



GURUKULA NETWORK

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

Issue 25

November 2007

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Gurukula Network

Newsletter and Journal of
Neohumanist Schools
and Institutes
affiliated to
Ananda Marga Gurukula

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

Please send us news of your schools and projects, reports on research and publication efforts, articles on Neohumanist Education, stories, pictures, ETC notes, classroom activities, etc. by **April 1st for the May 2008 issue**

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

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Donations are welcome for AMGK Endowment Fund and Gurukula Network as well as schools and projects. Please make checks payable to Ananda Marga Gurukula and send to AMGK Liaison Office.

VISION OF ANANDA MARGA GURUKULA

Ananda Marga Gurukula is engaged in creating an international network of Neohumanist Schools and Institutes to hasten the advent of a society in which there is love, peace, understanding, inspiration, justice and health for all beings.

OBJECTIVES OF ANANDA MARGA GURUKULA

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

Chancellor of Ananda Marga Gurukula

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

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

NEOHUMANIST EDUCATION

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



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

Ananda Marga Gurukula

<www.gurukul.edu>
amgk.glo@gurukul.edu

CNS – Centres for Neohumanist Studies

Croatia - cns.hr@gurukul.edu, <www.cns.hr>
Sweden – cns.se@gurukul.edu, <www.cns-se.org>
USA – cns.us@gurukul.edu <www.pramainstitute.org>
Taiwan – amgk.tw@gurukul.edu

Music College at Uma Nivas

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

Acupuncture Institute at Ananda Nagar

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

AMGK Taiwan

<www.gurukula-tw.org>

Neohumanist Education

<www.nhe.gurukul.edu>

AMAYE – Ananda Marga Association of Yoga Educators <www.amaye.org>

NHE Forum

NHE Forum is an on-line discussion group for those interested in or working in NHE schools and projects. To join, please write to <amgk.glo@gurukul.edu>

CNS Forum

CNS-Forum is a format for the exchange of ideas among Neohumanist educators who are qualified and interested in higher education, beyond K-12. CNS-Forum provides an opportunity to help to develop the various departments and faculties of Ananda Marga Gurukula. If interested write to <amgk.glo@gurukul.edu>

NHE Resources

NHE Resources is a set of web-based resources for those working in NHE schools. It contains articles, information and classroom aides. If you would like to access these pages, please visit <www.nhe.gurukul.edu/resources.html>, and sign up for a login name and password.

Distance Learning Programmes

The two distance learning programmes are available for NHE teachers. The Neohumanist Diploma Programme is a one year or more in depth tuition programme, certifying the student as an NHE early childhood teacher. The Neohumanist Introductory Programme is a three month or more programme, with the option for certification as an NHE early childhood

associate teacher. It is also available in Spanish. For more details see the description of Distance Learning Programmes at: http://www.gurukul.edu/instit_distancelearning.php

Standards Available

Ananda Marga Gurukula Standards for kindergarten and primary schools are available. You may write to <amgk.glo@gurukul.edu> for a copy or you may download a copy directly from NHE Resources.

Volunteers for Your Project

Ananda Marga Gurukula offers a service to bring volunteers in contact with NHE schools and community projects, that are highlighted on the AMGK website. More info at the Gurukula website: www.gurukul.edu under the tab <helping us>. If you would like to take part with your project in the Gurukula Volunteer Program, then please write to mayadhiisa@gmail.com

Gurukula Network On Line

Thanks to Mayadhiisa, an electronic version of Gurukula Network is available on the Gurukula web site. Many past issues are also posted there.

NHE Logo Trademark

The Neohumanist Education logo with name (as shown) has been officially registered with the Patent and Trademark office of the US, and a certificate of registration has been received by the AMGK office.



Neohumanist Education

AMGK / NHE New Projects In Process

YES Manuals

Didi Anandarama is now compiling material for the YES manual for 6 to 10 year olds. She welcomes any thoughts, suggestions, approaches, songs, stories, art, drama, philosophy discussions, activities, etc. related to teaching all aspects of the limbs of Astaunga Yoga please from your own experiences working with children in this age group. cns.hr@gurukul.edu A public version of the Early Childhood YES Manual is in the works.

NHE Resources

The NHE Resources are in the process of being redone with a new interface. Stay tuned to NHE-Forum for more news.

IANHE

An International Association of Neohumanist Educators is being formed. Stay tuned to NHE-Forum for more news.

Upcoming International Conference in Ydrefors, Sweden July 12- 25, 2008



International Conference
"Building Neohumanist Futures"
July 12th - 25th, 2008

Neohumanist Education
July 12th - 14th

Yoga Education
July 20th - 25th

Neohumanist University
July 16th - 18th

More information:
www.gurukul.edu - amgk.glo@gurukul.edu
Hosted by CNS Sweden - Ydrefors, Sweden

For more information or to register contact amgk.glo@gurukul.edu



NHE Diploma Programme Seminar April 2008 Thailand

The Baan Unrak Primary School in Sangklaburi Thailand, under Avtk. Ananda Anuraga Ac. as principal, is hosting the NHE Diploma Programme for Early Childhood and Primary Education. Didi and some of her teachers as well as teachers from others NHE schools are participating.

There will be two seminars a year until 2009. The first one was completed in April 2007, and the second one was completed in October 2007. (see report in this issue).

The Diploma Programme is still a Distance Learning programme. The six two-week seminars at Baan Unrak School will support the students who are taking the course. Attendance is not required, but will be very helpful to those who can attend.

This programme is also an opportunity for local teachers to work under a principal who will be their mentor as well as for those from other places who are starting on the Diploma Programme on their own. Those from other places can attend one or more seminars during this period according to their capacity. Those who are interested in the Diploma Programme please apply at amgk.glo@gurukul.edu.

The third seminar in April 2008 will continue on the theme of Child Development

It will have a special focus on Music Magic in the School and Language Arts and Mathematics.

Participants will be able to discuss, experience and elaborate on practical methods and activities with the support of experienced facilitators. All participants receive a certificate of attendance.

Registration

For more information please check the website www.gurukul.edu and write to amgk.glo@gurukul.edu or Didi Ananda Anuraga baanunrakschool@gmail.com to register for the seminar.

Cost

The cost for the seminars including accommodation at the Baan Unrak School is 8000 Baht or \$ 220. This is in addition to the cost of the Diploma course for which you may apply for at amgk.glo@gurukul.edu

New

Prabhat Samgiita Academy Opens in Ydrefors, Sweden

To commemorate the 25th Anniversary of Prabhat Samghiiita, a Prabha Smaghiita Academy opened at CNS Sweden Campus and was inaugurated on September 14, 2007. Kulapati, Dada Shambhushivananda's speech for the occasion is included below, along with photos from the inauguration event. They hope to have the following activities at the Academy.

Voice Lessons

Music Lessons using different instruments

Learning to sing PS correctly

Research on PS

Knowledge of Ragas & Raginiis

Popularising PS among the general public

Circle of Love Study Circle

Preparing PS learning materials

PS workshops and seminars led by knowledgeable persons

PSA Reference library & Archives

Training in Dances based on PS

Drama that includes PS



New Prabhat Samghiiita Academy is housed in the newly renovated Gurukula Building

Inauguration Speech by Kulapati of Ananda Marga Gurukula

It is my great pleasure to join you in inaugurating the Prabhat Samgiita Academy in Ydrefors, Sweden today on the auspicious 25th anniversary of Prabha'ta Samgiita at this newly renovated complex on CNS (College of Neohumanist Studies) & TC (Training Center) campus.

Prabha'ta Samgiita began its journey on 14th September, 1982 in Deogarh, Bihar, India with the invocation and a clarion call for a new renaissance with its first song: Bandhu he niye calo...O' Supreme Consciousness, please lead us from darkness towards the fountain of effulgence.

The journey that began with a song of mere four lines has brought out innumerable pearls in the form of exquisite ragas, bha'va's, lyrics, melodies, rhythms and an almost unending stream of cosmic grace with it. Humanity has been blessed by Shrii Shrii Anandamurtiiji (aka Shrii Prabhat Rainjan Sarkar and most fondly as Ba'ba') with a treasure-trove of songs which enriches us the moment we sing them with love, devotion and joy. Ba'ba' had disclosed that PS is an antidote for psuedo-culture which is widely prevalent in the world today. It is befitting, therefore, that PSA (Prabha'ta Samgiita Academy) be first opened in Europe in the progressive land of Sweden to counter this malady and to initiate a new chapter in spiritual humanism. I hope that we can develop this tender institution with our sweet love for PS.

Samgiita means the combination of vocal music, instrumental music and dance. PS represents a revolution in the world of samgiita. PS carries both a wide variety and depth of emotion that is unparalleled. It attempts to take us from the world of staticity and mere sensory pleasure unto the celestial realm, realm of devotion – the abode of true inner peace and awakening.

Respecting the laws of musical jurisprudence, PS is mostly given in one language but it has synthesized many different traditions, styles, ragas and ra'giniis. Even many extinct ragas have been revived. According to Shrii Sarkar, many new ragas have also been invented in PS but they have yet to find a name. We are indeed fortunate to live in the time when we can listen to these melodies and relish the beauty and charm of gandharva microvita being carried through PS.



“Bengali is one of those languages which predominantly uses komala-svara (soft sounding letters). Lyrics sound sweet if letters belonging to komala-varga (ca and ta) are used properly within the various lines. The sweetness is enhanced if kathor dhvani (hard sounds - major notes or tones) are scattered through the lines, followed immediately by komal-dhvani (soft sounds-minor notes or semi-tones).” PS is the living testimony of application of this lyrical science.

PS was composed so effortlessly by Ba’ba’ that it filled all those around him with rare awe and admiration. One day on 20th Nov, 1984, he composed 15 songs in one day (2101-2115). PS was composed amidst a busy schedule of Baba which spanned a wide variety of activities. He would be conducting RDS, taking reports, inspecting the garden, and imparting personal contacts, conducting examinations of LFTs or new ac’aryas, giving general darshans, giving dictations on some subject and numerous other diverse activities. Yet amidst all this and much more, he found the time to give songs day after day. It seemed that composing songs and its melodies took almost no time for him. Of course, he was the Grand Master of the Nandan (Aesthetic Science) and Mohan Vijnana (Supra-Aesthetic Science) and so, therefore, who else knows the world of music better than him?

PS not only represents most of the important classical and folk styles of India, but also blends those styles, in some cases for the first time, with Persian, Scandinavian, Middle Eastern, Chinese and other important musical styles of the world. There are songs based on tunes from Iceland, Poland, Iberia, China, Israel, Balkans and Sweden. There are songs for innumerable occasions and festivals including tree planting, house-warming, baby naming occasion, marriage and funerals etc. There are songs for every season and for every state of spiritual realization. He composed about 40 + songs in 7 other languages besides Bengali.

PS is a school of music that is filled with optimism and hope. It is a therapeutic aid for diseases like epilepsy, nervous tension and several other physical and mental disorders. If songs with high frequencies are sung for days together, it can cause constipation and vocal disorder. If the high and low frequencies are well integrated, it can help the singer and the listeners. PS has an ingenious juxtaposition of high and low frequencies.

Every aspect of PS needs further research and in-depth study. I hope Prabhat Samgiita Academy (PSA) can create an impetus to go deeper; to learn to sing the songs correctly; and to spread it to the world through publications, concerts, regular workshops, seminars and preparation of PS learning materials.

5018 songs of PS were composed in a total of 8 years, 1 month and 7 days (2957 days). The last two songs were composed by Ba’ba’ on Anandanagar and Gurukula respectively, just a night before he left his physical body. It was his desire that Anandanagar be the HQ for Gurukula and that Gurukula should carry his legacy to future generations through research, education and service. Hence, in the sacred memory of our beloved composer Shrii Prabha’t Rainjan Sarkar, we dedicate this Academy to his Gurukula - his last wish as expressed in his last song #5018. May the energy that is generated through this Academy inspire one and all to express sublime thoughts and do noble deeds!

PRABHAT SAMGIIT 5018

Ámra gare nobo gurukul
 Jináner áloke ráungiye dobo
 Pratiti kunri phul
 Keha ná thákibe dure
 Bájábo pratiti tare
 Bándhibo priitiri dore
 E maniháre atul
 Keha ná thákibe piche
 Theli ná kare o niice
 Sabe átmiya biráje
 Mano májhe doduldul

We will establish the Gurukul. We will dye each and every bud with the light of knowledge. No one will stay away. We will bind everybody with the thread of love and create a garland of incomparable beauty. No one will stay behind, none will be thrown at the bottom. All will exist with kith and kin with their minds full of sweetness and tenderness for all.



Dada Kamaleshvarananda giving voice lessons as part of this Academy inauguration.

CNS Sweden

Recent 2007 Programs at CNS Sweden included:

- June 1-12 Yoga Course Week
- June 30 Managing our Mental State: Empowerment Tools
by Didi Ananda Rainjana
- July 11 Dental Hygiene & Physiology - by Viola Heddes
For helpful information for children and adults on this important topic
visit <www.simplestepsdental.com>.
- July 20-25 Yoga Educators Conference (report in this issue of Gk Network)
- July 15 Universal Rights from a PROUT Perspective
by Dharmadeva (Australia)
- Sept 8-12 Prabhát Sam'giita 25th Anniversary
(report in this issue of Gk Network)
- October 6-7 Effective Public Speaking
by Tony Carlyle



Some of the Upcoming 2008 Scheduled Events

- January 1 New Year Programme
- January 1-2 NHE Workshop by Didi Ananda Tapomaya
- January 3-9 Yoga Intensive 1*
- March 16-21 Yoga Intensive 2

- July 12-25 Building Neohumanist Futures - International Conference
- July 21-26 Yoga Intensive 3



*The CNS Sweden Yoga Teacher Training Program (Ananda Marga Yoga School (Gurukul)) has been approved as a Yoga Alliance Affiliate (YA) Registered School (RYS) 200.

CNS Cairo

KAPROS - Kahira Progressive School in its miracle beginning stages By Didi Anandarama

The Great Pyramid with its fantastic acoustics in the King's chamber had a role to play in a very critical early stage of this project: the Croatian LFT trainees and I had a wonderful meditation and singing of "Baba Nam Kevalam" (Love is all there is) in the chamber which was joined and blended by one man chanting from the Koran. The entire pyramid seemed to resonate this harmonious chanting in a most powerful way. Those who heard of this event were touched and introduced us to wonderful like minded people and one of them who liked the Kapros project has become our local partner!



Also this summer there was the first ever held Mind Body and Spirit conference in Cairo which we attended with a table selling books and CDs and giving workshops. LFT Cinmayii is pictured below at the conference. KAPROS project in planning was featured in the conference' magazine. Consequently several persons contacted us and offered their most valuable support for this budding project. We are now in the process of looking for suitable land.



My First Book Contest in Cyprus

The first contest of “My First Book” concluded in Cyprus with the prize giving ceremony in the Kasteliotissa medieval hall in Nicosia.

About one hundred parents, friends and guests attended the programme presided over by volunteers of Ananda Marga Cyprus unit. Madhu and Agradut were the main organizers assisted by Gagan, Lokesh, Aniish and others. Everyone was

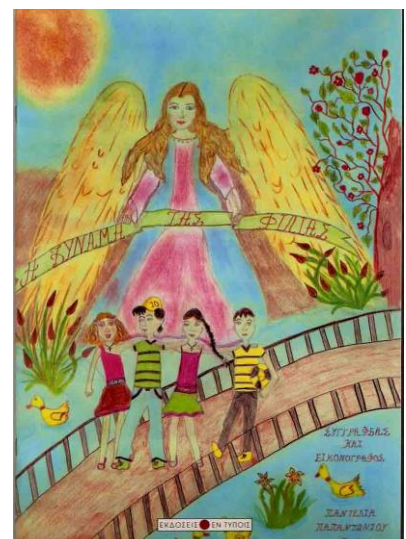
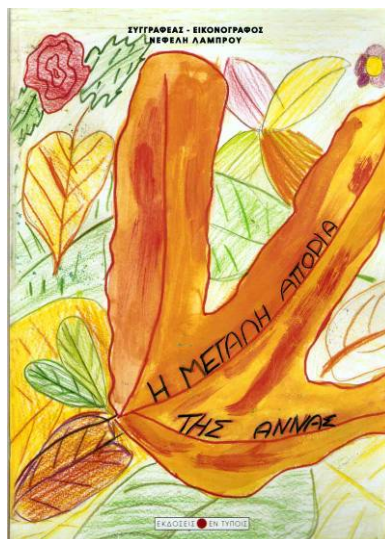
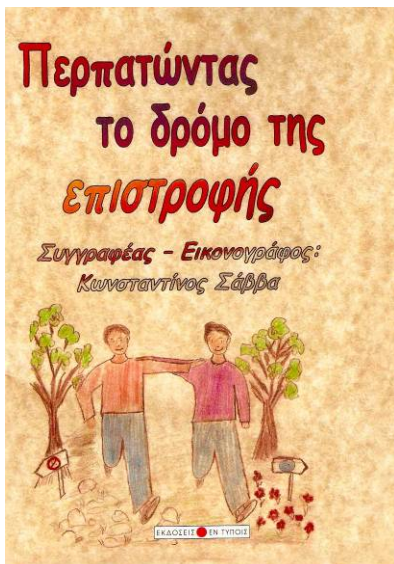
pleased to receive 43 wonderful books from all over Cyprus in either the Greek or English language.

