

# Standards

*for*

## Ananda Marga Schools



*Prepared by*

*Ananda Marga Gurukula*

## Acknowledgment:

These Standards for Neohumanist Education schools have been compiled through the collective effort of those working in established NHE schools around the world.

We are grateful to those NHE educators who spent many hours sharing their expertise and helping to formulate and refine these Standards.

Ananda Marga Gurukula has compiled these Standards and is making them available to all who are working in Neohumanist Education.

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# INTRODUCTION

These are internal standards for those running Ananda Marga Schools.

## Purpose of these Standards

- To encourage people to start Neohumanist Education schools.
- To improve the quality of our existing schools.
- To help our workers and organisation to give guidance to schools by providing them with guidelines they can use in the field.
- To establish quality control and protect ourselves from association with schools that are not truly representative of Neohumanist Education. Gurukula, as the Board of Education for Ananda Marga schools, will use these Standards to accredit schools as Neohumanist Education schools.

## Three Levels of Standards for Internal Purposes

The three levels of standards are for internal purposes for helping schools to improve. These classifications are not intended to be made public. Three levels of standards are:

- **Basic**
- **Intermediate**
- **Advanced**

In addition there will be a fourth category:

- **Provisional School**  
These may be schools growing out of a relief project. They may have some basics for starting a school – but need to meet more of the basic requirements before they are recognised as an NHE school.

# STANDARDS CATEGORY

## *Category 1: NHE PHILOSOPHY*

**For an Outline of NHE Philosophy see Appendix 1**

### *Goal*

**For the entire school community to understand the spirit of NHE. For the staff of the school to:**

- a) understand and practice the philosophy,**
- b) use their knowledge and personal example to educate the children and**
- c) involve and uplift the greater community.**

### **Basic Standards**

- 1. The Director/ Principal understands and exemplifies the philosophy, as outlined in Appendix 1, and is able to explain it to others.
- 2. The Director/ Principal understands how to apply that philosophy to the curriculum, methodology, policies and environment of the school, as outlined in Appendix 1.

### **Intermediate Standards** *(in addition to Basic Standards)*

- 1. All the teachers in the school understand and practice the philosophy in their lives and are able to explain it to others.
- 2. All the teachers understand how to apply that philosophy to the curriculum, methodology, policies and environment of the school.
- 3. The children's work and character (thoughts, feelings, words and actions) reflect the philosophy.
- 4. A statement of philosophy appears in the school's literature.

### **Advanced Standards** *(in addition to Basic and Intermediate Standards)*

- 1. The students who graduate understand and exemplify the philosophy and are able to explain it to others.
- 2. The community has heard enough about it and understands it and is able to explain it to others.

## **Category 2: ACARYA**

### **Goal**

**The Acarya is trained in the basics of Neohumanist Education and embodies the values and practices of NHE. The Acarya maintains a two way dynamic link between the Education Department of Ananda Marga and the local school, and ensures that the school is trying to meet the NHE Standards.**

### **CLARIFICATION:**

*The Acarya is the school's link with the Education Wing of Ananda Marga*

*The Education Wing of Ananda Marga is comprised of:*

- *Gurukula (Board of Education) -In charge of educational and teacher standards, NHE training, accreditation, curriculum, examinations, books, etc.*
- *ERAWS / WWD (School Management) - In charge of posting and supervising workers, managing the schools, legally owning and maintaining the building and land, etc.*

*The Acarya will minimally see to it that there is a qualified Director and proper Office Administration. In some situations, the Acarya might be also fulfilling the roles of Director and Office Administrator.*

*In some situations where there is the absence of an Acarya, the Director can fulfil the role of the Acarya.*

### **Basic Standard**

1. There is an Acarya associated with the school in some capacity.(see clarification above)
2. The Acarya has minimally ensured that there is a qualified Director and Office Administrator and that the Basic Standards for NHE are being pursued.
3. The Acarya associated with the school is receiving training in NHE and constantly updating his/her skills.

*Examples of Training:*

*Attending ETC's*

*Attending Conferences*

*Interning at an established school*

*Attending formal Teacher Education*

4. The Acarya is in communication with Gurukula and ERAWS / WWD and is making regular reports.

### **Intermediate Standard ((in addition to Basic Standards)**

1. The Acarya has ensured that the Intermediate Standards for NHE are being pursued
2. The Acarya is certified in NHE, and is participating in ongoing training opportunities
3. The Acarya is receiving Management Training.
4. The Acarya is actively pursuing communication with other NHE educators

*Examples:*

- *participating in NHE Forum*

- *writing articles for Gurukula Network, etc.*

**Advanced Standard** (*in addition to Basic and Intermediate Standards*)

1. The Acarya has ensured that the Advanced Standards for NHE are being pursued
2. The Acarya is participating and presenting in community conferences external to NHE
3. The Acarya is training others in NHE

### **Category 3: DIRECTOR** *(In some countries the name of this position is Principal)*

#### **Goal**

**The DIRECTOR is an NHE professional who embodies the values and practices of NHE. The DIRECTOR will run the school in a manner by which the values and practices of NHE are imparted to the children and the needs of the community are served.**

#### ***DIRECTOR Qualifications***

*The Director is ideally both a fully certified and experienced professional in the field of education, and also fully trained and practised in the philosophy of NHE, with the ability to synthesise the knowledge of both to meet the needs of the local community. In the future, Teacher Certification offered by an accredited NHE Institute will serve to fulfil both of these requirements. In addition the Director needs to meet the Qualifications of a Teacher listed under Standard 8. If not yet fully qualified the Director is minimally working towards fulfilling the above requirements. In some situations the role of the Director is being fulfilled by the Acarya. The Director is a local resident*

#### ***DIRECTOR Responsibilities***

- *The Director has the all round responsibility of the school.*
- *The Director has the knowledge and ability to carry out the listed responsibilities and provide the leadership to that project.*
- *Directs the implementation of all the NHE Standards in general*
- *Oversees hiring of the teaching staff and substitute staff*
- *Develops job descriptions for staff*
- *Facilitates ongoing staff training programs*
- *Manages evaluation of the staff, students and overall program*
- *Reviews all aspects of financial and operational management of the school including adherence to government regulations*
- *Supervises the development of the curriculum and oversees its implementation*
- *Enhances the use of methods employed in teaching*
- *Develops and oversees discipline guidelines*
- *Oversees parent and public relations*
- *Facilitates the development of policies and procedures*
- *Maintains the physical environment of the school*
- *Attempts to know each child and his/her family*

#### **Basic Standard**

1. There is a qualified Director running the school. *(see clarification above)*
2. The Director is in communication with the Acarya, AMGK and ERAWS / WWS.
3. The Director is working towards setting up an Advisory School Board made up of members of the community, experienced educators, parents, teachers and the Acarya.
4. The Director is working on fulfilling the listed responsibilities and ensuring the NHE Standards are met on a Basic Level.



5. The Director is identifying areas for self improvement and has a plan for professional development.

**Intermediate Standard** *(in addition to Basic Standards)*

1. The Director has set up an Advisory School Board made up of members of the community, experienced educators, parents, teachers and the Acarya, all conversant with NHE.
2. The Director is progressing in fulfilling the listed responsibilities and ensuring the NHE Standards are met on an Intermediate Level.
3. The Director is actively engaged in professional development

**Advanced Standard** *(in addition to Basic and Intermediate Standards)*

1. The Director is working with the Advisory School Board made up of members of the community, experienced educators, parents, teachers and the Acarya, the majority of who are affiliated with Ananda Marga, and all conversant with NHE.
2. The Director is progressing towards fulfilling the listed responsibilities and ensuring the NHE Standards are met on an Advanced Level.
3. The Director is able to further the cause of NHE through training, articles, talks, etc.

## **Category 4: OFFICE ADMINISTRATION**

### **Goal**

**The Administrative Tasks of the school are managed in an efficient and well organised manner, facilitating the staff to carry out their functions.**

*Office Administration is the responsibility of the Acarya and / or Director, and a list of tasks is listed below. Some of these tasks can be delegated by the Acarya or Director to a person who is sometimes called a manager or secretary.*

### **Administrative Tasks Include**

- *Maintaining Appropriate Records of staff, children, volunteers, program, curriculum and facility*
- *Maintaining the Physical Standards*
- *Maintaining the Legal Standards*
- *Maintaining the Financial Standards*
- *Maintaining the Policies and Procedures Standards*
- *Maintaining the Public Relations Standards*

### **Basic Standards**

1. There is an Acarya or Director managing the Administrative Tasks of the school.
2. Standards (*listed above*) are maintained on a Basic level.

### **Intermediate Standards** (*in addition to Basic Standards*)

1. Standards (*listed above*) are maintained on an Intermediate level.
2. The Administration is working with the Advisory school board, and if there is one, the Legal board.
3. Additional Administrative Personnel are receiving training in NHE principles

### **Advanced Standards** (*in addition to Basic and Intermediate Standards*)

1. Standards (*listed above*) are maintained on an Advanced level.
2. Administrative Personnel are practising NHE principles in their lives.

## Category 5: PHYSICAL PREMISES (Learning Environment, Equipment and Materials)

### Goal

The school premises are safe, healthy, environmentally friendly, aesthetically pleasing, and provide sufficient space, equipment and materials.

See Appendix 4 for Sample Checklist for Safety, Health and Hygiene)

### Basic Standards

1. The school meets the local government building and premises requirements, including space requirements, kitchen and toilet facility requirements, safety and health requirements, heating requirements, fire safety requirements, etc., to the best of its ability.
2. The building is safe, clean and hygienic by our own standards.
  - *There is a checklist for safety, health and hygiene (see appendix - Checklist)*
  - *The environment inside and out is clean and orderly*
3. Basic furniture, equipment and materials are provided in good repair and condition
4. The premises, indoor and outdoor, reflect a basic appreciation of aesthetics.
  - *Children's work and decorations are displayed at children's eye level.*
5. Plant and animal life are part of the environment
6. There is a sign board outside the school
7. Provisions are made for the children to use local green spaces as a playground

### Intermediate Standards (in addition to Basic Standards)

1. The school has an office
2. There is a play ground on the school premises.
3. There are more sophisticated materials and equipment in the school
  - *A wider range of age-appropriate educational materials are available which may be home-made or commercially produced.*
  - *Resources are age-appropriate, individually appropriate, socially and culturally appropriate and are used effectively.*
  - *Teachers are trained in a variety of techniques to use material and equipment effectively.*
4. The school premises reflect a more sophisticated appreciation of aesthetics.

*Examples:*

  - *There are high quality paintings, wall posters, murals, sculptures or decorations depicting themes suitable for children, natural scenery or universalistic themes, with the majority of them created by the children.*
  - *There are displays, and interesting corners of natural objects such as rocks, feathers, shells.*
5. Plants and animals are an integral part of the environment

- *On the premises there are a variety of plants and if possible animals*
  - *There is a school garden with trees, shrubs, flowers, herbs and or vegetables*
6. Building and premises reflect ecological awareness and are environmentally friendly
    - *The school is practising ecological principles of reuse, recycle and repair*
    - *All children are aware and practice energy saving techniques*
  7. There is an entrance with a sign and an information board.
  8. Existing community facilities for library, sports, physical education, yoga and meditation, dance, music, art, drama, science, home economics and vocational training are accessible to the school.

**Advanced Standards** *(in addition to Basic and Intermediate Standards)*

1. The school building is owned by Ananda Marga.
2. The building is energy efficient and harmonious with the natural environment
  - *The building uses natural and local materials*
  - *There is an endeavour to maximise use of natural light and recyclable energy sources, alternative energy sources, composting, etc.*
3. The school building has a kitchen and a dining area.
4. Facilities are owned for library, sports, physical education, yoga and meditation, dance, music, art, drama, science, home economics and vocational training.
5. The school is a part of a multi-purpose community centre with a community outreach program including courses and seminars e.g. in yoga and meditation, parenting, music and art, counselling, vegetarian cooking and health, health clinic, alternative therapies, women's programs, adult literacy, vocational training, teachers training courses, and cottage industry.
6. There are advanced technological materials and equipment in the school, such as computers.
7. There are parking facilities and access for the physically disabled.

## **Category 6: LEGAL**

### **Goal**

**The school administration ensures the school's assets are legally protected, complies with local school regulations and is well versed in legal matters.**

### **Basic Standards**

1. Appropriate steps are taken to legally protect school properties owned by Ananda Marga and the use of the name Neohumanist Education.
2. Where a Legal Board is required by law, the Acarya and Director are members and the majority of the remaining members are margiis.
3. The school acquires whatever licensing is required by the local government and adheres to local regulations.
4. The school is in compliance with local fire regulations.
5. Health department recommendations are complied with.
6. All employees have a contract.
7. School policies and procedures conform to local laws (see Category 12).
8. Local legal requirements are listed and records are maintained

#### *Examples:*

- *requirements of registering local authority*
  - *certificate of occupancy*
  - *certificates of insurance*
  - *employment contracts*
  - *records of fire drills and health and safety matters*
  - *policies and procedure on disclosures and complaints*
  - *security of premises*
  - *record of premises*
  - *records of constitution, charitable status or company registration*
  - *minutes of meetings and decisions*
  - *management and accountability documents required by law are maintained.*
  - *attendance records*
  - *financial records and documentation*
9. Confidentiality of records is ensured.

