

GURUKULA NETWORK



Newsletter of the Global Neohumanist Education Network

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BUILDING A Peaceful World



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

Gurukula Network

Newsletter and Journal of Neohumanist Schools and Institutes

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

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

Gurukula Network is open to any and all NHE
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NEOHUMANIST EDUCATION

Universal Love and Values

Holistic Development

Astaunga Yoga

Ecological and Social Consciousness

Academic, Practical and Personal Skills

Knowledge of Self and World Applied for Universal
Welfare

Joyful Learning through the Arts

Culturally Sensitive and Inclusive Approach

Integrated Curriculum

Exemplary Role of the Educators

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

VISION of ANANDA MARGA GURUKULA

The Sanskrit word "Gurukula" (pronounced gurukul) has the
following etymology: Gu: darkness; ru: dispeller; kula: an
institution. Gurukula is an institution which helps students
dispel the darkness of the mind and leads to total emancipation
of the individual and society at large. The international network
of Neohumanist Schools and Institutes strives to hasten the
advent of a society in which there is love, peace, understanding,
inspiration, justice and health for all beings.

OBJECTIVES

To serve humanity with neohumanist spirit and to acquire knowledge for that purpose

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

Chancellor

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

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

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AMGK Reception Hall under construction at Anandanagar, and children from India and China. Stories on page 14 and 41

Neohumanist Planetary Manifesto



War is the darkest blot on human history. All efforts should be made to ensure that war does not occur. That means creating preventive conditions, such as cultures of peace and partnerships, and to struggle toward a planetary civilization. As those inspired by Neohumanism and the UN Declaration of Human Rights, we suggest the following:

1. In the short term, develop partnerships amongst development agencies and social service organizations to reduce suffering in Ukraine and in Russia, and the many other places in the world ravaged for so long by war and violent conflict. This means direct help to the poor, the injured, and the vulnerable.
2. In the medium term, we need to ensure that security pacts include a series of regional and global security umbrellas. This is especially important for smaller areas, so that they may feel safe from imperialism and do not have to waste funds on large military expenditures. In Asia, we need to move towards an Asian confederation, as well as a South Asian confederation. Economic justice issues need to be central to all regional pacts.
3. In the long term, a neo-Magna Carta, i.e., ensuring that citizens have basic needs met – food, housing, education, health, safety, and freedom to move. This needs to be central to a global constitution where any leader can be removed if they violate the contract they have with citizens. This also means that local resources cannot be taken over by outside interests.
4. In inner space, we need to encourage ethical and spiritual leadership. Spiritual leadership is focused not on me against you, or us against them, but all of humanity, supporting everyone on the journey to self-discovery and inner peace.
5. In the long term, we need a planetary law enforcement force, working toward protecting both humans and nature. We assume that climate change will be the direct cause of numerous additional conflicts. We need to be ready for them and prepared to protect nature and environmental refugees. We also need, wherever and whenever possible, to encourage the global grassroots, such as citizen movements and environmental movements, to express their planetary sentiments.
6. In the deeper terms of culture, we need to see the world not as nation-states but to expand our identity to include the earth i.e., we are planetary citizens first and foremost.
7. In the now, the middle, the long term, the inner, and the deeper, we need to imagine a better future – every step of the way we need to be able to imagine and create solutions that are not ego focused, that are partnership-based, that include nature, that protect human rights, and that create win-win solutions and novel ways forward.

Sid Jordan, Jan Archer, Ivana Milojević, Dada Shambhushivananda, Arete Brim, Craig Runde, Kalyanii Chew, Shermon Cruz, Debra EM Wilson, Peter Black, Helga Veigl, Chris Adendorff, William Halal, Robert Burke, Shakil Ahmed, Phillip Daffara, Victor Motti, Adam Sharpe, Lisa Fraser, Jaqueline Weigel, Erik Øverland, and Sohail Inayatullah



Building a Peaceful World

**Acarya Shambhushivánanda Avadhuta
Kulapati (Chancellor), Ananda Marga Gurukula**

When Ricky Kej received a Grammy award this year for *Divine Tides*, he made a remarkable statement about “coexistence”. He said, “Coexistence is about living in peace with the rest of the human family but we have to go beyond the human species and live in peace with all entities on this planet, whether it’s the animals, the wildlife, the forests, the elements of nature — that is the water we drink, the air we breathe, the land we walk on. *Divine Tides* is about coexistence. Vasudevah Kutumbham. This world is One Family.”

Even in the 21st century, the planet Earth still seems to be an unjust and inhospitable place for most of its creatures. It might be either because of our own developmental condition or the insensitive environment in which we find ourselves placed. Human beings have come to a position of supremacy through struggle and strife and through dominating other species by the power of their intellect. There have always been some who have enjoyed the luxury of being the rulers and others who have been the victims of their domination and enslavement. We have never been able to create a world of coordinated cooperation, a safe world free from domination and subjugation, a world of happiness and well-being for all. We have made many advances and continue to do so, but it is still not an easy thing to come together and build a peaceful society guided by the highest virtues. Politics is still about lust for power and less about a service spirit and united actions for collective betterment.

As we see the brutality in Ukraine and other places, we are once again reminded how narrow self-interest, ideology, and nationalism shape human history. We see business interests, geopolitical insecurities, and the ambitions of our leaders at play. We see the war machinery whose job is just to kill and destroy, not just people and their works but the fragile balance of the ecosystem. Who is to blame? Global power brokers? Leaders bereft of higher consciousness? The silence of the helpless, terrified masses? A lack of creative, imaginative solutions to problems facing us all? There are endless questions that arise in the minds of all concerned individuals.

Realizing the seriousness of these issues, Shrii Prabhat Ranjan Sarkar propounded a new set of philosophies, such as Neohumanism and PROUT (Progressive Utilization Theory), for addressing the challenges that face us or lie ahead of us. He made a clarion call to our awakened conscience to oppose unjust wars, shun violence, and raise the consciousness of individuals to solve problems through dialogue, rationality, and compassionate outlook. He called for a cosmic sentiment and an anti-exploitation sentiment to address the deep-rooted problems facing us all.

First, a world where economic power is centralized is bound to create political systems that are disconnected from the aspirations of the common person. Economic power must be decentralized and limits must be placed on material accumulation to avoid the use of wealth for fueling the war machineries.

Second, the consciousness of the people must be raised so that only those who are moral and principled come to positions of leadership, and so that leaders are held to account for their actions.

Third, so-called superpowers must be subservient to a higher body or a set of principles, a world constitution, which all must agree to. A neo-magna-carta is needed to protect innocent individuals, nature, and mute species. This is not easy to achieve, yet our efforts must continue in that direction. Lifestyle changes that reflect cardinal moral values are crucial.

Fourth, the will of the people and leaders must be evaluated with the yardstick of universal outlook and awakened conscience. No one can be given the license to kill other creatures or fellow beings, nor should vested interests be allowed to impose their military or economic power on others without global sanction or endorsement. Actions guided by desire for genuine peace and well-being are not possible until love for humanity is aroused in one and all.

Every conflict or challenge provides us another opportunity to attain a new reset. Hopefully, this time the reset will be in favor of the interest of the greater humanity and not directed by narrow sentiments such as geopolitics, religious interests, or selfish economic interests even at the cost of others. May we all unite to establish a safe, peaceful and prosperous world for one and all.

World Government, World Militia and A New Kind of Leadership from the Perspective of Shrii P.R. Sarkar By Craig Runde



Shrii P.R. Sarkar, founder of Gurukul, propounded the philosophy of Neohumanism, which extended the spirit of humanism to all animate and inanimate objects. It elevated humanism to universalism, the cult of love for all created beings in this universe.ⁱ He advocated the creation of a world government to materialize universalism.ⁱⁱ This world government would be based on a world constitution which incorporated a Charter of Principles (sometimes called a Neo-Magna Carta) to provide a variety of rights to living beings. This included a right to guaranteed purchasing power sufficient to procure the minimum necessities of life including food, clothing, shelter, education, and medical care.ⁱⁱⁱ

Shrii Sarkar called for the maintenance of one world militia to maintain peace and tranquility in inter-country and intra-country conflicts. This militia would be under the full control of the world government.^{iv} He believed that over time its size could be reduced but that it would never go away completely.^v When asked about the benefits of a world government and militia, he said,

There are several benefits and advantages.

1. The huge expense of maintaining a militia in each country will be saved and this saving can be used by people for their benefit.
2. Human beings will be saved from psychic tension.
3. There will be less bloodshed.
4. There will be free movement of people from one corner of the globe to the other.^{vi}

To underscore Sarkar's comments, in the 21st century alone almost 1,000,000 people have died in wars.^{vii} The current total global military spending is about \$2 trillion US.^{viii} In the current war in Ukraine, the stress, tension and pain is easily observed on the faces of those affected.

The establishment of a world government and subsequently a world militia would present a big challenge. Sarkar recognized that popular skepticism and differing national interests would present problems to such work, however, he thought that the greatest obstacle would come from the apprehensiveness of local leaders, who would be afraid to lose the leadership and domination they currently exercised in their countries.^{ix}

He was, nonetheless, optimistic that the creation of a world government was possible. He advocated carrying out constructive work to inspire people to call for their governments to support the establishment of a world government. Some governments would respond more easily than others to such a call. If countries rejected this approach, he believed the citizens of those countries would agitate for change and this would eventually bring about the world government.^x

To spearhead the effort to create a world government, he envisioned a new kind of leader, one he called a *sadvipra* (true intellectual).^{xi} Such leaders would be physically fit, mentally developed, spiritually elevated, and strictly follow principles of morality.^{xii} They would be recognized by their exemplary conduct, selfless service, and moral integrity.^{xiii} They would serve all people selflessly and work for the all-round advancement of all living beings.^{xiv} These leaders would be strikingly different than the ego-oriented politicians of today. In addition to leading the effort to create a world government, these *sadvipras* would also serve in the new government. Their integrity would help make sure it stayed focused on helping humanity and other living beings. At the same time, Sarkar said that if a *sadvipra* or other government official fails to carry out their work in a proper manner, they could be removed and replaced.^{xv}

A fundamental restructuring will be required to ensure a global society that can prevent wars, preserve the environment and other living creatures, and provide opportunities for all-round advancement of humanity. At times this can seem an impossible task. At the same time big changes can occur at times of great challenge. The existential threat of climate change is causing people, especially young ones, to rethink how things should be done and who should be in charge. Global economic inequity is causing people to confront the capitalist system in ever stronger ways.

So, what at one time may have seemed like very long-term changes—world government, world militia, and a new kind of leadership—may turn out to be not so long term at all.

Continued with References on Page 11



Abridged Version. Full article can be accessed here:
<https://www.neoumanism.org/neohumanist-analytical-method-to-unpack-war-propaganda/>

Unpacking War Propaganda to Arrive at Neohumanist Clarity

By Didi Ananda Devapriya

Touching Testimony of Atrocities - Selling a War

On October 10, 1990, Nayirah, a young 15-year-old girl from Kuwait, stood before the United States Congressional Human Rights Caucus, with tear-filled eyes and voice breaking with emotion, to relate her eyewitness account of having seen Iraqi soldiers enter the hospital where she was volunteering to loot equipment including incubators. She told how they took premature infants out of the incubators and left them on the floor to die. The news of such a horrific atrocity reached at least 35 million Americans within hours, galvanizing support for military action in Kuwait.

However, two years later, in the CBC program called "To Sell a War" revealed that the entire story had been fabricated by the Hills and Knowlton public relations firm that had been hired by a pseudo-grassroots organization financed by the Kuwait royal family. Nayirah was the daughter of the Kuwait ambassador to the U.S., no evidence could be found that she had actually been in Kuwait during that time, and the details of her story did not match actual investigations.

Media Literacy and Civic Education Project for Romanian Highschools

Currently, in Romania I am leading a project named "SCOP", jointly with "Center for Equal Partnership". The project provides a civic education and media literacy program to high school teachers in ten underprivileged rural communities. As I was developing the media literacy component of the program, I was working daily on the Romanian border with Ukraine refugees, and directly witnessing the traumatic impact of the war on ordinary people's lives when participating in the interventions of AMURTEL's emergency psychologist.

Both Ukrainian and Russian Children Need Strategic Support

Meanwhile, during an informal conversation with Liane Ghent, the executive director of the European early years network, ISSA, she pointed out how in partner countries there are already worrying reports of bullying towards Russian children. We discussed the need to think strategically not only about how to support Ukrainian children through the traumas of war and dislocation, but also, equally importantly, how to support and protect Russian children from harmful, unfair discrimination.

Seeds of Hatred Multiplying

I was similarly struck by Yuval Noah Harari's commentary in a TED interview "The War in Ukraine Could Change Everything." He pointed out that "the seeds of hatred and fear and misery that are being planted right now in the minds and the bodies of tens of

millions, hundreds of millions of people... Because it is not just the people in Ukraine, it's also in the countries around, all over the world. And these seeds will give a terrible harvest, terrible fruits in years, in decades to come. ...Every day this continues, plants more and more of these seeds".

Deciphering War Propaganda

Now, with a brutal war right on our doorstep that has reawakened deep fears, dormant since Communism fell in Romania, I knew that it would be more important than ever to equip teachers and students with media literacy tools as the barrage of horrifying news from the warzone began watering seeds of hatred. I decided to dedicate a part of the media literacy sessions to the deciphering of war propaganda. The aim was not only to develop their ability to detect distortions and question narratives, but also to use an ethical framework, based on Neohumanism, to move beyond limiting sentiments towards a perspective that prioritizes the welfare of all.

Truth is the first casualty

There is a saying, "*In war, the first casualty is the truth.*" In this moment, one of the important battlefields is the one taking place on popular social media platforms and mainstream media. More than 20,000 volunteers came forward to join the "IT Army of Ukraine" and dedicate themselves to fight in the information and cyber war. Many, many more professionals and volunteers are engaged in this war on all sides, using sophisticated, psychological tools to inflame powerful sentiments to override distaste for war, conflict, and aggression. Indeed, Harold Lasswell, an American specialist in communications theory and political science wrote, "So great are the psychological resistances to war in modern nations, that every war must appear to be a war of defense against a menacing, murderous aggressor. There must be no ambiguity about who the public is to hate."

Understanding what feeds the seeds

In order to be able to protect ourselves and others from the seeds of hate that these tactics employ, and that threaten to poison decades of progress in creating greater interconnection, understanding, dialogue and cooperation across cultural barriers, it is important to understand psychological dynamics they feed off.

Understanding Nationalism: Social Construct vs Geo-Sentiment - My home and my people

In 1983, Benedict Anderson published the book "Imagined Communities", a term he coined to describe the phenomenon of nationalism as a social construct, rather than having any innate basis. He attributes the

construction of nationalistic identities to the various cultural forms that create shared narratives, values, myths, and sense of collective identity. However, Shrii P.R. Sarkar goes deeper than considering nationalism as only a socially constructed concept. Rather, he invented a new term, "geo-sentiment," to encompass not only nationalism, but also other powerful forms of identification that arise naturally according to the sense of "home" that we have in connection to our dwelling, our city, our region, our nation etc. Similarly, socio-sentiments arise from our fundamental need for safety, connection and belonging. These ingrained sentiments are deeply intertwined in our sense of identity, and thus hold a much more powerful influence on us than mere ideas. Social constructs, on the other hand, such as the color pink being associated with girls and blue with boys have no inherent basis. They are simply conventions whose only meaning is that given to them by people.

In-Group and Out-Group Biases

The dark side of sentiments is that once we are part of an "in-group" it also creates "out-group" sentiments. Whereas we tend to give more recognition of diversity and attribute positive qualities to our in-group, we tend to create simplified stereotypes and more easily portray qualities of the out-group as negative. In our in-group, we may characterize our own nation positively as creative, independent, and freedom loving, whereas someone looking at us as an "out-group" may see those same characteristics as undisciplined, disloyal, and arrogant. We will also more easily tend to feel empathy for those that look like us, share values or customs, and that are closer to our in-group. We see this reflected in the much warmer reception in Europe towards the white, Christian Ukrainian refugees, versus the xenophobia that arose when brown-skinned Islamic refugees from Syria fled from similar situations.

How to Regulate the Power of Sentiment

The ubiquitousness and strength of these sentiments should not be underestimated. Rather, we all need to learn to identify their expression and master them. In his seminal work *"The Liberation of Intellect"*, Shrii P.R. Sarkar outlines not only a detailed analysis of sentiments, but also offers a pathway to regulate them and develop what he calls "rationalistic mentality," through three steps: study, analysis, and application of the ethical filter of "**Blissful or Non-Blissful Auxiliary**". At the same time, he recognizes the need to use even more powerful sentimental strategies than the ones used to create divisions: the first is to awaken anti-exploitation sentiment and the second is to awaken universalism, a deep sentiment for the whole planet as home and all peoples as brothers and sisters.

How does this apply to the teaching of media literacy for war propaganda? In a media landscape riddled with deceitful disinformation designed to purposely mislead, the step of "study" requires careful training in the ability to discern reliable sources from unreliable sources of information, "analysis" requires abilities in critical thinking and identifying exploitation, and finally ethical filtering requires anchoring in universalism and

cultivating the ability to resist and deconstruct the inflammation of sentiments that obscure it.

Vertical vs Lateral Reading

Lateral reading refers to the strategy of not just evaluating an article on the apparent coherency of its internal logic, which is "vertical reading". If the entire article is heavily biased or outrightly false and manipulative, it can be very difficult to detect the lies directly. Lateral reading means:

1. Verify the source: if you google the name of the source or author, what do you find? What other types of information is present on the source? Are there any claims that the sources may be manipulative? If you also add in words like "reliability" or "credibility" you may unearth more. Do any political biases or other types of bias surface? Who is backing or funding it? What types of ideas does the same author or source promote?

