Education for Liberation

A Corner Stone of Prout

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> Prout is a socio-economic philosophy to help take humanity from imperfection to perfection… Prout is the path of socio-economic emancipation for humanity. Prout should go side by side with the psychic approach of Neohumanism. Neohumanistic ideas give human beings the impetus to move. They create a longing for subtler pabula, and that pabula is supplied by Prout. The spirit is to maintain a balance between the physical and psychic worlds and take human beings to the threshold of spirituality.
>
> P. R. Sarkar[1]

It is common in Ananda Marga circles to talk about Neohumanist education without mentioning Prout. In fact the 1,000 plus Neohumanist preschools, schools and high schools around the world can be seen as a corner stone in the Proutist goal of taking "humanity from imperfection to perfection". These schools represent a direct engagement with local peoples and local cultures with the clear intention of providing an education that is free from local dogmas and overtly universalist in intent. The activity of building schools is Proutist; the philosophical inspiration for them is Neohumanist.

Background

Education is a function of all cultures and societies. At all times it reflects the ideals and the world experiences of the culture it serves and maintains. In premodern contexts it was an informal and open-ended process involving much doing, emulating and story. At all times scholar-elders were recognised by their peers for a higher-than- ordinary capacity to manage complexity, link past, present and futures in meaningful ways and to communicate their wisdom with others. With the advent of institutional modernity (c1800) education shifted from these informal settings and became an instrument of the state.[2]

This modernist education is essentially Western in nature. It has been propagated world wide as an important conduit for globalising modernity.[3] The result has been increases in both literacy and numeracy and the attendant

knowledge bases of the sciences and humanities. Statistically these increases have been accompanied by higher levels in health, well-being and living standards[4]. The current educational paradigm however also has resulted in a growing imbalance in the global economy, is replicating the thinking that has depleted much of the world of its resources, has undermined local cultures and economies, and has failed to address the poverty in both imagination and moral vision that lies behind the current global financial and environmental crises.[5]

This paradox lies at the heart of modern education. It has achieved great things yet has also failed to prepare people for a future that now asks different questions of humanity. Essentially this is the result of an outdated image of the 'educated individual' still dominating the educational enterprise. When it was conceived in the first half of the 19th century, compulsory schooling was understood to be a form of social engineering that would bring a range of skills and literacies to the citizenry of industrialising states. The 'educated individual' was taken to be literate, disciplined, hard working and patriotic. In this endeavour education has been largely successful. However it adopted a one-size-fits-all approach and devalued creativity while seeing moral virtue in the discipline and patriotism it instilled in the educated.

Today a broader range of literacies needs to be fostered in order to meet the complex challenges that face humanity. Such literacies would include ethics, morality, creativity, spirituality, empathy, imagination, inner vision, courage, discrimination, universalism and so on.[6]

This essay will examine what Prout brings to our understanding of education. As a socio-economic theory it has clear educational priorities and these will be examined below. Prout also has a vision of the ideal 'educated individual' that vastly increases the range and focus of education. Prabhat Ranjan Sarkar calls such an individual a *sadvipra*.[7] To educate for the *sadvipra* greatly changes the goals and purpose of learning. For one thing, education lays the foundation to prepare a context from which the *sadvipra* might emerge – as in premodern societies, it is recognised that though we educate many, only a few will have the extra depth to become elders (*sadvipras*) and take on special responsibility for the shaping and guidance of the collective. Yet education must lead all to fulfil their maximum potential for in doing so they can best be utilized by the collective. It is in this validating experience that individual existence becomes meaningful and joyous.

Structure of the Essay

Much of this essay focuses on the relationship between Prout and Neohumanism. As noted in the opening, Ananda Marga education has traditionally been associated with Neohumanism but Prout in fact can be said to have a prior claim both historically and also strategically to this philosophical position. The next section therefore offers a brief genealogical

gloss to situate both Prout and Neohumanism historically. Neohumanism is then historically situated vis-à-vis Humanism and the possibility of a new Renaissance is posited.

Neohumanism is then introduced as a layered philosophy that can be seen as a form of pragmatism[8] with a distinctive epistemology[9] and an evolutionary ontology.[10] The attention then shifts to Prout and education. First, the social pedagogic dimension of Prout is outlined and then the educational implications of what Sarkar described as the Five Fundamental Principles of Prout is explored. Second, we return to the concept of *sadvipra*, the ideal for a Proutistic education. An educational system is only as strong as its vision of the ideal citizen. As Prout posits a universal citizen with revolutionary vision the context for this vision, drawn from Sarkar's model of the social cycle (*samája cakra*), is turned to as a way forward in developing a truly Proutistic educational experience.

Prout and Neohumanism

Twenty three years lie between Sarkar's initial statements on Prout[11] and his definitive statement on Neohumanism[12] yet he early on indicated that education was a major instrument in transforming society and that universal humanism[13] was to be the underlying philosophy to direct and shape this task. This is why in 1963 he founded the Education, Relief and Welfare Section (ERAWS)[14]. At this time education was taken to be simply providing a basis in literacy, numeracy, the humanities and sciences within an ill-defined 'spiritual' or 'yogic' context. Yogic and dietary insights were introduced in schools and, once Ananda Marga globalised after leaving India in 1967, the ideas of alternative educational approaches from Montessori and Steiner through to the free flowing learning approaches characteristic of the open schooling and holistic educational movements were trialled in Ananda Marga schools in economically-developed countries. This resulted in a lack of coherence and Sarkar formally introduced Neohumanism in 1982 to focus attention on the philosophical essentials necessary to fulfil the Proutistic intention of shifting human attention from the narrow and limited geo and socio educations of both the capitalist and socialist nation state towards expansive yet deliberately enabling universalist education. For him this moved attention from human self-interest to a new sense of purpose for the human story. Such a move was flagged in his initial statements on Prout where he discussed the need for a "common philosophy of life"[15] that fostered the physical, mental and spiritual development of individuals. In this way he foresaw the development of a integrated personality and a sense of not just belonging to one Cosmic family[16] but of being stewards by virtue of our position within the universal collective and thus responsible for the collective welfare of the universe. This vision he clarified over two decades later in his

extended statement on Neohumanism in a series of discourses called *Liberation of Intellect: Neohumanism*:

> Neohumanism will give new inspiration and provide a new interpretation for the very concept of human existence. It will help people understand that human beings, as the most thoughtful and intelligent beings in this created universe, will have to accept the great responsibility of taking care of the entire universe – will have to accept that the responsibility for the entire universe rests on them.17

It would help at this point to explain the background to the term Neohumanism. The following section offers a short overview of it looking at its relationship with Humanism and the European Renaissance and the educational structure, based on the seven liberal arts, established to promote the Humanist agenda. An alternative Neohumanist approach, the seven liberating rationalities, is offered at the end of the section as an aesthetic counterpoint to the Renaissance model of learning.

From Humanism to Neohumanism

Humanism was a European intellectual movement that emerged in Italy in the middle of the 14th century. A number of cities became centres of great intellectual activity – these included Florence, Bologna, Milan, Rome, Ravenna, Pisa and Sienna. The thrust of this movement was a growing confidence in the human ability to understand the world. Many thought that this was achieved by going back to the ancient achievements of Rome and Greece but in fact it rested more on the ability to account for what we observed, i.e., a scientific mind was emerging. This mind was bent on improving the lot of humanity. It did not differentiate between improvements in science, mechanics and engineering and improvements in art, music and poetry. What was key was a new aesthetic capacity and also a rationality that was bent on reason and logic. The Humanism of Italy rapidly spread throughout Europe and is now associated with the Renaissance. It made it hard to maintain church related dogmas and ultimately directly contributed to the Reformation.

