



# **Prabhat Ranjan Sarkar's Neo-humanism: A Framework for Inclusive and Value-based Education**

**Subhendu Ghosh<sup>a++</sup>, Dhiraj Shinde<sup>a#</sup> and Ratan Sarkar<sup>b†\*</sup>**

<sup>a</sup> *Department of Education, Sri Satya Sai University of Technology & Medical Sciences, Indore-Bhopal Road, Sehore, Madhya Pradesh- 466002, India.*

<sup>b</sup> *Department of Teachers' Training (B.Ed.), Prabhat Kumar College, Contai (Affiliated to Vidyasagar University), Karkuli, Contai, Purba Medinipur, West Bengal-721404, India.*

## **Authors' contributions**

*This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.*

## **Article Information**

DOI: <https://doi.org/10.9734/ajess/2025/v51i11752>

## **Open Peer Review History:**

This journal follows the Advanced Open Peer Review policy. Identity of the Reviewers, Editor(s) and additional Reviewers, peer review comments, different versions of the manuscript, comments of the editors, etc are available here: <https://www.sdiarticle5.com/review-history/129929>

**Scholarly Book Review**

**Received: 17/11/2024**  
**Accepted: 19/01/2025**  
**Published: 21/01/2025**

## **ABSTRACT**

Prabhat Ranjan Sarkar's Neo-Humanism presents a progressive and holistic educational philosophy that aligns with inclusive and value-based education, emphasizing the development of all human faculties, social cohesion, and universal human values. Neo-Humanism challenges conventional educational paradigms by proposing an integrated approach that nurtures both intellect and spirit. This framework focuses on the collective well-being of individuals, integrating education with ethics, morality, and a sense of responsibility towards both humanity and the environment. The Neo-Humanist approach encourages educators to cultivate a learning

<sup>++</sup> *Ph.D. Research Scholar;*

<sup>#</sup> *Professor of Education;*

<sup>†</sup> *Assistant Professor of Education (Stage II);*

<sup>\*</sup>*Corresponding author: Email: ratanedu@pkcollegecontai.ac.in;*

environment that respects diversity, fosters creativity, and ensures equitable opportunities for all learners, including marginalized and differently abled students. Through the application of Sarkar's principles, education can transcend knowledge transmission and become a transformative tool for societal progress, fostering compassionate, socially aware, and empowered individuals. This paper examines the relevance and applicability of Neo-Humanism in contemporary educational settings, particularly in promoting inclusivity, equity, and universal human values.

*Keywords: Neo-humanism; inclusive education; value-based education. R. Sarkar; social responsibility.*

## 1. INTRODUCTION

The contemporary landscape of education is marked by a growing recognition of the need to move beyond traditional purely cognitive approaches (Nurgaleeva, 2015). The increasing complexity of global challenges, coupled with a deeper understanding of human development, has highlighted the importance of inclusivity, social justice, and value-based education (UNESCO, 2015). While conventional educational paradigms often prioritize the transmission of knowledge and skills, a more holistic framework is required to address the multifaceted needs of learners in the 21st century (Florian, 2014). P. R. Sarkar's Neo-Humanism offers such a framework, presenting a comprehensive philosophy that extends beyond the limitations of traditional humanism by encompassing a biocentric perspective (Sarkar, 1982; Banerjee, 2007). Neo-Humanism advocates an educational system that nurtures intellectual, emotional, ethical, and spiritual growth, promoting universal human values such as love, compassion, justice, service, and ecological responsibility that transcend cultural, religious, and national boundaries (Sarkar, 1999). This paper examines how Sarkar's Neo-Humanism can serve as a transformative framework for inclusive and value-based education, addressing contemporary challenges in educational accessibility, social justice, and holistic human development (Collaborative for Academic, Social, and Emotional Learning). This exploration will consider how neo-humanistic principles can be practically applied within diverse educational settings to foster a more just, compassionate, and sustainable global society.