Besides several special acknowledgements the main winners were:

1. Nefeli Lambrou in the 7-9 year group for her story about a mysterious ecological story with an underground “Super Recycling Factory.”
2. Pantelia Papantoniou, in the 10-11 age group who wrote about the power of friendship
3. Constantinos Savva, who wrote a story about how to say no to drugs.

VIPs from the Green Party, the Ministry of Environment and from the Drug rehabilitation centre handed over the prizes and gave their comments of encouragement. Katharine from the Antidote Children’s Theatre read out one moving story.

Ms. Voula Kokkinou and her publishing office EN TYPOIS gracefully accepted the challenge of publishing 2000 copies of each book which will be distributed in Cyprus and Greece.



My First Book - Karlovac, Croatia By Didi Jyoti

MOJA PRVA KNJIGA

This Autumn, children in Croatia again have the opportunity to write and illustrate their own book. The project was started by volunteers of CNS: Center for Neohumanist Studies, Karlovac in Spring 2004 and the project is now in its 4th year. More than 700 schools in the country received this year's contest poster.

The workshops for My First Book, run by volunteers, have started in more than 6 different towns and places in Croatia including Dubrovnik, and Korčula Island, for children from age 6 -15 who are writing their own stories, full of fantasy and ideas. The stories are chosen in the fiction and non-fiction realm – adventure stories, detective and fantasy stories, science fiction, fairytales, and stories from daily life, romances and more. Children have the chance to win and get their story published.

This contest helps children to expand their abilities on many levels:

- it exercises their creative ability in writing their own story
- it exercises their imagination in illustrating their ideas
- it trains them in drawing, colouring and painting
- it exercises grammar and language skills, writing and composing

It is very special to experience how during the workshops the children transform from listening into activity and the atmosphere in the classroom turns into a busy work-filled atmosphere, a place of concentrated creative thinking and doing. It is very inspiring to watch children create their own piece of writing and to share with them the excitement they feel about their stories.

In Dubrovnik one school has gotten especially interested this Fall and already has had 8 workshops. Around 40 children from that school will participate in an extended workshop after they write their first version of their story and make their first drawings. CNS volunteers together with teachers from elementary school Lapad will correct their grammatical mistakes and inspire their imagination for drawing.

Elementary school Petar Kanavelic from the island of Korčula also had one workshop. This is quite a rare opportunity for them because the islands in Croatia are very disconnected from most of the happenings. They were very excited to participate and in their minds they already prepared imaginative stories. All these stories, have a chance to be published in the form of a book.

The children are also eager to come to the yearly celebration of the winners in the theatre in Karlovac next year. They are making plans to come for a two-day school trip with a rented bus.

My First Book contest has the support of the Ministry of Education. This month it will also be announced in the well-known children's magazine Modra Lasta. For more information, please visit www.cns.hr.



Watch out Mines!

Another project of CNS 'Watch out Mines' supported by the Rotary Club of Karlovac and the National Centre of Demining received funds from the International Trust Fund (USA) for publishing 10,000 copies of a story book called "Pazi Mine" – (Watch out Mines!). These books will educate children living in areas which are still dangerous with unexploded mines. The story book was written and illustrated by 5 children of the Creative Writing Club of CNS in Karlovac.



Update Fall 2007

Following the grand opening event for the Prama Institute (PI) with poet Robert Bly and film writer/director Hanna Elias we have continued to create a schedule of events to provide community building, yoga teaching and artistic programs to the Asheville area.

The first Asheville Spirit Festival co-sponsored by the PI and the MU began on Friday July 13, 2007 with a music concert that drew an audience of approximately 200 at the Unitarian Church in downtown Asheville that included the Kundalini Express, pianist Richard Shulman, Dada Vedaprajananda and Ken & Amy LaDeroute. The all day festival at the new amphitheater on Saturday July 14 at the PI drew several hundred and featured the music of Kundalini Express (including Jyosna and Gita), the Free Planet Radio, Richard Shulman, Dada Nabhanilananda, Dada Vedaprajananda, Caetanya (local kiirtan group); a film festival by Anadi; yoga workshop with Kaoverii and a meditation workshop with Dada Nabhanilananda. Several groups had booths for books, tapes and food. The Spirit Festival being planned for the coming year will include a well known headliner (negotiations are being conducted with Jai Uttal who is interested in participating) and the music of a variety of spiritual groups in a mela atmosphere.

On July 21 and 22 Stephen Vinay Gunther, the director of the Northern Rivers Gestalt Institute, in Australia gave a workshop on Spirituality and Gestalt Therapy which explored the relationship between spirituality and psychotherapy, blocks to personal and spiritual growth. The participants spent most of this transformational workshop working on their personal blocks related to their earlier religious/spiritual experiences.

Ananda Marga Yoga Teacher training for 13 participants was conducted for three weeks from July 28 to August 19. The instructors, Acarya Vishvarupananda, Kristine Kaoverii Weber, Mahajyoti, and Viveka lived up to their advanced billing of "Our Yoga Teacher Training course is designed both as a mechanism for learning yogic practices and teaching techniques, and as a three week intense spiritual retreat to immerse oneself in the yoga lifestyle. We don't just teach yoga; we live yoga."

The PI has sponsored a number of other yoga teacher training events including Kaoverii's Subtle Yoga Teacher Training on May 18-20 and Lilla'a Lighten Up Yoga September 21- 23. Yoga classes have included Josaphine Hernandez's Vinyasa Yoga class August 31- September 2 and Moving Mantra Yoga November 2-4.



Future events include Bud Harris Ph.D., Jungian therapist and author; offering a lecture and workshop on Becoming Whole as a Spiritual Necessity: A Jungian Guide for Renewing the Mystic Vision on November 9 and 10; Ganga Grace's Indian Dance Program and workshop on December 8-9. Highlights for next year include a poetry reading and workshop with Robert Bly on March 28-29 and an environmental conference concerning the Southern Appalachian bioregion in the Fall.

The planning process concerning the development of the Didi's MU, Dada's MU where the PI is located and the family cooperative community are now being carried out with the help of a Coordinating Council. This council composed of 3 brothers and 3 sisters is working with the respective boards of the MU's and those interested in the family coop development to provide integrated planning that is concerned with the diverse needs of these different groups within the Ananda Marga community of the Atlanta Region.



CNS Taiwan

CNS Taiwan relocates to its new home in Taipei. Snehalata' is the resident director of the Centre.

Besides classes for children, the Centre for Neohumanist Studies is also hosting lectures and

other educational activities such as:

Exhibitions for the general public

Curriculum Design ideas and improvements

Teaching Aids and Materials

Research Monographs

Workshops/Seminars

Teacher Training Courses

Public Policy Papers

Model Schools

Publications and Multi-media



CNS Taiwan held an NHE Conference on November 3, 2007. Report from the conference is included in this issue of Gurukula Network.

In other college news

Prout College provides online courses in Prout studies. It is the first college in the world to provide such courses. Prout College is run by an academic cooperative. The cooperative includes the members of the academic faculty who are also responsible for designing and teaching all the courses. Prout College is also part of the Prout Institute of Australia Incorporated (PIA).

Prout College proutcollege.org
Learning for Personal and Social Transformation
Graduate Studies in Prout and Neohumanism



Enrolment is now open for study in 2008 for the Certificate in Prout Studies. Details of the subjects that make up the certificate course are available on the Prout College website. <proutcollege.org>

- * Introduction to Prout Studies
- * Tantra, Spirituality and Social Change
- * Macrohistory and World Futures
- * Transformative Economics
- * Neohumanism, Policy Making and Contemporary Issues
- * Frontiers of Science
- * Gender, Spirituality and Coordinated Cooperation
- * Education for Liberation

The faculty members at Prout College, are Marcus Bussey, Sohail Inayatullah, Ivana Milojevic and Michael Towsey. The college administrator is Jake Karlyle. Recently Prout College formed an advisory committee that includes several internationally renowned academics, including Johan Galtung, Riane Eisler and Jean Houston. Information about all the advisory committee members is available at proutcollege.org.

New subscribers to the Prout College Newsletter can click on the links at the bottom of the homepage and download a free article on Neohumanist social change. The article is written by the founder of the Sarkar Game, which is based on the P.R. Sarkar's social cycle.



New Education for a New Century

By Dharma/Demeter Russafov

When we engage in a thoughtful analysis of the major changes in society over the last century we can't help but notice an undeniable movement towards an integration of all fields of knowledge. From education to science and culture human society has gradually begun to assume an increasingly global and holistic understanding of an intricately woven web of relationships between all building blocks of reality. The more we study the major problems of our time, the more we come to realize that they cannot be understood in isolation. As our society has begun looking at the dilemmas it confronts in terms of their wider context within a globally interconnected Universe, the collective realm of our ideas has also begun accepting the notion that in order to understand our reality we should seek to integrate the two types of knowledge – the subtle and the measurable, the limitless and the limited. This tacit movement of collective thought has challenged the core principles of conventional education, offering an alternative understanding of the essence of learning and teaching. The New Education, and Neohumanist education in specific, has broken away from the static conformist models, seeking to combine the lessons learnt from Nature with the intuitive realizations of the mind to form an organic and deeply authentic flow of ideas and values. And while the conventional formula has been focusing on the retention and testing of knowledge, the “new learning” concepts have instead chosen to explore the realm of participative communication, self-actualization, social engagement, and transformation of consciousness.

Countries like Haiti, where the mechanist model of formulaic education has had a devastating impact on human imagination and collective identity, offer numerous revelations regarding the importance of participatory education. The memory of one particular moment still stays with me now. I am in the middle of a group of peasants from Zoranje, a small village in the Northwest, extraordinarily poor even by Haitian standards. People sit on wobbly wooden benches, in a small cob-walled church that serves to house the local school. Looking around I have no hard time imagining a hundred and fifty students squeezed in the simmering hot space, repeating mindless memorizations. The space even now feels so small, and there are only thirty of us. The meeting is about to start, and the villagers diligently begin to line up their benches in lines in front of me. A woman brings me a chair, and places it in the front. Everyone enthusiastically urges me to take the seat of honor. I am about to present AMURT's plans for the construction of the new school, and its philosophy of community participation. The pastor is standing next to me, clutching an ancient Bible in his calloused hands. And it is then when suddenly I feel



CENEOH (Center for Neohumanist Education) under construction. The planned center will be powered by a solar PV panel system, and will house a conference hall, offices, a teacher resource library, a computer and fast speed Internet space, and a yoga studio.



*Magic Circle - Fun, Fun, school is fun
Port-au-Prince NHE School*

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my mind rising up to that space, you know, the one where you get a tingling sensation and you feel just... One. And the intention of the moment hits me like a bullet. "See the world in a grain of sand, and eternity in an hour. Everything can move between us. In dialogue each person is participating, partaking of the whole. Truth is what holds us all together, yet each must find it individually..." And I suddenly know, just plainly know... And I stand up, and exclaim, "A Circle... What about starting with a circle, and a silent contemplation?" At first there is a silence, as if I have proposed at a science conference that the Earth is actually flat, always has been, always will be. And then a woman laughs, and claps her hands, and the silence is suddenly filled with the excited whispering of a new beginning.

One of the most important challenges in front of educators would be to re-evaluate the way they view information and participation in the education process. As human thought has become increasingly literal over the centuries, its tendency to fragment knowledge and perception has also increased, and its capacity and willingness to fully participate in the process of perception has weakened. According to physicist and author David Bohm this fragmentation of the participatory process remains at the root of the crisis of perception so prevalent today. Meanwhile, modern science has developed an appreciation of the communication and participation patterns in nature and society that is radically different from the notions widely accepted only a few decades ago. The discovery that natural systems, rather than being rigid and stationary as previously conceived, are in fact dynamic, flexible, and self-organizing networks of autopoiesis, has forced us into re-examining our own patterns of relating to each other. The gradual discovery that the leading laws of Nature are not necessarily determined by competition and survival but by cooperation and communication amongst its various participants has helped us also redefine the way we view the process of thinking and learning. As Theodore Roszak puts it, "Information does not create ideas; ideas create information. Ideas are integrating patterns that derive not from information but from experience". Modern science has gradually come to terms with the growing possibility that knowledge is not a fixed assembly of facts, but a web of interconnected direct experiences grounded in ever evolving layers of intuition. This New Science has given rise to series of progressive learning concepts, all built upon the notion that all meaningful knowledge is contextual knowledge, much of it being tacit and experiential. The shift has been away from information gathering and processing and towards relating all aspects of knowledge to each other in which the learner is an active participant and co-creator in a holistic process rather than a mere object in a linear one-way transfer of knowledge.

By now it is becoming painfully clear that the deep crisis of perception within our human civilization has been further exasperated by our inability to unsubscribe and disengage our collective and individual minds from an outdated and increasingly static worldview, and by our failure to study properly the evolution of consciousness within the framework of the larger macrocosm. Thus it is not at all surprising that the rigidity of the mechanist sets of assumptions about the world we live in has perpetuated educational systems that are tied to those same notions which Newton and Descartes held on to when they perceived the world as an empty space full of dead objects. It is only natural that the new paradigm shift transforming our civilization nowadays will seriously challenge the current worldview, reassessing the mechanisms which have turned the educational institutions all over the world into banking depositories of knowledge run as efficiently as factory machines emphasizing linear productivity rather than creative self-transformation. The banking concept of knowledge so widely accepted in conventional schools is built upon the assumption that the learner (and not just the learner but also our species in general) exists "in" rather than "with" the rest of the world,

assuming a pre-described place of limited potentiality for participatory engagement in the process of learning. The New Education will be of utmost importance for the radical transformation of our perceptions and relationships. In this struggle with existing deeply ingrained values and concepts the educator will have to shed off her or his neutrality, and go against the grain of conformity which has been resisting for decades the long-overdue restructuring of education.



*Singing in the Geography class
Port-au-Prince NHE School*

Observe Gaia with careful attention and you will discover that a web of dynamic patterns of participation and cooperation lies in the foundation of all its various adaptations. Nothing seems to be stationary, and everything seems to be moving and adapting to each other and to the constantly changing environmental conditions. The seeming effortless in nature conceals a continuous and never-ending

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effort to redefine and reinvent itself. It is very likely that our only hope for survival as a species might be found in our ability to learn and adjust our way of life to the wider web of natural interactions. As such the educators have the unique and hugely important task of teaching and themselves learning how to adjust the flow of their own minds and that of their students with the subtle flow of their natural surroundings. This might require us to learn to regularly go out of our comfort zone, peeling off layers of deeply set identities, and rediscovering who we really are in the larger context of life, and why we are really here. This contextual learning will inevitably propel us all on the path of self-discovery, and towards a new way of relating to each other as equal participants in the process of creation. As Lyall Watson says, “We begin to realize that our universe is in a sense brought into being by the participation of those involved in it. It is a dance, for participation is its organizing principle.” One has to only observe a chaotic system in Nature in order to be able to envision a new system of learning where all relationships are based on the notion of balanced participation, with an exchange of energy that is open, fluid and transparent.

Take for example the concept of flow, which reflects the discovery that all systems in Nature are not rigidly defined and static but openly chaotic and constantly adjusting. In conventional education the concept of mental flow is largely ignored, and learning is conceived as a linear information exchange happening primarily on the level of the conscious mind. While this is the layer of mind most easily manipulated and identified with, the science of Bio-psychology increasingly proves that in actuality it is the subconscious layer of the mind that is acting like a sponge, absorbing and integrating this information. The impressive results of various experiments with the layers of consciousness, such as the so called Super-learning method in which I participated as a youth growing up in Bulgaria, exhibit the tremendous possibilities which education has once it begins exploring the domain of our tacit mental flow. Education is a subtle and integrated process which will have to seek the full engagement of the mind and imagination of both teacher and learner if it is to succeed in imparting a lasting positive impact on the individual and society. One of the arguments that can be made has been that the conventional system of education, together with its numerous NCLB (“No Child Left Behind”) strategies, has only managed to further imprison the learners’ minds in the rigid mechanics of informational fragmentation and controlled transfer. By adopting this rather formulaic view of learning the conventional schools have been stifling the creative desires of their learners for decades, effectively blocking the immense potential for radical transformation of society and reinforcing conformist patterns of thinking within the framework of the materialist culture. The only alternative to this self-perpetuating cycle of mediocrity is to create, nurture, and spread out a subtle flow of learning which is contagiously inspiring and engaging, lovingly humble yet courageous, dynamic yet peaceful. Thus the New Education will have to focus on creating a flow which allows the learners to access the various layers of the mind to not just become more learnt, but also to actualize a sense of joy and deeply shared meaning of life.