The movement was initially Christian in tone, even though the Catholic Church viewed it with suspicion. At times the church even threatened Humanists with burning at the stake. Ultimately it was a force that soundly counteracted the dogmas of faith-without-reason. It did keep at its heart a desire to overcome socio- and geo-sentiment and saw humanity as one and as 'the measure of all things' – best captured in Leonardo da Vinci's Vitruvian Man (see Figure 1 below).

There are a number of ideal examples of Humanism from this time. Erasmus of Rotterdam (1466/9-1536) is one example as is Thomas More (1478-1535) who

invented the idea of *utopia.* Miguel Cervantes (1547-1616) who wrote Don Quixote is another. One of my favourites is Sebastien Castellio (1515-1563) who took humanist thinking to a new level by arguing that though the human mind can reason well enough it does not have the capacity to determine absolute truth. For him truth was relative and there was always room for doubt; similarly he argued if we had a just and loving God it seemed illogical to suppose that people who had never heard his message should be sent to hell by default – this is an astonishing insight for the 16th century!

The Reformation was in many ways the child of Humanism. It led to some terrible wars, lasting over the next 150 years. By the time this was over intellectuals saw the woes of humanity as premised on Christian intolerance. The way forward was a secular humanism framed in the universalist aspirations of the Enlightenment which paved the way to both the French and the Industrial Revolution. The former was atheistic in tendency while the latter though Christian internalised the religious spirit in the private domain. Both in their own way led to a materialist understanding of reality.

Humanism and the Renaissance are intimately entwined in European history and laid the foundation for the kind of intellectual work that lead to the amazing energy of the last two centuries[18].

Neohumanism is a reinterpretation of Humanism proposed by P. R. Sarkar. It takes the universal aspiration of Humanism, to reach beyond the limitation of humanity and strive for unity at the social level, and suggests a universalism that includes all animate and inanimate existence. Humanity is thus part of a great whole and our job is to increase the radius of our heart's love, to move from a single future, such as a *utopia* as in Thomas More's platonic ideal[19], to multiple futures based on the good life or *eupsychia* in which many local variations of fulfilment and value are affirmed. Furthermore, the Cosmos, its matter and the organic forms that populate it, are all taken to be conscious, thus human isolation is broken down. We are never alone, as Sarkar insists. Rather we are bound together in an infinite network of relationships that span material, intellectual and spiritual realities. This is a much more creative but less stable reality. It stands in marked contrast to the order of the Humanist vision of the world.

Thus da Vinci's Vitruvian Man appears at ease and stable, what motion there is being centred on a solid axis. He lacks the dynamism of the Hindu god Nataraj who dances creation and embodies the Tantric worldview that underpins Neohumanism and understands existence as a tension between ignorance and understanding[20]. The worldviews of the West's Judeo-Graeco-Roman-Christianity and Asia's Tantric Hindu-Buddhism stand in clear contrast and evoke significantly different social and cultural futures and therefore educational responses (Figure 1).[21] As Gilles Deleuze and Felix Guattari argue the West has a totalising and hegemonic approach to learning and knowledge

production. This they call geophilosophy. It has a one-size-fits-all approach to reality and this size is distinctly Western.[22] Neohumanism, and consequently Prout, can be better understood via the dancing Nataraj. This figure is fluid and mobile and evokes cultural understandings that are fractal in nature and honour the local while affirming the universal: one foot is always near the ground while the other is free.

Similarly the Vitruvian Man represents order, stability and balance while the Nataraj points towards tension, paradox and dynamic transformation. The educational priorities of both, as a result, are qualitatively different. The Vitruvian Man stands for taxonomy and harmony in an ordered universe while the Nataraj represents a world of multiple meanings, contexts and forms. Thus order is always contingent and bounded by chaos. Each meaning, context and form is driven by its own logic and thus evokes a range of rationalities. This represents a significant shift in consciousness from the definitive mindset of Humanism to the process orientation of Neohumanism. Sarkar has argued that as a result of this emergent consciousness we will have/are having a new Renaissance which heralds a new dawn in the evolution in consciousness.[23]

This new Renaissance is found in the works of those pushing the boundaries of the knowable, trying to out-think thinking, and challenge the ability of any system to be comprehensive, save in its omission of comprehension[24]. As indigenous American pedagogue Sandy Grande argues, "no theory can, or should be, everything to all peoples – difference in the material domain necessitates difference in discursive fields".[25]

Both Renaissances evoke new modes of educating. The European Renaissance had the seven 'liberal arts' of grammar, rhetoric, logic, geometry, arithmetic, music and astronomy; Neohumanism has seven 'liberating rationalities' of service, empiricism, character development, ethics, aesthetic science, universalism and spiritual practice. The seven liberal arts are idealist in nature whereas the seven liberating rationalities are pragmatist in nature. This means that Humanism remained an intellectual movement that approached human social process theoretically and sought to rearrange the social order politically. Neohumanism on the other hand is a pragmatic movement that constructs reality through physical, intellectual and spiritual activity.

This constructive approach Sarkar called "cult" – the root of words such as culture and cultivated. Sarkar was clear that spirituality is not otherworldly but deeply grounded in daily practice: "Spirituality is not a utopian ideal but a practical philosophy which can be practised and realised in day-to-day life, however mundane it be".[26] Neohumanist education consequently turns away from idealist constructions of knowledge and grounds learning in local and practical contexts while holding aloft a sense of greater purpose which prevents it from being narrowed by local sentiment for place or group.
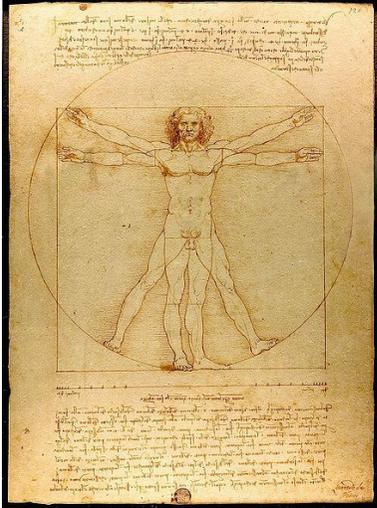
	Humanism and Modernity	Neohumanism and Prout
Image	Vitruvian Man	Nataraj
Cultural Referent	Christianity of Europe and pagan Classicism of Rome and Greece	Tantra of Hindu-Buddhist India-Asia
Core Mission	Totalising and Hegemonic	Fractal, Local and Universalist
Expression	Order, Stability and Balance	Tension, Paradox and Dynamic Transformation
Educational Priorities	Taxonomy and Harmony; European Enlightenment	Layered reason; Multiple enlightenments
Educational Focus	Grammar, Rhetoric, Logic Geometry, Arithmetic Music, Astronomy	Service, Empiricism, Character development, Ethics, Aesthetic science, Universalism, Spiritual practice

Figure 1: The Vitruvian Man and Nataraj

This rethinking of education pushes us away from a unified worldview, where there could only be one (European) Enlightenment, to a mode of thinking about existence and enlightenment as multiple, and layered (i.e., deals with the physical, the mental and the spiritual).[27] In this recognition of the layered

nature of reality in which 'diverse movements of the infinite' generate hybrid formulations, new educational possibilities appear.[28] This new Renaissance thus reinvigorates the Humanism of the European Renaissance which challenged humanity to see itself as one family rather than as tribal units. Sarkar developed Neohumanism to extend this task of Humanism to the entire universe.[29]

Neohumanism is one of the voices of the emergent Renaissance of critical consciousness in which human identity expands from tribal allegiance to species, i.e., the humanist project, to a universalist recognition of self as participant and co-creator in the universe of forms.[30] The ideas in this section are summarised now in Figure 1.

