



# GURUKULA NETWORK

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

Issue 29

November 2009

## Ananda Marga Gurukula

- 3** Ongoing Programmes and Announcements
- 5** On Ethical Dilemmas
- 6** Reports from AMGK Affiliates
- 6** Ananda Marga College, India
- 7** Ananda Marga Polytechnic, India
- 8** Multitherapy Health Center, India
- 9** CNS Sweden
- 10** CNS Croatia
- 12** CNS Asheville, USA
- 13** Yoga Academy, Singapore
- 14** Natural Hospital Fountain of Life, Finland
- 15** Prout Research Institute, Venezuela
- 17** Prout College, Australia

## Sustainable Development Events and Projects

- 19** Interculturality and Sustainability
- 20** Centro Madre, Venezuela
- 21** Pedagogy for Sustainable Development

## NHE Conferences and Seminars

- 22** NHE West Africa Seminar, Ghana
- 25** Teacher Training, Haiti
- 26** Teacher Training, India

## NHE Studies

- 27** What is the Foundational Layer of NHE?
- 29** NHE Child Development

## NHE Schools and Projects in Focus

- 30** Child Centres, Myanmar
- 32** YogaTouch, Taiwan
- 34** Creating the S.E.L.F. Program, Denmark

**37** STUVOL

**38** SPROUT

**40** Global NHE News

**42** NHE Publications



*Winners of My First Book Contest, with Sanja Pilic, children's author - Story page 10*

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

## Gurukula Network

### Newsletter and Journal of Neohumanist Schools and Institutes

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

**Gurukula Network is published by the  
AMGK Global Liaison Office and is  
open to any and all NHE related  
projects**

Please send 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 2009 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 address above.

## VISION OF ANANDA MARGA GURUKULA

The Sanskrit word "Gurukula" (pronounced gurukul) has the following etymology: Gu: darkness; ru: dispeller; kula: an institution. Gurukula is an institution which helps students dispel the darkness of the mind and leads to total emancipation of the individual and society at large.

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

## OBJECTIVES OF ANANDA MARGA GURUKULA

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

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



Neohumanist Education

Ananda Marga Gurukula

<[www.gurukul.edu](http://www.gurukul.edu)>

[amgk.glo@gurukul.edu](mailto:amgk.glo@gurukul.edu)

CNS – Centres for Neohumanist Studies

Croatia - [cns.hr@gurukul.edu](mailto:cns.hr@gurukul.edu), <[www.cns.hr](http://www.cns.hr)>

Sweden – [cns.se@gurukul.edu](mailto:cns.se@gurukul.edu), <[www.cns-se.org](http://www.cns-se.org)>

USA – [cns.us@gurukul.edu](mailto:cns.us@gurukul.edu) <[www.pramainstitute.org](http://www.pramainstitute.org)>

Taiwan – [amgk.tw@gurukul.edu](mailto: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](http://www.gurukula-tw.org)>

Neohumanist Education

<[www.nhe.gurukul.edu](http://www.nhe.gurukul.edu)>

AMAYE – Ananda Marga Association of Yoga  
Educators <[www.amaye.org](http://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](mailto:amgk.glo@gurukul.edu)>

Standards Available

Ananda Marga Gurukula Standards for kindergarten and primary schools are available. You may write to <[amgk.glo@gurukul.edu](mailto:amgk.glo@gurukul.edu)> for a copy.

Volunteers for Projects

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](http://www.gurukul.edu) under the tab <helping us>

Gurukula Network On Line

Current and past issues available on line at [www.gurukul.edu](http://www.gurukul.edu)

Volunteers for AMGK and NHE

If you are interested in helping out with administrative work, please contact [amgk.liaison@gurukul.edu](mailto:amgk.liaison@gurukul.edu)

## *Visit ! NHE Resources*

NHE Resources is a set of web-based resources for those working in NHE schools. It contains articles, manuals, lesson plans, powerpoints, etc. New material has been recently added. If are working in an NHE school and would like to access these pages, please visit

**[www.nhe.gurukul.edu/resources.htm](http://www.nhe.gurukul.edu/resources.htm)**,  
and sign up for a login name and password.

Schools are also requested to share their wealth and send digital materials and articles for posting into the new database to: [amgk.liaison@gurukul.edu](mailto:amgk.liaison@gurukul.edu)

## *Commemorating 20 Years of Ananda Marga Gurukula 1990-2010*

All are encouraged to hold commemorative conferences, programs and seminars in their local areas in 2010.

Gurukula Network May 2010 will also commemorate 20 years of AMGK. So be sure to send us all your AMGK and NHE news and photos.

## Interconnection with Self and with Each Other

NHE Teachers Seminar in Holland  
February 18-20, 2010  
Hosted by Zonnelicht School, Den Bosch

This is a yearly programme of the Zonnelicht Schools in Holland for the benefit of their teachers as well as from other schools. This year the aim will be for teachers to connect deeper within and as well with each other. What is the task of the teacher in relation to their own development and how can they utilize linking up with other teachers and learning from them.

### Feb. 22-23 Administrators Meeting

Discussion on Teachers Profile as to what kind of development we expect of senior and junior teachers.



## Neohumanism: Practice of Love for All Creation

Neohumanist Education Conference of Sharing and Learning  
At Ananda Samvrdhi, Jharsuguda, Orissa, India  
November 6-10, 2010



Along with the occasion of Dipavali we invite you all from far and near to celebrate with us the victory of light over darkness and to brighten the lamp of knowledge in our minds to improve our educational services in our schools.

We welcome you at our Ananda Samvrdhi Community Center (Master Unit), which has new spacious and convenient accommodations, with a lake for swimming, a river and lush green fields and open space around us.

These five days will be a sharing and exchange on NHE practices and educational material. It will be structured in an Open Space programme with presentations by different schools and projects in the evenings.

Schools in Delhi sector kindly register and indicate your participation with your teachers and meritorious students. Educators and teachers are welcome to bring their experience, educational material and expertise to share. Please contact the organizers to indicate your participation.

Overseas participants can conveniently take a domestic flight to Bhuvaneshvar and from there reach Jharsuguda by train.

Organizers: Ac. Priyakrsnanada Av., Avtk. Ananda Kaoshikii Ac., Acarya Sood, and Avtk. Ananda Rama Ac.  
Contact: <acaryasood@yahoo.com> or <priyakrsnananda@hotmail.com>



# On Ethical Dilemmas

By Dada Shambhushivananda

A cursory glance at the history of ethical dilemmas of each age reveal that 'moral issues' have been couched and imprisoned within the bounds of a sub-culture, religion or a prevalent belief system of a particular age. What is considered good or bad; right or wrong; appropriate or inappropriate; legal or illegal; legitimate or illegitimate; acceptable or unacceptable; bearable or unbearable; just or unjust; equitable or inequitable; moral or immoral and therefore, welcome or unwelcome, have all been conditioned by changing values of each time, place and the group psychology. The punishment for the deviations or violation of normal norms has often been harassment, a blatant rejection, expulsion, persecution and sometimes, even death. The thresholds of "ethical boundaries" have often been solely interpreted by the power brokers and forces responsible for preserving the status-quo. What is treated as wrong and kept in the periphery in one age may be venerated as the core value in another age and brought in the nucleus of social power. Thus, human history is replete with examples of the shifting character of moral norms.

Each creature is endowed with certain *pra'na-dharma*, an innate characteristic. At the root of it lies its existential challenge. Each living creature is also confronted with certain developmental options and choice of its Desideratum. The future of moral-ism in human affairs lies in saving it from its pre-mature death by pulling it away from relative conditioning and ascribing it a cardinal character. If a moral option robs any creature of its existential right or serves to stop its "growth" or detract it away from the Cosmic desideratum, it can be considered that brand of moral-ism as belonging to "moral trash" and may end up being thrown into the dustbin of moral distractions.

In the ultimate, the defining characteristic of "moral-ism" is that particular discriminating faculty which propels humans to embrace the unison with their Highest Consciousness. Anything that serves to widen our gap between "us" and "our highest nature" is dogma and anything that brings us, individually and collectively, closer to our desideratum is innately moral. Further more, anything that aids our march towards our common desideratum may be included as a part of our tool-kit of morality.

Morality can never be considered as an absolute virtue. It is that relative truth which allows us to live in harmony with the rest of creation while enabling and goading us to unite with our highest nature; self actualization, merger with A'tman, Cosmic Consciousness.

Some of the conflicts in the world today are about fight for economic justice, fight against dogmas, fight against pseudo-culture and fight for culturing sustainable life styles. Ugly wars, environmental crisis, poverty amidst plenty, denial of freedoms, self-centered politics, religious dogmas, misuse of arts, science and technology are all raising moral and ethical dilemmas. While there is never an easy answer to moral dilemmas, it is important to remember that moral justification of our actions should be judged from a universal perspective and not by a mere convenience of a group interest. A neohumanist perspective would treat every creature with the same compassion as is reserved for those sitting on the seat of justice. Our highest consciousness alone is the ultimate judge of our moral and immoral actions. If our stances and actions bring us, individually and collectively, closer to our Cosmic desideratum, it can be adjudged as moral, otherwise they may have to be declared as falling short of neohumanist morality.

## from Wisdom and Mystical Verses of Sanor

You have asked me, dear one,  
What is an 'appropriate' action?  
It is indeed a difficult query.  
Appropriateness carries within itself the  
freedom of choice,  
of being able to say yes or no;  
Appropriateness carries within itself the  
responsibility of acting in harmony with the  
end purpose;  
Appropriateness exudes the concern for the  
welfare and happiness of all that are affected  
by the action;  
Appropriateness is the fine application of truth  
and rationality to the problems facing us from  
day to day, whether big or small;  
Appropriateness is the way of discriminating,  
the task of discerning what is in tune with  
destiny or dharma, with an urge to evolve into  
one's highest possibility;  
Appropriateness is to do what is just right, at  
the right time, in the right measure, with the  
right spirit, in the right way and for the right  
effect;  
Appropriateness is what shall be ultimately  
judged right even when the action has long  
been forgotten or receded into oblivion from  
the public memory;

Appropriateness relates not only to the  
motivation, intent or the philosophy underlying  
each action but also to the process, to the  
methods employed and to the results and  
consequences of the action in question;

To act appropriately is indeed to walk on the  
path of virtue, on the road of cardinal values.

Reports from selected

## Ananda Marga Gurukula Affiliated Initiatives



*Shrii P. R. Sarkar,  
Founder AMGK*

*Ananda Marga Gurukula (AMGK) envisions an international network of higher institutions spread over all continents, under the aegis of Ananda Marga Gurukula University System (AMGUS). The founder, Shrii Prabhat Rainjan Sarkar, also laid the foundations of service-oriented sustainable communities (popularly known as Master Units), which could serve as the logistical building blocks for a global university system.*

*The Global Neohumanist University System, in the form of AMGUS, can be considered as a world-wide federation of universities or specialized academies built on the principles of neohumanism, as enunciated by Prabhat Rainjan Sarkar. Woven into the academic programs of all AMGUS universities and academies will be the neohumanist charter of universality, upliftment of underserved communities, human and animal rights, spiritual development and sustainable lifestyle.*

*Thus, the primary vision of AMGUS is to contribute to the development of an enlightened neohumanist society. The headquarter campus of Ananda Marga at Anandanagar is where it all began. Therein was conceived the humble beginning of a neohumanist society -- a kaleidoscope into the future, involving a partnership in education for liberation and self-reliant community development. It is here that AMGUS hopes to develop a comprehensive university (housing all the faculties), in the decades to come.*

*Currently we have a few colleges and a number of Centers of Neohumanist Studies in various parts of the world. In addition, AMGK is developing faculties for various departments (education, yoga and intuitional sciences, agriculture/horticulture, economics, holistic medical system and healthcare, psychology, fine arts, etc.), that are offering various academic programs in varying locales.*

*Following are reports from some of our existing centers and affiliated institutions.*

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## Ananda Marga College, Anandanagar, India

By Dada Svarupananda

Ananda Marga College was established in the year 1966 and in the same year it was affiliated to the University of Burdwan, (WB) as an undergraduate college with Science, Liberal Humanities and Commerce faculties. This college is located in the most remote corner of the Purulia district. Most of the families in the locality belong to tribal communities. There was not even a single primary level school within an area of 15 km. when we started Primary and High Schools at Anandanagar in the year 1963. Today one can find Doctors, Engineers, Teachers, Scientists -- all due to our Educational Institutions.

Every year hundreds of young students graduate from Ananda Marga College after passing University and Education Council Examinations and get job placements or go to pursue higher technical or professional education at different prestigious universities. This college has been granted special status in the University and the State for the brilliant academic performance of the students and its dedicated service in the neglected part of the State.

Recently, Hon's Courses in Bengali and History subjects have been introduced which is an added honor to the college. We hope that permission to introduce Hon's subjects in Mathematics and English will also be granted by the University of Burdwan for the next academic session. Currently 495 students are pursuing their studies in different streams and departments of this college.

# Ananda Marga Polytechnic

Mylandahalli, Kudiyanur, Karnataka, India  
by Acarya Animesananda Avadhuta, Principal

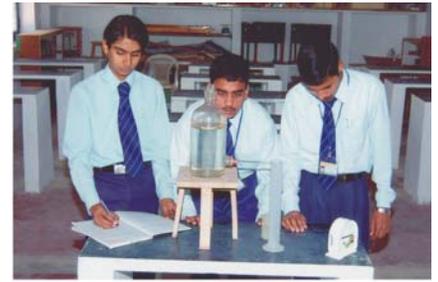
The Ananda Marga Polytechnic was established in the year 1986. This institute is situated in a remote village namely Mylandahalli of Kolar district (one hour journey from Bangalore) and is serving the weaker section of rural youth by imparting technical education to them for minimum and affordable expenses.

