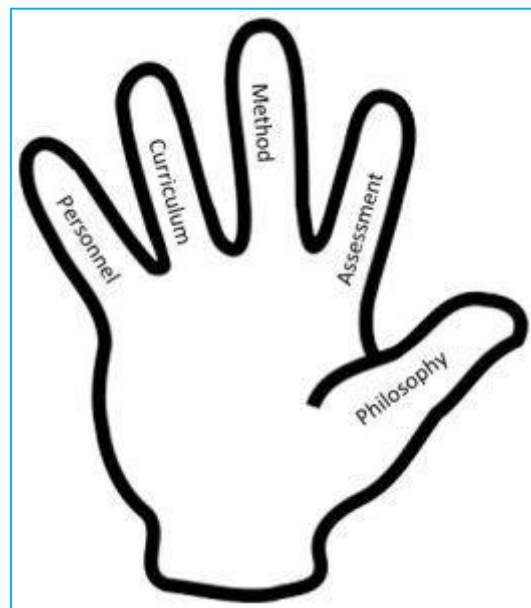
The way in which that philosophy touches our school is represented by the graphic at the right. Just as the thumb touches each finger of the hand, so does the philosophy of neohumanism touch every aspect of what makes up the complete Progressive School experience.

Neohumanist education can be simplified into three basic tenets:

- **Expanding the Heart**
- **Freeing the Mind**
- **Serving Society**

This philosophy affects how we think, act, make decisions, and live our lives. It affects our curriculum choices, and the methods we prefer to use for long-term retention and values creation. Finally, it affects the way we assess our students.

All together, we call this best practice. We view this year as an opportunity to review, rethink, and retrain ourselves, as well as a wonderful way to help our newer staff members assimilate into our rich educational culture.



fee of 150Rs, serving as a very affordable good standard school. With the help of 12 teachers, they manage two daily shifts of children, utilizing the premises to the maximum capacity. Her students are 75% from Muslim families. The highlight of the school is their annual cultural programme of colourful displays on stage by all children which lasts 3 hours.

Didi lives on the school premises with two home children and a local fulltime volunteer. Didi grew up in the AM Children's Home in Alipurduar with a Didi and four other girls. She studied for her BA and went to wholetime training in 2006. She is now finishing her Education Diploma, which is newly required for a principal.

Asking her what her hopes are for the near future, she says that she would like to replace the tin roof over the school with a concrete roof. The school is praiseworthy and any support, of course, is most welcome.

Nitala Green Farm Primary School

Berhampore, Murshidabad District, WB, India

This primary school is from Nursery to class 4 and was established in 1993. For the past four years Didi Ananda Purnajyoti has been the principal. In her tenure she has increased the number of children by over 200 to the present 350. The three-storey school is located in the central part of Berhampore town and has a low monthly



Anandanagar

Acharya Vishvadevananda visited the **AMGK Teacher Training College** and inspected the progress of the college. There are currently 200 students enrolled in the college which is being run under the guardianship of Dada Svarupananda.



Ananda Marga Degree College under guardianship of Dada Devatmananda at Anandanagar now has over 500 students. The students from Anandanagar High School at Anandanagar are directly admitted to the Degree College. The Bachelor students are in for the 3-year course in: Science, Mathematics, Physics, Biology/Botany and Environmental Science. Honor subjects are: English, Bengali, History, Geography, Philosophy, Political Science, Sanskrit and Computer Applications. About 60 girl students study at a facility in Pundag, close to Anandanagar. Uma Nivas Girls High School students regularly participate in the football tournaments organized at Anandanagar. The learning culture at Anandanagar is growing and the sublime environment of Anandanagar adds to the dynamism of this growing educational township.

As in previous years, students at the **Boys and Girls High Schools** at Anandanagar, Chakulia(Jharkhand), Teliamura (Agartala,Tripura) and Silchar (Assam) have demonstrated good results relative to the rest of the schools in the respective states. This has led to increased admissions in the high schools.

Uma Nivas Women's College and Primary School Khatanga Village, Kotshila, Dist. Purulia, WB, India

Uma Nivas is a rural community development project run by women with its primary focus on the welfare of women and children. It spans several villages in area of Kotshila, Purulia District, West Bengal, India.

