The Education of Peace

The New Humanist Way
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I have a dream
Oh, yes I do
A dream I hope
You’ll cherish too.

That in this world
We share and give.
Everybody has food
and a home to live

I have a dream
Oh, yes I do,
A dream
I’ll work to make true.

(from ‘Values of Love’ CD)
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**Resources**
Introduction

The Way to Peace starts Within

There cannot be any peace, any happiness or any beatitude till the aspirant comes in tactual contact with the innermost self.

P.R. Sarkar

It is the common desire of all people to long for peace, social peace as well as peace within. But what is peace? Thich Nhat Hanh says that peace arises from ‘looking at all living beings with the eyes of compassion,’ and is the fundamental desire of human beings. Peace is not something one achieves through talking. It is something that you become and live. Like the salt doll, while searching for the depth of the sea, loses itself in the process and becomes the sea, the student of peace, gradually loses himself and becomes peace itself.
This is the human nature, the fulfillment of life, to be transformed and become peace.

**Life drives one away from Peace**
Life often seems to push us in the opposite direction. There are family pressures, career ambitions, financial worries. Our schools seem to move us in the opposite direction too. Children are constantly pressurized by a wide variety of circumstances: information overflow, family instability, academic pressure, school violence, boredom of repetition, mis-education and stereotyping. This tension, instead of a sweet merger into peacefulness, becomes abandonment into violent and senseless behavior from where there is no easy escape and no easy way to harmony and peace.

A recent study on 5000 students by the New York State Psychiatric Institute notes that ‘Almost one in five young American adults has a personality disorder that interferes with everyday life, and even more abuse alcohol or drugs.’ Our school system ‘creates madness’ writes another, ‘a trend that has to stop.’

**Understanding human’s real nature**
Violent acts happen in all sorts of schools, irrespective of educational methods. Psychic disorders too were found to be as prevalent in top colleges as in community schools, which underlines that these problems arise irrespective of educational background.

The root of violence and psychic imbalances go deeper. P.R. Sarkar writes, ‘There is in the living beings a thirst for infinite happiness. It is not possible for limited objects to quench this thirst.’ When the basic longings of the human heart are not met, social dysfunction should not come as a surprise. He believes that the focus of education has to be geared towards the pursuit of inner peace. There can be no
peace without peacefulness!

**Prama – a balanced society**

P. R. Sarkar developed a philosophy called New Humanism with the central vision of ‘prama’ or ‘balance’ of the myriad of social forces through the pursuit of inner peace. A society that has the collective aim of inner realization will be able to resolve its tension and conflicts and achieve a state of collective peace.

P.R. Sarkar says that human sentiment alone is insufficient in controlling human drives. Wanting to be good is not a guarantee for achieving goodness. Developing the inner dimension is of essence to social cohesion and universal brotherhood.

**The New Humanist Way**

Schools play a formative role in society and for this reason P.R. Sarkar inspired a global educational movement based on New Humanism. To support the growth of inner awareness in schools, New Humanist Education uses different educational methods such as arts, dialogue, ideals, yoga and meditation to develop the whole mind and thus contribute to the building of social harmony.

**Gurukul – the teacher as source of Peace**

Peace however is something that is felt, nurtured and shared. Just like a smile, a friendly pat, peace is something we experience heart to heart. Growing a peaceful world, starts with growing peace within ourselves and then passing it on.

This was basically the way of education up to only two hundred years ago. Children whose parents could afford it, learned by apprentice, whereby a student remained under the tutelage of a monk or master. When P.R. Sarkar writes about the future of education, he connects to this ancient concept of peace and wisdom being passed on.
He uses the term ‘gurukul’ a school where students stay with a more experienced teacher (guru) and learn the art and knowledge of life. He saw the teacher as the source and key to all curricular activities. ‘Children don’t copy schools. …. Students reflect if not copy the values and expectations of the teachers and therefore it is the mind shift of the teacher that will affirm the child’s innate spirituality.’ New Humanist Education sees the teacher as the key factor of inspiring peace in students.

**Change that starts Today**

The effort of growing peace is a very important endeavor. The level of violence in every day life is astronomical. The number of people who die a violent death through social tensions in society exceeds the number of people who die by the hands of soldiers. It seems our society is in a constant state of war! Without schools that can help students find the focus for peace, the social tensions we live with today, will continue. We often see these issues as political. Yet there is much we can do in our day to day lives and our work in rearing our children. To help them live in a better world, change can not be delayed, a change that must start now!
1. Nurturing the Peaceful Nature Through a Consciousness Based Psychology

Just as oil is the essence of seeds, and butter the essence of milk, consciousness is the essence of human beings.

A Revolution in Schools
To bring about peace into the practical reality we have to review our concepts of how the mind works.

Modern child psychology has mostly been focused on two main issues: one that deals with the development of I-feeling (individuation) and a second that focuses on the different stages in the acquisition of knowledge. In this research there is an ongoing
discussion on the primacy of the role of external factors in growth and the internal disposition.

**Piaget and Skinner**

J. Piaget inspired a stream of thinking that believes that people have certain learning phases or ‘windows of opportunity’ which are created by the development of brain functions. When such an opportunity passes, certain skills may not be acquired anymore. Learning is therefore an attuning to the internal disposition.

Behaviorist educators, inspired by Skinner’s theories rely more on external factors to train the child, while Vygotsky sees growth more as a result of cultural and lingual factors.

Both lines of thoughts see external and internal factors in different proportions as shaping growth.

**P.R. Sarkar’s model of development**

P.R. Sarkar stresses that a child’s identity and growth are under the influence of a total of three factors:

- **Personal - Internal**: Each person has an internal disposition that makes us do the unique things we do every day. This internal urge (samskaras) drives many of our personal actions.

- **Social – cultural - External**: Under pressure from society, education, culture and family we are pushed to confirm or challenge. This way external factors contribute to our conditioning.

- **Attraction of the Ideal**: Infinite positivity inspires and uplifts and encourages the individual to grow and evolve and transcend the boundaries of personal and social conditions.

Combining Vygotskyian thought and Piagetian elements, yogic education stresses a third and predominant factor, that of the
attraction of Infinite Consciousness as the universal power that
directs life through personalized and social sets of conditions. Sarkar
notes "spiritual life controls all other arenas of human life."

'\textit{Shivashaktya\textsuperscript{t}makam\textsuperscript{t} Brahma.}'

\textit{In simple words, this means that everything is a composite of an internal consciousness (Shiva) and external nature (Shakti).}

By purifying the mind, that divinity will shine through and become visible in each and every thing. Just as we can not see the bottom of the pond in murky waters, the beauty of the soul remains invisible to the restless mind. The essence of the path of yoga is to find balance and insight in every action.

\textbf{Purified consciousness - the source of peace}

Consciousness evolves through positive reinforcement, self-discovery, playfulness, introversion and positive ideation. Self-esteem is often a reflection of the health of our consciousness. Consciousness expresses itself in a smile, creativity, joy, compassion and empathy. Consciousness is universal and doesn’t discriminate. It inspires tolerance and detachment, thankfulness and strength. Above all, elevated consciousness is the true source of peace.
The Role of Consciousness

Just like a potter controls the clay, consciousness directs the forces of nature and its manifold expressions.

One of the greatest reasons for violence in society is that children are abused. In the UK child abuse, ranging from emotional abuse to full fledged sex happens to one out of ten children. Spanking in schools, often seen as one of the reasons adults become socially deviate, continues to be applied in many countries. As children are dependent on the environment for the development of their self-esteem and consciousness, these actions of the caregivers plant the seeds for future violence. A lack of gentleness in early childhood, will lead to repressed and avoidant emotional behavior and the loss of empathy.

Consciousness can be grown
The New Humanist way is to apply principles of consciousness
building techniques in order to promote peacefulness. Through silent sitting, dialogue, ideals at the center of the curriculum, value training, yoga, art and specially trained teachers as role models NHE trains children to rely on their higher inner nature. By supporting the growth of individual consciousness, peace and social harmony have a better chance to evolve.

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**Anthropic Principle of the Universe**

Adding consciousness as a fundamental factor in development is a challenge to traditional thought. Yet there are different areas of science that have gradually come to embrace the idea of a subtler reality controlling life.

Evolutionary scientists for example, claim that there is ‘abundant wealth of evidence from workings of physics, chemistry and properties of the universe, our solar system and earth, which indicate that life on earth didn’t happen by accident – it was planned.’ These arguments are typically called ‘anthropic principles’, with the central believe that a universal force allowed for the physical properties or parameters to be ‘just right’ to allow for life to develop.

**Bypassing DNA - Epigenetics**

Genetic scientists also are starting to consider that consciousness changes our physical realities. In the last few years science has learned that the genes are turned on and off according to our thoughts. It is estimated that 90% of genetic function is determined by emotions, stress, and thoughts. Learning to direct these thoughts is crucial to a healthy genetic functioning and even can allow us, according to Dr. E. Pennisi to ‘bypass DNA’.

This field of science is called ‘epi-genetics’, which researches how
consciousness affects gene function and how these added functions can be passed on to the next generation. Evolutionary scientists now see that concerted thought may well be the driving force behind genetic mutation and evolution itself.

**Quantum Physics and Consciousness**

While epi-genetics is one field that shows the role of awareness, quantum physics too contradicts our linear Newtonian world view. ‘Many particles have characteristics that challenge our perception of linear time by manifesting, and then disappearing.’ He continues, ‘We have observed matter vanishing into energy, then winking back somewhere else as a different type of particle.’ The outcome of these changes, science says is unpredictable and depends on the intention of the observer. This means that through our intention we can create or affect physical reality.

**Psychology becomes Physiology!**

That thoughts are real and affect physicality in fundamental ways may well proof to be one of our time’s greatest revolutions in perception. The idea that a quantum field of infinite possibilities underlies our reality and that time and space concepts of linear awareness are non-existent on that level, is getting more and more traction through the experiments of hundreds of researchers.

**Infinite Positivity: A new Framework for Education**

Helping children connect to this field of consciousness and infinite possibility is the aim of New Humanist Education. P. R. Sarkar, who wrote well before science had this revised concept of reality, sees the main aim of schools as the directing of thoughts towards subtle thinking. This offers a path of liberation from the narrow concepts of self-centered thinking. That’s why he always stressed ideals and the practice of meditation which offer the chance for infinite positivity
and encouragement. He says, “In the process of evolution at present, living beings are more physical than psychic, but in the future they will become more psychic than physical.” He continues that this psychic transformation is not the end. He says that human beings will move “from the subtle psychic realm and cross the threshold of the still more subtle spiritual world” by linking to the field of infinite positivity.

This is a process that can be accelerated through training and regular psycho-spiritual practice. Whereas some can practice meditation, others will support the growth of consciousness through arts, music, writing or songs. Elevating the human mind is the only way to lasting peace. Introversion is key to this process.
Awareness & Introversion

Transforming one’s consciousness and self-awareness are central to growing peace. On an individual level, these transformations from physical to mental and mental to spiritual can be divided into three stages of introversion.

- A first stream of *impulsive nature* or *sensory-motor based awareness*, dominated by instinctive reactions, (Citta)
- A second stream of increasing *intellect* and *self-control* which goes together with self-assertion and the establishment of reasoning and sentient thinking. (Aham)
- A third stream that often is termed *wisdom*, a state where we can perceive the source of the patterns and the facts, the ability to take distance from our thoughts and be influenced by values, aesthetics, creativity, idealism, and other high concepts. (Mahat)

These different levels of awareness reflect the underlying awareness
of the Atman (Soul) which is the witnessing aspect of the self.

Developing awareness – Brainwaves in Children
Consciousness is not fixed. There are daily fluctuations, and there are also distinctively different phases. From zero to two, children’s predominant brainwave activity is on the level of delta waves, which can be described as a meditative flow (bhava) close to samadhi. There is little or no self consciousness and actions are impulsive.

Between two and six the EEG scans show a heightened brainwave pattern of theta waves (4-8 Hz). This reflects an ideal state for memory and wakefulness. Still, this layer of awareness is meditative and with little self identity. During these low frequencies, children are suggestive and programmable.

Awareness changes to alpha waves (8-12 Hz) as kids start going to elementary school and become less susceptible to outside influences. From 12 years onwards children’s brains display an even higher frequency (Beta waves) which reflect an even more focused and individualized consciousness.

Scaffolding of the Mind
This devolution of consciousness is sometimes compared with a process of scaffolding. Children build up mental structures or schemes where one association is linked to the other. They see a snake. We show fear, and teach the child to be afraid and run away.
These schemes are ‘the building stones of awareness’. Many of these psychic schemes are survival oriented, and highly useful.

**Expanding our primitive mental schemes**

Yet they also bind awareness to a very small circle of self interests and make us repeat over and again the same life situation and relationships. Through developing attention we can offer ‘antidotes’ to these intrusions and aim to expand or refine these initially primitive mental patterns from purely self preserving to universal loving and transcending self-interest.

With the development of our reflective nature, which starts with the growth of the *aham*, we may apply higher reasoning skills.

The third stage of the reflective ability grows through the role model of the primary caregiver, dialogue, body-mind awareness and the practice of silent sitting or meditation. This will finally break through all mind limiting schemes and bondages.

**Good Habits – Reasoning – Universal Ideals**

In children, stabilizing each layer requires a special pedagogy, which starts with building good habits (stabilizes impulsive nature), from which arises rationality (ego - intellect) and through teaching
universal values and service mindedness, this ends with developing an inner sensitivity towards intuition and wisdom.

Each stream’s functioning depends on the development and condition of the other. A child with poor impulse control, may have difficulty concentrating. While somebody with intellectual complexes will have a hard time developing intuitive trust and wisdom. Yet while a person who can develop inner awareness, will be harmonious on all levels of awareness.

**Educational Concepts**
As consciousness is the counter part of nature, the simplest way to let children enjoy their special state of mind, we should let them be children. There is probably no greater harm then demanding kids to grow up before their time. The longer the child can live protected and safely in this world of infinite energy, the greater the hope that these children grow up into balanced and mature adults.

**Alternative Education**
Yet we have to prepare them for the world, and for a life when they will not naturally be able to recall these special states of awareness. New Humanist Education therefore trains children in yoga and meditation as a conduit for self realization.

Lamas in Tibet are trained by reciting and memorizing spiritual scriptures. In traditional Chinese culture children also had to memorize good sayings of Confucius and Lao Tze. In India children were trained to learn the Vedas and Puranas, while practicing the rituals of worship.

Memorizing valuable wisdom can offer a guide for future life, yet it is not a guarantee for developing high awareness.
Theory alone will not create deeper awareness. This first and foremost depends on the child’s ability to link with the Infinite through the practice of introversion. This is a scientific concept based on bio-psychology and brain science which supports that compassionate awareness can be grown through meditative practice.

**Consciousness in Education**

As the tools of science are limited, the subtler side of consciousness will never be explained well enough to fully grasp it. Yet with growing recognition of its role, the effects of consciousness will become more visible and hopefully better understood. The teacher can recognize the expansion of consciousness as *insight, creativity* and the *discovery of meaning*. Evolving consciousness can also be experienced as a process in which we move *from narrow centered thinking to selflessness*. Discipline and punctuality are marks of growing consciousness too. In this sense, there is a significant change in the self concept and over all maturity. Through the process of introversion expanding consciousness will also be reflected in increased peacefulness.
From zero to two – Sensory motor awareness

Although the child remains in a new physical environment, mentally it continues to live the joys and sorrows of its previous life. That is why children sometimes laugh and cry in their sleep, and their mothers often think they are talking with God. .... The child's mind being unacquainted with the outside world and the new-born brain being inexperienced, his or her crude mind does not function much.

Ananda Marga Philosophy

Children’s lives evolve from the inside out. What we see today is the result of a process that started much earlier. What they learn today is what they live tomorrow. Schools aim to nurture children’s learning and physical growth. New Humanist Education stresses that we also
nurture their peaceful nature.

