

GURUKULA NETWORK



Newsletter of the Global Neohumanist Education Network

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TOWARDS *Societal Renewal*



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

Gurukula Network

Newsletter and Journal of Neohumanist Schools and Institutes

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Two yearly issues, January and July, serve as a
means of communication for Neohumanist
projects around the world.

It is the spirit of Gurukula Network to
encourage a free sharing of ideas and to
stimulate discussion on educational and global
issues facing our world. All articles express the
views of the author.

Gurukula Network is open to any and all NHE
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are encouraged to join

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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 Ranjan Sarkar inspired the establishment of the
global network of Neohumanist schools and institutions. In 1990
he founded Ananda Marga Gurukula as the Board of Education
for Neohumanist schools and institutes around the world.

VISION of ANANDA MARGA GURUKULA

The Sanskrit word "Gurukula" (pronounced gurukul) has the
following etymology: Gu: darkness; ru: dispeller; kula: an
institution. Gurukula is an institution which helps students
dispel the darkness of the mind and leads to total emancipation
of the individual and society at large. 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) and global headquarters at Anandanagar.
- 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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Human society is a singular entity; human society is one and indivisible.

Shrii P. R. Sarkar

YOU ARE INVITED!



Transformative Learning and Higher Consciousness
July 13-17th, 2023
Gamla Skolan, Ydrefors, Sweden
<https://se.gurukul.edu/>

CNS-Sweden (Centre of Neohumanist Studies) is pleased to host a gathering of educators, parents, students, and youth to share diverse perspectives on "Transformative Learning and Higher Consciousness" from July 13-17th, 2023 at Gamla Skolan, Ydrefors, Sweden. The get-together will offer an experience of deep meditation and rejuvenation in the Scandinavian summer.

Cost: 200 euros/ 2000 sek to cover food, lodging and ancillary expenses.

Preregistration: Deadline July 5, 2023. **Contact:** Madhava miso2012@gmail.com, +46-734127337



Gurukula Gathering for North America
September 22 - 25, 2023 (Fri eve - Sun eve, depart Mon early)
Marshall, North Carolina USA (18 miles north of Asheville)

Neohumanist College of Asheville (NHCA) is pleased to host a gathering of New York Sector NHE educators and all those connected to or interested in connecting with Gurukula's (AMGK's) mission. We will meet at our beautiful college campus and facilities of the affiliated Prama Institute and Wellness Center. Come and connect with others, explore the campus, share your projects and learn about each others' initiatives. As we work together, this "gathering" will expand our Gurukula family and advance the planning for Neohumanist educators to promote a more compassionate and just world.

Cost: US \$265

Contact: info@nhca.gurukul.edu **Registration:** <https://forms.gle/jYwhNQow9dJopQTV6>

Towards Societal Renewal

Acárya Shambushivánanda Avadhúta



Social Progress does not happen in a vacuum. It is greatly influenced by the past and current trends. History is usually considered to be a chronology of facts relating to socio-political events that have happened during a particular period. Such a dry record of facts has been called itikatha by Shrii Sarkar, the propounder of Neohumanist philosophy. Itikatha, however, is of limited utility. *Itihás*, the Samskrta term for 'History' connotes a different meaning: Iti hasati ityarthe *Itihás*. *Itihás*, (History) examines why certain events happened and what we can learn from them for the future.

Also, it does not merely look at the status of those in power but also how the common people lived during every reign or regime or era and the scientific and cultural development that took place during different periods.

Neohumanism's view of history is about the status of moral development which lies at the core of human progress. It is important to understand how to transform society and its value system so that the welfare of all creatures is protected and nurtured. The present human-centric outlook has brought many species on the verge of extinction. Neohumanism extends the moral dimension to bring parity in the treatment of all entities of the universe. It allows for building habitats not only for humans but provides living spaces for all creatures. Hence, water harvesting structures, afforestation and building sanctuaries in every community is an integral part of the neohumanist notion of development.

Neohumanist Education is, first of all, about self-realization and discovering our spiritual nature that unites all of creation. Neohumanism is secondly about the cooperative spirit that inspires us to protect the welfare of one another through mutual respect and dignity. Third, neohumanism is about learning the unique role that every entity plays in this creation to enhance the quantum of joy of all residents through the philosophy of 'live and let live'. Fourth, neohumanist learning is about exploring the most rational way to navigate through the challenges that face humanity. The saga of domination, wars and destruction are an old story of humanity. The new motto should be to solve all problems through dialogue with a rational and compassionate approach and to preserve the existential right of all beings. No brokers of power should be allowed to destroy nature or to make people and other creatures homeless. The future of humanity is at stake if we remain merely silent witnesses to conflicts and destruction. Let not a single entity be deprived of the freedom to live without fear. Let no moral sanction be provided to the indiscriminate use of weapons to destroy other living beings.

The Supreme Consciousness is our father; the Cosmic Operative Principle (Parama Prakriti) is our mother and the universe is our homeland. This is the underlying spirit of Neohumanism.

In the words of Shri P.R. Sarkar *"The annals of human history should show which communities brought about which amount of progress and prosperity in which area of social life and in which part of the world – only such significant events are worthy of being recorded. History should also maintain special records of the trials and tribulations which confronted human beings, how those trials and tribulations were overcome, how human beings tackled the numerous obstacles to effect greater social development, and so on. Only such history would I call the complete history or complete cultural history of the human race."* (1)

Gurukula Network is about nurturing all initiatives that foster societal renewal and a global transformation through individual and collective empowerment. In their introduction to "A Transformative Edge: Knowledge, Inspiration and Experiences for Educators & Adults"(2), Ursel Biester and Marilyn Mehalmann have very eloquently articulated the need for transformative learning through *"expanded awareness, positive attitudes and shifts in life style"*; and through *"learning that transforms problematic frames of reference to make them more inclusive, discriminating, reflective, open, and emotionally able to change."* (Mezirow on Transformative Learning, 2000). The editors further add: *"The shifts in consciousness lie at the heart of permanent change in the way we see ourselves and the world in which we live and esp. our relation with the natural world. It involves our understanding of power relations in interlocking structures of class, race, and gender, our body awareness, our visions of alternative approaches to living, and our sense of possibilities for social justice, peace and personal joy."* Neohumanist philosophy does exactly that. It frames the world view in such terms that the love of the human heart extends to embrace the entire living and so-called non-living world.

(1). A Few Problems Solved - 4, Let History Be Rewritten by Shri P.R.Sarkar

(2). The free ebook version of this book is available on hostingtransformation.eu/a-transformative-edge, published by Transformation Hosts International Publications, ISBN 978-3-9822033-0-0



Building One Human Society

by Didi Ananda Devapriya

At the beginning of any refugee crisis, host communities often receive those forced to flee their

homes with an open embrace and a heartwarming outpouring of sympathy and compassion. This was also the case in Romania where so many kind people came forward literally opening the doors of their homes to receive Ukrainian refugees. There was an extraordinary surge in volunteering, and the society really pulled together in a beautiful and exemplary way.

However, as months pass, especially if refugees are perceived to be receiving more resources and support than local people, it is typical that attitudes begin to shift. Divisive voices start to express resentment and empathy can be overshadowed by negative and even hostile attitudes.

Proactive planning for social cohesion

Already, in the early stages of the Ukrainian refugee crisis, in April 2022, I had a planning meeting with representatives from the Norwegian Refugee Council (NRC) to discuss the direction of AMURTEL Romania's project that they were about to fund.

They introduced me to the concept of "social cohesion." This is a proactive approach to build the sense of solidarity between host communities and refugees, and in a broader sense to build inclusive, resilient societies. The OECD 2012 [Perspectives on Global Development: Social Cohesion in a Shifting World](#) describes a cohesive society as one that "works towards the well-being of all its members, fights exclusion and marginalisation, creates a sense of belonging, promotes trust, and offers its members the opportunity of upward social mobility."

Anticipating the typical evolution of refugee crises, NRC encouraged us to already design special events that foster friendship, understanding, cultural exchange and solidarity between Romanians and Ukrainians. The impact of such events would be increased if highlighted in the mass media, thus providing an important counterbalance to negative attitudes that are likely to appear in time.

Although it was only one, relatively minor, aspect of the NRC funded "Site Management Support and Community Based Response" project for Ukrainian refugees in Romania from April 2022-February 2023, the social cohesion events we organised reached a total of 1996 participants. Two of the events in particular also appeared in the mass media, including in the *Libertatea* - one of the most popular national newspapers - and on several of the main Romanian news channels, including ProTV, TVR1 etc, thus impacting many more besides those that were able to attend directly.

Neohumanist solidarity to overcome in-group / out-group sentiments

In Neohumanist philosophy, Shrii P.R. Sarkar many times reiterates the need to foster universal brother and sisterhood amongst human beings, to overcome divisive tendencies and to celebrate unity in diversity. The sense of "us" vs "them", also known as "in-group" / "out-group" thinking is generated when socio-sentiments and geo-sentiments are inflamed. Once such sentiments are whipped up, they can easily spiral out of control and lead to discrimination, persecution and conflict. To overcome the powerful and pervasive influence of such sentiments, Neohumanism proposes the cultivation of "*rationalistic mentality*" founded on the principle of "*sama samaja tattva*", a recognition of the inherent oneness of all beings on the spiritual level. Although many people may give lip service to the idea of universal human rights, in practice, when sentiments are stirred up, it is easy to fall back into groupist patterns of protecting one's own group's self-interests at the expense of others. To be able to resist the overwhelming magnetic pull of divisive sentiments requires an even stronger force of conviction and sentiment.

When the experience of inner oneness moves from the level of theoretical platitude towards a deeply, personally felt realisation of truth, this gives rise to a powerful sentiment of universal love, which has the potential to become stronger than more limited sentiments. This realisation of oneness combined with the direct experience of a more expansive love then gains enough strength to resist the tides of limiting sentimental strategies.

One of the most direct ways for this experience to gain such strength is through the continuous effort of spiritual practice to attempt to align the mind with the deeper truth of unity. In Neohumanist philosophy, this dynamic effort of the mind to move towards a spiritual outlook is called "*proto-psycho-spirituality*". In the meantime, creating opportunities for human beings to bridge differences and have meaningful contact where they can personally experience oneness while simultaneously appreciating differences is an important step in that direction. It is also more easily accessible for people who are not yet attracted to inner transformative practices.

Ek Manav Samaj = One Human Society

Shrii PR Sarkar actually created his own social-cohesion program called "*Ek Manav Samaj*", meaning "*One Human Society*" that similarly aims "*to promote the ideals of human unity and to build one united human society*". He envisioned this program encouraging "*all factors that encourage fundamental human ties and discouraging all those factors that create fissiparous tendencies in human society*." There is also specific mention of "*encouraging common festivals, common*

social functions and observances" as well as "encouraging one religious group of people taking an active or a leading part in another group's social function".

Keeping this in mind, we organised seven social cohesion events, including a concert, several craft fairs, a

photography exhibition, a therapeutic story telling performance, a Christmas carol exchange and an autumn festival at our Neohumanist kindergarten in Bucharest. I will highlight two of these events as specific examples of encouraging social cohesion and Neohumanist unity building:

Social Cohesion with Ukrainians and Romanians

Autumn Festival Unites Romanian and Ukrainian parents

Late November, on an unbelievably warm, sunny clear Sunday, our Neohumanist Kindergarten in Bucharest, "Gradinita "Rasarit", organized an Autumn Festival. Fifty-five parents and young children from both Ukraine and Romania gathered together with their young children to celebrate the harvest season and share traditions and fun together, while getting to know each other.



Crafts and Gingerbread

The children then went inside to participate in workshops. The Ukrainian parents had organised a workshop frosting gingerbreads with the colors of Ukrainian and Romanian flags. The Romanian kindergarten teachers had prepared traditional autumn crafts, making layers of colorful spices in glass flasks, or gluing seeds, bark, star anise onto wooden

spoons.

Mystery Shopping at the Farmers Market

The children then took turns in the role of "sellers" in our harvest farmers market which was piled high with baskets of fresh autumn vegetables and fruits. The Romanian children listened to the lists read out and repeated by Ukrainian parents and children, and then the Ukrainians took over the market and filled up bags of fruits and vegetables according to the lists that the Romanian parents tried to pronounce. It was a fun way to learn words in a practical context, and experience what it is like to navigate not only a different language but also a different script.

Dancing Romanian Hora, Singing Chernova Kalyna

The day began with an easy, festive Romanian "hora" circle dance with all of the children and parents. The Ukrainian mothers and children then sang the patriotic "Chervona Kalyna", a touching song from the 17th century about the Red Viburnum berries, which are bent with hardship at the beginning and then rise up with new life and confidence by the end.

We then unfurled a big, rainbow-colored parachute in the middle of the circle, inviting everyone to hold onto the edges. Some children, too excited to await directions, had already eagerly run underneath the vibrant colorful undulating canopy it formed. When the parachute could finally settle all the way to the ground without giggling moving lumps, I explained that I would ask a question, and whoever it was true about, they could come under the parachute while everyone else waved it above their heads, until it settled back to the ground. It is a way to discover things that are the same and different in the group. First, all of the Ukrainian children came to the center, then the Romanians, then everyone who loves dogs, and everyone who loves cats. Then those that liked vegetables - a surprising number - but possibly because they simply loved being under the parachute. Everyone, of course, loved ice cream. Then when mothers and afterward fathers were called to the center, there was a suspiciously high number of impossibly young parents, confirming the previously mentioned hypothesis about loving vegetables.



Festive, Memorable Experience, Building a Sense of Community

One of the Ukrainian mothers said, "Thank you so much, this was such a lovely holiday – not just for children, but also for us!" Kateryna, one of the Ukrainian volunteers was very touched, hugging Didi and expressing her thanks and delight many times throughout the day. The Romanian parents were also really pleased with the whole event and the opportunity to make new friends in such a unique way. The atmosphere was festive, friendly, and full not only of fun but also of a lot of opportunities for meaningful cultural exchange and community building.

One Hundred Ukrainians and Romanians Unite their Voices

In December, our team organised another larger social cohesion event, bringing together one hundred Ukrainians and Romanians in an exchange of Christmas Carols held at the National Music University in Bucharest. This was not an ordinary concert with

Continued on Page 11

Perspectives on the use of AI in Higher Education

By Dr. Avishek Ranjan, IIT Bombay, India



Intelligent behavior of computers, which are the building blocks of the digital world, is usually termed as Artificial intelligence (or AI), to distinguish them from the “natural” intelligence of humans and animals. In the context of AI, a term we hear often is machine learning (or ML) which is the ability of computer algorithms to recognize patterns from large amounts of data and sometimes even learn from feedback. ML algorithms based on statistical models enable computers to make predictions or decisions, thus obviating the need of computer programming from scratch. Research in AI has been ongoing since the 1950s, with many ups and downs, but several recent developments in the field of AI-ML, for instance towards building self-driving cars, have re-invigorated the research. This has been enabled by the exponential growth in the availability of computing hardware, such as graphical processing units (GPUs), and the decrease in hardware cost. In this article, I will first discuss one such recent advancement in AI and how it is raising fundamental questions among educators about the students’ learning behaviour, goals/deliverables of higher education, and assessment methods. I will share my concerns on the impact this can have on higher education. Any technology also has its advantages if used appropriately and so has AI. I will discuss two examples of how AI can accelerate research and impact lives. Finally, I will end with a philosophical note on the future of AI in higher education.

ChatGPT – a toy for the students that is making them lazy and dumb

In November 2022, the company OpenAI released the online AI-based interface “ChatGPT”, where the acronym “GPT” stands for “Generative Pre-trained Transformer” [1]. One can ask it about almost anything, including questions about philosophy, history, mathematics, or science, and get a well-structured response, both in content and size. This is much unlike the plethora of links offered by search engines such as Google, where it takes a lot of effort to collect and collate information. Sometimes the answers from ChatGPT do have some errors, which seem to make it more “human-like”. Unlike search engines, here there is an option for the user to give feedback on the quality of the response and ChatGPT re-generates the answers. In a few iterations, the machine “learns” and errors, if present, get minimized. So, in a way, here the user is also a “product” on which the software is being tested and improved. (Without us realizing it, in our daily-life AI has already been used for a long time to give product recommendations on Amazon, customized ads on Google, suggested videos on YouTube, etc., based on our browsing history.) Needless to say, students from all around the world have flocked to ChatGPT to find answers to their homework problems, and sometimes even in computer-based online exams. The “homework

machine” of the 1960s comic books is finally a reality. And every student who asks the same question gets a different response, making plagiarism detection extremely difficult. When asked the question, “Do you think using ChatGPT for assignments by students is unethical?”, the first paragraph of a “well-rehearsed” response by ChatGPT is: “As an AI language model, I am programmed to provide information and answer questions to the best of my ability. I do not have the ability to make moral judgments or ethical decisions about how my responses are used. However, it is important to consider academic integrity and ethics when using any source of information, including AI language models like myself.”

While it may seem harmless as a tool to aid the learning activity, having a computer think on one’s behalf may lead to consequences such as a lack of incentive to learn anything at all, laziness, and confusion about what is unethical and what is not. Why should a student learn about math and programming if he/she has a free-to-use tool that can do all the work, including the “intelligent” part that includes logical reasoning. This is why this new development in AI is not the same as calculators replacing slide-rules for arithmetic calculations – there the laborious, time-consuming calculations were made faster [2]. The “neural networks” in ML, the mathematical layers which “learn” from the available data by mapping inputs to outputs, are inspired by naturally occurring neural networks in the human brain [3]. So, it will be tragically ironical if humans do not feel the need to train their own minds.

It has been claimed that the power of AI has been over-hyped, and there is nothing original or truly novel that can be created. It is true that as long as there is a need of large amounts of “training data” (for example, in the context of self-driving cars these can be traffic rules, city road maps, traffic history and driver/pedestrian behaviour, etc.), AI cannot be thought of as having intellectual insight (for example being able to replace Newton or Einstein explaining why an apple would fall downwards from a tree!). In his NYT article [4], Noam Chomsky writes: “The human mind is not, like ChatGPT and its ilk, a lumbering statistical engine for pattern matching, gorging on hundreds of terabytes of data and extrapolating the most likely conversational response or most probable answer to a scientific question. On the contrary, the human mind is a surprisingly efficient and even elegant system that operates with small amounts of information; it seeks not to infer brute correlations among data points but to create explanations.” and goes on to add that: “AI’s deepest flaw is the absence of the most critical capacity of any intelligence: to say not only what is the case, what was the case and what will be the case — that’s description and prediction — but also

what is not the case and what could and could not be the case. Those are the ingredients of explanation, the mark of true intelligence.”