2. Is the source authentic? Sometimes disinformation will be posted on websites that mimic the logo and branding of legitimate sites. Carefully look at the branding and URL and do further checking to make sure they are legitimate.

3. Corroborate: Look for corroborating proof to back up claims made in the piece. Search and see if other reporters have found similar evidence. If the piece is referring to any original, primary source documents, look them up directly. In writing this article for example, I came across a claim in the Guardian that there were 300,000 volunteers on the telegram channel "IT War for Ukraine". However, when I directly looked up the channel, there were far fewer, so the claim appears to be either purposefully exaggerated or misinformed, despite coming from a reasonably credible source.

4. Distinguish good journalism from faulty journalism and facts from opinions: Good journalism will point to documents and other sources of information that can be objectively verified, will refer to facts, and will include a diversity of viewpoints on an issue. Poor journalism will use sentimentalizing language that mixes opinions with facts, does not provide a diversity of viewpoints, and cherry-picks only data that corresponds to its assumptions. Looking into the reputation of a journalist or a media source can also help. A reputable source that has high standards of journalistic integrity will be more reliable than a source that produces tabloid style sensationalistic material regularly or is a known source of propaganda.

5. Be aware of your filter bubbles & echo chambers. Remember that the internet currently uses complex algorithms to micro-target content to you that will feed you more and more of what you like to hear. To develop more complex, wider, better informed views on an issue, it is important to consciously endeavor to go outside of these filter bubbles and look for sources of information with viewpoints other than those that mostly resonate with your own, and risk to confirm biases. Keep dialogue open with people who have opposing views.

6. Look for expert sources: Are there any independent investigative bodies that have looked into the issue in question? Bodies like Human Rights Watch, reports

from human rights commissions, and organisations like Amnesty International work to provide independent investigations that must meet rigorous standards. While bias can creep in, overall the processes that they must adhere to weed out the most obvious forms. Using this sort of process will already help to eliminate a lot of disinformation and give you a broader understanding of issues.

Beware of Sentimentalizing Strategies

It is crucial to be able to identify sentimentalizing strategies and their effects on audiences. If we understand the blinding effect that geo-sentiment can have on rational analysis, then when we detect attempts to trigger it, we remain detached and make a better objective evaluation.

In particular, for identifying war propaganda, it can be very useful to become familiar with Anne Morelli's work, published in French in 2001, entitled "The basic principles of war propaganda." It was designed for use as an educational framework for media analysis. Indeed, one of the exercises I designed for the sessions with the Romanian high school teachers was to identify how the use of those principles are visible in the transcripts of speeches by some of the major world leaders involved in the current conflict: Vladimir Putin, Volodymyr Zelensky, and Joe Biden.

The 10 Principles of War Propaganda are:

1. We don't want war, we are only defending ourselves!
2. Our adversary is solely responsible for this war!
3. Our adversary's leader is inherently evil and resembles the devil
4. We are defending a noble cause, not our particular interests!
5. The enemy is purposefully committing atrocities; if we are making mistakes this happens without intention
6. The enemy makes use of illegal weapons
7. We suffer few losses, the enemy's losses are considerable
8. Recognized intellectuals and artists support our cause
9. Our cause is sacred
10. Whoever casts doubt on our propaganda helps the enemy and is a traitor

The results in the training were that, once exposed to this list of principles, the teachers were easily able to identify almost all of the principles reflected in the speeches from each of the sides.

Anti-Exploitation Sentiment

In the confusing landscape of distorted information and manipulation it can be tempting to simply think that the truth must be somewhere in the middle and to give up any serious attempt at moral analysis. One compass we can use to gain clarity is to become adept at identifying exploitation. The anti-exploitation sentiment is "I will not exploit anyone, nor will I allow anyone to be exploited, nor will I allow myself to be exploited."

Exploitation can be obvious, such as a stronger power attempting to dominate a smaller one, or systemic, such as capitalism, or subtler such as exploitation through undermining cultural values. In all these cases, Neohumanism does not encourage passivity but rather taking an active stance towards injustice.

Using Blissful or Non-Blissful Auxiliary to Navigate the Information War

The final step of a rationalistic process, described by Shrii P.R.Sarkar as "blissful or non-blissful auxiliary," will provide more clarity on how to come to conclusions even when in the midst of a morass of propaganda and disinformation. However, this term needs some unpacking. "Auxiliary" means a helping force, so this step means determining whether a conclusion will lead towards "blissfulness" or not, for all. Blissfulness means a state in which a being can express its core, innate nature freely and without restriction. Even the water can be "blissful" if it is pure and free of pollution and thus able to express its cleansing nature. So this ethical filter is firmly rooted in the principle of social equality, that all beings want and deserve that blissfulness.

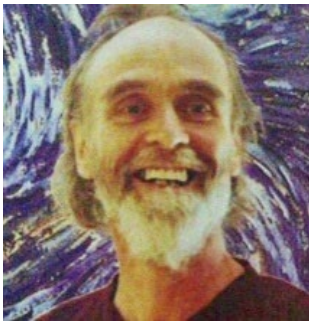
The Subjective Side of Analysis

So, returning to war propaganda, in deciding the justness or injustice of different positions, we must take into consideration this auxiliary. Information is first analyzed objectively, but then ultimately must also pass through a subjective filter to arrive at a Neohumanist perspective. When evaluating a piece of information, if we can determine that it contains an intention to incite dehumanization of opponents and would increase tendencies toward polarization, division, and even outright hatred, then on the Neohumanist level, the information should not be accepted as is. Further research would be needed to broaden our perspective.

Uniting Humanity to Fight against the Right Threat

Considering the pressing need for all of humanity to work cooperatively in tackling the existential threats facing our species and planet, indulging divisive hate-filled tendencies is clearly counterproductive. Shrii P.R. continuously hammered home the message that Neohumanists must fight against all kinds of divisive tendencies and injustices. He encouraged all to work tirelessly to unite humanity on the basis of our common bonds. When deciding which information to accept or not accept, the most important critical reflection to consider is whether a conclusion will lead towards uniting us all on the basis of justice and equality (samamaja tattva) or would increase division and intolerance. Most of what we read is not designed to foster unity. We must be prepared to work hard to do our own intensive study, analysis, and ethical thinking in order to be able to arrive at well-informed positions that have the power to lead us towards a truly united human society.

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Prejudice and War Stories for a Better World

By Rutger Tamminga

War could never take place without prejudice.

The Germans of the early twentieth century saw the Jewish people as less than human and called them "rats". Hutus involved in the Rwanda genocide called Tutsis "cockroaches". Slave owners throughout history considered slaves "subhuman animals".

In *Less Than Human*, David Livingstone Smith argues that it is important to define and describe dehumanization, because it is what opens the door for cruelty, genocide and war. Recent events in Ukraine are a textbook example of stereotyping and vilifying "the other" and justifying a brutal and barbarian war of rape and destruction.

P.R. Sarkar made fighting against prejudice a key part of the Neohumanist philosophy. But how can we prevent people from falling again and again in this trap of dehumanizing "the other" and what can we do to prevent such events?

It All Starts in Childhood

Our social values and identity begin to be formed from early on. Babies as young as three months old will prefer the people that look like their primary caregivers. By the sixth month they prefer the people who speak the language of their primary caregivers. The idea of people belonging to our group and "the others" evolves and becomes conscious in the child's own mind by the age of four.

Psychologist Gordon Allport believed that to make sense of the world around us, it's important to sort information into mental categories. "The human mind must think with the aid of categories," Allport explained in his book, "The Nature of Prejudice." "Once formed, categories are the basis for normal prejudgment. We cannot possibly avoid this process. Orderly living depends upon it."

Being able to quickly categorize information allows us to interact and react quickly, but it also leads to mistakes. For example, we tend to minimize the differences among people within certain groups and exaggerate the differences between groups. This is referred to as "social categorization".

Types of Prejudice

Loving your own group does not imply a negative attitude towards others, but it is very well possible. Our natural inclination to categorization and social identity easily can turn into prejudice under the influence of parents and the social environment. These attitudes become ingrained as what P.R. Sarkar calls "socio-sentiments," "geo-sentiments" and "pseudo-humanist sentiments."

These sentiments can feed numerous types of prejudice, some of which include:

Ageism, such as believing that someone is "too old" or "too young" to work in a particular role or participate in a specific activity

• **Classism**, which may include having a negative belief about someone based on their income or looking down on someone because they are "poor" or a member of the working class

• **Nationalism**, which involves believing that the interests of your state's group are more important than those of other groups

• **Racism**, which involves having a negative attitude toward members of a certain racial or ethnic group rooted in systems of power and oppression

• **Religious prejudice**, which involves feeling negatively toward someone because of their religious beliefs, practices, or ideologies

• **Sexism**, which involves holding certain stereotypes or beliefs about someone based on their sex or gender, such as feeling as if they can't (or can) do something based on this factor

• **Xenophobia**, which involves disliking or fearing someone who the person considers "foreign" or "strange," often in the context of their native country

Family, Friends, and Social Groups

A 2018 study involving children between the ages of 3 and 9 found that if the parents held even a subtle ethnic prejudice, this predicted whether their kids held an implicit prejudice, regardless of parenting style. This suggests that the beliefs of parental figures can influence if a prejudice develops.

Henri Tajfel's greatest contribution to psychology was social identity theory. Social identity is a person's sense of who they are based on their group membership(s). Tajfel proposed that the groups (e.g. social class, family, football team etc.) which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity: a sense of belonging to the social world.

We divide the world into "them" and "us" through a process of social categorization (i.e. we put people into social groups)

Consequences of Prejudice

When prejudice exists, it can affect people and societies in many different ways.

- Studies have connected the presence of prejudice with poorer physical health.
- Other pieces of research have linked perceived prejudice with reduced mental health, both in terms of ethnic identity and even feelings of hope.

• Prejudiced views between cultures may result in racism; in its extreme forms, racism may result in genocide, such as occurred in Germany with the Jews, in Rwanda between the Hutus and Tutsis.

An association between status and group membership can be learned surprisingly quickly. The psychologists Kristin Shutts, Kristina R. Olson, and Suzanne R. Horwitz recently demonstrated that with just a few minutes of exposure in a laboratory setting to information about fictional groups with differing socio-economic status, children picked up on which groups were wealthier — and indicated that they liked those people better.

Gender attitudes, too, form early and can be influenced by subtle cultural cues.

A Rationalistic Mentality - Stopping Prejudice

Initially negative implicit attitudes about people can be unlearned. P.R. Sarkar made transcending geo/socio-sentiments a big part of Neohumanist education. The prejudices and preferences for one group over another are the seeds of social inequality, economic disparity, and possible violence. He aimed for the development of a "rationalistic mentality" to tackle issues of racism, nationalism, bias and hate. As the formation of social bias starts at a young age, it is important to start early.

Talking to children about prejudice and its social consequences is an important part of helping them grow. It is found that even in young children, we have to make children aware about the existence of bias in the society in order for them to address it rationally and not let the early childhood influences affect their future thinking.

We have started a program recently where we share stories on differences, bias, and issues of fairness through simple narratives which we then use to start conversations with young children about race, humanity, culture, inclusion, inequality, unfairness and kindness. We use these

storytelling techniques also with adults to raise awareness of prejudice in our own thinking.

In a recent workshop on social inequality and fairness, we asked the participants to create stories (for children) about their experiences with social inequality. One group described discrimination based on clothing. Another team created a story on the fact that they did not attend any of the prestigious universities, and thus did not qualify for certain positions in the office. Stories also touched on gender, where women earn less for doing more work than their male partners.

Prejudice is a heavy brake on society's progress and development and tremendously difficult for those who experience it. Hate crime statistics differ per country, but the latest figures show that in a country such as Afghanistan, 90 percent of the population is not safe from prejudice. In many countries this figure falls around 30% and only in some places it is much lower.

To make a difference, we need to:

1. Get educated
2. Educate our children
3. Listen and have conversations with each other
4. Take action

Being not prejudiced is not enough to make changes. Some people say we must be "anti-prejudice." This means we must be actively speaking out in words and acting up in actions against racism. This anti-prejudice attitude however is also not enough. You may be against prejudice, but what are you in favor of? What we have to develop is an attitude of what P.R. Sarkar calls "**samasamaj tattva**", social equality as a principle of life, a vision developed on the basis of universal love. Unless we aim to cultivate universal compassion, we will never find social peace, nor prevent the next war.

Continued from Page 6

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The Tests Yet to Come

Global Economic Implications of the Ukraine Crisis

By Ed McKenna

Unlike the wars in Yemen, Syria, Myanmar, Iraq and many others, the Western media has chosen to fully televise the horrors now occurring in Ukraine as a result of the Russian invasion. Thus far, it is largely Ukrainian people and Russian soldiers who have borne the steep cost levied by this brutal war. Of course, the Russian population is also certainly bearing a heavy, and increasing, burden brought on as the result of Western sanctions. This, however, occurs largely unseen due to the almost complete lack of media coverage of what is taking place in Russia. Eventually, however, most of the world will experience great hardship as a result of inflation, recession, and shortages of essential goods like energy and food; hardships that will become increasingly grave as long as the war persists and which will not be borne equally by all.

Even before the war in Ukraine, a great debate was taking place among economists regarding the cause of inflation that began in the latter part of 2021. Initially, most economists believed that price increases were largely the result of supply chain issues resulting from COVID-19, issues that would naturally resolve themselves as the epidemic was brought under control. Over time, however, the majority of economists have changed their minds and have come to believe that inflation is largely the result of total demand being too high relative to supply, and that the problem can only be brought under control through actions undertaken by monetary authorities. My own view is that such a conclusion is premature. I will leave my reasons for believing this for another time. Here what I would like to do is to accept the general argument that the problem is one of demand being too high relative to supply, but to question whether the generally accepted view that the problem must be brought under control by the action of monetary authorities is one to which we should all acquiesce.

The questions we must ask are the following: 1) What action must the monetary authority take to bring inflation under control? 2) Will this action succeed in bringing inflation under control?

The answer to the first question is fairly straightforward. The traditional economic view is that the central bank should increase the rate of interest. This increase will then raise the cost of borrowing, which will lower the amount of investment that occurs in the economy. Since investment is one of the major components of aggregate demand, this will mean less of a demand for labor, resulting in lower wages (or at least a reduction in the rate of growth of wages). Since wages comprise the largest component of cost, cost will be reduced and

hence prices will cease to increase. Thus, monetary policy works by reducing wages and increasing unemployment, an increase that results from the drop in aggregate demand. In effect, some portion of the labor force must bear the cost of unemployment so that the rest of us can be freed of the burden of inflation.

The call for an increase in interest rates is becoming increasingly prevalent in Western economies. Indeed, the central bank of the United States, the Federal Reserve, has just this past week raised the rate of interest and promises that further increases are forthcoming. Of course, as noted above, this policy change will only work if it succeeds in raising the rate of unemployment. That is, some people must lose their employment. But we must ask if this policy is likely to succeed. There are multiple reasons why we should question whether this is really the appropriate stance to take in dealing with the current inflation. Here I will limit discussion to what I see as the two most important reasons for questioning whether such a policy is likely to be successful, though many other reasons exist.

First, using the interest rate as a tool for lowering inflation is simply too blunt of an instrument. There is a great deal of empirical evidence that suggests that investment is not very sensitive to changes in the interest rate. There are certainly sectors of an economy that do respond to interest rate increases, for example, the building of new houses. When interest rates rise, loans become more expensive and hence people take fewer loans, lowering the demand for new houses. Construction costs also rise, as businesses in the construction industry face increases in the cost of debt, increasing the cost of supplying houses. Both of these effects lead to a drop in the construction of new homes, increasing unemployment in the construction sector, and lowering aggregate demand.

Other sectors of the economy, such as the oil sector—which is playing an important role in the current inflation—are far less responsive to interest rate changes. Energy experts point to the fact that the price of oil is set in world markets, markets that are dominated by a small number of oil-rich nations and large corporations, whose actions are little influenced by interest rate increases. Moreover, the essential nature of energy means that the demand for oil does not change much even for large price increases. Both of these factors lead to the conclusion that interest rate changes will have to be unusually steep to lead to a reduction in the demand for oil sufficient to have a meaningful impact on prices.

This leads to the second reason why an increase in the interest rate is an ineffective tool for dealing with inflation. The channels through which monetary policy works are not understood by economists precisely enough to know what amount of change is sufficient for bringing about the desired change in aggregate demand. Moreover, the timing of interest rate changes is also not sufficiently understood to ensure that the change in the interest rate changes aggregate demand at the appropriate moment. Because the lag between a change in the interest rate and a change in aggregate demand is long and variable, it is quite possible that an increase in the interest rate does not take effect until after aggregate demand has already fallen. The subsequent further drop in aggregate demand means that a recession is deeper than necessary. Indeed, the work of economist Alan Blinder has demonstrated that the Federal Reserve has only been successful in 2 out of its last 11 attempts at bringing about a soft landing, i.e., bringing about a change in aggregate demand sufficient to end an inflation without causing further economic problems.

The problem with using monetary policy to end inflations, then, is that the tool may not be capable of working in those sectors where inflation is actually occurring, and even when it does work the tool is too blunt to avoid causing a recession and hence unemployment, unemployment that is born unequally across the economy.