Neohumanism

> Neohumanism offers an evolutionary map that contextualises the concerns of Prout within a broadly philosophical engagement with three broad human concerns: pragmatism, epistemology and ontology. Sarkar divides Neohumanism into three stages which he calls "spirituality as a cult", "spirituality in essence" and "spirituality as a mission".31

Spirituality as a cult is the pragmatic work of constructing human existence through our engagement with the world. Cult, an often abused word, simply refers to the practice of anything in order to internalise its deeper lessons as core features of identity and meaning. It is the root of the word "culture" and the connection here is clear – culture is the set of those practices which generate meaning and identity in the human sphere of action. So, spirituality as a cult for Sarkar refers to the physico-psycho-spiritual processes used to "remove the defects of the psychic world and also the external world, and enable you to move towards the spiritual world without any delay".[32] This process takes on the physical world of need and the psychic world of sentiment in order to establish an effective base from which humanity can fulfil its spiritual potential. Spirituality as a cult engages with the physical and social contexts that people inhabit and works to relieve poverty and inequity in the commercial and political spheres and also ideological and paradigmatic limitations, which cast a narrow and disabling shadow across humanity. Here service and the re-imagining of human possibility link with a vigorous intellectual engagement with dogma and sentiment. This Neohumanist rationality is driven by universalism and a deep benevolence – it underwrites Prout and also the Neohumanist educational movement.

Spirituality in essence focuses on the psycho-spiritual as the epistemological context for Prout. It builds on the re-imagining of humanity as part of a universal story. This is an epistemological task as it works on how we know and understand the world around us. It engages with worldview and paradigm

as the contexts which shape human understanding of self, other and the world around us. As this understanding is a collective story, there is nothing outside it.[33] There are many examples of this story in action today beyond the label of Neohumanism because many minds globally are responding to the need for such a renewal.[34] What makes Neohumanism significant is the fact that it integrates spiritual practice with Western empiricism and links it to a Tantric desire for liberation. Tantra tackles defects not by rejecting the world, as in traditional mysticism, but by embracing it and linking individual with collective in the struggle for liberation, social justice and environmental renewal.[35]

Spirituality as a mission is the ontological component of Neohumanism and Prout. This is the inner work of aligning existential self with what Sarkar termed "Cosmic Existential Nucleus".[36] His choice of such an abstract term is significant as he is seeking to define this Cosmic orientation beyond the cultural codes that have dominated metaphysical and religious discourse to date. In this alignment lies the fulfilment of human potential, yet Sarkar argues that individuals cannot make this journey on their own. This is a collective journey in which micro and macro both work ultimately towards the same goal. It is the mission that drives Prout, liberation of self and service to humanity, elevating its focus from the micro-conditions that frame direct experience, always reframing them with the macro-evolutionary journey of consciousness from 'imperfection to perfection'.

It is now time to consider how this plays out in Prout.

Prout as Social Pedagogy

Prout has a commitment to the progressive utilization of human potentiality.[37] This potentiality is moulded by context which always enhances some features while down playing others. Culture is the root of this context and is essentially the learning milieu that shapes human experience. Sarkar's contention is that human culture to date has been defective in one way or another.[38] At the broadest level this can be seen in the simple dichotomy between East and West. The East has tended to emphasise metaphysical sensibility and conformity in the form of stable hierarchic social structures; the West has, on the other hand, tended to emphasise material reality and individualistic, and thus less stable but highly creative, social structures. It is acknowledged that both are part of the human experience and both drive aspects of any educational agenda.

Consequently Sarkar argued that no country (or hemisphere) could progress effectively when offering only a limited approach to human experience. In this case both East and West have things to learn from one another. Thus Sarkar noted that: "We should remember that morality, spirituality and humanity and a happy blending of occidental extroversial science and oriental introversial philosophy is the very foundation of our education".[39]

Accordingly, Prout is linked to processes that free those in context from the limitations of their local culture. It is argued that there is one human culture, a mixture of values, physical, psychic and spiritual potentialities, aesthetic sensibilities, and responses to the fundamental human needs for food, shelter, medical care, education and security.[40] These needs are found in all local contexts but have been shaped by history, geography and localised sentiments. The pedagogic mission of Prout is to develop educational contexts that liberate people from the restrictive aspects of their culture without in anyway altering its core nature[41] or what Sarkar calls its *prana dharma*.[42] This is why Sarkar in discussing the Indian educational experience affirmed what was important in the Western model brought to India by the British while arguing for a culturally appropriate Ashramic schooling system.

> Prout does not want to turn the hands of the clock back. Prout does not reject the Western educational system. But at the same time, the Western education system utterly failed to inculcate a sense of morality, reverence and a high standard of behaviour among the students of India during the time of the British Raj. That is why in Prout's system of education, we stress the need to start Ashramic schools in every village of India.43

Ashramic schooling is education aligned with Indian culture. It is local and built around a local scale that does not replicate the large factory schools of Western modernity. Yet it is not parochial either, as Sarkar insists that the best of Western education be included in the school curriculum and that also the school does not inculcate narrow sentiments that promote caste, gender inequity and either geo- or socio-sentiment. For education to liberate students and communities from the disabling restrictions of ignorance and narrowness, it must offer a holistic vision of human capacity. For Sarkar this needs to address human physical, intellectual and spiritual needs.

> The real meaning of education is trilateral development – simultaneous development in the physical, mental and spiritual realms of human existence. This development should enhance the integration of the human personality. By this, dormant human potentialities will be awakened and put to proper use. Educated are those who have learned much, remembered much and made use of their learning in practical life.44

Prout's Fundamental Principles and Education

There are Five Fundamental Principles that shape Prout's socio-economic goals.[45] The first puts a cap on wealth while the others focus in one way or another on the effective utilization of human potentials. This focus has clear educational implications. Take principle number two:

> There should be maximum utilization and rational distribution of
> all mundane, supramundane and spiritual potentialities of the
> universe.

This principle concerns both human and non-human potentiality. There is a
relationship of course between the two. If humanity enlarges its capacity for
fulfilment and love then the entire environment will benefit from benevolent
and eco-centric human activity. Education is central to any such change. In
both traditional and Western educational contexts education has acted as a
useful tool in the maintenance of social relationships. This maintenance has not
been committed to the fulfilment of individual or collective potentiality but
rather to the ordering of society into hierarchic relationships that underwrite
economic disparities and social/class structures.[46] For Sarkar education should
challenge functional agenda and lead to the maximum utilization and
distribution of human potential – as noted above this is physical, intellectual
and spiritual in nature. Thus he argues that education should be free and based
on universalism.

Principle number three states:

> There should be maximum utilization of the physical, metaphysical
> and spiritual potentialities of the unit and collective bodies of the
> human society.

Sarkar elaborates this principle by noting that different people are endowed
with physical, intellectual and spiritual potentialities. They should be
encouraged to *serve* the society with their respective capacities. In the same
way the collective body should also be encouraged to *serve* society.

Again the focus is on maximum utilization but in this case Sarkar directs
attention to service. Both individual and collective abilities are not simply for
the aggrandizement of the individual or the collective. These potentialities, the
physical, intellectual and spiritual, are to be put to use for all, in the spirit of
universalism. Neohumanist thought builds this insight into a form a benevolent
rationality[47] and argues that reason needs to be understood in terms of our
ability to understand physical, intellectual and spiritual contexts. In other words
reason increases our ability to engage with the physical world, with the world
of ideas and also with spiritual processes that have previously been considered
to lie beyond the scope of rational discourse. In short education needs to
inculcate the predisposition to serve and put one's abilities at the disposal of
universal goals.