Change is most rapid in the years from zero to six. In fact, if the speed of growth in those years would be extended throughout our lives, we all would be giants!
In these years of change, the child undergoes several distinctive phases, with specific needs. If a child is supported well at each phase of their lives, and the transformation from infant to adolescent is complete, the child will have focus and insight, as well as the discrimination to differentiate right from wrong. Peaceful consciousness will naturally evolve.

In this outline we divide the first six years into three general stages with specific means for nurturing the peaceful nature of the child:

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<tr>
<th>Age &amp; Phase</th>
<th>Peace nurturing focus</th>
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<tbody>
<tr>
<td>0-2</td>
<td>Secure environment and routine</td>
</tr>
<tr>
<td>2-4</td>
<td>Play and values</td>
</tr>
<tr>
<td>4-6</td>
<td>Arts, QTE and discussion</td>
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proto-rationality and reflective nature
The Unstructured Self

Up to the age of two, the child’s sense of ‘I’ is determined by the past and its environment. A child has not developed the complex psychic structures of an autonomous and independently existing mind that characterizes most adults. Their sense of identity is related to their space. Their awareness is influenced by past life’s impressions and when at peace, by inner bliss.

Brain science
The sensory-motor based awareness phase is reflected in the incomplete development of the brain. From zero to one the reptilian brain dominates actions. This part of the cranium strives for basic survival. The child spends much time in sleep and focuses on its physical growth. It’s reactions are habitual. It’s reflexive actions work well in preserving life, but doesn’t support a deeper analysis or
integrated thinking. If the child expresses wisdom, its intuitive and often true.

- Because a child lacks a psychic center to analyze the environment, she thinks that what she sees is what you also see.
- They are part of the environment, play without planning, and get frustrated when things go wrong.
- Their reactions are instinctive.
- Feelings are dominated by security concerns and protection.
- The child is likely to be possessive. They will fight if somebody sits on ‘their’ chair.
- Friendships are fleeting and changeable.
- Because the basic awareness is action-reaction based the child needs to repeat things to remember them. They learn through habits and hearing familiar stories comforts them.
- Sense of cause and effect is undeveloped: when a child bumps into a chair, the child may feel it is the chair that bumped in to him! Academic teaching will not attract them.

**Sensitive to external energies**

As the child remains sensitive to external energies, providing a gentle and spiritual environment is of great importance. Chanting mantras, soft songs, attending spiritual functions, a pure environment, moving in nature will allow the child to absorb more subtle strength useful for future support.

In Tibet, parents prefer to shelter their children from contact with people outside the family circle in their first year of life so as to provide a warm and secure environment. The child will get daily massage until the age of five and will, weather permitting, enjoy daily sunshine and fresh air.
Tibetans, as do yogis, believe that in these first five years, past life impressions are strong and they analyze the child’s each and every action to develop insight in its past karma. What it’s first words are, its favorite colors and toys, its behavior and interests all are celebrated with much attention and wonder.

**Idealized relations**
Because the personality is mixed with divine energy, the child sees its relations in an idealized light. The way the child looks upon others is a reflection of how it understands itself. The parents are abstractions, and the healthy child looks upon them with great hope and expectations, because that is what the child is, filled with bliss!.

**Teaching focus: security and routines**
Teaching has to be related to good habits and developing a sense of belonging and security. The child will be happy in familiar places but may take time to adapt to new environments or new people. Emotional warmth and an environment of soft colors are important. At the same time the teacher has to start to build good habits while supporting the growth of self-confidence through security. The curriculum content has to reflect children’s idealized world view with simple characters, fantasy and good values.
From Two to Four -
The Formation of the Social Identity

*Children learn best through ‘Play, fantasy, and ideals’*

*P.R. Sarkar*

Between two and four children develop interest in other children and start to learn social skills. This is the phase the old mammalian brain develops, the beginning of simple logic, understanding of patterns and reasoning skills. In this phase of their lives they have to learn values in addition to habits.

- Emotions run deeper and attachments to one particular friend may develop.
- The child has clear awareness about differences in gender.
- The child starts to remember where they put things.
Some basic form of logic starts to express.
They also require more sensible dialogue.

Dialogue
In group time there should therefore be ample chance for both structured and spontaneous expression. In *Endangered Minds: Why Children Don't Think And What We Can Do About It* Jane Healy writes that children learn to think through dialogue with their parents and caregivers. The words they hear also stimulate their thought patterns. Group time can be the place for children to develop this skill. At this stage, discussions focus on training in listening and observing others.

As the child becomes part of a wider society and attends play group it learns how to deal with others. Teaching discipline and following certain social rules become an important part of socialization. The value curriculum offers children a good basis for what can and what can’t be done.

Discipline with Love
The first years of life are often considered extensions of the pre-natal experience. After all, in the womb the child is totally attuned to the mother. This attunement doesn’t stop after delivery. Child psychologists describe how children, two months old will slow down their breathing, still their restless movements, and with wide open eyes, dropped jaw and knit brow look at their mother, totally attuned and open for her affection, guidance and directions. A self-absorbed
mother, who doesn’t respond to the child’s sense of empathy, thereby
kills the child’s ability for attunement and creates a distant and
unfeeling attitude Early separation or rejection by the mother creates
the risk of building insensitivity in the child in adulthood. (A. Raine).

Similarly, shaming a child in order to develop desirable behavior
results in a negative self-image that in later years shows up as
depression, sexual dysfunction and social hatred. The very enemies of
peace!

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**Fear hampers learning**

Yet with the growing independence and socialization a child has to
learn some basic rules and values in a gentle way. If done wrongly we
will feed fear and by extension hatred. The greater the anxiety we
experienced in our childhood, the more the brain’s cognitive
efficiency is impaired. Fear activates the amygdala and blocks the
higher brain functions, causing primitive survival instincts to
dominate. Anxiety also shrinks the amount of attention a child can
give to intellectual resources. Panic is the enemy of learning and the
enemy of peace!

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**One ‘no’ – Three ‘yes’**

P.R. Sarkar offers a gentle and simple guideline to teaching discipline
and good habits: For every ‘No’ we must offer three ‘Yes’. From the
neurological point of view this means, by saying ‘no’ we kill off the
brain synapse. By stressing the positive we help the child build new
synapses to build an alternative route. He also offers a discipline
format, called DESMEP, an acronym that stands for:

| Discipline | A child must know what is expected from |
him/her.

<table>
<thead>
<tr>
<th>English</th>
<th>It is the lingua franca and opens the mind to a universal culture.</th>
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</thead>
<tbody>
<tr>
<td>Smartness</td>
<td>In dress, putting things nicely, cleanliness, pro-active thinking.</td>
</tr>
<tr>
<td>Morality</td>
<td>Observing of basic values.</td>
</tr>
<tr>
<td>Etiquette</td>
<td>Politeness and good social habits</td>
</tr>
<tr>
<td>Pronunciation</td>
<td>Self expression with clarity and confidence</td>
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**Play – the Foundations of Peace**

At this young age silent sitting is not as effective for most children, except as a practice of imitating adults. Instead we can create the environment for play as a means of introversion and training imagination.

Introversion as the path to building peace consciousness happens naturally in play. Scientists claim that the brain centers that are active in playfulness are the same brain centers that arouse bliss. It is not surprising then that we all like to play so much!

**Play education grows healthy adults**

The years of play in our youth have a far reaching effect on our level of peacefulness in adult life. In research stretching several decades, children who had graduated in 1957 were observed throughout their lives. In this case it was found that those members of the class of ’57 who had been happy learners had better relationships far into their sixties than those who had grown up under stress.

Happiness feeds the brain circuitry that helps us overcome pain and recover from emotional setbacks. The brain patterns of our youth
determine our ability as adults to overcome life’s tests.

Stories, art and play in the early school years help us live in joy which will support us into a beautiful adulthood.

**Playfully learning QTE**

But playfulness is not for our entire life. So in a playful manner children have to learn the discipline of introversion so that when they reach puberty and the beginning of independent thinking they know the way to their inner peace.

Without a kind of silent practice, human beings are covered by the umbrella of ego which blocks their access to this grace. A devotional upbringing and the ability to listen and feel this presence within, are the path to well being.

**Overcoming Trauma**

There are many cases though where children do not experience a happy upbringing. The instances of child abuse and early childhood trauma which create complexes in adulthood which are hard to overcome. But even when the environment has not been supportive of mental and spiritual growth, internal focus may help them find relief. P.R. Sarkar writes that ‘When someone comes in the shelter of the highest consciousness, then that elevates them from all psychic distortions.’

**Special needs**

This does apply to children with special needs too. One of the most touching examples is the story of Sonia Sumar’s daughter, who was born with Down syndrome, and in her early years tested as severely intellectually impaired, yet through yoga and meditation, a sentient
diet and devotion, developed an IQ that was comparable with her age mates a few years later.
**From Four to Six:**
The Development of Rationality and Reflection

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<tr>
<th>Stage</th>
<th>Age</th>
<th>Peaceful nature focus</th>
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<tbody>
<tr>
<td>Sensory - Motor</td>
<td>0-2</td>
<td>Create a safe environment of spiritual richness. Massage. Routine and habits</td>
</tr>
<tr>
<td>Social formation</td>
<td>2-4</td>
<td>Habits and discipline, DESMEP, value curriculum, Dialogue and listening skills play</td>
</tr>
<tr>
<td>Rationality and Reflection</td>
<td>4-6</td>
<td>Dialogue and self-expression, QTE, Knowledge, Kids yoga</td>
</tr>
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</table>

“Education is the remolding of the old structure of the mind and
Four is the age the right side of the neo-cortex, the brain unique to human beings, starts to become more active and dominant. This means the ability to learn and memorize not through repetition but through analysis and reasoning. Whereas younger children like repetition, from this age onwards the child will be more adventurous and require challenging information.

Whereas the other brain parts can only understand past and present, this part of the brain allows projections about future, think along hypothetical lines (What if ….?) and inquiry.

After the training of good habits while surrounding the child with the soothing sounds of soft music and spiritual feelings, the child will start to enter the wider world of self-reflection. This shows up in
drawings as vertical and horizontal lines crossing each other, as if the child has to make choices

It reflects the child’s growing ability to use logic – while discrimination starts to become expressed. This process of thinking starts much earlier, but where it extends over instinctive sensory and motor awareness, we call it ‘intellect’.

- The child can analyze two or more ideas and form a conclusion.
- The child can understand he sees things differently from others.
- The child can see things from other people’s perspective.
- Dialogue focuses on self-expression

Teaching related to helping develop intellectual abilities:
- analyzing,
- decoding,
- information,
- stimulating self awareness through the expression of opinions, likes and dislikes and analyzing the reasons of their opinions.

**Pedagogy: Sentient thinking**

As most children have limited capacity to think rationally or make value based decisions until this stage, they have to rely on the people in their environment to develop rational habits. These were primarily provided by teachers and primary caregivers, such as the guardians. These habits and the gradual increased skills allow the child to form their own opinions.

To help children develop sentient thinking, good modeling is of great
importance. At this age, children need increased personal space to explore crafts, reading skills, social interaction, nature, and so on. It is also the time to reinforce the moral structure for value teaching.

**Quiet Time Exercises**

In holistic education, this aspect is often promoted through QTE, Quiet Time Exercises. While until this stage children have absorbed environmental energy, this is the age that they have enough self-awareness to control and begin a personal inner journey of growing awareness. The preferred means are stories that offer links to archetypical images of elevating nature.
'You are not insignificant beings. You are the glorified expressions of the Supreme Entity.'

P.R. Sarkar

We often do not recognize that the seeds for growing peace lie in the formative years. The reason that it is so lies in the development of the pre-frontal lobes. This part of the brain reflects the quality for self-reflection and inner peace matures only between fifteen to twenty one. Whereas the neo-cortex, the limbic brain and reptilian parts of the brain are mainly formed in the womb, these pre-frontal lobes, which become the controlling center of the entire neurological system mainly develop after birth. The formation of interconnections of these brain parts and the rest of the brain relies on years of nurture and support.
The stimulation of higher thoughts from a young age onwards will determine how the pre-frontal lobes will manifest themselves at the age of 15-21. Will the child be idealistic and sacrificing or blinded by the demands for self-preservation and emotions? The fact that some instances of selflessness are observed from the age of five onwards underlines the importance of nurturing high thinking from a young age. Rather than just teaching children only good habits, they should be inspired to follow ideals so that they will be able to manifest these qualities in their adolescence.

<table>
<thead>
<tr>
<th>Phase</th>
<th>Pedagogic focus</th>
<th>Age</th>
<th>Learning focus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensory-Motor-Social</td>
<td>Habits and spirituality</td>
<td>0-6</td>
<td>Learn through the environment, multi lingual, spiritual reflection, value training, repetition and habits, fantasy and play. Children’s yoga and QTE</td>
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<tr>
<td>identity-Rationality</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Formative years</td>
<td>Sentient thinking, Values, Service QTE</td>
<td>6-12</td>
<td>Group work, hero curriculum, nature science, environmental protection, rationality, discipline Beginning of asana and meditation practice</td>
</tr>
<tr>
<td>Maturation</td>
<td>Spiritual discipline, science, research, skill training</td>
<td>12-18</td>
<td>Self directed study, ashtanga yoga practice, service and real life experience.</td>
</tr>
</tbody>
</table>
**Pyramid of needs**
This evolution of awareness has some similarities to Abraham Maslow’s concept of the pyramid of needs. This famous transpersonal psychologist introduced the idea that human beings can evolve once basic needs have been met. He divided the needs into: physical needs (sensory motor phase), emotional, social and intellectual needs (social identity phase) and the first step to self actualization (reflection and rationality phase). This last stage culminates in self actualization and conforms with the final stage of intuitive consciousness from where peacefulness flows.

**Education as a Man Making Mission**
The years between birth and adolescence are an evolution towards greatness. Peaceful children develop when this evolution of consciousness can be complete and not hampered by other pressures. The majority of people have difficulty overcoming the first stage of sensory based awareness and rationalizing their actions. Recent research by Russian psychologists shows that many people lack the ability to evaluate their actions. Meta-cognition, the ability for self-reflection, is not a common skill, they said. Without that peacefulness can not arise.
The 'vital flow' of life can be aroused and given free flow though inspiring universal love and selflessness.

By providing the right educational vision at every stage of life, we can nurture consciousness children who are in tune with themselves and who are peace! This transcends a modern trend in education which focuses on developing emotional intelligence.

P.R. Sarkar, who supports this kind of education wrote: “Yes, people should be motivated by human feelings, human sentiments, human ideas. No doubt it would be good if human feelings could serve as a moral check … but don't take this prospect as the last word: human feelings cannot check the infighting prevalent among human beings. For this purpose we should have a two-fold approach…. We will have to educate the mind properly … And at the same time there should be
spiritual practice for proper psychic transformation.’

Holistic education focuses on the development of the self-concept as the most powerful means for human transformation. Because of the role consciousness plays in shaping the outer reality, we aim to help the child change its awareness of Self. When the concept of the self is changed, there will be a radical change in all other aspects of behavior. By constantly reinforcing the good qualities in the child, the suggestive child will change his or her self-concept. This also can be achieved through cultivating a loving relation with the inner aspects of the mind.

The Upliftment of humanity
This personal expansion will bring about social welfare and peace. Schools will function as centers for the upliftment of humanity, whereby the schools offer a social vision of justice for all, a vision which arises from an inner awareness of self-knowledge and peacefulness.

P.R. Sarkar says that in this effort for transformation alone a balanced society can arise. “… this type of endeavor (and) longing for all-round expression of micro-psychic potentialities will create a sort of balanced world, … and it will create, it will assure, a bright future not only for all humanity, but for the entire animate and inanimate world.”
2. The Formative Years-
Knowledge for Liberation

‘Educated is he who has learned much, remembered it and made use of it in his life.’