Now one can reasonably ask whether there are other tools that might be utilized to deal with inflation, tools that might place a burden more on those who are capable of bearing it. And the answer is yes, there are such tools. I will recommend here just one, though others are possible. If the problem is that we need to reduce aggregate demand, then we can reduce aggregate demand through the imposition of taxes. The type of tax increases that we might utilize can be varied to adjust to the nature of inflation. If inflation is taking place in a relatively small number of sectors of the economy, and if these sectors produce goods that are essential for living, then the tax should be a progressive tax whose aim is to reduce total demand but to do so in a way that is not unduly burdensome to lower and middle income groups. Suppose that price increases are largely taking place in energy and food sectors—such increases can occur because fertilizers used in the production of food also require oil. Energy and food being essential elements for existence, we would not want to decrease the quantity obtained by lower and middle income people, at least not by a great amount. So, we would reduce demand by placing a tax on higher income groups, groups that ordinarily use much more of these goods and that could easily reduce their demand without undue sacrifice.

Of course, the problem here is that it is precisely the higher income groups that have the political power that enables them to resist such tax increases. And here we see why problems such as inflation will continue to be dealt with through conventional policy, such as interest rate increases, rather than the use of the kind of tax policy I have recommended above. Many of the economic problems we will face will require a redistribution of burdens from those at the bottom in the middle to those at the top of the income and wealth ladders. Take climate change, for example. It is becoming increasingly obvious that some type of limitation on growth will have to occur if we are to avoid environmental catastrophe. But we cannot reasonably ask the poor nations of the world to accept lower growth rates when they are already suffering deep levels of poverty. So, it is the wealthier countries that will have to bear more of this burden if we are to have a chance at lowering growth rates to avoid intolerable increases in temperature. But will the wealthier countries be willing to accept this?

We are likely very soon to have a preview of the answer to this question. Pressure is rising among Western nations to extend sanctions on Russia to include no longer purchasing oil, gas, and coal from Russia. Increasingly, Western authorities are concluding that only such sanctions will actually impose a sufficient cost on Russia to bring its leader to the negotiation table (I will leave it to experts on international relations to discuss whether such a policy is likely to succeed in a manner that can be justified). But this will mean that some areas of the world, such as parts of Western and Eastern Europe, will face severe energy shortages. Moreover, the fact that Russia and Ukraine produce 25% of the world's wheat supply means that the current war will likely lead to food shortages sometime in the next six months. Unless rather dramatic redistributions of food and energy among those nations supporting Ukraine against the Russian invasion occur, it will be extraordinarily difficult to maintain the present coalition of nations supporting Ukraine, in spite of this conflict being presented as a great battle between Democratic and Authoritarian nations by Western authorities and the media. In a recent television interview I heard a commentator ask the following question: How long can the people of the United States be asked to pay more than four dollars per gallon of gas for the purpose of supporting the people of Ukraine? Astonishing! I would have been more understanding if the interviewer had asked how long we can expect lower and middle income people to pay such prices without a subsidy provided for by a tax on the wealthy. But this was not the question asked, and this is why the answer to the question of whether the wealthy will take on the necessary burdens remains, at best, uncertain.

Like any other problem, great or small, there is only one way to solve economic problems, and that is through genuine love for humanity. This love will give people guidance; it will show them what to do and what not to do. It is not necessary to study great numbers of books or to rely upon those who speculate with the future of the silent masses. The only essential requirement is to look upon humanity with genuine sympathy.

Shrii P. R. Sarkar



Ananda Marga Gurukula Campus at Anandanagar Update

The Ananda Marga Gurukula headquarter campus at Anandanagar continues to develop. Currently, the circular reception center is in the final stages of completion. Two solar street lights were installed with the support of ANDS. The plans for the establishment of the Ayurveda College & Faculty of Yoga & Intuitional Science still exist and are awaiting the posting of qualified persons to lead this initiative. The construction of the main building of Cakradhuri and the Kulapati residence will follow after the completion of Reception Center. The Gurukula campus is being actively supported by Mr. Verinder Mehta, the Secretary of the Ananda Marga Gurukula association registered with the Govt. of India. Gurukula is thankful to all anonymous donors who continue to support the establishment of this futurist project. Four rooms attached to staff quarters were renovated and have been prepared to be used as storage spaces.

Four cows have recently joined the Cakradhuri family. One of them was born in Cakradhuri on April 6, 2022. The two dogs have developed a friendship with the new calf and feel like one family. It is wonderful to see the emergence of a Neohumanist family at Cakradhuri that includes flora and fauna and is under the care of a Neohumanist educator Bro. Maheshji.



The three large flower fields that brought color and charm to Cakradhuri in the early part of this year now have the presence of ten beehives. The organic medicinal Madhuhive project in Cakradhuri got a boost with the installation of ten hives. These might grow to one hundred in the days to come. Cakradhuri Campus is lush with medicinal herbs and a wide variety of trees whose flowers are a boon for these bees.

Agricultural fields have given an abundance of production of paddy, arhar dal, mustard oil, watermelons and a wide variety of fruits and vegetables. Cucumbers, beet roots, tomatoes, broccoli, string beans, cauliflower, cabbage, okra (ladies' finger), bitter gourd (karela) are just some of the vegetables being grown. Jackfruits, mangoes, jamun, guava, oranges, papaya, banana plants are also giving fruits. Sunflowers have now been planted and will flower in a month or two.



The Cakradhuri headquarter campus of Gurukula was visited by Ac. Vishvadevananda Avadhuta. He was part of the original construction activities eighteen years ago as Mahasachiv of Gurukula. He was amazed to see the progress made in the last two years. The campus was additionally blessed by visits of scores of Gurukula sympathizers from all over India. We expect more visitors from around the world as travel becomes easier. We are fortunate to be part of this initiative to build a peaceful world.



Ananda Marga Gurukula Higher Secondary School

Ac. Svarupananda Avt began the construction of a CBSE (a national Central Board of Secondary Education) school in the Pundag area beyond the railway line. The school is close to Tarun Anandanagar, in the north eastern portion of Anandanagar. A long queue of students is awaiting to join this school which will meet the CBSE standards besides having neohumanist curriculum specialities. It will be very big building having 18 class halls, 6 labs, office complex, a large meeting hall, wash rooms for students etc.

Chitmu Gurukula Primary School



The Chitmu Gurukula Primary School is improving its quality. Regular Samskrta classes are being conducted by Bro. Arup. Children continue to do ten minutes meditation daily as well as learning new Prabhata Samgiita. We are still looking for passionate volunteer Neohumanist teachers who may want to serve these children. The school hall for the children is now in its



final stages of being built. Three toilet rooms for children have now been completed also as part of the massive construction project. Dada Shambhushivananda took the children on learning journeys to Belau Hill where the children meditated sitting on stones. They also visited the dams, agricultural projects, sanctuaries, dairy farms, Cakradhuri campus and other historic sites of Anandanagar area. Probal Bhattacharya has joined the staff of the school.



Ananda Marga Gurukula Women's College



With the fragrance and colours of spring we are happy to announce that we have inaugurated our Women's College at Uma Nivas, Ananda Nagar. With song and dance we are celebrating the start of this project after a long time of building. We are grateful and appreciate the patience and continuous support of all those who were part of this project and through whose help only we could accomplish it. Let us together offer this gift to our reverend inspiration Shrii Prabhat Rainjan Sarkar, founder of Uma Nivas at his Centennial in this year 2022.

As we are working on official registrations, we have started befittingly with music and dance classes of our Prabhat Samgiita Academy. We have also started computer courses for girls from the nearby villages.

May we be able to provide education and services for the development and progress of the women and their families in the immediate surroundings and in ever wider reaching circles.

Thank you! Didi Ananda Rama, Didi Ananda Vратиша, Didi Ananda Tapahshiila



Impressions of first visitors and well-wishers:

“We had the pleasure of visiting the Women’s College at Uma Nivas. Every part of the college seems to have been designed thoughtfully. As we entered the gate, we were greeted by the Didis. Didi Ananda Tapahshiila, a qualified Music teacher is the principal and teaches Music, Dance and Art to 120 girls. She affiliated the Prabhat Samgiita Academy with Nikhil Bharati Sangeet Samiti. She also teaches computer courses to 40 girls.

There is a security staff room near the gate and as we moved inside the campus, there is the cafeteria building. Then we went to the residential wing, a large living room with kitchen in one corner and comfortable sofas in the other, nicely done without any frills. Didi Amalina welcomed us here. A meditation room on the second floor is called “Atmajina” and has a sculpture of “Parvati, the spouse of Lord Shiva who invented Lalita Marmika dance”. The classrooms have name plaques of mundane and supramundane knowledge e.g. the Art and Music rooms are called ‘Nandana Vijnana’ and ‘Mohana Vijnana’.

There is rain water catchment from the huge roof into containers of totally more than 30,000 litres. There is grey water filtration, solar panels and wonderful neohumanistic décor. A worthy cause for Ananda Nagar girls! Great job. All the best.” – Dr. Prabha and Ac. Kishan Sood.

Dear Didis, Congratulations to all of you. What a great and beautiful project. I am very happy to see it completed, thank you for sharing. – Ralph Huber, Switzerland

Awesome, dear Didis! Congratulations! – Avtk. Ananda Shubhashisa, Germany

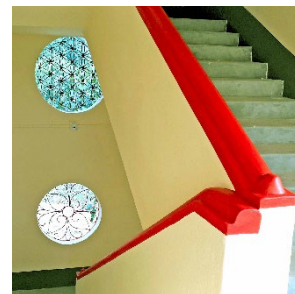
I am overwhelmed to learn this great news. This is the result of consistent hard work and strong determination. All of our dreams finally came true. One day this college will become the heart of education for girls in remote villages and not only that, this will be the pioneer of women education in the light of Neohumanist Education in the world.- Dr. Sunandita Bowmik, Cooch Behar University

What wonderful news! Congratulation! You have done such a beautiful job! I hope to be able to visit one day soon! – Krsnapriya, USA

Looks like a real college now. Great work. – Ac. Nityashuddhananda Avt.

Congratulations on this amazing accomplishment!! The welfare of women has just taken a giant leap forward! – Howard Nemon, USA

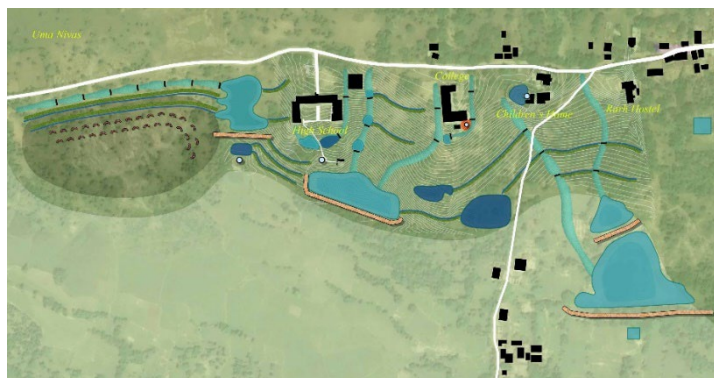
I love the photos of the Women’s College. The women look as beautiful as the flowers themselves. I am sure the services and education that will be offered will be just as beautiful and dynamic! - Mahajyoti, USA



Water Conservation at Uma Nivas

The acute water shortage in summer at Uma Nivas and surrounding communities prompted us to work on a sustainable solution. Integrated Design (integrateddesign.org) experts were invited by Acarya Kishan Sood and they designed a community rainwater management after extensive study of the area. This proposal is a holistic conservation to regenerate and restore the degraded landscape. This includes reviving the natural system and building a resilient and sustainable development of land and ability to hold rainwater. The plan includes traditional water catchment areas, water diversion, water retention structures which have proven effective using local material and techniques familiar to the people and the community.

This will include the entire area from the Ananda Marga Girl’s High School, the new Women’s College, Children’s Home and Rarh hostel and the community south of this area. The practical involvement of the villagers will be a learning experience while working on the proposed plan and the concept could be duplicated in the entire area eventually.



The budget for this large scheme is US \$30,000 and will be carried out before the monsoon rains. We heartily welcome donors and supporters. Full document can be found here:

https://gurukul.edu/wp-content/uploads/2022/04/220413_UMA-NIVAS-Community-water-management-project.pdf

Impressions of Ananda Nagar

Compiled by Didi Anandarama

Ananda Nagar is a green city in the making following directions of its founder Shrii Prabhat Rainjan Sarkar. It is the main campus of Ananda Marga Gurukula, located in remote, barren, stony land between Bokaro Steel City and Ranchi. Ananda Nagar is at the centre of the ancient land of Rarh, a remnant of the prehistoric continent Gondwana. Ananda Nagar is surrounded by many small villages of mostly tribal people.



Nature here is pure and the seasons dramatic: *“Spring receives its decoration from the abundant blooming of beautiful palash flowers, the queen of all seasons. Much to our delight palash adds colour and beauty to our blessed Ananda Nagar.”* Acarya Sood



“The flaming colours of the palash forests in the month of Phálgun set their minds into a colourful dance. A fire for self-expression stirred their hearts as well. This was many thousands of years ago,” writes Shrii PR Sarkar of the local people. *“Surely, they did practice penance. But what was it for? How did they do it? Who taught them? No one but the Lord of their inner world, the Supreme Master of their life, taught them – ‘Search, search, someone is there – someone is coming – someone will give you what you need to journey forward, and help you properly direct your efforts to reach the goal of life...’”*



“When I visited Ananda Nagar, I could feel the vibrations and could sense the positive energy around. I could see the conscious efforts of many to develop this beautiful place. I am so thankful to be part of this endeavor. We have initiated an activity named ‘Community projects – developing Ananda Nagar.’ We support smaller projects. We have supported six projects till now and have a long way. This journey will be easier if many hands come together. If you are interested to discuss more, please contact me +91 9892479625.” Kartiki Yadav, Mumbai

Fedor a young traveler from Novosibirsk, Russia had this to say, *“This place is already perfect!”*



The Faculty of Fine Arts

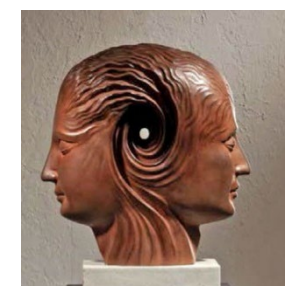
We invite artists and architects to help design Ananda Nagar in harmony with the beautiful undulating hills, rocks and all-round pristine nature. Architecture needs to be pleasing, artistic, practical and above all respectfully blended with this ancient land.

“For architecture a perfect mastery of the science of engineering along with knowledge of art is necessary; thus there is a wonderful blending of the crude and subtle arts in architecture.” – P.R. Sarkar

Artists can work with the local artisans, reconnect to the life force of Rarh and help to create meaningful, useful and pleasing improvements for the local people.

Divyendu Anand, an artist and sculptor from Delhi has set his mind to be part of the Faculty of Fine Arts of Gurukula and contribute by teaching and designing Ananda Nagar’s architecture. (<https://www.studiorenaissance.org>) He donated one of his sculptures of “Parvati in Lalita Marmika dance mudra” to the new Women’s College. Some of his pieces are pictured here.

“Yet it is in painting and sculpture, which are considered to be the subtlest of all the arts, that we find the true expression of the wonderful aesthetic quality of the human mind. In the calm stillness of a painting or sculpture, everything has to be vividly expressed – laughter and tears, hopes and fears, gestures and language. Indeed, painting and sculpture beautifully bridge the gap between the mundane and the supramundane... bringing thought or idea into the world of form is his or her artistic sadhana.” - Shrii P.R.Sarkar





Year-Long Shrii P.R. Sarkar Centenary Celebration Comes to a Close

Update from PRSI - PR Sarkar Institute
by Dada Gunamuktananda

The centenary year celebration was a great success. The year opened with three global premiere screenings of the documentary film “Embodiment of Bliss: The Life and Legacy of Shrii Shrii Anandamurti” in May last year, with ten more global and dedicated event screenings throughout the rest of the year. The YouTube release of the film was on the birthday of Shrii Prabhat Ranjan Sarkar, 16 May this year, on the PR Sarkar Institute channel. This film, focusing on the life of Shrii Sarkar, is being followed up by another film focusing on the impact of Ananda Marga around the world, currently in production. <https://www.prsinstitute.org/outreach/films>

Also on the weekend of Shrii Sarkar’s birthday this year, was the final online event of the centenary year, a global online celebration including a Prabhat Samgiita concert, a presentation of Shrii Sarkar’s contributions to the world, a review of the year’s events, closing remarks by Gurukula's chancellor Dada Shambhushivananda, and a YouTube live-stream of the film.

The three versions of the centenary exhibition, including a new 400-page print and ebook edition, and the extended screen version, now available as a standalone PDF, are available here on an ongoing basis:

<https://www.prsinstitute.org/outreach/exhibitions>

<https://www.prsinstitute.org/outreach/publications>

The book version of the Baba Centenary exhibition, Shrii Shrii Anandamurti: 100 Facets of His Life, Mission and Teachings is a large format 400-page premium colour photo book of key events, milestones and fascinating insights into the life, mission and teachings of modern-day tantric guru, spiritual master and social revolutionary Shrii Shrii Anandamurti. Each chapter comprises descriptive text, stories and best-quality images, carefully selected, restored, enhanced and compiled for the occasion of his birth centenary.