## **Category7: FINANCES**

### **Goal**

**The school's financial practices and procedures contribute to its stability, expansion and improvement of its services to the children, the staff and the greater NHE movement..**

### **Basic Standards**

1. There is an accounting system with easy access and observable records.
2. The accounting is set-up according to local legal requirements
3. Taxes are paid in a timely manner
4. Financial records are maintained  
*Records include:*
  - *\*collection of fees*
  - *\*payments*
  - *\*petty cash book*
  - *\*monthly bank reconciliation*
  - *\*double entry book-keeping*
5. Teachers are paid a living wage and are not worried about their survival.
6. Effort is made to accommodate students in financial need.

### **Intermediate Standards** *(in addition to Basic Standards)*

1. The school is supporting the NHE movement
2. The school offers scholarship aid for students
3. The school has financial planning for expansion and improvement
4. Successful fund raising events are organised.
5. Discounts are available to children of staff

### **Advanced Standards** *(in addition to Basic and Intermediate Standards)*

1. The school is receiving outside funds in addition to fees.
2. The teachers are getting better than a living wage as well as a pension fund and benefits
3. There is money available for staff development including attending seminars or bringing presenters or instructive videos to the school.
4. The school is in supporting newly starting or less advantaged schools in cash or kind
5. School offers full scholarship to economically challenged families

## **Category 8: TEACHING STAFF - Qualifications and Responsibilities**

### **Goal**

**The Teaching Staff is comprised of NHE professionals who embody in themselves and impart to the children the values and practices of Neohumanist Education.**

*Teachers are both fully certified and experienced professionals in the field of education, and also fully trained and practised in the philosophy of NHE, with the ability to synthesise the knowledge of both to meet the needs of the local community. In the future, Teacher Certification by an accredited NHE Institute may serve to fulfil both of these requirements.*

*Senior teachers are accomplished in the following qualifications and responsibilities*

*Associate teachers are directly supervised by a senior teacher or the Director and are working towards being Senior Teachers*

### **Qualifications for Senior Teachers**

- *Meet local teaching requirements and certification*
- *Trained in Neohumanist Education*
- *Practice and exemplify values of NHE*
- *Have knowledge of child psychology and can apply it to the classroom*
- *Have good communication skills*
- *Are experienced*
- *Able to fulfil the following responsibilities*

### **Responsibilities of Senior Teachers**

- *Develop and implement the Curriculum (see Curriculum Standards)*
- *Use appropriate Methodologies (see Methodology Standards)*
- *Overall classroom management. (see Discipline Standards)*
- *Follow the Policies and Procedures of the school (see Policy and Procedure Standards)*
- *Work as a team with the Director, other Teachers, Parents, etc.*
- *Train Associate Teachers*
- *Participate in ongoing training*
- *Contribute towards positive public relations (see Public Relations Standards)*

### **Basic Standards**

1. Teachers are qualified according to the local laws
2. Teachers and staff are aware of, sympathetic to and have an interest in Neohumanist Education (can be screened from the application questionnaire)
3. Teachers attend some basic training in Neohumanist Education  
*Example:*  
*The Acarya or Director is giving some classes to the teachers*
4. Teachers are implementing Basic Level Standards in curriculum, methodology, discipline, public relations and school policies.

5. Teachers have a high moral character

*Screening Process might include:*

- *Criminal background check*
- *Checking personal and professional references*
- *Interview which may include moral dilemma situations*
- *Application with questionnaire about moral points*

### **Intermediate Standards** *(in addition to Basic Standards)*

1. The majority of the teachers are Senior Teachers
2. The teachers are certified or reasonable equivalent and participating in ongoing professional development.
3. Teachers are certified in NHE and participating in ongoing professional development in NHE
4. Senior teachers are training associate teachers
5. Teachers are implementing Intermediate Level Standards in curriculum, methodology, discipline, public relations and school policies

6. Teachers are receiving training in self development and trying to integrate NHE principles into their lives and exemplify them to the children.

*Examples:*

- *Teachers are encouraged to practice self-analysis, introspection and meditation*
- *Teachers are sincerely trying to follow Yama and Niyama*

7. Teachers have good communication skills and engender love and trust in their interactions with children, other staff, parents and the community.

*Examples:*

- *Teachers show respect for other members of the team and support each other's personal and professional development.*
- *Teachers are learning to be open-minded, empathic listeners who are supportive and communicate effectively with children, teachers, parents and the community.*
- *Teachers value cultural and family differences.*
- *Teachers are non-biased with regards to gender, race, creed, nationality, etc.*
- *Teachers use conflict resolution skills and create a safe and supportive social climate*

8. Teachers develop basic knowledge of applied child psychology.

*Examples:*

- *Teachers are responsive to children's feelings and needs*
- *Teachers are trained in emotional competence and support children's social skills.*
- *Teachers are good observers, understanding, recording and evaluating each child's progress, growth, needs and talents*
- *Teachers see the unique potentiality of each child and the child is nurtured and respected in every situation.*
- *Teachers foster the self-esteem and independence of the children.*
- *Teachers know when to seek assistance and intervention in areas outside of their expertise, and are familiar with resource people who can assist.*



- *Teachers advocate for students and families and work for equity and justice for them in the school and community*

**Advanced Standards** (*in addition to Basic and Intermediate Standards*)

1. Teachers train others in NHE
2. Teachers are implementing Advanced Level Standards in curriculum, methodology, discipline, public relations and school policies
3. Teachers can design clear learning objectives which meet the goals of NHE and can write curriculum to meet those objectives and choose appropriate methods to implement the curriculum
4. Teachers demonstrate a high level of self development

*Examples:*

- *Teachers live ethically and are authentic models for the children and school community.*
- *Teachers sustain inspiring lives through meditation, through contemplation and practice of Neohumanist ideals, and by relating these to their work as an educator and community member.*
- *Teachers focus on Neohumanist values and morals as an active process in their personal interactions*
- *Teachers try to maintain a minimum gap between feelings, thoughts, words and actions*
- *Teachers ensure a peaceful, harmonious, spiritual atmosphere by showing kindness, generosity, patience, humility and selflessness.*
- *Teachers show respect and engender it in others. Teachers inspire the students*
- *Teachers are service minded, compassionate and sacrificing*
- *Teachers are dedicated, hard working and persevering*

## Category 9: CURRICULUM DEVELOPMENT

**For Curriculum details see Appendix 2 and Appendix 3**

### *Goal*

The curriculum is designed to meet the principles of NHE (See NHE Philosophy Appendix 1)

The curriculum addresses the whole development of the child. All aspects of the personality are developed - physical health, practical skills, moral integrity and strength, emotional balance, social and ecological awareness and responsibility, intellectual knowledge, creative expression, intuitional and spiritual understanding.

The curriculum nurtures universal love for the entire created world and ethical values are transmitted through all disciplines

The curriculum is guided by the child's natural thirst for knowledge and creates life long learners who are capable of applying their knowledge in practical life for the welfare of all

### **Basic Standards**

1. The school is aware of the local curriculum standards (Skill and Content) with their basic objectives for reading, writing, math, science and cultural subjects and these standards are fulfilled as specified by the local educational authorities.
2. The entire curriculum is filtered through the philosophy of Neohumanist Education at a Basic level. Missing subjects are added in. ( See Appendix 2)  
*A Few Examples of this are:*
  - Basic cardinal human values imparted to the children
  - Some form of yoga and meditation is introduced
  - Cultural awareness is promoted

### **Intermediate Standards** (in addition to Basic Standards)

1. The school is striving for high academic achievement
2. The entire curriculum is filtered through the philosophy of Neohumanist Education at an Intermediate level. ( See Appendix 2)  
*A Few Examples of this are:*
  - More elements of As't'a'unga Yoga are introduced, such as vegetarian diet, yama and niyama, children's asanas, kaos'ikii
  - Different cultures are studied
  - Environmental education is taught
  - Learning is applied to practical life

### **Advanced Standards** (in addition to Basic and Intermediate Standards)

1. The entire curriculum is filtered through the philosophy of Neohumanist Education at an advanced level (**See Appendix 2**)
  - *The full NHE Curriculum is taught*
2. The school is experimenting with new ways to implement NHE philosophy into the curriculum

## **Category 10: METHODOLOGY**

### **Goal**

Methods used by the school staff are appropriate to the needs and culture of the students, encourage the holistic development of the child, reflect the best available in the field and are in harmony with the guidelines of NHE.

### **See Appendix 1 NHE Philosophy - Teaching Methods**

### **Outline of Teaching Methods**

#### **Fundamentals**

- *Absence of dogma*
- *Awakening the thirst for knowledge*
- *Freedom from distractions*

#### **Methods**

- *Through Play, games, stories, idealism and realism*
- *Through Aesthetics and Joy*
- *Through the use of Rhythm*
- *Culturally Sensitive Approaches*
- *Holistic Learning*
- *Integrated Learning and Interdisciplinary Learning*
- *Individualised Approaches*
- *Through Inquiry and Discussion*

### **Basic Standards**

1. Learning is imparted through play, games, stories, dramas, idealism, realism, aesthetics and joy
2. Methods meet the needs of the individual learning styles of each child in a non-biased manner and nobody is left behind.
  - *The program incorporates learning experiences appropriate for all the children's age and development levels.*
  - *There are equal opportunities for boys and girls in all activities*
3. Learning is not imparted through techniques that instil fear in the child
4. Instruction is based on fact and free from narrow ideas or dogma
5. Methods are used to free the children from internal and external distractions
  - Examples:*
    - *Meditation is taught to create a peaceful internal environment*
    - *The external environment is designed to foster learning*
6. Methods employed in different countries are appropriate for the psychological and cultural structures of the children and are in harmony with the innate characteristics (prana dharma) of their existence.
7. A free and open exchange of ideas between students and students as well as between teacher and students is fostered.

### **Intermediate Standards** *(in addition to Basic Standards)*

1. The teacher endeavours to awaken the thirst for knowledge in the children so that they are self motivated to learn.
2. There is some variety of information delivery in the classroom providing a wide range of individual and group experiences - such as independent working, lecture style, one-on-one, co-operative teamwork, small group lessons grouped according to ability,
  - *Different subjects are taught using the most appropriate method e.g. math in small groups; science using co-operative teamwork*
3. There is an integrated and interdisciplinary approach to teaching
4. Hands on, multi-sensory manipulatives are employed for teaching
5. The program gives the children the opportunity to make choices, take initiative in learning and take on new challenges.
  - *Children are enabled to follow their own interests and initiative*
  - *Teachers initiate activities to follow-up on children's interests.*
  - *Staff encourage independence in learning*
  - *Project work is encouraged.*
6. The staff is receiving continued teacher development about leading edge methodologies and incorporating the use of their use in the classroom.

*Examples:*

  - *Employing use of multiple intelligences*
  - *Bio-psychological techniques to develop emotional equilibrium and higher order thought processes*
  - *Techniques to develop memory*
  - *Techniques of metaphoric and lateral thinking,*
7. What is learned is applied in practical life

*Examples:*

  - *Electives are offered as a way to apply what one has learned*
  - *Older children can engage in service learning and apprenticeships*

### **Advanced Standards** *(in addition to Basic and Intermediate Standards)*

1. A library of methodologies is available to the teachers
2. The school is creating new methodologies.
3. The program provides for children with special needs.

## ***Category 11: DISCIPLINE***

### ***Goal***

**To create a harmonious and elevating environment for all in the school. To protect every student's right to feel safe, happy and free to learn. To correct in such a way, as to foster a climate of compassion and understanding.**

### **Basic Standards**

1. Teachers will try to constantly model ideal Neohumanist behaviour through interactions with the children staff and the parents.
2. Children enjoy the company of the teacher as well as their classes
3. Teachers should not expect more from the children than they do from themselves.
4. Correction should not be given in anger. Discipline is given to help a child progress, not to punish them.
5. The discipline policy is made available to parents.
6. There is no corporeal punishment, no humiliation, no verbal abuse or any other type of psychic or physical punishment.
7. Teachers are exposed to a progressive model of discipline

### **Intermediate Standards** *(in addition to Basic Standards)*

1. Teachers constantly model ideal Neohumanist behaviour
2. Teachers begin to show an understanding of and try to use a progressive model of discipline and treat the children accordingly  
*Example:*
  - Use empathetic listening and conflict resolution methods
  -
3. Children are taking an active role in developing community in the classroom.