P.R. Sarkar

Peace arises out of wholeness. We can not become peace if knowledge and self are separated and we are trained to think and identify with a narrow aspect of our lives. Nurturing peace in our children in the phase that they go to elementary school starts first and
foremost by making education ideal based so that it connects with the deepest longing of the noble heart.

Ideals also help children transcend the narrow psychic schemes of self preservation they developed in their early childhood years. They learn to rationalize from a very wide perspective. This feeds their introversion and the expansion of awareness, and thus nurtures their peaceful nature.

**Fact based education**
In Charles Dickens’ *Hard Times*, Thomas Gradgrind says, "Now what I want is Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of service to them." And though it is obvious that the language used is ironic, we must ask our selves the question if we have really evolved much beyond the factory model schools of the nineteenth century. Today's classrooms may look very different from Dickens’ dreary schools, many of the assumptions under which the fictional Mr. Gradgrind taught are still present.

**Top down teaching**
Schools, and by extension many parents take a top-down approach to learning, whereby knowledge is an object that has to be transferred. The teacher’s role is one of transmission, or translation of facts in a for the child understandable manner. In this sense, educated is that person who can reproduce the facts in a coherent manner.

Whereas this makes sense within the school system, the reality of how we learn to know things in the real world is very different. Learning is through enquiry, discovery, patience and persistence. Years of teaching from top down seems to create the opposite effect
with children forgetting to think for themselves. That is why in the
US people speak of 'mis-education' or as John Holt says, "We don't
have to make human beings smart. They are born smart. All we have
to do is stop doing the things that made them stupid."

**Wholeness nurtures Peacefulness**

‘Rationality is not the only specialty of human beings...They also
have to remain connected with the cosmic flow.’

*P.R. Sarkar*

Caine and Caine (1991) write: ”We do not simply learn. What we
learn is influenced and organized by emotions and mind sets based on
expectancy, personal biases and prejudices, degree of self-esteem,
and the need for social interaction.” According to Rosenfield (1988),
emotions have an important connection to memory; emotions help to
store information and also trigger its recall.

“ ‘To teach someone any subject adequately, the subject must be
embedded in all the elements that give it meaning. People must have
a way to relate to the subject in terms of what is personally important,
and this means acknowledging both the emotional impact and their
depthly held believes. Our emotions are integral to learning. When we
ignore the emotional components of any subject we teach, we
actually deprive students of meaningfulness.’

**Meaning**
Meaning is fundamental to living. During his days in the Auschwitz
concentration camp, Victor Frankl noted that while faced with certain
death, it was knowing to be part of a larger plan that kept people hope
against reason. Meaning, and man’s search for meaning are
fundamental to being alive. Children as young as kindergarteners, look for meaning, in play, in relations, in their paintings and in whatever they do. There is always a story to tell. And by listening to the stories they hear, they aim to find their values and ideas about right and wrong confirmed. Surrounded by an incomprehensible world of sensory impressions, their only way of making sense is balancing themselves by focusing on meaning.

**Feuerstein and Mediated Learning Experience**

In ‘8 Tools Of Independent Learning’ Feuerstein describes the "parameters of mediated learning" and starts with ‘Inner Meaning’ Being aware of and developing a significance inside yourself that provides intrinsic motivation for learning and remembering.’

He continues with **Self Insight, Self Esteem, Goal Directed Behavior, Self Development, Sharing Behavior, Feeling of Challenge , Awareness of Self Change.** He sees that all good learning happens as you understand how it relates to you, not in some distant future, but right now. Learning has to nurture the natural longing for attaining peace.
Apathy in Schools

“The innermost desire of people is to expand themselves maximally in all directions. ... this is the most precious treasure of humanity

P.R. Sarkar

While the search for meaning and insight is essential to learning, and wholeness the basis for peace, practical experience shows that when these curious children reach the age of adolescence, most of them are clueless and without direction.

Apathy is the one and foremost issue modern schools have to deal with. The explanations of their youth, don’t work anymore. The meanings they heard are not what they can hold on to, and they are left to make career altering decisions without really having any inner
focus. They were not prepared, and without their natural curiosity, they are lost.

**Learning a trade off?**
The children’s thinking is vast and open, but gradually becomes dominated by physical and sensory demands. And with a slowly evolving self identity, they learn to express personal opinions, have insights and can function in the social world. R. D. Laing describes this process as a trade off: children have learned the ways of the world, but lost the way to their own hearts, the source of meaning and peace.

For many people the lack of meaning continues well into their adult life. Most people working in companies don’t really know why they are working or what the goal of their company is. While over the course of life, first meaning gets lost, for many the *search for meaning* is dropped too. Life and Soul have parted ways. Information and knowledge have lost touch. When one’s wholeness is divided, peace is impossible.

**A Social responsibility**
When we were young, we used to think that issues such as depression, a clear result of loss of meaning, were individual factors. And maybe for many of us it was that way. After all, schools used to list ‘talking back’ and ‘chewing gum’ as their primary school problems in the 1940’s. Today teachers list drugs, alcohol abuse, teenage pregnancy suicide, rapes, and violence as the problems they face now. It is obvious that the lack of meaning is not a personal, private matter anymore, but that alienation is a social issue of major proportions.
**Diseases of loss of Meaning – spiritual needs**

In tradition bound societies, values are based on continuation. Children grow up with a clear image of the role they have to play. Their choices are limited by guidelines and they are asked to accept the pro’s and cons of stability. In modern society meaning is not a given. Our studies, our work and our parenting are not automatically fixed into a wider framework of values and meaning and many are not prepared for this journey of personal discovery.

The result is that our society is literally flooded with what many doctors now recognize as ‘diseases of meaning’, such as cancer, heart disease, Alzheimer’s. These diseases and other neurological disorders are often preceded by fatigue, depression, alcoholism and drug abuse, symptoms of a life without purpose. Rachael Kessler in the *Soul of Education* writes ‘Although we must address the socioeconomic sources of the persistent violent and self-destructive behavior of our teenagers, we cannot really understand or heal from these plagues if we do not begin to recognize and meet the spiritual needs.…’

It is a contradiction in terms to consider our schools teach people to lose meaning, but that is what happens when people treat knowledge as an object to be tested, reviewed and memorized without being fully understood. And that is how schools lose the peace.
Knowledge for Self discovery

‘One hasn’t learned anything if one has not understood its link to everything.’

Native American belief

P. R. Sarkar writes that ‘knowledge is for liberation’ and can not be separated from meaning, understanding the self. Knowledge has to lead to understanding and understanding has to lead to compassion, the basis for a peaceful nature.

In today’s world there is an overwhelming flow of information and we often see that the solutions people offer to our problems consists of more information. The crux of the matter however is genuine
insight. Insight helps organize information into patterns, concepts that give a clear picture of the mountains of facts. Improving insight will help solve problems and build peace. Insight starts with a deeper self-awareness.

P.R. Sarkar divides subjective knowledge and objective knowledge, the former relates to the inner self, the latter reflects understanding of the world. As a child, every child is born with a ‘thirst for infinite happiness’ education has to balance subjective and objective learning.

**Symbolic Science**
Over the years different educators have found different ways of linking knowledge and meaning and preserving the child’s wholeness. Peggy Jenkins for example integrates the two layers of knowing through using the worldly knowledge as a metaphor, a symbol of the inner laws of the universe. So, for example, while studying about recipes and the ingredients for a good cake, she includes what could be a recipe for a good life. Children choose between love, anger, fear, happiness and so on. This way the symbols children learn have are not disconnected from their inner meaning.

**Steiner**
Rudolph Steiner too aims for an education that supports the inner growth. He stresses that abstract, linear thinking at a young age should be avoided. Letters are taught as pictograms. There are no text books and the curriculum is an organic work that evolves in community with the children and teacher. Imaginative thinking and artistic qualities are encouraged to allow the child find the means to translate the inner self into action. Education becomes gradually more worldly as the child goes through the different stages of growth, and becomes more integrated into the physical world. Allowing the child to continue to dream and sense with inner awareness helps sustain
integration of spiritual awareness in adult life.

**Montessori and Froebel**
Maria Montessori wanted her children to see the universal in the practical. The very founder of the kindergarten movement, Friedrich Froebel hoped that through education, the child’ becomes a pure and perfect representation of that divine inner law through his own personal choice; education must show him the ways and meanings of attaining that goal.’ Most educators have always held a very high vision for our children.

**Systems thinking**
Again other schools embrace systems thinking whereby the teacher takes the students on a journey of insight from the wider concepts to the details. This method of teaching stresses that the natural brain first observes the whole picture before going into the details, just as wisdom and insight first grasp the concept and then analyze a way to translate the concept into practicality. In this way knowledge is embedded in a larger framework of understanding and nurtures wholeness.

**New Humanist Education**
P.R. Sarkar states that, ‘the constant pursuit of intellectuality leads one to its furthest point, the place where intuition begins’ This is the meaning of knowledge for self-realization. While NHE can support many of the above mentioned educational concepts, it sees spiritual insight as the purpose of mental evolution and the educational framework has to reflect this. New Humanist Education stresses the role of social ideals. However, whatever the curricular framework, there is always a clear psycho-spiritual focus which forms the basis for arousing the spiritual nature and thus social harmony.
Circle of Love

One example of such New Humanist curriculum outline is called ‘Circle of Love’. Its fundamental theme is that everything is linked to Love, evolves from Love and finally returns to that Infinite Love.

The evolutionary link in this curriculum makes it a clear frame work for insight in the universe as well as a way of understanding one’s own role in the cosmos.

It offers a complete structure of understanding knowledge of the environment. Even though it is a nature science curriculum, it includes literature, history, arts, music and so on. This curriculum is an evolutionary model where one subject is linked to the other. From love evolves space, air, fire, water, earth and plants and then starts with animal life that evolves from insects, fish, reptiles, birds and mammals to human life. It helps children see that everything comes from love and ultimately will be re-absorbed in love.

Awareness of the loving nature of the universe nurtures peacefulness and a sense of security.
Fairy tales offer insight in values

Education must be based on factuality, awaken the thirst for knowledge and create a balanced mind, unaffected by non-important entities.

P.R. Sarkar

The peaceful nature is aroused by holistic education. Developing self insight, which is the core of peace education can not develop through rational and academic methods of teaching at a young age. At this stage fairytales can play this role.

In the time that latin was spoken during mass, and most faithful were illiterate, a parallel folk spirituality evolved amongst the European populace, consisting of fairytales. Originally these tales offered insight, structure and direction to the adults. They often were also
graphically violent and sexual.

However, fairytales offer many opportunities for self-insight as they include many instances of mental evolution through stages similar to yogic child psychology: with a stage of impulsiveness (Citta) being punished, but remedied by a character that exerts self-control (Aham) resulting into peace (Mahat). The story structure of most fairy tales are at once an inspiration as well as a focus for the child’s future life, praising wisdom over evil and impulsiveness.

In ‘Brother and Sister’ for example, the children escape from an abusive home. The boy is tempted, and in spite of knowing better drinks from a river, and is turned into a deer. The sister who has stronger self-control, perseveres saves the brother through many hardships and finally through her wisdom and care helps her brother recover his human form. Fairytales offer children the symbolism for self-analysis and insight and therefore are important at some phase of the years of the formation of logic and the beginning of wisdom growth (4-6 years).

**Value formation through stories**

That Charles Dickinson was a lover of fairytales is well known. For many years he had no other longing than to marry Red Riding Hood. For many adults, Snow White remains the ideal woman, while the hunters and knights represent valor and nobility sought after by almost every girl. The values learned through fairytales nurture the ideals of social justice, reinforce concepts of right and wrong and thus support commitment to the ideal of peace.
Values of Love Curriculum

*Human beings can not be goaded by sentiments only. They have to study, analyze and then apply their conscience, before making a decision.*

*P.R. Sarkar*

Conscience is the fruit of peace. And conscience develops through introversion. It is one of the subtler aspects of the mind and therefore is very much present in children. In order to make them consciously aware of their values, it is necessary to teach these values explicitly. Without it, they may gradually lose the reference tools for applying their discriminative power.

The conscience building curriculum in this educational system is based on ‘Values of Love’. Ten values are explored through songs, stories and role play. These values too serve as a guideline for actions, understanding thoughts and helping discover the innermost self. In most new humanist education schools these values are central to all other activities and become integrated in all other activities.

**Values as reference**

By learning values explicitly throughout the first years of life, they can become a framework for reference and self-analysis. The social predicaments it will face can then be resolved in a correct manner. At the same time, the values support the growth of inner awareness and self-insight. Value education is essential to building peacefulness!
The Power of the Ideal

‘People’s physical longings are not satisfied until they come in contact with a truly great ideology.’

P.R. Sarkar

A curriculum design has four main objectives, based on the components of dharma:

1. vistara – expansion: Does the information in this curriculum expand student’s awareness or is it mere knowledge?
2. rasa – flow: Is there any inspiration, creativity and do students feel the joy of learning?
3. seva – service: Is there an ideal that creates a valuable context?
4. Tadsthiti – attainment of the ideal: does it lead to understanding of the self?

Other curriculum ideas linked to NHE ideals include multi cultural curriculum and the Learning with Heroes curriculum discussed in unit eight.

<table>
<thead>
<tr>
<th>Age</th>
<th>Curriculum concepts</th>
<th>focus</th>
</tr>
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<tbody>
<tr>
<td>3-4</td>
<td>Circle time (Morning Circle)</td>
<td>dialogue to develop thinking skills</td>
</tr>
<tr>
<td>4-6</td>
<td>Fairy tales and values</td>
<td>Insight in the mind And emotional awareness</td>
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<tr>
<td>6-7</td>
<td>Circle of Love</td>
<td>self knowledge through nature science</td>
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<tr>
<td>7-9</td>
<td>Multi cultural</td>
<td>universal outlook</td>
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<tr>
<td>10-12</td>
<td>Learning with Heroes</td>
<td>human greatness</td>
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<tr>
<td></td>
<td>ELF (Earth Liberation Front)</td>
<td>deep ecology</td>
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<td></td>
<td>Self-reflection</td>
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<tr>
<td>12-15</td>
<td>Stuvol and RAWA clubs.</td>
<td>Service/ link with the world</td>
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</table>

**The Power of the Ideal**

Living with a deep focus on what is one’s inner voice was recognized by Abraham Maslow as the pinnacle of achievement. In his listing of needs and achievements, physical, emotional security come before, what he called ‘a state of self actualization’ as the rare achievement of those who had found their voice.
New Humanist Education turns this pyramid upside down and sets inner wellbeing as the primary condition for mental peace and physical security. The approach is subjective in nature, ‘with objective adjustment’ and according to P.R. Sarkar the basis for a peaceful world.

**Gardner**

This challenges mainstream thought. Though Howard Gardner included a ‘spiritual intelligence’ as an eighth mode of thinking, he didn’t see that as a superior quality. He opined that people who think about existential matters do not reflect a deeper awareness. Self-reflection is considered a part of ‘intra-personal intelligence’, on equal footing with spatial, verbal, artistic and other intelligences.

P.R. Sarkar on the other hand sees that spirituality is fundamental to all other intelligences. While Gardner doesn’t recognize a hierarchy in the intelligences he has observed, (as he admitted due to his own personal limited realizations), in yogic analysis all forms of intelligence flow from spirituality.

**Ideals and Meaning in Education**

It is important to offer children ideals. Ideals are defined as imagined excellences, which are so desirable that people will try to actualize them. These characteristics show the importance of ideals for people: ideals give direction and meaning to their lives. The motivating power of ideals can, however, also lead to fanaticism. Education should therefore involve several worthy ideals that children can commit themselves to as well as critical reflection on the ways in which people are committed to and try to actualize them.