It is available as a paperback here:

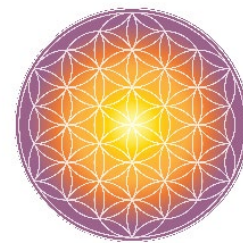
<https://www.anandamarga.org/store/print-on-demand>

Or as an ebook here:

<https://www.anandamarga.org/store/ebooks>



New PRSI Initiatives

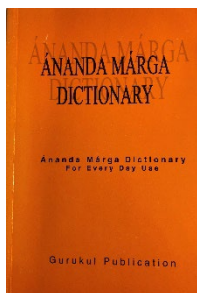


P.R. SARKAR INSTITUTE

World Constitution Project

The P.R. Sarkar Institute will host the world constitution initiative, spearheaded by Craig Runde. This initiative will include conducting research, developing position papers, and giving presentations on how Shrii P.R. Sarkar's visions of world government could address major challenges of our time such as war, climate change, environmental destruction, disease, and economic inequality. It will also include drafting a sample of a world constitution in collaboration with the Prout Research Institute. Interested individuals please **contact Craig Runde** <craigrunde@gmail.com>

Dictionary Project



The Ananda Marga Dictionary Project is an initiative of Ananda Marga Gurukula to revise and extend the earlier edition published in 2004. The earlier edition has been widely acclaimed and is being used by many. The new edition already includes over 200,000 words. Most of these are words that were used by Shrii Shrii Anandamurtiji and have a very special meaning. This initiative is being coordinated by Dada Premamayananda, Co-coordinator of PRSI. Interested translators, knowledgeable persons and scholars are welcome to lend their hand in upgrading the AM Dictionary. **Please contact: Dada Premamayananda** <dadaprema@gmail.com>

The current edition can be purchased through the PRSI website. <https://prsinstitute.org/outreach/publications>

A New Film Project

A new documentary film, tentatively entitled, “The Path of Awakening and Benevolence” is being created. The film hopes to vividly portray the ways in which Ananda Marga’s universal philosophy of self-realization and selfless service has positively impacted the lives of individuals and communities all over the globe, and how the positive vision and practical application of this philosophy can benefit our planet. The film involves interviewing a number of inspiring individuals running diverse projects related to education, food security, sustainable agriculture, community building, disaster relief, psychological trauma first-aid, animal welfare, and economic democracy. The film team is comprised of: Kevin Peer as director and cinematographer, Sid Jordan, executive producer; Mahajyoti Glassman, assistant to executive producer; Dada Gunamuktananda, associate producer; Gayatri Fernando, project manager; Didi Ananda Anuradha, marketing and assistant to project manager; and Arun Glassman, assistant to the director. For more information **please contact Sid Jordan** <sid.jordan1@gmail.com>.

Neohumanist College of Asheville

Update By Ricky Peterson



Spring is now upon us and the fresh scents of blossoming flowers and delightful sights of vibrant green leaves are all around. The college has continued to pick up positive momentum attracting students from around the world.



Our winter semester Neohumanist Teachers cohort enjoyed the experiential learning of NHE 109: Astaunga Yoga for 3-10 year olds, led by Mahjyoti Glassman, and NHE 111: Descriptive Inquiry – The Art of Knowing the Child, facilitated by Kathleen

Kesson. Our Leadership For Social Change cohort is approaching the halfway mark of a 20 week curriculum, being led by Satya Tanner with the assistance of Howard Nemon. We are wrapping up the first year of a two-year Neohumanist Teacher Preparation Program— two partner courses are being offered, NHE 113: Language and Literacy and NHE 115: Arts-Based Curriculum Design, led by Rekha Gregory and Kathleen Kesson. We are happy to announce 18 students joined our YTT 102: Yoga Teachers Training course, led by Pashupati Landau and Didi Ananda Diipika.

Further expansion of the compassionate lens of Neohumanism is on the horizon with the upcoming launch of a new faculty — offering two new classes in 2022: HUM 101: Thoughts that Byte, a Neohumanist critical thinking course, designed and taught by Jesus Valen, and HUM 102: Neohumanism in Art, Literature and Culture, taught by Marco Oliveria.

Subscribe to our Fan Page on Facebook and visit our homepage, nhca.gurukul.edu, to learn more and join us on an exciting journey to bring the touch of Neohumanism to the world, in every facet of academic endeavor!

Volunteer and Paid Positions Available

Growing Gurukula for Positive Futures



Gurukula is looking for progressive and energetic spiritualists to help us with administrative work in our AMGK Headquarters at Anandanagar, the Global Liaison Office, the Administrative Office of Neohumanist College, and the Women's College at Umanivas, including data management, marketing, fundraising, publications distribution, resource management, faculty development, etc. We invite you to join us and let us know how you would like to get involved.

Contact: amgk.glo@gurukul.edu

For more information: <https://gurukul.edu/newsletter/issue-53/53-growing-gurukula-for-positive-futures/>

Make an Impact Working with the Neohumanist College of Asheville (NHCA)

NHCA is a hybrid distance-learning and mentoring institution, currently in its first year of operation. A non-profit organization of North Carolina, the College is seeking involvement by interested neohumanist educators in our programs.

Director - Applicants could begin duties online, although residence in the Asheville area is preferred for the future; overseas applicants must consider obtaining a green card and eventual US citizenship.

Financial Officer - Can remotely perform tasks related to monitoring and developing plans to manage cash flow.

Bookkeeper - Can remotely perform tasks related to day-to-day financial transactions and annual reporting

Data Manager - Can remotely perform tasks related to monitoring, updating and leveraging data to grow the institution using the Salesforce platform.

Technical Support Team - Can remotely perform tasks related to supporting faculty and students by hosting online learning on the Zoom platform.

Faculty (Instructors and Guest Speakers) - Can remotely perform tasks related to designing curriculum in areas of expertise and facilitating learning activities for NHCA students. The current online learning platform is LearnDash with possible future transition to Canvas. We are recruiting for the following multidisciplinary areas of emphasis:

- Yoga and Intuition Sciences
- Leadership Training
- Humanities and Arts (philosophy, history, language, fine arts)
- Neohumanist Education
- Agriculture and Ecology
- Wellness and Psychology
- Prout and Economics

Mentors - Can perform tasks remotely and in-person. Mentors are welcome from diverse fields, such as Education, Yoga and Intuition Sciences, Prout, Leadership, Humanities/Arts, etc.

Translators - Can remotely perform tasks related to translating classroom content and online learning activities to a global audience.

Publishing Staff - Can remotely perform tasks related to publishing books, for example editing, layouts, design, illustrations, etc.

Some preferred qualifications for open positions:

- Familiarity with Neohumanist Philosophy and Education
- Some background and or experience in education, anywhere from pre-k through college
- Service-mindedness
- Dedication to the mission of Shrii P.R. Sarkar
- Proficiency with the English language
- Experience with multicultural communication

Infrastructure

The Neohumanist College of Asheville is embedded in a large Community next to two Master Units. The 33-acre campus offers a new facility available for conferences, including classrooms and a fully equipped technology learning lab for creating a variety of digital content. A new facility for a Prout Research Institute is also being constructed on the NHCA campus.

Benefits:

NHCA is a startup college with limited salaries. Benefits include career development in an institution of higher learning and working with a dedicated team of skilled NH mission-oriented professionals, in addition to a partnership with the Prama Institute & Wellness Center and the Prout Institute.

Those interested and seeking further information contact any of the current NHCA Staff:

Sid (Ac. Vishvamitra) Jordan sid.jordan1@gmail.com, Acting Director of NHCA

Ellen (Vishvapriya) Landau ele.landau@gmail.com, Acting Facilities Director and NHCA Board Treasurer
Ricky (Rsi) Peterson ricky.peterson@nhca.gurukul.edu, Registrar and Website Administrator

Learn more about our current work at:

<https://nhca.gurukul.edu/>



Global AMAYE Online Conference 2022

A successful and educative event

Report by Kathrine Sumati Brekke and MJ Glassman

The Ananda Marga Association of Yoga Educators (AMAYE) held a successful 2-day online conference on 26-27 February 2022, its first global conference

for some time. AMAYE is a community of Ananda Marga Yoga Educators from around the world who share knowledge, research, and insights with each other to better share the beauty of Ananda Marga Tantra Yoga with ourselves and society at large.

Hosted by Acarya Kamaleshvar who was the conference’s primary organizer, it was a truly global conference with 74 registered participants from 23 different countries across all continents, repeated twice to facilitate participation from all timezones. Attendees of the Eastern World Session were from India, Australia, Malaysia, Indonesia, and other countries. Attendees of the Western World Session were from various countries in North America, Europe, Central and South America, and Africa.

The conference was kicked off with a welcoming address from Acarya Shambhushivananda Avadhuta, Chancellor of Ananda Marga Gurukula and one of the founding members of AMAYE in 2006.

The first day was full of interesting presentations on topics explaining and situating Ananda Marga’s biopsychology: chakras, shukra and its essential role in biopsychology, understanding the internal vayus, and the power of yoga education for children. The second day was an opportunity to meet (virtually) with other AMAYE members around the world and to shape the future development of AMAYE. AMAYE members and other conference participants got to learn about AMAYE’s strategic plan, give their input and ideas, and learn about ways to get involved and be active in the association.

The presentations on the first day began with a thorough presentation on “Cakras from a Medical Perspective”, demonstrating how cakras are ‘junction boxes’ of the different parts of the nervous system, organs, glands and muscles, by Acarya Dr. Pashupati Steve Landau, MD (USA). Then, Acarya Kamaleshvara from Italy gave an educative presentation on “Shukra, Its Essential Role in Biopsychology & Yoga Lifestyle” - what is this ‘super lymph’ substance called shukra, why do we need it, and how to maximize it. Rudramohan from Taiwan gave us a


very clear presentation with his “Focus on Vayus” that outlined the five internal vayus and gave examples of how an awareness about their balance or imbalance can be used when teaching asanas.

Shravan from the USA gave an excellent scholarly account on “Situating P. R. Sarkar’s Biopsychology” historically, including which elements of Ananda Marga’s biopsychology and cakra system follow from previous elaborations of yoga and tantra, and which are new and unique contributions by Shrii P.R. Sarkar. And the day ended off with a beautiful presentation by Avadhutika Ananda Devapriya Acarya from Romania about “Yoga Education”, why yoga education is so much more than teaching children asanas, and inspiring examples of how to help children along on the spiritual journey that is life.

Recordings of the presentations, as well as answers to questions for speakers, were made available to all conference participants on AMAYE’s website: amaye.org/events/amaye-conference-2022. If you missed the conference, all AMAYE members will have access to the videos via the members-only Resources portion of the website. Join AMAYE here: www.amaye.org/about/membership.

The second day of the conference gave new members the possibility to show their solidarity with the AMAYE global movement. There were many attendees at the Sunday AMAYE strategy planning sessions, both East and West, where participants shared yoga activities that are happening in their communities as well as AMAYE projects that are happening such as the AMAYE Voices newsletter, progress on the Ananda Marga Asana Manual, and the upcoming AMAYE Workshop series that began in March with a workshop by Dada Visvarupananda on Transforming Asana into a Spiritual Practice. Mrs. Radha Gusain also offered to assist with AMAYE projects.

Plans were drawn up for the coming months, and several new members were welcomed into the AMAYE team. Mahajyoti Glassman concluded the conference with vote of thanks to speakers and participants.



To Join [AMAYE](http://amaye.org), please contact: info@amaye.org

The Synergy of Prout, Neohumanist Education, and the Spirit of Service

Compilation and Introduction by Kathleen Kesson

In this world/historical moment, two major challenges of global concern are the diverse and complex socio-political and economic inequalities that remain from the colonial era and the deep planetary ecological unsustainability wrought by the dominance of a corporate, global, extractive economy. Both challenges are generated and reproduced by the economic relations at the hub of capitalism's wheel, and the decolonization of society and education and the transformation of the global economic order are interrelated imperatives. A third challenge exists in the form of deeply autocratic empires committed to the preservation of patriarchal power and the suppression of individual and collective freedoms. We seem trapped in the crushing jaws of the 20th century, even as so many people awaken to the 21st century cries for justice, sustainability, peace, economic democracy, and the dismantling of destructive hierarchies.

P.R. Sarkar gave innumerable discourses on virtually every aspect of human life. We want to focus here on what we believe are three of his greatest proposals for human individual and social development/emancipation: Prout (the Progressive Utilization Theory), Neohumanism and Neohumanist Education, and AMURT/AMURTEL, the disaster relief organization that serves those in greatest need.

Prout philosophy is aimed at the transformation of societies to become more just, more ethical, more sustainable, and more supportive of human development and spirituality. Neohumanist Education is aimed at the cultivation of the character, knowledge and social commitment necessary to these transformations. To effect the necessary changes in societies, Prout and Neohumanist Education need to develop hand in hand. In this collaborative article, we look at six alignments between the theories of Prout and the theories of Neohumanist Education which offer an integrative approach to education and social change. We have invited scholars who have thought deeply about these ideas to offer brief commentaries elaborating on how they see these connections unfolding.

Following this, we feature a portrait of the potential synergies that emerge when Prout, Neohumanist Education, and AMURT/EL, with its integrated orientation toward education, community development, and service, align.



I. The Purpose of Education

By Marcus Bussey

Excerpted from "Education for Liberation A Cornerstone of Prout" by, in Understanding Prout – Essays on Sustainability and Transformation, Volume 1. Proutist Universal, Australia, 2009. Version: 11th February 2010.

Prout Perspective	Neohumanist Education Perspective
Economic and social institutions are designed to facilitate the attainment of the highest of human potentialities: self-realization, compassion, and love for all beings.	The nature of what it means to be human is reconceived as one of relationship and interconnection, not as an isolated individual. Non-dogmatic spiritual development is fostered in schools, as is the cultivation of empathy, emotional intelligence, and universal love. Cooperation with, rather than mastery over, all species is fostered.

Shrii 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" that fostered the physical, mental and spiritual development of individuals. In this way he foresaw the development of an integrated personality and a sense of not just belonging to one Cosmic family, 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 in a series of discourses called *Liberation of Intellect: Neohumanism*, in which he noted that 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. 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.



II. Human Freedom By Kathleen Kesson, EdD

Professor Emerita of Teaching, Learning, and Leadership (LIU-Brooklyn)

Prout Perspective	Neohumanist Education Perspective
Prout supports the idea of individual freedom to acquire and express ideas, creative potential and inner aspirations in the belief that such intellectual and spiritual freedom will strengthen the collectivity.	Students are supported in their choices about what they wish to study and how they wish to learn. Creative thinking is taught and nurtured, as are the arts and aesthetic sensibilities. In the shift away from a standardized curriculum and rote learning, such freedom needs to be thoughtfully nourished in order to understand and maintain the welfare of all.

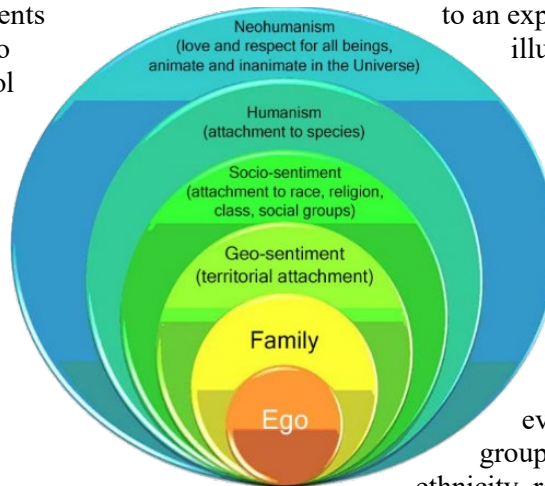
The notion of “educational freedom” means many different things to people. Western philosophers from Plato to Rousseau to Dewey have brought various conceptions to bear on the question of freedom in education. To some people educational freedom means that the child has the right to do whatever they might wish in school, obeying only an internal compass that leads them to what they need to know and be able to do. To others, the term implies that governments should provide funding to any parent who wishes to enroll their offspring in a school of their choice – private, public, or religious. Over the decades, experiments in educational freedom have come and gone, and these have been implemented with a variety of aims: to preserve an “essential child nature” despite the impositions of repressive culture, to cultivate critical consciousness and overcome oppression, to “deschool society” in the interest of defeating capitalism.

Educational freedom is at the core of Neohumanism and the pedagogical principles that follow from this philosophy. It is a freedom, however, that is tempered by the understanding that the individual exists only in relation to other beings (human and non-human). It rejects the old Humanist ideal of the individual “I” as a bounded entity, surrounded by stable substances and objects in space that constitute separate “others” to manipulate, utilize, and transact with. It recognizes that this sense of separation, mastery, and control in concert with an economic system predicated on resource extraction, endless growth, and needless consumption has led us to the ecological tipping point at which we find ourselves. It is therefore an ideal of freedom that is inseparable from a deep responsibility to respond to the needs of others, to ensure equality and social justice, to care for all life on earth, and to live lives of compassion and empathy.

Shrii Sarkar advocated unequivocally for freedom of thought, speech, and spiritual practice, but admonished that such freedom must not be allowed to surmount the common good. It is here, I believe, where Neohumanist Education intersects most importantly with Prout and AMURT/EL, in the commitment to both honor the

uniqueness of the person and their desire to express their “ideas, creative potential and inner aspirations” while at the same time cultivating the spirit of service in the interest of collective welfare. No society has yet achieved this harmonic potential.

How to facilitate the growth of young people in this “quest for liberation” from the limited sense of “I-ness” to an expanding circle of connection is illustrated in the graphic.



In the first phase of existence, there is the small self, the ego and its identification with the body and its needs and the growing awareness of the surrounding world. The individual’s sense of identity expands to their family, their sense of place (geo-sentiment) and ever outwards to include one’s social groups, clan, social class, race and ethnicity, religion, etc. (socio-sentiment) and ideally, to all of humanity. This is not a linear process and it is not a “stage theory” (an inevitable progression through identifiable stages of growth).

None of these phases of identity are problematic in themselves: one can hold a great love for the land on which they live, or one’s social identity can be a source of strength. Problems can arise when a person gets stuck on this identity “chain” – when they come to feel that their race is superior or that their religion is the only correct one. Their expansive flow is then blocked, or reversed. Neohumanism teaches that it is our destiny to remove all such limiting labels and continue to expand our consciousness into an identity of interconnectedness, of integral unity, rather than separation and superiority. When we remove all the labels we have affixed to ourselves, we find something that precedes all labels, and with that existential awareness lies the connection with the consciousness of everything, animate and inanimate, in the universe. Only by overcoming all limiting sentiments can human beings realize the “liberation of intellect” in all of its fullness, and foster the positive evolution of society to become more just, more peaceful, more balanced, and more free.