Instilling a sense of love, joy and fulfillment might well become the most important tenets of the New Education.

Our individual happiness is not an isolated endeavor that can exist out of alignment with its broader context, and it is dependent on the balance of our mind. As cosmologist Brian Swimme puts it, “Isolation and alienation are profoundly false states of mind. Our natural state is intimacy with the encompassing community, forming deeply bonded relationships with all living and non-living components of life”. The educators who sincerely care for the transformation of their students will have to put together their energy in inventing new cultural forms for “initiating themselves into an ecstatic sense of involvement (with the world), learning how to read the universe so that one can enter and inhabit it as a communion event”. This profound reorientation of our focus will require us to infuse all of our institutions and relationships with love, respect and patience for each other and for all living and non-living entities along the principles of biophilia (affinity) with all things natural. Such a radical shifting of priorities will result out of a deep personal and collective transformation of consciousness, a metanoia, an integrative transformation of one’s whole being.



A Phoenix Rising - the new school and all other improvements coming with it has created a new flow of inspiration and hope for this poor mountain village

Education of course is not an isolated process unaffected by the larger environment. The exploitation in the consumer society is a subversive one - by diverting the unit minds to crude things the culture of consumption perpetuates a never-ending cycle of brief gratifications and long-spanning frustrations which affect especially the young. One of the greatest thinkers of this century, the founder of Neohumanist Education, P.R. Sarkar, has emphasized that it has become

imperative for us to radically transform ourselves and our entire culture through a shared yet personalized and authentic system of intuitional values and practices aimed at imperceptibly diverting our individual and collective mind from crude attractions to subtle explorations. There is a growing need for a practical yet spiritually grounded approach to education, one that is deeply steeped in a constant adjustment to the demands of the surrounding reality, yet driven by an inner search for deeper meaning and authentic identity. Thus the need for Neohumanist educators to come together and contribute in a coordinated manner to the transformation of our educational and social structures in an ever growing dynamic and socially engaged way has never been as acute as it is nowadays. In this struggle of ideas Neohumanist Education will have to focus on building bridges and developing partnerships, using its expansionist spiritual ideology as a spring board to spread its sublime approach to child-focused learning all over the world. Ultimately, the resulting transformation will bring us all closer to the intimate realization that “we are not humans capable of having spiritual experiences, but spirits having human experiences”, as one bumper sticker proudly proclaimed from a rusty bus I recently traveled on in the NW of Haiti. The New Education will have to be able to nurture in the learner this very inquisitiveness about the spiritual essence of existence, maintaining a fragile balance in what might be the most important endeavor for the newly elevated mind. Losing the link between the physical, mental, and spiritual essences of life will contribute to the further fragmentation and disconnection of our society and our lives.

While the focus of the conventional education models is the assimilation of previously existing knowledge, the New Education seeks out the awakening of a thirst for knowledge within the context of a vast cosmic pattern of experiences. This genuine search has to bring joy and satisfaction to the learner; moreover, it has to begin with the premise that each learning revelation and experience actually has the goal of nurturing happiness and contentment regardless of all circumstances and outcome. The purpose of education then might be to give the mind a sense of magnanimity, mental balance, and unbeatable positive outlook and optimism infusing the learners with a motivation to not merely excel and succeed in all endeavors, but more importantly to seek their full potentials while helping others do the same in a cooperative and caring manner, while at the same time appreciating the larger Cosmological context. The process of actively experiencing and celebrating this vast cosmic dimension is inherently joyful, as the learner pursues learning so that she/he can know one self not as a mean speck but as the infinite Supreme Entity, and slowly begin appreciating others as oneself. The primary challenge in front of both educators and learners is to nurture the continuously growing awareness that we are important yet humble participants in a great cosmic drama of interwoven immensity and simplicity. As Brian Swimme puts it, “This process of cosmological initiation has the power to transform the pain of loneliness and isolation by the joy of bonding with the cosmic dimension of our existence”. Unless we learn to get in touch with and to nurture such a cosmological awareness our civilization might risk collapsing further into fragments of a shrunken and distorted view of reality.

The shift towards participatory learning affects not merely the sharing of common meanings but also the participation in a process of shifting consciousness. The New Education is not to be driven by the external expressions of linear one-dimensional knowledge, but by the limitless thirst for subtle self-knowledge. This constitutes a significant part of the concept of sentient education – the concentration of the mind towards a deeply intuitive, creative, and liberating search for higher and subtler layers of consciousness. Any pseudo culture attempt to divert the mind from this introspective search, then, becomes a force countering the deeply transformative mental introversion flow. Thus, it will be naive to consider changing education out of the context of the wider culture where this education process takes place. An actively engaged experiential dialogue addressing the question of what constitutes culture and whether we should take for granted everything that this culture offers is an important part of education. Thus the New Education, and more specifically Neohumanist educators, will have to nurture in the learner the realization that it is not the culture that should impact the thinking perspective of the self, but the opposite – the self should carefully screen and analyze the environment, seek to recognize and nurture the sentient within and without, and take a meaningful action to impact society in a positive way, playing a small but important role in its radical transformation.

The circle of sharing in Zoranje was only the first in a series of “crop-circle” phenomenon gradually transforming the area of Anse Rouge, where AMURT has been implementing an integrated community development program since 2004. Because of the strong grassroots support and popularity of the organization the local communities have begun accepting the progressive ideas behind all of its initiatives with an open heart and mind. It has become a lot more customary now for both grown-ups and children to leave space in their programs and meetings for quiet reflection, circular dialogue, shared meaning, and social engagement. Series of programs started by the newly founded CENEOH (Centre Education Néo - Humaniste) have begun offering month-long and weekly courses on school management,

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Montessori and NHE teaching methods, yoga and karate, and participatory approach of education. Art is beginning to appear on the once blank walls of the participating schools, and the creative flow of music and dance brought laughter and excitement within the inauguration program for the newly constructed and brightly painted Zoranje School. Its director, who has just graduated from the latest month-long practicum on participative education, summed up the experience of the group by saying, “This new method of teaching and learning should be experienced by all. It puts the teacher together with the student, it melts the rigidity of our classrooms, it creates a dialogue and an opportunity for change not just for students, but also for the professors and the parents. My excitement and impatience to begin changing the ambience in our classrooms go beyond measure. For the first time I feel empowered to become an agent of transformation, which is what each teacher should become”. The excited whisper of change is transforming our human society all over the world, giving us a glimpse of a new beginning, bright and hopeful for all. This beginning will help us regain our humanity by transforming our young, through learning together with them how to experience once again the connectedness with the spiritual source of the entire web of life.



Circle time, Zoranje Community School

Sustainable Development Studies

With the growing interest in developing Master Units, we will explore how to apply comprehensive sustainability, including how to incorporate Neohumanist and Proutist concepts on Master Units in coming issues of Gurukula Network.

In this issue we will explore the distinction between the Ananda Marga community for families and singles and the Wholetimer (monks and nuns of Ananda Marga) based MU. How can the former accommodate those interested in living together while also contributing to MU activities? How can the latter become a model for integrated and progressive development and support the surrounding communities? We will also discuss in more detail the relationship between the two.

Some topics that will be explored in future articles include:

- 1. "Prout Models for Ananda Marga Communities" will be explored in the next issue.*
- 2. Practical information on major themes, including environmentalism, sustainability, community, land/housing, economy (agriculture, industry, energy, coops, etc.), service/spirituality, etc.*
- 3. Showcase existing examples of MUs and other communities that demonstrate the best practices.*
- 4. Examine how Shrii P. R. Sarkar explains the balance between all of the issues above. That is, how can we practically achieve Prama (i.e. a conceptual framework for balance and equipoise in all spheres) on the individual, collective, social, economic, environmental and spiritual levels on MUs? This section will focus on how these aspects are integrated and become sustainable.*

We invite readers to make suggestions about other topics to be addressed in this series of articles on sustainability and Master Units. We would like to hear from readers concerning examples of how their master unit and local Ananda Marga communities are helping each other to grow into more viable and sustainable communities. We could possibly develop a part of this section on sustainability that reports good news concerning our developing MU and their supporting Ananda Marga communities. Please send your news and ideas to: amgk.glo@gurukul.edu

Master Units and Cooperative Communities

By Ac Vishvamitra

There has been a yearning on the part of many spiritually and community minded people around the globe over the last 50 years to recapture some of the finer elements of rural community life and adopt new green models of cooperative life styles. The experiments of intentional communities, often designed as eco-villages, differ widely in their attempt to combine ecologically friendly or permaculture designs that meet the needs of heterogeneously defined populations of residents living in harmony with each other and the environment. Those which seem to have had the most success share a set of spiritual values and a socio-economic structure that respects the local economy and bioregional characteristics.

Within the global Ananda Marga Yoga Society our intentional communities called Master Units (MU) distinguish themselves among this global eco-village movement as being focused on spiritual goals that include self-realization and service to the surrounding community. These communities employ a spiritually based socio-economic model called Progressive Utilization Theory. This socio-economic model strives to promote self sufficiency and sustainability on physical, socio-economic and spiritual levels not just for the residents but also as a service center (schools, medical services, development consultation, and disaster relief) for the surrounding community. These MU's are of two types, one run by nuns on the one hand and monks on the other. These monks and nuns have dedicated themselves to a life time of service to the society as "wholtime" workers.

What has become evident over the 40 years of developing these MU's is that the initiation and sustainability of these wholetimer run communities is dependent on support from members of Ananda Marga and the surrounding community. Even though the members of Ananda Marga don't live on the master unit they may live nearby and invest in many ways (financially, board membership, fund raising, maintenance and directing programs such as schools, medical services, coops and seminars,) in the development of the MU and its mission. For the application of PROUT principles to the running of the MU and to have the MU provide it's services to the community this mission requires the coordinated cooperation of the wholetimers, the margii community and the surrounding community which it serves.

Ananda Nagar, in West Bengal was Ananda Marga's first Master Unit, located on 110 square kilometers in Purulia District, West Bengal. This land, donated to Ananda Marga in the 60's, was a barren land, denuded of trees where a former jungle inhabited by tigers and elephants had flourished. The area of Ananda Nagar today is inhabited by tribal villagers who manifest the typical Third World problems of unproductive farms on an arid land, no electricity, no industry, malnutrition, chronic disease, and illiteracy.

P. R. Sarkar and his followers initiated decentralized economic planning in this desolate area of Ananda Nagar to demonstrate how planning aimed at local self-sufficiency can succeed in creating a vibrant community. The plan first introduced small irrigation schemes using hand dug wells, small ponds to catch rain water and the construction of a dam on the main river that ran through the area thus providing jobs for local villagers. Thus the sterile farms were transformed into vibrant farms that produced two crops a year of rice and vegetables.

As Ravi Batra, noted economist at Southern Methodist University points out, "Ananda Nagar is a model for an integral approach to planning, aimed at creating a balanced economy within a small block of the Amra Bengali Samaj." (1989) Samaj is a Prout concept referring to a group of people who are living together for the mutual benefit and development of all. Samaj bears some resemblance to our western concept of "bioregion", a geographical area that shares cultural and socio-economic issues that warrant working together for the mutual cultural, environmental, social and economic progress.

The foundation of a balanced economy for Ananda Nagar includes a comprehensive educational system from primary school through degree colleges, including an Institute of Technology as well as adult literacy centre, printing press and book store. Along with educational activities there is housing for orphans and handicapped children; medical care that includes staffed out-patient care and hospital facilities as well as a leper asylum. There are cooperative industries that produce clothing, medicines, toiletries, utensils, fertilizers, paper and building materials. Green energy systems include solar and wind energy installations for irrigation and lighting and biogas plants. Progressive agricultural research centers and water management and fertilizer techniques support an agricultural system of intercropping and crop rotation. To insure the protection and propagation of local biodiversity reforestation projects; zoological and botanical gardens have been instituted.

Currently over a hundred Master Units around the globe, like Ananda Nagar, may have single and family people working part time on the MU but not living permanently on the MU. Most family people and single margiis live nearby the MU on privately owned land or on cooperatives which are often structured as a land trust legally where the ownership remains with the cooperative. Some of these communities neighboring the MU are not cooperatives but private individual landholders or small developments of several private lots governed by a landholders association. In some instances the residents on these small developments are not all margiis but a collection of individuals who share an environmentally friendly covenant.

In this article we are focusing on the possible healthy symbiotic relationship that can exist between the wholtime run MU and the different types of margii communities created to work cooperatively with the MU. Obviously the needs of a service oriented MU run by wholtime and margii communities for single and family people differ widely. Shrii Shrii Anandamurti, the preceptor of Ananda Marga, had encouraged margiis who were interested in working on MU to work for a period of time as purna kalik bandhu, "full time friend" and for families working on the MU to live in nearby towns or villages. When the rector of the central MU at Ananda Nagar in West Bengal and his officers presented a plan to Baba to allocate land to build homes for doctors in the MU hospital and their families as well as for teachers and their families in the schools and colleges, Baba vetoed that plan to avoid the confusion of the administration trying to meet the needs of family life and a service community run by sannyasiis. The same restrictions would apply to the sister's MU, Uma Nevas adjacent to Ananda Nagar run by the sannyasiis. Thus the tone was set by Shrii Shrii Anandamurti in respect to the boundaries between the different requirements of family life and wholtime life invested in the service community that MU's represent. The question now follows as to what are the best designs for these two communities of margiis and wholtime to serve one another through some model of coordinated cooperation as well as how both would serve the community beyond their boundaries.

It might serve us well to look first at existing models that represent attempts to create coordinated cooperation between the MU and margii / nonmargii communities. One such model is developing in Asheville NC where there is an effort to integrate planning for an existing brother's MU, bordered by a small private development of margiis and non-margiis with

an environmental covenant; a newly forming sister's MU and an attempt to conceptualize the development of a cooperative margii community near both MU's. To initiate this integrated planning the margiis of the Atlanta Region have created a Coordinating Council consisting of three brothers and three sisters to serve and a planning and advisory council to the two MU's and the developing cooperative community. This council will work closely with the respective MU boards of the sister's and brother's MU's and the family and single margiis interested in investing in the development of the cooperative community adjoining the MU.

Currently the brother's MU consist of 27 acres with a house, trailer and a 6,000 square foot jagrti serving as a seminar center, the Prama Institute, which serves as an income stream for MU development along with rental income from the house and trailer. There is another 100 acres recently acquired, half of which is to be developed for the sister's MU and margii cooperative for families and single people. The other half will be used to expand the brother's MU. There are 17 acres adjoining the brother's MU that consist of the private development for margiis and nonmargiis who share an environmental covenant under the name of the Raven Ridge Landholders Assn. This mixture of elements of brothers and sisters MUs, margiis and non-margiis coops and associations provides challenges and opportunities for developing a coherent model of coordinated cooperation among a number of disparate boards representing each entity.

The twenty year old "Prout Community Settlement Cooperation", as it was initially named, located in Maleny, Queensland, Australia, population 5,000, consists of 50 acres rolling hills with a large river flowing through its center. Twenty five acres have been devoted to the River School which has 300 children attending it and twenty five acres are devoted to the family community. All of this land is considered the MU but the legal lines are blurred regarding family land, MU and inheritance. Clear legal and contractual arrangements are of great importance from the inception of these communities to avoid unnecessary conflicts regarding the needs of families and MU's. This is no doubt the reason Baba clearly separated the two entities of members and wholotimer communities- separate legal structures but coordinated and cooperative.

The River School is a very successful service of the MU run by a wholotimer and a "family management committee". They embrace coordinated cooperation with the wholotimer rector, Dada Ratnadevananda, who is in charge of the MU. The school's 300 students constitute three early childhood programs and grades 1 thru 7. The school pays the rates/taxes for the whole 50 acres.

Families represent shareholders in the family coop. There are 6 shareholder members of the family coop who make decisions collectively by consensus. These shareholders pay monthly dues for maintenance of roads, dams, rain water tanks (two 5,000 liter water tanks collecting from roof) and septic systems. The water collection from the roof is subsidized (\$1,000) by the government.

In an effort to maintain continuity of a members community, when a margiis family chooses to sell their home or have a family member inherit the home a letter of intention to resell or pass on to heirs, who are presumably members as well, a new shareholder must be approved by other member shareholders. There are member families who have entrepreneurial businesses to sustain themselves but there are no businesses other than the school for this MU.

The issue of sustainability for these MU's looms large as they struggle to acquire the initial capital for infrastructure and commercial projects to fund their development in order to achieve the position of being able to serve the surrounding community. The obvious compromises for both families and MU constitute a blurring of the lines of separation of land and investments in order to start development and maintain themselves. The model for coordinated cooperation that allows both the MU and member communities to grow and at the same time maintain their needed independence is still being sought. No doubt the solutions to this conundrum must be solved locally as every situation begs for different approaches.

