

Peace Education Network - Nepal (PENN)

PENN RESOURCE BOOK

Volume V, Year 2023



INTERNATIONAL DAY OF PEACE

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Preface

In a world where conflicts persist, and the pursuit of peace remains paramount, this Peace Education Resource Book (PENN Resource Book Volume V) stands as a beacon of hope and enlightenment. Rooted in the principles and mandates set forth by the United Nations, it is a testament to our collective commitment to fostering a culture of peace through peace education.

This resource book is a comprehensive guide, delving into a multitude of critical themes at the heart of peace education. From the pivotal role of youth in peace building to the values that underpin education, we examine the core principles that shape our understanding of peace.

Educators, the unsung heroes in the journey towards peace, find their rightful place in our exploration of the role of educators in peace education. Their dedication and influence shape generations and lay the foundations of a peaceful society.

In the unique context of federal Nepal, inter-government dialogue becomes an essential theme, showcasing the complexities and opportunities in achieving peace through collaboration at all levels

Environmental peace building, a pressing concern in today's world, offers insights into how ecological harmony is intertwined with the broader fabric of peace. Similarly, the theme of good governance in the education sector highlights the pivotal role of governance structures in fostering peace through quality education.

Human rights and child rights hold a special place in our exploration, as we examine how these fundamental principles intertwine with the pursuit of peace. Finally, we confront the challenges that persist on the path to peace and justice in Nepal, recognizing that understanding these challenges is the first step towards overcoming them.

As you embark on this journey, may you be inspired by the UN's vision of a world where education becomes a catalyst for tolerance, empathy and conflict resolution. It is our hope that this resource book equips you with the knowledge and tools to contribute to this noble cause, bringing us one step closer to the harmonious world.

Editorial Note

As the world continues to grapple with the complexities of peace and the persistent challenges that threaten it, the role of education in cultivating a culture of peace has never been more critical. It is with great privilege and responsibility that we, BN Sharma and Rajendra Sharma, serve as the editors of this Peace Education Resource Book for the year 2023.

This year's edition is a testament to the dedication and collaboration of countless individuals and organizations committed to advancing the cause of peace. As editors, we are honored to be part of this collective effort that seeks to provide educators, activists, policymakers, and peace builders with a comprehensive guide to navigating the multifaceted landscape of peace education.

Our journey begins with a deep appreciation for the United Nations and its unwavering commitment to promoting peace and security on a global scale. The UN's mandates for peace education serve as our guiding light, directing our focus towards themes that are both universal and deeply rooted in the context of Nepal.

In this edition, we delve into critical themes such as the role of youth in peace building, the importance of value-based education, and the profound influence of educators in shaping the future. We navigate the intricacies of inter-governmental dialogue in federal Nepal and explore the crucial link between environmental peacebuilding and peace.

Environmental peacebuilding reminds us that ecological harmony is not separate from the broader fabric of peace but an integral part of it. In Nepal, as in many parts of the world, environmental sustainability plays a pivotal role in ensuring lasting peace.

The governance of the education sector, the protection of human rights and child rights, and the persistent challenges of achieving peace and justice in Nepal all find their place in these pages. Each theme underscores the intricate web of factors that contribute to the realization of a peaceful society.

As editors, our hope is that this resource book serves as a catalyst for positive change. We aspire to empower readers with knowledge, insights, and practical tools that enable them to actively engage in peace education and contribute to building a more just and harmonious world.

We extend our deepest gratitude to the contributors, researchers, scholars, and practitioners who have shared their expertise and wisdom, making this resource book a reality. We also express our appreciation to the readers, whose commitment to the cause of peace fuels our collective journey.

Together, let us embark on this enlightening expedition, driven by the belief that education can be a powerful force for change. As we navigate the pages of this resource book, may we find inspiration, guidance, and a renewed sense of purpose in our shared pursuit of peace.

With Warm Regards,

Editors
2023

Message from President

Dear Readers,

PENN has brought out its biennial digital publication once again, now as PENN Resource Book Vol. V/2023 in place of PENN Bulletin. Until Volume IV, we had named it 'PENN Bulletin' and our Advisory Council recently suggested to the Executive Committee to replace the name with a more professional touch. The Executive Committee unanimously decided the name as PENN RESOURCE BOOK. The publication is digital and will be placed on the dashboard of our official website: www.penn.org.np It will be easily downloaded for any interested scholar. The Resource Book accommodates articles related to Peace (in all spheres), Justice, Security and Rights from established Peace Activists, activities as well as ongoing of our organization. The Pdf copies of the Resource Book will be circulated to Peace Organizations around the world and widely shared among Peace Activists and Experts in the nation.

We have networking with Institutional and Individual members who are motivated to Peace Building through Education. We offer professional training from experts in our roster to Educators and Youth who wish to become Peace Ambassadors and Trainers of Peace. Most of the Resource People in our network are Peace Experts and Experienced trainers from Tribhuvan University and Kathmandu University.

Our membership forms are available on our website. It can be downloaded, filled and sent digitally to our mail id. The membership is paid by phone pay or bank digital transfer. The Organization has been serving the society with opportunities of training and conferences for members within the nation and abroad.

We have been promoting girls' education programs in the public sector. Presently, we have been educating 16 under-privileged girls in two Public Schools. The schools are our sister institutions and can participate in all activities of PENN free of cost.

We have established a growing PENN Permanent Fund in order to award National Peace Activists who come into our roster. For this, your resume needs to be sent to us by email and we list people nationally with a baseline data in Nepal. The awardees of PENN National Peace Award have been shown in this Resource Book and will be updated biennially.

We have developed a training curriculum that accommodates all the necessary skills and knowledge required for an educator and we adapt this to the needs of the context and the location. Institutions have been inviting PENN to train their youth, educators and children about Peace Building lessons. Our Resource Persons are paid nominally by the invitee institutions like any peace organization, we believe in social integration than financial gains. Our calendar for training is set up soon after International Peace Day (September 21), every year. The organization has presently 15 Institutional Members and 28 Individual members.

We like to thank all the Members of the Advisory Council, Executive Committee and Members of the Organization and of course, especially the 'Article Contributors' without whose effort this dynamism would have never been possible.

We are hoping to serve more in the coming years.....

We welcome you to network with our team!

Thankyou,
BN Sharma,
President, PENN

Table of Content

1.	Importance of Child Rights and Peace Education in the Present Context of Nepal <i>Ananda Paudel, Ph.D</i>	1
2.	It's never too late.....Healthy self makes a Peaceful mind <i>Dr. Aruna Uprety</i>	7
3.	Interview <i>Lt. Gen. Bala Nanda Sharma (Retd.)</i>	9
4.	शान्ति प्रवर्द्धनको बहसमा वातावरणीय शान्ति: एक विवेचना <i>डा.बिष्णु राज उप्रेती</i>	13
5.	'Peace Education and Role of Educator' <i>BN Sharma (Acharya).</i>	16
6.	Value-Based Education <i>Chinta Mani Yogi</i>	21
7.	Challenges of Peace and Justice in the Context of Nepal <i>Govind Prasad Thapa, Ph.D. Additional IGP (Retd)</i>	27
8.	Inter-Governmental Dialogues in Federal Nepal: A Process to Meet the Local Needs <i>Prabesh Raj Joshi and Rajendra Sharma</i>	35
9.	शिक्षामा सुशासनको बिरुप दृश्य <i>प्रकृति अधिकारी</i>	38
10.	Human Rights Situation in Nepal <i>Samjhana Sharma</i>	41
11.	The 'Missing Peace' in Peacebuilding- Youth Participation <i>Kriti Shrestha & Tripti Ranabhat</i>	46
12.	Author Profile	49
13.	Words of acknowledgement to our generous donors/supporters:	53
14.	Record of Events & Activities of PENN for 2077-080BS (2020-2023):	56
15.	PENN Activies Milestone Events Photo Page	60 63
16.	Support Peace Education Network- Nepal (PENN)	66

Importance of Child Rights and Peace Education in the Present Context of Nepal

✉ Ananda Paudel, Ph.D.

Abstract

Access to quality inclusive education is a global and international priority in the education sector. Nepal has agreed to accomplish sustainable development goal four and associated strategic goals including prescribed indicators. Nepal has also entitled every citizen's right to education by its Constitution (2015). Additionally, a Free and Compulsory Education Act (2018) has been endorsed and is in the process of implementation. Accomplishing every child's right to education has several issues and challenges that are related to family/community and school/teaching-learning processes. Peace and human rights education is an instrument that the Nepal government has been utilizing in the education sector, however, still lots of challenges are visible. Realizing the importance of child rights and the right to education, the government needs to go far and work in a systematic way to institutionalize peace and human rights education. This article has tried to capture the importance of child rights and peace education in the present context and has set some of the useful ways forward to ensuring peace education and accomplishing the government's national and international commitment to accomplishing sustainable goals in education.

Context

Access to quality inclusive education for all is the fundamental element of any education system. Ensuring the development of lifelong vocational skills, and learning along with their recognition and certification is the heart of any education system today. Obviously, people of today are facing several structural and non-structural barriers to accomplishing quality education. Gender-based violence, gender, caste, disability-based discrimination, and ethnicity are to name a few.

What are the legal provisions promoting peace education?

The Act Relating to Children, 2075 (2018) has been implemented in Nepal to protect children and ensure every child's rights including rights to education. This act has given emphasis on maintaining the best interest of the children, by respecting, protecting, promoting, and fulfilling the rights of the child. The right to live, right to name, identity, and nationality, right against discrimination, right to live and meet with parents, and right to protection are some of the children's rights that are ensured by different acts.

The constitution of Nepal (2015) has ensured every citizen's rights and rights to education of all at least in free basic and compulsory education and free secondary education. Following the constitutional spirit, the government of Nepal has enacted a Free and Compulsory Education Act (2018) to ensure every child's right to education. Internationally, the Universal Declaration of Human Rights (UDHR) and Child Rights Convention (CRC 1989) have also ensured every child's right to education.

Why peace education?

All societies have several barriers to education. Social, cultural, economic, educational, and political are some of the major barriers that children are facing in ensuring their right to education. Likewise, poverty, discrimination, unequal access to opportunities, and conventional attitudes and behaviors, are other obstacles that result in conflict and structural violence, and violate the educational rights of children. Addressing these barriers and obstacles, children need essential knowledge, skills, and attitudes that are imparted by peace education. The Child Rights Convention (CRC, 1989) has also made the legal provision

to create an equitable and socially just society by utilizing the principles of justice and peace and has further envisioned the elimination of structural violence and other forms of violence against children. It is where peace education is pivotal.

In an ideal society, individuals will get opportunities to attain knowledge, skills and develop attitudes as per his/her need and interest. Sustained social cohesion, inclusive development, the rule of law, respect for human dignity, maintaining human security, respect for diversity, non-discrimination, and participation in the decision-making process, absence of war and conflicts are some of the fundamental characteristics of a peaceful and sustained society.

Today, we are facing unprecedented challenges such as climate change, decreasing biodiversity, ozone depletion, depletion of earth's fresh water, use of nuclear weapons, overpopulation, unplanned urbanizations, massive industrialization's impact on the environment, and political war, which are major obstacles to developing sustainable peace, globally. This requires new ways of thinking, behaving, and working to mitigate all the obstacles. Peace education provides ample opportunities to develop essential knowledge and skills to handle these unprecedented challenges.

What is peace education?

Various writers and organizations have defined peace education and it is very difficult to exactly fix the universal definition of peace education. However, one needs to understand the very concept of peace education from different definitions. This will help in designing and implementing peace education, globally. Jenkins (2019) has conceptualized that peace education in education both about and for education, focuses on eliminating all forms of violence and establishing a culture of peace. He further argued that responding to the social, political, and ecological crisis and concerns of violence and injustices also comes under peace education. This means, that children, youth, and adults need to understand, analyze, and reflect on the conditions of conflicts, violence, injustices, and sustainable peace critically in a multidimensional way on the one hand and, they need to prepare with essential knowledge, skills, and capacities to pursue peace, on the other. Fountain (1999) has defined peace education as a process of promoting knowledge, skills, attitudes, and values to change the behavior of children and enable them to prevent conflict and violence both overt and structural, and create the conditions conducive to peace at an interpersonal, intrapersonal, intergroup, national or international level. Following this definition, peace education should focus on developing essential skills not only at the individual level only, but also to provide emphasis on different levels and horizons i.e. individual to a global level.

The UDHR (1948, p 6) has also conceptualized peace education. It clearly mentioned that education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, and racial or religious groups, and shall further the activities of the UN for the maintenance of peace. Therefore, peace education is a process of promoting respect for human rights, freedom, tolerance, and friendships are the basic features of peace education. Likewise, Reardon (2000) has defined peace education as the transmission of knowledge about requirements of, the obstacles to, and possibilities of achieving and maintaining peace and applying them to overcome problems and achieve possibilities.

From all the definitions and conceptual clarity regarding peace, it can be argued that peace education has a wider scope and horizon. It is multidimensional. It dismantles a culture of war and develops a culture of peace in the mind, and society. It protects and promotes human rights and responsibilities. It builds a culture of respect, solidarity, and social cohesion. It also promotes compassion, harmony, and justice. It provides emphasis on eliminating all forms of barriers and obstacles that hinder developing peace and practicing individual rights and freedom. Finally, peace education develops knowledge, skills, and attitudes to accomplish all of them, that support developing a peaceful world.

Why child rights?

The child is born in a dependent stage to the adult and young. Hobbs (1651) also argued that children are in extreme dependence. He/she needs proper protection from the adults. In the childhood stage, a child's rights to life, adequate nutrition, quality health, protection and safety, etc. need to be assured, which is the duty of either the parents/caregivers or the state. Therefore, parents/caregivers need to have a proper understanding of the child's rights. Obviously, parents thought that children were their property, which is not true. They are neither the property of their parents nor the helpless object. Like adults, they are human beings. They are the subject of their own rights. Likewise, they have equal status as members of the family. However, they rely on adults for the nurture, guidance, and support to grow and to be independent. Healthy development of children is crucial as it decides their future, it is where the principles of child rights work.

More often, globally, the duty bearer (family and the government) fails to take children into account while making decisions. Sometimes, their decisions have a direct negative impact on children's lives. In such cases, children need to face a multifaceted impact on their lives. Again in practice, in the context of Nepal, a "child nurturance approach" is predominant over the "child self-determination approach". As Frason (as cited Freeman, 1980) has argued that in the former, children are given "what's good for them", whereas, in the latter, they are given "the right to decide what's good for themselves". Additionally, even when children are able to make rational decisions, the parents have conventional mindsets and make decisions from their sides, which does not always protect the best interest of the child. As many writers have argued, when children acquire the capacity to make the decisions, parental rights to make decisions come to an end (Gillic, 1985).

What are the obstacles to child rights?

Poverty is the major obstacle to ensuring children's rights and their well-being. Low family income raises parental stress. Parental stress further in turn reduces a child's well-being.

Exploitation of different forms and violations is another critical factor hindering access and quality education. Gender-based discrimination, gender-based violence, conditions of child labor, and child/human trafficking are other forms of obstacles to the right to education. Again, migration (seasonal, labor-based, employment-based, etc.) child abuse, and exploitation are also creating obstacles to ensuring child rights to education.

Financial management is also supporting and creating obstacles in the process. If the government allocates a sufficient and adequate volume of budget for education, then this will support, if the government denies allocating a budget for education, then this converts into an obstacle as well. In Nepal, generally, financial barriers are one of the major obstacles as the government does not allocate a sufficient budget for education.

Early marriage practice existing in the society, despite the legal provision, has adversely impacted the Nepalese adolescent girl's education. In many societies, still girls are getting married below the age of 20 years. Likewise, early pregnancy has also been associated with early marriage and has played a crucial role in discontinuing girls' education. Likewise, language barriers and ethnicity are equally responsible for the continuation of children's education, especially the girls.

Disability is another obstacle to the right to education. Lack of an inclusive learning environment, lack of learning materials and support systems, lack of teacher training on inclusive teaching, and parental attitudes towards disabled children are some of the barriers that create problems to ensuring easy access to education for children with disabilities.

Low-level or rare participation of children in the decision-making process is also acting as an obstacle to accomplishing their rights. Their ideas and opinions were not heard at the family level, societal level, or school level decision-making process. Children are facing a range of obstacles in this regard. However, they

want more opportunities to participate at school and in decisions concerning their education.

What is the present status of peace education in Nepal?

Currently, the government of Nepal has incorporated peace and human rights education into the education policy, school-level curricula, and teacher training curricula. This has aimed keeping children safe and secure and protect from any kind of conflict, discrimination, exploitation and violence by developing the essential knowledge, skills and attitudes related to peace and human rights education. The following diagram provides the overall process of peace education initiatives in Nepalese context.



Policy integration was the starting point of peace education initiatives in Nepal. The education policy mainly within the subsystem of education i.e., curriculum teacher training, non-formal education was the major prioritized actions, initially. For the systematic integration of peace and human rights education, the existing curricula and the textbooks of both formal and non-formal education were analyzed through curricular mapping and content gaps were identified. Then, major contents were identified through a massive participatory approach where every sectors of stakeholders were taken apart and contributed significantly. In order to complete the whole process of mainstreaming, round table discussions were made and a memorandum of understanding among the key actors such as UNICEF, UNESCO and Save the children was made and peace education mainstreaming interventions at different levels (national, regional, district and CBOS) were carried out. For the effective design and implementation of peace and human rights education the capacity development interventions of the educators and teachers were carried out. Finally, the school curricula and the textbooks, and teacher training curricula and package were developed. Likewise, non-formal education curriculum and materials were also developed by incorporating peace, human rights and civic education. Finally, the developed curricula, textbooks were implemented throughout the nation.

This peace education interventions and the process has provided greater emphasis in developing the essential knowledge, skills, and attitudes among the students. This process has further accelerated the effective implementation of school as a zone of peace and contributed to minimize the political events within the school compound and continue children’s right to education even in difficult circumstances in different contextual realities.

Now peace, human rights and civic education contents are mainstreamed and the government has given high priority on this and taken this as a cross cutting issues. Additionally, the government of Nepal now has started to ensure the inclusion and made several programmatic strategies in the new School Education Sector Plan (SESP 2023-2032).The constitution has entitled the every citizen's rights to education and also made the legal provision to provide free and compulsory basic education and free secondary education, which further accelerated the peace initiatives in Nepal and this will be continued in a sustainable way.

What would be the way forward in promoting child rights and peace education?

1. All duty bearers (the family, the government, and the organizations working in the field of education and social welfare) need to work for the best interest of each child. A conducive environment needs to be developed in all sectors so that children will get ample opportunity to grow up healthy, learn properly, and enjoy their rights adequately.
2. Traditional/conventional mindsets that existed among the adults including the school need to be transformed to develop a culture of peace both at schools and in families/societies. Different awareness and sensitization initiatives at the community and family level and education in formal and non-formal education should be the priorities.
3. Peace and human rights education should be the priority of the nation, where curricula starting from school to the university must reflect and foster human rights, human dignity, security, justice, solidarity, social cohesion, etc. The curricular integration/ mainstreaming will not work unless the teacher's capacity in designing and delivering peace and human rights education is developed and utilized effectively.
4. Peace and human rights education should focus more on imparting responsibility, justice, individual freedom, equality, tolerance, solidarity, individual security, protection and safety, identity, peace, global citizenship etc. The content and the process should provide emphasis on creating a culture of peace.
5. Peace and human rights education also foster imparting core values and attitudes such as human rights and democracy, cooperation and solidarity, preservation of cultures, self, and others.
6. Promoting inclusion through conflict-sensitive, and peace and human rights curricula and teaching methods to enhance inclusiveness and elimination of different types of stereotypes will be the best practice to create a conducive learning and attain knowledge, skills, and attitudes to ensure child rights mainly the right to survival, development, and participation.
7. Efforts need to be in place to keep schools open despite civil unrest, disasters, and pandemics, restoring hope to the children from vulnerable communities, linking children's education with their future possibilities, and increasing institutional capacity in designing and implementing peace and human rights education are crucial interventions that the education system should promote.
8. The government should ensure that every child's right to education, through the proper implementation of the Free and Compulsory Education Act and allocating an adequate budget for education.
9. The government should properly and effectively implement the existing legislation, policies, and strategies prohibiting discrimination in education against children because of their race, caste, ethnicity, gender, disability, social, and other forms of discriminatory practices.

Summary

Economy, good governance, gender equality, identity, and culture are the fundamental aspects of national development, where education plays crucial roles by developing and supplying competent human resources. Access to a quality inclusive education is a fundamental right of every citizen which is acknowledged by national and international laws. Basically, children, children with disabilities, and children living with difficult circumstances are facing several challenges to have equal access to education. Again, because of the common practice of violence, conflict of different kinds, political war, nuclear war, disasters, and climate change impacts have devastating impacts on children's education, well-being, and quality of life. Obviously, education protects children from such negative impacts. Peace and human rights education is only the means to protect children from any forms of discrimination, and injustice, through creating a peaceful culture, secure learning environment, and developing relevant knowledge, skills, competencies, and attitudes. The practice of attained knowledge will support resolving various obstacles of children and practicing their rights freely, therefore, peace and human rights education is an important instrument to transform conflict and war, post-conflict issues and challenges into a peaceful culture where every individual enjoys their rights and ultimately this transformation process will create sustainable peace in the country. Ensuring all these demands adequate financial allocation and effective implementation of existing laws, acts, rules, and regulations.

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It's never too late.....Healthy self makes a Peaceful mind

✉Dr. Aruna Uprety

"I have no time for yoga or exercise," replied a friend of mine, about 62, who is also a rights activist. This response came from her after she complained to me about severe backache and needing some professional suggestions on how to reduce the pain. I advised her that incorporating yoga and daily exercise into her routine lifestyle would help alleviate the pain.

She was suggested to eat food instead of junk food outside.

However, she told me she did not have time for yoga and exercise and time to eat at home due to being too busy and having a lot of work to finish. I was surprised that she didn't prioritize self-care. How could she take care of other people if she couldn't take care of her own health? I pondered, and she had no answer to that! After a week, her backache worsened to the point where she had to be taken to the hospital and was advised bed rest and weight reduction. She was given some medicine to alleviate the pain. For the last three weeks, she has been on bed rest and regretting her decision not to take care of her health in a timely manner.

This is a common phenomenon among many activists, health workers, and people in high positions both male and female.

We should now ask ourselves, "How much do we take care of ourselves so that we can contribute more to creating a better world?" Don't we ever think that we have the right to feel healthy, secure, and satisfied?

I strongly feel that we should first care for ourselves before fully immersing ourselves in taking care of the economic, social, political, and other rights of other people. Self-care is a leadership issue. Stress and fatigue resulting from long work hours committed by activists contribute to a lack of well-being and can lead to overeating, lack of sleep, irritability, and even excessive drinking and smoking. In the long run, this can impact the activists' capacity to perform up to the mark, and due to ill health, they may become inefficient or ineffective, causing the society in general to suffer.

So, I always tell my friends and myself that in order to help others, we need to help ourselves first. We have to keep ourselves mentally and physically fit to achieve our goals. Therefore, self-care should be the priority for activists so that we can drive our movement forward.

It is common to encounter daily stressful practices in our lives. For example, some activists/health workers /officers are overloaded with responsibilities and face high standards of demand imposed by the context of their work/movements, leaving limited attention to relaxation and recreation in personal and work-spaces, which poses challenges to their mental and physical health.