We offer three year Diploma Certificate Courses in (1) Mechanical Engineering (2) Computer Science and Engineering (3) Electronics and Communication Engineering and (4) Civil Engineering. Students, after passing Matric or high school (i.e. Xth class), are entitled to join these courses. This Institute is recognized by the State Government of Karnataka through 'The Directorate of Technical Education, Bangalore' and approved by the Ministry of Human Resource and Development, Govt. of India, New Delhi, through the All India Council for Technical Education, New Delhi.

The Polytechnic Campus is spread over 13 acres of land and includes the College, a hostel building, a Mechanical Workshop, as well as Hydraulics and Thermal Labs. The Polytechnic has 24 faculty members who are managed by the Principal/Secretary of the Polytechnic without any financial help from outside. The entire affairs of the institute are monitored by the Management Committee, which is comprised of senior members of Ananda Marga in the local area.

When I joined this institute in the year 1998, it was in the doldrums; no equipments, no computers, no reputation and the coffer was empty. But I did not worry and accepted the challenge and worked hard. By Grace I brought nearly Rs. 3.0 million from various well-wishers and philanthropists namely Shri S.S. Goenka, Shri Vijay Agarawal, Shri S.B. Goenka, Ac. Yatiishvarananda Avadhuta, Shri Kirit Dave, etc. and made the College healthy. In spite of a few shortcomings it has become a reputed college of Karnataka State. Almost 60% of the students of the hostel have learned meditation. Daily collective evening meditation and weekly collective meditation are a part of their routine. The Polytechnic is materializing the dictum that "Ananda Marga is a man making mission". At present its reputation is growing and students from all over the country are applying for admission.

*For more details and information you may contact us through mobile No. 1) 9448129828 and 2) 9448444090 and land lines 1) 08151-211481 and 2) 08151-232078. Your donations will be most welcome. Our e-mails are: <animesananda@yahoo.co.in> and <anandamargapolytechnic427@rediffmail.com>*



Science Lab



Surveying (Civil Engg.)



Electronics Lab



Collective Sadhana by Students



College building



Hostel Building amongst greenery



Sneha Kutiira - Guest House

# Abha Seva Sadan Multitherapy Health Center

## Kashijharia, Jharkand, India

### Providing Health Education and Services

By Dada Devashuddhananda



The Abha Seva Sadan Multitherapy Charitable Health Centre (ASSMCH) is located in Kashijharia Village, in the State of Jharkhand in Northeastern India. This is the poorest and most neglected part of the country. ASSMCH was started to provide quality health education and health care for the local people.

#### Education for Health Care Workers

At the Health Center, classes are held in basic medicine and hygiene for the clinical assistants in the Center.



Another aspect of our work is to train primary health care workers. This training of local men and women is called Community Medical Service, a global programme of the World Health Organization. Through their work, these village medical workers can earn a living as well as contribute to an effective health infrastructure in the region.

#### Local Conditions

The local rural tribal population lives in primitive conditions, which have hardly improved in the last century. With few schools of poor quality, around 70% of the villagers are illiterate. Around 90% of the villagers suffer from chronic malnutrition and infectious diseases. Primitive subsistence agriculture is the main employment available. There is very poor health infrastructure in the surroundings of the Clinic. Easily treatable diseases such as tuberculosis, polio, leprosy, gastro-enteritis and malaria are still widespread here. Many women die during childbirth due to a complete lack of maternity services. The nearest hospital is over 20 km away, which is too far as well as unaffordable for the villagers.

#### Multi-therapy Health Care for the Poor

No single discipline of medicine and healing is appropriate for all persons and all ailments. The Health Centre currently offers treatment in acupuncture, homeopathy, allopathy (Western medicine) and physiotherapy. This holistic approach of combining conventional and alternative treatments allows the medical therapists to provide the most suitable care for each patient, offered at a nominal charge or for free. Medical camps are held in the surrounding and more distant villages, focusing especially on the children, as many of them never even reach the clinic.



#### Education for Villagers

Health education is as important as curative medicine in raising the living standard of the rural population. Our team is regularly visiting villages of the area, to educate the people about nutrition, hygiene and good health practices. This will, in the future, be combined with medical treatment as well as cultural and sports activities, for the all-round physical and mental development of the

population. As an example, in order to attract larger numbers of villagers to learn about nutrition and water hygiene, a group of local actors was hired to perform in the local dialect a comedy drama about malnutrition and how to overcome it by a more healthy diet. It was then filmed and is now being projected weekly in the villages. Most villagers who have seen the film have since increased the amount of greens in their diet.



## Education in the use of Herbal Medicines

The Clinic's herbal garden includes more than 80 varieties of medicinal herbs and more than 20 varieties of nutritional herbs. The patients are shown which of these freely growing herbs and greens are beneficial for their health condition, and that they can gather them in their own neighborhood for use as an herbal medicine or to add as a nutritional supplement to their one-sided rice diet.



## Education in Hygiene

Regular water hygiene programs in the villages help to reduce the frequency of malaria, worm infections and other waterborne diseases. The villagers have very little knowledge of hygiene and use contaminated water from puddles, ponds and dirty wells. They are shown how to disinfect their wells cheaply and easily using bleaching powder. Diluted phenyl is sprayed into stagnant water areas to destroy breeding mosquitoes, parasites and bacteria.



## Our plans

Side by side with the expansion of our medical and educational services, the outpatient clinic building needs to be completed. This will include: consultation rooms for acupuncture, homeopathy, allopathy, naturopathy and physiotherapy, dressings room, pharmacies, store room, registration room, office and staff kitchen. The monthly running costs of the clinic are at present approximately US\$ 865. This amount includes staff salaries, medicines & supplies, utilities as well as general maintenance.

*For more information about how you can help and participate in this educational and service project, please email [rural-health@amurt.net](mailto:rural-health@amurt.net). Also you may visit our website at: <http://www.rural-health-india.org/>*

## CNS Sweden Yoga Educators Conference July 14-19, 2009

The Third annual YEC (Yoga Educators Conference) took place in Ydrefors from July 14-19th, 2009 with 40 participants. The program kicked off with a special presentation by Dr. Dhanjoo Ghista on "The Science of Sahaja Yoga". It was followed by a very illuminating talk by Dr. Shatatman on "Mudras, Bandhas and Vedhas". Dr. Madhuvanii from Portugal gave an inspiring, informative and illuminating presentation on Yogic Medicine. The practical yoga class was led by Christian Franceschini who is an expert in teaching yoga to all ages, including children.

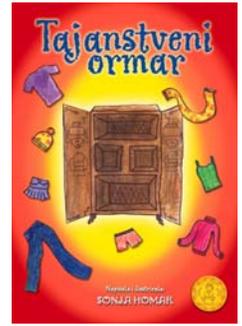
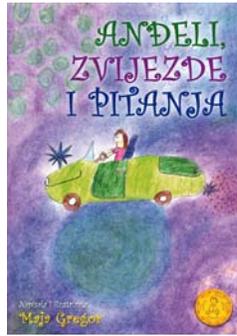
In addition, special topics for this year included: Yoga and Meditation for Teenagers; Case Studies in Yoga Therapy; Tantra through the Ages and Tantric History of Tibet.

On the sidelines of the YEC, there were also meetings of the Faculty of Yoga and Intuitional Science and of the Faculty of Medicine. It was resolved to establish a special Yoga training Course for MDs. The meetings were conducted by Dr. Dhanjoo Ghista, Upakulapati of AMGK under the chairmanship of Kulapati, Ac. Shambhushivananda Avadhuta.



The Fourth Yoga Educators Conference will also take place in Ydrefors from July 18-22nd, 2010. The tentative cost will be 125 euros. Pre-registration deadline will be March 31, 2010.





## CNS Croatia 5 Years Celebration of “My First Book” National Contest in Croatia



*Winners of My First Book Contest, with Sanja Pilic*

As if supporting our celebration, warm and sunny days kept on holding until we had the 5th year “My First Book” (Moja prva knjiga) prize giving programme in the city of Karlovac, Croatia at the Zorin Dom Theater. The day after our celebration, the rain poured!

It was the largest number of books received so far: 500 books from 140 primary schools that participated in this nation wide contest for children ages 6 to 15 to write and illustrate their own original story. This year the jury had a hard time choosing the winners because there were just so many wonderful books. Finally 17 stories were awarded the prize of getting them printed. Totally 11 books were published (some had more than one story in them) which brings now the books CNS published in the past five years to 34.

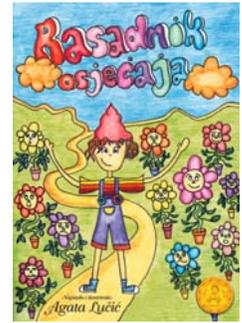
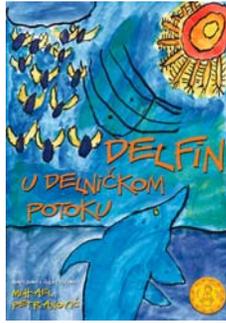
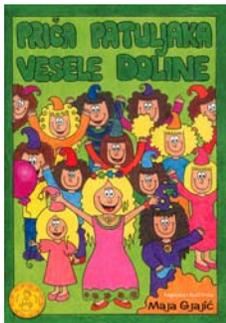
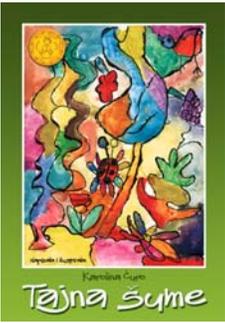
The prize giving programme at the city theatre is the concluding affair of the yearly contest. There was a huge crowd of about 400 children, teachers and parents from different parts of the country. They strolled through the exhibition hall of all the books, and received advice on how to improve their stories and illustrations.

The programme on the stage this year was highlighted by a band of 11 girls and boys under the age of 13 who were invited to perform from Mali Losinj at the Adria. There was also a children’s ballet performance of one of the children’s stories and songs by the city’s special needs children choir which received a long applause indicating that they touched the hearts of the audience. Then slides of the most delightful images from the 500 books were shown

Finally the prizes of printed books were presented to the deserving young writers and illustrators by the sponsors and supporters, such as representatives of the local city, county, Ministry of Education, library of Karlovac, local companies and the Dutch embassy.

Sanja Pilic and Tito Bilopavlovic the most well-known and popular children’s authors have graced the event with their presence. They are not only part of the jury but have become part of the contest since its inception. Each participating child in the contest is very pleased to receive a certificate with their signatures on it. Without them the contest would not be the same!





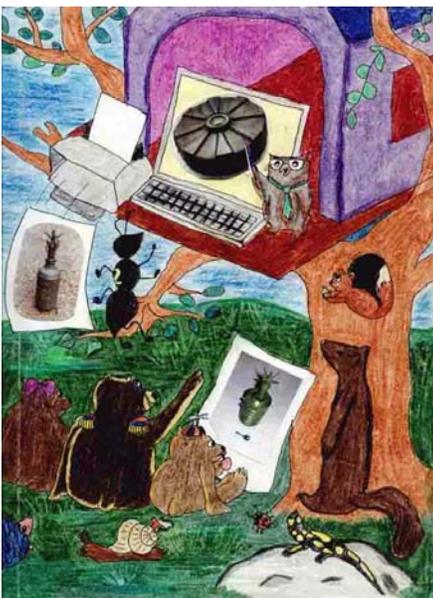
At the end of the programme Romana Leko, the president of CNS thanked all including the two dozen young volunteers who gave over 50 workshops in schools and libraries and who helped in many ways. Five of these volunteers, now 16 and 17, themselves took part in the very first contest!

And the contest is going on for 2010, beautiful posters and fliers are being sent to all primary schools in Croatia which numbers about 1000.

Many people have asked me how to do this contest in their area. In general this is one of those stories of starting very, very small, with one small leaflet and a few weeks of daily workshops with kids to make their book. Due to dedicated staff who have love and enthusiasm for the work of kids, the project has quickly grown. The entire contest is to encourage neohumanistic sentiments in children therefore the themes are well-chosen to give the children a focus. They are Love and Care for Nature, Children's Rights and Power of Friendship, leaving the rest open totally for the child to come up with anything creative and uniquely original. I have prepared some pages of instructions, including scanning and translating some of the books. If you are interested you may contact me at: [didianandarama@gmail.com](mailto:didianandarama@gmail.com).



*Volunteers*



## Pazi Mine! Watch Out Mines Project

Pazi Mine! (Watch Out Mines), story book made by five youth in Karlovac, Croatia to warn children in areas where there are still mines in the fields, has been now totaled 50, 000 printed copies! 25, 000 were printed for Croatia and already distributed to children. CNS recently received additional funding of \$ 34,000 US \$ from the International Trust Fund (USA) for printing another 25,000 copies for Bosnia including Republic Serbska for which it will be printed in Cyrillic script.



*The authors of Pazi Mine were also the first batch of writers for My First Book Contest, pictured here with Helena Traub*

# CNS Asheville - Prama Institute

by Ac Vishvamitra

Over the past months, we have been working hard at making the Prama Institute the best retreat and conference center in Western North Carolina. Through volunteer help and donations, we have been able to lay down a new flagstone walk around the building. We have also landscaped and seeded a new lawn area in front of the building, making it an excellent place for camping, playing badminton, holding group meetings, or meditating at dawn or dusk. In addition, we will soon install new windows in the large dome, as the old ones have experienced wear and tear over time.



The Prama Institute (PI) is surviving well in a troubled economy by sponsoring inspiring programs of spiritually minded groups and offering more Ananda Marga programs as well.



