



***Peace Education Network - Nepal (PENN)***

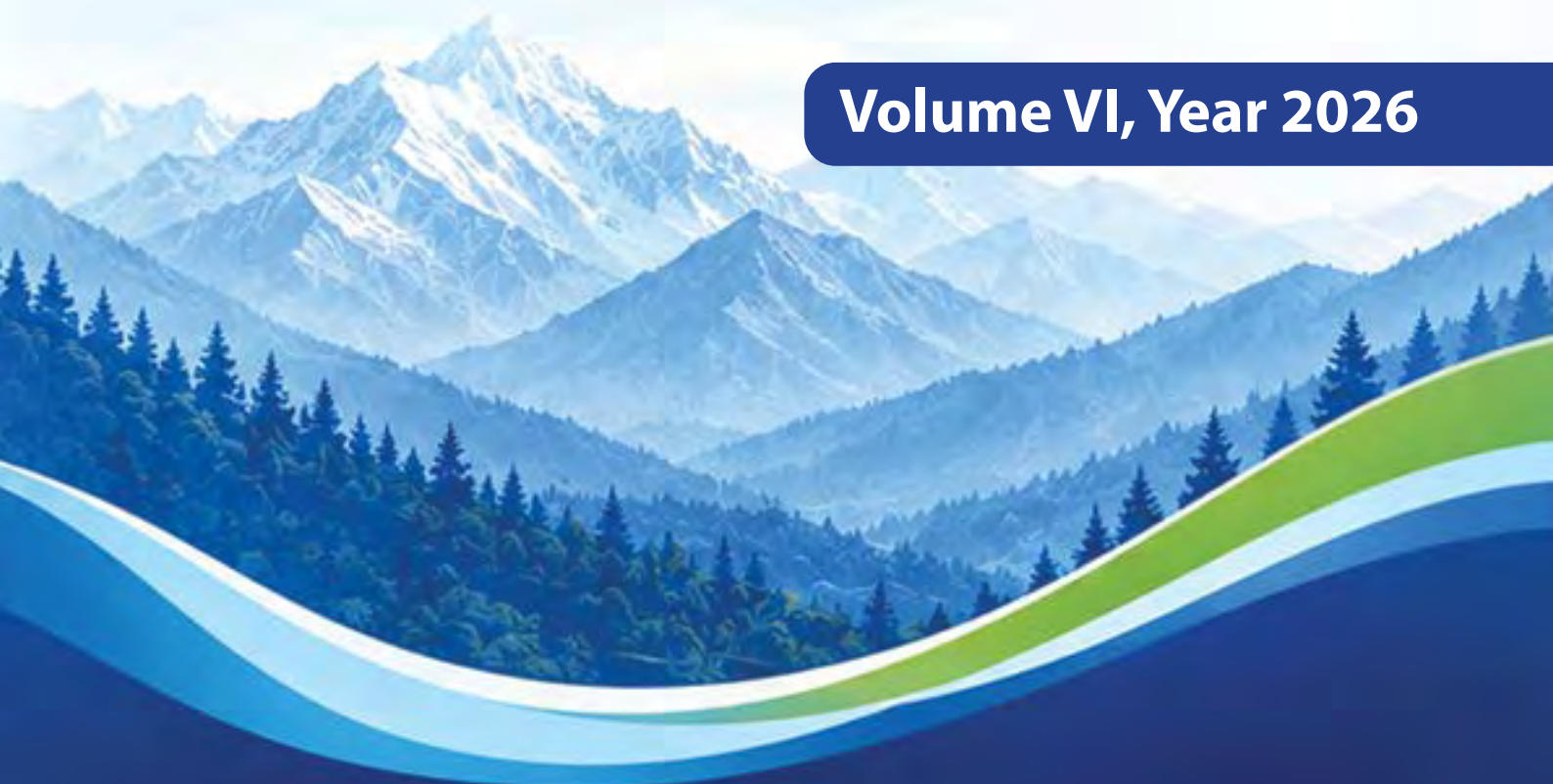
# **PENN**

## **RESOURCE**

## **BOOK**



**Volume VI, Year 2026**







*Peace Education Network - Nepal (PENN)*

# **PENN RESOURCE BOOK**

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**Volume VI, Year 2026**

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**Published by:**

Peace Education Network-Nepal, PENN

Lalitpur, Nepal, 21 September 2026

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# Preface

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

This resource book is a compilation of articles from Peace Experts and Peace Educators who have served in pedagogy from primary to tertiary level of education for over a minimum period of two decades.

Peace Education begins from the prenatal stage and continues onto the senior citizens thus, parents and teachers become mentors for children and youth through and through the growth of life. Managing emotions, developing perseverance and being tolerant to inclusiveness and gender equality is many times a challenge. Humans are all equal despite their colour, race, religion and parentage. The mentors have to inculcate this sense of social harmony from early childhood. Peace cannot be installed in a day. It is journey through life and every time our social emotional learning (SEL) plays a pivotal role in building peace and harmony.

We have to continue balancing the eco-system to make peace happen on the earth. Peace for nature, flora and fauna, animals and birds and strategies to combat climate change is an alarming project today. Our ancestors have given us a pious earth and we must pass it on to the future generations for ages.

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

‘Where there is no justice, there is no peace!’

Where there no inclusiveness, there is never peace!’

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

Thus, the theme of the International Day of Peace 2026, “Invest in Peace: for Everyone, Everywhere and Every day! is the NEED of the DAY.

# Editorial Note

## Peace Education — The Imperative of Our Time

In an era marked by polarization, violence, and widening inequalities, the call for Peace Education has never been louder. Education is not simply about literacy or technical skills; it is about shaping citizens who can coexist, collaborate, and resolve conflicts without resorting to violence. The classroom, therefore, must evolve into a space where empathy, dialogue, and justice are cultivated as deliberately as mathematics or science.

## Beyond Classrooms: A Societal Necessity

Peace Education is not confined to textbooks or lesson plans. It is a philosophy that permeates community life, governance, and global citizenship. In societies recovering from conflict, such as Nepal, the absence of peace education leaves wounds unhealed and divisions entrenched. By embedding peace principles into curricula, schools can become laboratories of reconciliation, preparing young people to reject violence and embrace dialogue.

## The Resource Book Initiative

A milestone in this journey has been the creation of the **Peace Education Resource Book**, prepared collaboratively by **Peace Experts & Practitioners established in their profession for a sustainable outcome**. This collective effort reflects the shared commitment of educators and learners to build a culture of peace. The objective of the resource book is clear: to **integrate peace education into the curriculum in a multi-disciplinary status** so that it becomes a structured, sustainable part of teaching and learning.

The book provides articles from educators that guide teachers in embedding peace principles across subjects. It is not merely a journal but a living document, shaped by the voices of diverse schools, and designed to ensure that peace education is not an extracurricular ideal but a curricular reality.

## Why Peace Education Matters

- **Healing fractured societies:** Post-conflict communities require structured approaches to rebuild trust.
- **Empowering youth:** Young learners must be equipped with conflict-resolution skills to resist cycles of violence.
- **Building social cohesion:** Respect for diversity strengthens unity across ethnic, caste, and regional divides.
- **Preventing future unrest:** Peace-rooted education reduces the likelihood of repeating history's mistakes.

## UNESCO's Global Framework

The global significance of peace education is underscored by **UNESCO**, which has long championed education as a force for peace. Through its *Global Citizenship Education* and *Education for Sustainable Development* programs, UNESCO emphasizes that peace is not merely the absence of war but the presence of justice, equity, and respect for human rights. These frameworks align with **SDG 4.7**, which calls for education that promotes sustainable development, human rights, gender equality, and a culture of peace.

By situating PENN's resource book initiative within UNESCO's global agenda, the effort gains international legitimacy and ensures that local practices resonate with global commitments.

## Challenges Ahead

Despite its promise, peace education faces hurdles:

- **Policy neglect** — governments often prioritize economic growth over social healing.
- **Resource gaps** — schools lack trained teachers and materials.
- **Cultural resistance** — entrenched biases and traditions can hinder inclusivity.

Yet these challenges are not insurmountable. With collective will, peace education can become the cornerstone of national and global development strategies.

## A Vision Forward

The future of peace education lies in its transformation from manuals and workshops into a **movement**. It must permeate policy frameworks, pedagogical practices, and community initiatives. The vision is clear: a society where dialogue replaces division, empathy replaces indifference, and justice replaces inequality. Peace will regrow.

Peace Education is not a distant dream; it is an urgent imperative. The resource book created by a team of Peace Experts working in a global Network, is a proof that collaboration can yield practical tools for integration. As educators, policymakers, and citizens, we must recognize that the sustainability of our societies depends not only on economic progress but on the cultivation of peace. The classroom is where this journey begins, but the impact extends far beyond its walls.

**The Editors.**



# Message from President

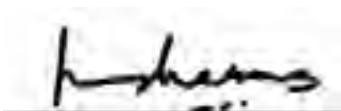
Dear Respected Colleagues working as Peace Activists around the globe, Peace Education Network-Nepal (PENN) is bringing you a Message of Transformation in Education that is deemed as required to address the growing need of Peace and Social Emotional Learning (PESEL) in our system beginning from the Early Childhood Educaring to the Post Graduation Level. PENN has been working with educators and youth for establishing a need for training in skills and competencies related to Peace Education. We cannot build Peace in societies without educational reform thus, its time to learn, unlearn and relearn the pedagogical skills related to Peace. The catalysts are the aspiring educators and youth leaders who can Make things happen together by their faith and action for peace building.

Envisaging this requirement in the past couple of years, we had begun Master Training of Trainers to in-service teachers and pre-service youth from our institutional Members. 'Change begins from home!' For prospective results, we collaborated with UNESCO Nepal, UNESCO Chair-Kathmandu University School of Education (KUSOED) and Teacher Educators Society of Nepal (TESON) for developing a curriculum suitable to Educators and Youth who aspired to become Peace Educators and become PENN ambassadors of peace. After the finalization of the curriculum, we had rigorous workshops and trainings with a competent team of 22 practicing Educators to qualify as Master Trainers and build a Training Package in Peace Education. The publication got completed after rigorous editing and was inaugurated on March 14th, 2026 by the Dean of KUSOED, Prof. Dr. Bal Chandra Luitel at KMC Highschool, Balkumari, Lalitpur. With this package, we are ready to roll out training to second cohort of aspiring Trainers soon.

We have been advocating Peace Education in Nepal through our network with the publication of PENN Resource Book, a professional journal of Peace Experts and educators. After careful profiling, Volume VI is targeted to be published on 'International Day of Peace', September 21, 2026. We have prepared for our annual celebrations along with the conferring of 'PENN Peace Education National Award 2026' with the cooperation of our Master Trainers' team and Institutional Members. You are all aware of the fact that last year, in 2025, we were unable to celebrate our annual function despite our efforts and preparations because of the Gen-Z Movement in Nepal.

PENN Resource Book Volume VI/2026 is now in your hands. It covers the ongoing of PENN activities in brief and collection of articles related to Peace, Social Emotional Learning (SEL) written by child experts and peace experts in our network. We hope you will find Many relevant items for your professional enlightenment and aspiration.

Thanking you and best wishes for a Happy Bijaya Dashami 2083BS!



BN Sharma.

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# Conflict in Schools

— Ananda Paudel, PhD

## Abstract

Conflict is an inevitable feature of school organizations because teachers, students, school leaders, parents, School Management Committees, community members, members of the parent teacher associations, and local governments hold diverse interests, expectations, values, and responsibilities. This article examines the nature, sources, forms, and possible management strategies of conflict in Nepalese community schools. The study adopted a qualitative, review-based design supplemented by limited primary qualitative evidence. Relevant academic literature, policy documents, and research reports were reviewed, while semi-structured interviews were conducted with purposively selected key informants. The findings indicate that school conflicts are shaped by interconnected interpersonal, organizational, and structural factors, including unequal power relations, differentiated teacher employment status, resource constraints, political influence, unclear roles and responsibilities, weak communication, social inequalities, pedagogical differences, and policy–practice gaps. The findings further demonstrate that conflicts appearing as interpersonal disagreements often reflect deeper institutional and structural conditions. The article argues that constructive conflict management requires schools to move beyond suppression, avoidance, and punitive responses toward dialogue, participatory decision-making, transparent and equitable leadership, negotiation, mediation, restorative practices, and collaborative problem-solving. School leaders should address both immediate disagreements and their underlying causes while using constructive conflict as an opportunity for organizational learning and improvement. The article concludes that Nepalese community schools should develop conflict-resilient cultures grounded in justice, respect, inclusion, participation, and constructive dialogue to strengthen relationships and contribute to peaceful and democratic learning environments.

**Keywords:** Educational conflict, conflict management, school leadership, Nepalese community schools, structural conflict, peacebuilding

## Introduction

Conflict is an inevitable feature of school life. As schools bring together students, teachers, school leaders, parents, School Management Committees (SMCs), community members, educational administrators, and local governments. They have different values, expectations, interests, and responsibilities both inside the school and outside the school setting. These differences can produce interpersonal, organizational, and structural tensions among them. Such tensions will further create a condition of interpersonal conflicts and subsequent affect in work relations. Such affect to deteriorate the well-being and reduce productivity (Bella, 2023; Glilekpe et al., 2022). However, if managed constructively, will promote a culture of dialogue, learning innovation, collaborations and coordination and overall improvement in school governance including the learning outcomes. Conflict is therefore not necessarily a sign of institutional failure; when managed constructively, it can support dialogue, learning, innovation, collaboration, and school improvement. When poorly managed, however, it can weaken relationships, staff morale, teaching effectiveness, student learning, and school governance (Deutsch et al., 2011; Rahim, 2011).

In Nepal, educational conflict is also shaped by cultural and linguistic diversity, socioeconomic inequality, political influence, and the redistribution of authority under federalism. Understanding the sources and forms of conflict is therefore essential for school leaders who seek to build inclusive, collaborative, and peaceful schools.

## **Purpose**

This article examines the nature, sources, and forms of educational conflict in Nepalese schools and discusses how school leaders can manage conflict constructively. It draws on relevant literature, policy and research reports, and qualitative evidence from key informants.

## **Methodology**

The study adopted a qualitative, review-based design supplemented by limited primary qualitative data. Relevant academic literature, policy documents, and research reports were reviewed, and semi-structured interviews were conducted with purposively selected key informants. Secondary and primary evidence were triangulated and analyzed thematically to identify recurring patterns concerning the causes, experiences, and management of school conflict.

## **Understanding Educational Conflict**

Conflict occurs when individuals or groups perceive incompatibility in goals, values, interests, expectations, or relationships (Griffin, 1990; Hellriegel & Slocum, 1996; Johns, 2004). Schools are especially susceptible because teaching, learning, governance, discipline, resource allocation, and decision-making require continuous interaction among actors with different roles and interests. In Nepal, cultural diversity, unequal access to resources, political influence, and complex governance arrangements can intensify these tensions (Acharya, 2015; Pherali, 2011).

Conflict should therefore be distinguished from violence. A disagreement may be functional when it encourages critical discussion or identifies institutional problems, while unmanaged conflict may become dysfunctional and damage relationships and performance. The leadership task is consequently not to eliminate all disagreement but to identify its causes, prevent escalation, and create conditions for constructive resolution.

## **Theoretical Perspectives on Conflict**

Conflict is an inherent feature of school life. Schools bring together individuals and groups with diverse interests, expectations, values, needs, identities, and perceptions. Teachers, students, school leaders, parents, and other stakeholders may therefore experience disagreements over authority, resources, discipline, relationships, responsibilities, and decision-making processes. Conflict in school is not necessarily destructive; its meaning and consequences depend largely on how it is understood and managed. Theoretical perspectives provide a useful lens for understanding the education conflicts, examining whether conflict is constructive or destructive and are viewed as a problem to be eliminated. In the school context, these perspectives help explain the underlying causes, dynamics, and consequences of interpersonal and structural conflicts and provide a foundation for understanding how schools can transform conflict into opportunities for dialogue, learning, participation, and positive change.

*Traditional Perspective:* The traditional perspective views conflict as harmful and associates it with disruption, inefficiency, and instability. It therefore emphasizes prevention, suppression, or avoidance (Afful & Karki, 1999; Robbins & Judge, 2019). Although this approach may help contain immediate disruption, treating all conflict as negative can conceal legitimate concerns and prevent organizations from learning from disagreement.

*Human Relations Perspective:* The human relations perspective regards conflict as natural and unavoidable. The emphasis is therefore on managing rather than eliminating it through communication, participation,

negotiation, collaboration, and problem-solving (Owens & Valesky, 2021; Rahim, 2011). In schools, this perspective highlights the importance of dialogue and shared decision-making.

*Interactionist Perspective:* The interactionist perspective recognizes that a moderate level of constructive conflict can stimulate critical thinking, creativity, innovation, and organizational learning, while dysfunctional conflict can reduce trust and performance (Rahim, 2023; Robbins & Judge, 2019). School leaders should therefore distinguish functional from dysfunctional conflict and manage each appropriately.

*Structural Perspective:* The structural perspective explains conflict through unequal power, authority, resources, opportunities, and institutional arrangements (Galtung, 1969). In Nepalese schools, overlapping responsibilities among local governments, SMCs, headteachers, and other actors can create ambiguity and competing interests. Differences in resource distribution and participation can further reinforce conflict. This perspective is particularly useful because it shows that apparently interpersonal disputes may reflect deeper institutional inequalities.

## **Major Sources of Conflict in Nepalese Schools**

Educational conflict is multidimensional. Organizational weaknesses, leadership practices, political influence, social inequalities, teacher-management arrangements, resource scarcity, pedagogical differences, and weak school-community communication are some of the areas where conflicting environment might appear.

Organizational and governance problems include limited resources, ineffective communication, unclear roles, overlapping authority, centralized decision-making, weak accountability, and inadequate participation (Billingham & Sack, 1987; Bush & Glover, 2014). Federalization has added complexity because local governments, SMCs, and headteachers may have overlapping responsibilities concerning teacher management, finance, and school administration. "Role ambiguity was one of the major reasons in creating school conflict especially in the area of teacher management" stated by the local municipal education authority from Bhaktapur. Disputes were generated over who has the legitimate authority to recruit, supervise, evaluate and promote, and transfer the teachers.

Political influence can also affect SMC formation, teacher recruitment and transfer, headteacher appointment, and school governance, weakening professional autonomy and creating divisions among stakeholders (Pherali, 2011, 2013). In a question-whether the school head teacher felt any political pressure on school management, a school head from Bhaktapur said, "during the formation of SMC and teacher recruitment, often political parties exerted pressure to influence the decision."

Socio-cultural differences related to caste, ethnicity, language, gender, disability, geography, and socioeconomic status may produce exclusion, discrimination, and unequal participation (Acharya, 2015; Pherali, 2011; Thapa, 2013).

Teacher-management issues include unequal workloads, scheduling, appraisal, promotion, professional development, employment status, and access to institutional opportunities. Resource scarcity involving grants, infrastructure, teaching materials, scholarships, and ICT facilities can further generate competition and mistrust, especially where financial decisions are not transparent.

Teaching and learning practices can also create conflict over curriculum implementation, assessment, discipline, language of instruction, inclusive education, and pedagogy. Parent-school disagreements may arise from differing expectations concerning achievement, discipline, accountability, financial contributions, and educational quality. Weak communication and limited parental participation can intensify these tensions (Epstein, 2018).

## **Forms of School Conflict**

*Teacher-Student Conflict:* Positive teacher-student relationships based on trust, respect, dialogue, and emotional support contribute to engagement and learning, whereas hierarchical and punitive relationships



can generate conflict (Pianta et al., 2012). In Nepalese schools, teacher–student tensions may arise from unequal power relations, authoritarian classroom practices, communication gaps, discriminatory behaviour, and differing expectations concerning discipline and learning (Pherali, 2011).

The qualitative evidence reflects this tension. A Grade 6 student stated, “Most teachers act as superior people in the classroom and expect students to obey and respect them without questioning.” A Grade 9 student similarly observed, “Students are the most vulnerable in school because teachers focus more on controlling behaviour than listening to students.” A female student reported, “We do not have a close, trusting, or caring relationship with our teachers. Sometimes we feel ignored and inferior in the classroom.” These accounts suggest that some students experience classroom relationships as predominantly authority-centred rather than dialogic and reciprocal. This perspective is further reflected in the account of a Grade 10 student from Kathmandu, who emphasized that, *“We need to respect teachers, and they also need to love students and cooperate with each other to create a trusting and welcoming environment in the school.”* The student’s reflection highlights the importance of mutual respect, care, cooperation, and trust in teacher–student relationships. Such relational qualities can foster a supportive classroom climate in which students feel valued, respected, and encouraged to participate actively in learning. Thus, effective education requires not only teacher authority and student respect, but also reciprocal relationships grounded in dialogue, empathy, and shared responsibility for creating a safe, inclusive, and conducive learning environment.

Teachers, however, may understand authority differently. One teacher noted that teachers must guide, monitor, and correct students and that some authority is necessary for effective teaching. The conflict therefore reflects different understandings of legitimate authority. Labelling and punitive practice can further intensify tensions. A student reported being labelled “Lamphu” for weak performance in mathematics, while a teacher viewed punishment as necessary for improvement. Such contrasting interpretations demonstrate the gap between teachers’ intentions and students’ experiences.

The evidence suggests that teacher-student conflict is linked not only to individual behaviour but also to broader pedagogical and institutional practices. Dialogic teaching, positive discipline, inclusive pedagogy, student participation, and restorative approaches can strengthen trust and reduce relational conflict.

*Teacher-Headteacher Conflict:* Headteachers exercise authority over teacher management, resource allocation, supervision, school improvement, and coordination with SMCs and local governments. Conflict may arise when this authority is perceived as unfair, unilateral, or insufficiently transparent. Common areas include workload, leave, training, professional opportunities, teaching schedules, resource allocation, and participation in decisions.

A teacher reported, “The headteacher often treats me unfairly. I requested training opportunities, but he denied them. Even taking leave is not easy for me, unlike others.” The headteacher, however, stated that “A teacher who frequently challenged management decisions, believing that his seniority entitled his views to greater consideration. These contrasting accounts illustrate how the same event can be interpreted differently according to perceptions of fairness, authority, and professional entitlement.

Conflict can also arise during educational reform. One teacher reported that “smart boards were introduced without adequate consultation or training” creating professional discomfort for the teacher.” This has indicated the nature of top-down decisions in the schools, which further created tension among the teachers who really implement the decisions. Much research has found that such conditions resulted in lack of cooperation among teachers, limited use of evidence in planning and organizational politics (Acharya & Sigdel, 2024; Neupane, 2018). In this context, the headteacher interpreted that “some teachers are resistance to unwillingness to adopt change”. Such tensions may reflect not simple resistance but inadequate preparation, insufficient consultation, and limited professional support to the teachers. Similar challenges occur when government has introduced new curricula, assessment approaches, science and technology subjects, without adequate resources and capacity. As one head teacher from Bhaktapur has stated, “the government introduces policies without considering school realities, which create tensions”. He further

stressed that during the implementation of integrated curriculum, local curriculum, science and technology curriculum, he experienced headteacher-teacher conflicts.

Overall, teacher-headteacher conflict is best understood as a combination of interpersonal, organizational, and structural factors. Transparent decision-making, fair opportunity allocation, regular staff dialogue, professional development, and collaborative problem-solving can reduce mistrust and strengthen school improvement.

*Teacher-Teacher Conflict:* Teacher-teacher conflict may arise from differences in professional status, seniority, workload, employment conditions, pedagogical beliefs, access to opportunities, and recognition. Senior-junior relations are particularly important. One teacher reported that "meetings were largely controlled by the headteacher and senior teachers and that junior teachers' views were often ignored". Another stated that "high-school teachers sometimes dominate primary-level teachers". Such practices will not promote healthy professional and personal relationships among the teachers, that is essential for better student management, better results, and better efficiency (Fullan et al., 2015).

Differentiated employment categories can create further structural tensions. A temporary teacher stated, "Sometimes we feel like second-class teachers. We have similar responsibilities, but our status and opportunities are different." A Rahat teacher reported that "permanent teachers sometimes ignored their views in policy discussions". Another teacher observed that "some permanent teachers dominate temporary teachers because of their job security and experience". These experiences indicate that unequal status, participation, security, and opportunities can undermine professional identity and collegiality and consequent teacher-teacher conflicts. Furthermore, these contexts limit the voices and innovation of junior, younger teachers and create certain level of disputes among them (Dhakal & Bhattarai, 2020; Regmi, 1993).

Teacher-teacher conflict therefore operates at interpersonal, organizational, and structural levels. Fair participation in meetings, recognition based on professional contribution, equitable access to development opportunities, and respectful collaboration are important for reducing these tensions.

*Student-Student Conflict:* Students come from diverse cultural, linguistic, ethnic, gender, and socioeconomic backgrounds. Such diversity can support friendship and learning but can also generate competition, misunderstanding, exclusion, aggression, and bullying. In Nepalese community schools, conflicts may arise over friendship, games, leadership, possessions, academic competition, relationships, classroom participation, and differences in social and economic background. Thapa (2013) identified opposite-sex relationships, aggressive behaviour, teaching-learning processes, differences in individual capabilities and socioeconomic backgrounds as important sources of student conflict, with bullying posing risks for girls.

Student-student conflict should therefore be understood in relation to both everyday interpersonal disagreements and wider social inequalities. Inclusive school cultures, peer mediation, clear anti-bullying procedures, cooperative learning, and opportunities for students to participate in problem-solving can help prevent escalation.

## **Constructive conflict management strategies**

The analysis demonstrates that conflict in Nepalese community schools cannot be effectively managed through suppression, avoidance, or disciplinary action alone. Teacher-student, teacher-headteacher, teacher-teacher, and student-student conflicts often emerge from deeper issues of power, participation, professional status, resource distribution, communication, pedagogical practices, and institutional arrangements. Thus, the way forward should be to develop school-level mechanisms that address both the immediate disagreement and its underlying causes. In this regard, conflict management needs to be understood not simply by resolving disputes after they occur, but by developing institutional relationships, processes, and capacities that enable school actors to deal with differences constructively. The following strategies are some of the potential ones to manage the school conflicts in a more constructive way and create a peace culture in the school.



**Institutionalize dialogue:** School leaders should create regular opportunities for teachers, students, parents, and other stakeholders to express concerns and discuss disagreements before they escalate. Staff meetings, student forums, parent–teacher interactions, and small-group discussions can provide spaces for dialogue. Importantly, dialogue should not be limited to formal meetings after conflict has emerged; it should become a routine feature of school life. This is particularly important where communication gaps and centralized decision-making contribute to mistrust.

**Adopt a problem-solving rather than a blame-oriented approach:** When conflict occurs, leaders should first identify what the disagreement is about, who is affected, and whether the immediate problem reflects a deeper organizational or structural issue. For example, teacher resistance to new technology or curriculum reform should not automatically be interpreted as unwillingness to change. As the findings indicate, inadequate consultation, training, resources, and preparation may be underlying causes of such conflict. Consequently, leaders should address the conditions producing the disagreement rather than merely attempting to control the behaviour of those involved.

**Transparent, fair and transparent decision-making practice:** Decisions concerning workload, leave, professional development, teaching responsibilities, resources, and opportunities should be based on clearly communicated and consistently applied criteria. Perceptions of favoritism or unequal treatment can transform ordinary administrative decisions into interpersonal conflicts. Transparent procedures can therefore reduce suspicion, strengthen trust, and improve the legitimacy of school leadership. Create meaningful opportunities for different groups to participate in decisions affecting them. Participation should be substantive rather than symbolic, particularly in relation to school rules, curriculum implementation, resource use, professional development, and institutional improvement.

**School-level mediation mechanisms:** School-level mediation team or conflict-resolution committee could facilitate disputes involving teachers, students, or other stakeholders. Mediation is particularly appropriate for interpersonal conflicts where relationships need to continue after the dispute has been resolved. The emphasis on negotiation, mediation, active listening, and collaborative problem-solving is consistent with the article's human-relations perspective.

**Establish student-centred mechanisms for managing peer conflict:** Student-student disagreements should not automatically be treated as disciplinary problems. Peer mediation, cooperative learning, class-based dialogue, anti-bullying procedures, and student participation in developing classroom norms can help students acquire practical skills in negotiation, empathy, communication, and peaceful problem-solving. Such mechanisms are particularly important because student conflict may be associated with differences in socioeconomic background, gender, capability, relationships, competition, and bullying.

**Promote professional collegiality and equity:** Schools should minimize divisions associated with seniority, employment status, workload, and access to professional opportunities. Permanent, temporary, Rahat, and other teachers should be provided equitable opportunities to contribute to discussions and school improvement processes. Recognition should be based on professional contribution rather than employment category. This is important because the findings indicate that differentiated employment status can produce feelings of marginalization and undermine professional collegiality.

**Develop conflict-sensitive leadership competencies:** Headteachers need to be able to listen actively, recognize competing perspectives, distinguish legitimate disagreement from destructive behaviour, negotiate competing interests, and mediate disputes impartially. Leadership development should therefore include practical competencies in communication, negotiation, mediation, emotional intelligence, collaborative problem-solving, and restorative practice. The objective is to enable leaders to respond to conflict as facilitators and problem-solvers rather than merely as authorities who impose decisions.

**Address structural causes:** Unequal authority, resources, opportunities, and participation can generate conflicts that appear to be personal disagreements. Therefore, clear policies, authorities, clear roles and responsibilities should be defined and communicated to all members.

**Use conflict as a source of institutional learning:** Recurring disputes should be documented and periodically reviewed to identify patterns. If similar conflicts repeatedly occur around workload, leave, curriculum implementation, student discipline, resource allocation, or teacher participation, the problem may lie in an institutional procedure rather than in individual behaviour. Conflict can consequently provide valuable feedback for improving school policies, leadership practices, communication systems, and resource management. This reflects the interactionist perspective that constructive disagreement can contribute to organizational learning and improvement.

**Develop a culture of constructive disagreement and peace:** The goal should not be to create schools in which disagreement disappears. Rather, schools should become institutions where differences can be expressed safely, power can be exercised fairly, grievances can be heard, relationships can be repaired, and solutions can be developed collaboratively. Such a culture requires consistent commitment from headteachers, teachers, students, SMCs, parents, and local governments. It also requires the recognition that conflict management is a continuous institutional process rather than a one-time intervention.

## Conclusion

Conflict is an inherent and unavoidable dimension of school life because Nepalese community schools bring together actors with diverse interests, expectations, values, experiences, and levels of authority. This study demonstrates that conflict in schools is not limited to interpersonal disagreements among teachers and students but is closely connected with organizational and structural conditions. Teacher-student, teacher-headteacher, teacher-teacher, and student-student conflicts are shaped by unequal power relations, differentiated employment status, limited resources, unclear roles and responsibilities, weak communication, social inequalities, political influence, pedagogical differences, and gaps between educational policy and school-level realities.

The findings further indicate that the immediate form of a conflict does not always reveal its underlying cause. For example, disagreements between teachers and headteachers may reflect perceptions of unfairness, inadequate consultation, or insufficient support for educational reforms, while teacher-teacher tensions may be reinforced by differences in employment status, seniority, participation, and professional opportunities. Similarly, teacher-student and student-student conflicts are influenced by power relations, disciplinary practices, social differences, exclusion, and weaknesses in communication and relationships. Conflict management therefore requires attention to both the presenting problem and the conditions that generate or sustain it.

The study consequently argues for a shift from conflict suppression and avoidance towards constructive conflict transformation. School leaders should strengthen dialogue, participatory decision-making, transparent and equitable procedures, negotiation, mediation, restorative practices, and collaborative problem-solving. Rather than relying primarily on authority or punitive responses, schools should create opportunities for stakeholders to express concerns, understand differing perspectives, repair relationships, and jointly develop solutions.

Ultimately, effective conflict management should become an integral part of school leadership and organizational learning. Conflicts, when addressed fairly and constructively, can reveal institutional weaknesses, encourage reflection, strengthen relationships, and contribute to school improvement. Thus, a peaceful Nepalese community school should not be understood as one in which disagreement is absent, but as one in which differences are managed through justice, respect, inclusion, participation, and constructive dialogue. Developing such conflict-resilient schools can strengthen school governance, improve relationships among stakeholders, and contribute to the broader goal of creating peaceful, inclusive, and democratic learning environments.

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# From Learner to Master Trainer: Unboxing Peace Education from Learning to Application

— Anusha Sharma

## Abstract

Peace education entered my professional life as a field of learning, but gradually it became something much more personal. What began with learning about peace, conflict, empathy, dialogue and human relationships eventually changed the way I looked at teaching and at my own role as an educator. My journey from a learner of Peace Education to a Master Trainer has not simply been a movement from one professional position to another. It has been a process of questioning, reflection, practice and transformation.

This reflective journal explores that journey and the meaning I have gradually attached to Peace Education. It considers why peace education is needed, how its philosophy extends beyond the absence of conflict, and how a Peace Education Resource Book can help translate ideas into practice. It also reflects on the impact of peace education at different levels—from the individual and classroom to the family, community and wider world. Most importantly, the journal explores the idea of “unboxing” peace education: taking it out of manuals, workshops and classrooms and allowing it to become part of everyday relationships and choices. Drawing on peace education scholarship and international frameworks developed by UNESCO and UNICEF, the reflection argues that peace education begins with the individual but has the potential to reach the global home.

**Keywords:** Peace Education, Master Trainer, peacebuilding, empathy, conflict transformation, resource book, community, global citizenship

## Unboxing Peace Education

When I first began to engage deeply with Peace Education, I thought I already understood what peace meant. Like many people, I associated peace with the absence of war, violence and conflict. It seemed simple: if there is no fighting, there is peace.

But learning has a way of disturbing what we think we already know.

The more I read, discussed, reflected and participated in Peace Education activities, the more I realised that peace is much larger than the absence of violence. A classroom can be silent and still not be peaceful. A family can live together and still have unresolved tensions. A school can have rules against bullying and still have children who feel excluded. A society can be free from open conflict while inequalities, discrimination and injustice continue quietly underneath.

That realisation became one of the turning points in my understanding of education.

I began to ask myself: What are we really trying to create when we say we are educating for peace?

Perhaps we are not simply trying to create peaceful classrooms. Perhaps we are trying to nurture people who know how to live with differences, how to listen when they disagree, how to manage anger, how to recognise injustice, how to forgive, how to negotiate, and how to stand up for another person's dignity.



That is where Peace Education became meaningful to me.

I started seeing it not as another programme to be added to an already crowded curriculum, but as a way of looking at education itself.

The idea of “unboxing” Peace Education emerged from this realisation. A resource book can contain beautiful ideas, carefully designed activities and thoughtful discussions. A training session can be inspiring. A workshop can make us emotional and hopeful. But if everything remains inside the book or inside the training room, the purpose of Peace Education is only partially fulfilled.

The real question is: **What happens after we close the book?**

Do we listen differently?

Do we respond differently to conflict?

Do we treat people differently?

Do we become more aware of the words we use?

Do we create space for people whose voices are often unheard?

For me, this is where Peace Education begins to breathe.

## **My Journey from Learner to Master Trainer**

My journey into Peace Education has been a journey of becoming rather than simply knowing.

As a learner, I was primarily receiving. I was listening to concepts, theories and experiences. I was trying to understand terminology and make connections with what I had already experienced as a teacher and educator.

But gradually, the learning became personal.

I began to look at my own classroom experiences through a different lens. Situations that I might once have described simply as discipline problems, disagreements or misunderstandings started to appear differently. I began to think about the emotions underneath behaviour. I started wondering what might happen if, instead of asking only who was right and who was wrong, we asked what each person needed to be heard and understood.

This was not always easy.

Peace education sounds beautiful when we talk about it. Practising it is more demanding.

It asks us to pause when we are angry. It asks us to listen when we would rather speak. It asks us to acknowledge that our own perspective may not always be complete. It asks us to respect someone even when we disagree with them.

These are not easy lessons.

I realised that being an educator committed to peace required me to become a learner again and again.

The transition from learner to Master Trainer therefore did not happen simply because I acquired more knowledge. It happened because I began to understand the responsibility that comes with sharing that knowledge.

A Master Trainer does not simply deliver information. A Master Trainer creates opportunities for others to experience learning.

This distinction became very important to me.

If I stand in front of teachers and speak for hours about dialogue but do not allow them to speak, I am contradicting the very principle I am teaching. If I talk about respect but dismiss someone's experience, the lesson loses its meaning. If I talk about inclusion but design activities that allow only confident participants to lead, I am reproducing exclusion.

Peace education therefore requires consistency between **what we say, what we do and how we relate to people**.

This has perhaps been one of my most important lessons.

The journey from learner to Master Trainer has made me more conscious of my own behaviour. It has reminded me that people often learn more from what we model than from what we explain.

## **Understanding the Philosophy of Peace Education**

One of the most important ideas that influenced my understanding of Peace Education is Johan Galtung's distinction between negative peace and positive peace.

Negative peace refers broadly to the absence of direct violence. Positive peace goes further. It concerns the presence of justice, equality, cooperation and conditions in which people can live with dignity.

This distinction is particularly important in education.

Imagine a child who never fights with classmates because the child is too frightened to speak. Is that peace?

Imagine a student who is always excluded from group activities because others consider the student different. Is that peace?

Imagine a classroom where only the highest-performing students are given opportunities to speak. Is that peace?

These questions changed the way I thought about peaceful learning environments.

Peace cannot simply mean keeping learners quiet. Nor can it mean avoiding every disagreement.

Sometimes a peaceful classroom is a classroom where students disagree respectfully.

Sometimes peace requires a difficult conversation.

Sometimes peace requires someone to say, "This is unfair."

Sometimes peace requires us to challenge discrimination rather than remain silent.

This is why I believe that Peace Education is closely connected with justice, human rights, inclusion, empathy and responsible citizenship.

UNESCO's *Recommendation on Education for Peace, Human Rights and Sustainable Development* reflects this broader understanding. It connects education for peace with human rights, sustainable development and global citizenship, recognising education as a means of developing the knowledge, skills, values and attitudes necessary for peaceful and sustainable societies (UNESCO, 2023).

This perspective is particularly relevant today.

Children are growing up in a world of rapid technological change, social media, political tensions, environmental uncertainty and global interconnectedness. They receive enormous amounts of information every day, but information does not automatically produce wisdom.

A learner may know how to use technology but not know how to use it responsibly.