Uma Nivas runs four primary schools, a Children's Home for orphans, a Girl's High School and a clinic, all surrounded by gardens, orchards and farms.

Presently a Women's College is under construction that will also have a model Kindergarten and Primary School. The aim is to provide a learning environment for students to observe, design and apply creative and innovating teaching skills. There are already 60 girls and 150 pupils enrolled, now studying in temporary accommodations, waiting for the completion of this project.

We have raised funds from friends and supporters for the construction and are presently working on the ceiling of the ground floor. To complete the 600sqm two-storey facility we still need 75,000 Euros.

We welcome your kind support. Even small contributions are of great value for us. You may volunteer or visit us. You can follow us on Facebook page Uma Nivas.

Paypal: amgk.glo@gurukul.edu earmark: Uma Nivas
Attn. didianandarama@gmail.com



Music College at Uma Nivas, Ananda Nagar



This college has seen its foundation laid under the auspices of the founder Shrii Prabhat Rainjan Sarkar as the first college at Uma Nivas with Didi Ananda Gayatri as the first principal. Classes in music, song and dance have been taught to students at the primary schools and at the Girl's High School under Didi Ananda Tapashilla's guidance.

The Music College is offering two courses by popular international demand

Three months residency course twice a year, from January 15 to April 15 and July 15 to October 15. This will include 200 hours classes in the basics of classical Indian music and dance, Ravindra Samgiit, Nazrul Giiti, Prabhata Samgiita and Rarh folk songs and dances, playing harmonium or tabla. The course will be 20% theory and 80% practice, self-study, portfolio-performance-examination and certificate.

Prabhata Samgiita Dance-Drama – learning all about how to organize, train others and take part in a Prabhata Samgiita Dance-Drama performance at the annual New Year's Dharma Maha Samelan at Ananda Nagar. November 1st to January 1.

Accommodation will be at the various facilities of Uma Nivas. You will be able to immerse yourself into a spiritually healing daily yoga and meditation routine, you will be able to benefit from regular nourishing meals, interval detox fasting, pure water and refreshing walks in the clean air and peaceful surroundings. You will have undisturbed time and space for self-study and practice.

For more information and costs please contact:
amgk.liaison@gurukul.edu



Adjacent to the Music College is Matri Geha – Mother's Home, which has a primary school and hostel. Matri Sneha – 'Mother's Affection' is another integral project about 5km from Central Uma Nivas on the way to Kotshila town. This is a farm, a primary school of 150 children, a hostel, a clinic and the future site for a wellness centre that has all the possibilities open for design and input. Another project of Uma Nivas is the Girl's High School from class 5 to 10. It was established in 1993. It has 120 girls with 70 boarding at the school hostel.



GLOBAL NEWS



BERLIN SECTOR

Iceland Sælukot

By Didi Anandakaostubha

Recently we have done two new things in our preschool.

We have installed a NHE logo flag outside our kindergarten building which makes our kindergarten a bit special, as this is our way to show people that our kindergarten is based on the Neohumanist philosophy.

We found a very easy and simple way to teach our children numbers and letters. Before we use to draw, show them books, etc, but now we have written numbers and letters on the floor in our playground and



the front entrance to our building, so when the children come with their parents in the morning the first thing they see are all the alphabet and numbers. They like to jump on them, walk on them and talk about them. In the afternoon they see them again while playing in the garden.



Sweden

Spiritual Lifestyle Training in Ydrefors, June 21-27

Under the guidance of Dada Shambhushivananda, a week-long spiritual intensive was held on the premises of College of Neohumanist Studies, Ydrefors, Sweden. Several persons got classes and instructions in meditation.



Ghana

Update on the Path of Joy Children's Center Didi Ananda Gunamaya

Until a few months ago, during the rainy season we had extreme difficulty in accessing our new children's center "Path of Joy". The rainy season in Ghana lasts 6 months and thus it was very inconvenient for the children. We have finally filled in the water-logged area thanks to Les Catalans du Desert (Association of International Solidarity for Childhood Assistance) through Aile Universelle (The Universal Wing for underserved women and children).