The PI sponsored a Sacred Chant Weekend with Snatam Kaur at the Unitarian Church in Asheville on May 23, followed by a workshop at the PI on the 24. A regional audience was very appreciative of the high level of musicianship of the 5 musicians and angelic voices of Snatam Kaur.

The PI in cooperation with Asheville Wordfest featured local poets Keith Flynn, Sebastian Matthews and Laura Hope-Gill at an Evening of Poetry and Rhythm followed by the Crystal Zoo Band, Reunion Concert. On May 28- 31 we hosted a silent Jewish retreat, Awakened Heart. On June 19-26 the Whole Life Retreat, a group from Kentucky returned to the PI for their annual teacher training conference. Other groups that held workshops at the PI in the last 6 months included a Middle Eastern Dance Retreat on September 11-13, Lighten Up Yoga from Asheville holding its annual training from October 18-20, Barefoot Yoga from Lexington Kentucky, Gotta Yoga from Charlotte, NC and Avirgo Mayan Massage from October 12-18.

On June 13 the PI sponsored Creating a Sustainable Western North Carolina: Charting a New Path in a Changing Climate, a follow up workshop of the climate change conference that the PI had co-sponsored at Warren Wilson College on March 29. This follow up conference initiated the objective of an alliance for climate change activism among agencies throughout Western North Carolina.

From July 20 through August 8 the Ananda Marga Yoga Teacher Training held its 5th annual 200 hour course for certification of yoga teachers. From September 4-7 a Prout seminar was held with classes by Dada Pranakrsananda on the Spiritual Foundation of Prout, Three Fundamental Aspects of Prout Economics by Roar Bjonnes, Howard Nemon and John Gross; an open space workshop on practical applications of Prout that included Prout Lifestyle, Prout and MU's and Prout and Samaj. A new series of workshops offered by the PI include "Introduction to Yoga Psychology", "Transforming Stress into Personal and Interpersonal Success", and "Yoga and Dreams" by Ac. Vishvamitra; "History of Yoga" and "Yoga and Sustainable Lifestyles" by Roar Bjonnes and "Life, Death, and Karma" and "Yoga Cosmology" by Howard Nemon.



Construction is proceeding on the 40 acre women's master unit with the clearing of a lot for the house and offices of the Women's Wellbeing and Development Foundation. On this acreage they will develop organic farming, an alternative medical clinic, library, gardens and educational/retreat facilities associated with Ananda Marga Gurukula for teaching tantra and intuitional science. The septic tank and septic field have been installed at the location where the house will be built. Electric lines, water lines, and phone lines are now being brought to the house. An electric and a solar pump are being installed in the new well along with two 1200 gallon reservoirs for reserve and drip irrigation of fruit trees and gardens. A 10 x 18 foot pre-fabricated utility shed has been placed on the land for tools and construction materials. Thirty five fruit trees have been planted and a protective fencing for them put in place.

# Yoga Academy, Singapore

by Dada Shankarsana'nanda

Yoga Academy of Singapore, began offering Diploma and Certificate courses in Yoga Science in January 2008. The first batch of 12 students graduated last December, and the second batch of 14 students are at present preparing their final thesis.

The courses began with Dada Shambhushivananda calling me up, and asking my opinion about the fast developing yoga scene. I had always been of the opinion that Ananda Marga and Gurukula should make a strong effort to influence the fast growing and mainly physical approach to yoga and pull it in a more spiritual direction. After a couple of days, together we came up with the 10 modules the Course offers today.

The one-year Diploma course has three semesters. Each semester lasts 12 weeks, and the students attend a three-hour session twice a week. In addition, there are about 10 weekends where they attend various workshops from 7am to 4pm. These weekends clearly make a deep impact on the students, as we focus more on meditation and spiritual development. Interestingly, much happens during the breakfast and lunch sessions. Eating together creates bonding, and as we have more time together they also get inspired for learning meditation. Many of them are now regular attending our weekly meditations.

The course materials are pretty much based on the literature of Shrii Prabhat R. Sarkar, as well as on materials from various acaryas and members of Ananda Marga. We are at present working on developing textbooks for all the modules.

In the first batch of students, half of them were members of Ananda Marga, but this year all the students have come either from our Yoga centre or from news paper advertisements.

We are this year trying to have the school registered in Singapore by the Ministry of Education. If we succeed, it will provide a platform for us to set up similar courses in other countries.

Now that the second batch of students is about to finish their Diploma course, I must say it has been a great pleasure and inspiration to see them evolve as yogis. Their spirit and luster after long sessions of asana, philosophy and meditation make them appear contented and confident, and I know they are ready to go out and do great service for the society.

Lastly, I would like to highlight that these courses are not specifically designed for those who wish to become yoga teachers, but for anyone with a keen interest in the science and practices of yoga.

## Our Teachers Panel

Didi Anandananda: Art workshops  
Dada Dharmavedananda: Naturopathy  
Ac. Dhanjoo Ghista: Yoga History, Science, Philosophy, and Society  
Dr. Jitendra Singh: Bio Psychology  
Dada Liilananda: Cosmology, Brahmachakra and Prout  
Dada Shankarsanananda: Yoga History, Philosophy and Yoga Science  
Dada Shiilabhadrananda: Neohumanism  
Dada Viitaragananda: Prabhat Samgiita  
Kaomudi Yip: Anatomy and Physiology



# The Curriculum

## **Module 1: Yoga History (traditions and biographies of Yogis)**

This module aims to give an overview of the history of yoga. This is done partly through studying the biographies of famous yogis and yogic lineages and traditions.

## **Module 2: Yoga Science**

This module aims at giving students an introduction to Yoga Anatomy, Physiology and the various aspects of Bio-Psychology. In addition to studying the various asanas and their benefits, we go into depth about mind, mantra and meditation.

## **Module 3: Yoga Philosophy**

This module aims to give a broad and deep understanding of Yoga and Tantra philosophy.

## **Module 4: Yogic Lifestyle & Practices**

This course aims to give the student a practical understanding and insight into the different aspects of yoga lifestyle, such as Astanga Yoga, 16 points (along with Ananda Marga asanas, mudra and bhanda).

## **Module 5: Teaching Methodology & Professional Ethics**

What are the qualities of a good teacher? Here the students learn how to be confident, inspiring and responsible teachers.

## **Module 6: Classical Yogic Texts**

This module aims at providing knowledge of the evolution of yoga by studying classical yogic texts, including the ancient Bhagavat Gita, Patanjali's yoga sutras, Astavakra Gita, and Shiva Samhita.

## **Module 7: Yoga and Society**

This module aims at giving an understanding of how individual and collective life is closely interrelated. Through the study of Neohumanism and Prout, we understand how to live and act, and how to influence the movements of the society for the welfare of its members.

## **Module 8: Yoga Therapy & Healing Systems**

This module aims at giving a theoretical and practical knowledge of Yogic treatments and naturopathy.

## **Module 9: Yoga and Creativity (weekends)**

Creative expressions add charm and beauty to life. Creativity is a mental process involving the generation of new ideas and concepts as well as associations between existing ideas or concepts. These ideas originate from the deeper layer of the mind, called atmanasa kosa, or the 'causal mind'. Human desire for mental expansion and realization also originates in this layer of mind. By engaging oneself in creative expression through arts, music, dance etc, one's atmanasa kosa develops.

## **Module 10: Project on Practical Aspects of Yoga**

This module aims at providing the students opportunity for obtaining a deeper understanding of the practical aspects of yoga, yogic life and living, through an independent study.

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## Natural Hospital Fountain of Life (Luontaisairaala Elamanlahde) Helsinki Finland by Sauli Siekkinen

On May 5, 2009 we had the founding meeting of Luontaisairaala Elamanlahde (Natural Hospital Fountain of Life). The registration process was completed on 21st Oct. 2009. We have currently 15 members, including me as doctor-in charge, nurse, nutrition therapist, zone therapist, several manual therapists and reiki therapists. We had our first detox week from 23th to 30th October, and it was a great success; we had 10 patients and all of them were satisfied. We are currently working on establishing a curriculum for manual therapy, and this will be our first training program.

I have been giving consultations on yoga therapy, and in the future the nutrition therapist will assist me as she also knows ayurveda. Luontaisairaala Elamanlahde is intended to be a multi-therapy holistic healthcare center. When we develop the new program in Yogic Medicine in our Faculty of Medicine and Health Sciences, this Luontaisairaala Elamanlahde will serve as a teaching hospital for this new medical system.

# The Prout Research Institute of Venezuela

## Sharing Prout with the World

By Dada Maheshvarananda, Director  
and Mariah Brach, Director of Planning and Development

### New Course Offered At Prout Research Institute

"*Venezuelan Reality and Tools to Change the World*" is an exciting new course that we will offer three times in December 2009 and January 2010 at the Prout Research Institute of Venezuela. Study circles and training courses are essential to create new Proutists. However Prout is a vast theory and conveying all this information becomes boring unless it can be demonstrated to practically solve real problems. Venezuela is the perfect place to see and experience the issues that Prout addresses.

President Hugo Chávez is calling for a Socialism for the 21st Century, but he admits he doesn't know what that means. Universal health care, subsidized food, free university education, houses for the homeless, participatory planning councils and 66,000 functioning cooperatives are suddenly transforming the country. Many of the goals of the government are the same as Prout, such as economic self-reliance of each region, guaranteeing the minimum necessities of life to all, and grassroots economic planning. Yet crime, corruption, pollution, and greed are eating away at social progress and feeding the opposition's accusations of dictatorship and ruin.

Each morning of our course begins with a short discussion about a current global problem, such as poverty, unemployment, hunger, violence, peak oil, global warming, racism, sexism, etc. Then we examine the scope and cause of that problem in Venezuela, and analyze the government responses from a Proutistic perspective. We visit projects in the city and countryside and meet with leaders to see and experience the Bolivarian Revolution underway in Venezuela. We also listen to critics and compare the successes with the failures of this social transformation.

As Proutists, our challenge is not just to understand the world, but to change it. We offer a wide array of techniques and skills for social change, including startling discussion questions, cooperative games, street theater, community listening and interviewing, how to use the media and create eye-catching images, slogans, thought exhibitions and posters to impact large numbers of people. To change the world, we also have to change ourselves. We have to be the change we want to see, "to walk our talk." Daily classes in yoga and meditation, and our delicious vegetarian menu give tremendous clarity of mind and strength of will that all activists need.

This course on Prout is the beginning of a new series we are designing in both English and Spanish: beginning, intermediate, advanced levels, and for special groups, such cooperative workers, administrators, etc. We are also planning exciting popular education projects to reach a much larger audience: a radio and TV show about cooperatives, training films, illustrated cooperative manual comic books for kids and readers with low education, a series of educational cooperative posters that can be hung in the workplace, cooperative conferences, etc.

### What is Prout?

**Progressive Utilization Theory** or **PROUT** is a holistic socio-economic model that is an alternative to both capitalism and communism.

Conceptualized by Indian philosopher Prabhat Ranjan Sarkar (1921-1990), Prout is based on the economic self-reliance of every region, cooperatives, ecological preservation and universal ethical and spiritual values.



## History of Prout Research Institute

The Prout Research Institute of Venezuela began in 2006 with a small donation and a big dream. It is an independent, not for profit foundation, and its mission is “to empower all people to improve their quality of life and live in a more just society by fostering the development of worker cooperatives, self-reliant communities, environmental protection, universal ethics and spiritual values.”

We're making a truly professional Prout Research Institute, which has so far never existed. We concentrate our full time to researching, writing and teaching Prout. We are creating a “dream team” of Venezuelan and international volunteers, because collectively we can do so much more than we can working alone. We also want to collaborate with Proutists in other countries on projects, share our resources and inspire one another.

Sarkar said, “Our Prout is Progressive Socialism,” and in fact, Venezuelan audiences appreciate the rational outlook and common sense principles of Prout. We have consistently found that doors are open and government officials are receptive to Prout's ideas. We believe that this is a historical opportunity to put Prout into practice.

The first project we undertook was to design a series of 80 questions to diagnose cooperative problems and needs with the advice of cooperative experts. Then we interviewed 50 co-ops in the Barlovento district to determine how closely they resemble a “model” cooperative.

After that Acarya Narada Muni came from Australia and produced the documentary, “Another Life is Possible: Cooperatives in Barlovento, Venezuela” that shows the successes, the problems and Prout's recommendations how to empower cooperatives.

Next we focused on a fund-raising campaign to get the permanent use of a huge, beautiful house on a hill in Caracas as a permanent office for the Institute. It has living quarters for staff, dormitories for 20 guests and students, and lush gardens. We now have mangoes, bananas, lemons, chicos, papayas, tomatoes, spinach, ginger, oregano, lemon grass, turmeric, zucchini, and we're planting more. It is a beautiful, peaceful piece of paradise.

## Prout in Practice

One of our strengths is a model of Prout in Practice: Centro Madre, directed by Didi Ananda Sadhana for the last 10 years, is an example of a Master Unit Community Center, 2 hrs. from Caracas. The agricultural institute of the government (CIARA) recently inspected this project for the second time, and again rated it as excellent, a national model of small scale sustainable agriculture. Each week they bring groups to see and learn from this Master Unit enterprise. Immediately following each Prout course we have organized 4-day Work camps at Centro Madre on sustainable agriculture, Afro-Venezuelan culture and community service.

The success of our project is the result of many people's efforts, including the Ananda Marga kindergarten in Caracas which promotes Neohumanist Education.

At the beginning of 2009 we hosted and trained 21 Brazilian university students and their professor for six weeks of intensive training in Prout, yoga and cooperatives. Afterwards they said, “I learned so much on the spiritual level... A fantastic experience that changed the way I see myself and the world... The kindness and love of the staff was unforgettable... The lessons I learned I will cherish my whole life...”