A learner may be able to communicate instantly with people across the world but still struggle to listen to

the person sitting next to them.

A learner may know many facts but still carry prejudice against another person.

Education therefore has a responsibility beyond academic achievement.

We need learners who can think critically, but also compassionately.

We need learners who can disagree without becoming enemies.

We need learners who can recognise their own dignity and the dignity of others.

This is where the philosophy of Peace Education becomes powerful.

## **Peace Begins with the Self**

One of my strongest reflections from Peace Education is that peace begins inside us.

It is easy to talk about world peace. It is more difficult to examine the impatience, anger, prejudice or intolerance within ourselves.

Before we ask young people to resolve conflicts in society, we need to give them opportunities to understand their own emotions.

What makes me angry?

What happens to me when I feel rejected?

Why do I react defensively?

Why do I sometimes judge people before knowing their stories?

These are not insignificant questions.

Self-awareness is an important foundation for peaceful relationships. A person who understands their emotions has a greater opportunity to choose a response rather than simply react.

This is why reflective activities, storytelling, mindfulness, emotional check-ins, dialogue circles and journaling can have an important place in education.

Peace does not mean never feeling anger.

Peace means learning what to do with that anger.

It does not mean never experiencing disagreement.

It means learning how to disagree without destroying another person's dignity.

It does not mean avoiding difficult emotions.

It means developing the courage to understand them.

This aspect of Peace Education has made me reflect deeply on the teacher's role. Teachers are not therapists, nor should they be expected to solve every emotional difficulty a learner experiences. But teachers can create environments where emotions are acknowledged rather than ridiculed and where learners can develop healthier ways of communicating.

UNESCO's work on global citizenship and peace education similarly emphasises social and emotional learning, empathy, respect for diversity, critical thinking and constructive conflict resolution as important elements of education for peaceful societies (UNESCO, n.d.).



## **The Peace Education Resource Book: When a Book Becomes a Bridge**

The development of a Peace Education Resource Book became another meaningful stage in my journey.

Writing or contributing to a resource is very different from simply reading one.

When you work on a resource book, you have to ask difficult practical questions.

Will this idea make sense to a teacher?

Can a learner connect it to real life?

Can the activity work in an ordinary classroom?

Will the teacher know what to do with the discussion that follows?

How can an abstract concept become an experience?

These questions forced me to think beyond theory.

A resource book should not become another textbook that learners memorise. Its purpose should be to open doors.

A story can open a door to empathy.

A role play can open a door to another person's perspective.

A conflict scenario can open a door to dialogue.

A community activity can open a door to civic responsibility.

A reflective question can open a door to self-awareness.

In this sense, the Peace Education Resource Book became a bridge between **knowledge and action**.

The book provides a structure, but the teacher brings it alive.

The teacher provides a learning environment, but the learners give the activity meaning.

And eventually, the learner takes the learning outside the classroom.

That is where the real transformation begins.

## **From the Small Community to the Global Home**

Peace education may sound like a global idea, but I believe it begins in very small places.

It begins in a home.

It begins between two children who disagree.

It begins when a teacher listens to a learner who feels ignored.

It begins when a parent allows a child to express a different opinion.

It begins when neighbours solve a disagreement through dialogue rather than hostility.

It begins when a community recognises that diversity is not a weakness.

The movement is gradual.

**Self → Family → Classroom → School → Community → Nation → Global Home.**

This does not mean that every local action automatically produces global peace. The world is much more complicated than that. But peaceful habits and values are developed through everyday relationships, and those relationships form communities.

UNICEF's *Learning for Peace* programme is particularly relevant here. Its work across conflict-affected contexts demonstrated the potential of education to contribute to social cohesion, resilience and peacebuilding rather than treating education as separate from the wider social environment (UNICEF, 2012).

The global home metaphor is especially meaningful to me because we live in an increasingly interconnected world.

A crisis in one country can affect people thousands of kilometres away.

Climate change crosses borders.

Digital information crosses borders.

Migration crosses borders.

Ideas, cultures and technologies cross borders.

We therefore need a generation that can think beyond the immediate boundaries of identity.

This does not mean abandoning local identity. On the contrary, strong communities can become the foundation for responsible global citizenship.

A child who learns to care for the community can gradually learn to care for the wider world.

A learner who respects a classmate from a different background can develop the capacity to respect cultural diversity globally.

A student who learns to resolve a disagreement peacefully is practising a skill needed at every level of society.

The global home is therefore not a distant concept.

It is built from countless local relationships.

## **The Impact of Peace Education**

The impact of Peace Education cannot always be measured through marks or examination results.

Its impact is often visible in quieter ways.

It may be seen when a learner who normally remains silent begins to speak.

It may be seen when two students who were arguing begin to listen to each other.

It may be seen when teachers begin to use dialogue rather than humiliation.

It may be seen when learners become more comfortable discussing differences.

It may be seen when a community project gives young people a sense that their voice matters.

These changes can appear small, but they are significant.

At the individual level, peace education can nurture self-awareness, empathy, communication, resilience and critical thinking.

At the classroom level, it can contribute to more inclusive and participatory learning.

At the school level, it can influence relationships and school culture.

At the community level, learners can become participants in solving problems rather than passive recipients of education.

At the broader societal level, education can contribute to social cohesion and responsible citizenship.

The impact is therefore cumulative.

One teacher may influence several classes.

Those learners influence families.

Families belong to communities.

Communities form societies.

This is why teacher education and Master Training are so important.

A Master Trainer can multiply the learning.

The knowledge does not stop with one person.

It travels.

## **From Learning to Application**

Perhaps the most important part of my journey has been understanding that Peace Education cannot remain theoretical.

This is what I mean by “unboxing.”

If we teach empathy, learners should have opportunities to practise empathy.

If we teach dialogue, they should experience genuine dialogue.

If we teach conflict transformation, they should be given safe opportunities to work through disagreement.

If we teach inclusion, the classroom itself should become inclusive.

If we teach global citizenship, learners should be encouraged to understand issues beyond their immediate environment.

The movement should therefore be:

**Concept → Experience → Reflection → Action.**

A learner first encounters an idea.

Then the learner experiences it.

Then the learner reflects on what happened.

Finally, the learner applies the learning in real life.

This approach also changes the teacher’s role. The teacher becomes less of a transmitter of information and more of a facilitator of experience and reflection.

For me, this has been one of the most valuable lessons of Peace Education.

I have come to understand that sometimes the most powerful teaching moment is not when I explain something perfectly. It is when I create a situation in which learners discover something for themselves.

That discovery stays longer.

## Becoming a Peace Practitioner

My transition from learner to Master Trainer has also made me think about the phrase “**peace practitioner.**”

A peace practitioner is not necessarily someone who works in an international peace organisation.

A teacher can be a peace practitioner.

A parent can be a peace practitioner.

A school leader can be a peace practitioner.

A student can be a peace practitioner.

Anyone who consciously chooses dialogue over humiliation, understanding over prejudice, cooperation over hostility and dignity over discrimination is practising peace.

This understanding has changed my professional identity.

I no longer see Peace Education as something I simply deliver during a training programme. I see it as something that should influence the way I conduct the training itself.

The training room should become a demonstration of the principles.

People should feel heard.

Different opinions should be welcomed.

Activities should encourage participation.

Reflection should be valued.

Mistakes should become opportunities for learning.

The facilitator should not create fear.

In this sense, **the method becomes the message.**

We cannot build a culture of peace through methods that reproduce domination, silence and exclusion.

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# कस्तो हुन्छ राम्रो वा प्रभावकारी विद्यालय

— डा. बलराम तिमल्सिना

नेपालमा राम्रा विद्यालयहरू नभएका होइनन् । ती विद्यालयहरूमा भर्ना पाउनको लागि विद्यार्थीहरू मरीहते गर्छन् । तर यस्ता प्रभावकारी विद्यालयहरू सीमित छन् । बहुमत विद्यालयहरूको गुणस्तर कमजोर छ । विद्यार्थीको सिकाइ उपलब्धि आशातीत रूपमा बढ्न सकेको छैन । धेरैले भन्छन्, शिक्षकको कारण शिक्षा कमजोर भयो । शिक्षाको गुणस्तर कमजोर हुनुमा शिक्षक एक्लो जिम्मेवार होइन । के सही हो भने, शिक्षाको गुणस्तर घट्नु वा बढ्नुमा शिक्षकको अरूको भन्दा बढी जिम्मेवारी हुन्छ । यो लेखमा प्रभावकारी वा राम्रो विद्यालय कस्तो हुन्छ वा विशेषता के-के हुन् भन्ने बारेमा चर्चा गर्ने प्रयास गर्दछु ।

दश-पाँचको नियमित कर्मबाट बिदा लिएपछिका तीन वर्षको बीचमा मैले प्रधानाध्यापकहरूको नेतृत्व विकाससम्बन्धी दर्जनौं कार्यक्रममा सहजीकरण गर्ने मौका पाएँ । यो लेख तिनै समयमा भएका अन्तरक्रिया, छलफलका साथै मेरो आफ्नै अध्ययन र अनुभवबाट जन्मिएको हो ।

## प्रभावकारी विद्यालयका बारेमा विद्वानहरू के भन्छन्

नाम कहलिएका शिक्षाविद् मोटिमोर भन्छन्: लेखाइ, पढाइ, गणितीय र जीवनोपयोगी सीप प्रदान गर्ने विद्यालय प्रभावकारी विद्यालय हो । यसै विषयमा मोर्ले र रसेल भन्छन्: प्राज्ञिक, सामाजिक, खेलकुदका साथै अतिरिक्त मूल्य र बढी उपलब्धि प्रदान गर्ने विद्यालय राम्रो विद्यालय हो । असफल स्कुलका लेखक जोन हल्ट लेख्छन्: केटाकेटीलाई दुनियाँमा प्रवेश गर्न र उपयोगी काम गर्न सघाउ पुऱ्याउने विद्यालय नै प्रभावकारी विद्यालय हो । प्रख्यात शिक्षाविद् जे. कृष्णमूर्ति भन्छन्: व्यक्ति, परिवार, समाज, देश र विश्वलाई नै प्रगतिको पथमा अगाडि बढाउन सक्ने भय-रहित व्यक्तिको उत्पादन गर्न योगदान पुऱ्याउने विद्यालय नै राम्रो विद्यालय हो ।

राजनेता नेल्सन मण्डेला भन्छन्: विद्यालयले सत्यको ढोका यसरी उघारोस्, विद्यार्थीका आँखा यसरी खोलिदोस् कि त्यसपछिका दिनमा आँखा चिम्लिँदा पनि उसका अगाडि भल्भली त्यो सत्यको मार्ग प्रकट भइरहोस् । त्यो मार्ग बिर्सन खोजेर पनि उसले बिर्सन नसकोस् । विद्यालयले विद्यार्थीका सीमित जिज्ञासालाई शान्त मात्र पार्ने होइन कि असीमित जिज्ञासाका लागि बाटो खोल्दिओस् । सत्य यो मात्रै हो भनेर हैकम जमाउनुको सट्टा सत्यको खोजीमा आफैँ लाग्न प्रेरित गरियोस् र त्यो खोजीलाई सार्थक बनाउन आवश्यक शिल्प बाँडोस्, विद्यालयले । कार्ल मार्क्सले सम्पूर्ण सिकाइहरूको मूलढोका विद्यालय र पढाइ मानेका छन् । मार्क्स भन्छन्: उक्त मूलढोकाबाट व्यक्ति, परिवार, समाज, राष्ट्र र विश्वको समस्या पहिचान गर्न र समाधानको लागि छिर्न सकिन्छ । यो ढोकाबाट छिरेपछि जीवन जिउनुको अर्थ थाहा हुन्छ । जिउने कला र सीप प्राप्तिका साथै इतिहासदेखि वैज्ञानिक उपलब्धिसम्मको ज्ञान हासिल गर्न सकिन्छ । राम्रो विद्यालयले मात्र यी सबै सिकाउन सक्छ ।

स्वामी जगतगुरु डा. प्रपन्नाचार्य विद्या र विनयशीलता एक-अर्काका परिपूरक हुन् भन्नुहुन्छ । दुवैसँग जोडिन्छ राम्रो विद्यालय । महाकवि लक्ष्मीप्रसाद देवकोटा भन्नुहुन्छ: तपाईँ जति पढ्नुहुन्छ, त्यति नै तपाईँको ज्ञानमा वृद्धि र बौद्धिकतामा निखारपन आउने त छँदै छ, पढाइको कारण तपाईँ कर्म क्षेत्रमा पनि त्यत्तिकै सफल हुनुहुन्छ । पढ्न सिकाउने काम विद्यालयको हो । विद्वान् राजनीतिज्ञ प्रदीप गिरि भन्नुहुन्थ्यो: प्रशस्त पढ्नुहोस्, त्यसलाई मसिनो हुने गरी चपाउनुहोस्, अनि निल्नुहोस्, अनि मात्र तपाईँले त्यसको स्वाद पाउनुहुन्छ । त्यसपछि तपाईँको त्यो पढाइले ज्ञान, सीप र धारणाको अभिवृद्धिका लागि भिटाभिनको काम गर्दछ । यो सब सिकाउने काम विद्यालयको हो ।

## प्रभावकारी विद्यालयको विशेषता के-के हुन्

एउटा राम्रो विद्यालयको विशेषता धेरै हुन्छन् । प्रधानाध्यापक, शिक्षक, अभिभावक, लगनशील विद्यार्थी, विद्यालय वातावरण आदि विद्यालयका आन्तरिक तत्व तथा पाठ्यक्रम, पाठ्यपुस्तक, परीक्षा प्रणाली, बाह्य अनुगमन र निरीक्षण आदि बाह्य वातावरणले विद्यालयको प्रभावकारितामा फरक पार्दछ । अब हेरौं, राम्रो विद्यालय कस्तो हुन्छ ।

### १) सक्षम, व्यावसायिक र अधिकारसम्पन्न प्रधानाध्यापक

विद्यालयको शैक्षिक नेतृत्व प्रधानाध्यापकले गर्छन् । वार्षिक कार्ययोजना बनाउने, कक्षामा भएका क्रियाकलापको नियमित अनुगमन-निरीक्षण गर्ने, विद्यालय सुधार योजना बनाउने र लागू गर्ने आदि कार्य प्रधानाध्यापकका हुन् । यसका अतिरिक्त अभिभावक, राजनीतिक दल, विद्यालयका शुभचिन्तक आदिसँग सुमधुर सम्बन्ध कायम गर्दै विद्यालयलाई समाजको दियो बनाउन नेतृत्वदायी भूमिका खेल्छन् ।



प्रधानाध्यापक । यी कार्यका लागि प्रधानाध्यापक हुने व्यक्ति विषयगत रूपमा दक्ष, नेतृत्वमा हुनुपर्ने गुण र प्राज्ञिक तथा समकालीन ज्ञान, सीप र व्यवहारले निपुण हुनुपर्दछ । साथै प्रधानाध्यापकले विद्यालयमा गर्नुपर्ने शैक्षिक, प्रशासनिक र व्यवस्थापकीय कार्यका लागि कानुनी रूपमा अधिकारसम्पन्न हुनुपर्छ । अहिलेको कानून, त्यसको अभ्यास, विद्यालय व्यवस्थापन समितिको क्रियाकलाप र स्थानीय सरकारको अनावश्यक हस्तक्षेप देखेका लाग्छ, प्रधानाध्यापकको हात बाँधिएको त छैन? यो पनि सोचनीय पाटो छ ।

## २) योग्य, लगनशील र पेसाप्रति प्रतिबद्ध शिक्षक

शिक्षण लाइसेन्स नभई स्थायी, अस्थायी वा करार कुनै पनि किसिमको शिक्षक नियुक्ति हुन सकिँदैन । सम्बन्धित तहका लागि कानूनले तोकेको शैक्षिक योग्यता हासिल नगरी शिक्षण लाइसेन्स पाइँदैन । त्यसैले शिक्षकको योग्यतामा खासै समस्या देखिँदैन । तर लगनशीलता, इमानदारिता र पेसागत प्रतिबद्धतामा भने बेला-बेला प्रश्न उठ्ने गर्छन् । अभिभावकसँगको छलफलमा के कुरामा प्रायः सहमति देखिन्छ भने, शिक्षक समयमा विद्यालय आउने, घण्टी बज्नेबित्तिकै कक्षामा पस्ने र पूरा समय कक्षा कोठामा बिताउने हो भने विद्यार्थीको उपलब्धि स्तर स्वतः बढ्छ । मैले धेरै वर्षदेखि नजिकबाट नियाली रहेको छु कि एकाध शिक्षक राजनीतिक दलको प्रतिनिधि भएर दलका अधिवेशनहरूमा आउँछन्, छद्म नाममा कार्यसमितिमा बस्छन् । अभिभावकले प्रश्न उठाउँदा उत्तर सुनिन्छ, “मेरो जागिर खाइदिनुस् न, के भयो त ?” यसले के प्रस्ट पार्छ भने यस्ता केही शिक्षक आफ्नो पेसाप्रति प्रतिबद्ध छैनन् । एकाध यस्ता शिक्षकले गर्दा समग्र शिक्षक राजनीति गर्छन्, दलको भोला बोक्छन्, पढाउँदैनन् भन्ने भाष्य निर्माण भएको छ, जुन गलत हो । तसर्थ यस्ता सदस्यलाई दलले भन्नुपर्दछ, “तपाईं दलको प्रतिनिधि हुने वा कार्यसमितिमा बस्ने, स्पष्ट हुनुहोस् । यदि हो भने शिक्षक पेसा छोडेर आउनुहोस् । होइन भने तपाईंको काम पठनपाठन गर्ने हो, राजनीति गर्नको लागि त तपाईंले जागिर सुरु गर्दा सो अवसर छोडेर निरन्तर दलमा लागेका प्रशस्त साथीहरू छँदै छन् नि ।”

## ३) नियमित, अनुशासित र परिश्रमी विद्यार्थी

भौतिक, शैक्षिक र प्राज्ञिक वातावरण, प्रधानाध्यापक, शिक्षक र पाठ्यसामग्री जतिसुकै राम्रो, दक्ष र समसामयिक भए पनि विद्यार्थीले आफ्नो कर्म गरिदिनन् भने उनीहरूको सिकाइ उपलब्धि उँभो लाग्दैन । शैक्षिक गुणस्तरको मुख्य मानक नै विद्यार्थीको उपलब्धि मानिएको बेलामा विद्यार्थी कम उत्तीर्ण हुने, उत्तीर्ण भएका पनि कम प्राप्ताङ्क प्राप्त गर्ने भए, अन्य कुरा जति सुकै राम्रो भए पनि कसरी बढ्छ र शिक्षाको गुणस्तर? शिक्षाको गुणस्तर वृद्धिको लागि विद्यार्थी पनि त्यत्तिकै लगनशील र परिश्रमी हुन जरुरी छ । प्रत्येक विषयमा जिज्ञासु हुने, आलोचनात्मक चेत राख्ने, आफैँ पनि खोजी गर्ने गरे भने विद्यार्थी अवश्य पनि अब्बल हुन्छन् ।

## ४) स्थानीय, राष्ट्रिय र अन्तर्राष्ट्रिय परिवेशअनुकूल पाठ्यक्रम र पाठ्यसामग्री

नेपालको पाठ्यक्रम बढी सैद्धान्तिक भयो कि भन्ने प्रश्न यदाकदा उठ्ने गरेको छ । तर नेपालको पाठ्यक्रमलाई सार्क देशसँग तुलना गर्दा कमजोर देखिँदैन । समस्या पाठ्यक्रमको गुणस्तर होइन कि यसको कार्यान्वयनको वातावरण र कक्षा कोठामा शिक्षण-सिकाइको विधिमा हो । यसो भनिरहँदा पाठ्यक्रम र पाठ्यपुस्तकको आधुनिकीकरण र परिमार्जनको खाँचो छैन भन्ने होइन । भन्नु अहिले त सामाजिक सञ्जाल र कृत्रिम बुद्धिकता (AI) को व्यापक प्रयोग भइरहेको अवस्थामा यिनको प्रयोग र यिनबाट लिन सकिने फाइदा र दुरुपयोगबाट हुने हानीका बारेमा पूरक पाठ्यसामग्री र पाठ्यपुस्तक निर्माण तथा शिक्षकलाई तालिम दिएर कक्षा कोठासम्म पुर्‍याउन ढिला गर्नु हुँदैन । किनकि पाठ्यक्रमको परिमार्जन तथा पुनर्लेखन बर्सेनि गर्ने कार्य होइन ।

## ५) उपयुक्त भौतिक, शैक्षिक र प्राज्ञिक वातावरण

नेपाल सरकारले नै तोकेको छ कि एक विद्यालयमा शिक्षक र विद्यार्थीका अतिरिक्त उपयुक्त भवन, छात्रा-छात्रालाई छुट्टाछुट्टै ट्वाइलेट र सानो पुस्तकालय हुनै पर्दछ । साथै विज्ञान र कम्प्युटर प्रयोगशाला, खेल मैदान आदि भौतिक सुविधा विद्यालयमा हुनुपर्दछ । साथै पाठ्यक्रम, शिक्षक निर्देशिका र शिक्षणका लागि अन्य सहयोगी सामग्री पनि आवश्यक छन् । विद्यालयमा प्रधानाध्यापक र शिक्षकबिच सुमधुर सम्बन्ध, सानासाना कार्यमूलक अनुसन्धान, स्मारिका तथा भित्ते पत्रिका प्रकाशन, शैक्षिक मेला आदि पनि शैक्षिक गुणस्तर अभिवृद्धिमा सहयोगी हुन्छन् । विद्यालयमा प्रधानाध्यापक र शिक्षकलाई दबाव र प्रभावमा नपारी आफूले सिकेको कुरा निर्धक्का भएर सिकाउने सहयोगी प्राज्ञिक वातावरण हुनुपर्छ ।

## ६) निष्पक्ष विद्यालय व्यवस्थापन समिति

विद्यालय व्यवस्थापन समितिका पदाधिकारीहरू विभिन्न राजनीतिक दलका नेताहरू नै हुन् । कतिपय ठाउँमा त पालिकामा टिकट नपाएकाहरू वा हारेकाहरूलाई पार्टीले व्यवस्थापन गर्ने थलो बनेको छ विद्यालय व्यवस्थापन समिति । समितिका पदाधिकारीको दलीय आबद्धता र हैसियत जेसुकै भए पनि जब उनीहरू समितिमा प्रवेश गर्दछन्, उनीहरूले सबै शिक्षकलाई अभिभावकत्व प्रदान गर्नुपर्दछ । आफू आबद्ध दलको समर्थकलाई काखा र अर्कोलाई पाखा लगाउने कार्य कदापि गर्नु हुँदैन । शिक्षकलाई पुरस्कृत गर्ने, तालिम, गोष्ठी वा सेमिनारमा पठाउने, गल्ती गर्दा दण्ड-सजाय दिने कुरामा समिति पूर्णतः निष्पक्ष हुनु जरुरी छ ।



७) **विद्यालयप्रति सचेत, जिज्ञासु र बालबालिकाप्रति जिम्मेवार अभिभावक**

बालबालिका हुर्काउने, बढाउने, सामाजिक मूल्य-मान्यता र संस्कृति सिकाउने काम अभिभावकको हो । सन्तानलाई अनुशासित र परिश्रमी बनाउने पनि ठोस रूपमा अभिभावकले नै हो । अभिभावकले आफ्ना सन्तानलाई पछ्याइरहनुपर्छ, ताकि पढ्न जान्छु भनेर अन्यत्र नजाओस्, अन्य कार्यमा संलग्न नहोस् । सन्तानको पढाइमा निरन्तर ख्याल गर्ने, सकारात्मक अनुशासन सिकाउने र बालबालिकाका कार्यमा सहयोग तथा समर्थन गर्नु अभिभावकको कर्तव्यभित्र पर्दछ । साथै विद्यालय कसरी चलेको छ, शिक्षक र प्रधानाध्यापक नियमित छन् कि छैनन्, उनीहरू विद्यार्थीसँग के-कस्तो व्यवहार गर्छन्, विद्यालय व्यवस्थापन समिति के गर्दै छ आदि बारेमा पनि अभिभावक सुसूचित हुनुपर्दछ । अभिभावक विद्यालयमा नियमित जाने, शिक्षक र प्रधानाध्यापकसँग आफ्ना नानी-बाबुको बारेमा छलफल गर्ने गर्नु जरुरी हुन्छ ।

८) **शिक्षण पेसालाई मर्यादित र सम्मानजनक रूपमा हेर्ने समाज**

विश्वका सयौं देशमा शिक्षण पेसा सबैभन्दा सम्मानित, मर्यादित र आदरणीय रहेको पाइन्छ । तर नेपालमा शिक्षण पेसालाई आवश्यक जति सम्मान र मर्यादा दिएको पाइँदैन । हो, शिक्षकको विचमा कोही अनैतिक, कोही कामचोर, कोही दलका भोले, कोही विषयगत रूपमा असक्षम व्यक्ति होलान्, यस्ता एकाध व्यक्ति सबै क्षेत्रमा हुन्छन् । दुई-चार जना यस्ता प्रदूषित व्यक्ति हुँदा सबै शिक्षकलाई आरोपित गर्नु र शिक्षण पेसालाई नै हेयको दृष्टिकोणले हेर्नु कदापि जायज हुँदैन । यति भनिरहँदा पेसालाई मर्यादित बनाउन शिक्षकको पनि उत्तिकै भूमिका हुन्छ । शिक्षण पेसालाई मर्यादित र सम्मानित बनाउनको लागि शिक्षकको पेसाप्रतिको प्रतिबद्धता, पेसाकर्म, राज्यको सही नीति र प्रोत्साहन, अभिभावक र नागरिक समाजको ढाडस, स्थानीय सरकारको समान व्यवहार अनि यो क्षेत्रमा अध्ययन, अनुसन्धान र चिन्तन गर्नेहरूको आलोचनात्मक एवं सिर्जनात्मक योगदानको जरुरी छ ।

९) **सबैलाई अभिभावकको व्यवहार गर्ने स्थानीय निकाय**

एकाध पालिका छाडेर सबै पालिकामा दलकै नेतृत्वमा स्थानीय सरकार छ । हो, निर्वाचनको बेला शिक्षकले आफ्नो मताधिकार प्रयोग गरे । आफूलाई उपयुक्त लागेको दल वा मन परेको उम्मेदवारलाई मत दिए । यो उनीहरूको मानव अधिकार हो । यसैको आधारमा निर्वाचित जनप्रतिनिधिले शिक्षकलाई फरक व्यवहार गर्नु हुँदैन । कतिपय स्थानीय निकायले राजनीतिक पक्षधरता र आस्थाको आधारमा प्रधानाध्यापक नियुक्ति गर्ने वा हटाउने, शिक्षक सरुवा गर्ने, अफ अस्थायी र करारमा रहेकालाई म्याद नथप्ने गरेको पाइएको छ । स्थानीय निकायले यस्ता पक्षपातपूर्ण व्यवहार तुरुन्त बन्द गर्नुपर्दछ । स्थानीय निकाय त प्रधानाध्यापक, शिक्षक, विद्यालय व्यवस्थापन समिति, शिक्षक-अभिभावक संघ र विद्यार्थीसमेतको अभिभावक हो र सोही अनुसारको व्यवहार गर्नुपर्दछ ।

१०) **गुणस्तर सुधारको लागि पर्याप्त बजेट**

शिक्षाको समग्र बजेट हेर्दा धेरै नै देखिन्छ । तर यो बजेटको ८० प्रतिशतभन्दा ठूलो हिस्सा शिक्षक तलब-भत्ता, पेन्सन र प्रशासनिक खर्चमा जान्छ । शिक्षक तालिम, प्रधानाध्यापकको नेतृत्व विकास, शैक्षिक सामग्री खरिद, पुस्तकालय र प्रयोगशालाको व्यवस्था जस्ता शैक्षिक गुणस्तर वृद्धिका कार्यक्रम आदिमा बजेट विनियोजन भएकै छैन, भएकामा पनि अत्यन्त न्यून छ । सरकारले यहाँ सम्भन्धपूर्ण कुरा के छ भने, नेपालले कुल गार्हस्थ्य उत्पादनको ४-६ प्रतिशत वा वार्षिक बजेटको १५-२० प्रतिशत बजेट शिक्षामा विनियोजन गर्नेछ भनेर अन्तर्राष्ट्रिय मञ्चमा प्रतिबद्धता व्यक्त गरेको छ । तर अहिलेको हाम्रो शिक्षाको बजेट वार्षिक बजेटको १२ प्रतिशत हाराहारी मात्र छ ।

११) **दण्ड-सजाय र पुरस्कारको उचित व्यवस्था र सही कार्यान्वयन**

शिक्षाको जिम्मेवारीमा रहने कर्मचारी, प्रधानाध्यापक, शिक्षक, व्यवस्थापन समिति विद्यालयको नतिजाप्रति जवाफदेही हुनुपर्छ । जबसम्म नतिजाप्रति जवाफदेही बनाइँदैन र जिम्मेवार ठानिँदैन, तबसम्म दण्ड-सजाय र पुरस्कारको जतिसुकै कानुनी व्यवस्था भए पनि त्यसको सही कार्यान्वयन हुन सक्दैन । खासगरी नियमित अनुगमन, निरीक्षण नगर्ने शिक्षाका कर्मचारी, विद्यालयको समग्र शैक्षणिक क्रियाकलापको सही नेतृत्व दिन नसक्ने प्रधानाध्यापक, समयमा विद्यालय नजान्ने, शिक्षणका लागि आवश्यक तयारी नगर्ने, कक्षाकोठामा समयमा नपर्ने, पूरा समय नबस्ने, विद्यालयलाई भन्दा बढी समय सहकारी, शिक्षकका व्यावसायिक संघ-संगठन, विभिन्न उपभोक्ता संघ, अफ दलकै भोला बोक्ने, नैतिक पतन देखिने आचरण गर्ने शिक्षकलाई बिना पूर्वाग्रह, प्रमाणसहित सबै अभिभावकलाई समेत जानकारी हुने गरी व्यवस्थापन समिति वा पालिकाले शिक्षा ऐन-नियमले व्यवस्था गरेको दण्ड-सजाय दिनुपर्दछ भने पेसाप्रति प्रतिबद्ध, लगनशील र इमानदार शिक्षकलाई पुरस्कारको व्यवस्था गरिनुपर्दछ ।

१२) **शिक्षक तालिम र अनुगमन-निरीक्षणको व्यवस्था**

संघीयतापछि शिक्षक तालिम तथा अनुगमन-निरीक्षणको अवस्था दयनीय छ । हो, कतिपयले भन्लान्, यसभन्दा अगाडि नियमित शिक्षक तालिम हुँदा के भएको थियो र ? तालिममा सिकेका कुरा कति कक्षाकोठामा प्रयोग भएका थिए र ? तर सबै शिक्षक एकै किसिमका थिएनन् र छैनन् पनि । आफूले सिकेका कुराहरू कक्षाकोठामा भरपूर प्रयोग गर्ने प्रशस्तै शिक्षकहरू छन् । गर्दैनन् भने

कुरालाई सामान्यीकरण गर्नु इमानदार, नैतिकवान् र परिश्रमी शिक्षकको लागि अन्याय हुन्छ । केही कमजोरीहरू तालिम प्रक्रियामा पनि थिए होलान् र केही कमजोरी शिक्षकहरूले पनि गरे होलान् । यसो भन्दैमा शिक्षकलाई नियमित तालिम दिनुपर्ने विश्वव्यापी मान्यतालाई नजरअन्दाज गर्नु हुँदैन । तालिमको अतिरिक्त नियमित अनुगमन पनि शिक्षामा त्यत्तिकै महत्त्वपूर्ण छ । शिक्षकका कतिपय पेसागत र शैक्षणिक समस्या, प्रधानाध्यापकका प्रशासनिक तथा आर्थिक कार्यविधिसम्बन्धी समस्या यस्तै अनुगमन र निरीक्षणका समयमा स्थलगत रूपमा नै समाधान हुन सक्छन् ।

### १३) दलीय राजनीतिबाट टाढा

शिक्षाको गुणस्तर अभिवृद्धिको लागि शिक्षालाई दलीय राजनीतिबाट टाढा राख्नु आजको प्रमुख आवश्यकता हो भन्ने कुरा सबै नेताले बुझ्नु जरुरी छ । व्यवस्थापन समिति निर्माण गर्दा दलको प्रतिनिधि रोज्ने, प्रधानाध्यापक नियुक्ति गर्दा दलको नजिकको मान्छे खोज्ने अनि राम्रो विद्यालय किन बनेन भनेर भाषण गर्न छोड्नुपर्छ राजनीतिक दलका नेताहरूले । विद्यालयलाई एक स्वतन्त्र शैक्षिक र प्राज्ञिक थलोको रूपमा सञ्चालन हुन दिनुपर्दछ ।

### अन्तमा,

माथि व्याख्या-विश्लेषण गरिएका क्षेत्रका अतिरिक्त विद्यार्थीको सिकाइ क्षमता, शारीरिक र मानसिक अवस्था आदिलाई ध्यान दिई समावेशी कक्षा व्यवस्थापन, पाठयोजनासहितको उद्देश्यपूर्ण पठनपाठन, विद्यार्थीको ज्ञान, सीप र धारणा मापन गर्न सक्ने उपयुक्त परीक्षा प्रणाली, पर्याप्त विषयगत शिक्षक दरबन्दी, दलीय प्रभावबाट पूर्णतः मुक्त शिक्षक समुदाय र शैक्षिक प्रशासन आदि पनि विद्यालय शिक्षाको गुणस्तर अभिवृद्धिमा महत्त्वपूर्ण पक्ष हुन् ।

यो छलफलबाट के निष्कर्षमा पुग्न सकिन्छ भने, विद्यालयलाई राम्रो बनाउन आम नेपाली सबैको आ-आफ्नो ठाउँमा थोरबहुत जिम्मेवारी छ । जसको जे-जस्तो हैसियत र जिम्मेवारी छ, सोहीअनुसार अरूलाई मात्र दोष नलगाई आफ्नो क्षेत्रबाट इमानदार प्रयत्न गर्ने हो भने विद्यालय शिक्षाको गुणस्तरले फड्को मार्छ भन्ने कुरा अहिलेको अवस्थामा पनि उच्च स्तरको गुणस्तरीय शिक्षा प्रदान गरिरहेका देशका सयौं विद्यालयले प्रमाणित गरिरहेका छन् ।

समाप्त

# Managing Conflicts in Nepali Educational Institutions

— Bishnu Raj Upreti, PhD<sup>1</sup>

## Introduction

Educational institutions are Miniature reflections of society. Rather than acting as static storehouses of knowledge, they function as dynamic, living ecosystems where diverse ideas, values, cultures, and aspirations collide. In an ideal framework, these collisions spark intellectual breakthroughs and foster critical thinking. In reality, they frequently spark conflict (Rai & Singh, 2021).

Conflict is an inescapable reality of organizational life, but within educational spaces, its impact carries a profound weight. When friction arises in a corporate environment, productivity or profit Margins suffer; when conflict Mismanages an educational institution, it disrupts the intellectual growth of an entire generation, devalues academic degrees, and erodes civic trust.

Managing conflict effectively is not about completely erasing disagreements. Instead, it focuses on building resilient institutional frameworks capable of converting destructive disruptions into constructive transformations (Bista et al., 2026). When friction is ignored or suppressed, it stagnates into systematic toxicity, resulting in institutional paralysis, strikes, and declining academic standards (Thapa, 2016). Conversely, when approached with strategic foresight and robust governance, conflict acts as a powerful catalyst for necessary structural adjustments, policy updates, and progress.

This article analyzes conflict dynamics within educational settings. It pays particular attention to the complex, deeply politicized reality of the Nepali educational sector, exploring how institutions can Move away from reactive crisis Management and transition toward proactive, structured resolution frameworks.

This article aims to describe causes, Manifestations, and consequences of conflict within current sociocultural and socio-political landscape of Nepali education institutions.

Academic institutions: For the purpose of this article, an educational institution is a specialized social organization structurally designed to curate, expand, and transmit knowledge, cultural values, and professional skills across generations, which range from early childhood learning centers and primary schools to expansive public universities, constituent campuses, private colleges, and specialized academic institutes. They serve as centers for social integration, political awakening, and identity formation (van Wessel & van Hirtum, 2013).

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Conflict: for the purpose of this paper conflict is an interactive process Manifested in incompatibility, disagreement, or dissonance within or between social entities (Upreti, 2014; Thapa, 2016). It occurs when the goal-directed behavior of individual, or groups, differs with the aspirations of another. Historically, organizational theorists viewed conflict through a purely negative lens, treating it as a sign of Managerial failure or structural breakdown that needed to be avoided at all costs. Modern organizational psychology, however, embraces an **interactionist view** (Bista et al., 2026). When kept at an optimal level, conflict encourages self-reflection, challenges outdated policies, and drives innovation. The determining factor is whether the conflict remains *functional* (cognitive, task-oriented disagreement that improves outcomes) or degrades into *dysfunctional* conflict (affective, relationship-oriented hostility that destroys organizational focus).

## 2. Conflict in Academic Systems

Academic faculty operate with a high degree of professional autonomy, while administrative staff Manage regulatory compliance, financial logistics, and physical infrastructure. This dual authority structure creates a fragile environment where boundaries overlap, expectations clash, and operational friction frequently occurs. In Nepal, educational institutions—spanning public universities, constituent and community campuses, and private schools—experience a uniquely volatile Matrix of simultaneously overlapping conflicts. Structurally, these disputes Manifest across intrapersonal, interpersonal, intragroup, intergroup, institutional, and inter-institutional levels. As noted by Pherali et al. (2011), institutional friction in Nepali academia is rarely isolated; it is deeply symptomatic of the country's broader historical, socio-political, and economic realities. The following are Major categories of conflict in academic institutions in Nepal:

### 2.1 Political Interference and the Institutionalization of "Bhagbanda"

Rather than protecting academic spaces as independent centers of learning, Major political parties consistently treat them as strategic ideological assets to control (Karki, 2025). This control is structurally institutionalized through *Bhagbanda*—the proportional political distribution of leadership appointments. Executive roles such as Vice-Chancellors, Registrars, and Campus Chiefs are routinely awarded based on partisan loyalty rather than academic Merit. This politicization flows downward, driving the recruitment of faculty and the creation of rival employee unions. Consequently, whenever national political dynamics shift, internal governance is disrupted by retaliatory protests and administrative paralysis, causing deep institutional instability.