III. Preservation of Local Language and Culture

By Matt Oppenheim, PhD

Fellow: Society for Applied Anthropology

Prout Perspective	Neohumanist Education Perspective
Prout encourages the protection and cultivation of local culture, language, history and tradition. For social justice and a healthy social order, individual and cultural diversity must be accepted and encouraged.	“Culturally relevant “and “place-based” education need to be at the foundation of the curriculum. Instruction takes place in both the local (indigenous) language and the “languages of power.” Multiple forms of knowing are supported (embodied knowing, ancestral knowing, intuitive and contemplative knowing, narrative knowing and intergenerational knowing) to balance the current emphasis on narrow versions of reason and technical knowing.

I think of that mountain called ‘white rocks lie above in a compact cluster’ as if it were my maternal grandmother. I recall stories of how it once was at that mountain. The stories told to me were like arrows. Elsewhere, hearing that mountain’s name, I see it. Its name is like a picture. Stories go to work on you like arrows. Stories make you lie right. Stories make you replace yourself.

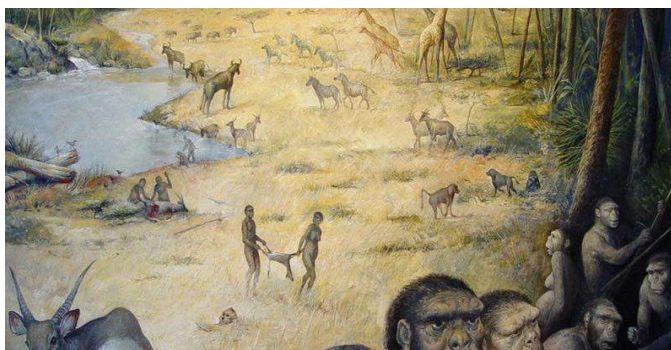
Keith Basso,

Western Apache Language and Culture

Identifying place as self and as community and as language has been essential to our ancestors for thousands of years. Without that anchor, we are lost; aloof from our own stories and ancestors and understanding our futures. Upon knocking on the door of an indigenous Maori elder in Aoteroa (New Zealand), he was just about to slam the door in my face, when he simply asked “what is your mountain and what is your river? Upon my answer, he said “Yes, I know your people, they are good people.”

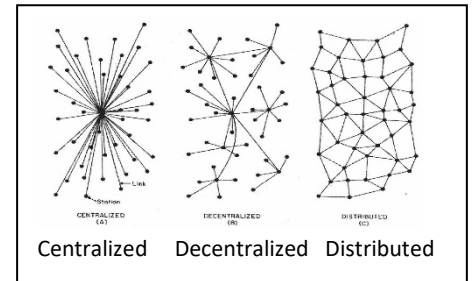
“Central Place” is a biological theory, essential to human evolution that is key to all life. To exist is to have a nucleus, where creatures of all sorts replenish, give birth and nurture, find safety, and store resources, and then go out into a widening radius to collect food, fight what endangers as well as what enriches . . . to explore what is possible and provide for existence and expansion. This Central Place is still essential to balance and resilience. Think about your own life and how this theory does or doesn’t apply and what the results are.

The painting depicts fossil evidence from a micro-watershed in Olduvai Gorge in Tanzania (famous for early evidence of hominid evolution by the Leaky Family). The artist depicts what was found from evidence buried under ancient volcanic ash. The forest at the right demonstrates the central place, where our ancestors sought shelter, prepared food, stored resources and raised



their young; the savanna ecology in the middle is where resources are obtained, and the water source to the left, shows nurturance and sustenance. The proto-humans and diverse animals demonstrate hunting and foraging.

As geographical areas expand beyond the initial central place, balanced society and ecologies are mutually supported and enhanced through



decentralized socio-economics. We can feel the strength of decentralization in the diagram above, with its opposite being centralized society, or distributed, as a model for multinationals such as Walmart and their production and supply chain. Archaeologist Vernon Scarborough uses his knowledge of water and resource management from civilizations all over the planet to advocate for a return to decentralization. As a modern approach, he advocates for the creation of dispersed decentralized technological hubs, which will then attract other resources and industries.

After Civilizational Collapse, Genuine Transformation is the Only Course for the Future

When empires and large civilizations begin to fall, massive refugee populations always flood the cities, making collapse inevitable. That is because rural regions have been depleted and often destroyed, as the growing urban populations consume rural resources, unable to produce their own. With refugees and immigrants, the first generation that arrives in a large capital tries to sustain its language and at least part of its culture. But usually within the second generation, sense of place erodes, and megacities and capitalism take over the sense of self and community.

Having worked for decades as an anthropologist with indigenous place, and then in metropolitan centers for immigration and refugees, I believe that the only way to successfully

move ahead is through a transformational model of change, not just a service-based model. Research demonstrates that when people in local communities utilize their strengths, identity, and leadership, only then is sustained change possible. Otherwise, the system of service as well as colonization continues perpetual dependency.

A Community Rises from Genocide to Resilience

It is the worst of ironies that today, the traditionally resilient peoples are the brunt of genocide and destruction, while they also offer the only way forward. The Maya of Guatemala persisted in a resilient rainforest practice for ten thousand years yet faced genocide when 250,000 were slaughtered between the 1970s and 1990s. Today, thousands still risk their lives to wrest control over their ancestral lands from endless multinationals with the goal of destroying their self-reliance and cultural and linguistic sustainability.

The result of our collaborative indigenous project in the village of Panimatzalam, Guatemala, as part of my PhD, developed an activist curriculum for high school students. Teachers created chapters that dealt with periods of both genocide and resilience, and then told the story of how villages freed themselves from virtual slave labor through integral development. Their story includes

the revival of culture, spirituality and language. Each chapter narrates the story of each generation and how they took charge of their futures. The book is based on Freirian pedagogy and challenges students to seek guidance from their ancestors, so that they can carry on their work into the future. Students graduate from this school and many attend an indigenous technology institute in the community. Many go on to college in the capital city and other communities. Because of this commitment to building the future, based on knowledge of the past, many become accountants, teachers, managers, or cooperative workers in the community. But ongoing violence, desecration of villages and loss of political power have made many take the life-challenging course of immigration and to seek refugee status in other countries.

I have come to realize that this community has developed the template for change which is the focus of this set of essays. Beginning with genocide, then moving into survival, then taking up the challenges of the ancestors to create a viable future, they and other communities like them, provide the activist project of transformative synthesis for our own project of AMURT/EL, Neohumanist Education/Proutist change.



**IV. Radical Democracy
By Dada Maheshvarananda**

Prout Perspective	Neohumanist Education Perspective
Prout advocates economic and political democracy based on local and cooperative planning.	Learning is reconceived from an individual act to one of reciprocity, cooperation, and mutuality. Students work together to identify local problems and work on collaborative projects towards their solution. The study of history and economics is not doctrinaire, but looks objectively at systems and their impacts, as well as viable alternatives. School and community attain new levels of partnership and cooperation.

Despite our wondrous scientific and technological advances, humanity has still not learned how to live at peace with one another and to equitably share the planet’s resources. The first priority of every country’s economy must be to guarantee the minimum necessities of life to everyone: food, clothing, housing, education, and medical care. This birthright transcends citizenship—meaning that every human being, whether native or visitor, must be guaranteed these necessities. This guarantee is crucial to establishing real democracy, for as long as fear and insecurity about their survival plague people, they are easy targets of manipulation and disinformation.

Capitalism promotes the myth that anyone can become rich. It can be logically inferred from this myth that anyone who is not rich is so because of their fault. Though we sometimes hear amazing stories of a smart person who worked hard and became rich, for every happy example there are millions of other smart, hard-working people who never get that opportunity. Today’s

education trains students for this individualistic and competitive society, telling in effect, “First get an education; then get a job; make as much money as you can; and buy as much as you can.” Schools rarely convey a message of responsibility towards others in our human family. This selfish, materialistic attitude is expressed as, “I win, you lose,” or more correctly, “I win, and it doesn’t matter to me what happens to anyone else.” This individualistic outlook is destroying human relations, communities and the planet itself.

Democracy requires a continual process of political education in ethics, logic and civics to raise the consciousness of all voters. Ethics is needed to understand the moral implications of new developments. Logic is needed to understand confusing and sentimental arguments made by politicians. Civics is needed to understand the rights, duties and powers of citizens to choose and oversee their government. The media’s role will be to explain the campaign issues in a clear and

balanced way. In this way, voters will be better equipped to decide who are the most worthy candidates.

Economic democracy is where workers own and manage their own enterprises as cooperatives. This requires higher levels of resourcefulness, social skills, and discipline among everyone than in private enterprises. Learning for political and economic democracy needs to be reconceived from individual testing and achievement to collective cooperation. Students need to practice democracy as they study their community, identify needs, and collaborate with others in projects and service. Learning how to interview and listen to people of different cultures, ages, and generations, how to share

knowledge gained with others, and how to lend a hand and work together as partners are vital to co-creating our shared future.

Ongoing movements started by other young people, such as environmental causes and campaigns against bullying, racism, or violence are unforgettable demonstrations that we are all active participants in our world and need to join in and do our part. Ending the artificial separation between the classroom and the world will enable and empower students. History, society, and economics are not closed narratives but systems that impact people very differently. We need to see them from different perspectives and consider viable alternatives.



V. Ethical Leadership by Didi Ananda Devapriya

Excerpted from [Every Child Has an Inner Compass: Facilitating Children’s Moral Development](#) (2010), Neohumanist Association.

Prout Perspective	Neohumanist Education Perspective
Leadership in a Prout society is based on ethical principles, and expressed through collective leadership.	Students are taught to engage in ethical dialogue and decision-making, and democratic class meetings are an essential component of the curriculum. Social learning, communication skills, critical thinking, and the tools of negotiation and collaborative decision-making are fostered. Service learning is well developed and forms an essential component of the curriculum.

Relating the highest moral development to one that includes a deep ethical concern for other beings and resources of the planet requires not only a sense of justice, but more importantly a deeply felt sense of care, solidarity and connection. If we are to look at the effect that the current relationship of humanity to the rest of creation is having on the planet, it is clear that it is not a sustainable, thriving, regenerative relationship that can take us into the future. To motivate the massive shift of consciousness necessary to reorient that relationship away from an anthropocentric utilitarian one towards a consciousness of care, will require the mobilizing of powerful sentiments, not only dry rationality. Although the rational reasons for changing consumption patterns, emissions, etc. has been available for years already, we have not yet proven able to make the mass level changes needed.

On a planetary level, it seems that human consciousness as a whole has to evolve beyond anthropocentric standards of morality, if we are to survive and flourish. This next step in our evolution is what PR Sarkar termed “neohumanist consciousness.” In education, instilling good behavior through the clear and consistent use of fair rules, and the cultivation of virtues such as helpfulness, truthfulness, etc. are valuable in developing the child’s pre-conventional and conventional morality. However, in order to create the moral foundations that will allow a child to fully develop beyond those stages requires cultivating connection to the inner self.

On the practical level, this means that teachers need to create space for a child to practice listening inside.

Instead of telling children what is right and wrong, to invite them to reflect on fairness, to think through conflicts and practice perspective taking already when quite small. Open-ended discussions cultivate not only critical thinking, which is a cognitive skill needed for making rational, moral choices, but also can invite them to practice connecting to their sense of discrimination. Often, even with open-ended questions, children still are eager to give the responses that they “think are right,” having picked them up from their observations of the adult world, or that they think are what the adults want to hear. When an astute adult observes this, he or she can reflect this back to the child and invite them to think a little deeper. “Yes, that is what many people think, but what do you really think?”

While the seed of goodness is innate in all human children, its flourishing is the result of effortful processes. This happens within the child’s own self, through their natural striving to be good, to please and to help. The seed also receives water and sunlight through the nurturing care, validation, love, and guidance that caring, connected, sensitive adults are able to provide. When the factors that nourish this goodness are lacking, it is possible that this seed of goodness remains dormant or underdeveloped. A child who is living in adversity, such as neglect or abuse, will not have their sense of goodness affirmed, and instead can develop a distorted sense of self. Selfishness, fearfulness, meanness, or insensitivity in the emotional environment created by primary caregivers or other important adults can develop similar qualities in the child during this impressionable period of life that cloud her innate goodness.

The integration of ethical thinking into learning is a key principle in Neohumanist Education. Ethos, the Greek word at the root of ethics, means “character” or “conduct.” Neohumanist Education is a values-based approach to teaching and learning, and thus rightly concerned with the cultivation of an ethics in line with its philosophy. Issues of right and wrong, fair and unfair, harmless and harmful, surface in everyday life in the classroom as well as across the curriculum. The capacity for critical moral reflection is a developmental one and

involves a multitude of factors, including learning to listen to one’s peers, cultivating empathy, practicing mindful agreement and disagreement, observing effects and speculating about the future consequences of actions, and exploring the implications of individual and group decisions. In order to create the “good society,” leadership must be characterized by an “awakened conscience,” which Sarkar also called the “rationalistic mentality,” the human capacity for determining the best course of action for human welfare.



VI. Awakened Rationality by Sohail Inayatullah

Excerpted from “Science, Civilization and Global Ethics: Can We Understand the Next 1000 Years?” (2000). Retrieved from <https://www.metafuture.org/science-civilization-and-global-ethics-can-we-understand-the-next-1000-years/>

Prout Perspective	Neohumanist Education Perspective
Reason, science, and technology form a solid basis for the development of society.	Science is taught in a way that nurtures a reverence for all life and an ecological orientation in which the inherent value of all living things is acknowledged. Ecological ethics are infused across the curriculum in multiple and diverse ways, and students are taught the arts of reflection, deliberation, and discerning judgement so that they might become good ecological citizens with the ability to assess the long term consequences of innovations in technology.

What will the world look like in one thousand years? What factors will create the long-term future? What are the trajectories? Will we survive as a species? Will science reduce human ignorance through its discoveries or will ignorance increase as science becomes the hegemonic discourse? Will that which is most important to us always remain a mystery, outside our knowing efforts? What should be the appropriate framework in which to think of the long-term? Will humanity successfully evolve creating brighter futures for all or will imperialism, racism, environmental problems and governance crises lead to full scale global catastrophe?

The future is quite likely to see quite dramatic shifts in the boundaries of what we consider the self. While history has been considered “given,” created by God or nature, the future is being increasingly made; we are directly intervening in evolution, creating new forms of life. Instead of a world populated only by humans and animals, the long-term future is likely to be far more diverse. There will be chimeras, cyborgs, robots and possibly even biologically created slaves. Our future generations may look back at us and find us distant relatives, and not particularly attractive ones.

What will intelligence look like in the future? Will it be human or artificial? What will be the boundaries? Advances in AI are so rapid that it is now defined as whatever machines can’t do today, since tomorrow they will be able to. How long will it be before judicial decision-making is done by AI know-bots, asks futurist James Dator? Will nano-technology make scarcity irrelevant creating a world of unending material bliss? Or will it be the development of our spiritual qualities that will be far more important?

Ethics must be explicit within science and not an afterthought. *What type of humans are we? What type of humans do we want to be? and What are our boundaries?* are not merely technological questions but political and moral issues. We have a responsibility to future generations to not create a dystopia – a Brave New World. Reason, science, and technology have a large role to play in the kind of future we create. On one hand, a new science is emerging that is value-laden, with reality as complex, chaotic and not divorced from cosmic consciousness. Indeed, at the very root of who we are, of what is real, is consciousness. As many have argued, there are no value-free positions, a value-free science is impossible. This however does not mean that rigour, systematic inquiry and empirical truths should be abandoned, rather that science must include issues of ethics, public knowledge, and alternative ways of knowing as part of its charge, and not as externalities. The meanings we give to the material world (and the epistememes and social structures that frame these meanings) are as important as the material world itself.

As we venture outward into space, as we create new life forms, expand our intelligence and reduce social and civilizational injustice, we should never forget the precarious nature of life. We may not even survive. Phillip Tobias, one of the world’s leading archeologists, tells us that 90% of the world’s species have become extinct. We may be next. However, even as he cautions, by tracing human evolution, he offers a story of hope for the future, of humans learning from mistakes, and proceeding slowly onwards.



Feature

Achieving Alignment: A Synthesis of AMURT/EL Neohumanist Education and Prout in Haiti

By Demeter Russafov, Executive Director – AMURT – Haiti

The women stand proudly in a circle clapping hands and singing in melodic voices a Creole song that exudes captivating dynamism, telling a story of collective female power and awakened social consciousness. The women will go back to their mud homes scattered in a grassy savanna in the isolated and impoverished Northwest of Haiti, confronting alone their day-to-day struggles with stoicism and devotion to their families and to God. In this small circle they find the support and inspiration that human connection and collaboration can bring, and a hope for a new beginning.

The women are members of a Self-Help Group (SHG) they have aptly called “Women Together For a Better Tomorrow”, part of a network of more than 5,000 mostly women members who meet every week in their villages to discuss commonly shared problems, and put together their contributions into a collective savings and micro-credit bank that supports their economic activities. The song weaves powerful themes that tell in a very direct and touching way the story of women standing strong as pillars of society and agents of change, in a language full of symbolism and charged with emotion that only people who have endured so much could express.

A tall woman with a shining face stands up and leads the women in series of stretches and breathing yogic exercises comfortably adapted to the limitations of the space. The trauma-informed mind-body skills they have learnt will help them come to terms with conflict and stress of all sorts, and the solidarity they have come to build amongst themselves will help carry them through the ups and downs of a turbulent existence in a nation which has been tossed in a whirlwind of political, environmental and socio-economic upheaval for decades on end.