### **Advanced Standards** *(in addition to Basic and Intermediate Standards)*

1. Teachers have mastered a progressive discipline model and are teaching others how to apply this model.
2. There is a harmonious and uplifting atmosphere in the school.
3. Teachers are continually updating their knowledge of child development and child psychology to improve their discipline strategies.
4. A sense of community has been established in the classroom

## ***Category12: SCHOOL POLICIES***

### ***Goal***

**The school maintains policies for parents, students and teachers for the smooth and safe management of the school. The policies of the school are consistent with NHE principles and in compliance with local laws.**

### **Basic Standard**

**1. The school has written policies for the following areas. The policies will be written locally as they will vary from country to country and school to school.**

1. dress and appearance
2. medicines, injuries, sickness,
3. safety
4. field trips
5. tuition payment and other fees
6. visitors
7. attendance/ lateness
8. discipline
9. communication with parents and home reports
10. transportation and bussing
11. bringing articles from home to school (toys, cell phones, etc.)
12. hiring and firing of staff
13. vacations and holidays
14. hours of operation
15. food (vegetarian, sentient, etc.)
16. smoking, drugs and alcohol
17. discrimination
18. child supervision
19. dangerous substances
20. weapons
21. suspected child or sexual abuse at home or in school
22. staff qualifications
23. suicide intervention
24. emergency procedures (earthquakes, fire, death, etc.)
25. snow or inclement weather closure
26. assessment of students, staff, and program
27. orientation and registration

## Category 13: PUBLIC RELATIONS

### Goal

The school has a creative and universal approach to public relations that is open minded and non-dogmatic. The school, with its implemented ideals, is known as an asset in the local community. Efforts are made to present the school with its goals, policies and Neohumanist Educational principles to the parents, and the wider community. The school is well equipped with information and materials and participates in public events in order to propagate the ideals of NHE.

### Basic Standards

1. There is a plan to let the community know about the school

*Example:*

- *Once a year an "Open Day" is held at the school.*

2. There is written information available for prospective parents

*Examples:*

- *The school publishes explanatory information (prospectus) about its enrolment, school inscription, policies and procedures*

*A School prospectus for new parents might include:*

*philosophy and goals of school, policies and procedures for enrolment and withdrawal, staffing, health, excursions, fees, procedures for payment, expectations of parent involvement, guidance and discipline, settling new children in, management committee, grouping of children, hours, curriculum - basis, sample programme, safety and emergency procedures, staff credentials, daily schedule..*

3. There is amiable and clear , verbal and written communication between the school and all the parents

*Examples:*

- *There is an orientation process for new children and parents.*
- *Information about the educational program is available to parents.*

### Intermediate Standards (in addition to Basic Standards)

1. The school's policies and procedures provide for interactions with the local community

- *Open days, cultural programs, social festivals are held for the local community.*
- *Events in the field of education are known and attended by school representatives*

2. The school is known for its ideals to all segments of the local community.

- *The local public knows about the school's existence through listing in local papers and registration with local authorities.*
- *Material on NHE is available to the public in local libraries and bookstores as well as in the school*

3. There is a plan for the school to be involved in community projects

*Examples:*

- *The school takes part in local events.*
- *The school takes part in events with other schools.*

4. The Parents and Community are invited to cultural performances by the children



5. Interactions and exchange of information between staff and parents are encouraged.

*Seminars are held on NH education and child care issues for parents.*

- *Parent involvement in the program is encouraged.*
- *Parents and teachers organise events in the school*
- *Newsletters are produced with the help of teachers, parents and students.*
- *Vegetarian classes for parents are held*
- *The school offers books, newsletters and other materials on education, child development, health and welfare for parents to borrow.*

### **Advanced Standards** *(in addition to Basic and Intermediate Standards)*

1. Professional PR materials are made such as leaflet, prospectus, explanatory booklet, audio-visual materials and publications on NH education.
2. The school has a PR person or committee.
3. Educational events are organised such as conferences, symposiums, and other educational forums on local, regional, national and/or international levels.
4. Teachers feel they belong to a greater mission and work along with others to share their knowledge and promote the evolution of the educational process.
5. The school has a web site linked to AMGK global.
6. The school is regularly featured in the local press and TV
7. The school is providing interviews, lectures, workshops and conferences for the benefit of the local community.
8. The school is contributing articles to local newspapers and magazines.
9. The school serves as a centre for observation by student teachers
10. A database of alumni is kept for reunions and to follow their progress over the years
11. School provides community services for parents
  - *Literacy*
  - *Cottage industry*
  - *Vocational training*
  - *Health services*

## ***Category 14: EVALUATION***

**Evaluation involves translating the Standards for each of the Categories, into a set of objective criteria that are measured over time. Through this measurement, one will be able to assess whether or not the criteria have been met. At this time Neohumanistic Education has not attempted to dictate one set of criteria to which all schools must adhere, but rather has chosen to require that there is a system by which we assess the progress of our students and the performance of our teachers.**

**See Appendix 5 for a sample list of Student Outcomes**

### ***Goals***

**There is a system for evaluating if the Children are achieving the Objectives of the Curriculum Standards.**

**There is a system for evaluating if the Teachers are meeting the Teacher Standards**

**There is a system for evaluating if the Acarya and Director are meeting their Standards, and the Administrative Standards**

**The Director, Acarya and Teachers are evaluating the Curriculum and Methodology to see if it they are meeting the Goals of NHE**

### **Basic Standards**

1. Conditions and criteria of performance are established for the students to allow teachers to determine whether curriculum objectives are being attained and what improvement can be implemented
  - *Evaluation of the student is based on the all round development of the child*
  - *Teachers make yearly children's progress reports for parents*
2. Conditions and criteria of performance are established for the teachers to enable the director to evaluate them and develop strategies for improvement.
3. Conditions and criteria of performance are established for the acarya, director and office personnel to facilitate their evaluation either by each other or by AMGK and to develop a plan for improvement.

### **Intermediate Standards *(in addition to Basic Standards)***

1. Teachers carefully observe which methods and activities in the curriculum work best to reach the educational objectives with the children.
2. The teachers submit improvement proposals concerning methodology, guidance techniques and curriculum.

### **Advanced Standards *(in addition to Basic and Intermediate Standards)***

1. Teachers are doing action research and contributing to the evaluation and assessment of neohumanist and spiritual aspects of the development of the child

# APPENDIX 1

*"Sa Vidya Ya Vimuktaya" Knowledge is that which liberates*

*(all quotes are from Shrii PR Sarkar)*

## Neohumanist Education - Philosophy, Principles, Pedagogy

The study of Neohumanist Education is a vast topic as it includes, in one way or another, all the works that were given by PR Sarkar in his lifetime. Though PR Sarkar spoke specifically on Education on many occasions, his philosophy, theories, and practices relating to Tantra, PROUT, Neohumanism, As't'a'unga Yoga, Microvita, Psychology, Bio Psychology, Aesthetics, The Arts, Culture, etc. all play a role for the NHE Educator. Out of this broad context comes a conception of truth, reality, the world, the human being, the mind, values and the purpose of life which forms the base out of which the NHE system arises. As an educational system, it is not static and fixed, but ever dynamic and adaptable to diverse situations and times, embracing new emerging methods of teaching and scientific knowledge that support the premises at its foundation, as well as the forward movement of the society in general.

For the purposes of these Standards, it will not be possible to cover every aspect of Neohumanist Education. At best the basics are outlined here.

## OUTLINE OF NHE

### I. PHILOSOPHICAL FOUNDATIONS

1. Ontology
2. Epistemology
3. Axiology
4. Metaphysics
5. Psychology
6. Spiritual Practise

### II. BASIC PRINCIPLES OF NHE

1. Universal Love and Neohumanism
2. Applied Learning
3. Cardinal Human Values and Universalism
4. Individual Evolution, Movement and Motivation
5. Holistic Development of the Child
6. Yoga Practices

### III. THE TEACHER

1. Spiritual and Ethical Development
2. Teacher as Neohumanist
3. Knowledgeable and Skilled Professional
4. In Loving Relation with Others

### IV. TEACHING METHODS

1. Fundamentals
2. Play, Games, Stories, Idealism and Realism
3. Cultivation of Aesthetics and Joy
4. Rhythm
5. Culturally Sensitive Pedagogy
6. Holistic Learning
7. Integrated and Interdisciplinary Learning
8. Individualised Approaches
9. Inquiry and Discussion

# I. PHILOSOPHICAL FOUNDATIONS OF NHE

## 1. Oneness of Existence (ontology)

*Connection to NHE Principle of Universal Love and Neohumanism*

Ontology is the study of the nature of being. The philosophical foundation of Neohumanist Education adheres to monotheism or one Supreme Consciousness. This Supreme Consciousness is bliss as experienced in the feeling of oneness with the universe. The inherent nature of all being is divine, and more and more joy or bliss is experienced as one moves closer to the goal of realising this oneness. This concept is applied in NHE as the practice and principles of Neohumanism and Universal Love

## 2. Absolute and Relative Knowledge (epistemology)

*Connection to NHE Principle of Applied Learning - Knowledge of Self and the World*

Epistemology is the study of knowledge, and the nature and grounds of knowledge, especially with reference to its limits and validity. Neohumanist Education considers two types of knowledge as being equally valid. One is Self-knowledge or introversial knowledge and the other is worldly or extroversial knowledge. Introversial learning is gaining knowledge about one's Self through the practice of meditation and intuition. Extroversial learning is gaining knowledge about life and the world through a scientific approach and contact with the world. This combined knowledge is applied in NHE for understanding of one's Self and how to live benevolently in the world.

## 3. Cardinal Human Values (axiology)

*Connection to NHE Principle of Cardinal Human Values and Universalism*

Axiology is the study of values and what criteria we use to make value and ethical judgements. NHE is inherently value based adhering to universalism, love for all creation, social equality and all round benevolence. Morality is not considered the goal of human life, but the starting point. The ten principles of Yama and Niyama\* are cardinal universal principles for relating to society as well as for personal integration. These values are applied in NHE for self-development and compassionate relationships with others.

### **\*Yama:**

Ahimsa - Non-harming  
Satya - Benevolent truthfulness  
Asteya - Non-stealing  
Brahmacarya - Universal love  
Aparigraha - Moderation

### **Niyama:**

Shaoca - Purity  
Santosa - Contentment  
Tapah - Service  
Svadyaya - Study  
Ishvara Pranidhana - Taking Cosmic Shelter

#### **4. Cycle of Creation (metaphysics)**

*Connection to NHE Principle of Individual Evolution, Movement and Motivation*

In Metaphysics one describes the process of creation and the relation between mind and matter. NHE philosophy adopts the premise that matter evolves from Cosmic Consciousness and mind evolves from matter as described in the cycle of creation (brahmacakra). The unit mind emerges first as one celled living beings, then plants, animals and finally humans who then return to their origins of blissful consciousness. This evolutionary model of creation leads to a greater understanding of and reverence for each part of the creation. The human has thus evolved through the cosmic cycle, moving towards perfection or blissful oneness. In NHE this is applied in an understanding and respect for each child's individual evolution and movement and natural motivation to expand.

#### **5. Expanded Idea of Mind (psychology)**

*Connection to NHE Principle of Holistic Development of the Child*

Psychology is the scientific study of the human mind and its functions. In NHE philosophy, mind is the composite of different functional chambers –objective, subjective and self-awareness. (citta, aham and mahat). The mind is a transmuted form of pure consciousness and can only operate under the witness of one's consciousness or soul. One can experience four mental states - wakefulness, dream, sleep and transcendence. The objective part of the mind has five layers or kos'as - conscious, subconscious and three super-conscious layers. The expression of mind, whether crude or subtle, takes place through these different layers of mind. The association of mind with external objects is established through inferences via the five sensory organs and five motor organs.

In NHE the mind is facilitated to expand and attain psycho-spiritual parallelism with one's consciousness. This is the goal of the development of the mind, the state of self-realisation or oneness with one's soul, which is a reflection of Cosmic Consciousness. This understanding is applied in NHE in addressing the holistic development of the child.

#### **6. Meditation (spiritual practice)**

*Connection to NHE Principle of Yoga Practices*

*"Philosophy which has no link with the dusty earth, nor with the children of the soil has no practical value".*

With spiritual practices Shrii P. R. Sarkar is linking philosophy to practical life by ascertaining the importance of actual means for deep realisation, transformation and evolution.

In order to experience these philosophical elements in practical life through self-realisation and personal transformation NHE adopts spiritual practices based on ancient Tantra yoga. This system aims at the union between individual consciousness and Cosmic Consciousness. Thus the applied practices in NHE are a blending of Tantra yoga, As't'a'unga yoga and the new yoga-bio-psychology as elucidated by Shrii P. R. Sarkar.

## II. BASIC PRINCIPLES OF NEOHUMANIST EDUCATION

### 1. Universal Love – Neohumanism

*"...So that there may not be any intellectual extravaganza or any physical subjugation, human beings require proper training both physically and mentally. And this is what is called "education" -- properly training the physical existence and also the psychic world. "... One is to get proper education; one is to be imparted with proper education, not general education, in the idea of Neohumanism. This will help human beings in training the mind. And at the same time spiritual practice should go on for proper psychic remoulding. This is what we require most. There is no alternative."*

The Philosophy of Neohumanism underlies every aspect of Neohumanist Education. Its' practice develops into life principles and the basis of one's actions in life.