### 2.2 Student Politics and Campus Disruptions

While student unions historically served as vital vehicles for democratic Mobilization, contemporary campus politics in Nepal has largely degraded into partisan confrontation (Karki, 2025). Student wings frequently deploy aggressive tactics, including arbitrary campus padlocks, street protests, and strikes, to force administrative concessions, alter exam schedules, or contest disciplinary actions. Because these student leaders wield disproportionate leverage over institutional decision-making, administrators are left textually and operationally weakened, heavily compromising their ability to Maintain basic academic discipline.

### 2.3 Financial Instability and Resource Abuse

Nepali educational governance is further fractured by economic pressures: public and community campuses suffer from severe budgetary constraints, while private institutions face intense commercial pressures. Within the underfunded public sector, fierce competition for resources often breeds financial Mismanagement, a lack of institutional transparency, and the outright abuse of public assets. Procurement processes for infrastructure and equipment frequently suffer from political interference and irregular practices (Upreti, 2004). Similarly, the distribution of student scholarships and research funding regularly becomes a flashpoint for intense, factional conflict when selection criteria lack transparency.



## **2.4 Chronic Delays in Academic Calendars and Examinations**

The Most damaging consequence of this systemic friction is the catastrophic collapse of the academic calendar. The accumulation of unpredictable campus closures, bureaucratic inefficiency, and student strikes results in chronic delays in both conducting examinations and publishing results. Consequently, standard four-year degree programs regularly drag on for five to six years. This chronic delay disrupts students' life trajectories, postpones their entry into the workforce, and directly drives the Mass Migration of Nepali youth toward stable international universities. Ironically, when frustrated students protest these delays, their demonstrations often trigger further closures, reinforcing a destructive cycle of disruption.

## **2.5 Management Monopolies and Governance Vulnerabilities**

While the public sector struggles with political factionalism, private and institutional colleges in Nepal face a different structural vulnerability: Management Monopolies and highly centralized, top-down governance (Chaudhary, 2022). In these settings, executive boards and commercial promoters retain absolute authority over financial and operational policies, leaving faculty Members with Minimal job security, compressed salaries, and zero input into academic standards. When instructors attempt to organize to demand equitable compensation, transparent promotion tracks, or basic academic freedom, Management frequently resorts to retaliatory terminations or aggressive administrative actions. This autocratic approach breeds a high-stress workplace that remains highly vulnerable to sudden labor disputes and sudden strikes.

Here is the edited, academically polished, and structurally tightened version of this section. The broken text artifacts have been removed, the formatting has been streamlined, and the argumentative language has been elevated to Match an advanced scholarly tone while keeping the theoretical framework intact.

## **3. Conflict Management Strategies in Educational Institutions**

To prevent academic institutions from descending into persistent administrative chaos, educational leaders Must transition from reactive crisis Management toward structured, proactive intervention frameworks. The classic Thomas-Kilmann Conflict Mode Instrument (TKI) provides an invaluable theoretical taxonomy for this transition. The TKI categorizes institutional behavioral responses along two distinct axis dimensions: Assertiveness (the degree to which the administrator attempts to satisfy their own institutional concerns) and Cooperativeness (the degree to which they attempt to satisfy the concerns of opposing stakeholders).

Depending on how these two vectors intersect, five distinct strategic conflict Modes emerge, each possessing specific institutional applications and structural limitations within higher education governance.

### **3.1 Competing (High Assertiveness, Low Cooperativeness)**

This is a zero-sum, win-lose approach where administration relies on formal hierarchy, legal statutes, or rigid institutional regulations to impose a unilateral resolution.

**Institutional Application:** This directive stance is non-negotiable when dealing with absolute threats to campus integrity. It Must be deployed during clear violations of the academic code of conduct, financial fraud, sexual harassment, or physical security breaches that jeopardize campus safety.

**Strategic Limitation:** Over-reliance on a competing style within a highly politicized university environment risks alienating professional faculty and the student body. Unilateral Mandates often worsen long-term resentments, suppress legitimate grievances, and can serve as a catalyst for widespread student unrest or faculty non-cooperation.

### **3.2 Accommodating (Low Assertiveness, High Cooperativeness)**

An asymmetrical strategy of yielding, where the administration voluntarily sacrifices its immediate operational preferences to satisfy the demands of an opposing stakeholder group.

**Institutional Application:** This Mode serves as a tactical tool to preserve institutional goodwill and accumulate social capital when the issue at hand holds high sentimental or operational value for students or faculty, but carries low structural stakes for the administration (e.g., Modifying library hours during examination periods or adjusting Minor campus dress codes).

**Strategic Limitation:** Habitual accommodation of politically Motivated or transactional demands erodes administrative authority. It signals institutional vulnerability, which invites further coercive pressure from external factions and systematically compromises the long-term credibility of campus regulations.

### **3.3 Avoiding (Low Assertiveness, Low Cooperativeness)**

A passive, non-confrontational approach where leadership deliberately postpones, ignores, or physically withdraws from an active conflict.

**Institutional Application:** Avoidance is an appropriate short-term tactic when a dispute is trivial, when emotional volatility runs too high and requires a tactical "cooling-off" period, or when administrators lack sufficient empirical data to Make a legally sound decision.

**Strategic Limitation:** In the context of deep-seated systemic issues—such as chronic academic calendar delays, structural resource abuse, or union disputes—avoidance behaves as structural neglect. It allows systemic problems to worsen unhindered until they inevitably erupt into Major, unmanageable institutional crises.

### **3.4 Compromising (Moderate Assertiveness, Moderate Cooperativeness)**

A pragmatic, Middle-ground orientation aimed at fast-tracking a Mutually acceptable agreement where both parties concede a portion of their original objectives.

**Institutional Application:** This approach is widely utilized within contemporary educational governance to quickly settle immediate operational deadlocks, such as resolving tuition fee disputes, negotiating annual salary tiers with labor unions, or balancing competing factions during student union elections.

**Strategic Limitation:** While compromise excels at delivering immediate, short-term peace to restore campus operations, it is inherently superficial. It addresses only the visible symptoms of a conflict without fixing the underlying structural or political root causes, leaving the system vulnerable to future disruptions.

### **3.5 Collaborating (High Assertiveness, High Cooperativeness)**

An integrative, win-win approach that treats conflict as an opportunity to discover creative, Multi-dimensional solutions that completely satisfy the core concerns of all participating stakeholders.

**Institutional Application:** This is the gold standard for navigating complex, long-term institutional transitions. It is essential when executing Major curriculum overhauls, constructing equitable Multi-tier evaluation Models, or formulating comprehensive university strategic plans by bringing administrators, professors, and student bodies into joint committees to co-create policy.

**Strategic Limitation:** True collaboration demands substantial time, highly structured communication channels, and a baseline of institutional trust. These assets are frequently in short supply within deeply factionalized or politically co-opted educational environments, rendering the strategy difficult to execute during active political crises.



#### 4. Conclusion

Conflict within educational institutions is not a simple problem that can be permanently solved with a single administrative order. It is an ongoing structural reality that requires continuous, skilled Management. When left unaddressed, conflict weakens accountability, delays academic progress, and drives talented young Minds out of the country. This challenge is clearly visible in the systemic difficulties facing higher education in Nepal.

Your transformation of these battlegrounds back into true centers of learning requires a comprehensive shift in institutional culture. Academic leadership Must be de-politicized by replacing partisan appointments (*Bhagbanda*) with Merit-based selection systems. Furthermore, institutions Must build reliable internal conflict resolution frameworks. This involves establishing independent ombudsman offices, Maintaining transparent financial systems, setting clear academic calendars, and opening regular communication channels among students, faculty, and administrators. By addressing structural frictions through a balanced Mix of firm regulatory compliance and open, collaborative dialogue, educational leaders can protect their institutions' core Mission: providing high-quality, uninterrupted education for the next generation.

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# The Importance of Peace Education in the School System

— BN Sharma

Education is not only about gaining knowledge, passing examinations, or preparing for a career. It is also about shaping responsible, compassionate, and thoughtful human beings. In a world facing acceleration of conflict, discrimination, intolerance, bullying, social division, and hate speech, peace education has become an essential part of learning. At both school and college level, it helps students develop values, attitudes, and skills that support non-violence, cooperation, Mutual respect, justice, and understanding.

## Meaning of Peace Education

Peace education Means teaching learners how to live together with dignity and respect. It is not limited to lessons about war and peace; it includes learning empathy, dialogue, emotional control, conflict resolution, human rights, democratic participation, inclusion, and respect for diversity. UNESCO's recent work on education for peace, highlights that sustainable peace is built not only through institutions and agreements, but also through classrooms, communities, and everyday relationships.

UNESCO describes Peace Education as a pedagogical approach to fostering culture of Peace through development of Attitudes, Skills and Knowledge (ASK).

The youth of today Must be able to resolve conflicts by thinking critically, understand Human Rights and promote justice and equality so that they can actively involve in constructive dialogue and community building. Peace Education helps build inclusiveness and global citizenship despite the differences in race, colour or ethnicity.

## Peace Education at School Level

Schools are among the initial places where children learn how to interact with people outside their families. Peace education at this stage builds a strong foundation for social and emotional development. It teaches students to Manage anger, listen to others, solve disagreements peacefully, and reject violence as a way of expressing frustration. These skills can reduce bullying, classroom conflicts, discrimination, and aggressive behaviour.

At the school level, peace education also promotes inclusive thinking. Children come from different social, cultural, linguistic, and economic backgrounds. When they are taught to respect differences, they grow into individuals who value equality and fairness. Peace education encourages cooperation rather than unhealthy competition and helps students understand that kindness, patience, and responsibility are signs of strength. It helps young learners understand that competing with oneself is More important than competing with others.

Trained Educators can help children understand unsafe behaviour, express feelings, seek help from trusted adults and understand that violence is never caused by their own fault. The teachers can Monitor and Manage safe places where the children retell their errs and grievances regarding any abuse or violation of social norms and trauma.

## Peace Education at College Level

College students are preparing to become professionals, citizens, leaders, researchers, entrepreneurs, and decision-makers. At this stage, peace education helps them think critically about social problems such as inequality, prejudice, communal tension, gender-based discrimination, environmental injustice, and political polarization. It encourages them to question harmful stereotypes and to participate responsibly in democratic and community life.

In this level, peace education also strengthens communication, teamwork, ethical leadership, and problem-solving for crisis Management. It is here that they learn that Managing their emotions and stress can help overcome conflict of interests. These qualities are valuable in every profession. A student who can listen respectfully, negotiate fairly, and respond to disagreement with Maturity is better prepared for the workplace and society. Peace education can also Make campuses safer and More inclusive by encouraging dialogue across different opinions, identities, and disciplines.

The students at this level Must be guided to question harmful beliefs such as Male dominance and victim blaming, aggressive Masculinity or femineity, Mental well-being, inequality and conflict-born behaviour.

How should Peace Education be practised:

- Including lessons on empathy, human rights, non-violence, equality, justice and global citizenship in the curriculum.
- Using group discussions, debates, role plays, storytelling, and community projects to build cooperation and understanding.
- Training teachers and college faculty to handle conflicts sensitively and Model respectful communication.
- Creating anti-bullying policies, counselling support, peer Mediation groups, and inclusive student peace clubs.
- Encouraging students to take part in service-learning, environmental initiatives, cultural exchange, community involvement and social awareness programmes.
- Creating activities related to real life case studies to transform the behaviour by leadership that can work on root causes of conflicts, discriminations, poverty, exclusion, bullying, inequality and prejudice. (Johan Galtung names these as Structural and cultural violence).

## Contribution to Society

The benefits of Peace Education extend beyond classrooms and campuses. Students who learn peaceful values can influence their families, peer groups, workplaces, and communities. They become More capable of resisting hate speech, Misinformation, intolerance, Media abuse and violence. In this way, Peace Education contributes to social harmony, democratic culture, sustainable development, and respect for human rights.

### To sum it up:

Peace education is no More an optional subject; it is a necessary investment for the future. Thus, the UN Theme of International Day of Peace 2026 reads: 'Invest in Peace: for Everyone, Everywhere and Every Day.' This is so globally contextual today.

At school level, it is all about nurturing kindness, discipline, empathy, and respect. It is about learning Moral and ethical lessons along with table Manners and etiquette. School children learn to play as a team and extend cooperation to the weak. They learn that being obedient and cohesive helps Maintain harmony among the peer and their family. At college level, it helps develop and groom responsible leadership, critical thinking and social commitment. Educational institutions should not Merely aim to produce just

successful individuals but virtuous citizens too who Must become Bonafide Leaders and Managers. Peace Education Must be given Meaningful place in pedagogy, campus culture, social and ethical behaviour in community and domestic practice.

Every parent and guardian who have growing children Must know the skills of Managing emotions and Maintaining Peace in the family and their society. An emotionally well-managed human being is what each family finally needs.

Peace Education plays a vital role in addressing child abuse, sex abuse, hate speech, IT abuse, Media torture, gender abuse, domestic violence and social violence that Many times lead to depression and stressful situation in youngsters. Skills related to human rights, child rights, non-violent communication, empathy, responsible behaviour, emotional and discipline Management need to be both studied and practised with the help of trained Educators and Counsellors. The growing rise of depression, stress, conflict and suicides and accidents among the youth can be addressed only by Peace Education through curricular and Multi-disciplinary approach.

# Fostering Teacher Wellbeing for Peaceful Co-existence in Educational Settings

— Chet Nath Panta, PhD

## Abstract

This reflective paper is an outcome of workshops I have conducted at different schools on nurturing teacher wellbeing. Teachers share that their wellbeing has often been neglected, leading to burnout and compassion fatigue. In contrast, school leaders I have met seem quite mindful of teacher wellbeing. They appear keen to enhance teacher wellbeing. They have developed programs to nurture teacher wellbeing considering the fact that it is hard to create meaningful learning spaces at school unless teacher wellbeing is ensured.

I have made meaning from the lived experiences of school leaders and teachers through hermeneutical approach. I have embraced the PERMA model of positive psychology. It is a theory of wellbeing that includes positive emotions, engagement, relationship, meaning and accomplishment. I also embraced the lens of *Shreyas* and *Preyas* constructs from Eastern Contemplative Wisdom Traditions parallel to the concepts of hedonic and *eudaimonic* wellbeing. The paper draws insights that wellbeing is a collective commitment and concern. Whole-school approach to wellbeing is essential to establish school wellbeing culture. To this end, collective efforts of stakeholders appear crucial. It is hard to imagine wellbeing of students without ensuring teacher wellbeing. Hence, it is crucial to nurture wellbeing mindset of school leaders and teachers to enhance psychological wellbeing staying emotionally agile and resilient.

## Setting the Scene: Let the Dust Settle

I received a call from Professional and Continuing Education Centre (CPEC), Kathmandu University School of Education to conduct a teacher wellbeing workshop at a school in Kathmandu. I checked my schedule and showed my willingness to facilitate the session. I had a session at the same school few months before on nonviolent communication (NVC). I reached the school at 9 AM in the morning. As I entered the seminar hall, the teachers were already there. The session was due to start with some formal remarks. After a brief sharing, I engaged teachers in one mindfulness meditation. I inspired teachers “to let the dust settle” amidst hustle and bustle of everyday life. I requested teachers to keep the spine straight, close eyes, and take deep breaths three times. Then I briefly asked them to extend gratitude to one and all. I added cultivating a gratitude mindset would be a great healing strategy. Byrne (2012) considers gratitude as the greatest gift of human being. So, it is essential to cultivate the gratitude mindset to harness its magnetic power and bring meaningful changes in life. Then I played a gratitude song. It is a great song extending gratitude to our own life, relatives, spouse, children, grandparents, and mother earth. The entire hall was resounded with the gratitude song. Then I asked teachers to visualize to be seated by the river bank and meditating. After a while, the teachers were asked to pick up a leaf flowing along the river and write all the worries or uncomfortable feelings on it. After writing every worry on the leaf, I asked them to let the leaf flow along the river water. Then I played a soothing music and asked them to see the leaf flowing along the river and feel a bit relieved having let all the worries flow on the river water. In the meantime, I saw some teachers getting out of their seats and going out with hanky in their hands. I found them a bit emotional with teary eyes. I asked everyone to take some long breaths and exhale. Then I asked them to rub both hands, put them gently over the face and closed eyes and then open the eyes with cheerful appearance and look at the palms. I asked them to look at a friend nearby and see if they have let some worries flow or not. I found most of



them in cheerful appearance; however, a bit emotional. During break time, the Principal came to me and said: *"I am impressed by this activity sir. I was also emotional. Actually, we are in a such a great rush that we do not have even a brief time to breathe and stay mindful of our activities. This activity made realize the power of letting go of our worries and frustrations. We teacher really need to practice mindfulness to let the dust settle and recharge ourselves to do our duties and responsibilities efficiently. Self-care is a must"*. Appreciating the thoughts of the Principal, I said: *"From morning to evening, as you said we are in continuous ups and downs and hustle and bustle, we need to let the muddy water of the bottle settle. Then we can move ahead with more clarity and vitality"*.

## **Reactive to Responsive Journey: Taking a Proactive Turn**

After break, I briefly shared on my reactive journey as a head teacher, a parent and a faculty at a university. I have felt psychologically devastated after being reactive and have taken a long time for managing myself. Sometimes I turned rude to myself and have felt too vulnerable. Once I scolded my son being reactive and regretted later considering myself a rude father. One day I was reactive with a teacher for turning late to school and later it became quite painful for me to settle the issue. I have brought this section from my PhD thesis to reveal my reactive to proactive journey:

I present here how my nature of being reactive has put me in unexpected problems despite my efforts to bring changes at school. Whenever teachers come late to school, I get reactive. If I find teachers engaged in some informal talks, I get reactive. If I do not find teachers with lesson plans, I get reactive. I get reactive to disciplinary issues of students. There are hundreds of reasons for me in a day to be reactive. I find problems everywhere at school. A series of reactive episodes of the day leaves me miserable and frustrated at the end of the day. Sometimes I even become reactive with non-teaching staff owing to their under-performance of their assigned duties. Sometimes, a day, a week or a month passes this way. Some teachers come to me and ask me not to be reactive. Getting quickly reactive to the shortcomings of teachers aggravates the situation beyond my expectation. My nascent view is that as I get reactive, the teachers will be alert and sincerely carry out their assigned responsibilities. It is my illusion, I guess. It may be my leadership mirage. On the contrary, they start making a mountain out of a molehill. I gradually realised that I needed to change this pattern of behaviour. I present a short narrative pertaining to my reactive behaviour and its consequence.

*It was someday in August 2019; I found the classrooms not cleaned. Immediately I called sister Rita and asked her reactively what the reason behind not cleaning the classrooms was. She did not say anything then and started cleaning the classrooms. But she came to the office later and expressed her grievances about my reactive nature. She said, "Head sir! I am also working hard. As I had to look after small kids of ECD (Early Childhood Development) upon a teacher's request, I could not manage time to clean these rooms. I do realize that this is my weakness. But I am disappointed by how you rebuked me in front of teachers and students. You may think about how I felt then. I do know that I am a low-paying staff at school. But I am also a human being. I also have my self-esteem. Please don't be reactive that way.*

Then she went out of the office. I started pondering upon what she said about my reactive nature. She was right. As a team leader, I had to unlearn my ways of dealing with staff, even when they are at fault. I realized my weakness. I need to treat every staff equally. When I do not deal with staff proactively, I face problems every day. My reactive nature has become the root cause of my stress. Teachers create problems, staff members do not perform well, and so on. But my reactive nature makes the situation even worse and makes me feel vulnerable. A headteacher is expected to be versatile. It is said that a headteacher has to be dynamic, and flexible. They have to share hope and optimism, but I am spoiling the situation. What to do now? I got caught in an inner dilemma. Suddenly, I happened to write as;

*Everything may not always go as per my expectation. I cannot have a hundred percent of what happens. I need to strategically and proactively pinpoint their weakness without making them feel humiliated or demoralized. My team needs my support, care, encouragement, and empathy. I am*

*their guardian. I must be a humble caretaker of school. I need to be strict, but there is a way to be so. Keeping in mind that there is no friend in an organization. I have to create a cohesive team amid contradictions. It appears essential to set a boundary (Lakshaman rekha) for myself. I have to learn the art of leading, then it might make me happy.*

*There are many issues at school. Grievances of students, teachers, staff members and guardians, lack of resources, politics and many other issues at hand. I also feel overwhelmed. But as a leader, I need to cope with these problems. Every obstacle needs to be handled with utmost care and thought. My experience says that being reactive won't help, instead makes the situation worse.*

*(Dream Diary, October 26, 2021)*

## **Active Listening: Silent Listening Challenge Activity**

I engaged the participants in silent listening challenge activity. First of all, I shared some house rules of the activity. I said *“Please find a friend and have a conversation. One of you need to share any narrative that you feel like sharing with your friend. Another one will just listen. No advice. No intervention. Just demonstrate your mindful presence being non-judgemental with sakshi bhaav (witness mentality). You may find a safe space to share your narrative. Time starts now. After three minutes, I will call you to come to your seat”*. Then every pair started their conversation. I just moved around to see how they were having a conversation. At a corner, I saw a teacher tearful while sharing her narrative. Another friend was listening to her with unwavering focus. As three minutes was over, I asked them to return their seats. As they came back to their seats, I asked two of them how they felt: one listener, another narrator. One of the teachers raised hand and said: *“Sir, I was tearful while sharing woes of my heart. Actually, I was in a need of a friend who would listen to me so closely. I poured my heart to her. And you now sir, she was a great listener with empathy”*. Immediately, another one raised hand and said *“Sir, I just listened to him. I wanted to give him advice immediately, but I stopped myself from doing so. As teacher, I have become a good preacher and an advisor. So it was quite difficult for me to listen to him continuously. But later I realized the power of being silent and listening to somebody with full focus and attention. This a great technique sir. I will try to be a good listener in the days to come”*.

I thanked everyone for participating in the activity so well. I further added connecting to a local adage: *Sunnelai sunko mala, bhannelai fulako mala*: garland of gold to the listener and the garland of flower to speaker. This also shows the value of active listening as a crucial communication skill.

## **Nexus of Self-compassion and Wellbeing**

I invited the participants to focus on the notion of self-compassion. I also talked about two types of self-compassion. Tender self-compassion is all about of taking care of ourselves and fierce self-compassion is to gather boldness to break the silence against different forms of discriminations and be bold enough to say ‘No’ if we think about anything that compromises one’s wellbeing. Self-compassion as a healing strategy involves treating oneself with care and kind that leads to greater psychological wellbeing, thereby promotes resilience and optimism (Neff, 2003).

## **Conclusion**

Wellbeing matters for everyone to feel good and enhance performance through meaningful engagement in the workplace. Teacher wellbeing is a collective responsibility. Panta (2024) mentions that wellbeing is relational and interconnected concern. As teacher wellbeing is nurtured, it plays a crucial role to enhance and sustain learner wellbeing. In this regard, compassionate workplace ambience and joyful learning space contribute significantly to whole school wellbeing. On the top of it, mindful awareness, active listening, responsive mindset, and self-compassion are crucial to nurture teacher wellbeing. It is essential to remain proactive and mindful in every moment of life to enhance interpersonal wellbeing and nurture peaceful-co-existence.

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# मोक्ष चिन्तन ! धर्म चिन्तन !

## लक्ष चिन्तन !

– डा. चिन्तामणी योगी

आजभोलि सर्सर्ती हेर्दा समाजमा धर्मप्रति रुचि बढेको देखिन्छ, जिज्ञासा बढेको देखिन्छ । तर साथसाथै विभिन्न रूपमा धार्मिक व्यवसाय पनि बढेको देखिन्छ । सामान्यतः मूल्यांकन गर्दा जुन रूपमा धर्मचर्चा, धर्मचिन्तन, योग चिन्तन, मोक्ष चिन्तन वा आध्यात्मिक संवाद देखिन्छन्, सबै सकारात्मक नै छन् जस्तो लाग्छ । तर गहिरो जाँदा, के साच्चिकै -

योग साधकहरूको संख्या बढेकै हो त ?

श्रद्धालु, जिज्ञासुहरूको संवाद बढेकै हो त ?

धर्म चिन्तन गर्नेहरूको संख्या बढेकै हो त ?

योग साधकहरूको संख्या बढेकै हो त ? भनेर पनि चिन्तनमा चिन्तन गर्न मन लाग्छ । 'धर्मस्य तत्त्वम् निहितं गुहायां' भने जस्तै धर्मतत्व बुझ्न नसकेका हौं वा बुझ्न नचाहेका हौं ? भनेर सोच्न पनि आवश्यक भयो कि ? जस्तो लाग्छ । 'धर्मस्य सूक्ष्मा गतिः' भने जस्तै धर्मको सूक्ष्म रूप, रहस्य वा गति बुझ्न नसक्दा कतै आडम्बरी मार्गमा फस्दैछौं कि ? भनेर सतर्क हुने बेला आयो कि भन्ने पनि लाग्छ ।

आफ्नो कुनै स्वास्थ्यको समाधानका लागि अभ्यसि उच्यअभ्यसि बाट कुनै विकल्प नपाउँदा वा समुचित सहारा नपाउँदा अन्तमा योग गर्ने व्यक्तिहरूलाई योगगुरु भन्ने ? साधक भन्ने ? वा ग्राहक भन्ने ? वा सदस्य भन्ने ? वा उपचारग्राही, सेवाग्राही भन्ने ? प्रश्न पनि उठाउनु पर्ने हो कि ? यसैगरी निष्ठा, निष्पक्ष, सदाचारी, सात्विक, त्यागी जीवनमा पूर्ण समर्पित नभएका व्यक्तिले पनि हक हित अधिकार सहित, आर्थिक लाभ सहित शुल्क नै तोकेर, प्रतिशत नै तोकेर, विभिन्न प्रकारको बहानामा सदस्यताका ठेली कटाएर गरिने/ गराउने धार्मिक क्रियाकलापलाई जागरण भन्ने कि ? अभियान भन्ने कि ? व्यवसाय भन्ने कि ? भनेर चिन्तनमा चिन्तन गर्ने बेला आयो कि ? जस्तो पनि लाग्छ ।

एवमेव, आजभोलि प्रारम्भिक ज्ञान वा साधना वा चिन्तन वा संस्कार वा समुचित जग नै नभएका व्यक्तिहरूले पनि एकैपटक मोक्षको कुरा गर्दा वा गहन ज्ञानको कुरा गर्दा वा उच्च वेदान्तको कुरा गर्दा साथै येनकेन अभ्यास पनि गरिहाल्दा समग्रमा कल्याणकारी हुन्छ कि हुँदैन ? भनेर पनि चिन्तनमा चिन्तन गर्ने बेला आएको छ ।

यसै सन्दर्भमा अस्ति एक जनाले अमेरिकाबाट फोन गर्नुभयो र वेदान्तको बारेमा केही बताइदिनुहोस् भनेर निवेदन गर्नुभयो । साथै बालबालिकाहरूले बुझ्ने गरी भनिदिनुहोस् पनि भन्नुभयो । अनि मैले उहाँलाई भने कि- बालबालिकाहरूलाई बुझ्ने गरी त वेदान्त दर्शन भन्दा पनि गीता दर्शन राम्रो हुने हो कि ? अथवा गीता दर्शन भन्दा पनि रामायण पो उपयुक्त हुने हो कि ? अथवा रामायण भन्दा पनि हाम्रो समग्र सनातन संस्कृतिका सरल व्यावहारिक सदाचारी पक्षहरू- मातृदेवो भव, पितृदेवो भव आदि- को बारेमा व्याख्या विश्लेषण गरिदिने हो कि ? वा त्यस्ता जिज्ञासु विद्यार्थीका लागि, बालबालिकाका लागि हाम्रा सनातन शास्त्रहरूमा आधारित केही नैतिक कथाहरूलाई वैज्ञानिक, व्यावहारिक, वैश्विक तरिकाले व्याख्या गरिदिने हो कि ? भनेर पनि मैले उहाँलाई उत्तर दिने प्रयास गरेँ ।

यो दृष्टान्तबाट के देखिन्छ भने जिज्ञासुहरूलाई पनि के कुरामा कसरी कति जिज्ञासा गर्ने हो ? भन्ने बारेमा स्पष्टता नभएको देखिन्छ । गुरुहरूले, पण्डितहरूले, विद्वान्हरूले पनि कसलाई कुन स्तरमा, श्रेणीमा राखेर मार्गदर्शन गरिदिनुपर्छ भन्ने कुराको अत्यधिक गंभीर भावले चिन्तन नगरिकनै आफूले जानेको विषय मात्र थोपरिदिने, आफ्नो संस्था र संप्रदायको माला झटपट भिराइदिने, आफ्नो संस्थाको सदस्यता ठेली मात्र कटाइदिने व्यावसायिक वृत्ति बढ्यो कि ? यस्तो हतारोको प्रयोजन के ? गुरुहरूको, पण्डितहरूको, विद्वान् हरूको काम त कदापि व्यावसायिक होइन, मात्र आध्यात्मिक हो नि ।



यी सबै कुराहरुले गर्दा अहिले चाडपर्वको प्रसंगमा, मठ मन्दिर आदिको प्रसंगमा, वा विभिन्न प्रकारका धार्मिक सभा सम्मेलन, कथावाचन आदिका प्रसंगमा एक प्रकारको उत्साह देखिए तापनि के ती साँच्चिकै परिवर्तनकारी, कल्याणकारी, रूपान्तरकारी जीवनदायिनी भएका छन् त ? वा हुन सक्छन् त ? भन्ने गम्भीर चिन्तन सहित यस लेखमा केही कुराहरु उठाउने प्रयास गरिएको छ ।

केही दिन पहिले एक जना साधकले फोनद्वारा अचानक मोक्षको संबन्धमा प्रश्न गर्नुभयो । अब उनको यस प्रश्नको उत्तर छैन भन्नु भने मसँग छ; छ भन्नु भने मसँग छैन । किनकि यो विषय आफैमा गहन दार्शनिक विषय हो, सूक्ष्म हो, आध्यात्मिक पनि हो । यसका धेरै अंगहरु छन् । सोभो तरिकाले मैले मलाई आफै नै मोक्षको अनुभूति भा'को छैन, तिमीलाई मोक्ष कसरी सिकाउँ ? भनेर पनि भएन । आजभोलि देखापरेका व्यावसायिक गुरुको शैलीमा मेरो चेला बन, म तिमीलाई मोक्ष दिन्छु भनेर ठेक्का लिनु पनि भएन । पात्रताको पूर्ण अध्ययन बिना गरिएका सबै लेनदेन अन्तमा घातक नै हुन्छन् । सधैं सबै प्रसंगमा रामकृष्ण परमहंस र स्वामी विवेकानन्दको दृष्टान्त पनि त जोड्न नमिल्ला नि ।

मेरो विचारमा त आफ्नो जीवनलाई आफै सम्मान गरेर अत्यन्तै सभ्य शान्त संयमित सात्विक रूपले अगाडि बढे पनि पुग्छ नि । किन मोक्षको चिन्ता ? आशा वा आसक्ति ? मृत्यु पश्चात् पाइने पौराणिक मोक्षको चाहना पनि किन ? अहिले त सबैभन्दा पहिले अनिद्राबाट मोक्ष चाहिएको छ; अहंकारबाट मुक्ति चाहिएको छ; घृणाबाट, स्वार्थबाट, नकारात्मकताबाट, व्यक्तिवादबाट मुक्ति चाहिएको छ; अज्ञानको कालो बाक्लो डर लग्दो अन्धकारबाट मुक्ति चाहिएको छ । फेरि अर्को कुरा चाहिँ, मुक्तिको नाममा सिङ्गो समाजको समुन्नतिको जुन हाम्रो प्रथम मानवीय दायित्व छ, त्यो दायित्वबाट पनि त भाग्नुभएन नि, पन्छिनुभएन नि ।

अर्जुन पन्छेनन् कुरुक्षेत्रबाट; राम पन्छेनन्, सोह्र हजार वर्ष जति राज्य गरे । हामी किन पन्छिने त ? कृष्ण पन्छेनन् ; त्यत्रो कंसको वध गरे, त्यत्रो महाभारतमा नेतृत्व लिए ; हामी किन पन्छिने त ? राजर्षि जनक पन्छेनन् ; हलो समेत जोते । हामी किन पन्छिने त ? गोरखनाथ पन्छेनन् ; पृथ्वीनारायण शाह भेटिन्छन् कि ? द्रव्य शाह भेटिन्छन् कि ? रत्नपरीक्षक भेटिन्छन् कि ? को को भेटिन्छन् ? कहाँ कहाँ भेटिन्छन् ? भनी खोज्दै आशीर्वाद दिदै हिँडे । हामी किन पन्छिने त ? मलाई त यो समाजकै मुक्तिमै आफ्नो मुक्ति देखिन्छ । यी दीनदुःखीको सेवामै सारा प्रज्ञा क्रमशः खुलेको जस्तो लाग्छ ।

आजभोलि फेसबुकमा 'आफ्नो खुसी हेर, मात्र आफ्नो खुसी, मात्र आफ्नो जिन्दगी' भनेर जुन अधुरो अधुरो प्रवचन गर्दै हिँड्छन् ती व्यावसायिक विद्वान्हरुको जीवनमा नै खुशी छैन कि जस्तो पनि लाग्छ । स्वबाट स्वत्वको यात्रा हुनुपर्नेमा स्वार्थमा गएर पो खुम्चिए कि ? जस्तो लाग्छ । 'अपनी खुसी, अपनी जिंदगी, अपने लिए जिओ' भनेकोमा पनि ब्रम्ह देख्न सक्नुपर्छ । ब्रम्ह भनेको समष्टि भाव हो । समष्टि भन्दा अलग जुन 'म' हो त्यो 'म' त अहंकार हो, त्यो त व्यक्तिवाद हो, अन्धकार हो । अहंको सकारात्मक रूप ब्रम्ह हो भने नकारात्मक रूप अहंकार हो; अहं को सीमित रूप व्यक्तिवाद हो भने उदार रूप अध्यात्मवाद हो ।

मलाई त भजनबाटै, ध्यानबाटै, प्रार्थनाबाटै, सेवाबाटै, स्वधर्मबाटै, सत्संगबाटै विभिन्न प्रकारका सनातन परम्परागत ज्ञानगुनबाटै मुक्तिको अनुभूति भै राख्छा छ । मलाई छुट्टै पुराण आदिमा वर्णन गरिएको मोक्षको न आशा छ, न चाहना छ । म त सनातन चिन्तन र साधनामा छु । यस सनातनमा नै ध्यान पनि छ, भजन पनि छ, प्रार्थना पनि छ । यसैमा सेवा, परोपकार पनि छ, कर्मयोग पनि छ, भक्तियोग पनि छ, ध्यानयोग पनि छ, राजयोग पनि छ, हठयोग पनि छ, सबै छ । यसैमा वेद छ, बुद्ध छ, महावीर छ, गोरखनाथ छ । यसैमा हाम्रा सम्पूर्ण संस्कृति संस्कारका कुराहरु छन्, पुख्र्यौली ज्ञान विज्ञान दर्शनका कुराहरु छन् । 'मद्भक्ताः यत्र गायन्ति तत्र तिष्ठामि नारद' भने जस्तै यही मृत्युलोकमै अमृतलोक छ ।

हाम्रो यात्रा अनन्त छ, साँच्चिकै अनन्त छ । थाहा छैन, यसको अन्तिम छोर के हो ? भनेर । तर यो अनन्त यात्रामा एकदमै असीम आनन्दका साथ अनन्त भावका साथ हिँडिराख्ने हो । यो यात्रा नै मुक्ति हो । यो यात्रामा हिँड्दै जाँदाखेरि पनि कति अहंकार बाँकी रहला ? कति स्वार्थ बाँकी रहला ? कुनै संस्थाको बढी माया होला ? कुनै ठाउँको बढी माया होला ? कुनै व्यक्तिविशेषसँग, वस्तुविशेषसँग, संस्थाविशेषसँग, कार्यविशेषसँग केही न केही मोह पनि होला ? त्यो सब मोह पनि त क्रमशः छुट्नु पर्यो । ज्ञानादेव क्रमशः ज्योतिर्गमय हुँदै जानुपर्यो । त्यो सबै छुटे पछि यात्रामा हिँड्दै जाँदा कतै कुनै संकोच रहेन, आसक्ति रहेन, नकारात्मकता रहेन, अहंकार रहेन भने जीवनमै मोक्ष भैहाल्यो नि । मोह र मोक्ष बीच दूरी पनि के पो छ र ? सबै उही आफ्नै मनकै खेल त हो नि । मनले नै मोह छ, संसार छ र फेरि उही मनले नै मोक्ष छ, ईश्वर छ । उम्ननी बन्ने वा नबन्ने ? आफ्नै निर्णय त हो नि । यात्रा नै मुक्ति हो । तर यस्तो चेतना यात्रा जुन अनन्त होस्, जुन यात्राको कुनै मन्जिल पनि नहोस् । यात्रा आफैमा मन्जिल होस् । यात्रा आफैमा साधन र साध्य होस् । यात्रा आफैमा मार्ग र लक्ष्य पनि होस् । 'बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यत' स्वतः सिद्ध होस् ।

मुक्तिकै सम्बन्धमा अभ् गम्भीर चिन्तन गर्दै जाँदा हाम्रा ऋषिहरुका सुन्दर उपदेशलाई जति जति अनुसरण गरिन्छ उति उति नै लाभ हुन्छ । स्पष्ट रूपमा भनिएकै छ - 'विषयान् विषवत् त्यज', अर्थात् विषयहरुलाई विष समान सम्भेर त्याग गर । यहाँ कति सुन्दर विश्लेषण गरिएको



छ भने, विषयहरूलाई त्याग गर भनेको छ; व्यक्तिविशेषलाई त्याग गर भनिएको छैन । समाजलाई, राष्ट्रलाई, विश्वलाई पनि त्याग गर भनेको छैन । कुनै दायित्व, कर्तव्यलाई त्याग गर पनि भनेको छैन, तर विषयवासनालाई त्याग गर भनेको छ । जति जति विषयवासना बढ्छ जीवन उति नै विषमय बन्छ । किनकि जति जति विषयवस्तु प्रति आसक्ति बढ्छ त्यही आसक्तिबाट क्रमशः आक्रोश बढ्छ र त्यही आक्रोशबाट क्रमशः अहंकार बढ्छ र अनि त्यही अहंकारबाट क्रमशः मानिसको सम्पूर्ण जीवन नष्ट हुन्छ ।

यहाँ विचित्रको कुरा के छ भने, विषय वासनालाई त्याग गर्ने जुन ऋषिहरूको उपदेश हो, आदेश हो, त्यसलाई सही तारीकाले बुझ्न नसकेर वा बुझ्न नचाहेर आफ्नो कर्तव्य र दायित्वलाई त्याग गर्नेहरूको संख्या समाजमा आजभोलि बढ्दै गएको देखिन्छ । त्याग न त वस्तुको हो, न कुनै कर्तव्यको हो, न कुनै व्यक्तिको हो, न कुनै घर परिवारको हो । त्याग मूलतः वासनाको हो, विषयवासनाको हो, स्वार्थको हो, व्यक्तिवादको हो, अहंकारको हो, अनन्त, अतृप्त, इच्छा र कामनाहरूको हो । त्यसकारण मुक्तिका नाममा घर परिवार छाडेर, सामाजिक दायित्व छाडेर, विश्ववकल्याणका पवित्र संकल्प सेवा छाडेर होइन । केवल भजनको नाममा, वा केवल ध्यानको नाममा वा केवल पहेंलो लुगा लगाएर कतै कुनै परिवर्तन हुँदैन है, कतै कुनै प्राप्ति हुँदैन है भन्ने बारेमा हामी स्पष्ट हुन सक्नुपर्छ । यसरी स्पष्ट हुन सकेनौं भने मुक्तिको नाममा हामी आफु पनि अन्धकारको दलदलमा फस्छौं र अरूलाई पनि अन्धकारको दलदलमा फस्न प्रेरित गर्छौं ।

राजर्षि जनक र ऋषि अष्टावक्रको जुन सुन्दर संवाद अष्टावक्र गीतामा छ, त्यो विश्वको एक अनुपम संवाद हो । बीस अध्यायमा बाँडिएको यस सानो ग्रन्थमा हाम्रै नेपालका राजर्षि जनक प्रश्न गर्छन् भने आठ ठाउँबाट बाक्नो शरीर भएका ऋषि अष्टावक्र उत्तर दिन्छन् । ज्ञानको साधनामा वा ब्रह्मको साधनामा समर्पित हुन चाहने जिज्ञासु श्रद्धालुका लागि यो अष्टावक्र गीता अत्यन्तै मननीय ग्रन्थ हो । पहिलो अध्यायकै पहिलो श्लोकमा राजर्षि जनक श्रद्धावान्त भई ऋषि अष्टावक्रलाई प्रश्न गर्छन्-

**कथं ज्ञानमवाप्नोति? कथं मुक्तिर्भविष्यति ?  
वैराग्यं च कथं प्राप्तं ? एतत् ब्रूहि मम प्रभो ॥**

यहाँ तीन ओटा प्रश्न छन् ; ज्ञान कसरी प्राप्त हुन्छ ? मुक्ति कसरी हुन्छ र वैराग्य कसरी प्राप्त हुन्छ ? यी तीन ओटा प्रश्न अलग अलग भएता पनि यी तीनै प्रश्न अत्यन्तै महत्वपूर्ण र अन्योन्याश्रित छन् । यी तीन मध्येमा एउटा पनि हटाइदियौं भने यसले पूर्णता प्राप्त गर्दैन । ज्ञानले मुक्ति दिन्छ र वैराग्यले मुक्ति दिन्छ , एउटा व्याख्या यस्तो हुन्छ । अर्को व्याख्या ज्ञानद्वारा वैराग्य हुन्छ, वैराग्य र ज्ञानद्वारा मुक्ति हुन्छ । अर्को व्याख्या ज्ञानको रूपान्तरण मुक्तिमा हुन्छ , वैराग्यको रूपान्तरण मुक्तिमा हुन्छ । मुक्ति भनेकै मात्र रूपान्तरण हो । तनमै रहेर चेतनको बोध हो । शरीरमै रहेर शरीरीको बोध हो । देहमा रहेर देहीको बोध हो भन्ने कुरा हामी स्पष्ट हुन सक्नु पर्छ । नबुझेहरू र बुझ्न नचाहेहरू ज्ञानको नाममा मात्र शास्त्र पल्टाइरहेका छन्; रातदिन शास्त्रीय तर्क वितर्क र रटानमा छन् भने कोही वैराग्यको नाममा दाढी पालिरहेका छन्; मात्र पीत वस्त्र धारण गरिरहेका छन् । भित्रैबाट ज्ञान-ध्यान पाकेको छैन भने पहेंलो रङ्गले रंगाएर मात्र के पो हुन्छ र ? भित्रैबाट प्रकाश खुलेको छैन भने बाहिरबाट आँखा मात्रै चिम्लेर के पो हुन्छ र ? वैराग्य भनेको छाड्नु हो कि जानु हो ? वैराग्य भनेको कुनै कुरालाई, कुनै व्यक्तिलाई वा कुनै दायित्वलाई पन्छाएर भानु हो ? वा समग्रमा जानु हो ?