While this criticism may sound too harsh, the points raised are genuine. Education is essentially the training for the mind so that it is able to perform the best with the least number of resources (indeed, infants and toddlers learn the mother’s language with much less vocabulary!). It is true that a lot of effort, time, energy and resources are needed in educating the human mind. Whether an AI equivalent of a human mind (also called AGI or artificial general intelligence) for a specific purpose (say, that of an employer) is more or less efficient than humans is debatable. However, there is evidence from the past that, in general, there is a natural tendency of the human mind to become “lazier” if it has access to powerful tools. How many of us remember phone numbers, or can do the mental arithmetic that our fathers could with the same level of education?

Advantages of using AI-ML in teaching and research

There is a lot of promise in the use of AI-ML as a tool for both education and research. Several mathematical methods that are its backbone such as statistical regression, principal component analysis, etc., have been used for many years. Out of many advantages of AI-ML, I briefly discuss two examples – the first from the field of medical imaging and the second from my own field of research in computational fluid dynamics (CFD).

Advanced imaging techniques such as MRI are now widely used in medical diagnostics, for the detection of tumors, blockages, and other abnormal conditions etc. Timely detection and analysis of the images is crucial for timely diagnosis. Here, if a database of several patients around the world for which historical data connecting the abnormality to the disease is available, ML methods can be used for accurate and timely diagnosis of life-threatening diseases such as cancer. In general, the larger the data for training the mathematical prediction models, the more accurate the result of analysis. This is one field where there can be a positive direct impact on saving human lives.

Next I talk about my own field of research where there can also be an impact of AI-ML methods albeit less direct. Fluid dynamics is the study of moving fluids (liquids and gasses), with applications in a wide range of industries such as aerospace, automotive, chemical and power generation, in the prediction of weather, etc.

Often fluid dynamics is coupled with thermodynamics, which deals with heat and its transfer to useful work and other forms of energy. The bases of these fundamental topics are the equations of conservation of mass, momentum, and energy. It is often difficult to perform laboratory experiments to exactly determine motion, for instance to know the total drag or resistance on a car. Fluid dynamicists write computer programs for high end computers to solve these equations numerically while trying to minimize the errors. The equations for

momentum conservation, also called the Navier-Stokes equations, are essentially Newton’s second law of motion, which says that the rate of change of momentum (mass times velocity) equals the total force acting on an object. These equations are complex partial differential equations with variations in both time and space. For almost all practical applications, these equations are notoriously difficult and computationally costly to solve even with high end computers. For instance, if it takes three or more days to solve the equations to predict the weather after three days, then there is no point of doing so! Here, the ML models based on the neural networks could be of huge help. If several sets of past data are available which can be correlated with predictions, and if the ML models are trained on that data, the prediction for the weather after three days can come in just a few hours. Once the training is complete, which can be done much in advance, the predictions can usually arrive very quickly, as the input-to-output mapping is already available [5]. Timely prediction can be life-saving for situations such as a hurricane travelling towards a coastal region. Two of the requirements, however, are that the training data should be of a roughly similar situation (measurable by similar initial conditions such as temperature, humidity, geographical location, and wind speed for weather prediction), and that there should be sufficient data available. Of course, this is not always the case. Without sufficient data the predictions can have big errors. The choice here can be a difficult one – early or timely prediction with large errors vs an accurate prediction which comes too late!

Perspectives and final thoughts

Research in AI is progressing at a rapid pace and is expected to have tremendous impact on society. There is already a huge amount of money invested at both laboratory and industrial scales. Compulsory teaching of AI for all engineering students has started in some institutes such as the one in which I teach, despite many reservations. The arguments in favor of this change are that it is necessary for the graduates to be aware of the capabilities of AI and to equip them for industry and businesses. But the hype and frenzy should not lead to removal of fundamental courses from the course curriculums. If this happens it will be a self goal. Ironically, it seems quite certain that a lot of jobs will be replaced by AI-based tools such as ChatGPT [6]. The onus of up-skilling the workforce into areas which are difficult to be replaced on the educators. Perhaps teaching methods should be more oriented towards aspects of synthesis rather than analysis, with a minimal component of rote learning. The teaching-learning process will probably evolve from “knowledge transfer & its assessment” mode to “problem-solving and hands-on learning” mode, where the instructor is more of a facilitator whose work is to manage the learning experience. Teaching must incorporate behavioral aspects such as teamwork, emotional resilience, moral responsibility, etc., and the promotion of creativity and intuitive reasoning.

Human brains are much more than computational minds, for example in the way they process subjective

experience, emotions, etc. It is true that humans cannot match computers in terms of the speed and accuracy of mathematical calculations. However, the most intelligent, creative, or capable humans are far superior, at least at present, in terms of what they can invent (such as computer chips), discover in fundamental scientific theories such as general theory of relativity, or produce in poetry or painting that is awe-inspiring. A lot about human brains remains poorly understood. Many “supernatural” events that are unexplained by present scientific knowledge, such as some children remembering their past lives, are arrogantly brushed-off as “pseudoscience”. (On the other hand, we are surrounded by many dogmas that must be rightly rejected by scientific, rational thinking and logical reasoning). Much of what is intriguing about AI, for example its ability to create human-like language or write computer programs, greatly depends on the total knowledge at the present stage that is documented on the internet. The use of AI as a tool for teaching and research must be encouraged as long as it helps bring efficiency in the use of resources [7]. However, if it is too energy and resource intensive then other concerns such as the warming climate and well-being of all living

entities, in particular those who are most vulnerable, must enter the narrative. The presence of AI-based technologies is on the rise and will continue to be in the near future. Will patients in the future trust a robotic hand, which would have the utmost precision, for a critical surgery or the hand of an experienced surgeon who may have a lower success rate? I am not too sure. Would the students of the future have a personal tutor in their pockets tailored to their learning needs? Probably yes.

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CONTINUED FROM PAGE 8 - Building One Human Society - by Didi Ananda Devapriya

performers and listeners, rather it was designed to be a sing-along. Our team had prepared a booklet with all of the songs, with not only the meanings translated, but also the words transliterated phonetically into the alphabet of the other language so that everyone would be able to sing together.



When many voices join together to sing in unison, it creates a powerful feeling of oneness, celebration, and joy. Both in Ukraine and Romania, singing carols is a favorite Christmas custom. One of the participants came to me afterwards, eyes brimming with tears, "Thank you so much, this means so much to us Ukrainian people. We were feeling sad to be far from home, we miss our also be part of Romania's traditions too."

When I was at the Romanian border with Ukraine at the outset of the war, we became friends with a very dedicated volunteer from the paramedic team, Bogdan Oprea. He was very active in facilitating communication between the government and NGOs, and we became close allies in that effort. He had been the spokesman for the president of Romania in the past, and is a well-known journalist and professor. He joined the exchange of carols and wrote this very eloquent Facebook post, reflecting the Neohumanist spirit that we had aimed to transmit, in his own words and language, without ever having encountered directly the philosophy of Neohumanism:

"It was an evening full of emotion, tears and a special spiritual charge at the Exchange of Romanian and Ukrainian Carols, an event organized by the beautiful

people I met at the Siret border in the early days of the war in Ukraine. We sang together ten Romanian and ten Ukrainian carols with the performers on stage thanks to the booklet received by all participants that contained the transliteration of each carol and its meaning. I think this is what made joining our voices together in a foreign language, at first timidly but as the night progressed, give us such a feeling of closeness. And not just with those in the hall, but perhaps especially with those less fortunate than us who are preparing for Christmas in loneliness, poverty or even in mourning and war.

And as if all this were not enough, the evening also had a special spiritual force because, although it was dedicated to a Christian holiday, it actually spoke in a universal language about love, about what unites us as people and about the beauty of humanity and solidarity. We saw the Buddhists [here he is referring to me and the other yogis present] in the hall singing Christian carols in Romanian and Ukrainian with us, and they did so with the same joy that proclaims the birth of the Saviour, the Light, the Dharma, or what brings everyone, in their faith, Peace and Goodness."

It was so rewarding to see that the message of "Ek Manav Samaj" (One Human Society) and the spirit of universalism shone through our actions of honoring the spiritual traditions of others in this way. During the darkest time of the year, it was a reminder of the eternal return of Light and hope, that both Christmas and the solstice symbolize.

PRSI Report



P.R. SARKAR INSTITUTE

A Proposal for a World Constitution Based on the Works of Shrii P. R. Sarkar

The P.R. Sarkar Institute, in collaboration with the Prout Research Institute, is exploring how to bring Shrii Prabhat Ranjan Sarkar's vision of a world government to the wider public. A *Proposal for a World Constitution*, based on the works of Shrii Prabhat Ranjan Sarkar, was published in December 2022. The book was authored by Chandra Shekhara and co-published by the P.R. Sarkar Institute and the Prout Research Institute. A review of the book is included in this issue of Gurukula Network. A number of programs have occurred or have been scheduled to discuss the subject in more depth, including ones of the PROUT Alliance, New Renaissance magazine, Planetary Leadership Training, the annual PROUT conference, and the Westpac Foundation.

Documentary Film Project Update: The Path of Awakening and Benevolence

The documentary film, *Neohumanism: The Path of Awakening and Benevolence* that has shot over 200 hours of footage in the US, Europe, India, and Bali. The next tour will film at Ejura (Master Unit) in Burkina Faso, which is a service hub for the surrounding community; the highly successful AMURT Nigeria maternal and infant care project; and Ananda Kalyani (Master Unit) in Portugal with its vibrant investment in ecological and social justice projects. At present the cinematographer and film group is creating a 6-minute trailer of the film to be used in promoting the film and raising funds. This trailer will feature themes that portray neohumanist education, spiritual inspiration, social justice and ecological stewardship. The trailer's footage will present what makes Neohumanism (NH) unique; needed in the world; appealing to a general audience; a collective movement; and appealing to potential donors.

This neohumanist documentary along with AMGK's new publication, *Neohumanist Review*, are projects that are designed to reach a global population that is ready to embrace neohumanist solutions for our planetary futures. In a recent article Marcus Bussey reminds us, "This is a neohumanist moment that is at work ushering in one way of seeing the relational and spiritual possibilities of our planetary futures."ⁱ This documentary film offers a "way of seeing" this neohumanist future.



Neohumanist Review

Ananda Marga Gurukula launches a quality journal, *Neohumanist Review*. The mission of the new bi-annual periodical is to explore a new paradigm on how the global human society can reorganize, from the local to the worldwide level, to promote the integral well-being and flourishing of all human and non-human beings. Its target group is free thinkers and scholars who are concerned with improving the conditions of humanity and the planet.

In particular, *Neohumanist Review* aims at:

- Exploring optimistic visions for the world;
- Educating the world about the relevance of neohumanist philosophy as it is applied to diverse areas of existence;
- Offering pragmatic views as guides towards a post-capitalist world;
- Manifesting neohumanist values in all aspects of human life;
- Analyzing current problems from neohumanist perspectives;
- Reporting on exemplary progressive initiatives undertaken by anyone anywhere in the world;
- Sharing scholarly in-depth articles on themes of popular interest;

- Publishing research reports that further peace, freedom, prosperity, justice and progress of the society.
- Encouraging rational, scientific and compassionate thinking in solving the problems of humanity

Neohumanist Review invites multiple disciplines to address the most vexing planetary issues, such as social and economic inequality, ecological collapse, war and peace, mass migration, and technological transformations, from the joint perspective of art, science, philosophy, and spirituality. Inquiries and submissions may be sent to hello@theneohumanist.com.

The inaugural issue of *Neohumanist Review* will be published in September 2023. A rudimentary web site has been established www.theneohumanist.com.

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ⁱ Bussey, M> (2023). *The Neohumanist Moment and Our Planetary Futures* *Práxis Educativa*, Ponta Grossa, v. 18, e21500, p. 1-12.

Ananda Marga Gurukula Campus at Anandanagar

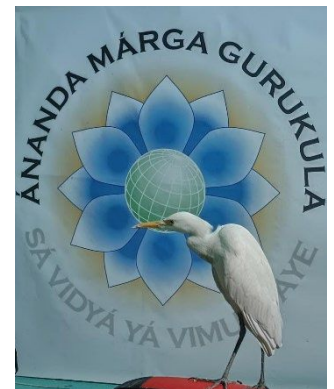
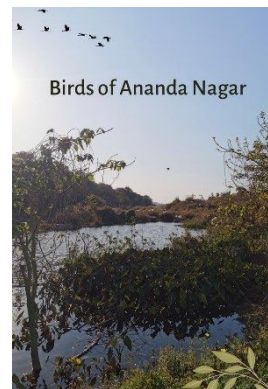


During November 2022 - January 2023, Anandanagar was the host of many visitors from India and abroad. One of the tourist attractions was Cakradhuri campus which was full of seasonal flowers at that time and seemed like a paradise.

Cakradhuri is also home to many rare birds. One egret was injured and was treated by our Gurukula staff and then let out into its natural habitat after recovery. One ethnobotanist couple from Portugal has developed a booklet of Birds of Anandanagar. It is still not a complete listing but a very good start.



Potato cultivation was done on a large scale within the Cakradhuri campus and over 3500 kgs of potatoes were harvested in April, 2023.



Cakradhuri and Gopal Anandanagar mango trees are blessed with a good mango crop this year. The only challenge is how to let them ripen as the village children are too tempted to eat them while they are still unripe.

Eight basement rooms of the main Cakradhuri building were plastered and are being made ready for occupation. Incidentally, these rooms have become the favorite spots during the hot summer months as these basement rooms are naturally very cool.

Eight basement rooms of the main Cakradhuri building were



Classes and Programs

Computer classes were started by Gurukula at Gopal Anandanagar Campus. Separate classes for village boys and girls are currently being given. About thirty students have enrolled in this program. Classes are also being conducted at Uma Nivas in the Girls High School & Girls College.



April 25-30, 2023 Ananda Marga Gurukula School of Health Sciences at Anandanagar offered a five day certificate course on "Holistic Model of Health". Dr. Shambhushivananda as the Kulapati (Chancellor) of AMGK) inaugurated the elementary course and distributed certificates to the participants at the end of the course. Forty students took the course. The course was conducted by Acarya Rameshvarananda Avadhuta with the help of many senior experienced teachers.

Gurukula has also begun preparations for establishing a AMGK Nursing College at Anandanagar under the stewardship of Kulapati. Prabhat Samgiita Academy now has 40 students on its rolls.



Reception Center of Gurukula Headquarters

The reception center is now ready for occupation and Dada Harikrpananda was the first to begin utilizing the new building. Plans are under way to set up solarization of this new building. Dada Harikrpananda watered the plants daily during the unusually hot summer months. Ms. Sutapah Akgun from Turkey was the first guest of honor to stay in the reception center.

Mr. L. Dey, Ajay Singh and others visited the Gurukula Campus and pledged support for furthering the cause of higher education in the area.



The reception center was inaugurated on January 1, 2023, with much pomp and show and amidst over a hundred guests from India and abroad. On the occasion about 50 children from the Chitmu Gurukula school gave interesting presentations. They gave dance performances and showed what they had learned in the school including prabhat samgiita, saying thank you in thirty languages, samskrta slokas and answers about spiritual philosophy. They also performed two dances based on prabhat samgiita. They charmed all the audience with their self-confidence and fluency in answering all questions about a wide variety of subjects.



Chitmu School, Gopal Anandanagar

The Chitmu Gurukula School children were graced by May Fashions' support for their new school uniforms.

Radha and Shri Pradeep (New Delhi), Navneet (Sweden), John Cavaliere (USA) and Mukteshvar from Uzbekistan, among a hundred visitors to Cakradhuri, were witness to the presentations made by the children of the Chitmu School. Mukteshvar gave guitar lessons to the children while Ira led the students in outdoor games and taught Prabhat Samgiita dance. An electric scooter and floor carpet were bought for the Chitmu school with generous contributions from well-wishers. Dr.



Abhimanyu Dev joined the school as an early childhood teacher. Dada Shambhushivananda took some of the children on a learning journey to the fossil hill at Anandanagar. During the winter months, warm jackets for children and blankets for needy persons of the area were distributed with the courtesy of Ravinder Thakur of Chandigarh and other supporters.

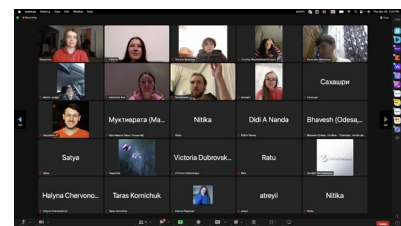
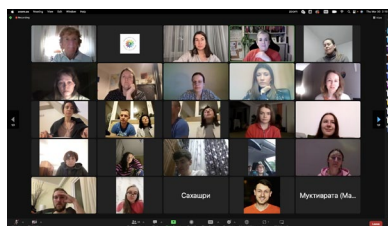
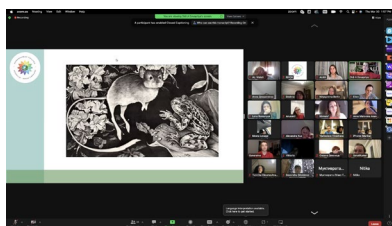
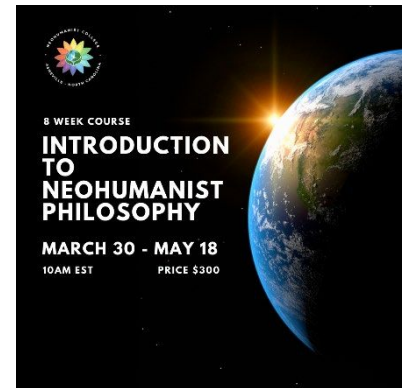


Neohumanist College of Asheville Update

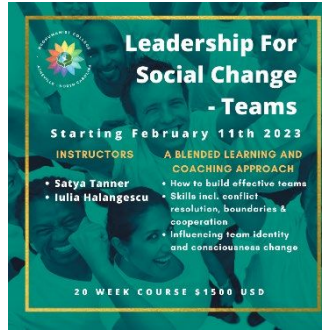
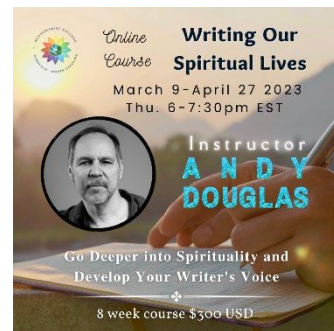
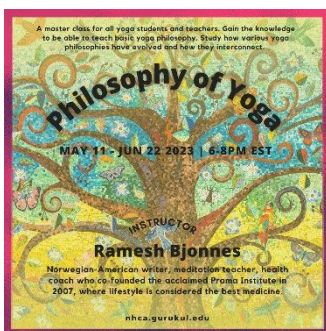


Recent Developments in NHCA Programs

The Neohumanist College of Asheville has continued to broaden its reach with the variety of programs it offers. In March, the College partnered with Didi Ananda Devapriya to offer an updated version of our **Introduction to Neohumanist Philosophy** at no charge. Participants in the class gave donations to support the publication of therapeutic story books for children in war ravished areas of eastern Europe and the Middle East. This was the College's first course to offer simultaneous multi-lingual translation with both English and Russian. Over 35 participants signed up for this free 8-week series of lectures. Fifteen additional students signed up for the College's 8-week paid course for credit, including students from Indonesia, Russia, Ukraine, Germany and the US. Students who paid for the course were able to apply the credits earned toward enrollment in the College's Neohumanist Teacher Preparation Program beginning in the fall of 2023.