**Peacefulness and Dogma**

Social dogmas poison the search for peacefulness. Adherence to
certain traditions has to be based on rationality and universal principles. NHE peace education aims to help the student to see through dogma and focus on the peaceful ideal of self transformation and social justice.
Research on graduates from holistic education institutes

If one gets the guidance of a master at the age of thirteen, fourteen or fifteen, and diverts one’s potential towards the Ideal, though intuitive practices, one is sure to be successful in life.

P.R. Sarkar
Many educators have been creating the circumstances that let children discover meaning themselves and by extension nurture their peaceful nature. Research on the effects of these holistic educational institutes covering graduates from the 1940’s onwards, has shown that they often have stable lives, self insight, better human relationships and had developed a love for life-long learning.

But what format is the most appropriate? What curriculum should be applied? P.R. Sarkar writes that the Ideal is the ‘real educator’. Teachers can set certain conditions that can help children find purpose, the main one being the framework of an inspiring curriculum, whether its focus is compassion, multicultural unity, peace, service, … The main point is offering a constant clear focus. This education nurtures the peacefulness that is already there.

The ideal is the real educator

The power of the ideal in guiding the child should not be underestimated. In a conversation between an old master, on his death bed, and his disciple, the dying teacher of a large spiritual community told him, ‘Now you will be my successor.’ The disciple was surprised and said, ‘I do not know the Truth. How can I teach it properly to others?’ Whereupon the master replied, ‘Don’t be a fool. When you love the Truth, the Truth will teach itself.’

Even a small mirror can reflect large ideals!
3. Values of Love - Values of Peace

“It is only with the heart that one sees rightly. What is essential is invisible to the eye.”

Saint Exupery in “Le Petit Prince”

‘Education that leads to the acquisition of knowledge plus morality makes for a peaceful society.’ says P.R. Sarkar. Values are the counterpart of consciousness and therefore are at the center of our education.

The most urgent reason for explicit teaching of values is the breakdown in values in the wider society, and by extension, in our schools. More than fifty percent of criminal acts in America are committed by adolescents between ten and seventeen. School
violence costs more than US$ 600 million a year. The fact that violence and crime have become the norm rather than the exception has led to an increased interest in the need for character education.

**Ethics in schools: an overview**
While value education was ingrained in the school system during the years that religion held sway, after the second world war there has been a trend to strictly neutral educational content. In the years before the 50’s moral education was explicit, with clear cut rules, in more recent years moral thinking has focused on decision making, self-discovery through discussion and analysis. The result of this value discovery has been that a good number of the students involved in this process have not developed a clear moral direction. For them the challenge for evolving their own value system may have been too much. The fact that every month there are more than 500,000 violent acts in American schools, seems to point to obvious educational deficiency. “To educate a person in mind and not in morals is a menace to society.” said Theodore Roosevelt.

**Explicit teaching**
Part of the solution is seen in a return to explicit teaching of clear cut behavioral rules: clear moral guidelines to which teachers, administrators and students have to stick. Yet there is another major cause to the loss of morality in the society. Research shows that the average parent only spends 8-10 minutes of one-to-one quality time with their child. Even on weekends, 40 percent of the parents are separated from their children, either due to work, commitments, family, children’s activities or other reasons.

**Moral intelligence**
This absence of parental involvement in the children’s life is an obvious cause for loss of moral compass in the young people’s lives.
Research shows that especially the presence of fathers, creates a sense of security in the child that often translates into the ability for empathy, which in turn is the foundation for moral intelligence and a peaceful nature. Well cared for children, brought up with much attention and love, will be naturally develop these empathy skills.

**Stories promote pro-social behavior**

William Kilpatrick, the author of “Why Johnny can’t tell right from wrong”, feels that is not enough. “Education has to be fundamentally a moral enterprise.” He says, both at home and in schools. Parents can use stories to help children develop their moral insights. Madeline Levins, the author of “See no Evil” stresses that stories are much more effective in teaching children values than television programs, even though there is other research that shows that pro-social TV-programs do encourage some levels of empathy in children.
Morality and self-discovery - The Basis for Peacefulness

“In the absence of spirituality, firmness of morality can not be established.”

P.R. Sarkar

Everybody, at least nearly everybody, wants to be good. Time and again, however, P.R. Sarkar has pointed out that humanist sentiments are not sufficient to serve as a moral compass. He believes therefore that while educational programs can teach children certain habits of mind, these will not be sufficient in absence of a wider framework of self-enquiry and an effort of self-discovery. The foundation for peacefulness lies in a spiritual focus.

P.R. Sarkar stresses that to develop morality, the educator has to awaken a sense of conscience which he describes as ‘the ability to
make decisions in favor of benevolence’ in relation to divinity. Morality is a quality of the causal layer of the unconscious mind. Those who are unable to sense the inner aspects of the self, will fail to be guided by this inborn conscience. That’s why he says that “morality based on universal love can be awakened” only as a result of the effort for higher consciousness.

**Deep Thinking**

In addition we have to develop the habits of moral thinking. By encouraging constant self-analysis, what P.R. Sarkar calls ‘deliberation’ of our actions, or the actions of others and discussing whether this supports the growth of consciousness we can develop the mental patterns that support morality.

Compassion is the basis for peace and economic well being. It is also the source of happiness. Being so important to our lives, we believe that learning to live with compassion should be the focus of our education. Compassion as the goal of education transcends the personal imperfections of the teachers and offers the child a wider vision to identify with and live and learn for.

When a child shows compassion, it is spontaneous, based on values he or she has been brought up with and at the same time comes from an inner feeling of empathy. The foundation for growing compassion should be two fold: one inner awareness and the other creating a culture of values and habits that support compassion and peacefulness.

**Inner awareness**

From inner awareness comes that you don’t steal, hurt others, and do your best. Self awareness supports good words, simplicity, cleanliness and positive values. Self awareness is the basis for all
positive concepts and habits. As in the fairytales, that’s where the beast regains its original nature. Good is therefore never for goodness sake. There is a clear focus of nurturing inner love. So the first step in this training program is to help children direct their inner focus towards their own inner self.

It is sometimes said that ‘the medium is the message’. In education we believe that children’s unfolding minds can learn the inner
connection through stories, play and fantasy. These methods should be central to the curriculum of growing the peaceful nature because they are methods that allow for self-discovery and reflection. Stories reflect universal principles that help children acquire the symbols to connect to the universal self. Play helps children link the inner expressions with the material world in a pressure free environment. Fantasy helps the child go deeper into the mind and help the integration of the whole mind.

As the growing child evolves, we also can protect the inner link through quiet time, which is somehow similar to the meditation process in adults: by visualizing peace and the source of love, we internalize the values and bring them back to the inner source, from where all things flow.

This model for teaching character combines the traditional teachings of setting a clear cut moral framework but also allows the students to explore their attitudes and behavior to develop a way to maturity and conscience. The following values are derived from P.R. Sarkar’s model.
<table>
<thead>
<tr>
<th><strong>Yama and Niyama</strong></th>
<th><strong>Inner meaning</strong></th>
<th><strong>Adaptation for small Kids</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahimsa</td>
<td>Generally translated as ‘non-harming’, it stresses that force may be used to protect innocents</td>
<td>Care and be kind.</td>
</tr>
<tr>
<td>Satya</td>
<td>Generally translated as not telling lies, it is more appropriate to it means ‘benevolent use of speech.’</td>
<td>Speak good words.</td>
</tr>
<tr>
<td>Asteya</td>
<td>Don’t steal, even in thought.</td>
<td>Don’t steal.</td>
</tr>
<tr>
<td>Aparigraha</td>
<td>Live a life of moderation and simplicity.</td>
<td>Simple Life.</td>
</tr>
<tr>
<td>Brahmacarya</td>
<td>To see all and everything as a manifestation of the Supreme.</td>
<td>See beauty in all.</td>
</tr>
<tr>
<td>Shaoca</td>
<td>Cleanliness of body and mind, living orderly and doing good to others.</td>
<td>Keep clean.</td>
</tr>
<tr>
<td>Santosa</td>
<td>Content and positive attitude at all times.</td>
<td>Be thankful</td>
</tr>
<tr>
<td>Tapah</td>
<td>Undergoing hardships in order to serve others.</td>
<td>I like to serve.</td>
</tr>
<tr>
<td>Ishavara pranidhana</td>
<td>Litterally means ‘to take shelter in the Supreme controller’ It implies the practice of training the mind to surrender and love the inner Self.</td>
<td>Grow Love.</td>
</tr>
</tbody>
</table>
Values and Habits –
Teaching Peace in a thousand little Steps


Below the age of thirty, people need to learn habits.
Discussions and evaluations of values can start then.
Socrates

Peace can happen every second, every action and thought can reflect it. Values on the other hand are wide concepts that represent subtle interpretations and nuances that flow from serving the inner self. For some children this may not be clear. For them moral development may start with simple, crystal clear habits.

‘Before age seven, children follow rules of compliance due to the love and respect they hold for their care-givers. After this, children begin to act in accordance to what rules make sense to them. They
see the consequences of their actions, and they act accordingly. Eventually the child progresses from an authority awareness of obedience and punishment to a belief that being good feels good. After this the child behaves morally to win social approval, and finally comes to appreciate the law for its own sake. Toward the end they begin to follow their own conscience, and finally, if achieved, the moral ideal is a belief in and adherence to a universal ethical principle developed on their own.’ Barbara Averre

As conscience develops over time, we have included five habits for each value so that these 10 values can be translated into 50 practical life habits and affirmations.

<table>
<thead>
<tr>
<th>Principle</th>
<th>Habit –</th>
</tr>
</thead>
</table>
| 1. I care and am kind. | I am fair.  
I listen to others.  
I don’t hurt others.  
I am gentle.  
I protect others. |
| 2. I speak good words. | I think before I speak.  
I am polite.  
I don’t lie.  
I am not ashamed.  
I can admit my mistake. |
| 3. Don’t steal | I am honest.  
I don’t take what is not mine.  
I ask before I take.  
You can trust me.  
I can share. |
<p>| | | |</p>
<table>
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<th></th>
</tr>
</thead>
</table>
| 4. | **I like to Serve** | I have discipline.  
I am responsible and do my duty.  
I can work for others.  
I can work together.  
I keep going. |
| 5. | **Live a Simple Life** | I am not greedy.  
I am thankful.  
I work together to help others.  
I don’t waste.  
I like unity. |
| 6. | **Keep learning** | I study.  
I learn from other people.  
I think about my own actions.  
I listen and think before I speak.  
I am interested to learn new things. |
| 7. | **I am thankful** | I can be happy for others.  
I am lucky.  
Everything looks so good.  
I feel calm.  
I am thankful |
| 8. | **Grow Love** | I know feel peace when I think of peace..  
I feel oneness with all.  
I feel protected.  
I always feel I am part of everything.  
When I am quiet, I know who I am. |
| 9. | **See the** | There is beauty in all. |
Beauty in All
I am always positive.
I always encourage others.
I don’t give up.
There is a way out.

10. Keep Clean.
   I wash my hands, feet, clothes.
   I keep good thoughts
   I do everything in time.
   I put things nicely.
   I have discipline.

The teaching process works on three levels:
- inner focus,
- learning of key values
- the cultivation of good habits.

This is a simultaneous process that has a formal and informal side. The formal is through stories = discussion = song and role play activities. The informal is in dealing with classroom situations or problems and how to solve them. Building good habits is really a process of teaching peace in a thousand little steps!
4. Biopsychology – Integrating Peace through Yoga & Diet

Preferably, one should start bio-psycho-spiritual practice as early as possible after the age of five.

P.R. Sarkar

Sixty to seventy percent of the world population reports having had some form of a spiritual experience, but for most of these people this hasn’t deeply changed their habits or even outlook on life. Without a spiritual culture, these elevated states of mind have lost their effectiveness. And without this inner link, the peaceful nature can not evolve.
**Meditation grows Peace**
Whereas spirituality is often considered part of religion, neuroscience research claims that certain practices of mental training can activate compassion, elevated thinking and positivity. It is especially the left pre-frontal lobes that play an active role in this. In one such experiment, a group of monks were hooked up to an emg-scanner, and were monitored during their meditation. Their left pre-frontal lobes were found to be more active through concerted directed thought. This brought the researchers to the conclusion that meditation can actually grow love and peacefulness.

**Bio-psychology**
P.R. Sarkar calls understanding how mind and body interlink bio-psychology: the science and application of nurturing the inner forces. These concepts are of great importance to mental health and education in general. Central to biopsychology are glands, nerves and energy flows in the body and how to work with them to refine thought and develop greater self control. Bio-psychology also offers insight in the neuro-endocrine conditions for peacefulness.

**Testosterone the enemy of peace**
The role of testosterone for example is well documented. ‘The influence of testosterone is the prevalence of teenage gangs. As boys gain in testosterone they enjoy ethnocentrism, dominance, aggression and territorialism, exactly the characteristics of street gangs.’

Balancing the testosterone excretions through yoga is part of the field of bio-psychology. Its application is in prisons, in schools, occupational therapy and mental health and aims at the development of intelligence and elevated thought.
Intelligence and glandular development
P.R. Sarkar writes that intelligence and the peaceful nature really develop with puberty. ‘If the testes function properly and if there is no hindrance from the lymphatic glands, intelligence will develop.’

For intelligence to really grow well, redirecting the inner mind is of utmost importance. Shri P. R. Sarkar writes that ‘At the age of thirteen, after the sex glands are developed, the pituitary gland starts to function and one's thirst for spirituality is aroused. If such a person gets proper guidance from a preceptor, one achieves spiritual progress. If one falls into bad company, one's downfall is rapid.’

The fact that many young people lack the chance to learn the path of introversion explains the prevalence of violence in the following years.
In fact statistics on violence shows that from junior high school onwards violence becomes a real problem.
Pituitary Plexus

The pituitary, and its related tissues of lymphatic, neural, and circular systems, muscles and connective tissue form a plexus that also plays a central role in the functioning of the mind. When one learns meditation and activates the left side of the plexus, the subtle nature of the individual develops.

If someone develops the right side, one may or may not be successful in a worldly sense, but will not be inspired by human conscience and may not contribute to the growth of peace in society.

As this plexus becomes activated around puberty, learning sadhana, the path to inner peace through meditation will be of tremendous value.

P. R. Sarkar writes that, ‘Spiritual aspirants should take care to purify their pituitary gland because this helps in spiritual endeavor. The secretion of hormones in the upper glands maintains a balance in all the other glands.’ The process for this is concentrated thought and
high ideation as practiced in meditation and the thinking of ideals.

**Brain Science**
Recent brain research supports the link between specific brain use and the growth of harmonious thought. Just as a lack of purification of the pineal and pituitary glands will block total well being, some of this research shows that though we develop the brain, some of the parts of the brain that are used in self control and higher thought (the pre-frontal lobes) in some people never get activated!

**The Yoga of Education**
The actual meaning of ‘yoga’ is ‘to link’. In this case, link the small self with the infinite. When we talk about the bio-psychological foundation of the yoga of education, we see the importance of teaching ideals, spiritual practice, physical postures that balance the glands and nerves, stimulate the fantasy and artistic expression, so that later in life, these children will have the full use of their brains and that there different cranial components are fully ‘linked’. The center of this wholeness is peacefulness and the basis for social harmony.

**Integrating the pre-frontal lobes activity**
For most people however, the elevated parts of the brain don’t really show in any significant way. Rather than inspiring high ideals, for most people this phase of life is at most a gradual sense of maturity and responsibility, rather than the starting point of a process of human fulfillment.

Until recently this absence of any exaltation or major change in the majority of people had never been considered a great issue as the role of the pre-frontal lobes were not understood. It is only that science in the past ten years has been able to analyze the central role the
pre-frontal lobes play in coordinating the whole brain structure and guiding thoughts to an ideal. But it can only play this role when well integrated through neural paths with the rest of the brain.