गीताको चौथो अध्याय ज्ञानकर्मसंन्यासयोग हो भने पाँचौं अध्याय कर्मसंन्यासयोग हो । यसले पनि ज्ञान, कर्म, संन्यास, योग आदि सबै एक अर्काका परिपूरक विचारधारा हुन्, परिपूर्णताका आधार हुन् भनी स्पष्ट सङ्केत गरेकोछा उछिट्टिने, पन्छिने वा अलग्गिने खालका कुविचारहरू व्यक्ति, समाज र समग्र मानवकै लागि घातक हुन् भनी स्पष्टतः भनिएको छ । योगात्मक रूपले अधि बढ्न सकिएन भने त अन्त्यमा वियोग मात्रै हात लाग्छ ।

वैराग्य भनेको त मूलतः राग नहुनु मात्र हैन अपितु विशेष रूपले राग हुनु पनि हो । राग नहुनु वैराग्य हो भन्ने अर्थ लगाउँदा कता कता नकारात्मक संदेश बढी प्रवाहित भएको लाग्छ भने विशेष रूपले राग हुनु नै वैराग्य हो भन्दा सकारात्मक संदेश प्रवाहित भएको देखिन्छ । त्यसो भए विशेष रूपले राग कता हुन्छ ? के मा हुन्छ ? भन्दा जीवन प्रतिको, जीवनी शक्ति प्रतिको, जीवन तत्त्व प्रतिको अस्तित्व प्रतिको, चेतना प्रतिको, परा चेतना प्रतिको, परा शक्ति, परमात्मा परमेश्वर प्रतिको जुन विशेष राग हो त्यही नै वैराग्य हो भन्ने बुझ्न बुझाउन सक्यौं भने यो यात्रा भन् बढी सकारात्मक र श्रद्धावान् हुन्छ ।

हाम्रो सनातन हिन्दू संस्कृतिमा मोक्षलाई जीवनको अनिवार्य अङ्गसँग जोडिएको छ । चार आश्रम भनी स्पष्ट व्याख्या गरिएको छ - ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, वानप्रस्थ आश्रम र संन्यास आश्रम । संन्यास आश्रम भनेकै मोक्ष आश्रम हो । संन्यास र मोक्ष शब्दका हिसाबले भिन्न छन् तर तत्त्वतः अभिन्न नै छन् । गीताको १८औं अध्यायको नाम नै मोक्षसंन्यासयोग हो । मोक्ष जीवनको पूर्णता हो, जीवनको उत्तरावस्था हो, आनन्द अवस्था हो ।

यसै गरी हाम्रो सनातन दर्शनमा चार पुरुषार्थ- धर्म, अर्थ, काम, मोक्ष- को ज्यादै नै महत्व छ । चार पुरुषार्थ धर्म, अर्थ, काम, मोक्ष मध्ये मोक्षलाई पुरुषार्थमै राखिएको हुनाले यो त जीवनको एक प्रकारले अनिवार्य दायित्व, विशिष्ट उद्देश्य वा लक्ष नै हुन पुग्यो । तर यो मोक्षका लागि पनि धर्मको अति आवश्यकता छ; अर्थात् नैतिकताको, आर्थिक सदाचारको- आचारः परमो धर्मः- अर्थात् जीवनका मूल्यमान्यताहरूको तथा हाम्रा धार्मिक आचरणहरूको- सत्यं वद धर्मं चर स्वाध्यायान्मा प्रमद मातृदेवो भव पितृदेवो भव आचार्यदेवो भव आदि । अनि यसरी धर्मको जग बनाएर धर्मकै समग्रमा परिपालन गरेर जुन अर्थोपार्जन गरिन्छ , त्यो अर्थोपार्जन परिवारकल्याण सहित समग्र विश्वकल्याणको आधार बन्छ । त्यो अर्थोपार्जन- आत्मनो हिताय जगत् हिताय च- को एक बलियो आधार बन्छ । अनि यसरी नै धर्मपूर्वक, सदाचारपूर्वक कामोपभोग गर्यौं भने त्यो कामोपभोग पनि सृष्टिपरम्पराको, वंशपरम्पराको एक सशक्त आधार बन्छ । सृष्टिपरम्परा पनि चाहियो, सन्तानपरम्परा पनि चाहियो त्यसका लागि काम पनि चाहियो तर कस्तो काम ? जहाँ रामको मर्यादा पनि छ । कस्तो काम ? जहाँ धर्मको प्रकाश पनि छ । कस्तो काम ? जहाँ शरीरको सुख भन्दा पनि परिवारको, समाजप्रतिको, विश्वप्रतिको कल्याण भाव पनि छ । यसरी धर्म अर्थ कामको परिशीलन गर्दै गएपछि त्यसैमा परिपूर्णता प्राप्त गर्दै गए पछि त एक दिन मोक्ष पनि स्वतः घटित हुन्छ ।

त्यसैले यहाँ अत्यन्तै गम्भीरतापूर्वक प्रश्न गर्न मन लाग्छ । मोक्ष भनेको कुनै गरिने प्रक्रिया हो ? वा पूर्णता हो ? घटित हुने अवस्था हो ? मोक्ष कुनै पृथक् यात्रा हो ? वा धर्म अर्थ कामकै परिशीलन गर्दै जाँदा स्वतः प्राप्त हुने कुनै विशेष महान् परिवर्तन हो ? मोक्षको प्राप्ति भनेको अर्थोपार्जन छाडिदिने हो ? काम-उपभोग छाडिदिनु हो ? विश्वसँगको सम्बन्ध छाडिदिनु हो ? वा सम्बन्धहरूलाई सही अर्थ र दिशा प्रदान गर्दै आफु स्वयं संयमित बन्दै , सजग बन्दै , समुन्नत बन्दै , श्रद्धावान् बन्दै , समर्पित बन्दै , अन्त्यमा रूपान्तरित हुने हो । मोक्षको यही सहज प्रक्रियालाई बुझ्न नसक्दा पनि धेरै मानिसहरू भन्नु बढी अल्मलिएका छन् कि भनेर प्रश्न पनि गर्न सकिन्छ । गीतामा अर्जुनले - न कांक्षे विजयं कृष्ण न च राज्यं धनानि च- भनेर गाण्डीव बिसाएको भए के त्यो मोक्ष हुन्थ्यो र ? सिद्धार्थले अब त ज्ञान प्राप्त गर्न सकिन्न, मुक्ति हुँदैन भनेर शरीर विसर्जित गरिदिएको भए के त्यो मोक्ष वा निर्वाण हुन्थ्यो र ?

निष्कर्षमा भन्नुपर्दा अहिले समाजमा (कस्तो देखिन्छ भने) अधिकांश व्यक्तिहरू धर्मविमुख तामसी जीवन बिताइरहेका छन् भने केही व्यक्तिहरू धर्मको मर्म नबुझ्दा भन्नु अल्मलिएका पनि छन् ; 'माया मिली न राम' भन्ने अवस्थामा पुगेका छन् । भन्नु त्यसमा पनि केही सीमित व्यक्तिहरू त सत् शास्त्रज्ञानको अभावमा, सत् गुरुको अभावमा, सत् चिन्तन र साधनाको अभावमा तथा सत् संगको अभावमा गहन अन्धकारमा फस्दै गएका छन् - आफ्नो परिवार, समाज र विश्वलाई पनि अन्धकारमै धकेलिइरहेका छन् ।

तसर्थ 'असतो मा सद्गमय , तमसो मा ज्योतिर्गमय, मृत्योर्मा अमृतं गमय'को साधना गरौं; 'ऋते ज्ञानान् मुक्तिः' लाई बुझौं ; सहज रूपले आश्रम व्यवस्थाको परिपालन गर्दै मोक्षरूपी पुरुषार्थ प्राप्त गरौं; 'हँसिबा- खेलिबा- धरिबा- ध्यान' सहित जीवनलाई सार्थक बनाऔं; 'सहजै सहजै चलेगा रे अवधु' भन्ने आदेशानुसार सहज मोक्ष साधनामा रम्यै जाऔं ।

ॐ तत् सत् !!! जय शिवगोरख !!!

# “Emotional Education (SEL): The Core Foundation Needed for Peace Education (PeaceEd) and Global Citizenship Education (GCED) to Create a Peaceful, Sustainable Future”

## Adding SEL to UN SDG 4.7

— Farah Sarosh, Matt Perelstein

### Executive Perspective

The world today stands at a critical crossroads. While humanity has achieved remarkable progress in science, technology, and innovation, it continues to face deep challenges including conflicts, social divisions, intolerance, polarization, and a growing global Mental health crisis.

These challenges remind us of a fundamental truth: education cannot only focus on developing intelligent Minds; it Must also nurture compassionate hearts and emotionally resilient human beings.

**The UN’s Sustainable Development Goal 4: Quality Education**, particularly UNESCO’s **SDG 4.7 on Education for Sustainable Development and Global Citizenship**, recognize that education Must equip learners with the knowledge, skills, values, and attitudes needed to promote sustainable development, human rights, gender equality, a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity.

However, achieving this vision requires addressing an essential question:

**How can we create peaceful societies without educating individuals about their own emotions and the emotions of others?**

Emotional Education, internationally recognized academic discipline widely known as **Social and Emotional Learning (SEL)**, provides the foundation for Peace Education (PeaceEd) and Global Citizenship Education (GCED). SEL helps kids, teens, and adults of all ages develop the emotional intelligence required for empathy, self-awareness, respectful communication, conflict resolution, and responsible decision-making. Study after study worldwide show that emotional intelligence and emotional literacy are some of the key concepts and skills for happiness, well-being, and success in life.

To build a peaceful and sustainable future, Emotional Education Must become an integral part of education systems worldwide, from preschool to higher education and lifelong learning.

### Emotional Intelligence: The Heart of Peace and Global Citizenship

Peace is not created only through policies, agreements, or institutions. Sustainable peace begins within individuals.

A person who understands and Manages their emotions is better able to respond rather than react, resolve conflicts constructively, appreciate differences, and build Meaningful relationships.

Similarly, global citizenship is not simply about awareness of global issues. It requires compassion, respect, responsibility, and the ability to recognize our shared humanity, all emotional intelligence skills and competencies.

Emotional intelligence connects these two educational priorities. It enables learners to develop:

- Self-awareness and emotional regulation
- Empathy and compassion
- Respect for diversity and human dignity
- Non-violent communication
- Resilience and Mental well-being
- Ethical leadership and social responsibility

Without emotional intelligence, the goals of Peace Education and Global Citizenship Education remain incomplete.

### **How Emotional Education is the foundation of UNESCO's SDG 4.7 Vision**

UNESCO's SDG 4.7 framework highlights that education Must go beyond academic achievement. Learners Must acquire the skills and values necessary to create inclusive, peaceful, and sustainable societies. Emotional Education directly supports this global vision.

UNESCO's Guiding Document for Education under SDG 4.7, through 2030: *"Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development"* [https://unesdoc.unesco.org/ark:/48223/pf0000391686\\_eng/PDF/391686eng.pdf.multi.page=3](https://unesdoc.unesco.org/ark:/48223/pf0000391686_eng/PDF/391686eng.pdf.multi.page=3)

### **Building a Culture of Peace and Non-Violence through Self-Awareness**

Many conflicts, whether personal or societal, are intensified by unmanaged emotions, verbal outbursts, aggressive behaviours, lack of empathy, and the inability to understand different perspectives.

Teaching emotional literacy from an early age helps individuals recognize emotions, Manage disagreements, and choose dialogue, and use peace-making over hostility, threats, violence, and aggression.

### **Promoting Human Rights and Respect for Diversity**

Global citizenship requires recognizing the dignity and rights of every person. Human rights include the equality, respect, and protection of women. Women have historically been treated as 'less than' Men, and this inequality Must change.

Emotional intelligence allows learners to Move beyond stereotypes and develop genuine understanding and respect for people from diverse cultures, backgrounds, and experiences.

### **Creating Sustainable and Compassionate Communities**

Sustainability is not only about protecting the planet; it is also about building healthier human relationships.

Communities that practice empathy, cooperation, and emotional responsibility are better equipped to address global challenges collectively.

### **From Preschool to PhD: Making Emotional Education a Global Priority**

Emotional Education should not be viewed as an additional subject but as a fundamental life skill embedded throughout the learning journey.

- In preschool, children can learn emotional awareness, kindness, and healthy expression of feelings.
- In schools, students can develop resilience, empathy, communication skills, and conflict resolution abilities.
- In universities and professional institutions, Emotional Education can prepare future educators, leaders, policymakers, healthcare professionals, and professionals across sectors to navigate complexity with emotional intelligence and compassion.

Education Must prepare individuals not only for careers but also for relationships, communities, and responsible global citizenship.

### **The PESEL-SouthAsia Contribution: Advancing Emotional Education for Global Peace**

In following the UN's lead that recognizing emotional intelligence as the foundation of peace, compassion, and responsible citizenship, PESEL-SouthAsia is collaborating to advance Emotional Education as an essential pillar of education worldwide.

PESEL-SouthAsia is a new Nepal-based NGO consortium Made up of leaders, subject-matter experts, university professors, UNESCO offices across South Asia, the Nepal Ministry of Education (CEHRD) and More, whose Mission is to advocate for integrating Social and Emotional Learning (SEL) into Peace Education and Global Citizenship Education worldwide, ensuring that learners develop not only intellectual abilities but also the emotional skills required to create a More peaceful world.

Partners in the PESEL-SouthAsia consortium focus on Mental health awareness, emotional intelligence education, youth empowerment, educator development, counselling initiatives, and community well-being. Through workshops, training programs, awareness campaigns, and emotional wellness initiatives, we are working toward creating emotionally healthier individuals and communities.

The consortium brings a global peacebuilding perspective across the region, emphasizing the transformative power of emotional intelligence, empathy, and human connection. Through education, advocacy, and international collaboration, we are promoting the understanding that emotionally intelligent individuals are the foundation of peaceful societies.

Together, wesupportaglobalMovementwhereemotionaleducationbecomesanessentialpartoflearningsystems, empowering individuals to understand themselves, connect with others, and contribute positively to humanity.

### **PESEL's shared vision is rooted in a powerful core belief:**

Global peace begins with inner peace.

Inner peace begins with emotional education.

Emotions begin with Love.

Emotionally, we have choices – Love or Hate. The enemy of Peace is Hate.

We are born with Love (nature). Hate is learned (nurture). Through emotional education, Hate can be un-learned and re-learned.

We have Much to learn (and un-learn) about Emotions, even our own Emotions, so we need to get started right away. Emotional intelligence was once a set of nice-to-have communication skills and competencies, but in today's uncertain and dangerous world, emotional literacy has become a core coping strategy, that can literally Mean the difference between life and death.

We need to actively promote Peace.

To do that, we Must start with Emotions.

... and our Emotions Must start with Love.



## **A Call to Leaders and Policymakers: Help Educate the Human Heart!**

The challenges of the 21st century require a new vision of education. Academic knowledge, technical skills, and innovation remain essential, but they Must be complemented by emotional competencies that help individuals build relationships, Manage challenges, and contribute responsibly to society.

If we want peaceful societies, we Must educate for peace.

If we want responsible global citizens, we Must educate for empathy.

If we want a sustainable future, we Must educate the human heart, as well as the brain.

Emotional Education is not a luxury; it is a necessity, and leaders Must help Make this systemic cultural shift possible through practical initiatives and concrete actions for peace. Below are listed some possible initiatives and concrete efforts that can be Made toward peace. The ultimate goal is to Move from a society that teaches people only how to succeed to one that also teaches them how to feel, connect, cope, heal, and live peacefully.

### **Proposed Leadership Initiatives**

Below is a partial list of actions that leaders and advocates can take to foster growth and advancement in adopting and living an emotion-friendly life:

- Help replace the culture of emotional suppression with a culture of emotional understanding.
- Make emotional education a public priority, just like physical health and academic education.
- Integrate Emotional Education (SEL) into schools, universities, workplaces, and communities.
- Train teachers, faculty, parents, Managers, and community leaders in Emotional Intelligence (EI/EQ/SEL).
- Create accessible, Multilingual emotional education programmes that reach people in walks of life, both urban and local.
- Use Media, social Media, film, radio, and digital platforms to normalize conversations about emotions and Mental health and provide positive role Models for successful integration.
- Teach emotional literacy from childhood through adulthood – pre-school to PhD – describing and practicing ways to effectively and powerfully identify, understand, express, and regulate our own and others' emotions.
- Build emotionally healthy workplaces where empathy, psychological safety, and well-being are valued and encouraged.
- Have leaders become positive role Models for teaching and learning emotional intelligence through empathy, accountability, self-awareness, and compassionate communication.
- Equip communities with practical tools for conflict resolution, resilience, empathy, and healthy relationships.
- Include emotional intelligence in leadership and professional development programmes, as well as student leadership initiatives in academics.
- Collaborate with governments, educational institutions, NGOs, Media, and Mental-health professionals to further this Movement regionally, nationally, and globally.
- Reach the underserved and Marginalized through community-based programmes and grassroots initiatives.

- Measure emotional well-being and EQ outcomes to ensure that programmes create real, positive impact.
- Create a collective Movement where Emotional Education becomes an adopted life skill, not a luxury.

By integrating SEL into Peace Education and Global Citizenship Education, policymakers can help transform the UN's vision of inclusive, peaceful, and sustainable societies into reality. The future of humanity depends not only on what we know, but on how we feel, how we connect, and how we choose to act.

Again,

*Global peace begins with inner peace.*

*Inner peace begins with emotional education.*

*Emotions begin with Love.*

Please join us in bringing love, peace, and emotional intelligence to our planet.

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# The Challenges and Opportunities for Peace and Justice in Nepal

*Invest in Peace-For Everyone, Everywhere, Every Day,*

— Govind Prasad Thapa, PhD  
Additional IGP (Retd), Nepal Police

## Introduction

Peace is often Misunderstood as simply the absence of war. In reality, it is the foundation for human dignity, cooperation, and sustainable development. Without the peace, societies struggle to address poverty, inequality, and climate change. The peace ensures that children can attend school safely, communities can thrive economically, and individuals can live without fear of discrimination or violence. Nepali people feel proud of having over one hundred different ethnic groups living together with over a hundred languages and cultures, and Most of the world's highest Mountains; sadly, Nepal's history is replete with treason, rebellions, bloodshed, and scandals.

The Most dreadful bloodshed in the past were *Bhandarkhal Parba*, *Kot Parba*, and *Alau Parba*, amongst Many others. The last instances of bloodshed were the Maoist insurgency and the Murder of King Birendra Bir Bikram Shah and his family Members. The intra-ethnic hostilities among the different indigenous ethnic people and other castes, like Hindu, Muslim, Sikh, Aadibasi, and Janjati, are illustrations of the threats to peace and harmony in Nepal.

Nepal is ranked as one of the world's poorest countries. Nepali people are dealing with the problems of societal discrimination, violence due to Marginalization, and gender issues Marked by human rights violations. The worsening political, justice, and economic status of the country is shattering the spirits of the peace-loving Nepali people. The untamed poverty, job scarcity, high taxes, inflation, food and water scarcity, including systemic corruption, rising impunity to politicians and their henchmen for their crimes, ever-rising human rights violations, and failures of the governments to address these social criminalities are stark examples of challenges and problems for durable peace and justice in Nepal.

## The Past Tragedies

Maoists started protests for political renovation with 40-point socio-economic, political, and cultural demands. Of the 40-point demands, seven were related to nationalism, 13 were political, 13 were economic, and seven were socio-cultural. Among them, five demands, viz, ethnic autonomy, devolution, secular state, end of ethnic oppression, and equality of languages, had aligned with the *Adibasi* and *Janjati* agendas. The government had turned a deaf ear towards those demands. As a result, the armed conflict began on 13 February 1996, when the CPN (Maoist) initiated an insurgency with the stated purpose of overthrowing the Nepalese Monarchy and establishing a people's republic. It ended with the signing of the Comprehensive Peace Accord on 21 November 2006. Consecutively, parliament proclaimed Nepal to be a federal democratic republic, ending the 240-year-old Hindu Monarchy.

The execution of the CPA has been stalled without any efforts to date. The victims of the civil war continue to suffer without any justice. This writer's house was bombed in Butwal without any compensation so far. It is interesting that Puspa Kamal Dahal (Prachanda) is now heading the government and has forgotten all those demands Made by his party. The immediate priorities should have been the prosecution of the Most serious crimes, the investigation of disappearances, and action to vet state and Maoist security force Members. It appears now that no political party is raising demands for these humanitarian issues. Nepal has indeed failed to address the systematic crimes committed during Nepal's ten-year civil war. There has not been a single prosecution in civilian courts for any abuses on the part of Maoists or security forces. Now the impunity is threatening the peace of the country again.

## **The Present State**

The poor public security, the naturalization of violence as a political tool, the inability of watchdog institutions to Monitor effectively, and the failure of the government to take legal action have all contributed to growing impunity. The cultures of impunity that enabled the crimes in the first place have remained intact, further increasing public distrust and incentives to resort to violence. The impunity of the politicians and their henchmen, the public distrust of the politicians, and the instability of the governments are some of the challenges and problems of peace and justice in Nepal. It appears, now, that the root cause of the Maoist conflict in Nepal had been the lust for power only. Even ancient history details the Most barbaric facts of an insidious tug-of-war for political power.

Today, social discrimination, exclusion, and Marginalization, besides poverty, unemployment, and illiteracy, are the primary causes of suffering of Nepali people. Women and Marginalized ethnic communities, Dalits, Muslims, and other Minorities have been worst hit by the current political, social, and economic situations. Social conflicts are provoked by different religions and cultures, different languages, socio-economic reasons, unfair access to resources, and contradictions between society and government structures. Women are particularly susceptible to poverty and suffering, as well as experiencing direct physical violence. The failure of the government to solve its Multi-dimensional problems is like boiling lava—unsure of its time, but sure to explode one day.

## **Opportunities for Peace and Justice in Nepal**

We have seen some changes in the state structure and system. However, the fact is that we have not been able to change the character and Mindset of the ruling party. It is evident through the caste discrimination, exclusion, injustice, and atrocities on Dalits and other Minor ethnic groups of Nepal. This kind of Mindset has been responsible for igniting violence in Nepal in the past. The latest example of the *Koshi Pradesh* incident of protest for the naming of the province with the spirit of identity was Met with stern state reactions. Consequently, one person was killed in the event of protest. The problems have not been solved but have been exacerbated. Unfortunately, the violent incident was repeated in *Sunsari* district a few weeks ago.

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

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



After the war, the government established the Ministry of Peace and Reconstruction (MoPR) with a Mandate to Manage the peace process, including setting up peace Mechanisms at both national and local levels. To support the MoPR, the government and donors established the Nepal Peace Trust Fund (NPTF) in January 2008. Alas! It did not have enough spirit to perform. The peace supporter Bishnu Sapkota has rightly commented, “One of the key weaknesses of Nepal’s peace structures is that they have often lacked a coherent approach for effective coordination. The absence of political will to create the National Peace and Rehabilitation Commission (NPRC) was a significant blow to the entire process since it undermined the role of the Local Peace Committees. The NPRC should have been a neutral and, hence, legitimate body to Monitor the CPA, and even interpret it, if required. An inclusive Consultative Committee comprising political and civil society actors that had been formed to advise the MoPR also succumbed to political affiliation and was rendered similarly ineffective.”<sup>1</sup>

## **What next steps for Nepal?**

Nepal needs to concentrate on some important steps to prevent and neutralize conflicts in the days to come by addressing past inhumane activities. The following steps could be helpful to prevent and Mitigate conflicts in society.

### **Implementation of Comprehensive Peace Agreement**

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

### **Maintain Social Harmony**

In a state where it is characterized by ‘*Unity in Diversity*’ because Multiple religions and cultures are practiced, social harmony Must be Maintained in the society for peace and development. Often, the spirit of the Constitution is shattered at the public level. We have seen numerous people killed during Hindu-Muslim riots in Rautahat, Nepalgunj, and Kapilvastu over the issues of politics and religious practices. Such behavior of the public will ruin the atmosphere of coexistence and thus Mar the unity and stability in society.

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

### **End the Persistent Impunity**

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

### **Education on Peace and Justice**

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



## Monitoring the Conflicts

Just because a solution has been identified and addressed doesn't Mean the conflicts will just go away. Regular follow-up is necessary. If the solution didn't work or wasn't the right resolution for the situation, Make sure to be proactive in working with both parties to readjust expectations, identify alternative solutions, and continue their dialogue to create a positive and healthy work environment. Charles F. Dambach points out, "the growing pressure from expanding and Migrating populations, as well as dramatic changes in climates and shrinking access to water, could trigger new waves of violence on a global scale. We Must find ways to resolve these conflicts at the negotiating table. If not, the battlefields could expand, and death and destruction May become catastrophic."2

## Conclusion

The long transition from Monarchy to federalism has yet to yield stable and cohesive governance with broad-based public support. The safety, security, and prosperity of all should be protected. The failure to adhere to the basic norms of democracy and non-violent conflict resolution continues to encourage hostility. The persistent lack of political stability and intermittent outbreaks of substantial violence have attracted the concern and attention of the international community. The increasing economic and scientific cooperation between the systems has an important role to play in this respect. To create the conditions for lasting peace, hostile class structures have to be stopped. The present National Security Council should not only concentrate on physical security but also devote full-time research to geopolitics, security from terrorism, social crime, economic security, energy security, environmental security, food security, water, cyber-security, and the governance of security agencies, etc.

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1. Bishnu Sapkota comes from his article "Architecture of peace in Nepal" published in *Accord Issue 26 (March 2017)* by Conciliation Resources.
2. Charles F. "Chic" Dambach's Memoir *Exhaust the Limits: The Life and Times of a Global Peacebuilder*, published by Apprentice House at Loyola University Maryland.

# Creating a Culture of Peace in the Classroom and Beyond

## *Role of Teachers in Fostering Peace Values among the Students*

— Kuldeep Niraula, PhD

### Introduction

Creating a culture of peace in the classroom is a primary responsibility for a teacher seeking to foster students' holistic growth across the “physical, spiritual, emotional, and intellectual domains” and to improve their academic achievement (Hunter, 2008, p. 20). A culture of peace in classrooms and schools means that students, teachers, administrators, and staff respect, empathize with, care for, and work to ensure social justice, i.e., treating individuals and groups fairly and promoting their equitable status within society. These groups can extend the culture of peace beyond schools into families and communities through parents and other community stakeholders (Hunter, 2008; Rivera, 2009; Bickmore, 2011; Johnson & Johnson, 2014; Miller & Abdou, 2018; Calp, 2020; Pandit & Gupta, 2024; Saleh et al., 2025; Eliasa, 2025; Duignan, 2026).

Societal violence directly affects classroom dynamics, structure, and discussions, and can hinder students' ability to learn. Therefore, a teacher must create a “safe and stimulating” learning environment where students feel welcome to learn and grow (Hunter, 2008, p. 20; Mazibuko & Ngidi, 2024). Encouraging students to reflect on values such as inclusion, compassion, and social justice can further help them live in peace with themselves, their community, and the environment. This can help them see themselves as invaluable members of their communities, capable of positively transforming the lived realities of their community members (Hunter, 2008; Miller & Abdou, 2018; Pandit & Gupta, 2024).

However, integrating peace goals into classroom experience presents its own challenges. For example, it can add to already demanding academic expectations. Moreover, developing an age-appropriate curriculum to instill peace values in students can be challenging. In addition, educational institutions created to foster peaceful growth in society may, in turn, perpetuate violence. Societal problems such as bullying, racial and ethnic discrimination, and corporal punishment may hinder peacefulness and academic growth among students (Saleh et al., 2025; Freitas, 2025). To address this problem and promote social justice through education, peace educators have proposed various pedagogical approaches, theoretical frameworks, and curricular designs to cultivate peace values in students, leading to greater social-emotional empathy toward others and the natural environment (Hunter, 2008; Miller & Abdou, 2018; Hasan & Baskey, 2019; Nadhirah & Adiputra, 2023; Freitas, 2025). This paper highlights some of those arguments to show how teachers can promote holistic and peaceful growth among their students, especially those at the primary, secondary, and higher-secondary levels.

### Values of Peace

Scholars argue that integrating peace frameworks and approaches into formal school curricula is essential for cultivating peace among students, who can, in turn, promote a culture of peace through nonviolent conflict resolution in classrooms and beyond (Hunter, 2008; Johnson & Johnson, 2014; Miller & Abdou, 2018; Pandit & Gupta, 2024; Saleh et al., 2025). They envision a culture of positive peace, achieved and

sustained through cordial relationships, equality, and social justice (Galtung, 1969; Johnson & Johnson, 2014; Nadhirah & Adiputra, 2023; Saleh et al., 2025). Such peace not only focuses on preventing conflict or violence in schools but also promotes social transformation across educational institutions and communities by fostering active listening, inclusion, empathy, diversity, community and cultural awareness, problem-solving, respect for human rights, and social justice (Hunter, 2008; Johnson & Johnson, 2014; Nadhirah & Adiputra, 2023; Mazibuko & Ngidi, 2024; Pandit & Gupta, 2024; Saleh et al., 2025). This approach develops nonviolent conflict-resolution skills among students, enabling them to regulate their emotions, communicate effectively, think critically about conflict situations, analyze underlying conditions, and find peaceful resolutions through cooperation (Johnson & Johnson, 2014; Saleh et al., 2025). In a culture of peace, people act in ways that “promote mutual caring and well-being” (De Rivera, 2009).

## **Breaking the Cycle of Violence**

Students who learn in classrooms with cultures of peace live peacefully and constructively in diverse environments. They value others as much as themselves, recognize others as integral to their communities, and can take collective action with people different from them to advance positive social change. In a world that is increasingly divided and violent, teachers can play an integral role in instilling peace values in students who can work to end the physical and emotional violence besetting human communities globally (Hasan & Baskey, 2019). That begins with breaking the cycle of structural violence in the classroom through “peaceable classrooms” and curricula that promote a culture of peace (Hunter, 2008, pp. 21-25). Such approaches greatly diminish student conflict, reduce dropout rates, and foster greater cooperation among students and with their community (Saleh et al., 2025).

## ***Peaceable Classroom***

Promoting a “peaceable classroom” helps students build positive relationships across diverse backgrounds and learn to resolve conflicts nonviolently (Hunter, 2008, pp. 21-25). Peaceable classrooms foster a friendly, cooperative environment grounded in meaningful, positive interactions among students and between teachers and students. Classroom interactions are guided by “mutual respect, courtesy, and kindness,” fostering a positive learning environment that “discourages individualistic and self-centered behavior” (Johnson & Johnson, 2014; Hasan & Baskey, 2019, p. 486; Nadhirah & Adiputra, 2023; Mazibuko & Ngidi, 2024). A teacher can create a “peace corner” stocked with books and other resources to engage students in learning about peace. The corner can include a table and chairs so students can sit, discuss, and resolve conflicts (Hunter, 2008, p. 21). Students should be encouraged to develop autonomy in managing conflicts with classmates or teachers. They can engage in direct negotiation to manage conflict, while the teacher can serve as a mediator until students effectively use nonviolent approaches to resolve the problem through peer mediation (Johnson & Templeton, 1999; Hunter, 2008; Bickmore, 2011; Johnson & Johnson, 2014; Akubue & Ezegbe, 2013; Pandit & Gupta, 2024).

Moreover, teachers must serve as “expert consultants” (Sahibzada, 2025, pp. 605-606) who are tranquil and inquisitive, accumulating, promoting, supporting, caring for, protecting, and disseminating knowledge in the classroom (Hymel & Darwich, 2018; Sahibzada, 2025; Eliasa, 2025). Declining learner motivation, dissatisfaction with educational processes, and a lack of innovation in teaching can lead to conflict between students and teachers. Therefore, school leadership must implement measures to sensitize teachers to students’ needs. Teachers can foster a peaceful culture by practicing self-awareness and multiculturalism, nurturing negotiation skills, promoting equality and inclusivity, dedicating time to students, and developing meaningful relationships with them. These practices foster greater respect for teachers among students and enhance trust in pedagogy (Bickmore, 2011; Hymel & Darwich, 2018; Calp, 2020; Pandit & Gupta, 2024; Mazibuko & Ngidi, 2024; Eliasa, 2025; Freitas, 2025). Teachers can also discuss the importance of peace, make students aware of their values, empower them to be conscious of social problems, and take leadership in building peace. Teachers serve as role models for students to learn the essence of peace. Teachers themselves should actively practice peace values so that students can trust them and learn by observing their behavior (Hymel & Darwich, 2018; Miller & Abdou, 2018; Hasan & Baskey, 2019; Nadhirah & Adiputra, 2023). Only

a teacher at peace with oneself can teach the education of peace (UNESCO, 2001, as cited in Nadhirah & Adiputra, 2023, p. 30).

Some scholars propose the concept of “happy classrooms” to enhance socio-emotional development and promote happiness among students, teachers, and families, ensuring students’ development beyond academic learning. Teachers practicing this approach incorporate “mindfulness” and “character strengths” to enhance students’ “consciousness” of their experiences and foster clarity in their responses rather than reacting habitually to external stimuli (Lombas et al., 2019, pp. 2-22). This helps students self-regulate, accept their experiences, and respond peacefully. Studies have found that focusing on one’s strengths through mindfulness helps students maintain psychosocial well-being, with enhanced self-esteem and life satisfaction, resulting in less aggression and greater acceptance and empathy toward others (Miller & Abdou, 2018; Lombas et al., 2019). The culture of happiness can be extended throughout the school, creating an environment in which students, teachers, administrators, and staff feel satisfied, welcome, and secure, and have a sense of belonging, resulting in a joyful learning environment (Calp, 2020).