### 2. P. R. SARKAR'S NEO-HUMANISM: CONCEPTUAL OVERVIEW

Sarkar, (1982), an Indian philosopher, social reformer, and spiritual leader, introduced Neo-Humanism in the early 1980s as a response to the perceived limitations of conventional

humanism. Sarkar argued that traditional humanism, while valuable, often remained confined to an anthropocentric worldview, neglecting the interconnectedness between all living beings and the environment. According to Sarkar, (1982), neo-humanism emphasizes the development of the individual and society based on universal values such as love, compassion, justice, service, and ecological responsibility. Unlike anthropocentric humanism, Neo-Humanism broadens the scope of human development to include not only human beings, but also the well-being of all living creatures and the environment, recognizing the inherent value of all existence (Sarkar, 1987). This biocentric perspective promotes a sense of universal kinship and encourages actions that contribute to the welfare of the cosmos.

Neo-Humanism posits that true human progress cannot be achieved through material or intellectual advancement alone (Mallick, 2017). This necessitates a balanced development of the physical, intellectual, emotional, and spiritual dimensions of human existence (Sarkar, 1999). This integral approach to human development suggests that education must cultivate not only cognitive skills, but also emotional intelligence, ethical discernment, and a sense of spiritual connectedness. From a Neo-Humanistic perspective, education becomes a process of unfolding the inherent potential of each individual, fostering their capacity for empathy, compassion, and selfless service (Mitra, 2014a).

The core idea of neo-humanism is that human development should not be limited to cognitive and material progress (Hurst, 2010). From this perspective, education must encourage individuals to realize their fullest potential in a way that promotes harmony with others and nature. The application of this philosophy in education would entail reshaping the curriculum and pedagogy to foster qualities, such as empathy, respect, social responsibility, and environmental awareness (Warren, 2020;

Calloway-Thomas, 2018; Mitra, 2014b). This includes promoting critical thinking skills that encourage students to question the societal norms and structures that perpetuate injustice and inequality. Furthermore, Neo-Humanistic education emphasizes the importance of practical action and services to others as a means of cultivating compassion and contributing to social transformation.

### 3. CORE PRINCIPLES OF NEO-HUMANISM IN EDUCATION

The principles of neo-humanism have profound implications for educational practice. Below are the key principles of Neo-Humanism as they relate to education:

1. **Inclusivity and equality:** One of the most significant contributions of Neo-Humanism to education is its emphasis on inclusivity. Sarkar, (1982) argued that the educational system should be accessible to all individuals irrespective of their physical abilities, economic status, gender, caste, creed, or social background. In the context of inclusive education, this principle emphasizes creating an environment in which all students, including those with disabilities and marginalized communities, can learn and thrive. This principle calls for adaptive teaching methods, resource allocation, curriculum modifications, and individualized learning plans to ensure that all learners, especially those with special needs, have equitable access to quality education. This aligns with contemporary inclusive education frameworks that advocate universal design for learning (UDL) and differentiated instruction (Rose & Meyer, 2002).
2. **Holistic development:** Neo-Humanism advocates a holistic approach to education that nurtures students' intellectual, emotional, ethical, and spiritual growth. Traditional educational systems often prioritize cognitive skills and academic achievement, but Sarkar, (1999) contended that education should aim to develop the whole person. This involves teaching students to cultivate emotional intelligence, ethical judgment, creativity, critical thinking, and sense of purpose. In practice, holistic education under Neo-Humanism includes social-emotional learning (SEL) programs (CASEL, n.d.), mindfulness practices, ethical reasoning discussions, arts integration, and community engagement as essential components of educational experience. This approach recognizes the interconnectedness of mind, body, and spirit during the learning process.
3. **Value-based education:** Central to Neo-Humanism is the integration of universal human values, such as love, compassion, justice, service, and respect for all life. Sarkar, (1982) argues that educational institutions must go beyond academic excellence to instill moral and ethical values. Value-based education aims to nurture not only intellect but also the character of students, preparing them to become responsible, empathetic, and socially conscious citizens. This framework aligns with UNESCO's 2030 Agenda for Sustainable Development, which emphasizes the importance of values such as peace, social justice, and environmental stewardship in education (UNESCO, 2015). This also resonates with character education initiatives that focus on developing positive character traits in students (Lickona, 1991).
4. **Respect for diversity:** Neo-Humanism recognizes the richness and diversity of human cultures, religions, languages, and identities. Education within this framework would promote an understanding of and respect for this diversity, fostering an inclusive environment that celebrates differences rather than discriminating against them. According to Sarkar, (1999), respect for diversity is essential for creating a society in which people coexist peacefully and contribute to the common good. In educational terms, this involves developing curricula that reflect diverse perspectives, integrating culturally responsive teaching practices (Gay, 2018), teaching intercultural dialogue and communication skills, and encouraging collaboration between students from different backgrounds.
5. **Sustainable development and environmental awareness:** Another important aspect of neo-humanism is its focus on the environment and sustainable development. Sarkar, (1982) emphasized that education must not only focus on human welfare but also the well-being of the planet, recognizing the