- **Universal Love, Ecology and Devotional Sentiment**

Neohumanism simply stated extends the love of the human heart to embrace the entire creation, including all living beings as well as the inanimate world. In contrast to the western view that the individual is alone in the universe and in competition with others for resources and status, Neohumanism promotes a vision of humanity as intimately linked with the fabric of the universe. This fundamental concept of interconnectedness is at the heart of the pedagogy. Neohumanist Education helps students develop an intimate living relationship with the web of life around them. It promotes an awareness of ecology in its broadest sense: i.e. the realisation of the inter-relatedness and interconnectedness of all things, and encourages respect and care for all living beings and the inanimate world. Neohumanism presupposes an ongoing loving relationship with the Infinite Consciousness in one's personal life and in collective life through recognising each entity of the cosmos as a manifestation of Infinite Consciousness.

- **Universalism**

*"No 'ism' except universalism can be tolerated in the educational system"*

A universal outlook is nurtured which transcends caste, creed, colour, race and gender. This includes an appreciation of historic contributions to human society from all people and promoting the ethic of society as 'one universal family'. Neohumanism recognises only the broadest sentiment of universalism, which embraces all the entities of the cosmos, including plants, animals and the inanimate world. It rejects all other dogmatic sentiments, which impose limitations on the human mind. These include geo-sentiment or partiality to one's territory, socio-sentiment or partiality to one's community and human sentiment or partiality to humans at the cost of animals, plants and other created objects.

- **The Principle of Social Equality and Sense of Justice**

Recognising social equality leads to the practice of goodwill and service towards others as life principles, as well as the acceptance of the inter-relatedness of all life and the responsible role that human beings play in the universal structure. Contrarily, the Principle of Selfish Pleasure is where one pursues one's own pleasure and success in life regardless of how one's actions affect others. Persons following the Principle of Selfish Pleasure ignore the painful sufferings and deprivations of other entities on the planet. Persons following the Principle of Social Equality fight for justice.

- **Liberation of Intellect, Rationality and Awakened Conscience**

*"Knowledge must be disseminated throughout all sections of society. You must create opportunities for all people to judge everything in the light of truth. Liberate the intellect of each and every person. Human intellect is now bogged down in a marshy quagmire. Let people enjoy the sweet taste of intellectual freedom."*

Neohumanism calls for liberating the intellect from dogmatic and limiting views. Through awakened conscience, one learns to think in terms of the welfare of all. Awakened conscience is the mental process of studying, applying rational mentality and utilising the principle of social equality. One discriminates

which aspects of rational knowledge are worth pursuing by measuring them against one's conscience. Conscience is a faculty, which considers whether or not an idea is for the benevolent welfare of all.

- **Revolutionary Social Change**

Regarding implementing any changes in life there are different strategies one may adopt. First is the reformist. Such an individual would like to see change over a very gradual period. Often this dilutes the process of change so that it becomes ineffective. Second is the reactionary, who does not want to see change at all. Third is the pseudo-reformist who speaks in favour of change but actually doesn't really want to see change. Last is the revolutionary, who works for positive change in the shortest possible time. A neohumanist, after analysing that an aspect of social change is for the collective welfare, pursues it with dynamism and revolutionary zeal.

- **Fighting Against Pseudo Culture**

Neohumanist educators value the multitude of cultural expressions that make up the whole of humanity, fostering indigenous language, arts, and other cultural expressions in their schools. One of the currents that neohumanist schools find themselves swimming against is what is termed "pseudo-culture", the homogenous music, films, and television shows that are designed not to uplift the human spirit but to gain short term profits for their makers. These products are finding their way into every corner of the world, and eroding local cultural expressions and sentiments. This raging current of cultural products is countered in neohumanist schools by working to develop local art and craft forms, by media literacy and by the development of a critical social and political awareness. NHE fosters the creative transmission of cherished local values to future generations through plays, murals, literature, and other forms of expression.

## **2. Applied Learning**

*"They are 'educated' who have learned much, remembered much and made use of their knowledge in everyday life. Their virtues I will call education."*

*"So the people of the orient could not but be spiritual in their thoughts and actions. Whereas there is, in the western system of education, a clear and unilateral emphasis on mundane knowledge. So to build up an ideal human society in the future, the balanced emphasis on the two is indispensable. We should remember that morality, spirituality and humanity, and a happy blending of occidental extroversial science and oriental introversial philosophy is the very foundation of our system of education"*

### **Learning Much**

Children learn about themselves and the world and are enabled to live full and purposeful lives. Children are provided with the skills and resources they will need to meet life's challenges and with the academic and other skills necessary for the successful pursuit of higher education. Learning involves co-ordinated action on the physical, ethical, emotional, intellectual, aesthetic, intuitive and spiritual levels and is pursued both introversially and extroversially. Introversial learning is gaining knowledge about one's Self and includes the practice of meditation. Extroversial learning is gaining knowledge about life and the world as an interconnected whole. Thus learning in NHE is aimed at personal empowerment where the individual also works wholeheartedly to help the community adopt neohumanist values.

### **Remembering Much**

Methods used in NHE contribute to retention of what is learned. Here are a few that are especially important for remembering.

- Freedom from internal and external distractions
- A happy relationship between the children and the teacher.

- Sufficient time allotted for delving deep into a given area or subject.
- Connection between learning and life.
- Knowledge brought within the scope of rhythm and the arts.

### **Making Use of Their Knowledge in Everyday Life**

- Learning finds relevance when it emerges from and contributes to life. Knowledge of introversial practices, moral values, neohumanist principles, the arts or the sciences is applied in one's day-to-day life for the greater welfare of oneself and the world. NHE upholds the teaching of ethically based science, technology and economics for the just utilisation of the world's resources, and the pursuit of the arts for service and blessedness.
- The spirit of service is inculcated in the students from their earliest years by fostering a sense of compassion. Students are encouraged to direct their efforts outwards to the community in self-selected service projects. Service to people, plants, animals and the earth itself helps to develop feelings of selflessness and a sense that one is involved in the web of life as a contributor. Older students practice active citizenship, taking initiative for social change and justice.

### **3. Cardinal Human Values and Universalism**

*"In our educational system, emphasis should be given to moral education and the inculcation of idealism – not only philosophy and traditions. The practice of morality should be the most important subject in the syllabus at all levels. The sense of universalism should also be awakened in the child. Etiquette and refined behaviour are not enough. Real education leads to a pervasive sense of love and compassion for all creation."*

Universal cardinal human values are basic to NHE. Morality forms the basis of an emotionally balanced, self-confident, self-disciplined, integrated and discriminating individual who is well adjusted and able to form joyful relationships and take responsibility in society.

Universal cardinal human values, oriented towards creating mental harmony, include principles of relating to society (*Yama*) and principles for personal integration (*Niyama*).

- Yama: non-harming, benevolent truthfulness, non-stealing, universal love, moderation.
- Niyama: purity, contentment, service, study, taking cosmic shelter

Application of these values transcends a do's and don'ts mentality, leading to a sense of love and compassion for all creation, and thus finding their culmination in the principles of Neohumanism and Universalism (see below).

Social learning is central to the student's daily learning process. Students are guided to make relationships with other students and the world in a benevolent manner. Guidance of students by the adults emphasises conflict resolution, empathy and kindness.

The understanding and application of the science of bio-psychology supports emotional health and moral development.

### **4. Individual Evolution, Movement and Motivation**

*"So what is the need of education? Proper education enables one to stand against the influence of the physical environment and awaken the psychic urge to attain a higher life, that is, the*



***ideological goal. This gives a person much inspiration. We should do our best to impart proper education not only to the entire humanity, but also to all created beings. We can impart training to all trees, plants and birds, and put them on the path of welfare."***

Neohumanist Education considers that the human being is a divine being; there is a divine consciousness, which motivates the personal growth and evolution of the individual and the species over lifetimes. The nature of the mind is to expand so that psychic bondages and limitations are broken. The mind emerges at the start of the Pratisaincara stage (the evolutionary flow from consciousness to matter) of the brahmachakra cycle of creation and evolves through clash and cohesion, developing through plant, animal and finally human stages. A child is born with a mind that s/he has brought with her/him from millions of past lives. They come into this world with a natural motivation and momentum to assimilate the entire universe. Life, living and learning are one and the same. They move according to their unique propensities and intelligences that attract them to explore certain things and in certain ways. They also are motivated by the inspiration of their own unit consciousness towards expansion. The job of the teacher is to remove obstacles from this natural process of unfolding and to give them the guidance and tools to negotiate their unfolding and journey in a manner that will lead to a realisation of their full potential as physical, mental and spiritual beings and a life that is an expression of neohumanist values.

## **5. Holistic Development of the Child**

***"The real meaning of education is trilateral development -- simultaneous development in the physical, mental and spiritual realms of human existence. This development should enhance the integration of the human personality. By this, dormant human potential will be awakened and be properly utilised. They are 'educated' who have learned much, remembered much and made use of their knowledge in everyday life. Their virtues I will call education."***

The development of the whole person implies a balance of the physical, mental and spiritual potentialities of the person. Here "mental" includes the emotional, social, ethical, intellectual aesthetic and intuitional realms, thereby spanning one's thoughts, feelings and actions. The full spectrum of the human being is integrated leading to greater wisdom, freedom, joy, sensitivity, compassion, benevolence and purpose.

NHE aims to impart an awareness of Self, i.e. to help the student become aware of 'Who I am' and 'What is my role in this world', infusing children with love so that they can grow into people who care to improve the world in which they live. Contact with the Self provides a deeply aesthetic experience where subject and object fuse in joy and the mystery of the indefinable is kept alive.

### **I Feeling, Kosas, Cakras**

The mind, composed of mahat, aham and citta, parts of the I-feeling, has five layers or kosas, which are stages of mind with varying functions. The activation of the higher kosas is due to the greater influence of aham and mahat over citta in developed life forms. Undeveloped life forms only have kamamaya kosa functioning because their aham and mahat are dormant. In humans, where aham (subjective mind) is greater than citta (objective mind) we have intellect and this intellect expresses itself through the functions of the manomaya kosa. In humans who do sadhana, the mahat portion of the subjective mind is greater than the aham portion of the subjective mind, and intuition develops. Intuition expresses itself through the functions of the higher kosas.

At the physical and psycho-physical level NHE addresses the optimum functioning of the pra'n'endriya' or breath and the biopsychology of the human being. The vital rhythm of breath is

closely related to one's existence, perception and learning. The flow of one's development is inherently rhythmic like the breath of life. Rhythm as well plays a key role in NHE while attempting to balance the extrovert and introvert tendencies of the mind.

***"Pra'n'endriya' is the collective name of the 10 va'yus. (vital airs) The position of the pra'n'endriya' is in the yogic heart. Pra'n'endriya' plays the most vital part on the physical and psycho-physical level."***

***"...pra'n'endriya' plays a vital part in helping the organs indirectly to receive the tanma'tras, in assisting the citta to perceive them correctly, and thus in letting the ego have a cognition in that connection."***

The child learns to understand and experience that the senses are the link to the world yet they need to be controlled by one's benevolent intellect which in turn gets the inspiration from one's consciousness at a moment of ideation or pause.

One's development is the process of constant step-by-step efforts to link one's will and actions to the inspiration of one's consciousness. This endeavour develops each layer of the mind from crude to subtle. NHE not only addresses the potentialities of each of the kos'as, or layers of mind at the same time it strives to create an environment where the child can experience being absorbed in the bliss of pure consciousness in regular quiet intervals.

In this pattern of holistic development the child becomes familiar with the scope and radius of each of the mental layers and how to develop and apply them and as well how to transcend them at will and merge one's subtle mind into one's consciousness.

Kosas - the layers of mind:

- Annamaya Kos'a – Physical Body - Awareness of inner and outer physicality.
- Ka'mamaya – Kos'a - Conscious Mind - The Senses - Interacting with the world through our senses - includes basic morality and practical life skills.
- Manomaya Kos'a – Subconscious Mind - The Intellect - Conceptual and analytical ability, contemplation and recollection, includes problem solving.
- Atima'nasa Kos'a – First Layer of Super-conscious Mind – Creativity, aesthetics, includes performing any action in such a way that it brings joy and happiness all around.
- Vijina'maya Kos'a – Second Layer Super-conscious Mind – Intuition, intuitional insight, discrimination and predictive skills, includes understanding the past and present while moving into the future.
- Hiran'maya Kos'a – Third Layer Super-conscious Mind – Spirituality, universal love, moving into realisation of higher consciousness.