Volunteers have been giving classes and have decorated the school

We started our library program in May and it has been very successful. The children come to our library 5 days a week for reading sessions and other activities. The library now has 620 books!

We have about 40 children daily during school vacations (varying from 3 to 16 years old) and 7-15 children during the school year, when they come after school to take English Grammar classes with our volunteer, participate in the reading club with the local

librarian and do other various activities. The children are extremely happy and come to the classes by themselves. In the beginning it was difficult for the volunteers to control them, but once they learnt that they can play with our toys or get prizes for good behavior after classes are over, they have become much more disciplined. These kids are learning and freely enjoying many activities which unfortunately are lacking in the local schools, such as local music with dance, modeling, painting, coloring and practical learning of good health habits at Path of Joy!



This new center came to being thanks to the efforts of Mrs Mohamukta and Mr Rutger Tamminga who are very concerned with education in Africa, as they understand that only when people get proper education can they break the cycle of poverty and misery. It is interesting to note that as the land and building were done with the support of Taiwan, our first volunteer was also Chinese! We are really thankful for all who gave their support for this needed project.

We are open to volunteers who want to help this project in anyway. Also for those who have experience with teenagers we are interested in implementing STUVOL activities in the center. Please contact Didi Ananda Gunamaya: didigayatri@yahoo.com

HONG KONG SECTOR

Taiwan - Neohumanist Activity Courses by Geeta Li and team

Series 1: Adventures in Nature and Spiritual Exploration

by Hong Tailang

These ongoing programs are for exploring oneself and touching the power within through adventure experiences in nature. Activities include walking in the forest, meditating alone in the wilderness, crossing the rushing river, etc.

Series 2 : The Spiritual Life with Art Activities

These programs include dance, poetry, chanting, music, singing and learning to prepare sattvik (sentient) foods.



Taichung, Taiwan

Taichung Gurukula Education Center will be ready for occupation in another few months. There will be an exhibition space on the ground floor, a conference hall, workshop rooms, a multi-media room, a library and residence space for Gurukula's Kulapati and key office functionaries. The President of AMGK Inc., Sid Jordan, recently visited the site as did Kulapati, Dada Shambhushivananda.



DELHI SECTOR - India

Ānanda Sambhūti Master Unit Jamalpur, India

3.3 kilometers away from the Jamalpur Railway Station in Bihar India, a new global master unit called Ānanda Sambhūti is being planned and designed. It will also house a University besides scores of other spiritual, service and educational projects. Already 41 acres have been secured and another 90 acres are waiting to be acquired for this purpose. The site is peaceful, secluded, pristine and most conducive for deep contemplation and spiritual practices.

We encourage everyone to contribute liberally towards the speedy completion of this project. For further details, please contact

kulapati@gurukul.edu,
harananda@gmail.com or Dada
Shubhaniryananda at
sshk09@gmail.com. Those
interested in serving as a research
assistant for "Gurukula Angadesh
Research Centre" and "Gurukula
Rarh Research Centre" may also
contact amgk.glo@gurukul.edu.





Yoga Mind and Memory lectures tour

Dada Krpamayananda toured four states in India (Maharashtra, Karnataka, Andhra, Gujarat) lectures on Yoga Mind and Memory to a total of 26 high schools, colleges and universities. He was also invited by the Ayushya Mantralaya Yoga Association to teach meditation at the Yoga International Day which took place on June 21st.



After this program he was interviewed by a local radio station. His tour ended in Nagapur with 3 days celebration on occasion of Shravanii Purniima. 350 people attended. Many learned meditation.

Bangalore

Dr Shambhushivananda spoke about Science & Technology in Uncertain Times to an audience graduate students at IFIM Business School.

Dr Shambhushivananda also addressed the doctors and staff of the Kidwai Cancer Institute in Bangalore. The topic was Psycho-Spiritual Foundations of Health.



Ludhiana, Punjab

Dada Shambhushivananda addressed the press at Ludhiana, Punjab on August 15, 2018, and gave a concluding talk at the 24 hour spiritual dancing (kiirtan) ceremony organized by Shri Jai Chand Saini.