The fourth principle[48] unpacks the third principle by arguing that how
propensities are used is determined by need. This is a form of discernment that
must grow out of educational encounters with need in which again the
benevolent intellect is developed that can best assess where need lies. Service
spirit is fundamental here as the tendency is for individuals to put their own

needs first when in fact collective need is greater. This relational quality the social scientist Ananta Kumar Giri has called *shudra bhakti*.[49] It is an expression of devotion to the whole via the sacrifice, *tapah*, of the individual. What is interesting, in the Neohumanist context, is that there needs to be an alignment between individual needs and the fulfilment of the whole – i.e., liberation of self and service to humanity. The maximum utilization of the individual must affirm individual gifts and direct these towards collective needs. Thus Prout avoids the nihilistic dimension of authoritarian one-size-fits-all education.

The fifth principle further clarifies this process by pointing to the 'progressive nature' of such utilization. This means that where physical skill is needed then those with physical ability should be involved, but intellectual ability needs to be considered before the physical and if there is any scope for this to be utilized it should be. Similarly, spiritual ability needs to be cultivated in all but given priority as when this is activated many intellectual and physical issues become less contentious. Thus a hierarchy is implicit in the principles but all are seen as mutually reinforcing. In this Sarkar shares the insight of Vivekananda who declared:

> The watchword of all well-being, of all moral good, is not 'I' but 'thou'. Who cares whether there is a heaven or a hell, who cares if there is an unchangeable or not? Here is the world and it is full of misery. Go out into it as Buddha did, and struggle to lessen it or die in the attempt.[50]

Both the spiritual and the intellectual are embodied processes and just as the hierarchy places spiritual work above the physical so the physical demands of the spiritual purposeful attention to the moment[51]. If the moment demands physical intervention then no amount of theory or meditation will avail. This is the magic of Prout – despite being spiritual in orientation it is utterly pragmatic and committed to addressing the physical suffering and inequity of the world. Thus *education becomes a direct tool in dealing with this inequity* and in lifting up those deprived of dignity and all-round development – physical, intellectual and spiritual. It is about fostering full capacity in each human being. It is therefore libratory in intent and opens each person, in context, to a better understanding of themselves, their world and their capacity to fully engage with it. As Sarkar noted:

> Education does not mean literacy alone. To my mind, education means proper and adequate knowledge and power of understanding. In other words, education is perfect knowledge of what I am and what I should do.[52]

Bridge Building

One way to think about this work is to see it as bridge building. Prout is Neohumanism in action and the core mission of Neohumanist educators is to build bridges. Bridges lead us from where we are to more expansive and inclusive futures. These futures hinge on the coordination of the social capital available to communities and schools.[53] As Proutistic service projects these schools often act as the locus for a great deal of other social infrastructure consolidation. The school is an important hub of community renewal. The present sets the context for this work and this is universal, as all human's share one reality, yet this universal is, paradoxically, intimately local. Neohumanism provides an aspirational agenda but does not concern itself with the detail that must always be worked out according to the context. Prout is the interface that does get involved with this local context. The common thread in terms of practical expression is service in all spheres of educational endeavour, i.e., physical, intellectual and spiritual. Service also moves beyond the present and, via history, engages in what Mary Grey called "dangerous memory"[54]. It also orients us towards future generations and leads us to serve the future via care for the present in the form of environmental, social justice, peace and futures education[55]. Beyond this there is also service to the inanimate world.

> The range of our service should include the animate world, but it should not be restricted there. It should also extend to the outer fringes of the inanimate world. This is the demand of the day. From the point of view of Neohumanism the arena of our service should be ever-increasing, ever-expanding, and should include both the animate and inanimate worlds.56

Service grounds all learning in purposeful action and all teaching in context. Service to self and to the expressed world links the wonders of learning that expands the mind with the sweat of labour for the sick and needy, with the fields and forests, along with the subtlety of aesthetic and spiritual pursuits.

The rings of sentiment (Figure 2) outline how service can be employed to convert narrow sentiment to universal sentiment. This conversion is a central feature of all Neohumanist activity as Neohumanism always challenges us to transcend context; to overcome the limitations inherent to our personal, social and historical confines. Thus Figure 2 is generally employed to map the limitations inherent to context, yet it also flags those contextual realms that Proutists must engage with positively (i.e., not reactively) in order to fulfil the core aspirational goal of Neohumanism which is to liberate self and society from contextual limitations. Service to context, while holding on to this aspirational goal, aligns us all with context without making us its prisoner. Thus, as noted above, 'education is that which liberates' – *sá vidya ya vimuktaeye* – which expresses this service as both a personal and social capacity with both an inner and outer orientation.
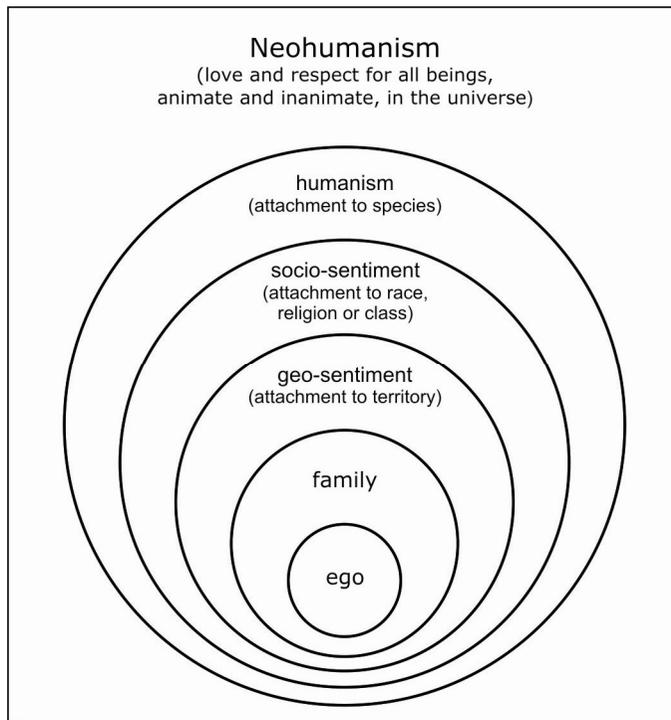
Figure 2: The Rings of Sentiment[57]

Unpacking Service

Service is the bridge between one person and another, one expression of the cosmos and another. Proutists as Neohumanist educators need to embrace all their work as service, even if it seems to be otherwise, i.e., how can service to the ego or a social group be expansive? Well it becomes so through one's intent. To become literate, to learn to excel in math or writing develops the ego but also develops a communal resource that can ultimately liberate both the individual and the group from narrow bonds of identity[58]. Intent frames the learning with greater import. When students understand that their skills have value beyond the market place of competitive capitalism and actually feed into the social capital of their communities, then they have learned the real lesson, and enlarged their frame of reference.

Prout expresses the Neohumanist drive to expand human potential, and lead humanity from crude to subtle, as service. This becomes a bridge between people, communities and cultures. It transforms one heart at a time by reaching out to the yearning within each of us and allowing dreams and hopes to become valid sources of inspiration for learning. It strengthens identity in peoples and communities by embracing the local as the forum for learning yet it maintains a

universalist vision that empowers all to live beyond the narrow confines that context and habit so easily impose on learning.

Service takes many forms that can be seen to move along a continuum of contexts that move from the physical, the interpersonal, the visionary and into the spiritual. Thus we have:

- Service to the Present
- Service to the Collective
- Service to the Past
- Service to the Future
- Service to the Whole
- Service to the Cosmic Principle

Throughout this act of serving runs the individual's growing sense of self. It is cultivated through activity, built daily through engagement with the world. The individual grows and learns through this service. Giri emphasises this point when he states, "It is a poetry and politics of [the] human heart which transgresses the familiar dichotomy between self-development and social commitment".[59] It is in this transgressing that all activities become means to serving better. As people become empowered through this service they increase in the deeper resources this world so dearly needs: joy, devotion, patience, tenacity, centredness, discrimination and love.