The humanitarian and disaster response sector is constantly evolving in order to respond in an efficient and timely manner to an ever expanding and changing scope of environmental and human-caused crisis events. Whether related to climate change or socio-political instability, millions of people around the globe find their lives uprooted and their hopes for an equitable and bright future cut short. Humanitarian actors find themselves responsible for meeting gaps in needs such as basic hygiene, water, food, health, and education, helping communities recapitalize their resources and rebuild their society in a new way. It is exactly this possibility for a shift in perceptions and relationships that makes this sector a potential incubator of social change, and increasingly organizations around the globe are adapting their missions and methodologies in order to encourage innovation, collaboration, human rights and resilience amongst other factors. Linking a disaster response to long-term regenerative development has become an important goal and strategic milestone when responding

to humanitarian crises, and most humanitarian partnerships nowadays have to be accountable to both funders and communities and prove their coherence, relevance, efficiency and effectiveness, impact and durability.

AMURT/AMURTEL’s development model in Haiti has aimed to adapt the evolving humanitarian trends and themes as well as its own unique principles and methodologies to the complex local context of the rural communities it serves. The tantric yoga philosophy which has informed its approach and philosophy has given the organization a certain capacity for innovation and resilience which becomes particularly apparent in extremely hostile and difficult situations to which many other NGOs have a hard time to adapt. Its team in Haiti has intervened in every single disaster providing crucial services with a long-term vision orienting its intervention and guiding the evolution of the programs towards durable and transformative development processes. Rather than following the Call for Proposals which determines the parameter of projects according to outside funders, AMURT/EL has maintained a steady yet constantly evolving set of strategies which have sought to radically transform society through step-by-step bottom-up replicable systemic processes and programs that address the root causes of the challenges at hand.

The women’s Self-Help Group circles multiplying in numbers and growing in economic and leadership strength is one of the practical examples of block-level planning which traditionally has been the domain of Prout, the alternative economic theory which P.R. Sarkar proposed to restructure society using equitable and humanist principles. The rotational leadership of the structure, with every single group sending representatives to the Association and finally to the Federation level sets a vibrant grassroots model of a community transformed in a very real way by the Prout theory of change. And the hundreds of SHGs planting and transforming the highly nutritious leaves and seeds of newly-planted moringa trees, stabilizing watersheds and eroded ravines, or helping protect and regenerate endangered mangroves highlight the fine interconnections and inter-dependencies between service, block-level planning, Neohumanism, and environmental stewardship.

Yet another example of a systemic solution to the root cause of poverty and malnutrition is AMURT/EL’s approach to modernize the salt value chain in Haiti. Haiti is one of the last countries in the world to yet overcome Iodine Deficiency Disorder (IDD), which plagues more than 30% of Haitians and is linked to developmental health problems affecting wellbeing a

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NHE Teacher Preparation Program

Notes from the Program Director, Dr. Kathleen Kesson



In June, we will complete the first year of courses in the 2-year program leading to an entry level certification in Neohumanist Education offered by Gurukula through the Neohumanist College of Asheville. The online program is focused on Early Childhood and Primary education, and is designed to prepare teachers to work in a neohumanist school or community-based educational program. Students and faculty together have worked super hard to make this vision a reality. One of the highlights of the program has been the opportunity for neohumanist educators from across the globe – Malaysia, Ghana, Portugal, Australia and points in between – to exchange ideas and develop professional relationships. Here is some of what they have to say about their experiences:

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

“I obtained a vast amount of new knowledge and feel comfortable to apply this new knowledge in an educational setting. I definitely look at early childhood development in a whole new and expansive light.”

“The NHCA Teacher Preparation Program has been a life changing experience. I applied for this program because I felt the need to find new tools for me as a mother, a wife and a community woman to deal with life and relationships around me. The program has given me way more than I was searching for. I now realize how important it is for an educator to understand the child through also understanding ourselves, to keep in mind that the "eye" of the teacher also needs to be trained in order to fully connect with the child in front of us. The beauty of this is that it extends to not only the way I relate with children, but also with all the people around me,

animals and nature. This program is a "deep dive" into a new way of education and connection between humans and the environment.”

“I found myself completely relaxed, eagerly awaiting every online meeting....It made me see how beautiful, encouraging and exciting education can be when done in a different way.”

“I see myself applying NHE knowledge in the classroom, in art therapy and with my staff and teachers. It helps me greatly to gain more and deeper understanding about the human being in general. I see myself becoming more empathetic, more understanding and less biased and judgmental.”

“The highlight of the week was always when we could share and discuss what we had studied and created. Those classes were so very meaningful and appreciated.”

“The NHCA Teacher Preparation Program is uniquely dynamic and inspiring. With the collaborative efforts of several outstanding teachers and staff, the program has offered me an opportunity to become a Neohumanist Educator with a strong understanding of what is necessary to embody the philosophy and values of Neohumanism.”

“This has been a wonderful experience of learning and discovery! Professionally it has confirmed, consolidated, and rejuvenated my understanding of Neohumanism in education, and personally it has been recharging my creative side as well. Well planned and thoughtful course outlay, it was inspiring to see the feedback received from students included to the curriculum too. Thank you!

The first point is that teachers must be selected carefully. High academic qualifications do not necessarily confer on a person the right to become a teacher. Teachers must possess such qualities as personal integrity, strength of character, righteousness, a feeling for social service, unselfishness, an inspiring personality and leadership ability. They are samája gurus,(leaders) and for this reason it is not possible to accept just anyone as a teacher. Because teachers have an extremely important role to play, their professional standards must be very high.

Shrii P. R. Sarkar

We include here brief excerpts from the course descriptions.

2021-2022

NHE 100: Introduction to Neohumanist Philosophy

This course provides an in-depth introduction to the Neohumanist philosophy that underpins the Neohumanist Education movement, primarily based on readings and reflections from foundational source texts.

NHE 104: Philosophy of Neohumanist Education

This course explores the main ideas of a Neohumanist philosophy of education, and serves as the foundation for subsequent learning in the program about the practical aspects of teaching and learning.

NHE 105: Child Development from a Neohumanist Perspective

This course explores and places child development concepts and theories in the context of a Neohumanism that helps children to recognize their ‘interconnectedness of being’ with the natural world and Planet Earth and to cultivate their spiritual potential.

NHE 107: Inside/Out: Personal Development

This course explores what it means to be a “contemplative practitioner,” with practical learning to achieve a better balance first with self and then with students and the social context that education encompasses.

NHE 109: Astaunga Yoga for 3-10 Year Olds

This course explores developmentally appropriate strategies for bringing the spiritual practices of the Astaunga Yoga lifestyle into the classroom, and demonstrates how to incorporate storytelling, drawing, music, drama, and the arts in Astaunga Yoga practices.

NHE 111: Descriptive Inquiry: The Art of Knowing the Child

This course explores an inquiry method to help educators develop their powers of educational observation, description, reflection, and intuition to better guide young people on their unique educational journeys.

NHE 113: Language and Literacy

This course examines the fundamentals of language and literacy development in preK-elementary grades with an emphasis on creating a culture of literacy that meets the unique needs of all students.

NHE 115: Arts-Based Curriculum Design

This course focuses on nurturing children’s diversity, individual talents, learning styles, and social-emotional development through the integration of the arts in the literacy curriculum

2022-2023 (courses under development)

NHE 117: Decolonizing Education: A Social Studies Curriculum of Place

This course explores the processes of culture, colonization and decolonization in particular places, and how the multidisciplinary social studies can align with a social justice mission.

NHE 119: Place-based Learning: Science, Technology, Ethics, and Math (STEM)

This course explores the role of STEM in a Neohumanist world and an ethics-based framework for teaching the sciences. It highlights multiple forms of science learning including Indigenous ways of

knowing and Western empirical science.

NHE 121: The Social Context of Learning

This course explores the effects of adverse childhood experiences and trauma and how to foster healing, social-emotional well-being, creativity and learning through classroom regulation skills, restorative practices, community building time and family/community partnership.

NHE 123: Towards a Neohumanist Future

Prout philosophy (the Progressive Utilization Theory) is aimed at the transformation of societies to become more just, more ethical, more sustainable and supportive of human development and spirituality. Neohumanist education is aimed at the cultivation of the character, knowledge and social commitment necessary to these transformations. This course explores the alignment of education, service and social change in a Neohumanist framework.

NHE 125: Capstone Projects (2 credits)

Students design a multi-faceted project that is of use to the community of Neohumanist educators (and the wider world). They compile a portfolio of their work in the program demonstrating competency in multiple areas and a commitment to lifelong learning and continuous professional development.

For more information about the NHCA Teacher preparation program and the new cohort beginning in 2023, contact Arete Brim, the Program Coordinator, at nhe@gurukul.edu.



The Art of Seeing the Child: A Journey to the Very Innermost Being

By Didi Ananda Anuraga

I knew Boy was naughty and annoying to everyone, to children and teachers, and that he stole money and that he didn't seem to care about or respect other's feelings. He was branded a difficult student, disturbing the children in the class room and defying rules and regulations. I had experienced him myself when a year earlier I had taught English to his class. I was well aware of his behavior and I had already asked myself why, but I would come to find out that I had not asked deeply enough.

I just completed NHE 111: Descriptive Inquiry: The Art of Knowing the Child, facilitated by Professor Kathleen Kesson through the new Neohumanist College at Ashville. The purpose of the course, my sixth class in the Teacher Preparation program, was to make a child more visible over several weeks of observations in a variety of settings. I was eager to start this course in the hope of finding out more about Boy.

The first week the observation was aimed at noticing a chosen child's physical presence. I noticed the sloped shoulders of Boy, his slightly forward bent posture and how small he looked among other children. At the end of my first week of observations I concluded with telling myself: "What if I, as I continue to observe him, 'make believe' that he is a very beautiful, funny, playful good little boy that my heart desires to keep close?"

As the weeks passed the boy became more and more near and dear to me. Observing his temperament, I found that he had a quite choleric, extroverted nature that made it difficult for him to see others. He obviously needed persistent, patient guidance to help him calm down and learn to feel other's needs, but he lacked this guidance in an academic environment where connections did not go deeper than rewards and punishment.

When observing his relationships and connections with others I saw a lonely boy who only knew how to connect with others through bullying and annoying. The relationship he had with adults was that of asking them for money and sweets. Boy lived at a children's home, having been abandoned by his mother at four months, and later also by his grandma who raised him for his first 6 years. Everyone along his little life had failed in their duty to show him that there is love and that for someone, he was their dearest gift and their treasure. Despite the lack of affection in his life, I soon learned of his ability to connect with animals when he gave his bed and blanket to the cat while he himself slept on the floor beside the mattress. He was kind to the dogs as well and easily gave them hugs.



Observing his interests made it clear to me that he struggled with focusing. No activity seemed to catch his interest for very long. Boy was on a childhood mission of seeking provisions for unfulfilled needs and it made him restless. Boy was interested in marbles and could play with them alone. One day I opened a cartoon with little Krishna of Vrindavan for him to watch. He soon got entranced with little Krishna. Something grew in him and he spent hours drawing pictures, one after the other.

When it came to observing his thinking and learning processes, it was obvious that he didn't learn well academically. He couldn't read and write yet nor had he learned to understand and communicate with others. It seemed to me that Boy had formed the mental schema of a hostile world where he had not been welcomed, but where he so desperately wanted to belong.

The final observation was to look at Boy's art. In his drawing "The Family" he drew mum, dad and three children where he himself was the tiniest child furthest away from the others. Later he told me that he actually was the child between the mum and dad and I thought "Yes, take your rightful place



Boy. It is your birthright.” In his next drawing, “The Ocean,” he had placed himself as a tiny stick figure at the bottom of the ocean with poisoned snakes coming his way. He had earlier told me that he was afraid of snakes. After watching the cartoon movie of Little Krishna, he became Krishna in his next drawing and placed himself on the top of the hill while the mighty snake bowed down to him. (To conquer the mighty snake who brought havoc on the village of Vrindavan was one of little Krishna’s childhood victories). Other drawings he made were one of Jesus, then Buddha and several pictures with children happily playing together. In Boy’s art, I saw no signs of violence, aggression or evil. Just the opposite, his pictures showed a fearful boy who lacked confidence but possessed a hidden resilience to overcome his obstacles and find his way to belonging and feeling a sense of self-worth.



Neohumanist teachers have an important responsibility to guide students on their journeys of self-development and personal evolution. To do this requires genuine attunement to their inner nature. I have learned that understanding the deeper nature of the child requires patience, careful observation and thoughtful reflection on the observational “data” we gather. In my experience intuition begins by sincerely wanting to know the child. By observing, interacting and diving into our own feelings to connect with the child, our intuition evolves. Our awareness of how the deeper child thinks and feels emerges, and in better understanding the essence of the child, we might become more effective teachers and guides for the children in our care.

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Achieving Alignment: A Synthesis of AMURT/AMURTEL, Neohumanist Education and Prout in Haiti By Demeter Russafov

capacity to learn in children. Most institutional approaches had focused on resolving the problem from the top down, by supporting expensive and unsustainable ways to provide iodized salt at the end level of the value chain. Over the past 15 years AMURT/EL has utilized its Prout philosophy to gradually introduce innovative interventions from the bottom to the top of the value chain - from the organization of the salt harvesting communities in SHG structures, to transforming the modes of traditional salt harvesting into modernized salt production facilities of significantly higher efficiency and quality that invest all revenue in local initiatives, to building a maritime shipping and ports allowing the processed salt to supply the Haitian market and finally lead to reduction of IDD rates in the country.

AMURT/EL has sought to transcend the stereotype that it is solely a service-oriented organization not only by helping build economic democracy models using Prout principles, but also by helping transform the traditional learning paradigms that have stifled the development of the education sector in Haiti. The Vibrant School approach which it first developed in the Child-Friendly Spaces of the post-earthquake response evolved to include child-rights distance learning and radio programming, teacher professional development, curriculum creation and professional development of hundreds of schools organized in model networks, and guiding government policies and curriculum towards a child-centered Neohumanist approach.

The experience of AMURT/EL in Haiti over the last 15 years has highlighted the importance of interconnecting the often-fragmented parts of the social puzzle, testing in very real scenarios sublime yet often theoretical and abstract principles and helping create agents of change using systemic and gradual transformation processes.

Recent Publications

**Ancient Alpine Civilization: History of the Aryans
Commentary on the Thoughts of Prabhat Rainjan
Sarkar**

By Avadhutka Anandarama

Published by NERI -- DharmicaEdizioni - available as an ebook in English <https://dharmicaedizioni.it/> 8,5 Euros

**The 5 Steps of Yoga Meditation : Spiritual Science in
Practice**

By Christian Franceschini and Michela Urbani

Available from: www.dharmicaedizioni.it

**Towards a Brighter Future: Fragrant Petals from the
Life of Beloved Bábá**

By Shambhúshivánanda

Published by A.M. Gurukula Publications

Available through: amgk.glo@gurukul.edu

The New Renaissance

By Shrii Prabhat Ranjan Sarkar

Published by Ánanda Marga Publications:

<https://amppublication.com>

Eco-Yoga for Children:

A new connection based on age old wisdom

By Kate Kazony

As a kindergarten yoga teacher, I learned years ago that fantasy and play are the best drivers for children's engagement. Also that as small children, we have often not completely 'landed' in our bodies until around four years of age. As infants our largest and most active gland is the thymus, which is connected to the vrttis (emotions) of our anahata (heart) chakra.



It was agreed that rather than focus on the personalities, we would focus on the issue - with the aim being to connect children to nature.

Using the Circle of Love curriculum as a framework, we re-explored the large abundant garden. On daily forest walks, from a new focus on each of the tanmatras (space/time, clouds, light and colour, water, rocks and stones), and all, we would go mindfully into nature and

encourage the children to bring their observations back to the class.

*Forget not that the earth delights to feel your bare feet
and the winds long to play with your hair.*

— Khalil Gibran

Love, hope, effort, discrimination, regret and identity are expressions to nurture within the early years' classes. In this regard, over years of teaching, Grace, a very bright 3-year-old, has always stood out for me.

Here is a story of how small Grace helped Yoga find its way from Nature-Kindergarten play to becoming the focus of her classmates.

Grace was still in the mystical realm of cosmic thought. She could sense the stars were with her during the day, and wondered about the feelings of plants. At times the other children frustrated her beyond reason, and she would yell for them to look after the garden worms and flowers (while they laughed and squashed a bug) as she was certain that she knew more than they, and was insistent to teach.

Eventually, the class became divided into those who banded with Grace and those who ignored the developing nature lover's sensibilities. As teachers, it became important to bring something of Grace's inherent awareness to the appreciation of all class members.



These discoveries of new thoughts and feelings were often expressed through drawings, clay or wire sculptures, stories, or put into play.

But Grace was experiencing a different feeling that went beyond the usual outing activities, the splashing in puddles, chasing bush turkeys, jumping over logs, and collecting leaves that often occupied the group.

Fascinated with the forest light, Grace would become so absorbed by the surrounding air and colour that she was drawn into a stillness. I'd gaze behind to find her pausing on a path (while the children had run on ahead), transported by gazing into the speckled leaf canopy, or sometimes double bent over at a puddle, watching reflections while playmates busied themselves collecting sticks for a game around her.



Although she tried when I asked, she was unable to describe what she was feeling. It seemed that she was trying to speak or describe from her heart, and unable to find the right words. Her best attempts were that she felt 'the moon is hiding in the forest', or the 'magic bird was calling'.



It is not so much for its beauty that the forest makes a claim upon men's hearts, as for that subtle something, that quality of air, that emanation from old trees, that so wonderfully changes and renews a weary spirit. —Robert Louis Stevenson

Medical science assumes that the thymus is highly active in childhood because as small babies our need for immunity is paramount. The thymus continues to grow in size and activity until late teens, when it exists at its largest size, approximately 4 grams in weight.