I have seen many women and men who take care of others, but their own health is in very poor condition. Obesity, backache, knee pain, constant headaches, chronic fatigue, and joint pain accompany them all the time, and their energy levels are low, yet they continue to work. Eventually, a breakdown occurs, and they have to stay at home, feeling helpless.

This "too much attention to work and less attention to one's own body" syndrome can happen to any of us, and we might feel that taking care of ourselves and our health is not 'good' and is selfish. This feeling

continues until we are bedridden. But as a health professional, I believe that if we want to take care of other people or address issues, it is essential to take care of ourselves first so that we have more energy to dedicate to others' health, issues, and challenges, and we can enjoy our work.

Taking care of our health and well-being means that we can take care of our families, communities, and, in the long run, our nation. Guided by the thought and philosophy that "charity begins at home," I myself try to eat healthy food and lead a healthy life, and I have found that it brings joy not only to me but also to the people who work with me. I try to raise the issue of personal health in workshops, training, and writings, but I feel that there are very few who take my suggestions seriously.

However, once they fall sick, they remember my words and feel guilty. To them, I say, "It is never too late to start taking care of yourself and doing good work."

Inner Peace and outer Peace are fully governed by our good health!

INTERVIEW WITH LT. GEN. BALA NANDA SHARMA (Retd.)

Gen. Sharma joined the erstwhile Royal Nepalese Army and rose to the rank of Lt. General. During his military service, he worked as a peacekeeper, Military Attache in the former USSR, Force Commander and Head of the Missions in UN Peace Operations. He was head of academic institutions and engaged in teaching officers and men in the Army. He took part in two operations within Nepal, one to disarm the Khampas and other one during the 10 years civil-war in Nepal. After 39 years of service, he retired from the Army and engaged in education sector. He is the founder principal of Institute of Crisis Management Studies, a master level program run under the TU. He worked in a capacity of the coordinator of the secretariat of the Special Committee for the supervision, integration and rehabilitation of the Maoist Army Combatants. Currently, he is heading the National Defense University Infrastructure Development Committee.

Q.1. PENN: Gen. Sharma, with your rich experience in the integration of the Maoists into the mainstream politics of the nation, you can visualize the safe transformation of the conflict to peace. Are we heading toward sustainable peace in the present-day context after all these years? How?

Gen. Sharma:

The deaths, wounds, separation and fear during the violent conflict was something the citizen of Nepal wanted to leave behind. Many a times, the political parties and the government of the day had tried to resolve the conflict. Number of ceasefires were arranged but ended without any substantial achievements. The civil society of Nepal, international organizations, friendly nations and the neighbors seized the opportunity, engaged with agitating parties, (main stream political parties of Nepal which were collectively called the Seven Party Alliance (SPA) and the Communist Party of Nepal (Maoist), brought them on negotiation table in New Delhi, India. This initiative worked and the SPA and the CPN(M) signed a 12 points Agreement. After this, both the signatories continued with their programs of protest against the direct rule of the king. The king ultimately surrendered to the demands of the political parties and restored the dissolved parliament. Girija Prashad Koirala became the PM and a good number of parliamentary seats were awarded to the CPN(M). The interim government, inclusive of CPN(M) was created. The cabinet started making decisions and the first decision they made was to suspend the king. The Royalties were deprived of their position and power. In fact, the PM became most powerful person in the history of Nepal, enjoying the power of both the king and the executives. They had rightly assumed that the King was powerful because of the military. Therefore, they also wanted to clip the wings of the Royal Nepalese Army. Both, the SPA and the CPN(M) fought directly against the king and indirectly against the erstwhile RNA. Then, a comprehensive peace agreement was signed between the same parties who had signed the 12 pts. agreement, the SPA and the CPN(M). Unlike many examples around the world, the CPA was signed between the friends and not with the adversaries. Therefore, I personally feel that Nepal started the peace process on a wrong foot. Since the king was already reduced to a commoner, the RNA had to accept the civil control. This made the quick start of the peace process much easier. Had the king tried to mobilize the Army against the SPA and the CPN(M) or NA shown insubordination to the civilian authorities, the story could have been different. Another significant agreement called the Agreement on Monitoring of the Management of Arms and Armies (AMMAA) was signed between the same parties with UN as a witness. In my opinion, the CPA and the AMMAA guided the entire peace process of Nepal. During the transition, Nepal had four issues to tackle. To make peace (negative peace), first thing to do was to remove the means of violence (weapons from unconstitutional entity) and the reservoir of violence (cantonments, the place of their residence) from the society. Second thing was the making of the constitution that would reflect the sociopolitical and economic transformation (for which the people's movement was organized), third was the transitional justice to the victims of the conflicts and fourth was the implementation of the constitution i.e. deliver what was promised in the constitution. Although, Nepal took more time than promised, she did reasonably well in the temporary management of violence and promulgation of the constitution. However, Nepal is making a mockery of the transitional justice and the implementation of the constitution. To make the matter worse, the political parties, the bureaucracy and the judiciary have formed nexus and involved in corrupt practices. Nepal seems to have abandoned the path of peace therefore, a

sustainable peace looks unachievable. The unholy alliances between the major political parties (communists and the democrats forming an alliance and practicing of cross voting) and the corrupt practice in governance may take Nepal to another civil war situation. I have not seen the government and state system doing enough to bring the positive changes. Also, I cannot visualize the present state system effectively handling the future problems of Nepal as well.

Q.2. PENN: The pending issues of the Transitional Justice to the victims of the insurgency yet needs to be addressed. Can the nation do justice to these victims in the coming years given the status of politics today?

Gen. Sharma:

The time limit that was agreed upon in the CPA and the interim constitution for transitional justice (TJ) is already over. Majority of the perpetrators are in power and the victims are literally begging for justice. The way the TJ mechanism and system is designed and created, many people outside the government do not believe that the TRC commissions can fulfil the mandate. Instead of one, two commissions, one for the victims and the other one for the disappeared one, were made. Political parties interfere in the micro level in the function of the commissions. The chair and the members of TRC, neither are professional and experienced nor have the proven credibility. In fact, the members of the commissions are selected based on the loyalty to their political parties. Political parties think that it was a political problem and they want to address politically whereas the problem is transitional and quasi-judicial. It appears that the state is trying to resolve quasi-judicial problem in political way. Since its creation the office of the TRCs has only been collecting the applications of the victims. The process is to investigate and forward the cases to the office of attorney general. This office decides whether the case needs to be forwarded with recommendations to the Special Court. The Special Court has not been established as yet.

International organizations, victims and the human right activists doubt in the intention of the government. It is more doubtful when the head of government of civil war days, who had declared CPN(M) a terrorist organization and kept price for the head of senior leaders and the person whose head carried the price are together in the government. TRC Act has not been amended. Neither the International Criminal Court nor the Supreme Court of Nepal is happy the way the TRC is handled by the state. The families and the dependents of the victims are traumatized. One can easily empathize with the victims. We see the widows are forced to live an undignified life. Many victims have passed away. The case of child soldier is already a forgotten episode. The underaged boys and girls who were forced to leave home at gun point and take gun were removed from the cantonments. Their elderly mates either were integrated in society with handsome cash or into Nepal Army with a career. They lost the childhood, could not go to school and could not avail the rehabilitation package given by the state. The perpetrators who committed the heinous crimes are not only free but enjoying state power. The efforts made so far looks like a lip service. The political parties and the government want to resolve the problem in their own way under their own terms and conditions by disregarding the international and national laws. The victim's justice could be further delayed. If the nation fails to address the problem, the international system may take over. And, this could be more painful to Nepal if she does not fulfil her obligations.

Q.3. PENN: When can there be an end to the ongoing corruption in this nation as it has been challenging the honest doers? How do you see the issues of the governance in Nepali context, especially in the post conflict days sustaining the peacebuilding?

Gen. Sharma:

We are talking about two issues here. First is the corruption. A simple and honest person has become a misfit in the nation. This country is the perfect example of bad governance and corruption. Lies, corruption, mismanagement, impunity is the name of the game. If the government is bent upon selling the property of its own residence what can ordinary citizen expect from the leaders and the system. The state, particularly the seniormost officials of ministry that is responsible for law and order is caught in making false passports and sending Nepalese as Bhutanese refugees to third country. State apparatus is engaged in smuggling gold. What else can we expect? Citizen pays taxes from birth to death but cannot get even basic services. People are paying the water bills of the tap that is dry for nearly three decades. In fact, nothing can be done in government offices unless

the officials are bribed. It has become an open secret. Bad governance will further increase. If it crosses the threshold, nobody will be able to govern this country.

Secondly, what efforts are made by the state to make the peace sustainable? Nothing! The integration and the rehabilitation of the Maoist Army Combatants was the first step. This removed the means (the fire arms) of violence. The cantonments were regarded as the psychic reservoir of violence and these cantonments were also handed over to the state. The state had reached to a state of negative peace. The root causes are embedded in the social structure. It was identified and mechanism was created to address them in the constitution. The constitution that had promised to address the ills of the structure is in limbo. Our leaders were expected to play a constructive role to convert the negative peace into a positive one. Prosperity and living in harmony in society is positive peace. But the same politicians who wrote the constitution display a behavior as if they are above it. Providing transitional justice to the victims of both sides, addressing the concerns of the child soldiers and taking the country on the path of prosperity by economic transformation are the key to sustainable peace. All are missing. In fact, society is completely disillusioned. Majority of the Nepalese have lost trust and faith both in political and governance system.

Both the brain and the brawn, does not see future in Nepal and is leaving the country in an unprecedented scale. The elderly and the infants have left their homes and migrated to towns. The family is disintegrated and ruined. The value system has been badly eroded. Government does not give even the basic services but collects the tax. Every institution is badly politicized. Politicians and government officials visit foreign embassies and engage in illicit activities. Nepal went for three tiers of government system but the parliamentarians have not developed enough laws. The only job of the parliamentarians is to make the laws and that is the last thing they would do. How can we accept any change from our political leaders? Peace building is an honest engagement of various sectors of the governance and development. Unless there is drastic change in the minds of political leadership, I do not see positive change in building peace and sustaining it in the country.

Q.4. PENN: Do you agree that foundation of peacebuilding begins at school? PENN has been advocating for Peace Education in Schools for over a decade and we have had challenges to meet since we have had no cooperation as yet from the government sector. Do you suggest any strategies to instill Peace Education in the school education system?

Gen. Sharma:

I totally believe in the principle that peacebuilding begins at home and the school. Unfortunately, the values and the culture we followed when this principle was accepted have changed. In today's society, neither the home is like home nor the schools are like schools. The parents and the family members do not have time to be with their child. Everyone is busy. The amount of learning the child was supposed to have through his interaction at home is no longer possible. The best brain of the society does not go to teaching profession yet this teacher has to discharge double responsibility; his own and the one that is unknowingly handed over by the parents. Neither the government system nor the society is aware of this. A research has to be made on it. I clearly see the gap between what could be done and what is being done. Bulk of the students go to government schools but the ambient of the schools are not satisfactory. Such schools have not been able to properly teach and complete the courses on time. Even the mandatory books do not reach to the schools on time. Can we add another load to schools who cannot complete their mandatory courses on time? Education should have been the most important sector drawing the first priority but it is relegated to almost last. Private schools are totally different. With existing system in operation there is very little one can do to introduce the peacebuilding courses and teach on regular basis. However, the following methodology could be adopted as a stop gap measure:

- a. *Introduce peacebuilding as one of the subjects in school syllabus. This has to be done by the government and additional manpower and resources has to be allocated.*
- b. *UN has been taking a lead on Peacebuilding activities. UNICEF has been mandated to impart education in the countries concerned. Government can co-work with UNICEF and find way forward. This can be linked with Millennium Development Goals for which the government is already committed.*

- c. *Peacebuilding can be made a voluntary subject for school children by the government. Syllabus developed by UNICEF could be taken and contextualized in Nepali context. A separate institution could be created to impart the education. The course can be run exactly the way the National Cadet Corps runs the NCC courses.*

Q.5. PENN: Finally, Gen. Sharma we are in a mission to transform educators with the skills of Peace building. How would you suggest ways to get swift transformation in educators in present day context?

Gen. Sharma:

Peace could be ensured when there is a well-functioning government, sound business environment, equitable distribution of resources, community is in harmony, there is a low level of corruption, society accepts the right of others, high level of human capital and freedom. Our society lacks many of the components of above. This means the society is conflict prone. Therefore, we have to prepare our own people to address the future conflict. Peacebuilding is both the knowledge and practice. Peacebuilding activities as habit could be cultivated in students who can play a role to support people in or at risk of conflict to prevent or end direct violence.

This is a special branch of knowledge with some practical skills and we cannot find this knowledge in every teacher.

The peace educators must have the capacity to teach the students both academically and practically. Therefore, the peace educators must know the dynamics of conflicts and ways to prevent them from escalation.

This is more difficult when the system of governance and society is fluid and is in transition. When the government is weak it can not focus on peacebuilding education; they have other priorities. State will not have a shared vision for peace and long- term development. In such a scenario, neither there will be a national nor international support. For this, the state has to address the root cause, assist parties to the conflict and move for national reconciliation with recovery, reconstruction and development.

Everything must be aimed at reducing poverty and preventing conflict.

In such a challenging situation, what can we do to quickly transform peace educators could be as follows:

- 1. The government must acknowledge this fact and add a new subject to school curriculum and recruit peace educators, who are available in the country.*
- 2. It is good if we have at least one teacher who is a graduate of crisis or conflict management in an institution. He/she could be complemented by a disaster management educator or practitioner.*
- 3. Institutes who have peacebuilding subjects and run graduate/post graduate program may be asked to run short term courses to the designated teachers.*
- 4. Avail instructors from disaster management organizations in the country.*
- 5. Organize a short-term course for the teachers with the help of UNICEF and schools who have resource person on peacebuilding education.*
- 6. Religious teachers can play a role on this and develop a culture of peace.*
- 7. Ensure, at least that the syllabus and teaching in the current curriculum does not reinforce the idea of inequalities in societies or fuel division.*

Peacebuilding education, particularly to the younger generation has become very important to manage peace in Nepalese society. I feel that together, we are bringing forward the right dream. I strongly believe that another world with peace is possible.

शान्ति प्रवर्द्धनको बहसमा वातावरणीय शान्ति: एक विवेचना

डा. विष्णु राज उप्रेती

१. परिवेश:

विश्व परिवेश बदलिदो छ । दक्षिण एसिया र नेपाल पनि यो बदलिदो परिवेशबाट अछुतो छैन । आज मानव जातिले भोगिरहेका समस्याहरु तिनै बदलिदो परिस्थितिका परिणामहरु हुन् । तिनीहरु निकै जटिल एवम् एक आपसमा अन्तरसम्बन्धित पनि छन् । त्यसमध्ये कतिपय त निकै घातक प्रकृतिका पनि छन् । अर्को शब्दमा तिनीहरु अशान्तिको प्रमुख कारकका रूपमा विकसित हुदै आएका देखिन्छन् । अर्थात् तिनीहरु भविष्यमा पहिले स्थापित विश्व शक्ति सन्तुलन तथा सम्बन्ध खलबल्याउने मात्र नभई मानवतामाथि नै ठूलो चुनौती थप्ने खालका समेत देखिन्छन् । त्यसैले अबको यो नवीन परिवेशमा विगतको भन्दा भिन्न सोचाई, बुझाई र व्यवहारबाट मात्र मानवले निकट भविष्यमा भोग्नु पर्ने समस्याको समाधान गर्न सक्दछ । यो लेखमा यही जटिल चुनौतीको एउटा पाटो अर्थात वातावरणीय जटिलता र यसको सम्बन्धन मार्फत शान्ति प्रवर्द्धनका नयाँ आयामहरु बारे केही विवेचना गरिएको छ ।

२. “शान्ति” बारेको बुझाई:

मारकाट, लडाइँ, भगडा र युद्धको परिप्रेक्षमा मात्र शान्तिलाई बुझ्ने गरिन्छ । अर्थात द्वन्द्व, मारकाट, लडाइँ, भगडा र युद्ध नभएको अवस्था वा भए पनि समाधान भएको अवस्थापछि शान्ति स्थापना भयो भन्ने जब्बर मान्यता अहिले पनि व्यापक छ । यसैकारण नेपालमा पनि शान्तिको चर्चा गर्दा माओवादी सशस्त्र द्वन्द्वलाई नै जोडेर हेर्ने गरिन्छ । व्यवहारत यो हेराइ केही हद सम्म सही भएता पनि ‘शान्ति’, यस्ता द्वन्द्व र युद्धसँग मात्र सम्बन्धित नभएर द्वन्द्व र युद्धको आधारभूत कारणहरूसँग पनि सम्बन्धित रहेको हुन्छ । त्यस्तै ‘शान्ति’ सबै प्रकारका वातावरणीय सङ्कट, अरु मानवीय असुरक्षाहरूसँग पनि सम्बन्धित हुन्छ । त्यसैले ‘शान्ति’ एक व्यापक अवधारणा हो ।

‘शान्ति’ मानिसको मन-मस्तिष्कमा सृजित एक मनोभावनात्मक अवस्था हो जुन समय, परिवेश, पात्रको प्रकृति, प्रवृत्तिअनुसार फरक र सापेक्ष हुने गर्दछ । निरपेक्ष शान्ति अर्थात मुर्दा शान्ति त वास्तवमा शान्ति नै होईन । मानिसले आफ्नो परिवेश, भुगोल, समाजको आवश्यकताअनुकूल शान्तिलाई बुझ्ने र परिभाषित गर्ने गर्दछ । यसकारण शान्ति एक गतिशील, व्यापक र निरन्तर रहिरहने मनो-सामाजिक, परिवेश र परिस्थितिबाट सृजना हुने सापेक्ष मान्यता र अवस्था हो ।

अहिले हामीले शान्तिको बहस गर्दा युद्ध, द्वन्द्व र हिंसात्मक अवस्थाको बहस गरेर मात्र पुग्दैन । बदलिएको परिवेशमा मानिसको मनमस्तिष्कलाई उद्देलित गर्ने, खलबल्याउने र प्रतिक्रियात्मक बनाउने नयाँ तथा पुराना अवधारणाको सूक्ष्म संश्लेषणबाट मात्र अहिलेको शान्ति प्रवर्द्धनको औचित्य र आवश्यकतालाई बुझ्न सकिन्छ । द्विध्रुवीय र बहुध्रुवीय विश्व शक्ति सम्बन्ध र यसको प्रभाव, जलवायु परिवर्तनले ल्याउन सक्ने अकल्पनीय जोखिमको आँकलन, वातावरणीय चुनौतीहरु, प्राकृतिक श्रोतको अधिकतम र गैरजिम्मेवार दोहन, खपतवादी सामाजिक-आर्थिक मान्यतामा आधारित सम्बन्ध, बढ्दो जनसांख्यिक असन्तुलित वृद्धि, धार्मिक, जातीय र क्षेत्रिय अतिवाद जस्ता कारणहरुबाट सृजना हुने अशान्ति भविष्यको शान्तिको बाटोमा आउने सम्भाव्य चुनौतीहरुहुन् । यी सबै चुनौतीहरुलाई विषयगत गहनाको दृष्टिकोणबाट नभई अवधारणात्मक सहजताको लागि मैले एकै ठाउँमा राखी “वातावरणीय शान्ति”को नाममा समेटेको छु ।

वातावरणीय शान्ति एउटा यस्तो व्यापक अवधारणा हो जसमा मानिस र वातावरणको अन्तरसम्बन्ध (जीविकोपार्जन, महत्वाकाँक्षा, चाख, स्वार्थ, रणनीति) का कारण सृजना हुने अवस्था, परिवेश र परिणाम तथा त्यसले मानवीयता र वातावरणमा पारेको र पार्ने प्रभावलाई बुझाउँछ । अर्थात मानिसको बुझाई, व्यवहार, आचरणका कारण समाज र राष्ट्रमा सृजना हुने सबैखाले असुरक्षा सम्बन्धन गर्ने सहयोगी अवधारणा नै वातावरणीय शान्ति हो । यो अवधारणा व्यापक र जटिल प्रकृतिको भएकै कारणले गर्दा शासकीय वृत्तका अधिकांशव्यक्तिहरुले वातावरणीय शान्तिको अवधारणालाई कि त बुझ्दैन वा आंशिक मात्र बुझ्ने वा गलत रूपमा बुझ्ने गरेको पाईन्छ ।

३. वातावरणीय शान्तिको आवश्यकता:

आज संसारभर वातावरणीय तनाव बढिरहेको हामीले देखिरहेका, भोगिरहेका छौ । अहिले बाढी, पहिरो, भूक्षय, डुबान, अतिवृष्टि, अनावृष्टि, खडेरी, डढेलो, हिमालको हिउँ अधिक पल्लने, समुद्र सतह बढ्ने, मौसम परिवर्तन, कृषि प्रणालीमा अनपेक्षित परिवर्तनजस्ता भिन्न प्रकृतिका असुरक्षाका श्रोतहरु बढिरहेका छन् । यी असुरक्षाका श्रोतहरु देशको आर्थिक, राजनीतिक, सामाजिक परिवेशसँग पनि जोडिएका र जेलिएका छन् । यी दुई बिचको अन्तर्सम्बन्धको चरित्रले देशमा शान्ति वा अशान्तिको मार्ग निर्धारण गर्दछ । यो अन्तर्सम्बन्ध कहिले वातावरणीय श्रोतको गैरकानूनी दोहनमा, कहिले वातावरणीय कुशासन, कहिले वातावरणीय अन्यायमा, कहिले वातावरणीय असुरक्षाका रूपमा समाजमा

प्रकट भईरहन्छन् । यस्तो अवस्थामा वातावरणीय शान्ति प्रवर्द्धन नगरी घरमा, समुदायमा, समाजमा, राष्ट्रमा र संसारभर शान्तिको उद्देश्य हासिल हुन सक्दैन ।

नेपाल अहिले भारत र चीनको जटिल प्रतिस्पर्धीविश्व शक्ति सम्बन्धको बिचमा रहेको छ । यसै सन्दर्भमा हिमालय क्षेत्रमा भएको जलवायु परिवर्तनले ल्याउने जोखिमसँग सम्बन्धित अरु नयाँ वातावरणीय चुनौतीहरू लगायत प्राकृतिक श्रोतको अत्याधिक दोहन, असन्तुलित जनसांख्यिक अवस्था जस्ता समस्याहरू यिनै समस्याहरूले सृजना गर्ने विविध कठिनाईहरू पनि उत्तिकै गम्भीर हुने देखिन्छन् । तसर्थ यिनै सवालहरूको सही बुझाई र कार्यान्वयनबाट देशमा दीर्घकालीन शान्ति स्थापनाको लागि वातावरणीय शान्ति निर्माण अपरिहार्य छ । वातावरणीय शान्ति नहुदा अस्थिरताका अरु कारकहरूलाई सहयोग पुग्दछ । त्यसैले वातावरणीय शान्ति प्रवर्द्धन मार्फत देश र विश्व शान्तिमा योगदान पुऱ्याउन निम्न उपायहरू गर्नु आवश्यक छ ।

४. वातावरणीय शान्ति प्रवर्द्धनका सम्भाव्य उपायहरू:

विश्व शान्ति र वातावरणीय शान्तिबिच गहिरो अन्तर्सम्बन्ध रहेको परिप्रेक्ष्यमा वातावरणीय शान्ति प्रवर्द्धनका के कस्ता सम्भावनाहरू हुन सक्छन् र कसरी यसलाई सशक्त बनाउन सकिन्छ भन्ने सम्बन्धमा यहाँ छोटो चर्चा गरिएको छ ।

क) वातावरणीय शान्तिको अवधारणा आत्मसात गर्ने गराउने:

शान्ति भनेको हिंसाको अर्को रूप हो, हिंसा रहित समाजमा शान्ति हुन्छ भन्ने एकाङ्गी र अपूरो बुझाई अहिले समाजमा व्यापक छ । सेना, प्रहरी र राज्यको शक्ति प्रयोगबाट हिंसात्मक गतिविधि नियन्त्रणमा लिएपछि स्वतः शान्ति स्थापना हुन्छ भन्ने मान्यताले जरो गाडेको छ । तसर्थ त्यस्ता अपुरो बुझाई र मान्यतामा परिवर्तन आवश्यक छ, अर्थात सुरक्षा अङ्ग परिचालन जस्ता गतिविधिहरू एउटा खास परिवेश सापेक्ष उपाय मात्र हो । तर यत्तिलेमात्रै बदलिएको परिवेशका नयाँ चुनौतीहरूको सामना गर्न सक्दैन (सांकेतिक उदाहरण: सैन्य बलले अम्लीय वर्षा रोक्न वा हिमालको हिउँ पलनबाट रोक्न सक्दैन) भन्ने मान्यताअनुसार अहिलेका अशान्तिका श्रोतहरू सम्बोधन गर्न माथि खण्ड दुईमा उल्लेख गरिएको वातावरणीय शान्तिको व्यापक अवधारणालाई प्रत्येक व्यक्ति, परिवार, समुदाय र सरकारले आत्मसात गर्नु आवश्यक छ ।

ख) नीतिगत र कानूनी प्रावधान:

वातावरणीय शान्ति अहिलेको अपरिहार्यता हो भन्ने मान्यतालाई नीतिगत र कानूनी व्यवस्था मार्फत राज्यका सबै निकायहरूले वातावरणीय शान्ति मैत्री अभ्यास गर्नु आवश्यक छ । अहिले यो सवालमा न नीतिगत स्पष्टता छ, न कुनै कानून नै छ । यो सवाल एउटा कुनै मन्त्रालय वा निकायले मात्र गर्ने नभई राज्यका सबै अङ्गहरूले एकीकृत रूपमा सबैले गर्नुपर्ने हुन्छ । यो कामकोलागि तोकिएको राज्यको एउटा संस्थाले अनुगमन र समन्वय गर्न भने आवश्यक छ । ठूला पूर्वाधार निर्माण, विकासका गतिविधि, प्रशासनिक र दैनिक कार्य सम्पादनमा समेत वातावरणीय शान्तिलाई एकीकृत गरेर लानु आवश्यक छ ।

वातावरणीय शान्ति हासिल गर्न जलवायु परिवर्तनका नकारात्मक प्रभाव न्यूनीकरण गर्ने र यसको आधारभूत कारणहरूको सम्बोधन गर्ने, वातावरणीय न्याय (इन्भारोमेन्टल जस्टिस) सुनिश्चित गर्ने, प्राकृतिक श्रोत र जैविक विविधताको संरक्षण र न्याय सङ्गत सदुपयोग गर्ने, वातावरणीय सुशासन (इन्भारोमेन्टल गभर्नेन्स) लाई अभ्यासमा ल्याउने (अर्थात पारदर्शी, जन सहभागितामूलक, समन्यायिक तरिकाले वातावरणीय श्रोतहरू, प्राकृतिक श्रोत, जैविक र आनुवंशिक श्रोतहरूको संरक्षण सम्बन्ध र व्यवस्थापन गर्ने) ।

संक्षेपमा, वातावरणीय शान्तिको मुद्धा सरकार, संसद, न्यायालय, नीजि क्षेत्र, नागरिक समाज, प्राज्ञिक वर्ग, अनुसन्धानकर्ता सबैको सामुहिक जिम्मेवारी र आ-आफ्नो भविष्यसँग जोडिएको सवाल हो ।

५. नेपालमा वातावरणीय शान्तिको अवस्था

नेपालमा वातावरणीय शान्तिको अवधारणा अनुरूप व्यवस्थित र रणनीतिक रूपमा काम भएको देखिदैन तै पनि रुची राख्ने कतिपय व्यक्तिहरूको चाख अनुरूप केही गतिविधिहरू चाहिँ भएको पाइन्छ । तथापि न त यो (वातावरणीय शान्ति) राष्ट्रिय बहसको विषय हुन सकेको छ नतकतै औपचारिक अध्ययन नै हुने गरेको छ । वास्तवमा वातावरणीय शान्तिको अवधारणा छरिएर रहेका प्राकृतिक श्रोतहरू, जलवायु, मौसम, वातावरणका विभिन्न आयामहरू र यिनीहरूको समाजसँगको अन्तर्सम्बन्धसँग सम्बन्धित छ जसले शान्तिको खाका कोर्दछ, आधारहरू तयार

गर्दछ । यसको बाबजुद हामीकहाँ यी दुई बृहत अवधारणालाई एकीकृत गरी हेर्ने राष्ट्रिय दृष्टिकोण नै बन्न सकिरहेको छैन भने एकीकृत अवधारणा अनुरूप कार्य गर्ने विषय त अलि परको कुरो जस्तो देखिन्छ ।

तर अबको बदलिएको परिवेशमा यो अवधारणालाई आत्मसात गरी अगाडि बढाउने पने स्थिति सिर्जना हुदै गएको परिप्रेक्षमा राज्यले पनि यो अवधारणाअनुसार काम गर्नु पने अवस्था आईसकेको देखिन्छ । तसर्थ सरकारले यसको प्रवर्द्धनमा विशेष कार्यक्रम ल्याउने, अनुसन्धानवृत्तिको व्यवस्था गर्ने, विश्वविद्यालय तथा अन्य सरोकारवालाहरूले यो सवालमा काम गर्ने वातावरण सृजना गरिदिनु आवश्यक छ ।

६. निश्कर्ष:

अहिले हाम्रो देशमा कम बुझिएको र बेवास्ता गरिएको यो वातावरणीय शान्तिको अवधारणालाई यसरी नै बेवास्ता गर्दै जाने हो भने केही दशक पछि राष्ट्रले पछुताउनु पने र विषम परिस्थितिको सामना गर्नु बाहेक अर्को कुनै विकल्प बाँकी रहने छैन । जलवायु परिवर्तन यथार्थ भैसकेको छ र यो क्षेत्रका विज्ञहरूले जलवायु परिवर्तनको परिणाम अकल्पनियरूपमा जटिल हुनेछन् भनेर भविष्यवाणी गरिरहेका छन् । वातावरणीय सुशासन कायम गर्न नसक्दा वातावरणीय कुशासनले कसरी वातावरणीय अन्याय सृजना गरी देशहरू हिंसा, अशान्ति र सशस्त्र द्वन्द्वको चपेटामा पर्छन भन्ने कुरा पनि अफ्रिकी र संसारका अन्य धेरै देशहरूले देखाई सकेका छन् । त्यसैले अहिले राज्यले वातावरणीय शान्तिको बृहत सिद्धान्त, मान्यता र मर्म अनुसार व्यवहार गर्ने र यसको लागि आवश्यक पने नीतिगत, कानुनी संस्थागत र प्रकृयागत व्यवस्था गरेर अगाडी बढ्न आवश्यक छ । यस सन्दर्भमा राज्य र सबै सरोकारवालाहरूले समयमै ध्यान पुऱ्याउनु पने देखिन्छ । किनभने यो कामगर्न धेरै ढिला भईसकेको छ ।

‘Peace Education and Role of Educator’

✉ BN Sharma (Acharya).

ॐ द्यौः शान्तिरन्तरिक्षं गङ्गं शान्तिः पृथिवीशान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः
शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं गङ्गं शान्ति शान्तिरेवशान्ति सामाशान्तिरेधि

Living beings expect ‘Peace’ all the time! Would there be anyone who wishes Violence all the time? It’s not natural to not want to live in Peace. In the slok above, the rishis are talking about:

Oh god let there be ‘Peace - in the universe, in the space, in the atmosphere, in the sky, on the earth (on the land, in the air, in the water, in the fire, in the wind, in the heat, in the medicine), in the vegetation, in the conscious or sub conscious space, in the heart, in all living beings, and let there be Peace with every living being!

As the famous sayings of the Peace Experts go – ‘Do not be afraid to take a chance on peace, to teach peace, to live peace...’.

And “When the power of love overcomes the love of power, the world will know peace.”

The summary of the these sayings are: if we know what brings peace to us, we have to practice it from ourselves first. Real peace lies in love so if we share love, we achieve peace.

In other words ...

A Peace Educator has to personally believe in the existence and prominence of Peace in order to model it and cascade it to the followers. The Teacher in classroom needs to motivate the children to transfer the knowledge, empower the children with the talents to decipher skills required for the learning from projects. For this, let us ensure – are the children at peace, is the teacher himself at peace, **is the environment peaceful for transformation?**

Effective lessons usually have meditative techniques to begin the class. Review, recall, revise and rehearse what has already been learnt and then figure out the existing gaps. Ensure each child has been adapted with the knowledge and skills learnt in the lesson taught throughout the week before moving onto the next series of lessons. This technique of making things happen with the disciples is never made mandatory in any learning outcome, training handbooks and content books. It is the skill of the teacher to **transform the child** no matter what background s/he may belong to. Apt knowledge and information bring peace to the child. With Peace, learning accelerates.

The Peace Educator bridges the behaviour of one’s home to the behaviour of the learning centre. There is learning at both sides. Generalisation with every home doesn’t help. There has to be an understanding that the Educator makes, despite the differences. **Learn your student** before you make him learn what you intend to. Every child comes from a different background and possesses different skills that may not be there with the rest of the others. It is your role to make cross **learning** happen in a classroom.

- transform opinions into discourses
- transform attitude into knowledge
- transform knowledge into skills
- lead the learners into the world of peace philosophy
- transform the texts of the theory into practice
- manage the comprehensive understanding of inclusion

The Educator inside the classroom is a change maker (a catalyst) in himself. He transforms the tabula rasa into a learned being. **What does the Educator need to exercise in the classroom?**

- Power of expression of feelings into appropriate and precise statements
- Freedom of speech to convey the rightful message
- Ventilation of thoughts into meaningful discourse
- Freedom from fear or resistance of any kind
- Inclusion of every learner (weak or strong), any ethnicity or background, or any religious belonging
- Respect for other's opinion and say
- Social harmony and collaboration in communities
- Communication with Tolerance

What are the qualities that we must groom in the child as a Peace Educator?

- Empathy – every living being has a bit of empathy for something but it doesn't grow larger and wider unless there is adequate experience or reading. The educator has to bring in case studies that are more realistic to foster the quality in the children.
- Love and affection – many of us are pretty selfish with this quality. We love some and think that is all for the living. Love for beings, animals, the nature, the birds and elements of the earth are equally important for a great living. The educator has to show the connection in eco system.
- Satisfaction – the degree of satisfaction varies as per the age and background. We can never be satisfied with what we achieve. There are unlimited demands and how to learn to limit the demands. How do we make a selection to achieve more satisfaction? There is an innate capacity of the living being to use his/her skill to make a choice of options. This has to be groomed out of the child in order to learn tolerance.

- Emotions – from human beings to animals & birds, everyone has emotions and feelings. The degree of emotion that is required for an outcome is unknown by the child. This has to be explored for the child by us and guidance provided.
- Tolerance – this is again a challenging area. Each person has a different degree of tolerance. It is the educators who can know what degree of tolerance each child can bear with the stress. Counselling the child with the knowledge of the degree of tolerance can help achieve peace faster.
- Attachments – make the child come to school all by himself/herself; allow him/her to recognize the peer groups and companions they require and then check and watch their growth.
- Respect for religious practices other than your own – usually this sounds simple, but it may be tough especially if the child comes from an orthodox family. Classes must be mixed ability groups of mixed ethnicity and religion. Learning about each other and gradual attachments can help make an adjustment with themselves.
- Respect for elders and juniors – we usually respect our elders but there is an equal degree of respect the juniors seek from us. This needs to be well managed by the class manager right from the Kinder Garten level. Peace Education begins from Early Childhood education.
- Companionship – companions are made by commonality, age, gender equality, likes and dislikes, emotions and studiousness. The educator has to explore the companionship among the children so that we can handle them with ease during conflicts.

It is the responsibility of the Educator to manage the conflict and peace of any group or class. Apt knowledge of the children's qualities can only help in the making of peace.

What are the skills now that we as Educators have to build upon our children in the present-day context:

- Digital communication – being able to learn independently and explore knowledge by the means of ITC
- Freedom of speech and expression – being able to communicate well with whatever diaspora.
- Freedom of companionship with mates irrespective of their religion, caste or background – practising equality and respect for each other despite the differences in colour and background.
- Power to analyze and assert – being able to participate in discourse with logical thrust and affirmative attitude.
- Transforming knowledge of peace into skills – what triggers peace and inclusiveness must be practiced with all the means that can cascade tolerance and cohesiveness.
- Use of language registers that are non-invasive or non-violent – language plays a very vital part in maintaining peace. Expressions that are acceptable to the local vernacular must be taken care of and used so that the listeners feel they are cared for and not opposed.

- Power to listen adequately than speak abruptly – apt listening skills are required for a Peace educator. Proper counseling can change the whole environment and understanding.
- Power of summarizing huge discourses into precise statements – being able to filter phrases and language expression matters when there are discourse conflicts.

The Peace Educator shares examples and case studies that transfer skills like negotiation, compromise, tolerance and inclusion in mixed ethnic society.

It is no doubt that perfect communication can reduce conflicts and violence. However, there are **limitations in Communication** too:

- Miscommunication of opinions expressed (cultural phenomena) – often interference of local dialects and vernaculars are challenging and the study of the community we are working with must be conducted in advance.
- Wrong comprehension of context, situations and circumstances – often what one expresses may not be the same as the learners’ understanding (comprehension). The Educator must be able to strike a balance in the circumstances while giving a case study as an example. How valid would the case be in the given environment and to the given target group? is what the Peace Educator has to figure out.
- Differently abled people and their symbolic gestures – gestures differ from community to community. A study of the gestures used in the community needs to be traversed before intervening a situation. Special people (differently abled) are very sensitive with the gestures and symbols used in learning.
- Misconception of the digital media – often digital discourses and U-tube shows may not reflect the reality of the target group we are trying to tackle. People get carried away by flashy adverts and promotional language. The reality and true picture must be our focus when we work with situations of conflict.
- Lack of positive thrust in expressions – Educators must have the talent to use soft structures and positive logics in their discourse.
- Lack of tolerance to hear the unwanted – many of us are aware that people are not keen to listen to stories and cases that doesn’t satisfy their needs and situations. Exercise techniques of promoting tolerance before beginning to address a lesson of conflict.
- Forgetting to include the weak and passive communicators – Not all the learners are active and proactive. Lessons and discourses must have ways of including the weaker ones and passive listeners into the learning.
- Surface comprehension – it is often easy to take for granted a generalized notion of what is common in the prevailing situation. Educators must ensure that the hidden meaning of the lesson is exhibited with clarity.
- Misuse of IT in youth (for exploitation or abuse) – The IT has the good and the bad. The selection of links and sites is very important and here the Educators serve as a perfect guide. Often the youth are carried away by videos and sites that are irrelevant to them yet flashy and attractive. If the youth are spending a lot of time on this irrelevant stuff, they need to be counselled in time.

It is well said by educationists that ‘the Mentor has to be a mile ahead of the students who are learning from him.’ Therefore, an adequate action research and exploration of the communities and societies we are trying to work with is necessary. The common practices, beliefs, faith and actions are guided by preconceived concept. It’s difficult to flow upstream. The educators have to be experienced handling mixed ability classes with mixed ethnicity. If they are not, they can progress by training of the kind.

In the end, Peace Education is not merely making the children to bear by everything. It is about making them learn lessons and skills peacefully, happily and without fear of threat or violence. Usually, the solution to issues of students is within them. It’s just that we need a Peace Educator to facilitate and help them reach a compromise. Justice is often challenging when there are clever perpetrators who have selfish gains. Justice can be promoted by good governance and inclusion. Strong leaders are ethically unbiased and the day needs such people on the chair. Peace Educators can produce such leaders!

Note: Peace Education Network-Nepal trains teachers to become successful Peace Educators. We believe in working professionally with in-service and preservice teachers.

Value-Based Education

Vidyaya-amritam-ashnute

(Wisdom provides immortality)

✍ Dr. CM Yogi

The elements of a value-based education can be found not only in the subject matter, but in the learning styles which are employed, the scheduling of the classroom, extracurricular activities, and parental involvement. The Value Based Education (VBE) is therefore organized so as to secure the fullest possible development of body, mind and heart; and a fruitful channelization of the life-energy in pursuits that contribute to the growth of both internal and external personality. It offers a sufficient training of the mental faculties in the fields of various humanities and sciences. It ultimately provides the requisite help, through a powerful spiritual atmosphere, for the soul to come forward and gradually begin to govern a balanced, peaceful and spiritually awakened life. Therefore, value based-education is instrumental to unfold and nurture the ideals of life. Education that does not help promote human virtues will not do any good to the society; it will rather mislead the entirety of humanity.

"The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education that would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education". - Gandhi

"There is a part of a child's soul that has always been unknown but which must be known. With a spirit of sacrifice and enthusiasm we must go in search like those who travel to foreign lands and tear up mountains in their search for hidden gold. This is what adults must do who seek the unknown factor that lies hidden in the depths of a child's soul. This is a labor in which all must share, without distinction of nation, race, or social standing since it means the bringing forth of an indispensable element for the moral progress of mankind." - Maria Montessori

What is Value- Based Education?

Education opens up our mind, but Value-Based Education (VBE) gives us purity of heart too; education provides us with skills, but VBE provides us sincerity too; education extends our relationship with the world, but VBE links us with our own family members too. Education makes our living better, but VBE makes our life better too; education teaches us to compete with others, but VBE encourages us to be complete too; education makes us a good professional, but VBE makes us a whole human too; education takes us to the top, but VBE takes the whole society to the top. Education gives us capacity for better learning, but VBE gives us the tool for a deeper understanding too; education gives us *Anna* but VBE provides us *Ananda* too; education may bring limitations but VBE is for liberation. After all, the right education means- "*Sa Vidya Ya Vimuktaye*". It means that *knowledge* is what helps us to attain liberation.

Why is VBE needed?

VBE is highly needed in our modern society because our lives have become more miserable. The quantity of education has considerably increased, but the quality has decreased. Why?

- Paper presented in a Workshop organized by Save The Children and Curriculum Development Centre on 29th December, 2009

The number of educated people has reached a high level, but murder, hatred, and selfishness have spread out like wildfire everywhere. Why? Many institutions are opened, but only few civilized people are produced. Why? Degrees are available for all, but the dignity has gone down. Why? Trained people are produced from many institutions, but sincere people are very few. Why? Many books are written; much research is done; many professional achievements are attained, but humanity is threatened. Why? Therefore, we need VBE.

The rate of suicide is going up in our society. One of the very common factors responsible for this is over-pressure on students to get the high marks in their exams. It is for sure a very unhealthy and unethical competition. It is not only limited to a school level education, several suicide cases happen even at top level academic institutions worldwide. The highest purpose of education is now either disregarded or may be forgotten. The Vedas say - "*Etat Desh Prasutasya Sakasat Agrajanman, Swam Swam Charitram Shiksheran Prithivyam Sarva Manava...*" It means that people who are born in this part of the earth should enlighten the entire world by presenting the example of their own character.

History of Value-Based Education in Nepal:

The history of Nepal's education is not so old; it may go back around 100 years only. In addition, it was mainly influenced by the Indian education system. In the past, most of the educators were formed in India, mainly Varanasi. And, only a few wealthy people had access to this opportunity, in fact, mainly the people from the upper class community.

According to the past history of Nepal's education system, it was basically based on the *Gurukul* system. Balaguru Shadananda, Swargadwari Mahaprabhu, Galeshwar Baba, Saint Gyandildas etc. offered several contributions to the *Gurukul* system in Nepal. Beside this, there was not any formal education in Nepal. Similarly many other *Pandits* and *Gurus* provided *Gurukul* knowledge in their own local communities as per their capacity.

During the *Rana* regime it was quite strict for ordinary citizens to attain education. Even at the time of such a fearful regime, *Gurukul* knowledge was available formally or informally at the local level. Indeed this system has contributed to preserving our culture and tradition supporting the flame of *Vidya* to keep it alive.

What are Universal Values?

Education is not only for news but also for views; it is not only for information but also for inspiration; it is not only educating but also enlightening. It is quite an integrated process. An educated person should have all kinds of qualities. Education should make every individual capable physically, mentally, intellectually, emotionally and spiritually. Therefore, some universal ideals of "**love, peace, respect, tolerance, forgiveness, co-existence and non-violence**" should be accepted by all educators worldwide. These values are truly indispensable, devoid of which, our society cannot sustain itself and people will forget humanity. And, we can easily imagine the future ahead and foresee what our future will be like. No matter what our religious beliefs are, what our practices are, there are ultimate goals which one has to achieve in life. Everyone always aspires to love, peace and happiness, and that includes a spiritually balanced life. Even a person who may not be spiritual should also believe and practice the ideals of love, peace, tolerance and service.

What are National and Cultural Values?

One should recognize his or her nation and culture. Knowing about the world is quite good, but knowing about our own culture, history and traditions is more important. How can education cut us off from our own roots? How can education impart only information but give no positive feelings for our own country? Education which cannot develop any respect and love for our own family, society, country and humanity will produce selfish individuals, and selfish people can be violent and dangerous for humankind. September 11

(USA) is the worst history of humankind and maybe we will have to see more like this on a global level. Therefore, we need VBE which can impart a true, scientific, holistic and positive knowledge of culture, tradition, society and spirituality. In Nepal's perspective, VBE can include festivals, *Sanskaras*, family systems, art, language, music, life style, diversity in unity, local archeology, temples, *Gumbas* and *Bihars*.

Through value-based education we can flourish the eternal truth like “*Sarba Dharma Sambhab*”. Equal respect towards all the great world religions and faiths is the dire need of the today's world. This will help eliminate all forms of discriminations prevailing in our society. Value-based education provides a strong foundation for getting rid of century-old discriminations based on language, caste, gender, class, region and religion. The society will then be harmonious.

International Practices of VBE:

The realization of VBE has become quite strong in the last few decades on a global level. The negative forces like selfishness, hatred, terrorism, individualism, violence, intolerance, etc. have now become day-to-day problems in the world. The phenomena such as family breakdown, increasing negative attitude and spread of health hazards like drugs and HIV/AIDS seem to be escalating worldwide, which have now terrified humanity. These are, of course, very threatening challenges to the peaceful existence of humankind. It seems that our future is dismayed and horrified now not because of anything else other than our own deeds, achievements and productions. However, some good activities and practices for the promotion of VBE are going on all around the world. Some of the famous institutions working for VBE are - The Acorn School-UK, Alger Learning Center /Independence High School-USA, Ananda Schools- USA, Brisbane Independent School-Australia, Brockwood Park Educational Centre-UK, Democratic School of Hedera -Israel, Hope Flowers Secondary School- Palestine, Osho Ko Hsuan School-UK, Shanti Niketan- India, School of Thinking, School of Total Education, Sri Aurobindo International Centre of Education-India, Rishi Valley School-India, Robert Muller Centre for Living Ethics-UN, School of Philosophy-UK, Alternative Education Resource Organization (AERO), International Democratic Education Conference (IDEC) etc.