Education for Sadvipraship

A Proutistic education is committed to leading humanity from the crude and partial cultures of the present, towards more unified visions of human possibility and more unified cultural forms. It is also committed to social and economic justice and in developing the values and skills needed to establish these in the world. Education plays a central role in this process. As noted, the journey is along a continuum of contextual moments. This continuum has been presented above when considering service as a central element in such an educational agenda. It was also suggested by the liberating rationalities of Neohumanism and the new Renaissance. It moves from the physicality of the present, to collective needs, to the hard memory work of the past, to the imaginative and hopeful work of exploring and activating alternative futures, to holistic and integrated processes that link all to levels of the universal and finally to the spiritual and inner work that brings us to the threshold of an entirely different level of consciousness and relationship to being.

Western education is founded on a static vision of humanity, as captured in the aesthetically perfect image of the Vitruvian Man. Prout's educational agenda, inspired by Neohumanism, suggests a more dynamic and transformative

approach. The dancing Nataraj is suggestive of the energy inherent to transformative action. To bring this into clearer focus it is worth examining how society might educate for Sadvipraship. As noted, the *sadvipra* is an individual who brings, through their moral and intellectual courage, a transformative shift to society (see also Appendix 1).

According to Sarkar, *sadvipras* come forward at a time when society is dominated by a particular exploitative social group. He describes four social groups that are defined by their orientation to life and their chief mode of expression.[60] These are collective psychologies or *varnas* and drive social evolution. His reconfiguring of the Indic caste notion of *varna* is highly original, allowing for history to be rethought as eras dominated by a particular *varna,* either workers, warriors, intellectuals or accumulators of capital.[61] This dynamic interpretation breaks caste from its structural moorings and rereads it as discourse or psychology. Sarkar was clear in his rejection of caste as a form of social closure that maintains the oppression of the majority of Indians. For him the *varnas* offered a cyclic view of history, but this is not repetitive as in true cyclic history because he theorises the *sadvipra*. Inayatullah explains:

> Through the intervention of the sadvipra, Sarkar's social cycle becomes a spiral: the cycle of the stages remains, but one era is transformed into its antithesis when exploitation increases. This leads to the new synthesis and the possibility of social progress within the structural confines of the four basic classes.[62]

Thus, for Sarkar, history is cyclic in that it follows a clear pattern but spirula in that it accounts for social progress. His vision of progress therefore also allows for history to be understood as linear in that social evolution is linked to the mythic dimension of consciousness evolution that supplies the ontological trajectory to his spiritual reading of existence. Education in this vision must cater for the needs of any era while sowing the seeds for potential ruptures that see new eras initiated.

To educate for Sadvipraship requires that elements of all the four *varnas* are developed within the educational system. Two reasons can be given for this. First, as asserted in four of the Five Fundamental Principles of Prout, the education system of Prout is designed to foster the all-round development of individuals. Therefore it must cater for the entire range of abilities and *varnas* in order to allow all to achieve their potential. Second, the *sadvipra* is a person who has internalised and transcended the qualities of all the *varnas* while being established in morality and spiritual practice. Consequently the education system must supply the necessary range of experiences to allow for this.

Continuum	Seven Libratory Rationalities	Service
Physical	Service & Empiricism	Present
Interpersonal Collective	Character development	Collective
Just Relationships	Ethics	Past
Build NH Futures	Aesthetic science	Future
Holistic systems	Universalism	Whole
Spiritual	Spiritual practice	Cosmic Principle

Figure 3: Correlating Context, Rationality and Service

These two points mutually reinforce one another. Again we can see bridges in action with each *varna* being offered the opportunity to best fulfil their potential within an educational context that is sensitive to the contextual nature of learning and the continuum of human experience that determines the libratory rationality at play. There are clear correlations at work here between the contextual continuum, the seven libratory rationalities of Neohumanism and the nature of service to be fostered in education. These correlations are mapped in Figure 3.

This figure provides a map for beginning to think about the nature of a curriculum for fostering Sadvipraship. Curriculum is a social and historical map of knowing – it tells us what is important and unimportant about knowing in any particular context[63]. Proutistic curriculum is potentially a map of something completely new. Yet it can also be a cosmetic touch up of what we already have. The world needs new ideas in order to imagine beyond business as usual and thus open social invention up to multiple lines of flight and break the trance of a single future – and thus make way for alternative futures. Curriculum aimed at the creation of *sadvipras* via the fostering of healthy collective psychology, i.e., taking into account the needs of the four *varnas*, can begin this transformative work. This exciting venture is sketched in Figure 4.

An attempt is made in Figure 4 to link the entire range of possible curricula interventions with the social psychologies of the *varnas*. Furthermore, they are presented along the contextual continuum that determines the forms of reason that best account for this mode of engaging with the world. Meditation and the ethical system of *Yama* and *Niyama*[64] are the backdrop for this work for all the *varnas.* Current educational practice can be seen to focus on a subset of these

areas. The *sadvipra* is not introduced as a category simply because they function as a meta-category that incorporates all the *varnas*. As noted above, Sadvipraship rests on the synthesis of all qualities and is not a concrete goal. The *sadvipra* is recognised via their actions not via what they know. In this, Sadvipraship is similar to indigenous categories such as 'elder' and 'guru', and is a title bestowed by the collective not claimed by an individual. To educate for Sadvipraship is to educate all *varnas* in such a way that they reach their maximum potential. Only when this is done is the ground readied for the *sadvipra* to emerge when needed. Only when this is done are individuals in a position for their potentialities to be utilized to the fullest by the collective. Only when this is done is personal and collective aligned in such a way that the betterment of both is within reach.

Policy and Beyond

Now the pragmatic aspect of Prout links personal fulfilment with collective expression. It is not enough to facilitate individuality in a vacuum. Thus there is a strongly structural functional dimension to the social thinking of Prout. Yet this transcends the limited understanding that structural functionalism generally suggests[65]. Proutistic education, as stressed repeatedly above, acknowledges the role context plays in expression. The policy implications that emerge need to be responsive to this sensitivity yet there are also generic elements that can be developed globally. For instance the position of the teacher needs to be rethought. Teachers are not simply knowledge administrators in a Proutistic or Neohumanistic context – they carry a deep responsibility for their charges and should be socially recognised for this work in the form of higher status as reflected in increased salaries and also better working conditions. The relational nature of teaching would also suggest the importance of lower teacher-student ratios than the one to twenty-five or so that is currently accepted in most countries.

Similarly, the role of the government in supporting public educational institutions would be reassessed and funding and staffing would be based on need and also linked to the wider set of goals suggested by the Five Fundamental Principles discussed above. To ensure consistent delivery also education should be quarantined from politics with recognised educators at the helm of educational practice and administration. In this setting many of the qualities of the *sadvipra* would be found in such educators and they would be chosen for leadership roles by their peers and the communities they serve and not by politicians or as the result of cronyism. Thus advancement would no longer hinge on length of service and the bureaucratic construction of seniority.

		Physical	Interpersonal Collective	Just Relationships	Build NH Futures	Holistic systems	Spiritual *	
	Service ➔	Present	Collective	Past	Future	Whole	Cosmic Principle	
Physical	**Worker**	Build, Make, create	Assist those in need, team work	Stand in solidarity against injustice	Work at establishing projects	Identify with Universe, Awe, singing together	*Asanas*, diet, stillness – 'loving stamina'	**Meditation, yama and niyama**
	Warrior	Defend Nature	Protect the weak	Fight injustice, bear witness	Challenge entrenched habits	Forge alliances, Unity	Fight limitations, *breath control*	
Psychic	**Intellectual**	Measure, assess, describe, define	Create new knowledge and values	Define a new ethics, dangerous memory	Tell new stories; re-imagine the future	Find connections between stories, trans-disciplinarity, paradox	Mantra, listening, *sense withdrawal*	
	Merchant	Value nature	Share, establish cooperatives	Cooperative Entrepreneurship	Negotiating	Networking, pattern	*Concentration*	

Figure 4: Mapping The Varnas and Service to begin rethinking Curriculum and Educational Practice.