Pedagogy and learning have increasingly become digital. Technological advances have spurred innovation in teaching but also pose challenges, including cyberbullying and socio-cultural conflict (Ashfaq, 2025). To mitigate these negative effects, teachers can develop comprehensive strategies to minimize conflicts in digitally equipped classrooms, prevent miscommunication, reduce disagreements, ensure academic integrity, and address disparities in students’ digital literacy. Teachers should educate students and raise their awareness of the appropriate use of digital technology for learning. Moreover, the school must establish effective reporting systems, legal measures, and mental health support for victims of cyberbullying (Pandit & Gupta, 2024). To integrate peace pedagogy in digitally equipped classrooms, teachers need extensive training, infrastructure support, and the incorporation of peace values into the digital curriculum and processes (Ashfaq, 2025).

### ***Curricula Promoting Culture of Peace***

A culture of peace is expected to flourish when students understand the conflicts that affect them, others, and their community; acquire the skills to resolve conflict nonviolently; and live amicably in diversity while pursuing social justice (Akubue & Ezegebe, 2013). Teachers can foster this culture by integrating modules and activities into the academic curriculum and classroom instruction to build students’ skills in empathy, diversity, community awareness, and conflict resolution (Hunter, 2008, p. 21; Calp, 2020; Ashfaq, 2025; Francis & Emmanuel, 2026). They can also design tasks that highlight values such as love, care, kindness, and compassion. For example, students can be asked to perform acts that demonstrate those values for their peers, and fellow students can be asked to reciprocate. Such activities deepen students’ understanding of love, respect, human rights, tolerance, coexistence, and solidarity, which are prerequisites for social justice and peace (Johnson & Templeton, 1999; Akubue & Ezegebe, 2013; Navarro, 2019).

Hymel and Darwich (2018) argue that a culture of peace can be pursued by “raising inclusively caring and morally courageous children” (Staub, 2003, p.5, as cited in Hymel & Darwich, 2018) and by instilling “social and emotional learning (SEL) skills” through education (pp. 1-2). Empathy develops in students through activities that help them recognize their own emotions, both verbal and nonverbal. This step is vital for fostering empathy, since understanding one’s own feelings is essential to empathizing with others. Teachers might read stories aloud or have students read them, prompting students to analyze the characters’ emotions and consider their capacity for empathy. Encouraging students to explore the reasons behind the characters’ feelings and to share whether they have experienced similar emotions helps deepen their emotional understanding. The class can then collaborate to discuss ways to transform the classroom into an emotionally supportive environment (Hunter, 2008, pp. 21-22; Ashfaq, 2025; Freitas, 2025). Students can be encouraged to develop items that highlight peace themes, such as peace colors, peace thoughts, peace clothing, peace quilts, and peace connections with peers and families. This helps students visualize the peace they want to live and take the lead in bringing it to life (Johnson & Templeton, 1999; Eliasa, 2025).



Teachers can motivate students to take concrete steps toward promoting social equality and justice (Johnson & Templeton, 1999; Akubue & Ezegbe, 2013; Navarro, 2019). In the classroom, this can begin with students drawing or writing about their self-image, including aspects such as skin color, and reflecting on how they see themselves. They can then share these images with classmates, highlighting similarities and differences. These exercises aim to increase students' awareness of diverse people and cultures. Additionally, students can be encouraged to recognize their personal biases toward diversity and discuss ways to overcome them, fostering collaboration. These activities help students develop respect and the ability to work effectively with individuals with diverse physical and mental abilities. Students participate in activities that help them see themselves as an important part of their community. They perform tasks that demonstrate care for their environment. For example, students write stories about waste collection and management, reflecting on their roles and how they could positively transform situations. They may also visit waste sites to observe social and environmental impacts firsthand, prompting reflection on alternative, more effective waste management practices. These experiences foster a sense of agency and motivate students to lead change (Hunter, 2008, pp. 22-23; Hymel & Darwich, 2018; Hasan & Baskey, 2019).

Teachers can integrate content and activities into the academic curriculum to instill in students the skills of negotiation, mediation, and nonviolent conflict resolution. Students are encouraged to release their anger through creative outlets such as music, drama, drawing, and quiet time. After their anger subsides, they are asked to resolve the conflict together by identifying the root causes of the problem and brainstorming win-win solutions. Each student takes action to implement those solutions, and if the problem re-arises, they sit together to find another solution (Hunter, 2008, pp. 23-24; Akubue & Ezegbe, 2013; Hasan & Baskey, 2019; Freitas, 2025).

Teachers' intent and practice to promote a culture of peace alone may not be sufficient. Broader coordination among teachers, school administrators, parents, and other stakeholders is needed to pursue systemic change at school and beyond by contextualizing education efforts for peace (Miller & Abdou, 2018; Nadhirah & Adiputra, 2023).

### ***Developing Context-Sensitive Approaches to Peace Education***

There is a transformative opportunity to advance large-scale conflict resolution by integrating peace modules and activities into school curricula. However, teachers may continue to face resistance from traditional hierarchical structures within educational institutions to adopting equitable pedagogical approaches that promote nonviolence and social justice. In response, teachers may need to emphasize the importance of context-sensitive peace approaches in schools and persuade leadership to implement them. School leadership must also adopt a consultative organizational culture that encourages teacher input and fosters a peaceful school environment. Efforts to build a peaceful culture should align with broader school strategies to counter and reduce violence in schools (Miller & Abdou, 2018; Saleh et al., 2025; Eliasa, 2025). Schools can adopt a "distributive leadership" or "networked leadership" style, in which multiple school representatives share "roles and responsibilities" and are guided by mutually envisioned norms, goals, and expectations regarding peace. This approach helps schools remain resilient in the face of administrative turnover (Miller & Abdou, 2018, p. 14).

Moreover, teachers may be hesitant to pursue peace education because they doubt its utility, cite resource constraints, or view it as a politicization of education (Bickmore, 2011; Nadhirah & Adiputra, 2023; Eliasa, 2025; Freitas, 2025). These dynamics call for fresh thinking and a new perspective on peace education. For example, educators and practitioners can present peace education to skeptical teachers as a set of mindsets, values, and behaviors rather than as a separate curriculum. Teachers could be encouraged to adopt experiential learning and design curricula that integrate these values into pedagogy and learning (Akubue & Ezegbe, 2013; Emmanuel, 2026). Depending on the nature of the courses, teachers and school leadership need to determine how to integrate peace values into their curricula. For example, social science courses may offer more opportunities to integrate peace values than natural science courses. Teachers must be encouraged to incorporate peace pedagogy into their curricula and teaching practices wherever possible, and they should receive adequate professional development (Miller & Abdou, 2018; Hasan & Baskey, 2019).



Schools can adopt dialogue-based approaches, root-cause analysis, nonviolent conflict resolution, individual and group interventions, and a child-friendly school approach to mitigate violence in schools. These measures would encourage schools to move away from punitive measures and toward more constructive ways of addressing school conflict (Bickmore, 2011; Saleh et al., 2025; Freitas, 2025). Schools can begin morning assemblies led by students and teachers, featuring a spiritual or thoughtful moral message that highlights peace values. Additionally, schools can organize activities that develop peaceful social skills, such as improved communication and collaboration among students (Miller & Abdou, 2018; Hasan & Baskey, 2019). This helps create a nonviolent, peaceful academic environment and culture at school, which are prerequisites for students' peaceful growth; otherwise, violence disrupts the foundation of learning (Bickmore, 2011; Sahibzada, 2025; Francis & Emmanuel, 2026).

Schools can provide leadership and teacher training in conflict resolution and in inclusive, culturally responsive teaching; engage parents and broader stakeholders in policy development; foster an inclusive learning culture; monitor progress; and make necessary changes to school culture to promote peace (Miller & Abdou, 2018; Nadhirah & Adiputra, 2023; Mazibuko & Ngidi, 2024; Freitas, 2025). These practices can help address systemic conflicts that manifest in schools. Schools must also provide the infrastructure and resources to support students with disabilities and diverse needs (Johnson & Templeton, 1999; Miller & Abdou, 2018; Calp, 2020; Pandit & Gupta, 2024; Freitas, 2025; Francis & Emmanuel, 2026). Teachers need resources, such as special funds and time, specifically set aside by schools, to build a culture of peace in classrooms and beyond (Johnson & Templeton, 1999; Miller & Abdou, 2018). In addition, peace approaches and frameworks included in the curriculum must be culturally relevant to foster stronger student interest and participation (Ashfaq, 2025).

## Conclusion

Schools are microcosms of society, where systemic violence, such as racism, bullying, the marginalization of minority groups, or ideological discrimination, may manifest and be practiced by teachers and students in various ways. Simultaneously, schools can contribute to large-scale conflict resolution and peace promotion by integrating peace pedagogy into their teaching and learning culture. If we are to envision and live in a peaceful, equitable, and just world, schools, especially teachers, must take the lead in addressing systemic violence evident in schools by adopting pedagogical approaches and promoting activities that foster a culture of peace in classrooms and schools. Societal violence negatively affects classroom discussions and dynamics and impedes students' learning. Therefore, in students' best interests, a teacher must create a safe learning environment that encourages them to learn, engage in constructive discussions, reflect on the values of diversity, inclusion, compassion, and social justice, and take the lead in positively transforming their own and their communities' lived experiences. That involves creating and sustaining a culture of peace in the classroom through cordial relationships and equality between students and teachers. Students trained in peace culture can empathize with, care for, and treat community members fairly, and promote their equitable status in society. They respect human rights and pursue social justice.

Teachers foster peace by cultivating self-awareness, multiculturalism, and negotiation skills among students to resolve conflict nonviolently. They practice peace values and serve as role models, helping students understand the essence of peace. Establishing sustainable peace through education requires coordination among teachers, administrators, parents, and other stakeholders to contextualize peace education. Schools should adopt networked leadership to build resilience and address staff turnover. A consultative approach among school administration, teachers, students, and parents should guide efforts to foster a peaceful culture at the school, family, and societal levels. They can collaborate on policy development, establish monitoring mechanisms, and modify school culture to promote peace. Schools can also train teachers and parents in conflict resolution and peacebuilding, seeking methods to advance peace and justice across society. Despite challenges, schools, teachers, students, parents, and other stakeholders can maintain a culture of peace within educational institutions and broader society by remaining committed to peace and allocating resources accordingly.

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# Peace For Educational Transformation: A Brief Analysis in The Context of Nepal

— Manchala Jha, PhD

## Abstract

Peace is not Merely an epicenter of global geopolitics; it represents one of humanity's Most enduring and cherished aspirations across all historical epochs. Characterized by harmony, Mutual understanding, non-violence, and ethical solidarity, peace is deeply intertwined with education. Educating for peace entails systemic practices aimed at cultivating knowledge, values, skills, and critical attitudes required to transform cultures of conflict and structural violence into cultures of peace at individual, institutional, and societal scales. Peace education equips learners to rigorously analyze social inequalities, navigate systemic friction non-violently, and build just, sustainable communities. This article examines the vital role of peace for educational transformation, evaluating its conceptual frameworks, pedagogical applications, teacher facilitation Mechanisms, and contextspecific implementation within post-conflict Nepal.

**Keywords:** Peace Education, Educational Transformation, Conflict Resolution, Sustainable Development, Social Cohesion, Post-Conflict Reconstruction, Nepal

## 1. Introduction

The term "peace" is referenced as ubiquitously in human discourse as "truth," "beauty," and "goodness." However, in conventional political and historical discussions, peace has predominantly been interpreted through a narrow lens—defined simply as the negative absence of direct physical war or open Military conflict. Contemporary educational and sociological frameworks reject this limited construct, emphasizing instead the concept of "positive peace." Positive peace requires the deliberate elimination of structural and systemic violence, including socio-economic deprivation, political Marginalization, institutionalized discrimination, cultural domination, poverty, and systemic inequality.

Education stands as one of the Most powerful institutional instruments for shaping human consciousness, ethical attitudes, and social behavior. As highlighted in international and national policy frameworks—such as Nepal's National Policy on Education for Social Cohesion and Peace—educational systems are fundamental to nurturing ethical development. Education for peace seeks to equip learners with the cognitive tools, emotional intelligence, and interpersonal competencies necessary to live harmoniously with themselves, their diverse communities, and the broader natural environment.

At a global level, Major international bodies, including the United Nations Children's Fund (UNICEF), the United Nations Educational, Scientific and Cultural Organization (UNESCO), and the wider Sustainable Development Goals framework (specifically SDG Target 4.7), emphasize peace education as a prerequisite for sustainable development. Nation-states surrounding conflict zones or emerging from historical trauma increasingly view peace education not as an auxiliary subject, but as a core pillar of national curriculum design, educational reform, and civic restoration.



## 2. Theoretical Foundations and Conceptual Dimensions of Peace Education

The conceptual framework of peace education has been extensively analyzed across pedagogical and interdisciplinary literature. Rooted in critical pedagogy—exemplified by Paulo Freire’s seminal work *Pedagogy of the Oppressed*—peace education demands a critical examination of structural power dynamics, privilege, and institutional exclusion. Rather than reinforcing passive compliance, peace pedagogy encourages active, reflective citizenship capable of recognizing, Managing, and dismantling hate speech, structural racism, and social exclusion. Peace education acknowledges that peace is rarely an accidental occurrence; rather, it requires continuous, intentional effort and systemic cultivation. Operationally, peace education functions across three primary structural dimensions:

- **Keeping Peace:** Safeguarding personal, interpersonal, and institutional boundaries while upholding physical, psychological, and global well-being. This dimension focuses on protective protocols, rights awareness, and Maintaining established norms of safety.
- **Making Peace:** Addressing active disputes and historical grievances through non-violent Mechanisms, including dialogue, Mediation, negotiation, and restoral of institutional trust.
- **Building Peace:** Developing long-term institutional capacity, cultural competence, and systemic infrastructure to sustain healthy relationships across diverse social, ethnic, and economic groups. It emphasizes ecological stewardship, self-care, and collective responsibility for social justice.

In practice, peace education integrates cognitive, affective, and psychomotor domains—engaging the "head, heart, and hands." Cognitive learning provides analytical frameworks for understanding conflict dynamics; affective learning fosters empathy, tolerance, and Moral judgment; and psychomotor training equips individuals with practical skills in Mediation, active listening, and collaborative problem-solving.

## 3. The Imperative of Educational Transformation through Peace

True educational transformation requires Moving beyond Mechanical rote learning and standard academic achievement to foster holistic human development. Peace education serves as a primary catalyst for this paradigm shift. By embedding conflict resolution skills into core learning frameworks, educational systems build societal resilience against the destructive effects of violence.

Furthermore, peace education contributes directly to emotional intelligence and critical inquiry. It encourages students to question deeply ingrained prejudices, systemic stereotypes, and unexamined biases. In an interconnected world characterized by geopolitical instability, economic Migration, and social polarization, peace education offers learners a global perspective. It clarifies how localized actions connect to broader geopolitical realities, encouraging students to accept civic responsibilities and actively contribute to peaceful social change.

## 4. The Pivotal Role of Educators as Agents of Change

The success of any peace-oriented educational initiative depends fundamentally on the quality, readiness, and agency of teachers. Educators serve as immediate role Models within learning institutions and broader society. They hold the responsibility of creating safe, inclusive, and respectful classroom climates where dialogue can flourish.

Teachers daily encounter the Micro-dynamics of conflict, inclusion, peer pressure, and exclusion within school corridors and classrooms. Effective educators employ classroom Management strategies that transform these daily interpersonal tensions into pedagogical opportunities for learning empathy, Mutual respect, and negotiation. However, Managing overcrowded classrooms, diverse learning needs, and systemic resource limitations places significant demands on teachers.



Consequently, continuous professional development (CPD) and specialized capacity-building programs are critical. Teachers require ongoing training in inclusive pedagogy, trauma-informed instruction, conflict Mediation, and socio-emotional learning. Providing educators with appropriate instructional resources, institutional recognition, and psychological support is essential to empowering them as frontline agents of social cohesion.

## **5. Peace Education in the Context of Post-Conflict Nepal**

Nepal's Modern socio-political landscape has been significantly shaped by the decade-long Maoist armed conflict (1996–2006). The insurgency affected rural communities across the nation, placing immense strain on societal structures and local infrastructure. While educational institutions were not always formal targets, schools and universities experienced significant disruption, including threats to academic personnel, forced political rallies, and physical damage to infrastructure. The signing of the landmark Comprehensive Peace Agreement (CPA) in 2006 Marked a historic transition, leading to the abolition of the Monarchy, the integration of political factions into Mainstream governance, and the eventual promulgation of the 2015 Constitution, establishing Nepal as a federal democratic republic. Following 2006, the state recognized education as a central vehicle for national healing, reconciliation, democratic governance, and social integration.

### **5.1 Curricular Reforms and Institutional Initiatives**

In the post-CPA period, Nepal's Ministry of Education, in collaboration with international partners such as UNICEF, UNESCO, and international non-governmental organizations like Save the Children, initiated key curricular revisions. Peace education concepts, human rights frameworks, civic literacy, and non-violent conflict resolution were introduced into primary and secondary school curricula, particularly within social studies and values education subjects.

In higher education, Major universities introduced specialized academic programs to examine peacebuilding and governance dynamics. Tribhuvan University established postgraduate programs in Peace, Conflict, and Development Studies, as well as specialized curricula within Buddhist Studies, providing academic spaces for advanced research into conflict transformation and nonviolent philosophy.

### **5.2 Challenges and Ongoing Relevance**

Despite these notable policy advances, the formal emphasis on explicit peace education curricula has experienced varied implementation Momentum in recent years. While immediate postconflict policy explicitly prioritized peace education, subsequent structural reforms have sometimes subsumed these concepts within broader social studies frameworks. To achieve lasting impact, peace education principles Must be integrated comprehensively across national educational objectives, subject-specific learning outcomes, teacher training Modules, and non-formal community education initiatives.

Recent socio-political developments, including Gen Z youth protests and heightened civic awareness regarding governance, corruption, and economic opportunity, highlight the continued relevance of peace education in contemporary Nepal. Peace education provides a structured framework for constructive civic engagement, empowering youth to express grievances non violently, engage in democratic dialogue, and advocate for structural justice while respecting societal diversity.

## **6. Holistic Interventions: Integrating Mindfulness, Ethics, and Policy**

Achieving Meaningful educational transformation and sustainable peace requires an integrated approach that connects personal well-being with systemic policy reform. Inner peace serves as the foundation for broader social harmony. Incorporating reflective practices, yoga, and Mindfulness into educational routines can help students and educators Manage stress, regulate emotions, and cultivate self-awareness.

At the institutional level, policy frameworks Must reinforce these classroom practices. The government of Nepal, through statutory frameworks like the School Sector Development Plan (SSDP), Must ensure that resources are allocated equitably to Marginalized regions, addressing the root causes of socio-economic inequality and structural exclusion.

## 7. Conclusion

Peace education is an essential requirement for Meaningful and lasting educational transformation. In post-conflict Nepal, educational institutions serve as vital anchors for promoting social cohesion, healing historical divisions, and building democratic values. By fostering inclusive learning environments, embedding conflict resolution into curricula, and supporting educators, Nepal can continue to cultivate a resilient generation capable of sustaining peace and driving national development.

Sustaining these gains requires synchronized efforts across all sectors of society. Educators Must continue to Model inclusive practices; students Must embrace civic responsibility; communities Must foster dialogue; and policymakers Must provide sustained institutional resources. Through this collective commitment, education in Nepal can fulfill its potential as a transformative force for long-term peace, justice, and prosperity.

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# Application of Self-Awareness for Individual Growth in the AI Era: A Framework for Personal, Professional, and Societal Growth

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## Abstract

**Introduction:** Artificial Intelligence (AI) is transforming society, yet evidence linking Self-Awareness (SA) with Emotional Intelligence (EI), AI literacy, and holistic human development remains fragmented across disciplines. This PRISMA -based review addresses this gap by synthesizing Multidisciplinary evidence to establish a human-centered framework for responsible AI Era, lifelong learning, and sustainable development.

**Methodology:** A PRISMA 2020-guided systematic review searched Scopus, Web of Science, Pub Med, PsycINFO, ERIC, and Google Scholar. Eligible peer- reviewed studies were critically appraised and narratively synthesized to examine SA in AI -era development.

**Results:** PRISMA-based evidence synthesis demonstrated that SA consistently enhances EI, resilience, leadership, WB, ethical decision -making, and professional performcmasnes.AI effectively support reflection and learning but cannot replaces empathy, value, purposes, or ethical reasoning. integrating SA with AI literacy promotes responsible, human- centered, lifelong person and professional development.

**Conclusion:** Teach SA, EI, Mindfulness, and ethical AI in home, schools and workplaces. Encourage reflection, empathy, teamwork, responsible AI use, reliable valuation, and collaboration to strengthen lifelong human development.

**Key words:** Self-awareness, Artificial intelligence, Emotional intelligence, Responsible AI, Lifelong learning

## Introduction

Artificial Intelligence (AI) is rapidly transforming home, school, workplaces and everyday life by improving efficacy, supporting decision-making, and providing personalized learning and service. Although AI offer Many advantages, it cannot replace essential human qualities such as Self- Awareness (SA), empathy, ethical reasoning, values, compassion, and purpose. Therefore, as AI becomes increasingly integrated into society' strengthening SA has become essential for responsible AI use and sustainable human development (Russell & Norvig, 2021; UNESCO, 2021; World Economic Forum, 2025).

SA is the ability to recognize and understand one's thought, emotion and behaviors(Goleman, 1995; Duval & Wicklund, 1972).. It is developed through self-reflection, constructive feedback, emotional

regulation, Mindfulness and continuous learning (Eurich, 2018; Grant et al., 2002). A holistic view of SA encompasses four interconnected scopes: Physical Self (PS), Emotional Self (ES), Intellectual Self (IS), and Spiritual Self (SS). The Physical Self refers to awareness of one's body, physical health, appearance, energy level, strengths, and overall WB. The IS focuses on thoughts, critical thinking, creativity, problem-solving, curiosity, and lifelong learning (Goleman, 1995; Mayer et al., 2016; Thapa et al., 2026).

The ES involves recognizing, understanding, and regulating emotions while fostering empathy, compassion, emotional resilience, and the ability to build Meaningful relationship. The SS reflects a person's sense of Meaning, purpose, ethical value, honesty, veracity, credibility, reliability, and compassion. Collected, these four scopes deliver a holistic groundwork for SA, supporting psychological WB, EI, ethical DM, EL, professional competence, lifelong learning, and responsible conduct in the era of AI (Ryff, 1989; Seligman, 2011; Thapa et al., 2023; Thapa et al., 2025).

Recent AI, including intelligence tutoring systems, reflective digital platforms, and AI- assisted coaching, can enhance SA by providing personalized feedback and supporting continuous learning (Luckin et al., 2016; Holmes et al., 2022). However, AI should complement rather than replace human decision because it cannot fully reproduce self- identity, Moral reasoning,

empathy or compassion. Responsible AI use therefore depends on individuals who possess strong SA, EI and ethical values (UNESCO, 2021; Floridi & Cowls, 2019; Thapa et al., 2025).

Although SA has been widely studied in psychology, education, healthcare and leadership, evidences remains fragmented across discipline, particularly in the AI and EI era. This PRISMA-Based evidences synthesis address this gap by integrating Multidisciplinary evidence to develop a human-centered frameworks showing how the physical, emotion, intellectual and spiritual self of SA strength EI, AI literacy, lifelong and responsible technology use of personal , professional and societal development.

## Methodology

This review was conducted in accordance with the Preferred Reporting Items for systematic Reviews and Meta -Analysis (PRISMA 2020) statement to ensure Methodological rigor, transparency, and reproducibility. The review aimed to synthesize contemporary evidence on the application of SA for individual development in the era of AI, with particular emphasis on EI, self -development, leadership, well-being and educational practice.

A comprehensive literature search was undertaken across Multiple international electronic databases, including Scopus, Web of Sciences, PubMed/MEDLINE, PsycINFO, ERIC, and Google Scholar. Search strategic combined controlled vocabulary and free- text keywords using Boolean operations, including “self-awareness”, “self- concept”, “self- image”, “Self-Ideal”, “emotional intelligent”, “self- esteem”, “self- development”, AI literacy “, artificial intelligence”, “leadership”, “well-being”, “education “and “Nepal”. Reference listed of eligible studies and relevant review articles were also Manually screened to identify additional publications.

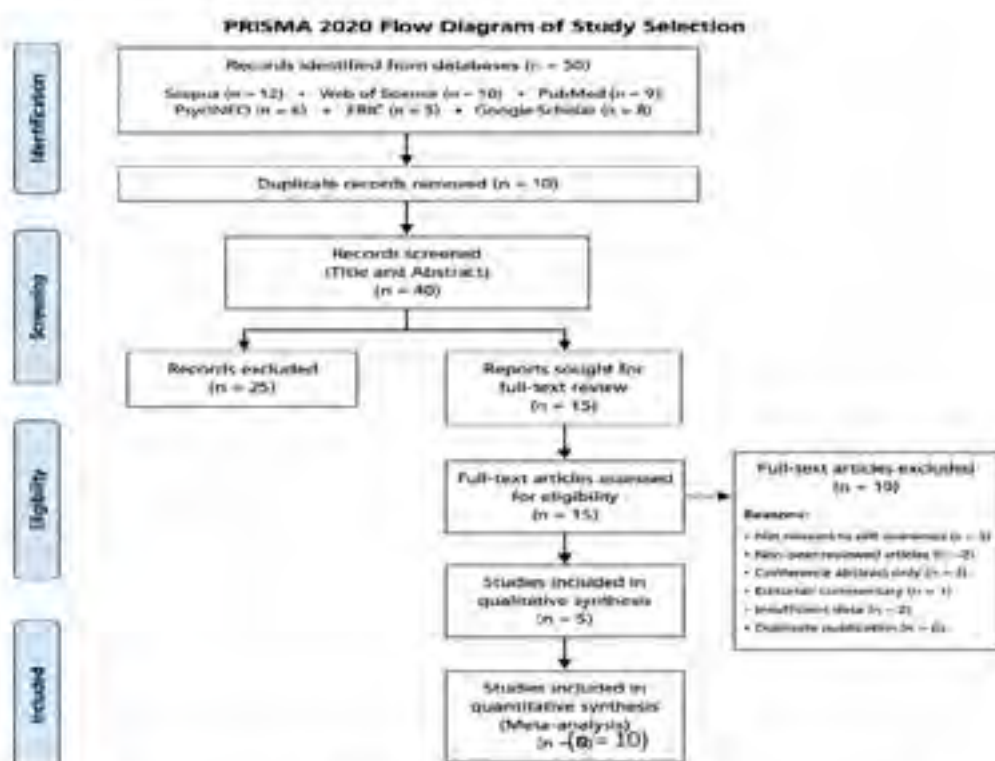
Studies were eligible if they peer-reviewed and examined SA or related constructs within educational, healthcare, organizational leadership, or AI- assisted contexts. Quantitative, qualitative, Mixed -methods studies, systematic review, and Meta-analysis were considered. Editorial, opinion papers, conferences abstract without full text, dissertation and non- peer- reviewed publication were excluded.

Titles, abstract and full-text articles were screened against predefined eligibility criteria. Relevant informational on study characteristics, participants, settings, Methodologies, intervention, outcomes Measures, and principal findings was extracted using a standardized data extraction framework. The Methodological quality of included studies was critically appraised using quality assessment instruments appropriate to each study design. Owing to expected Methodological and clinical heterogeneity across studies, findings were synthesized using a narrative evidences synthesis, while results from high-quality systematic reviews and Meta -analysis were integrated where available to strengthen the overall interpretation. This structured



PRISMA -bases approach provides a comprehensive evidence for understanding how SA contributes to individual development and how it can integrate with AI literacy, EI an responsible human-centered practices in the twenty-first-century.

PRISMA 2020 Flow Diagram



Source: Adapted from Page MJ, et al. The PRISMA 2020 statement: an updated guideline for reporting systematic reviews. *BMJ* 2021;372:n71. doi: 10.1136/bmj.n71

## Results (PRISMA-Based Evidence Synthesis)

The PRISMA-based search identified relevant studies examining SA across education, healthcare, leadership, psychology and AI context. After screening and eligibility examination, the included studies consistency revealed that SA is a core competency supporting personal, professional and social development. Most studies reported positive relationship B/t SA and EI, resiliencies, communication skills, ethical decision-making, leadership effectiveness and psychological WB.

The evidence revealed that SA cultivate through self- reflection, feedback, emotional regulation continuous learnings. Across the literature four interconnected dimensions such physical, intellectual, emotional and spiritual-were identifies as essential for holistic individual development. Evidence also revealed that higher SA improves self- esteem, adaptability, interpersonal relationship, stress Management, and professional performance.

Several studies emphasized that AI can support learning, reflection, and decision-making by providing personalized feedback and data-driven insights. However, evidence consistency indicate that AI cannot replaces uniquely human qualities such as self- identity empathy, ethical reasoning, values, purpose, and compassion. Theses attributes remain fundamental for responsible AI use.

Overall, the synthesized evidence supports a human-centered framework in which SA serves as the foundation for integrating EI and AI literacy. This approach promotes lifelong learning, responsible technology use, and sustainable personal and professional growth, particularly in educational, healthcare, leadership and community settings.



## Discussion

The finding of this PRISMA-based evidence synthesis reinforces the importance SA as a foundation competence for effective functioning in the AI era. Across diverse disciplines, SA was consistently associated with EI, resilience, ethical decision-making, leadership effective, communication and psychological WB (Goleman, 1995; Mayer et al., 2016; Thapa et al., 2023; Thapa et al., 2026). These finding align with previous research suggested that individuals who understand their emotions, value, strength and limitation and better equipped to adapt to rapidly changing technological and social environments Thapa et al. (2023) and Thapa et al. (2026).

The review further demonstration that SA is a dynamic an life long process strengthened through self-reflection, constructive feedback, emotional regulation, and continuous learning (Duval & Wicklund, 1972; Grant et al., 2002; Thapa et al., 2025). The recurring identification of four dimension-physical, intellectual, emotional and spiritual-highlight the Multidimensional nature of SA and it contributes to holistic human development. These interconnected dimension enables individual to Make Informed decision, regulation emotional, build Meaningful relationship, and Maintain psychological resiliencies (Ryff, 1989; Thapa et al., 2023).

The finding also highlights the complementary relationship b/t AI and human abilities. while AI can enhance learning, personalized feedback, and decision support through date- driven approaches, it cannot replicate core human attribute such as empathy, self- identity, Moral judgement, values, purpose, and compassion. These uniquely human characteristic remains essential for responsible technology use and ethical decision-making (Floridi & Cowls, 2019; UNESCO, 2021).. Therefore, AI should be viewed as a supportive tool rather than substitute for human awareness and critical thinking.

## Application and Recommendations

- Integrate SA, EI, Mindfulness, and Ethical AI literacy into education and professional training from professional person.
- Promote reflective practice, empathy, emotional regulations, and resilience in home, school and workplace to improve decision-making and teamwork.
- Design AI to support, not replace, human judgement while ensuring ethics, privacy, accountability and human- centered care.
- Develop reliable SA assessment tools and evaluate interventional across diverse cultural and professional settings.
- Encourage collaboration among parents, educators, professional, leaders and AI experts to strength responsible AI use and essential human competencies.,

## Conclusion

SA is a fundamental human competency that support personal, professional and societal development in the age of AI and EI. This PRISMA-based evidence synthesis demonstrated that SA enhances EI, resilience, ethical decision-making, leadership, communication, and psychological WB. Although AI can facilitate learning, reflection, and decision-support, it cannot replace uniquely human qualities such as empathy, Moral reasoning, value, purpose, and self- identity. Integrating SA with EI and AI literacy provides a sustainable human- centered frameworks for responsible technology use, lifelong learning, and holistic development Strengthening SA should therefore remain a priority for education, professional and leadership and public policy in the era of AI, and EI.

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# Advanced Dimensions of Peace Education Training

— Sajana Pradhan

Peace education training is a learning process that is transformative which enables people to gain knowledge, skills, values and attitudes for peaceful conflict resolution, respect diversity and relate to a culture of nonviolence. In a globalized and fractured world where tensions in geopolitical relations, unease, polarization and social inequality are prevalent, peace education training has become a common practice. It is an essential requirement for global stability over the long-term and human development. Peace education training is essentially about the provision of practical resources that can prevent violence from happening. Conventional conflict management is often based on a reactive approach such as law enforcement, police or military responses to the damages that has been done. However, Peace education is proactive. Active listening, empathy, interest-based negotiation and mediation skills enable individuals to separate people from problems through training. Through understanding, participants can attend to the root causes of disagreements whether it's resource limitations, unresolved concerns or miscommunication and be able to engage in dialogue in a constructive way that transforms what might be perceived as conflicts into opportunities for understanding.

In today's society, misinformation and echo chambers along with fear and prejudice-based hate speech which often displace reason and cause disruption. Peace Education training builds critical thinking skills that enable people to examine news, challenge stereotypes and identify bias. Peace education creates opportunities for people to reflect on themselves and to speak their minds, which leads them to move away from "us versus them" thinking. It equips people with the ability to keep an open mind about others, respect cultural and religious differences, and connect with others from contrasting political and social viewpoints. Although the emphasis of the peace education is on interpersonal conflict and empathy, peace education should consider the systemic issues that exist on a global level as well as the psychology of collective identity and the structural issues underlying this. If peace education is trained in these domain-specific areas, it can be used to its full potential as an instrument of sustainable global change.

The ripple effect of peace education training across levels of society is particularly effective in schools and Universities. Teachers trained in peace education creates safe and inclusive classroom. They minimize bullying and discipline problems and develop social-emotional skills in students for a lifetime. Local Communities Community leaders, social workers, and youth organizers with the training and capacity to defuse conflict situations in their communities can intervene during a local dispute, gang tension or resource conflict to defuse crisis points. Organizations and Workplaces that incorporate the tenets of peace education create psychological safety, alleviate harmful interpersonal tensions, and enhance group innovation.

## **Peace Education for Sustainable Development and Human Rights.**

Sustainable development and peace are interdependent, as asocial and economic development cannot thrive in situations of insecurity and instability. Peace education training involves instilling awareness in participants about human rights, social justice and environmental protection. If communities are aware of injustice whether it is in the form of racial discrimination, gender marginalization or economic injustice, etc., they can strive for a structural change through nonviolent means, with peace grounded in justice rather than simply in the absence of violence.

Peace education training is not a luxury and not a soft skill, but is a strategic approach needed for human survival in a complex world. Therefore, by going beyond conflict resolution to include structural justice, trauma healing, digital literacy and climate resilience, citizens learn and are empowered to build peace on a daily basis. Peace education training is what moves this transformation forward. Through the provision of training programmes for schools, institutions and community leaders, societies provide their citizens with the necessary means to break the cycle of prejudice, address disputes through peaceful means and develop a more resilient community. Peace requires more than just a peace treaty to be signed or gunfire to stop. It is a conscious, long-term construction project where it is necessary to strengthen legal institutions, provide economic fairness, heal social trauma and educate future generations in nonviolent coexistence. Political actions can be orchestrated with peacebuilding efforts at the grassroots level, helping to shift societies from fragile peace to positive peace.

# The Role of Leadership for Peace and Conflict Management in Public Schools

— Samina Neupane

## Abstract

The role of leaders is crucial in managing potential conflict and establishing peace in any institution. School is one of the peace zones that accommodates members from diverse socio-cultural backgrounds, interest and identities. School leadership is responsible for understanding complexity and managing it appropriately. This study explored the experiences of school leaders in establishing peace in schools and the strategies they use to manage conflict. The data for this study were collected from four public secondary schools in Tarakeshwor Municipality, Kathmandu, Nepal. The data were collected through semi-structured interviews with four head teachers, eight teachers, and twelve students and analyzed using thematic analysis. The findings showed that school conflicts between school leader and teachers was generated by autocratic leadership, reduced motivation and weak communication. Teachers and students wanted democratic and transparent leadership so that it promotes trust, teamwork and collaboration, and a positive school climate for all teachers and students to experience belongingness. Some school leaders were found to have conducted regular meetings among staff in schools, conducted student counselling, and increased the frequency of stakeholder participation to reduce the actual and potential conflict. The study concludes that participatory and student-friendly leadership helps reduce conflict and strengthen relationships by improving the school environment. The findings provide practical implication for strengthening leadership and conflict management in Nepalese public schools.

**Keywords:** School leadership, conflict management, public school, leadership practices.

## Introduction

School is not just a place to provide formal education, it is a social institution that plays a vital role to educate the community as a whole, not only an individual. It is also an institution established as a means of shaping a person's identity where individuals determine the foundation for the future through daily learning. It is the institution that shapes the future of many young minds. It is therefore important that children, parents and teachers, including all types of stakeholder's experience and perceive school as a foundation for peaceful learning and cooperation. Establishing the peaceful learning environment is possible only through a proactive leadership. In other words, strong leadership is crucial in school for guiding the institution towards the goal via effective educational objectives (Adhikari, 2026).

In this paper, I have perceived school heads (i.e., head teachers) as the school leaders, and their role is their leadership. These leaders have to effectively handle even the worst situations. Subedi (2008) mentioned, 'If the pillar is good, the other things become good themselves. If the plowman is efficient, plowing become effective. The head teacher can do so' (p. 107). Head teachers are the powerful individuals who can bring change to the entire system of school, mainly by exercising shared leadership. Effective school leaders are important resources for long-term improvements in education (Fullan, 2002). As the society today is diverse in terms of the culture, language, traditions, values and other personal and community specific features, it is equally important how the leaders handle such kind of complexity in schools. While Nepal is a multicultural, multiethnic and multilingual country, the same will be reflected in most of the schools. The school contexts



are very challenging, and conflicts are likely to take place in several forms, both visibly or invisibly (Gautam & Poudel, 2023). In this modern era, people are increasingly adopting modernization, and changes are taking place very rapidly across times and spaces. Leader's roles are getting expanded. The values of students and society are dynamics and the skills they develop to adapt to the changing context are changing. The way the school teachers and leaders deal with such changing are crucial for addressing the students' changing needs. Haya (2024) mentioned that it is only through effective and informed leadership skills and strategies potential conflict in schools can be resolved.