## All are Welcome

So come to Venezuela! For a short visit or to work. For more information and to see photos of past training courses visit our web site at [www.priven.org](http://www.priven.org) or write to us at: [priv@prout.org](mailto:priv@prout.org).

When the founder of Prout, Prabhat Ranjan Sarkar, visited Venezuela in 1979. He said: “Venezuela needs good spiritual political leaders. If Venezuela can produce spiritual political leaders, it will be not only the leader of Latin America, but also the leader of the planet.” Of course he gave similarly inspiring messages to Proutists from every country – still these words are a great encouragement to us and to all Venezuelans.



# Prout College

## Learning for Personal and Social Transformation

### Graduate Studies in Prout and Neohumanism

*Prout College provides online courses in Prout studies. 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).*

#### *Questions explored at Prout College*

- Now that the global financial crisis has begun to impact economies around the world, what is the way forward?
- How can economics become a genuine agent for social transformation?
- Are there deeper factors underlying the current financial crisis?
- What are the grand patterns of change that can guide us through the next decades?
- What is Neohumanism and how can it help us understand the rise of leaders such as the new American president?
- Can feminist spirituality help us understand how to change dominant archetypes?
- What is the role of education in personal and social transformation?
- How can a Neohumanist education empower people to tackle socio-economic injustices?

*Enrolment is now open for study in 2009 for the Certificate in Prout Studies. Details of the subjects that make up the certificate course are available on the Prout College website: [www.proutcollege.org](http://www.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



*From Futures News Vol 12 April 2008:*

*“The Certificate in Prout Studies can be studied full-time or part-time,” said Sohail Inayatullah. “As always, the person who learns the most from any course is the one who teaches... thus I love the two-and three-day foresight workshops I run as in the last session the participants teach. We are doing our best to move from single loop to double loop learning about what is my inner story and what is my character in creating Prout inspired futures. We are also doing a dance between using Prout lenses to look at social reality and then using other theories to look at Prout, all with the intent of knowledge pluralism and transformative action. An inner spiritual dimension is also developing in the course.”*

*“We can do something about the future; the future is there as a potentiality,” said Marcus Bussey. “Education that generates rather than consumes energy has the potential to return hope and creativity to the human experiment. If we infuse education with spiritual energy drawn from the practices, values and commitments of the great spiritual traditions we produce a system that channels powerful creative forces into the future. Prout with its neohumanist frame of thinking can inspire us to imagine sustainable futures and create interventions that will enable policy making that sustains the economic, environmental, social, personal and collective aspects of our ways of living.”*

# Prout College: Education for Liberation

By Dr. Marcus Bussey, course instructor

This is the second year that the course Education for Liberation has been run and students in both years have explored issues of general and specific relevance to their teaching. It has been interesting to note that the course attracts not just students from within the direct education field of teaching and school administration. There have been students from the environmental/sustainability movement, the military and the creative industries. This has enabled us as a group to explore a wide range of teaching contexts.

When asked what it means to teach Neohumanistically one student responded:

*Well this is a little difficult for me right now since neohumanistic education is such a new concept for my intellect to grapple. I know what it isn't though.. it isn't a dry process of transferring information; it isn't about teaching what to think; it isn't about instructing and putting all the learning responsibility on the student (I've done my job... handing over!); it isn't dominated by left brain methods of teaching. Interestingly it is through my reflections on my military training that I've come to these realisations.*

As this student acknowledges one's own life experiences, our biography, is central in shaping how we understand such a question thus another student noted:

*I grew up with parents who were deaf and so very early, can't even remember when, I and my brothers and sister learnt that mum and dad had another world where they lived in comparison to neighbours' and relatives', and that world had its own language and ways, and then when growing older one could understand that there were underlying something in all worlds that was common to all of them, alike, unifying. Would one in Neohumanist learning come to see and respect different 'worlds'? And come to see what runs through those worlds as one 'thread'?*

Picking up on this thread another expanded in the following relating to our being, thinking and responding beyond the linguistic frame:

*It is really important to me to be able to use my intuition and inner wisdom. This helps me in being able to gain a sense of deep trust of myself and the higher consciousness which guides me. Being able to draw upon internal knowledge without the constraints of having to fit a particular 'formula' gives me the freedom and autonomy to be able to express myself in a way that deepens my understandings. Sometimes I enjoy being involved in non-verbal methods of expression and having these recognized as valid and meaningful ways to illustrate learning.*

I feel the course has in fact achieved something when the course materials, its insights, its expanded horizons are able to empower all those in it to build bridges with their context and also to expand their own vision of what pedagogy can bring to one's working life. For some this is a direct understanding of how to teach Neohumanistically; for others it is about exploring the learning potential in all our encounters.

This potential is often not so tangible – that is why we often end up in discussions about microvita and education. One student sums this up perfectly:

*The microvita of love and devotion transfers over to the received while in a state of being and presence. This attention that an educator gives to a student is the real gift. It is the real empowerment. There is a great quote I heard recently. Something to the effect of, "you don't remember a great teacher for what they taught, but how they made you feel."*

For me teaching this course is a real privilege as it brings such a wide range of minds into a conversational node for 15 weeks of deep exploration. There is always a balanced mix of theory and practice with work focusing on what Sarkar offers to the educator. We explore a wide range of other readings as well and these usually follow the conversations we are having and contexts students are working in. We always manage to have some shared virtual chats too – these are wonderful as the students can take the lead and find solidarity in what we all fear in on line course work: the vacuum of cyber space.

*Continued on Page 19*



### Interculturality and Sustainability

A three day international seminar on Interculturality and Sustainability was held at the rural town of Ed. Open Space workshop style was utilized to innovatively discuss the meeting points among differences. It was felt that sustainability can grow in the in-betweens, from the not yet defined; in meeting between differences.

Meetings between rural and urban; between academic knowledge and manual knowing; history and futures; intensity and rest took place among scholars and practitioners from around the world. The delegation from Uganda and Tanzania added to the charm of the event. The seminar was co-sponsored by The Academy of Sustainable Development, the Swedish Institute and University West of Sweden.

Dr. Marcus Bussey of the University of the Sunshine Coast, Queensland, Australia spoke on the Shaman and Microvita and provided valuable insights into sustainable futures and the personal and cultural shifts necessary to carry this vision forward.

Goran Hjort of the Academy of Sustainable Development reflected on the banking crisis in the world and offered the alternative of an interest free banking system which replaced greed with ethics and service spirit in economics.

Professors Mirium Sannum and Ase Bjurström thanked the fifty participants for the moving experience of thinking deeply about such serious topics. Rektor of the University, Prof. Lars Ekedahl concluded by expressing the hope that the networking generated by the participants will create a positive ripple effect in the whole world.

Mr. Gilbert Svensson, from Oppna Channel and Webb TV in Gothenberg, filmed the talks and promised to share the proceedings with the world on the blog at <http://www.hv.se/intercult>

On June 5th, 2009, a program on World Sustainability was held at University West (Hogskolan Väst) in Trollhatten, Sweden. The University had invited Dr. Marcus Bussey from Australia and Dr. Shambhushivananda from Ydrefors, Sweden to speak on PROUT as a viable path of sustainability for the world. The program coincided with the World Environment Day celebrations and the 50th anniversary of PROUT. Dr. Shambhushivananda introduced PROUT within the broader academic and social discourse. There was considerable interest and many sought deeper explanations from him during the question and answer session following the talk.

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### Continued from Page 18

#### Prout College: Education for Liberation

One student recently commented on the course he is about to finish:

*"Education for Liberation has certainly liberated my own teaching philosophy (and spiritual life), and I find myself now teaching in a new light. Neohumanism is a far richer philosophy than I first realised, with enormous implications for the future of schooling and society. As a practising high school teacher, it's been thrilling to experience the cutting edge of global education. The theories gleaned in a short period of time have successfully infiltrated my otherwise conservative workplace. The course encourages deep reflection on a staggering variety of readings and ideas, ranging from the paradoxical to the downright revolutionary! Most importantly, the generous, considered feedback from Mano has helped me to shape my own vision for a more dynamic and loving classroom. I recommend this subject to anyone interested in improving their teaching, in learning to learn or for those who want to shake mainstream education out of its malaise and towards a brighter future." Thomas Spurling, Melbourne, Australia*

## Sustainable Development Events and Projects

*The integrated farm at Centro Madre in Barlovento, Venezuela is great example of how a small self-reliant farm can grow into a sustainable production of many farm products. In the next issue we will look at another small farm coop on the Ananda Girisuta Master Unit in Asheville.*



# Centro Madre in Barlovento, Venezuela

by Didi Ananda Sadhana

Starting in February 2009, a very intense effort has been undertaken to develop a self-reliant, integrated farm at Centro Madre in Barlovento, Venezuela. Our goal is both to create a regular source of income from a wide variety of agricultural products and to educate the local community about the principles and practices of small-scale organic agriculture. Dada Atmapranananda supervised the agricultural project from dawn to dusk with his tireless effort. At each step of the way, we were advised and supported by two agronomists from the agricultural institute of the government (CIARA) in preparation for an inspection to evaluate the progress of our 3-hectare farm. In addition to two paid farm workers, many volunteers came from the Prout Research Institute of Venezuela and the Ananda Marga community to lend a hand to this collective effort. Several benefactors gave us financial donations to buy materials. It was astonishing how hard everyone worked, and the results were very impressive.



CIARA recognizes 12 aspects of an ideal integrated small-scale agricultural project. Half of them we already had, and the other half we started during this period: Vegetables, Floriculture, Medicinal plants, Fruit trees, Compost, Seed Bank and Nursery, Root crops, Apiculture, Pisciculture (fish ponds), Animal husbandry, Food processing (cottage industry) and Training workshops.

Several tons of cow manure was brought from nearby farms and combined with compost to create a very rich organic fertilizer, which we used to fill 5 vegetable beds, each one 10 meters long and one meter wide. We planted them all with 12 different vegetables and built an irrigation system to water half of them. Very delicious tomatoes are now ripening each day.

We also created a special area for herbs and medicinal plants that now has 15 varieties from aloe vera plants to lemongrass. Nine varieties of fruit trees are flourishing, with over 100 trees in total. Our 22 bee hives are starting to produce honey again. As a cottage industry, we dry and package bananas, mangos and tomatoes for sale in local markets.

We created two ponds: one is 12 by 10 meters, the second is 8 by 10 meters, both are one meter deep. We covered the bottom of each pond with manure to encourage the growth of algae, which will provide food to the fish populations, and then pumped water from a small stream that runs adjacent to the back of the farm.

The CIARA inspector came on April 25, 2009 to determine the category of our farm: good, very good or excellent. He rated us as excellent, and said that if there had been a higher category, we would certainly deserve it! In July, he will return to evaluate our progress.

Our project is inspired by the following words of Shrii P.R. Sarkar: *“Self-reliance is the main objective of our farming projects, hence they should be oriented towards production. They should not be dependent on outside resources. An integrated approach to farming should include such areas as agriculture, horticulture, floriculture, sericulture, lac culture, apiculture, dairy farming, animal husbandry, irrigation, pisciculture, pest control, the proper use of fertilizers, cottage industries, energy production, research centres and water conservation. This approach will help make farming projects self-reliant, and should be adopted.”*

The climate of Barlovento is very hot and humid, which means that controlling plant diseases and pests organically is very challenging. We invite suggestions and proposals for research and experiments, and volunteers are most welcome.

Our gardens will be more productive if we can install shade netting. We also want to invest in the development of our seed bank, extend the irrigation system, and build a laboratory and food processing kitchen. For this, donations will be gratefully appreciated. Please get in touch with us if you're interested in helping out.

*anandasadhana@yahoo.com and www.centromadre.org*

*Pattern Laboratory Workshop on*  
**Pedagogy for Sustainable  
Development**  
at Gotland University, Sweden  
By Dada Shambhushivananda



About 65 researchers, practitioners and educationists interested in Pedagogy of Sustainable Development gathered in Visby, Gotland, Sweden on November 4-5th, 2009 in order to share, reflect and discover the functional and dysfunctional patterns underlying the field of education for sustainable development. It was hoped that this grand exercise will unravel useful knowledge and augment the efforts of ESD practitioners in order to hasten the movement towards a sustainable world. The scholars and action researchers gathered from over 40 countries and it was the second international workshop held in Sweden by GAP International. This workshop was supported by SIDA and hosted by SWEDESD of the University of Gotland. The earlier international workshop held last year under the auspices of GAP International had taken place in collaboration with The Centre of Neohumanist Studies, Ydrefors, Sweden.

In the Gotland workshop, over 50 case studies were shared from over 30 countries and this rich information was processed through elaborate exercises of analysis, reflection, synthesis and mind mapping. The generic problems were deduced from the insights of the workshop participants and a focus group continued to work with raw data provided by the participants thereby unfolding some generic patterns confronted by the practitioners of ESD.

Besides, the participants also went back with a rich feedback and reflections on their respective projects and an enlightened perspective of the problems faced by ESD practitioners around the world.