* Words in this column in italics are taken from the Eightfold Limbs of Yoga from the yogasutra attributed to the second century BCE commentator Patanjali. Meditation and the ethical system of *yama* and *niyama* can be understood within the curriculum as synthetic or integrative and working across all *varnas*. The final limb of yoga is *Samadhi* or union with Divinity-Cosmic Principle. This is theoretically available to all *varnas* yet in the Proutisticv system most likely realised by the *sadvipra*.

Essentially education would move from the periphery of governmental concerns to the centre. It has been common in the modern era for the human services of education, health and social welfare to be considered as less important than the economic, commercial and industrial portfolios of government. From the perspective of Prout this is the wrong way round. Investment should be in people first, and in this education should lead the way rather than being called upon to fix social problems and maintain the social sentiments and aporias of the vested interests that dominate an era.

Conclusion

An attempt has been made in this essay to outline the educational implications of Prout. Much time has been spent in elucidating the relationship between Prout and Neohumanism. It has been the latter that in recent decades has been the source of inspiration and identity in thinking about educational renewal and process. A good case can be made that this unilateral approach is in need of rethinking as Prout theory and practice are both essentially pedagogic in nature, though admittedly this often takes a social rather than an institutional focus. To demonstrate this proposition the Five Fundamental Principles of Prout have been examined and the utility of the central concept of the *sadvipra* in thinking about curriculum presented.

The pedagogic mission of Prout is timely and engages with the roots of concern that are fermenting broadly among an increasingly anxious globalising intelligentsia. This group is less concerned with classrooms than with social justice and the immense inequity at the heart of the global social, environmental and economic system. A new story is called for. David Korten explains:

> It is impossible to exaggerate the creative challenge before us. Six and a half billion humans must make a choice to change course, to turn to life as our defining value and to partnership as the model for our relations with one another and the planet. Then we must reinvent our cultures, our institutions, and ourselves accordingly. It seems a hopelessly ambitious agenda, yet the key to success is elegantly simple: free ourselves from Empire's cultural trance by changing the stories by which we define our possibilities and responsibilities.[66]

Prout and Neohumanism together provide a cogent and coherent platform from which to engage a new story. This is not a single alternative to the monolithic story of Empire that Korten critiques. It is a multiple and nuanced retelling of human dreams and aspirations, grounded firmly in lived realities that are always paradoxically unique and universal.

Dedication

This essay is dedicated to the life and work of Neohumanist educator John Gurucharan Crowe (1 August 1952 to 14 July 2009). He was a good friend and mentor for over two decades, and an ideal teacher.

Acknowledgments

About the author

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Appendix

Sarkar's Extended Definition of a Sadvipra

"The world is a transitory phase or changing phenomenon within the scope of the Cosmic Mind. It is going in eternal motion, and such a motion is the law of nature and the law of life. Stagnancy means death. Hence no power can check the social cycle of evolution. Any force, external or internal, can only retard or accelerate the speed of transition, but cannot prevent it from moving. Therefore progressive humanity should cast off all skeletons of the past. Human beings should go on accelerating the speed of progress for the good of humanity in general.

"Those spiritual revolutionaries who work to achieve such progressive changes for human elevation on a well-thought, pre-planned basis, whether in the physical, metaphysical or spiritual sphere, by adhering to the principles of *Yama* and *Niyama*, are *sadvipras*.

"The principles of *Yama* are *ahiṁsá*, *satya*, *asteya*, *aparigraha* and *Brahmacarya*. *Ahiṁsá* means not causing suffering to any harmless creature through thought, word or deed. *Satya* denotes action of mind or use of words with the object of helping others in the real sense. It has no relative application. *Asteya* means non-stealing, and this should not be confined to physical action but [extended] to the action of the mind as well. All actions have their origin in the mind, hence the correct sense of *asteya* is "to give up the desire of acquiring what is not rightly one's own". *Aparigraha* involves the non-

acceptance of such amenities and comforts of life as are superfluous for the preservation of the physical existence. And the spirit of *Brahmacarya* is to experience [the] presence and authority [of Cosmic Consciousness] in each and every physical and psychic objectivity. This occurs when the unit mind resonates with Cosmic will.

"The five rules of *Niyama* are *shaoca*, *santośa*, *tapah*, *svádhyáya* and *Iishvara prańidhána*. *Shaoca* means purity of both physical and mental bodies. Mental purity is attained by benevolent deeds, charity, or other dutiful acts. *Santośa* means "contentment". It implies accepting ungrudgingly and without a complaint the out-turn of the services rendered by one's own physical or mental labour. *Tapah* means efforts to reach the goal despite such efforts being associated with physical discomforts. *Svádhyáya* means study of the scriptures or other books of learning and assimilating their spirit. The whole universe is guided by the Supreme Entity [i.e., Cosmic Consciousness], and nothing that one does or can do is without [the Supreme Entity's] specific command. *Iishvara prańidhána* is an auto-suggestion of the idea that each and every unit is an instrument in the hands of the Almighty and is a mere spark of that supreme fire. *Iishvara prańidhána* also implies implicit faith in [the Supreme Entity] irrespective of whether one lives in momentary happiness or sorrow, prosperity or adversity.

"Only those who by their nature adhere to the above ten commands in their normal and spiritual conduct are *sadvipras*."[67]

Notes

[1] Sarkar, P. R. (1990). Prout and Neohumanism, *Prout in a Nutshell Part 17*. Calcutta, Ananda Marga Publications, p. 43.

[2] Scott, J. C. (1998). *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed.* New Haven, CT, Yale University Press.

[3] Bussey, M. (2008). Global Education: a Musical Exposition, in Bussey, M., Inayatullah, S. and Milojevic, I. (eds.) (2008). *Alternative Educational Futures: Pedagogies for Emergent Worlds*, pp. 41-57. Rotterdam, Sense Publishers.

[4] It is worth consulting the OECD's Programme for International Student Assessment (PISA) to get an idea of how educational achievement is both assessed and also to see what is valued. Visit:

http://www.pisa.oecd.org/document/2/0,3343,en_32252351_32236191_39718850_1_1_1_1,00.html

[5] Bussey, M., Inayatullah, S. and Milojevic, I. (eds.) (2008). *Alternative Educational Futures: Pedagogies for Emergent Worlds*. Rotterdam, Sense Publishers; Nandy, A. (2007). *Time Treks: The Uncertain Future of Old and New Despotisms*. Ranikhet, Permanent Black; Gatto, J. T. (2002). *Dumbing Us Down: The Hidden Curriculum of Compulsory Schooling*. Gabriola Island, Canada, New Society Publishers; O' Sullivan, E. (2001). *Transformative Learning:*

Educational Vision for the 21st Century. London and New York, Zed Books; Slaughter, R. A. (2004). *Futures Beyond Dystopia: Creating Social Foresight*. London and New York, Routledge/Falmer.

[6] Bussey, M. (2002). Sustainable Education: Imperatives for a Viable Future, *Encyclopedia of Life Support Systems*. Oxford, UNESCO.

