



Peace Education Network - Nepal (PENN)

Biennial Bulletin



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Preface

A recent UN report suggests that more than 1.6 billion learners and 23.8 million additional children and youth may drop out from school/colleges or not have access to school next year due to the economic impact of the Covid 19 (Sadeque, S. 2020). We, the educators have responsibility to protect them and their family members but they have additional responsibility to continue educating citizens/learners during and after (if any) the Covid 19 crisis. While Covid 19 has been badly affecting the world economy, world's health systems and humanity, the role of the research-community and educators should be considered as one of the major parts of solutions to this global crisis. Educators, by using right/alternate pedagogy, can provide right information, and enable policy makers to come up with informed policies. Educators are important stakeholders to fight against this crisis as millions of teachers have the best community network to address local problems, challenges and mobilise the community in a positive direction. As part of fulfilling our responsibilities, Peace Education Network-Nepal (PENN), as one of the institutions working closely with teachers and schools and marginalised children in Nepal, has been connecting our member schools, teachers and community by providing training related to peace, psychosocial wellbeing, and contributing knowledge by publishing PENN bulletin.

This bulletin provides readers useful information on the conceptual/theoretical and practical aspects of peace education. It has three sections: articles, special interview; activities conducted by the PENN in 2019/2020. In addition, it has included some messages received from its member schools. In the first part, we have included 11 articles under three sub-themes. First theme is related to promoting peace education in Covid 19. Mr. BN Sharma and John Jay Bostingl described the present context, situation of educators and students, and advised the educators and learners with some tips for the way forward. Going into the specific roles and potentiality of youth, Prabin Manandhar highlighted the need of young people's active engagement in addressing the current crisis. Rising

the issue of increasing mental and psychosocial threats and suicide cases in Nepal posed by the Covid 19, Susan Risal emphasised the importance of considering psychosocial security of the people who are more vulnerable from psychosocial distress and challenges. Umesh K. Bhattraï viewed the current crisis as one of the great troubles of human civilization and urged everyone to work together to defeat this human enemy. 'Presenting Covid-19 as an opportunity to transform our way of life, Chinta Mani Yogi highlighted some important lessons that we can learn from the current pandemic for better future.'

We have included peace & non-violence and sustainable peace as the second and the third themes in the article section. Chiranjibi Bhandari discussed the role of non-violence communication in our everyday life for not only fostering interpersonal peace and harmony but also for promoting peace at the personal level. Ananda Paudel presented youth as the major drivers of peace described the possible roles that young people can play in building and sustaining peace. Further, Rajendra Sharma providing a simple conceptual description of peacebuilding explained the importance of citizens, the grassroots in building peace in society. Presenting restorative justice as one of the key elements of sustainable peace, Trilok Sharma and Rajendra Senchurey clarified how restorative justice is understood in different contexts.

Finally, we, the peace educators urges all educators to consider their personal health security and act peacefully, help the educators and learners to cope with the current crisis, motivate the society to be strong, resilient, and optimist. It is highly needed. Please stay safe and keep standing and acting for peace and education.

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Peace Education and its Importance in the Present and Post Covid-19 Pandemic Era



BN Sharma (Acharya)

About the author:

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Earthquakes, flood, landslide, storm, avalanche and famine are all very devastating natural disasters for all living beings. However, a pandemic is more than the disaster and emergencies one can ever imagine. The Covid-19 the worst and first ever known pandemic was reported by Wuhan Municipal Health Commission on December 31st, 2019 as a cluster of cases of pneumonia in Wuhan (Hubei Province) of China that has now reached out to the whole world. The World Health Organisation (WHO) named the Covid-19 epidemic as 'pandemic' – on March 11th, 2020. There are currently 25,406,588 confirmed cases and 850,878 deaths from the coronavirus COVID-19 outbreak as of August 31, 2020, 08:52 GMT.



James Gallagher ✓
@JamesTGallagher



Gulp... It took 67 days from the first reported case to reach the first 100,000 cases, 11 days for the second 100,000 cases and just four days for the third 100,000 cases

[@WHO](#) [#coronavirus](#)

4:25 PM · Mar 23, 2020

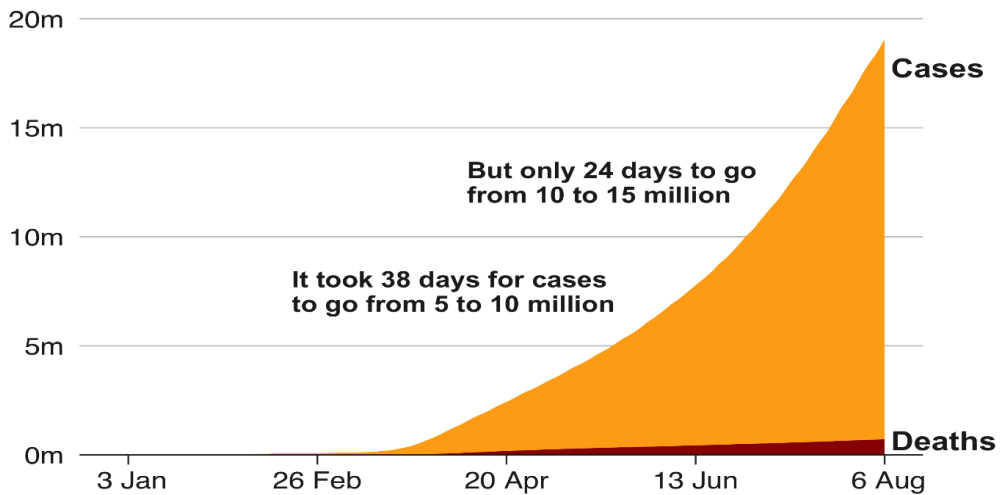


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See the latest COVID-19 information ...

Global cases approaching 20 million



Source: Johns Hopkins University, national health agencies, data up to 6 August **BBC**

This has been the most dangerous pandemic of our generation especially because of no availability of vaccines of any kind until now. Countries of the world where the pandemic has been spiking like the USA, UK, Russia, China and India are investing a huge amount of resources to develop a vaccine. However, they have just reached either the second or the third stage of the development and thus no any predictable timeline to have a reliable vaccine. The increasing number of

infected cases and deaths and the hike in the number of countries each day has been putting every nation in alarm. It has disrupted 70% of the education opportunity of the youth. Guy Ryder, ILO Director-General mentioned, “The pandemic is inflicting multiple shocks on young people. It is not only destroying their jobs and employment prospects, but also disrupting their education and training and having a serious impact on their mental well-being”.

Covid 19 in Nepal

Confirmed cases	Recovered	Death	Fatality Rate	Recovery Rate
38561	20822	221	0.6% of the total cases	54%

Source: Ministry of Health and Population, Nepal.

It has not only affected our health situation but also affected economically, socially and psychologically. There has been a huge paradigm shift in the way people think and behave ever since the Covid-19 began. We are practically adhering to the habit of physical distancing in our community and societies, and are dependent on the social media and IT tools for social interactions and education. This may increase the risk of cybercrimes.

In the pre-pandemic era, we educated our children by preaching the following:

- Make friends with people of your age, youngers and elders alike despite their origins, sex, colour, and race.
- Shake hands, get closer in company and make good friends hug each other for comfort and consolation.
- Peer groups can learn more from each other in groups than from the four walls of the classroom.
- Attend workshops, seminars, conferences and social gatherings to enhance friendship and broaden your horizon.

- Make friends with influential people and educators who can contribute to your educational growth.
- Attend school classes and off-classes activities regularly.
- Participate in games and athletics for playing or watching.
- The good classes in schools had around 45 students. The gender division was usually 50/50.
- Meals were emphasized with family, friends, mates and guests all alike.
- Sticking on to TV, Computer or a cell phone was regarded as passive characteristics of a good student.
- Hugging and kissing was a common social activity with friends and family members.
- Distance travelling and tours in large groups was emphasized. The use of buses, trains, planes and ships were regarded as harmony building vehicles.

In the post-pandemic era, we advise our children to behave differently such as:

- Make friends with only limited people known to you too with a physical distance.
- Don't shake hands and don't hug either in comfort or consolation.
- Individual or virtual learning is the safest and best way of learning.
- Refrain from large crowds and congregations of any kind.
- Make digital friends and influential people by video conferencing than attending face to face meetings for educational growth.
- Avoid school classes with large crowds of say more than 10 in a group and limit the time frequency of togetherness.
- Participate only in games and athletics that have social distancing mode of practice or matches. Even as an audience, you need to be limited in number and invited by the organisers.
- Gender participation is not of much importance. Safety is the most important so keep distancing and interact as little as possible.
- Meals in isolation and with distance is emphasized. Families are divided with their own lack of time.
- Use of screens and internet connected TV, Computer, Ipad, tablet and Cell phone is regarded as the safest and best means of learning and entertainment.
- Hugging and kissing is a taboo among friends and family.
- Using individual vehicles of transport and lower numbered groups are emphasized for special outings. Avoiding group work activity of any kind is safe and peaceful.

During the pandemic, countries started locking down their workplaces and movement/travel of any kind. Schools, colleges, Universities and every commercial & trade centre was shut down to a full stop. The countries one after another started moving to a standstill for two months.

The social structure and the human behaviour has started changing with the change of attitude of the members of the community. There is

more scare and individualistic nature dominating the people. People are getting more and more confined to their own cocoons and living in isolation. Functions like Birthdays, Weddings, and celebrations are getting virtual. There is no more face-to-face meetings among service providers and clients. Business and trade models are changing. The most important impact the pandemic has affected is on Education and Health of the people, which are the basic needs of human growth.

Schools have already lost more than 150 class days of the academic year. Many schools that weren't equipped with the online and offline classes had to lose the entire time doing nothing. One of the two earning parents in each family has had to quit jobs to take care of the children. Many jobholders have been laid off due to lack of active business of any kind. Many parents in developing countries do not have the capacity to educate their children without the schools. The children are getting sick staying away from their peer groups. The virtual lessons are not charming for the growing children as there is very less physical activity involved.

Hospitals beds had to be vacated with the regular and usual patients

due to Covid-19 patients. Many health centres and hospitals were not prepared for this kind of a pandemic. The stores fell short of sanitizers, toilet paper and disinfecting liquids. There were inadequate or no PCR testing devices and ventilators for the infected people at the hospitals even in the developed countries. The spike of infections had started growing more rapidly than the experts had speculated. People had limited time and money to stock up necessary needs. There was fear, distrust with the governments and in many places, rows started among groups due to lack of necessities. Law and Order was challenged. The rate of suicides spiked up due to depression in the people. Finding a proper vaccine for Covid-19 virus has not been so easy and it would take a couple of years to get approved after the discovery is made by the researching countries.

Peace Education in the post Covid era:

Challenges and limitations:

1. No face-to-face educational and awareness training and seminars or conferences in Peace Education until unknown time.

2. Stress management issues in families – leading to disillusionments and suicides.
3. People are reluctant due to fear in taking any specific responsibility (attitude problem).
4. People are impatient and tired of staying indoors without proper physical activity and need ways to ventilate their issues.
5. Gyms, stadiums and clubhouses shut down for unknown time.
6. Recreational activities for children to adults all shut down for unknown time.
7. Physical distancing and mistrust with even known companions.
8. Shopping in rush as big malls are all closed.
9. Time constraint for working parents who have to take care of children who have been out of school for more than three months.
10. The working people are being laid off and jobless due to which riots and looting is becoming a threat.
11. The employees' pays are being held up since a couple of months and company owners are out of revenue from sales and the property owners who are solely dependent on the rent are becoming drained out of finances. There are growing financial problems everywhere.
12. The nation is in short of proper kits for PCR testing or there are not enough ventilators for the acute patients. The hospitals are slowly getting flooded with Covid-19 positive cases and due to the mandatory suspension of General OPD service to the usual patients.
13. The Insurance companies are not properly covering up Covid-19 cases.
14. The protocol of WHO is difficult to meet especially in developing countries.

All these are just some examples of problems and issues. This means - the inner peace and the outer peace are both disrupted. The peace at home, in the community

and society is either distorted or devastated. No one is happy with the government's plans and policies to manage and support the people & organisations (private and public) over the pandemic. As the formal school education is disconnected and educators are trying to manage some optional way outs, the parents are restless especially having to manage the children and the youth at home the whole day.

Way outs and possible remedial measures:

1. Remote, virtual and IT based programs are the best alternatives for training, seminars and conferences.
2. Psycho-social counselling over the video conferencing by the experts is the only way out. The government is now responsible for spurring up the internet and software and hardware gadgets to every nook and corner of the nation on a war footing. This is the time to spike up investment tremendously in Health and Education of the people. The national budget needs to be reorganized in the pandemic period and we have tremendous time constraints to take measures for safe financial and controlled medical support.
3. People need to get health and education awareness campaigns through social media and TV networks.
4. Options like education from home, telemedicine and app based facilitation for the sick is mandatory.
5. Safe methods of exercising, yoga and meditation programs are required over the TV to facilitate the people with health and hygiene.
6. Remote recreational facilities over the IT is the need of the day. Similarly, recreation in small groups needs to be managed by the local governments.
7. Habit of Physical Distance must be enjoyed by people. Use of masks even in smaller groups is a must. Apt availability of hand sanitisers is mandatory and the local governments must monitor the corruption with the help of civil societies.
8. Online shopping and delivery

upon telephone call is the need of the time. For this proper management of infrastructural development is required. Scattered housing will need to be discouraged by the local governments. Organised urban community living is the only option.

9. Government must bring support package programs for parents who have to manage their children at home.
10. The jobless people need a special support scheme from the government for their subsistence and survival.
11. Financial management packages for business houses, organisations and the people must be managed through the local government.
12. The health related organisations must be monitored and managed by the government in the Public Private Partnership (PPP) model.
13. Insurance company policies need revision and the government must monitor the discrepancies.