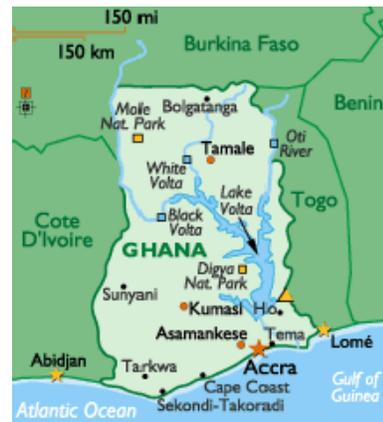
The Pattern Laboratory methodology utilized the triple loop learning process for deepening both individual and collective learning. The first loop utilized group process to discover generic problems from a review of live case studies. The second loop learning process utilized reflection process to go deeper in to the causal connections and interrelationships and thereby unfold the possible functional and dysfunctional elements in ESD initiatives. The third loop learning focused on finding ways as to how we could share the insights and knowledge deduced from collective reflection process. It was obvious to all present at the workshop that an integrative intelligence emerges in a situation when many reflect together. The process of describing patterns emerging from the workshop participants was continued by the follow up facilitators workshop held on November 6, 2009 at the same venue. The e-classroom set up by SWEDESS will be the focus of on-going online interaction among all participants.

Functional patterns are solutions to problems and the knowledge of dysfunctional patterns is crucial if we are to avoid replicating common mistakes. If ESD initiatives around the world are to make a long lasting impact towards creating a sustainable world, it is imperative that we improve our collective learning process. This workshop has paved the way for utilizing a new methodology of Pattern Laboratory for furthering an interactive learning process. In the future, Pattern Library will be able to host all the knowledge that will emerge from similar international, regional and local workshops.





# Neohumanist Education Seminar Accra, Ghana August, 2009 By Didi Anandarama



This year Dada Pramananda facilitated the coordinating of Neohumanist educational activities in West Africa. The first NHE Summit was held in March 2009 in Ghana and a board was formed to oversee the educational activities. The second programme this year was the Neohumanist Education Seminar held in Ghana in August which then joined the Ananda Marga yearly conference held in Lome, Togo including participants from the Ivory Coast.



The Neohumanist Education Seminar was held at Madhu Shyam in the outskirts of Accra. Madhu Shyam is a spacious building surrounded by lush green garden with mango trees, coconut trees, neem trees, bananas and papayas. Tarinii was the cook for the programme and served delicious Ghanaian dishes.

The programme started with a slideshow on the Liberation of Intellect: Neohumanism in order to recall the leading ideas of Neohumanist Education. This was followed by a slideshow introducing the basic foundational philosophy and principles of NHE.



In the first workshop individual participants or small groups had to come up with an action plan for their particular area of work applying the philosophy of Neohumanist Education. They used the template we had worked on at the NHE conference in Australia and in Copenhagen: WHY – WHO –WHAT – HOW – WHERE.

In the evening we had presentations on schools around the world and school and classroom design which was inspiring to the budding new schools that are coming up in Ghana and Togo.

Finally there was a slide presentation on P.R. Sarkar's writing of "Humanity is One and Indivisible" telling of the origins of the planet, the creatures and various species and how the early human beings emerged. This was a very fascinating visual learning and understanding of the Oneness of humanity.

On Sunday the seminar continued on new premises at the Ananda Marga Center in Accra located very close to the beach. There was Dharma Cakra, the weekly congregation of collective meditation and lively spiritual singing in the morning. The drumming and singing goes on for a good hour when everyone becomes alive in a very natural innate cultural expression. After that is the collective meditation.

The seminar continued with presentations of practical ideas that could be implemented in the classrooms and designing posters for the classrooms with the help of children.

Yoga for children of all ages was a practical workshop which everyone enjoyed. The final workshop was on Multiple Intelligence methods where different groups presented "What did I learn in this NHE seminar" using Multiple Intelligence methods to demonstrate their learning. This was fun to do, to present and for all to watch.



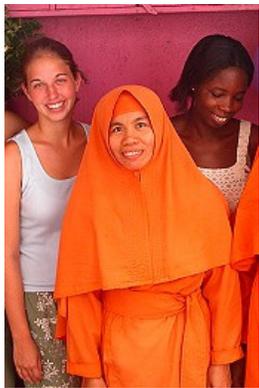
Some of the action plans and inspiration from the NHE seminar:

- Developing children songs by Vishnu, local volunteer
- Developing mandala art by Sudipta, instructor at an Art College
- Teaching nutrition and vegetarian cooking by Tarinii at her Vocational Institute where she is studying.
- Sustainable Education- ecological lessons for children in Lome, Togo by Krishna
- Teaching yoga for all ages by Murali
- Organic farming and adult education by Haranath
- Printing a poster of NHE Inspiration in the classroom for teachers
- Making a website for NHE schools in the region  
[http://www.gurukul.edu/west\\_africa/](http://www.gurukul.edu/west_africa/)



Part of the NHE seminar was to get to know the various schools underway in West Africa region:

### Lotus Kindergarten



This kindergarten is on the premises of the Lotus Children's Centre in Soko, a part of Accra, Ghana run by Didi Ananda Shanta. The kindergarten has a pleasant room, playground, a very well stocked library and about 30 children benefit from a good education. The Lotus Centre has 15 children living there, some attending college, others keeping a well-regulated, neat and homey living environment. Regular international volunteers are helping in the activities of the school and children's home as well as at the two rural clinics. There is land in the outskirts of town for a primary school for which funds are needed for the construction.



Ananda Marga International School at Korlegon is a kindergarten attached to the Ananda Marga main centre in Accra run by Pamkaj. There is playground, painted wall decorations in the playground and 50 children benefit. There is scope for further development.



Cosmic Academy is a kindergarten and primary school run by Sister Jayaliila on the spacious outskirts of Accra. The school is on a fairly big area with boundary walls, playground and is presently expanding to add more classrooms. The classes are from Kindergarten up to grade 6 with 75 children.



Ananda Marga Kindergarten in Ho, Ghana is under construction in a good location. The land was donated by Yogeshvar. The construction is supervised by Dada Pramananda.



Ananda Marga Jardin d'enfant, in Abidjan, Ivory Coast is from kindergarten to grade 6 run by Didi Ananda Liilamaya and has 300 children in the city with rather limited space but with good facility and good quality education.



Ecole Noehumaniste, Ananda Marga School, Lome, Togo, is located on three acres of land in the heart of the capital city Lome in Togo. The school in modest beginnings running up to grade 6 but needing urgent funds for expansion, compound walls, electricity and other general infrastructure. The scope for development is great. On this spacious land graciously donated by the city there is the chance to develop a model NHE project with KG, primary and high school and teacher's training in the midst of green flower and vegetable gardens. Dada Tanmaya is running the project with the help of the local guardians.



The school started as Kindergarten in 2001 serving the nearby children and in 2007 the primary school was added in a simple concrete building. As of now there are 220 children enrolled from Kindergarten to Primary grade. There are eight teachers for Kindergarten and six for Primary. The school is serving the needy children from the area who are not able to pay any tuition.



International Neohumanist Education School in Ejura a small town in the countryside of Ghana is run by Dada Shiveshvarananda. This school is from kindergarten to junior high school with 417 children, 17 teachers and a store attached to the school for income generation. International volunteers are regularly helping and supporting. This year they have added a computer laboratory.



**Continued from Page 25  
Teacher Training in Haiti**

Ultimately, the success of the program was in large part due to the modeling and application of Neohumanist pedagogy. By addressing all learning styles, multiple intelligences and temperaments within the training, underscored by time set aside for kiirtan and group meditation, we wove together a joyful learning community. Our hope is that this work will continue to grow through the efforts of the local educational team and the continued partnership with visiting professionals. In the end, while we were physically exhausted by our hard work in 100 degree temperatures, we were spiritually exhilarated and re-energized by the enthusiastic response and love of our Haitian colleagues.

# Teacher Training in Haiti

Dina Heisler, Toby Horowitz, Sara Wolf and Hannah Meadow

*In August 2009, four North American teachers traveled to Port au Prince, Haiti to conduct an intensive six-day teacher training program. The training was conducted in two sessions. The first session consisted of local acharyas, margiis, and lead teachers. This group engaged in three days of educational leadership training focused on hands on activities for the classroom and professional development techniques. In a follow up session, this group became the trainers for teachers from two Neohumanist schools and several surrounding schools. One outcome of the entire training program is that several trainers have now been hired to continue offering professional development support on Neo-Humanist pedagogy to teachers in Port au Prince and Sources Chaudes. What follows are reflections on the training.*



As we planned out the program in New York, many questions troubled us. For example:

- Was it presumptuous of us to travel to another country, culture and language with the assumption that we could understand and meet their needs?
- How could we make theoretical paradigms like Bloom's Taxonomy of Learning Domains and the Neohumanist approach to education come alive?
- Was it reasonable to expect that the support group of trainers (locals from our first training session) would be able to assume the responsibility of training the teachers?

However, as the training days wore on, what we found - to our immense relief and delight - was that rather than having misjudged the task, our training program had become a runaway success. Another pleasant surprise was that our learning curve probably rivaled that of our trainees.

Here are some things that we learned. We discovered that through our team's collaborative, on-going dialogue, we were able to anticipate the gaps and kinks in understanding, enrich each other's thinking and create and adapt materials as needed. Having observed our learners' responses, we were able to accurately match our curriculum to their needs. Another thing learned was how eager our trainees were in both sessions for practical yet enlivening pedagogy with an immediate application to the classroom. This was compounded by their delight with theoretical constructs when carefully disseminated through learner-centered activities. We gave our trainees sufficient time to encounter new ideas, apply, discuss and evaluate. Finally, through the medium of challenging yet scaffolded activities, group work and peer mentoring, our trainees' voices were heard and valued. They had pooled their knowledge to build upon each other's ideas. They will now have this bank of shared experience to draw upon throughout the coming year.

*Continued on Page 24*



# Teachers Training in India



Acarya Sood conducted a series of teachers' trainings in the Patna area and as well as in Madhepura in North Bihar which was for five days with 7 hours of daily programme. This programme was attended by 15 teachers, which included seven teachers from the Neohumanist School, two from the school in Madhepura and the six from nearby public schools. Students of the schools were also invited to take part in learning yoga for children as well as rhymes. The students enjoyed the programme and learned quickly. Some of the teachers were exposed to Neohumanist Education concepts for the first time. The following topics were presented:



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Some of the teachers were exposed to Neohumanist Education concepts for the first time. The following topics were presented:

- Introduction to Shrii P.R. Sarkar's essays on education and art and literature from Human Society Part I and The Opinion.
- Astaunga Yoga (YES) and how to practice and include it in the daily programme. A plan for bringing changes in the daily class routine to bring As'taunga Yoga practice in the center stage was also presented.
- The principles of cardinal human values, Yama Niyama, for children in the age groups of 3-5 and 6-11.
- Educational material developed in Taiwan by R. Taminga was introduced.
- Introduction of Circle of Love concepts such as PT parade, warm up exercises, yoga for children, meditation ideas with rhymes.
- Introducing the concepts of ELF, STUVOL and SPROUT
- NHE concepts of a teacher and teaching methods
- Gardening for children
- Learning Music by all students as a part of the curriculum with the support of a newly hired music teacher for that purpose.
- Drawing, painting, stories and dramatics.
- Introducing the children to earthen ware pot making, bamboo artifacts by visiting the shops of the artists.
- Encouragement of English speaking in the school premises and as well the study of Samskrta. Luckily there is a senior staff member who is good in Samskrta and will teach it to the students.

The teacher's training programmes were very much welcome. It may take some time for the new methods to be adopted but given the enthusiasm and the ability and interest of some senior teachers it should happen soon.



# What is the Foundational Layer of NHE?

By Eric Jacobson

Neohumanism is the foundational layer of our education movement. As such, we must strive for a deeper and more complete understanding of that layer. And as we achieve that understanding, we must then be able to paint a picture of it to the world using our many voices, in so many words, through songs and deeds, artistically and scientifically, but always with a uniform ideology.

This article is one voice, an attempt to prepare the canvas. Though our canvas will be painted with many colors, in the end the picture must be clear and unambiguous. This particular voice is a practical one, born of years of working in Neohumanist education.

I submit to you that the foundational layer of our schools does not vary from place to place, person to person, time to time. There must be at the core, an identifying Idea that is NHE. There can be no compromise on that Idea, and it should transcend the realms of transitory objective reality. Other movements have been founded on an Idea, even a very lofty Idea, but when too much emphasis is placed on methodology, over generations teachers can lose sight of their guiding compass. In time, those movements became more about the objects in the room and how to use them—objects and techniques that become obsolete in the quick march of time. We must therefore, always stress training in the understanding of our foundation, and practice communicating it. If we do so, our ability to implement Neohumanism shall grow and change over time to be better than today. In this way, future generations will be able to know easily what is Neohumanism by observing our schools, and not have to go searching for it like a silver needle in a haystack of old supplies, moth-eaten posters, and rotting lesson plans.



While we may approach that foundational layer of NHE schools from various angles, our understanding of that layer should be a global consensus, a collective unity of understanding. We cannot create a lasting movement wherein each individual has their own idea of the foundational layer. However, we can create a powerful, lasting movement that allows for flexibility in the application of a guiding philosophical truth, Neohumanism, to all the other elements of a school. That application can and should vary according to time, place and person. Such a movement will have locally controlled schools that reflect their people and surroundings in unique ways, while all are illuminated by the same light of Neohumanism.

What then is our foundational layer? What exactly is Neohumanism when it is applied to education? Let me try to answer this question from three separate angles.

- From the angle of major school elements: the personnel, the curriculum, the methodology and pedagogy, the facilities, and the philosophy, it is The Philosophy. What is the guiding principle that influences all the other elements? Through which lens am I observing and evaluating all the other elements?
- From the angle of practical questioning: the whos, whats, hows, wheres, and why of everyday functioning, it is The Great Why. Why am I doing this, why are you doing this, why this decision, why this book, why this policy, why come to school at all?
- From the angle of process: the plan, the implementation, the resources and equipment we will use, the goal we are trying to achieve, it is The Goal. What is our goal for the individuals this school will touch? What is our goal for the institution we shall create?