How to Implement VBE?

Talking about VBE is quite an easy job, but implementing it is a daunting task, which needs the strongest determination. Presently, Nepal's education means just achieving around 80 % in academic exams and then going abroad in the name of further education. Actually, unless we can create a very healthy and pleasant educational environment, VBE cannot be implemented at academic institutions. First of all, we should all fully agree that without VBE we cannot have a safe society, a developed country and a harmonious family environment. Therefore, we need to find out some practical ways to apply VBE, e.g. starting with junior classes, developing a strong commitment of all academic institutions, encouraging parents for their persistent support, producing more trained and dedicated teachers, establishing supportive administrative teams and the like. A well organized library equipped with relevant reference books and audio-visual cassettes of course helps as an additional and supportive means and resource to inculcate the value based education in the children.

VBE Teaching and Learning Methods:

General education can be transferred, but VBE should be transformed. VBE is more teacher-based than textbooks; it is more awakening, not only informing. It is life-oriented, not exam-oriented. Therefore, we need to create a special environment in institutions to transform VBE in students. First of all, we need trained, committed and spiritually motivated teachers for VBE. The pedagogical methods for implementing VBE may be stories, poems, prayers, songs, *mantras* and *bhajans*. Similarly, special camps can be organized. Likewise, special *Satsangas* can be helpful. It is apparent that all the festivals hold several values such as

environmental, social, scientific and spiritual. It is therefore imperative to integrate festivals into the teaching / learning process so as to make children realize the importance and values of the festivals. The whole process should be very peaceful, harmonious and motivational. One should get answers by asking himself or herself. The whole environment should be free from stress, fear and confusion. Extreme materialistic attachment has made our life very narrow; therefore one should be able to open up the mind and heart freely and infinitely. Actually VBE does not require any set text books; rather than that, the whole institution should be based on VBE. It should be applied through various methods in order that everyone can understand it and follow it automatically and positively.

Practices of VBE in Nepal:

Although it is quite challenging to apply for VBE at present in Nepal, a few schools and colleges have been working on the promotion and implementation of VBE formally or informally. A few major obstacles to the application of VBE are - lack of good governance, unhealthy education environments, pressure of private money-making institutions, and unstable political situations. However, few institutions are coming up slowly with a deep realization of VBE. At present some educational institutions namely HVP- Nepal, Sai Education foundation, Chetana Vidyashram, Alok Vidyashram, Budhanilkantha Ashram school, DAV, Shuvatara School, Pranavananda Ashram school, St. Xavier's, St. Mary's, etc. seem to be working towards this direction. Perhaps these institutions might be struggling with several constraints. Nevertheless, they are working determinedly for the promotion and application of VBE at their level.

Informal Contribution for VBE in Nepal:

There are many other institutions in Nepal which are working informally for VBE. These institutions are still not recognized or noticed by the government, but their contribution for VBE at the local level is really praiseworthy. On one hand, the private schools are selling the dreams of going abroad; and on the other hand, the government schools, with highly politically-motivated teachers, are good for nothing and are the centers for the slogans of political parties. Who will then take the responsibility for VBE? Therefore, some institutions have come up with a strong zeal for saving and implementing VBE. They are committed to promoting the ancient *Gurukul* education system through informal packages even in this materialistic, modern time. These institutions are - Satya Sai Bal Vikas Kendra, Bal Vihar of Chinmaya Mission, Children's Study Club of Shanti Sewa Ashram, Centers of Om Shanti, Krishna Pranami Sewa Samiti, Art of Living, Gayatri Pariwar, etc. They have been working constantly for VBE to restore values in society and impart good lessons of humanity.

Consequences of the Current Education System in Nepal:

The present Education system of Nepal has, no doubt, produced a number of students. Similarly, many challenging and competitive subjects have been introduced that have increased the level of education. Many demanding subjects are now taught in Nepal; many good and competitive universities and colleges are now formally established in different parts of the country. This is what we can regard as a good future. Nonetheless, the main question about VBE is still not addressed by any modern universities, colleges and schools. Why is such an essential and fundamental education ignored? Is it because parents are uninterested or because of unhealthy financial competition amongst academic institutions? Is it because the government does not have any policy, guidance and control? Therefore, modern education is producing more selfish youths. Brain drain is massively increasing; negativity is expressed at every level. Violence, hatred, crime and enmity are now like common problems; civic sense is disregarded at every level; human rights are completely violated. Social and cultural values are forgotten and love for nation and nationality sounds like a joke. So the big question is - where are we heading to?

Likewise, the present political situation in Nepal has damaged the spirit and sensitivity of VBE. Everyday activities such as strike, destruction etc. have formed very negative attitudes in the mind of our children. Truly speaking, they do not see any future in their country. They are grown with despair and hopelessness and are raised with the pollution of burning tyres.

Commitment for VBE:

It is quite essential to take necessary steps for VBE on time. Just patching up problems will not ensure us a safe and peaceful future. We have realized very clearly that brain drain is a serious problem for Nepal. Violence has now reached even our personal life. Frustration amongst youths is very common, and negativity and suicide are now common. The family system is getting weaker day by day; the children are crazy for violent movies. The cases of sexual harassment are increasing. So the government should take bold steps; educators should come forward with very pure hearts and intentions; schools and colleges should work on it collectively; parents must decide now what they want for their children and we should know what we hope from our own children.

Conclusion:

There is a famous saying - better late than never. So we must start now. Educators worldwide are now quite worried; therefore they have started various packages and discussions at their level. Names could be any - Holistic Approach to Education, Global Education, Democratic Education and Home Schooling System (USA), Alternative Education etc. They are all working for VBE directly indirectly, formally or informally. So we must awake and work now. New Nepal can be a good reality if we can foster VBE. In fact, the bright future of our nation depends on the children as there is a saying - "If you plan for one year, plant rice. If you plan for ten years, plant trees. If you plan for 100 years, educate children". Our ancestors gave us the highest message of VBE - "*Satyam Gyanam Anantam Brahman*". Therefore, after the completion of education at *Gurukul*, the *Gurus* finally used to sermonize their students in the graduation ceremony - *Satyam Vad, Dharmam Char, Swadhyayan-ma Pramad, Matridevo Bhav, Pitridevo Bhav, Acharyadevo Bhav* etc. Consequently, the time has again come to revive and restore our ancient knowledge based on VBE in this modern age without being biased, extremist, prejudiced and orthodox. It is only ancient knowledge and *Vidya* which will change the attitudes of our children making them complete human beings. And, in return they will change the entire human society.

"Vidya Dadati Vinyam, Vinayat Yati Patratam; Patratwat Dhanama-pnoti, Dhanat Dharma Tat Sukham"

Reference Books

Khaptad Baba - Bichar Biggyan / Dharma Biggyan

Dr. Chintamani Yogi - Bichar Bimba

Jerry Piasecki - Humanitarian novels - "Thomas and Daeng, Paradise Burning" and two others....

Published by UN

Kul Shekhar Sharma - "Hindu Dharma Ko Ka Kha Ga- (a book translated from "A Primer of Hinduism")

Deepak Chopra - "The Seven Spiritual Laws of Success" ; Published in USA

Er. Ram Babu Khanal - "How to become a good student" Triveni Offset Press, Kupondole, Nepal

John P. Miller - "The Holistic Curriculum", published by The Ontario Institute for Studies in Education.

David Marshak - "The Common Vision-Parenting and Educating for Wholeness"(chapter 5th- The Vision of Aurobindo Ghose Educating for Wholeness); published by Peter lang, NY, USA.

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Challenges of Peace and Justice in the Context of Nepal

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Background

“Peace is not merely the absence of war but the presence of justice, of law, of order – in short, of government.”
Albert Einstein¹

Nepal is a country of diverse races, ethnicities, languages, religions and cultures. According to the National Census 2021, the number of castes and ethnic groups in Nepal has increased to 142, the 2011 census had recorded 125 ethnic groups. Of them, Chhetris comprise 16.45 percent of the population, Brahmins-Hill 11.29 percent, Magars 6.9 percent, Tharus 6.2 percent, Tamangs 5.62 percent and Biswokarma 5.04 percent. The number of mother tongues now stands at 124 and the number of religions followed in the country is 10.

The Statistics Bureau reports 124 languages have been listed while categorizing 12 foreign languages as ‘other’ due to the very small number of speakers of the languages. It has also added 13 new languages. Nepal had recorded 123 languages in the previous census.

After the fall of the autocratic Rana regime in Nepal, the then Monarch, and Nepali Congress and the Ranas themselves agreed to transit Nepal into a multiparty democratic nation. However, with the rise of king Mahendra and his single party administered Panchayat system ruled the country until 1990. The democracy was restored in 1990 with the people’s support popularly known as people’s movement. However, after 1996, the country had to suffer a violent conflict initiated by the CPN (Maoist).

Later in 2006, the then CPN (Maoists) signed a peace deal to end a 10-year civil war that claimed more than 17,000 lives, laying down their arms and entering politics with a promise to bring change to the deeply feudal country. The peace agreement hastened the end of a 240-year-old Hindu monarchy and transformed Nepal into a secular republic, and with it came hope that a new constitution would heal the deep splits in the impoverished Himalayan nation. But Nepal has since shuffled through nine governments, mostly brittle coalitions, as political infighting has thwarted reconciliation and left victims of the bloody insurgency doubtful that they will ever see justice. This article aims to look at the environment of peace and justice in Nepal that Maoist promised to improve while launching an insurgency.

Understanding the Concept of Peace

“Peace” is the cessation of violent conflict. For the purpose of politics, peace may mean ‘a state of quiet or tranquility, an absence of disturbance or agitation’. From the societal angle, peace can also be described as a relationship among people characterized by ‘respect, justice and goodwill’. From individual perspectives ‘Peace’ can also describe the inner calmness, serenity, and silence. Let’s have a look at some quotes from the harbingers of peace around the world. Whereas, Albert Einstein defines, “Peace is not merely the absence of war but the presence of justice, of law, of order – in short, of government.”²

Similarly, Gandhi advocated that “the arms are powerless when matched against the force of the highest order. Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.”³

1 **Albert Einstein, On Peace**, <https://www.goodreads.com/quotes/729410>

2 P. Aarne Vesilind, *Peace engineering: when personal values and engineering careers converge*, (USA: Lakeshore Press, 2005), p. 43.

3 <https://www.mkgandhi.org/momgandhi/chap22.htm>

Martin Luther King, Jr., a famous human rights activist is the one who was not satisfied with the definition of peace focusing only on the absence of the unhappy situations. In his view, peace must include justice in society too as in his saying “True peace is not merely the absence of tension: It is the presence of justice.”⁴

Dalai Lama said, “Peace, in the sense of the absence of war, is of little value...peace can only last where human rights are respected, where people are fed, and where individuals and nations are free.”⁵ Adding on to it, he further says, “We are facing problems because people are concentrating only on their short-term, selfish interests, not thinking of the entire human family. They are not thinking of the earth and the long-term effects on universal life as a whole.”⁶

Also, Baruch Spinoza (1632-1677), one of the famous philosophers in second half of 17th century gave his point of view on peace that “Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence and justice.”⁷ He gave importance to virtue and a state of mind.

Likewise, Jawaharlal Nehru (1889-1964) emphasized peace in the sense of a state of mind. Here is his view, “Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of the soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people.”⁸

According to Johan Galtung, Norwegian peace scholar, the term ‘peace’ and ‘violence’ are linked, therefore peace is the absence of violence and should be used as the social goal. Galtung further stated, “Negative peace, which is defined by the absence of war and violence, and positive peace, which is defined by a more lasting peace, built on sustainable investments in economic development and institutions as well as the societal attitudes that foster peace.”⁹

Black’s Law Dictionary defines peace as: “state and sense of safety which is necessary to the comfort and happiness of every citizen, and which government is instituted to ensure. Peace is often characterized as a state of tranquility— a utopia free from conflict.”¹⁰

From the views of all peace scholars, we can say that Peace is a non-violent way of life. Peace is the cessation of violent conflict. Peace can mean a state of quiet or tranquility— an absence of disturbance or agitation. Peace can also describe a relationship between people to people, soul to soul, characterized by respect, justice and goodwill.

The psychology of embracing weaponry for ruling the world has certainly invited more pains and problems. We can feel the pain of people of Ukraine because of the recent war. This is also evident from the classic example of Nepal army and in Nepal case, the Maoists’ clamor for arms during the decade long bloody insurgency which took more than seventeen thousand lives. Even after the ‘achievement’ of the demands of ‘quota of sacrifice’ by the armed political revolution, the ultimate solution to the problem, at the end, has been nothing but the peaceful means. The loss of lives and infrastructures could have been avoided if we had opted for peaceful ways and means of response to the demands of unequal people—which the Maoists claimed to stand for.

Needless to say, peace is the spinal column of development. Peace is found when you reach out and make an effort to understand and embrace someone who is different from you. Peace is not simply a matter of

4 Coretta Scott Kin, *The Words of Martin Luther King, Jr.*, Newmarket Press, 2008, p. 83

5 <https://simple.wikipedia.org/wiki/Peace>

6 <https://www.dalailama.com/messages/world-peace/a-human-approach-to-world-peace>

7 <https://philosiblog.com/2012/01/02/for-peace-is-not-mere-absence-of-war-but-is-a-virtue-that-springs-from-a-state-of-mind-a-disposition-for-benevolence-confidence-justice/>

8 https://www.brainyquote.com/quotes/jawaharlal_nehru_395486

9 <https://www.visionofhumanity.org/introducing-the-concept-of-peace/>

10 Black’s Law of Dictionary, Sixth Edition, St. Paul Minnesota West, Publishing Co., 1990

living a quiet, detached or carefree life. Peace exists in action- courageously, nonviolently fighting against the injustice that makes people suffer.

Understanding the Concept of Justice

Justice, in its broadest sense, is the concept that individuals are to be treated in a manner that is equitable and fair. To achieve justice, individuals should receive that which they deserve, with the interpretation of what "deserve" means, in turn, drawing on numerous viewpoints and perspectives, including fields like ethics, rationality, law, religion, equity and fairness.

The state may be said to pursue justice by operating courts and enforcing their rulings. Justice is the concept of moral rightness based on ethics, rationality, law, natural law, religion, fairness, or equity. Justice concerns itself with the proper ordering of things and people within a society. As a concept it has been subject to legal, philosophical, and theological reflection and debate throughout our history. According to most contemporary theories of justice, justice is overwhelmingly important. John Rawls claims that "Justice is the first virtue of social institutions, as truth is of systems of thought."¹¹

For Plato, "Justice is a part of human virtue and the bond, which joins man together in society. It is the identical quality that makes good and social. Justice is an order and duty of the parts of the soul, it is to the soul as health is to the body. Plato says that justice is not mere strength, but it is a harmonious strength. Justice is not the right of the stronger but the effective harmony of the whole. All moral conceptions revolve about the good of the whole-individual as well as social."¹²

Black's Law Dictionary defines justice, "Proper administration of laws. In jurisprudence the constant and perpetual disposition of legal matters or dispute to render every man his due,"¹³

Aristotle views justice as the important virtue in the ideal state, since it aims for the common interest of a community. He argues for two distinct virtues: general and special justice. "General justice is concerned with the good of others, specifically the common good of the political community. Special justice is concerned with equality and fairness, and the avoidance of pleonexia — greedy encroachment of the goods justly assigned to others."¹⁴

Human rights are basic rights and freedoms that all people are entitled to regardless of nationality, sex, national or ethnic origin, race, religion, language, or other status. Human rights are conceived as universal and unrestricted, with all people having equal rights by virtue of being human. Justice also refers to concepts of fairness, equality, moral behavior, lawfulness, and order in the society. These rights may exist as natural rights or as legal rights, in both national and international law. The right to use these human rights is justice to the individuals.

Understanding Conflicts

Nelson Mandela's famous advice to Northern Irish politicians is very practical when he says "You don't make peace by talking to your friends; you have to make peace with your enemies."¹⁵

Cambridge Dictionary defines conflict as a "an active disagreement between people, with opposing opinions or principles."¹⁶ Conflict therefore could be seen as the absence of peace. Conflicts arise as people interact in their families, workplace, offices, social clubs, communities and countries.

11 John Rawls, *A Theory of Justice* (revised edn, Oxford: Oxford University Press, 1999), p. 3

12 Bhandari, <https://www.bu.edu/wcp/Papers/Anci/AnciBhan.htm>

13 Black's Law Dictionary, Sixth Edition, St. Paul Minn, West Publishing Co., 1990.

14 <https://academic.oup.com/book/27027/chapter-abstract/196307434?redirectedFrom=fulltext>

15 Peter Harris and Ben Reilly, *Democracy and Deep-Rooted Conflict: Options for Negotiators*, International Institute for Democracy and Election (IDEA), P. 69

16 <https://dictionary.cambridge.org/us/dictionary/english/conflict>

Conflict arises from differences, both large and small. It occurs whenever people disagree over their values, motivations, perceptions, ideas, or desires. Sometimes these differences appear insignificant, but when a conflict triggers strong feelings, a deep personal need is often at the core of the problem. Bullying, discrimination and harassment are much more serious examples of conflict situations in the workplace. Sometimes the outcome of the conflicts may not be negative only; it can be positive also, in other words: “disagree to agree”.

Conflict is a type of social interaction in which two or more people or organizations deliberately try to thwart each other's objectives or to defeat, harm, or even destroy the adversary. Conflict, then, is an extremely intense form of competitiveness that also involves force or violence. One of the important fact is that the social factors apart from economic factors also correlate of conflict.

The challenges for peace and justice in Nepal

Nepal is among the poorest countries of the world in terms of the economic and human development indicators. Nepali people are dealing with problems of societal discriminations, violence due to marginalization and gender issues are marked with human rights violations. The worsening political, justice, and economic status of the country are shattering the spirits of the people. It is said that, the untamed poverty, job scarcity, high taxes, inflation, food and water scarcity, including systemic corruption, inflation, rising impunity to politicians and their henchmen for their crimes, ever rising human rights violations and failures of the governments to address these social criminalities are stark examples of challenges and problems for durable peace and justice in Nepal.

Although Nepali peoples feel proud of having over one hundred different ethnic groups living together, over hundred languages and cultures, and having most of the world's highest mountains; on the other side, sadly, Nepal's past history is replete with treason, rebellions, bloodsheds and scandals. The most dreadful bloodsheds in the past were Bhandarkhal Parba, Kot Parba, and Alau Parba amongst many others. The last examples of the bloodshed were the Maoist insurgency and murder of King Birendra Bir Bikram Shah and his family members. The intra-ethnicity hostilities among the different indigenous ethnic people and other castes, like Hindu, Muslim, and the indigenous Aadibasi, Janjati are examples for the threats to peace and harmony in Nepal.

In 1996, the Maoist started protests for political renovation with 40 socio-economic, political, and cultural demands. Of the 40-point demand, seven were related to nationalism, 13 political, 13 economic, and seven socio-cultural. Among them five demands, viz, ethnic autonomy, devolution, secular state, end of ethnic oppression and equality of languages, are in consonance with the Janjati's agenda (Gurung, 2005).¹⁷ The government had turned deaf ears towards these demands.

The armed conflict began on 13 February 1996, when the CPN (Maoist) initiated an insurgency with the stated purpose of overthrowing the monarchy and establishing a people's republic; it ended with the signing of the Comprehensive Peace Accord on 21 November 2006. Consecutively, parliament proclaimed Nepal to be a federal democratic republic, ending the 240-year-old Hindu monarchy in 2015.

It is interesting that the former commander, P.K. Dahal (Prachanda), now heading the government, seems that he has forgotten all those demands that the CPN (Maoist) had demanded in 40-Points demand. The immediate priorities should have been the prosecutions of the most serious crimes, investigation of disappearances and action to vet state and Maoist security force members. It appears since it has been 17 years to the CPA, no political party is raising the demands for these human rights issues.

17 Gurung(2005) Social Exclusion and the Maoist Insurgency, paper presented at in the National Dialogue Conference on Promotion of ILO Convention No. 169 on indigenous and tribal peoples (1989) and Peace-building in Nepal, organized by ILO, NEFIN and NFDIN, Kathmandu, January 19-20, 2005.

Nepal has failed to address the systematic crimes committed during Nepal's ten-year civil war that is threatening the peace process. There has been not a single prosecution in civilian courts for any abuses. Poor public security, the naturalization of violence as a political tool, and the inability of watchdog institutions to monitor effectively and the failure of the government to take legal action have all contributed to growing impunity. The cultures of impunity that enabled the crimes in the first place have remained intact, further increasing public distrust and incentives to resort to violence. The impunity to the politicians and their henchmen, the public distrust of the politicians, the instability of the government are some of the challenges and problems of peace and justice in Nepal.

Over 17 thousands of people died and thousands other injured during the ten years of bloody insurgency. The CPA accord has been undermined by the government to address the systemic crimes committed during the country's armed conflict. Ian Martin, UN official, had said, "I think there are many victims' groups that are entitled to feel that during the election their own concerns brought little attention," he said, listing a number of issues to be addressed: including 'compensation to victims, investigation into disappearances, the return of property and the return of internally displaced persons."¹⁸ The execution of the CPA has been stalled without any efforts until this date. The victims of the civil war still suffer without any justice.

The root causes of conflict in Nepal had been for the lust of power and lure of money. Even the ancient history details the most barbaric details of insidious tug of war for political power. Social discrimination, exclusion, and marginalization besides poverty, unemployment, and illiteracy are other primary causes. The women and marginalized ethnic communities, the Dalits, and Muslims have been worst hit by these situations. Social conflicts are provoked by different religions and cultures, different languages, socio-economic reasons, unfair access to the resources, contradictions between society and government structures. The women are particularly susceptible to poverty and suffering; as well as experiencing direct physical violence. The failure of the government to solve its multidimensional problems is like boiling lava-unsure of its time, but sure to explode one day.

Recommendations for the Peace and Justice in Nepal

Several positive political changes have taken place in Nepal. We have seen changes in the state structure and system. However, the fact is that we have not been able to change the character and mindset of the society. It is evident through the caste discrimination, exclusion, injustice and atrocities on Dalits and other minor ethnic groups of Nepal. This kind of mindset has been responsible for igniting the violence in Nepal. The latest example of the Koshi Pradesh incident of protest for the naming of the province with the spirit of identity was met with stern state reactions. Consequently, one person was killed in the event of protest. The problems have not been solved, but severed.

Successful peacebuilding activities create an environment supportive of self-sustaining, durable peace; reconcile opponents; prevent conflict from restarting; integrate civil society; create rule of law mechanisms; and address underlying structural and societal issues. Inclusivity in the political structure supports the integrative aspect. The inequity, exclusion and marginalization foster insecurity and conflict. The excessive inequality and weak institutions may be the motive for crime, violence, political instability and conflicts.