14. The WHO protocol is a must and the vigilant and uncorrupted government monitoring is essential.

15. All of the above means the financial policies and management of the government has to be redone by cutting down the huge expenses on arms, artillery and ammunition.

16. People have to begin re-budgeting their household management. It is not time to spend on entertainment and luxury or holiday making. It is a time how the young get their education and health properly maintained.

In the end, inner peace and outer peace have to be managed by every family member. Here family discipline counselling is extremely important. The parents need to learn newer methods and techniques from the examples of countries that have tackled the pandemic successfully. Peace in the family, community and society can be maintained only by government ability to facilitate them with the mandatory educational and health resources. It is high-time Nepal lay emphasis on prioritizing

agriculture self-sufficiency along with making available the optional educational and health opportunities by providing a professionally organized internet and digital media service throughout the nation. The government must bring support packages in the Private Public Partnership (PPP) model and work with the potential human resources in Nepal. We must understand that in the past during the war, famine, crisis and pandemics, schools were the first to be shut down. People started living in communities in joint families and smaller and safer groups where learning and playing could happen together. Grandparents and family members

had to sacrifice working (earning) time for educating the children. If the pandemic is not handled properly, there is always a threat of rise in tyrannical political systems in the countries. Governments can fall and a new autocratic structure of administration can find its way out. In countries with vigilant Civil Societies, people in the past have taken to Civil Resistance and Non-violent movement in order to crush the rising dictatorial mentality of leaders. Peace in such a transitional situation is challenged and people may need to fight non-violently to get back their peace and social harmony.

International Day of Peace 21 September 2020



This year, it has been clearer than ever that we are not each other's enemies. Rather, our common enemy is a tireless virus that threatens our health, security and very way of life. COVID-19 has thrown our world into turmoil and forcibly reminded us that what happens in one part of the planet can impact people everywhere.

Promoting Peace in the Global Lockdown



John Jay Bonstingl

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“Peace at home, Peace in the world.”

— Ataturk

Hundreds of millions of people are stuck at home and inside their local environments, thanks to the global Covid-19 pandemic.

Some of our more fortunate neighbors are still able to work and participate in school remotely from home. But many more people around the world have no connection to education or employment and no source of income in these troubled times.

Young people while away the hours on their phones, day after day, and they zone out watching television. After so many months away from the rigors of school, many young people are losing their “learning muscles” — the self-discipline, academic skills, and eagerness to learn along with their classmates. They may also be losing their capacity for constructive social interaction, as they languish at home by themselves and with their family members.

In these homebound circumstances, how is it possible for us to practice peace and peacefulness, and teach peace and peacefulness to our students?

I certainly don't have all the answers, but here are a few suggestions:

- Stay in touch with your students and their families, the best you can. *Caring is the essential foundation of peace and peacefulness.* If your students are not able to engage in online learning, call them and their parents on the phone, or send them texts and emails, letting them know you are thinking about them and that you are looking forward to seeing them in school in the (hopefully) near future. Ask them what they have been reading. Suggest an enjoyable book or online article or video for them to explore. Most of all, enquire about their own health and the health of their family. Let them know you still care about them.
- Consider inviting some of your students to engage in a local peace-oriented effort to lighten the burden of people in your community who are most in need. Your students' caring capacities can be re-energized in this way. As we know, sometimes all it takes is a little encouragement for young people to rise to

the occasion. This pandemic lockdown may be the perfect opportunity for you and your students to discover neighbors' needs and bring a little much-needed help. More importantly, the people you help will discover that they are not facing an uncertain future, alone.

- With the time you now have, you might also consider using this down-time to think about how your school will be best able to "meet the moment" when your students return to in-person learning in your school. Some students will have had traumatic experiences at home during this time, and they will be hoping that their teachers and administrators will acknowledge their trauma and that they will be ready to deal with the effects of that trauma compassionately. It would be a mistake to assume that you and your fellow administrators and teachers will be able to simply take up where you left off last winter.
- As in-person instruction (eventually) resumes, you and your students will no

doubt be wearing masks and observing physical distancing. Most of us have found that not being able to see people's faces produces a dehumanizing disconnect. It is so very difficult to discern a person's intent, or mood, or relationship to us while their mouth and nose are covered, especially as we adhere to 6-foot distancing. As teachers, we must be aware of this, letting our enhanced

body language take up the slack. This will be especially important for our younger students, who rely so much on cues they pick up from the teacher's face.

“There is no way to peace; peace *is the way*,” it has been said. If this is true, then the way we reach out to others, including our students and our community neighbors, will determine how successful our quest for peace and peacefulness will be.



Photo – PENN Activities in Earthquake affected Public School

Young People's Commitments in COVID-19 Response



Prabin Manandhar

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The COVID-19 is changing the world as it affects all aspects of people's lives in every society. While the consequences of the pandemic vary from country to country, it is contributing to increased poverty, inequalities and insecurity in many parts of the world. People of different ages, class, and nationalities are experiencing its effects in different ways.

The COVID-19 poses considerable risks to young people's education, mental health and employment. Women and girls are at heightened risk of domestic violence, inadequate access of essential health care and economic insecurity. The incidence of gender-based violence and forced marriage has increased in different parts of the world. Young refugees and displaced people are further at risk as they are isolated from the support system in many circumstances.

A Global Survey on Youth and COVID-19 conducted by partners of the Global Initiative on Decent Jobs for Youth between April and May 2020 reveals that the impact of the pandemic on young people to be systematic, deep

and disproportionate. It has been particularly hard on young women, younger youth and youth in lower-income countries. The report shows, of the young people who were either studying or combining study and work before the onset of the crisis, three-quarters (73 per cent) experienced school closures, yet not all were able to transition into online and distance learning. The study finds that 17 per cent of young people are probably affected by anxiety and depression. Mental well-being is lowest for young women and younger youth between the ages of 18 and 24.

Other studies on the economic impact of the COVID-19 revealed that many migrant workers, mostly in tourism, services and construction industries have lost their jobs globally since the lockdown started in March 2020. Women migrant workers are at greater risk of multiple intersections of discriminations and violence based on caste, class, race, ethnicity, nationality and age.

Coincidentally, year 2020 also marks the fifth anniversary of the landmark UN resolution 2250 on youth, peace and security. Emphasizing the critical need of young people

to engage and support each other and demand and drive change, UN General Secretary Antonio Guterres said, “The world cannot afford a lost generation of youth, their lives set back by COVID-19 and their voices stifled by a lack of participation.” He called for more meaningful youth participation, partnerships, protection and empowerment.

Along with challenges, COVID-19 is opening up new opportunities for collection action for reaching the Sustainable Development Goals (SDGs). Unlike Millennium Development Goals, SDGs are an urgent call for action by all countries, both developed and developing in a global partnership. The SDGs slogan “leave no one behind” is more relevant today than ever in our global response to COVID-19. Young people are facing these challenges as well as responding to contain the virus and helping communities. Young people and youth organizations are bringing voluntary spirit. They are showing solidarity, asserting their voice through campaign, tackling myths and stigma, keeping communication with communities across age and social groups, and protecting women and child-friendly

spaces. They are making best use of digital technologies and connecting with networks for online education and e-businesses. Young people are our inspiration. However, many young people are excluded from civic participation and decision-making processes. They are not adequately empowered and motivated for skills and opportunities. Potentials of youth must be realized as a dynamic force for building inclusive and resilient societies.

In the light of these challenges and opportunities, there is a need to invest in youth to build their capacity in leadership, human rights, humanitarian principles, peace advocacy, entrepreneurship and global agendas. There is also a need to provide positive life skills to youth at risk as well as their psychosocial recovery and social integration. Further, there are young people in need such as migrants, displaced, persons with disabilities, survivors of gender-based violence and persons with chronic diseases who need urgent support and protection. We need to empower youth by engaging them in different platforms at sub-

national and national levels. We need to build a network of youth organizations with other groups and form inter-generational ties with senior members and policy makers. This will enhance solidarity in collective action for community transformation particularly in addressing structural gender and cultural violence. Technology is bringing youth together for learning and businesses as digital platform solutions are taking shape. We need to take immediate actions to address digital divides especially for rural and marginalized young people for equitable learning and business opportunities as we move forwards.

This global crisis has taught us the meaning of life and purpose. It has made us to be more compassionate. We have learned that the challenges cannot be dealt in isolation and cannot be dealt by one section of the population. We need commitments to support, protect, capacitate and mobilize youth as informed and engaged citizens. Leaders need to lead the agenda of youth in COVID-19 response.

The Effects of Psychological Threats in Post COVID-19



Susan Risal

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Nepal is still dealing with the post-conflict transition that started after signing the Comprehensive Peace Accord (CPA) (The Government of Nepal and Communist Party of Nepal, 2006). The government overlooked the structural issues of the armed conflict as well as failed to invest its effort for socio-economic-psychological transformation, which was ensured in CPA (The Government of Nepal and Communist Party of Nepal, 2006). The impact of the armed conflict among women and youths were/are huge. Many youths were forced to migrate into the Gulf countries looking for their safety and employment opportunities. In addition, women who were impacted by the armed conflict were also from marginalized communities and most of them were from the poor background. Due to the absence of support mechanisms from the government many women were surviving themselves by doing small daily wages work.

On 30 January 2020, the World Health Organization declared a novel coronavirus (COVID-19) a Public Health Emergency of International Concern. The current pandemic situation is creating upheaval in human lives all over the world. Nepal

is no exception concerning this case. The Government of Nepal decreed, nation-wide lockdown on 24 March, maintaining the closure of all points of entry and restricting domestic and international flights. This 'lockdown' includes business closures, closures of land-border entry points, and restrictions on movement within the country and flight access in an out (United Nations Nepal, 2020). These shutdowns are already having a major impact especially on women and youths and who are especially migrant workers and the daily wages worker in the informal sectors .

Now, people are dealing with multifaceted problems like social, economic, mental and physical health problems. As of June 27, 1647 cases of suicide were reported in police stations in Nepal, with an average of 18 people killing themselves every day since the enforcement of the lockdown (The New Indian Express, 2020). This shows the alarming mental state of people in Nepal and especially among young women and men. Due to social distancing, isolation, restriction of doing daily wages work and losing their regular job/income is contributing to increased stress, psychological problems and trauma. Other than that, the returnee migrants are facing a huge level of stigma within their communities where they are not welcomed by their relatives and

communities. The returnee migrant workers and men and women are starting to say that they prefer to die from the virus rather than starvation and stigmatization as many of them do not have savings to sustain their living as well as there is no safety net from their families and communities.

Further, the information, which is flowing through social media, has also been fueling fears and anxiety among the population. The societal perception toward them has changed. It also implies a lack of safety and protection measures for youth and women from their family, community and from the state. Besides this, now there are many communal grievances and hate speech is already rising for those youths and women who are returning from the Gulf countries and from different districts from Nepal, which is again fueling existing patterns of polarization, discrimination and exclusion. The erosion of social ties and the collapse of connection and confidence between individuals and communities is becoming a commonplace as those different groups become negative to one another (Benduece et. al cited by Hamber, 2009). This has been explicitly seen in many places of Nepal that the notion of othering is also rising which is contributing to increase in mental instability and trauma among these groups. Trauma should not only be understood as being

about damage to individuals but also about destruction of the social fabric, of community and relationships. In this context, women and youths that are suffering but their families and friends are affected from the crisis (Hamber, *Transforming Societies after Political Violence: Truth and Reconciliation and Mental Health*, 2009, p. 19). Furthermore, these are “soft effects” because they are about people rather than institutions, and their importance is easily overlooked (McKay & Mazurana, 2004, p. 33). However we need to understand that if these women and youths are abandoned by their family members or communities, this also contributes to undermining their identity, losing their sense of belonging with their family members and with their communities, and seeing their family members as ‘others’. In this scenario, it is very important to provide the psychosocial support and healing space for these women and youths whereby they can build their confidence, develop a sense of belongingness, leave behind the notion of othering, and live with psychological justice and increase healthy social fabric that can work as a source of sustainable peace in the communities. Psychological restoration and healing can only occur through providing support for social and cultural needs of the people and building in the support

that is available locally (Fisher, Ludin, Williams, Richard, & Williams, 2011). There is a greater role of local government and communities to create such spaces for these youths and women where their agency, voice, and capacities are critical to local dialogues, better policies and more equitable peace deals.

The scholar, Burton has categorized identity and security as the core of basic human needs, and argued that failure to satisfy these needs leads to dysfunctional development, frustration and protracted conflict. Besides physiological security and identity, the need for self-esteem is equally important (Burton cited in *Applied Conflict Transformation Studies*, 2005). Now in Nepal again, due to the impact of COVID-19, youths and women are compelled to struggle to fulfill their basic needs. However, their legitimate aspirations of security, social/psychological well-being and their livelihood should be an integral part of the government’s initiatives.

In addition, everywhere around the world, we hear the language of ‘War Narratives’ for the response to the crisis of coronavirus where every world leader is saying ‘*we are in a state of war against COVID-19, are in a similar boat and we need to fight collectively*’. However, I argue that this narrative is imposing especially

on marginalized communities and people in the poverty line to forget about the prevailing inequalities and agenda of social justice. In many parts of the world, we see the militarized responses of COVID and Nepal is no exceptional case. Our government has also mobilized Armed Police forces in the borders and checkpoints, which will also again have an implication on the security of the women like in the previous conflict setting of the armed conflict. Now the data has also shown that the violence against women is increasing during this lockdown and is hampering the

women's physical and psychological security. Therefore, at the current situation it is imperative to analyze whether the prevailing inequality and discrimination in our social structure will be changed, deepen more or will be diluted. In addition it is necessary from the government, political parties as well as developmental organizations to come out from the 'War Narrative' and has to look from the alternatives point of view to deal with the structural inequalities issues and of the social, psychological and economic justice issues to prevail sustainable peace in the society.