[7] "The meaning of the word *sadvipra* is 'a person who is a moralist and a spiritualist and who fights against immorality'." Sarkar, P. R. (1987a). Shu'dra Revolution and Sadvipra Society, *Prout in a Nutshell Part 6*. Calcutta, Ananda Marga Publications, p. 3. For a fuller explanation see Appendix 1 and also Hayward, P. and Voros, Joseph (2006). Playing the Neohumanist Game, in S. Inayatullah, Bussey, M. and Milojevic, I. (eds.) *Neohumanist Educational Futures: Liberating the Pedagogical Intellect*, pp. 283-296. Taipei, Tamkang University Press; Inayatullah, S. (2002); Inayatullah, S. (2002). *Understanding Sarkar: The Indian Episteme, Macrohistory and Transformative Knowledge*. Leiden, Brill.

[8] Pragmatism is the field of philosophy concerned with how reality is constructed through personal and collective experience. Practical consequence and the experience of the effects of human action shape how we understand truth and meaning. Charles Pierce, John Dewey and William James are early proponents of this form of philosophy which contrasts markedly with a distinctly idealist form of philosophising that occurred before them. Richard Rorty has promoted it recently and it can be found at the heart of the work of French poststructural philosopher Gilles Deleuze.

[9] Epistemology is the field of philosophy concerned with the nature and scope of knowledge. Central concerns are how we know and how is what we know shaped by context. At issue here also, from a critical point of view, is who does knowledge privilege? Thus thinkers such as Michel Foucault, Jacques Derrida and Gilles Deleuze have paid considerable attention to issues of how we know and how our knowledge limits or enhances possibilities for collective movement.

[10] Ontology is the field of philosophy concerned with our understanding of being, existence and reality. This ultimately boils down to issues of purpose and function. Martin Heidegger famously dealt with such issues in his work *Being and Time*. For Sarkar human ontology is linked with a Tantric understanding of being as consciousness, and human purpose as being linked to an ever-deepening relationship with this consciousness – the ultimate Cosmic Consciousness.

[11] The Cosmic Brotherhood, first published in 1959, reprinted in Sarkar, P. R. (1987b). *Prout in a Nutshell Part 3*. Calcutta, Ananda Marga Publications.

[12] Sarkar, P. R. (1982). *The Liberation of Intellect: Neohumanism*. Calcutta, Ananda Marga Publications.

[13] It could be argued that Sarkar first introduced the concept of Neohumanism in 1957. Moralism, the first chapter of *Human Society Part 1* which was dictated in 1957 and first published in 1959, concludes with:

"The concerted effort to bridge the gap between the first expression of morality and establishment in universal humanism is called 'social progress'. And the collective body of those who are engaged in the concerted effort to conquer this gap, I call 'society'."

(Thanks to Jake Karlyle for this insight; personal correspondence May 5, 2009.)

[14] See: http://www.eraws.crimsondawn.info/

[15] Sarkar, P. R. (1987b). The Cosmic Brotherhood, *Prout in a Nutshell Part 3*. Calcutta, Ananda Marga Publications, p. 60.

[16] *Ibid.* p. 64.

[17] Sarkar (1982), pp. 93-94.

[18] Eiseley, L. (1969/1994). *The Unexpected Universe*. New York, Harcourt Brace and Co.; Tarnas, R. (1991). *The Passion of the Western Mind: Understanding the Ideas that Have Shaped Our World View*. New York, Ballantine Books.

[19] One is reminded here of Ashis Nandy's pithy summation that one man's utopia is another's dystopia, Nandy, A. (1987). *Traditions, Tyranny and Utopias: Essays in the Politics of Awareness*. New Delhi, Oxford University Press, p. 1.

[20] Bussey, M. (2006b). Neohumanism: Critical Spirituality, Tantra and Education, in S. Inayatullah, Bussey, M. and Milojevic, I. (eds.) *Neohumanist Educational Futures: Liberating the Pedagogical Intellect,* pp. 80-95. Taipei, Taiwan, Tamkang University Press.

[21] Bussey et al. (2008).

[22] Bussey, M. (2009). Six Shamanic Concepts: Exploring the Between in Futures Work. *Foresight, 11*(2), pp. 29-42; Deleuze, G. and Guattari, Felix (1994). *What is Philosophy?* New York, Columbia University Press.

[23] Sarkar, P. R. (1987c). Renaissance in All the Strata of Life, *Prout in a Nutshell Part 9*, pp. 42-48. Calcutta, Ananda Marga Publications.

[24] Deleuze, G. (1993). *The Fold: Leibniz and the Baroque* (T. Conley, Trans.). Minneapolis, University of Minnesota Press; Derrida, J. (1978/2002). *Writing and Difference* (A. Bass, Trans.). London, Routledge; Foucault, M. (1970/2005). *The Order of Things: an Archaeology of the Human Sciences*. London and New York, Routledge; Laszlo, E. (2001). *Macroshift: Navigating the Transformation to a Sustainable World*. San Francisco: Berrett-Koehler Publishers; Loye, D. (ed.) (2004). *The Great Adventure: Toward a Fully Human Theory of Evolution*. Albany, NY, State University of New York Press; Macy, J. (2007). *World as Lover, World as Self*. Berkeley, CA, Parallax Press.

[25] Grande, S. (2004). *Red Pedagogy: Native American Social and Political Thought*, p. 166. Lanham, Rowman and Littlefield Publishers.

[26] Sarkar (1987b) p. 59.

[27] Bussey (2009) *op. cit.*; Inayatullah S. (2008). Mapping Educational Futures: Six Foundational Concepts and the Six Pillars Approach, in M. Bussey, Inayatullah, S. and Milojevic, Ivana (eds.), *Alternative Educational Futures: Pedagogies for Emerging Worlds,* pp. 13-40. Rotterdam, Sense Publishers.

[28] Deleuze & Guattari (1994) *op. cit.*

[29] Bussey, M. (2006b). Neohumanism: Critical Spirituality, Tantra and Education. In S. Inayatullah, Bussey, M., and Milojevic, I (eds.), *Neohumanist Educational Futures: Liberating the Pedagogical Intellect,* pp. 80-95. Taipei, Taiwan: Tamkang University Press.

[30] The range of engagements in the process is large and growing exponentially, resembling a large choir singing a new anthem of freedom, it is worth checking out the following. See Gallegos Nava, R. (2001). *Holistic Education: Pedagogy of Universal Love* (Vol. 5). Brandon, VT, Foundation for Educational Renewal; Gidley, J. M., and Hampson, Gary P (2008). Integral

Approaches to School Educational Futures, in M. Bussey, Inayatullah, S. and Milojevic, Ivana (eds.), *Alternative Futures Education: Pedagogies for Emergent Worlds*. Rotterdam, Sense Publishers; Gur-Ze'ev, I. (ed.) (2005). *Critical Theory and Critical Pedagogy Today: Toward a New Critical Language in Education*. Haifa, The University of Haifa; Hicks, D. (2004). Teaching for Tomorrow: How Can Futures Studies Contribute to Peace Education? *Journal of Peace Education, 1*(2), pp. 165-178; Loy, D. R. (2002). *A Buddhist History of the West: Studies in Lack*. Albany, NY, State University of New York Press; Miller, R. (2000). *Caring for New Life: Essays on Holistic Education* (Vol. 1). Brandon, VT, Foundation for Educational Renewal; Nakagawa, Y. (2000). *Education for Awakening: An Eastern Approach to Holistic Education*. Brandon, Vermony, Foundation for Educational Renewal; O'Sullivan, E. (2001). *Transformative Learning: Educational Vision for the 21st Century*. London and New York, Zed Books.

[31] Sarkar (1982) *op. cit.* p. 99ff.

[32] *Ibid.* p. 99.

[33] *Ibid.* p. 100.