Absence of proper nurturing throughout childhood, stunts the natural capacity of the pre-frontal lobes, just as the cognitive and emotional brain centers are out of sync when not trained sufficiently and thus blocks the human desire for peacefulness.

**Mental disease due to lack of balance**

A malfunctioning pre-frontal lobe fails to harmonize the other aspects of the brain, and consequently adolescents will have great difficulty in keeping the peace. Those who grow up without the proper functioning of this part of the brain, often develop inner disharmony which manifests itself as schizotypal features, a problem for 60-70% of the adult population according to Professor Gordon Claridge, of Oxford University.

Integrating inner sensing that builds synchronized thinking is an important part of education, essential for healthy growth. From a young age onwards we have to offer children the symbols that connect with concepts of the higher self. Stories, songs and art are some of the main tools, that can help children find the bridge to this world of infinite peace.
2-9 Atmani sattasamsthitih
- *Every entity is embedded finally in the Soul.*

Infinite Love is our fundamental nature, covered up by a host of influences, physical as well as mental forces. The Atman is that part of the Self that is not directly doing. It is part of the witnessing with pure I-feeling. In our meditation we withdraw our senses from the outer I (the body), and concentrate all the thought power of the mental I (social identity) to float into the stillness and vastness of the Atman.

As a teacher we have to learn to operate from this universal awareness, rather than our sentimental ego and become unconditionally loving while we aim to awaken the same in the child.
Yoga –
Physical exercises that nurture Peace

As long as kids are trapped in imbalanced bodies, and eat imbalanced diets that over stimulate their hormones and nerves, whatever wonderful education they get, will be of little or no use. These physical factors are termed PQ, Physical Intelligence and can disturb brain function tremendously. Bio-psychology also deals with this aspect of fine tuning the body for subtle awareness.

According to yoga, the foundation of a well functioning body is lymph. When the lymph is weakened, mental functioning will be hampered. Green vegetables help in the production of lymph. Emotional imbalance drains lymph and weakens the mind and
immune system. This also affects the functioning of the glands.

**Adrenals**
Over secretion in the adrenal glands (showing up as bad temper, high energy) can be caused by food additives, excess salt, and oily foods (meats, cheese, eggs). Certain yoga poses can help regulate these glands to become normal (in combination with a balanced diet.) These poses are those that work on the stomach area.

**Gonad weakness**
Similarly when the gonads are imbalanced they cause a person to be insecure, suffers from attachments and fixations. A child with weak gonad functions may bed wet, cling to parents, cry when going to day care. In yoga they should practice forward and backward bends slowly. Again the hipbath mentioned earlier may be of help.

**Thyroid imbalance**
Imbalances of the thyroid can lead to mood swings and periods of sleeplessness and over activity followed by total exhaustion. Shoulder stand and fish pose help balance this gland’s functioning.

**Pineal and Pituitary Glands**
Those who have existential insecurities and mental tension, require to practice inverted poses, such as Downward dog, Shoulder stand and Hare pose. These also help in growing intelligence and sensory integration. In fact people who practice inverted poses regularly have wide blood vessels in their cranium, and never suffer from strokes.

This science of bio-psychology aims to refine the understanding of the effect of exercise on the glands and nerves and mental functioning. Through physical exercise it aims to develop the peaceful nature.
Research shows that exercise reduces anxiety, stress and increases a general sense of well being. If children lack the experience of certain movements at the appropriate age, their mental progress will be blocked. Twisting, turning, bending, rhythm and grace are some of the activities that should be part of the class.

As we aim for subtler awareness in children, we want the children not just to learn how to use their bodies through physical movement, but also refine their awareness of their body and discover its grace and beauty. Children’s Yoga can be taught as dance and develops the poetic side of the body, its muscle strength, healthy nerves and harmonizes the glandular secretions.
**Yoga and Touch**

There are 50,000 different yoga poses of which we need to know about 20-30. We usually divide these into five groups, based on the body area they stress most:

1. bends that affect the lower back,
2. poses that affect the navel area
3. poses that open the chest.
4. poses that work on the throat and head
5. spinal twists.

These poses can also be used a therapy in developmental problems. Especially in combination with massage they are more effective.

<table>
<thead>
<tr>
<th><strong>Health imbalance</strong></th>
<th><strong>Recommended Poses</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Allergies</td>
<td>Cobra, wheel, boat, fish</td>
</tr>
<tr>
<td>2 Atlanto axial instability</td>
<td>Cobra, head lock, padahast asana,</td>
</tr>
<tr>
<td>3 Autism</td>
<td>Cobra, cow’s pose, massage</td>
</tr>
<tr>
<td>4 Blood imbalances (high/low red blood cell count)</td>
<td>Agni mudra, udayana asana,</td>
</tr>
<tr>
<td>5 Body alignment</td>
<td>Yoga mudra, dirgha pranam, cobra Karma asana, kaoshikii, head to knee pose</td>
</tr>
<tr>
<td>6 Breathing irregularities</td>
<td>Cobra, wheel, boat, fish</td>
</tr>
<tr>
<td>7 Digestive disorders</td>
<td>Knee to chest pose, udayana mudra, agni mudra, baby pose,</td>
</tr>
<tr>
<td></td>
<td>Condition</td>
</tr>
<tr>
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</tr>
<tr>
<td>8</td>
<td>Epilepsy</td>
</tr>
<tr>
<td>10</td>
<td>Growth problems</td>
</tr>
<tr>
<td>11</td>
<td>Heart defects</td>
</tr>
<tr>
<td>12</td>
<td>Low energy depression</td>
</tr>
<tr>
<td>13</td>
<td>Lymph abnormalities – immune system defects</td>
</tr>
<tr>
<td>14</td>
<td>Muscle tone</td>
</tr>
<tr>
<td>15</td>
<td>Scoliosis</td>
</tr>
<tr>
<td>16</td>
<td>Speech difficulties</td>
</tr>
<tr>
<td>17</td>
<td>Low intelligence</td>
</tr>
</tbody>
</table>
Eat your way to Peacefulness

Let herbs be unto you as meat. ‘But flesh, and the blood which quickens it, shall ye not eat.’

Sections from the Bible

Just as exercise can help balance the body, food plays an important role in how children feel, think and can develop their peaceful nature. Youth delinquents with a balanced diet of vegetables, healthy fats and
fiber, were found to be significantly less violent than a control group. (Published in the British Journal of Psychiatry). Supermarkets find that in the months around exams, students buy more green vegetables because they feel it helps them concentrate, as is also indicated by research data. In a study at the Massachusetts Institute of Technology, children who ate the most refined carbs had IQs 25 points lower than those who ate the least.

**Junk food and aggression**

But food also affects our peaceful nature. In a study that spanned 14 years, children brought up on healthy diets were compared with kids who got unbalanced nourishment. Compared to those with a healthy diet, the malnourished children showed a 51 per cent rise in aggression at 17. A Southampton University study in 2002 found that a quarter of three-year-olds consuming E-additives in a drink showed signs of hyperactivity and tantrums.

Diet and the chemical balance of our body are deeply related. Dr. Erasmus in his book *Fats that Heal, Fats that kill*, writes, “'The fact that both our brain and our body are made from foods suggests that our thoughts and our actions should both respond to changes in nutrition. If our foods are not right for our brains' biological requirements, then our behavior cannot be right.’”

<table>
<thead>
<tr>
<th>Ingredients:</th>
<th>Effect on the body:</th>
<th>Where they are found:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hydrogenated and trans fats</td>
<td>Dyslexia, dyspraxia, learning difficulties, autism.</td>
<td>Cakes, pastries, biscuits, bread, margarine, snacks (such as popcorn), commercially fried foods – including some</td>
</tr>
</tbody>
</table>
French fries and hamburgers.

<table>
<thead>
<tr>
<th>Refined carbohydrates</th>
<th>Irritability, depression, antisocial behaviour, aggression, low IQ, reduced sense of smell and taste (affecting appreciation of healthy food).</th>
<th>Products made from processed white flour (white bread and pasta), cereals, crisps and snacks.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Added sugars</td>
<td>Mood swings, hyperactivity, poor concentration.</td>
<td>Sugary drinks, sweets, coated breakfast cereals, chocolate (in which sugar is often number two in the ingredients, after milk).</td>
</tr>
<tr>
<td>Chemical additives</td>
<td>Hyperactivity, tantrums</td>
<td>Crisps, snacks, sweets and drinks, particularly those with an orange or yellow color.</td>
</tr>
<tr>
<td>Stimulants</td>
<td>Hyperactivity, anxiety, cravings, insomnia, tiredness.</td>
<td>Fizzy drinks, energy drinks, tea, coffee (caffeine)</td>
</tr>
</tbody>
</table>

Though most people know how junk food affects our thinking and behavior, the more subtle effects of other foods have been less documented.
In Asia some mushrooms are used as a dietary treatment for insomnia, as they stimulate drowsiness. Onions and garlic, advocated in the west as blood cleansers and respiratory medicines, are also sexual stimulants used as aphrodisiacs.
There is anecdotal evidence to suggest that meat eating arouses vigor and aggression as it increases testosterone levels.
Vibrational qualities of food
Though there is still not enough scientific research in this area, it can be suggested that food has a vibrational link with the mind. Paramahansa Yogananda explained that food has consciousness. The fresher its quality, the stronger its life force. Yogananda listed the psychological and spiritual qualities of different foods. Eat these foods and you ingest their vibrational messages as well: for example, the peacefulness in pears, the flexibility in figs, and the quiet dignity of strawberries.

Food for Peace
In Yoga, some Buddhist sects and Hinduism, food is divided into three groups, corresponding to the three qualities of mind: subtle, mutative and static. If we want to promote healthy thinking in ourselves and our children we should take more foods that promote subtle thinking and avoid static foods that cause lethargy and passivity. Though this division depends on climate and person, a general division is presented here.

<table>
<thead>
<tr>
<th>sentient</th>
<th>mutative</th>
<th>static</th>
</tr>
</thead>
<tbody>
<tr>
<td>Most fruits, grains,</td>
<td>Coffee and tea (one cup a day)</td>
<td>Onion, garlic.</td>
</tr>
<tr>
<td>pulses, milk products,</td>
<td>Chocolate</td>
<td>meat, eggs, fish, poultry,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>durian</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mushrooms</td>
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</tbody>
</table>

Reclaiming our educational ideals
Throughout history, prophets, mystics and visionaries have declared
that the formative force of the cosmos is essentially love. Martin Luther King, Jr., explicitly expressed the compelling faith that motivated his total commitment to working for justice and peace: “I am convinced that the universe is under the control of a loving purpose, and that in the struggle for righteousness man has cosmic companionship” (1963, p. 141). Rabbi Michael Lerner writes of the spiritual dimension of humanity as that which “enables us to transcend all that we’ve been encouraged [by our culture] to do and be—and become higher embodiments of our deepest values and beliefs. To proclaim that education should hold the child’s spiritual nature in reverence and should follow its lead is to align ourselves with a force for healing, compassion, and peace. To enable transcendence of society’s prejudices, ideologies, and violence—to educate for peace—we need to reclaim the true meaning of “education”. This is not possible as long as kids live on unbalanced diets, and are trapped in unbalanced bodies. A sentient diet and yogic exercise are essential for growing compassion and peace.
If one wants to attain peace, what is one to do? One is to convert one's small objectivity into the infinite objectivity. There is no alternative. Simply teaching the gospels of peace won't give you any peace. You have to convert yourself from small into big. Spiritual practice is the practice of increasing one's own psychic radius.

P.R. Sarkar

The specialty of New Humanist Education is that it aims not just to teach children about peace, but cell by cell transform their bodies and minds so that they become peace. That this involves a variety of elements, we have seen:
- Constant focus and support the growth of consciousness
- Knowledge has to be ideal inspired
- Values and daily habits
- Yoga and sentient diet for bio-psychological balance

In this unit we introduce the role of mental focus and silent sitting as taught through QTE (quiet time exercises) in building the mental conditions for peace, and supported by modern brain science.

**Da Vinci’s and unified thinking**

‘The Earth is moved from it’s position by the weight of a tiny bird resting upon it.’ wrote Leonardo Da Vinci on one of his 7000 pages of collected notes. Ever filled with curiosity, his drive for understanding Truth led to the most original thoughts in the entire history of science and art. His imagination was supported by universal approach that helped him see the links between apparently unrelated elements, even the tiny bird and the movements of the vast Earth.

Holistic thinking sees the universe in the smallest object. Da Vinci wrote that, ‘everybody …spreads out in circles, and fills space with an infinite likeness of itself. … all shapes, all colors, all images of every part of the universe are concentrated in a single point.’

Because of the depth of mysticism that he displayed, it is speculated that Da Vinci had knowledge of eastern spiritual traditions. Others see his expressions as the natural culmination of moving beyond ordinary sensing and linear thinking into a state of ‘unified thinking’ a function of the brain accessible to every sincere and sensitive observer. This state of mind can now be observed in neuro-logical research as a special frequency of the brain.
**EEG measured brainwave patterns**
In the 1920’s, the psychiatrist Dr Hans Berger published the first recordings of brainwave patterns in human beings recorded through electroencephalographs. He found that there were different brain activities during sleep and active thinking and named them alpha and beta waves with 10-25 cycles per second.

**Linear and associative patterns**
Since that time knowledge of the brain has increased with scanners and more advanced technology that can locate which part of the brain senses smell, feels happiness and thinks. This way it is found that brain cells basically work in linear and associative patterns, with an electric current moving from one brain cell to another cell or group of cells. This represents two ways of thinking: cause and effect thinking where A + B becomes C which represents IQ. A more associative pattern, where one experience or thought brings about a whole set of other thoughts, is commonly referred to as EQ. These thought patterns are all within the range of alpha and beta waves and in schools we train our students to use these ways of thinking.

**Brain patterns of Peacefulness**
But there is an other way of functioning of the brain. It is only recently with the invention of magneto-encephalo-graphic (MEG) sensing that scientists have been able to survey the whole of the brain and how the different parts of the brain correlate. And for the first time scientists have been able to witness that at a frequency of 40 Mhz the brain performs an entirely different mode of thinking, a unified state where all the cells of the brain start to oscillate in a synchronized and peaceful fashion.

**Unified Thinking**
This is puzzling. Linear and associative thinking is based on the connections between neural cells. Unified thinking, whereby all the brain’s cells are moving in one harmonious pattern, even the cells that are not interlinked, or distantly related, comes about in a very different fashion, one whereby a non-neurological means coordinates the cell activity.

**Peace can be grown**

As with many things that lack an explanation, there are different suggestions. But one concept that stands out and links modern science with what many different esoteric traditions have stressed, is the role of consciousness. The synchronized functioning of the brain can come about when the individual is able to bring all senses, all thoughts in harmony with the universal pattern of the inner Self. Realizing this type of unified awareness is a part of everybody’s biological make up, we can transcend our daily thoughts and connect to what can be described as pure consciousness by disciplining our minds through practices such as meditation, with different aspects of visualization, breathing, and concentration.

**2-3 Sukhamananatama’nandam**  
-Infinite happiness is Bliss (Ananda)

In Yoga there is a question which exemplifies the path of the teacher, ‘Do you want to taste sugar, or become sugar?’ Those who pursue the spiritual transformation aim for that Infinite Bliss that we call ‘ananda’.

We want peace, but what research now confirms, peace is not a linear realization. It is a state of mind that transcends linear thought. If we want our children to be centered and self-aware, we have to help
them develop synchronized thinking because it is the source of self-knowledge and real peacefulness. *Without some form of contemplation or meditation this is not possible!*
Schools that work with Unified Thinking
Support Peace

The noblest form of social service is to educate the public and create a sense of consciousness in them.