We have witnessed the Madhesh agitation due to the unequal treatment towards Madheshi people. In a country hosting multiethnic people and religion, the chances of erupting conflicts are high. The social inclusion in Nepal has become an agenda for state transformation. It is an accepted norm that there should be contest among social groups for power-sharing but there should not be systemic coercion, exclusion, marginalization and hatred towards any race or ethnic group. Inclusion, respect to identity, and representation are essential elements for avoiding conflicts and harboring long-term peace.

18 <https://reliefweb.int/report/nepal/major-milestone-challenges-ahead-nepals-peace-process>

Bishnu Sapkota writes, “One of the key weaknesses of Nepal’s peace structures is that they have often lacked a coherent approach for effective coordination. The absence of political will to create the NPRC was a significant blow to the entire process since it undermined the role of the LPCs. The NPRC should have been a neutral and, hence, legitimate body to monitor the CPA, and even interpret it, if required. An inclusive Consultative Committee comprising political and civil society actors that had been formed to advise the MoPR also succumbed to political affiliation and was rendered similarly ineffective.”¹⁹

Nepal needs to concentrate on some important steps to prevent and neutralize conflicts in days to come, they are:

1. Maintain Social Harmony

In a state where it is characterized by ‘unity in diversity’ because multiple religions and cultures are practiced; social harmony must be maintained in the society for peace and development. Often, the spirits of the Constitution are shattered at the public level. For example, the Ministry of Home Affairs, Nepal Police registered 39 cases of caste-based discrimination in fiscal 2020-21 compared to 29 in the previous fiscal year.²⁰ We have seen numerous people killed during Hindu-Muslim riots in Rauthat, Nepalgunj, and Kapilvastu over the issues of politics and religious practices. Such behaviors of the public will ruin the environment of coexistence and thus mar the unity and stability in the society.

For social justice in diverse societies, the government should work with the spirit of the Constitution. The peace, justice can be obtained through some combined efforts to improve the economic, social, and political status of all the castes and ethnic groups of Nepal. Justice and peace encourages individual and collective action by citizens as actors in society for the promotion of peace and justice in the world. It seeks to strengthen citizen responsibility and participation, both locally and globally.

2. End the persistent impunity

The crimes and human rights violations must be addressed to re-establish justice, public security, and law and order. This is a time for all political parties to show that they have the political will to bring justice to those responsible for human rights violations, and not intervene in the investigations as they are accustomed to protect their own supporters. The political leaders and their henchmen are enjoying impunity. It should be stopped and the rule of law should prevail. The crimes and human rights violations must be addressed to re-establish justice, public security, and law and order.

3. Education on Peace and Justice

Peace and justice are inseparable from social and economic growth. Currently, peace education remains marginalized in our education system, however, a united front can be formed and powerful paradigms can empower educators to play a critical role in peace building through scholarship, practice and activism. Indeed, educators around the world are developing effective strategies to transform education as a powerful force for global peace.

4. Implementation of Comprehensive Peace Agreement

The lack of interests in monitoring, non-implementation of the provisions of Comprehensive Peace Agreement, non-execution of agreements signed, failure in law and order situations and indifference towards owning the peace process are the major weaknesses of the government. Institutionalizing peace and democracy through the meaningful conclusions of the peace process are still the call of the people and time.

19 <https://rc-services-assets.s3.eu-west-1.amazonaws.com/s3fs-public/ArchitectureOfPeaceInNepal.pdf>

20 <https://thehimalayantimes.com/nepal/39-cases-of-caste-based-discrimination>

5. Monitoring the conflicts

Just because a solution has been identified and addressed doesn't mean the conflicts will just go away. Regular follow-up is necessary. If the solution didn't work, or wasn't the right resolution for the situation, make sure to be proactive in working with both parties to readjust expectations, identify alternative solutions, and continue their dialogue to create a positive and healthy work environment. Charles F. Dambach points out that “the growing pressure from expanding and migrating populations, as well as dramatic changes in climates and shrinking access to water, could trigger new waves of violence on a global scale. We must find ways to resolve these conflicts at the negotiating table. If not, the battlefields could expand, and death and destruction may become catastrophic.”²¹

Conclusion

The long transition from monarchy to federalism has yet to produce stable and cohesive governance with broad-based public support. The safety, security, and the prosperity of all should be protected. The failure to adhere to the basic norms of democracy and non-violent conflict resolution continues to encourage hostility. The persistent lack of political stability and intermittent outbreaks of substantial violence has attracted the concern and attention of the international community.

Amongst other factors, bearing in mind the changing correlation of forces, the political and military détente must be recognized as basic elements of peace, and must be assembled in an adequate relationship to each other. The increasing economic and scientific cooperation between the systems has an important role to play in this respect. In order to create the conditions for lasting peace, hostile class structures have to be stopped.

Finally, what do these insights about the definition of “peace” mean for peacemakers, and peace educators generally, in the 21st Century? “We think they mean first that peacemakers must stress that the long-range goal of peace education should be the elimination of war as a method of resolving disputes.”²²

21 Charles F. Dambach, *Building pathways to peace, Peacebuilding in Nepal*, 2011

22 *The Nature of Peace and Its Implications for Peace Education* Leo R. Sandy and Ray Perkins, Jr.

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Inter-Governmental Dialogues in Federal Nepal: A Process to Meet the Local Needs

✉ Prabesh Raj Joshi and Rajendra Sharma

Many perceive dialogue as a tool to resolve differences and conflicts; however, it is a process for transforming conflict and differences to give a win-win outcome to the stakeholders in the dialogue process. This article explores how dialogue can play a decisive role in enhancing collaboration and cooperation among the three levels of government to meet the local needs.

In general, as per the dialogue in federal Nepal is concerned, various government officials from different levels can come together for open discussions, shared perspectives and a deeper understanding of each other's goals and challenges. Although the Federal, Provincial and Local Level (Coordination and Inter-Relationships) Act 2020 has allowed for the formalization of the institutionalization of interrelationships and cooperation among the federal and sub-national levels, this shared understanding can aid in achieving common goals and addressing challenges effectively. It is expected that, by addressing inter-governmental conflicts constructively through dialogue, unnecessary friction can be reduced and avenues for effective collaboration can be established among the federal and sub-national levels. In complex governance structures, the collaboration and institutionalization of federal, provincial and local governments play a pivotal role in achieving effective service delivery, a functional service flow and substantial development. Engaging dialogue on day to day matters & issues relating to sub national governance is essential for the implementation of federalism and meeting the local needs, that is how decentralization works in Nepal.

The constitution adopted by the constituent assembly, has transformed a unitary to the federal state in 2015. In previous governance practice, the top-down model of plan and policy formulation procedure was mandatory, as Kathmandu used to decide even the issues related to the village and wards. Now, this time, the constitution has allowed for the collaboration and cooperation among the different tiers of the government and engage as much as citizens in its everyday functioning and provide service to them in return at their nearest as possible. The Constitution of Nepal, 2015, allows a certain degree of autonomy to collaborate at the local and provincial levels, as enlisted in its schedules 5, 6, 7, 8 and 9. This is how the decentralization of power in federal Nepal has been imagined for cooperation and collaboration among the federal and sub-national levels, since all have shared and concurrent powers. Rightly, in terms of collaboration among the citizens in a multi-ethnic, multilingual society, such shared and concurrent powers allow all the governance architectures, dialogue for the greater benefit of the citizens and the institutionalization of federalism in Nepal. This will also allow the government to respond to the grievances of the people at the local level, the government needs to use dialogue to transform local level disputes and conflicts at the earlier stages as possible.

Roles of the local levels:

The Local Government Operation Act, 2074, encourages inclusive and meaningful people's participation, responsibility and accountability to ensure accessible and excellent service delivery by emphasizing cooperation, coexistence and coordination across and among federal, provincial and local levels. This also allows local governments to address local needs and priorities more effectively, potentially leading to positive policy outcomes. However, communication as a tool acts as a potent tool in completing initiatives, bringing together efforts and serving as a powerful means of leadership for public service improvement.

Why Dialogue/s:

Dialogue ensures that policies, laws and regulations are aligned to prevent inequality and conflicts, which might hinder efficient implementation. Collaborative discussions among the three tiers can lead to policies that fulfill national objectives while meeting local needs. Cooperative and collaborative dialogue empowers

the government to create reasoned arrangements for the allocation of resources. By openly discussing economic constraints, development needs and resource availability, a balanced distribution of funds can be determined. Such discussions can enhance effectiveness by reducing duplication, minimizing unnecessary expenditure and maximizing the benefit for the entire nation.

Whereas dialogue serves as a platform for the exchange of knowledge and capacity-building, experienced officers and experts from various tiers can share best practices, innovations and success stories, enriching lower tiers with enhanced capabilities, a sense of empowerment and a stronger commitment to contribute meaningfully to national development. However, uniformity is necessary in policies across all tiers for effective governance. Effective cooperation relies on accurate and comprehensive information. Dialogue encourages the sharing of facts and data among government levels, fostering confidence in decision-making and policy formulation. This data-driven perspective enhances the quality of policies, projects and programs, ultimately resulting in more effective governance outcomes.

Regardless of the existing policies and mechanisms, dialogue as an effective governance process has not been realized at the federal and sub-national levels. While saying this, the conflicts of territory at the local level, for instance, between Dharan and Ithari Sub Metropolitan, the dispute between Kathmandu Metropolitan and the Federal government regarding garbage management and provincial police legislation in Madesh Province and so on, less has been done in resolving the disputes and conflicts through dialogue among the concerned stakeholders. In return, the local and provincial governments were accusing the federal government of crossing the constitutional mandate while deciding the powers and authorities of these governments on their own. This reflects the relevancy of the dialogues among and between the federal and sub-national levels if we aspire to have an effective federal governance outcome.

Hence, dialogue analysis can play a crucial role in conflict transformation processes by providing a deeper understanding of the dynamics, underlying issues and potential solutions within a conflict. It is also a critical approach in conflict resolution and transformation. It involves examining the content, tone and context of dialogues to uncover root causes and underlying issues driving conflicts. It helps map out the perspectives and concerns of stakeholders, facilitating the design of strategies to address their needs. By identifying communication breakdowns and biases, it guides efforts to improve understanding and cooperation.

Additionally, it identifies misconceptions, stereotypes and emotional triggers within dialogues, allowing facilitators to address them for more informed and respectful conversations. It also reveals areas of common ground and shared interests, aiding in bridging differences and promoting collaboration. Regular analysis tracks changes in communication patterns over time and monitors progress toward conflict transformation goals.

The formal set ups and meetings of the federal and sub-national level itself has a structure and the hierarchy associated with it. In such a setting, it is difficult to treat all the stakeholders equally. Whether it is 'top-down' or 'top-up' approach, both accept the structural hierarchies. It is impossible to ease the hierarchies when we are referencing federal governance too. As in the case of Nepal, within the five years after the adoption, there were/are many incidents of conflict between and among different governments, particularly between federal and province.

In this case, can the horizontal approach be adopted for our objectives, i.e dialogue to function as a decisive role in enhancing collaboration among the three tiers of the government, dealing differently with different stakeholders for identifying common areas and shared interest as per the broader national interest. This article suggests that each government needs to focus on their intra government dialogue mechanisms and initiate institutionalization for the formalization of dialogue as a process in the governance cycle. For this, 753 local bodies, being the frontiers of the federal governance system, have to do a lot for this. Because, these are the government who have micro relations with the people and for people as well they are the representation of the concept of the government. In the larger picture, their ability and outcome determines the legitimacy

of the government. However, the National Association of Rural Municipalities in Nepal (NARMIN) and Municipal Association of Nepal (MuAN) has to do more to institutionalize the dialogues at their local levels.

Similarly, the Inter-Provincial Council under the chairmanship of Prime Minister of Nepal is expected to resolve disputes between the federal and provincial governments or between different provincial governments as per the The Federal, Provincial and Local Level (Coordination and Interrelationships) Act 2020. Additionally, it envisions an Inter-Province Council, an Intergovernmental Fiscal Council, Provincial Coordination Council, a National Coordination Council and a Sectoral Committee, led by different federal ministries to resolve the inter-governmental conflicts. However, after being three years since the adoption of the act, such mechanisms are functioning as an ad hoc ritualistic forum rather than the epicenter to formalize the dialogues.

Way forward:

Lastly, regarding the intergovernmental governance dialogue, we need to identify areas of diversity that require further education so that it can effectively address all aspects during the dialogue process. Theoretically, dialogue serves as a powerful agency for human interaction and growth. Technically, Nepal already has the architecture and mechanisms for dialogue culture in its governance and service delivery. Only missing is the injection of dialogue in its policy formation and service delivery cycles. For this, the governments at each level need to facilitate learning and enable their bureaucrats to learn, know, understand and practice dialogue to transcend the underlying challenges associated with poor governance at each level. Because dialogue allows all stakeholders to share the same resources, when people engage in meaningful conversations, they do so with the intention of acquiring fresh insights, challenging their existing beliefs, and expanding their horizons. This process of learning through dialogue is not an end in itself; it's a means to an end. The ultimate goal is to empower individuals to act in accordance with their newfound understanding. In essence, dialogue equips us with the knowledge and perspectives necessary to make informed decisions and engage in constructive actions that can lead to personal and societal growth. It reminds us that communication is not just about words; it's about the transformation of our thoughts, our understanding of the world and ultimately, our actions. The dialogue is the only process which allows all the stakeholders to communicate their needs and interests without any structural barriers.

शिक्षामा सुशासनको बिरुप दृश्य

प्रकृति अधिकारी

सुशासनलाई उत्तम शासन, असल राज्य व्यवस्था वा कल्याणकारी शासन व्यवस्थाका रूपमा बुझ्ने गरिन्छ। सुशासनको दायरा व्यापक छ। विधिको शासनभित्र हुनुपर्ने मूलभूत विषयलाई सबै सुशासनको क्षेत्र हो। भ्रष्टाचार नियन्त्रण, कानुनी राज्य, प्रशासकीय सुशासन, शासकीय सुधार, सङ्घीय शासन प्रणालीको असली कार्यान्वयन, अब्बल सेवा प्रवाह, मानव अधिकारको प्रत्याभूति, विश्वासिलो न्याय प्रणाली, असल नेतृत्व आदि विषयलाई सुशासनको क्षेत्रभित्र समावेश गर्ने गरेको पाइन्छ।

सुशासनका सन्दर्भमा हामी कहाँ छौं भन्ने मुख्य चासो, चिन्ता र जिज्ञाशा हुन्छ। तर आमनागरिकले गणतन्त्रपछिको अवधिमा पनि कुनै सरकारले सुशासन कायम गर्न सकेन भन्ने टिप्पणी गर्ने गरेको पाइन्छ। नागरिकको टिप्पणी केही हदसम्म ठिक पनि हो। नागरिकहरूले जे अनुभूति गर्दछन, त्यही बोल्दछन। कतिपय सन्दर्भमा उनीहरूले प्रत्यक्ष अनुभव गरेका हुन्छन्। भोगेका हुन्छन्। नागरिकले चाहँदैमा सुशासन वा कुसाशन हुने होइन। त्यो त राज्य संयन्त्रको बागडोर सम्हालेकाहरूको निर्णयमा भर पर्छ। नियत असल राख्ने हो भने जुन बाटोमा पनि सुशासन नै सुशासन रहन्छ। नियत नै खोटो भएपछि सुशासनको अपेक्षा गर्न सकिँदैन। तसर्थ राजनीतिक नेतृत्व, राष्ट्र सेवक कर्मचारी आदिबाट सुरुवात हुनुपर्छ सुशासनको अभियान। सुशासनका लागि मूल नै राज्यसंचालनमा क्रियाशील व्यक्तिहरू हुन्। मूल सफा रह्यो भने पानी सफा पिउन सकिन्छ। मूल नै दूषित भए निर्मल पानीको अपेक्षा कसरी गर्न सकिएला ?

राज्यले हरेक आवधिक योजनामा सुशासनका विषयलाई पनि समावेश गर्ने गरेको छ। केही वर्ष अघिसम्म सुशासनका विषय आवधिक योजनाका पुछारमा राखिन्थ्यो भने आजकल सुशासनका सवाललाई छलफल र चर्चाको बिषयमा राख्ने गरिन्छ। तर त्यति हुँदाहुँदै प्राथमिकतामा भने परेको मानिँदैन। सुशासनभित्रका हरेक क्षेत्रको लक्ष्य निर्धारण गर्ने गरिएको पाइन्छ। तर विडम्बना नै भन्नुपर्छ यस मामिलामा कहिल्यै पनि निर्धारित लक्ष्य पूरा गरेको पाइँदैन। यसको सोभो अर्थ सुशासन भित्र समस्या छ भन्ने नै हो। प्रमाणित कुनै व्यक्तिले गरेका होइनन्, राज्यकै आधिकारिक दस्तावेज बोल्छ। उदाहरणका लागि हेलो सरकारका उजुरीको फछ्योर्ट ९८ प्रतिशतको लक्ष्य राख्दा मुस्किलले ४९ प्रतिशत सफलता हासिल भएको छ। यसमा नागरिकको कमजोरी होइन, राज्य संयन्त्रको कमजोरी देखिन्छ। विद्युतीय प्रणालीबाट सेवा प्रवाह गर्ने स्थानीय तह ७५३ पुऱ्याउने भनिएको छ तर एक सय वटा स्थानीय तहमा पनि त्यस्तो सेवा प्रवाह गर्न सकिएको छैन। भ्रष्टाचार न्यूनीकरण अनुभूति सुचकाङ्क ४१ पुऱ्याउने लक्ष्य लिइएकोमा ३४ मात्र हासिल हुनुले पनि सुशासनमा कति संवेदनशील छौं भन्ने प्रष्ट हुन्छ।

शिक्षामा सुशासन

नेपालको संविधान अन्तर्गत तिन तहको सरकार अभ्यासमा छन- सङ्घ, प्रदेश र स्थानीय तह। संविधानकै साभ्मा अनुसूचिमा शिक्षालाई समावेश पनि गरिएको छ। यसले द्वन्द्व निम्त्यायो। कसको अधिकार क्षेत्र के भन्नेमा द्वन्द्व सिर्जना भएका छन। अधिकार खोस्ने प्रतिस्पर्धा छ। हक जमाउने प्रतिस्पर्धा पाइन्छ। उदाहरणका लागि प्रधानाध्यापकको नियुक्तिकै विषयमा चर्चा गरौं। पालिकाले अब्बल प्रधानाध्यापक नियुक्त गर्न प्रक्रिया अगाडि बढाउँछ, उता शिक्षा विकास तथा समन्वय एकाइले खबरदार भन्छ। एकाइले आफ्नो अधिकार क्षेत्रमा ठाडो हस्तक्षेप भएको भनी कुर्लिन्छ। पालिकाले हाम्रा होइन राम्रालाई प्रअ बनाऔं भन्छ। समन्वय एकाइ मान्दैन। उ आफ्नो तजबिजबाट चलन खोज्छ। उसलाई परिणामभन्दा पनि अधिकार र शासनका कुरामा बढी ध्यान रहन्छ। यो एउटा सानो उदाहरण हो। यो पनि सुशासनभित्रकै पाटो हो।

सङ्घीय शिक्षा ऐनबाट क्षेत्राधिकार बाँडफाँट गर्नुपर्छ। त्यो अभैसम्म हुन नसक्नुमा कमजोरी राज्यको हो। सङ्घीय शिक्षा ऐन जारी गर्न नसक्नु सरकारको कमजोरी हो। पञ्चायतकालीन शिक्षा ऐन जुन २०२८ मा जारी भएको थियो, आज गणतन्त्र स्थापना हुँदासम्म पनि त्यसलाई टालटुल पारेर काम चलाइरहनुपरेको छ। यसो हुनु राजनीतिक नेतृत्वको नालायकीपन हो। सिधै भन्नुपर्दा 'कमाउने प्रवृत्तिमा' मात्र ध्यान हुनु हो। पछि मन्त्री बनिएला नबनिएला, बनेका बेला छोड्ने कुरा भएन। कता कता प्वाल छ, त्यतै त्यतै हात थाप्ने प्रवृत्ति। संविधान लागू भएको सात वर्षमा पनि नयाँ शिक्षा ऐन दिन नसक्नु लाजमर्दो विषय होइन र ?