interconnectedness of all life. In the context of climate change, biodiversity loss, and environmental degradation, education should help students understand their role in protecting and preserving the environment. This includes teaching sustainable practices, promoting ecological literacy and systems thinking, fostering a sense of responsibility for the Earth's future, and encouraging active participation in environmental stewardship initiatives. This aligns with the (ESD) goals (UNESCO, 2017).

#### 4. APPLICATION OF NEO-HUMANISM IN CONTEMPORARY EDUCATION

In the 21st century, when educational inequalities and social exclusion persist, the principles of Neo-Humanism are more relevant than ever. Below are some ways in which Neo-Humanism can be applied in contemporary educational settings.

1. **Inclusive education for marginalized groups:** Neo-humanism provides a philosophical and practical foundation for promoting inclusive education, particularly for marginalized groups including persons with disabilities, economically disadvantaged students, and indigenous populations. According to Kaur, (2011), inclusive education requires schools to adopt flexible teaching methods, provide necessary accommodations, and ensure that all students, regardless of their background or abilities, can participate fully in the learning process. The principles of neo-humanism can guide educators in creating such inclusive environments, offering a framework for adapting curricula and pedagogy to meet the needs of all students (Florian, 2008).
2. **Addressing educational disparities:** One of the most pressing issues in contemporary education is the disparity in educational opportunities between different socioeconomic groups. Neo-Humanism calls for the elimination of such disparities by advocating for equal access to quality education. Sarkar, (1982) emphasized that education should empower all individuals to reach their full potential, regardless of their social or economic background. Neo-Humanism encourages policies and practices that promote educational equity, such as targeted funding for schools in

underprivileged areas, scholarships for economically disadvantaged students, and the integration of social justice into the curriculum.

3. **Teacher training and development:** For the principles of Neo-Humanism to be implemented effectively, teachers must be trained not only in traditional pedagogical techniques, but also in the values and principles of this framework. Educators should be equipped with knowledge and skills to teach students in an inclusive, holistic, and value-based manner. According to Saha and Banerjee, (2019), teacher professional development programs must include training in social justice, emotional intelligence, and environmental responsibility to ensure that teachers can create learning environments that reflect the principles of Neo-Humanism.
4. **Community engagement and social responsibility:** Neo-Humanism emphasizes the importance of community engagement and social responsibility in education. Schools should not be isolated institutions but should actively engage with their communities, fostering partnerships that promote the social good (Milojevic, 2006). According to Sen, (2009), community involvement in education can lead to better outcomes for students as it helps them develop a sense of belonging and commitment to common welfare. Schools can integrate service-learning programs, volunteer opportunities, and community outreach projects into their curricula, enabling students to contribute to social causes and to develop a sense of responsibility for their communities.

#### 5. CHALLENGES AND CRITICISMS

While Neo-Humanism presents a compelling vision for education, its practical implementation faces several challenges and has drawn criticism. One of the primary challenges is the inherent inertia within existing educational systems, which often prioritizes standardized testing, measurable outcomes, and narrowly defined academic achievement over the broader goals of social, emotional, ethical, and spiritual development (Biesta, 2017). This emphasis on measurable outputs can create tension with the more qualitative and nuanced aims of neo-humanistic education such as cultivating

compassion, empathy, and a sense of interconnectedness (Zhang, 2008). Critics argue that the emphasis on values and holistic development, while laudable, may detract from the focus on core academic subjects and prepare students less effectively for standardized assessments and competitive labor markets (Mallick, 2017). This concern reflects a broader debate on the purpose of education: is it primarily to prepare students for employment, or is it to cultivate well-rounded individuals who can contribute to a just and sustainable society?