**First let us look at The Philosophy.** Neohumanism is Sarkar's answer to Humanism. Humanism has attempted to end global wars and cure the world's ills through charitable work. But while world war has been avoided, and charity has been applied, other problems have surfaced and increased. This is because Humanism has elevated people above other expressions of the Great Spirit, and it has done so while neglecting the very nature of humanity. Sarkar says that the nature of a human being is physical, mental and spiritual, and that any system or practice or philosophy that neglects one

of these is doomed to cause harm and to fail. Through Humanism, we are encouraged to tolerate all and live in peace. But we can never achieve unity and justice as long as we are not seeing the sameness, and therefore continue to act out of narrow minded sentiments. Consciousness is the same in everyone and everything. By cultivating a knowledge of our Consciousness, or spirit, we can not only find ourselves in everyone, but in every living and non-living thing. So, Neohumanism is love for all humanity, animals, plants and non-living things. It is an effort to continue to expand the circle of our love so it includes all, like the circle of love that is the Great Spirit's. It is based on the understanding that our nature is three fold, and that all three aspects of our nature should be developed: our physical health and well-being, our mental knowledge and power, and our spiritual awareness and understanding. Neohumanism attempts to develop these three aspects using specific guidelines in each area such as: yoga and diet in the physical, developing awakened conscience in the mental, and meditation in the spiritual. So, the simple answer to what is The Philosophy is: Neohumanism is an ever expanding circle of love, and love in action, based on the increasing awareness of one's spiritual nature.

**Next, let us look at The Great Why.** The ultimate answer to Why is Because. That is, I do it due to The Cause. The only Cause is the Great Spirit. So I can't help doing it, it is my mission. My mission is to become One with the Great Spirit, and bring others along. My mission as a Neo-Humanist is to see that everyone and everything is a reflection of the Great Spirit. To accomplish this mission, we must build a world that is healthy and happy, just and prosperous, reflecting cardinal human values and goading its citizens to evolve in a positive way. We need Neohumanism! Religion has separated people, and Humanism has caused them to neglect their very nature, and exploit or ignore the rest of life on the planet. State run schools around the world are designed to promote the interests of the state. Therefore, state schools create individuals who are trained to do only certain jobs, or are dominated by narrow sentiments, or are addicted to material consumption, or are without individual initiative, depending on the state in question. If we want to build a better world, we must start at the beginning: build better people. An education movement is needed that is outside the state's influence. This movement will begin building more universally minded individuals from childhood—individuals who will love all, overcome differences, embrace humanity, and extend that embrace to animal, plant and inanimate objects. Such individuals are desperately needed, ones who think of themselves as part of a larger whole, as missionaries for the whole. Then perhaps, we will not end up with a world of inequities, war, and environmental destruction. So, the simple answer to Why is: The world needs a new system of education to cure it of its current ills.

**Finally, let us look at The Goal.** A river carries many things to the ocean. Ultimately they achieve their destination. But all these achievements depend on one thing, the current. Similarly, we may have many goals for our students, but all of these goals can be easily achieved if the current remains stable and strong. And what is that current? That current is a sense of mission in life. My students, my teachers, and by contact, my community, should develop a sense of mission. Their sense of mission will carry them to all their goals, and will positively affect the world around them. That sense of mission has three parts. The first part is awareness that each one has a gift. A gift implies a Giver. What has been given to you? What are you good at? What do you enjoy? Children must be given the opportunity to explore the many aspects of human intelligence and expression in order to discover their gifts. The second part is to develop that gift. Children must be given the opportunities to develop their innate talents and interests above and beyond the basic curriculum. The third part is overcoming whatever obstacles may lie in the path to offer those gifts to the world. These obstacles may be internal or external. Children must be given the opportunity to use their gifts in a way that benefits the society of life around them. If these three things happen in childhood, something magical occurs. A divine feeling begins to arise in the child's heart: is it incumbent upon me to know myself, develop and offer my gifts. The world is waiting for me to do it with baited breath! This sense of mission carries young people to all sorts of achievements while at the same time providing them with the self-esteem and resolve not to act self-destructively during their teenage or adult years. Students with a sense of mission continue to learn at the very age when their peers are expending every effort to forget what they have learned. We may have many specific goals for our graduates, goals for their moral education in the ten principles of NHE, goals for their intellectual freedom from geo- and socio-sentiments, goals for specific academic standards. These we need to discuss and clarify. But for the purpose of this article, which is to clarify Neohumanism, we can focus on the simple overriding goal: Our students should develop a sense of Neo-Humanistic mission in life.

I'm sure there are other angles to approach this question of: What is Our Foundational Layer? In the process of clarifying our Neohumanism, let us stay focused on the universal, the unchanging, that which cannot be compromised. All our schools, and their Principals, Teachers, and Directors, should be able to understand and express our philosophy, and I hope the preceding ideas have helped in that department. When we all have a clear and uniform Idea at the core, our application of that Idea through all the aspects of our schools can move with great speed and confidence.

# NHE Child Development

By Tang Rwei Chen



The most beautiful thing about NHE is that we can apply the holistic concepts of yoga philosophy on the development of the child. As we know, these ideas have a long and illustrious history, and yet defining an 'education for liberation' is still in its infancy. Ananda Marga Gurukul is doing a tremendously important work in bringing these concepts into the society. We believe that with time the wider community will embrace tantric inspired philosophy and culture in the schools and normal life as well!

The most outstanding idea of NHE's philosophy is how it looks upon the child's development. In traditional child psychology there are basically two main streams of thinking. On one side is Piaget inspired education that believes that people have certain learning phases or 'windows of opportunity' for assimilating or developing skills. When these opportunities are neglected, the person may not have the chance to learn these particular skills again. As Piaget was a biologist by profession, his view is very much based on the development of brain functions, which gradually mature after birth.

On the other side is the philosophy of people like Vygotsky who stress social and cultural experience as the way to condition and train the minds. Based on this they design many learning situations and problem solving challenges for the student.

To simplify the debate, one talks about internal (inborn) factors, while the other talks about external forces that determine growth.

Shrii P. R. Sarkar's philosophy does support both elements, but adds a third and dominant factor. He sees development of the mind as inspired by:

- Personal – internal disposition (inborn samskaras)
- External influences from the society or family (imposed samskaras)
- Attraction of the Great, which allows us to transcend the limitations of our inborn condition and our social conditioning.

Combining Vygotsky and Piagetian elements, NHE stresses a third and predominant element, that of the attraction of Infinite Consciousness as the universal power that directs life. Shrii P. R. Sarkar writes, 'spiritual life controls all other arenas of human life.' Knowledge for liberation therefore means to help the child align to the cosmic forces which is the main source for growth and total development. In short, as NHE teachers we have to help Consciousness in children grow. This is our main mission.

Spirituality has been described as 'a grand mission and an every day task'. And though contents are important, the method is important too. One educator wrote that the 'medium is the message'. How we present knowledge is often of more impact in shaping a child's future than what we taught!

*Continued on page 36*

## From the Neri Desk - Tribute to John Crowe

*John Crowe of Australia passed away on July 14th, 2009. He was one of the pioneers of Neohumanist Education work in Australia and will always be remembered for his contributions to NHE. He was one of key members of the board of Vistara School and was a regular contributor to Gurukula Network. When he had set up the school with Marcus Bussey at Ananda Palli, it was always thought to establish a NERI - Neohumanist Education Research Institute in that building sometime. He was managing the NERI desk on cyber space and in Gurukula Network. We join many others in paying our respects and tribute to this great soul.*

# Child Centres, Myanmar

By Dada Laliteshananda

On May 2nd 2008 when a Cyclone warning was issued, nobody took it seriously because severe tropical storms are unusual in Myanmar. Even if people had known the risk, the warning came too late. The morning after there were 140,000 people dead. For those who survived life would never be the same, and for many of us who got involved in the relief and recovery operation life also changed.

From all the service projects we implemented after the calamity, I will focus on the child centres. The area where we are working is the Ayeyarwady river delta. The river starts on the Himalayas and after crossing the Myanmar plains it breaks into thousands of rivers which pour their waters into the Andaman Sea. The delta is a vast and fertile low land; the people are poor paddy farmers and fishermen.

Immediately after the storm we set up four Child Friendly Spaces (CFS). The purpose of a CFS is that after a natural disaster the children can have access to a place where they feel safe and where they can be engaged in activities which help them to recover a sense a normalcy in their lives.



*ECD Feeding Program*

Most of the children coming to our child centres lost family members and saw their houses destroyed during the cyclone. The Child Friendly Spaces also help to report on child abuse, like violence and child trafficking. After natural calamities it has been reported that certain individuals go around acting as adoption brokers.

The child centres monitor children who have been separated from their families so that they can be reunited with them, or in case they have been orphaned, the workers coordinating the CFS will make sure that the children are put under the care of their relatives or at least members of their own villages. In the international humanitarian community this alternative care approach is preferred instead of putting children into large institutions or orphanages where they don't get any family feeling and where often abuse cannot be avoided.

Child Friendly Spaces are provisory measures operating only during the emergency period which follows after a natural calamity. Normally they function in a tent or in a community hall. For the Myanmar operation we got plots of land in four different villages on an Island. There we built the wooden structures for the hall, kitchen and toilets. The idea was that after the 6 months of the emergency period, the communities would utilize the wooden structures as community halls or if they were interested they could run the child centres on their own.

Two coordinators were hired to supervise the child centres. During the construction period they hired and started training teachers from the same communities where the child centres would be functioning. The concept was totally new, especially for these villages in the Myanmar Delta region where there's no pre-school education. In the beginning the



*Welcome to our child centre*



*ECD Chuang Gyi*



*ECD Lay Wa*



*ECD Leik Kvun*



*Art Circle*

teachers thought that we were going to teach some academics and the children were asked to sit in rows to repeat the lessons like in the traditional Burmese system. We instructed them to sit in circles and make small groups and assigned a teacher for each group. This change was enough to let the teachers understand we were bringing a different concept. After that the teachers themselves expanded and enriched every idea we proposed to them. Not only that, but also they came with their own ideas and creativity. The environment at the child centres became warm and joyful. Our routine is not much different from other pre-schools: games, singing, dancing, story telling and lots of art, asanas and meditation. What makes the difference is the attitude of the people who are involved in the project. We were very fortunate to have found them. It's very clear the love and seriousness the teachers apply when dealing with the children. Usually it is easy to have spiritual ideation with children around; in this place this fact is more evident.



*Cakrasana*

After the six months of the emergency had passed, we were considering to handover the CFS to the communities as it was the original idea, but our donor was so satisfied with the standard of our work, that we received a grant for one more year, and the Ministry of Social Welfare up-graded our status from Child Friendly Spaces (CFS) to Early Childhood Care and Development Centres ECCDC or ECD in short; that is what pre-schools are called in Myanmar. We brought two of our teachers to Yangon for a formal training and after that they went back to the villages to share their knowledge with the other teachers. We have regular training sessions once

a month and the teachers from all four centres come with their little boats to get new ideas, share their experiences and check that the ECD standards are followed. These standards were proposed by UNICEF and some well know international NGO's specializing in child protection.

Inspired by the success of the project our donor recently gave another grant to build four new child centres in 4 other villages, which means that we will be running a total of 8 pre-schools in Myanmar. The new child centres will be built in an area were we have done house reconstruction. These centres will be also operating for one year before they will be handed over to the communities; but it will be better if we can operate them on a permanent basis, because the villagers are not in financial conditions to pay salaries, equipment and maintenance and also because we know how to run the centres and thus keep increasing the standard.



*Teacher Training*

We have received comments that the children who graduated from our child centres are performing better in the primary school than the others who didn't attend pre-school. Another significant point is that we are providing housing and education to communities who lost the little they had before the cyclone. Our standard is more than progressive for a developing country situation; still

we would like to create a neohumanist environment based on exemplary teachers and a curriculum with spiritual content.

You may contact Dada Laliteshananda at <laliteshananda@gmail.com>



*Myanmar traditional child make up*

# YogaTouch

## Applied Bio-psychology for Children with Special Needs in NHE Schools

By Tang Ruei Chen

For the past five years, a group of members of Ananda Marga in Taiwan have been applying yoga concepts in working with children with developmental problems (Down syndrome, ADHD, ADD, CP, autism, Slow learners). I thought to share with you some of our experiences as I see that we as yogis are in an ideal position to assist these children and promote their healthy growth in unique ways.

The first experience I had with special children was fifteen years ago. I went to a special school, and we taught yoga to a group of about fifteen children with Down syndrome. It was extremely noisy, and the five teachers who were there to assist would tell how exhausted they would be after the class. It was a real struggle, which was complicated by my poor Chinese. Besides that the children would always say (in Chinese) 'Ni hen bang.' Which means 'You are very good'. But which was understood by me as 'You are very fat' ('Ni hen pang.') It didn't work out very well.

About five years ago though, I got a student with autism in the KG. She didn't talk, socialize or follow the instructions of the teacher. It took her three months to let me touch her. I started to do daily assisted yoga and massage practices with her. She gradually started to talk, maybe a new word (and later a sentence) a week. After six months of daily massaging her and doing yoga, she could join the collective classes, follow the teacher and interact more with the classmates. The social welfare department of the local government also observed the changes and improvements. Now she is in third grade and is active and can interact much better, though she is still a slow learner.

From this experience I gained much confidence and I started to share the ideas of assisted yoga and massage/ touch techniques with others (we call it YogaTouch). My faith in yoga and Shrii P. R. Sarkar's teaching was the main force that inspired me to start to lead others too.

There was much interest in special yoga from people in the special education field, including occupational therapists and those doing physical therapy. Even some professors came to our workshops and supported our work.