## **Conflict in Educational Institutions**

Conflict is the disagreement between opposing parties having different values, interests, belief about the matters. Coser (1998) defined social conflict as "A struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralize, injure or eliminate their rivals (p. 8)." Conflict is an unavoidable feature of every institution. Conflict helps to bring innovation and development in society, not only destruction. However, to be noted is the matter that how individuals and institutions use conflict as a resource for development or growth, rather than a barrier. Conflict is not always in negative form, rather it can also be more like positive peace and negative peace. Galtung (1964) describes negative peace as the absence of human violence and war, positive peace as the absence of structural violence (as cited in Ercoşkun, 2021). In educational institutions, conflict can be generated due to the lack of peace or peace building activities. A fairer leadership can promote peace as educational leadership is not just about management but also the power for fairness, inclusivity, cultural renewal, and personal development (Adhikari et al., 2026). Leaders are the backbone of the school; they need motivation for headship to do the thing effectively. In one of their studies, Gautam and Poudel (2024) concluded in multilingual school contexts, "language-specific stereotypes and conflicts emerged among students and teachers due to diverse language ideologies. The teachers' imposition of dominant language ideologies upsets students for not speaking the dominant languages as their mother tongues" (p. 29). Through effective leadership actions and consideration of several intrinsic and extrinsic factors like social prestige, motivation and professional development activities, Acher turnover and potential conflict can be reduced to a significant level.

To maintain peace in the school, school leaders should have a clear vision on emotional intelligence skills in addition to technical and administrative skills. Consideration to emotional intelligence of children and teachers is important because due to conflicting actions that contradict emotional elements, conflicts might generate. An emotionally effective leadership considers self-awareness, emotional regulation, and interpersonal communication as important features that can have a positive impact on teamwork, teacher satisfaction and institutional effectiveness (KC et al., 2026). Education institution is a place where conflict arise due to individuals' different interest and perception. Head teacher should know the sources of conflict and its resolutions (Shanka, 2017). Conflict not only disrupts the educational climate but also hinders student growth and development. So, all the school stakeholders including school leaders can play crucial role in maintaining peace in schools, and establishing schools as the zones of peace, as per the UN declarations and national policy provisions that define schools as places for peaceful learning environment and safe places for all children. That is why it is significant for school leaders to be aware of the conflict management approach (Chaudhary, 2023). School leaders must negotiate the conflict-induced matters or anything that might lead to conflicts, with students, teachers, parents, and the school management committee on a daily basis or as required in the school environment. Therefore, it is important to understand conflict management techniques for smooth school operation.

There are several ways of managing conflicts in schools or in other public institutions. One widely used framework developed by Thomas and Kilmann (1977) identifies five conflict-handling styles that include: competing, collaborating, compromising, avoiding, and accommodating. This framework is also known as the Management-of-Differences Exercise (MODE). This instrument is used to reduce social desirability biases effectively. Many existing studies have shown that conflict should be minimized



and even can improve the schools' academic performance with effective actions done by leadership. Previous studies (e.g., Gautam & Poudel, 2024) have done research on conflict management strategies through head teacher only but this research is relevant on this concern by exploring how students and teachers understand conflict, approaches for conflict resolutions apply by leaders and their perceptions of leadership based on their daily experiences observing leaders and projecting the future initiatives for redesigning leadership and conflict resolution approaches to achieve the contextual specificities in public schools.

Hence, this study aimed to respond to the following research questions.

- What challenges do school leaders face while managing conflict within school?
- How do school leaders address conflict that arises in the public-school context?

## **Literature Review**

The literature has been presented in thematic terms as follows.

### **Understanding school leadership and peace from a contemporary perspective**

School with appropriate culture of sharing and cooperation contribute towards promoting peace and safe learning environments for children and teachers. If there is a culture of creating an unbiased, focused and targeted supportive environment in school, it promotes a shared learning opportunity for all, and that finally contributes to peace. In their paper, Gautam and Poudel (2024) highlighted that understanding children's language and cultural identities can reduce potential conflicts. They indicate that teachers as leaders in the classroom play important role in realizing this concern. According to Adhikari (2026), educational leadership should be focused on ethics, quality teaching, and leadership practices along with local culture and community rather than administration only. This emphasizes the application of transformational and distributed leadership that can increase teacher motivation, create school culture and encourages innovation. Diverse socio-cultural, institutional, and political contexts influence leadership effectiveness in resource-constrained setting. In this situation, leaders need to adopt different leadership styles like transformational, visionary, servant and spiritual leadership so that they can create their positive impact on education in general and in students' learning in schools. However, these approaches are often difficult to implement because of major challenges, such as centralized decision-making, political interference in education, and limited professional development opportunities for school leaders. But these leadership styles improve students' long-term learning and overall school development. Saleh et al. (2026) concludes that school leaders showed effective leadership by understanding what students needed, setting clear goals, working together with teachers, parents, and other stakeholders, and organizing co-curricular activities. They also change their plans when necessary to make sure these activities help students build good character and grow as individuals. Such exemplary practices of teachers and school leaders contribute to sustainable peacebuilding and reducing potential conflict in schools.

### **Leadership in Nepal: present status**

Nepal's educational policy provisions highlight school leadership as one of the important concerns for promoting peace and development. Nepal, the role of school leadership has become increasingly important following educational decentralization under the federal governance system. The Constitution of Nepal (2015) and the School Education Sector Plan (2022–2032) have delegated greater authority to local governments and community schools. As a result, head teachers are expected to perform multiple roles, including instructional leadership, financial management, teacher supervision, stakeholder coordination, and community engagement (Ministry of Education, Science and Technology MoEST (2022). However, Nepalese school leaders often work in resource-constrained environments while managing political influences, diverse stakeholder expectations, and institutional conflicts. These contextual challenges require leadership approaches that are collaborative, adaptive, and emotionally intelligent. Similarly, Adhikari (2025) examined the perception of the head teacher to understand their attrition causes, he states that due

to a lack of technological access and social identity, high political pressure, lack of motivation and lack of commitment and motivation were the key causes of head teacher attrition in Nepalese school.

Leithwood et al. (2020) states that while curriculum, infrastructure, and educational policies contribute to school improvement, research consistently introduce leadership as the second most important school-related factor fostering students' learning after classroom teaching. Effective school leaders establish a clear vision, motivate teachers, encourage collaboration, create supportive learning environments, and build strong relationships with communities.

## **Conflict as a natural, but needs attention**

As mentioned before, conflict is something that deserves specific attention because it exists where people exist. School as social institutions that incorporate people with diverse values and orientations also face several forms of conflicting situations. When we understand conflict functionalism as a natural concept, then instead of seeing conflict as negative, this view shows how it can actually lead to positive growth for both individuals and society.

- *Conflict is Natural:* Disagreements naturally happen in any society. To solve deep-rooted conflicts, the overall system or rules often need to change.
- *Expressing Anger Can Help:* Letting out frustration safely can actually protect relationships from completely falling apart.
- *Embracing Disagreements:* Conflict isn't just a negative event—it is an essential part of living together and moving forward.
- *Good for Society:* Disagreements force people to question outdated rules, leading to positive social progress and innovation.
- *Good for You Personally:* Going through conflict makes people reflect on their own beliefs, goals, and values, helping them grow.
- *Handling Conflict Well:* While unmanaged conflict can lead to violence, well-managed conflict creates opportunity for positive change.

According to Coser, there are several reasons why people and groups get into conflicts. People who have less power may feel that resources are not shared fairly. If they cannot complain or seek justice through proper channels, they begin to lose trust in the system. If they also have no organizations to support them or speak for them, their frustration grows. Because of this, they are more likely to challenge the existing system and conflict is more likely to occur. If they don't know proper way to express their grievances. They communicate and united others. They realize they are being treated unfairly. They realize there are fewer social barriers preventing them from speaking out and there are fewer outside influences encouraging them to accept inequality. Conflict is an inevitable aspect of human interaction, and conflict management plays a crucial role in shaping relationships outcomes (Cook, 2026). Conflict comes from many different sources, but when managed properly, it can be a powerful tool for self-improvement and positive social progress.

## **Conflict in School**

Schools are social institution where students, teachers, school leaders, parents, and other staff interact every day. Because these people have distinct roles, view, personalities, and hope, conflicts are a normal part of school life. Common conflicts in schools include disagreements between students, between teachers and students, among teachers, between school leaders and staff, and between schools and parents.

Research shows that conflicts in schools often happen because of poor communication, misunderstandings, differences in beliefs and values, unfair treatment, disciplinary problems, cultural differences, competition, and limited resources. If these conflicts are not managed properly, they can lead to bullying, classroom

disruption, lower teacher motivation, poor student learning, and a negative school environment. When conflicts are managed effectively, they can improve communication, build mutual understanding, strong relationships, and build a more positive and collaborative school environment.

Ramani et al. (2010) the study shows that conflict management means solving disagreements between two or more people in a peaceful way. In schools, conflicts usually arise because of misunderstandings, poor communication, and ineffective management of people.

## **Conflict Management**

Rusady et al., (2024) finding states “This research offers a new perspective on how organizations can build a culture that encourages open talk and inclusive conflict resolution. This method enables companies to create a harmonious and productive work environment. The result will be improved performance and sustainability in the long run.” Conflict management helps to improve team performance. People who can control their anger and emotion they can properly help to minimize the conflict. He states more like arguments happen easily when people have different ideas, goals, or work habits. Because of this, bosses need to help workers talk openly and stop fights before they start. Leaders who are good at this stay calm and think clearly during an argument. This keeps bad feelings from ruining team relationships and slowing down work. In the end, fixing problems early creates a happy workplace where everyone can do their best.

Haya (2024) states that Open and honest leadership helps build trust and encourages everyone in the organization to take part in solving problems. Having clear rules for handling conflict and promoting teamwork can reduce misunderstandings and prevent small issues from becoming bigger ones. Schools and other organizations should try to deal with conflicts early instead of waiting until they become serious. The study also shows that leadership strategies do not work the same way everywhere. Local conditions, values, and organizational culture influence how conflicts are managed. Therefore, leaders need to understand their own school's or organization's environment and choose conflict management approaches that fit their specific situation.

Ramani and Zhimin (2010) the study found that when students face personal conflicts, most of them try to solve the problem in positive ways. They stand by their opinions while also listening to others, try to understand the cause of the conflict, and look for a solution that everyone can accept. Many students openly discuss their concerns, share information honestly, and work together to find a solution. Some choose to negotiate and make compromises, while others avoid direct arguments or continue to support their own ideas. Overall, students are more likely to use peaceful and constructive ways to handle personal conflicts.

Fatile and Adejuwon (2011) the study explains that conflict is a normal part of human relationships because people depend on and interact with one another. Although conflict is often linked to violence, damage, and loss, it cannot be completely avoided. Instead, it should be managed carefully to prevent it from causing serious problems. The study also found that violent conflicts have become more common in Nigerian higher education institutions. These conflicts disrupt teaching and learning, create an unsafe environment, and slow down the overall development of educational institutions. When schools and universities experience frequent conflict, it becomes difficult for people to think creatively, introduce new ideas, or improve the quality of education.

Chandolia and Anastasiou (2020) the study found that school leaders in Greece face different challenges in managing teachers and resolving conflicts. It also showed that principals who have better leadership and conflict management skills are more successful in handling disagreements at school. Providing leadership and human resource management training, either before or during their service, can help school leaders perform their roles more effectively. Better conflict management can improve the school environment, increase teachers' job satisfaction and commitment, and support better overall school performance.



## Methodology

This study follows an interpretivist research philosophy, which is based on the idea that people understand and give meaning to their experiences through their social and cultural environment. This research aims to explore how head teachers manage conflict in public schools, an interpretivist approach is appropriate because it focuses on understanding the views and experiences of those directly involved. The study seeks to understand how head teachers, teachers, and students experience conflict and how leadership practices influence the way it is managed. A qualitative multiple-case study design was used to gain an in-depth understanding of conflict management in its real-life context. A case study is perfect because leadership and conflict are shaped by everyday interactions, school culture, relationships, and the local environment. Studying four different public schools also makes it possible to compare similarities and differences in leadership practices. The study was carried out in four public secondary schools in Tarakeshwor Municipality, Kathmandu, Nepal. These schools were selected purposively because they operate under the same public education system but differ in their leadership practices, school culture, and experiences of managing conflict. Including more than one school provides a broader understanding of how conflict is managed in different public school settings. Purposive sampling was used to select participants who had direct experience with school leadership and conflict management. The participants included four head teachers, eight teachers, and twelve students, making a total of 24 participants. Head teachers were selected because they play the main role in leading the school and resolving conflicts. Teachers and students were included to provide different perspectives on the types of conflicts that occur in schools and how school leaders respond to them. Data were collected through semi-structured interviews, which allowed participants to share their experiences openly while keeping the discussion focused on the research questions. Separate interview guides were prepared for head teachers, teachers, and students. Head teachers were asked about the conflicts they face, the leadership approaches they use, the strategies they apply to resolve conflicts, and the challenges they experience. Teachers were asked about the conflicts they observe in school, the support they receive from school leaders, and their views on how conflicts are managed. Students were invited to share their experiences of school conflict, their perceptions of school leadership, and how they think conflicts are handled. With participants' permission, all interviews were documented and later transcribed for analysis. Overall, this study uses an interpretivist perspective and a qualitative multiple-case study design to explore how school leaders manage conflict in four public secondary schools in Tarakeshwor Municipality. By drawing on the experiences of head teachers, teachers, and students through semi-structured interviews and analyzing the data thematically, the study aims to develop a deeper understanding of leadership practices and conflict management in the context of Nepalese public schools.

## Findings and Discussion

The findings indicate that the way school leaders lead has a strong influence on the level of conflict within the school. In schools where head teachers practiced an autocratic leadership style, teachers had little opportunity to share their ideas or take part in decision-making. Important decisions were usually made by the head teacher with only a few selected staff members. This approach created feelings of exclusion, reduced trust among teachers, and increased workplace conflict. Many teachers reported feeling undervalued, which affected their motivation and, in some cases, encouraged them to leave the school elsewhere.

Students also viewed autocratic leadership negatively. They believed that school leaders rarely listened to their opinions or involved them in school activities, including extracurricular activities and cultural program. As a result, many students felt disconnected from the school and preferred leaders who were more flexible and supportive.

On the other hand, schools that followed a democratic and transparent leadership style experienced fewer conflicts. Teachers appreciated being involved in meetings and decision-making, while students felt respected when their opinions were considered. Open communication and transparency strengthened trust and improved relationships among teachers, students, and school leaders.

## Challenges Faced by School Leaders in Managing Conflict

The study identified several difficulties faced by school leaders while dealing with conflict. One of the major challenges was;

### loose coordination between teacher and student

One of the head teachers said;

*Nowadays, our students tend to show more interest in competition in other things than in studies. Due to which sometimes conflicts like non-cooperation with teachers in matters of discipline and homework are seen. They don't like to do homework and don't even like to learn, they just like to play and play, they want less homework, they copy homework using chat GPT. They don't know each other properly. Students don't know what they want and teachers don't know how to give, to reduce this conflict, I have some rules like; in every class, a secret agent is deployed as a spy for the student and a teacher for the teacher. Since I get information before a conflict occurs, I can personally intervene and prevent problems by standing in the front lines.*

Similarly, another head teacher said;

*Fortunately, I don't have to face big conflicts. But minor conflicts are seen. I have not faced much of a challenge in resolving minor conflicts because I do the following things when resolving conflict such as I usually listen to them and their conflict carefully, I take turns counseling without anyone knowing. After the problem is found, I will make them sign a consent form. On the condition that they do not do this again. I involved school captain and child club president in open discussion meeting about problems arise in classroom. If necessary, I call their parents. I usually do the same with the teachers too.*

This head teacher's opinion was also repeated by others. It seemed that all of them were focused on controlling issues. Conflict should be controlled by open discussion and listening to them carefully.

### Balancing traditional leadership practices with the changing expectations of teachers and students.

Leadership practices had a noticeable impact on both teachers and students. In schools with autocratic leadership, teachers reported lower motivation because they were rarely included in professional development opportunities or school decisions. Some participants believed that rewards, recognition, and training opportunities were not distributed fairly, leading to dissatisfaction and higher teacher turnover. The teachers involved in this study reflected these trends saying;

*Some old leaderships still try to resolve conflicts through old lens such as; punishing, threatening, and scolding. IT has been found that he always looks at students who have slightly long hair, manicured nails, or wear nail polish with a negative view, no matter how good those students are in their studies, his opinion of them remains negative. He punished such students directly without listening to them. He is the same in conflicts between teachers. He never listens female teachers 'voice. The challenge arises that they never see things in modern perspective.*

### Misalignment between school policies versus national policy

Students were also affected by these leadership practices. Limited communication with school leaders reduced their participation in school activities and decision-making. Some students became less confident, more passive in the classroom, and less interested in learning. Participants also reported problems such as school phobia, low classroom participation, slower academic progress. One of the representative students reflects this view;

*Our head teacher is very strict, his traditional work culture is very boring, he never listens to others*



*except favoritism. We don't like his headship we want friendly leaders whom we can share our problems with who can let us play which flourish our school life. Some teachers are incompetent in content, so we don't like their teaching method, and this creates conflict. To control dispute, they have given us physical punishment which is against the national policy of education. Policy recommends student centered method for teaching, but they always follow the lecture method.*

According to this statement we can conclude that they don't have any specific school conflicts management policy, they randomly use trial and error approach which is not suitable in the present era.

## **Practices Used to Resolve Conflict**

Several effective practices for managing conflict were identified during the study. Regular meetings among school leaders, teachers, and staff provided opportunities to discuss concerns before they became serious. School leaders who encouraged open dialogue created an environment where teachers and students felt comfortable sharing their ideas and concerns.

Counselling was another important strategy used to address personal and interpersonal problems. Participants also believed that schools promoting equal treatment, fairness, and non-discrimination experienced fewer conflicts because teachers and students felt respected.

The study further found that schools involving local experts in school activities, were often more successful in achieving peaceful solutions. In addition, many participants suggested that every school should have a trained counsellor who could help teachers and students resolve conflicts, provide emotional support, and prevent disagreements from becoming more serious.

The findings highlighted the value of professional leadership training in improving conflict management. Participants believed that school leaders who had received training were more capable of handling conflicts effectively. Training improved communication skills, teamwork, and decision-making while introducing leaders to new policies and modern leadership approaches.

## **Conclusion and Implications**

The study shows that leadership plays a key role in shaping peace, to establish peace how conflicts are managed in public schools and what are the expectations of teachers and students towards their leaders to maintain peace in Tarakeswor Municipality? Leadership will also vary along with the organization. Each leader's leadership is different. Leadership also comes in different forms. This research identifies two types of leadership: open, transparent, such as democratic leadership style, and another is, rigid, self-oriented autocratic leadership style. Leaders' techniques influence conflict resolutions and school leaders manage conflict by maintaining healthy relationship among teachers, students, parents, school management committee, and local government. They work out for school governance by involving teachers, students equally and structurally. Local experts flourish a productive school environment. These kinds of leadership don't have to face difficult challenges. Leaders are always ready to adopt modern trends of conflict resolution technique such as: active listening, control emotion, look deeper and counselling communication, which build up trust, participation, and relationships among teachers, students, and school leaders. So, teachers and students' perception are positive towards school's leader. It controls turnover of teachers and dropout rate of students and it has good impacts on academic improvement. Schools led by transparent, democratic, and inclusive leaders experienced fewer conflicts and maintained a more supportive learning environment. Teachers and students preferred leaders who listened to their concerns, encouraged participation, and treated everyone fairly.

In contrast, schools with rigid leadership, who take direction and self-oriented, brutal conflict management techniques teachers and students get dissatisfaction towards head teacher. This study shows that some schools' leaders are autocratic in Tarakeswor municipalities. Head teachers still use physical punishment for keeping discipline. They never want to change with new and innovative thoughts. They use influential power to manage conflict arises in school. To stop dispute, they involve few supporters and show the decision. So,

teachers and students are demotivated, weaker student engagement. Students follow learning by doing. They follow the principal and show the same activities shown by leaders and navigate conflict. Students get school phobia which has negative impact on school's achievement. Limited communication, unequal participation, and insufficient managerial grid made conflict more difficult to manage. Students as well teachers have a negative perception towards leaders who never address the new trend arising with global change. There is a never-ending conflict between old mind set leaders and students with AI mind set.

The findings suggest that although conflict is a common in school life, it can be managed successfully through open communication, shared decision-making, fairness, continuous professional learning, and student-friendly leadership technique. These practices develop stronger relationships, a peaceful school environment, and improved educational outcomes.

Some implications from the study are listed below.

- School leaders should foster democratic, transparent, and inclusive leadership practices that encourage participation from teachers and students.
- Teachers, students, parents, and other stakeholders should be involved in decisions making process to build believe and resolve conflict.
- Pre-service and in-service training on conflict management and Alternative Dispute Resolution (ADR) are necessary for school leaders and teachers.
- Schools should conduct regular meetings where teachers, students, and school leaders can share their problems to get solution.
- Equal opportunities should be provided to all staff members regardless of gender. Leadership should ensure inclusiveness.
- Students should be actively involved in school programs, extracurricular activities, and discussions related to school improvement.
- Each public school requires a trained school counsellor who can provide mediation, and emotional support to students, teachers, and parents during conflicts.
- Local experts' involvement should be continued due to its effectiveness in dispute control peacefully.
- School leaders' qualities fair, neutral, and forward-looking. They should understand postmodernist educational needs and beware of that every member of the school is treated with respect, dignity, and equal opportunity.
- They can promote students' leadership.

Overall, the study suggests that transparent, student-friendly, and participatory leadership creates stronger relationships, reduces conflict, promotes a peaceful school climate, and improves the overall quality of education.

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# International Day of Peace

## Invest in Peace-For Everyone, Everywhere, Everyday

### Investing in Peace Through Peace Pedagogy

— Sanu Amatyia

The International Day of Peace, observed every year on 21 September, reminds us that peace is not merely the absence of war or violence. Peace is a way of thinking, living, learning and relating to one another. It begins within the individual and gradually extends to the family, school, community, nation and the world.

In response to the 2026 theme, “Invest in Peace — For Everyone, Everywhere, Everyday,” PENN will celebrate the International Day of Peace through a range of activities, including the Peace Award Ceremony, School Support Scheme, Scholarship Distribution, PENN Resource Book Launch, and various peace-building activities.

This year, however, PENN places a special focus on teachers. Teachers are the backbone of peace education and the key agents of transformation in the classroom. Unless teachers are aware, alert, empowered, committed and able to translate peace values into everyday practice with children, peace may remain only a word, a slogan or an ideal.

Therefore, PENN's focus this year is to promote Peace Pedagogy as an everyday teaching and learning approach that can help transform education in response to the needs and challenges of the 21st century.

#### ***What Is Peace?***

Peace is more than discipline, silence or the absence of conflict. It is fundamentally connected with **our** mindset and the formation of our worldview.

Peace is a holistic, collaborative, participatory, experiential and humanistic process. It involves how we understand ourselves, how we treat others, how we respond to differences and how we deal with conflict.

Peace can be understood in two complementary ways:

#### **Negative Peace**

Negative peace refers to the absence of violence, fear, hostility and direct conflict.

#### **Positive Peace**

Positive peace goes beyond the absence of violence. It includes social justice, equality, dignity, inclusion, respect, cooperation, compassion, wellbeing and harmonious relationships.

Thus, peace is not simply about stopping violence; it is about creating the conditions in which people can live with dignity, security, justice and mutual respect.

#### ***Why Do We Need Peace Pedagogy?***

Children today are growing up in a rapidly changing world. Many are exposed to violence, discrimination,

bullying, emotional stress, abuse, excessive use of mobile devices and social disconnection. In some cases, children are becoming increasingly detached from family, community and nature.

At the same time, education is often dominated by academic competition, examination results, marks, grades and rankings. Such an approach may develop academic knowledge, but it does not necessarily develop compassionate, responsible, emotionally balanced and socially conscious human beings.

Schools therefore need to become places where children not only learn what to think, **but also** how to think, how to feel, how to relate, how to resolve differences and how to live peacefully with others.

### ***Objectives of Peace Pedagogy***

Peace Pedagogy aims to:

1. Develop a culture of peace through education.
2. Develop children's socio-emotional intelligence and self-awareness.
3. Foster positive relationships and respect for diversity.
4. Encourage responsible, skilled and humanitarian citizenship.
5. Create safe, peaceful, joyful and inclusive learning environments.
6. Develop compassionate hearts and a win-win approach to relationships and problem solving.
7. Transform classrooms from rigid, rote-learning environments into democratic, progressive and learner-centred spaces based on non-violence and mutual respect.

### ***What Does Peace Mean for Children?***

Peace for children is hardly described in exactly the same way for every child. It depends on their age, developmental stage, experiences, relationships and social environment.

For children, peace should be age-appropriate, practical and experiential. It should begin with the child's relationship with self and gradually expand towards family, friends, school, community, nation and the wider world.



### ***Peace can therefore be nurtured as a journey:***

Peace within self → Peace with others → Peace in the community → Peace with nature → Global Peace.

Children need opportunities to experience inner peace, self-respect, dignity, belonging, inclusion, empathy, kindness, cooperation and freedom from fear.

### ***What Is Peace Pedagogy?***

Peace is not a subject to be taught only; it is a way of teaching, learning, living and relating.

Pedagogy is the art and skill of understanding each child's needs and nurturing their learning, wellbeing, character and potential.

Therefore, Peace Pedagogy is a student-centered and value-based approach to teaching and learning that

promotes peace through everyday classroom practices, relationships, interactions and experiences.

It means that teachers do not simply *teach about peace*; they create peace through the way they teach.

A teacher's language, attitude, behavior, classroom management, assessment practices and relationships with children can either create a culture of peace or reinforce fear and competition.

### ***Why Peace Pedagogy in Schools?***

Even in the 21st century, education in many places remains heavily focused on the traditional 3Rs — Reading, Writing and Arithmetic, with success often measured through marks, grades, examinations and rankings.

While these remain important, education for the future must go beyond academic achievement. It must nurture the whole child.

We can expand the traditional 3Rs towards a broader set of learning priorities, including:

Recreation, Rights, Responsibility, Relationships, Reading, Writing and Arithmetic.

When children experience education that **nurtures** inner peace, self-respect, self-worth, dignity, inclusion, empathy and responsibility, education becomes more meaningful and humane.



### **Peace Pedagogy can help schools:**

- Cultivate a harmonious future.
- Promote peace and non-violence through education.
- Practise humanistic education.
- Strengthen Social and Emotional Learning (SEL).
- Encourage participation rather than unhealthy competition.
- Connect learning from the personal level to the global level.
- Develop values-based life skills.
- Enhance meaningful and sustainable learning.
- Promote holistic wellbeing.

### ***Approaches to Peace Pedagogy***

Peace Pedagogy does not depend on a single teaching method. It can draw upon a range of learner-centred approaches, including:

*Constructive learning • Collaborative learning • Reflective learning • Interactive learning • Inquiry-based learning • Progressive learning*

The emphasis should be on less teaching and more learning, where children actively participate, explore, question, collaborate, reflect, experience and apply what they learn in real life.

Peace Pedagogy can be practised through formal, non-formal and informal education, depending on the context, needs and learning environment.

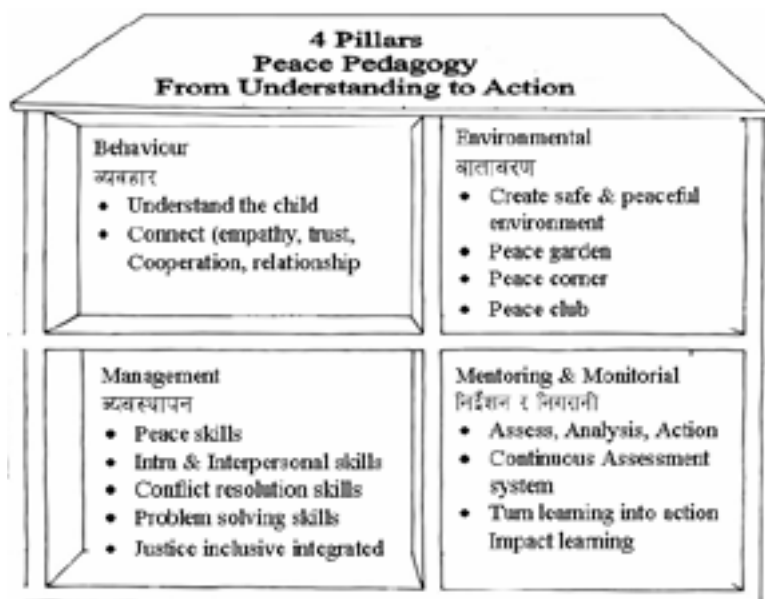
## Peace Pedagogy: From Understanding to Action

Peace becomes meaningful only when knowledge is transformed into practice.

From understanding to action, our thoughts, words and actions must go together.

A child may know that kindness is important, but Peace Pedagogy gives the child opportunities to practise kindness. A child may understand cooperation, but the classroom should provide opportunities to cooperate. A child may learn about conflict resolution, but should also experience peaceful ways of resolving disagreements.

Therefore, Peace Pedagogy should emphasise:



Less teaching → More learning → More participation → More experience → More reflection → More action

This approach fosters practical life skills and empowers children to become responsible and peaceful citizens of the next generation.

## The 4Cs of Peace Pedagogy

A simple process for practising Peace Pedagogy can be represented through the 4Cs:

Connect → Concept → Content → Conclusion

### 1. Connect

Connect learning with children's lives, feelings, experiences, relationships and surroundings.

### 2. Concept

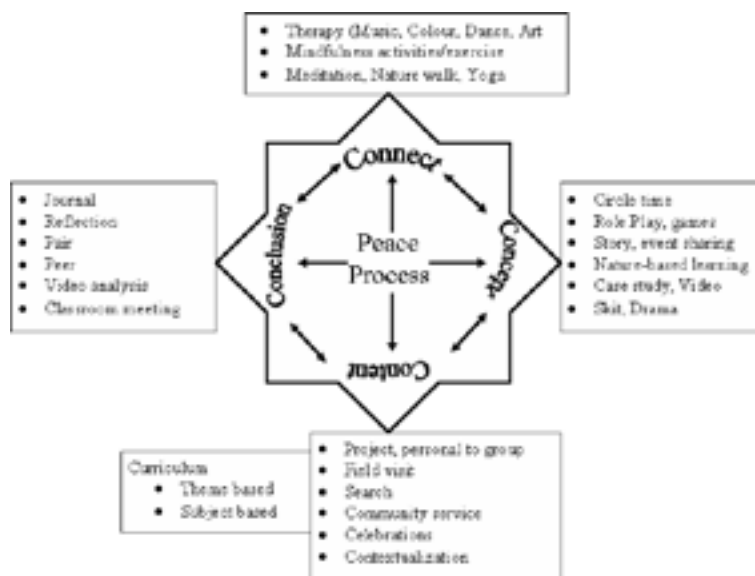
Help children develop an understanding of the key idea or value through questioning, discussion and reflection.

### 3. Content

Provide meaningful activities, experiences, stories, projects and real-life situations through which children can explore and practise the concept.

### 4. Conclusion

Encourage children to reflect on what they have learned and, most importantly, how they can apply it in their daily lives.



## Teachers as Gardeners of Peace

Teachers are not merely transmitters of information. They are gardeners of children's minds, hearts, character and future.



Every word spoken, every action, relationship, classroom experiences of a teacher is a seed. If teachers plant the seeds of respect, empathy, kindness, inclusion, dignity, cooperation, responsibility and non-violence, children can grow into compassionate and responsible human beings.

## Conclusion

What teachers plant today, children will bear as the fruits of tomorrow. The future of peace begins in today's classroom. If we want a peaceful society, we must invest in peaceful education. If we want compassionate citizens, we must nurture compassionate children. And if we want children to live without fear, discrimination and violence, we must first create classrooms where they experience dignity, respect, inclusion, participation and joy.

On this International Day of Peace, let us therefore invest not only in programs and policies, but also in teachers, pedagogy and everyday educational practices.

Let us plant the seeds of peace today, nurture them every day, and grow the fruits of peace for the future. Peace begins within. Peace grows through relationships. Peace flourishes through education.

Invest in Peace — For Everyone, Everywhere, Everyday.



The life of a child is shaped by the environment and surroundings in which they grow.

जस्तो परिवेश र वातावरणमा बालक हुर्कन्छ, जीवन उसको त्यस्तै हुन्छ ।

आजै देखि शान्तिको बिऊ रोपौ र शान्तिको फल फलाउदै जाऔँ ।

Let us plant the seed of peace from today and nurture them to bear the fruits of Peace.