Another significant challenge is the potential for misinterpretation or selective application of neo-humanistic principles. The concept of integrating spiritual and ethical values into secular educational systems can be particularly contentious, especially in countries with strong secular traditions or diverse religious landscapes (Mitra, 2014). Concerns may arise about the potential for religious indoctrination or the imposition of specific belief systems under the guise of "universal values." Successfully navigating this challenge requires careful consideration of how to promote shared ethical principles without infringing upon individual beliefs or promoting a particular religious doctrine. A clear distinction needs to be made between promoting spirituality as a sense of interconnectedness and inner peace, and promoting specific religious beliefs. This distinction is crucial to avoid conflating spirituality with religiosity (Sheldrake, 2012).

Furthermore, the implementation of neo-humanistic education requires significant resources, which can be a major obstacle, especially in under-resourced educational systems, particularly in developing countries. Implementing inclusive education effectively, for example, requires substantial investment in accessible infrastructure, assistive technologies, specialized training for teachers, and appropriate learning materials for students with diverse needs (Florian, 2014). This resource demand extends beyond inclusive education. Implementing holistic education programs such as social-emotional learning (SEL) or mindfulness practices may require additional staff training, curriculum development, and ongoing support (Jennings & Greenberg, 2009). In contexts where basic infrastructure and resources are already scarce, allocating additional funds to these initiatives can be a difficult political and economic decision. This scarcity can exacerbate existing

inequalities in access to quality education (UNESCO, 2015).

Finally, assessing the impact of neo-humanistic education presents methodological challenges. Traditional educational research often relies on quantitative measures of academic achievement, which may not adequately capture the more nuanced outcomes of a neo-humanistic approach such as increased empathy, social responsibility, or spiritual well-being. Developing valid and reliable assessment tools that can effectively measure these less-tangible outcomes is an important area for future research. This requires moving beyond traditional psychometric approaches and exploring more qualitative and mixed-methods designs (Biesta, 2017). For instance, narrative inquiry, case studies, and participatory action research could offer valuable insights into the lived experiences and transformative potential of neo-humanistic education.

## 6. CONCLUSION

P. R. Sarkar's Neo-Humanism offers a transformative approach to education that extends beyond the traditional academic goals. This philosophy emphasizes the interconnectedness of all living beings, and promotes a sense of universal love and compassion. By integrating these principles into educational practices, Neo-Humanism aims to cultivate not only intellectual growth, but also emotional intelligence, ethical reasoning, and a deep sense of social responsibility. This framework encourages educators to foster an environment in which students can develop a holistic understanding of themselves, their communities, and the world at large, thereby preparing them to address complex global challenges with empathy and wisdom. The implementation of neo-humanist education has involved a paradigm shift in curriculum design, teaching methodologies, and assessment practices. This calls for a balance between academic rigor and character development, incorporating subjects such as ethics, environmental studies, and social justice into core curricula. This approach also emphasizes experiential learning, community engagement, and self-reflection as essential components of the educational process. Neo-humanist education aims to produce well-rounded individuals capable of contributing positively to society and leading fulfilling lives by nurturing students' innate curiosity and creativity, while

instilling a strong sense of ethics and social consciousness. Despite the challenges of implementing such a comprehensive framework, the potential benefits in terms of personal growth, social cohesion, and sustainable development make neo-humanism a compelling model for educational reform in the 21st century.

### DISCLAIMER (ARTIFICIAL INTELLIGENCE)

The author(s) affirm that no generative AI technologies, including Large Language Models (e.g., ChatGPT, Copilot) or text-to-image generators, were utilized in the creation or editing of this manuscript.

### ACKNOWLEDGEMENT

The authors express their sincere gratitude to the scholars and experts whose work has been referenced and consulted in preparing this manuscript. They also extend their deep appreciation to the anonymous reviewers for their insightful comments and suggestions, which have greatly contributed to the improvement of this manuscript.

### COMPETING INTERESTS

Authors have declared that no competing interests exist.