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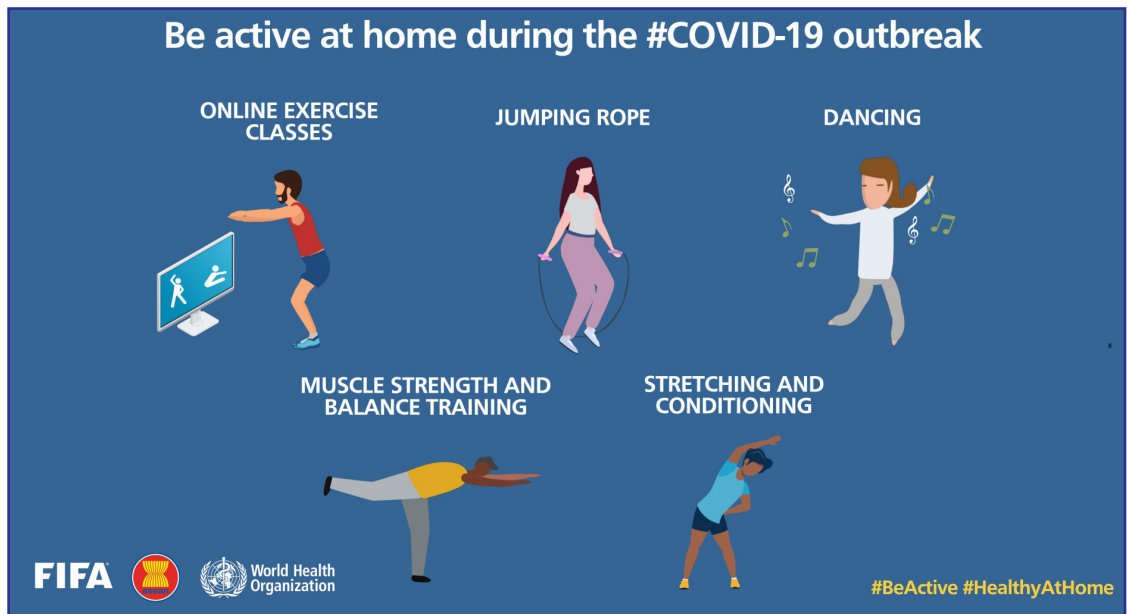
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Non-violent Communication and Its Implication in Our Everyday Life



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Communication has a major role in human life. Normally, our communication is controlled by moralistic and value judgments. Even in the first meeting or observation, we simply judge another person with certain objectives i.e., good, bad, right, wrong, genuine, fake and we diagnose, compare, demand, complain, blame, and often make the person ashamed. The habit of using various adjectives in observations and adverbs in terms of explaining the actions hinder us from open and compassionate communication. To live by and enable one to avoid judgment, blame, and control and replace them with empathy, respect, and interdependence, NVC, an alternative way of communication, was developed by Dr. Marshall Rosenberg, a clinical psychologist, from Detroit, Michigan. This is recognized as a popular and unique communication method. NVC based on simple precision that all human beings have certain needs. These needs are connected with feelings. When these feelings are not valued and need not be met, people feel upset, angered, and annoyed that led us into conflict with a person whom we are communicating.

Realizing the implication of NVC in the personal and professional life of peace workers across the globe, this article briefly describes the basic concept of nonviolent communication and its application in our everyday life.

Concept of NVC:

NVC enables one to relate with oneself and to others in an empathetic manner. It restrains one from judgmental and diagnostic language and ensures better connectedness. This is a versatile approach consisting of principles and techniques of communication that could be applied to any population and against any setting. NVC rests on assumptions that people are by nature compassionate and everyone shares the same basic human needs and seeks to get their needs employed in the process, strategies that they deem right and rewarding. NVC promotes tools and principles that would enhance nonviolent, empathic, and collaborative communication. The alternative communication process to a culture that employs implicitly or explicitly violent

and destructive strategies for getting one's needs met. The basic components of NVC are observations, feelings, needs, and requests.

Steps of NVC:

According to Marshall Rosenberg, NVC process consists of four basic steps and skills:

- (a) observing a situation without evaluation,
- (b) acknowledging the accompanying feelings,
- (c) understanding how those feelings are a result of a met/unmet need, and
- (d) requesting concrete actions and exploring how to honor all parties' needs flexibly and creatively, without demands (Rosenberg, 1999).

Observation:

NVC distinguishes observation from the evaluation. It is noticing something in a disinterested and non-

judgmental way. The moment one tends to evaluate, the person gets judgmental. Observation is simply factual, while evaluation is always an act of naming and judging (Rosenberg, 2003). A tendency to judge, demand and diagnose, and to think, speak, and communicate in terms of 'right and wrong,' 'true or false' often blocks free and open relationships. Evaluation makes people self-defensive, fostering misunderstanding, frustration, and violence.

Feelings:

NVC, in its second factor, teaches us to distinguish our feelings from our thoughts. Often, people fail to identify their feelings and inner emotions but instead blurt out what they think is happening. Marshall says identifying one's feelings is taking responsibility for them (Rosenberg, 2003). There is a lesser chance of addressing them properly, and the distress will remain longer if feelings are not properly identified or understood.

Needs:

The third component 'need' teaches that the feelings signal or carry in them the unmet needs of the individual. For instance, someone misbehaves with a colleague, the colleague feels angry at first and sad later on. These feelings of anger and sadness are indicators of a more profound and intimate need of the person, particularly the need for acceptance and love, which goes unmet. The anger and sadness are nothing but the desperate outer expression of an inner unmet need of the person for love and acceptance. Marshall says that these inner needs are basic and common to all (Rosenberg, 2003). Hence, to identify these feelings and the needs that they carry in them and communicating them in an acceptable, non-demanding, and compassionate manner is essential to have a warm, healthy, and compassionate relationship.

Requests:

Four components of NVC are expressing requests. Marshall suggests that doable requests

are to be made, and there is a clear line between requests and demands. Requests are not demands (Rosenberg, 2003). Demands are always violent, intimidating, and forceful. Equality in relationships cannot be achieved where one demands and the other obliges. Equality is a prerequisite for peaceful conversation.

Marshall speaks of connecting to oneself and others with empathy and giving from the heart (Rosenberg, 2003). Four components of NVC can be learned and developed. It can promote collaboration and enhance connection in human interactions. NVC helps to listen empathically to others, identify and transform alienating thoughts and language. It also helps to convert conflict into productive and revealing dialogues. NVC trains people to gain better styles and skills of communication and dyadic interaction, correcting in the process, unhealthy styles of judging, and diagnosing. The exceptionality of NVC is to receive critical and hostile messages without having to take them personally, hindering neither win nor loss of self-esteem. It is recognized as a powerful resource for compassionate

communication in the communities facing violent conflict, ethnic, religious, or any other form of political tension. In the process of institutionalization of NVC, Marshall Rosenberg established a non-profit organization, popularly known as 'Center for Nonviolent Communication (CNVC)' in 1984 that serves as a resource pool of CNVC-certified trainers and facilitates various pieces of training and certification process.

Implication of NVC

The overall scope of NVC is widening across the world and Nepal is not the exception. Realizing the effectiveness of NVC in personal life and professional domain in post-conflict Nepali society, academic institutions, civil society organizations, private organizations are regularly introducing short and long duration of NVC sessions as training and workshop. Reflective practice sessions are observed as regular efforts of NVC practitioners in the last six-seven years.

Based on the personal journey of NVC for the last six years, I believe that building a habit of empathetic listening and compassionate communication is desirable, but

it is challenging in our personal and professional life. It requires patience and conscientious efforts to master the skills and may take a lifetime to achieve the full grasp of the model. In the initial phase of learning, the structure of NVC speaking sounds artificial, inflexible, and time-consuming. But, in reality, it is distinctive. The words and sentences that we express come out from the heart of the speaker in the form of his emotions, feelings, and needs which are authentic. Also, I found it a very helpful tool at all times concerning my family, friends,

students, subordinates, supervisors, co-workers, and professional community. Thus, I argue that NVC may be thought of as useful in intrapersonal and interpersonal communication contexts, in small and large group communication contexts, and mass or international communication contexts. Specifically, it has wider scope in internal and external wellness and peacebuilding activities and it can be applied in education, parenting, social change, restorative justice, and many other areas of everyday life and interaction.



PENN Activities – Supporting School Children’s education

Peace Building in Nepal



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The terminology peace building itself is contentious, demand interface on peace and between top-down and bottom-up approaches of peace (Ginty, 2010)¹. This is a long term process and contextual. Until the 1940s, peace was a less prioritized realm in the global polity. The devastating world wars and the destruction followed by the nuclear weapon in Japan. The world entered into nuclear peace. But this nuclear peace became nuclear deterrence till 1989, when the bipolar world collapsed with the fall of the Berlin wall and then declared the end of the Cold War. Thus giving the unipolar world, victory peace.

Followed by cessation of the world war, the one common thing in the field of peace is the hegemony of the liberal peace (democratic peace building)². This is also capitalized as liberal peace thesis/ liberal market democracy and many more. Its core agenda was the democratization and the privatization (Paris, 2005). The formation of the global institute such as the World Bank (WB), International

- 1 Roger Mac Ginty in hybrid peace focused on the interface between Top-Down and Bottom-Up peace. Hybrid peace is the result of the following, the compliance powers of liberal peace agents, networks and structures, The incentivizing power of liberal peace agents, Networks and structures, The ability of local actors to resist, ignore or adapt liberal peace interventions, and networks and structures to present and maintain alternative form of peace making.
- 2 Democracy is regarded as effective political system for handling conflict, Ronald Paris, 2005

Monetary Fund (IMF) and others were implementing the same strategy in the name of Structural Adjustment Program (SAP). Only in 1992, then UN Secretary General Butros Boutros Ghali, in his 'agenda for Peace' the notion of peace making and building were defined. And the formation of the peace commission in 2006, the UN deemed necessary to revisit its own norms.

Post-cold war era, marked by rise in the interstate conflict and the ethno-nationalism in the globe. Another pivotal incidence in the global polity is 9/11 incidence and the 'war against terrorism'. Nepal was not exceptional to both ethno nationalistic sentiments and the violent armed struggle since 1950 in general and in post 1990 particular. Peace building can be taken as an integral part of state formation. It is meant to ensure that, 'exclusionary social, economic and political structures... [are not] left untouched, perpetuated or strengthened³. But the majority of the scholars have basically focused on the post 2006 peace process and the following developments in Nepalese polity as peace building. In this article, I have argued peace building in Nepal as multi-dimensional- internationally supported peace operations, economic liberalization, SAP, UN assistance

in peace process, power sharing, interim government, democratizing state bearing institutions, multi-party democracy, constitutional monarch in one, and local approach such as restructuring of the state, rehabilitation and reintegration of former Maoist combatant, federalism, republic, inclusion, proportional representation, constituent assembly, promulgation of the constitution, establishment of peace ministry, local peace committee, and traditional, indigenous and customary practices in another. Whether restoration of democracy in 1950, restoration of multi-party democracy and constitutional monarchy in 1990 and declaration of Nepal as a federal republic, every interim arrangement and power sharing has to be considered as peace building initiatives. Peace followed by such arrangements is termed as political peace or negotiated peace. This is similar with Galtung's Negative peace⁴.

Power sharing as a peace building tool (Top-Down Approach): The Delhi agreement of 1950 among Rana regime, monarch and the struggling political party, Nepali Congress, facilitated by India which terminated the despotic Rana regime and fostered democracy. The confrontation between the monarch

3 UN Secretary General Kofi Annan declared when he inaugurated the UN Peace Commission in 2006.

4 https://link.springer.com/chapter/10.1007/978-3-642-32481-9_17

and the political parties ended with the constitution of Nepal 1959. The Partyless Panchyat System and King Mahendra's absolute rule, which survived till 1989. As a result, the first people's movement of 1990, and the subsequent political development established multi-party democracy and constitutional monarchy. The post 1990 government headed by Nepali Congress introduced liberalism without institutionalization. These approaches of peace building were made impractical with the initiation of armed struggle by the then CPN (Maoist) on 13th February 1996. Again in 2005, with 12-point understanding the same strategy of power sharing was tested with different actors.

Peace Building Initiatives: The Failure of His Majesty's government to combat Maoist movement was depicted by the lack of coordination between Nepal Police and the Royal Nepal Army (RNA). Due to these lack of operability between the enforcement agencies, the then PM Girija Prasad Koirala has to resign from the post. The chapter of nexus between the monarch and the RNA came into extinction after the royal massacre of 2001 and the following unconstitutional move of King Gyanendra. The faith on constitutional monarchy was challenged by the 12 point understanding among the then seven parliamentary political

parties (SPA) and the CPN Maoist in Delhi in 2005. Again India has been the phenomenal sympathizers for this synergy, and legitimate guarantors of the political course. This understanding was the bedrock of the full fledged democracy and republic in Nepal. This made the conducive environment for the then rebels and the political parties for the peaceful and prosperous Nepal⁵. The Comprehensive Peace Accord (CPA)⁶ signed by the government of Nepal and the Communist Party of Nepal (Maoist) officially ended the decade long violent conflict. It comprises a ceasefire including the management of arms and armies of both the national army and the moist group by the United Nations. It calls for political, economic and social change in the country and adherence to humanitarian law and human rights principles, including through the establishment of a National Human Rights Commission, a Truth and Reconciliation Commission and a National Peace and Rehabilitation Commission. The agreement calls for the election of a constituent assembly to end the transition period and calls on the UN to observe and assist the electoral process. The agreement also calls for the nationalization of all property belonging to the King and Queen and to decide by a simple majority in the first constitutional

5 https://www.satp.org/satporgtp/countries/nepal/document/papers/12_Point_Understanding.pdf

6 <https://peacemaker.un.org/nepal-comprehensive-agreement2006>

assembly meeting whether to retain the monarchy as an institution.