Chopal High School, Himalayas

Dada Shambhushivananda visited AM Chopal High School. Here pictured with Shri Attar Singh Thakur, school benefactor. The school welcomes volunteers.



Kolar, Karnataka

Dada Shambhushivananda visited Kithandur School in Kolar, Karnataka on August 22 and also spoke to the staff of Texport Industries for the fourth time. We are grateful to Texport Industries for supporting the Kithandur project in a big way.



Udaipur's First Solar Cooker Recipe Contest Earth Day Special!!

Udaipur, India, 23rd April

By Dr Vartika Jain

Society for Microvita Research and Integrated Medicine (SMRIM), Udaipur, organized Udaipur's First Solar Cooker Recipe Contest on the occasion of World Earth Day at Sunderwas, Udaipur. SMRIM Secretary, Dr. Vartika Jain said that this novel initiative was undertaken to motivate people to adopt more and more Solar energy in their daily lives. She said, "Usually many other recipe contests are organized in the city, but this is a novel contest where Solar Cooked recipes are put for competition."



In this event, contestants who are daily using a Solar cooker at their homes, brought food prepared in the Solar Cooker along with the recipes. Out of them, a recipe of Bengal Gram prepared by Mrs. Sulekha Shrivastava was chosen as best by the Judges. She was felicitated by Society President Dr S.K. Verma by giving a prize.

Mrs. Shrivastava is cooking different items in her Solar cooker, such as Daal-Bati, Kadi-Chawal, Dalia, Idli-Khaman, Besan ki Chakki, etc. and is doing new experiments like preparing Amla oil.

Secretary, Dr Jain motivated everyone by saying that they have been using the Solar cooker for more than 36 years and are saving energy, time, money and labor. She insisted that every working woman must have this equipment for an easy and healthy life. SMRIM president Dr Verma explained that Solar energy is renewable and unlimited, while energy generated from water and nuclear sources is limited in nature. India, a country with full sunlight most of the year, should adopt solar power. We all must participate in increasing the life of Mother Earth by utilizing this energy to power solar equipment like geisers, cookers or electricity. This would be our practical contribution in celebration of Earth Day.

NEW YORK SECTOR - USA



Queens, NYC

Dada Abhiramananda arranged a meeting for Dada Shambhushivananda with Rev. Lee A Thomas Jr., President of LEAD, an organization engaged in creating learning spaces for youth as after-school programs. The meeting was held at the NY office on June 8th.

Burlington, Vermont

Dada Gunamuktananda and Dada Shambhushivananda led a three-hour workshop on Meditation at the Laughing River Yoga Center in Burlington on June 10th. The program was arranged by Trevor Sullivan, owner of a vegan restaurant, Pingala.



Neohumanist College Asheville, North Carolina

This Fall two domes have gone up for the Neohumanist College of Asheville with the support and supervision of Shivapriya Ellen Landau. These domes will serve as housing for administration, distance learning lab, classrooms and bedrooms for director and staff. The domes are expected to be dried in before winter sets in so that interior work could be completed. Work is expected to be finished by June for occupancy. Recruitment for a director of the College is under way. Educational administrative and distance learning experience are the main requirements for this position. Two candidates are under consideration.



For the board of the college the first steps to be taken will be the development of a faculty forum. From among these faculty members departments of Education and Prout will be the first to develop. These faculty members will develop a Neohumanist Education and Prout curriculum that begins with online courses and later offers mentoring to students involved in practicum and field work. The second task of the board and faculty will be to develop standards and certification for Neohumanist higher education activities for adults and college students.

KAHIRA SECTOR

Syria - Yoga Fun

Giitainjali, originally from Suweida in Syria, has been teaching yoga to children for ten years, since she was still a student. The "I Love Yoga" book has pictures of her yoga students posing. Meanwhile she courageously went into a revolutionary marriage and moved to Lattakia. She has continued to teach yoga for children. Here are some pictures of yoga fun at the shore of the Mediterranean Sea.



MANILA SECTOR

Vietnam

Happy New School Year!