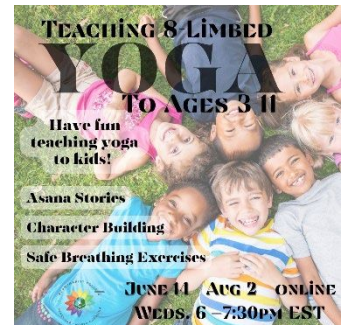


NHCA has expanded its faculty to 19 and over 2 dozen courses, homing in on the programs considered our flagship programs. In addition to the (1) Neohumanist Teacher Preparation Program, courses are offered in (2) The Leadership for Social Change; (3) The Yoga Science: Practice and Lifestyle; and (4) Neohumanism & Prout: A Holistic Model for Social Economic Progress. For more details, please visit: <https://nhca.gurukul.edu/>



Teaching Eight-Limbed Yoga to 3-11 Year Olds

June 11-August 2, 2023. Taught by Mahajyoti Glassman, this is an on-line program for teaching the eight aspects of Yoga in a way that young children can enjoy. It includes character building, teaching positivity & self-esteem, concentration, focus, deep relaxation, and having fun with meditation! There will be breakout room practice sessions. *"We will explore the planet and connect with members of our World Family through yoga asana."* Credit earned in this course can also be applied towards earning a 2-year Neohumanist Teacher Certificate.



Scholarships and Donations

As registration fees for the College programs do not cover our operational expenses, we rely on the generosity of donors to ensure that a Neohumanist Education can flourish in every part of our planet, regardless of the financial capacity of our students. We appeal to all those who would like to contribute to our NHE-TP Scholarship fund, to enable the propagation of Neohumanist Education. [To make a donation click on the Donation link.](#) All donations are tax-deductible. For large donations we encourage you to email us directly at info@nhca.gurukul.edu, so we can arrange the most cost-effective way for your donation to be received. We want to ensure that we minimize the fees charged to you or the college and maximize the value to be applied towards student tuition.

For more information on NHCA, please visit: <https://nhca.gurukul.edu/>

NHE-TP Program
Graduates June, 2023



Avtk. Ananda
Madhupurna
Ac.
Romania



Andjela Vekic
Denmark



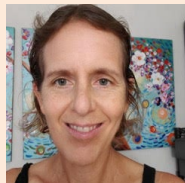
Avtk. Ananda
Krpa Ac.
Finland



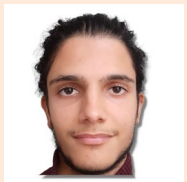
Ac. Lalita Ly
Hoang
Vietnam



Damini Dalilia
Lucas
Portugal



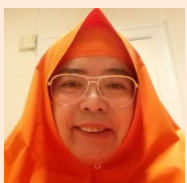
Krsnaprema
Christy Shraver
Hawaii



Jiivanmukta
Jao Domingos
Portugal



Avtk. Ananda
Anuraga
Thailand



Avtk. Ananda
Tapatii Ac.
Denmark



Avtk. Ananda
Citrarekha
Thailand



Avtk. Ananda Tapomaya Ac.
Greece

Neohumanist Education Teacher Preparation Program



After a successful and exciting two years, the NHE Teacher Preparation Program, offered by Ananda Marga Gurukula through the Neohumanist College of Asheville, is graduating its first cohort. The graduation date is set for June 17th. For the final class, students reflected on what they learned in the two-year program by designing individual Capstone Projects. Students based their projects on what they were most passionate about, including creating curricula to teach favorite subject matters, offering educational support for the well-being of refugee mothers and their children, founding specialized programs such as Forest Schools and yoga training for different age groups, and designing workshops for other teachers in order to share what they have learned in the Program. More details of their capstone projects will appear in the next issue of Gurukula Network.

The College has received an enthusiastic outpouring from teachers interested in becoming certified in Neohumanist Education. Over 3 dozen inquiries about the program have been submitted. Some students have already applied for the program. The maximum number of applications to be accepted will be approximately thirty.



Applications for the Next Cohort are being accepted now

For teachers interested in becoming Neohumanist educators, now is the time to apply to join the next cohort of students. [Please apply via this link.](#) Limited scholarships are available for those in need.

Deadline for application submissions is **August 25th**.

Classes begin in early September 2023.

[For more details about the program, please visit our website via this link.](#)

Or write to: .

"I have been waiting for a program like this for a long time. When you have deep passion and fire inside to realize neohumanist philosophy into a real project, but all the resources you have been exposed to are books, reading materials and Gurukul website, it's not enough. Once I joined the program, everything burst out. The philosophy is not lofty and sublime anymore, it has become very practical and within reach. The professors in the program will help you link neohumanist philosophy with other common humanist and holistic philosophies so you can be "down-to-earth" in work with people in your community on a daily basis. The Neohumanist Teacher Training Program does not teach you rigid steps to teach children, they will make you realize that teaching is actually an art and it's up to you how to bring out the best in a child. It's a very beautiful program." - Student, NHE-TP Program



News from AMIA, Singapore

Ānanda Mārga International Academy

**Infiniti Yoga Teacher Training offered February and March 2023.
Offered By Dada Premamayananda and Chin Leng.**

Infiniti Yoga is a comprehensive practice that aims to nourish the body, mind, and soul. Developed by experienced yoga and meditation Teacher Dada Premamayananda. Infiniti Yoga combines physical movements with mindfulness and meditation practices.

One of the unique features of Infiniti Yoga is its focus on coordination of the body, which can be challenging but beneficial for overall brain function. Infiniti Yoga has also been found to improve concentration and mental well-being by aligning mind and body through mindful movement and meditation.

Carine, who took part in the Infiniti Yoga teacher training course, shared her experience, stating that the course inspired her to use her non-dominant side more effectively and improve her left-brain function. She also noted the improvement in her concentration and alignment of mind and body during practice. Carine praised the flexible teaching approach and supportive environment, which made each practice a fun experience.

Remy Naakka also found the Infinite Yoga Teacher Training Course to be a unique and valuable experience. She noted the course's informative nature, challenging yet achievable āsanās, and improvement in flexibility, balance, and overall mental well-being since practicing Infiniti Yoga.

Mullaiselvi provided a concise yet impactful testimonial, describing Infiniti Yoga as a "super yoga" that nourishes the body, mind, and soul through fluidity, flexibility, and introspection.

Overall, Infiniti Yoga offers a holistic approach to yoga that promotes physical, mental, and emotional well-being. Its focus on coordination and alignment of the mind and body, along with its mindful and meditative practices, can provide a unique and valuable experience for practitioners of all levels.

Seneviratne Malani

When I was told about Infiniti yoga, I was immediately interested and agreed to sign up for the trainer course. I've always been interested in the Physiology and Biology of our anatomy, so the possibilities of Infiniti Yoga appealed to me. With a fast-aging society and family and friends heading in that direction, I saw the potential of bringing this form of exercise to them. When our teacher started demonstrating and teaching us the thinking and science behind each movement, my mind was already targeting groups of friends and relatives I could help. Mobility and deterioration of brain function could be addressed through the slow and deliberate exercises all done while walking. It seems relatively simple to just walk and stretch but each movement has been deliberately included systematically to target the Head, then the Upper body and finally the Lower body. Walking in different directions and different ways, (such as crossing left over right, or right over left, sideways, etc.), along the invisible Infiniti sign requires concentration and the use of the left and right brain thus addressing a fundamental need to keep our brain young and supple. Initially I joined the classes for self-improvement and preservation, but I have since realized the potential and the power of Infiniti yoga and cannot wait to bring it to whoever is interested or needs it. Part of the appeal is that it is easy to do, is deceptively simple but with complex benefits which include restorative and healing prospects. I would recommend Infiniti for anybody and everybody who wants to grow old gracefully and continue living independently.

Gabriel Boey

"Try, do, practice and you'll see the benefits" a design exercises which is easy to do, easy to learn gaining maximum benefit for your body. Infiniti yoga has indeed brought unknowing benefits to not only to the body but mind and soul as well. Thank you for all the inspiration and sharing Dada.

Prasunna

The Infinity Yoga course really gave me a new insight on Yoga. Thanks to Dada Prema's class, he taught me that through the infinity Yoga, how we are actually doing the various asanas that are imbedded into each step of the Infinity Yoga. The body, mind and soul benefits are truly remarkable. So grateful for the opportunity to have learnt and experience this. Thank you.



Rethinking STEAM for the Anthropocene

By Kathleen Kesson

One of the primary objectives of the Gurukula system of education is to strive incessantly towards a better understanding of the created world and to fully grasp the raison d'être of life forces that make up our colorful mysterious world. Thus, the scientific perspective in Gurukula education is an endeavor to help students better understand the mysteries of creation, develop a rationalistic mentality and live with "awakened consciousness." ~ Ac (Dr.) Shambushivananda, 2018, p. 53

In the early part of the 21st century, a new approach to teaching science emerged in the United States, due largely to the recognition that the country was falling behind other nations in its science and mathematics test scores. **STEM** (Science, Technology, Engineering, and Math) was the acronym suggested by the National Science Foundation for new science standards for K-12 students that would feature a more integrated pedagogy oriented towards developing analytic thinking, problem-solving, and science competencies. As has generally been the case with revised standards in science and mathematics, the fundamental issue at stake is economic dominance; expertise in research, discovery, and innovation is thought to be the basis of a workforce that can out-compete those of other countries and ensure that the United States be at the top of the economic ladder.

STEAM (the inclusion of Arts in the acronym) was an afterthought. Though it is meant to foster increased attention to an integrated curriculum, the main focus is on appropriating the kind of creative and innovative thinking employed by artists in the service of more effective science and technology teaching and learning. Rethinking **STEAM** in the context of Neohumanist education, I have taken the liberty of replacing **ENGINEERING** with **ETHICS** in the acronym, in recognition of the reality that while the application of empirical science and precision mathematics has brought extraordinary achievements to the modern world, the misapplication of scientific discoveries in the context of a global economic system devoted to profit has brought us a set of interlocking crises that threaten not just the well-being of the bio-system, but the very continuation of life on the planet. Without the inclusion of ethical thinking and decision-making in the education of both citizens and scientists, the dangers to Planet Earth (climate catastrophe, pollution, species extinction, etc.) will continue unabated.

The first cohort of students in the certification program offered by the Neohumanist College of Asheville, under the auspices of Gurukula, have recently completed their final content course, *NHE 119: Teaching Science, Technology, Ethics, Arts, and Math (STEAM)*, and are preparing for a summer graduation. We were fortunate to have many wonderful guest presenters in this class. Ruai Gregory shared her extensive experience in designing early childhood outdoor and indoor STEAM learning environments, Ellen Landeau presented many ideas to engage young children with mathematics through experiential inquiry, and Eric Jacobson shared the principles of science teaching that he presents to teachers at the Progressive School of Long Island, one of the

longest running Neohumanist schools. His presentation taught students how to modify existing science curricula to bring them into alignment with Neohumanist ideals. The Big Ideas that he invokes to do this are Scale, Systemic Nature, Perspective, Connections, Perfection, Dogmawatch and Ethics. Please see his article in this issue, for details.

We were especially taken with one of Eric's stories about a regular science curriculum unit in their school that happens around the holiday of Halloween. Instead of focusing on the scary qualities of bats, children study their unique ecological niche and learn about the importance of bats to a healthy ecosystem, as well as the extinction dangers they face. As a culminating activity, the children build bat houses and install them, as a service project for bats. We loved the idea of service to "more-than-human" creatures!

Rethinking STEAM for the Anthropocene.

It is probably no news to readers of this publication that due to human impacts on the environment related to energy use and other factors, we are shifting the world out of the Holocene period into a new geological era, often termed the Anthropocene (GR: *ánthrōpos*, "man, human" and EN: *cene*, "an epoch or geologic period"). The Holocene, the most recent Epoch of the Cenozoic Era, began well over 10,000 years ago, and has been characterized by relatively stable climate patterns that have enabled the flourishing of complex human cultures. Despite the consensus of the world community of scientists that we must reverse course if we are to survive and thrive into the future, the pace of mis-applied science and technology has not subsided: fossil fuel extraction continues unabated and oil and gas profits are higher than ever, and the poisoning of the environment continues, causing the extinction of between 24 to 150 species a day (Djoghla, 2007). On the near horizon is the cloning of human bodies, the engineering of fake food, widespread applications of artificial intelligence, and increasingly sophisticated weaponry, with little to no public input. More than ever, our young people need to understand the ethical and moral dimensions of these "innovations." We definitely need to "rethink STEAM for the Anthropocene."

To conclude, we want to share here some principles for STEAM teaching that we explored in the content of the course, principles that we believe can revitalize the teaching of science and provide young people with the tools they need to survive and thrive in these volatile times:

- Science and its related disciplines need to be thought of as compelling stories, rather than dry facts.
- Western science needs to be taught with an understanding of its limits as well as its powers.
- The integration of the intangibles – ethics, values, aesthetics, meaning, purpose, and spirituality – is an important consideration in **STEAM** teaching.
- Neohumanist education acknowledges the crucial role of *place* – educating the young child about the land, the water, the creatures, and the culture in which they live before they are expected to deal with abstractions.
- The importance of *immersion* in the sensory world, outside and inside; ensuring that genuine *experience* is at the core of all science learning.
- Implementation of “science talks” (a protocol for mindful listening to children’s questions about the world, how they think, how they experience the world, and the explanations they have about phenomena) at every stage of a new unit of study: the initiation of a topic, the exploration of a topic, and the summary stage).
- The provision of consistent opportunities for children to observe phenomena, plan experiments, and explore new ideas.
- Of vital importance is the incorporation of ethical thinking across the science curriculum through discussion, role play, and debate.
- The incorporation of multiple cultural perspectives into every subject (ex: how Indigenous people understand plant medicine vs. Western allopathic medicine).
- The arts need to be seamlessly integrated in STEAM in terms of:
 - ~ their *experimental use* (ex: architectural models to test ideas about structure);
 - ~ their capacity to *nurture the imagination* (ex: visualizing traveling wind currents on a magic carpet);
 - ~ their capacity to *highlight details* (ex: botanical drawing);
 - ~ their capacity to *clarify concepts* (ex: colorful and vivid mind maps of phenomena studied);
 - ~ the *creative expression* of ideas (ex: dancing the theory of relativity);
 - ~ their role in “*making special*” the ordinary events and processes of life (ex: creating and celebrating seasonal festivals and ceremonies)

A new story for humanity.

Humanity’s great creation stories come to us from the realm of *mythos* — an ancient and dreamy land of story and legend, of myth and magic. We have perhaps mistakenly separated *mythos* and *logos* (from the Greek: “word” or “reason”), however. The great discovery of contemporary science “is that the universe is not simply a place, but a story — a story in which we are immersed, to which we belong, and out of which we arose” (Swimme & Tucker, 2011, p. 2). Swimme and his colleagues who consider themselves “postmodern cosmologists” (Griffin, 1988), articulate a new story emerging from science itself, drawn from the descriptions of matter generated by quantum physics, from the power of cosmological observations enabled by advanced telescopes, and from the intricacies of the plant world revealed by the electron microscope and time lapse photography. Yet, even the postmodern cosmologists take us only to the infinitesimal dot, the nucleus of the Big Bang, and hesitate to step into the chasm of First Causes – understandably so, as the notion of an initial creative force can be a slippery slope into dogma and doctrine. It is enough, we must assume, to acknowledge our common source in the “great flaring forth of light and matter” (Swimme & Tucker, 2011, p. 5) from which all life forms eventually emerged.

In the mythic Tantric Cycle of Creation (Brahmacakra) Pure Consciousness exists in a state of equilibrium, containing within it an infinite, immanent creative power. When the creative force manifests itself in a “great flaring forth of light and matter,” the cosmic cycle is initiated, and everything – “galaxies, stars, planets, rocks, bacteria, plants, animals, and human beings” (Ratnesh, 1989, p. 21) – evolves and exists in various

states of vibrational frequency as a thought projection of the Cosmic Mind. Not only does this particular *mythos* embrace the modern evolutionary synthesis, it is consistent with emergent explanations of the universe as a self-organizing, intelligent system (or system of systems). A key element of Brahmachakra is the cyclical evolution of Mind, the notion that there is a “return of individual minds to that same state of Pure Consciousness after further evolutionary development of those individual minds” (Ibid.). The disciplines of Yoga, (meaning, in Sanskrit: “to yoke”, or “union,” signifying the aim of uniting body, mind, and spirit), are dedicated to facilitating this process of evolution and involution.

The aim of teaching science and the related STEAM subjects in Neohumanist education is, as noted in the opening quotation, to gain a better understanding of the created world and to fully grasp the *raison d’être* of life forces that make up our colorful mysterious world. The *raison d’être* (literally the *reason for being*, or the *purpose of life*) is embedded in the Brahmachakra narrative – to grow and evolve towards an “awakened consciousness.” Reason and logic, the key cognitive tools of scientific knowledge (*logos*), need to be tempered by the cultivation of discernment, intuition, aesthetics, *mythopoetics*, and love — capacities that grow and flourish in an environment where inner knowing and the search for wisdom are fostered through contemplative practices, study, and intersubjective dialogue. An environment in which *mythos* and *logos* might finally be reunited in a new story – for a new human – for a new era – Neohumanism.