२०८० साल साउन १७ गते मन्त्रपरिषद्ले विद्यालय शिक्षासम्बन्धी विधेयक संसद्मा लैजाने स्वीकृति प्रदान गर्नु तर सरोकारवालाको दबाबमा त्यो जानै सकेन। स्वयं प्रधानमन्त्री पुष्पकमल दाहाल 'प्रचण्ड'ले सार्वजनिक कार्यक्रममा बोल्दा 'त्यसमा भएका कतिपय विषय आफूलाई पत्तै नदिई भुक्क्याइएको रहेछ अब संशोधन गरेर संसद्मा पठाउँछौं' भन्ने प्रतिक्रिया दिनुबाट सुशासन कसका हातमा छ भन्ने थप व्याख्या गरिरहनु परेन।

नागरिक बडापत्र कतिवटा निकायमा देख्न पाइन्छ ? भएका निकायमा पनि त्यसै अनुरूप सेवा प्रवाह भइरहेका छन् ? परीक्षा नियन्त्रण कार्यालय चाहे विद्यालय तहको होस् वा विश्वविद्यालय तहको होस् तिनले गरेका लापरवाहीका लागि उल्टै विद्यार्थीले शुल्क तिरेर समयमा सेवा पाउन सक्दैनन्। नाममा त्रुटि, जन्म मितिमा त्रुटि वा कुनै लापरवाही पनिकाबाट भएको हुनसक्छ। विद्यार्थी पनिका पुग्छ। नागरिक बडापत्रमा यति

दिनभित्र सेवा उपलब्ध भइसक्छ भनेर लेखिएको हुन्छ । सुरुबाटै विद्यार्थीले भ्रमेला व्यहोनुपर्छ । सुरुमै आवेदन दिन कहिले कुन भ्यालमा कहिले कुन भ्यालमा पुनुपर्छ । त्यसपछि पटक पटक पनिका पुग्छन् । 'तपाईंको अभै निर्णय भएको छैन, अब कुन दिन बोर्ड बैठक बस्छ, बल्ल निर्णय हुन्छ, त्यसपछि आउनुस्' जवाफ तयारी नै हुन्छ । बोर्ड बैठक कहिले बस्छ ? विद्यार्थीलाई के थाहा ? कतिञ्जेल धाइरहने ? निश्चित दिन भनिदिनुपर्ने नि । फलानो दिनमा आएर तपाईंको सुधारिएको नयाँ प्रमाणपत्र लिएर जानुहोला भन्ने उत्तर दिन नसक्नु पनि कुशासन नै हो ।

पछिल्लो समय शिक्षा क्षेत्र 'भन्सार' बन्न पुगेको छ । नेपाली बोलिचाली वा चलनचल्तीको भाषामा 'कमाउ अड्डा' भनेकै भन्सारलाई लिइन्थ्यो । त्यो रोग वा प्रवृत्ति अभै पनि कायम छ । भन्सारमा सरुवा हुन निकै तछाडमछाड र माथिल्लो तहबाट सोर्सफोर्स लगाउनुपर्ने चलन यद्यपि छ । कतिपय शिक्षा निकायमा त्यस्तो प्रवृत्ति छ । सङ्घीयताको कार्यान्वयनपछि जिल्ला शिक्षा कार्यालयका कतिपय अधिकार गुमेपछि त्यहाँ 'कमाउ' प्रवृत्ति निकैले घट्न पुग्यो । साविकको जिशिकामा भ्रष्टाचारका निकै छिद्र थिए । हुन्थे । त्यसै छिद्रबाट धेरैले आर्जन पनि गरे । विद्यालय निरीक्षकले समेत निजी शिक्षण संस्थासँग दसैं भत्ता पनि बुभेका उदाहरण छन् । विद्यालय किनबेच साविककै जिशिकाभित्रका कर्मचारीको मिलेमतोमा मात्र सम्भव हुन्थ्यो । तह वृद्धिका लागि टेबुल तलबाट रकम दिइएन भने फाइलको टुङ्गो लाग्दैन थियो । शिक्षक सरुवा बहुवा सबैमा लेनदेन मज्जाले चल्थ्यो । तीमध्येका कतिपय रोग पालिकाभित्र प्रवेश पाएको छ । छात्रालाई उपलब्ध गराइने निःशुल्क सेनेटरी प्याड खरिदमा ठेकेदारसँगको मिलेमतो हुने गरेको उदाहरण बेग्लो पाइन्छ । म्याद नाघेका, न्यून गुणस्तरका जस्ता सेनेटरी प्याड खरिद गरिएकाले छात्राले ती प्रयोग नगरेका उदाहरण खोज्न टाढा जानुपर्दैन । काठमाडौं खाल्डाका विद्यालयहरूमा पुगे हुन्छ । यी विषय पनि सुशासनभित्र पर्छ ।

शिक्षण संस्थालाई अनुमति दिने, सम्बन्धन दिने, नवीकरण गर्ने आदिमा आकर्षक खर्च गर्नुपर्छ । विदेशी विश्वविद्यालयबाट सम्बन्धन लिई नेपालमा सञ्चालित एक शिक्षण संस्थाका सञ्चालकले अनौपचारिक गफगाफमा यस लेखका पङ्क्तिहरूसँग भनेका थिए, "अनुमति लिन शिक्षा मन्त्रालयका पदाधिकारीहरूलाई कति बोरा बुझाइयो, बुझाइयो, कुरा गरेरै साध्यै छैन ।" कुन विषय आवश्यक हो, कुन शिक्षण संस्थासँग सम्बन्धन लिइँदैछ, थप कतिवटा शिक्षण संस्थालाई विषय अध्यापनका लागि अनुमति दिने भन्ने सरोकार वा चासोको विषय नै हुँदैन । मात्र कति रकम टेबुल तलबाट हात पार्न पाइन्छ भन्नेमात्र चासोको विषय रहन्छ । यो त धेरै टाढाको विषय हो । राज्यले सञ्चालन गर्ने विभिन्न अवधिका तालिमका लागि तालिम प्रदायक संस्था छनोट गर्न त दूले लेनदेन हुन्छ भन्दा आश्चर्य मान्नु पर्दैन । औपचारिक शिक्षण संस्था स्थापना गर्दा कति लेनदेन हुन्छ भन्ने कल्पना नगरेकै बेश ।

विद्यालय भवन निर्माणका लागि ठेकेदार छनोटमा पनि बेथिति छ । कुनै बेला साविकको शिक्षा विभागले गरेको अनुगमनबाट पनि यस कुराको पुष्टि भएको थियो । निर्माण सम्पन्न भइसकेको छैन तर निर्माण सम्पन्नको फाइल बनिस्केको, शिक्षक नै ठेकेदार बन्ने गरेको, निर्माण सामग्री खरिदमा शिक्षकलाई संलग्न गराइएको लगायतका कुरा त्यो बेला अनुगमनबाट देखिएका थिए । अभ तयो बेला काठमाडौंबाट अनुगमनमा टोली आउँदैछ भन्ने पूर्व जानकारी पछि विद्यालयले नक्कली विद्यार्थीलाई कक्षाकोठामा राखेर दावी गरेको विद्यार्थी सङ्ख्या पुऱ्याएको पनि अध्ययन टोलीको प्रतिवेदनमा उल्लेख थियो । अनुगमन गर्न गएका अधिकारीले केही विद्यार्थीलाई आफू अध्ययनरत विद्यालयको नाम सोधेका थिए, विद्यार्थीले आफू पढिरहेको विद्यालयको नाम बताए तर नक्कली विद्यार्थी बनेको विद्यालयको नाम नभनेपछि पोल खुलेको थियो । नक्कली विद्यार्थी बनाएर प्रतिविद्यार्थी रकम पचाउने प्रवृत्ति नयाँ होइन ।

पाइला पाइलामा सेवाग्राहीले अनौपचारिक रकम खर्च गर्नुपर्ने बेथितिबाट सुशासनका मामिलामा कति नाजुक अवस्थामा छौं भन्ने पुष्टि हुन्छ । घरमा बिजुलीबत्ती जडान गर्न आएका जनशक्तिलाई नेपाल विद्युत प्राधिकरणले तलब दिएको हुन्छ तर कसैको घरमा बिजुली लाइन जोडिएपछि वा बिग्रिएको बिजुली लाइन मर्मत गरेपछि 'यसो खाजा खर्च पाउन हजुर' भनेर हात थाप्ने प्रवृत्तिले सुशासनलाई जिस्क्याए जस्तै शिक्षाभित्र पनि यस्ता प्रवृत्ति छ । दैनिक १५ रुपियाँको खाजा कहाँ सम्भव छ भन्दै विद्यालयले दैनिक १० रुपियाँ जाने बिस्कुटको पुडिया बाँडेर बाँकी रकम पच गर्ने विद्यालय पनि छन् । सेन्टअप परीक्षा सञ्चालन गर्न नपाइने भने पनि सामुदायिक विद्यालयले त्यसरी परीक्षा सञ्चालन गर्ने र उठेको रकम शिक्षक गार्ड बस्दा, प्रश्नपत्र तयार गर्दा र उत्तरपुस्तिका परीक्षण गर्दा लिने प्रवृत्ति ललितपुर महानगरपालिकाभित्र छ । अन्य पालिकामा पनि पक्कै होला । यो प्रवृत्तिलाई पालिकाले रोक्न सक्दैन । पछिल्लो समयमा सामुदायिक विद्यालयमा प्रायः आर्थिक रूपमा त्यति सबल नभएका विद्यार्थी अध्ययनरत छन् । त्यस्ता विद्यार्थीसँग मोटो रकम लिएर सेन्टअप परीक्षाका नाममा शिक्षकले रकम उठाएर बाँड्ने प्रवृत्तिलाई कसरी जायज भन्न सकिएला ?

अन्यमा

सेवा प्रदायकको नियतका कारण सेवाग्राहीको नियति सधैं पिडादायी बन्न पुगेको छ । सरकार सुशासनका कुरा गर्छ । राज्यका निकायमा बस्ने जिम्मेवारहरूको नियत निर्मल हुने भए आज मुलुकले सुशासनका लक्ष्यमा शतप्रतिशत प्राप्त गर्नुपर्ने हुन्थ्यो । किन सधैं लक्ष्य प्राप्तभन्दा निकै तल तथ्य-तथ्याङ्क रहन्थ्यो । यसको कारण हो प्रणालीमा खराबी । प्रणाली भत्काइएको छ । सधैं सङ्क्रमणकालमा छौं भन्ने र कमाइ रहने ? राष्ट्र सेवक कर्मचारीलाई काठमाडौं खाल्डोमा घर किन्नु परेको छ । गाडी किन्नु परेको छ । विलाशी जीवन बिताउनुपरेको छ । सवारी साधन अनुमतिपत्र (डाइभिड लाइसेन्स)का लागि बिचौलियालाई रकम दिएपछि लाइन पनि बस्नुपर्दैन र चिकित्सकले निजको स्वास्थ्य अवस्था राम्रो

छ भनेर प्रमाणित गरिदिएको प्रमाणपत्र पनि पाइन्छ । लाइसेन्स लिन चाहने व्यक्ति र चिकित्सकबीच सम्पर्क हुनुपर्ने होइन र ? तर चिकित्सकले देखेकै हुँदैनन्, एक घण्टाभित्र बिचौलियाले स्वास्थ्य अवस्था राम्रो भएको भनी लेखिएको कागजात ल्याइदिन्छन् । यस्तो मुलुक हो यो ।

सहजै हुने काममा पनि रकम खुवाउनुपर्ने हो कि भन्ने आमनागरिकको बुझाइ भइसकेको छ । भाष्य नै कर्मचारीहरू घुस्याहा हुन् भन्ने बनेको छ । रकम खुवाउन सकेमात्र न्याय पाइन्छ भन्ने भाष्य बनेको छ । अब यो भाष्यलाई चिर्नुपर्छ । भत्काउनुपर्छ । कुनै कर्मचारीले घुसका नाममा जीवनभर एक रुपियाँ पनि लिएका हुँदैनन् तर सोलोडोलोमा ती पनि घुस्याहाको परिभाषाभित्र तानिन्छन् । तसर्थ पारदर्शीता कायम नहुञ्जेल सुशासन कायम हुनै सक्दैन । लेनदेन प्रवृत्तिलाई निर्मूल नपार्दासम्म सुशासन कायम रहनै सक्दैन । पछिल्लो समयमा अखितयार दुरुपयोग अनुसन्धान आयोगको कामकारवाहीप्रति पनि आँला उठेको छ । त्यहाँ पनि मिलेमतो हुने गरेको आरोप लाग्ने गरेको छ ।

धेरै ठाउँबाट सुधार गर्नुपर्ने छ । छिद्र सबै टाल्नुपर्ने अवस्था छ । आर्थिक लेनदेन र घुसखोरी बिना काम हुन्छ भन्ने सिद्धान्त स्थापित गर्नुपर्ने अवस्था छ । त्यसको थालनी गर्नु ढिला भइसकेको छ । पुरस्कार र दण्डलाई कडाइका साथ कार्यान्वयन गर्न सकियो भने सुशासनको यात्रा सुरुवात हुने थियो । मुलुक त्यसै बन्दैन । सुशासनका सम्बन्धमा कठोर निर्णय समेत गर्नुपर्ने हुनसक्छ । त्यसका लागि सबैभन्दा पहिले राजनीतिक नेतृत्व तयार रहन सक्नुपर्छ । सांसद हुन रकमको खोलो बगाउनुपर्ने प्रवृत्तिले राजनीतिक नेतृत्व तत्कालका लागि तयार रहन्छ भन्ने आशा गर्न सकिने आधार पनि छैन । आगामी निर्वाचनमा जनताले मतबाट कामका आधारमा जनप्रतिनिधि छनोट गर्नसके बल्ल नयाँ यात्रा सुरु हुने थियो । त्यतिञ्जेल पर्खिनुको विकल्प छैन ।

Human Rights Situation in Nepal

✉ Samjhana Sharma

Background

Human rights are universal in nature and the state has the responsibility to respect, protect and fulfill human rights. The situation of human rights depends upon the action of the states towards the commitment and fulfillment of the obligation at the national and international level.

International scenario shows Nepal as an active member of the UN and Human Rights Council. Nepal has become a party to various international human rights conventions which creates a state obligation for the protection and promotion of human rights in the country.

Human rights are mentioned with high respect in the preamble of the constitution of Nepal. In addition, 31 fundamental rights are ensured in the constitution which emphasizes various social and cultural aspects of human rights. It shows solidarity with the adoption of multi-ethnic, multi-lingual, multi-religious, geographically diverse features, by putting an end to all kinds of discrimination and oppression.

From the perspective of human rights, the constitution of Nepal is one of the best constitutions and is widely used as references all over the world. On the basis of this constitution various laws and regulations were made and practiced. Structure and mechanisms for the protection and promotion of human rights are also formed in Nepal.

All the three tiers (Federal, Provincial and Local Level) of the government of Nepal equally have the crucial role for the protection and promotion of human rights in the country. The role of the government is a guardian and the duty bearer to all citizens in the country. People have a belief that a human rights friendly constitution, laws, policies, regulations and their effective implementation will make the situation of human rights better in the country.

Nepal Government established an independent and autonomous constitutional body known as National Human Rights Commission (NHRC) for the protection, promotion and ensuring the effective implementation of human rights in the country. NHRC has been working actively from its establishment since May 2000 till date. NHRC annually submits its annual report of its functioning to the President, and the president causes that report to be laid through the Prime minister before the Federal parliament.

There are other constitutional commissions under article 27 of the constitution established to work on various thematic human rights concerns. NHRC is also coordinating with other constitutional commissions for the effective monitoring of human rights violation cases and conducting human rights promotional work.

Human rights are a matter of principle as well as enjoyment and feelings. The situation of human rights is strong only if rule of law prevails in the country. In addition, people can have the feeling of equality in the enjoyment of their rights in the society which ends impunity. The implementation of laws creates good governance which plays a vital role for making human rights situations better.

The situation of human rights in Nepal looks strong from the perspective of its constitution, laws and state commitments towards the regional and international human rights instruments. Again the question is on the part of the implementation of laws, policies and programs. Their positive impacts on the life of the general people creates the opportunity of full enjoyment of human rights.

Human rights issues

Right to life

Except civil and political rights, the situation of other human rights is not satisfactory in Nepal. Living in a dignified and respected manner is considered as an inherent right of every individual. The exercise and enjoyment of all human rights is possible only after the protection of the right to life. Hence it is mentioned with priority in international human rights instruments and the national laws as well. Article 16 of the constitution of Nepal recognizes the right to life with dignity as a fundamental right and completely prohibits the death penalty. But, the implementation of this right is still not satisfactory.

Serious mental and physical health problems have increased hampering the life of the people in Nepal. People are losing their lives prematurely every year due to natural disasters, poverty, domestic violence, suicide, unsafe foreign employment, road accidents and lack of basic health care services. Study shows that only 57% trained human resources are available in the health sector. Various qualitative and quantitative improvement in vaccination programs including the National Immunization Program are conducted. Despite these efforts, access to health services in remote areas, below the poverty line, disabled and marginalized communities is not assured. Due to cultural, gender, economic and social barriers, the available health services are not delivered in an equitable manner but still many people face scarcity of food during the season of rainfall, snowfall and at the time of natural calamities. Even ambulances are not available at some places.

The role of the duty bearers and their functions on rescue is not as effective and sensitive as expected. Early warning, preparedness, rescue, effective treatment, rehabilitation, health promotional programs and awareness raising programs should be conducted by the government in collaboration with stakeholders to address the affected people.

Women rights

Women rights are related to overall personality development in the status of women which are enshrined in the international, regional and national instruments/laws. The Constitution of Nepal states there shall be no discrimination of any kind just on the basis of being women. It is mentioned that physical, mental or any other kind of violence against women shall be prohibited and such acts shall be punishable by law. Similarly, women have the right to participate in the state structure on the basis of the principle of proportional inclusion.

The political rights of women are positive to some extent. But, domestic violence, rape, trafficking, sexual harassment, acid attack, polygamy, *chhaupadi* practice continue to exist. According to a report by Nepal Police, among 211 victims of human trafficking, 94% were female which clearly indicates how women are subjected to labor exploitation, sexual abuse and mental harassment after trafficking. The life of women in rural areas is miserable. Pregnant women have to face death due to geographic remoteness, unorganized air services, lack of other transportation and absence of the doctors and unequipped hospitals. They even face various health problems due to lack of nutritious diet and awareness.

Children can obtain citizenship with their mothers name but certain procedural issues pointed out by experts might still keep them stateless. The butts and ifs attached to a women's rights to pass on citizenship to her children make a mother dependent on the consent and assistance of the husband and restrict mother's right to confer citizenship to her children independently in the same capacity as fathers. An incident where a 60 years old Nepali woman was denied citizenship for her grownup sons after her husband committed suicide was mocked by the CDO, calling her mother Mary who could give birth without a father, shows that the provisions have not only created discrimination but also humiliation to Nepali mothers.

Children of single mothers in Nepal still face problems in getting citizenship. There is still a requirement of the birth certificate of both, children of citizens by birth and children of Nepali mothers, whose fathers have not been identified. There is also a requirement of issuing a recommendation letter by locals in case the father of children can't be identified. Many people argued locals are unlikely to issue such recommendations given the prevailing patriarchal biases and stigma around the issue.

Although it is said that the constitution and laws are women friendly, the NHRCN's monitoring highlights that state and stakeholders should be more sensitive for the effective implementation of laws, public awareness, employment and education.

The Child Rights

Child rights are related to child protection, participation, survival, child development and other issues considering children. Children's rights are provided in various thematic human rights conventions and national laws. Article 39 of the Constitution of Nepal mentions the rights of the children as fundamental rights. The constitution of Nepal has emphasized that every citizen has the right to get free education up to the secondary level as provided by law. Mostly, children with disabilities, economically disadvantaged parents, orphans, disadvantaged children are still deprived of education. The total and net enrollment rates in early childhood development and education have increased recently but the dropout rate is not to an end even today. Child rights are affected because of poverty, social exclusion, disability, migration, child labor and gender based discrimination.

According to UNICEF, 770,000 children are still out of school and the number of child friendly schools is very low in number. As per Nepal Police, fiscal year 2079/80 registered a total of 52 cases of child marriage and 314 cases of child sexual abuse.

In absence of effective monitoring and accountability of stakeholders, the culture of receiving feedback, the perception towards government schools is not very positive. Not enough attention has been paid to free, quality, professional and culture based education. Attention should be given to action plans based on the needs of the persons with disabilities, physically challenged, financially disadvantaged and excluded classes.

Migrant worker's rights

Various arrangements have been made for the protection and promotion of rights of migrant workers internationally and nationally. The problems of migrant workers can be sustainably solved by internalizing the fundamental principles of human rights. Working in a safe, respected and decent environment are their human rights. Every individual has the right to choose employment based on their qualification and competence. At present, a large proportion of the population prefers to go abroad seeking employment.

So far, the government of Nepal has granted institutional labor permits to 111 countries. Looking at the nature of foreign employment, people are going on both institutional and individual basis. Foreign employment has both positive and negative impacts on the Nepali society. Under positive impact, it has contributed in the fields of skills and efficiency enhancement, remittance, economic prosperity etc. The sources of foreign exchange reserves are tourism, foreign aid and remittance out of which the share of remittance is found to be the largest. In regards to the problems faced by those who have gone abroad for employment, the statistics of the Foreign Employment Board show that the number of the deaths is 1479, amputation is 245, rescues is 999, of bodies retrieved is 213, and dead bodies reached to their home is 795.

It is necessary to make the procedure for foreign employment simple, easy and accessible. Though there are many private recruitment agencies approved by the government of Nepal, they carry the objective of making profit. NHRCN and other stakeholders are working for the protection of migrant workers. In spite

of all these efforts, protection of their rights is still a challenge as recruitment agencies are not accountable. So, the government should have certain standards for conducting responsible business and needs to act with priority on issues such as increasing the skilled human resource ensuring easy and effective management of financial resources.

Senior citizen rights

The rights of senior citizens are mentioned in Article 25 (1) of the Universal Declaration of Human Rights and it ensures the right to social security for livelihood in old age.

NHRCN has advanced the work related to the protection and promotion of the rights of senior citizens through monitoring, observation, interaction and discussion. NHRC carried out a study on old age homes nationwide and published a report on the situation of senior citizens and their rights.

Some of the old age homes are found not following the government standards. The building's premises and surrounding environment are also not friendly. The problems such as being deprived of family affection, living as a widow, rude behavior from family members, physically challenged, lack of proper nutrition, and health problems has forced them to live a lonely life in an old age home.

As the Nepali society moved from a joint family to a nuclear family, it affected senior citizens. As a result, they are neglected, have to endure abuse and finally evicted from their homes. Due to the influence of western culture, the trend of family fragmentation is intensifying. That's why the stakeholders should address the rights of senior citizens.

Rights of Human Rights Defenders

Human rights defenders are the first and closest sources of information about the incidents of human rights violation cases happening at local, regional and national level. They are making individual, coordinated as well as collaborative efforts against the perpetrators, providing relief and compensation to the victims and preventing the recurrence of such incidents through peaceful means. The role of human rights defenders is considered special and important in the respect, protection, fulfillment and development of human rights culture.

The latest study carried out by the NHRCN has found that the human rights defenders face various political, economic, social, physical and mental challenges. It has been found that political parties and government mechanisms are not sensitive to the role, identity and security of HRDs. Human rights workers, lawyers, media workers and defenders, people who raise their voice for the justice of victims are not safe as they face threats, violence and illegal arrests. For their protection, NHRC Nepal has developed a draft model law.

Transitional justice

Transitional justice (TJ) has two folds – ensuring accountability for the past human rights violations and building of society for peace and democracy. TJ is an approach that involves both judicial and non-judicial mechanisms in ensuring accountability for the past human rights violations and in building peaceful society with civic trust in the governance.

Four mechanisms or process viz. Justice, reparation, truth and institutional reform constitute the core of TJ. Nepal's two TJ Mechanisms, which were established in 2015, have received over 60,000 complaints concerning human rights violations and violation of the international humanitarian law but have failed to complete their work in their tenure.

The long delay in providing justice for conflict era violations has helped to entrench impunity and, therefore undermine the rule of law in Nepal.

NHRC has been discussing with the civil society, victim families and concerned parties regarding the transitional justice that is yet to be addressed in the peace process of Nepal.

As mentioned in the Comprehensive Peace Agreement, consultation programs were held in all 7 provinces with the aim of providing justice to the victims of human rights violations that took place during the 10 years of armed conflict in Nepal.

The findings of these programs were expected to help shape the bill to amend the TJ Act. The NHRCN observations also saw complaints that the victims and their families did not have proper participation in these programs.

Based on NHRCN's observation in the consultation programs and the suggestions of the discussion program with the experts, the NHRCN developed a 12 point opinion to provide recommendations to the government of Nepal regarding the amendment bill and for discussion in the parliamentary committee. Since the process of amending the law related to transitional justice is underway, suggestions were also received about the need to have sufficient discussion with the victims, the draft of the amendment bill should be sent to the NHRC for study etc.

Conclusion

State obligations and its implementation status clearly explains the real situation of human rights in the country. Civil and political rights situation is improving but the economic, social and cultural rights situation has not improved as expected. Therefore, the state functionaries should be active and provide effective delivery of the services for the enjoyment of ESCR. National, Provincial and local level budgets should focus on addressing the human rights issues. Law and policy making process should be more participatory and transparent. The engagement of the civil society organization's and mobilizing the media have a great role for identifying the human rights violation cases and advocacy for their access to justice. Oversight agencies like NHRC also should have a proactive role to monitor the human rights situation, investigate the human rights violation cases and recommend the government, reporting and dissemination of information for improvement. Collective effort for protection and promotion of human rights for all can help us to build a peaceful Nepal.

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The 'Missing Peace' in Peacebuilding- Youth Participation

✎ Kriti Shrestha & Tripti Ranabhat

Human beings have passed through the various stages of evolution and so have the complexities of conflict and the peacebuilding techniques. Today, several youths are included in the post-conflict and peacebuilding processes while only elderly, experienced, and government officials were involved in the previous eras. According to the definition provided by the United Nations, the term 'youth' simply refers to the number of people within the age group of 15 to 24 years old i.e. the period between childhood and adulthood. This period may seem like a short time gap but the diverse milestone and portion of potential this phase holds is boundless and inexhaustible. The youths are usually shrugged off in the discourse of strife and when they can take on active roles before, during, and after conflict situations as peacebuilding is a powerful tool that youths are attempting to use to overcome challenges and frustrations because they have demonstrated to be an integral asset in these developmental activities.