[34] The list would be huge, already gestured towards in the reference above listing a few of the educationalists seeking to develop the educational field – Paul Hawken maps some of this in *Blessed Unrest* and he estimates community-based, private, institutional and commercial movements with a sense of global community to be in excess of three million. Think also of growing grass-root movements such as permaculture and deep ecology; Hawken, P. (2007). *Blessed Unrest: How the Largest Movement in the World Came into Being and Why No One Saw It Coming*. New York, Viking.

[35] Bussy (2006b) *op. cit*.

[36] Sarkar (1982) *op. cit.* p. 101.

[37] Prout is an acronym for **PRO**gressive **U**tilization **T**heory.

[38] Sarkar (1982), p. 53; also Sarkar, P. R. (1986). *Ananda Vacanamrtam Part 2*, Calcutta, Ananda Marga Publications. Sarkar also points out the implications of 'defective' culture: "…when one lacks proper culture one distorts the very spirit of his or her psychic object." (1992) *Subhasita Samgraha Part 24,* Calcutta, Ananda Marga Publications, p. 94.

[39] Sarkar, P. R. (1998). *Discourses on Neohumanist Education*. Calcutta, Ananda Marga Publications, p. 147.

[40] Sarkar, P. R. (1988b). Talks on Prout, *Prout in a Nutshell Part 15*. Calcutta, Ananda Marga Publications, p. 11.

[41] According to Prout, "The aim of education is: Sá vidyá yá vimuktaye; 'Education is that which liberates'." Sarkar, 1998, *op. cit.* p. 111.

[42] "The words *práńa dharma* mean the cardinal characteristic of a person which differentiates one person from another. Just as each human being has his or her own traits, similarly an entire race living within a particular geographical, historical and cultural environment will also inhere some traits which distinguish that particular race from other. These traits or specialities are inseparably embedded in the internal behaviour of the entire population, and they help to form a particular bent of mind, expression of external behaviour, attitude towards life and society, and on the whole a different outlook" (ibid. p. 148).

[43] *Ibid.* p. 150.

[44] Sarkar (1998) *op. cit.* p. 111.

[45] Sarkar (1988b) *op. cit.* p. 22ff; (1987b) *op. cit.* p. 64.

[46] Apple, M. W. (ed.) (1982). *Cultural and Economic Reproduction in Education: Essays on Class, Ideology and the State*. London and Boston, Routledge and Kegan Paul; Gatto, J. T. (2002). *Dumbing Us Down: The Hidden Curriculum of Compulsory Schooling* Gabriola Island, Canada, New Society Publishers; Giroux, H. A. (1988). *Teachers as Intellectuals: Toward a Critical Pedagogy of Learning*. New York, Bergin and Garvey; McLaren, P. (2005). *Red Seminars: Radical Excursions into Educational Theory, Cultural Politics and Pedagogy*. Cresskill, New Jersey, Hampton Press.

[47] Bussey, M. (2006a). Mapping Neohumanist Futures in Education, in S. Inayatullah, Bussey, M. and Milojevic, I. (eds.), *Neohumanist Educational Futures: Liberating the Pedagogical Intellect,* pp. 7-24. Taipei, Taiwan, Tamkang University Press

[48] There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.

[49] Giri, A. K. (2006). *New Horizons of Social Theory: Conversations, Transformations and Beyond*. Jaipur, Rawat Publications, p. 5ff.

[50] Vivekananda

[51] Senge, P., Scharmer, C. O., Jaworski, J. and Flowers, B. S. (2004). *Presence: Exploring Profound Change in People, Organizations and Society*. New York, A Currency Book; Tolle, E. (2005). *A New Earth: Awakening to Your Life's True Purpose*. London, A Plume Book.

[52] Sarkar, P. R. (1987c). Dialectical Materialism and Democracy, *Prout in a Nutshell Part 6*, p. 20. Calcutta, Ananda Marga Publications.

[53] Hooghe, M. and Stolle, Dietlind (2003). *Generating Social Capital: Civil Society and Institutions in Comparative Perspective*. Palgrave Macmillan, New York; Krishna, A. (2002). *Active Social Capital: Tracing the Roots of Development and Democracy*. New York, Columbia Press.

[54] Grey, M. C. (2000). *The Outrageous Pursuit of Hope: Prophetic Dreams for the Twenty-first Century*. New York, Crossroad Publishing Co. The critical pedagogue Michael Apple also nicely profiles this memory work, as part of his critical pedagogic tasks, and describes this as part of bearing witness to past and present injustice. (2006: pp. 681-682).

[55] Eisler, R. (2007). *The Real Wealth of Nations: Creating a Caring Economics*. San Francisco, Berrett-Koehler; Macy, J. (2007). *World as Lover, World as Self*. Berkeley, CA, Parallax Press; Noddings, N. (2003). *Caring: A Feminist Approach to Ethics and Moral Education*. Berkeley, University of California Press.

[56] Sarkar (1990) *op. cit.* p. 44.

[57] Developed by Sohail Inayatullah, Inayatullah, S. (2002). *Understanding Sarkar: The Indian Episteme, Macrohistory and Transformative Knowledge*. Leiden, Brill.

[58] An interesting example of this is the findings of social psychologists who have found that literacy when linked to the reading of quality novels and poetry raises the capacity for empathy in the readers. The historian Lynn Hunt has demonstrated that this increase in literacy and the emergence of the novel as a literary genre in the second half of the 18th century directly

contributed to the development of popular (i.e., middle class) concern for human rights; Hunt, L. (2007). *Inventing Human Rights: a History*. New York, W. W. Norton and Co.

[59] Giri, A. K. (2005). *Reflections and Mobilizations: Dialogues with Movements and Voluntary Organizations*. London, Sage, p. 14.

[60] Sarkar, P. R. (1963). *Human Society Part 2*. Calcutta, Ananda Marga Publications. See also his discourse The Place of Sadvipras in the Sama'ja Cakra, (1987d) *Prout in a Nutshell Part 3*; also of real value is Sohail Inayatullah's analysis of *varnas:* Inayatullah, S. (1999). *Situating Sarkar: Tantra, Macrohistory and Alternative Futures*. Maleny, Australia, Gurukula Press; Inayatullah, S. (2002). Op. cit.

[61] The four *varnas* are *shudra, ksattrya, vipra* and *vaeshya*. Rough English equivalents are used here to reduce the amount of Sanskrit and thus make this section more accessible.

[62] Inayatullah, S. (1997). Prabhat Ranjan Sarkar: Agency, Structure and Transcendence, in J. Galtung and Inayatullah, Sohail (eds.), *Macrohistory and Macrohistorians: Perspectives on Individual, Social and Civilizational Change* (pp. 132-140). Westport, CT: Praeger, p. 135.

[63] Jardine, D. W., Friesen, Sharon and Clifford, Patricia (2006). *Curriculum in Abundance*. Mahwah, New Jersey, Lawrence Erlbaum Associates; Pinar, W. F., Reynolds, W. M., Slattery, P. and Taubman, P. M. (2000). *Understanding Curriculum: An Introduction to the Study of Historical and Contemporary Curriculum Discourses*. New York: Peter Lang.

[64] *Yama* and *Niyama* are outlined in Appendix 1.

[65] Structural functionalism suggests the work of Talcott Parsons who saw education performing a social (i.e., structural) function of maintaining the social cohesion of a society by replicating the processes necessary for continued social functioning. In Prout the structural functioning of any system needs to be dynamic and to problematize conditions that favour the dominance of one group over others.

[66] Korten, D., C. (2006). *The Great Turning: From Empire to Earth Community*. Bloomfield, CT, Kumarian Press, pp. 354-355.

[67] Sarkar (1987d) *op. cit*. pp. 55-56.