Considering the experiences of childhood - that wonder, discovery, conviction, and enchantment are regularly arising emotions - it is clear that during childhood our hearts are active and open - and highly developed.

How could I honour all that Grace was feeling? It seemed right to explore movement as a description... And easy to do.

Alongside the art area, equipped with dress ups, (coloured cloths and scarves) we created a space on the mat using blocks and blankets that distinguished her 'stage' and she began a series of dance routines that developed over the weeks, connecting to the visits back into the forest.

At first her dancing was predictably based upon twirling ballerina styles that she'd watched others perform, and, as we learnt to stand still in the forest, listen for bird song, mimic the shapes of vines, leaves, and branches we observed, Grace brought these experiences back into the classroom and began incorporating these into her "shows". Sometimes she would make tickets for the class to come and watch her performance, and we would set up chairs like a theatre to observe the event.

Other children began to join her. We extended the play into a forest dance game, where, with flute music the children were able to be wind, trees, and light, and then find a posture to freeze into, where they became an element of the forest.

As these different postures became evident, it was then possible to show the children yoga cards that displayed a similar shape, and instead of taking the name on the yoga card, (for example, child pose or snake pose) we let the children call their postures by their own name. (for the

children, bhujanasana might look like a branch one day or a worm the next).

Photographing the postures, we printing up our own laminated images allowed the class to develop their own set of yoga cards to refer to.

As the children went in and out of the forest, and worked in the garden with plants, worms, and seeds, their body vocabulary expanded, looking for movements and postures that best described what they saw.

Just as the ancient wisdom of yoga began with imitating nature and absorbing the qualities that we find in our landscapes, Grace discovered her own asanas, and was able to inspire a classroom change of attitude and heart through her nature yoga.

The goal of life is to make your heartbeat match the beat of the universe, to match your nature with Nature. — Joseph Campbell



Further Resources:

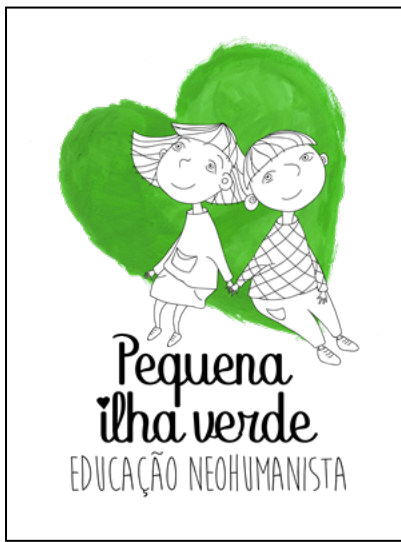
Kids yoga online: <https://www.cosmickids.com>
Art in nature:
<https://sites.google.com/site/giartistsinfo/andy-goldsworthy/his-work>

Prabhat Samghiita
Song Number 468
27 April 1983, Madhumálainca, Calcutta
By Shrii P. R. Sarkar

We are the daughters of the land of liberation.
Singing and dancing over slopes and hills,
Beside sparkling fountains and streams.
We play the whole day long with kadama and
pulash flowers,
Along lanes lined with shady mahuá trees.
We weave garlands into our hair,
Walking on the meandering forest paths.
The forest deer rejoice to see
Our joyful song and dance.

We are the blessed daughters of Parama Puruṣa*

*cosmic consciousness.



New NHE Project Paúl, Ouroundo, Portugal Pequena Ilha Verde By Alexia Fiedler

The land of the Ananda Valley project was bought in 2011 and has since grown to 25 hectares, located in Portugal, next to the mountains. Ananda Valley is a project focused on spirituality and all-round regeneration (environmental, economic and social) and local development, with a vision of being a model and educational hub for sustainable 21st century living. Ananda Valley exists thanks to the help of many volunteers coming from around the world. We live in a sustainable way in close contact with nature, which allows us to explore our deep potential. Based on community service work, our priority

is focused on regenerative ways of developing the land and the people, balancing service with self-realization.

Since 2021, our Neohumanist Educational project started, called “Pequena Ilha Verde” (Tiny Green Island). This name is a Portuguese translation of a devotional song by Shrii P.R.Sarkar. All of us are tiny green islands in the middle of the ocean. With this project, we want to create a way to take care of the “little islands” we have here and of the community around us. We wish to help these children with whom we are living to blossom and to develop themselves at their own rhythm, in their own ways, to become conscious adults and leaders of a bright future.

Two members of Ananda Valley are currently participating in the NHE Teacher Preparation Program, leading to Level 1 Certification, in Neohumanist Education by Ananda Marga Gurukula, given by the Neohumanist College of Asheville. The program is a two-year intensive (22 credits) that includes online instruction, fieldwork with qualified supervisors, and personal mentoring, that will be concluded by 2023.

A team is dedicated to the development of activities with children within the community. We are aiming to start a kindergarten in a “forest school” style in September 2022, providing full day activities for the children between 3 and 6 years old.



Since February, I have been working at Ananda Valley as an ESC volunteer. I am here to support the Pequena Ilha Verde project. I organize and lead activities every morning for the two children in the community, both of whom are 3 years old.

The idea is to be able to set limits and encourage learning and autonomy. The adult's responsibility is to avoid all attitudes that could undermine the child's skills, avoid overprotection, and give reference points.

To do this, the adult establishes rituals (storytelling every morning before starting any activity), emphasises communication (“after the story, we're going to do...”), and addresses the children at their level with an appropriate vocabulary. The adult is therefore there to provide a lot of attention and presence.



In the “school tent”, we set up manual activities and physical activities, in autonomy or in cooperation. The objectives of these activities are to stimulate the children's sensory and motor skills, to develop their intellect, their bearings, and also their imagination. There is also the idea of developing community social life, living together, and discovering how to understand the needs of others and our own.

We are happy to be able to continue to organise one event per month (called “Permacrianças”, where crianças means ‘kids’) open to families to come and discover the Master Unit, the current project, and different types of activities. This entire Sunday is welcoming the parents to exchange by discussing and sharing convivial moments also with the people involved in the project. For more information visit: www.anandavalley.org



Ananda Marga School Sarabai, Himachal Pradesh, India

Reported by Didi Anandarama

This school in the District of Kullu (1300m) in the foothills of the Himalayas was started in the year 2000 by Acarya Pranavananda Av. It has classes up to class 10 with a total of 150 children. The new school is starting mid-April after two years online programme. The school has a good standard and there is a boarding facility for boys. The fresh air and good climate are ideal for living and learning, and they seem to keep the children and staff alert. Dada Mahadevananda is the principal and believes in the ancient system of Gurukula education with the Neohumanist Education philosophy. He says he emphasizes three aspects - education, good health, and agriculture for local self-sufficiency and independence in basic needs.



Volunteers are welcome to teach English. They can be accommodated on the school premises and meals are provided. If someone would like to stay for a whole school year and be part of the school staff they may indicate this to the principal, Dada Mahadevananda, at +91 7018142374

Middle photo below is the 10th graders with the vice principal.





The following was excerpted from an article entitled:

Microvita and Viruses

by Kate Kazony

This and other articles on Microvita may be found on the new website: "Microvita Express" at www.microvitaexpress.org

Shrii P.R. Sarkar, in 1986, coined the term 'microvita' meaning 'small life' and suggested that we not only learn to live with them, but that we may also learn how to control them, and change them. These microvita can be positive, which bring good health and uplifted thinking, neutral, which have little or no impact upon our bodies and minds, and negative. The negative microvita are generally associated with disease-causing viruses, mental fatigue, aggression or imbalance.

When a few negative microvita penetrate your body, you feel very uneasy. But when millions of negative microvita enter, it does not take more than a few seconds for even an elephant to die. A few negative microvita, when they enter the human body and mind, bring much change in the feelings, but when millions of them enter, it becomes very difficult for anyone to survive long. (1)

If neutral microvita enter your body, you do not feel anything special. When friendly microvita enter your body, you do not feel anything special. When friendly microvita enter your body and mind, you have a comfortable feeling.

Shrii Sarkar suggests that we use our time to learn more about microvita, in order for society to benefit and move forward swiftly towards a happier/more spiritual/healthier state.

"Microvita research should be pursued in physical, chemical, medical, medicinal and psychological laboratories. It also needs a thorough understanding of human psychology. Why does microvita research need to be done in physical laboratories? Because just like atoms have two parts – the cruder part and the subtler part, microvita also have two parts – a cruder part and the subtler part. So far, atomic research has been done in the cruder part of atoms. The subtler part of atoms is yet to be investigated." Shrii Sarkar says that for research into the subtler part of atoms, psycho-spiritual practice is needed. (2)

Nowadays, the machinery being used to explore the micro world is opening up previously unknown arenas. For example, we can now view the electron transport chain using pixilation techniques - showing how the smallest part of an atom transfers through the cell to a new location. The electrons pass from one side of the membrane to another, a phenomenon that happens ceaselessly throughout each day and night. Our cells minutest particles, electrons are busily engaged in metabolic processes of exchange, creation, and absorption.

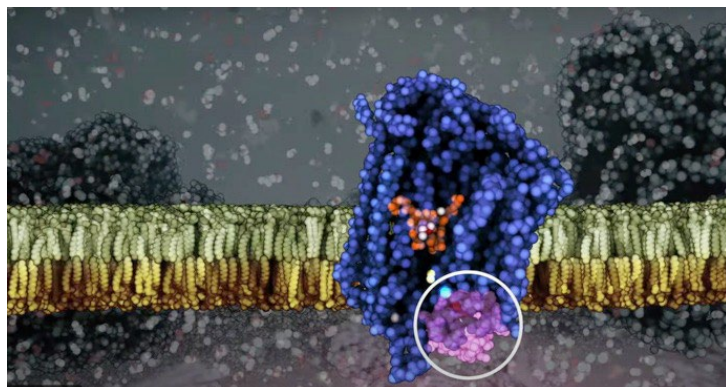
Shrii Sarkar describes this 'life' inside our cells in this way; *"This 'microvita', or in plural, 'microvita', are not organic, and as such they have got little to do with carbon molecules or carbon atoms, which are treated as the initial point or initial stage of life in this universe. So far as physicality is concerned, the position of these microvita is between ectoplasm and electron, but are neither ectoplasm nor electron."* (3)

Traditionally, we have thought of the nucleus as the center of the cell, yet the area where scientists are now beginning to focus is the membrane... the areas in the body where one chemical composition meets another, creating flux.

The nucleus is the space where information is held, and, when the cell walls and its cytoplasm are penetrated, often by viruses, a change occurs in the cell which can result in an entirely new cell being made... as in the case of coronavirus.

In a medical analysis of a number of viral applications (paramyxoviruses, Japanese encephalitis virus, influenza virus, and picornaviruses) upon the inner cell membranes of our mitochondria, (the organelle responsible for producing ATP - energy necessary for each cells function) research shows that upon viral infection, the host's innate immune system recognizes certain patterns, such as viral nucleic acid sequences or viral proteins, when they attach to receptors on host cellular membranes, intracellularly and extracellularly. Their recognition activates signaling pathways that lead to the inflammatory response. (4)

Currently there are hundreds of such discoveries being documented each month since the focus on viral function within our bodies has become a topic of global concern.



Of these areas, Shrii Sarkar writes; *“The internal protoplasmic formula will change. Nuclei can also be affected by microvita, and protoplasm will be affected by bringing changes in the nucleus with the help of microvita. The displacement of the nucleus can be brought about with the help of microvita, which will bring qualitative change in the internal structure. Internally, the hormones will be affected, and thus externally, the corporeal structure will also be affected. The longevity of all forms of protoplasm is twenty-one days. Changes will also occur in this regard. A change in the very appearance of human beings is also sure to come.”* (5)

Microvita and viruses are very difficult to study. To study microvita and viruses, we have first to look at the effects that these have, once a cell, a person, a structure (or possibly an idea) have been inhabited.

But it's not only disease that changes cells. In our current world, research into cellular life (research in microbiology) is funded by companies keen to find solutions for illnesses. When we are ill and disturbed, we find the desire to make changes in ourselves and our communities. No one likes to be sick.

In the past decade, the research into viruses has been accelerating, with curious findings. In 2012a paper from the UK National Library of Medicine stated “Currently, there are 219 virus species that are known to be able to infect humans. The first of these to be discovered was yellow fever virus in 1901, and three to four new species are still being found every year.” (6) The common ones are HIV, the flu, dengue, measles, malaria, rabies, smallpox, yellow fever, typhoid, and now coronavirus.

All these viruses would be known as negative microvita. According to Shrii Sarkar, disease is caused by negative microvita.

We are still trying to understand viral diseases, and how to cure these. The medicines we create are to stop the virus from spreading, such as immunization, or to keep a person alive while the virus naturally dies, but we haven't the technology yet to work with and kill the virus.

When people take allopathic medicine to cure a disease, the medicine disturbs the ecological balance of the body because, according to Shrii Sarkar, more negative microvita get concentrated at the point of the disease. Allopathic medicines do not kill diseases – diseases die by their own natural death. Although the medicine may check the disease, the increased concentration of negative microvita can overcome the effect of the medicine. (7)

So we must learn to live with viruses. This is the greatest challenge of humankind at the moment.

Shrii Sarkar takes viruses and microvita to the next level when he talks about not only physical disease, but

also psychic effects. Nowadays, research into the impacts of viral infection has notably progressed from the purely physical medical intervention needed to save lives, into the long-term mental health impacts of virus replications in our cells.

Psychologists are now also beginning the curious search for the impacts that viruses might have on our mental health. For example; the common Epstein Barr Virus, that occurs in childhood, is able to hibernate inside our bodies, and in later life express itself in psychic abnormalities; “Individuals with schizophrenia have increased levels of antibodies to some but not all EBV proteins, indicating an aberrant response to EBV infection. This may contribute to the immunopathology of schizophrenia and related disorders,” medical researchers concluded. (8)

Sarkar also refers to this idea *“Microvita may affect the glands and sub-glands or the nuclei of the nerve cells, and even the transformation of species and the transformation of sex may occur. Microvita may directly affect the plexi, and through the plexi the mental propensities or vritis are affected. Vritis or propensities are of three types – pro-physical propensities, psychic propensities and pro-spiritual propensities. All these three types of vritis are affected. A person may become eccentric or experience a reaction of schizophrenia, mania or melancholia, or one may experience both psychic and physical disease.”* (9)

So, how do we live with viral or microvita infection? Shrii P.R. Sarkar suggests that we research, study and come to understand viruses on a physical level as best we can, and, (as microvita are so small and mysterious) we study in the psychic realm as well.

Although still a new area of study, we can begin to see that when microvita infect our bodies, they are also infecting our minds. P.R. Sarkar outlines his theory, that viruses (microvita) also impact our thinking, in a number of discourses. Here is one such example.

“In another context, I said that various kinds of negative microvita which have, up to now, been called a “virus”, damage human beings. Different diseases take the help of different kinds of tanmātras. From country to country, from planet to planet, and from the far distant frontiers of the universe, these negative microvita carry the seeds of destructive diseases. These varieties of negative microvita also spread mean-mindedness and negative psychic complexes. Similarly, from various planets and distant nebulae, varieties of positive microvita bring pious, sentient thoughts and elevating sentiments.” (10)

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**The full article can be found at
www.microvitaexpress.org**



Meditation and Epigenetics

By Madan Prasad Singh

The genome is an aggregate of genes in a cell. We have around twenty-five thousand genes in each cell, which builds our body. However, the expression of genes varies causing cells to perform specific functions. Cells such as those of the liver, brain, and muscles look different and perform different functions. Some studies suggest that we can do a lot to regulate the expression of our genes, to suppress the inimical ones and activate the friendly ones. We can influence the expression of genes by our behaviour and environmental exposure. The food we eat, the air we breathe, the water we drink, sleep patterns, exercises, various stresses in our life, our choices and experiences shape our lives by creating chemical environments inside the cells that influence genetic expressions.

“Epigenetics is the study of how our behaviour and environment can cause changes that affect the way our genes work. Unlike genetic changes, epigenetic changes are reversible and do not change our DNA sequence, but they can change how our body reads a DNA sequence.” – Centre for Disease Control (CDC) (1)

“Many studies have consistently demonstrated an epigenetic link between environmental stimuli and physiological as well as cognitive responses. Epigenetic mechanisms represent a way to regulate gene activity in real-time without modifying the DNA sequence, thus allowing the genome to adapt its functions to changing environmental contexts. Factors such as lifestyle, behavior, and the practice of sitting and moving mindful activities have been shown to be important means of environmental enrichment.” – Vendetti et al., 2020 (2)

The epigenome mediates a lifelong dialogue between the environment and genes. Lifestyle and behaviour influence the chemical tags that turn the gene on and off. Parental lifestyles before and during pregnancy are thought to be linked to long-term health consequences for their offspring. For instance, paternal or maternal tobacco smoking has been correlated with offspring asthma [Chih-Chiang Wu et al., 2019 (3)].

Cells are specialized in doing specific functions. Thinking is also an important activity. In fact, whatever we do begins with a thought. Certain urges and emotions like anger, fear, and attention hinder one’s focus during meditation. Meditation is concentrated thinking involving specialized nerve cells. Regular practice of methodical meditation stimulates these cells strongly, which serves the dual purpose of command and demand. The specialized cells, called cakras in Yogic tradition, located at specific nerve plexuses are stimulated by a mantra to regulate their hormonal secretions. This brings about chemical changes to synthesize proteins in a specialized manner gradually bringing about genome-wide epigenetic change. Visible improvements in dendrites - the receiving ends of brain cells, insulation cover of neuron fiber, neurotransmitter profile, and overall neural functioning take place. Growth

in the pre-frontal cortex and hippocampus has also been observed.