Cakras

The inherent momentum of the mind is provided by the samskaras. A child is born with a mind that s/he has brought with her/him from millions of past lives and with this mind comes their samskaras. Samskaras, also called reactive momentum, are the effects of actions. Inborn samskaras are potential mental reactions determined by previous positive and negative actions, which lie latent in the mind. Samskaras can also be imposed by the environment and circumstances one is born into, and new ones acquired through one's actions in the course of life. The mind must express these potential reactions in order to obtain a liberated state. Through samskaras and reincarnation we pass through numerous plant, animal and human lives as we evolve towards greater divinity in the Brahmachakra cycle (see module 1). For expression of these samskaras the mind adopts certain occupations like love, hatred, fear etc. These occupations are called propensities or vrttis. Propensities are thus formed according to one's samskaras or reactive momentum. Another name for propensities, sentiments or vrttis is emotions.

There are fifty main propensities in the human mind. The seed of all of them is in the mind, but their expression and control occur through the substations called cakras. That is to say that the waves of the mind find expression by creating waves in cakras, which are the controlling points of regional glands. Therefore their waves cause secretion of hormones. Hormones create their vibrations in the nerves and the blood that modulate our actions and behaviour patterns. Mental propensities are also called expressed **sentiments** and can be crude or subtle such as the longing for the great. In evolution these sentiments develop into **instincts**. However sentiments lack rationality and discrimination.

## 6. Yoga Practices

*"We must develop the physico-psychic aspect of students through proper physical culture which will include yoga a'sanas, proper diet; we must reorient the entire curriculum of all schools from kindergarten to postgraduate level according to the neohumanist philosophy, and must incorporate the practice of as't'a'unga yoga into the curriculum in all grades. This will be the practical approach. And the guiding philosophy, the controlling philosophy should be: "this universe is ours" and "we " means, humans, animals and plants."*

The universe is an integrated whole emerged from pure consciousness in which everything is interrelated. The realisation of this oneness fosters a deep sense of connection to one's spiritual self, to others and to all of life. The spiritual subjective worldview instils a commitment to care for all creation, and as such is fundamental to the understanding and practice of Neohumanism. So a spiritual practice, however simple, is at the base in any NHE school. The validity of spiritual experience is affirmed through myth, story, play and the opportunity for reflection within the context of the overall life and rhythm of the class. Spirituality is not a doctrine, but a living sense of one's connectedness within a greater whole and as such permeates the entire learning process.

The practice of Tantra and as't'a'unga yoga further trains the mind with all its layers to be balanced and peaceful and able to focus and absorb itself in learning of objective and subjective knowledge.

### III. TEACHER

***"Academic certificates 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 sama'ja (social) gurus (teachers who lead from darkness to light) 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."***

#### 1. Spiritual and Ethical Development

Teachers cultivate their moral and spiritual development. They must embody the noblest qualities of humanity – selflessness, strength of character, leadership, service spirit and love for all of life. Teachers have the power to transform the students by their own example and loving guidance and to nurture the highest aspirations of the human spirit; therefore their personal moral and spiritual development is very important. The practice of Tantra and as't'a'unga yoga develops both these areas as it includes moral values and meditative practices.

Spiritual development involves daily spiritual practice, and provides the practitioner with a deeply aesthetic and joyous experience. Moral development involves being self aware, working with one's emotions and biopsychology and learning to interact with others in a benevolent manner. This facilitates the formation of loving and joyous relationships.

#### 2. Teacher as Neohumanist

"Neo" means "ever new." A neohumanist teacher is to keep an open perspective, free of dogma or limiting views. Neohumanism stands for the liberation of intellect. By nurturing devotion as the highest treasure of the human heart, inspiration is provided to the learner to break through all kinds of limiting attitudes. Neohumanism is the practice of love for all creation. The practice is embedded in the Tantric spiritual principles and aims at the continuous striving with vigour and dynamism to liberate one's own mind and move towards the subtle, towards spiritual perfection. The teacher is a contemplative practitioner continuously learning and educating. This practice is carried on to become one's mission in life, which results in a deep sense of responsibility for the interconnectedness of all of life. The culminating vision of what it means to be a neohumanist teacher is that one's own individual nucleus is one with the cosmic nucleus when one's being and action are in harmony with the greater cosmic purpose.

The teacher's practice of the principles of Neohumanism is exemplified in her/his personal life, in the classroom and in interactions with the students. These principles include love, ecological awareness, universalism, rationality and awakened conscience, social justice and social change. The teacher fosters a neohumanist classroom environment and is non-biased with regards to gender, race, creed and nationality.

***"The noblest form of social service is to educate the public and create a sense of consciousness in them. This sense of consciousness is to be inculcated in each and every human being. This is your duty. The goal of education is to elevate the all-round standard, and especially the intellectual standard. In addition, the elevation of the moral standard is extremely necessary in the sphere of education. This moral standard is deficient today. It is lacking in the present educational system also. You are to create a new social order. Therefore, you should first acquire more and more knowledge in different spheres of life and also you are to upgrade your morality. Along with your***

*intellectual standard, if you have morality, then everybody will respect you. Try to acquire as much knowledge as possible through our own books. Education which leads to the acquisition of knowledge plus morality makes for a peaceful society."*

*"The teachers training is to include public psychology, teaching psychology, author's psychology, child psychology, phonetics and acoustics and politics."*

### **3. Knowledgeable and Skilled Professional**

In addition to knowledge of their trade, teachers must work on increasing their knowledge in all spheres of life. This involves having the skills for life long learning, or learning how to learn. They must further have the ability to apply their knowledge in the classroom setting. In addition to elevating their intellectual standard, they must work on developing all their other kos'as or layers of mind including their creative and intuitive abilities. They must also have a broad knowledge of psychology and be able to apply it in their interaction with others.

### **4. In Loving Relationship with Students and Others - Interpersonal Skills**

*"The teacher must bear in mind that whatever the ages of his students -- child, teenager, young adult, or older person -- all to him are but children of different ages, and he too is a child like them. Keeping himself aloof or always trying to put on a forced attitude will undermine mutual affection. In the absence of this mutual affection, free and open exchange of ideas will be simply impossible. Because of this lack of a loving relationship many students heartily wish for the death of either their implacable teacher or their oppressive parents."*

*"Whatever the students learn out of fear of their parents and teachers fades into oblivion as soon as the agencies of fear are removed. When learning and fear are placed in close juxtaposition, then with the disappearance of fear, knowledge too disappears from the recesses of the mind. When the bullying teacher leaves the classroom, the students heave a sigh of relief. Whatever they had committed to memory starts growing hazy within a few hours. Fearing examinations, students work hard, poring over their books, accomplishing ten days' work in one hour. But after the examinations are over, at a football game or at the movies, they forget much of what they learned, because Mr. Fear is no longer in command."*

Teachers are counsellors and friends who facilitate the unfolding of the creative learning processes by being attentive to the needs and abilities of each student. Learning that takes place when fear or intimidation is present will soon be forgotten. Teachers need to develop a loving relationship with their students. Teachers are encouraged to see the child in all of his or her potential fullness, encouraging and guiding the children to bring out what is within themselves and fostering a free and open exchange of ideas. For this they must possess strong interpersonal and communication skills, applied psychology skills and leadership skills. They must further engender love and trust in their interactions not only with children, but also with other staff, parents and the community

## IV. TEACHING METHODS

*"Education is just remoulding the old structure of the mind and goading it unto the highest state of realisation, the exalted status of Supreme Veracity, the highest status of factualities. We have to keep in view three fundamentals before imparting education.*

*The first is that education must always be based on factuality. There must not be the injection of any dogma or fanaticism or any type of geographical or racial chauvinism in the education system.*

*The second fundamental is that education must awaken the thirst for knowledge in the students' minds. The students themselves will create environmental pressure by persistent demands for answers to queries like: What is the answer? Is it correct? The longing, "I wish to know.... I wish to understand and assimilate the entire universe" should be created. Such a thirst for knowledge should be created in the minds of students. A learner, in Arabic, is called "ta'lib-ul-ilm meaning "a genuine seeker of knowledge." So a tremendous thirst for knowledge must be awakened in the students' minds. They will constantly pry their teachers, their parents and their neighbours with questions like: Why is this so? What is that? Why does that happen? Why does this not happen? etc. They are ready to assimilate the entire universe.*

*The third fundamental of education is that teachers and students should have a balanced mind, unaffected, unassailed by unimportant entities. These are the three fundamentals of education. Education is a must not only for human beings, but also for all living beings."*

### 1. Fundamentals

- **Absence of dogma; being factual**
- **Awakening the thirst for knowledge and love of learning**
- **Freedom from distractions**

- **Absence of Dogma, Being Factual**

It is essential to keep away from dogma and narrow ideas so the child's mind can be liberated to truly learn. If a child's mind is injected with superstitions and illogical or false notions, their ability to truly learn will be severely hampered. On the other hand, true representation of reality, along with rationality will go a long way towards allowing the child's mind to expand and move in the direction of neohumanist thinking. Neohumanism calls for liberating the intellect from dogmatic and limiting views. Rational thinking and open discussions are encouraged from an early age, and through awakened conscience, one learns to think in terms of the welfare of all.

- **Awakening the Thirst for Knowledge**

Children are natural inquirers, wanting to know about the world they find themselves in. It is this natural thirst for knowledge that guides the learning process and needs to be fostered and encouraged in all possible ways. The question becomes how to do this. Children are motivated by their own personal samskaras and sentiments, their need to be doing, and the inspiration of their own souls. Tapping into children's interests and providing an environment rich with possibilities that they can actively explore and interact with, will stimulate their natural desire to learn. Listening to them and answering their questions and taking an active interest in what motivates them will support their love of learning. Children's questions are therefore encouraged. The learning process needs to be joyous so it nourishes their souls, supporting a zest for living and life. Knowing how to reach them at differing ages of their development is also important, such as stories for the young and idealism for the youth.

- **Freedom from Distractions**

In order for children to engage fully in the learning experience, their full attention needs to be present. Freeing the child from distractions, both internal and external is fundamental to the

learning process. Children's physical and emotional requirements need to be met, or they will not be able to focus. An empty belly will be thinking of food, and one who has suffered abuse will be consumed with pain. The learning environment also needs to be conducive to learning. It needs to be friendly and safe with loving, balanced, adults who are not imposing fear and other complexes in the child's mind. It needs to be free from unnecessary clutter. This will free the child's mind to follow their learning goals. Freedom from internal distractions is enhanced by a meditation practice, which calms and stills the mind.

## **2. Play, Games, Stories, Idealism and Realism**

*"The child's mind is superlatively inclined towards play. So the thirst for knowledge has to be awakened through the medium of games. The child's mind is also partial to tales and stories. Through the medium of stories he may easily be taught the history and geography of various countries. With these methods he may be initiated into sa'dhana' or the practice of universal kindred ship. Children love games and stories equally, so both must be utilised to the fullest advantage.*

*In the mental horizon of a teenager the dream of the future breaks like the first streak of an early dawn. Without indulging in narrow-mindedness, he should be taught through the medium of idealism. The youthful mind, however, is somewhat realistically inclined. Therefore in this case pure idealism will not be sufficient. In order to educate him a mixture of idealism and realism should be evolved. "*

As appropriate for a given age group, students are taught through the medium of play, games, stories, idealism and realism. These methods contribute to the awakening of their natural thirst for knowledge, which will provide the momentum for learning to flourish.

## **3. Cultivation of Aesthetics and Joy in all Disciplines**

*"Now the question is, what is the primary factor that imparts joy and delight to people? ...This is the basic psychology of aesthetic science."*

*"The quintessence of Aesthetic Science is to get joy and give joy."*

*"What is more important is to carry the child's mind along in the current of joy, and in the process to acquaint the child with the world in an easy and simple manner."*

The capacity for "wonder at the beauty and mystery of the world" is essentially an aesthetic capacity, and neohumanist schools understand art and the creative process as central to the full development of the human being. Literature, music, theatre, painting, dance, and sculpture are at the core of the curriculum in NHE schools, not at the periphery. These art forms are the vehicles for teaching all subjects, for it is art that expands the inventive, intuitive, and imaginative powers of the super conscious mind and which consequently infuses learning with joy.

#### 4. Rhythm

***"In the absence of rhythm, it is difficult to memorise. That is why since ancient times, for 15, 000 years, the common practice has been to bring every branch of knowledge within the scope of rhythm. Human beings do not easily forget rhythm. One may forget the content of knowledge, but not the rhythm."***

Rhymes, music, songs, poetry, movement and similar rhythmic methods are employed as part of the learning process. These address the pra'n'endriya' in the learning process, which are important for memory and retention. The children also love these and learning becomes effortless. Repetition further supports the learning process. Young children love to hear the same stories again and again, and to sing the same songs and play the same games. Rhythm creates joy and on the current of joy the child learns easily.