P.R. Sarkar

Very few schools help children develop the skill to tap into their own unified consciousness and develop their peaceful nature. The main reason is that they are not aware of scientific basis for the inner nature of children. Many may feel that this is something religious.
Derek Cassells, the headmaster of one school where meditation is part of the daily routine, writes, 'We have a very traditional curriculum but, because we also have meditation for the younger children, they experience a level of rest that is at least twice as deep as deep sleep, twice every day. Stresses and tensions are released and the nervous system is brought into balance. From that balance come all the benefits - such as greater ability to focus - and this produces academic results. These aren't our goal; they're just a side effect. What's important is that the children are so at ease they automatically enjoy learning and they can utilize more of their potential. We just bring out what's already there.' Meditation grows peace!

**Christian uses of meditation**
The practice of some form of QTE is universal. In the Christian traditions, there are people who stress quiet time for children to experience their inner self. Sofia Cavaletti, a Catholic, writes that children have a sense of God and the inner Self well before their logical abilities develop. By not affirming these qualities, they gradually lose the inner connection. She has developed a sensitive curriculum for children to maintain that inner awareness.

**Yoga in Schools compulsory**
Dipping pass percentages in the all important Class 10 and 12 exams have prompted the Madhya Pradesh government in India to make meditation and yoga compulsory in all schools to improve concentration and thereby results. Yoga and meditation are mandatory in all primary and high schools affiliated to the Madhya Pradesh Board of Secondary Education. "Apart from increasing concentration of the students, we also want to inculcate good values among the students through meditation and keep them healthy by yoga exercises and build their peaceful nature" said an official.
**Guided imagery can be an effective classroom tool**

Guided imagery can also be used for reflection and internalizing thought. Children may lie down, sit with their eyes closed or look at poetic images from the projector while listening to a story, music or in silence. They then follow this up by expressing their feelings through a few words, a drawing or painting or a dance. This allows each student to explore the topic in their own way and provides the limbic system in the brain with positive associations to learning.

Daniel Siegel, in *The Developing Mind* writes ‘Guided imagery provides direct access to pre-linguistic symbolic imagination and process driven by implicit memory’ This means that deep psychic patterns can be loosened and sources of aggression and frustration can be released and thus inspire peacefulness.

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**1-21 Bhu’ma’vyapte Mahati aham’ cittyorpran’a’ she sagun’asthitih savikalpasamad’dhih va’**

- *When the aham and the citta merge into Mahat, the merger is called Samadhi.*

In wakefulness the conscious mind is dominant. In dream the subconscious and the unconscious are active, with the subconscious being dominant. In deep sleep, only the unconscious is active. But in yoga there is a fourth state of awareness, where all mental functions have stopped and through total introversion the unit I has merged with the Infinite I. This called Samadhi, the state of Absolute Bliss.

This realization is the center of all religious traditions. Yoga offers the practical science to realize the goal of total peace.
Research backs this up. One study with students in a public school who used imagery three or more times a week showed 25% fewer instances of disruptive behavior than students in other classes. Students also score significantly higher on reading, writing, and oral communications skills. ‘Teaching the whole person not only works; it works better.’ (Art Johnson)
6. Dialogue for Critical Thinking – And the Development of Intelligence

“This is the specialty of human beings -- autonomous thinking. And when this is strangled, impeded or restrained by something internal or external, ... Human progress will be blocked forever.”

P.R. Sarkar

One of the main focus points of all of P.R. Sarkar’s work has been the fight against dogma. Society’s progress has been blocked by dogma, lives are lost on a daily basis, due to ignorance and false believes. He believes that developing rational thinking has to be one of the main aims of education in order to learn to see through dogmas and build a peaceful society.
Dialogue helps thinking
In the formative years dialogue is central to children’s development of thought. This is the central part of mediated learning experience too. By talking to the children, we develop their thought patterns. It is often said that 80% of the personality of a child is formed before the age of six. Talking to them in these early years of extreme value in building their awareness to values, consideration for others and peacefulness.

Language and thinking
Daniel Siegel in *The Developing Mind* writes how childhood experiences feed patterns for relationships children will hold onto for the rest of their lives. This applies to values as well. The concepts our parents believe are those we often follow in our own decisions making. Embedded in grammar and syntax are emotional patterns that shape our own thinking. So is the choice of our vocabulary. Neuroscience shows that the part of the brain that learns a language is the same part of the brain that expresses feelings. Words and feelings are therefore looked upon as two sides of the same thing. By constantly exposing children to certain vocabulary, we will find that, related feelings can be reinforced.

How stories affect our thinking
In an experiment, one group of children was told stories about friendship and kindness, while another group of children was allowed to play violent video games. Each child’s reaction was observed as when the child left the room and was confronted with a woman who needed help. The children who had been exposed to violent video games, scored significantly lower in showing empathy than the group that had been listening to stories of compassion. Similarly the vocabulary the story group used right after leaving the room was considerate and kind, while the video game group was unexpressive
and brusque.

**Environment offers the building blocks for rational thinking**

There is other research from Catholic educators that shows that imaginary stimulation during childhood shapes our value system in real life situations when we are adults. That means the stories and images we receive during the younger years shape who we are and what we will do when we are older.

In this pre-rational phase children develop the building blocks for rational thinking from the environment.

**Intellect and the environment**

*The environment has a tremendous influence on the human mind. The environment in which one is born continues to exert a tremendous influence till the last days ... of human life. And according to the type of education imparted one’s psychic environment is formed. The psychic environment is more powerful in human life than the physical environment.*

*P.R. Sarkar*

P.R. Sarkar describes that ‘the intellect is like a mirror’, reflecting whatever it comes in contact with. Then he says that ‘The intellect should be purified. When the intellect is purified, when piety is established in the intellect, everything is obtained.’ In young children it is primarily the environment that can purify and uplift the intellect. While the visual environment has a great impact on the child, the audio environment’s influence is deeper and more extensive. A refined environment shapes refined thinking. A teacher or caregiver with a rich vocabulary and good communication skills will help shape children with the same.
Endangered Minds
A lack of a good environment is hampering the growth of our children’s minds. Jane M. Healy, the author of Endangered Minds describes how the modern generation has developed a way of thinking that is significantly different from how people were thinking in the fifties. For a starter, their vocabulary skills are less developed. Whereas in the fifties an adult had a vocabulary of around 60,000 plus words, modern averages in the USA are stuck around 25,000 words. This obviously impacts the verbal expression skills.

But, the author argues that it has also affected the reasoning skills. Being exposed to a visually rich environment, has created a generation of people who think in images, rather than words. With these dominant visual tendencies, language has become what some term ‘primitive’, which refers to a loss of cause and effect relations, thinking by analogies and other fundamental thinking skills.

Lack of communication
The main cause for this loss in logical abilities, says Healy, is the fact that primary caregivers don’t spend enough time with the children to communicate, reason analyze, and talk about issues in an in-depth manner. Whether working parents or full time homemakers, parents on average give a child less than fifteen minutes of one-to-one time for quality conversations. Collective meals, traditionally the fixed times of the day that families would come together and talk about events and issues, have become rare. This lack of adult-child interaction isn’t compensated by increased reading of classical literature either.

Philosophy Classes
This has led some schools, even elementary schools, to institute philosophy classes in their curriculum, with the aim of developing in
children the ability to reason out issues in depth. Children learn skills in observing, classifying, inferring, using numbers, measuring, communicating, predicting, making hypotheses, interpreting data, controlling variables, and experimenting. The primary mode for teaching these is by modeling and letting children themselves ask questions and reason them out. This is a kind of inquiry teaching aimed at higher level thinking. The Northwest center of Philosophy says that “philosophical inquiry helps students to develop heightened competence in reasoning and logic, increased confidence and ability to examine novel issues critically and imaginatively, and enhanced listening and empathy skills.”

**School replacing parental roles**
John Dunford, the general secretary of the UK Association of School and College Leaders, sees a similar need and told that in many families ‘schools have had to take the place of the institutions that used to set the boundaries of acceptable behavior.’
“Never have the values of school been more important in children's lives. Never has the job of school leaders in articulating those values, day by day, week by week, been so important. For many children, school and its values, its clear boundaries and moral framework, are the only solid bedrock in their lives."
‘Education is the remolding of the old structure of the mind and goading it to the highest state of realization.’

P.R. Sarkar

Whereas there is a strong link between language learning and thinking skills, there is a similar link between the ability to internalize and analyze. Whereas introversion and extraversion are Jungian terms, used to analyze personality, in this context they apply to the child’s ability to concentrate and internalize their experiences.

According to the division of mind of impulsive nature – self control and wisdom, intellect is measured by the strength of self control in
relation to the impulsive nature. That portion of the self-control that extends over impulsiveness, is by P.R. Sarkar’s definition ‘intellect’ whereas intuition and intelligence are that portion of wisdom that extends over self controlling power.

By this definition, intellect and secondly intelligence, develop through introversion.

**Modern research**

Modern research on this subject has found that a healthy balance between introversion and extroversion supports success. According to Ac. Shambhushivananda ‘in the early years extroversion is positively related to achievement but later introversion seems to become more important.’ Though this obviously depends on the subject chosen and seems also to depend on the definition of extroversion, a key issue is that in the early years extroversion leads to greater achievements, while in high school and college introversion is linked to success.
Introversion can be learned
The practice of meditation is a mental training whereby a child learns to internalize the mind and develop deep thought. This happens step wise, by first withdrawing the attention from the environment, then from the body and finally focusing on one thought, that of universal peacefulness. This sensory withdrawal is called ‘pratyahara’ in yoga, and is the path towards total peacefulness.

Circle time
Intelligence can develop through dialogue and through introversion. In New Humanist schools teachers spend an hour or so on discussion, sharing, and exploring all sorts of topics. This session usually begins or ends with a period of quiet time.

1-3 Tayoh siddhih saincare pratisaincare ca
Consciousness expresses itself in extroversal and introversal Movement.

We are all in the process of evolving consciousness. A newly born child gradually takes possession of its body by learning how to breathe and digest. This can be called the extroversal phase of the child’s life. At the same time the introversal phase begins with the first cries of pain and discomfort, and continues through pains and sufferings until one can fully connect to the goal of life. The teacher can smoothen the transition from extroversal to introversal through the introduction of spiritual concepts of self realization in schools and the awakening of bodhicitta or intuitive intelligence and total peacefulness.
Violence and the lack of rational thinking

Thinking is an important skill in a society that thrives on impulsiveness in all other spheres of life. Yet, we have to move against the tide and build up a sense of independence and inner belonging. When Israeli youth embrace their Palestinian age mates, it shows rationality can overcome dogma. When affluent westerners leave home to serve the poor in their development it also shows that clear minds can prevail.

While common sense and thinking have to protect us from social dogmas, its real inspiration arises from the inner well of peacefulness it has to serve. In P.R. Sarkar’s writings he always stressed that intellect has to protect the commitment to the inner self, ‘like a fence’ around a small tree. This story reflects how intellect can come to realization, and how our own sincerity and dialogue can inspire those around us..

In Tibet there were a father and son who owned a horse. The father was very much devoted to his spiritual practice and always recited his
mantra. When one day the horse was lost, the son was all upset. The father though, while helping in the search for the horse, kept on reciting his mantra. After a few days the horse returned, with a foal. The son was over the moon with joy, the father kept on reciting his mantra. While training the young foal the son broke his leg and became unhappy, the father on the other hand, while caring for his child, kept on reciting his mantra. When officers of the army came to collect men to fight in the battle, the son with the broken leg was exempted. Everybody said that the father was so lucky, but he just continued to recite his mantra.

This made the son think. ‘Life has many ups and downs. What looks good today may turn out bad tomorrow. Similarly what seems bad today, may turn out to be good tomorrow. What really matters is the inner focus on one’s peaceful nature’.

And so when his friends came home and they all rejoiced, the son joined his father and in the festivities recited his mantra!
7. Balancing the Child
To help the growth of Peacefulness

An ordinary person can become extraordinary by means of refined intellect and selfless service

—P.R. Sarkar

Peacefulness arises from a balanced personality. An overtly conservative and shy person may have an impaired self-concept. Similarly a child that is overtly independent and dominant may require to learn internalizing skills.

Children are all different and their expressions are never the same. The fact that no one is alike, at once charms and challenges the
educator, because each child has to learn differently and has to be supported in different ways. There are many personality assessments, most famously and commonly used the Myers-Briggs test and Holland’s personality typing. Here we are not looking at an approach that just describes the social characteristics with the purpose of making career choices. We want to understand the inner side and use that knowledge to help a person find balance through consciousness based methods.

**Personality classification**

Carl Jung divided the personality characteristics in extraverted, introverted, feeling and thinking and used these in different combinations to describe different personalities. In the yogic philosophy people are described with three basic qualities, based on the proximity of inner awareness in their lives: static, mutative and sentient.

- The static personality is passive or destructive and insensitive to the inner self.

- The mutative personality likes to do many things, but without clear focus, often driven by emotion, ambition or desire.

- The sentient person is balanced, thinks before doing, is positive and inspired.

These three qualities also correspond to the three stages of mental growth, and the food qualities we discussed in unit 4.
<table>
<thead>
<tr>
<th></th>
<th>Passive</th>
<th>Changeable</th>
<th>Sentient</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Behavior</strong></td>
<td>Worry/ fear</td>
<td>Emotional overactive</td>
<td>Peaceful, faithful independent</td>
</tr>
<tr>
<td><strong>Intelligence</strong></td>
<td>Prejudice, stubbornness</td>
<td>Critical, based on sentiment</td>
<td>Moral, honest</td>
</tr>
<tr>
<td><strong>Emotional</strong></td>
<td>Uncommunicative, blocked</td>
<td>Desires, aggressive</td>
<td>Self-control, obedience</td>
</tr>
<tr>
<td><strong>Concept of the Self</strong></td>
<td>Inferiority complex, fickleness</td>
<td>Ambitious, self-promoting</td>
<td>Inner awareness, devotion, universal love</td>
</tr>
</tbody>
</table>

As we are working with bio-psychological concepts, we link these personality types to the bio-psychological structures of the glandular plexii and we generalize six main personalities, with negative and positive aspects:

1. **Conventional-Duty Bound**
   This personality works well in systems and is responsible in fulfilling his or her duties. In a negative sense, this person follows blindly and executes without conscience, feels isolated and narcissist. This personality derives the driving energy from the first chakra, at the base of the spine.

2. **Social and nurturing**
   This person loves working with others, interacting, sharing and talking. They are suitable as teachers, sales people, and work in the service sector. When misdirected this personality develops addictions, hurts others or becomes masochistic. The basic energy source is the second charka, two fingers above the bottom of the spine.
3. **Investigative and Understanding**
This person’s special ability lies in exploring and analyzing problems. They are very focused, which, when unhealthy can turn into an obsession, with repressive tendencies. The third chakra at the navel is its main source of energy.

4. **Artistic and transformer**
This person enjoys creating and feels expression and making things to touch others is a goal in itself. When not successful, this may turn into sadness or even depression, alternated by misplaced euphoria. The energy source is the fourth chakra.

5. **Idealist**
This personality sticks to universal principles and morality through whatever ups and downs he or she may face. It is the hero, who is realistic and persevering. In a negative sense this energy can turn into self-indulgence and a sense of inferiority. The root source of energy is the fifth chakra located in the throat.

6. **Leadership**
This personality likes to be in charge and direct, with clear vision and power to enact that vision. It’s negative side, expresses itself as self-destruction and blaming others for their failures. The basic source of energy for this personality comes from the sixth chakra, located between the eyebrows.

**Many personalities – One goal**
In NHE we don’t recognize a superior or inferior personality type. However the negative qualities express themselves when the ego becomes detached of the inner self, and a person, driven by the
personal energy uses that drive in a destructive manner.

The objectivity of the human mind, unlike other entities of this universe, may move from subtle towards crude, or from crude to subtle. That is why it has been said, "Mind is the cause of bondage, and this very mind is also the cause of liberation, of emancipation and peace." P.R. Sarkar.
The Rainbow Class

Personality types are not fixed or given and depend much on what the environment offers. Yet we always aim to offer the child a variety of activities, from group centered to individual, stationery to active.