As conflicts arise between the different needs of the wholotime run MU and the adjacent member communities we need a conflict resolution model that honors what these two communities have in common which is far greater than their differences. They share a common ideology that entails a commitment to self realization and service to the community. They have a family relationship which transcends the ordinary partnership where they are committed to the treasure of unity in diversity.

A model of resolving the differences between these two communities to make them function as one community is offered by Dudley Weeks in his book *The Eight Essential Steps to Conflict Resolution* which views conflicts as opportunities to

strengthen a relationship. (1992) This approach unlike most conflict resolution approaches does not focus on the differences at the expense of what groups have in common in terms of mutual interest and needs; focusing more on working in a partnership as a unified community.

Weeks "partnership" model views conflicts in the following manner:

1. Rather than perceiving conflict as a disruption of order, a negative experience or a mistake in a relationship, conflict is perceived as an outgrowth of diversity that might hold possibilities for mutual growth and improvement in the relationship.
2. As opposed to a battle between incompatible self interests, it is perceived as "part" of a relationship that involves individual and collective needs, values, perceptions, power, goals and feelings.
3. Conflicts are occurrences that punctuate a long term relationship and can help clarify it rather than involving isolated events that we allow to define the entire relationship.
4. Contrary to being perceived a conflict between right and wrong, good and evil, a confrontation between differences in this model focuses on issues related to certain aspects of a relationship but not at the exclusion of other aspects still there to build on.
5. This model focuses both on developing conflict resolution skills and relationship building skills for the present and the future.
6. As opposed to "I-versus-you" competitive battle resulting in domination by one party, conflict resolution involves a shared "we" set of responsibilities and opportunities to improve the relationship for mutual benefits.
7. Focus on the present-future first and then learn from the past so as to avoid repeating unsuccessful patterns. The present-future focus empowers people to envision and implement a positive future.

The eight essential steps to conflict resolution in Dudley Weeks' model include:

1. Create an effective atmosphere which includes preparation, timing, location and opening statements.
2. Clarifying perceptions and communications in a manner that allows for the sharing of everyone's sentiments; revealing the true nature of the conflict and opening to working as partners in the context of the overall relationship.
3. Focusing on individual and shared needs; examining where needs conflict and are mutual in seeking to strengthen the relationship.
4. Build shared positive power, re-defining "power" as "consisting of the attitudes, perceptions, beliefs, and behaviors that give people and groups the ability to act or perform effectively together.
5. Look to the future, then learn form the past. Focusing on the present-future defines conflict resolution as a process, not an event.
6. Generate options by making use of all the conflict partnership skills acquired in the previous steps leading towards identifying key options that compatibly meet shared needs and are endorsed enthusiastically by all parties.
7. Developing "Doables": the Stepping Stones to Action- specific acts that stand a good chance of success and contribute to building trust and mutual confidence in working together to achieve success around individual and shared needs.
8. Make Mutual-Benefit Agreements that are capable of resolving specific conflicts within improved relationship patterns which take care of the self, the other partner and the relationship. Relationship building continues in the presence or absence of conflict and serves to address new conflicts immediately.

This model of conflict resolution is very compatible with Ananda Marga philosophy which favours "coordinated cooperation" rather than 'subordinated cooperation' and views obstacles and diversity as helping forces in reaching our goal of unity. P.R. Sarkar the founder and preceptor of Ananda Marga has said that "If the common sentiments of human beings are given prominence and the points of unity are made the basis of collective development, diversity will enrich humanity rather than tear it asunder". (1992) Sarkar has further stated that "Human beings have no control over the past events. They can only build their future by making use of the present. God has put eyes in the front of the person's head. Hence the sages of the Upanisads say, "Caraveti, caraveti," "Proceed on, proceed on," make proper utilization of the present and build your future." (1988)

Weeks does not ignore the past because as he points out many conflicts can't be resolved until people in conflict feel that the insults of the past are understood by all parties and serve as guidepost for restitution and forgiveness in the present to overcome obstacles in achieving unity. However, he states that if we allow ourselves to be defined by the past, we deny our own power and the power of our relationship to achieve mutual positive development and change in the present-future.

Our MU and allied communities would greatly benefit from adopting conflict resolution, communication models and strategic planning to strengthen the day to day planning and execution as one community. Dudley Weeks' approach to conflict resolution and Marshall Rosenbergs' popular non-violent (benevolent) communication methods are models that are compatible with spiritually oriented communities. In addition to having these tools it is necessary to have individuals to apply them. (2003) For the Ananda Marga communities we can have individuals within our organization or sympathizers, who live outside of the communities proper, offer assistance with strategic planning, conflict resolution and communication skill building. This approach has been applied at the MU in Asheville where a member of Ananda Marga, who lives in another city and is trained in conflict resolution, offers consultation to the process of developing the MU and nearby family cooperatives in Asheville, NC. Members of the local unit involved with the MU and family cooperative that can serve as internal consultants for conflict resolution and improved communication include the bhukti pradhana and family acaryas. These individuals have the organizational responsibility of resolving disputes and supporting the Ananda Marga member and wholotimer community. A blend of these internal and external facilitators and guides can greatly contribute to developing and sustaining our communities.

Reflecting on the issues described above on the Ananda Marga MU's and allied family communities at different stages of development around the globe we can see the need for the application of a conflict resolution to clarify some of the following issues:

1. The allocation and sharing of resources for the simultaneous development of a sister's MU, a brother's MU's, and a family cooperative community adjacent to the Asheville MU.
2. The sharing of profits of cooperative enterprises on Asheville MU run by members of Ananda Marga to benefit both the members and the MU which would benefit from Week's conflict resolution model ending with a Mutual Benefit Agreement as well as a legal contract concerning profit sharing arrangements.
3. Inheritance issues regarding the succession of property ownership by practicing members of Ananda Marga on the MU surrounding the River School in Australia.
4. How MU's can support families who teach in the schools and work in the hospital at Ananda Nagar MU in India.

The next article on "Prout Models for Ananda Marga Communities" will throw further light on how Ananda Marga members and wholotimer run MU's can achieve a balanced working relationship by applying mutually shared Prout socio-economic principles to developing local economies designed to serve the individual and collective needs of these developing communities.

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News in Sustainable Education from GAP – Global Action Plan



Teachers for Democracy and Partnership (TDP), in the Ukraine, have set a new world ESD standard: an integrated school curriculum, one lesson a week for sustainable development for a full school year. The TDP programme is based on action learning. Pupils conduct a sustainability audit in their own homes – if their parents agree – to identify improvement potential. Then they form teams to tackle one theme a month, not only learning about the subjects but also choosing and taking direct action to improve sustainability – their own, their families', also tackling school and neighbourhood concerns in self-defined 'micro projects'. The major themes are team-building, garbage, water, things we buy, energy, good relations, health, and living with plants.

TDP, a Ukrainian national NGO whose members are teachers, school principals, and teacher trainers, is a member of Global Action Plan (GAP) International. The GAP International secretariat, based in Sweden, collaborated with TDP to produce a project proposal, and successfully applied to Forum Syd in Sweden for basic funding.

This is a fully integrated curriculum for 13–14 year olds, one lesson a week for a full school year, equipping pupils to take personal action to improve social and ecological sustainability. And it seems everybody loves it.

Yoga Educators Conference

July 19-25, 2007

Organized by AMAYE

Ananda Marga Association for Yoga Educators

Hosted by CNS Sweden



The first AMAYE* Yoga Educators Conference was well attended by a total of 76 participants from around the world, including Taiwan, Malaysia, Singapore, USA, and many European countries. Each participant expressed their positive inspiration and gratitude for the event. Many thanks go to CNS Sweden and the trainees from the Sweden Training Centre for their hard work in making this event possible. The programs were held in the new Ananda Marga Gurukula building which has been recently converted from a barn into a small conference centre. The Master of Ceremonies was Krsnadeva. In addition to the excellent presentations (see below), daily yoga sessions were led by Shivanii, Punam, Dada Udvelananda, Shantatman and Kamaleshvar. Other activities included daily meditations, a visit to the local forests, several films on yoga, discussions among participants of their field experiences, as well as evening cultural programs.

The presentations have been captured on DVD and are available as a set of seven DVDs. Please see page 45 for details. The presentations and programs were as follows.

Yoga History

- “Yoga History and Rajadhiraja Yoga in light of other Philosophies and Traditions” - By Jinanendra with an introduction by Dada Shambhushivananda
- “Group Murals on Yoga through the Ages” - Coordinated by Kusum
- “Yoga in the Light of Western Medicine” – By Dr. Pashupati, MD

Yoga’s Subtle Anatomy & Yoga Therapy in Light of Modern Science

- “Emotions and Chakras” – By Dr. Shantatma, MD
- “Asanas and Yoga Anatomy” – By Devajinana

Yoga, Spiritual Psycho-Therapy, Bio Psychology and Mental Functions

- “Spiritual Psycho-Therapy” - By Trönd Prabhakar Øverland
- “Yoga & Goal of Human Life” – Shrii P.R. Sarkar’s audio DMC speech delivered in Iceland

Blending Practice and Theory of Yoga

- “Role of Shukra in Asanas” - By Kamaleshvar
- “Yoga Animation: How to make a yoga class joyful?” - By Kamaleshvar
- “Yoga Therapy” - By Kamaleshvar
- “Yogic Dances” – By Aradhana and Purusottama
- “Spiritual Practices & Science behind 16 Points”



**What is AMAYE ?*

Ananda Marga Association of Yoga Educators

Mission

The purpose of AMAYE is to encourage academic exchanges among all educators engaged in the research and teaching of yoga theory and practice as elucidated by Marga Guru Shrii Shrii Anandamurtiji. This association is established under the aegis of Kulapati of Ananda Marga Gurukula for educational purposes only and for facilitating networking among yoga-educators and to interface with all other associations and individuals who also support research and education in Yoga, Tantra and Allied Sciences.



Membership

AMAYE membership is open to all health professionals, yoga researchers, yoga practitioners, yoga therapists, tattvikas and acaryas of Ananda Marga who share the primary aim of the association.

Primary Activities

1. Maintain a website for on-line journal and sharing of resources and ideas related to the faculty of Yoga and Intuition Science of Ananda Marga Gurukula.
2. Organize workshops, research seminars, conferences and teachers training courses related the subjects of Yoga, Tantra and Allied Sciences.
3. Help coordinate and support various yoga therapy and yoga school initiatives around the world
4. Enable professional recognition to Ananda Marga Yoga Teachers through an internal system of verification of adherence to Gurukula Standards of Yoga Teaching.

For more information, please visit: www.amaye.org

NHE Conference

Hosted by CNS Taiwan
November 3, 2007
By Ispita

As in all previous NHE conferences, we gained and shared a deeper understanding about Neohumanist Education. Nineteen people attended the conference, which took place in the CNS Taiwan Office. We were hoping to help not only school teachers and parents, but also supervisors, leaders or anyone who wants to pass on the idea of universal love to others.

We started the conference with Dada Shambhushivananda's lecture on "How to Develop One's Potentials as a Neohumanist Educator". He gave us a closer look at who we are as human beings, and how we can utilize our qualities for the progress of the self, and for guiding others. Participants were very inspired by Dadaji's power point presentation. Several of the attendees asked for copies for reviewing, especially about the qualities necessary for leadership. Dadaji also talked about the structure of Gurukula Taiwan, and encouraged the collaboration of all participants.

The first afternoon class was on writing "Lesson Plans", which was taught by Ispita, an art teacher. This kind of structural work should be the basic skill of all teachers, and can be beneficial to all people. Participants were especially interested in seeing the photos of students, art work and writings, which proved the value of making lesson plans.

The second afternoon class, "The Creative Use of Learning Materials", was taught by Snehalata, a math teacher. Participants were asked to use small blocks of wooden dominos for designing games or stories which can elevate student's intelligence and moral value. The second part was to find the secret patterns in these blocks of numbers. The last part of the class was a problem solving game, which really led to a deeper concentration of the mind for the participants.

The last part of the conference was "The Sharing Time" in the evening, hosted by Didi Sananda. Although there were only 8 people attended the sharing, many things were shared, such as updates on personal growth and learning as teachers, news of a trip to the NHE International Conference in Thailand, and a trip to Ananda Marga schools in South America. We also had a discussion on different ways of structuring the next conference.

With all the inspiration we got from this conference, all of us, workers and new comers, got a better understanding about how to apply NHE into everyday life. Many creative methods may sprout in the future.





2nd NHE Diploma Course Seminar October 15-27, 2007 Hosted by Baan Unrak Primary School Sangklaburi, Thailand Report by Didi Anandarama

The second two week NHE seminar of a series of 6 has been successfully concluded. It was attended by 50 teachers including 20 from outside Thailand. The underlying theme of the seminar was Child Development which will continue to be recalled in the future

seminars as we work on learning theories and curriculum. The main objectives of the seminar were reached with great success.

The gathering started off on a relaxed tone with a family feeling as several of the presenters and outside Thailand guests are now familiar with the local teachers. Didi Ananda Anuraga the principal of the school welcomed all and we enjoyed a display of judo and Thai boxing display by some students with their sports teacher Kruh Ponsi. Did Anandarama as Gurukula representative introduced the landmarks in Child Development from the writings of Shrii P.R. Sarkar and introduced the presenters of the seminar.



Yadurani (Jolanda Koning) the director of the Zonnelight School from Holland presented her detailed observations of the young child form 0 to 4 years and the developmentally appropriate methods they are using in their kindergarten in Holland. She facilitated discussions with the kindergarten teachers and in team work with the other experts Mahajyoti, Abha and Madhavi a new set up of learning corners supporting the physical,

sensorial, intellectual, creative and spiritual development of the child in the three kindergarten rooms took shape during these two weeks. The kindergarten also got a beautiful 'Circle of Love' mural by Didi Ananda Carushila. The teachers will be busy making the final arrangements before the start of the new term. They are excited about the innovations and will give it a good try. They feel that if it all turns out well this may be a model for other schools in the area.



Madhavi (Ada Merz), an experienced teacher and director of another NHE school from

Holland taught lots of practical 'Circle Time' activities to the kindergarten teachers such as songs, meditation techniques and story telling. She also discussed developmental stages of the child from her experience and

elaborated on the many questions from the teachers.



Abha (Abha Akyer) who is an experienced Montessori teacher trainer working in a Montessori school in Taiwan, introduced practical materials that help support the development of the child. She demonstrated timeline materials that can be used teaching various concepts such a time, history, biographies etc. The teachers liked these materials as they could easily understand what Abha was talking about.



Yoga for children of various ages was one of the highlights of this seminar. Didi Candrima led the regular early morning classes. She was joined by Mahajyoti adding some yoga for children.

Mahajyoti Glassman was from the Morning Star kindergarten, Denver, USA and is an experienced yoga teacher trainer for children and adults accredited by the Yoga Alliance in the USA. Mahajyoti gave her main presentation on the benefits of yoga education for children and her classes had lots of humour and fun. All in all the participants enjoyed many hours of lively children's yoga with various child appropriate ways of doing warm ups, yoga, meditation, breathing exercises, games and story telling with yoga. As an end result Baan Unrak teachers made three yoga books for children, one for the kindergarten and two for the primary. Other participants as well made their own yoga books with nice illustrations and colours. At the closing programme the various groups presented a show of yoga for children which demonstrated that they got a good feeling for this healing element in Neohumanist Education. A summary of her presentation, on the benefits of Astaunga Yoga, is included in this issue of Gurukula Network.



Mahajyoti also gave a presentation on 'Communicating with Children'. This led into many hours of discussing problems that occur in real life in the classrooms and how to deal with them. The component of the social milieu that influences the child demands the creative intervention of the teacher considering the needs of the child. We will continue this topic in the following seminars as we will study the cultural and social influences on the child's all round development. Along on the same theme Anandamayii, (Ina Lempereur) an instructor of psychology from Malta gave a presentation on the stages of development of Erikson. The teachers also prepared presentations on the stages of Moral Development of Kohlberg.

The art workshops with Didi ACarushila were another highlight – all of the teachers reached the objective of these workshop e.g. to be confident in expressing oneself through art. They demonstrated this in their final art piece telling about what they had learned in this seminar. They were surprised at their own achievement! They will make an art gallery and hopefully an atelier in their school in the future.



"I am Joy, I am love, I am beauty inside me" was the main theme of Dada Caetanyananda's practical fun filled classes. The teachers now have a clear idea of "Who am I" and how we are connected to all of life because we can feel what they feel. One teacher said that the spiritual teachings of Dada are very hard but it all makes sense. Another said that it takes practice to apply it. But all liked it very much and the song "I am joy ..." surely got 'stuck' and will remind them from where they have to act and let every expression originate from not only while teaching but in life in general. (See article on Ecology of Joy in this issue.)