#### 5. Culturally Sensitive Pedagogy

***"Now, the best way of enmity against a person or a race is to deprive the person or the race of the freedom to cultivate their pra'n'a dharma (élan vital), and to prevent them from channelising their potentiality accordingly."***

***"The culture of the entire human race is one, but there are different local expressions. This difference in local expressions does not mean that people of different corners of the earth have different cultures - culture is the same, but the expressions vary. Education is a part of cultural life. Education should be free, and education must be based on universalism. While imparting education you should also remember that there are certain local conditions, local problems and local requirements; so while formulating the educational structure, we should do everything remembering this fundamental fact."***

Neohumanism is concerned with enabling all peoples, both individually and collectively, to express their unique potential. Such a potential will be distorted and lost without a clear understanding on the part of teachers of the innate pra'n'a dharma (innate characteristics) of those they work with. Every student in a class should feel that their culture is appreciated and valued, and the education imparted should be sensitive to the needs of the local culture. The local language should be the medium of teaching in the classroom. Whether the neohumanist educator is living and teaching in a culture other than their culture of origin, or whether they are teaching in their own culture but have students from many different cultural backgrounds in their classroom, the teachers need to understand first their own cultural conditioning, secondly how one studies and comes to understand a culture other than their own, and finally how to educate all students in a culturally sensitive way.

Neohumanism values diverse cultural expressions. It also embodies a critical understanding of the ways in which the politics of colonialism, imperialism, racism, consumerism, and ethnocentricity have served to oppress people and destroy the unique cultural expressions of humanity. Neohumanist Education seeks to heal the wounds that have been inflicted by the abuse of power. A starting point in this project is the affirmation of the cultural expressions of the locality in which a Neohumanist school exists.



## **6. Holistic and Active Learning**

Care is taken to include and integrate the whole child in the learning process - physical, mental, spiritual, all the kos'as, the pra'n'endriya', and the inner and outer child. No part of the child is left out of the learning process. Learning is thus not limited to the intellect but involves the whole child: the physical body, the senses, the intellect, the emotions, social being, aesthetic sense, intuition and consciousness. This is accomplished through a rich curriculum that addresses each of these areas. Most importantly the whole child is engaged by making learning active, with a rich and stimulating environment that engages the child in doing, feeling and thinking. Hands-on-learning is fundamental to engaging the total child. The child learns through personal interaction with, manipulation of and experience of their world. Learning is not something we receive; it is something we do. It is through activity that learning is internalised. When a concept is introduced it is accompanied by an action related experience. Field trips offer a good opportunity to learn in an active way, as well as explorations of nature and the natural world. For engagement of the higher kos'as, the practice of the arts and as't'a'unga yoga are undertaken in all grades.

## **7. Integrated and Interdisciplinary Learning**

Learning finds relevance, and is thereby retained, when it emerges from and contributes to life. Learning, therefore, takes place in a broad context that fosters a sense of the interconnection and interdependence of all subjects and with life. Curricula approaches that support this include co-operative learning, service learning and thematic learning.

This relevance to life is further supported by the fact that in all teaching whether reading, writing, science, ecology, geography, social studies, the arts, mathematics, technology, physical everything is tied into the underlying theme of neohumanist living. For example, in studying nature and the natural world, we learn about the interconnectedness of people with nature, emphasising caring, empathy and mutual responsibility, developing universal love for all things animate and inanimate. Knowledge of introversial practices, moral values, the arts or the sciences are applied in one's day-to-day life for the greater welfare of oneself and the world. Learning thus is not just for learning's sake, but infused with meaning and relevance. The spirit of service is also inculcated in the students from their earliest years by fostering a sense of compassion. Students are encouraged to direct their efforts outwards to the community in self-selected service projects. Service to people, plants, animals and the earth itself helps to develop feelings of selflessness, and a sense that one is involved in the web of life as a contributor.

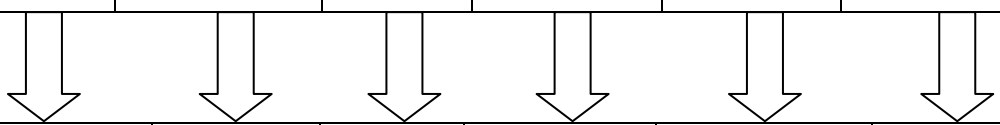
## **8. Individualised Approaches**

Recognising that individuals differ in their ways of learning, multiple intelligence theory is applied, offering many entry points into learning. Additional methods are employed to meet the needs of the students and include a wide range of individual and group learning experiences in a non-biased manner. The teacher needs to take the time to connect with and know each child so that the child is optimally enabled. The entry point into learning is a personal experience, as each child comes with its own motivating forces and interests. Some children learn slowly, some quickly. Allowing for plenty of time is important, as well as offering choices to follow one's interests. All children grow at their own unique pace and possess their own individualised style of learning. The teacher determines ways of working effectively with each child, providing appropriate support in accordance with each child's particular needs. Teachers support and guide - responding to children's interests, enhancing curiosity and inspiring a love for learning.

## **9. Inquiry and Discussions**

There needs to be time and scope for inquiry and discussions whether in groups or one-on-one where the child can express themselves. Through these discussions the children not only can express what they are thinking and feeling, but they can be guided to develop their rational thinking capacities. Teachers can help children learn the basics of emotional intelligence and neohumanist thinking through open and free discussions. These can be in relation to events that occur in daily social situations, or in relation to their studies. Discussions and conversations need to take place in a safe environment, without judgements, where all opinions are validated. This will also nurture a positive self-image and appreciation of each child as a valued member of the school community.

**Table 1: Neohumanist Education**

<b>Goal of NHE:</b>	<b>Sa'vidya' ya' vimuktaye</b>					
<b>Philosophical Foundations of NHE</b>	Ontology	Epistemology	Axiology	Metaphysics	Psychology	Spiritual Practices
						
<b>Principles of NHE</b>	Universal Love Neohumanism	Applied Learning	Cardinal Human Values	Individual Evolution, Movement, Motivation	Holistic Development of the child	Yoga practices
<b>Objectives of NHE</b>	<b>E</b> Enlargement of Mind <b>D</b> DESMEP – Discipline, Etiquette, Smartness, Morality, English, Pronunciation <b>U</b> Universal Outlook <b>C</b> Character <b>A</b> Active Habits <b>T</b> Trustworthiness <b>I</b> Ideation of the Great <b>O</b> Omniscient Grace <b>N</b> Nice temperament					
<b>Teaching Methods</b>	3 Fundamentals: factual, awakening the thirst for knowledge, freedom from distractions Play, games, stories, idealism and realism Aesthetics in all disciplines Rhythm Culturally sensitive pedagogy Holistic and active learning Integrated and interdisciplinary learning Individualized approaches Inquiry and discussion					
<b>Teacher</b>	Spiritual and ethical development Neohumanist Knowledgeable and skilled professional In loving relation with others					

**Table 2: Outline of NHE**

Neohumanist Education Specialties						
Philosophy	<p>Ontology - nature of being</p> <p>Oneness of Existence</p>	<p>Epistemology - study of knowledge and it's limits and validity</p> <p>Absolute and Relative Knowledge</p>	<p>Axiology - criteria of values and judgments</p> <p>Cardinal Human Values</p>	<p>Metaphysics - cosmology</p> <p>Brahmacakra Cycle</p>	<p>Psychology - study of mind and behavior</p> <p>Expanded Idea of Mind</p>	<p>Spiritual Practice - practical means for realizing philosophy</p> <p>Meditation</p>
Principles	<p>Neohumanism</p> <p>Universal Love</p> <p>Awakened Conscience</p>	<p>Applied Knowledge of Self and World</p> <p>Introversial knowledge and Extroversial knowledge</p> <p>Knowledge applied for greater welfare of self and world towards Neohumanist living</p>	<p>Yama and Niyama</p> <p>Universalism</p>	<p>Human Evolution, Motivation and Movement</p> <p>Each individual is divine and is on their own journey through the brahmachakra cycle. Natural motivation to expand.</p>	<p>Holistic Development of the Child in all areas:</p> <p>I feeling: Citta, Aham, Mahat, Atman</p> <p>Three levels: Physical, Mental (intellectual, aesthetic, emotional, social, ethical, intuitional) and Spiritual</p> <p>All Kosas Pranendriya Bio-Psychology</p>	<p>As't'a'unga Yoga</p> <p>Yoga and Meditation are fundamental to experiencing the oneness, connection and benevolence of Neohumanism.</p>
Curriculum	<p>Science - Ecological and Environmental Studies</p> <p>Social Studies - social equality and global citizenship</p>	<p>Care of School and each other</p> <p>Action Research</p> <p>Electives</p> <p>Service projects</p> <p>Vocational opportunities</p> <p>Active citizenship</p> <p>Performances</p>	<p>Values through Language</p> <p>Arts and all disciplines</p>	<p>Spiritual Philosophy and understanding of one's place in the cosmic cycle</p>	<p>Physical and Life Skills</p> <p>Emotional and Communication Skills</p> <p>Academic Skills</p> <p>Technology and Math</p> <p>The Arts</p> <p>Personal Development</p> <p>Intuitional and Predictive Skills</p>	<p>Yoga and Meditation for health , well being and expansion</p>
Teaching Methods	<p>Absence of Dogma</p> <p>Awakened Conscience</p> <p>Culturally Sensitive Approach</p>	<p>Knowledge applied in an Integrated and Interdisciplinary manner and in real life situations</p>	<p>Teacher as an instrument of learning - sets the example of a moralist, Neohumanist with interpersonal skills and professional knowledge - and loving relationship with the students</p>	<p>Awaken Thirst for Knowledge</p> <p>Inquiry and Discussion</p> <p>Individual Approaches</p>	<p>Plays, Games, Idealism and Realism etc.</p> <p>Rhythm, Movement and Repetition</p> <p>Joy and the Arts</p> <p>Holistic</p> <p>Active</p>	<p>Freeing the child from internal and external distractions</p>

**Table 3: NHE Table of Human Development**

The following table outlines three categories of human development, I-Feeling, Kosas and Cakras along with the corresponding limbs of As't'a'unga Yoga and Areas for Monitoring Age Development Characteristics that are used in Neohumanist Education. Although each area is distinctly depicted, they overlap and increase in complexity with the age of the child.

Cakras (with corresponding propensities)	As't'a'unga Yoga	I-Feeling - Mind Ciita , Aham, Mahat, Atman	Kosas	Areas for Monitoring Age Development Characteristics
	A'sanas	Physical body	Annamaya	<b>PHYSICAL</b> 1. physical – physical growth, , motor development, movement, posture, balance, energy, biopsychological development, bodily-kinesthetic intelligence
Mu'la'dha'ra	Yama Niyama	Ciita dominant	Ka'mamaya Crude Conscious Mind	<b>SENSORIAL</b> 2. life skills – sense development and interaction with the environment. basic skills of life, order, inner and outer ecology, entrepreneur skills 3. social skills – basic morality, pro-social behaviour
Sva'dhis't'ha'na	Pra'n'a'ya'ma	Aham dominant over Citta  Intellect starts to develop	Manomaya Subtle Sub- conscious Mind	<b>COGNITIVE</b> 4. cognitive – memory, classification, number, time, space, thinking skills, logical-mathematical intelligence, rationality, problem solving skills 5. language – listening skills, self-expression, phonemic skills, verbal-linguistic intelligence
Man'ipura	Pratya'ha'ra	Mahat progressively dominant over others Intuition starts to develop	Atima'nasa Causal  Super- conscious Mind	<b>CREATIVE</b> 6. creative – imagination, aesthetics, play, visual-spatial intelligence 7. musical - - sound awareness, rhythm, movement, musical intelligence
Ana'hata	Dha'ran'a'		Vijin'a'namaya	<b>INTUITIVE</b> 8. personal – intuition, meditation, self-identity, resilience, high order thinking and problem solving skills, emotional intelligence, conflict resolution skills, predictive skills, intrapersonal intelligence,
Vishuddha	Dhya'na		Hiran'maya	<b>PSYCHO SPIRITUAL</b> 9. neohumanist – practice of love for all- animals, plants, devotion, ethics, service, naturalist intelligence
A'jina'	Sama'dhi			<b>SPIRITUAL</b> 10. spiritual – bliss, joy, ideation, inner sensitivity, universal love, sadvipra,
Gurucakra- Sahasra'ra				Cosmic Oneness