Generally, when we age, thinning of the frontal part of the brain occurs. Thinning causes loss of cognitive ability. Meditation tempers this loss. The range of perception expands. New realms of reality open up. Surprising changes take place in synaptic connections as well. With re-established synaptic connections as well as new ones in place, perceptual abilities improve. [Andrew Newberg & Mark Waldman (4)]. Neurotransmitters are the chemicals that make the brain and bodywork. It is responsible for the transmission and reception of neural messages to different parts of the body. Meditation interrupts the habitual pattern of thinking by changing neurotransmitter profile and neuroplasticity. It changes the level of different neurotransmitters such as dopamine, serotonin, GABA, epinephrine, and norepinephrine. Enhanced levels of dopamine generate pleasurable feeling, stimulate positive thoughts, and induce a sense of well-being and security. During deep meditation, serotonin levels in the blood might alter. Serotonin soothes our mood, brings about feelings of well-being and joy. Higher levels of GABA lower stress, anxiety, and depression. Meditation lowers the concentration of stress molecules such as epinephrine (adrenalin) and norepinephrine (noradrenaline), making us feel relaxed. By altering the neurochemistry of the brain, meditation bestows a sense of peace, happiness, and security, while decreasing symptoms of anxiety, depression, and stress. Meditation thus is a positive epigenetic change factor.

Sara Lazar and her team at Harvard (5) found that mindfulness meditation can change the structure of the brain. Stress is associated with the release of glucocorticoid hormones by adrenal glands. These hormones have been shown to reduce the levels of antioxidant proteins and may therefore cause increased oxidative damage to DNA and accelerated telomere shortening. Antioxidants can potentially protect telomeric DNA from oxidative damage caused by extrinsic and intrinsic DNA damaging agents. Dietary restrictions reduce telomere shortening by reducing oxidative stress. Exercise can reduce harmful fats and help mobilize waste products for faster eliminations leading to reduced oxidative stress and preservation of DNA and telomeres. Lifestyle factors such as smoking, lack of physical activity, obesity, stress, exposure to pollution, etc can potentially increase the rate of Telomere shortening, cancer risk, and pace of aging. Harvard study also found mindfulness meditation increases cortical thickness in the hippocampus that governs learning and memory, emotion Regulations, and self-referential processing. There was also a decrease in brain cell volume in the amygdala, which is responsible for fear, anxiety, and stress and these changes matched participants’ self-report of their stress levels, indicating that meditation not only changes the brain but it changes our subjective perception and feelings as well.

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GLOBAL NEWS



HONG KONG SECTOR

Sichuan province, China Waiting for the flowers to grow Kids Yoga - By Radhika

There are 50+ more kids in a small kindergarten in a village in Sichuan province, China, with only 2 teachers. Many empty rooms are not used and the kids are only allowed to sit in chairs in the teacher's line of sight.

One of our team, who worked nearby, called her colleagues together to make a kids yoga room for them. Using thousands of square cushions and yoga mats, they turned an empty room

into a colorful playing room for the kids there.

The smiles on the kids' faces are the biggest reward and meaningfulness for all the work we do.

Let us plant the love into their heart and let it grow.

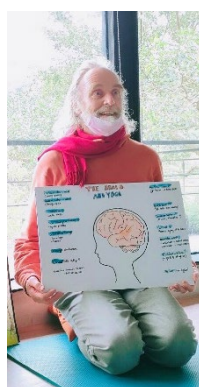


Taiwan News By Rutger Tamminga

We have weekly parent and child yoga class at our center in Taichung. Part of the class involves storytelling!

We had a cleaning up weekend at the Gurukul Master Unit. 15 people helped to cut the grass and clean up the place a bit.

We had a four-day spring retreat at Ananda Jyoti. Thirty plus people attended. There I gave a workshop on the Science of Asanas.



GEORGETOWN SECTOR

Campo Divino, Argentina

Spiritual awakening, trips that transforms

Since the end of 2021 we have received many people who came looking for a place away from urban areas where nature predominates... and there was also something else that attracted them to Campo Divino although they had no idea what it was. From the first day they arrived, through eating healthy food, meditation, kiirtan, readings, working with plants, and talks, they got in touch with neohumanist philosophy. Everyone described their days here, even with the simplicity of Campo Divino's proposal, as being here and now contrasting much with every day's life. Everyone now feels part of this project, of this great family.



A Greener World

What if not gardening today!!!?

Campo Divino engages families, friends, and visitors towards gardening tasks and works nurturing everyone's lives with the power of nature showing the way to moving together inspiring self-awareness on the social level.

As of today half of a hectare is covered with a large variety of herbal medicinal plants, vegetable gardens, and nearly 100 fruit trees fully in the deep mountains of Córdoba Sierras, incredibly coexisting with the flora and fauna. This season's harvest had been the best so far with many kinds of vegetables and greens that feed our kitchen ... beans, cucumber, lettuces, tomatoes, pumpkins, chard, sponges, beet root, carrots, etc. Pránáh utilizes many of the cultivated plants for distilling essential oils and preparing many kinds of natural remedies.



All visitors take part of gardening tasks, jobs, and learning as well.

Updates for the Meditation Hall's Campaign

Laura from Italy tells in a video (<https://youtu.be/qT602i6f33c>) about her trip from the Italian Alps to Campo Divino located in the Sierras de Córdoba in Argentina, bringing with her the so-far collected income gotten as a response to the campaign created by Anna, Lilly, and herself for the construction of the meditation hall and activities of the place. All of them participated in the volunteer program offered by Campo Divino before the pandemic. Today, they continue to work for the project from their countries of origin because of the love they feel for the place that awakened in them a vision of a new life looking towards a new world. We have already begun preparations to install first a room attached with the 2 planned bathrooms for allowing machinery, materials and other things to be located to facilitate the work on the actual hall. This area will also be utilized for a restaurant and outdoor patio.

Volunteers' Voice (Volunteers' Program Film: <https://youtu.be/MjFehQholfU>)

During my stay at Campo Divino, I learnt a lot about so many things, and I knew that I shouldn't forget the most important teachings I received there. These kinds of teachings that enables you to lead a better and healthier life in our crazy and frantic world. I also knew that, once I would finish my stay there, new and strong teachings would come from the contrasts between Campo Divino's reality and the outside reality. The first one occurred on the road to Santa Rosa de Calamuchita, Argentinian billboards and signs make me realize that I forgot Campo Divino was in Argentina. For me it was in a place beyond the world, where languages mix it up and the course of time is other. Then, in Tucumán, I saw rows of people waiting at the ATM and streets full of anxious cars: it struck me how Campo Divino had given me a place where I could, just for one time, be released from capitalism. The outside world seemed even crazier than before, but it is just its usual and normalized shape. I knew that the outside reality could, with time, phase out the teachings and the peacefulness I acquired in Campo Divino. I couldn't let these treasures vanish as if nothing. It's been almost two months now since I left Campo Divino and I'm happy to write that I succeeded in maintaining this powerful connection with it, with its philosophy and its people. I think that I mostly achieve it through my daily meditations, that I start listening to some kiirtans, and through the morning yoga asanas. It sends me back there, in the middle of the green lands, next to the river and inside Prabhat Nilayam. These connections are essential to preserve some peace of mind, to make good decisions, with the heart, and never forget Campo Divino's treasured gifts. - Amélie, from France



DELHI SECTOR

Anandanagar Veterinary Camp

On 18th April '22, a Veterinary Camp was organized by Ananda Marga Gurukul Veterinary Institute at Zeladih village in Sidhi-Jamra Anchal Panchayet of Anandanagar. The camp provides free medicine and treatment to various animals.



Chandigarh

There was a grand opening ceremony for the Music Academy at the Neohumanist Center in Chandigarh that was graced by over 100 persons from the Naya Gaon community. Currently, seven children are taking music classes being given by Shri Devendra Jaiswal.



Dada Shambhushivananda gave a talk on Yogic Science at the Government High School adjacent to the Post Graduate Institute of Advanced Studies in Sector 12, in Chandigarh. From the local paper:

Dadaji, Shambhushivanandaji shared the deep secrets of yogic science from the perspective of medical science

and intuitional ancient wisdom of the sages. The school is located adjacent to the Post Graduate Institute of Medical Science (PGI) and attracts students from the back waters of Chandigarh particularly Janta Colony and Nayagaon. Dada demonstrated and taught the yogic asanas, kaoshikii and tandava dance-exercises and explained their importance for strengthening glands, balancing hormone secretions and strengthening nervous system. In a two-hour session, Dada delved into the existential questions like- what is mind and what is the connection between body-mind and spirit? What are the ways to improve concentration and memory through yoga-meditation? What is the purpose of human life? and, how to control fifty vrittis that dominate human mind in day to day interactions. Swamiji said that the goal of human life is "Self-Realization and Service to all beings.



The talk at Govt. Model High School was arranged by Shri Ravinder Thakur of NHERW Trust (tel:9815227315) and Ananda Marga Meditation Centre located near gate #1 in Vikas Nagar, Naya Gaon.

In collaboration with AMURT, a charitable Physio-Therapy Center and a charitable Homeopathic Clinic has recently been started to serve the community. Now, childrens' yoga classes and music classes are also being offered at the premises, free of charge.



BERLIN SECTOR

Hässelby, Stockholm, Sweden

Ananda Marga Gurukula (Sweden) has established its office at Aprikosgatan B1, Lgh 1001, Hässelby (ground floor apartment). The small apartment also serves as Kulapati's chambers. The office is only a five minute walk from Hässelby metro stations. Currently, Erlend Dhyanesch Överland maintains the Office.

MANILA SECTOR

Sangkhlaburi, Thailand

Currently, there are about 200 children in the children home being run by Didi Ananda Devanala of the Baan Unrak Foundation. The school has about 250 children on its rolls and is managed by Didi Ananda Anuraga and Didi Ananda Citralekha of the Neohumanist Foundation in Thailand. Leadership Training for youth is being conducted by Dada Liilananda.



On March 16-18, 2022, Dada Shambhushivananda visited the Thai Animal Sanctuary in Huay Malay Gurukula Project near Sangkhlaburi, close to the Myanmar border in Thailand. A few years ago, Ananda Marga Gurukula gave permission to the Neohumanist Foundation to use a portion of its land for the Thai

Animal Sanctuary (street dogs project). Currently, 44 dogs are in a shelter which is being supervised by Didi Ananda Anuraga. The natural secluded environment is a perfect place for these stray creatures. The entire area has been fenced and proper professional care is being given to these needy dogs.



The Matrix of Neohumanist Education in Ananda Marga Vietnam By Citrá Trần Thúy Ngọc

In Vietnam, all activities are centered around Neohumanist Education, forming a humble matrix in this turbulent time of Covid-19. Besides the Neohumanist Lily Center for pre-school kids in Đà Nẵng, Central Vietnam, kids can also participate in the daily Kaoshikii & Tandava together with their family on Zoom to promote their vigor and health. A monthly sentient food donation & distribution has also been organized at Yoga Hoa Sen to imbue people with a good vegetarian diet. Daily paincajanja & kiirtan, asana classes ended with spiritual talks, and weekly Prabhat Samgiita & Kiirtan Guitar classes have helped to cultivate the universal love. Weekly work at two Master Units – Ananda Uma & Ananda Bharati - have inspired people to return to nature. All in all, Neohumanist Education has been practised in its simplest way to make us feel its closeness and that we are a part of it.



Kids with art - Lily NHE Center



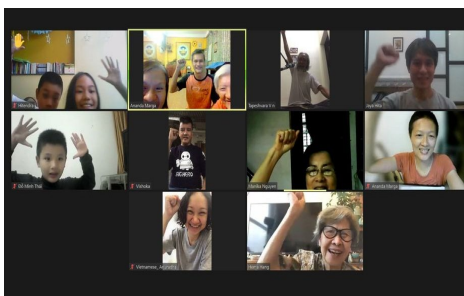
Kids meditating at MU Ananda Paraga, Hòa Bình



Making cakes for Mom on Int'l Women's Day



Working at MU Ananda Uma, Phước Tân, Biên Hòa



Kids with their family at daily Kaoshikii – Tandava on Zoom - Yoga Hoa Sen



Working at MU Ananda Bharati, Tân Uyên, Bình Dương

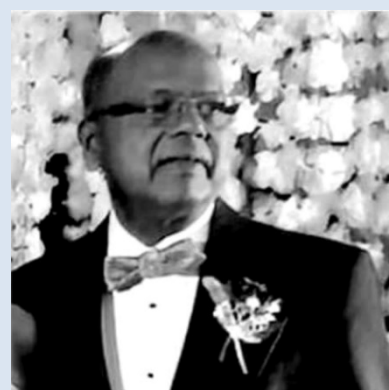
In Memoriam



Thomas Barefoot



Michael Hemmelgarn



Rishiram Prashad

Thomas Barefoot, Michael Hemmelgarn and Rishiram Prashad were all active supporters of Ananda Marga Gurukula. On behalf of the global Gurukula family, we offer our heartfelt condolences to their families. Their devotion and commitment to the cause of Gurukula will always remain an inspiration to all of us.

Thomas Barefoot was instrumental in starting the Electronic Edition, a compilation of all of P. R. Sarkar's books printed in English, and the P.R. Sarkar Archives. He was pivotal in making the archival materials available for Baba's Centenary celebration. He was also one of the founders of PRSI – P.R. Sarkar Institute.

Michael Hemmelgarn provided consistent and invaluable staff support to the AMGK global liaison office for over twenty years.

Rishi Prasad was one of the founders of NERI – Neohumanist Education Resource Institute, affiliated to AMGK.

Continued from page 39: Microvita and the Virus of Happiness by Kate Kazony

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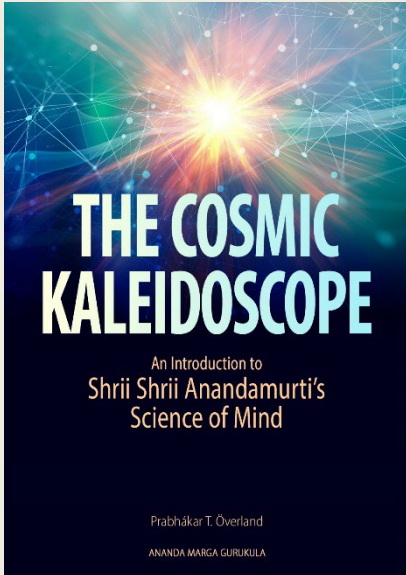
Continued from Page 40: Meditation and Epigenetics by Madan Prasad Singh

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The Cosmic Kaleidoscope

An Introduction to Shrii Shrii Anandamurti's Science of Mind by Prabhakar T. Overland



The Cosmic Kaleidoscope tells the story of how an immense imaginative force has arranged perfectly for our coming into the world. Its abiding support ensures that we may complete our long evolutionary journey successfully, to realise our individual and collective potentialities and quench our thirst for limitlessness. The book details how two particular sets of circumstances frame our life experiences. Created beings live by a microcosmic framework, whereas the great creation, our common home, constitutes a far bigger and more comprehensive structure called the Macrocosm. Both macrocosmic and microcosmic evolution move in incremental steps, each step a little different from the preceding. Hence, both frameworks are kaleidoscopic. The book explains in detail the constituents, similarities, and corresponding points of those two kaleidoscopes. In this way, the reader is able to explore Shrii Shrii Anandamurti's science of mind and the means to realise it.

From the introduction to the book:

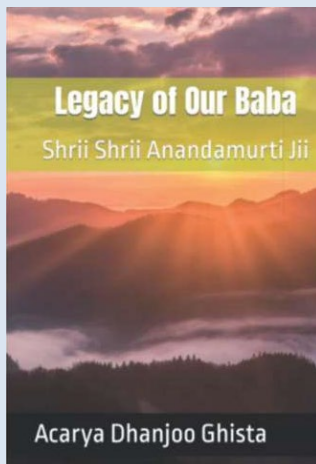
"Imagine you are watching patterns falling into each other inside a toy kaleidoscope. After some time, you lower the tube and look around. Now you are experiencing the natural world of sound, touch, form, and colour, smell and taste. This is a greater and more immersive world than the one inside the tube, is it not? Here is some news for you. Even that greater world outside of your little toy, filled by the wonders of nature, is kaleidoscopic. Everything of the creation reproduces itself; sprouts, and grows out of something that is already in existence. A bough of a tree starts to grow and branches off, plants propagate by seed dispersal, animals carefully pass on their genes, one generation of humans turning into the next. The basic rule of evolution is kaleidoscopic: one thing leading to the other in successive resemblance but never the same.

"The kaleidoscopic reality is equally apparent in our mental realities. Both our outer and the inner actions grow out of what we already have experienced and done. Trains of thoughts, memories, and feelings merge into each other and express themselves in our outer and inner existence. Societies, cultures, and history evolve in the same fashion. This truth is universal; we feel we know the people, places and times we live in because they replicate themselves in recognisable ways. Yet, this is the interesting thing about our existential kaleidoscope: nothing is ever quite the same, and in the long run everything changes a lot. If you would have the opportunity to meet your forefathers of, say, a hundred generations ago you would probably think that they and their children had a lot in common, whereas our ways of living, interests, ideas, etc. are very different from theirs. This fact provokes our curiosity about the likely developments of future generations as well ..."

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This enlightening book traces the diverse contributions of Shrii Shrii Anandamurtiiji and ends with a vision of 21st century university called Ananda Marga Gurukula. The objective of this university to be situated at Anandanagar would be to promote global citizenship, cosmic thinking, research on microvita, yogic treatments and natural remedies, Prout-studies, agricultural research and Neohumanist education. The scope of this educational project spans many disciplines and lays the foundation for a new civilization based on justice, harmony and universal love.

The book can be ordered via Amazon.

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Grand opening of the Ananda Marga Gurukula Women's College, Umanivas, India.
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