By Tran Thuy Ngoc

September is a transitional month, as the natural world shifts in preparation for the seasonal change from summer to fall, making September a great time to set new goals. Maybe for that reason, the new school year starts in September in many countries worldwide including Viet Nam. The 28th Anniversary of Ananda Marga Gurukul (September 7, 2018) for Neohumanist aspirants in Ho Chi Minh City was earmarked with the visit of Dada Shambhushivananda and his valuable three-day lecture series on the spiritual path: Neohumanist Education, Guru and His Mission, and The Three Yogas: Jñāna, Karma and Bhakti.

The knowledge of future wisdom teachers was further enriched with the conference, "Yoga in Daily Life", from Sep. 22 to 23 in Tiền Giang Province, under the guidance of Didi Ananda Nanda, Dada Liilananda and Dada Dharmavedananda. Overall, together with the Yoga Teacher Training last May, these are pilot developments of the Ananda Marga International Academy (AMIA) project for 2018 in Viet Nam.

Additionally, the Neohumanist spirit was put into action through various charity services for poor children at the beginning of the new school year: donation of school bags, notebooks, stationery, rice, instant noodles... to pupils in Bình Phú Village of Châu Phú Commune in An Giang Province (220km southward from Hochiminh City), organizing Mid-



Autumn Festival with moon cakes, lanterns, cultural activities ... for the Mạ ethnic children in Village 14 of Dambri Commune in Bảo Lộc Town (Lâm Đồng Province – 200km eastward from Hochiminh City). Just a humble start of the Neohumanist educational journey in Vietnam.

Bali Public School

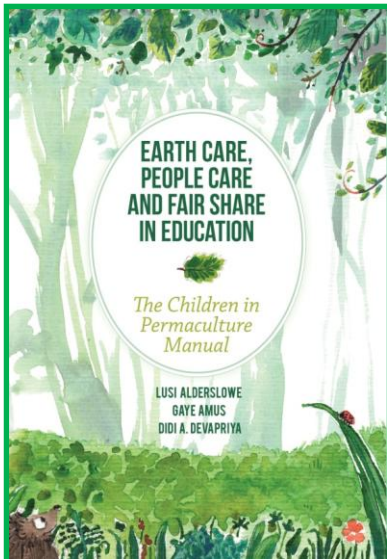
Bali Public School, under the direction of Dada Divyadhyanesananda presently has 600 students and 65 teaching and non-teaching staff members working together to impart Neohumanist Education.

GEORGETOWN SECTOR

Brazil III International Yoga Festival By Didi Ananda Sushila



We organized the III International Yoga Festival at the end of September 2018 in the public place called Ginasio Tesourinha, in Porto Alegre, Brazil. This is the second time we were in this place. This year we reached more people in the public. More than 800 people participated in different yoga class, workshops, lectures, circle dance, yoga dance, women's circle, baby naming, yoga for children, presentation of Indian dance, spiritual music, kiirtan, meditation and also yoga fair with vegan food, natural products, books, and clothes. We requested 2 kg of dry food as the entrance fee to participate in the event. In the end we gathered 1123 kg of dry food to donate to our relief projects.



Earth Care, People Care and Fair Share in Education

co-authored by Lusi Aldersrowe, Gaye Amus and
Didi A. Devapriya

At last, after several years of intensive collaboration during the Erasmus Plus project “Children in Permaculture” – the C.I.P. manual has been published! “Earth Care, People Care and Fair Share in Education” was co-authored by Lusi Aldersrowe, Gaye Amus and Didi A. Devapriya (the president of the Neohumanist Education Association of Romania) but many more were involved in the three year process that involved seven partner organizations from five countries – including the U.K., Romania, Slovenia, Czechoslovakia, Italy.

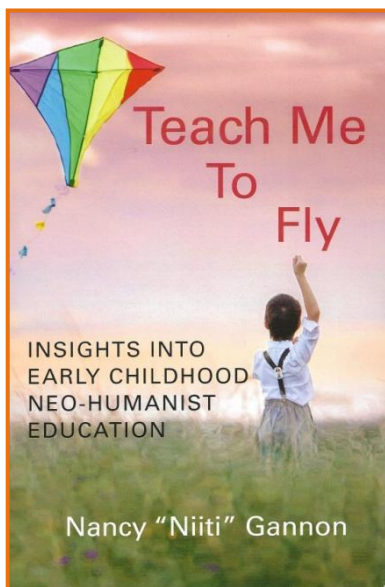
The manual is the fruit of a rich exchange of best practices and theory between permaculture experts, experienced practitioners of outdoor education, forest kindergarten leaders, educators and Neohumanist education experts. The manual is now available in entirety online, as well as in printed form in English, Romanian, Czech, Slovakian, and Italian!