### REFERENCES

- Banerjee, S. (2007). Educational paradigms in a neo-humanist context. *Educational Research Journal*, 22(1), 45-59.
- Biesta, G. (2017). *The rediscovery of teaching*. Routledge.
- Biesta, G. J. J. (2017). *The rediscovery of teaching*. Routledge.
- Calloway-Thomas, C. (2018). A call for a pedagogy of empathy. *Communication Education*, 67(1), 1-16. <https://doi.org/10.1080/03634523.2018.1504977>
- Collaborative for Academic, Social, and Emotional Learning (CASEL). (n.d.). What is SEL? Retrieved from <https://casel.org/what-is-sel/>
- Florian, L. (2008). Towards an inclusive pedagogy. In L. Florian (Ed.), *The Sage handbook of special education* (pp. 529-547). Sage. <https://doi.org/10.4324/9780203891476-10>
- Florian, L. (2014). What counts as evidence of inclusive education?. *European Journal of Special Needs Education*, 29(3-4), 286-294.
- Florian, L. (2014). What special education can tell us about inclusive education in the 21st century. *British Journal of Special Education*, 41(3), 118-133.
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). Teachers College Press.
- Hurst, A. (2010). Complexity and the idea of human development. *South African Journal of Philosophy*, 29(3), 291-302. <https://doi.org/10.4314/sajpem.v29i3.59144>
- Jennings, P. A., & Greenberg, M. T. (2009). The prosocial classroom: Teacher social and emotional competence in relation to student and classroom outcomes. *Review of Educational Research*, 79(1), 491-525.
- Kaur, R. (2011). Inclusive education: A neo-humanist approach. *Journal of Education and Practice*, 2(3), 22-30.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Mallick, S. (2017). Critiques of neo-humanism in contemporary educational discourse. *Journal of Social Studies*, 14(2), 98-105.
- Mallick, S. (2017). Neo-humanism and education: A critical appraisal. *Journal of Indian Philosophy and Religion*, 22, 107-124.
- Milojevic, I. (2006). Visions of education: Neohumanism and critical spirituality. *Journal of Education and Philosophy*, 31(2), 18-35.
- Mitra, D. (2014). *Humanism and education in renaissance and reformation*. Routledge.
- Mitra, S. (2014a). *Secularism and Indian polity*. Routledge.
- Mitra, S. (2014b). Secularism vs. spiritualism in education: A neo-humanist perspective. *Indian Journal of Educational Studies*, 30(4), 121-130.
- Nurgaleeva, L. (2015). Cognitive integration as the dynamic aspect of modern educational practices. *Procedia - Social and Behavioral Sciences*, 191, 2346-2351. <https://doi.org/10.1016/j.sbspro.2014.12.551>
- Rose, D. H., & Meyer, A. (2002). *Teaching every student in the digital age: Universal design for learning*. Center for Applied Special Technology (CAST).
- Saha, S., & Banerjee, S. (2019). Training teachers in neo-humanist principles. *Journal of Educational Reform*, 28(1), 50-62.

- Sarkar, P. R. (1982). *Neo-humanism and education*. Ananda Marga Publications.
- Sarkar, P. R. (1982). *Neo-humanism: The liberation of intellect*. Ananda Marga Publications.
- Sarkar, P. R. (1987). *A few problems solved, part 7*. Ananda Marga Publications.
- Sarkar, P. R. (1999). *Education for a new humanity*. Ananda Marga Publications.
- Sarkar, P. R. (1999). *Neo-humanism: A vision of the future*. Proutist Universal.
- Sen, A. (2009). The role of community in education. *Educational Review*, 35(2), 47-59.
- Sheldrake, P. (2012). *Spirituality: A very short introduction*. Oxford University Press.
- UNESCO. (2015). *Education for All 2015 National Review: India*. UNESCO.
- UNESCO. (2015). *Education for sustainable development: A vision for the future*. UNESCO Publishing.
- UNESCO. (2015). *Transforming our world: The 2030 agenda for sustainable development*. United Nations.
- UNESCO. (2017). *Education for sustainable development goals: Learning objectives*. UNESCO Publishing.
- Warren, D. (2020). "Social responsibility" and the curriculum in higher education: The influence of teachers' values – A case study. *Social Responsibility Journal*, 16(5), 1-15. <https://doi.org/10.1108/S2055-364120200000021017>
- Zhang, M. (2008). On humanistic education: The meanings, values, and characteristics. *Journal of Shanxi Normal University*, 37(4), 13-20.

**Disclaimer/Publisher's Note:** The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of the publisher and/or the editor(s). This publisher and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.

© Copyright (2025): Author(s). The licensee is the journal publisher. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

*Peer-review history:*  
The peer review history for this paper can be accessed here:  
<https://www.sdiarticle5.com/review-history/129929>