Followed by the spirit of all peace agreements and interim constitutions of 2007, the peace process of Nepal is claimed as the home grown model. The Disarmament, Demobilization and Reintegration (DDR) of the ex-combatant and the constitution making process were the two sides of the peace process in Nepal. Among 19,602 UNMIN verified ex combatant 1422 opted for integration in Nepali Army, 15, 624 for voluntary retirement and only 6 for rehabilitation (Bhandari, 2015). The peace process concluded with the promulgation of the constitution in 2015.

As stated, peace building is the interface between Top-down and Bottom-up approaches on peace. The theory and the practice of peace building in Nepalese scenario is top down centered by a handful of elite political masters. Peace building is a long term process of encouraging people to talk, repairing relationships, and reframing institutions. For positive change to last, everyone affected by a destructive conflict has to be involved in the process of building peace. The building of peace was interrelated with the process of truth, Justice followed by psychosocial work in postwar trauma. The approaches to peace building with actors, was clearly illustrated by J. P Lederach in 1997⁷, the Nepalese

⁷ Lederach, J. P. (1997).....

peace building approach was limited to level 1 of the Lederach Model centering to top level actors only. Much has to be done with Level 3 (grassroots level) and the Level 2 (middle range) followed by local approaches to peace that may be drawn on traditional, indigenous and customary practices?

But the expectation and the reality of the peace building in Nepal has divergent pictures. The democratic peace building approach in Nepal has not only failed to incorporate the grass root level conflict victims, it was also insensitive with war crimes and human rights violations. The mechanism envisioned by CPA, were lately incepted. The Truth and Reconciliation Commissions (TRC)⁸ was in 2015 and Commission of investigation on Enforced Disappeared Persons (CIEDP) in 2014⁹. These two commissions have not yet investigated a single case. The situation of the conflict victim's socio economic hardship and the psychosocial trauma was beyond the priority of these commissions. In fact, to know the truth on the whereabouts of their disappeared family members was the fundamental rights and the access to justice as well. The violation of human rights and the negligence in imparting justice to the victims, the peace building approaches may not initiate the long-term process of building peace.

⁸ <https://trc.gov.np/about-commission/>

⁹ <https://ciedp.gov.np/en/introduction/>

Peace: Inherent for Human Civilization



Dr. Umesh Kumar Bhattarai

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Peace as defined by most is absence of violence. Interestingly, most of us want peace but the ways and means to attain it has been confrontational and full of chaos. That is why? Instead of attaining peace, we invite conflict. In fact, it is our selfish interest that ruins our societal equilibrium and drags us to another bout of conflicts one after another.

Our past, present and future never let us live in peace and harmony. In fact, the past is full of grief that drags us seldom to sorrow and unhappiness rather than few memorable events in our lives that make us blissful. Present has unlimited passion to covetousness that leads us for craving the relentless desires to further discontentment. Likewise, the future is full of fear and uncertainty that makes our lives measurable. The way we think of our past memories as blissful are not a guarantee to make us happy today and peaceful tomorrow. So, unless we try to find happiness internally into our own self – we will remain discontent forever.

So, the definition of peace is different from person to person and society to society. The physical definition of peace could be the absence of violence but in reality—it is to understand inner self for enlightening the universe. Unless

we know how the universe functions and how the entire creations under it get energy—our understanding of peace will remain lopsided. The god, as we always remember as master of the universe, is only the source of the entire power from which the universe runs. The real peace lies with the god and the in-depth knowledge about it.

Human civilization is in trouble now. At times, it has suffered due to war, disaster like flame and flood and presently from COVID pandemic. Few of us suspect, as it is the biological weapon spread to punish the entire world. Whether it is fact or not has not been proved yet. However, definitely it has created a fear of insecurity amongst all. In fact, it has threatened world peace once

again, but we must understand that unless we overrun the enemies that we have internally into us as anxiety, anger, greed, passion and overall superiority complex completely—we cannot achieve absolute peace at all.

I wish the Peace Education Network-Nepal (PENN) team congratulations and extend a Happy International Day for Peace 2020 on this eventful day, September 21st, 2020 to all the Peace Activists of the global arena who have been thinking and planning for peace building incessantly. We are all together in solidarity when it comes to shaping peace today and in the days ahead in future. I thank PENN for providing me this opportunity to contribute for the first digital publication.

Shaping Peace Together



Engagement of Youth for Sustainable Peace



Ananda Paudel

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Abstract

The developing countries are facing the problems of poverty, unemployment and inequality. These are the main root causes of conflict, violence and war. Social and cultural barriers are also there that are perpetuating conflict and limiting the youth engagement. The traditional mind-sets existed among the adults, adult led family structure, lacked respect, dignity, and acknowledgement of youth engagement in development and peacebuilding initiatives; lacked responsiveness and accountability among the duty bearers; lacked proper education, training and skills development opportunities, majority of youths are being less engaged in peacebuilding process. Whereas, youth are the drivers of change, development and creating peace culture in the societies. They are the active contributors of peace. They are increasing their engagement through youth and child clubs' initiatives in the society. In the peace building process as well, youth are contributing, globally. Encouraging youth protection, participation, representation, and partnership can easily engage youth in the peacebuilding process. The nation should prioritize to be: transparent,

informative, respectful, sensitive to gender dimensions, active in developing and utilizing youth engagement and engage youth in building peace and sharing peace together. For this, the government should analyze the context, all key player should have better understanding of peace, limiting factors of youth engagement, issue and challenges regarding youth engagement and participation, role of youth and their contribution in peace building process and develop and use potential strategies for ensuring peace through mobilizing youth in a more effective and efficient ways.

Context

Globally, youth are contributing as frontline humanitarian and development agent during conflicts and post conflict conditions. They are playing the role of mediators, practitioners, researchers and humanitarian workers. Their contribution in new and innovative ways further foster their meaningful participations in peace processes. Obviously, young peoples are key stakeholders in the societal and national development, and they are promoting democratic governance, social inclusion, non-discrimination and sustaining peace initiatives.

Youth can guide or direct others. They can initiate a course of action. They can influence the opinions and behaviors of others in the society. They can also serve as a role model (Wehmeyer, Agran, & Hughes, 1998) in society in order to accelerate social, economic, political and educational development. Therefore, the government and non-government organizations should recognize youth's strength and utilize them in a positive direction to accomplish the goal of sustainable peace.

In the context of Nepal, the government has developed and implemented youth vision 2025 (10 year strategic and visionary policy) to develop and utilize youth in national development. The youth vision-2025 and ten year long strategic planning stresses on unity, equity, justice, harmony and inclusion for the overall development of the young generation. Social justice and equality, inclusion and equitable development, protection and promotion, and participation and collaboration are major four pillars where youth can be developed and mobilized. Likewise, The National Youth Policy (2010) describes Nepali youth as pioneers of economic, social, political and cultural transformation. These all policy provisions and

strategic directions have provided the foundation of developing and utilizing youth in developing sustainable peace through working together.

Children and youth constitute 62.8% of the population in Nepal (GON, CBS, 2012). Youth are living in post-conflict situation with different forms of experiences, such as discrimination, neglect, violence and injustice. While taking with the youth engagement in peacebuilding, in the post conflict conditions, children and youth have been continuously engaging in peace building processes through child and youth clubs (Bennett et al., 2012; Care Nepal, 2012; Save the Children, 2008). Through various project interventions, in community schools, non-governmental organizations have been practicing the formation and of child clubs and youth clubs and their mobilization in different areas mainly in developing awareness among the community members, parents, reducing discrimination prevail in the society, support to empower and engage marginalized community members through raising their voices in policy discourse, political participation, and encouraging community to take part in various development initiatives. The child clubs and youth clubs engagement in the community in reducing gender stereotypes, child marriage and gender violence were the significant

contributions. Additionally, child and youth club's contribution to reduce caste-based discrimination in different societies is also notable contribution to minimize caste-based violence in the society. An association of Youth Organization (AYON) was also established in 2005 to bring youth organizations together to provide a common platform for collaborative efforts.

Potential of youth as a peacebuilder

Education helps to develop knowledge, skills and behavior among the youth, those can be utilized in social inclusion and promoting peace. Social inclusion and peace promotion through education can reduce structural violence in the society as educated youth in the society replicate them in the society. Skills for employment and income through education create hope among the youth and future possibilities and thus, contribute to reduce direct violence. Likewise, awareness and critical thinking skills developed through education, youth participation in different sectors of development in the community i.e. education, social, economic, political, have positive impact reducing direct violence in the society. More importantly, peace education and inclusion create an environment of socializing the people for tolerance,

mutual understanding, practicing freedom, rights, raising voices against discrimination and injustice in a peaceful manner. These human values provide opportunities for positive social relationships, changed perception of others, respecting human diversities that eventually reduces structural violence in the society.

In the past, it was evident that involvement of young men and women is untapped in the participation of peacebuilding (United Networks of Young Peacebuilders, 2015). However, in reality, most of the youth intend to play positive roles in the peacebuilding process. As Johan Galtung clearly argued that young people are searching for new ideas and open to new challenges while adults have already formed their dogmatic discourse. In peacebuilding processes, young people should meet, and even better, young women should meet. Youth are eager to try new strategies (Felice, and Wisler, 2007). It is obvious that youth are critical, demand for just, equitable and widen opportunities, engage in the societies to overcome the issues of social injustice, discrimination and inequality through raising their voices strongly together. The United Nations System-Wide Action Plan on Youth, 2014 has also acknowledged the involvement and role of youth in resolving inequity

in the societies. Likewise, the Global Forum on Youth, Peace and Security, 32015 has also concluded that all governments should implement certain actions to mobilize youth in peace and national development process: youth participation and leadership in the issue of peace and security; youth preventing violence and building peace; gender equality; and young people's socio-economic empowerment. In this context, the Security Council has also passed resolution 2250 on youth and recognized that youth can play critical roles in maintaining international peace.

Promotion of youth and their engagement in various sectors of development including peace building in Nepal, various efforts have been taken through implementing different projects through different organizations. Training and capacity building of youth, formation and utilization of youth and child clubs, development and mobilization of youth networks and alliances, reconciliation and re integration in a post conflict conditions, awareness building on different policies, education for peace building are some of the areas where different projects have been implemented to empower and engage youth in different sectors (Bennet, Karsi, and Nepal, 2012). The concept of children and schools as a zone of peace (SZOP)

concept was materialized to continue education and learning and protect all children from different forms of violence, threat and to let them be happy, tolerance- non-violent, peace-loving (National Coalition for CZOP, August 2003). Child clubs, teachers and even local leaders were mobilized for creating school as a zone of peace through minimizing any types of children's engagement in war and conflicting processes and promoting their participation in minimizing community level harmful traditional practices such as early child-marriage, domestic violence, gender discriminations etc. Likewise, disruption of schools by armed groups was prevented, and 'Codes of Conduct' were collaboratively developed by teachers, children and parents (Save the Children, November 2010). Moreover, children and youth were also actively engaged in peacebuilding and violence prevention through clubs, networks and other children and youth participation initiatives (Bennett et al., 2012; Care Nepal, 2012; Save the Children, 2008).

There are several youths led initiatives carried out in Nepal in the past. At present as well several youth and child clubs have been actively engaging in peace promoting activities and the school and community level. The major youths led initiatives supported by governmental and

non-governmental organizations are: i) integration of peace, human rights and civic education contents in school curricula, promotion of peace education ii) training teachers, students on child/ human rights, life skills, peacebuilding iii) establishing Youth Peace Dialogue Centres in educational institutions iv) the return and reintegration of children associated with armed groups v) dialogue between youth, justice and security stakeholders v) establishing Village Peace Pressure Groups vi) organising radio programmes for the youth on peacebuilding vii) child and youth participation in decision making and local governance viii) consulting children and youth in the constitutional development process ix) youth employment and livelihood schemes x) civic activity xi) media dialogue xii) child friendly local governance xiii) street drama xiv) community health and hygiene (Care Nepal, 2012; Bennett et al., 2012; British Council and AYON, 2011, Global partnership for children and youth in peace building, 2015).

Conceptual clarity on youth and peacebuilding

Youth are the foundation of national development. By nature, following their growing age, young people intend in forming their identity, determining and playing acceptable roles in the society aiming for social

transformation. Globally, this is urgent to transit conflicting countries from war to peace. Post conflict peace building activities, efforts and youth contribution are important to accomplish this goal. UN world youth report (2005) and Security Council Press Resolution 2250 have acknowledged the youth roles in the peace building process. As many peace educators and researchers have concluded that youth are the prime actors in grassroots community (McEvoy) development working as a frontline actor (O'brien, 2014). Youth can play roles as actors for peace because they are dynamic and open and thus can actively engage in the peace building process (McEvoy-Levy, 2006). More specifically, others argued that Youth are seen as resilient, creative, open, energetic, and resourceful as well (Sommers, 2001b; Kemper, 2005; Danesh, 2008). In the peacebuilding process youth plays critical roles likely as leader for successful transformation and thus, they are taken as primary enablers of social change (Danesh, 2008).

Active engagement of youth also depends on how the community members, political parties and leaders understand youth roles and acknowledge their engagement. Some thinkers on peace education clearly mentioned that community members and leaders need to

appreciate youth as actors, partners, and even as leaders (Kemper, 2005). Globally, it was obvious that youth can affect leaders at a higher level to bring some societal changes through taking part and lobbying in different policy discourse on the peace building process. Youth can and will transfer their war capacities for peace promotion in the reconstruction phase, if they provide proper opportunities (Kemper, 2005). Such opportunities might be the education, employment and the use of knowledge, information and competencies attained in the peace building process. It is where the political leader, peacebuilding leader and senior administrators must acknowledge the youth's voices, perceptions, ideas and roles that could reveal the causes of conflicts in the society. Giving youth the chance to participate in the peace building process and recognition of their voices therefore crucial (Kemper, 2005). The United Nations Security Council Resolution 2250 has set some pillars to promote youth engagement in the peace building process. They are:

Participation:

The nations need to: increase inclusive representation of youth in decision-making at all levels; participation and views of youth to build sustainable

peace; involve youth in the implementation mechanisms of peace agreements; support local youth peace initiatives; empower youth in peacebuilding and conflict resolution.