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POINTS TO APPLY TO ANY UNIT OF SCIENCE STUDY

By Eric Jacobson

1) SCALE--an important part of every science unit. We use simulations, models, metaphors to illustrate both cosmic scale and micro-scale. Scale is about trying to understand size, time, distance, and numbers related to the topic that is being studied. For example, while studying the Solar System, children can be shown this fact: if the earth were the size of a small marble, the solar system would be 7 miles across

<https://www.theverge.com/2015/9/19/9357293/scale-model-of-the-solar-system>. Here's another example, in studying the rock cycle we need to grasp the speed of geologic time as it relates to the human sense of time passage. Imagine you are a Mayfly with a 24-hour lifespan. You land on a sleeping person, a third of your life passes and the person hasn't moved! You probably think people never change, and only move once in a while in very slow motion. It's even more exaggerated for the Earth who sees us as just a blip in time.

2) SYSTEMIC NATURE--Instead of just learning isolated facts about a particular topic, we should come to understand that there is a system for everything in the universe. While studying any part or aspect of the universe in science, we should understand that the topic being studied is a part of a larger system, and that that system is in turn connected to other systems. The topic also has micro-systems operating within it! Ultimately, we can learn to understand where and how all these systems fit together within the cosmological system. For example, a shark lives in the ocean and is part of a larger ecosystem. That ecosystem is part of a larger system that includes ocean currents which are in turn a part of the larger systems of water density, weather, and gravity. These in turn are connected to the very rotation of the earth and the movement of its magnetic core, and so on.

3) PERSPECTIVE--cultivate the habit of looking at a topic from the perspective of the topic being studied, not always just from our human perspective. Any study of the Earth, for example, requires us to look at the world from the perspective of Geologic

time - everything is constantly changing on earth, mountains go under water, continents move, but at a pace we deem slow due to the length of one human lifespan and the perspective on time it imparts; in geologic time the earth is warming at a breakneck pace, like a car going 500 miles per hour. To the earth India just crashed into Asia and hasn't stopped moving yet.

A study of any animal means to look at the facts from the animal's point of view. This embeds into PERSPECTIVE, and into all science instruction, a subtle Neohumanist ideal--the right to live. Beings have existential value to themselves and others. Studying from only a human perspective, we tend to judge everything ONLY according to its utilitarian value. Not only is this unfair, it is arrogant, as our minds and knowledge are not broad enough to judge the value, the extent of wholistic interactions, or the necessity of other beings. One of the best ways to introduce PERSPECTIVE is to engage the students in service revolving around the topic being studied. Service to the bat population, for example, immediately puts the student's mind into the perspective of seeing the world from a bat's point of view.

4) CONNECTION--everything is connected, we are literally made of stardust, no one thing stands above or outside the whole. Case in point: the evolution of hawks and rabbits are connected and codependent in absolute balance. Look for connections in a topic of study--going beyond the human connection to the topic. Examples: Marine Mammals--how are they connected to pigs, cows, hippos? Trees--how are they connected to each other and related through fungus to the Wood Wide Web. Genetics--how does embryo development show common descent of all living things, with modification.

5) EXPLORING PERFECTION - the problem of perfection is everywhere in science, things must be exactly right for life and systems to function, it

Continued on Page 21

The Ecology of Joy Neohumanist Education By Dada Caetanyananda

The Ecology of Joy (EOJ) has come a long way since it was introduced in Sweden in 2006. Much material has been produced that has made EOJ more practical for teachers and parents. In a few weeks, this material will be available online. This paper is a call to a new beginning.

What is the Ecology of Joy?

It is a philosophy and a method to impart spirituality to children. Philosophy? You may ask, but don't we already have Neohumanism as a philosophy? The Ecology of Joy supports Neohumanism but uses our Ananda Marga philosophy. Most educators start with Neohumanism as a source of inspiration. But Neohumanism is a vast concept that needs to be explored from various perspectives.

The Ecology of Joy is based on the Ananda Marga philosophy and begins with infinite happiness, Anandam. EOJ had to simplify the concept of spirituality to make a curriculum easier and more natural for children to grasp. So, the first lesson children learn is identifying with their sense of happiness and Parama Purusa.

The lessons are based on 4 basic principles:

I am the happiness I feel. (1st lesson)
Joy does everything through me. (2nd lesson)
Do for everyone and the universe. (Service)
The 4th principle is surrender, trust, and knowing, which concerns adults but not young children. (Surrender)
Then you only need to know that happiness is Baba, Consciousness, love, beauty, life, and truth.

How do we teach EOJ to young children? — We tell them. And nowadays we tell them stories, sing songs, and play doing magic.

EOJ has three programmes for young children

1. The first programme is about knowing who you are. 'Blessings of Joy' is a manual that tells about Joy, love, beauty, life, and truth with the purpose of identifying with them. The manual also introduces some practices to reinforce the first EOJ principles: (1) I am happiness. (2) Happiness does everything through me. (3) I do for others.

2. The second programme is putting philosophy into practise. The second principle is introduced in the 'Book of Magic Spells.' When Joy does anything, the result is magical. The book of magic provides plenty of magical ceremonies that put happiness, love, and beauty into practise.



Fenmu, China

3. The third programme is meditation and moral practises. The manual 'Meditation & Practises' provides 11 steps of meditation and seven practises such as compassion, Celebrations, and more.

These three programmes and their manuals can be used from the beginning simultaneously. To this effect, the manuals *Kids School of Magic 1-2-3* combine the three programmes, which is convenient for parents and teachers who don't have the time to study so much material.

As you can see, EOJ has a lot of materials that you can use immediately.

The Ecology of Joy shows practical results

I started developing EOJ in Indonesia, then in China. And it was recently discovered in Russia where we have begun some training workshops.

EOJ had immediate effects and success in Indonesia. In those days, we didn't have the stories, songs, and material we have now. Nevertheless, the minds of the children were easy to lift. The same results also appear in China, where some kindergartens use our material. The children get a lot of benefits, in their behaviour obviously, but also in all academic subjects. Clearly, the more spiritual children are, the better they perform in intellectual subjects.

Intuitive intelligence

Neohumanist Education ought to begin beyond the intellectual approach of regular education. It must use a spiritual approach, not an intellectual approach.

You may ask, 'how can we associate spirituality with arithmetic, science, or any academic subject?' The answer is by using intuition; that is, intuitive intelligence. Intuition is the use of higher levels of consciousness. So we begin with intuition and then continue with rational intelligence. The methods are still in a stage of development only because there is a lot of work to prepare the material. The programmes mentioned above are the first steps toward the child's intuitive development.

The teachers need training

The EOJ manuals will soon be available online and will require some training. The first workshops are exclusively for adults' personal development. Adults need to ask the right questions so they may give the children the practical answers they need. When it comes to spirituality, children are at the same level as adults, not because they are smarter, but because adults never attended our NHE schools.

The author

My name is Acarya Caetanyananda Avadhuta, and I am a French national working in Taiwan and China. After leaving a big school in Indonesia in 2010, I decided to give up the academic subjects and focus solely on spirituality, refining what has become the Ecology of Joy. So, I don't have a school of my own, and I feel too old to start a new one. But I am on a crusade to turn a zillion schools to Ananda Marga.

My EOJ project became successful in China, where some kindergartens already use the material. During the last ten years, the Ecology of Joy extended to adults' development, and I have given lots of workshops for adults. Simultaneously, I learnt to write children's stories and wrote a few manuals. All children love magic, so I used the magical theme to introduce morality and the practise of spirituality. Now, EOJ is getting some attention in Russia, where training has already started.

At this time, I continue writing material, especially on intuitive intelligence. That will be a pleasant surprise for the big and small children who love wonder.

To learn more about EOJ, visit <https://ecologyofjoy.info/>

CONTINUED FROM PAGE 19 POINTS TO APPLY TO ANY UNIT OF SCIENCE STUDY By Eric Jacobson

can't be random or accidental; case in point: the Big Bang had exactly enough energy to allow the universe to coalesce - without it collapsing or expanding into nothingness. That balance between the force of expansion in the Universe, and the total mass of all things is mathematically perfect and impossibly unlikely. It would be like you guessing a 7-digit number in my head three times in a row exactly right, and then flipping a coin 16 times and calling it correctly each time. It just isn't possible and implies there's a good reason why perfection exists in the universe right from the start.

6) DOGMA WATCH – there is a religious belief that permeates most science material--it comes in the guise of scientific thinking, but it isn't scientific because it embraces a world view, WITHOUT PROOF, that everything is random, accidental, mechanical, or only true if it can be physically proven. It accepts theories consistent with this view and rejects outright those not consistent with this view even if proven through rigorous existing standards of scientific method. Case in point from a science textbook: "It is a wonderful accident that we had just the right minerals for plants to produce photosynthesis. Unknowingly, fungi prepared the path for life on earth by breaking down the needed minerals from rocks." Is that really the most feasible explanation? Or does it just fit into a hidden religious perspective masquerading as science? A part of the Dogma Watch is to examine and validate other forms of knowing that are not based solely on the very limited knowledge that comes from sensory observation of the material world. These include, experiential, indigenous, ancestral, spiritual, and natural knowledge.

7) ETHICS – A close examination of ethics and moral implications needs to be incorporated into all science units. The ethics of scientific exploration and uses of scientific discoveries require discussion. How our actions are impacting all living and non-living beings should be evaluated routinely. How our knowledge is applied for the Good of All, should be a primary concern, not a secondary one. The lack of morality has caused excessive misapplication of science, arguably enough to end the Cenozoic Era and bring the natural world to the point of destruction.

Here are some examples of the dangers of unethical science. There is currently an explosion of availability of AI applications before we have even considered the ethical implications. This results in unrestrained use of a new superpower for good or evil or just out of ignorance. The same has already happened with digital recordings—as a result we can no longer tell whether any video we see is a true representation of an event. Have you seen Deepfake of Zelenskyy Tells Ukrainian Troops to 'Surrender? We must, as a prerequisite for action, consider the ramifications of all our actions, be it burning fossil fuels, manufacturing cell phones, or manipulating genetics. Another example is that we know that carpets contain many carcinogens. Yet, we know how to make carpets without them! Why can't we simply identify and ban all carcinogenic chemicals from manufacturing? Where is our collective will to take these actions? Just because we have figured out how to do something or make something easily and quickly doesn't mean we should. Knowing mathematical laws operating in the Universe doesn't automatically mean that anyone with access to that knowledge should use it to "make things better." Ethics and morality force us to ask, "Better for what and for whom?"

Student Work

Vistara Primary School, Lismore Australia

<https://www.vistara.nsw.edu.au/>



Vistara Primary School students created a gratitude banner to thank all the volunteers who came to help their families, their community and their school during the Lismore Floods of 2022



Fluffy Kookaburra by Minowa Yr 6



Fluffy Kookaburra by Jordi Yr 5

Respect

As the birds fly
I cannot deny
I respect life
for how I strive in the world
because against payment of gold
no respect can be sold.

Respect can be shown
by doing small things
we can all appreciate
the comfort it brings.

Giving it is something
only you can decide
what gets in the way
is something called pride.

People forget
that others have feelings
being rude and insensitive
in their own dealings.

Choosing gossip over communication
hurting others with their fabrication.

The bullying that we see in some schools
in adulthood
it makes us look like fools.

This is not the way things should be
instead we can opt for courtesy.

Our differences need not lead to yelling
the way we handle ourselves is quite telling.

Do we have what it takes to put others first?
Or are we just going to quench our own thirst.

A thirst for having things our own way
can prevent making someone else's day.

Because if you don't respect yourself
how are you going to respect others
this is something we should have all learned from
our mothers.

We should always respect people young and old
brother and sister
mother or father
friends or family.

Respect is the thing we should all appreciate
and share it around the world.

The End. 🖐️

Ariel Yr 4 – Vistara Primary School

Flourishing in Challenging Times! an update from the Ananda Marga Neohumanist Academy – Ho, Ghana By Dada Mahaprajnananda

Inspiring developments are underway at AMNHA located in Ho, the capital of Volta Region in Eastern Ghana. The second story of our longer wing is swiftly being prepared to host classes of Primary 3 to 6, a computer learning room, additional room and three toilets. With its completion we'll be able to open full primary classes for the first time.

The school includes Creche, Nursery 1 & 2, KG 1 & 2 and currently P 1 to 3, with P1 & 2 sharing one classroom. We have over 130 children.

Perhaps even more importantly than this significant material development, a new initiative for staff development was also initiated in the past months. Weekly online staff training in various aspects of NHE was wonderfully inaugurated with Mahajyoti Glassman from Denver, Colorado, USA. She graciously conducted sessions via Zoom. Despite some technical glitches the staff as well as Mahajyoti immensely enjoyed the sessions, were greatly benefitted and eagerly await more.

From Mahajyoti Glassman:

You will be hard-pressed to find a more enthusiastic group of dedicated teachers. Many of the 12 plus teaching staff are needing (and wanting) more educational training as well as more yoga education training.

I worked with this group and their Director, Madam Modesta, for 6 weeks on-line. All of the staff are not practicing yogis but are spiritual aspirants. We began each class with a few standing yoga asanas and then transitioned into Yoga Ethics or Yama and Niyama (the 'no-sanskrit please' version). Different components of Yoga Education were presented. We discussed strategies for working with challenging behaviors, the importance of teaching emotional intelligence, and introducing meditation and yoga asana. Question and answer sessions were encouraged in every class. Every class ended with a native song or kirtan.

I am definitely excited about working with these teachers again in the future AND I hope you will consider presenting one class or a series for the Ho school, but be careful, you may also fall in love with this community.

These developments happened while Piyush (Thomas Williams) and Dada Mahaprajnananda recently visited Ghana from mid-January to end of February. Piyush is a talented photographer. He and other generous donors have enabled the project's continued development.

Despite these encouraging steps more support is needed. Before we begin work on our 3rd story - planned to host classes for Junior High School - we need to raise the roof. The current estimate for that work is US\$13,000 though inflation is rampant in Ghana and could affect this. And, due to the inflation and tightening budgets of many families, enrollments have recently dropped to about 130. Public schools in Ghana are free, as is the lunch served to the children. Though many parents and guardians prefer the private schools, and AMNHA serves more and better quality food, their financial situation is indeed challenging. We fully expect that the improved facilities, expansion of classes we offer, our reputation, and dedicated staff will turn the situation around.

If you or anyone you know would be inspired to support the school's development please visit: <https://donorbox.org/you-can-keep-charity-smiling> .

Also, we need more trainers who can share sessions online. Rutger Tamminga has kindly agreed and will begin when classes resume after the Spring/Easter break. If you can also help in this regard please contact: mahaprajnananda@gmail.com



Teachers Training at Zonnelicht Holland

Sustainability Consciousness

February 23-25, 2023

By Yolande Koning



This year, the Neohumanist School in 's-Hertogenbosch organized a three-day teacher training programme on the subject of Sustainability. The programme was divided into 3 groups for junior teachers, senior teachers and foreign guests from Portugal, Italy, Romania, Denmark and Germany. Because of the new location in the Montessori School, 3 locations could be used.



workshop, 'The web of life' that Didi Ananda Devapriya gave on becoming aware of the delicate balance in biodiversity.

The afternoon programme offered a storytelling workshop in relation to

Brahmachakra using the creative expression from the morning session and practicing the use of music and sound while telling stories.

Junior Teacher Group: From Inner Balance to Ecological Pedagogy

The topic for the juniors, 'From inner balance to ecological pedagogy', and the overall goal was for teachers to develop inner awareness, to realize their exemplary role, and to experience interconnectedness. Using moral values and storytelling as a tool, small groups were given the assignment of developing a collective presentation.

Day 1

The day started with a yoga class. The morning programme was given by Daan van Deursen who presented a workshop on the qualities and specialties of the individual teachers and their taking full responsibility for those qualities, moving towards determination and leadership.

The next session was presented by Ole Brekke from Denmark who focused on inner balance through experiencing the connection between mind and body.

The afternoon programme was devoted to the relevance of Yama and Niyama in relation to the collective welfare of human beings, animals, and plants + environment.

Day 2

The second day there was a drama workshop with sound, music, and movement, and a play about the Circle of Creation, which gave the new teachers a much better understanding of the interconnectedness there is in the world. It developed their freedom to do movement activities with children, expressing aspects of the Brahmachakra (Circle of Creation) using music and sound. After that, awareness of the interconnectedness was experienced through a beautiful



Day 3

The programme of the third day was an assignment to present a plan on how to implement sustainability consciousness in their own age group through designing a play.

The presentation was to express their innovative ideas on how to promote ecological awareness in children to prepare them for a sustainable future.

It was a very impressive and educative training which made the teachers aware of their inner strength and how to use it as a gift wherever it is needed, to promote sustainable thinking and actions, and to express it in their behaviour.

Senior Teachers Group: From Spirituality to Sustainability

Day 1

The senior teachers built on a previous session about responsibility for developing their own qualities. The workshop was about getting clarity regarding the thoughts that teachers have that are holding them back in these areas:

- what have I mastered
- what am I learning and want to learn (aspiration)
- how can I stretch myself beyond limits, excuses, and resistances (support I need)

After that there was a performance of their qualities, specialties and motivation using drama.

Day 2

Coming forward with leadership qualities. Translating inspiration to bring ecological awareness into daily routine.

Brainstorming Session Topics:

- How to influence sustainable behaviour in different age groups, and how to develop a learning trajectory for creating an awareness about sustainability.
- Developing the ideas from the morning session into concrete activities and projects.
- Ending the day with songs about sustainability with Didi and Feya.

Day 3

The first session was to discover and explain the structural impact of ecological pedagogy in relation to sustainability and self-regulation.

The second session was to present new projects in the collective group of all teachers and trainers.

The programme ended with an evaluation session over the three days total.

Foreign Guests Group: To observe, to learn and to experience Neohumanist Education

Day 1

The foreign teachers received a tour of the school and were introduced to how Neohumanist Education is applied in practice working with children 0-2, 2-4, 4-8 and 8-12 years old, followed by an open space time to ask questions and receive explanation.