In Taipei, Supriya quit her job as a Montessori teacher and applied herself fulltime to work with children with YogaTouch techniques and her own ideas of training special children. She now has a small center where she trains all sorts of children through Yoga, massage and meditation. She also works in seven different elementary schools to train the local special education class teachers how to use these methods. We often give workshops, for parents and teachers on the subject.



Arunima is another person who has been working with special children. Though she has a uniquely different style and mostly works with groups, she has found that the regular practice of asanas, breathing and some form of meditation helps special children over time to find greater balance and better health as well as better growth. Though the method works, we have found it is really hard work that requires consistency and persistence.

While many of the benefits of yoga and massage techniques remain anecdotal, some of the graduates of our workshops have successfully done their master thesis on this work. My personal experience (luckily my skills have improved) with groups also has shown that the children through regular breathing exercises can be trained to develop concentration, and through the asanas develop body awareness and a better temper. (This observation comes after teaching for more than 15 months on a weekly basis)

Though in this space I couldn't show you all the principles or practices we apply, the easiest format for working one to one with KG children is a five step massage, yoga stretching program that consists of:



1. Assisted Shoulder Stand: Ask the child to lie on the mat and pull her up by the legs. Keep the child in the upside down position by blocking the back with your leg/ body. Massage the feet. (Inverted poses stimulate brain function which is the basis for sensory integration)

2. Assisted Fish Pose: help the child assume fish pose, by placing your right hand under the chest and the left hand under the head. (to avoid too much pressure on the head). Ideally, place one hand under the chest and other hand under the head. Lift the chest. If possible tickle the throat, and chin area to stimulate the nerves for good speech. Alternate three times with shoulder stand. (This pose compliments the effects of shoulder stand on the thyroid)



3. Assisted Cobra. The child lies prone on the floor. You squat over her buttocks and pull her up into assisted cobra. (This opens the heart and throat chakra – massage the chest after this practice to promote speech and lung capacity.)



4. Assisted Twist. Ask the child to lie on the back. With your left arm, press down the left shoulder. With your right hand fold the legs and press the knees on the floor. (Twists stimulate the entire nerve system and bring clarity of mind) Repeat on the other side.



5. Assisted Knee Press. Ask the child to lie down take the legs by the knees and press on the abdomen. Notice the child's face (usually sends blood into the face) for discomfort. Release and repeat. (helps in stomach-energy imbalances)



These are the five main poses, which are easily done. Whether it is the yoga element or the touch, the child usually enjoys it and as it becomes a routine,

waits for the time to get a chance to experience the 'children spa'.

Doing YogaTouch practices is full of fun, intimacy and tickling and interaction between the child and the caregiver (or even the other children who will join in).

We have seen how it helps children sleep (some teachers do it before nap time), or before class helps hyper active or ADD children focus. We also use it with children who have low muscle tone and are not energetic enough.

The practices we use are a combination of assisted Yoga, Chinese infant massage, and polarity therapy, which makes it all look very complicated but actually ends up in elevating the art of the simple hug, and channelizes the energy that the hug or the touch gives towards specific purposes of healing and well being by integrating it with yoga.

We hope that this form of applied bio-psychology can become a standard part of our NHE program as we believe that every school has to deal with children whose development poses challenges. These practices are worth exploring. If you would want to know more, a manual will come out next year.

You also can explore some of the pictures of the workshops on [http:// veryyoga.blogspot.com](http://veryyoga.blogspot.com) and <http://www.wretch.cc/blog/geeta> These blogs are in Chinese, but scroll and click on the pictures with yoga or a group of children and you may see some of the parent and child workshops we offer free of charge.

# Creating the S.E.L.F Program

## A values building approach to the question of behavioral management in Neohumanist Education

Submission by the Core Team of Sunrise International Preschool, Copenhagen, members Didi Ananda Ragamaya, Marcello Bosschar, Amala Gayatao, Anandii Gunnlaugsdottir, Trilokesh and written by Elizabeth Moore Ramsnæs

How do we as educators support children in their social, emotional and moral development? What is our definition of discipline in our play spaces? What makes the Neo Humanist approach to behavioral management different from or similar to current and historical psychological theory? How do we bridge the gap between theory and practice?



These questions were at the heart of a teaching in-service on behavioral management at Sunrise International Preschool held in May of the previous school year. As a teaching team, we had observed an increase in reactionary behavior in our preschool, as well as experienced inconsistent methods for coping with behavior on the part of the general staff. We resolved to create a more comprehensive program for positive behavioral management methods, which would provide both children and staff with a series of tools to negotiate social interaction. What we have produced is a yearlong, ongoing experiment in positive reinforcement, called the S.E.L.F program.

### Defining goals for behavioral management

As a community of educators and Neohumanists, we collaborate in the acknowledgement and facilitation of children's psycho-social stages of development. Children learn through the practice and observation of social interaction within their community to develop behavior which is socially appropriate. The fundamental beliefs of our community toward early childhood behavior can be outlined in the following way:

- All children are unique, happy and joyful by nature and this sense is fostered by the Community

- Children's moral development is supported so that students have the courage to act according to a code of values
- Children's Personal Awareness and Self Love are fostered at all times, so that children are confident, have a sense of dignity, integrity and become increasingly self-reliant
- Children develop a sense of empathy, care and concern for the welfare of others
- Children develop confidence in

their own ability to act and negotiate with others including means of communication, problem solving, ability to see different sides of an issue and tolerance

- Children are supported in their inquisitive nature, love for learning through dynamic interaction, and become open, creative thinkers

### Social and Emotional Learning Foundations Program (S.E.L.F.)

Starting with our desired goals, our teaching team identified psychological theory which supported the NHE Standards in practice for Early Childhood, citing Eriksson, Dewey, Bruner, Vygotsky and Kohlberg as our primary sources for theoretical base. After much debate on approach, we found our central themes to return once again to the need to strengthen our preschool's approaches to moral and ethical development. We returned to the Yama-Niyama, transforming the essence of these values to eight simple principles, capable of being taught to children ages 2-6.

### Values in the S.E.L.F. Program

Based on the NHE Universal Human Values of Yama, Niyama, Sunrise Preschool centered its teaching practice on the following eight aspects of Love:

- Loving your self
- Giving and Sharing
- Kindness
- Love Everybody
- Learning
- Respect
- Caring
- Happiness



## Approaches to Learning: How we teach these values to children

Now that we had tools, we needed to communicate them to both the general staff, parents and most importantly the children. We set up the following methods of communication and teaching of the values and incorporated the concepts into our year plan.

## Planning and guidelines promote the SELF Program

### Months of Social and Emotional Learning Foundation

The months of August and May are designated to the implementation of the Values, and ensure that all children are familiarized with the moral codes in practice. In August, the children create a Values Wall, which gives an overview of the values, and will be used all year. In May, the values which have been explored through the year are recorded by the children themselves

### Circle of the Month teaching SELF values to children

Each Month, one Value is focused on and explored through theme work, arts, stories, dialogue and daily routine. The last Friday of each month is saved to talk about what we have learned and reinforce the practice of values in our lives, on a full school level.

### Weekly SELF Lessons

Within the classrooms each week, the value in focus is discussed through age specific tools including emotion, action, activity, visual aid and story. All staff members are present per class, to ensure that the children and adults share a common learning experience.

### Agreements in each location

Children help to create 3 clear guideline AGREEMENTS in their classroom, bathroom, cloakroom and outdoor areas, as well as a set of 3 guidelines for taking excursions. These agreements are clearly posted, to remind children of what they should do in these locations.

## Photography as a teacher

The SELF program makes use of Photography as a medium to promote better understanding of how the values impact our lives.

- Teachers use Photos of the children to document good practice and positive learning experience.
- A Values Wall in each

classroom displays the ways in which the children demonstrate the values in their daily lives and interactions

- In May, the children get the opportunity to use cameras to photograph the values which they observe being practiced around them. The goal is to promote the feeling of community, and empower the children to become observers and mediators.

## School Projects unite the school through common projects: Build a Heart

NHE supports children through acknowledgement and positive experience. Our consistent goal is to encourage the values which are fundamental to NHE, and to provide children with the opportunity to reflect and act upon these positive characteristics. Several Projects occur in the school year which helps to unite the full school in sharing learning, and practicing values.

The Build a Heart Project, held in September this year was our first event which brought the concepts of the S.E.L.F. program into focus. Based on a practice mentioned in the book 'Circle of Love' by Didi Ananda Mitra, the school community came together to produce Heart Pillows for each individual child.

The project was prepared by the teaching staff and sent home as a 'craft kit' to the parents. At home, families had one week to create a personalized Heart Pillow, which included items from babyhood, scents, special buttons or decorations, and were assembled together as a family.

The Hearts returned to the school for a Friday Circle, which was an event for the children, intended to explore their 'heart.' As a full school, we sang songs to our heart, we went on a journey to find the 'Treasure Within,' we danced, cuddled and found our center through our heart. Integrating yoga into the storytelling, we used poses such as the warrior, mountain, tree, bird and bow to illustrate how on our search for a special treasure, we looked everywhere in the world around us,

only to find the treasure inside our own hearts. Finally, we hung our hearts all over the class rooms. The dangling hearts are cause for a great deal of discussion, about what is inside our hearts, who belongs in our hearts, and what hearts are made of. Hearts come down for cuddles on a regular basis, and are great comforts on rainy mornings when mom and dad have to leave. If we are sad, we go to find our heart and hold it.



## Impact on behavior

Bringing the circle to a close, we can discuss the impact of the S.E.L.F Program on our Preschool community after the first six weeks of practice. Children have concrete examples of positive and explorative love of themselves, which are represented through diverse learning styles, including the experiential, visual, and verbal approaches. Our community of parents are engaged and in touch with the values being presented and we have a full school year to

explore possibilities. Throughout the year, we hope to find similar projects, which unite the school community in a simple but powerful way, allowing the SELF Program to grow and take shape.

Our Value in the month of September was Loving Yourself. Through the school project, we have manifested meaning that is understood from the age of 2 to 100. Teachers, parents and guests to the school are united in an immediate and meaningful conversation about Love, Care and NHE.

## Continued from page 29 NHE Child Development

Practically, as teachers we have **ten main points** to focus on in our day to day work of supporting this Consciousness: \*

1. A clear focus through consciousness based child psychology
2. Knowledge should be connected to meaning. (our curriculum is ideal based, for example the ELF curriculum, Yama and Niyama curriculum or The Beautiful World curriculum)
3. Spiritual morality is the predominant culture of our schools (Yama and Niyama)
4. We apply Bio-psychology wherever we can. (yoga practices, diet, YogaTouch for children with developmental problems))
5. Quiet Time Exercises
6. Use dialogue for the development of thinking
7. Understand the differences in personalities in our students and work with these
8. Apply universal vision through a multi cultural curriculum
9. Use the Arts to teach academics
10. The teacher functions as the change agent through personal spiritual discipline.

The education we have is often a reflection of our society. Unless we make an island of our school, the educational concepts we apply practically are going to be compromised. At this phase of the growth of NHE that should be acceptable. My school is not an ideal school, but it has a clear focus on its goals. Some teachers are good in applying bringing out knowledge through meaning. Others have good art skills and are creative. A third may have good class discipline and practice regularly Quiet time with the children.

I heard Shrii Sarkar said that (I paraphrase) 'After me there will be people who say some of the same things as me, but there will be nobody who will say all the same things as me.' We are all limited in our expression so sometimes we may feel we can not be leaders, but we have a clear focus of what our goals are. And that focus makes us NHE.

\* *These ten principles are elaborated in a book called "The Education of Peace: The New Humanist Way,, by Tang Ruei Chen. An electronic copy of this book is available to NHE schools by writing to: amgk.liaison@gurukul.edu*

# STUVOL

## “Shining Stars” in Syria

A STUVOL programme  
Reported by Nityaprema

A team of four young volunteers led by Gayatrii offered a plethora of fine Art activities to the children at the Suweida children’s home during the long two month school holidays. It was a daily programme and the children were divided into groups of interests such as painting and crafts. It was a new and unique experience for the children and youth to have this chance to express their inner feelings in a very nice family atmosphere.



The conclusion was a fashion show in the theatre and an exhibition of all their art. Their fashion was self-made dresses of re-cycled material – the first of its kind in Syria. The exhibition had also a lot of art of re-cycled material. Parents, friends and even some VIPs were invited to delight in their programme. The children were interviewed and someone said, “we felt ourselves heroes!” and their interviews were posted on “I Syria” website.

After the summer programme the volunteers continue their volunteering at the children’s home. They started their teaching plan for this semester giving teaching support in most of the subjects such as Math, English, Arabic etc. for different levels of Primary, Secondary, and High School students.



Student Volunteer Programs (STUVOL) can be created from kindergarten to college level. There are four main elements to STUVOL programs; Physical, Moral, Intellectual and Cultural

# SPROUT

*SPROUT or Student's Prout is about teaching Prout to students via NHE schools, public schools and STUVOL programs and through people working with children in non-school settings, such as after school clubs, youth groups, festivals, retreats etc. In July, 2009, at a Prout Convention in Copenhagen, a group of educators offered a Prout activity to the children present utilizing the template for creating curriculum which was developed at the NHE Conference in Australia last April and shared in the last issue of Gurukula Network. Here below is first a review of the template, and then the Prout activity that was offered to the children at the Prout Convention.*

## A Sprout Activity

By Tara Macphail and Didi Anandarama

### General Template for NHE Curriculum Planning

**Why** - The objective of the lesson in terms of NHE Philosophy

**Who** - Characteristics of the students (age, culture, number of participants)

**What** - Outline of the activity

**How** - The method used to achieve the outcomes of the activity (story, game, PowerPoint presentation, dance, song, etc.). A variety of methods can be chosen to address multiple intelligences and different styles of learning.