When the curriculum may not be flexible or adjustable the primary caregiver may adjust the management style to offer what the children need. In many cases this will satisfy the variety of interests.

More importantly, it is how the teacher can reflect and inspire the child’s aspirations. In this regard Dr. Fonagry writes, ‘most important for the development of mental self organization is the exploration of the mental state of the sensitive caregiver that enables the child to find in his mind the image of himself as motivated by beliefs, feelings and intentions…’
The neurological explanation for why we constantly aim to synchronize our feelings with a parallel in the environment lies in ‘mirror neurons’, nerve systems which seek to resonate with others and synchronize. Mirror neurons form a large part of the brain’s make up.

Whereas no teacher can satisfy all personality types and every teacher’s teaching style has its limitations, we aim to mirror the different facets of the rainbow of personalities of our students.

<table>
<thead>
<tr>
<th>Personality type</th>
<th>Teacher’s reflection</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conventional</td>
<td>Clear guidance</td>
<td>Make systems/ Clear rules And routines. Predictability</td>
</tr>
<tr>
<td>Social</td>
<td>Team activities</td>
<td>Offer opportunity for sharing and dialogue</td>
</tr>
<tr>
<td>Investigative</td>
<td>Challenge</td>
<td>Projects, quizzes and challenging goals.</td>
</tr>
<tr>
<td>Artistic</td>
<td>Stress aesthetics</td>
<td>Offer the chance for self expression And belief in the dream.</td>
</tr>
<tr>
<td>Idealist</td>
<td>Vision</td>
<td>Create hopes and dreams, the possibility of sacrifice and dedication.</td>
</tr>
<tr>
<td>Leader</td>
<td>Trust</td>
<td>Teach responsibility</td>
</tr>
</tbody>
</table>
When mirror neurons are twisted
– Yoga Touch

‘The attachment to happiness is the primary propensity of living beings.’

P.R. Sarkar.

The function of mirror neurons can be hurt by trauma. Abused children perceive neutral faces as filled with anger. Cruel children lack emotional development and may be insensitive to other people’s feelings, as their fundamental search for happiness has been hurt.
Similarly children who are self-obsessed often have backgrounds of unfulfilled happiness. Peacefulness seems to be like a fata morgana to them.

To these children, the teacher has to be a healer, by providing the environment of security and the ideal. Whatever the student’s personality, the central focus of the teacher is to help children transform their negative attitudes into positive ones, by helping them analyze their weaknesses and restore faith in their own search for happiness.

**Yoga Touch**

One way to re-map the brain of a disturbed child, is through yoga based stretches. The slow movements help children’s brain to become stimulated and begin a healthier functioning. These poses work on restoring muscle tone, adjusting the blood flow, bringing about glandular balance and a healthy functioning of the organs.

- In general we can say that forward bends are calming while backward poses stimulate and activate the body/mind system.

- Twisting poses and inverted poses support the growth of the nerves and therefore are good for the personality types one and two.

- Poses that work on the throat and chest support speech and are good for those who lack self expression (autistic type).

- Poses that press the midriff will balance the enterprising personality

For those unable to do the poses by themselves, massage is similarly
of great help in recovery of abuse and developmental difficulties.

**Diet to balance personality**

Balancing a person through diet also can be considered. From the ayurvedic point of view a person is analyzed and according to their predominant quality, foods with certain tastes are prescribed. This approach has its special value over long term (three to six months) and with proper care.

The basic principle is to offer those elements or tastes which can reduce the dominant qualities. If there is no clear singular quality, all six tastes should be present in the food. In case of weaknesses, we should increase the tastes that are associated with this weakness.

<table>
<thead>
<tr>
<th>Personality Dominant quality</th>
<th>Dominant element</th>
<th>Foods that increase this quality</th>
<th>Foods to reduce this quality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conventional/social</td>
<td>Water/ earth</td>
<td>Sour and sweet</td>
<td>Spicy, and bitter – raw food.</td>
</tr>
<tr>
<td>Understanding and enterprising</td>
<td>Fire</td>
<td>Salty and oily</td>
<td>All other tastes</td>
</tr>
<tr>
<td>Idealist and artistic</td>
<td>Air/ ether</td>
<td>Bitter, pungent – un-cooked foods</td>
<td>Sweet, salty and spicy foods</td>
</tr>
</tbody>
</table>

Similarly, a child who is too much of a dreamer, an environment of sand and water (lakes or beach) can be a balancing experience, while
a duty bound personality can be balanced by exposing him or her more to warmth (sun) and open spaces (mountains).

**Flower essences**
While foods and environments can support personality balancing so do flower essences. The idealist personality can be strengthened through flower essences of coconut, pear, apple and lettuce blossoms. These offer calming and uplifting effects which can counter issues such as hyper activity. They are therefore useful in childhood.

Flower essences of corn, tomato and pineapple create independence and self confidence, while strawberry, raspberry and grape flower essences support compassion and devotion.

**Guided Imagery and Tantra**
Personality types are deep subconscious patterns that no amount of cajoling by a teacher will change. Whereas the above mentioned
methods of diet, flower essences and yoga poses will have an effect, the most long lasting effects will come from introversion techniques.

Dr. Siegel writes, ‘Guided imagery provides direct access to pre-linguistic symbolic imagination and process driven by implicit memory.’ While the teacher may use arts, drama, dance or music to break through mental obstacles, silent sitting is the real way to free the mind from bondages. In Sanskrit this is called ‘tantra’, that what frees the mind of bondages’ and brings about peacefulness.
"Human society is one and indivisible. Don't try to divide it. Each and every individual should be looked upon as the manifestation of the Cosmic Entity.

P. R. Sarkar

The educational concepts P.R. Sarkar’s offers are centered on the idea that peace only can be achieved in harmony of both personal and social action. In his book ‘Neo-Humanism and the Liberation of the
Intellect’ he outlines that socio-sentiment and geo-sentiments are hampering human progress. People believe in superiority of their religion (socio-religious sentiment) or in the superiority of their country (geo sentiment) and thus justify intolerable crimes of violence and destruction. He sees education as the main tool to counter these destructive sentiments.

**Us vs. Them**

Universal education, he says, aims to break through the dogma of ‘us vs them’ or ‘I vs. it’. In such relationships, empathy and compassion are absent. ‘Hatred’, said Ellie Wiesel, the Nobel Peace Prize winner and Holocaust survivor, ‘is a cancer that is passed from one person to another, one people to another.’

The ‘narcissism of minor differences’ forms the basis for these socio and geo-sentiments, which basically are a corruption of normal cognitive functions of categorization. Universal education is an important of peace education.

**Respect different cultures**

The rich diversity of society is clearly evident in many classrooms today. Schools and learning environments must work for all and must reflect the cultures of the communities they serve. Not only that, they have to create an environment of respect for different cultures, racial groupings and believes.

Though P.R. Sarkar was not a pacifist, he advocated the countering of sentiment based dogmas by promoting rationality and a universal vision of ‘One Human Society’. In his description of education he included universal outlook:
E – Education
D – Discipline
U – Universalism
C – Character
A – Active habits
T – Trustworthiness
I – Ideal
O – Outlook
N – Nice temperament

Kindergarten
The multi-cultural curriculum historically evolved out of the issues with racism the western societies encountered. Educators believed that their education of humanity being one could alleviate some of the socio-economic injustices encountered by some groups in the community. Later the movement for equality for women supported the process of appreciating diversity.

The cosmic ideal
P.R. Sarkar believes that the only antidote to divisiveness is a universalism that sprouts forth from a universal vision of love based on spirituality. He says, "The cosmic ideal alone can unify humanity." Equality and mutual respect are the social counterparts of inner realization, and a spiritual vision is the only basis for the success of this social vision.

No "ism" except universalism can be tolerated in the educational system. The thirst for acquiring knowledge will have to be aroused in students. A sense of reverence and devotion as well as discipline will have to be taught. Along with this, a scientific outlook will also have to be inculcated." P.R.Sarkar
Festivals affirm the inner spirit of Universal Love

‘When human beings bring the entire universe within the range of their minds through spiritual practice, the result will be one universe, one universal society. Only then will the human society become one and indivisible. Only then will it be worthy of being called a 'human society'.

P.R. Sarkar

Whereas the inner experience feeds the universal feeling, knowledge of different cultures affirms it and strengthens it. Living celebrations are a chance to learn to appreciate other cultures and recognize the
human common link across race, region and religion. Maria Montessori said in this regard, ‘All human kind shares a common history, a common world of cultures and struggle towards a common future. The child should be given a sense of or heritage, our culture and our potential destiny.’

Some suggestions for the holidays to consider and the themes they cover are as follows:

<table>
<thead>
<tr>
<th>Festival</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>House/ school year opening</td>
<td>hold candles and sing a song of compassion</td>
</tr>
<tr>
<td>Friends day</td>
<td>Show friends what you do at school</td>
</tr>
<tr>
<td>Indian heritage day</td>
<td>celebrate Native American culture</td>
</tr>
<tr>
<td>African Harvest festival</td>
<td>in autumn, celebrate the gift of food. And introduce African culture.</td>
</tr>
<tr>
<td>Peace Day</td>
<td>Oct. 24&lt;sup&gt;th&lt;/sup&gt; is the founding of the UN</td>
</tr>
<tr>
<td>Children’s Day</td>
<td>Learn about children from around the world.</td>
</tr>
<tr>
<td>Halloween</td>
<td>overcome fear through costume party and games</td>
</tr>
<tr>
<td>Christmas</td>
<td>A day of thankfulness and joy of the birth of life.</td>
</tr>
<tr>
<td>Chinese New Year</td>
<td>Spring Festival</td>
</tr>
<tr>
<td>Event</td>
<td>Description</td>
</tr>
<tr>
<td>------------------------------</td>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Color festival - Forgiveness Day</td>
<td>Asian celebration of playing with colors (offering of all mental colors)</td>
</tr>
<tr>
<td>Earth Day</td>
<td>Care for the environment and tree planting.</td>
</tr>
<tr>
<td>Water Festival</td>
<td>Water play, study of our water sources.</td>
</tr>
<tr>
<td>Mother’s Day</td>
<td>Celebrating family</td>
</tr>
</tbody>
</table>
Peacefulness arises from
An Education of Merit

Peacefulness is an achievement seen in many great personalities. They transcended narrow social concepts and embraced the universal ideal. In that sense their lives can be guiding lights for the youth. Especially their growth to excellence can be an example that inspires the young impressive minds. For this reason we offer a curriculum based on hero education.

**Hero education in Elementary schools**

Just as the kindergarten and young elementary school children love the imagination that comes with learning exotic things, the older children develop a keen interest in real life heroes. In this unit we should stress what made these people great. Were they born that way? Was it their race, family background, a special skill? Or was it the ideal and a tremendous effort to promote that ideal in the world that
made them great?

Help children overcome the idea that people are born great, but that certain universal character qualities count: hard work.

**Fixed mindset vs. Growth mindset.**
Discuss with the children examples of the fixed mindset, that praises ability and the growth mindset that thrives on effort. Similarly, it doesn’t matter what race or background you have, with the right growth mindset and attitude you can achieve success.

- Michael Jordan who was left out of the University basketball team, but through his tremendous effort became the greatest basketball player ever.

- Albert Einstein, who didn’t speak until the age of four, was considered a mediocre student.

- Beethoven was rejected by many music teachers because they thought he couldn’t play the violin.

- Dr. Seuss, the immensely popular children’s book writer, was rejected by 27 publishers before his first book was accepted.

**Great Personality curriculum**
As we introduce great personalities from around the world, our curriculum can include scientists, explorers, states men, saints and peace makers, athletes, artists, human rights heroes, or the bakers, fire fighters, police officers and teachers (in short the common people) who through their daily struggle are the every day heroes of our lives. After all, "A community is adorned not by great men with small views, but small men with great views." Rama Tirtha
In this very life convert your psychic existence into psycho spirituality and become an emancipated being.

P.R. Sarkar

From the educational point of view, mental expansion happens as a result of introversion, morality, bio-psychology and self analysis based on rational thinking. This process primarily works on undoing the narrow self centered psychic schemes of the Social Identity and Impulsive Nature.

This process of expansion is nurtured by ideals and universal
Practically realizing the universal in all human beings is the result of the experience of selfless service. The need for service are the most basic universal links that bind humanity and open the heart.

Not only that: doing service is an opportunity to learn real life skills. Some examples:

- A New York inner city school motivated disaffected junior high school kids with poor reading skills to study by making (and paying) them teach younger elementary school students.
- As part of the English studies, students made commercials for the Public Radio to raise funds for orphans in Cambodia. The project of working for an ideal continued well after graduation and made the students into lifelong friends.
- When a part of the country was flooded due to torrential rains, high school kids who had been raising funds for a school trip, instead used the funds to help the victims of the floods.
- Hurricane survivors who had lost their homes and most of their possessions received Easter care packages from students who had collected their own things to help others.

P.R. Sarkar supports STUVOL programs, or student volunteer clubs, involved in hospitality skills, first aid, cleanliness, practical skills training (such as simple construction/repair) and farming. Whereas these cover basic needs, STUVOL also includes counseling, conflict resolution, safety awareness and disease prevention.
‘Art is the movement towards finer sentiments’

P.R. Sarkar

Ignorance feeds violence. Peace can not arise without firm knowledge and proper information of all sorts of subjects. For that reason academics play an important role in New Humanist Education. After all yoga is about standing on your own two feet, and having the necessary skills and knowledge to be successful in the society are as important as the right attitude.
Unlike some other forms of holistic education which do not support early abstract learning, P.R. Sarkar writes that children can learn multiple languages in their first years of life as well as learn the alphabet from the age of three onwards, ‘if they are interested’. So academics are considered valuable, even from a young age onward.

**Academic learning is supported by arts teaching**

Academic excellence is often seen as the opposite of creativity and arts such as music, dance and drawing/painting.

But contrary to general believes, spending time on arts improves academic excellence. Eric Oddleifson, President of *The Center for Arts in the Basic Curriculum* writes that ‘in their efforts to improve the schooling of American children, educators and the communities they serve are striving to develop schools that will teach our youngsters to be more productive and competitive workers in business and industry.’

To make time for expanded math, science and language studies, the reformers reduced or eliminated time for the arts - music, visual arts, theater, dance, and creative writing.

But the research of cognitive psychologists - and the experience of schools that teach the arts as a part of the basic curriculum - strongly suggest that this prescription will not produce the results the reformers seek. In fact, research into the records of students in several schools indicates that a curriculum that devotes 25% or more of the school day to the arts produces youngsters with academically superior abilities.

This is compelling evidence to suggest that schools should increase the time devoted to teaching the arts. The supposedly "nonessential"
subjects of music, theater, dance, and art promote the kinds of thinking, enthusiasm, self-esteem and discipline that are necessary requisites for learning.’ Research in the USA shows that some schools in the bottom 10% in academic performance, became top ten schools after introducing increased arts education.
Storytelling is a primary art form that evokes deep emotions and becomes almost part of the hardware of children’s brains. Stories have this powerful appeal, because our minds are filled with what Professor Fuller calls ‘story engrams’. These are associative patterns stored in our unconscious awareness but often reflected in the imagery of stories. The story helps this mental tension come to the surface and be released. The relaxation and meditative feeling that go along with it, give pleasure and comfort.

Brain research supports this. As children develop empathy with certain characters in the story their brain secretes the neurological
chemicals of serotonin and dopamine which modify and build new synapses, the very root of learning for transformation.

**Stories link the hearts.**

And that’s why though, after children leave the Kindergarten, they may forget most of what happened there, but it is highly unlikely that they will forget the stories. The appeal of storytelling is so great that it literally buries itself in the mind. Stories have a universal appeal that helps bring across the message in non-invasive manner.