The pedagogical coach Ellen van Tuijl gave a presentation on how the Rainbow programme is presented within Zonnlicht including the translation of Yama + Niyama in the guidance plan.

Day 2

The second day Ole Brekke and John Dakpo presented Brahmachakra using drama, music and sound. That was followed by storytelling by John and Didi, using their skills with a beautiful African dance workshop.

Day 3

On the third day Christian Franceschini gave a class on the pedagogical vision of NHE in the morning session.

In the second part the Master Unit in Argentina was presented as an example of sustainable living using natural resources for running water, electricity, the heating system and bioconstruction.

These examples and possibilities are very important to convey to children for a future where creativity and love for nature will go hand in hand to maintain a harmonious balance on planet earth.

This Teacher Training Programme was a big inspiration for those who are at different levels of development in their projects, and the mutual support they felt can be a big help in overcoming the struggle that will be there. All of the guests left with gratitude and full of inspiration! Next year there will be a new opportunity to come together and build NHE in Europe. In the evaluation of the programme for the foreign guests they expressed that they were very impressed to see a complete project that reflects all the aspects of Humanist Education





Taiwan – Earth Lovers Family

Activities by Rutger Tamminga

Last year we started an association under the banner of The Earth Lovers Family, promoting Neohumanist Ecology. This association promotes a new thinking, inspired by Shrii P.R. Sarkar's Neohumanism, with a shift from self-centered thinking to a universe centered mindset. These ideas of the expansion of mind have their roots in Tantra, but today are also widely embraced in the ecological community.



To help people embrace a new way of thinking we have been holding meditation camps in the forest of Ananda Jyoti, with lovely nature in the northern part of Taiwan. Usually, we get between 20 and 40 people to attend and we organize different activities.

Apart from daily yoga, kiirtan and meditation, we also engage in nature and art activities. Such art activities usually inspire reflection on *where I come from*, *where I am* and *what I want to do* with the rest of my life. Sometimes people have gone through a lot and join our activities to find strength to move forwards.

Nature is a great teacher, and through nature we can find our own 'nature', realize our own connection with everything in the universe. It is all very intuitive, free and at the same time moving and filled with love. People so much want to move forward in their lives and find a way of living that resonates with their souls!



A big part of the mind shift from self-centered thinking to a universe-centered mentality is work related to our identity. But there is also a need for an intellectual change. Thomas Berry writes so eloquently in defense of such a 'new language.'

"Our challenge is to create a new language, even a new sense of what it is to be human. It is to transcend not only national limitations, but even our species isolation, to enter into the larger community of living species. This brings about a completely new sense of reality and value." (Thomas Berry, "The Ecological Age,")



In our Earth Lovers Family camps, we always include activities related to exploring the new ethics for 'the ecological age.' The camp we did in April included a group mandala with three layers: plants, insects/birds and mammals and people.





Ananda Dhara – Parents and Children’s Camps

Apart from meditation camps we also organize parents and children one day activities in Taichung’s Ananda Dhara MU. Attendance is usually 40-50 people. We do children’s yoga, storytelling and play in nature. When the weather is good, these activities are wonderful. We have potluck vegetarian lunch, make music, and paint and draw with all things natural. This year so far we have organized three camps.



Juei Ai Yoga Center

At Juei Ai Yoga Center we have regular asanas classes, group meditation and online programs. Other teachers also use our space to teach art, dance and music and alternative lifestyle activities.

Teacher Training

Every few weeks we have teacher training for kids’ yoga teachers, special yoga, or for Yoga Psychology.



Through nature and all these wonderful people, we all learn better to love and live together as “Children of Mother Earth.” (Shrii P.R. Sarkar) The shift in consciousness from self-centered to universal thinking is probably the hardest job humanity has ever faced. It is also the only real solution that can help resolve the current ecological crisis.

If you are inspired by this and want to coordinate, share or give feedback on promoting ELF work around the globe, please feel free to contact us!
The Earth Lovers Family rutgertamminga@gmail.com



Evergreen School

Kozhikode City, Kerala, India

By Saril Valiyaparambil

Evergreen School is located in a quiet neighborhood, about 8 km from the heart of Kozhikode City in the southern Indian state of Kerala. The school started in 2006 with 18 children in the junior Kindergarten program and has now grown to a full-fledged elementary school with classes from pre-school to 4th grade and over 130 children enrolled.

Our school aims to impart high-quality holistic education at an affordable cost to families who live in the area. A strong focus on academics through the lower grades prepares children to get a head start when they move on to the upper-primary classes. What sets our school apart is our immersive co-curricular program that lays huge emphasis on giving children a strong spiritual and moral foundation along with a well-focused personality development program. Meditation, Yoga asanas, Sanskrit slokas, devotional songs, moral stories, and service opportunities are all part of the curriculum at Evergreen School.

The school is situated in a quiet environment, away from the main road, which is ideal for an educational institute. The teacher-student ratio of 1:25 or less ensures ample personal attention for every child. The school's most valued resource is our hand-picked, loving, and caring teachers trained in Neohumanist Education (NHE) pedagogy over the years.

About 50% of the children who join our school are from low-income families. The tuition is kept at a nominal amount that is affordable for the parents. A scholarship program is available for families who cannot afford to pay the nominal fee. Through careful budgetary planning over the years, the school has achieved complete operational self-sustainability.



Management and Staff

The school is run and managed by 'Neo-Humanistic Education & Charitable Trust' – a public charitable Trust with 80G (non-profit status) approval from the Government of India.

Shri. V.K. Velayudhan, who founded the school, was the principal for the first 16 years and was instrumental in the development of the school from the very early stages. Smt. P.T. Shylaja took over as the principal in 2022. The other seven Trust members play key roles in the planning and management of the school on a day-to-day basis.

Smt. Bindu K.A. is the headmistress and Smt. Sindhu K.K. is the teachers' supervisor. The rest of the full-time staff include 9 teachers, 3 children

assistants, and 1 office admin.

Key Programs



We start our day with 30 minutes of Morning Circle. The circle time includes a mix of yoga asanas, Sanskrit slokas, devotional songs, kiirtan chanting, meditation, and story time. This joyful transition from the home to the school environment sets up the children for a happy, productive day at school. The students also practice a short meditation before the start of every subject period.

The 10 ethical values of Yama and Niyama (from Ashtanga Yoga) form the basis of the 'Value of the Month' program at Evergreen. We focus on one ethical value each month and songs and stories based on these values are shared during the circle time. Many of the songs and stories that we share with children are from the 'Circle of Love' curriculum developed by Ananda Marga Gurukula

Most of our teachers and staff have learned the Ananda Marga meditation practice and they attend the once-a-week group meditation conducted at the school every Friday.



Festivals and special day celebrations bring a lot of joy to the whole school community. The influence of pseudo-culture that stems from



too much exposure to media and movies on the little minds is a major concern for us as educators. Evergreen School makes a special effort to have our events and celebrations as learning opportunities for children to get inspired about traditional spiritual culture and progressive values.

The major events that we conduct are Sports Day, Arts Competition, Children's Day, Science Exhibition, Annual Cultural Program, and Educational Tours. We

also celebrate World Environmental Day, World Yoga Day, Onam – the traditional harvest festival, and Diipavali - the festival of lights.

Bala Samaj, our personality development program, is conducted once a week. All the children come prepared to present a song, poem, dance, or story of their choice in front of their class or sometimes in front of a larger gathering of multiple classes. Teachers give a lot of encouragement as well as feedback to the children on improving their presentation skills. Leadership opportunities are provided to children to organize and lead the Bala Samaj sessions. Our teachers and parents have observed that children are transformed into self-confident, courageous, and smart personalities during the 4 to 6 years that they spend in our school.



Having a good grasp of the English language is a major advantage for higher education and employment opportunities in India. With this in mind, an age-appropriate communicative English Program has been designed and implemented in our school. Special focus is given to conversational English for everyday usage and importance is given to proper pronunciation and correct grammar.

The Annual Cultural Day program is a much-awaited event in the school calendar and the preparation for it starts 2 months in advance. Our dance and music teachers work with all the other teachers and decide on the performance pieces. We ensure that 'every student' in the school gets an opportunity to perform on stage. The cultural program lasts for about 4 hours and consists of group dances, songs, and skits. The students present a variety of classical, folk, and other dance forms from different parts of India with spiritual and devotional themes. Additionally, socially relevant themes such as gender equality, the fight against drugs and alcohol, saving the environment, and serving the needy are part of our dance presentations. We get an audience of about 600 to 800 people that include all the parents, extended family, and the local people who live around the school's neighborhood. The staff, parent volunteers, and management work closely together to present this phenomenal event every year. There is a great sense of happiness and accomplishment that everyone feels after the conclusion of the event. The students are ecstatic and proud to have presented their talent in front of their loved ones and the whole process ignites personal growth and expansion of their young minds.

Latest Developments

With generous funding support from our Trust members, we constructed a new school building in 2017. A second-floor addition was planned in 2019, however, the construction was held off due to the uncertainties brought about by the Covid pandemic. By March 2022, as the world started getting back to normalcy, we embarked on the construction of the second floor and continued the work through most of 2022. It was an extremely challenging period for all involved, but with great planning and cooperation, we were able to complete the construction work by the end of December 2022.

We are extremely grateful to Voice of a Child, our US-based non-profit ally, and our Trust members for their generous funding support that enabled us to take on this work.



The new addition to the school building was inaugurated in a grand public event held in January 2023. The inauguration event started with a day-long spiritual ceremony and kiirtan and meditation program. The new building was inaugurated by chief guest, Shri. A.K. Saseendran (Honorable Minister for Forests and Wild Life Protection, Government of Kerala). Dr. P.S. Sathidevi (Deputy Director, National Institute of Technology Calicut) was the other chief guest at the event. Trust members Shri. V.K. Velayudhan, Shri. Saril Kumar, Shri. Babu T.K and school principal Smt. P.T. Shylaja addressed the large gathering and talked about the life and contributions of Shri. P.R. Sarkar, the propounder of Neohumanism. They also talked about the key aspects of Neohumanist Education and its importance in the current society and how the unique education methodology followed at Evergreen School is paving the way for the holistic development of the children. The inauguration event was followed by a grand cultural program presented by the students of Evergreen School. Well-known RAWA artists Sadhika K.R, Poornima Babu, Arunima S and Abhila Keerthana enthralled the audience with their presentation of songs and dances based on Prabhata Samgiita - The Songs of New Dawn - written and composed by Shri. P.R. Sarkar.



Looking to the Future

The strong focus on NHE philosophy has been the crucial factor that has helped Evergreen School to establish its presence in a place where there are several educational alternatives available for the parents. We are working towards making Evergreen School to be a center of excellence in the early childhood education field and look forward to serving many more young minds in the years to come. We also hope to develop teacher training programs based on the NHE methods followed in our school and thereby spread this education system to more schools and children in our area and beyond.

For more information, please visit: www.evergreenschoolkerala.org or write to egschoolvengali@gmail.com



Tonrak Ananda Marga School, Thailand

Proposed High School building extension in Sangklaburi at the border with Myanmar



Sangklaburi is a border town with Myanmar with a population mostly made up of refugees from Myanmar along with hill tribes of the area. A high percentage of the population is stateless or with just a permit to stay in this border town.

Due to the ongoing conflicts in neighboring Myanmar, people still flee across the border for safety, for an opportunity to find food, for low paid jobs, or to give their children an education. Often children face separation from family as parents are still fighting in the conflict zone. More than half of

our students live at local children's homes.

Tonrak Ananda Marga School, started by Didi Ananda Anuraga in 2005, is registered with the Thai Department of Education. There are 235 students, mostly children from Myanmar. The classes are from K to 9. Our school is close to our children's home which has over one hundred children mostly from Myanmar. Our two facilities greatly support the local need of education and care for the children of these families with high illiteracy.

Due to a recent increase in refugee children pouring over the border, we lack classroom space for the junior high school. We have land registered under the Neohumanist Foundation which was established in 1991, and we propose to build a new three floor high school building of total 445 sqm. The budget for this new building is US\$ 141,000. We would greatly appreciate any help in fundraising for this needed project that could accommodate over one hundred more children. You may use Paypal at www.tonrakschool.org

Didi Ananda Anuraga and Didi Ananda Citrarekha, the Thai director of the school, completed the two year Neohumanist Education online course with the Neohumanist College of Asheville, USA.



Volunteer Experience by Maya Cruz

After traveling for three months I arrived in Sangklaburi. I was welcomed warmly by Didi Ananda Anuraga and the other workers and volunteers helping around the place. Many years ago, my parents traveled to Thailand and volunteered for Didi at Ananda Shyama, a home for children in Chumphon Province. They stayed in contact all these years and I was able to follow somewhat in their footsteps.

I decided working at the dog sanctuary was a good fit for me and for about ten days I was given a room with a shower and access to the school's kitchen where I stayed. Sangklaburi is a small town but quite beautiful.

Every morning we would load up in the truck and head to the shelter. We would feed and walk the dogs before it got too hot. Everyone being connected to at least 2-4 dogs at a time creates some funny situations. We would all make lunch together and take a nice break while the sun was out, working some again in the afternoon before heading back to the school. I made friends with the other volunteers and actually met up with them several

times later in my trip. I had a very peaceful experience volunteering here and it inspired me to work at another shelter a month or so later in the North.



Supporting our Teachers to Flourish with Neohumanist Education Philosophy

By: Sue Attrill & Ann Donoghoe (Deputy & Principal, The River School)

The River School has had a 25-year history of supporting teachers to embody Neohumanist practices. *“When I first began as a teacher at The River School, I was supported to learn about Neohumanism and how to choose teaching content linked to those ideals. I also learnt personal practices such as meditation and yoga, to model and support children’s development from a deep personal interaction.”* This was the experience of our current Deputy, Sue Attrill, when she was first employed as a teacher at The River School in 1999.



Today, The River School continues to employ a variety of pathways to support its staff in understanding and embracing the core pillars of Neohumanism as both personal and educative practises. Over the years, our Australian education system has become more complex and demanding in its compliance requirements, necessitating us to become more creative in how we promote Neohumanism as our core philosophy and foundation of all learning. Adding **“Neohumanist Education for Life”** to our school trading name has ensured the focus and discussion is on Neohumanism and is the starting point for all interested and new school families.

Our leadership team plans ongoing interaction with key researchers and philosophers regarding Neohumanist Education. Our school has a close relationship with Dr. Marcus Bussey, an early member of Ananda Marga Education. Marcus has taken on a mentoring role with staff and regularly joins professional development days and meetings to assist us in deepening our understanding of Neohumanism. He encourages us to make sure our own practices in meditation and yoga permeate everything we do and that we continually seek ways to improve. Marcus has also led parent forums in the last two years to further develop our parents’ understanding of the importance of a Neohumanist education for their children.

Last year, some of our teachers and leaders committed to undertake teacher training offered by the Neohumanist College of Asheville. This was a deeply enriching experience for all who participated. The rich content and discussion assisted us to further align pedagogy and practice in meaningful ways, and provided a wealth of material to share with all staff and families. A section of our website now has a public area specifically dedicated to Neohumanist Education:

<https://riverschool.com.au/neohumanist-education-articles> .



Learning from the teachers at the Neohumanist College of Asheville strengthened our understanding of how to develop content that aligned with Neohumanist Education while satisfying the requirements of the Australian Curriculum. All teaching units at The River School begin with a Neohumanist worldview which forms the foundation for the learning intention. Some of the units currently being taught across the year levels are *Stories in the Stars — Celestial Creation Stories; Listening to Country; Council of All Creatures; Guardians of our forests and waterways.*

An example of a Neohumanist worldview is - *History on a micro scale defines us as individuals. History on a macro*

scale defines us as part of a whole. As living beings, we are united by a connected consciousness, which has been brought about by the millions of actions and events that continue to shape us individually and as a whole. It is anticipated this macro approach will produce a more complete picture through which students will be able to critically view the relevance of history, the significance of themselves as connected to the whole and an understanding that their actions, thoughts and words will ripple out into the future.

Our journey at The River School is continually evolving. We prioritise the importance of making sure that all aspects of Neohumanist education – both personal spiritual practice and spiritual pedagogy and curriculum, are kept alive in the school. We witness the ripple effect of our teachings as our students graduate and take their Neohumanist understandings and practices into the world.

Liam Devlin (past student)

“The River School’s dedication to social justice has been an aspect of the school culture that has had a major influence on my development ... it has been a driving force behind me developing an understanding of the impact of my actions on others and (led to) a commitment I have made to tread more gently in the world.”

Brosie Cauley (past student)

“I felt that teachers always listened to me and valued my opinion. Mindfulness and meditation are things I still use. The River School legacy for me is to be a kind, deep thinker, to live ethically not just for me but for the planet.”

We have many ways of embedding spiritual practice and pedagogy threads through our day, our relationships, our planning, and our interactions with our community. Creating loving relationships with students, families and staff radiates out to the wider community through Café nights and whole school events, creating a strong sense of belonging and connection. We begin every staff meeting with meditation and every Professional Development Day with yoga and meditation.

We engage in daily practices in our classrooms that strengthen spiritual development including morning circle, yoga, meditation, virtue study and the ‘getting of wisdom’ through discussion and reflection. We foster a love of learning using children’s natural curiosity and enhance this with an inquiry-based curriculum.

We work hard to maintain a strong relationship with the community. We are well known for our River Café, selling delicious sentient food including the original, much-loved chickpea/ vegetarian curry, falafel wraps and spring rolls. We also participate in many community events such as recycling week, environment day and service opportunities to support those in need.

We are committed to the future of The River School, as a key player in promoting Neohumanist Education. We continually explore ways to evolve our spiritual practices ensuring our children are educated in an environment that supports the whole child – spiritually, mentally, and physically.

****Who We Are**

The River School is located in the town of Maleny in the Sunshine Coast Hinterland in Queensland. It has around 120 children in primary school from prep to year six, plus an early childhood centre with pre-kindergarten and a forest (river) kindergarten. The school employs approximately 50 staff, which includes 16 qualified teachers and speciality staff. The school is nestled within 5 acres of rainforest with classroom buildings, playing fields, a gym, art shed, a music room, a Japanese learning room, a meditation hall, gardens and a running creek.



Community Involvement



Meditation by the Creek

“Inner Me” at The River School

by Kamala Alister

The River School includes Inner Me time in each classroom, each day. As some of our teachers are less familiar with teaching this, we have one, focussed class each week. I have found it an enjoyable challenge to teach meditation, yoga and spiritual concepts to children from 5 to 12 years old each week over the last several months.