**Table 4: Cognitive Map and Neohumanist Education**

	Realm of Supreme Subjectivity	Realm of Subjective Mind			Realm of Objective Mind				Realm of Physicality
<b>Level of Consciousness</b>	A'tman, "Unit Consciousness	Mahatattva "Pure-I" feeling	Aham'tattva "Doer-I" feeling	Hiran'maya Kos'a (Causal layer)	Vijin'a'maya Kos'a (Subliminal layer)	Atima'nasa Kos'a (Supra-mental layer)	Manomaya Kos'a (Subtle mind)	Ka'mamaya Kos'a (Crude mind/ metazoic structures)	Annamaya Kos'a (Protozoic structures/ body)
<b>Type of functional knowledge</b>	Supreme synthetic subjective propositions	Spontaneous intuitional faculty Focused intuitional Spirituo-intuitional	Actional faculty	Knowledge from the causal plane	Knowledge from the subliminal plane	Knowledge from the supra-mental plane	Conception knowledge (Paroks'a Bodha)	Perceptual Knowledge  Sensory Acquired  direct habitual indirect inborn	Glandular secretions & their interplay
<b>Learning domain and realisations</b>	Stance of non-attributional consciousness	Stance of attributional consciousness	Apexed intellect	Devotional sentiment & attraction for the supreme	Wisdom through discrimination and non-attachment	Creativity Aesthetics Sense of history/futures	Scientific aptitude	Practical life skills	Physical education
<b>Yogic approach to mundane &amp; spiritual knowledge</b>	Nirvikalpa Sama'dhi	Salvikalpa Sama'dhi	Dharma-megha Sama'dhi	Madhu vidya' Dhara'n'a' Dhya'na	Madhu vidya' Pratya'ha'ra Pra'n'a'ya'ma Dha'ran'a' Dhya'na	Madhu vidya' Pratya'ha'ra Pra'n'a'ya'ma Dha'ran'a' Dhya'na	Madhu vidya' Iishvara-Pran'idha'na	Yama Niyama	Sentient Diet Cleanliness Fasting A'sanas
<b>Supporting curriculum of neo-humanist education</b>	Spirituality as a mission  Perfect spirituality as opposed to pseudo-spirituality  Omni telepathy	Spirituality as a principle  Cosmic ideation  Surrender to the supreme	Spirituality as a cult  Cosmic ideation  Surrender to the supreme	Neo-Humanist outlook  Integrated development curricula  Anti-exploitation sentiment  Cosmic sentiment	Ethics  Philosophy  Eco-justice  Peace and Future studies  Progressive utilization approach	Art, architecture, design, music, literature, etc.  Aesthetics	Natural sciences (physical, life, biological sciences)  Social sciences (human, behavioural)  Microvita sciences	Communication skills  Computational skills  Entrepreneurial  Technical  Interpersonal  Life management skills	Martial Arts, sports, games & gymnastics  Health care  Nutrition  Safety training  Stuvol training  Collective social services

## APPENDIX 2

### Curriculum specialities of Neohumanist Education for preschool to grade 8

Curriculum standards will be locally written. For each grade level they will include the content and skill requirements of the locale in which they are used. Outlined below are the specialities of Neohumanist Education as they manifest in the curriculum in relation to various subject areas. These subject areas are taught in an age and grade appropriate manner over the course of the primary school years.

*Note:*

- Yoga and Meditation are the core of the school curriculum where the students develop their “upright backbone” and acquire resilience and firmness to be able to stand in each and every situation in life.
- Neohumanist Ethics and Morality are the base for every other subject, and therefore not introduced as separate subjects
- Applied Learning is not only a subject, but also a basic principle for all learning, as learning arises from the child's natural interest and inquiry about real life. Introversial and extroversial knowledge are applied in life and service.
- The Arts are not only a subject, but also a vehicle through which all other subjects are taught. Learning approaches address the child's nature and foster joyful learning.
- Learning is not limited to the intellect but involves the whole child; its consciousness, emotions and all the kos'as e.g. the physical body, the senses, the intellect, aesthetics and intuition. We can also classify these domains as the kosas or layers of the mind. As such we can see that Astaunga Yoga is the core of the curriculum that addresses these layers of the mind. Astaunga Yoga can be thought of as the backbone, addressing the full personal development of the child, with all other subjects connected to this central goal.

**Annamaya kosa-** Body layer

**Subjects:** Inner and Outer Ecology or inner and outer physicality

**Astaunga Yoga:** Asanas, health, sports

**Kamamaya kosa (Muladhara Cakra) – Conscious Mind – The Senses**

**Subjects:** Practical Life Skills including interpersonal skills and ethics.

**Astaunga Yoga:** Yama and Niyama

**Manomaya kosa (Svadhista Cakra) – Subconscious Mind – The Intellect**

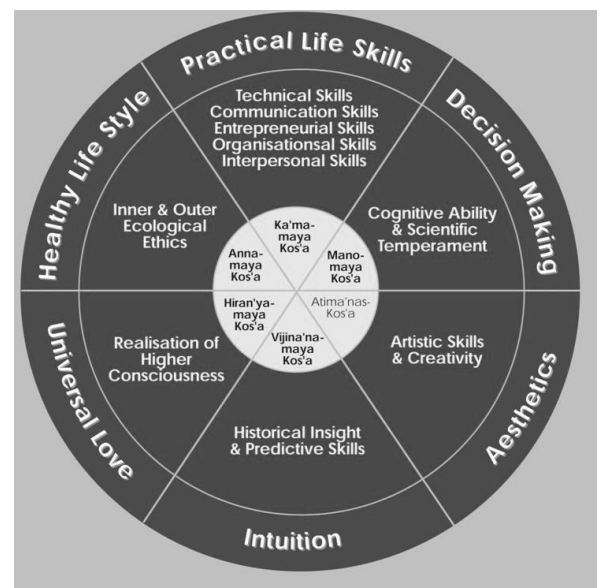
**Subjects** employing conceptual and analytical ability, contemplation and recollection, including problem solving, science and technology and language.

**Astaunga Yoga:** Pranayama (breath control). When the breath is calm and steady, concentration can take place.

Breathing can be steadied through rhythmic activities and meditative practices.

**Atimanasa kosa (Manipura Cakra) First Layer of the Superconscious Mind – Creativity**

**Subjects:** the arts, creativity, imagination, aesthetics (includes performing any action in such a way that it brings joy and happiness all around)



**Astaunga Yoga:** Pratyahara (Withdrawal from mundane physicality)

**Vijinanamaya kosa (Anahata Cakra)** – Second Layer of the Superconscious Mind – Intuition

**Subjects:** rational discrimination, love, compassion, art, literature, predictive skills, future studies. Brings about knowledge of past, present and future and awakens true wisdom, discrimination and non-attachment to transitory world.

**Astaunga Yoga:** Dharana (Concentration)

**Hiranmaya Kosa (Vishudha Cakra)** – Third Layer of the Superconscious Mind – Spirituality

**Subjects:** music, higher aesthetics, universal love nurturing service spirit and self realisation through higher yogic techniques of meditation & other spiritual practices.

**Astuanga Yoga:** Dhyana (Contemplation -Flow)

## Curriculum Specialities for Grades 1-8

The goals of NHE and the kosa curriculum model can also be viewed through the lens of a more traditional breakdown of subjects in a school curriculum. Each category is highlighted by general program goals and other information to serve as a guide to curriculum development.

### Curriculum Subjects - Goals and Descriptions

#### 1. Yoga, Meditation, and Philosophy

**Students develop an understanding of and a relationship with the Source of Creation and their innermost being. Mental clarity and intuition are strengthened. Students explore philosophic questions concerning the nature of reality. Students are acquainted with the universal philosophy and practices of Tantra and As't'a'unga Yoga that include the care of physical health, mental wellbeing, moral education and concentration practices that help to focus and still the mind.**

**Yoga for health** – Practice Yoga exercises which are adjusted to the developmental stages of the child and youth and vary from playful to effective health practices and include useful health tips.

**Moral Teaching** – Learn and practice the moral principles of Yama and Niyama that help to regulate one's interaction with the world and one's personal integrity.

**Quiet Time Exercises** – This includes various practices imparted in accord with the developmental stage of the child or youth:

Pranayama – The practice of control of rhythm of breathing to control one's mind.

Pratyahara – The practice to control one's senses through one's developed intellect and applied will.

Dharana – The practices for learning to concentrate

Dhyana – The practices of contemplation and positive ideation.

Samadhi – The practice of absorption in one's spiritual goal of bliss.

**Philosophy** – Wisdom teachings as guiding messages for developing a positive outlook and managing well the everyday ups and downs of life.

- Practice daily meditation on cosmic love or cosmic consciousness
- Practice mind expanding techniques of concentration and creative visualisation
- Participate in spiritual singing, dancing, chanting, and drama
- Study philosophic topics and participate in discussions, as appropriate to the given situation:  
Examples: brahmachakra, reincarnation, karma, kos'as, Guru, microvita, etc.



## **2. Language Arts**

**Students read the finest literature available, and through this medium explore and discover the universal values of NHE. Children are equipped with appropriate skills for effective communication through written, oral and practical language arts, programs and activities**

**Reading** – Books are selected consciously according to Yama and Niyama and universal outlook. Content comes first, then love of literature, finally skills. Books reflecting higher values can be at the centre of the curriculum and many extensions developed from this hub, such as drama, art activities, science and history extensions, etc. Books are discussed in an open manner, and the values they reflect are thus brought forward and then applied to life in some practical way.

**Writing** – Children are taught that the writer has a responsibility for the effect of their works on others

**Language** – A second language is taught to broaden mental horizons

- Read and understand a variety of materials, media, and resources
- Apply skills in explanation, analysis, synthesis, and evaluation to their reading, writing, speaking, listening, and viewing
- Choose vocabulary and sentence structures that communicate clearly and precisely in writing and speaking
- Generate topics and develop ideas for a variety of writing and speaking purposes according to neohumanist values
- Use appropriate technology to extend comprehension and communication skills in reading, writing, speaking, listening and viewing

## **3. Social Studies**

**Students understand themselves, their position in the family, peer groups, community and the human family as a whole. Students are encouraged to become global citizens and to have a universal and non-discriminatory knowledge of and outlook towards all people regardless of race, religion, gender and creed and to develop love of all cultures. Students are learning to make judgements based on the Principle of Social Equality and to live one's judgements.**

- Study different aspects of human cultures, and interactions with peoples of diverse backgrounds
- Study the lives of great personalities including actual quotations, speeches, personal writings and biographies
- Learn the elements of the world's religions
- Study History
  - Learn to evaluate information from various viewpoints
  - Learn to identify narrow sentiments such as geo-sentiment and socio-sentiment
  - Recognise strategies and patterns of exploitation
  - Grade appropriately examine religious, political and philosophical ideas that have been powerful forces throughout history and how they affect the world
  - Learn to use the 4 steps of awakened conscience (advanced or intermediate) in analysing history
- Learn, discuss and debate about local, national and global issues, social justice, human rights and current events
- Apply knowledge of the past to compare and contrast present day issues and events from historically objective perspectives

- Study PROUT related topics

#### **4. Science, Ecology and Environmental Studies**

**Students have an understanding of the natural world, the living things within it and their interrelationships. Students develop a caring and nourishing attitude towards the environment as a whole. Studies, grade and age appropriately, introduce a) the physical sciences of physics and chemistry b) life sciences of anatomy, physiology, botany, zoology and ecology and c) earth and space sciences of geology, meteorology, astronomy and oceanography.**

- Learn about the oneness behind all things
- Learn about flora, fauna and the environment
- Learn about systems on the microcosmic and macrocosmic scales
- Learn about our custodial, not dictatorial role with Earth's living things
- Study, reflect upon and act upon local and global environmental issues
- Practice ecology as a way of life at school
- Encourage love, compassion and respect for animals, plants and the environment through school activities
- Participate in environmental excursions and campaigns
- Learn the processes of scientific investigation
- Use appropriate technology to understand scientific concepts and conduct scientific inquiry
- Conduct scientific experiments, observations, discussions, projects and fieldtrips
- Learn about the evolutionary cycle of brahmacakra
- Learn about the basic principles of microvita

#### **5. The Arts**

**Students are immersed in the arts, music, art and drama. The arts permeate every aspect of the school curriculum, and pseudo culture is replaced with true human culture. Music, art and drama should reflect true human culture and not pseudo culture. True human culture transmits values and history to the next generation and is uplifting. Pseudo culture is harmful and designed for profit. (Pseudo culture is not banned, but replaced).**

- Incorporate the arts into every aspect of the school curriculum
- Receive training in the arts such as music, theatre, dance, fine arts, drawing, painting, video arts, modelling, jewellery making, woodwork, fibre arts, crafts, etc.
- Participate in the performing arts - drama, instrumental music, dance, art exhibitions
- Learn about true human culture along with cardinal values and how they influence art
- Learn to use Art for upliftment, welfare, joy and helping to move the society forward, and not for its own sake

#### **6. Mathematics**

**Students increase their mathematical powers, learn to better reason and communicate mathematically, explore the connections between mathematics and other subjects, appreciate the wonder of mathematical laws and patterns in our universe, and are able to use mathematics in their everyday lives**

- Use mathematical methods and understanding in problem solving situations and activities
- Learn and practice critical thinking skills which include data analysis and measurement

- Explore mathematical laws and patterns in our universe and its life forms and appreciate the wonder
- Understand and utilise technology in mathematical understanding and application

## **7. Technology**

**Students access technology in a responsible and ethical manner to enhance and extend their learning and activities.**

- Learn basic word processing and skills
- Learn to use the internet for research and communication
- Learn to use the internet to communicate with other schools or to participate in collaborative learning and service projects
- Utilise technology to learn skills necessary to create multi-media and graphic presentation in the digital world
- Employ various technologies to facilitate study and collection of data

## **8. Physical Education**

**Students develop physical fitness, gross and fine motor control, the senses, co-ordination, rhythm, grace, discipline and dynamism**