Contemporary Challenges Faced by Young People

Prejudices and Stereotypes

A few of the dominant challenges seen are when some of the academic literature suggests that youths are vulnerable and should not be active participants in society (Machel, 2001). When it comes to youths participating in peacebuilding, the stereotypical views, like "being violent", "needing protection", or "lacking solid judgment" cloud the fact that they are the actors/ agents of change and generators of peace which would directly have an impact on mobilization of youths. If we take an example of the Maoist insurgency in Nepal, many youths were seen as violent soldiers, guerrillas, and rebels. Nonetheless, the traditional picture today has flipped with the shift in thinking about youths as they are viewed as advocates of change and peacebuilders bringing necessary reforms required in the country.

Trends of Non-inclusivity and Inefficient Mobilization of Youths

Similarly, a lack of resources like training, investments, and funding forms a huge barrier for peacebuilders. Youth who hold immense amounts of fresh ideas and energy are not equipped enough to function at official levels. Providing them with training opportunities, honing their skills, and shaping their raw minds need to be actively done with the help of various programs and approaches like bottom-up initiatives for youths to become participants in discussions rather than being topics of discussion. For example, the Project of Young Peacebuilders of Turkey makes sure youths equip themselves with the necessary skills like critical thinking, identifying the root causes of conflict, networking, skills leading to a tolerant society, and skills to participate/contribute at official levels (Ozcelik, et.al, 2021). Likewise, the politicization of inclusion and tokenistic inclusion across national and international levels is a topic of concern. Youths hold tremendous power when it comes to decision making but preferential treatment and participation "for show" with no actual influence on the peacebuilding further exacerbates their frustrations with the state and invalidates their potential contributions to the wider society.

Once we wrap our heads around how complex peacebuilding is, it's equally important to have an idea about when peacebuilding succeeds and when it fails. Peacebuilding involves capacity building, reconciliation, and societal transformation. It succeeds when it identifies the root causes of conflict, caters to local needs with inclusivity, and bridges the gap between conflicting parties. However, it can fail due to factors like deprivation of basic needs, unequal distribution of resources, unaddressed grievances, mistrust, and lack of confidence in the government. In Nepal, the Maoist insurgency focused on class dimensions of conflict and

spatial-horizontal inequality, requiring improved communal relationships and psychological transformation to address oppression and violence.

Hence, the first step in creating peace should not start with labeling youths as “lacking judgment/ experience” or “violence perpetrators” but rather accepting and promoting them as “peace-builders”, “visionary leaders” and “changemakers” who are creatively seeking ways to consolidate peace. Although youths do make up a considerable portion of extremist groups across the world, the whole truth to this fact is that only a small portion of youths are involved in violence the rest are largely passive. The sensational nature of some media today distorts this fact and only chooses to portray them as “brash” and “charged for destruction”, radicalizing their images in the mind of not only the general public but also policymakers. While there have been instances of youths being catalysts to conflicts, we must redirect the narrative to their abilities, acknowledge, explore, and hear their quibbling and divergent perspectives as peace initiators.

Furthermore, creating creative spaces for youths with adequate support like facilitation and capacity building, or forming youth clubs starting from local levels may perhaps lead us to address the frustrations. For example, the United States Agency for International Development Nepal (USAID), and Mercy Corps initiated projects like the Education for Income Generating Program and Youth Initiative for Peace and Reconciliation respectively, which were widely focused on training and capacity building of youths.

The involvement of youths in peacebuilding can also be strengthened via art, tourism, culture, and sports. For example, Guatemalan youths organized a poetry festival to recall violence faced by its indigenous communities as a way to make peace with past atrocities. The youths are known to be a ball of energy with a constant flow of creativity and innovative ideas. Effective mobilization of youths in these arenas could lead to building bridges between the divided communities while simultaneously ensuring practical approaches to reconciliation (Ozerdem, 2016).

Contextualizing Youth Participation in Cycles of Conflict - Nepal

Youth is viewed as a transitory phase in all societies and although the UN recognizes the youth cohort as aged between 15 and 24 it is understood to be defined in different ways based on socio-cultural influences. In Nepal, youth (aged 16-40) comprise 40.3% of the total population, and in a country with such a youth bulge the performance of this group heavily impacts the nation's development.

In the history of Nepal, youths have played pivotal roles as a collective acting as forces of change. For instance, the student bodies advocated through non-violent protests for a democratic nation against the then monarchical rule. However, the student politics body of today has been reduced to the husks of their predecessors. Every major political party has a student wing that radicalizes young minds into partaking in violent activities in exchange for protection and material benefits provided by mother parties. Youths interact in such ways due to two major reasons:

- i) out of necessity due to cases of unemployment, lack of proper education and skill nurturing training
- ii) they want to climb up the social ladder- personal benefit

Similarly, Nepal faces a large problem of migration of youths to foreign countries mostly due to the lack of opportunities herein and the access granted by globalization. The vacuum in the largest group of the total population in addition to their human resource capabilities has led to intense frustrations amongst the youths.

Youth participation in peacebuilding efforts had been neglected for large parts in the past however there is a gradual recognition for their potential contributions. A 2017 report published by UNPFN revealed

the interest of the majority of the youths in both negative and positive peace-making processes. As youths belong to diverse backgrounds, they come with an array of problems along with varied perspectives. The Muslim youths of the country face the issue of stigmatization as their social perceptions are affected by the negative and overgeneralized associations to terrorism, gender-based violence is directed towards women and sexual minorities due to the structure placed by patriarchal culture while social mobility of Dalit youths is challenged by complicated intersections of caste, age, gender, and religion.

The aforementioned frictions in the youth of Nepal are unaddressed by the state mostly due to the hegemonic rule of the old over the young. Youth quotas are one of the emerging recommendations for inclusivity as youth representatives must be present in all tiers ensuring meaningful representation and participation. Their engagement in processes of conflict cycles is indispensable. Partnership is crucial to youth mobilization so state parties need to work with youth associations and organizations both local and international to encourage participation, educate on conflict resolution measures, and mobilize youths as peace holders.

To sum up, the youths are the agents of change marching down the paths of peacebuilding. The youths are volatile yet cooperative, large in numbers yet susceptible to influence, creative and resilient, full of confidence yet in need of guidance. We are missing out on an opportunity to harness the energy houses of humanity with outdated reservations. It is high time we break free of such limitations and work from a place of not only knowing but doing better.

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Authors' Profile – PENN Resource Book Vol. V/2023:

1. Dr. Anand Paudel:

- Page - 1

Ananda Paudel is a well-known education expert in Nepal. Academically, he earned his Doctor of Philosophy in education with a specialization in child rights, an advanced certificate course in Human Rights Education (Formal and non-formal education context) from Switzerland, and an MPhil. in Education from Denmark. Professionally, Dr. Paudel has worked with the Government of Nepal, Ministry of Education, Science and Technology for 24 years and has led program, planning, teacher training, curriculum development, and monitoring and evaluation units within the Ministry System. Additionally, he has worked for more than 7 years in non-governmental organizations in a senior management position and provided leadership in designing and implementing different donor-funded bilateral and multi-lateral projects funded by USAID, FCDO, UNICEF, UNDP, UNESCO, UNFPA. Moreover, the mainstreaming of peace, human rights, and civic education content in the school curricula and teacher training system was successfully completed under his leadership. Dr. Paudel has been working as one of PENN Advisors ever since its establishment and serving as a Resource Person as well.



2. Dr. Aruna Uprety:

- Page - 7

Dr. Aruna is a Public Health Specialist and has been writing in national dailies for health awareness frequently. She has been working for Public Health since last 36 years incessantly in Nepal. She has worked in Nepal, Afganistan, India, Sri Lanka Laos and Sudan from 2002 to 2009. She is a freelance Health Expert and suggests that sound Health is the key to Peace Building. She has often discouraged the use of junk food for the children and adults and advises that typically Nepali food have adequate nutrients to make us work hard.



3. Prof. Dr. Bishnu Raj Uprety -

-Page - 13

नेपाल सरकारको थिङ्कट्याङ्क नीति अनुसन्धानका निवर्तमान कार्यकारी अध्यक्ष डाक्टर बिष्णु राज उप्रेतीले सन् २००१मा नेदरल्याण्डको वागेनहेगन विश्वविद्यालयबाट द्वन्द्व व्यवस्थापनमा विद्यावारिधि गरी ३ वर्ष बेलायतको लण्डन विश्वविद्यालय र सरे विश्वविद्यालयमा अनुसन्धान तथा प्रध्यापन गर्नुको साथै एसिया, अफ्रिका, ल्याटिन अमेरिका र युरोपका विभिन्न ४४ देशमा द्वन्द्व रुपान्तरण, द्वन्द्वोत्तर राज्य निर्माण र विकास, प्राकृतिक श्रोत र वातावरणमा आधारित द्वन्द्व लगायतका विविध विषयमा संचालित अनुसन्धानको नेतृत्व, सहनेतृत्व तथा संयोजन गर्नुभएको छ । यिनै सवालहरूसँग सम्बन्धित वहाँका ८० वटा पुस्तक तथा सयौ अनुसन्धानमा आधारित लेखहरु पनि प्रकाशन भइसकेका छन् ।



4. BN Sharma

- Page - 16

BN Sharma is an Educationist who began his career as an Educator since 2033 Asar (June 14, 1976). He began as a public-school Primary Teacher and gradually carried on to Bachelor Level Lecturer. He was educated and trained in Dehra Dun, Kathmandu, Switzerland and the UK. His professional development as Teacher Trainer and Headmaster Trainer began soon after he completed his Master's in Education (English). He has worked with Nepal Government, Ministry of Education and the Private Sector. He passed his youthhood in teaching, school management and administration and E/CCA Facilitator mostly in the Private



Sector. After 37 years of professional work, he has self-retired himself into working as a free-lance educationist and Master Trainer until the present day. He has attended and convened numerous conferences and seminars. He is writer, author and editor of numerous publications. He is currently the President of Peace Education Network-Nepal (PENN), Chief Advisor of Nepal Youth UNESCO Club and Patron of QUEST-Nepal. His professional journey today is in Quality Education, Leadership and Peace, Child Rights and Human Rights Education.

5. Dr. C. M. Yogi

- Page - 21

Dr. Yogi is a versatile and vibrant Orator with immense knowledge of Peace Education and Value Education. He is indeed a great scholar of Nepal, a spiritual master, an educationist and peace activist. He is a Founding Principal of Hindu Vidya Peeth Schools in Nepal based on love, peace, selfless service etc. He also established Peace Service Centre, Youth Society for Peace to help children, women, senior citizens. He runs community-based programs - Children's Peace Home – orphanage, Women's Training Program, Girls Scholarship Program, Gorakhnath Sewa Sangh and Biswa Omkar Ekata Mahabhiyan to reform society in totality. He lectures about Conflict, Peace and Development Studies, at Universities in Nepal. He lectures at Rotary, Lions, Corporate Sectors, Government Offices, Armies, Police, TVs, Radios. He is associated with many international organizations - HVP-UK, Peace Service Center-USA, Global Communities for Peace-Australia, Global Network of Religions for Children, United Religions Initiative. He has written several books and songs, won national/international awards. He conducts camps, classes to understand "The Art of Life".



7. Govind Prasad Thapa: (PhD, MA, BL, MPA, BA):

- Page - 27

Govind Prasad Thapa has served in Nepal Police for more than three decades (1974—2006). He is retired as Additional Inspector General of Nepal Police and holds substantial experience of working in the areas of armed conflict, policing, and gender issues. Major contributions during his police career include policy and organizational development, advocating community policing strategy, and institutionalization of Women and Children Service Centre in Nepal Police. He has contributed to establishing the Human Resource Department in Nepal Police and worked as its first Department Chief. He has worked as Program Coordinator and Faculty (2007-11) of Post Graduate Diploma/Master in Security Management Course in Kathmandu University School of Management (KUSOM). He also worked as a consultant to Asia Foundation (2011-14) as Senior Technical Adviser to National Committee for Controlling Human Trafficking (NCCHT) in Ministry of Women, Children, and Social Welfare. He has a rich experience in working as a consultant to various national and international organizations on the issues of safety and security, justice, and policing. He was awarded Rockefeller Foundation Resident Fellowship in 2009 for Bellagio Study Center, Italy for research work on the theme of Gender-Based Violence. He was also awarded Research Fellowship of Social Inclusion Research Fund (SIRF)/SNV Nepal (Netherlands Development Organization) for 2007-9 on the theme of Violence against Women and Access to Justice. He has authored various chapters and articles for various books, journals, and daily newspapers on the issues of security, justice, and policing. He has been highly decorated with Orders and Medals for meritorious services. He has represented the Government of Nepal and Nepal Police in various international conferences. He is Founder President of Centre for Security and Justice Studies (CSJS). He is President, Community Development Centre, Nepal and he is Founder President of Magar Studies Center.



8. Kriti Shrestha: - Page - 46

I am Kriti Shrestha currently pursuing my bachelor's degree in Social Science at National College affiliated to Kathmandu University. I have been tutoring at Budhanilkantha Education Service for the past five years now. Simultaneously, I have also been volunteering/ interning at various organizations to explore more about myself and to figure out what aligns best with my interests. I firmly believe in creating an inclusive learning space and equity. During my leisure time I kick back with paintings and watch the same movie for the 100th time.



6. Prabesh Joshi: - Page - 35

A youth activist, Mr. Joshi has fourteen years of working experience in governance, leadership, peacebuilding, Dialogue and conflict transformation sector. He has been working in the sectors of youth, multi-stakeholders, multi-community for more than a decade as a volunteer and professional during his study. A Peace promoter/practitioner, Mr. Joshi loves to deal with various new people and keep keen interest in travelling, research, social transformative development approaches, psycho-social counselling, Dialogues, training management, facilitation, graphic design, project management and photography. Being a youth, he is hardworking and bearing a strong commitment to work in the social Sectors are the most important things that always inspire and knock him to lead thought-provoking stakes. He is a TU Post Graduate and is full of innovative ideas.



9. Prakriti Adhikari: - Page - 38

२५ वर्षदेखि गोरखापत्रमा आबद्ध भई शिक्षा पत्रकारिता गर्दै आएको । शिक्षा पत्रकार सञ्जाल (इजोन)को अध्यक्षसमेत भइसकेको । शिक्षा मन्त्रालयले गठन गरेको संस्थागत विद्यालय सञ्चालन निर्देशिका र तत्कालीन उच्च माध्यमिक शिक्षा परिषद्ले गठन गरेको आचार संहिता तयारी कार्यदलमा शिक्षा पत्रकारका तर्फबाट सदस्य भएको । प्रबल जनसेवा श्री चतुर्थ श्रेणीबाट विभूषित भएको । श्री ३ महाराज देवशमशेर गोरखापत्र पत्रकारिता पुरस्कार, राष्ट्रिय शिक्षा पत्रकारिता पुरस्कार, प्याब्सन पत्रकारिता पुरस्कार, राष्ट्रिय प्याब्सन पत्रकारिता सम्मान लगायतबाट पुरस्कृत भइसकेको । एसएलसीको इतिहास र राणाकालीन शिक्षा पुस्तक लेखन गरेको ।



10. Rajendra Sharma - Page - 35

Mr. Sharma is the secretary of the PENN. His professional contribution in the area of peace and conflict resolution resembles with advocating, training, writing and lecturing on the similar topics and issues. He is a peace scholar and researcher and post graduated from Department of Conflict, Peace and Development Studies (DCPDS) Tribhuvan University, Nepal and the University of Ruhuna, Sri Lanka, in Conflict, Peace, and Development Studies. Aside this, he is a senior research associate at Social Science Baha, a Kathmandu-based think tank organization, and lecturer at a Kathmandu University-affiliated National College.



11. Samjhana Sharma - Page - 41

Samjhana Sharma did her Masters in English Education from TU and Bachelors in Law from Nepal Law Campus, TU. She is currently working as a Joint Secretary, Chief of Coordination Department of the National Human Rights Commission (NHRC), Central Office Nepal. She has worked with the Commission since 2003. She has worked at provincial level in Gandaki and Lumbini province as a provincial chief of NHRC for around five years. She has attended various conferences, workshops and training programs on human rights and peace building at national and international level and has worked as a facilitator for Training on Women and Leadership Development, Legal Aid and Self-care, Holistic security of Human



Rights Defenders, women rights and child rights issues etc. She has coordinated with HR NGOs and other civil society organizations for effective design and implementation of human rights promotional activities. She has written and published articles on various human rights issues and their concerns in National Daily like Kantipur.

Email contact: samjhanasharma@gmail.com

12. Tripti Ranabhat:

- Page - 46

Tripti Ranabhat is currently acquiring her Bachelor's degree in Social Sciences at National College, a Kathmandu University affiliate. As a writer, she holds experience in working with start-ups for content creation. Making her way to research, she explored topics on economics, business and health during her internship at MOSES. Aside academic endeavours, she loves to unwind to films, random music recommendations, attending social events till her battery allows it and reading.



Words of acknowledgement to our generous donors/supporters:

On behalf of the PENN Executive team, we would like to express my sincere gratitude to all the supporters, contributors and donors of Peace Education Network-Nepal (PENN):

- a) Contributors of PENN Education Support Scheme started as of 2018 is in its 3rd year now. You may have noted that we are adding sponsors every year for the under-privileged children of public schools. It has been

inspiring to the parents of recipient children, the schools and us along with you all. PENN has found generous sponsors (donors) who with their hard-earned money are supporting the 16 children in their educational needs. Without your support, we would not have been able to outreach these children all on our own. We look forward to more sponsors for new students each year.
- b) We are also very grateful to the PENN team members who have contributed to the PENN Permanent Fund (PENN Akshyakosh) in 2019 and after. Your contribution has made PENN live and moving. It is this motivation that has made PENN work so efficiently despite the aftermath impact of Covid-19 pandemic. We look forward to having more cooperation and support in the years to come from our members, member institutions and global friends. Your selfless attitude has been the greatest energy of PENN.
- c) We are also very thankful to all the contributors of the articles ever since PENN Bulletin Vol. 1/2012 and now hereafter to PENN Resource Book Vol. V/2023. Your concurrent support and faith have always inspired us to work more for the organization. PENN is rich with global friends all these years, and I am sure with your trust, we will move on into the unforeseen hard times of the future.

A hearty thank-you to ALL!

We wish each of you a very healthy and prosperous

Happy Dashain 2080 and Deepawali.

The Editors.

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Record of Events & Activities of PENN for 2077-080BS (2020-2023):

Date	Event	Title	Objective
Sept. 28, 2020	Participation in Intl. Peace Summit for Youth – 2020 hosted by Prof. Bonstingl from USA for students from 6 nation and Nepal.	Role of Youth in Shaping Peace Together	Advocating cross country issues of peace with Youth opinions
Oct. 01, 2020	Participation in Intl. Peace Summit for Youth – 2020 hosted by Prof. Bonstingl from USA for students from India	Role of Youth in Shaping Peace Together	Advocating cross country issues of peace with Youth opinions
Nov. 06, 2020	Participation as the Key-Note Speaker in the SQC Webinar by Palpa Hub.	Role of Youth in SQC	Awareness of effects of Covid-19 pandemic in Quality Education.
Jan. 31, 2021	PENN Executive Meeting	Agenda: Post Covid events planning.	Pre-AGM Routine work after Covid-19 situation.
Feb. 06, 2021	PENN 9 th AGM	Regular routine work and Formation of new Executive Committee for 2021-2024.	Updating PENN events after Covid-19 pandemic climax.
Feb. 07, 2021	Consultative Meeting organized by Asian Academy for Peace, Research and Dev.	'Achieving SDG-16 Goals by 2030 – Challenges and Expectations from CSOs and Academic Institutions.'	Collaborative effort to address issues in the post Covid-19 pandemic situation.
Feb. 09, 2021	Meeting with Mayor, Deputy Mayor, Education Chief and Chief for Social work of Godawari Municipality	PENN Coordination for Peace and ICT Education in public schools of Godawari.	Joint Project for PENN and Godawari Municipality in Peace Education through Capacity Development of Teachers in ICT.
Feb. 14, 2021	PENN Website re-construction	x	Place PENN mission and vision to the national and global partners in Peace Education.
Mar. 06, 2021	PENN Executive Com. meets after 9 th AGM.	Review of 9 th AGM.	Finalizing the PENN new website and update on issues and programs for 2021.
Mar. 25, 2021	PENN Executive Meeting	Routine work	Get documents updated for website.
April 05, 2021	PENN Technical meeting	Website construction work	Check designs and advise the content inclusion in the website.

April 07, 2021	PENN Bank work annual renewal	Routine work	Get the account refreshed.
April 08, 2021	PENN Mock meeting on Zoom	Annual Intl. Peace Day prep.	National and International conference planning for 2021 Intl. Peace Day.
April 09, 2021	PENN auditor's statements	Annual work	Annual renewal process
April 11, 2021	PENN Website launching	Milestone event	Website inauguration virtually with PENN Institutional and individual members.
May 04, 2021	Lockdown protocol by govt.	All work comes to standstill.	Health safety.
Aug. 20, 2021	Intl. Advisor's Birthday celebration virtually.	ZOOM meeting with Prof. John Jay Bonstingl.	Social Event for PENN.
Sept. 13, 2021	PENN virtual meeting for Preps for Intl. Peace Day	Annual event	Hosting national and international event with Youth and Educators of 13 nations.
Sept. 21, 2021	Intl. Peace Day Conference	Coordinated by Prof. Bosntingl from USA and PENN President from Nepal. (Due Covid-19 lockdowns, all programs went virtual).	Bringing Youth and Educators together virtually on Zoom for Intl. event. Youth and Educators from 13 nations across the globe participated.
Sept. 28, 2021	Peace Day Youth Summit	2 nd session	Bringing Youth together for making of Peace Ambassadors by Prof. Bonstingl and BN Sharma.
Sept. 30, 2021	Peace Day Youth Summit	3 rd session	Bringing Youth together for making of Peace Ambassadors by Prof. Bonstingl and BN Sharma.
Dec. 01, 2021	PENN Executive Meeting	Annual renewal routine work and PENN 10 th AGM preps.	Prepare audit reports and paper work for 10 th AGM & work to propose PENN Education Award at 10 th AGM.
Dec. 15, 2021	PENN Founder Member Mahendra Bista Sir's son's wedding reception.	Wedding reception attended by PENN representatives.	Socialisation.