I like to teach almost exclusively through songs, stories, dances and games. Here are a few ideas I’ve found are helpful.

Environment

I make sure that when children enter the room it is clean and comfortable, there is quiet music playing and usually a candle, essential oils and fresh flowers. I am always meditating when the children walk in. Most of the time the children sit down and join me in silence until class starts.

The Magic Sparkle Wand

The sparkle wand is a children’s toy: a clear tube filled with small multi-coloured pebbles and many bits of glitter suspended within clear liquid. This has been the best tool for teaching meditation. I shake the tube and show the colours and sparkles moving all around. This is how the children are when they walk into class, especially after morning break and they have been running all around! Then I hold the sparkle wand still on one end. We all notice how first the coloured pebbles settle to the bottom. This is the physical body slowly settling down when we sit to meditate. Then we notice how the bits of glitter take longer to settle and a few stray bits of glitter continue to float around. This is how our thoughts slowly start to settle down in meditation, but sometimes the mind keeps “sparkling” around for a while. For the older children I can explain that we can feel like the clear liquid that holds the body and the mind, the pebbles and the sparkles, and we can experience that clarity and stillness.

I let the children take turns holding the wand and shaking it and making it still. When we meditate, we feel our physical body relax and our breathing become more quiet. Then we notice our thoughts become quiet as we focus on our mantra (Baba Nam Kevalam.)

Flowers and Feathers and Stars

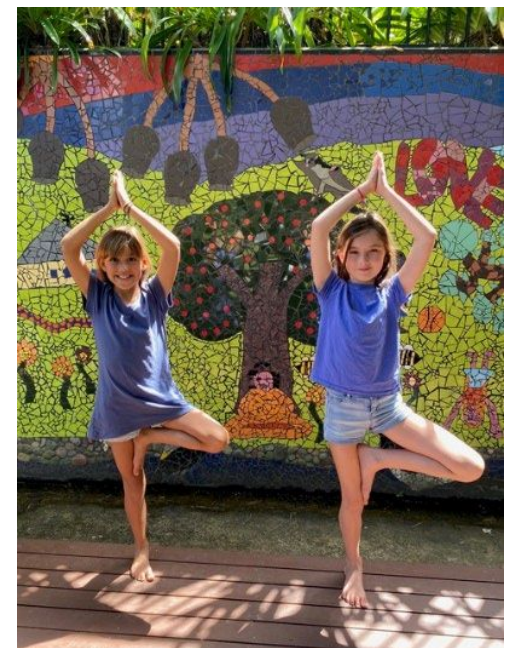
Positive reinforcement is so powerful in meditation. We always start our meditation with Baba Nam Kevalam kiirtan. A popular tune this term is based on twinkle twinkle little star. Afterwards I lead the children into meditation with a story or some guidance, I look around to find at least one child sitting nicely with eyes closed. I put a little flower into that child’s hands. Immediately another child closes their eyes, and they get a flower. I keep gently guiding the meditation as I walk around the circle placing a flower in each child’s hand that is quiet, and sure enough, they almost all are. Then we end the meditation with another quiet kiirtan. Some weeks I use flowers (“meditation is so sweet”), then I found a peacock feather to brush against their face (“feel that gentle softness”) and we can also use small star stickers or little bindi jewels on their forehead.

Inspiring Personalities

With the oldest children I have enjoyed sharing true stories of awakened people or people who have used meditation to overcome tough situations. Some spiritual autobiographies I have shared include Peace Pilgrim (an amazing American woman with a book by the same name), Jaques Lusseyran (“And There was Light”), and Yongey Mingyur Rimpoche (“In Love with the World”).

Yoga Fun

Most of our yoga is using yoga circuits (the children move around the room in small groups and perform the pose on the card at each station), yoga dance (moving through connected poses with uplifting music) or yoga stories (acting out a simple story: “The mountain loved being rooted and strong, but then it thought: what would it be like to be a butterfly?”)



Regenerative Expansion

New Hostel at Ananda Kalyani, Portugal

Daniela Koehler and Isabella Johansson

Bliss is a place of complete happiness and great joy, where paradise, stillness and contentment are found in reconnecting with the divine, nature and deep within.

We are Ananda Kalyani and have grown into a vibrant, holistic development project and intentional community in central Portugal. Coexisting with nature, we work together and share our land as a model for an ecological, social, economical, cultural and spiritual regenerative way of life.

We are rapidly growing. Spiritually, educationally and ecologically driven aspirants, families, students, kids, youth, eco-villagers, educators and changemakers are finding more and more interest in coming to visit, learn and thrive in Ananda Kalyani. Gradually we are transforming to our fullest potential and growing also on the physical level with more events, more people and more structures.

Our current journey is to collectively realize the vision of building a hostel to accommodate all of these people through developing a *Regenerative Tourism Hub for holistic wellness and self-development through experience, education & expansion*. The people that cross our path can, through the hostel, have a comfortable space to rest, dream, progress, be inspired, feel the divine energy, and come out of Ananda Kalyani after one day, weekend, month, year or a whole life-time as a more holistic, service-driven and spiritually connected being. Through these people also comes new knowledge, techniques and inspiration to go inwards and learn how we, as Ananda Kalyani, can grow in the best possible way. Our hostel is one step away from becoming more accessible to different types of people, as well as accommodating more people with a higher standard and with better facilities than we have had before.

THE STORY OF ANANDA KALYANI

In 2010, we set out to find land in Serra da Estrela to build and establish an Ananda Marga Master Unit in Portugal. The dream was to create a model integrated development project and blissful community for collective spiritual practice, self-realization and service to all beings.

Our community has grown over the past 12 years from a small group of visionaries into a network of seven prosperous Ananda Marga departments, being a recognized GEN European ecovillage and ERASMUS+ Partner, and a community of people from different ages, knowledges and corners of the planet. We host youth exchanges, training courses, events, workshops, and retreats, and have formed lasting connections with the global Ananda Valley family, the ecovillage network, the local area, and the Ananda Marga network.



THE HOSTEL

- 32 beds allocated into three dorms
- Located in a secluded valley forest surrounded by the Serra da Estrela mountain views
- Fully equipped professional kitchen for hygienic food preparation and cooking classes
- Community space
- Basement for high-impact storage such as seed banking, food preservation, and food storage
- Modern toilets with ecological plumbing system: A water outlet system that will re-use gray & blackwater for agricultural irrigation
- Solar panels for energy and burning local wood as a source of heating
- Only natural and eco-friendly cosmetics and cleaning products will be used

Through the construction of our hostel, and the extended possibility to visit Ananda Valley you can:

- Connect deeply to the surrounding environment of the valley
- Discover and get involved with the local village community
- Experience and learn more about self-sustainability, permaculture and community living.
- Harvest growth and self-development with our spiritual practices, events & workshops AND contribute to the sustainability and blossoming of Ananda Kalyani and the surrounding local community who we dedicate our work towards.
- Create a purposeful impact during the time of your stay as it will nourish the Ananda Kalyani circular ecosystem, especially the local Portuguese villages and community, as it directly supports our ecological, social, economic and spiritual regenerative work

Partly crowdfunded through: <https://www.gofundme.com/f/ananda-valley-hostel-regenerative-tourism>

Water Retention Systems

at Ananda Kalyani

By Dmitry Ostapchuk

Due to climate changes that are increasingly being felt through extreme weather events, such as heat waves, high precipitation in a short period of time, extreme winds and soil erosion, it is necessary to adapt the land to the new weather conditions. Ananda Kalyani's region of Cova da Beira is also strongly affected by such changes. The region has a relief with steep slopes and a soil with little impermeability so that, whenever there is heavy precipitation, the water is routed directly to the rivers at great speed, contributing to an abrupt increase in their flow and consequent floods.

Statistical data tell us that precipitation values in this region average 1082 mm per year [3]. However, there is seasonal variation in the probability and amount of monthly precipitation. The period when the daily probability of precipitation is below 20%, more commonly known as the dry period, lasts approximately 4 months, from the end of May to the end of September. In the same period the average accumulated precipitation is significantly below 50 mm per month. [2]

Therefore, in order to mitigate the consequences of periods of drought and torrential rains, one of the first challenges to consider when starting to work on the land itself is water management, particularly the concern of how to promote infiltration and conservation of water. The techniques of infiltration basins and ditches, widely used in permaculture, allow the retention of water in the soil and consequent preservation of nutrients, allowing the creation of sustainable, productive and biodiverse spaces, which in turn stimulate the prosperity of the native fauna and flora [4].

Retention basins (ponds) are structures intended to retain rainfall, contributing to the resolution of extreme floods and droughts and creating very rich microhabitats (Figure 1). On the other hand, infiltration ditches (in English swales) are built along the contour lines to follow the topographic design of a land, in order to increase the retention and infiltration of water in the soil (Figure 2). Both ponds and infiltration ditches are very effective water management tools using relatively low-cost natural elements from the site. The implementation of the two structures significantly reduces the speed of the flow of rainwater to the surface, which in turn has the following benefits [4]:

- retention of water in the system, introducing it into the water table;
- reduction of soil erosion;
- increased level of nutrients and organic matter content in the upper soil layer, improving soil fertility.

On September 17, 2021, Ananda Kalyani's PCAP department "Ecoativo" hosted an infiltration trench construction workshop. The chosen place served this purpose perfectly: the part of a rocky slope with little vegetation that was constantly subject to the process of rainfall erosion. The constructed ditches were typically crescent-shaped and reinforced with the remains of the farm's pruning. In order to make the trenches even more resistant, the following day, native trees were planted inside them (oaks, cork oaks, etc.). Figure 3 shows the result part of that work.

Bibliography

- [1] [Water retention in semi-arid environments with sandy soils](#)
- [2] [Average climate and weather in Covilhã year-round](#)
- [3] [Wikipedia. Covilhã weather](#)
- [4] [Basins and retention ditches, improve water management and soil protection in LIPOR's Adventure Park and Ecological Trail](#)
- [5] [Infiltration ditches on contour lines or swales](#)



Figure 1: Retention basins under construction. Taken from [1].



Figure 2: Scheme of infiltration trenches. Taken from [5].



Figure 3: Some of the infiltration ditches (highlighted with orange ellipses) built as part of the workshop organized by EcoAtivo

Permaculture at Ananda Kalyani

By Lina Brammertz and Isabella Iishana Johansson

Permaculture is an important and sustainable alternative to conventional agriculture. But permaculture is also important in everyday life and combines very well with the Master Unit structures of Ananda Marga.



Permaculture is a kind of toolkit to create a lifestyle in harmony with the environment. Permaculture is based on nature as a model. Each action is based on the following question: What would nature do?

The answer is always this: respect the earth and all living things. Biodiversity, or the species diversity of all animals, plants, other organic life forms and habitats, comes first. Because: the more versatile the system, the more resilient it becomes.

Following this guiding principle, permaculture was developed as a practical method of nature-inspired design. Through observation, permaculture wants to learn the structures of nature, imitate its patterns and create self-regulating systems. What started as an alternative agricultural practice is now also used in everyday life and in social areas. Importantly, so many of the concepts and practices Shrii P.R. Sarkar advises in Ideal Farming are harmonious with and reflect many aspects of Permaculture.

In Ananda Kalyani we have implemented permaculture structures such as a food forest that is growing tall, a synergetic garden and the permaculture-cousin one agroforest, and many agroforest interventions in spaces throughout our land. In the development of the Master Plan, our Ananda Kalyani vision, mission and action plan, we have adopted the zoning principles of permaculture through the Regrarian mapping system in order to optimize and harmonize between people, project and nature.



The Origin of Permaculture

Permaculture was originally developed as a sustainable response to industrial and environmentally damaging agriculture. In conventional farmland cultivation, the guiding principle of maximization leads to permanent soil degradation, mineral deficiency and ultimately soil sterility. Permaculture was coined in the 1970s by Australians Bill Mollison and David Holmgren, pioneers in agriculture. They had a concept of sustainable living

and regenerative land use in mind, but took a lot of inspiration and help from local indigenous knowledge.

In addition to agricultural practices, social aspects have also been included in permaculture over the years. The design principles are not only related to horticulture, but also applied to the design of settlement areas and social networks. Together with the three pillars of sustainability, the following

leitmotifs result:

- Earth care (ecological sustainability)
- People care (social sustainability)
- Fair Share (economic sustainability)

In Ananda Kalyani we have focused on social sustainability through workshops, talks and the aspiring practices of non-violent communication, conflict management, inclusion, governance, community lifestyle, women's empowerment and much more. PRIP, the PROUT Research Institute of Portugal is working towards economic sustainability through hosting the most extensive block level planning project in the Ananda Marga world through collaborating with municipalities, companies, lobbies, organizations and individuals to develop resilience and sustainability in the local region.

Permaculture is much more than an alternative to the energy-intensive agricultural industry. Permaculture wants to achieve:

- Decentralizing large-scale agriculture: Elements of permaculture can already be found in regenerative agriculture, ecological agriculture and sustainable agriculture.

Permaculture not only wants to protect nature, but also work with it.

- Creating new habitats for nature and people: More and more people

are fleeing due to climate change. Animals are also increasingly losing habitat.

- Teaching natural horticulture: By farming in harmony with nature, you can also use permaculture in your garden. Studies show: it can increase yield and help protect the environment.
- Combating Species Extinction: Studies show that we are losing more and more species to climate change. Permaculture refers to simple things you can do about mass extinction to preserve biodiversity.

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Education and Ecology: Reflections and practices for good living

by Renata F. Dalla Bernardina

The year 2020 brought many surprises with it, among which the Covid pandemic was certainly one of great impact. Focusing on overcoming the situation, people worked hard to find ways of being together despite the distance. That was also when some educators from all over Brazil gathered online to exchange ideas, thoughts, and feelings about the moment the world was going through.

The educators felt it was time to rethink attitudes and priorities in life. It was a moment when emotions needed to be welcomed and compassion was becoming an essential ingredient of everyday life, especially at schools, as students were all very sensitive to what was happening.

Having worked as a socio-environmental educator and as an engineer, as well as being a member of Ananda Marga for more than 15 years, I had had the chance to meet many people that lovingly cared for life. So, together with a Brazilian biocentric educator, Leda Bhadra Bevilacqua, life was brought to the center of attention and we structured the course “Education and Ecology: reflections and practices for good living”, considering care and love for life, not only for human beings but for all the existing web of life, as the basis for good living.

From this perspective, we understood that education and ecology were deeply related as they both address the interconnectedness of all beings, respecting and understanding differences. The origin of the word “ecology” comes from Greek and literally means “the study of the house”, but it can also be defined as the study of the interaction among the different beings and their environments. From a holistic perspective, therefore, it was fundamental to recognize the essence of this interaction, so, in the classes, “houses” meant ourselves, places we live, society, people, and all the beings we live with, considering cooperation and seeking to create healthy and harmonious systems.

The Education and Ecology course (@educacaoecologia) also affirmed the need to deeply reevaluate the emotions of individuals, so that they would observe what their feelings and their reactions were, making adjustments to life planning.

With three institutions as partners to publicize the course, ETIS (@etisecobr), Cabana da Miranda (@cabanadamiranda) and Instituto Oca do Sol (@ocadosol, which also certifies the course), the first edition of the course took place through an online platform in October/November 2020. Despite being an online course, sharing experiences and reflections was a very important part of it. Participants were frequently asked to share pictures, videos and participate in breakout groups, because, even though it was an online activity, the physical, emotional and spiritual aspects were also addressed in a simple but practical way. This is why there would also be opportunities to dance, based on the biocentric education pedagogy or to do some yoga postures considering the neohumanist educational principles.

Biocentric Education’s main objective is connection with life, and it strongly works with the development of internal rules of life as well as the sacredness of life. This methodology strongly connects to Neohumanist Education, which emphasizes ethics, spirituality and a harmonious combination of western science, directed to the outer world and eastern philosophy, directed to the inner world.

Being a twenty-hour course, in six weeks, it aimed to allow people to raise their awareness and to develop simple attitudes about the importance of caring for life on an everyday basis, whether that would be towards themselves, their surroundings or the world.

In the first edition, there were participants from Brazilian and Colombian institutions that are devoted to social and environmental issues. From the second edition on, the participation of people from all different backgrounds grew, especially therapists, university professors, teachers from public schools, and educators from neohumanist schools, which only made it even more special.

From the northern region of Brazil, in the very heart of the Amazon region neohumanist educators that participated in the course came from Vila Moara - a community located in the city of Ananindeua, State of Pará.



That community hosts a school – the Ananda Marga Neohumanist Educational Center - CENHAMAR (<https://www.facebook.com/Cenhamar-1432704980362428/>) - devoted to child education that also develops reading activities carried out at the community library – Moara Library, as well as yoga and “capoeira” (dancelike martial art of Brazil, performed to the accompaniment of call-and-response choral singing and percussive instrumental music)

The courses I have been taking at the Neohumanist College of Asheville, part of the Teacher Preparation Program, have continuously broadened my horizons and brought me in touch with wonderful educators from all over the world. As a result, neohumanist education and philosophy have been increasingly addressed in each edition of the course.

The fifth edition, then, brought a very special guest, Tattvika Soma Devii is a Pedagogue and Pedagogical Designer, pedagogical assistant of Didi Ananda Jaya in the training of teachers in the kindergartens of São Paulo, currently writes neohumanist short stories and composes songs about the yamas and niyamas. <https://gurukul.edu/newsletter/issue-42/42-yama-and-niyama-fairies/> and will release two bilingual books this year: Human Values in Early Childhood Education and The Wizard of the Big Heart.



Picture taken by Miira , a participant of the 5th edition of the course from Pará-Amazon region

That fifth edition was also a very special one as it welcomed teachers from Didi Ananda Jaya’s projects. These projects have been developed in four vulnerable communities of the largest Brazilian City, aiming at raising human beings as a whole, caring for the self and the other, and making children understand that we are not alone on the planet, that everything is part of a loving whole, in addition to encouraging values through stories and songs. In caring for the self, the schools have carried out shantala, ludic yoga, meditation and lacto-vegetarian food. (<https://gurukul.edu/newsletter/issue-51/51-nhe-director-training/>)

This year's edition of the Education and Ecology course should start taking place around May, and will

continue depending on donations to be made possible. They are intended to continue being online and count on the presence of guests. A hybrid edition as well as an edition in English are also a target for this year.