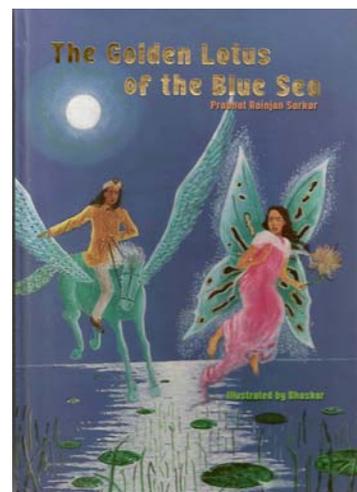
**Where** - Where is the activity going to be held? Adjust the content for local use

**Resources** - List the resources that you require for the activity

**When** - The time and date of the activity

**Facilitators** - Who will facilitate the activity and what is their role/s

**Evaluation** - Evaluation by the participants and also the facilitators



### Prout Based Activity

**Why** - The objective of the activity was to teach the third principle of Prout, "Maximum utilization of individual and collective potentialities", which refers to using resources for collective welfare.

**Who** - 4-10 year olds; 6 children from mixed cultural backgrounds and parents

**What** - The storybook *Golden Lotus of the Blue Sea*, by Shrii P. R. Sarkar was used to teach the idea of using individual resources (e.g. creative problem solving, intellect etc.) for collective welfare. (This newly published book is available for purchase; please see the section on publications for sale.)

**How** - Story, game, interactive drama

#### A Hard Task



Start by reading the first part of the story. Then explain that the storytellers had a spell put on them by the demon and that they need help to break the spell.

1<sup>st</sup> challenge - Continue the story by dramatizing it; bring children to the poor peoples' living quarters and have them interact. Through interaction introduce the first challenge activity which is to find food for the hungry poor people.

#### Starting the Story



# SPROUT

This challenge is to help develop the moral principle of service. Present the children with a golden lotus petal for successful completion of the challenge.

## Building the Tower



- 2<sup>nd</sup> challenge - children cross the river with a wheelbarrow helping each other. Present a Golden Lotus petal after completion of each challenge
- 3<sup>rd</sup> challenge was an intellectual challenge by building the unity tower as a defense base to fight the demons.
- 4<sup>th</sup> challenge was physical, crossing the fire holding hands
- 5<sup>th</sup> challenge was cultural, create sound and movement to fight off the demons
- 6<sup>th</sup> challenge was to puzzle together the petals which formed a word that broke the spell on the storyteller so she could finish telling the story.

## Crossing the Obstacles



Complete the story.

### Where

Shed, outdoor area at the Prout Conference site

### Resources

Golden lotus petals made from paper, wheelbarrow, stones,

### When

Thursday afternoon 14:45-15:45 pm

### Facilitators

Sprout team

### Evaluation

Children were very engaged throughout the whole game. They worked well together as a team and also used their individual talents to solve the challenges. The suspense of hearing the end of the story was also motivating for the children. They experienced achievement of solving the puzzle and helping the poor people and the storyteller.

**Improvements:** We had to adjust to a language that we were not expecting. We needed more detailed information on the languages that needed to be translated before the activity. During the challenge activities, the overall thread of the story could have been implemented more clearly. We also had to adjust the height requirement of the Unity tower as we set it too high. This was done well in the moment, maybe we could have tried the activity before hand to see how easy or difficult it was.

The facilitators realized that the Golden Lotus can be adapted in various ways and various ages as a game.

## Feeding the Poor



## End of the Story



More

# Global NHE News



## Manila Sector

### AMSAI Ananda Kuranga, Maharlika

This year on July 1st AMSAI Ananda Kuranga opened with 24 children, The children are aged from 3 to 6 years. The school is being managed by the sectorial rector A'carya' Bodhaprajananda A'vt. The school building was constructed by Padma and her husband Pranesh from the USA. They also provided some of the school materials such as tables and chairs. Gayatri from Manila donated office and school teaching materials.



The purpose of opening this school is to provide community service to the people around the Master Unit. Most of the people in the village near the Master Unit are living below the poverty line, so this school is a great help to their children.

## Georgetown Sector



### San Francisco Village, Brazil - Update on The Rising Sun Kindergarten

The Rising Sun Kindergarten attends the children of the Francisco Village, a poor community neighbor to our MU Ananda Kiirtana, where around 400 people live in poverty. The high consumption

of alcohol is part of the social problems that prevail in this region. Concerned with this socio-economical scenario, AMURT / AMURTEL have been trying to contribute to improve the quality of life in the region since 1990. This was the 1st school to be founded on a Master Unit in Georgetown Sector. In 2002 we achieved, through donations and great efforts, building a new building. Our school currently serves 27 children between 2 and 6 years of age in the morning time. Throughout this region, it is the only school that works with children in this age group.



In the afternoon we are starting a new project working with 20 teenagers who live in San Francisco Village. The program is being very well received. Our school is



considered a model throughout the region, and even for schools in the city, thanks to the neohumanist education philosophy, the large space for recreation and games and the cleanliness of our facilities. With the help of some donations and a system of patronage we ensure the minimum necessary to run the school.



The directress Trivenii and the teachers Pavitrii and Parvatii are the ones responsible for the school. This year we celebrated 19 years of existence of our school with a big party attended by over 100 people, among the many current and former students. With Grace we hope to grow more and more in order to serve more children and teenagers, and keep on doing this wonderful work.

## Kahira Sector

### Centru Tbxebi (Sunrise Centre), Malta

*News taken from their monthly newsletters*

50 children registered for the Summer Club this year, among them a record number of little ones; in fact half of them were between 4 and 7 years old. The Summer Club ran every day from 9am till noon, same as last year. Activities varied between indoor games and outdoor sports for all groups. Activities included play dough for the little ones, painting and paper mache, creating our ideal sustainable island, making our own newspaper, computer games, dancing and whatever creative ideas our volunteers came up with to make the sessions as enjoyable for the children as possible, while at the same time being educational.



An innovative element, in line with the theme of this year's summer club, i.e. Nature Takes Care, were the weekly outings. The children of Centru Tbxebi spoke, played, saw, sang and visited places connected with the environment.

At the end of August, during the party with the parents for the closure, they showed all the little important achievements to the audience present for the occasion including songs, dancing and asanas.

### Reflections

After the end of every programme Didi, Katherine and volunteer staff sit together for a number of sessions to reflect and evaluate the programme and repeatedly check whether the activities are measuring up to the benchmarks required from a project to deserve to be called a Neohumanistic Education project. In the case of this year's summer club, once again there was a lot of positive feedback from all volunteers: "In our lessons we don't privilege just one skill or intelligence but we work on all intelligences, physical, creative, artistic, cognitive, interpersonal, emotional, social..." wrote Chiara Guida. "The children are becoming really good in problem solving, sharing, working in teams. They learn that what they do affects others, and start to think of others' needs" wrote Christine. "From watching my colleagues I learned a lot - the perseverance in using recycled stuff in the artistic and beautiful way of Chiara, the funny side of Katrine, the silent hard work of Christine, the multitasking capacity of Lawrence... were Chiara Zecchin's comments. "I learned a lot from this experience. Using new techniques and moments of silence helped me to manage the children better." commented Katrine.

Of course there are things we need to improve, and we need to continue going deeper into understanding better and better the individual as well as the collective needs of the community that we are trying to serve.

### Volunteer training

Regular training is vital for staff development and revitalisation of the project. During September ten days were spent in retraining in preparation for the winter session starting in October. Again the focus was on planning, implementation and evaluation of each activity according to Neo humanistic Education guidelines. Special skills like teaching English in the phonetic way, classroom management, silent time and improving creativity were all topics addressed during the training.



## NHE Publications

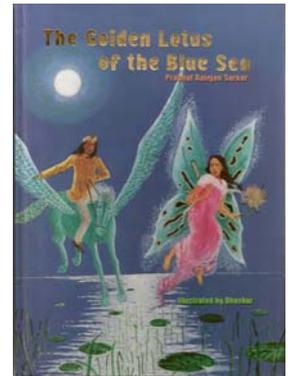
**New Books!** <amgkpublications@gurukul.edu> Bulk orders encouraged. Inquire for prices.

### Golden Lotus of the Blue Sea - by P. R. Sarkar

72 pages with full colour illustrations by Bhaskar

*The Golden Lotus of the Blue Sea*, by Shrii Prabhat Rainjan Sarkar, is a masterpiece of responsible modern children's literature. In every sentence of this fairy tale there is a wonderful attractive power – a crystalline simplicity and an open-heartedness. Through the storyline the author conveys to the child how life should be lived with purity and straight-forwardness.

*The Golden Lotus of the Blue Sea* sets a refreshing new standard in children's literature conveying the essence of Neohumanist philosophy which Shrii P.R. Sarkar defined in short as 'the practice of love for all created beings.'



The fairy tale is child-focused from start to finish. The story itself starts with the children's keen sensitivity to nature alerting them that something was not right. The wise king has the ability to listen and respond to the children's grievances with decisive steps and thus the children are empowered and given due respect. Throughout the story the human children, along with the animal children, remain loyal to the noble hero.

The role of simple poor people is given prominence by attributing magical powers to them that are used in the service of a good cause. The story introduces the real world of exploitative rulers and the peoples' uprising in response, all the time maintaining the charm and fascination of the fairy tale.

The female role in the story is portrayed by the fairy who is magical, virtuous, innocent and spiritual in her unique lifestyle in her own realm. Her lapse is mended with the help of the hero and without guilt she asserts her inner strength and thus becomes part of the happy ending of the story.

**Prabhat Rainjan Sarkar** (1921- 1990) is a celebrated author of voluminous writings on a wide range of topics including some examples of good children's literature. His writings are revolutionary and refreshingly dynamic, setting a new trend of benevolent thought and psychology in all realms of human cultural life from the crude to the subtle and spiritually beautiful.

### Honey Bee and Red Lotus

a story book for small children

Retold by Ananda Rama and Illustrated by Ananda Carushila

"This touching, beautifully illustrated tale of Honey Bee's search for a special gift will appeal to a young child's innate love of nature and depthful generosity to others."

-- Ruai Gregory, MA, instructor, Early Childhood Education.

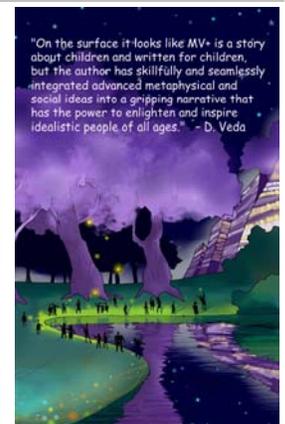
Inquire at <amgkpublications@gurukul.edu> for bulk orders.



### MV+ and the Golden Chamber – by Jesse Seanach

An adventure –mystery book for children and youth introducing the concept of microvita. Now available in paperback. Inquire at <amgkpublications@gurukul.edu> for bulk orders.

"On the surface it looks like MV+ is a story about children and written for children, but the author has skilfully and seamlessly integrated advanced metaphysical and social ideas into a gripping narrative that has power to enlighten and inspire idealistic people of all ages." -- Dada Vedaprajananda



## A Song in My Heart- Song Book and Music CDs!

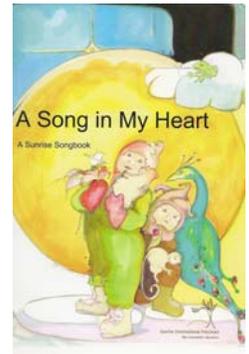
From Sunrise International Preschool in Copenhagen

A beautiful collection of Neohumanist songs for circle time... and any time!

The package includes one booklet and 2 CDs.

The book contains 55 songs, including "sunny songs", "classic kids songs", "sharing songs" and "love grows" songs. It comes with guitar chords too so that you can enjoy playing and singing along together!

Contact Didi Ananda Ragamaya: [info@sunrisepreschool.dk](mailto:info@sunrisepreschool.dk)

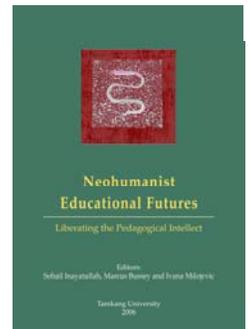


## Neohumanist Educational Futures

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.

ORDERING: Copies can be ordered from <[books.tw@gurukul.edu](mailto:books.tw@gurukul.edu)> 730 NT \$ per copy plus postage or <[amgkpublications@gurukul.edu](mailto:amgkpublications@gurukul.edu)> \$15 US per copy plus postage.



## Circle of Love Poster

This beautiful full color poster measures approx 20 X 30 inches. Cost is \$10 US plus shipping for developed countries and \$5 US plus shipping for developing countries. Order from <[amgkpublications@gurukul.edu](mailto:amgkpublications@gurukul.edu)>

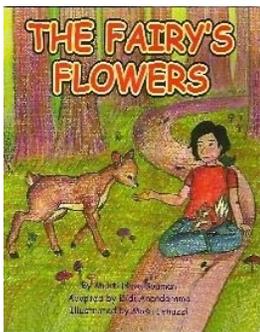
## Kid's Yoga Posters

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](mailto:books.tw@gurukul.edu)>



## 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 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.

[www.nhe-press.com](http://www.nhe-press.com)

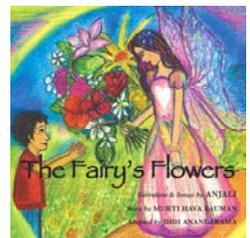
## The Fairy's Flowers – CD

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

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# Neohumanist Education



The Rising Sun Kindergarten in St. Francisco Village, Brazil celebrates its 19<sup>th</sup> anniversary

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