The extracurricular activities of this seminar were tours around the lush green jungle areas, the beautiful lakes and waterfalls. Although it was the rainy season we had rain only for a few hours one day. We had a visit to the Children's Home where we celebrated the Naming Ceremony of 20 children. All agree that this second seminar brought everyone still closer and that the whole experience went deeper. The practical bits and pieces of games and international songs were very much welcomed.

We are looking forward to the next seminar which will carry on with the theme of Child Development and will have a special focus on Music Magic in the School and Language Arts and Mathematics.



The Ecology of Joy

By Dada Caetanyananda

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Speak of the child as the Divine with His holy attributes, love, beauty, life, the truth, and joy. Let the child be the Divine who holds all the joy, beauty, life and love in the world. Decide that joy is that mysterious force which makes every thing move in this universe. Joy, then, takes on many names, fondness, kindness, strength, but still remains the same essence present everywhere in the world. Every sentient move the child makes is directed by his original Self, a sentient joy, the Divine. Every interaction of the child with his environment brings about changes which result in a diversified creation. The distribution of the essence of joy, love, beauty, and life, about the child and his actions, varies with the purpose and the amount of joy involved in the actions. The distribution and the exchange of joy, love, life and beauty among living beings make the ecology of joy.

The purpose of the ecology of happiness is to educate the children to value joy, love, beauty, and life in their everyday life. Educators and parents tend to think that as long as the children are happy and perhaps showing some signs of affection, the children are getting the best chance for a human education. Unfortunately, that is not enough. Telling children to be happy will not make them better human beings as they grow up. Making them happy will certainly give a great chance for the children to develop some of their potential. But that potential can merely be learning academic subjects in better conditions.

What happens to all the tender feelings when the child has become an adult? We don't have to wait so long to notice a lack of spirituality. From age seven the main functions of the brain are set. If these functions don't include the study of love, joy and beauty, the child has already wasted the best potential of his childhood. It is not enough to make successful graduates if their social life is unhappy. It is also not enough to make moral adults who are just as passive because they can't pass their inner blocks.

The Ecology of Joy introduces Neohumanism to the creative and joyful minds of the children. This neohumanist education must be started as soon as the child is born.

Neohumanism

When all the beautiful things that have been said about humanism are applied, not only to humans, but to the entire creation and its creator, then we have Neohumanism. The values that dignify the human beings are extended to the animals and plants. Earth ecology becomes relevant just as a social system relies on the ecology of happiness. Human life, just like any other life is a constant self emancipation in search towards an ever increasing sense of happiness.

The Sense of Self

The child's original sense of Self is a sense of Joy. Therefore the true identity of the child is Joy. In this paper the sense of Self is described with five absolutes: Joy, Love, Beauty, Life and Truth. These five qualities are no restrictions to the infinite attributes of the Divine. They have been selected to match four stages of creation.

Creation

The four stages of creation are:

universe, nature, society and a person

These four stages are hypothetical; they are a convenient way to introduce the world to the child.

The sense of Self in relation with Creation

1. **Joy** is the sense of Self that underlies the creation of the **universe**.
2. **Beauty** is the sense of Self that inspires the creation of **nature** with people, plants, animals and the inanimate world.
3. **Love** is the sense of Self to inspire the people of a **society** to live in harmony.
4. **Life** is the sense of Self for all living creatures and the creation of a **person**.

Truth manifests itself as a sense of morality and correctness. It inspires people to live a moral life and act with a sense of correctness. It is also the spiritual force that compels all living beings and the **person** to emancipate and resume themselves in Joy.

Joy

What is Joy?

Joy is a mystery. We know how it feels, but we don't know what it is. We feel Joy as happiness, bliss, love, beauty, strength, peace... all in one. We experience Joy.

Throughout these pages and for practical purpose the word joy indicates happiness and also beauty, love, life, and the truth. To avoid annoying repetitions the word joy is often used alone.

Joy is not mere happiness; it is sentient joy.

Happiness and love are not just congenial feelings, like sensations that feel good but are just passing moments. Joy is sentient. Sentient means having its own awareness, intelligence, and consciousness. Joy is consciousness. Life is conscious. Whatever happiness or love the child may feel, even little, is the manifestation of the Divine's consciousness. Joy is a conscious flow manifested through the child (Joy is the child). The love the child feels is alive with its own soul—the supreme consciousness.

The little child is touched by the Divine with every moment of happiness.

Joy is a sentient force the child must use.

The happiness and love the child feels are no mere feelings devoid of power. We all know that positive feelings always give strength. Thus, let Joy move mountains! Joy, love are creative power—the power to create the entire universe, the power to alter anything in the world. Let Joy and Love be a power children can induce in their hearts and minds. Joy and Love may be presented as a powerful flow, a force that flows like sentient energy, a magical force that makes things happen or solves unhappy situations. Let it be a force to alter one's environment to make a better world, to protect and serve, a force the children can increase through practices, a force that can be developed with appropriate skills, a force that requires attention and focus, a force that requires not only carefulness in its use but also altruism, a force that teaches unselfishness. Let the children feel the sentient force flowing through them and give them confidence.

'She looked for a clean piece of paper. Then she wrote a line with her prettiest words for me to read. When she finished, she folded the paper very carefully, attached a red ribbon around it, and offered it to me. I was touched with a good feeling inside. But she was happier than me. I could see how her aura was shining; it was brighter than mine.'

Train the child to think that creating beauty, joy, love, life is a must—a prerequisite to life.

Life is the practice of beauty, joy, love, and the Truth. It also implies that there cannot be life without joy, love, beauty. Unhappy persons, objects or situations also have some tiny amount of joy, in which cases joy, love, are often called by other names (strength, toughness, etc.)

The child must practise beauty, joy, love, and life as a mean to grow and perform in her society.

The child grows by learning. At home and at school she learns to fit in this world, to gain self confidence, and also about reading, arithmetic, etc. She has also to learn about the practice of joy, beauty, and love, which should come as a subject of its own. The performance that is expected from the child (speaking clearly, a sensible logic, politeness, etc), should also include excellence in the practice of joy, love, and life with the people, the animals, the plants, and the inanimate world that constitute her environment.

"You've been so patient with that silly boy that it has changed you. I didn't notice it until you looked at me in the eyes. ... You have become so beautiful!"

The child must equate her inner beauty, joy, love, and life with the beauty... she sees around her, or the beauty she herself exalts.

The beauty, joy, love the child perceives in the world around her also exists in her heart and mind. If beauty, love, or joy were not already part of the child it would be impossible for the child to appreciate the same in the world around her. Therefore, let the highest experience of beauty, joy, love, (even for a few seconds), show the actual qualities of her heart and mind.

The child must equate her expression of beauty, joy, love, and life as the result of lots of trials.

Joy, beauty, and love the child feels (and expresses) must never be taken for granted. Let the child know that the happiness, the love... she feels is the result of previous practices. If she wants to keep on being happy or be happier, more beautiful, and more alive, she must keep on practicing.

The child must perceive her expression of beauty, joy, love, and life as the manifestation of her higher Self.

The true identity of the child is (the Divine which manifests) joy, beauty, love, life, the Truth. The child must be aware that she is not her body, but the manifestation of the Divine. Anything aesthetic she does is therefore the doing of her divine self. She must practise joy, love and beauty to keep on being herself, (and discover new joyful depths of her Self.)

'As soon as Little Cloud came in, her aura brightened the room, and the colours of the walls and all the things around her became vivid. Everyone looked at her, then looked around, and they all saw the beautiful brightness of her presence.'

The child must maintain her happiness (love) despite the ups and downs of life.

The child must never allow happiness (love) to escape from her. She must remain herself despite unhappy situations. In unhappy situations the feeling of joy may change to love. In harsh situations the feeling of love turns into pain. Then let pain be a sacrifice, a cleaning process to reach a new level of love and be able to experience more joy, more love and more beauty, later on, after the unhappy time has passed. If the child refuses to accept the pain as a sacrifice for her own improvement, then let her make it a sacrifice for the Divine who is bringing her closer to Him through the cleansing process. The spirit of sacrifice will automatically restore love.

Imagine what strength this principle may give to the child's mind. Instead of crying on her misery the child is encouraged to stand for her Self, the Divine.

'The shock was so strong that she fell on the floor. Her happiness fluttered away immediately. But a strong sense of Self came to her.' Where I come from, I'm a special girl,' she thought. A soft feeling remained in her heart. She knew who she was, and she was great!'

The child should never remove the happiness of any other living being—not even his own.

Removing happiness, (as in hurting someone, being angry at someone, not helping when one could, etc.), from plants, any animal or human being... is a cruel and foolish thing to do.

Removing happiness implies denying happiness altogether; one's own as well.

The first person not being happy is the offending child himself. When fighting someone (to remove his happiness), the first thing the child's mind must do is to remove its own happiness in order to be in control and fight. (The mind removes the child's true identity (happiness) so it can take over.) The child should never permit his mind to remove his own happiness for any personal reason. A fighting child is always an unhappy child, and once the child has removed his own happiness the child is no more himself—just an empty machine that pretends to be a human being.

The energy that has been stolen will have to be returned.

The child must never allow his mind (and body) rob anyone's energy (which feels like happiness), because the energy (happiness) that has been stolen will have to be returned. Returning energy (happiness) is always

unpleasant and painful, and it often happens when we expect it the least (little incidents and terrible accidents). Happiness cannot be stolen or imported; but energy can. It is always energy that is stolen. When energy is stolen, the flow of happiness transforms into a flow of Love or pain.

Incidents and accidents happen so we may learn from them.

Every incident and accident happens for some spiritual reason. It is often the retribution of some past actions. Instead of being just upset one must learn from the lesson so that the same incident or accident never happens again. If an incident should happen repeatedly it only means that once wasn't enough for the lesson to be learnt.

'Someone grabbed her bag and ran away with it. Little Cloud tried to run after him in a frantic pursuit. But she stopped to take a big breath and concentrate on what she was feeling. She felt mixed feelings; she was upset. After breathing slowly and deeply for a minute, she found Love in herself again. Actually, she found trust in herself, and Love followed! Instead of running after the boy who was teasing her, she asked the teacher to get her bag for her. The boy couldn't tease the teacher....'

Magic is the practice of wonder

Magic belongs to wonder. When a miracle is scientifically explained it is not magical anymore. What truly is magical is the wonder it triggers in one's mind. Wonder is about supra-aesthetics, the mysterious beauty that is beyond explanation. The practice of joy and love leads to wonder. Practising wonder is practising joy, love and beauty with a great flow. Practising wonder is doing true Magic. Let the children learn and practise Magic. Let magic be an ability the child can exercise at will to affect people's lives, his own and the world's, with direct acts of goodness.

"Little Jimmy was crying but he stopped when Sybil wiped the tears from his face. I think she knows some Magic."

The child must make the difference between sentient joy and the feeling of wellness.

Sentient joy, happiness made of consciousness is often experienced with mixed feelings of physical or psychic wellness and not duly recognized. With every happy feeling there is an expression of the Divine and there is a wellbeing feeling that the mind senses. The child must learn to make the distinction between the two. Learning to recognize the true expression of love and joy (as opposed to the body and mind's sensations), will bring true spirituality with all the wonder and magic it implies.

The mind is a machine that prefers energy to happiness.

The child must be aware that his mind is a machine that pretends to be the child. It appears that the child lives inside a machine (the body and mind). He must know that the machine wants energy—not necessarily happiness. Therefore the child must watch over the machine, and never let go of his happiness or love. Let happiness and love be the masters of the machine (not vice-versa), and let them be the one who do all the beautiful things a child can do, for happiness and love are the true identity of the child.

The mind uses anger... to collect and focus energy—not happiness.

Hard emotions such as anger, hatred, cruelty, etc., are ways (for the mind) to practise dark magic. Instead of using happiness the mind uses energy. The mind gathers energy through anger, hatred, cruelty, and focuses it to make something happen forcefully. In other words the mind focuses energy to force on something to happen. Dark magic only hurts and doesn't work.

'Amandine was a nice little girl, but whenever she wanted to say something nice, she would tell the opposite. And so she would shout at her dog like a police-girl, or reprimand her friends on any occasion. One day she shouted at the boy she loved the most—Nimmy. Nimmy got shocked and disappeared in front of her. On that day she learned that love must only be shown with kindness and sweetness—not some silly pretend.'

The happiness replica

The mind's replicas for happiness are: pleasure (for its congenial feeling), energy (for its strength), attachment (for merging), doing (for creating)....

Flowing with Joy

Study happiness by practising it. Observe that happiness is felt with a flow streaming outwards — not inwards. Flowing outwards is reaching out and connecting with one's environment. When appreciating beauty, building, being positive, one is flowing outwards. Flowing inwards is retreating on oneself and disconnecting from one's environment. Whenever reacting, feeling upset, uncomfortable or in pain, one is flowing inwards. Therefore you must induce a happy feeling for whatever you do and flow outwards.

'She was silent. But something inside her was very loud. As soon as I called her name she burst with excitement!'

The purpose of doing something is always to learn how to do it with happiness.

The world is a big school where we learn to live with happiness. Every task or obstacle is an opportunity to learn to develop happiness. Every action, work or performance, anything we do must be done with a feeling of happiness, Beauty, Love, or Truth. All the little things life makes us do are drills and exercises.

Every task the child does is an opportunity to learn a lesson related to happiness.

Every obstacle, job or duty—every task—comes to us for the purpose of learning some lesson. Learning a lesson means to look for answers. Nature asks the questions and the student must find the answers. For example, Nature gives the task to a child to learn how to build a tower of cubes without getting angry when it breaks down. The answer that the child must find is how to put a stop to anger. Through the encouragement of his peers and teachers the child may learn to relax and control his mood. Anger indicates a low level of energy; it is a behaviour for the purpose of collecting energy from its environment. By inducing a feeling of happiness the child will find in himself the energy he needs to face his obstacles. In this example, the answer is that the tower must be built with some positive feeling—happiness. The answers always come with some amount of happiness; they are often called realisations; a deeper understanding of how to live.

Whatever we do without happiness will have to be repeated again.

Doing something without a feeling of happiness is failing the purpose of the action. It is missing an opportunity to learn. Therefore the same or similar task will present itself again and again until we have learnt to do it right. The task may be the same; it may also be different; it may be presented in a different situation, but the question about anger (in our example) will remain the same. The task may be delayed in time. The child may have to wait several years before facing a similar situation, but the question will remain until the child has found the answer. It is better to face an obstacle today than wait for a lifetime. It is also better to do every single thing we do with a feeling of happiness than wait until the question becomes more and more intense; because as time passes, Nature puts more and more pressure. That is to say, the child will experience more and more anger and troubles.

Once sentient happiness is earned its strength remains for ever.

It may happen that some days the child feels happy and that on some other days he finds it more difficult. Nevertheless, when he regains his feeling, the intensity that he felt before will return—it may even be more intense but not less. This is not the case for energy.

The ability the mind develops to collect energy may be lost in time but the child's ability to feel happiness will never be lost.

The amount of energy that the mind is able to collect today may or may not be the same later on—and will be lost in the course of time. It takes skills and congenial conditions to collect energy from people and one's surroundings. For example, you have learnt to talk smartly to people and can attract them to you, and when doing that you earn some satisfaction. In other words you know how to collect energy by talking to people. Now, let us suppose you become older and start losing your memory. What will happen to your precious oratory skill? You won't be able to use it. That way to get energy will be lost for ever. Even if you should get a new life, you would still have to learn everything from the start again, including the skill of speaking beautifully. Energy will fail you soon or later; happiness will never leave you!

The abundant energy children manifest will vanish as they become adults unless they learn to develop and use happiness consciously before it is too late.

The abilities the children manifest must not be taken for granted. It is only by studying and using it consciously and methodically that they can preserve it as they grow into adulthood.

You don't need to deny the world in order to keep yourself happy.

You don't have to deny your problems and difficulties and pretend to be happy. Happiness doesn't work that way. You must begin working on happiness from the way you are—not from someone else you would pretend to be. It doesn't matter if you don't get an intense feeling. The little you feel can definitely be a precious start. Never think little of yourself. Never assume that today's failure is the failure of a lifetime. Your mind will always have a long list of reasons why you should not be happy. If you fail today, relax and try again tomorrow; never quit! If not happy, the feeling can be about an inner secret, a beautiful, painful Love, a deep longing.... Pain is also a way to flow positively. Pain provides tremendous inner greatness and strength.

Dada Caetanyananda's full book will be available from AMGK soon.

Sharing Astaunga Yoga with 3-5 Year Olds

*Notes from a presentation given by Mahajyoti
Glassman at the NHE Diploma Programme
Seminar in Sangklaburi Thailand*

What is Astaunga Yoga?

A 7,000 year old ancient science called Tantra Yoga
Concerned with the progressive evolution of the body-
mind

A system of physical and mental exercises

A scientific philosophy

Practices are geared toward synchronizing the body and
mind

What is the goal?