What is certain, though, is that this initiative has been a gift for all who take part in it. We learn, teach, share, and love. All in an effort of living a more harmonious and understanding world.

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Permaculture at Ananda Kalyani

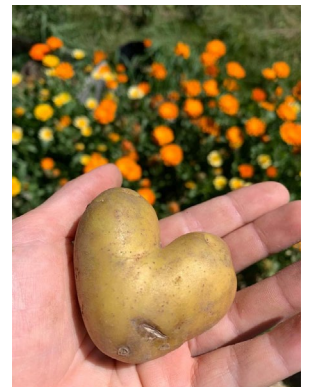
By Lina Brammertz and Isabella Iishana Johansson

- Giving hope: we are no longer just talking about climate change, but a climate crisis. During this time, people need practical guidance on how to deal with the crisis.
- Creating a new proximity to nature: through new concepts such as urban agriculture, cities are becoming natural habitats again.
- Achieving a fair distribution of resources: This affects both the financial resources of the economy and ecological resources and land distribution.

In all application areas, permaculture is about mimicking natural ecosystems and working with nature rather than against it. Therefore, permaculture is based on practice-oriented methods to create a holistic and sustainable lifestyle. Ananda Kalyani aspires to adapt these principles in each aspect of the Master Unit. Do you have advice, experience or questions? Speak to us! <https://anandavalley.org/contacts/>

Lina Brammertz is a nature lover from Germany. She studied Social and Environmental Sciences in the UK and there discovered her passion for permaculture and ecovillages. Lina is now traveling across Europe, exploring green communities and projects.

Isabella Iishana Johansson is a permanent resident of Ananda Kalyani and aspires to grow the metaphorical seeds of the projects into trees as well as coordinating between all the different departments that Ananda Kalyani houses through event coordination and communication.



Campo Divino, Argentina

Ecological Agriculture

By Kuntur Deva

During these unforgettable 2023 summer months, Campo Divino welcomed more than 100 people who came in groups, families and individuals including volunteers, mostly from Europe. They were all looking for something deeper, nature in the true sense, love itself, good company - forging a progressive path ahead and the choice to think about others more than oneself. Motivated by this collective spirit and the desire to reach out to society, we organized a program for eco-awareness and all of a sudden, the cosmos unfolded the way for it to happen and be a success.



For the first time, the initiative was firmly taken to involve the local authorities such as the INTA (National Institute of Agricultural Research) and the Municipality of Ucacha to be part of and support what Campo Divino planned for the community. The clear objective was to create an atmosphere for people from different sectors engaged in agricultural activities to come together for learning and sharing, about more transformative perspectives and about action plans, particularly about those promoting greater ecological values and concrete works or projects aligned with innovative crop-growing in equilibrium with nature.

For Future Organic

Back in July 2022, a family from the Netherlands approached Campo Divino through the WWOOFING platform for volunteers. Immediately the enthusiasm of meeting each other was felt and warm proximity among each led to 6 months of interaction and planning, bringing to fruition one of the most relevant news so far from Campo Divino which is presented below.



Together with this beautiful family, a program called **'For Future Organic'** was held on February 4, 2023 at the cultural house of Ucacha, at the railway station. Ucacha is a small locality in the southern part of Córdoba province (Argentina), around which massive extensive monocultures take place (soybean and corn) and where narrow personal interests and lack of appropriate laws and regulations lead to nature losing importance and respect .

As soon as we met each other the desire to do something public struck our minds and showed us the way to take further steps into what could become the most revolutionary agro-action exposition in the town's history.

43 people including conventional large-scale farmers and small organic projects representatives, plus Ucacha's mayor, Ariel Moreyra, and the INTA president, Gustavo Gendulain, as well as family and friends were delighted by two spectacular presentations. The first was given by Jeroen and Eline together with their boy Monte, about their project plan in the Netherlands turning 1 hectare of his father's land into an ecological farm providing vegetables for the local community. The second was given by Hugo Vigneta from Ucacha, who shared his family's more than 40 years experience working their 5 hectares of land, applying natural and organic methods.



A small step that opened communication doors between seemingly distant realities was established, and now what is needed is to follow

up with the creation of a local team to dream further of some collective work and benefit for the area. Looking forward! This event, the first of many to come for this town and hopefully for other places as well, will most certainly be remembered by the future pioneers who will follow these exemplary actions for harmonious and loving coexistence between humans, animals and plants in a common ground called Mother Earth, whom we are eternally thanking and to whom we wish to give back what She deserves: kind consideration, genuine love and sincere care.

Ananda Drava, New Master Unit in Hungary

By Didi Ananda Jyotishrii

One and a half years ago we laid the foundation for a Master Unit at the Southern border of Hungary. Regarding the site, we purposefully decided on a backward and disadvantaged region. We have found the future home for our ecovillage in Vejti village. At present we have two lots 200m from each-other, and both have 4000 m² land. So we already have 0.8 ha land with 5 buildings on it. The bigger house has 4 rooms, comfortable enough for total 17 people, a large kitchen, a sweet porch and a bathroom (not ready yet). At present this is the only building in livable condition. The smaller house has two rooms, small kitchen and bathroom and will be renovated in the coming months. We have received 30 000 Euro government grant for its reconstructive renovation as the building has folk-architectural values. Its original look will be restored as well as the whole building renovated in all aspects. Both lots have a huge barn, and on the bigger lot there is a shed that could be used as summer accommodations after renovation. We are at a 2-km-walk from River Dráva. Drava is originally a samskṛta word meaning swift flow. So Ananda Drava means Blissful Flow. There is also a fishing lake about a kilometer away with a beaver family. Natural forests still exist in patches as well as all along the river. The village is quiet with very fresh air. At night, in front of our building, under clear starry sky, we can hear jackals howling and - in their mating season - deer roaring.



before, Ormánság was the flood area of meandering River Drava, with settlements and gardens on the elevations only. Then the river was “regulated” in order to gain more agricultural lands. Since then the water table is sinking and the original incredible biological diversity is decreasing. Our mission is to reverse this trend. In this spirit the Hungarian name of our project is Orom Öröm meaning Joy on the Elevation. (The motif for our logo is taken from a cca 250 years old painting of a nearby church.) We aim to attract young, eco-minded families to Vejti and the surrounding villages and facilitate the creation of a cooperating network. The area offers opportunity for establishing an ecovillage in the most real sense that is away from inhabited areas, surrounded by nature. We envision expanding in that direction.

Furthermore, our mission is to help Roma families develop skills for self-sufficiency. To serve all children in Ormánság (about 35 settlements, mostly with 100-300 inhabitants), we are planning to establish a mobile eco-education project as well as hold summer camps. The Master Unit - beside being a farm and retreat center - will also serve as a wellness center and provide rooms for vegetarian tourists.

Opportunities for special services for the surrounding environment: join other eco-groups in fighting for the re-establishment of wetland areas; teach farmers about no-tilling agricultural methods; teach locals composting and other organic gardening methods as well as ways of utilizing herbs growing wild; cultivate still existing orchards that have “gone wild” and plant new orchards with indigenous varieties of fruits.

Last year we had the pleasure to employ in the renovation of the main building the heads of two Ukrainian refugee families (both having three children). They did high quality work! We were happy to be able to provide livelihood for a few months to ten persons right after they fled their homeland. We have also received

four volunteers so far, who spent a few weeks, one month and five months respectively in the project. Ananda Drava welcomes volunteers, preferably for a minimum of three weeks. A fundraising campaign is underway for the renovation of the roofs, making bathrooms, heating system and the necessary start-up investment for gardening.

If you would like to join any of these activities, please contact Didi Ananda Jyotishrii at didijyoti@gmail.com or +36 30 8228102 Tel/Whatsapp/Telegram

River Drava is the borderline between Hungary and Croatia, and it used to be part of the Iron Curtain. Before the Iron Curtain was pulled up, this region - called Ormánság - was thriving as it had a wonderful agriculture and fishing potential and there was lively trading with the nearby towns of (present) Croatia. However, during the last hundred years this area became impoverished, lacking job opportunities, and the population is dwindling. Vejti village used to have more than 500 inhabitants, but by now only 140 people live here. Many of them are elderly, living alone in properties that used to house an extended family, all kinds of farm animals, a big vegetable garden and orchard. Sadly, orchards have been mostly cut down for firewood. The ratio of Roma population has increased many-fold, the reason being that the Roma minority in Hungary is severely discriminated against and they are being “pushed out” to marginalised areas.

Ormánság means an area with elevations: plateaus that are a few meters higher than the surrounding moorland. Centuries



The article deals with the various theories and perspectives on the concept of space, including René Descartes' understanding of space as a category, modern physicists' view of space as a relative and derived medium, and the latest concepts of subatomic vacuum fluctuations. It's also about mental spaces and a computer model that explains the generation of consciousness in interconnected systems (Integrated Information Theory, IIT). Subsequently, I explore the history of panpsychism, including its association with the idea of an imaginary space in the 16th and 17th century and its continued relevance in the work of the contemporary Indian philosopher Shri Prabhat Ranjan Sarkar. The article concludes by discussing the special role of Microvita in the relationship between subjective and objective spaces.

INTRODUCTION TO P.R. SARKAR'S CONCEPT OF MICROVITA **By Dr. Hans-Joachim Rudolph, Microvita Research e.V.**

Before introducing P.R. Sarkar's concept of Microvita, I should first give a survey about what we understand by vacuum and space.

Space has been discussed since times immemorial, but let me start with René Descartes, who understood space as a category: Because, as a philosophical realist, he was able to see categories as something existing in the objective world. In our times, however, we think that categories exist only in our human minds, because we have forgotten the position of philosophical realists, who took it as granted that these universals exist in reality, beyond mere thought and speech.

Now, later, Newton denied that space is a category, rather he took space as an object, which he called 'the void', to which he assigned a mathematical structure, namely that of Euclidean space. Even later, Einstein denied the Euclidean structure of space and showed that space can be deformed by masses contained therein. In fact, it can be deformed dramatically, so that its homogeneity and linearity is lost and curvatures result, which are now known as the invisible structure of space-time.

Even later, Georges Lemaitre, a Belgium priest and physicist, demonstrated to the scientific community that space is neither eternal, nor absolute, but must have started a long time ago; and indeed, it was found that space started about 13.8 billion years ago, from a tiny area of quantum fluctuations, filled with an enormous amount of energy. And in that small volume, the energy was at such a high density, temperature and pressure, that its volume expanded rapidly in a phase of inflation, so that after quite a short time the universe reached a volume close to its present size.

Now, these vacuum fluctuations, which were the starting point of our universe, they existed not only at the beginning, rather they exist even today - but now, they are found only at the subatomic level. In this animation https://commons.wikimedia.org/wiki/File:Quantum_Fluctuations.gif we can see how virtual particles are supposed to pop up from and disappear again into nothingness.

And if we could go to higher magnifications, towards the range of plank length, we would see that even 'space particles' are constantly popping up from and going back to so-called nothingness.

Next topic is mental space. What is mental space?

Usually we think of mental space as something existing only in the mind of humans. And we think that mental space is created by our brains, by the white and gray matter of our brains. So when we see an object in the external world, this object will be reflected in our mind, in our mental space. And for such reflections, there is a computer model, which simulates the same. It's a very simple model. It consists only of two entries and two exits. The entries signify the sensory organs (only two) and the exits, signify the motor organs, and in-between, there are only four nodes which are able to interconnect among each other, but which are also able to produce signals on their own. And in the beginning, the interactions within this network are, of course, really chaotic.

But after about 30,000 cycles, there will be the formation of a pattern and as soon as such a pattern stabilizes, the model predicts that this is a sign of the emergence of consciousness. And the emergence of these patterns can be measured by a phi-value, which is a metric for effective group collaboration. So this model is not only applicable to brains, not only applicable to nervous systems, but also to other networks, networks like groups of people or networks of computers or other living beings like plants or even fungi, interacting among each other. And because of its generality, Integrated Information Theory (ITT) has lots of applications. However, it's not able to explain any subjective experience. It is able to explain the reflection of external objects in the internal world, in mental space, but it cannot explain the subjective feeling, the impression of smelling a flower, the experience of seeing a red rose, or the feeling of being something, like a bat (Thomas Nagel) or something else. In philosophy, these subjective experiences are called qualia, as opposed to the properties of the external, the objective world.

As I said, IIT has lots of applications, and it's not limited to humans as it tries to explain the emergence of consciousness; and as it is so general, it has been linked to panpsychism, which advocates the idea of consciousness being everywhere, throughout the whole universe. But of course, IIT can only apply its algorithms, if there are re-entry mechanisms. It works on the basis of re-entries.

So what is panpsychism? Panpsychism holds that mental activity is a fundamental and ubiquitous feature of the whole universe and that all entities, including inanimate objects, possess some form of consciousness or mind. In

the beginning of modern times, in the 14th, 15th and 16th century, there were quite a number of philosophers, who used imaginary space as a means to enable panpsychism. They used imaginary space under various aspects and with various emphasis and importance (1). In the West, the last proponent of this tradition was the German polymath G.W. Leibniz. He was a contemporary of Newton and in opposition to him, he advocated panpsychism, believing that the universe is made up of an infinite number of simple substances, which he called monads - with each monad being made of one metaphysical point (not a physical, but a metaphysical point), surrounded by an imaginary sphere (not a physical sphere). And this metaphysical point was supposed to project its perceptions and wants (conatus) onto this imaginary sphere. After Leibniz, the idea of Panpsychism lost its importance in the West, whereas it remained relevant in India. In the East, throughout these centuries, Panpsychism continued to be accepted in society, particularly in India. And one of the important proponents of modern panpsychism was Prabhat Ranjan Sarkar, who also held that the universe is filled with consciousness, and that consciousness is present in dormant form even in inanimate objects. In this general form, however, it doesn't have any relevance for scientists.

So he wrote this booklet for the scientists: "Microvitum in a Nutshell" (2), so that they may reintegrate panpsychism into our modern science. I cannot summarize it here in this short introduction, but I can show you the conclusion. At the end of his booklet, he presents a table, i.e. his 'Four Chamber Model'. It consists of two rows and two lines. The rows denote for subjective and objective - these opposites have already been discussed - it's about qualia on the subjective and quiddities on the objective side. But what does is meant by the lines, denoted as 'complemented' and 'reduced'.

For this, it is helpful to consider Aristotle's distinction between potentiality and actuality.

In fact, these terms are used in probability theory, where there are spaces of probabilities and spaces of actualities. So, in the case of dice, out of six (in the space of possibilities), only one appears in the space of actualities. And, of course, the probability by which this occurs is one to six. Applying this to the 'Four Chamber Model', we see that the complemented states are the possible and the reduced ones are the actual states. And we can distinguish subjective and objective possibilities as well as subjective and objective actualities.

Regarding microvita, I would summarize that space is supposed to be equipped not only with objective, but also with subjective dimensions. And that there are entities (Microvita), which allow for interactions

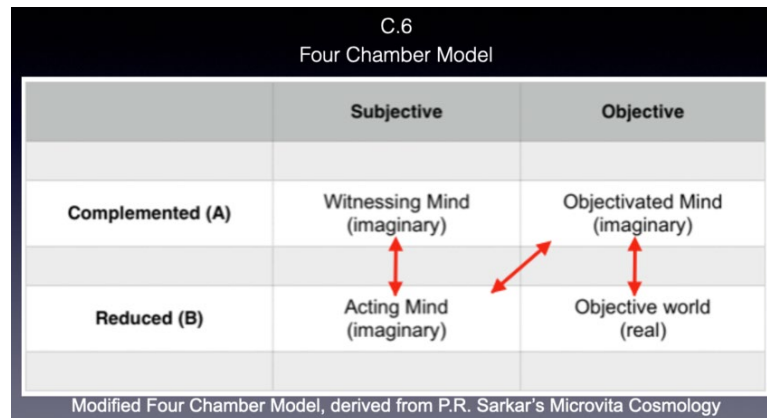
between its subjective actualities and objective possibilities. Of course, there are interactions also between the other chambers, but those between the subjective actualities and the objective possibilities are of the main importance.

Now, to give an example for the emergence of consciousness, we need self-references. And the simplest case of self-reference is depicted in this small formula, where +1 multiplied by +i gives +i and +i multiplied by -i gives +1, completing a circle, which can be repeated again and again.

Putting it into words, we can say that the quiddity (the essence of some objective existence) is perceived as a quale and in return this quale is projected onto its existence. Consequently, this circle can become a feedback loop, which will produce some rudimentary form of self-awareness.

In the next step, we have four positions: +1 becomes +i, +i becomes -1, -1 becomes -i and -i becomes +1. Note that here, we always use the same operator, which is +i, the multiplying factor.

So we may ask, what is the importance of this? Does it have any relevance? Does it have anything to do with our lives and how does it feel?



Well, we are talking about space, but how space feels? Does it feel? Yes, it feels. Because we feel space when we breathe. When we breathe in, we feel an expansion and when we breathe out, we feel a

contraction. So with closed eyes, we can breathe in, and we feel the expansion and when we breathe out, we feel the contraction. And in numbers this is represented by the same cycle. Inhalation is objective, exhalation is also objective, but the experience of inhalation and exhalation is subjective and so, this goes in the same circle.

Consequently, we can say that qualia and quiddities do matter, because qualia are our subjective experiences and quiddities are the essential, objective properties.

But, does it make sense to highlight this difference? Yes, it makes sense, because it's the foundation of what we call consciousness.

Also, it's an example of how small differences can become significant after repetitions, after many re-entries. This phenomenon is called the butterfly effect, a term that was coined in 1972, and even earlier Marcel Duchamp, an artist who was very much interested in scientific achievements, had coined the term infra-mince,

My Experience of the Yoga-Naturopathy Training in Anandanagar, India

by Ajuntha Anwari

In October 2022, nine people from Ireland, Italy, India, Indonesia, Russia, and Singapore received Diplomas in Basic Natural Therapeutics. We had completed the one-month Yoga Naturopathy Training; A training that brought us all together at the Ananda Nagar Yoga Naturopathy Centre in West Bengal.

The decision I made to join the course was spontaneous. Here was an opportunity to learn from an institution that launched a global network of qualified therapists and coaches. I wanted to be part of that team.