**Brain hemispheres integration**

Stories are the foundation of all art forms, and integrate the left and right hemispheres of the brain. One side analyzes the sequence of the narrative. The other has the emotional bond with the characters. Daniel Siegel writes that this multi layer integration supports the brain circuitry needed for self regulation and a balanced social life.

**Auto-noetic consciousness**

Stories also help children reflect on themselves and others as well (auto-noetic consciousness). The result is greater mental awareness and deeper self insight, which is supported by the safe feeling of intimacy between the storyteller and listener.
Art is an important medium for learning. Through creating and expressing children develop a sense of ownership whereby they learn to integrate many aspects of the self. The process of creating also helps the child learn how to solve problems, correct mistakes and that failing is often a step to success. But it is not just for these reasons we hope the children can become the conscious creators of arts. Art is about communication. Through posters, drama, song and dance,
children can make the ideals and good wishes they nurture in their hearts visible and share these with a wider audience.

Abraham Maslow wrote in 1971, ‘If we hope for our children to become full human beings …. Then as nearly as I can make out, that the only kind of education in existence today with such goals, is arts education.’

**Art and Self Actualization**

Erich From wrote how creative people have many similar personality qualities as ‘fully functioning persons’ or what Maslow calls the ‘self-actualized’. They

- Create time for silence and meditation.
- Have the ability to observe and reflect
- Act from innocence
- Access the unconscious and touch the universal.
- Are spontaneous
- Have courage to fail.

The space from where an artist creates has to be unique. To offer a startling point of view and insight Sarkar writes, ‘… an artist is to be established in a transcendent realm, beyond the limits of the senses. So the artists …. have to be spiritual aspirants. Only those who look upon everything of the world as spirit can realize in everything a subtle, blissful, transcendental entity.’

**Art Clubs**

Because arts play such an important role in developing subtle awareness and sensitivity, special clubs for the promotion of arts should be part of every school. P.R. Sarkar proposed RAWA clubs, (Renaissance Artists and Writes Associations) that promote the arts
with this specific vision of an art that serves social harmony and the universal love that arises from the heart.

"Though separated by many countries, many states, many religions, many communities or by many languages, the human race is an indivisible entity. Every human mind is but the diversified individual manifestations of that same indivisible Cosmic Mind. Today we look forward to the advent of that artist, that writer who will convey this truth to the hearts of humanity in a still sweeter language, still more strongly and deeply."

P.R. Sarkar
"World peace depends on the fullest development of each human being in mind, body, and spirit."

Global Charter International Alliance for Accelerated Learning

We, as a people are emotionally interdependent. Each one of us plays a role in the regulation of others. Those who are close to us can affect our very physiology through their emotions and thoughts. The effect we have on each other is called the ‘Michelangelo Phenomenon’, we sculpt each others’ thoughts and even bodies, with our minds. This is more so in how we shape our children and the biggest impediments to giving our children the lives we dream of are
the limitations we ourselves program into their minds.

**Peace circles**
Peace can not come about in isolation. Parents and teachers who are wonderful role models and always radiate positivity, and even in the most difficult of times aim for win-win situation would shape their kids into the happiest people on this planet. This kind of attitude comes from a personal effort to find the best within. This is the ideal teacher of peacefulness. To support the collective flow for growth, teachers and parents have to form peace circles, collective gatherings that foster inner growth through meditation, reflection and thoughtfulness.

**Negativity in the Classroom**
When left alone, frustrations amongst teachers creep up easily and affect our attitudes and habits. In the UK ‘about a third of newly qualified teachers leave the profession within a year.’ Tension changes the chemical balance of our body. Cortisol levels increase to accelerate our body’s readiness for danger and immediate action, and change our brain’s functioning by letting instinctive amygdale rule the left-pre frontal lobes. So it’s natural to blow up, have impulsive reactions and in fact create the same in our students. Nobody likes to be an angry teacher, so negative attitudes develop quickly when under stress or faced with a test oriented curriculum.

**Bio-psychological practice to balance the teacher**
In the same way that tension unbalances our awareness, we can learn to refocus the mind in dealing with pressure. That’s why the personal bio-psychological practice of yoga is so important for the teacher. This will inspire a positive outlook not only on life, but on the student’s potential as well. How much the teacher hopes for the children, often determines the child’s progress. The collective support
through inspiring peace circles can help the teacher even more.

**Synchronicity**
In the classroom the interaction between students and teachers is shaped by the teacher’s expectations and thoughts. Children anticipate the words the teacher will say. In fact research on synchronicity has found that people, even in separate rooms affect each others’ brain function. Children in a classroom are like members of one body, guided by the teacher.

Goleman writes, ‘Teams with upbeat leaders report better moods, coordination and less effort. Teams with grumpy bosses were thrown out of sync, making them inefficient.’ Socially intelligent teachers start by making a connection and being sensitive. This will allow the student to blossom.

<table>
<thead>
<tr>
<th>Good teachers</th>
<th>Bad Teachers</th>
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</thead>
<tbody>
<tr>
<td>Great listener</td>
<td>Blank wall</td>
</tr>
<tr>
<td>Encourager</td>
<td>Doubter</td>
</tr>
<tr>
<td>Communicator</td>
<td>Secretive</td>
</tr>
<tr>
<td>Courageous</td>
<td>Intimidating</td>
</tr>
<tr>
<td>Sense of humor</td>
<td>Bad temper</td>
</tr>
<tr>
<td>Shows empathy</td>
<td>Self-centered</td>
</tr>
<tr>
<td>Takes responsibility</td>
<td>Blames</td>
</tr>
<tr>
<td>Humble</td>
<td>Arrogant</td>
</tr>
<tr>
<td>Shares authority</td>
<td>Mistrusts</td>
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</tbody>
</table>
The power of teachers - unrecognized by themselves

‘Proper education awakens the psychic urge to attain a higher life’

P. R. Sarkar

Sociologist Dan Lortie found that teachers themselves do not accept that their influence on student learning is the powerful factor some believe it is. He says that most teachers see the family background, the socio-economic status and the neighborhood in which the student lives as the major factors that shape a child’s mind. He stresses that most teachers feel that student learning has little to do with them and had everything to do with things over which they have no control.
A survey among teachers by *Education Week* confirms this. When asked about who is responsible for the quality of education, the teachers pointed first and foremost to the school board, the president or the parents. Teachers didn’t see themselves as the key factor in the education process.

**Quality teaching**
In spite of what the teachers may feel, several recent studies confirm that the most important factor that affects student learning is quality teaching. Peter Temes, president of the Great Books Foundation, reminds us, "Once the classroom door closes, once the lesson begins, once the student steps toward the teacher asking for help, it is all up to the teacher, not the school. Good schools help; great schools help more; but great teachers are the far more precious commodity."

**School reforms starts with the teacher**
While the teacher is the key person in the school set up, most training and funds are spent on development of books, curricula, strategies and management ideas. Relatively little is spent on helping teachers analyze themselves and use this reflection to find ways to improve. For this reason school reform has often led to little or no change on the ground: they changed the strategies, but they didn’t change the teachers!

**Teaching as an unconscious process**
Peace education for transformation centers on the role of the teacher. Yet teaching is very much an unconscious process. The way we teach is more determined by the way we learned than what we read about pedagogy in college.

In ‘*How Teacher’s Thinking Shapes Children*’ Judith Yero writes “Teachers’ personal beliefs and values provide the unconscious foundation for their behavior.” "It is what teachers think, what
teachers believe and what teachers do at the level of the classroom that ultimately shapes the kind of learning that young people get."
Andy Hargreaves and Michael Fullan

**Breaking one’s own negative patterns**
Teachers can only find a way of reflecting on education from a different perspective, a deeper meaning if they can learn to focus on themselves in a new manner. Spiritual Intelligence evolves by breaking the habits and limitations of linear and associative patterns, and helps see life in a new and often positive light. The labels we give our students, the categories we push them into subconsciously affect our teaching and efforts to help children. Dan Lortie so realistically observed that "One's personal predispositions … stand at the core of becoming a teacher."

**De-programming oneself**
While it is easy to talk about peace, how can we become peace? How do we realign our thoughts? How do we guard ourselves from getting stuck into labels and generalizations from a narrow perspective?

Deprogramming oneself means that the teacher has to withdraw his or her mind away from habitual thinking, and refresh that mind with thoughts of infinite positivity, grace and love from deep within that break the patterns of negative labeling. With such a regular and persistent effort, the whole concept of the child will change. And without it, all words will be empty shells.

**Great Teachers**
Outstanding teachers have strong inner beliefs about life, and therefore about children. Research shows that they share
a belief that all children can learn, but not necessarily in the same way
a belief that teachers are learners and children are teachers
a high level of respect for all students
high expectations for all students, but not the same for all
a humanistic rather than custodial approach to classroom control

These thoughts are heart felt, born from a deep sense of love and compassion that evolves through inner processes of understanding, of a developed and mature teacher. To constantly renew this vision, this inner direction, a form of meditation, of inner recollection and remembering on the Essence of ourselves and the Essence of the children in the class is imperative.
What’s good for the goose is good for …the teacher!

“The human mind has two contradictory inherent tendencies: one of acquisition the other of sacrifice. The more one advances along the path of evolution, the more the spirit of sacrifice becomes dominant.”

P.R. Sarkar

To be a good teacher a peaceful teacher, we have to apply the same principles we use to teach our children on ourselves. We have to focus on the Ideal, search for a deeper meaning, and apply values. We have to increase our PQ and practice silence to develop inner
wisdom. In fact this way, teaching supports our practice and our practice supports our teaching. It is a process for all round growth.

**Values for teachers**

<table>
<thead>
<tr>
<th>Moral values</th>
<th>Habits of Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Speak Truth</td>
<td><em>Use language to support others welfare</em></td>
</tr>
<tr>
<td>2. Non-stealing</td>
<td><em>Respect others property, time, feelings and thoughts.</em></td>
</tr>
<tr>
<td>3. Non-harming</td>
<td><em>Managing impulsivity.</em> Take your time. Think before you act. Remain calm, thoughtful, and deliberate. <em>Listening with understanding and empathy.</em> Seek to understand others. Devote mental energy to another person's thoughts and ideas. Hold your own thoughts in abeyance so you can better perceive another person's point of view and emotions.</td>
</tr>
<tr>
<td>4. Cleanliness</td>
<td><em>Be hygienic in the physical environment and think and communicate with clarity and precision.</em> Be clear. Strive for accurate communication.</td>
</tr>
<tr>
<td>5. Help others and endure</td>
<td><em>Serve others:</em> ‘There is no deed as noble as those works done for others’ (Oscar Wilde) <em>Persist.</em> Stick to it. See a task through to completion, and remain focused. <em>Striving for accuracy.</em> Check it again. Nurture a desire for exactness, fidelity, and craftsmanship. <em>Taking responsible risks.</em> Venture out. Live on the edge of your competence.</td>
</tr>
<tr>
<td>6. Self-development</td>
<td><em>Remaining open to continuous learning.</em> Learn</td>
</tr>
</tbody>
</table>
from experiences. Be proud—and humble enough—to admit you don't know. Resist complacency.

*Questioning and posing problems.* How do you know? Develop a questioning attitude, consider what data are needed, and choose strategies to produce those data. Find problems to solve.

7. Devotion

*Responding with wonderment and awe.* Let yourself be intrigued by the world's phenomena and beauty. Find what is awesome and mysterious in the world and in yourself.

8. Contentment

*Thinking interdependently.* Work together. Truly work with and learn from others in reciprocal situations.

*Finding humor.* Laugh a little. Look for the whimsical, incongruous, and unexpected in life. Laugh at yourself when you can.

9. Simple Life

*Rely on your own resources.* Use what you learn. Access prior knowledge, transferring that knowledge beyond the situation in which it was learned.

10. Understand yourself

*Thinking about thinking (metacognition).* Know your knowing. Be aware of your own thoughts, strategies, feelings, and actions—and how they affect others.

**Self Discipline**

In order to progress on the path of self analysis, a personal code of conduct can be helpful, with rules for diet (vegetarian), fasting at regular intervals, daily practice of meditation and yoga, observance of moral code, service and collective duties. Taking the guidance of a
qualified yoga teacher to set up a guide for personal conduct can be helpful to increase your own inner awareness and thus promote your own transformation.
Community Schools
For Peacefulness

“It should be the duty of society as a whole to ensure that the children ... are brought up as virtuous citizens.”

P.R. Sarkar

Much of what we think is wrong with the schools, is a mere reflection of what is wrong with society. Parents and the local community have to become part of any strategy for reform. S. J. Goerner writes ‘The problems in education … get their start outside the walls of schools.’ Without making a change in the wider social fabric, schools have to swim upstream.
**Curriculum by Prescription**
By emphasizing the standardization of curriculum we have managed to make the personal and social growth of students increasingly irrelevant in our single minded pursuit of content and test scores. Lu Pilgrim writes, “How does a teacher maintain an interesting, supportive, and developmentally appropriate environment that encourages students to build on what they know and become enthusiastic, independent lifelong learners, when the requirements from federal and state entities often prescribe and mandate rigid, "same size fits all" curriculum to prepare for tests that now begin as early as three years old?” Standardized testing blocks the natural growth of peacefulness.

**Kids as Change Agents**
In developing countries children have often been seen as the most effective change persons of all age groups. The teacher or social worker will show the children a new behavior, such as boiling water before drinking it, and the children go home and get their parents to change their habits. The power of this relation can not be underestimated!

P.R. Sarkar writes, “It is the youth and the youth only who have the vigor to bring about the necessary change. It is the youth who have the resilience to change and adapt and implement the vision of a new society. With the youth and with this vision the world will continue in the morass of suffering.”

It is the change in the children that will bring about a change in the parents. And the parents will support the teacher in the transformation of our education.
Teacher shapes the curriculum
Stoddard's solution is to have parents and educators begin by realizing that standardization in education is neither possible or effective. Only then can they focus on creating schools that truly educate for human greatness.
The transformation we are seeking seems gentle and subtle, yet is fundamental and deep. To create such schools, parents, teachers, administrators and school board members should keep in mind that the high mindedness we expect from a teacher can only be really nurtured through a deep personal practice, which requires dedication and above all time. People say ‘Work is worship.’ But in fact, ‘Worship is also work!’

A revolution in culture
Ron Miller writes, ‘This sort of education cannot be confined to schools, or to religious institutions, or to the family alone. We must refashion our entire culture—we must revise our worldview—so that every interaction between a society and its young generation nourishes the soul and expands the imagination. Let us invite our young people to explore beyond the limitations of their culture so that they may discover genuine wisdom at its source. I do not believe that anything less than this transcendent wisdom can save us from the crisis of our time and build lasting peace.’
Epilogue –
A thousand little steps to Peace

The dream of building a peaceful society will not come about through talk or some stories and a song alone. A total transformation lies at the foundation of the New Humanist Vision for social and inner peace; a transformation first of attitude, and secondarily of curricular contents. To review the main points:

- An education that supports the growth of consciousness
- Knowledge that links to ideals
- Bringing value teaching to the core of the curriculum
- Bio-psychology to balance the physical
- Balanced diet for sentient awareness
- Daily quiet time
- Rationality through dialogue
- Universal focus in curriculum
- Arts and Story telling for mental refinement
- A teacher who is part of a larger Peace Circle committed to these ideals

It is said that “Spirituality is both a grand project and an every day task.” Working with children involves many different small interactions. Each of these is a chance for change, a step towards greater peace. As such we don’t have to be frightened by the undertaking. P.R. Sarkar divides the assimilation of the new humanist ideal in to three steps.

- A fist step of cultivating these thoughts.
- Gradually making these thoughts our very essence.
- Living these thoughts as our mission.
This is the key to total peace, within and without.