To merge our individual identity with our Cosmic
Identity

To become the ideal spiritualized human being

The 8 Paths of Astaunga Yoga

1. Yama

2. Niyama

The 10 yogic commitments or promises

The moral foundation

Socio-emotional Developmental Support

How do they benefit the students individually?

Provide a framework for cooperative living

Reduce stress, frustration, and confusion

Help students to be “good friends”

Supports children in caring for and helping others & the
world

Enhance sense of safety and comfort

Come into every sphere of their experiences

How does the teacher implement them?

Teacher understanding is crucial

Guides every thought, every word, and every action of
the teacher

The teacher is the example of these ideals

Looks for and presents opportunities to support the
child’s understanding of these ideals

Constant Yama and Niyama awareness/sadhana

What affect does it have on the class?

Supports positive student behavior and attitude

Creates a small microcosm of what the world could be
like

Establishes harmony in the classroom

Building the ideal mini-society promoting safety and
compassion

How is it presented?

Stories, discussions, songs, dramatizations, art, problem
solving experiences

3. Asana

Physical exercises that bring balance to all systems of
the body

Enhance the ability to engage in meditation

How do they benefit the students?

Heart & Circulation

Provide physical activity that strengthens the heart &
circulatory system

Elimination and Digestion

Supports young children who are toilet learning and may
have problems with elimination and digestion problems

Nervous System

Maintains a calm nervous system for a calm mind

Can temporarily minimize hyperactivity, physical and
mental

Respiratory

Guides proper respiration

Lung and respiratory development continues until the
age of 8

Skeletal and Muscular Systems

Strengthens and supports the development of the spine,
muscles, joints

Some young children have low muscle tone

There is a need for physical practice stretching and
toning muscles, flexibility

Integumentary

Reduces problems with the skin

Endocrine

Assists in balancing the hormonal functioning of the
endocrine glands

Hormonal imbalances cause many social/psychological
problems

If overactive, criminal tendencies and immoral
behaviours develop

Excessive frustration, sadness, despair, depression and
other emotional difficulties are caused by hormonal
imbalances

Specific hormones induce anger, happiness

Pressure to these organs encourages proper hormonal secretions

Having fun and laughter also releases endorphins, positive hormones

The immune system is strengthened

Enhances the proper development of the reproductive system

The Brain

Regular asana practice balances the brain and the mental processes

The 5 year old brain is 90% of its adult weight

Hyperactivity, aggressive & destructive behaviours, emotional disturbances are temporarily minimized

Asana exercise is brain exercise

Organizes and stimulates the entire brain

Prepares students for classroom learning

Behavioral

Non-competitiveness increases self-confidence & self-esteem

Increases perseverance, determination and motivation

Supports positive student behaviour and attitude

How is it presented?

Playful and fun movement exercises.

4. Pranayama

What is it?

Simple breathing and breath awareness

How does it benefit the students?

Breathing techniques directly affect the brain and emotions

Efficient respiration is key to overall good health

Proper breathing promotes strong mental wellness

Can improve emotional stability: fear, self-doubt, anxiety

More and more children experience chronic stress

Deep breath can enhance the activity between kosas

What causes stress?

Hectic lifestyle, family hardship

Thoughts and feelings of anxiety, fear

Causes the breath to become shallow

The leading cause of disease

How is it presented?

Simple breath awareness exercises, asana practice

5. Pratyahara

What is it?

Withdrawing the awareness, the senses from the external environment

Mental relaxation with alertness

How does it benefit the students?

Reduces stress of daily living

Clears the mind

Supports the “inner connection”: We are more than our bodies

Enhances the ability to “detach” and “witness”, internal awareness

Directs awareness towards the Inner Source, Supreme

Guided imagery can increase concentration and attention

How is it presented?

Kiirtan

Deep relaxation (seated or lying down)

Simple games

6. Dharana

What is it?

Holding the mind firmly on a point or region of the body

Focusing the mental energy creatively

How does it benefit the students?

Stimulates upper kosas

Visualization helps to develop attention and concentration

Stimulates creative abilities and intuition

Mantra and visualization can improve imagination, creativity, memory encoding, storage and retrieval problems

How is it presented?

Kiirtan

Deep relaxation (seated or lying down)

Simple games

7. Dhyana

What is it?

Deep uninterrupted concentration

Unbroken flow of mind towards the Supreme

How does it benefit the students?

Builds the connection between the Creation and our Inner Nature

Supports the harmonious unfolding of all layers of the body-mind

How is it presented?

Absolute stillness in meditation

8. Samadhi

What is it?

The complete merging of the Individual Identity with the Supreme Identity

The ultimate goal of all yoga practices

How does it benefit the students?

Enables the student to achieve their fullest potential in life

It is the ultimate destination of all living beings.

Astaunga Yoga Summary

Yoga practices can:

Maximize the fullest potential of the brain and all body systems

Minimize personal challenges, complexes, samskaras

Release hormones contributing to emotional well being & balance

Boost physical & mental fitness in all layers of the body-mind

Assist in the expansion of mental functioning

Provide fun, laughter, playfulness and a close teacher-student relationship that heightens learning & development

Guide children towards living a happy and harmonious life by providing practices that bring harmony and a framework for exploring the world with gentleness, empathy, and understanding.

From the NERI Desk

Neohumanist Education Research Institute

One of the many challenges facing us as Neohumanist educators is the critiquing of existing educational approaches, theories and structures. We find ourselves often faced with the question: "What from this can be usefully and purposefully integrated into a Neohumanist approach to education?"

This question is important for two reasons. Firstly, an enormous and valuable amount of work has been done and continues to be done by government and non-government educational institutions to improve teaching methods and learning environments for schools. There are many approaches, strategies and ideas that we can learn (and perhaps improve on) from this work that will save us needless and time-consuming re-invention. Secondly, many teachers, parents and students will come into our schools from diverse systems. We need to be able to meaningfully discuss and interpret the experiences they have had in these systems from a Neohumanist perspective. We need to be able to meaningfully explain what truly makes our schools different.

However as Neohumanist educators we also need to research and develop our own education system. The practical day to day operating of schools is often all consuming leaving little scope for the actual development of syllabi and curriculum programs. Already much excellent research and development has been done and reported on in the Gurukula Network. The development of teacher training programs and the like is on-going and inspiring.

As a regular feature of the Gurukula Network, From the Neri Desk will provide information, updates and overviews not only of developments in Neohumanist Education but also of educational trends, practices and theories in the broader global context (from a Neohumanist perspective).

Our first article provides an overview of William Glasser's Choice Theory and Reality Therapy.

We invite readers to contribute other articles concerning educational approaches and commentaries on articles such as this one on Reality Therapy.

William Glasser's Choice Theory and Reality Therapy

by Gurucharan

NERI, Ananda Palli Master Unit, Australia

William Glasser, an engineer turned psychiatrist and counsellor, has become an extremely influential force in the shaping of educational thought and has developed a world wide infrastructure to develop and implement his ideas and methods in schools. His "The William Glasser Institute" based in California now has branches in an increasing number of countries around the world. He is the author of twenty books, at least five of which deal specifically with education. His wife, Carleen Glasser, has also written a number of student activity books for learning Choice Theory in the classroom.

Schools which embrace Glasser's educational model are entitled to seek accreditation, through The William Glasser Institute, as a Quality School.

To gain an understanding of Glasser's approach and methodology one needs to become familiar with the core concepts of Choice Theory, Reality Therapy and Quality.

The fundamental paradigm of William Glasser's Choice Theory is that all behaviour is, either consciously or unconsciously, chosen. The basis for any given choice is the desire to move from the pain of unfulfilled needs to the pleasure of fulfilled needs. He specifies five basic needs: survival, power, fun, freedom and love and belonging, the latter being the most important. All behaviour is the result of an individual's desire to satisfy one or more of these needs and is internally motivated, purposeful, flexible and creative. Glasser also specifies that all behaviour is 'total behaviour' and is made up of four components: acting, thinking, feeling and physiology. Of these, the first two components are always voluntary whereas the feeling and physiology can only be changed by the individual making changes in acting and thinking.

The choices an individual makes at any time are aimed at developing a parallelism between the outer, real world and the individuals inner, unique Quality World. This Quality World consists of pictures of those experiences, people, animals,

plants, places and objects which have given the individual pleasure since shortly after birth and is continually undergoing modification as the individual has new experiences. For example, consider two people sitting down together to plan a holiday. Francis wants to go to a tropical beach and swim, sunbathe and collect shells. However Asha does not like the beach but wants to go bushwalking and mountain hiking. Further investigation reveals Francis went on holidays with parents to the beach as a child and remembers these as magical times. Also Francis' sole experience of bushwalking was a school excursion during which it rained all the time and leeches had to be removed at the end of it. Asha, on the other hand, equates beaches with sunburn but had many enjoyable mountain hikes with a parent while growing up. From Glasser's Choice Theory perspective, Francis had needs for love and belonging and fun satisfied by beach visits as a child. The beach is, therefore, a significant part of his Quality World. For similar reasons, bushwalking is a part of Asha's Quality World. For these two individuals to have an enjoyable holiday together, they will need to find a solution that has components in both their Quality Worlds.

From Glasser's viewpoint, if a teacher, or learning itself, is not in a student's Quality World then that student will have a very difficult time at school.

Glasser's concept of Quality is also extended to an individual's perception of their activities in the real world especially in the educational arena. In fact he advocates that students be taught from their first years of schooling to have a concept of quality in their lives and work. By quality, Glasser means a self-evaluated sense of the completeness and value of the task one is engaged in. Thus quality work is not measured to an external benchmark but an internal one and it is the responsibility of educators to nurture the student's innate sense of how well a task has been done, whether it could be improved upon and her or his own satisfaction with it. Glasser stresses to teachers that in teaching students quality, they should only ask students to do work that is useful and constructive (quality work can never be destructive and always feels good). Once students develop an understanding of quality and begin to nurture their own innate sense of it, they will be intrinsically motivated to perform to the best of their ability. Learning will become part of their Quality World.

Reality Therapy is a form of counselling that encourages the individual being counselled to look for solutions to problems by changing his or her own behaviour. It uses a process of strategic questioning to initially help the person to find out what he or she really wants out of the problematic situation and then to assist the person in developing a personal plan to achieve it. Fundamental to Reality Therapy is the belief that the only behaviour a person can change is their own and that they need to take responsibility for this if they want to be happy. It emphasises that individuals need to choose their own futures by living and planning in the present.

Reality Therapy is a very powerful form of counselling that requires considerable training and skill to use effectively. Essentially the therapist or teacher trained in Reality Therapy, through the strategic questioning process, holds up a mirror so that individual can see more clearly what he or she really wants and whether his or her own behaviour is moving them closer or further away from that.

For adherents Choice Theory and Reality Therapy offer strategies that demonstrate an effort to develop a rational approach to conflict resolution, success and daily living. In fact for some it is a code by which they live their lives. In many schools its core concepts and practices are taught from Grade One as part of values and society building education. One school principal I spoke to believed Glasser to be the most important person born in the twentieth century and told me that his ideas were the only hope for a desperate humanity.

Yet examination of Choice Theory from a Neohumanist perspective reveals significant flaws both socially and theoretically. Despite the well thought out strategies and methods, Glasser's approach offers no genuine social solutions. While suggesting that the world would be a better place if everyone took responsibility for their own behaviour and made more positive and 'connecting' behaviour choices, it lacks a sense of that 'endeavour to advance towards the ultimate reality by forming a society free of all inequalities, with everyone of the human race moving in unison' (Liberation of Intellect p 38). P.R. Sarkar calls this endeavour Sama-sama'ja Tattva, the Principle of Social Equality and further notes, 'Any theory contains the seed of well-being if its apparent foundation is Sama-sama'ja Tattva (Principle of Social Equality)' (Liberation of Intellect p 40). Instead, Choice Theory promotes enlightened self-interest where individuals negotiate and choose behaviours to fulfil their wants and needs without any broader reference to a social context.

Choice Theory also discounts the notions of vrittis (propensities) and sentiments as a basis of behaviour but rather emphasises that all behaviour is ultimately the result of the individual's desire to satisfy the five basic needs mentioned above: survival, power, fun, freedom and love and belonging. Instead, sentiments are confused with feelings which arise

from either satisfying or not satisfying the basic needs. Glasser's lack of recognition of the power of sentiments (for example, devotional sentiment on the positive side and geo and socio sentiments on the negative side) to influence behaviour, is a fundamental flaw. As a result Choice Theory becomes a kind of self-interested self management process prone to what P.R. Sarkar calls 'Atma-sukha Tattva', the Principle of Selfish Pleasure.

Despite these flaws, Neohumanist educators can gain much in the way of practical strategies and skills from Choice Theory and Reality Therapy methodology. They are practical and well thought out and can be used and built upon benevolently and effectively. The lead management versus boss management approach to behaviour management, the emphasis on quality work, the Reality Therapy questioning methodology for conflict resolution, the seven connecting habits versus the seven disconnecting habits* – all of these are worth a deeper look.

Editors Note:

* The seven connecting habits are listening, respecting, encouraging, supporting, accepting, trusting and always negotiating disagreements and the seven disconnecting habits are being critical, threatening, complaining, blaming, nagging, punishing and bribery.

NHE Preschool Caracas, Venezuela



The school year is starting again with fresh energy. For one week before the children arrive, we prepare the program, the rooms and finalize all the details. After their vacations, the teachers are excited to receive old and new children. This year we are introducing computer and English classes. We also have swimming classes that are optional.



Even though this school benefits a lot of poor children, who pay very little, we are working hard to make this school a model school of Neohumanist Education and to provide excellent academic education to all. We also offer a nutritious vegetarian lunch every day.

The children love all kinds of hands-on activities, like learning to cook and doing yoga exercises and gymnastics. But they also can sit still when we have our quiet time and some of the children already lead our guided visualisations.

The preschool is now entering its fifth year of operation. There has been a lot of struggle with bureaucracy, but all of it has been worth it seeing the joy in the children's faces, or receiving a warm and gentle hug from these precious expressions of the Divine.

Most of our teachers are already familiar with the neohumanist philosophy and some of them have learned meditation and are practising regularly. The parents receive classes on self-esteem, vegetarian diet, and other topics which help them to understand better our philosophy and support their children in their learning process and all-round development.

This year we received new computers, printers, a TV and a DVD from the German Embassy, but we still need more financial support for the day to day running of the Preschool, like salaries, rent, electricity, etc. It would be great to get some volunteers with knowledge of English and Spanish, and with computer skills to help write proposals.

Our goal for this year is to buy our own school building. So far, we have two options. One is to buy the building where we are at right now. It costs around \$200,000 US official exchange rate from Bolivares to US dollars, but looking at the real dollar value it goes down to \$100,000 US.

For more information, or if you would like to help support this project, contact Didi Ananda Amegha at: [<anandaamegha@yahoo.com>](mailto:anandaamegha@yahoo.com)



Centru Tbebxix is an educational community project in Cospicua, Malta. Cospicua is considered one of the most economically deprived areas of Malta and has high rates of illiteracy, unemployment, substance abuse, broken families, etc. The project is entirely run by volunteers under the supervision of Didi Rasamayii and Kamala.



Centru Tbebxix A Blossoming Community Project By Didi Rasamayii

Sometimes I just cannot believe how fast Centru Tbebxix moves forward. One and a half years since the centre opened (January 2006) and the speed at which it grows is beyond expectation.

We started with the Sunrise English Club in February 2006. Sessions were held twice a week, with around 15 children. A few months later the school holidays started and the Summer Club was born. Twice a week for 3 hours around 10 children would come to draw, paint, play, sing and bake cookies. With the inspiration of these sessions the creativity classes continued when school started again a year ago. Every week we would have around 20 children, and sessions over 3 afternoons. However, no one would have predicted that the Summer Club of 2007 would have such a response and hence such an effect for the time to come.

Three times a week, 25 kids would gather in front of the gate, some 20 minutes early even though they live across the street. We added yoga to the activities, and even some meditation (or "one minute silence"); quite a challenge for these very active children. After that we would do cooperative games, arts and crafts, reading, etc, all in smaller groups. Every session would end with collective songs, during which some of the parents would come in before taking the children home. Nothing could fill me with more joy than those 15 minutes of shiny faces and happy voices. Then, when it eventually would be time to go home... the children just wouldn't want to leave! They would clean up, sweep the yard, use any excuse to stay longer. The eldest ones would come on our closed days to help me with the same, and asked if they could become volunteers.

During those weeks, slowly a community feeling, or rather a family feeling, began to grow among the children and among the parents too. Any activity we organised after that carried that spirit. A vegetarian pasta night for neighbours and parents, an absolute premiere in this area, was very well received (and their favourite dish was cooked by Jagadiish, much to the surprise of some more traditional neighbours. Education comes in many different ways.). The hall was packed during the end-of-summer event and the children were begging us to please start the English Club as soon as possible. Some had tears in their eyes as they left that evening.