Protection:

Protection of all civilians including youth during war; comply with all international human rights instruments, conventions, declarations, treaties and protocols; end impunity, all forms of discriminations; protection of civilians and youth from all forms of sexual and gender-based violence; respect and ensure the human rights of all individuals, including youth;

Prevention:

The nation need to: facilitate an inclusive and enabling environment in which youth actors, to implement violence prevention activities and support social cohesion; enact policies for youth that would positively contribute to peacebuilding efforts and provide youth employment

opportunities and vocational training, fostering their education, and promoting youth entrepreneurship and constructive political engagement; support, as appropriate, quality education for peace that equips youth with the ability to engage constructively in civic structures and inclusive political processes; mechanisms to promote a culture of peace, tolerance, intercultural and interreligious dialogue that involve youth.

Partnership:

The nation need to increase, as appropriate, their political, financial, technical and logistical support, that take account of the needs and participation of youth in peace efforts, in conflict and post-conflict situations; engage youth meaningfully during and in the aftermath of armed conflict; empowering youth, families, women, religious, cultural and education leaders, and all for promoting social inclusion and cohesion.

Disengagement and reintegration:

The state should prioritize gender-sensitive youth employment opportunities, inclusive labour policies, national youth employment action plans in partnership with the private sector, developed in partnership with youth; investment in building young persons' capabilities and skills to meet labour demands through relevant education opportunities and promoting peace culture; support for youth-led and peacebuilding organisations as partners in youth employment and entrepreneurship programs.

To address these five pillars, structural changes, establishment of youth friendly mechanism, policy reform to ensure youth participation in decision making, changes in planning and programming approaches, reorienting policy makers, educational managers, school teachers and other key duty bearers to recognize and acknowledge youth participation, initiatives in peace building processes. They need to understand and behave that youth engagement is a pathway to peace and social transformation. They also need to acknowledge that

absence of youth participation and engagement in policy formulation make it difficult to implement programmes adequately to respond to youth's needs during and post conflict conditions which will further perpetuate conflict in the society instead of resolving them. It is obvious that the goal of sustaining peace is possible through meaningful engagement and participation of youth. They can contribute by not only engaging in policy decisions, but also implementing different interventions in the community such as community dialogue, awareness campaign, peace campaign, taking lead roles in implementing peace interventions across the country. In such a case, they can act as a driver of peacebuilding, however, if they were neglected, then they will be the potential driver of conflict as well.

Fostering safe and inclusive societies, youth engagement is vital. Youth are fundamental drivers and critical partners to prevent conflict and promote lasting peace. They can play positive contributions if their capacities are developed and enhance them to take part in peace and security discourse. Through education, training, and broadening the opportunities for youth they could participate in conflict prevention and peace processes. Their participation and inclusion in all peace building processes will further support the

goal of sustainable peace. Therefore, inclusive representation of youth to promote peace processes in their community, acknowledgement and inclusion in decision-making processes, minimizing dependency, exclusion and social and political marginalization can work as drivers for promoting youth engagement in conflict transformation processes.

Issues and challenges for meaningful youth engagement

Youth are facing several challenges to engage in peace building processes. The challenges exist in both their individual development and their subsequent roles to national development. Youth are important contributors to the development of the country. Their courage, positive energy, innovativeness, and high level of self-confidence make them powerful change agents in the society. Youths lack some of the potential soft skills such as leadership, communication, planning, interpersonal skills, self-confidence that makes it more challenging to take part in the conflict transformation process as well as acquiring employment in the labor markets. The major issues and challenges regarding youth engagement in peace building process those are briefly highlighted below:

Economic exclusion:

Unemployment, underemployment, lacked livelihood opportunities etc. The mismatch between employer's competency needs and individual qualification skills further increased the unemployment and subsequent impact among the youth's economic exclusion.

Socio-cultural exclusion:

Not all youths have access to services like education, health etc. Likewise, socio-cultural stigma and limited access to economic resources of youth and women further lead to marginalization. Some groups of youth are also facing challenges of social acceptance. Moreover, intersectional discrimination among the youth and women is further affected their contribution in development initiatives.

Traditional mindsets:

Youth are facing challenges due to family attitude and support. They lacked participation in family decisions, adult lead decisions in the family, lacked respect and recognition of their ideas, lacked support from the

family to engage in various peacebuilding processes, lacked power, control over family resources. The negative attitudes and thinking among the adults engaged them in social transformation, lacked recognition, discriminatory practices, lacked respect, identity and patriarchal cultural practices further creating challenges of youth engagement in the peace process.

Political exclusion:

Lacked political participation, representation, political leadership, lacked their voices in political decisions, lacked acknowledgement from the senior political leader.

Capacities:

youth lacked capacities, skills, and experience. Many youth do not have soft skills such as leadership, communication, confidence, interpersonal skills, negotiation skills etc. and education; curricula do not provide high importance of youth engagement in peace building.

Gaps in policy implementation- several policies are in place in Nepal for instance, The Industrial Policy, 2011; The agricultural policy, 2004; National Employment Policy, 2014; National Youth Policy, 2010; and National Youth Vision 2025, however there are visible gaps in their implementations.

Struggling for basic needs- many youth in Nepal are struggling to fulfill their basic needs in terms of education, training, employment, sustainable livelihood, better quality health care services etc. and thus, they cannot contribute to the community. For sound and effective youth social development, social, economic and political issues affecting young peoples' participation in the peace process need to be addressed in a holistic and integrated manner.

Role of education in peacebuilding and sharing peace together

Children and youth require certain knowledge, skills and attitudes to contribute to the peacebuilding process. As an active agent in the society and scope of significant roles to play in peacebuilding both during and after conflict conditions, once they have appropriate knowledge, skills and attitudes, those would be applied in the conflict transformation processes. Education should develop such knowledge, skills and

attitudes among the children and youth. Literature has identified and described the essential knowledge, skills and attitudes that the education system needs to develop among the children and youth.

Education can assist in conflict transformation. It can contribute to positive peace. For this to be happen, education should promote: social justice, equitable access to learning to all, encouraging children understanding and reconciliation between different groups in conflict, and equipping children with the knowledge, attitudes, and skills they need to interact with others in a non-violent and respectful way (Tschirgi 2011). Likewise, teaching and learning in a non-violent way, enabling children, youth and adults to prevent conflicts and violence created by various reasons and create the conditions conducive to peace are other elements that the education system should focus on (Fountain 1999). Highlighting the role of education among the competencies and skills, Hicks(1985) described that peace education should develop knowledge, attitudes and skills needed to explore concepts of peace, analyze obstacles to peace, resolve conflicts using non-violent tactics and study ways of developing just societies. This discloses the idea that traditional ways of teaching learning process, teachers' roles

while designing and implementing pedagogical practices need to be shifted to more interactive discussions, participations, and collaborative ways along with children's active and meaningful engagement.

UNICEF suggested some curricular contents that promotes peace through education: Knowledge: Understanding conditions which build positive peace (Bretherton 2005); Understanding dynamics of peace and conflict (including negative and positive peace); justice; human rights and responsibilities; gender; interdependence (Miller 2002); understanding types of identity, including human, personal, and cultural identities; social issues (Reardon 1997); alternative ways of responding constructively to human differences and conflicts" (Reardon 1997).

Skills:

Communication skills of active listening and assertive speech (Tidwell 2004), expressing feelings (giving feedback without blaming) (UNESCO 1990); cooperative problem-solving, including methods such as brainstorming and consensus building (Sommers 2003, Reardon 1997, Jones

2005); nonviolent resistance; cultural awareness and empathy; handling conflict through negotiation, mediation and facilitation; assertiveness and refusal skills; empathy; cooperation and teamwork; advocacy Skills; skills for increasing internal locus of control; self-awareness, self-esteem/confidence-building skills; skills for managing feelings and stress (UNESCO 1990).

Attitudes:

Self-respect and respect for others; trust; social responsibility; open-mindedness; tolerance (Miller 2002). Peace and conflicts, human rights and responsibilities, gender and identity, similarities and differences, perception and bias, self-awareness are some of the competencies areas that peace education needs to design and implement. There are some skills dimensions that youth and children need to attain through education, training and other orientations. Some of the important skills dimensions

are: communication, problem solving and critical thinking, team work, respect and collaborations, tolerance and empathy, negotiation and mediation, leadership, managing stress and emotions, listening to others, neutrality, rationalizing and arguing with evidence, building trust and being open, demonstrating respect etc.

<http://www.unicefinemergencies.com/downloads/eresource/docs/Adolescents/Peacebuilding-Knowledge-Attitudes-and-Skills-Desk-Review-and-Recommendations.pdf>

Role of youth

Young women and men play active roles in developing peace culture in society. They are proactive, more energetic, and future oriented groups and thus, in organizing and mobilizing those peers at national, regional and global levels to address different forms of violence would have significant roles in the conflict transformation process. Once they get the opportunity to be engaged in development and peace initiatives, their ownership and leadership in building peace will be possible. More importantly, their engagement will be instrumental to bring paradigm

shifting from marginalization to meaningful inclusion, transforming the systems with barriers to barriers less in terms of violence, discrimination and injustice, from low level of partnership to high level of partnerships and collaborative actions. Realizing these facts, SDG goals mainly 16, aimed to promote inclusive and accountable governance and access to justice and inequality by goal 10 through active engagement of youth, women and adults.

Youth, women and adults can be engaged in all phases of the peace and conflict transformation process. Their participation in prevention, humanitarian support, ongoing conflict resolution and post resolution of conflict barriers, issues and challenges would have a significant contribution in building peace culture in the societies. Youth can be operating and engaging at various levels for instance, family, community, society, district, national, regional, global and even at the peer-to peer level. They can easily collaborate with different actors involved in the peace building process as well as implementation of development initiatives. As political leaders, community leaders, government officials and organizations, non-governmental and civil society organizations, media, cultural organizations, justice and

other informal community networks, organizations working in the field of peace and conflict, youth can easily engage, lobby and contribute. More importantly, their engagement in reducing harmful traditional practices existed in the societies such as gender-based discrimination, gender-based domestic violence, human trafficking, early child marriage, dowry system, caste-based discrimination are the areas where youth and women are contributing significant roles

Children and youth can speak politely with others. They can engage and resolve conflict without any violent behaviour. They can also engage in teamwork, engage in conflict resolution processes in their community. By nature, and socialization, they are respecting others, value other's ideas and even the others are different from them in terms of gender, ethnicity, caste etc. living in the same community, they know the reasons for conflict in their community, which will further help to facilitate the discussion. Children and youth listen carefully even when they disagree with the ideas presented by others. They also analyze whether the information they are getting is true. Youth and children can also compromise with others and propose solutions to the problems. However, the problem is adults are not recognizing these

competencies of youth and children. Likewise, the education system is not providing emphasis to develop these competencies through curricular interventions. More importantly, the pedagogical practices do not provide high attention in practicing attained knowledge. Meaning that the existing teaching learning process lacked the principle of learning through engagement, which is essential for inclusion (Wenger 1999). Therefore, overwhelming changes in the education system and its pedagogical practices is urgent to create a new identity for children as peacebuilders and leaders in the community. Youth can contribute to peace by: Reaching the unreached groups of people and making their voices heard in development and peace process; empowering and raising public opinion regarding rights, freedom, non-discrimination; making government responsible and accountable through lobbying and public hearing; forming and mobilizing community based clubs-youth among others.

Potential strategic directions

1. Each nation and government must recognise and support the positive potential of youth contribution in peacebuilding processes as they are the agents of conflict transformation and thus, their voices, opinions and engagement must be acknowledged and accelerated.
2. Develop and implement youth policies and programme by following the UN secretary Press Release Protocol 2250 at national, subnational and local level.
3. Ensure the engagement and participation of youth in decision-making processes regarding policy, planning, programming, implementation through empowering them with the provision of appropriate education and skills development opportunities along with proper employment. The government should represent youth in all policy-making processes.
4. The government needs to take initiatives to build trust and cohesive relation with the youth, peacebuilders and policy makers; this will empower them and take innovative initiatives in promoting peace culture in the community with full ownership.

5. Appropriate measures and interventions are urgent to address the traditional attitudes and practices of gender-based violence, discriminations against women, youth, and injustice prevail in the communities that are hindering youth participations and engagement in development discourse especially from the marginalized communities.
6. Allocate adequate budget in designing and implementing youth led peace initiatives in the local community to support youth as peacebuilder in the society.
7. Initiate research and development interventions to generate evidence-based knowledge products to replicate the learning in promoting youth engagement in the process of peace building and conflict transformation.
8. Develop and implement a youth friendly environment through increasing youth participation at all levels of decision-making, policy planning, programming and their implementations.
9. Develop and use accountability structure and mechanism through increasing stakeholders' participation in service delivery and being more responsive to the youth issues, concerns and participation in peace building process
10. Community members should change the traditional practices of gender-based discrimination such as early child marriage, discontinuation of girl's education, caste and ethnic based discrimination and should acknowledge children and youth participation and contribution in different development sectors including peacebuilding processes.
11. Media need to disseminate youth's contribution, roles and learning in the peace building process, minimizing traditional harmful practices in the society, domestic violence and encouraging youth for their increased participation and representation.
12. The government should mainstream peace building content, processes, and approaches in school curricula

to empower and equip children with proper information, knowledge and skills. These will enhance children to take part in a peacebuilding process and play active roles in their schools, communities through applying these knowledge and skills.