Jan. 03, 2022	Target deadline for Peace Education Roster for 10 th AGM	Collection of names of Peace Experts for National Roster by Coordinator: Prof. Dr. Prem Narayan Aryal, VC of Pokhara University and Founder Adviser, PENN.	Conferring PENN Peace Education Award 2022.
Jan. 04, 2022	PENN prep. Meeting for 10 th AGM.	Virtual meeting for preps. For 10 th AGM.	Get all documents ready and get PENN Peace Award 2021 approved.
Jan. 08, 2022	PENN 10 th AGM and conferring of Peace Award.	2 nd PENN Peace Education Award conferred to Dr. Chintamani Yogi. <u>To put to record:</u> 1 st PENN Peace Education Award was conferred to Associate Professor, Dambar Bir Thapa, Founder President of UNESCO Federation (NAFUCAN) and Advisor of PENN on September 22 nd , 2019 (Venue: EPS School, Baneswor, Ktm.)	Annual event organized at Oxbridge Academy, Lagankhel, Lalitpur.
Mar. 23, 2022	Pabson Mandir Inauguration.	PENN attends the inauguration ceremony.	Maintaining relationship with PABSON Central Com.
Mar. 27, 2022	Policy Making Conference organized by Nepal Forum for Restorative Justice.	PENN attended the Conference.	Input on National Policy Making recommendation documentation held at Hotel Basera Boutique at Anamnagar (Singhadurbar), Ktm.
May 02, 2022	Sponsorship correspondence for PENN Education Support Scheme begins.	Letter dispatched to sponsors.	PENN Education Support Scheme fund collection.
September 21, 2022	International Day for Peace – International Virtual Youth Leadership Peace Summit organized by Bonstingl Leadership Development and Worldwide and PENN.	Participation by Youth in Participative Virtual Conference from USA, Nepal, India and other nations including PENN from Australia.	Developing Youth Leadership for Peace by participatory approach in different nations.
September 28, 2022	Virtual meeting with PENN Intl. Advisor, Prof. John Jay Bosntingl.	Virtual Peace Summit continuation.	Connecting PENN with other Intl. Youth Leaders for International events.

February 25, 2023	Attended Teacher Educators' Society Nepal (TESON).	Participated in the conference and interacted with fellow Educators. The event was held at LRI School, Kathmandu.	Socialization with Educators from different parts of the nation.
February 26, 2023.	Meeting with the Auditor Pradyumna Ghimire for PENN annual accounts management and bank update work.	Annual Renewal process for PENN started.	Updating PENN legally.
“	“	“	“
March 01, 2023.	PENN Executive Committee Meeting.	Preparation for 11 th Annual General Meeting (AGM) begins. Venue: Benu Rana Mam's residence, Man Bhawan, Lalitpur.	Annual General Meeting for PENN legal update.
March 03, 2023.	Meeting with the Principal, Dr. Chetnath Panta, our sister school, Shree Sisneri HS School, Dhungin, Lamatar, Lalitpur, Nepal.	Confirming the progress of two girl students under PENN Education Support Scheme 2022-23 and selection process of a new addition of one more girl student from 2023 with the help of the Principal and the ECA Incharge at the school.	Addition of PENN Education Support Scheme at the school in 2023 (three girl students for 2023).
March 07, 2023	Visit to NK Singh Memorial school, Min Bhawan, Baneswor, Ktm. Venue update toward the PENN 11 th AGM.	Meeting with the Principal and Vice Principal for PENN 11 th AGM preparations.	Confirmation of a/v equipment, space and refreshments for the 11 th AGM.
March 10, 2023	Meeting with Mohan Karki, Dayaram Thapa and Suresh Karanjeet, Executive Director, Projcon from UK.	Presentation by Suresh Karanjeet on potential fields of work to Bright Future HS School Senior Officials.	Furthering Educational Projects with Projcon for PENN Networking. Venue: Bright Future HS School, Naikap, Ktm.
March 11, 2023.	PENN 11 th Annual General Meeting (AGM).	Annual Reports approval and AGM Resolution for further ahead passed. Key Note Presentations: 1. Dr. Pinkey Shah – ‘Notes to Educators on Motivation to Peace Education’. 2. Devraj Ghimire – ‘Relating Peace with Quality and Leadership in Education’.	Annual program of PENN Institutional and Individual members for organizational legal update. Venue: NK Singh Memorial EPS School, Minbhawan Baneswor, Ktm.

March 16, 2023.	Visit to Motibinayak School for Updating Education Support Scheme 2079 extended list.	Meeting with support recipient children and parents – 8 old + 4 New students.	Annual update of Education support scheme records.
March 22, 2023	Meeting with the auditor.	Settling tax payments bills.	Annual Update with the tax office and auditor.
March 30, 2023	PENN Executive Meeting for AGM review.	Planning for 2080 training programs.	Annual Work Plan for 2080BS.
April 18, 2023	1 st Scheduled Training Program at NK Singh Memorial EPS School	Training to Educators in Peace Education	First day of 4 hours of rigorous face to face training after the Covid-19 lockdowns.
April 22, 2023	Lunch hosted for New Year 2080BS.	Sponsor: Bright Future HS School, Naikap, ktm.	First Social event of the Executives after the Covid-19 lockdowns.
April 25, 2023	Meeting with VSN Director	Annual Training schedule management.	Member schools' support program.
May 05, 2023	2 nd Scheduled training program at Mount Everest School.	Peace Education Training to Educators at Suryabinayak, Bhaktapur.	Creating a roster for TOT for PENN.
May 13, 2023	Meeting with Designer for PENN website updating.	Editing the webpage for 2023-24.	Updating of Organisation web library.
May 14, 2023	3 rd Scheduled Training program at Bright Future HS School	Peace Education Training to Educators at Naikap, Ktm.	Creating a roster for TOT for PENN.
May 19, 2023	4 th Scheduled Training Program at Sisneri HS School	Peace Education Training to Educators at Dhungin, Mahalaxmi Nagarpalika, Lalitpur	4 th 2-hour training at PENN sister school.
May 22, 2023	Meeting with Nepal Peace Building Initiative, Lalitpur	2-hr. Meeting with the Founder and CEO Mr. Subindra Bogati	Meeting on avenues of collaboration for Peace Education.
May 26, 2023	5 th Scheduled Training Program at Motibinayak Basic School, Dholahiti, Lalitpur	4-hr. Training to Educators in transformation by Peace Education	Deliberation on 'Fundamental aspects of Peace Education.'
June 11, 2023	PENN Advisory Council Meeting and Executive Committee Meeting	Executive Committee Meeting at 4.00pm+Advisory Council meeting Chaired by Dr. CMN Yogi at 5.00pm. Venue: Shanti Sewashram, Koteswor, Ktm.	Preparations plans for PENN Bulletin+ Intl. Peace Day 2023.

July 19, 2023	PENN Executive Committee Meeting	Virtual Working meeting to decide students'/ teachers' programs for Sept. 21, 2023; Form digital Bulletin Vol. 5/2023 Sub Com.; Peace Award preps.; approve two new Advisors to Advisory Council.	Preparations plans for PENN Bulletin+ Intl. Peace Day 2023.
July 24, 2023	Meeting at VSN for Venue arrangement.	Meeting with Sangita Shrestha, Vice Principal for Peace Day 2023 planning.	Planning venue management and snacks management at venue.
July 30, 2023	Executive Committee meeting for Peace Day planning.	Meeting at Le Bagaincha Café for documents endorsement for Peace Day.	Finalise all drafts for Peace Day 2023.
August 02, 2023	Visit Peace Day Venue for Peace Day management +Mails disbursement for PENN Education Support 2023-24 (2080BS).	Visited VSN and fixed the management with Sangita Shrestha.	Final preps for venue management and mailing for collection of fund for PENN Education Support.
August 12, 2023	Joint Meeting of PENN and Nepal Youth UNESCO Club (NYUC) for Peace Day event management support.	Joint Meeting held at Bright Future HS School, Naikap.	Finalising certificates and awards and duty discharge chart finalization with Executives and NYUC Volunteers.
August 20, 2023	Date due for articles for PENN Resource Book Vol. V/2023.	Follow ups by text messages to all writers.	Planning for the editing and designing of PENN Resource Book Vol. V/2023.
August 23, 2023	Meeting with Designer for PENN Resource Book Vol. V/2023	Designing planning and management of the digital publication.	Setting of Work discharge, targets and management.
September 10, 2023	Date due for participating schools for Peace Day events.	Follow ups by text messages to all participating schools.	Planning for two events: English Oratory and Peace Songs.
September 20, 2023.	Peace Day 2023 Events: English Oratory and Peace Songs.	Events take place at VSN College Hall from 10.30am to 3.30pm.	Judging and finalization of results for certification.
September 21, 2023.	International Peace Day Ceremony.	Program commences at VSN College Hall from 10.30am to 3.30pm.	Celebrating Peace Day – Certifications, Awards and Key Note Presentations for Educators, Children, Youth, Guests.

Note: PENN worked virtually during the Covid-19 lockdown period with minimum physical events.

Prepared by BN Sharma for PENN 2021-023.

Note: Content published in PENN Resource Book Vol. V/2023 and submission to DAO, PENN annual progress report 2080BS.

Milestone Events

Peace Education Network-Nepal (PENN) website launch program April 11, 2021 (Chaitra 29th, 2077)

Time 11.00am:

- Chair:** BN Sharma (Acharya), President, Peace Education Network-Nepal (PENN)
- Chief Guest:** **Muskan Khatun**, student at Bright Future HS School, Naikap, Kathmandu, Nepal
- Guests:** Peace Experts and Educators from Nepal (at large)
- Audience:** Peace Education Network-Nepal (PENN) Advisors, Resource Persons, Executives, Institutional Members and Individual Members and Peace motivated people & Education Journalists of Nepal.

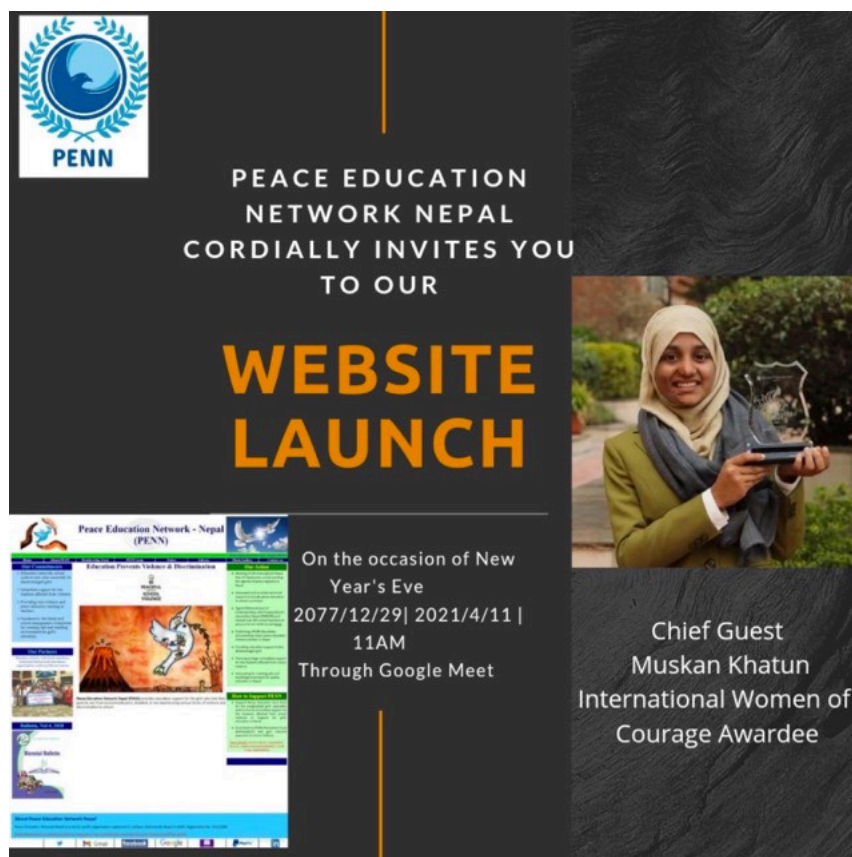
Who is Muskan Khatun:

- A 15-year-old girl was severely injured in an acid attack at Ganeshman Chowk in Birgunj at about 6am on Friday.
- Muskan Khatun from Chhapakaiya in Birgunj was attacked with acid by 16-year-old Samsad Miya in order to exact revenge after Khatun rebuffed his friend Majid Alam's romantic overtures, according to police.
- Khatun, a ninth grader at Tribhuvan Hanuman Secondary School, was assaulted on her way to school. <https://kathmandupost.com/province-no-2/2019/09/07/yet-another-acid-attack-badly-injures-15-year-old-girl>
- Muskan Khatun is a Nepalese human rights activist. She was a victim of an acid attack at the age of 15 after she refused the boy's romantic advances. She was campaigned for legislation and was instrumental in getting laws passed for tough action against perpetrators in Nepal. [Wikipedia](#)
- Nepal's Muskan Khatun among the recipients of 2021 International Women of Courage Award
- Muskan will be receiving the US State Department's prestigious award for her work to end acid attacks, the US embassy says. **Photo via US Embassy website**



- Muskan Khatun from Nepal has been selected for the International Women of Courage Award for 2021 for her work to end acid attacks.
- The United States Embassy in Nepal said in a statement that it is pleased to announce Muskan will be awarded the prestigious International Women of Courage Award for her work to end acid attacks.
- “First Lady of the United States Jill Biden and Secretary of State Tony Blinken will host a virtual event on March 8,” said the embassy.
- Muskan, 17, herself is an acid attack survivor.
- “I’m absolutely thrilled to announce that Nepal’s Muskan Khatun will be receiving the State • Department’s International Women of Courage Award for her work to end acid attacks,” Berry wrote on Twitter on Friday.
- Muskan was critically injured in an acid attack in September 2019 for rejecting a boy’s proposal when she was 15. She had suffered severe burns on her face, chest, and hands.
- After the tragedy, Muskan worked hard to bring about changes and lobbied for stronger laws and punishment for acid attacks.
- Subsequently, the government called for drafting a new law for acid attacks. The President promulgated an ordinance on acid attacks in September last year.
- According to US Ambassador Berry, Khatun will be the first Nepali to win the award and one of the youngest awardees ever.
- Now in its 15th year, the International Women of Courage Award recognises women around the globe who have demonstrated exceptional courage and leadership in advocating for peace, justice, human rights, gender equality, and women’s empowerment, often at great personal risk and sacrifice, according to the US embassy.
- According to the International Women of Courage, the award honours women who have demonstrated exceptional courage, strength, and leadership in acting to improve the lives of others, from families to communities to countries.
- “It is an extraordinary opportunity to bring international attention and support to women who have put their lives and/or personal safety at risk in order to improve their societies and inspire fellow citizens,” said the US State Department.
- Besides Muskan from Nepal, other recipients of the award this year are Maria Kalesnikava of Belarus; Phyo Phyo Aung of Burma; Maximilienne C. Ng Mbe of Cameroon; Wang Yu of China; Mayerlis Angarita of Colombia; Julienne Lusenge of Democratic Republic of the Congo; Judge Erika Aifan of Guatemala; Shohreh Bayat of Iran; Zajra Mohamed Ahmad of Somalia; Sister Alicia Vacas Moro of Spain; Ranitha Gnanarajah of Sri Lanka; Canan Gullu of Turkey and Ana Rosario Contreras of Venezuela, among others.
- “Muskan’s leadership was crucial in bringing about change,” said the US Embassy in Nepal. “The embassy is proud to support her and promote the advancement of women’s and girls’ rights in Nepal.”
- Muskan is currently studying in Grade IX in Bright Future HS School, Naikap, Kathmandu, Nepal.

With her kind consent and with generous Coordination of Mr. Mohan Kumar Karki, Director of the School, PENN has been able to have her as the Chief Guest to virtually inaugurate its website today – April 11, 2021 at auspicious time of 11.00am. We like to listen to her and Mr. Karki's story of about how she has had a challenging transformation in her life.



PEACE EDUCATION
NETWORK NEPAL
CORDIALLY INVITES YOU
TO OUR
**WEBSITE
LAUNCH**

On the occasion of New
Year's Eve
2077/12/29 | 2021/4/11 |
11AM
Through Google Meet

Chief Guest
Muskan Khatun
International Women of
Courage Awardee

On this special occasion, considering her brave move as an inspiring example of a brave Nepali young girl who has been an excellent reason for the commencement of a very strong law against perpetrators of acid attacks in the nation, I on behalf of Peace Education Network-Nepal (PENN), declare her as Peace Ambassador of this network and will confer her the award on September 21st, 2021 'International Day of Peace'. Also, on behalf of the PENN team, I would like to thank all the supporters of PENN for this milestone launching ceremony. While applauding Miss Muskan Khatun youngest (15 years old) leading Nepali Rights Activist, as Nepal awardee of 'The International Women of Courage Award (IWOC)' conferred by the Secretary of State, United States Department of States (America), we like to congratulate her for this heroic move for the entire Nepali women. PENN has always had immense aspirations to educate under-privileged girls of Nepal as well as install Peace Education with the Educators in Nepal in order build sustainable peace in the nation. As Bright Future Higher Secondary School, Naikap, Kathmandu is our institutional member school, we are proud to declare that PENN mission in Peace is being rightly exemplified by such feats. We feel, we all are on the right track in laying the foundation of Peace with youth and we hope to see our graduates leading Nepal in the global scenario soon in future.

Thankyou.

BN Sharma
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PENN Education Support Scheme January 2023 (2079BS)

- after the shuffle of students:

S. No.	School	Name of the child	Class	Beginning Year of scheme	Replaced whom (if any)	Reason for dropout (if any)	Sponsor
1	Motibinayak School, Dholahiti, Ltp.	Bhumika Rai	VII	2076	x	x	SDNA, USA
2	“	Eliza Majhi	V	2076	x	x	SDNA (Samir Khanal)
3	“	Joshan Rai	IV	2078	Kalpana Basnet since 2074BS	Passed SEE	SDNA
4	“	Sampada Ghimire	V	2078	Shristi Majhi since 2074BS	Passed SEE	SDNA
5	“	Rabina Magar	IV	2078	Nabina Khatri	Parents' migration	SDNA
6	“	Uma Sapkota	V	2074	x	x	Smriti Ghimire, USA
7	“	Roshana Rai	IV	2078	Jenisha Rai since 2074	Parents' migration	Sambriddhi Sharma Thapa, Au.
8	“	Devraj Budathoki	V	2077	x	x	Roshani Poudyel, USA
9	“	Prashant Pradhan	III	2078	Abhisek Rai	Parents' migration	Purushottam Acharya, Nepal
10	“	Bijaya Magrati	V	2078	x	“	Nita Sharma, Nepal
11	“	Susmita B.Ka	II	2079	x	x	Mohit Karki, Nepal
12	“	Asbina Blon	KG	2079	x	x	Smriti Ghimire, USA
13	“	Preeti Pradhan	VI	2080	x	x	Apurva Baral, Lalitpur
14	Sisneri HS School, Lamatar, Ltp.	Salina Poudyel	V	2076	x	x	Prisca Amatya Chhetri, Nepal
15	“	Bipana Chaudhary	VII	2076	x	x	Anand Bikram Rana, Nepal
16	“	Gauri Shrestha	V	2079	x	x	Dr. CM Yogi, Nepal

Note: The serial order of classes has been broken due to new date-wise entry of the children for the sake of record keeping.

Profiled by
BN Sharma
President, PENN
January 2023.

PENN NATIONAL PEACE EDUCATION AWARD

PENN National Peace Education Award had been established by the Executive Committee on the International Day of Peace, September 21st, 2019. The recipients have been selected by a 3-member sub-committee formed each year by the Executive Committee. The MOU of selection of the recipient for the sub-committee was established by the Executive Committee as follows:

1. S/he must be a Nepali Citizen.
2. S/he must have been working in promoting Peace Education in either formal or nonformal sector for over a period of one decade.
3. S/he must have a reasonable national status as an Educator in either formal or nonformal sector.
4. S/he must have a highly sociable character and stand as a role model.
5. S/he must be willing to join our network and its interventions for the accomplishment of our mission of Peace education both at national and global context.
6. Gender and subject specification is no bar.

Each year a different composition of the sub-committee had been formed for the selection of the most prominent candidate. The award until the 3rd selection has had no cash prize. It is a national award of recognition of selfless service of the recipient in the field of Peace Education with a Certificate signed by a nationally respected and notable Chief Guest and the President of the Executive Committee in an august gathering of Peace Educators on either the International Peace Day or at PENN AGM.

The following personalities have received the Award so far:

S.No.	Name of the awardee	Chief Guest	Coordinator, Sub-committee	Date of award
1	Associate Professor Dambar Bir Thapa, then Founder President of National Federation of UNESCO Clubs, Centres and Associations of Nepal (NAFUCAN) President of United Nation Associations' of Nepal and Pioneer UNESCO Activist in Nepal.	Khem Raj Regmi, then President of Transparency International, Nepal and Former Secretary of Ministry of Education.	Prof. Dr. Prem Narayan Aryal	September 21, 2019
2	Dr. Chinta Mani Nath Yogi, Founder of Hindu Vidyapeeth Nepal, Shanti Sewashram Nepal, International Scholar and Pioneer Educationist of Eastern Philosophy in Nepal.	Prof. Dr. Prem Narayan Aryal, Vice Chancellor of Pokhara University, President of Teacher Educators' Society, Nepal (TESON) and an established Scholar of Nepal.	Prof. Dr. Prem Narayan Aryal	September 21, 2021.
3	Mrs. Stella Tamang, Founder and President of Bikalpa Gyan Kendra-Nepal, Former Advisor of Private and Boarding Schools of Nepal (PABSON), Pioneer Early Childhood Educator of Nepal and a Pioneer Peace Education Activist of Nepal. She is also the Founder and Chair of National Indigenous Women's Federation and Co-Founder of South Asia Indigenous Women's Network. She has also chaired the Indigenous Women Caucus at the UN Permanent Forum 2003-04.	Lt. General Bala Nanda Sharma (Retd.) has worked as a peacekeeper, Military Attache in the former USSR, Force Commander and Head of the Missions in UN Peace Operations. He is the Founder Principal of Institute of Crisis Management Studies, a master level program run under the TU. Currently, he is heading the National Defense University Infrastructure Development Committee.	Rajendra Sharma	September 21, 2023

Peace Education Network-Nepal, Lalitpur

Govt. Regd.

PENN Team 2022-24:

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Document updated as on: March 11, 2023 (Falgun 27, 2079) 11th AGM.

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PENN Activities



logo Peace Day 2023



PENN 10th AGM at Oxbridge Academy Lalitpur



PENN 11th AGM at EPS Baneswor 2023



PENN Education Support at Motibinayak School, Lalitpur



PENN Education Support at Sisneri School, Lalitpur



PENN meeting in Bright Future School, Naikap

PENN Activities



**PENN with Teacher Educator Society Nepal
2023**



training at BF School



training at Bright Future School



training at Motibinayak School



training at Mt Everest School



Training in Mount Everest Bhaktapur 2023

PENN Activities



Training in Mount Everest School, Bhaktapur



training in session



Training in Sisneri



Training at Sisneri Group Pic



training in Sisneri



Training in Sisneri

Support Peace Education Network- Nepal (PENN)

Who are we?

Peace Education Network-Nepal is a not-for-profit organisation registered in Lalitpur, Kathmandu Nepal in 2010. Registration No. 3111/398. PENN provides education support for the girls who lost their parents, are from economically poor, disabled, or are experiencing various forms of violence and discrimination in school.

Your Support will be used for:

- Education support for the most marginalised girl child studying in public schools
- Support Peace Education Core Fund for the marginalised girls' education and to ensure immediate support for the students affected from school violence or Support for girls' education in Nepal.
- Contribute to our Permanent Fund (Akshayakosh) and for advocating for peace
- Training teachers on peace, nonviolence, disarmament, human rights and civic education related trainings

Bank Details:

Sanima Bank, Satodobato Branch, Lalitpur

014010510000011Swift Code: SNMANPKA

Note: Kindly send us the bank voucher or message of your contribution to:

penn.nepal@gmail.com or info@penn.org.np



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