And here we are, a month and a half later, and quite overwhelmed by the small and big steps forward. During the parents meeting (with a record number attending), after a rather loud discussion attempting to finalise the schedule so that our classes would not clash with the compulsory religion lessons in the evening, Kamala explained that we would also like to continue doing yoga with the children. The mothers were keen and we found a time that suited all. But then one mother exclaimed: Hey, but we want to have yoga for ourselves as well! Mums yoga has now started.

Our 12-year olds are assisting in the classroom during the session of the younger group; they are our new volunteers and promise of the future. It is so beautiful to see the sharing that takes place; all parties involved are learning and contributing.



The first week is just over, and the response for the kids yoga, art classes and English Club has broken all records. Forty children have enrolled, and more want to join. We will have to make a waiting list, since we have reached our capacity, for now. Last Thursday, during the English Club session with the largest group ever so far, it struck me... It was all going so smooth, well beyond what Kamala, myself and our teenage volunteers could have orchestrated. A strong feeling overtook me...

.....the force that guides the stars, guides Centru Tbebxix too....



Volunteers are welcome!

During the summer programme sister Purna from Turkey spent 6 weeks in Malta to volunteer for the project (see below for her experience), and many more volunteering opportunities have developed since. New programmes for children and women could include drama, music and other arts, IT, roof top gardening, environmental projects, health classes, cookery and activities for toddlers are part of the long term plan too. Besides teaching there is still restoration work and karma yoga to be done to bring the 17th century premises in top state.

It is very special to be part of the formative years of this young project. So much is possible, and there are so many ways to do service, the sky is the limit!

If you would you like to know more, please contact Didi Rasamayii at tbebxix@gmail.com

Note: English is an official language in Malta, and volunteers will find no difficulty to communicate with most of the Maltese. In some areas like Cospicua, the standard of English is lower than elsewhere, but one easily gets by still.

For more information check out www.tbebxix.org

We are very grateful to our dear sister from Turkey, Purna, who spent 6 weeks volunteering her artistic skills at Centru Tbebxix during the summer club. Her sweet benevolent qualities coupled with her efficiency were vital for this year's success.

Regarding her experiences, Purna writes:

Centru Tbebxix came into my life so unexpectedly and it filled my life with so much joy, pleasure and love. It's the joy of sharing, of doing things together, of learning from each other, of experiencing the power of positive attitudes. And it's the love of Didi Rasamayii and Kamala reflected onto everything and everyone. All the things I have experienced during the period I have volunteered for the Summer Club at Centru Tbebxix have been invaluable for me. I believe Centru Tbebxix also means a lot for the children and the parents of Cospicua.

The efforts of Centru Tbebxix to provide them with alternative humanist ways of teaching and to set an example for healthier life styles are the seeds of a better society. And the beautiful courtyard of Centru Tbebxix which wraps one with all the feelings of peace and warmth is like a mother's womb. I am sure these seeds will grow happily in this peaceful womb with the care and love of Centru Tbebxix and the hospitable people of Cospicua. I thank Centru Tbebxix for giving me the opportunity to be part of this special work. I already miss all the children and everything there. As the children would say: "Thank you Didi. Thank you Miss Katherine."



Sunrise Preschool of WWD

Melbourne, Australia

By Didi Ananda Tapomaya, September 2007

It has been a busy year with a new Kinder teacher settling in and us reviewing all the paperwork (policies and procedures) and making sure everything is in order for an inspection due early October. The inspector or a validator, as s/he is called here in Australia, is a part of the Accreditation system, which is designed to ensure the quality of care for children in childcare centres and preschools. It is an on-going and multileveled process, which at first looks like a bureaucrat's dream, but later becomes an effective tool for evaluating one's level of work. All the staff and families are involved in the process. Areas covered are:

- 1) Staff interactions with children
- 2) Families' participation
- 3) Programming and evaluation
- 4) Children's experiences and learning
- 5) Protective care and safety
- 6) Health, nutrition and wellbeing
- 7) Management

As the spring is slowly coming to this part of the world, we asked the children how they would like to celebrate this season. A series of fascinating meetings started where it was the children who brainstormed ideas and then looked at how they could be materialised. They discussed different solutions to problems and then decided who would do what, etc. When asked how they could let others know about the proposed spring celebration, children suggested cards, little notes and a poster. One girl (4 yrs) suggested putting fairy-lights (electric Xmas lights) around the poster, and when I said we could look if the cables could reach, she responded with a new idea: instead of fairy-lights we could use coloured paper on a dark background! What surprised me most was that the children remembered what they had suggested in the earlier 'meeting' the week before. Like a boy (4 yrs) who in the following meeting took his own idea further, first telling us shyly that it was his idea in the first place! The three year olds didn't seem to participate as much as the older children, but they observed very keenly the discussion and contributed mainly when the different cakes were discussed. The five year olds seemed very interested in the fact that all their ideas and everyone's input were recorded on our home-made white board. One of the purposes of this activity was to give children experience in problem solving. Another purpose which one could observe happening immediately was to 'empower' children, giving them a say in the planning of activities. One could see so many happy, contented expressions around as children continued their day with an increased degree of self-esteem.



Two of our staff have enrolled in the Introductory course of Neohumanism. Enza, the kinder Teacher, says she is enjoying it, although at times it is hard to find time to study. She sees a difference when comparing the NH course to her university studies. At the university you are only expected to follow the text-book, whereas the NH course asks one to be more personally involved; to meditate and to keep a diary of one's personal growth. She feels she is allowed to figure out things first and then to put them in practice in her work with children. Joanna, the Childcare Worker, has taken the determination to complete the NH course by end of the year. She finds it hard to be regular in her meditation, while living in a house with lively house-mates. Wish we had a magic formula that would create great neohumanist minds instantly! But maybe the secret lies in the process, on the journey of discovery- not only in children's but in the educators' minds and hearts too.

Ananda Marga Nursery School Nakuru, Kenya

by Brcii Didi Sarvajina' A'c.



Our Ananda Marga Nursery School in Njoro was started in the year 2003 by Didi A. Vikiirna and Didi Nityaprema. Since the beginning of the second school term in May this year the kindergarten has 136 children, four teachers, one cook, one gardener an assistant and one cleaner. The

school has moved into full-day education, from 8am to 4pm. The school provides morning hot porridge and lunch for the pupils and the staff. Our school fee is the lowest in the vicinity if not in Kenya and this helps the poor to send their children to our school. However, we are attracting more children from better educated parents now because of our methods of teaching, a loving environment, and the sumptuous meals.

The mud-structure school in our master unit which we have had since the beginning could not house the expansion and we had to move two classes to an existing vacated building in our master unit which was built as volunteers' quarters but was never used for that purpose. Despite several attempts to repair the roof, it is still leaking very badly so that the whole entrance interior floods when it rains. We have to finish repair work which will be extensive and hopefully the major repair phase can be carried out in December during the school holidays if we have funds! In the meantime, we are fixing whatever we can of the roof and reducing the leakages, just to save it from further damaging the ceiling and for safety aspect too. Once the roof problem is solved we would like to initiate the electricity supply!

During the second term we started the process of registering our school. Since then, we have had the Ministry of Health inspect our premises to certify that the environment is approved. We are still waiting for the Education Ministry inspection and certification. We are registering our school as Ananda Marga Academy in view of future expansion to primary education and beyond.

Water supply is a major problem all over Kenya. We do not have a direct source of water supply currently and buy water from donkey-cart suppliers. But for cooking water we get it from our friendly neighbour, the Children's Home. One way to solve our water problem is to build a borehole to pump water from but this again is another expensive project. We are looking for sponsors for constructing new school buildings for both nursery and primary schools. We already have the architectural plans and drawings of the proposed buildings including the estimated proposed budget of the whole master unit. We are just waiting for donors to continue with the project.

Thanks to donations from friends in Singapore, we have finished constructing new tables and benches for the school. The school compound also has new fences; both bamboo and concrete boundary fences were constructed. Eighty percent of the concrete wall is complete. The bamboo fence was constructed from the savings from our food budget. We had to buy new mattresses and laid down vinyl mat flooring for the 'nap' room which we use for the kids after lunch. For the first time we can have a room for doing indoor exercises for the kids.

We also started a regular series of talks on our Neohumanist education with the teachers, sharing our Ananda Marga philosophy and practices. More NHE teaching methods will be introduced at the opening of the third term in September.



Religious education is taught in all Kenya schools; from primary one, it is a compulsory subject. Most teachers are likely to pray together with the students in schools. Last term we had some student volunteers from Duke University, North Carolina, USA, who were visitors of the nearby Egerton University and who had a chance to share their time with the children once weekly for almost two months. An Italian margii sister Anandi also visited us and had a chance to share her art work with the children.

At the last recent school holidays in August, we decided to start a Tuition Centre (for kindergarten to secondary level). The initial idea was to have a place where children could come and learn to read English but donations of story books were hard to come by so we decided to open a Tuition Centre. Every other child in Kenya takes tuition during school term even so during school holidays. Another reason was also to give jobs to the unemployed qualified teachers. Despite the rush, it was successful and we intend to continue with the project. The profits will go to further education on NHE values for the community.

AMSAI Sunrise General Santos, Philippines

by Teacher Prashanti, AMSAI Atis Extension

The first month of school is extremely exciting for everybody; children, parents and teachers. Of course our kids and parents expect great things from us. We began this year geared up with knowledge we learned at the Educational Training Camp conducted by the AMSAI Mindanao school administrators, last summer in May, in which teacher Marina, our representative from the recent NHE Diploma course in Thailand, imparted to us the various techniques, methods and styles in teaching and conducting classes that she learned in Thailand. I applied these methods and found that “playing” and “happy teaching Math” are effective ways of teaching. My students enjoyed them a lot too.



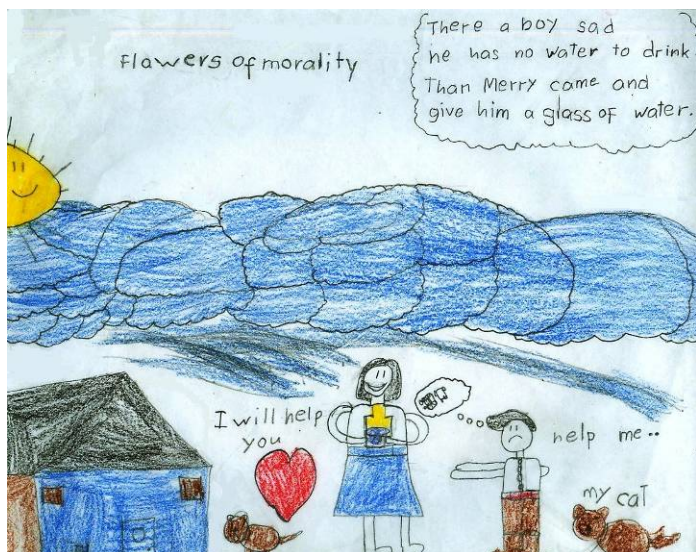
Photos of children's artwork from
AMSAI Sunrise School

Recently our school conducted the following monthly activities for the first semester:

JULY 2007

Nutrition Month Program Theme: “Kalusugan daan tungo sa magandang kinabukasan” which means “Healthy lifestyle is the way to a brighter future”.

The children came to school dressed in fruit and vegetable costumes. They performed different songs and dances related to the theme. We also educated the parents and guardians teaching that not only should the food be clean and sentient but also the body, mind and environment through proper hygiene. Didi Amita, our school principal, emphasized that this lifestyle should be practiced and remembered all through their lives and not only during nutrition month. As the proverb says’ “Train up a child the way they should be and as they grow older, they won’t depart from it”.



AUGUST 2007

Filipino Language Week Linggo ng Wika

We had a grand celebration of the founding of the Filipino Language! The children came to school dressed beautifully in their different Filipino traditional costumes. We started the program with a prayer led by Jonard Awiten from the Eagle class, and then we had children's presentations of traditional Filipino singing and dancing.

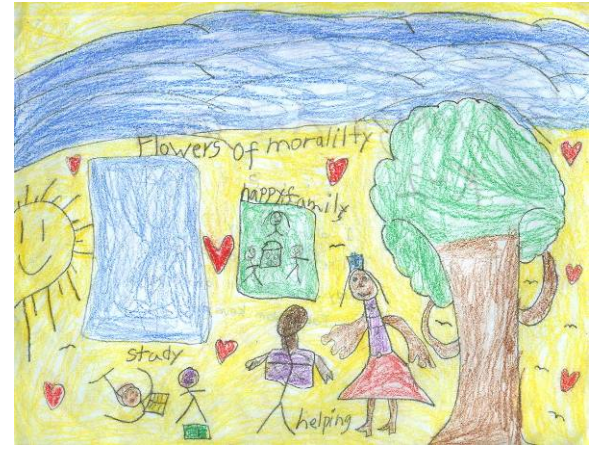
There was a special cultural presentation by students from the AMSAI-Atis school. Kinder II performed Maghahandog ng Sayaw Pasig (dance offering), Tinikling (bamboo dance) and Sorbetero (ice cream dance) was performed by Kinder I.

AMSAI –Mateo performed a speech chorus titled “Ako ay Pilipino” (I am a Filipino). Also we had a coronation for the king and queen of the event. From AMSAI Atis the winners were Kohl Ree Roque and Hazel Ann and from AMSAI Mateo the winners were Denver and Desiree Tangkee.

The event included Filipino games which everybody enjoyed especially those who won and claimed their prizes. The parents participated in the program by singing a Filipino song together.

Didi Amita gave a speech in Tagalog (one Filipino Language) about the importance of preserving the Filipino culture. She mentioned that Shrii P.R. Sarkar said that the original name of the Philippines is Maharlika which means “tiny country but great in spirit”. Philippines is of many language the reason which is why the Father of our National Language came to a solution to have a common language which is Tagalog and it is taught throughout all the schools in the country and that’s what makes it possible for us to understand each other.

AMSAI-Alabel celebrates the same event.



SEPTEMBER 2007

Prabhat Sam'giita Day

The air is filled with positive vibration, it's Prabhat Sam'giita Day! Earlier than usual, 8am the classroom was filled with parents and kids. We had morning circle, did asanas together and each child performed the best posture they had mastered. And of course Didi Amita explained what we are celebrating. The parents and I myself were amazed at how Shri Prabhat Rainjan Sarkar had composed 5018 devotional songs in just 8 years. Teacher Nandadevii, Prashanti and Sister Dayamayii danced “Tiny Green Island”. Likewise in AMSAI – Alabel, Teacher Ainjal taught the children “Bandhu He Niye Calo” and ‘Tiny Green Island’. We ended after eating the refreshing fruits that were prepared.

Family Day

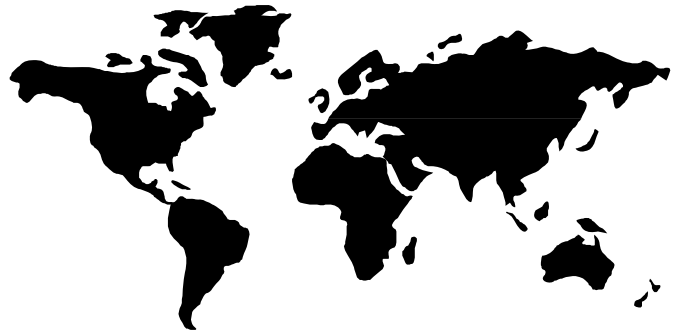
“Put our home together and the world will take care itself”

I was overwhelmed with joy to see my students with their moms and dads coming that day, joining their unit families to our AMSAI great family. Our speaker Mr. Marquest stated that the family is the basic unit of the society and in the universe, but whatever happens to it will greatly affect the whole. One good family combined together with others can create a good community and a good community will harmonize one country and a harmonized country will create a peaceful world and a peaceful world will create a blissful universe. My student Princess Angel told a cute story about her happy family and Joriz with his family sang a song. We had art competition judged by the children.



In Other

Global NHE News



Georgetown Sector

Sao Paulo, Brazil

Guarapiranga (south Sao Paulo)

With much work by Kamalesh and Mirabai the school in Guarapiranga (south Sao Paulo) has now taken over another pre-school which was going to close. The existing school has 68 children and the new school has 120 children. Two teacher training days have been held for the total of 30 staff of the two schools.

Caracas, Venezuela

The Caracas Preschool received a donation of 5 computers, 2 printer, 1 TV and 1 DVD from the German Embassy, for a total value of US \$7000.

Barranquilla, Colombia

A school for adults was started in Barranquilla with 25 students. Sada Vrata (food distribution) is being done regularly and 200 children have been benefited in each Sada Vrata.

Sapucaí, Paraguay

In Didis master unit in Sapucaí monthly sadabrata is organized. 50 children are benefited by this program. Yogurt, milk and pre-cooked food is being sold in the city market. The new school has 15 children.

Asuncion, Paraguay

Didi Ananda Sushila organized an educational training camp with the participation of 25 teachers. The Capiata school now has 250 students which Didi is managing and she recently received a donation of school material for the children, school bags, pencils, pens and uniform, etc. from her friends.