Finally:

Youths can engage in peacebuilding activities at the family, peer, classroom, school, and community level and thus, they need to be developed and engaged in the peacebuilding process. Both structural and non-structural barriers need to be identified and addressed to create an enabling environment for youth to take proactive roles in the peace building process. Traditional mind-sets and their practices by the adults need to change through proper orientation and sharing the promising practices that youth

have initiated in the process of peacebuilding. As their roles and contributions are not recognized, valued and engaged by the adults and as well as by the systemic design. Youth and children's competencies regarding peace, human rights, civic engagement, conflict, conflict resolution, mediation, peace building etc. need to be developed through proper curricular mainstreaming and providing them opportunity to use their knowledge and skills through evidence based pedagogical practices. Policy, programming, budgeting, and support mechanisms need support to develop youth as a change agent in the community through developing them as a peacebuilder. It is where the notion of sharing peace together, bringing sustainable peace through youth would bring significant changes in creating peaceful, inclusive and cohesive society where everyone can enjoy their human rights without any discrimination.

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Date:16 August 2020

MESSAGE FOR PEACE EDUCATORS

The notion of an educator as the knowledge-holder who imparts wisdom to their pupils is no longer fit for the purpose of a 21st-century education. With students being able to gain access to knowledge, and even learn a technical skill, through a few clicks on their phones, tablets and computers, we will need to redefine the role of the educator in the classroom and lecture theatre. This may mean that the role of educators will need to move towards facilitating young people's development as contributing members of society.

COVID-19 is a pandemic that illustrates how globally interconnected we are – there is no longer such a thing as isolated issues and actions. Successful people in the coming decades need to be able to understand this interrelatedness and navigate across boundaries to leverage their differences and work in a globally collaborative way.

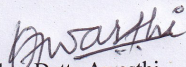
Most people recognize instinctively the role of educators in preventing fear and anxiety of COVID 19 and in building peace. Now it is time to begin to work towards the establishment of peace in countries affected by pandemic by integrating quality education into peace and motivating atmosphere. The role of education for lasting peace is the important reasons for our focus on the critical period of peace environment, and the next steps that will ensure that quality education becomes a reality for all children living in COVID 19 pandemic-affected fragile situations.

In this ever-changing global environment, young people require resilience and adaptability – skills that are proving to be essential to navigate effectively through this pandemic. Looking into the future, some of the most important skills that employers will be looking for will be creativity, communication and collaboration, alongside empathy and emotional intelligence; and being able to work across demographic lines of differences to harness the power of the collective through effective teamwork.

This pandemic has resulted in educational institutions across the world being compelled to suddenly harness and utilize the suite of available technological tools to create content for remote learning for students in all sectors. Educators across the world are experiencing new possibilities to do things differently and with greater flexibility resulting in potential benefits in accessibility to education for students across the world. These are new modes of instruction that have previously been largely untapped particularly in the kindergarten to high school level.

The need is urgent. Very few countries might have started some necessary activities for peace education. I think all peace educators/countries need to take initiation to handle the children's socio-psychological panic by introduction of essential peace education curriculum, establishing the necessary infrastructure and financing to ensure long term steady progress to overcome present serious and terrified situation. We need to facilitate and encourage even teachers, parents and school management for implementing the health & safety protocols by Ministry Health of the Government of the Nation and WHO in this critical post covid19 pandemic.

I wish Peace Education Network-Nepal (PENN) congratulations and extend a Happy International Day for Peace 2020 on this eventful day, September 21st, 2020 to all the Peace Builders of the world who have been incessantly thinking and planning for peace. We are all together in solidarity when it comes to shaping peace today, and in the days ahead in future. I thank PENN publication team for providing us this opportunity to write introductory words as an Institutional member of PENN.



Krishna Datta Awasthi
Principal
Little Angels' College



श्री सिस्नेरी माध्यमिक विद्यालय Shree Sisneri Secondary School

पत्र संख्या: २०२०

Letter No.:

चलानी नं: ०७

Ref No.:

Mahalaxmi Municipality-9, Lalitpur

महालक्ष्मी नगरपालिका-९, ललितपुर

फोन नं: ०१-५१३२१८७ फेक्स नं: ०१-५१३२१८७

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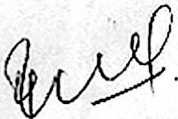
Date: 18 August, 2020

Congratulatory Message!

The life of inner peace, being harmonious and without stress, is the easiest type of existence.
—Norman Vincent Peale

It's a matter of huge pleasure for me to extend congratulations and best wishes on behalf of school upon the release of PENN Bulletin Vo.4/2020. PENN has been a supportive organization in terms of disseminating training, orientation, and publication of bulletin pertaining to peace education in Nepal. It has been supporting many schools of Nepal in many ways such as providing scholarships, educational materials, laptops, and so on. Our school is grateful to PEEN for supporting our two genius girl students from economically fragile family background. These students are motivated now after getting the scholarship as it has helped them to manage stationery items and uniform. I find the initiatives of PENN outstanding and praiseworthy to educate the youths to lead a peaceful and successful life. The youth of the today need more orientation and mentoring as there are myriad chances for them to get derailed from their mission of life. To make a life of youth worth living, I guess the efforts taken by PEEN are commendable. The world is under tremendous pain due to COVID 19 pandemic. At this our there is a dire need of collaborative leadership to support the youth. I do hope PEEN will come up with some resilient programs so as to empower youth. On behalf of school and personally, I wish every success of the undertakings of PENN to empower youth and support the underprivileged children to explore their potential, thereby developing them into peace builders of the nation.

Thank you!


Chet Nath Panta
Headmaster

Restorative Justice: An Agenda of Public Awareness

*Trilok Sharma and
Rajendra Senchurey*

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“Justice has not done until the guilty get the punishment they deserve.” This is the main idea behind the criminal justice system dominant in the modern world. The guiding principle for this is - harsher the punishment is, the more it contributes to reducing crimes and recidivism. But the fact is just the opposite. Though the governments across the globe have become tougher on crimes, the graph of a number of prison populations and incarceration rates have continued to increase by far. The report ‘World Prison Population List’ published in November 2018 says that there are likely to be over 11 million prisoners worldwide and the number will keep on increasing if no change is made in the prevalent traditional justice approach.

Once the people are removed from society and put in cells labelling ‘bad’, no matter how long they were in prison and for what offence, for their whole life ‘the ghost of prisoner life’ haunts them. For those who had served long and harsh sentences, rehabilitation and re-entry into society became another punishment. Jamie Chamberlain (2011), in her article Life After Prison, published by the American Psychological Association, points out that the biggest challenges such inmates

encounter are in finding housing, health services, employment and re-establishing positive relationships with family and friends. Erin Kelly, the Professor of Philosophy at Tufts University, in her TEDx Talks (2019) recalls that the introduction of a prison cell in 1829 came as a progressive idea aiming to awaken the inmate's conscience to come out of prison as a new changed man who can easily reintegrate into society. By then, most of the jail terms used to be no longer than two years. Contrary to that, today's prison system has overlooked the idea of transforming the prisoners and helping them to rehabilitate in society.

Such failure of the existent prison system in reducing crimes and chances of re-offence has engendered a new concept called Restorative Justice which primarily serves the questions of victim-offender satisfaction, reintegration and rehabilitation of inmates in the society.

Restorative Justice

Since the last three decades, restorative justice has become a buzzword in the worldwide criminal justice reform debate. Unlike a normal judicial system where justice means an eye for an eye, restorative justice views crime and the offender's response to the crime in a totally different mode allowing victim and offender to co-find a creative

solution. It is a multidisciplinary field which encompasses law, psychology, sociology and economics, to say the least.

There is no single globally accepted definition of restorative justice as of yet as the field continues to grow. Australian National University Professor John Braithwaite defines it as:

Restorative justice is a process where all stakeholders affected by an injustice have an opportunity to discuss how they have been affected by the injustice and to decide what should be done to repair the harm. With crime, restorative justice is about the idea that because crime hurts, justice should heal. It follows that conversations with those who have been hurt and with those who have inflicted the harm must be central to the process.

This approach of justice pays special attention to repairing the harm caused by crimes. The focus lies on mediation and agreement rather than punishment, intending to create an opportunity for the offenders to

take responsibility for their actions, to make them aware of the harms caused, redeem themselves and discourage them from involving further in such harmful acts. On the victims' part, the aim is to actively involve them in the process and heal the mental wound with a sense of dignity and satisfaction. It follows a peculiar *modus operandi* to that end.

The process includes victim-offender mediation, conferencing and circles, restorative outcomes include an apology, amends to the victim and amends to the community (Van Ness, 2015:13). Financial compensation, seeking a sincere apology from the offender, *inter alia*, is done to compensate for the loss of affected ones and prevent the offender from causing further harm. The proponents of restorative justice believe that such actions help in transforming people, their relationships and the community as a whole.

According to William R. Kelly, author of *Criminal Justice at the Crossroads: Transforming Crime and Punishment*, today's widely accepted criminal justice policies have largely failed to effectively reduce crimes and recidivism and have placed hundreds of thousands of individuals at risk of criminal victimization every year. The University of Texas-Austin's professor Kelly further argues that

over the past forty years the United State's justice system has engaged in a very expensive policy failure in the name of public safety with very disappointing results. Kelly in his article *Why Punishment Doesn't Reduce Crime?*, reveals that the overall recidivism rate in the US is about 70%, which means that more than two-thirds of those released from the prison are arrested within five years. This is the solid proof of the massive failure of the punitive criminal justice system.

Similarly, Erin Kelly, the Professor of Philosophy at Tufts University explains how the popular idea that the guilty deserve to suffer is used to normalize inhumane treatment and to hide our collective failure. To justify this, she gives an example of Winfred Rembert, an artist from New Haven Connecticut, who served seven years in prison in his young age. Talking to her, Rembert told that after getting out of prison, he felt his life was over because wherever he went his prisoner life shadow followed him. "For the last 45 years, Winfred has been struggling to erase this prisoner image and start his life once again as an artist. If our prison system no longer intends to rehabilitate what purpose does it serve?" Kelly questions.

William R. Kelly and Erin Kelly are just two representative names out

of many scholars who repeatedly express their dismay to the punitive justice system. The unprecedented search for the best alternative of prison has fostered Alternative Dispute Resolution (ADR) tools including restorative justice quite significantly.

Many academic research studies have suggested that if dealt with the restorative justice approach, many offenders are less likely to reoffend. Lawrence W Sherman and Heather Strang (2007) in their book, *Restorative Justice: The Evidence*, have highlighted that cases handled through restorative justice have the highest rate of victim satisfaction and offender accountability than any of the justice system.

Over 80 countries have already started using some form of restorative justice in addressing crimes. While restorative programs are experimental and localized in many of these countries, in an increasing number of others, restorative policies and programs already play a crucial part in the national response to crime (Van Ness, 2015).

Not only in adult criminal cases but also schools having a record of student misbehaviour, restorative justice has proved equally effective. A study shows that Oakland Unified School in California, USA, decreased students' suspension by 87% within

3 years of implementing restorative justice to handle disciplinary problems.

Till date much academic assessment has come in favour of restorative justice, giving a clear message that this could be a very powerful tool in creating just and peaceful societies.

Limits of restorative justice

Like all approaches, restorative justice has also some serious drawbacks. Although it is said that this approach can be potentially used for any type of crime, there are certain offences where the use of restorative process seems questionable. For example – rape, murder, domestic violence, female genital mutilation and so on. However, the study shows that the restorative justice process is still useful for the victims of such offences given that such cases are handled by seasoned practitioners in the field.

Critiques suggest that all culprits would not be lucky to be part of the restorative justice process, but only those who have admitted their crimes. It also doesn't work if the victims reject the offer. Commenting on the TEDx Talks speech (July 2019) of Dr Shannon Sliva, Assistant Professor at University of Denver that argues on switching towards restorative justice, a man with nickname 'asianhippy' has expressed his strong objection in this way:

I have been attacked, beaten up and nearly blinded in one eye, I still have the scars. I suffered mental scarring that I lived with for years. You think I would want to have a face to face with the perpetrators if they had been caught? I can, even though it was years ago, still hear their laughter as they ran off. Never forgiven, never forgotten. If they had been caught, I would let them rot in prison. Ask the victims of crimes if restorative justice is what they want. I don't think you would be happy with the answer.

Albrecht (2011) in this book *The Limits of Restorative Justice in Prison*, pointing out the major limitations of restorative justice has highlighted that both victim and offender may not be comfortable to have a face-to-face dialogue (victim-offender dialogue) later in the criminal justice process. Once the offender is publicly declared guilty in the court and he starts serving his sentence, he likely believes this is how he has been made responsible for this bad karma and there is no point in talking on this issue anymore with the victim. In such a situation, the willingness of the victim alone to sit and talk for healing is more likely to bring the psychological harm to the victims as the criminal shows

no empathy towards them. There is also a perception that restorative justice is "soft on crime" and that a tougher response is needed to deter criminal offending. Many argue that restorative justice may work well only in the case of minor offences involving children but not in hideous ones. Also, some put logic that victims may feel pressure in participating in a restorative justice process to have a dialogue with the offender and thereby be denied access to justice.

In victim-offender dialogue, what if victims attempt to insult and shame the offender from the very beginning of the encounter with no sign of forgiveness! These are the pertinent questions the restorative justice practitioners don't find easy answers to.

Conclusions

Research studies have shown that restorative justice provides both victims and offenders more satisfaction than traditional criminal justice (Sherman, Strang, 2007). Due to such reasons, today more than 80 countries in the world have incorporated some forms of restorative practices in their judicial system while dealing with crime. The United Nations has endorsed the 'Declaration of Basic Principles on the Use of Restorative Justice Programmes in Criminal Matters'

to guide countries around potential human rights and due process roadblocks as they incorporate the restorative process into their formal justice systems (Van Ness, 2015). Restorative justice is not matured yet to change the basic course of the criminal justice system. It has proven to be a more effective alternative to prison or other forms of punishment but has produced mitigated results in terms of victim participation and reparation for injury (Van Ness,

2015). Such limitations can perhaps be addressed with wider public awareness about this approach. The proponents of restorative justice are mostly found to portray demerits of the criminal justice system and subsequently a brighter picture of restorative justice. However, the transition of switching from one to another justice approach requires a major effort in raising public awareness to ensure that justice is not compromised by restorative justice.