**Sanu Amatya**

# दिगो शान्तिका लागि शान्ति-केन्द्रित शिक्षा (PCE)

## योगदर्शन, शान्ति शिक्षा र सामाजिक भावनात्मक सिकाईबाट अभिप्रेरित

### एकीकृत शान्ति दक्षता प्रारूप (IPCF)

– सरोज लामिछाने

#### पृष्ठभूमि

शान्ति शिक्षा सञ्जाल-नेपाल (PENN) र मुख्य प्रशिक्षक प्रशिक्षण तालिम (MTotT) को सन्दर्भ

डेढ दशकभन्दा बढी समयदेखि शान्ति शिक्षा सञ्जाल-नेपाल (PENN) ले शान्ति शिक्षा प्रवर्द्धनको क्षेत्रमा फड्को मार्दै वि.सं. २०८१ साल जेठ १८ गतेदेखि (31 May, 2024) काठमाडौं विश्वविद्यालय स्कूल अफ एजुकेसन (KUSoED) र युनेस्को नेपाल (UNESCO Nepal) समेतलाई साथमा लिएर पहिलो मुख्य प्रशिक्षक प्रशिक्षण तालिम (MTotT) कार्यक्रम सफलतापूर्वक सम्पन्न गरेको थियो। यसै तालिमबाट प्रशिक्षित मास्टर ट्रेनरहरूद्वारा स्रोत व्यक्तिहरूको आशीर्वाद सहित प्रशिक्षण तालिम पुस्तिका (Training Manual) को सफल निर्माण र प्रकाशन, शान्ति शिक्षा प्रवर्द्धन प्रयासमा संस्थाको अर्को उपलब्धि हो।

प्रशिक्षक प्रशिक्षण पुस्तिका (Training Manual) को प्रारम्भिक सारसंक्षेप

#### दूरदृष्टि

सशस्त्र द्वन्द्वको अवधिमा सुरु भएको सामाजिक विभाजन, असमानता तथा विभिन्न प्रकारका असङ्गतिहरूले नेपाली समाजको परम्परागत सामाजिक, धार्मिक तथा सांस्कृतिक सद्भावलाई कमजोर बनाएको सन्दर्भमा शान्ति शिक्षाको गहन भूमिकालाई आत्मसात् गर्दै शान्ति शिक्षा सञ्जाल-नेपाल (PENN) ले शान्ति शिक्षा तथा सामाजिक-भावनात्मक सिकाई (Social Emotional Learning–SEL) मार्फत परिवार, विद्यालय, समुदाय र समग्र समाजमा सामाजिक सद्भाव, पारस्परिक विश्वास र एकताको पुनःस्थापना गर्ने परिकल्पना गरेको छ।

#### उद्देश्य

नेपालमा शान्ति निर्माणका लागि साझा प्रतिबद्धता र सहकार्यको वातावरण सिर्जना गर्दै शान्ति शिक्षा (Peace Education) तथा सामाजिक-भावनात्मक सिकाई (SEL) को प्रवर्द्धन गर्नु शान्ति शिक्षा सञ्जाल-नेपाल (PENN) को मूल उद्देश्य हो।

- शान्ति र सामाजिक सद्भावका पक्षमा राष्ट्रिय एकता र सहकार्यको विकास गर्ने।
- शान्ति शिक्षा तथा शान्ति निर्माणसम्बन्धी तालिम सञ्चालन गर्ने तथा तालिमहरू आदान-प्रदान गर्ने।
- शान्तिसम्बन्धी प्रकाशनहरूको आदान-प्रदान गर्ने तथा समसामयिक विषयहरूमा साझा अवधारणा (Consensus) विकास गर्ने।
- शान्तिको आवश्यकता, महत्व र सन्देशको वकालत (Advocacy) तथा प्रवर्द्धन गर्ने।
- शान्ति शिक्षा तथा सामाजिक-भावनात्मक सिकाई (SEL) लाई बहुविषयक (Multidisciplinary) दृष्टिकोणबाट औपचारिक तथा अनौपचारिक दुवै शिक्षा प्रणालीमार्फत सबै शैक्षिक तह (प्रारम्भिक बालविकास तथा प्रारम्भिक बाल शिक्षा तहदेखि विश्वविद्यालय शिक्षा तहसम्म) मा प्रवर्द्धन गर्ने।

नेपालको वर्तमान सन्दर्भमा शान्ति शिक्षाको व्यावहारिक अभ्यास

- विद्यालय तहमा सहपाठ्य तथा अतिरिक्त क्रियाकलापमार्फत शान्ति शिक्षा अभ्यासलाई सुदृढ बनाउने।
- सामाजिक अध्ययन तथा नैतिक/आचार शिक्षा विषयमा शान्ति शिक्षासम्बन्धी विषयवस्तुको प्रभावकारी समावेश गर्ने।
- कलेज तथा विश्वविद्यालय तहमा द्वन्द्व न्यूनीकरण, अहिंसा र शान्ति निर्माणसम्बन्धी पृथक् अध्ययन कार्यक्रम सञ्चालन गरी हिंसा तथा द्वन्द्वको न्यूनीकरणमा योगदान पुऱ्याउने।
- विद्यालय शिक्षा प्रणालीभित्र शान्ति संस्कृतिमा आधारित व्यावहारिक तथा सहभागितामूलक शिक्षण-सिकाई विधिको प्रयोग गर्ने।
- विद्यालय तथा शान्ति निर्माण क्षेत्रमा कार्यरत संस्थाहरूबाट जनचेतना अभिवृद्धि, क्षमता विकास तथा तालिममूलक कार्यक्रमहरू सञ्चालन गर्ने।

माथि कोष्ठमा शान्ति शिक्षा सन्जाल-नेपाल (PENN) द्वारा सम्पन्न गरिएको मुख्य प्रशिक्षक तालिम पुस्तिकाको प्रारम्भिक अंशको छोटो सार मात्र हो जुन शान्ति प्रवर्द्धन अभियानसँग सम्बद्ध छ । यसै प्रसङ्गमा संयुक्त राष्ट्र संघ लगायत शान्ति निर्माणमा खटिएका विभिन्न राष्ट्रिय अन्तर्राष्ट्रिय संघसंस्था र निकायहरूले विश्व शान्तिको प्रवर्द्धनको लागि भरमग्दुर प्रयास गरिरहेका छन् । यिनीहरूको प्रशंसायोग्य योगदानहरूको बाबजुद वर्तमान विश्वले सामना गरिरहेका शान्ति विरोधी र विपरीतका विविध चुनौतीहरूले दिगो शान्ति केवल राजनैतिक सहमति, संवैधानिक वा कानुनी ढाँचा वा संस्थागत सुधारबाट मात्र सम्भव नहुने तथ्य स्पष्ट पारेका छन् । वास्तवमा दिगो शान्तिको लागि व्यक्तिमा नैतिक आचरण, विवेक, भावनात्मक नियन्त्रण, आत्मनियमन, रचनात्मक द्वन्द्व व्यवस्थापन क्षमता, समाज प्रतिको जिम्मेवारीपन लगायत उत्तरदायी सहभागिता जस्ता मानवीय क्षमता र दक्षताहरूको विकास अपरिहार्य हुन्छ । यीनै पृष्ठभूमिमा शान्तिलाई शान्ति शिक्षा (PE) को एउटा सामान्य विषयको रूपमा मात्र नहेरी यसलाई केन्द्रीय उद्देश्यकै रूपमा बोध गर्न 'शान्ति-केन्द्रित शिक्षा' (Peace-Centred Education - PCE) को 'एकीकृत शैक्षिक दर्शन'लाई यहाँ प्रस्तुत गर्ने प्रयास गरिएको छ ।

यस लेखमा 'शान्ति-केन्द्रित शिक्षा' (PCE) को अभिप्राय शान्ति शिक्षा (Peace Education-PE), सामाजिक-भावनात्मक सिकाइ (Social and Emotional Learning-SEL) तथा योग दर्शन (Yog Darshan) का शैक्षिक अन्तरदृष्टिहरूको संयोजन मार्फत एकीकृत 'शान्ति दक्षता प्रारूप' (Integrated Peace Competency Framework - IPCF) को अवधारणात्मक खाका प्रदान गर्नु हो । यो अवधारणाले मानव जीवनका विभिन्न चरणहरूमा शान्ति सम्बद्ध क्षमता र दक्षताहरूको व्यवस्थित एवं समय सापेक्ष विकास गर्ने आधार प्रदान गर्छ भन्ने अपेक्षा गरिएको छ । यस ढाँचाले समाजका शान्तिनिष्ठ व्यक्ति, समावेशी समुदाय र शान्ति सम्बद्ध संस्थाहरूबीचका बहुआयामिक अन्तरक्रियाबाट प्राप्तहुने परिणामको प्रभावकारी कार्यान्वयनले दिगो शान्ति सम्भव हुन्छ भन्ने पक्षमा जोड दिन्छ ।

विशेषतः शान्ति शिक्षा सन्जाल-नेपाल (PENN) द्वारा सम्पन्न गरिएको मुख्य प्रशिक्षक-प्रशिक्षण तालिम (Master Training of Trainers - MTOT) का उपलब्धिहरू र तिनीहरूबीचको अन्तरसम्बन्धको साथै विविध अध्ययन, अनुसन्धान, शास्त्रीय ज्ञान परम्परा लगायत सामाजिक-सांस्कृतिक अनुभव आदिमा यो लेख आधारित छ । यो अध्ययन विभिन्न सामाजिक-सांस्कृतिक तथा शैक्षिक परिवेशहरूमा पाठ्यक्रम विकास, शैक्षिक तालिम, शैक्षिक नेतृत्व र शान्ति निर्माणका प्रयास र पहलहरूका लागि एउटा आधार निर्माण गर्ने 'वैचारिक मन्त्र'को रूपमा पनि प्रस्तुत हुन सक्छ भन्ने विश्वास गरिएको छ ।

## १. परिचय

नेपालको संरचना सामाजिक, सांस्कृतिक, भाषिक, जातीय तथा भौगोलिक विविधता र एकताको साथै धार्मिक सहिष्णुताको दृष्टिकोणले समृद्ध छ । तथापि सन् १९९६ देखि २००६ सम्मको एक दशक लामो सशस्त्र द्वन्द्व तथा त्यसपछिको समावेशिता, सामाजिक न्याय र संघीय पुनर्संरचना सम्बन्धी प्रक्रियाहरूले नेपाली समाजमा व्यापक परिवर्तनहरू ल्याएका छन् । यीनै परिवर्तनशील अवस्थाहरूका कारण समुदायका सबै तहमा शान्ति निर्माणका प्रयासहरूलाई अभै सशक्त र प्रभावकारी बनाउनु आजको अपरिहार्य आवश्यकता हो (MTOT- 2024, PENN) ।

यसै सन्दर्भमा विश्वले एकाइसौं शताब्दीमा पदार्पण गरेसँगै मानव समाजले सशस्त्र द्वन्द्व, आतङ्कवाद, हिंसात्मक अतिवाद, सामाजिक ध्रुवीकरण, असमानता, वातावरणीय हास, बाध्यात्मक विस्थापन, भ्रामक सूचना सम्प्रेषण र सामाजिक विश्वासमा आएका हास जस्ता जटिल चुनौतीहरूको सामना गरिरहेको छ । आपसमा जेलिएका यी सङ्कटहरूले दिगो शान्ति केवल राजनीतिक सम्झौता, संवैधानिक र कानुनी व्यवस्था वा संस्थागत पुनर्संरचना वा सुधारका माध्यमबाट मात्र कायम हुन नसक्ने पुष्टि गरेका छन् । दिगो शान्तिको लागि ज्ञान, नैतिक मूल्य, विवेक, भावनात्मक परिपक्वता, समाजप्रति उत्तरदायीपूर्ण समर्पणको भाव भएका मानिसहरूको उपस्थिति अपरिहार्य हुन्छ (Galtung, 1969, 1996; Lederach, 1997)।

विश्वमा गरिएका लामो शान्ति विषयक अध्ययनले शान्तिलाई केवल हिंसाको अनुपस्थितिको रूपमा मात्र हेर्ने संकुचित दृष्टिकोणलाई व्यापक बनाएको देखिन्छ । तर गाल्टुङ (Galtung) ले 'नकारात्मक शान्ति' (प्रत्यक्ष हिंसाको अभाव) र 'सकारात्मक शान्ति' (न्याय, समता, समावेशिता र सामञ्जस्यपूर्ण सामाजिक सम्बन्धको उपस्थिति) का बीच गरिदिएको भिन्नताले शान्ति विषयक अध्ययनमा समय सापेक्ष परिवर्तन ल्यायो । फलस्वरूप शान्ति कुनै 'निष्क्रिय अवस्था' नभएर एउटा 'सक्रिय र प्रगतिशील प्रक्रिया'को रूपमा स्थापित हुनपुग्यो । गाल्टुङ (Galtung)को यही विचारको जगमा उभिएर लेडेराच (Lederach, 1997) ले संवाद, पुनर्मिलन र सम्बन्ध निर्माण मार्फत द्वन्द्व रूपान्तरणलाई विशेष जोड दिए । यसै क्रममा लोकतान्त्रिक मूल्य मान्यता, मानवीय गरिमा र वैश्विक शान्ति संवर्द्धन गर्ने उत्तरदायित्वको अर्थमा 'शिक्षा' एक 'जीवनपर्यन्त हुने शिक्षण-सिकाइको प्रक्रियागत अवधारणा' मान्दै रेयर्डन (Reardon) ले 'शिक्षाको स्वरूप तटस्थ नहुने, यो त अनुभूत गरिएका सामाजिक मूल्यहरूलाई व्यवहारमा उतार्न सन्चालन गरिएका सामाजिक उपक्रमहरू हुन्' (Reardon, 1988) भनेर परिभाषित गरिन्, जसले वर्तमान विश्व परिवेशमा, शान्ति शिक्षाको आवश्यकता र महत्त्वलाई थप बल पुऱ्याएको छ ।

अन्तर्राष्ट्रिय संघसंस्थाहरूले पनि शिक्षालाई दिगो शान्तिको आधार स्तम्भको रूपमा स्वीकार गरेका छन् । युनेस्कोको संवैधानले 'युद्ध मानसिको मस्तिष्कबाट सुरु हुने भएकाले शान्तिको पहल र उपायहरू पनि मानिसकै मस्तिष्कमा निर्माण गरिनु पर्दछ' भन्दछ (UNESCO, 1945) । यो अवधारणागत दृष्टिकोणलाई क्रमशः 'शान्ति संस्कृति कार्यक्रम' (Culture of Peace Programme),

‘वैश्विक नागरिकता शिक्षा’ (GCED) ‘दिगो विकासका लागि शिक्षा’ (ESD) जस्ता विभिन्न अन्तर्राष्ट्रिय संस्थाहरूले पनि आत्मसात गरी विभिन्न कार्यक्रम र पहलहरू मार्फत यसको सुदृढीकरणको लागि टेवा पुऱ्याउँदै आएका छन् । फलस्वरूप शान्तिपूर्ण सहअस्तित्व, मानव अधिकार, अन्तरसांस्कृतिक समझदारी, लोकतान्त्रिक सहभागिता र जिम्मेवार वैश्विक नागरिकता जस्ता पक्षहरूको प्रवर्द्धनमा महत्वपूर्ण योगदान पुगेको छ । (UNESCO, 2015)।

अर्कोतर्फ, सामाजिक-भावनात्मक सिकाइ (SEL)सम्बन्धी अध्ययन, अनुसन्धानहरूले आत्म-जागरूकता, भावनात्मक नियमन, समानुभूति, अन्तरवैयक्तिक सीप, दक्षता, निर्णय क्षमताजस्ता गुणहरू योजनाबद्ध शैक्षिक अभ्यासबाट क्रमशः विकास गर्न सकिने देखाएका छन् । यी क्षमताहरूले प्राज्ञिक उपलब्धिहरूको साथसाथै मनोवैज्ञानिक कल्याण र सकारात्मक सामाजिक व्यवहार अभिवृद्धि गर्न उल्लेख्य योगदान पुऱ्याउँछन् । (CASEL, 2020; Durlak et al., 2011, Soulakova et al 2019) ।

यीनै समसामयिक दृष्टिकोणका पूरकका रूपमा ‘योगदर्शन’ले आत्म-सचेतना, ध्यान, चेतना तथा नैतिक अनुशासन मार्फत आन्तरिक रूपान्तरण र आत्मबोधको मार्ग प्रसस्त गर्ने प्राचीन तर व्यवस्थित पद्धति प्रस्तुत गर्दछ (Bryant, 2009) । त्यस्तै स्नायुविज्ञान (neuroscience) र ध्यान विज्ञान (contemplative science) का हालैका अनुसन्धानहरूले पनि सजगता सहितको जागरूकता, भावनात्मक सन्तुलन, समानुभूति, मानसिक स्पष्टता र समग्र कल्याणसँग सम्बन्धित सकारात्मक प्रभावहरू प्राप्त हुने सम्भावनाहरूलाई समर्थन गरेका छन् (Davidson & Begley, 2012; Ilegel, 2007) ।

उपरोक्त संक्षिप्त अध्ययन (स्थानाभावको कारण) सन्दर्भहरूले शिक्षा र शिक्षा मार्फत शान्ति प्रवर्द्धनमा महत्वपूर्ण योगदान पुगेको देखिन्छ । यी सबै भिन्न विषयगत विधाहरू समय सापेक्ष, आ-आफ्नै विशिष्ट शैलीमा शान्तिलाई केन्द्रमा राख्दै प्रत्यक्ष वा परोक्ष रूपमा अगाडि बढीरहेका छन् । यी भिन्न दृष्टिकोणहरूका पूरक सबल पक्षहरूलाई एकीकृत गर्दा दिगो शान्तिका लागि आवश्यक मानवीय क्षमताको विकास अभै प्रभावकारी ढङ्गले गर्न सकिन्छ भन्ने यस अध्ययनको मूल आशय हो । तसर्थ, शान्ति-केन्द्रित शिक्षा (PCE) लाई ‘एकीकृत शैक्षिक दर्शन’का रूपमा र ‘एकीकृत शान्ति दक्षता प्रारूप’ (IPCF) लाई शान्ति शिक्षा ((PE),सामाजिक-भावनात्मक सिकाइ (SEL) र ‘योगदर्शन’लाई जोड्ने अवधारणात्मक ढाँचाका रूपमा अधि सारिएको छ ।

## २. योगदर्शन र मानव रूपान्तरण-एक शैक्षिक दृष्टिकोण

आधुनिक शिक्षाले शान्ति शिक्षाको साथै सामाजिक-भावनात्मक सिकाइको यथोचित विकासको महत्वलाई प्राथमिकतामा राख्दै आएको छ । यसै सन्दर्भमा ध्यान, आत्म-जागरूकता, नैतिक उत्तरदायित्व, विवेकशील चेतनाको व्यवस्थित विकासका साथै आरोग्य लगायत सुख, शान्ति र समृद्धिको प्रवर्द्धन भने योगदर्शनको मूल मर्म रहँदै आएको छ । महर्षि कपिलको सांख्य योग (प्रकृति-पुरुष र २५ तत्व)को प्रारम्भिक सिद्धान्तको जगमा महर्षि पतञ्जलीले विकसित गरेका ‘योगसूत्र’मा आधारित योगदर्शन केवल शारीरिक अभ्यास वा आध्यात्मिक साधना मात्र नभई मानव विकासको एक चरणबद्ध अनुशासित जीवनचक्र पद्धति हो, जसले हरेक युगमा स्थायी शैक्षिक सान्दर्भिकता स्थापित गरेको छ (Bryant, 2009; Feuerstein, 2008) ।

योगको मौलिक परिभाषा ‘योगश्चित्तवृत्तिनिरोधः’ (योगसूत्र १.२) अर्थात् ‘चित्तमा उत्पन्न हुने वृत्तिहरूको नियमन’ अर्थात् ‘मनमा उठ्ने नकारात्मक भाव र प्रतिक्रियाहरूलाई नियमन गर्दै सकारात्मकतालाई व्यापक गर्ने’ भन्ने बुझिन्छ । शैक्षिक दृष्टिमा यसलाई अभै परिष्कृत गर्दा, मनमा उठ्ने विविध राम्रा-नराम्रा विचारहरूको दमनभन्दा पनि साक्षी भावमा रहेर ध्यानात्मक (सजगता, सचेतता) स्थिरता, आवेग तथा भावनात्मक नियन्त्रण/सन्तुलन, चेतनशीलता र विवेकपूर्ण निर्णय क्षमता जस्ता अन्तःव्यक्तिगत (Intrapersonal) सीप र दक्षताको विकाससँग योगसाधना सम्बन्धित छ भन्ने बुझ्नुपर्छ । संक्षेपमा, अर्थपूर्ण सिकाइ, केवल ज्ञान सङ्कलन, तथ्य-तर्कमा आधारित बहस क्षमता वा भौतिक समृद्धिमा मात्र सीमित नरही आफ्नो अन्तरमन, मानसिक प्रक्रिया र प्रतिक्रियाहरूलाई स्पष्टताका साथ अवलोकन-विश्लेषण गर्ने सीपको साथै त्यसलाई नियमन र निर्देशन गरी शान्ति प्रवर्द्धनमा सहयोग पुऱ्याउने क्षमतामा निर्भर हुन्छ । यस्ता अन्तःव्यक्तिगत (Intrapersonal) सीप, दक्षता हासिल गर्ने प्रमुख माध्यमको रूपमा ‘योग साधना’लाई प्राचिन कालदेखिनै महत्वपूर्ण मानिदै आएको छ ।

योगदर्शनअनुसार, चित्त (मन, बुद्धि र अहंकार) भन्नाले अनुभूति, संज्ञान, स्मृति र अनुभवहरूको प्रक्रिया सञ्चालन हुने चेतनाको एकीकृत संयन्त्रलाई बुझाउँछ । चित्तको कार्यप्रणालीलाई मन (इन्द्रिय प्रशोधन र ध्यान), बुद्धि (विवेक र नैतिक निर्णय) र अहङ्कार (आत्म-पहिचान वा अहम्/‘म’) को पूरक भूमिकाबाट बुझ्न सकिन्छ । जब यी आयामहरू सामञ्जस्यपूर्ण रूपमा क्रियाशील हुन्छन्, तब व्यक्ति, व्यक्तिगत र सामाजिक चुनौतीहरूमा आवेगपूर्ण प्रतिक्रियाको बदला विवेकपूर्ण ढङ्गले प्रस्तुत हुने कला र दक्षतामा सक्षम हुन्छन् । स्नायुविज्ञान (neuroscience) का विभिन्न अध्ययन तथा हालैका अनुसन्धानात्मक निष्कर्षहरूले पनि सचेत-सजगता (mindfulness) र ध्यान (meditation) को व्यवस्थित अभ्यासले व्यक्तिमा तनाव एवं आवेगको नियमन र सन्तुलन सहज हुँदै जान्छ भन्ने समानुभूति एवं संज्ञानात्मक स्पष्टता अभिवृद्धिमा समेत सकारात्मक प्रभाव पर्ने सम्भावना प्रति सहमत छन् (Davidson & Begley, 2012; Ilegel, 2007) ।



यीनै वर्तमान सन्दर्भहरूलाई थप बल प्रदान गर्दै संयुक्त राष्ट्रसंघमा १७ अप्रिल २०२६ मा प्रस्तुत आफ्नो सम्बोधनमा श्रद्धेय गुरु एल. पि. भानु शर्माले समग्र आरोग्य (holistic wellness) लाई व्यक्तिको आन्तरिक जागरण (self-awakening), आत्म-सजगता (self-awareness) र चेतनाको विकाससँग जोड्नु भएको छ। उहाँले योग तथा ध्यानलाई व्यक्तिको आन्तरिक अवस्था, सजगता र समग्र कल्याणसँग सम्बन्धित व्यावहारिक अभ्यासका रूपमा प्रस्तुत गर्नुभएको थियो (Sharma, L.P. 2026)। उक्त दृष्टिकोणले पनि योगलाई केवल परम्परागत आध्यात्मिक अभ्यासका रूपमा मात्र नभई हरेक युगमा मानव विकास, आत्म-नियमन (self-regulation) र समग्र कल्याणसँग सम्बन्धित अभ्यासका रूपमा बुझ्ने आधार प्रदान गर्दछ। यीनै पृष्ठभूमिमा नेपाल केवल योग तथा ध्यानको परम्परागत उद्गमभूमिका रूपमा मात्र नभई प्राचीन ज्ञान, आधुनिक विज्ञान, शिक्षा र मानव कल्याणलाई एकीकृत गर्ने विश्वकै महत्वपूर्ण योग तथा ध्यान केन्द्रका रूपमा विकसित हुन सक्ने सम्भावनाको कारण पनि 'एकिकृत शान्ति दक्षता प्रारूप' (IPCF) अवधारणा, शान्ति शिक्षा (PE) र शान्ति प्रवर्द्धनको दिशामा अर्को फड्को हुन सक्दछ।

यहि प्रसङ्गमा Thomas-Kilmann द्वारा प्रतिपादित द्वन्द्व व्यवस्थापन (Conflict Management)का पाँच व्यावहारिक शैलीहरू—प्रतिस्पर्धात्मक (Competing), सहकार्यात्मक (Collaborating), सम्झौतामूलक (Compromising), परिहारात्मक (Avoiding), समायोजनात्मक (Accommodating) लाई पनि शान्ति शिक्षा र शान्ति प्रवर्द्धनसङ्ग जोड्नु सान्दर्भिकनै हुन्छ। किनभने तिनिहरू विश्वव्यापी वृन्द व्यवस्थापनका महत्वपूर्ण रणनीतिहरू हुन्। संक्षेपमा Thomas-Kilmann द्वारा प्रतिपादित द्वन्द्व व्यवस्थापनका पाँच व्यवहारगत रणनीतिहरू मध्ये कुनै एक रणनीति मात्र सधैं सर्वोत्तम हुने नभई द्वन्द्वको प्रकृति र परिस्थितिअनुसार उपयुक्त रणनीति छनोट र प्रयोग गर्नुपर्ने हुन्छ। तर रणनीति छनोट, रणनीति प्रयोग गर्ने व्यक्ति वा समूह लगायत सरोकारवालाहरूको आन्तरिक अवस्था, भावनात्मक मनोदशा, आत्म-जागरूकता तथा विवेकपूर्ण निर्णय क्षमताले यसको प्रभावकारितामा महत्वपूर्ण भूमिका (नकारात्मक समेत) निर्वाह गर्दछ। त्यसैले वातावरणीय, पर्यावरणीय विपत्तिहरूले सिर्जना गर्ने अशान्तिका साथै विविध वैयक्तिक, पारीवारिक, सामुदायिक, राष्ट्रव्यापी र विश्वव्यापी वृन्दहरूलाई हामीले अभिशापको रूपमा अहिले पनि स्वीकार गर्न बाध्य भएका छौं।

यस दृष्टिले Thomas-Kilmann का विभिन्न चरणका रणनीतिहरूलाई समेत प्रभावकारी ढङ्गले प्रयोग गरी अपेक्षित शान्ति परिणाम हासिल गर्न मानव मात्रमा अति आवश्यक अन्तःव्यक्तिगत आधार एवं क्षमताको रूपमा योग दर्शनको 'चित्तवृत्ति निरोध' अवधारणाको व्यावहारिक प्रयोगको महत्व दिनानुदिन बढ्दै गएको छ। किनभने व्यक्ति मात्र होइन, द्वन्द्वमा संलग्न सबै पक्ष—व्यक्ति, नेतृत्व, समुदाय, संस्था एवं राष्ट्र—मा 'चित्तवृत्ति निरोध' क्षमता क्रमशः विकसित हुँदै जाँदा क्रोध, अहंकार, आवेग, पूर्वाग्रह, भय वा स्वार्थबाट निर्देशित प्रतिक्रियात्मक व्यवहार न्यूनीकरण हुनगई संवाद, सहकार्य, सम्झौता, समायोजन तथा आवश्यकताअनुसार अन्य वृन्द व्यवस्थापनका शैलीहरू (conflict-handling Modes) को परिणाममूर्खी विवेकपूर्ण प्रयोग गर्ने सम्भावना क्रमिक रूपमा वृद्धि हुदै जान्छ। यस अर्थमा योगसाधनाले Thomas-Kilmann को द्वन्द्व व्यवस्थापनसम्बन्धी रणनीतिक ढाँचालाई प्रतिस्थापन गर्ने नभई त्यसलाई प्रभावकारी बनाउन आवश्यक मानवीय अन्तःक्षमता विकास गर्ने बलियो आधार प्रदान गर्दछ।

संक्षेपमा Thomas-Kilmann का पाँचवटा वृन्द व्यवस्थापन रणनीतिले 'द्वन्द्वको अवस्थामा कसरी व्यवहार गर्ने?' भन्ने व्यावहारिक आधार प्रस्तुत गर्छन् भने योगदर्शनले 'त्यस्तो व्यवहारलाई निर्देशित गर्ने 'चित्त'को अवस्था कसरी संयमित र विवेकपूर्ण बनाउने?' भन्ने गहिरो अन्तःव्यक्तिगत आधार प्रदान गर्दछ। त्यसैले 'चित्तवृत्ति निरोध'को क्षमता विकासलाई द्वन्द्व व्यवस्थापनबाट दिगो शान्तितर्फ अघि बढ्ने महत्वपूर्ण शैक्षिक आधारका रूपमा लिन सकिन्छ। फलस्वरूप सबै (वृन्दरत / अशान्त) पक्षहरूमा 'चित्तवृत्ति निरोध' क्षमता विकसित हुँदै जाँदा शान्तिपूर्ण द्वन्द्व व्यवस्थापन, द्वन्द्व रूपान्तरण र दिगो शान्तिको सम्भावना अभिवृद्धि गर्न सकिने सुदृढ आधारहरू तयार हुन्छन्।

यसप्रकार अर्थपूर्ण सिकाइ केवल ज्ञान सङ्कलन, तथ्य-तर्कमा आधारित बहस वा भौतिक समृद्धिमा मात्र सीमित नरही आफ्नो अन्तरमन, मानसिक प्रक्रिया र प्रतिक्रियाहरूलाई स्पष्टताका साथ अवलोकन-विश्लेषण गर्ने सीपको साथै त्यसलाई नियमन र निर्देशन गरी शान्ति प्रवर्द्धनमा सहयोग पुऱ्याउने क्षमतामा निर्भर गर्दछ। समग्रमा अन्तःव्यक्तिगत (Intrapersonal) सीप, दक्षताका साथै अन्तर्व्यक्तिक (interpersonal) क्षमताहरू (सन्चार, वृन्द रूपान्तरण आदि) हासिल गर्ने प्रमुख माध्यमको रूपमा 'योग साधना'को महत्व दिनानुदिन बढ्दै गइरहेको छ। शान्ति प्रवर्द्धनको सन्दर्भमा सबै क्षेत्रले यो विधाको महत्वबोध गर्नु अति आवश्यक छ।

## २.१ अष्टाङ्ग योग र 'चित्तवृत्ति निरोध'

मानव विकासको लागि अति आवश्यक अन्तःव्यक्तिक (Intrapersonal), अन्तर्व्यक्तिक (interpersonal) लगायतका क्षमताहरू हासिल गर्न योग साधना अन्तर्गत 'अष्टाङ्ग योग'को व्यापक शैक्षिक महत्व रहेको छ। 'अष्टाङ्ग योग'को यो मार्गले व्यक्तिलाई 'चित्तवृत्ति निरोध' लगायतका विविध मानविय क्षमता हासिल गर्नेतर्फ उन्मुख गराउँछ। यसले व्यक्तिलाई नैतिक धरातलमा स्थापना गरी व्यक्तिगत र सामाजिक समृद्धि प्राप्तिको अलावा त्यसका लागि आवश्यक विवेकपूर्ण उत्तरदायित्व वहन गर्ने क्षमतातर्फ प्रगतिशील हुने क्षमता समेत वृद्धि गर्दछ। किनभने 'अष्टाङ्ग योग' केवल आध्यात्मिक साधना मात्र नभएर (नहेरेर) शान्तिपूर्ण समृद्ध जीवनका लागि आवश्यक ज्ञान, मूल्य, दक्षता र वृत्ति निर्माण गर्ने पूरक चरणहरूको वैज्ञानिक र व्यावहारिक प्रयोग समेत हो।

तालिका १: शान्ति केन्द्रित शिक्षाका लागि अष्टाङ्ग योगको शैक्षिक महत्व

(महर्षि पतञ्जलीको योगसूत्रमा आधारित)

| क्र.सं. | अष्टाङ्ग योग | शैक्षिक योगदान                                                                                                                                                     |
|---------|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| १       | यम           | नैतिक उत्तरदायित्व, अहिंसा, सत्यनिष्ठा, पारस्परिक सम्मान तथा सामाजिक उत्तरदायित्वको विकास                                                                          |
| २       | नियम         | आत्मअनुशासन, इमानदारी, आत्मचिन्तनमूलक अभ्यास तथा आजीवन व्यक्तिगत विकास                                                                                             |
| ३       | आसन          | शारीरिक सुस्वास्थ्य, स्थिरता तथा प्रभावकारी सिकाइका लागि शारीरिक र मानसिक तयारी                                                                                    |
| ४       | प्राणायाम    | भावनात्मक आत्मनियमन, तनाव व्यवस्थापन तथा आत्मसंयमको विकास                                                                                                          |
| ५       | प्रत्याहार   | ध्यानको नियमन तथा विचलनलाई व्यवस्थापन गर्ने क्षमताको विकास                                                                                                         |
| ६       | धारणा        | दिगो एकाग्रता, उद्देश्यपूर्ण सिकाइ तथा मानसिक केन्द्रितताको विकास                                                                                                  |
| ७       | ध्यान        | चिन्तनशील सचेतना, सहानुभूति, करुणा तथा अधिसंज्ञान (Metacognition) अर्थात् आफ्नो सोच्ने प्रक्रियालाई सचेत भएर बुझ्ने, मुल्याङ्कन गर्ने, नियमन गर्ने क्षमता को विकास |
| ८       | समाधि        | ज्ञान, मूल्य, भावना तथा आचरणको समन्वयमार्फत समग्र मानव समुन्नतिको प्राप्ति                                                                                         |

तालिका २. 'जीवन विज्ञान प्रतिष्ठान'द्वारा प्रतिपादित 'दिव्य नवव्रत'ले पनि योगदर्शनको शैक्षिक मार्गलाई त्यसको व्यावहारिक आवश्यकता र औचित्य सहित निम्नानुसार महत्वबोध गरेको छ ।

दिव्य नवव्रत –जीवन विज्ञान प्रतिष्ठान

| क्र.सं. | दिव्य नवव्रत     | शैक्षिक योगदान                                                                                                                                       |
|---------|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| १       | सत्यता           | सत्यपूर्ण सोच बोली एवं व्यवहार तथा आफ्ना समस्त कर्महरूबाट निरन्तर परम सत्यको खोज                                                                     |
| २       | स्वाध्याय        | आफ्ना भाव र विचारहरूको अध्ययन तथा ज्ञानको निरन्तर अभिवृद्धि                                                                                          |
| ३       | निरहंकारिता      | आफ्नो अहंकार प्रति नित सजग रहदै प्रत्येक भाव, विचार र कर्ममा अहंकारबाट मुक्तिको सतत प्रयास                                                           |
| ४       | क्षमाशीलता       | आफूलाई कुनैपनि हानी नोक्सानी पुऱ्याउने प्रति सम्यक क्षमाभाव                                                                                          |
| ५       | सर्वकल्याण भाव   | हरेक विषयमा र हर समयमा सबैको कल्याणको सोच एवं व्यवहार                                                                                                |
| ६       | सेवा भाव         | तन, मन, धन लगायत आफ्नो उर्जाको प्रयोगबाट अरुलाई सुख पुऱ्याउने हरसम्भव प्रयास                                                                         |
| ७       | मधुरबाणी         | बोलीमा मिठास, सकारात्मकता तथा सम्मानको भाव                                                                                                           |
| ८       | लक्ष्यसँग एकाकार | आफ्ना संकल्प, जिम्मेवारी एवं कर्तव्यको उत्साहका साथ परिपालन गर्दै पथ अनुरूप लक्ष्यको बोध एवं फलशक्ति र कर्ताभावबाट मूक्त रहदै आफ्नो लक्ष्यसँग एकाकार |
| ९       | मुमुक्षा         | निरन्तर सजग र हरिगुरु भक्तिमा स्थिर रहदै पूर्णता अर्थात् मोक्षको खोजलाई पहिलो प्राथमिकता                                                             |

उपरोक्त तालिकाहरू (२.१ र २.२)का शैक्षिक एवं व्यावहारिक दृष्टिकोणलाई विश्लेषण गर्दा 'अष्टाङ्ग योग' र जीवन विज्ञान प्रतिष्ठानद्वारा प्रतिपादित 'नवव्रत'ले क्रमशः विकसित हुँदै आएको शान्ति शिक्षा (PE) र सामाजिक-भावनात्मक सिकाइ (SEL)को पूरक विकासवादी शिक्षण शास्त्रलाई समर्थन गर्ने दिशामा आफूलाई बलियो प्रामाणिक आधारको रूपमा स्थापित गरेको देखिन्छ । पतञ्जलि योगदर्शन अन्तर्गत 'यम र नियम'ले नैतिक आचरण सहित शान्तिपूर्ण सम्बन्धको नैतिक आधार प्रदान गर्दछ । 'आसन, प्राणायाम र प्रत्याहार'ले ध्यान तथा भावनात्मक नियमनको साथै आत्म-व्यवस्थापन र लचकतालाई सुदृढ बनाउँछन् । त्यस्तै चिन्तनशील चेतना, सङ्कल्प, समानुभूतिको अलावा नैतिक नेतृत्व, जिम्मेवार (विश्वव्यापी) नागरिक (Global Citizenship) अवधारणा र जीवनपर्यन्त सिकाइलाई 'धारणा, ध्यान र समाधि'ले सहयोग पुऱ्याउँछन् । यसअर्थमा शान्तिलाई अमूर्त आदर्शका रूपमा मात्र प्रस्तुत गर्नुको सट्टा योगदर्शनले दैनिक जीवनमा शान्तिनिष्ठ वृत्तिहरूलाई कसरी आत्मसात् गर्ने भन्ने व्यावहारिक विधि प्रदान गर्दछ । जीवन विज्ञान प्रतिष्ठानद्वारा प्रतिपादित 'नवव्रत'ले उपरोक्त अवधारणाहरूलाई समानान्तर रूपमा भन्दा पनि अभै परिष्कृत रूपमा प्रष्ट पारेको छ । यीनै मानविय क्षमताको पर्यायनै 'चित्तवृत्ति निरोध' हो ।

### ३. एकीकृत शान्ति दक्षता प्रारूप (IPCF)

#### अवधारणा

‘एकीकृत शान्ति दक्षता प्रारूप’ (IPCF) यस अध्ययनको प्रमुख अवधारणा हो । शान्ति प्रवर्द्धन क्षमताको वैज्ञानिक विकासमार्फत संस्थागत शान्ति निर्माण र मानव विकासलाई जोड्ने एकीकृत शैक्षिक संरचनाका रूपमा यसलाई अघि सारिएको छ । यहाँ ‘शान्ति क्षमता’ भन्नाले शान्तिपूर्ण सम्बन्ध, समावेशी समुदाय, चिन्तनशील नागरिक र शान्ति सम्बद्ध संस्थाहरूलाई सुदृढ बनाउने गरी ज्ञान, चेतना, विवेकशीलता, नैतिक निर्णय, भावनात्मक परिपक्वता, समानुभूति, करुणापूर्ण आचरण, व्यवहार एवं कार्यको प्रयोग गर्न सक्ने सीप र योग्यता भन्ने बुझ्नु पर्छ । यस खाकाले शान्ति शिक्षा, सामाजिक-भावनात्मक सिकाइ (SEL) र योगदर्शनका पूरक आयामहरूलाई समेट्ने प्रयास गरेको छ । यसबाहेक यसले विद्यमान शैक्षिक रूपरेखाहरूलाई व्यवस्थित गर्नुको सट्टा तिनीहरूलाई एकीकृत गर्दै दिगो शान्तिका आवश्यक ज्ञान, मूल्य, क्षमता र वृत्ति विकास गर्ने साझा अवधारणात्मक आधार समेत प्रदान गर्दछ ।

शान्ति शिक्षा (PE), सामाजिक-भावनात्मक सिकाइ (SEL) र योगदर्शनले मानव विकासका फरक-फरक पाटोलाई आफ्ना विशिष्ट विषयवस्तु बनाई त्यसमा जोड दिएका छन् । शान्ति शिक्षाले मुख्यतः सामाजिक न्याय, द्वन्द्व रूपान्तरण, लोकतान्त्रिक सहभागिता र वैश्विक नागरिकतालाई सम्बोधन गर्छ भने सामाजिक-भावनात्मक सिकाइले स्वस्थ सम्बन्ध र जिम्मेवारीपूर्ण व्यवहारका लागि आवश्यक मनोवैज्ञानिक दक्षतामा जोड दिन्छ । त्यस्तै ‘योगदर्शन’ नैतिक उत्तरदायित्व, आत्म-सचेतना, ध्यानात्मक नियमन, निरअहंकारीता, सर्वकल्याणभाव, सेवा, करुणा, मुमुक्षा आदिको व्यवस्थित अनुशासन प्रति लक्षित छ (Galtung, 1996; CASEL, 2020; Bryant, 2009) । शान्ति प्रवर्द्धनमा यी तीनै विषयहरू एक अर्काका पूरक भए पनि यीनीहरूलाई एउटै शैक्षिक प्रारूपभित्र एकीकृत रूपमा अगाडि ल्याइएको कुरा भने विरलै पाइन्छ ।

त्यसैले यी तीनै विषय र त्यसको एकीकृत लक्ष्य बीचको दूरीलाई सम्बोधन गर्न यस अध्ययनले ‘शान्ति-केन्द्रित शिक्षा’ (PCE)को वकालत गर्दै यी भिन्न शैक्षिक परम्पराहरूको संयुक्त मिश्रणरूपी ढाँचा अर्थात् ‘एकीकृत शान्ति दक्षता प्रारूप’ (IPCF)लाई एउटा वैचारिक मञ्चमा अगाडि सारिएको छ । यसले सम्बन्धित सबैमा शान्ति प्रवर्द्धन क्षमता र दक्षता अभिवृद्धिमा योगदान पुऱ्याउने अपेक्षा गरिएको छ । साथै काठमाण्डौ युनिभर्सिटी स्कूल अफ एजुकेशन (KUSOED) र युनेस्को नेपाल (UNESCO NEPAL)को सहकार्यमा शान्ति शिक्षा सञ्जाल नेपाल (PENN)द्वारा सञ्चालित बृहत् प्रशिक्षक प्रशिक्षण तालिम (MTotT) मार्फत तालिम प्राप्त मास्टर ट्रेनरहरूद्वारा संयुक्त रूपमा तयार पारिएको प्रशिक्षक प्रशिक्षण तालिम पुस्तिकाको महत्वलाई समेत सार्थकता प्रदान गर्नेछ भन्ने विश्वास लिइएको छ ।

यस खाकाले शान्ति प्रवर्द्धन क्षमतालाई आपसमा जोडिएका ६ वटा परिपूरक क्षेत्रमा वर्गीकरण गरेको छ।