- Develop physical fitness through individual and group sports, games, yoga exercises, etc.
- Develop discipline and dynamism, through competitive and co-operative games, gross motor exercises and martial arts
- Develop co-ordination, rhythm and grace through dance, creative movement, kaos'ikii and mudra dance
- Strengthen fine motor co-ordination through exercises, crafts and manipulatives
- Develop, sharpen and control the senses through sensory exercises and games

## **9. Health and hygiene**

**Students understand a variety of techniques for promoting personal and physical well-being.**

- Practice cleanliness for self and environment
- Learn healthy living habits and personal hygiene
- Learn about basic nutrition and proper diet, and vegetarianism
- Participate in exercise techniques and learn about their benefits
- Practice yoga a'sanas, including relaxation techniques and understand their benefits
- Learn about yogic life style
- Receive training in personal and environmental safety, and first aid
- Learn protective behaviours (physical, verbal and psychological self defence)
- Learn the importance of keeping good company - whether it be food, friends, books or music, and to avoid pseudo-culture

## **10. Personal Development**

**Students experience challenges that enhance character building, emotional intelligence, and moral development. Students reflect personal growth in areas including: nice temperament, self-discipline, self-confidence, courage, personal integrity, moral discrimination and sense of responsibility.**

- Read literature and biographies that reflect moral and neohumanist values
- Participate in regular peer support discussion groups and peer mediation and counselling with a focus on individual and group issues
- Demonstrate self-regulation through contract work in the classroom and project work
- Recite moral aphorisms to inculcate practical wisdom
- Learn about and use co-operative learning and conflict resolution strategies
- Learn to redirect limiting emotions through self introspection
- Develop a greater emotional balance through the study of psychological development, bio-psychology, anger management, stress reduction and other topics

## **11. Life Skills**

**Students are equipped with practical life skills including communication and interpersonal skills**

- Learn skills needed in everyday life maintenance
- Learn practical skills such as gardening, agriculture, mechanics, typing, woodwork, sewing, weaving, home economics, handicrafts, use of a computer, etc.
- Study techniques to be an effective communicator and listener one on one and in groups
- Practice basic etiquette, social skills, and social norms
- Learn conflict resolution techniques
- Take advantage of leadership training

## **12. Applied Learning**

**Students apply what has been learned to life situations. Knowledge of spirituality, Neohumanism, moral values, the arts and sciences are practised for the greater welfare of oneself and the world.**

- Through children teaching other children
- Through practical care of the school environment
- Through electives such as a school newspaper or radio station
- Through service learning through projects in the local community
- Through vocational opportunities for older students for integration into the community
- Through active citizenship initiatives for social change

## **13. Student Volunteers (Clubs)**

**Students are given opportunities for broadening their life experience and contributing towards building a more dynamic community.**

- Learn community service skills and participate in community based projects
- Participate in emergency skills training
- Learn skills for independent living
- Learn about neohumanist citizenship

- Study great personalities and their influence on human society
- Practice DESMEP (discipline, etiquette, smartness, morality, English, pronunciation)
- Participate in co-operative games to develop leadership, initiative and collective spirit
- Participate in festivals, games, singing, story telling
- Participate in adventure oriented field trips
- Become practically involved in local, national and global issues

# Curriculum Specialties for Pre-School Ages 3-5

## Curriculum Subjects - Goals and Descriptions

### 1. Yoga, Meditation and Philosophy

**Students develop an understanding of and a relationship with the Source of Creation and their innermost being.**

The mind-expanding techniques of meditation and creative visualisation are introduced and practised as well as a'sanas, spiritual singing, kiirtan dancing, and mantra chanting. Studying and discussing spiritual oriented stories and dramas also demonstrate neohumanist principles.

### 2. Language arts

**Students engage in pre-reading, pre-writing, speech, and other language related skills – exploring the universal values of Neohumanist Education.**

**Reading** – Books and other language arts materials are selected consciously according to Yama and Niyama with an emphasis on universal outlook. All core areas of study (social studies, math, science, speech, art, and spiritual studies) are correlated through language arts. Because young children are highly visual and pre-literate, considerable attention is given to the visual representations in books which may include colourful and finely illustrated water colours, mixed media, and drawings, as well as aesthetically pleasing photography.

**Language** – Stories, dramas, skits, puppet shows and other media are made available. Extending opportunities for social interaction and dialog expand the potential of language-arts as do music, finger-plays, and movement.

**Writing** – Writing is supported by providing occasions for creative fine motor activities involving the fingers and hands, such as painting, playing, drawing, cutting, working with clay as well as sand.

### 3. Social Studies

**Students understand themselves, their position in the family, as well as the community. Students demonstrate appreciation, respect, and tolerance for diversity and cultivate universal sensitivity.**

Children may be exposed to various aspects of human culture, people of divergent backgrounds, ages, skin colour, gender, ethnicity, cultural dress, physical or mental challenges, and other specialties. Emphasis is placed on the differences and similarities found among humanity, promoting universal acceptance of individual or collective preferences. Initially social study incorporates what students directly experience in their immediate community and daily lives, always watching for opportunities for helping others.

This study empowers students to understand themselves and may include stories of individuals who find themselves in moral dilemmas or stories where inappropriate choices and their consequences are evident. Principles of Yama and Niyama are interwoven into these activities as is learning how to resolve conflicts peacefully with courtesy and mutual respect.

#### **4. Science, Ecology, and, Environmental Studies**

**Students know and understand the wonders of bio-diversity as found in the worlds of plant, animal, and mineral kingdoms (as well as the elemental forces) and their interrelationships. Students develop a sentiment of benevolence and caring for the environment.**

The contributions that every living being makes for the world community is observed and how we are all interconnected. Every life form is an expression of the Divinity. Through the study of nature, students learn about themselves and their relationship with the world. Inquiry and discovery become a way of life, encouraging respect and love for all members of the physical universe. Direct experiences and excursions are sought as much as possible since the more we are present in nature, the more we connect with our Inner Nature.

#### **5. The Arts**

**Students explore the creative arts, replacing pseudo culture with true human culture, creating artistic life long learners. Students experience integrated creative arts into every aspect of the school curriculum.**

A wide spectrum of activities are introduced including but not limited to drawing, singing, acting, moving, playing music, sculpting, and painting. Creating art from a teacher's model is minimised and unrestricted use of imagination, creativity, and exploration are encouraged. Artistic expression is dedicated more to experiencing particular elements of the creative process than the final product. Aesthetics are important not only in the facilitation of the curriculum but also in the environment.

#### **6. Mathematics**

**Students increase their mathematical abilities, learning to reason and visually discriminate the qualities and characteristics of the natural world. Students cultivate a basic understanding of relationships, logic, and appreciation of differences, using math in their everyday lives.**

The usefulness of math experiences in our daily lives is demonstrated by introducing practical fun qualitative and quantitative activities and observing the relationship of objects or living beings. Many activities can be implemented in the course of the normal daily routine. These concepts when combined with science enable the student to engage in problem solving and improve higher critical thinking skills.

#### **7. Technology**

**Students access technology within all areas of early child education when appropriate.**

Technology is generally used sparingly in order to maintain a balance with more socially based experiential activities.

## **8. Physical Education**

**Students encounter a wide range of physical education experiences.**

Diversified experiences are offered to practice gross and fine motor abilities. Play may include practising spatial awareness and physical co-ordination skills as well as individual, group, co-operative, and competitive activities.

## **9. Health, Hygiene, and Safety**

**Students practice and understand cleanliness and healthy living habits.**

Health and hygiene practices are part of the daily rhythm of the class. The advantages of cleanliness and orderliness are examined as well as the importance of safe behaviour.

## **10. Personal Development**

**Students experience challenges that enhance character building, emotional intelligence, and moral development. Students demonstrate personal growth in such areas as: compassion, self-discipline, anger management, self-confidence, courage, personal integrity, emotional balance, moral discrimination, and sense of responsibility.**

The advantages of self-restraint, self-regulation, and patience are explored. Co-operative learning situations nurture empathy, compassion, and moral proficiency. Simple conflict resolution strategies evolve to strengthen self-esteem and moral courage. Guidance techniques are implemented, enabling students to: process emotions; deal with fear and insecurities; reduce aggression, frustration, and stress. Pro-social skills, such as, sharing, generosity, care giving, and kindness are practised and reinforced.

## **11. Life Skills**

**Students are equipped with communication, interpersonal and self-sufficiency skills that are appropriate for their age.**

An integral part of education is enabling students to become more independent by managing their own personal needs while being considerate and caring of others. This includes expanding benevolent communication and interpersonal techniques, basic etiquette, and leadership training. Areas of study are developed which will make available for each student the skills required to be a valued member of the community.

## **12. Applied Learning**

**Students apply what has been learned to daily life situations.**

Through older children mentoring and teaching younger children, practical care of the school environment, and service opportunities in the local community; teachers empower children with responsibility and leadership opportunities, enabling them to become valuable members of the world society.



## **APPENDIX 3**

### **Sample checklist for safety, health and hygiene**

#### **Safety**

- Fire Exits are labelled.
- There is a phone or plan of action for contact with the outside world for emergencies
- Potentially dangerous products are inaccessible to children.
- Toxic substance and cleaning supplies are stored in locked cabinets
- Staff supervise children at all times meeting government regulations for ratios.
- Arrangements are made for responsible substitute teachers when staff members are absent
- There are written policies for dealing with suspected incidents of child abuse or neglect at home or in the facility
- Teachers involve children in safety practices and safe behaviour.
- Safety rules are written down and displayed clearly throughout the school
- Emergency procedures e.g. fire, flood, earthquakes etc. are known to all.
- Security procedures for all-round safety are established and practised.
- There are procedures to ensure children are released only to authorised people.
- Power points are covered, large equipment is securely anchored, small toys and parts which could be swallowed are removed.
- The school ensures that all procedures for field trips outside the school including transportation in public or private vehicles provide for the safety of the children
- Children's personal records for contacting parents in case of emergency are maintained and are up-to-date

#### **Hygiene**

- Staff and children follow basic rules of hygiene
- Children and staff wash their hands after using the toilet
- Children and staff wash their hands before meals
- Food is prepared and stored hygienically.
- The school is clean and hygienic at all times.
- There are procedures to ensure daily cleaning and disinfecting of bathrooms and rubbish disposal.

#### **Health**

- Designated staff are alert to signs of illness in children and are able to administer basic first aid according to local laws.
- Health and safety rules are written down and displayed clearly throughout the school.
- Alternative health services are available from the school which are in accordance with local laws..
- There are written policies on medical, emergency and accident procedures and staff are familiar with them
- Basic First Aid Supplies are Available
- A member of staff with current first aid qualification is on duty at all times
- There is promotion of good health habits and vegetarianism.
- Government regulations are observed.

- If government regulations do not recognise that a vegetarian diet is healthy for children efforts are made to supply them with research findings which support this.
- Children's records include - name, date of birth, address, telephone, parents' contact numbers, medical details, GP details, diet, allergies, individual needs, consent forms for emergency medical treatment and for outings, any special collection arrangements, emergency numbers, copy of contract with parents
- Drinking water is accessible to children.
- Clothes are appropriate for indoor and outdoor play and sleep.

## **APPENDIX 4**

### **Some Ideal Student Outcomes of NHE**

#### **SAMPLE**

- Students are happy and joyful
- Students have healthy habits for body and mind, show self-restraint, self-discipline and are balanced in life.
- Students have personal awareness or self-love, dignity, integrity, confidence and self-reliance
- Students have integrated personalities
- Students have manners and follow social graces.
- Students care for plants and animals.
- Students care for the welfare of others.
- Students have confidence and the ability to act
- Students have moral courage and can act according to principles
- Students have sense of service, responsibility and empathy towards others.
- Students have a thirst for knowledge
- Students have high academic and other skills necessary for higher learning
- Students are well versed in communication, problem solving and "people" skills.
- Students are self reliant and have practical life skills
- Students have decision-making skills
- Students are open-minded, creative, they have inquisitive nature and love of learning
- Students have a sense for aesthetics and have creativity.
- Student can identify and resist pseudo culture
- Students have historical insight and predictive skills.
- Students can discriminate and transcend superstitious and dogmatic beliefs
- Students have global thinking and the ability to see different sides of an issue.
- Students have universal love.
- Students respect differences among humans and human communities
- Students show ability in contemplation and introspection and a high level of cognitive thinking.
- Students are inventive in thought, word and deed, they have the ability to concentrate and set long term goals.
- Students have spiritual awareness
- Students have hope and trust in the future.

## **Acronym for Education**

<b>E</b>	<b>Enlargement of Mind</b>
<b>D</b>	<b>DESMEP - Discipline, Etiquette, Smartness, Morality, English and Pronunciation</b>
<b>U</b>	<b>Universal Outlook</b>
<b>C</b>	<b>Character</b>
<b>A</b>	<b>Active Habits</b>
<b>T</b>	<b>Trustworthiness</b>
<b>I</b>	<b>Ideation of the Great</b>
<b>O</b>	<b>Omniscient Grace</b>
<b>N</b>	<b>Nice Temperament</b>