Brasilia

The new Neohumanist School has got 20 students now and offers free education, meals and transportation. They are planning to open another Neohumanist cultural center in the city called Florianopolis and the land is already purchased.

New York Sector

Haiti

Now the long awaited educational project has started. It will be a 2 year involvement with 9 rural schools and a Center for Neohumanistic studies that, if successful will set the stage for a teachers training center.

Long Island, USA

The Progressive School of Long Island, directed by Arun, has a STUVOL after school program now. They have started using the following STUVOL oath.

We will work together
to do all the good we can,
in all the ways we can,
in all the places we can,
to all the plants, animals and people we can,
for as long as ever we can.
Love is all there is,
Baba Nam Kevalam

Suva Sector

Australia

Marcus Bussey recently returned from presenting a paper entitled Global Education from a Neohumanist Perspective: A Musical Exposition, at a symposium sponsored by the International Center for Curriculum Studies at Seattle Pacific University. The Symposium was on the subject of Global Education and was held May 17-19, 2007 in Seattle, Washington State, USA. Both his paper and talk were well received and caused some deep dialogue. A number of copies of the Neohumanist Educational Futures book were bought followed by some very supportive feedback on this new book.

Berlin Sector

Zurich, Switzerland

Tatjana Popov, the director of the Sunshine Playgroup, has started using the NHE Introductory program for training the teachers in her school. The first class included exploring qualities important in a teacher, and the layers of mind.

Please note an important correction from last issue of Gurukula Network where Jovan Drapsin was mistakenly named as the director. Jovan helps a lot in the school but Tatjana Popov is the director.

Stockholm, Sweden

An orientation seminar on NHE was held at Sunrise Play School in Stockholm, Sweden. 15 teachers participated. Ac. Shambhushivananda gave a three hour introduction and Marianne led the workshop on Non-Violent Communication.



Stockholm, Sweden

Dada Shambhushivananda gave a presentation at a Conference on "Repairing Dialogues and Building Networks" hosted by IWC (International Women's Center).



Panatau, Romania

Fountain of Hope, the new after school project in Panatau, has opened its doors after overcoming a significant obstacle with the mayor who was insisting that meat be served. That obstacle delayed the opening of the project for two weeks, but finally, was resolved without compromising on the diet. Already they have 25 children benefiting from the hot vegetarian lunch and from help with homework and access to computer equipment. They are very happy and grateful for this

opportunity. The children who are benefiting from this service are selected by the social service worker of the community from extremely poor rural families. So this project is aimed to help break the cycle of poverty that comes from lack of education due to dropping out. The project is in urgent need now of sponsorships. For more information contact Didi Ananda Devapriya at <anandadevapriya@mac.com>

Madhu Karuna, Germany

Kulapati led a workshop on "Global Citizenship and the Future of NHE and Gurukula" that was well attended.

Delhi Sector

Summer ETC 2007

Ananda Nagar

By Dada Priyakrsnananda

The summer Education Training Camp 2007 was held at Ananda Nagar, the Headquarter of Gurukul in its scenic and natural setting from 16th to 20th May, 2007. Over 120 participants including principals and teachers from all over India and Nepal attended the same. P.S. Ghose, retired additional director of National Bal Bhavan Delhi, a premier institute founded by the first prime minister of India, Jawarlal Nehru, to popularize creative education in the elementary and higher levels was pleased to be one of the main trainers this time. He is known for popularizing science among children with low-cost or no-cost materials for developing science projects. He meticulously demonstrated how to make different scientific instruments such as a pinhole camera, kaleidoscope etc. from card board sweet boxes which are easily available anywhere in India at almost no-cost. He also gave another class on 'teaching science through paper' which was very interesting, innovative, creative and fun too. Participants could learn many practical techniques for teaching science in a creative way. Classes were also held on the role and duties of a Neohumanist teacher. Workshops on creative art and teaching alphabets in a creative way were also very educative. In the evenings, a competition was held on moral story telling and rhymes. Most of the participants took part with great enthusiasm. A colourful cultural program was organized on the fourth day evening on the theme "How Good Company Can Change the Character of a Wicked Person". One session was devoted for the open discussion on 'challenges and solutions to bring our schools up to NHE standard'. Participants were encouraged to bring phase wise progress in their schools according to their capacity.

Kahira Sector

Israel by Radhika

From October 2006 I started teaching Yoga classes in 2 elementary schools, and 3 kindergartens. The classes are inspired by the YES program and the children and I are enjoying them. The classes include discussions on Yama and Niama, non competition games - as warm-ups, asanas, self massage, relaxation with guided imagination, meditation and we finish with a story that relates to the subject of the class.

90 children from kindergartens enjoy the program every week for the whole school year. 220 children from one of the elementary schools enjoy the program in meetings once every 2 weeks for the whole year. 270 children from a second elementary school enjoy the program, each group for about 10-12 classes. All in total: I enjoyed meeting 580 children during this school year.

I would like to share some of the children answers to the question: "what good came to them from our Yoga meetings" :

- To love and help each other
- The classes help me to be calm
- I'm more concentrated when I do something
- The classes give me happiness
- I learn beautiful songs and love the stories
- I know now what friendship is
- I teach my grandmother what I learn in Yoga classes
- I learned to listen and trust people
- I learned to solve problems without anger
- I'm kinder to others and more peaceful
- I feel more that God is near me

And from a recommendation letter that one of the teachers wrote:

"I was sceptical but curious about the Yoga classes. Today, after 7 months, the children are waiting excitedly for their classes with Radhika. They learn about patience, to care and nature people who are different from them, what love is and how to share. They sing songs, play with their imagination, and they gain self confidence, calm, peacefulness. They are free from tension and anger. On Family Day we had an activity with parents and children and the responses of the parents were wonderful. I recommend this program with all my heart."

Hong Kong Sector

Seoul, South Korea

Dr. Hima'dari (Hyung Jin, Kim) , MD, PhD will be opening a Kang Nam Natural Medical Clinic applying yoga therapy to his patients. He is also keen to collaborate with others in the faculty of AMGK Yoga and Intuitional Sciences and hopes to attend the next July event.



Taipei, Taiwan

Dada Shambhushivananda had a meeting with Mr. Lin So Chen, Head of the Counsellors Association of Taiwan. They have thousands of members and Dr. Chen is well known and respected in the country. Dada talked on different issues facing Taiwan including ways to deal with increasing mental illnesses, educational reformation in Taiwan and role of yogic modalities in helping counsellors themselves. The translations were done by I-Hua.



Dada also met with the President of National Teachers Association of Republic of China and Director of Chinese Dept. of National Taipei University, Mr. Wu Chung-Tai.

Karun'a' Kuo of Hung Yeh Publishing Co., and I-Hua of AMGK-Taiwan were also present. NTA has a membership of over 50,000 teachers and is the nodal agency for serving the interests of teachers in Taiwan (ROC). In a special meeting with the Association officers, Dr. Shambhushivananda explored ways in which Ananda Marga Gurukula could assist NTA's association members in order to create a prosperous and peaceful world. Mr Chung-tai expressed his great pleasure in this opportunity for mutual collaboration for the greater benefit to the society.



These programs were arranged by Ms. Kuo and Ms, Ke, Yun-Chin of the CNS-Taiwan.

NHE Publications

New from AMGK

DVDs for Sale

Yoga Educators Conference: Proceedings

The presentations of the Yoga Educators Conference have been captured on DVD and are available as a set of seven DVDs. These have been prepared professionally by <http://nhe-press.com> in Austria. A preview will soon be available on that website.

1. Yoga History and RRY (Rajadhiraja Yoga) in light of other philosophies and traditions
2. Yoga in Light of Modern Medicine
3. Emotion and Chakras / Asanas and Yoga Anatomy
4. Spiritual Psycho-Therapy
5. Role of Shukras in Asanas
6. Yoga Animation: How to make a yoga class joyful
7. Yoga Therapy

COST: 90 Euros / \$128 US

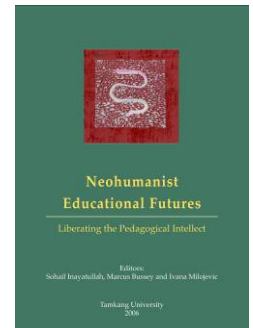
ORDER from AMGK Office in Ydrefors <amgk.glo@gurukul.edu> or from website <<http://nhe-press.com>>



Neohumanist Educational Futures

Edited by Dr. Sohail Inayatullah, Marcus Bussey and Dr. Ivana Milojevic

Neohumanist Educational Futures breaks new ground by linking neohumanism with pedagogy and futures thinking. Inayatullah, Bussey and Milojevic, all educators, theorize the ethics of inclusion and exclusion; situate neohumanism in Tantric and transcultural futures; map out issues in neohumanist pedagogy (including, education for world futures; from information to wisdom; social cohesion in South Africa; speciesism and vegetarian pedagogy in Sweden; alternative indicators for neohumanism; integrated intelligence, peace and non-violence, partnership education; and the politics of historiography) and provide case studies of neohumanist educational practice. Interspersed throughout this text are short pieces by Indian mystic and author, Shrii P.R.Sarkar; Ananda Marga Gurukula's Chancellor, Ac Shumbushivananda Avt, and an interview with Paulo Freire conducted by social activist Ac. Maheshvarananda Avt.



Along with Inayatullah, Bussey and Milojevic, contributing authors include Ac Vedaprajnananda Avt, Tobin Hart, Marcus Anthony, Riana Eisler, Marlene de Beer, Helena Pederson, Vachel Miller, Peter Hayward, Joseph Voros and Mahajyoti Glassman. The authors argue that the current paradigms of uni and multiculturalism have reached their limits (and the tensions between them). A new approach, as in neohumanism or transcultural and transcendental sustainability, is required for humanity to move forward, and while doing so include those it has pushed aside.

To create this alternative future, a new educational philosophy and practice is required; one that inspires but does not become yet another method to be tamed and imitated. Rather, it must awaken the intellect from its narrow boundaries (nationalist, religious) toward planetary spirituality. Education in this future would be holistic – physical, mental and spiritual; ecologically and technologically driven; global and local in its orientation, and person based, meeting the changing evolutionary and developmental needs of each child, adult, teacher and student-learner.

ORDERING

Copies can be ordered from <books.tw@gurukul.edu> 730 NT \$ per copy plus postage or <amgkpublications@gurukul.edu> \$15 US per copy plus postage.

NHE Publications

Available to NHE Schools

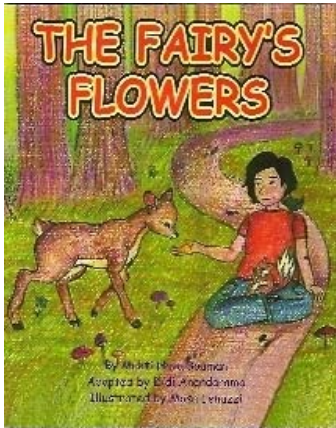
Progressive School of Long Island Teacher's Handbook

This handbook was prepared by the Director of the Progressive School of Long Island for primary school teachers and is the practical application of neohumanist principles with students in primary school in New York City. Though the specifics of teaching will need to be adjusted for your locale, the general principles have universal applicability. Available on CD for \$10 US for NHE schools only. amgkpublications@gurukul.edu

Foundations of Neohumanist Education

Neohumanist Education is founded on the teachings of Shrii PR Sarkar and the application of these teachings to the field of education. The content of this book was extracted from the NHE Early Childhood Diploma Programme and the AMGK Standards for NHE schools. In this compilation, the foundations of NHE are outlined with reference to direct quotes from Shrii P.R. Sarkar. Available on CD for \$10 US for NHE schools only. amgkpublications@gurukul.edu

NHE Materials For Sale from AMGK and Other Sources



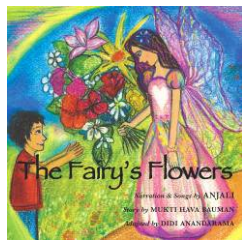
The Fairy's Flowers A Neohumanist Children's Book

The Fairy's Flowers is inspired by the ten moral principles of Yama and Niyama as elaborated by Shrii P. R Sarkar in his book Guide to Human Conduct. Each concept, non-harming, benevolent

truth, non-stealing, universal love, moderation, purity, contentment, service, study and self-realization, is delightfully interwoven into the adventure of Jonathan who sets out to meet the fairy in the forest. The Fairy's Flowers is a 32 page full colour glossy book with soft cover printed in India. It costs \$ 7 US plus \$ 3 for postage. amgkpublications@gurukul.edu

The Fairy's Flowers – CD A Neohumanist Story and Songs CD

This subtle work is based on a blending of storytelling and song. The Fairy's Flowers story is simply narrated. Phrases are sung throughout using the lyre, Indian bells, guitar, harmonies and counter voices. 14 celestial songs satisfy the young child's need for repetition.



Narration and songs produced and performed by Anjali (Angela Silva-Natarajan)
Story by Mukti Hava Bauman
Adapted by Didi Anandarama
Published by AMGK

Cost: \$15US per CD amgkpublications@gurukul.edu
Bulk orders of 10 or more are available for wholesetimers and NHE projects. Wholesale cost:\$6.00 per CD



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

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



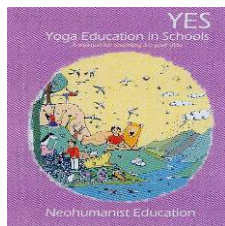
NHE Publications

O Circuio de Amor

A new 65 page book, The Circle of Love, is now available in Portuguese with an accompanying CD of songs in Portuguese as well and a video. Cost of the package is \$20 US. amgkpublications@gurukul.edu

YES MANUAL - CD

Yoga Education in Schools



A manual of practical activities of Astaunga Yoga for the personal development of children ages 3-5.

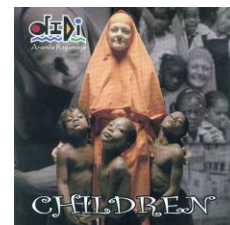
YES is the inner core of the NHE curriculum. This manual gives

theoretical foundations and practical guidelines for teaching yoga practices to young children ages 3 to 5, in a gentle and safe way. It is composed of tested activities from experienced teachers from around the world who have practiced in Neohumanist school classrooms for many years. You will gain a deeper understanding of how to teach the subtle concepts of yoga, values and meditation to children. As a teacher you can use this manual as a foundation to create your own curriculum adapting to the needs of the children in your locality and culture. This version is available on CD for NHE Schools. Cost of CD \$25US

amgkpublications@gurukul.edu

Joyful Things by Kamala

CD of songs includes the voices of 70 children from the Ananda Marga River School in Australia along with top musicians
<inrsong@ozemail.com.au>.



Children By Didi Ananda Ragamaya

A song about honouring the rights of our children, loving them and encouraging them to reach their full potential.

anandaragamaya@gmail.com

Circulo De Amor By Didi Prema

Didi Prema sings 20 Neohumanist songs for children in Spanish. amgk.glo@gurukul.edu



Puppets and Dolls from Peru

You can order from www.rurapuk.com or contact Didi Ananda Muktiivrata didiamv@ec-red

Circle of Love

Early Childhood Education Manual and MP3 Songs on Computer CD

On this computer CD, the manual is available as six PDF files which can be read directly from your computer or printed. The Circle of Love Songs are available as 307 MP3 music files. Cost \$10 US plus shipping. To obtain a copy, please write to: amgkpublications@gurukul.edu

Circle of Love Songs on Music CDs

The Circle of Love manual includes over 300 songs for children. Through the efforts of Giridhara, the original tapes have now been transferred to a set of four music CDs. This set of four CDs is available for \$20 plus shipping. To obtain copies, please write to: amgkpublications@gurukul.edu

Circle of Love

STUVOL Guides for Kindergarten

New STUVOL booklets for KG 1 and KG 2 have been prepared for Delhi Sector by AMGK mostly from material from the Circle of Love manual. Anyone interested to reproduce them in their own Sector can contact amgk.glo@gurukul.edu

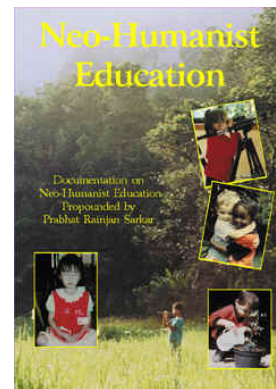
Neo-Humanist Education A Documentation on NHE Schools Around the World

Edited by
Avtk Ananda Rama Ac

This full sized 100 page book provides a colorful picture of the Neohumanist Education system world wide, with over 40 articles and 260 pictures

from NHE schools around the world. The articles are written by teachers working in the schools, giving a first hand look into the NHE classroom.

Available through
amgkpublications@gurukul.edu



Neohumanist Education



'Circle of Love' drawing by Didi Ananda Carushila is part of the new set up in the Kindergarten at the Baan Unrak Primary School in Thailand



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