The warm welcome to the Centre made me feel at home immediately. It is a unique acre of land full of flowering shrubs, trees, and medicinal plants. The Centre comprises an interlinked complex which houses rooms and halls to facilitate accommodation of visitors, education, and the practice of sadhana.

More than any other place, the Centre felt like an oasis. Far from the cares of the world. I knew that here I could heal. I had come to learn and improve my spiritual practice. To become a better person.

The essence of the Training is learning how to stay healthy and happy. During the course, I thrived under the tutelage of able trainers. They were professionals. They were also guides showing me the way to healing. But, more than healing, I learned quickly because so much of the information I received was based on logic.

The highlight of my training day was the main lecture. It focused on critical points of healing the body. These lectures, more often than not, became a platform for friendly banter between trainer and trainees. The trainer is a master at steering a point home by the use of questions. Soon I began to think more deeply. I came to understand the utility of my own mind. For this I thank a fastidious teacher.

Another reason I joined this special training was to improve my health. Age was progressing. So were some worrying symptoms. I wanted to feel better. I could not have been in a better position. While I was learning, I was also a patient. I experienced a 5-day juice fast (many of the trainees went longer than 5 days), physical therapies, and special meals for my health needs.

The Centre's proven system of fasting and detoxification did not disappoint. Upon completing the



fasting regimen, I saw how much my health had improved—a decisive outcome for me.

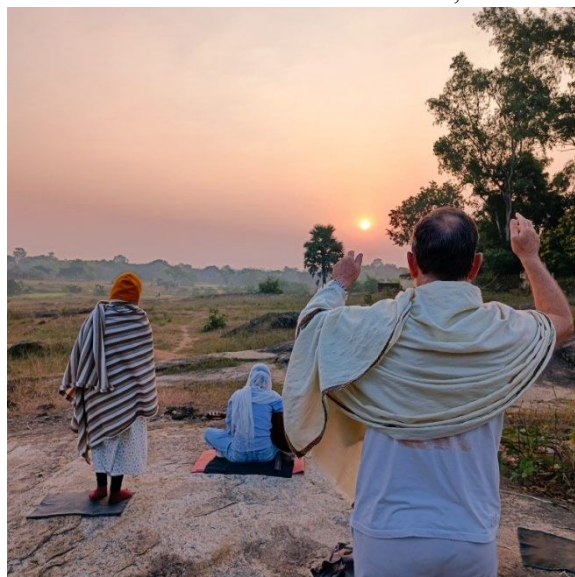
I ate healthy daily meals. These included fruits, sprouts, vegetables, legumes, and mostly whole grains. However, what impressed me most was the graduated fasting system. It included a pre-fasting program. Graduated fasting does not include any processed foods or grains. It is an efficient way to lose weight and get healthy. The weight began to be released from my waist. I felt light and free. The food they served tasted amazing. I wanted to learn how to prepare them.

I was taught tasty dishes to make. The ingredients were from natural sources that I knew would not harm me. Cooking classes provided a list of delicious recipes. Our diet was essentially a powerful tasty arsenal against disease. I plan to develop meals following this healthy template.

I learned the potential of natural sunlight, water and mud to help the body release toxins. Sunlight on bare portions of my body induced sweating within 15 minutes. And mud packs soothed my painful joints. There were, of course, other detoxification systems like steam baths, hot footbaths, and colema. But these natural and powerful elements from nature were my favourites.

At the same time, this expanse of modalities in one programme alone requires some glue.

The element that held the training together was the daily practice of 3 times sadhana and kiirtan, and 2 times asanas. It calmed my mind and body and uplifted my spirit. It elevated the training to something more.



The other glue, the daily schedule, is a carefully crafted roadmap of activities for the day. Rain or shine, it never wavered from regularity. It became my trial, my test. The daily list of activities took my breath away. Yet, I was not flustered by the demands on my energy but by the invitation to a challenge. The pressure of accomplishing a whole day without defeat was my litmus test for success or failure.

The fight with myself was a by-product of the training. Each day the battle could only sharpen my wits. I was grateful.

Finally, the Yoga Naturopathy Training became my spiritual practice. The smooth flow of sadhana, asanas, therapies, and outings, together with the lectures each day, was like a harmonious blend of body, mind, and spirit that merge.

Everything about Anandanagar was sublime. Wherever I was, there was always our guru's presence. I am grateful.



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For detailed information go to:
<https://naturalyogictreatment.org/2023-training>

I know that I will change the course of my life after this month-long training.

In fact, steps are already being taken by some of the graduates and me to open four new projects and programs in different countries. My own concentration will be in Bali and Singapore.

This training has clearly brought a profound change in the direction of my life. Simply speaking, it has been a life-changing experience. One that I will cherish forever.

In appreciation to Dada Dharmavedananda, Niranjan, and Tapasudha. With special thanks also to all the assistant therapists and staff.

For further details on our training:

<https://naturalyogictreatment.org/2023-training/>

CONTINUED FROM PAGE 43

INTRODUCTION TO P.R. SARKAR'S CONCEPT OF MICROVITA By Dr. Hans-Joachim Rudolph

which denotes the same: Very small differences can have huge effects, especially in transitions from subjective to objective and return.

Yes, these differences are important for microvita, and they are of a particular relevance in the study of contingency. So whenever we see something which is supposed to happen randomly or by chance, we can consider that in fact it might have happened due to microvita. Because microvita embody something, which is usually left out completely, that is, teleodynamics; which means that final causes can occur, although they are usually excluded from scientific considerations. Scientific considerations are usually focused on material and effective causes, whereas final causes are excluded. But microvita allow their reintegration into scientific discussions.

So these ideas have been laid out in one of our articles, which was published a year ago in an Indian paper (3). We also had quite a number of conferences and seminars in the last two decades and we released two books on the same topics

(4) (5). Additionally, there are two books, which I would like to recommend. One is "Much Ado About Nothing" by Edward Grant (6), and the other is "Panpsychism in the West" by David Skrbina (7). And there are two articles, which I can recommend; they can be found in the Internet, one is "Is Matter Conscious?" (8) and the other is "Quantum Mechanics and Consciousness" by Valia Allori (9), where she also tries to solve the hard problem of consciousness along the lines of Panpsychism.

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MANILA SECTOR



*MU Ananda Uma Pavilion –
Event Gathering Place*



AMSG Youth Camp - March 5, 2023



AMSG Sisters' Camp - Feb. 25 -26, 2023

Some videos to share the happy mood:
Women's Camp:
<https://youtu.be/7OjDSRc2oWA>
Youth Camp:
<https://youtu.be/Uq8WIOML-Nc>

News from Vietnam YOU ARE NEVER Alone! By Citrá Trần Thúy Ngọc

**“You are never alone or helpless.
The force that guides the stars guides
you too.”
Shrii Shrii Anandamurti**

Just imagine you have no previous neohumanist educational experience, and you have to work with people of varying backgrounds and organize three successive camps for thirty to fifty people in your humble facilities! That was the challenge for the organizing team of AM Saigon organizing a Women's Camp, a Youth Camp and a Meditation Camp in March. We had a heap of work to do like a mountain before us: preparation of the infrastructure at our master unit Ananda Uma, work to inspire participation & selfless service, program & work assignments etc. Some incidents happened during this work as if to test us: unexpected latecomers to be taken care of, the water pipeline suddenly breaking down at night, no chef at the kitchen and everyone had to act on his/her own like an orchestra without a conductor. Intuition gained from regular meditation and Meditation Camps proved to be effective in helping us overcome the troubles and follow the flow.

Although here in South Vietnam we only have two seasons, the dry and the rainy, we celebrate the dry in the context of nature in the best way we know, with lots of kiirtan, Prabhat Samgiita, workshops, and spiritual practices. Sing, dance and let go of what no longer serves us. We have learned from these events the importance of connection and communication. The feedback from the participants has encouraged us very much. Just give everyone a space to express oneself and be acknowledged, then we can move forward together!

Malaysia

Spirituality In Sustainability Symposium
organised by International Islamic University Malaysia in conjunction with
UNESCO World Futures Day

Dr. Shambhushivananda was invited to serve as a panelist on the World Futures Day on Dec 2, 2022. He addressed the international gathering on the topic of “Spirituality and Sustainability”.



*A Drawing Class at Happy Village
Kindergarten, Yên Xá, Hà Nội*



*Kiirtan with Kids
Happy Village Kindergarten, Yên Xá, Hà Nội*



*Sadhana Camp
Mar 18-19, 2023*



DELHI SECTOR

There are over eight hundred neohumanist Ananda Marga schools in Delhi Sector. At least 165 schools are currently under the Ranchi-led Central Administration. Haridwar school has an enrollment of 700 children (with junior high school enrollment of 575 children), Gaya has over 200, Sagar (MP) has over 500, Bhopal (MP) has over 500, Arvi (Maharashtra) has over 500, a village school in Banka district has over 450, the first school in Lahari Sarai (Bihar) has over 150 currently, Varanasi has over 275, Ghazipur has over 400, Bhagalpur has over 250, Shimla (over 150 children) and so on. Here is some news of a handful of them.

Ananda Marga School Neha Nagar Makaroniya Sagar MP



The school curriculum is based on Neohumanism. The teaching staff is well qualified. Weekly teacher meetings offer training in teaching Neohumanism and moral values to the students. Computer education has begun. Cultural programs and activities are part of

the curriculum as well. The school campus is well maintained. The school has a high academic ranking in the state. Leadership training is also being given to the students.



Ananda Marga School, Haridwar, India

The Ananda Marga Junior High School in Haridwar has ranked as number one in the area. All students graduated out of 8th standard with flying colors and were admitted for further education at the top schools of the area.



Ananda Marga School, Prayagraj, India

A Prevention of Cruelty to Animals and Plants (PACAP) program was launched. Water conservation, afforestation, and love for flora and fauna were part of the PCAP initiative.



Ananda Marga School Anandanagar, Bhopal, India

Arts, Yoga, and Meditation are common features of most of the schools. Kaoshiki competition is also being conducted on a regular basis. Most of the schools are English medium even though mother tongue is also encouraged in all the schools.



Gurukul High School Wardha, Maharashtra

Meditation classes are being offered in the Gurukul English High School, Wardha, Maharashtra.

Medical checkups are being done periodically in most of the schools



Ananda Marga High Schools

Among the prominent high schools run by ERAWS (Education Relief and Welfare Section) and WWD (Women's Welfare Department) and overseen by Ananda Marga Gurukula (the Ananda Marga Board of Education):

Anandanagar, West Bengal, **Chakulia** (Jharkhand), **Panchmukh** (Tripura), **Bishalgarh** (Tripura), **Khowai** (Tripura), **Teliamura** (Tripura), **Fuladi** (Balesore, Odisha), Girls High School in **Silchar** (Assam), and Girls High School at **Uma Nivas**, Anandanagar. **Khairachatar** (Jharkhand), **Anandpur** (Bihar), **Anandapalli** (Bihar), **Kathua**, **Gandhidham**, **Prayagraj** (Allahabad), **Haridwar**, **Ranchi**, **Amha** in Supaul district, **Sagar** (MP), CBSE AMGK High School (*under construction and pictured here*) at Shyamal Anandanagar near Pundag Railway Station, **Jharsuguda** (Odisha), **Raipur** (Chattisgarh), **Chaupal** (HP), **Kullu** (HP) etc.



Ananda Marga High School Assembly Merit Scholarship Awarded

Recently Shambhunarayan Roy Memorial 5th Class merit search and scholarship examination was held. More than 150 students participated in that exam. On 18th April 2023 at Ananda Marga High School Assembly, the first twenty passers were awarded certificates and Rs.2000 each by Ananda Marga Gurukul, Anandanagar.



Meerut, India Renaissance Universal Program on Education for a New Era

ॐ Sa Vidya Ya Vimuktaye ॐ
PRABUDDHA-CHARCHA
EDUCATION FOR THE NEW AGE: NHE: NEO- HUMANIST EDUCATION
Sunday, 27 November 2022 | Time: 2.30-6.00PM
Venue: Jain Dharmshala, Opp. D.N. College, Near
City Ghantaghar, Meerut

Chairperson:
Mr. Makhan Lal Gupta
Director, Affiliation Dept., Bhartiya Shiksha Board (B.S.B), India

Main Speaker
Ac' (Dr.) Shambhu Shivanand Avdt.
Chancellor, Anand Marg Gurukul, Anand Nagar (W.Bengal)

Guest of Honour
Mr. Saurabh Jain
Managing Director, Vidya Prakashan Mandir (P) Ltd., Meerut

Foreigner Guests:
John R. Cavillere, USA, Jan Wnukowski, Poland/Sweden
& Navneet Niklas, Sweden

Anchoring
Dr. Rohit Khokher
Professor & Scientist (Biometrics), Computer Science Engineering

Courtesy
Renaissance Universal Club, Meerut
Contact Persons:
Dr. J.S. Atreya (9837639745), Dr. K.B. Gaur (8791428236),
Dr. Jeelendra Singh (9897078278), Mr. Vinay Kumar Singh (9997212748)

After the program please join us for HIGH TEA

The Meerut Chapter of Renaissance Universal invited Dr. Shambhushivananda as chief guest at their program in November 2022. In the presence of dignitaries including the representative of Bhartiya Shiksha Board, Dada spoke on Education for a New Era: Neohumanist Education.



Dada presented his book "Towards a Brighter Future" to Shri Makhan Lal Gupta of Bhartiya Shiksha Board who shared his appreciation of Neohumanist education during his presidential remarks.



Mementos were presented to several leading luminaries in the education field by Dr. Shambhushivananda on behalf of Renaissance Universal.

NEW YORK SECTOR

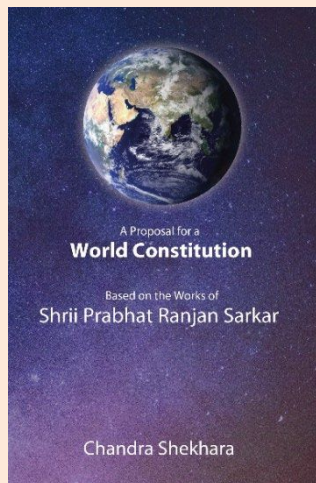


New Haven, Connecticut, USA

Peter and Fran Dodge hosted Dada Shambhushivananda at their beautiful home (pictured here) and organized several meditation sessions, vegetarian dinners and talks by Dada. Edge of the Woods Market in New Haven hosted a talk on "The Spiritual Journey" by Dada which was attended by around twenty interested persons. Many of the participants got inspired by Dada's personal interactions. Over a dozen persons learned meditation from Dada during his stay in Connecticut.

In addition, Dada visited Delaware and spoke to an interested group at the home of Mr. and Mrs. Mallik.

New Book



A Proposal for a World Constitution Based on the Works of Shrii Prabhat Ranjan Sarkar by Chandra Shekhara

In his book, *The Liberation of Intellect--Neohumanism*, Shrii Prabhat Ranjan Sarkar said, “This Neohumanism will elevate humanism to universalism, the cult of love for all created beings of this universe.” In another discourse, he noted, “To materialize the concept of universalism a World Government is necessary.” *A Proposal for a World Constitution Based on the Works of Shrii Prabhat Ranjan Sarkar* demonstrates the importance of Neohumanist philosophy in the creation of a new political and governmental structure meant for the welfare of all beings.

The book also explores how the many aspects of Shrii Sarkar’s Progressive Utilization Theory (PROUT) come together with principles of Neohumanism and his spiritual philosophy to provide a framework for the establishment of a world government, guided by a world constitution.

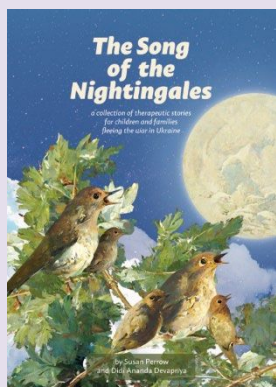
After an introduction, the constitution is presented as a preamble and six articles. The articles deal with 1) the purpose of the world government and world constitution, 2) meanings of specialized terms used in the constitution, 3) a charter of principles also called a bill of rights, 4) the responsibilities of the world government, 5) the structure and function of the world government, and 6) a method for amending the world constitution. This is followed by a discussion of how the world government and constitution could be implemented. Finally, a complete version of the text of the constitution is presented. Over 500 endnotes provide access to Shrii Sarkar’s specific writings on different topics included in the constitution.

The book is meant to provide students and followers of Shrii Sarkar with a deeper understanding of his views on the purpose and structure of a world government, a concept that he began discussing the late 1950’s. Shrii Sarkar believed world government would evolve through several phases and this would enable time for people to adjust to the new concept. While the various phases are described in the book, it focuses on a mature phase of world government in order to allow for a more complete and complex discussion of it.

Special attention is given to Shrii Sarkar’s idea of a Charter of Principles which reserves rights to humans, animals, and plants. Another focal area is Shrii Sarkar’s concept of sadvipras. He believed that these morally and spiritually evolved people “serve all human beings selflessly and lead others along the path of all-round advancement.” He sees them as a key to establishing and running a successful world government. A description of how sadvipras would do this is addressed in the later sections of the book.

The author, a former lawyer who studied world constitutional literature and Shrii Sarkar’s contribution to it over several decades, received feedback from over forty senior students and scholars of Shrii Sarkar from six different continents. Their recommendations and contributions strengthened and broadened the constitutional proposal.

The book is now available in paperback and e-book formats from www.amazon.com. The paperback version will also be available from the Prout Research Institute of Asheville at www.pri.institute.



The Song of the Nightingales

A collection of therapeutic stories written for children and families fleeing the war in the Ukraine

This is a collection of thirteen therapeutic stories written by authors Didi Ananda Devapriya and Susan Perrow, as well as two other authors that granted permission to use their versions of traditional folktales, David Holt and Rafe Martin. The stories gathered together in this collection were selected with great care, love and respect for the determination of the Ukrainians to overcome the hardships of war and build a better future. Therapeutic stories use the magical power of metaphor to bring the light of hope, optimism and healing even after the most difficult circumstances. Available in English, Russian and Ukrainian.

<https://therapeutic-stories.amurtel.ro/>

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Global Association of Neohumanist Educators

GANE brings together all NHE Educators on a common platform: Schools, Institutes, Yoga Academies, Prout Institutes, Colleges/Universities, Master Units, Wellness Centers, Neohumanist Centers, etc.

Neohumanist Education



"Building One Human Society" - Page 6

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