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Special Interview with Bishnu Raj Uprety



Bishnu Raj Uprety

Bishnu Raj Uprety with Master in Sociology (1994) from Tribhuvan University, Nepal, and M.Sc. in Management of Agricultural Knowledge Systems (1998) & Ph.D in Conflict Management (2001) from the Wageningen University the Netherland. Prof. Bishnu Raj Uprety did Postdoc (2001-2003) from the University of London (King's College)/Centre for Environmental Studies, University of Surrey, UK. In 40 years of professional work, he has gained wider experiences from local to international levels in research and development. He has extensive research and publication on conflict, peace and unconventional security (water, food, health, environmental security). He is teaching and supervising Ph.D. students in Kathmandu University and Agriculture and Forestry University. Currently, Prof. Bishnu Uprety is serving as Executive Chairperson of the government think tank Policy Research Institute (PRI). He can be reached at: brupreti@pri.gov.np

Dr. Upreti - What are grave challenges in the post Covid-19 pandemic period for educational practices at schools and colleges? Please specify.

- Confidence building among the key stakeholders of education sector such as students, parents/guardians, teachers, school managers of the academic institution and government agencies
- Coming to a mutually agreed model of dealing with post Covid-19 pandemic educational practices
- Accepting the reality of 'learning to live with CORONA'.

What are the strategies involved in order to enhance peace building in the post-Covid situation? Please explain a few.

Peace is achieved only when people feel psychologically and physically secure. Hence, the following strategies are important:

1. Promote positive thinning at family, community and nation

as whole to generate hope and continuity. So, develop, circulate and promote positive messages, inspirational facts, successful cases,

2. Do not propagate negative and fearful messages about corona, as it creates psychological fear and increases hopelessness
3. Devise collective mechanisms between communities, schools, and local government to respond to the situation created by covid19.
4. Where feasible work on developing self-reliant supply system required for every house (e.g., growing vegetable in own kitchen garden/kausi kheta), maximize use of local products, revise centuries-old exchange system
5. Incorporate self-help as local community strategy to help each other. As collectively, we win the situation not possible to win individually.

Be positive, hopeful and supportive and that can be done by working collectively.

Dr. Upreti, what are the domestic threats of the Covid-19 pandemic?

a) How can a family organize its lifestyle with social distancing?

- Accepting the reality of 'learning to live with CORONA'
- Keeping information update
- Follow the advice of the doctors and public health experts
- Follow the GoN and WHO health protocol
- Self-discipline is the pre-condition

b) What is the situation of fear vs faith these days?

- Situation is not favourable these days but it is a global reality.
- Fear cannot help and developing confidence by 'responsibly behaving' is the way of living.

- 'Fear' and 'Faith' are relative terms and we have to interpret them with this perspective. Fear cannot help to cope but responsible behaviour and confidence do help.

What are the government responsibilities now to help the displaced people because of the Covid-19 pandemic?

- Government has an important responsibility in dealing with this crisis but the government can do good work in dealing with COVID19 only when people behave responsibly. Hence, it is a collective effort of government and people, media and public opinion makers.
- Government and people need to utilize the COVID triggered displacement as an opportunity to develop self-sustaining local economic development and employment generation, for which broader policy framework from the federal government and operational plan and action from the local government is crucially important.

The UN theme for International Day for Peace this year - 2020 is: ‘Shaping Peace together’. How can you relate this in the context of Nepal?

- Peace is the foundation for prosperity, happiness, social harmony and social coexistence. Hence, it is the priority of Nepal: every citizen, planner and policy maker.
- Nepal is emerging from decade long armed conflict and another decade of transition and therefore desperately needs durable peace.
- Peace is a precondition for development. Therefore, the focus of all our development efforts need to be concentrated in achieving durable and just peace.



Our Sincere Gratitude to PENN

On behalf of PENN supported parents of Shree Sisneri Secondary School (Bipana Chaudhry, grade VI, and Salina Poudel, grade IV), I would like to extend deep gratitude to PENN. The support provided by PENN to our daughters has been instrumental to continue their study as we are from economically weak family backgrounds. We have managed stationery items and uniforms for our daughters from the scholarship provided. We anticipate continued support if possible up to secondary level education of our daughters.

Purna Bahadur Poudel

Father of Ms. Rumi Paudel (name changed)

Lessons from Covid-19: Journey for Peace!



Dr. Chintamani Yogi

About the author:

Dr. Chintamani Yogi is the spiritual leader, and the chief advisor of Peace Education Network-Nepal. He is also the founder principle of Hindu Vidyapith and founder of Shanti Sewa Ashram, Kathmandu.

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Covid-19 has shaken the entire world and human being. It has frightened us very deeply and terrorized us. Global infection from the virus cases are around 27,235,839, died 890,687 but also recovered 18,191,761 so far. Cases in Nepal has been crossed over 50 thousand. It has caused all kinds of social, financial, industrial, educational problems.

However, these are the times when one has to go deeper and find some divine meanings of life. Many positive things have happened during such adverse stage of life! All the good issues and human efforts has given hope in the time of terrible darkness. The difficulties have brought divinity for human being and global leaders are becoming more sincere for peace, spirituality and humanity.

Many people are playing on their roles but no one knows the greatest mystic play, the divine Leela of the Supreme Director of directors? So why to be more panic? Why only rejection? Why not we try to revise

our life and start a new journey, a new approach for our world and our nature. Why not to listen our earth/nature? The message of earth/nature in should be listened now.

We may change the situation but we can't be safe and happy unless we change our attitude because there may be continued series of troubles in our journey. So, I think it's the time to learn from our ancestors and indigenous community as there used to be simple, sustainable, organic, holistic and peaceful. The beauty and strength of Nepal is their way of life which is based on the messages of ancestors, sages and Yogis. This may be one of the reasons of low death rate in Nepal. It's the time again to appreciate local knowledge, spirituality, our indigenous food habits and simple living system by positive thinking, Yogic living and proper eating. Praying for all as Corona has brought us with one problem, a common enemy. Actually we can be safe when all are safe! We can be happy when all are happy! We can have progress when all have enough space of progress!

We must follow the global rules of Physical Distancing but not Social Distancing. We should maintain

Social Relation as much as possible but with all kinds of carefulness. We should recall greatest Yoga teachings of Guru Gorakhanath in this modern competitive complicated age as he simply focuses on- Sahaj Yoga; Sahaj Pranayam; Sahaj Dhyana; Sahaj Darshan; Sahaj Mokshya; Sahaj Jeevan and Sahaj Yatra.

We cannot make others Happy unless we are happy ourselves. We can't share peace without having peace within ourselves. Now, we should try to focus more within us and question ourselves; challenge ourselves and change ourselves.

Sometimes it seems like a terrible Joke when many people are affected from Covid 19 and dying! However, still the way many people live; seems they will never die! No any change still in their life! Similarly still many countries are trying for gaining more and more power! This should not be the way of our life.

So being as a human lets go further together: Religion to Realization, Ritual to Spiritual, Fear to Faith, Hatred to Harmony, Jealousy to Joy, Nationalism to Universalism, Castism\Racism to Humanism.

Let's try to find out right answers of few vital questions:

Are we afraid of Corona or with ourselves?

Shall we change the world or ourselves?

Actually what is power? And who has the power?

Who is winner? And how to be a real winner?

How to live? Individually or Collectively,

Doing is more powerful or only being?- Simple living and High thinking? Or High living and Low thinking?

Nature is our mother? or we are master| owner of everything?

- We need Nature but nature does not need us. So be grateful.
- Nothing is here Permanent. So, be humble and positive.
- Army, nuclear weapons and enormous spending in security cannot make our life secure.
- No Ego; No Power; No Attachment; No Anger and No Corruption.
- One world, one problem but there are many solutions.
- Death is just beside you. So 'Please wake up'!
- Life is a mystery and breath is uncertain but the moment you live is very precious; so live fully with every single breath!!!

A time has come to all of us for a new higher journey-

What should we learn by Covid-19 actually-

- Building up our inner strength at physical, mental, emotional and spiritual level.
- Being with family is more important than only working in the name of family.

- Economic Superiority and natural Spiritualism should be mingled to create a new peaceful world.
- Western Mind and Eastern Heart should be merged.
- Digital Life to Spiritual Life should be interred connected.

- Work from Home is needed but Home should be just as a Temple.
- A new light of wisdom is needed- Mindfulness to Heartfulness!
- Unethical Health Business should be punished and Science of Happiness should be promoted.
- Any kind of global power game must be stopped and everyone should be empowered.

Many researches are going on all around the world. And many dialogues are going on for a new way of life and for our safety; and many hot debates are going on about Corona; it's actually lab based or what? However, we must not forget to building up immunity power by the spirituality, positivity, creativity, love, care, yoga therapy and food therapy. Yes, no doubt that Covid 19 pandemic has frightened us extremely and broken our structures terribly; but human being can survive if we really learn some new

messages; The Art of Life! Ashes has no any fear with fire; flowers have no any fear with thorns; a lotus does not hate any mud; rocks does not deny the dust; because all are existing with each other; all have their own existence, peaceful existence; nothing can be saved and survive without each other. So why fight? why hate? why rejection? why destruction? Why divide and destroy? Why divide and rule? Why Only-ism? Why Me-ism? Why I'm the Best?

So we must get out of so called INBOX; no any narrow inbox of cast, creed, sex, sect, nationality, community, religion, rituals etc. We must embrace humanity with spirituality. We should respect unity and diversity too. We should build up gratefulness and awareness which will lead us finally for consciousness; The Brahman! The Absoluteness! The Tat! The Ataman!

So let's live and let others live!!!

नमस्कार हजुरहरुमा,

मेरो नाम अनिता बुढायोकी हो । मेरो छाना देवराज बुढायोकी कक्षा ३ मा पढ्छु । हजुरहरुबाट जुन हाम्रा वच्चाहरुले सहयोग पाइरहेका छन्, हामी धेरै खुसी छौ । हाम्रो आर्थिक अवस्था धेरै नै कमजोर छ । हामीले चाहेर पनि हाम्रा वच्चाहरुलाई उनीहरुको आवश्यकता चाहना पुरा गर्न सकिरहेका छैनौ । अधिकांश हामी अभिभावकहरु अरुको घरमा बहालमा बसेका छौ । हामी वच्चाहरुको भविष्यका लागि दुःख गरिरहेका छौ । यही हाम्रो दुःखमा मलम लगाउन जुन विद्यालय मार्फत यहाहरुबाट हाम्रा वच्चाहरुले ठुलो सहयोग पाइरहेका छन् ।

हाम्रा वच्चाले यस मोती विनायक विद्यालयबाट धेरै नै सहयोग पाइरहेका छन् । हामी विद्यालयलाई पनि धन्यवाद दिन चाहन्छौ । हजुरहरुको सस्थाबाट जुन SEE सम्म पठनपाठनमा गरि रहनु भएको सहयोग हाम्रो लागि सद्दानिय छ ।

हामीलाई हातमुख जोर्न गाह्रो भएको अवस्थामा हाम्रो लागि जुन सहयोग यहाबाट मिलेको छ यसले वच्चाहरुको भविष्य पनि सुनिश्चित छ भन्ने पुर्ण आशा लिएका छौ । हाम्रो तर्फबाट गर्नु पर्ने कर्तव्यमा यहाहरुको भुमिका महत्वपुर्ण छ । हामीहरु माथि गरेको हजुरहरुको सदभावनाई हामी सदैम स्मरण गर्नेछौ । नानीहरु पनि धेरै खुसी छन् । पढाईमा यिनिहरुले चासो देखाई रहेका छन् । मेहनत पनि गरिरहेका छन् । हाम्रा वच्चाहरुले पाईरहेका सहयोगले अन्य वच्चाहरुलाई पनि पढ्न थप हौसला मिलिरहेको छ ।

अघिल्लो वर्षहरुमा हामी जस्तै अरु ७ जना विद्यार्थी तथा अभिभावकहरुले सहयोग पाई रहनु भएको छ । यहाहरुबाट सहयोग पाएपछि विद्यार्थीहरुको शैक्षिक स्तरमा पनि परिवर्तन भएको छ । अभिभावकहरुको तर्फबाट हृदय देखि नै आभार प्रकट गर्दै यो सहयोग लाई निरन्तरता दिनुहुन हार्दिक अनुरोध गर्दछु ।

अभिभावक

अनिता बुढायोकी

PENN Activities in 2076-077BS (2019-2020)

Date	Action	Details	Objective
May 20 th , 2019 (076.02.06)	PENN Scholarship handed over to Motibinayak School, Lalitpur	PENN Scholarship 2076 Five children	Education support for underprivileged students.
May 26 th , 2019 (076.02.12)	Office space acquisition	PENN temporary office at Prayag Pokhari, Lagankhel	Station work base
May 29 th , 2019 (076.02.15)	PENN meeting	Office begun	Preparation for AGM
Aug. 12 th , 2019 (076.04.27)	PENN Coordinated Intl. Youth Day at Motibinayak School, Lalitpur for UNRCPD Asia Pacific region.	Celebration of Intl. Youth Day 2019, August 12	Awareness about role of Youth in Peace Education to school students
Aug. 12 th , 2019 (076.04.27)	Participation in Intl. Youth Day organized by UNESCO Associated Schools Cooperation Council at VSN College, Ktm.	‘The Role of Youth in Promoting Peace in Society’ 2019, August 12	Empowering Speech in school students by inter-school Oratory Contest
Aug. 24 th , 2019 (076.05.07)	8 th AGM of PENN	Annual event	Ratification of annual report of Gen. Secretary and Treasurer
Aug. 28 th , 2019 (076.05.11)	Opening of PENN Permanent Fund	PENN Permanent Fund inaugurated at Pashupati Savings and Credit Cooperative Ltd.	To begin a fund for organizational enhancement
Sept. 14 th , 2019 (076.05.28)	Participated in 11 th AGM of QUEST-Nepal at DAV School, Lalitpur	11 th AGM of QUEST-Nepal	Annual event
Sept. 15 th , 2019 (076.05.29)	Peace Education Training for teachers at Bright Future School, Naikap, Ktm.	Teacher Training in Peace Education	Capacity Development of teachers in Peace Education
Sept. 18 th , 2019 (076.06.01)	Inter School Art Contest & Teachers Orientation Program held at EPS School, Ktm.	UN theme – ‘Climate Action for Peace’	Peace Education awareness campaign