TO ORDER: The English version can be found on the Permaculture Association of Britain's website:
<https://permaculture.org.uk/books/children-in-permaculture-manual>

The manual has received excellent reviews from some of the leading experts in the fields of outdoor education, nature education and permaculture including Richard Louv, Dr. (Fil lic) Anders Szczepanski, Rosemary Morrow, Janet Millington and Carolyn Nuttall.

“Earth care, people care and fair share can serve as principles for all seasons and all professions. If incorporated into the lives of enough children, and the lives of the adults who care for them, this philosophy can change the world.”
— Richard Louv, author of “Vitamin N”, “The Nature Principle”, and “Last Child in the Woods: Saving Our Children from Nature-Deficit Disorder.”

“Making use of this book is a great way to start taking learning outdoors. The ‘hidden potential’ in the outdoors should be placed into the hands of conscious educators to a much larger extent. There it can provide a foundation for developing reflective learners and a paradigm for critical thinking and knowledge in action, not only in Europe but all over the globe. This is a must-read for anyone wanting to do permaculture with children because a muddy child is a happy child in an affective and cognitive way! I wish everyone an enjoyable, playful and fruitful time outdoors with this book.”
— Dr. (Fil lic) Anders Szczepanski, author of Outdoor Education, Assistant Professor of Outdoor Education, Linköping University Sweden



Teach Me to Fly

Insights into Early Childhood Neohumanist Education

By Nancy Niiti Gannon

LEARN HOW

- Young children's minds are extra-ordinary
- Emotional and ethical learning are the most important subjects of a school's curriculum.
- Educators can nurture children's imagination and creativity through explorative processes.
- Teachers' characters directly reflect on their capacity to teach.

Teach Me to Fly contains a myriad of exciting ideas regarding early childhood education, inspired by the theories of Meta-Thinker Shrii P.R. Sarkar. He said, "An educator's aim is to motivate a child to desire to assimilate the entire universe."

Adults can encourage children to see the universe as a tapestry with every thread, every aspect, interwoven with all else. As children tug and pull at knowledge, they unravel mystery everywhere. Teachers delight in the mystery and excitement of learning along with children. Teach Me to Fly approaches education from a spiritual angle, which will soften the hearts and sharpen the minds of adults caring for young children.

TO ORDER The eBook is available at <https://www.anandamarga.org/store/ebooks/>
Hard copy and eBook is available at [amazon.com](https://www.amazon.com)

Nancy "Niiti" Gannon has twenty-five years of experience in early childhood education. She opened and directed preschools in the Philippines, Malaysia, and Guam. Other publications include *For Universal Minds*, three books co-authored with Jane "Ketana" Bardwell: *Safe and Sound*, *Who Am I?*, and *I Can Draw the Sun*, as well as a book on yoga psychology, *Head in the Stars, Feet on the Ground* and an autobiography *Meetings with My Master*.

In Memoriam



Shri Tejpal Singh Nimbekar was an active member of Ananda Marga Gurukula in India since its inception in 1990. He passed away on October 25, 2018 while in Helsinki, Finland. On behalf of the global Gurukula family, we offer our heartfelt condolences to all in his family. His devotion, dedication and surrender remain an inspiration to all of us.

Ac. Shambhushivananda Avadhuta,
Kulapati, Ananda Marga Gurukula



P.R. SARKAR INSTITUTE

invites your participation for

Centennial Celebrations
of
Sh. Prabhat Ranjan Sarkar
2021-22

We have begun working towards the celebration of this special occasion in the form of a retrospective exhibition that will tour the world.

We invite your contribution of documents, images, audios, videos, historical artefacts, media articles, art and literature, etc.

Please contact us to arrange for your material to be submitted for consideration.

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Neohumanist Education



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