Sept. 22 nd , 2019 (076.06.05)	International Peace Day Event for teachers and students at EPS School, Ktm.	UN theme – ‘Climate Action for Peace’	Peace Education awareness campaign to Educators and students
Sept.23 rd , 2019 (076.06.11)	PENN Scholarship to Sisneri Ma Vi Lalitpur handed over	PENN Scholarship 2 children	Education support to underprivileged children
Sept. 26 th , 2020 (076.06.09)	Review Meeting of PENN on the Intl. Peace Day event at Le Bagaincha Café, Jawlakhel, Lalitpur	UN theme – ‘Climate Action for Peace’	Review Meeting for future programs
Oct. 19 th , 2019 (076.07.02-04)	Participated in the 15 th NCSQC event at DAV College, Lalitpur	‘SQC to cultivate Collaboration and Continual Improvement’	Enhancing Quality tools for Total Quality Education
Oct. 24 th , 2019 (076.07.07)	Participated in the Talk Program by United Nations Association of Nepal on UN Day 2019	‘Promoting Global citizenship and Governance for Peace and Development’	Awareness campaign on Global Governance while celebrating UN Day 2019
Nov. 03, 2019 to Dec. 15 th , 2019 (076.07.17 to 076.08.29)	PENN participates in Civil Resistance and Non-Violent Conflict Course organized by Nepal Peace Building Initiative in cooperation of Mid-Western University Nepal & ICNC USA	Civil Resistance and Non-Violent Conflict	Capacity Development in Peace Building
Dec. 19 th , 2019 (076.09.03)	PENN participates in the Conference and Interaction program Organised by Former Maoist’s Child Soldiers and Nepal Peace Building Initiative at Indreni Foodland, New Baneswor, Ktm.	Interaction Program on ‘Rights and Confirmation of Livelihood of the Child Soldiers’	Fight for Justice and Human Rights

Jan. 12 th , 2020 (076.09.27)	PENN meets with Rajendra Sentury and Santosh Poudyel for PENN activities at Siddhartha Cottage, Teen Kune, Ktm.	PENN way forward	Future trainings and PENN activities with Rajendra Jee and Santosh Jee's expertise in Leadership and Civil Resistance
Feb. 27, 2020 (076.11.15)	Participated in Peace Innovators event at the Kroc Institute for Peace and Justice at University of San Diego, California, USA	'Stories shaping a new reality'	Inspiring Peace Leaders for Change Making in 2020
	Meeting with SDNA	Plans for PENN Freeship for 2077 academic session	Education program for under-privileged girl children
March 18 th , 2020 (Chaitra 05 th , 2076)	Digital Meeting with Daniel Orth, Univ. of San Diego Kroc Peace Centre.	Proposal for collaboration with Kroc International Peace and Justice Institute, USD for Nepal project for PENN	Promotion of Peace Education Trainings in school level education in Nepal
April 15 th , 2020 (Baisakh 03 rd , 2077)	Participation for PENN in a Zoom Webinar by Kroc at a distance: 'A Pandemic's impact on Peace'.	Prof. Rachel Locke's presentation.	Awareness study of the impacts caused by post Covid-19.
May 04 th , 2020 (Baisakh 22 nd , 2077)	Zoom webinar with 'Civil Resistance and Non- Violence'	By CR experts in Nepal in collaboration with PENN	Sharing presentations to more than 30 participants all over Nepal.
May 19 th , 2020 (Jestha 06 th , 2077)	Participation for PENN in a Zoom Webinar by Kroc at a distance: 'Innovative Collective Action Description'	Prof. Austin Choi Fitzpatrick's presentation.	Sharing on Change in activities related to Collective Non-violent actions.
July 19 th , 2020 (Shrawan 04 th , 2077)	PENN Executive Virtual Meeting	Proposals of activities for Intl. Peace Day celebration for Sept. 21 st , 2020. PENN Bulletin Vol 4, Year 2020 & Training Programs for member schools.	Preparation of modality for Annual Programs in post Covid-19 situation.

August 08, 2020 (Shrawan 24 th , 2077)	PENN Executive Virtual Meeting	Sanctioning the program updates for Sept. 21 st event.	Updates of the Sub-Committee for the preparation for Intl. Peace Day 2020.
August 28, 2020	PENN participates in a Webinar on Peace & Progress	Riju Manandhar, Secretary of PENN attended the event organised by Peace X, Nepal.	Awareness about Peace and its impact.
September 21, 2020 (Ashwin 05, 2077)	International Day of Peace	Launching of PENN Bulletin Vol.4/2020-Ktm.; Coordination & participation in Intl. Virtual Youth Leadership Peace Summit- USA; Launching of Peace Education Teacher Training & Orientation - Ktm.	Raising youth awareness on the importance of Role of Youth in - 'Shaping Peace Together'.

Our Ongoing Activities

- Marking of UN International Peace Day to promote the agenda of peace Advocate and provide technical support to include peace education in school curriculum Training over school-teachers on peace and nonviolence pedagogy
- Publishing a PENN Newsletter
- Provide education support to the disadvantaged girls
- Provide immediate support for the students affected from school violence
- Advocating for Safe Schools.

श्री मोती विनायक आधारभुत विद्यालय

ललितपुर महानगरपालिका २६, ढोलाहिटी



प.सं.: ०७७७८

मिति: २०७३/०४/१४ गते ।

श्री अध्यक्ष ज्यू,

शान्ति शिक्षा सन्जाल नेपाल (PENN) ।

न्यानो अभिवादनका साथ कुशलताको कामना ।

PENN एउटा यस्तो सस्था हो, जसले शिक्षा क्षेत्रमा अवस्थित सम्पूर्ण पाटोको प्रत्यक्ष वा अप्रत्यक्षरूपले सहयोग पुराइरहेको छ । यस सस्थाले २०७२ सालदेखि हालसम्म अन्य विद्यालयहरूमा जस्तै हाम्रो विद्यालयमा अध्ययनरत आर्थिक ब्रदस्य कर्मजोर विद्यार्थीहरूका लागि शैक्षिक तथा आर्थिक पक्षमा ठुलो सहयोग पुराउँदै आइरहेको छ । अहिले सम्म ७ जना छात्र/छात्राहरूलाई उनीहरूको SEE सम्म छात्रवृत्ति उपलब्ध गराउँदै आइरहेको र २०७७ मा अरु थप २ विद्यार्थी गरि हालसम्म ९ जनालाई छात्रवृत्ति उपलब्ध गराई विद्यार्थी अभिभावक तथा विद्यालयलाई गर्नु भएको यहाहरूको सद्दानिय कार्यमा हामी सम्पूर्ण कृतज्ञ छौ ।

कुनै पनि सम्बन्ध दिगो बनाउन विश्वास र भरोसा चाहिन्छ । यस सस्थाबाट पाएको निर्मल र पवित्र व्यवहारले यस विद्यालयका विद्यार्थीहरू लाई मात्र नभई विद्यालयका सम्पूर्ण Team लाई नै ठूलो उर्जा तथा हौमला मिलेको अनुभूति गरेकाछौ ।


हाम्रो सानो त्यागले जिवनको हरेक पक्षमा कति गुणा सहयोग तथा काम गरिरहेको हुन्छ भन्ने हामी स्वयमलाई अनुगन लगाउन गाह्रो हुन्छ । यो त्यहा मात्र सम्भव हुन्छ जहा निस्वार्थ विश्वास र भरोसा टिकेको हुन्छ, जुन PENN मा आवद्ध Team मा विद्यमान छ । हामी धेरै सुमी तथा कृतज्ञ छौ कि हजुरहरू जस्तो महान व्यक्तिहरूको साथ पाएका छौ । जुन नाथले हाम्रो सस्थालाई अगाडी बढाउन ठुलो योगदान मिलेको छ ।



यस विद्यालयका बालबालिकाहरू प्रति यहाँहरूको स्नेह उनीहरूको भविष्यको चिन्ता तथा कसरी उनीहरूलाई शैक्षिक क्षेत्रमा ब्रगाही बढाउने ? जस्ता हजुरहरूको महान विचारले हाम्रा विद्यार्थीलाई धेरै झीसला मिल्न रहेको छ । मेरो व्यक्तिगत अनुभवमा, अभिभावकमा भन्दा बालबालिका प्रति यहाँहरूको साथ महत्वपूर्ण छ । अभिभावकले दिन नसकेको स्नेह यहाँहरूबाट विद्यार्थीहरूले पाइरहेका छन् । जुन गौरवको कुरा हो ।

समय जिवनलाई नाप्ने एउटा औजार तथा माध्यम हो । यसलाई कसैले देख्न सक्दैन तर अनुभव गर्न सक्छ । अहिले कोरोना भाइरसको प्रकोप (COvid -19) ले निश्चय नै विश्वव्यापी सङ्कट निम्त्याएको छ । यो एक असाधारण कठिन समय हो । तसर्थ यसमा जुद्धन हजुर हाम्रो प्रतिक्रिया नै महत्वपूर्ण हुन्छ । यो माननीय तथा जिम्मेवारी पूर्वक कार्य गर्ने उच्च समयमा Sep 21, 2020 मा हुन गईरहेको "International Day of Peace" को लागि PENN ले सवैबाट Article हरू संकलन गरि डिजिटल माध्यममा प्रकाशन गर्न गइरहेकोमा यस्तो सद्धानिय कार्यको उच्च कदर गर्दै हृदय देखि नै सम्पूर्ण Peace educators हरूमा हार्दिक वधाइ जापन गर्दै संस्थाको दिगो विकास र उत्तरोत्तर प्रगतिको शुभकामना समेत व्यक्त गर्न चाहान्छु ।

अन्यमा, यस विद्यालय तथा PENN को दिगो सम्बन्ध स्थापित गर्न जुन प्रेरणाका साथ सदा लागि पर्नु हुने हाम्रा BN Sir लगायत सम्पूर्णमा हृदय देखि नै धन्यवाद जापन गर्दछौ ।


अक्षी कार्की

प्र.अ.)

मोती विनायक आधारभूत विद्यालय
प्रधानाध्यापक

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Words of acknowledgement to our generous donors/supporters:

On behalf of the PENN team, I 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 13 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. Your contribution has made PENN live and moving. It is this motivation that has made PENN work so efficiently despite the Covid-19 pandemic. We look forward to having more 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. 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 foreseen hard times of the future.

A hearty thank-you to ALL!

We wish each of you a very healthy and prosperous

*Happy Dashain 2077
and Deepawali.*

BN Sharma

Founder President, PENN

Email: penn.nepal@gmail.com

Our Donors/Supporters

S. N.	Name of the Sponsors and Present Address	No of Student directly benefited
1	Smriti Ghimire, USA	1
2	Sambriddhi Sharma (Thapa), Aus.	1
3	SDNA/USA	4
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11	Karma Gyalsten, Canada	1
12	Mukesh Chandra Baral, USA	1
13	Manisha Shrestha, Kathmandu	1
14	Tashi Borkar Lektse, Canada	1

The students are studying in two public schools of Lalitpur, Mothbinayak Secondary School, Lalitpur and Shree Sisneri Secondary School, Lalitpur

PENN Photo Page



Peace Day 2019 RP Dr. Bala Nanda
Sharma



Peace Day 2019 Inauguration Ceremony



Peace Day 2019 Audience



Peace Day 2019 Activity



Inspiring Children during Earthquake
2015



iLED Participation by Riju from PENN

PENN Photo Page



Peace Education Teacher training at Bright Future School, Ktm.



Peace Day Teachers' Training Program 2019



Peace Day celebration at United Academy



Peace Day Art Contest 2019



Peace Day 2019 RP Prof. BR Uprety



Peace Day 'PENN Award 2019' to Asso. Prof. DB Thapa

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PENN annual activity



PENN Activities



PENN 2019 Peace Day activity



Peae Day Art Contest 2019



Peace Education Training EPS 2019



Peace Education Teacher Training at
Bright Future school, Ktm.

PENN Photo Page



PENN meets SDNA team in USA



PENN meeting



PENN meeting 2018



PENN Education Support Program 2019



PENN Education Support at Bajrabarahi HS School 2017



PENN Education Support 2019

PENN Photo Page



PENN routine Visit at Motibinayak School



PENN routine meeting



PENN routine Meeting



PENN routine events on Intl Peace Day

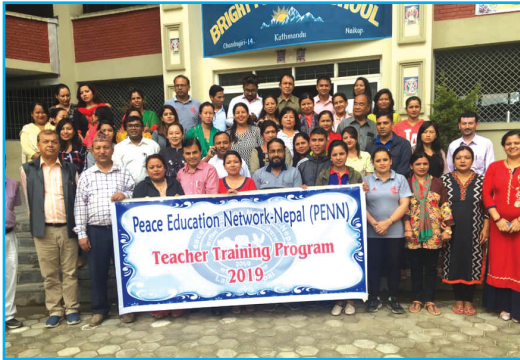


PENN participates in Peace Movements



PENN member participates in health care program in Sindhupalchok 2015 Nepal Quake

PENN Photo Page



Teacher training in Peace Education 2019



President attends event in USA 2019



PENN team work



PENN Support at Motibinayak School, Lalitpur



With RPs of PENN Roster



Teacher Training Program 2019

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 provide 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:

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Note: Kindly send us the bank voucher or
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Peace Education Network-Nepal (PENN)

Lalitpur

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