- क. **अन्तःवैयक्तिक-आन्तरिक दक्षताहरू (Intrapersonal Competencies):** आत्म-जागरूकता, भावनात्मक नियमन, उत्थानशीलता (Resilience), ध्यानात्मक स्थिरता र आत्मचिन्तन अभ्यास ।
- ख. **अन्तरवैयक्तिक दक्षताहरू (Interpersonal Competencies):** समानुभूति, संवाद, सञ्चार, सहकार्य र द्वन्द्व रूपान्तरण ।
- ग. **नैतिक तथा चरित्रिक दक्षताहरू (Ethical and Character Competencies):** निष्ठा, न्याय, उत्तरदायित्व, अहिंसा, नम्रता र मानवीय गरिमाप्रतिको सम्मान ।
- घ. **नागरिक तथा वैश्विक दक्षताहरू (Civic and Global Competencies):** लोकतान्त्रिक सहभागिता, मानव अधिकार, वातावरणीय [उत्तरदायित्व], अन्तरसांस्कृतिक समझदारी र वैश्विक नागरिकता ।
- ङ. **चेतनात्मक एवं रूपान्तरणकारी दक्षताहरू (Reflective and Transformative Competencies):** ध्यानात्मक चेतना, समालोचनात्मक सोच, नैतिक एवं विवेकशील तर्क र जीवनपर्यन्त सिकाइ ।
- च. **शान्ति नेतृत्व दक्षताहरू (Peace Leadership Competencies):** समूहगत सहकार्य दक्षता, सहयोगात्मक नेतृत्व, जिम्मेवार निर्णय निर्माण, सेवाभाव, सामुदायिक सहभागिता र शान्ति निर्माण ।

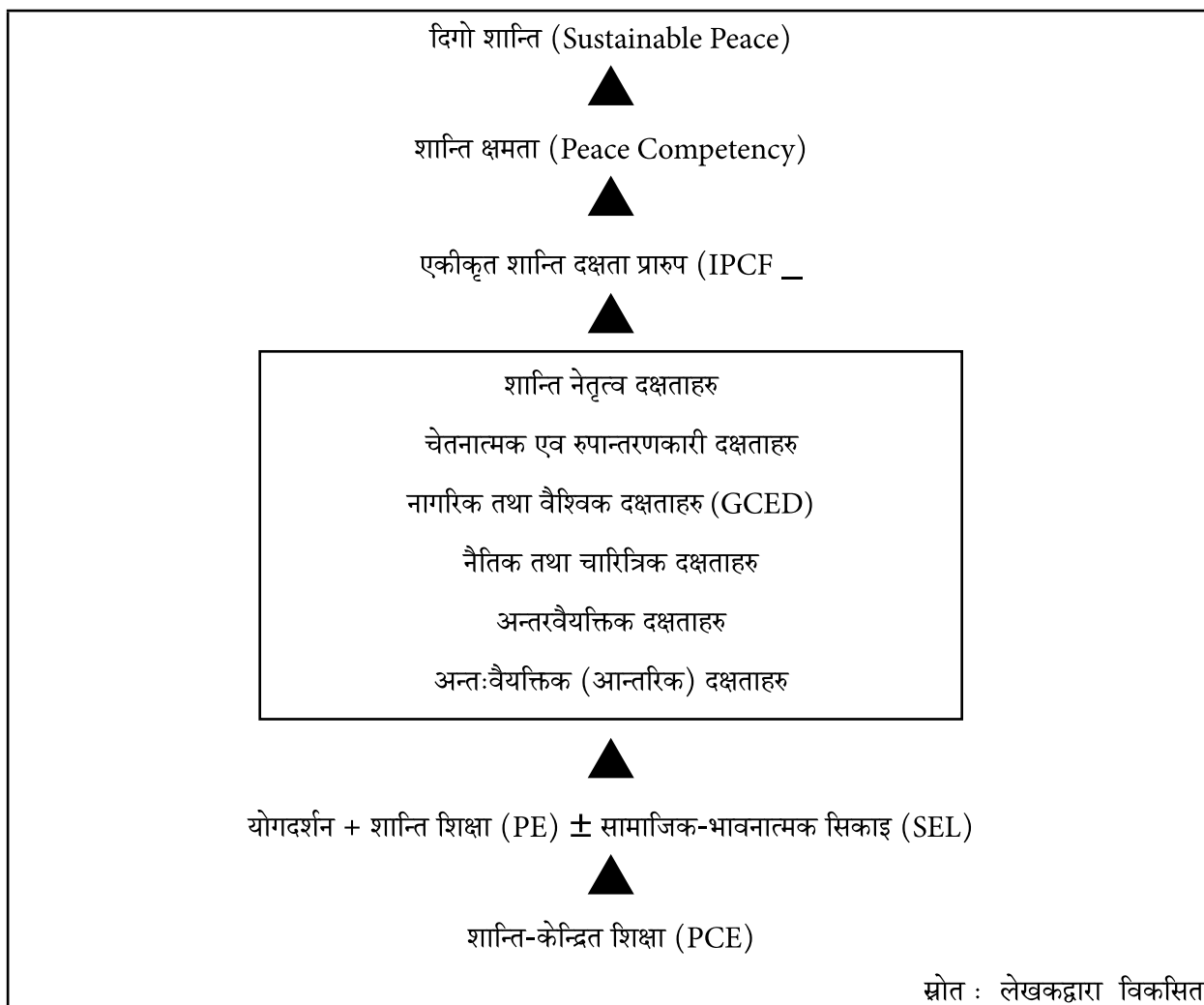
रोजगार क्षमता वा प्राज्ञिक सफलतामा मात्र केन्द्रित हुने परम्परागत शैक्षिक ढाँचाहरूभन्दा भिन्न यस प्रारूप (IPCF)ले दिगो शान्तिका लागि व्यक्तिको सर्वाङ्गीण विकास आवश्यक हुन्छ भन्ने मान्यता राख्दछ । तसर्थ, यसले शिक्षालाई एक जीवनपर्यन्त सिकाइ प्रक्रियाका रूपमा हेर्छ, जसका माध्यमबाट व्यक्तिले परिवार, विद्यालय, समुदाय र समग्र समाजमा रचनात्मक योगदान पुऱ्याउन आवश्यक ज्ञान, मूल्य र दक्षता निरन्तर सुदृढ गर्दै लैजान्छ ।

शान्तिको प्राप्ति सरल विषय होइन, यो निरन्तरको सिकाइ र जीवन्त अनुभवबाट मानवमा क्रमिक रूपमा विकसित हुने प्रक्रिया हो। अर्को शब्दमा शान्ति क्षमता आत्म-जागरूकताबाट सुरु भई आत्म-नियमन, समानुभूति, नैतिक निर्णय, संवाद, सहकार्य र जिम्मेवार

नागरिकतातर्फ अधि बढ्दै अन्ततः शान्ति नेतृत्वमा परिणत हुन्छ। संक्षेपमा दिगो सामाजिक रूपान्तरणको जग केवल प्रचलित शैक्षिक परम्परामा मात्र सीमित नभई निरन्तरको व्यक्तिगत विकासमा आधारित भएको हुन्छ। किनभने अशान्त अन्तरमनद्वारा अधि बढाइएका शान्ति प्रवर्द्धनका प्रयासहरू दिगो नहुन पनि सक्छ।

यसरी यस प्रारूप (IPCF)ले शैक्षिक दर्शन र शैक्षिक अभ्यासबीचको रिक्ततालाई सम्बोधन गर्दै एउटा व्यावहारिक सम्बन्ध राख्ने पुलको काम गर्छ। विविध सांस्कृतिक, शैक्षिक र नीतिगत परिवेशअनुसार अनुकूलन गर्न सकिने यो ढाँचा (IPCF) पाठ्यक्रम निर्माण, शैक्षिक तालिम, शैक्षिक नेतृत्व र शान्ति निर्माणका पहलहरूका लागि उपयोगी सिद्ध हुन्छ भन्ने अपेक्षा गरिएको छ। यस अर्थमा शान्ति केन्द्रित शिक्षा (PCE)ले शान्तिलाई शिक्षाको सकारात्मक परिणामको रूपमा मात्र नलिई शिक्षाकै माध्यमबाट जीवनपर्यन्त प्रवर्द्धन गर्दै जानुपर्ने विविध मानवीय क्षमता विकासको बलियो आधारको रूपमा स्थापित गर्ने प्रयास गर्दछ।

चित्र १. एकीकृत शान्ति दक्षता प्रारूप (IPCF) र शान्ति केन्द्रित शिक्षा (PCE) को अवधारणात्मक ढाँचा



माथिको चित्र १ मा शान्ति शिक्षा, सामाजिक तथा भावनात्मक सिकाइ र योगदर्शनको एकीकृत संयोजनमार्फत शान्ति दक्षताको विकास गर्न सकिने र दिगो शान्ति प्रवर्द्धनतर्फ अधि बढ्न सकिने शैक्षिक प्रक्रिया प्रस्तुत गरिएको छ।

#### ४. एकीकृत शान्ति दक्षता प्रारूप (IPCF)– सिद्धान्तदेखि व्यवहारसम्मको शैक्षिक प्रभाव

कुनै पनि शैक्षिक ढाँचाको सार्थकता, त्यसले शैक्षिक अभ्यासमा ल्याउने सुधारमा निर्भर गर्छ। तसर्थ, एकीकृत शान्ति दक्षता प्रारूप (IPCF) केवल सैद्धान्तिक अवधारणा मात्र नभई पाठ्यक्रम, शिक्षण विधि, शैक्षिक तालिम, शैक्षिक नेतृत्व र सामुदायिक सहभागितामार्फत मानवीय क्षमता प्रवर्द्धन गर्ने व्यावहारिक मार्गदर्शकको रूपमा पनि प्रस्तुत भएको छ।

विद्यालय तहमा यस ढाँचाले शान्तिलाई छुट्टै विषयको रूपमा पढाउनुको सट्टा विद्यमान विषयहरूमै एकीकृत गर्न प्रेरित गर्छ। पाठ्यक्रम विकास केन्द्र, सानोठिमीले वर्तमान पाठ्यक्रममा यी विधाहरूलाई केही हदसम्म समेट्ने प्रयास गरेको पनि छ। भाषा, सामाजिक अध्ययन, विज्ञान, स्वास्थ्य, वातावरण र कलाजस्ता विषयहरूले समानुभूति, नैतिक शिक्षा, सहकार्य, संवाद, समालोचनात्मक सोच



र जिम्मेवार नागरिकता विकास गर्ने प्राकृतिक अवसर प्रदान गर्छन् (UNESCO, 2015), जसले शान्ति शिक्षण र सिकाइका प्रत्येक आयामहरूको प्रभावकारिता वृद्धि गर्न सहयोग पुग्दछ।

**शिक्षक-शिक्षिकाहरूको हकमा एकीकृत शान्ति दक्षता प्रारूप (IPCF) ले प्रत्यक्षतः** उनीहरूको पेसागत पहिचानलाई फराकिलो बनाउँछ। शिक्षक-शिक्षिकाहरू केवल विषयगत विज्ञको रूपमा मात्र सीमित नरही संवादका सहजकर्ता, नैतिक दृष्टिले अनुकरणीय व्यक्ति, चिन्तनशील अभ्यासकर्ता र शान्ति प्रशिक्षकका रूपमा समेत रूपान्तरित हुन सहयोग गर्छ। फलस्वरूप, शिक्षक-तालिम तथा निरन्तर पेसागत विकासका शैक्षिक (शान्ति-केन्द्रित) गतिविधिहरूले आत्म-जागरूकता, भावनात्मक नियमन, करुणा, समावेशी शिक्षण अभ्यास, द्वन्द्व रूपान्तरण, अन्तरसांस्कृतिक समझदारीका साथै शान्ति नेतृत्व जस्ता दक्षताहरू निर्माण र सुदृढीकरणमा योगदान पुऱ्याउँछन् (Reardon, 1988; CASEL, 2020)।

यस ढाँचाले मुख्य प्रशिक्षक तालिम (Master Trainer of Trainers – MToT) कार्यक्रमहरूका लागि पनि स्पष्ट रूपमा मार्गदर्शन गर्छ। यसले शैक्षिक प्रशिक्षक, विद्यालय प्रमुख र सहजकर्ताहरूलाई शान्तिसम्बन्धी दक्षताहरू पद्धतिबद्ध ढङ्गले विकास गर्ने आधार प्रदान गर्छ। यस प्रकारको पहुँचले तालिम, परामर्श (Mentoring) र कार्यन्वयनमा अवधारणात्मक स्पष्टता कायम राख्दै शैक्षिक रूपान्तरणलाई अभि व्यापक र प्रभावकारी बनाउन सहयोग पुऱ्याउँछ।

विद्यालय क्षेत्रभन्दा बाहिर (IPCF) ले परिवार, समुदाय, नागरिक समाज, विश्वविद्यालय र सार्वजनिक संस्थाहरूबीच स्थापना गर्न सकिने बलियो साभेदारीमा जोड दिन्छ। शैक्षिक अनुभवहरूलाई सहकार्यमूलक सहयोगी सम्बन्ध र साभा सामाजिक उत्तरदायित्वले टेवा पुऱ्याउँदा दिगो शान्ति प्रवर्द्धन क्रमशः सुदृढ हुन्छ। यस अर्थमा शान्ति-केन्द्रित शिक्षा (PCE) कक्षाकोठाको शिक्षणमा मात्र सीमित नरही व्यक्तिगत, संस्थागत र सामुदायिक विकासको जीवनपर्यन्तको प्रक्रिया बन्न पुग्दछ।

तालिका २. एकीकृत शान्ति दक्षता प्रारूपको व्यावहारिक प्रयोग

| शैक्षिक तह/क्षेत्र   | अपेक्षित योगदान                                                                                           |
|----------------------|-----------------------------------------------------------------------------------------------------------|
| विद्यार्थी           | आत्मचेतना, सहानुभूति, उत्थानशीलता (Resilience), उत्तरदायी नागरिक तथा शान्ति प्रवर्द्धन दक्षताको विकास     |
| शिक्षक               | आत्मचिन्तनमूलक अभ्यास, नैतिक नेतृत्व, समावेशी शिक्षणशास्त्र तथा शान्ति शिक्षाको प्रभावकारी प्रवर्द्धन     |
| मास्टर ट्रेनर (MToT) | क्षमता अभिवृद्धि, परामर्श (Mentoring), व्यावसायिक सिकाइ तथा तालिम कार्यक्रमको गुणस्तर अभिवृद्धि           |
| विद्यालय             | समावेशी विद्यालय संस्कृति, पुनर्स्थापनामूलक अभ्यास (Restorative Practices), सहकार्य तथा विद्यार्थी कल्याण |
| समुदाय तथा संस्थाहरू | सामाजिक सद्भाव, नागरिक सहभागिता, सहकार्यात्मक शान्ति निर्माण तथा दिगो विकास                               |

माथिको तालिकामा उल्लिखित व्यावहारिक प्रयोगहरूले शान्ति-केन्द्रित शिक्षा, विद्यमान पाठ्यक्रममा थपिने नयाँ विषयहरू नभएर, यो एक शैक्षिक अभिमुखीकरणका रूपमा प्रस्तुत हुन्छ, जसले प्रभावकारी सिकाइ वातावरण निर्माण गरी व्यक्ति र समुदायलाई शान्तिपूर्ण समाजको निर्माण, संवर्द्धन र सशक्तीकरणतर्फ उन्मुख गराउन सक्षम बनाउँछ।

## ५. निष्कर्ष

वर्तमान समसामयिक शिक्षाको प्रमुख उद्देश्य नै दिगो शान्ति हो। मानव अधिकार, लोकतान्त्रिक शासन, द्वन्द्व रूपान्तरण र दिगो विकासका माध्यमबाट अन्तर्राष्ट्रिय प्रयासहरू अघि बढे पनि अन्ततः स्थायी शान्ति, आफ्ना चिन्तनशील एवं विवेकपूर्ण ढङ्गले सम्पन्न गरिएका जिम्मेवारीहरूमार्फत यी संस्थाहरूलाई सुदृढ बनाउन अहोरात्र खट्ने सक्षम नागरिकहरू, खासगरी शिक्षक, शिक्षिका र प्रशिक्षकहरूमा नै निर्भर गर्दछ।

दिगो शान्ति प्रवर्द्धन प्रक्रियामा निश्चय नै शिक्षाको भूमिका अहम् हुन्छ। शान्ति शिक्षा, सामाजिक-भावनात्मक सिकाइ (SEL) र योगदर्शनका स्थापित योगदानहरूमा आधारित यस अध्ययनले शान्ति-केन्द्रित शिक्षा (PCE) लाई शिक्षाको माध्यमबाट 'एकीकृत शैक्षिक दर्शन'का रूपमा प्रस्तुत गर्न खोजेको छ भने 'एकीकृत शान्ति दक्षता प्रारूप' (IPCF) लाई शान्ति प्रवर्द्धन क्षमता अभिवृद्धि गर्ने अवधारणात्मक मोडलका रूपमा एउटा 'वैचारिक मञ्च'मा उपस्थित भएको छ। तर यसले उपरोक्त स्थापित शैक्षिक परम्पराहरूलाई प्रतिस्पर्धी दृष्टिकोणले नहेरी, नैतिक उत्तरदायित्व, आत्म-सचेतना, भावनात्मक नियमन, चेतनशीलता, विवेकशील एवं शान्तिपूर्ण नेतृत्व र जिम्मेवार नागरिकता विकास आदि सम्बन्धमा तिनीहरूको पूरक योगदानलाई एकीकृत रूपमा प्रस्तुत गर्ने प्रयास भने गरेको छ।

त्यसैले 'एकीकृत शान्ति दक्षता प्रारूप' (IPCF) लाई एउटा कठोर वा अपरिवर्तनीय शैक्षिक मोडलका रूपमा नभई अनुकूलनयोग्य ढाँचाका रूपमा अघि सारिएको छ । यसको उद्देश्य पाठ्यक्रममा नवीनता, शैक्षिक तालिम, शैक्षिक नेतृत्व, पेसागत विकास र शान्ति निर्माणका पहलहरूलाई सहयोग पुर्याउनु हो । विविध सांस्कृतिक र शैक्षिक सन्दर्भमा यसको कार्यान्वयन, शैक्षिक प्रभावकारिता, सिकारुहरूको विकासमा पर्ने दीर्घकालीन प्रभावको अध्ययन गर्न भने भावी प्रयोगात्मक अनुसन्धानहरू आवश्यक हुनेछ।

समग्रमा, संस्थागत सुधारबाट मात्रै दिगो शान्ति सुरक्षित हुन सक्दैन । यसका लागि शान्तिपूर्ण परिवार, समावेशी समुदाय, लोकतान्त्रिक संस्था र विवेकशील समाजको आधारशीलाका रूपमा रहने मानवीय क्षमताहरूलाई योजनाबद्ध रूपमा विकसित गर्ने गुणात्मक शैक्षिक प्रणाली आवश्यक हुन्छ । यस अर्थमा शान्ति-केन्द्रित शिक्षा केवल शैक्षिक नवीनता मात्र होइन, यो शान्ति प्रवर्द्धनको दिशामा मानव रूपान्तरणको जीवनपर्यन्त प्रक्रिया समेत भएकोले शिक्षण प्रणालीलाई पुनर्दृष्टिकोण प्रदान गर्ने एउटा आह्वान पनि हो ।

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# 'Modern' Education and Consequences in the Global South

— Associate Prof. Uddhab Pyakurel, PhD

## Abstract

Post-colonial world adopted Western-centric higher education promising social development through mobility and state-building. But the education was part of commercialized model that has commodified learning and severed intellect from practical capability and local ecology. Social thinkers like Mahatma Gandhi (in *Hind Swaraj*) and Sri Aurobindo in his writings on Integral Education, hinted the limitation of the western education suggesting not to replicate in South Asia. Later, scholars like Pierre Bourdieu and Jean-Claude Passeron's (1990), and Avijit Pathak (2002) joined as critique of colonial education's inherent elitism. This paper examines the Global South's higher education crisis, focusing on Nepal as an acute case study—supported by the sociological interventions of Pyakurel (2014, 2018, 2020, 2021, 2022, 2023). While doing so, it illustrates a double structural tragedy: skilled artisans lacking formal "academic degrees" face institutional marginalization, while credentialed university graduates lack functional, market-relevant skills. As Pyakurel (2022) demonstrates in *"Education—A source of continued inequality in Nepal,"* formal schooling systematically reproduces class divides by devaluing indigenous knowledge. Furthermore, drawing on Pyakurel et al. (2023) in *"Higher Education in Nepal during COVID-19"* and Pyakurel's (2020) Gandhian re-evaluation, how the pandemic exposed the fragility of degree-oriented modernization and accelerated digital exclusion is another highlight of the paper. Being based on personal reflection and review of previous literature, this essay concludes stating that the situation today is due to the failure of academic and political mobilizers to heed Eastern pedagogical warnings.

## Introduction: The Mirage of the "Modernization" Project

The post-colonial era across the Global South was defined by a rush toward "modernization"—a state-driven imperative to transform agrarian societies into industrialized, bureaucratized economies. Formal higher education was installed as the central engine of this transformation almost neglecting the available indigenous education system. Post-colonial elites and state planners promised that expanding modern education through formal school and university access would democratize opportunity, eradicate economic and other backwardness/marginalization, and serve as an agent of progressive social change (Ram, 1995).

Compared to many of its South Asian neighbors, the formal "modern education project" is relatively young in Nepal. Under the oligarchic Rana regime (1846–1951), formal mass schooling was deliberately restricted due to a regime threat psychology; the ruling family viewed widespread public literacy as an existential hazard that could trigger popular resistance against the autocratic regime. As a result, Nepal had witnessed with a formal literacy rate of barely 2 percent in 1950. However, the political change following the fall of the Ranas, created a remarkable environment for state and private investment of energy, capital, and institutional resources toward expanding modern education. Through these massive school building drives, university expansion, and literacy campaigns, Nepal could achieve a staggering leap, raising national literacy to over 75 percent today.

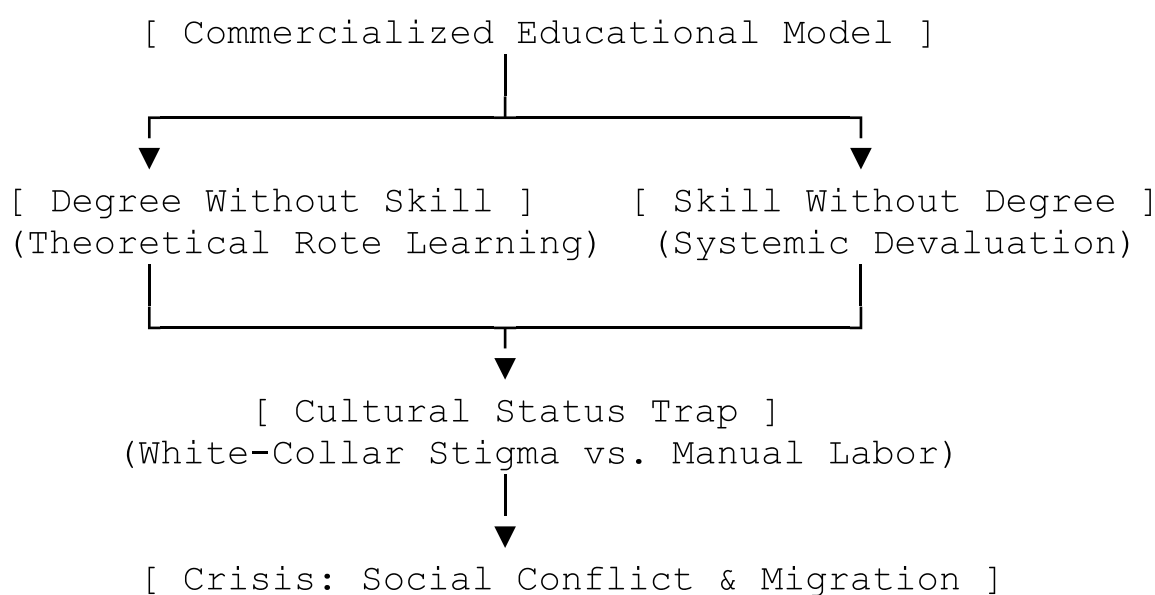
Yet, despite this remarkable quantitative expansion in literacy and university enrollment, this modernization promise has not brought positive results; rather it also witnessed a profound structural crisis. In other words,

rather than fostering self-reliant, ethical, and productively capable citizens, the educational apparatus across South Asia—and Nepal in particular—has commodified learning into a market transaction. As a result, education is no longer treated as an awakening of human potential or an integration with community needs; it operates as if in an assembly line where academic credentials are bought and sold. The following two can be cited examples of a devastating paradox generated by the market-driven paradigm:

- **Degree Holders Without Skills:** Universities produce thousands of graduates holding formal paper degrees (*praman-patra*) who possess little to no practical competency, critical problem-solving capability, or localized technical knowledge required by local economies.
- **Skilled Individuals Without Degrees:** Traditional artisans, builders, agriculturalists, and informal master craftspeople who possess deep practical expertise are systematically excluded from formal employment structures simply because they lack institutional certification.

This credential paradox mentioned before is not an accidental market glitch, but the direct legacy of adopting colonial, Western-centric educational models that Mahatma Gandhi and Sri Aurobindo warned against over a century ago. The later section of this paper demonstrates how this educational failure fuels status friction, class alienation, and distress foreign labor migration, while proposing a path toward epistemological reclamation (Pyakurel 2018; 2021)

This section examines the intersection of Gandhian critiques, Aurobindonian philosophy, and critical sociology, let us understand how higher education reproduces social stratification rather than eradicating it.



Through *Hind Swaraj* (1909), Mahatma Gandhi launched a scathing critique of modern colonial education, exposing its Western origin, inherent elitism, and complete irrelevance to the needs of India's rural and subaltern masses (Pathak, 2002). Gandhi categorized that colonial schooling was designed primarily to train submissive clerks and administrators to serve an imperial bureaucracy, cutting educated youth off from their cultural roots and economic surroundings. He came up with *Nai Talim* (Basic Education) concept to counter this alienation, defining *Nai Talim* as system where intellectual development is integrated directly with manual work and village handicrafts such as spinning and carding. Gandhi designed this learning through physical craft not merely as technical training; but to spearhead a "silent social revolution" (Acharya, 1997) and the following three were major features of it:

1. Weakening the artificial hierarchy between mental labor and manual labor.
2. Fostering economic self-reliance (*Swadeshi*) at the village level (*Gram Swaraj*).
3. Avoiding the emergence of a parasitic, urban-educated elite detached from local contextual realities.



Similarly, Sri Aurobindo complemented Gandhi's socio-economic critique, and argued that education must cater to the physical, vital, mental, and spiritual dimensions of the human being—a framework known as **Integral Education**. Attacking the industrial nature of modern education, Aurobindo emphasizes the following pedagogical principles:

- "Nothing can be taught" and the teacher is a helper and a guide, not an instructor transferring static facts.
- The mind must be consulted in its own growth, rather than forced into standardized, market-driven curricula.
- Work and intellect must be united so that the individual discovers their inner nature (*Swadharma*) and applies it toward organic and localized community development.

But recent governments have forgotten these radical visions and chose instead to commercialize education, replacing integral human growth with standardized testing, credential hoarding, and market commodification that is, in Bourdieu's term, a Credential Trap. Through such a commodified learning, formal education turned into what identify as an instrument of cultural reproduction (Bourdieu and Passeron 1990). Instead of equalizing society, the academic system uses credentials to legitimize existing social inequalities under the guise of "academic merit" and "quality control." In fact, formal schooling systematically reproduces class divides by devaluing indigenous knowledge (Pyakurel 2022) as economic and social capital purchase elite degrees that grant institutional legitimacy, while those possessing authentic, informal skills are labeled "fake." The result could be termed an academic caste system where formal paper credentials dictate human worth, regardless of actual skill, knowledge and productive capability.

## The South Asia Reality: The Case of Nepal

Nepal offers a stark empirical illustration of this educational crisis in South Asia. Over the past three decades, higher education in Nepal has expanded rapidly through private colleges and university affiliations. However, this quantitative expansion has detached education from local socio-economic and political realities. In other words, the higher education system remains dominated by *Ghokante Vidya* (rote learning)—a mechanical pedagogical approach focused strictly on getting a good results through written examinations. Universities churn out thousands of graduates in humanities, social sciences, management, and education who lack basic practical skills; i.e., business graduates lack practical accounting, digital literacy, or entrepreneurial management skills needed to run local enterprises; **agriculture graduates** possess theoretical knowledge of textbooks written for foreign contexts, but lack field-level diagnostic abilities to assist local farmers; **and engineering graduates**. Consequence is to witness unemployment of graduate due to inadequate hands-on laboratory or site experience. It was in fact due to systemic devaluation of non-credentialed skill that possesses a deep reservoir of uncredentialed expertise. When higher education is commercialized, holding a degree becomes a symbol of social status rather than functional capability, university graduates experience an acute "white-collar status trap." Having spent significant financial resources to acquire a degree, graduates consider manual, agricultural, or technical work socially degrading, and that creates a dual structural problem, i.e., a high rate of educated unemployment, where credentialed youth sit idle in urban centers waiting for scarce administrative desk jobs, and also a severe shortage of domestic technical labor, forcing local industries to import skilled manual labor from neighboring countries despite high local unemployment. One a society is with this imbalance, it breeds deep psychological frustration, class resentment, and social friction. Youth degree holders feel betrayed by a system that promised upward mobility in exchange for tuition fees, leading to political instability and social alienation as witnessed last year (2025 September) in Nepal. The ultimate safety valve for this broken educational model is distress labor migration. As Paudel and Pyakurel (2018) observe in their study of youth aspirations in Nepal, the societal push toward foreign labor migration is deeply tied to the rising, unfulfilled expectations generated within young people. Modern commercialized education sells an aspirational dream of white-collar mobility; however, because this training relies on exam-oriented rote learning (*Ghokante Vidya*) rather than practical skill creation, it fails to generate viable local livelihoods.

This creates a double structural failure, i.e., the academic system reproduces social exclusion by devaluing non-credentialed local skills while simultaneously producing degree holders who lack market capabilities, as described by Pyakurel (2021). And the youth, who are frustrated by the disconnect between their credentialed status and domestic opportunities, apply en masse for foreign labor clearances and No Objection Certificates (NOCs). Ironically, many credentialed graduates are now migrated to the Gulf, Malaysia, or Western nations to perform low-skilled manual labor—due to the exact physical labor they refused to perform at home due to social stigma.

Pyakurel (Ed., 2014) highlights in *Higher Education in Nepal: Inclusive Policy Guidelines*, state policy frameworks historically focused on structural inclusion (expanding college enrollment) without challenging this epistemological exclusion. The system privileges the degree holder who cannot perform the task over the master artisan who lacks the paper certificate. In fact, high levels of practical skill are with woodcarvers, stone masons, agricultural innovators, automobile mechanics, but their skills are not in record because these individuals lack formal academic certificates (*praman-patra*); the modern state apparatus including financial institutions term them as "unskilled" or "illiterate", denying access to formal credit, formal jobs, and institutional recognitions.

### **The COVID-19 Litmus Test: Reverse Migration and Rural Resilience**

The vulnerability of South Asia's educational and economic architecture was starkly exposed during the COVID-19 pandemic. As lockdowns that was one of the major aspects of Covid-19, it halted urban business hubs, millions of young migrants—many holding university degrees—were forced into a traumatic reverse migration back to their native villages. Pyakurel (2020) highlighted that when hyper-globalized, market-driven modernization collapses, it is localized agricultural production, community safety nets, and traditional skill systems—not financialized urban centers or paper degrees—that sustain human life.

Furthermore, the pandemic laid bare the practical uselessness of the "credentialed graduate" in times of existential disruption. University graduates returning to rural Nepal found that their exam-oriented, theoretical education (*Ghokante Vidya*) left them ill-equipped to engage in local agrarian innovation, disaster management, or craft production. Conversely, uncredentialed local artisans, blacksmiths, and agriculturalists provided the true backbone of rural survival. Pyakurel, Khakurel, & Singh (2023) document that the sudden, uncritical shift to digital and online learning during the pandemic widened socio-economic exclusion, leaving subaltern and rural students without hardware or internet access completely behind—proving once again that commercialized higher education consistently amplifies inequality during crises.

To conclude, the current crisis of credential mismatch, social friction, and distress labor migration in Nepal is not an unexpected anomaly; it is the predictable outcome of an unheeded warning. Eastern thinkers—from Mahatma Gandhi's sharp critique in *Hind Swaraj* to Sri Aurobindo's Integral Education—sensed over a century ago that borrowing a market-centric, utilitarian model of "modern education" would fail in societies steeped in rich indigenous knowledge systems.

Yet, academic mobilizers, state architects, and democratic political party leaders knowingly or unknowingly ignored these insights. In modern Nepal, political leadership tried to understand higher education as a domain for private commercialization, party affiliation, and credential distribution rather than epistemological transformation. They adopted the borrowed modernization project uncritically, leaving society trapped between uncredentialed experts who are economically marginalized and credentialed graduates who are structurally unemployable.

We are already dangerously late in responding to this civilizational crisis. Re-evaluating this educational breakdown requires addressing three fundamental questions: When? By Whom? And How? The answer is immediately; by a Triple-Helix Coalition of organic intellectuals & academics; community elders & indigenous knowledge holders and grassroots civil society & parent collectives; making society aware requires a profound cultural shift that decommodes the educational imagination. Only by dismantling the commercialized credential machine and honoring indigenous, integral learning systems can Nepal and the broader Global South transcend the borrowed "modernization project" and build an educational ecosystem that delivers genuine human liberation.

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# PENN Special Interview



*Dan Bahadur Karki*  
*Inspector General of Police*



This publication is a professional document for scholars and researchers in Peace Education and Social Emotional Learning. It circulates to organizations in our network in all countries where Peace Education and Social Emotional Learning is practiced in Educational Institutions right through School to the University level. It has always been published to celebrate the 'International Day of Peace, September 21' every alternative year ever since the inception of the organization in 2009.

## **Brief Bio of Inspector General of Police Dan Bahadur Karki**

Inspector General of Police (IGP) Dan Bahadur Karki, 33rd Chief of Nepal Police was appointed by the decision of cabinet of ministers on 10th November 2025. He began his professional endeavors in the Nepal Police on March 31, 1998, as a Police Inspector and with the career spanning nearly three decades, he has steadily risen through the ranks to the highest leadership positions in the organization. His professional growth was further enriched by his participation in over 22 different national and international specialized policing and contemporary courses most notably crime investigation, operational command, human right, emergency response and high-level national security.

Over the course of his illustrious career, IGP Karki has held some significant charges with the likes of Butwal, Kaski, Kapilvastu and Kathmandu. Additionally, he had some brief stints as an officer in CIAA, Narcotics Control Bureau, Special Bureau, UN & Interpol NCB, HR Violation Monitoring Unit and strategic roles in IGP secretariat over the years. His career also encompasses notable contributions to United Nations Peacekeeping Operations, having served with distinction in UNMISSET and UNMIT in East Timor, as well as MINUSTAH in Haiti. Furthermore, he also held an esteemed charge of Lumbini Province Police Office as Deputy Inspector General of Police followed by HR Development Department of Police Headquarters as Additional Inspector General of Police. He also held the crucial role as the head of Kathmandu Valley Police before being appointed as the Inspector General. Currently, he also serves as the Head of National Central Bureau (NCB) Kathmandu.



In recognition of his exemplary service, IGP Karki has received numerous honors and accolades, including the Prabal Janasewa Shree, United Nations Service Medal and the Foreign Service Medal too. He is also the recipient of numerous rewards and official commendations throughout his career.

IGP Karki was born on July 30, 1972, in the modest part of Gulmi district. He currently resides in Chundevi Kathmandu with his wife and two daughters. He holds a Master's degree in Political Science and Bachelor's degrees in Law, Education, and Humanities & Social Sciences. Known for his integrity, utmost professionalism, sincerity along with exceptional commanding ability, he has been vocal for people and problem-oriented policing which ultimately proved to be instrumental in his professional success.

With robust policing persona, IGP Karki is an abide reader, motivational speaker and a remarkable artist fond of music, specializing in song writing with few hits on his name notably a captivating police theme song.

Dear Respected Sir,

1. PENN: You may be aware of the fact that the government is revising the National Curriculum Framework this year and including Moral Education back again into the school level syllabus. From the perspective of Peace, Harmony and Security, how do you think this will change the behaviour of children and youth of today?

*IGP Karki: I believe that the purpose of education is not only to develop literate and skilled individuals, but also to nurture responsible, ethical, and compassionate citizens. The return of Moral Education to our classrooms will be one of the most important and crucial security decisions this country can make this decade, and it should be made now. Ensuring peace, harmony and security are not solely the functioning of the law enforcement officials or police officer on the street. This comes through the process of ACCULTURATION which begins much earlier, in each household and schools, through the values and principles a child learns and understands. In almost thirty years of wearing the uniform, I have seen how the culture of peace and conflicts take root long before a young person encounters such situation and the police.*

*When a child understands from an early age, the importance of truthfulness, the virtue of patience, coexistence, and the dignity of other individuals, they are less likely to resort to hatred, violence, or crime as they grow into adulthood. It is not about feeling bad; it is about preventing harm, and prevention is always more effective and humane than enforcement. We learn this from Nepal's own experience. The decade-long conflict and the peace ushered in by the Comprehensive Peace Accord of 2006 have also taught us that lasting peace is built on reconciliation and shared values, rather than force. This is not something that can be provided by the government alone. It will require dedicated educators, engaged parents, and organizations like PENN, which have been working hard for years to integrate Peace Education into our schools, and it must begin with action in our classrooms. If we teach students the same values, we can expect the citizens to demonstrate it in their lives. As a result, we will not need as much policing in the future, because we will have nurtured responsible citizens who choose and actively promote peace. Ultimately, the best investment in public security is an investment in the character, education, and opportunities of the next generation.*

2. PENN: What are basic facts and philosophy about Human Rights and Child Rights that Educators and Parents must know in the context of Nepal today?

IGP Karki: *Rights and responsibilities are two sides of the same coin. They are two interconnected aspects. The fundamental rights of Nepalese individuals are protected by the Constitution, which notably enhances special protections for children. The United Nations Convention on the Rights of the Child (CRC) provides a comprehensive set of rules for the participation, development, and protection of all people under the age of eighteen which is domestically preserved by the Children's Act 2075 (2018). The most important thing for parents and educators to realise is that a kid's dignity is not something that is granted by an adult's goodwill, in fact it is inherent in the child as a human being. Children are more than just common recipients of protection or objects of adult care. They have the right to grow, right to learn, express themselves, and take part in decisions that affect their life.*

*The Convention on the Rights of the Child (CRC) is based on four key principles: non-discrimination, the child's best interests, the right to life, survival, and growth, and respect for the child's opinions and involvement. These concepts are interrelated and should influence how children are treated at home, in schools, and communities. This means that all children should be treated equally, regardless of their gender, disabilities, social or economic condition, language, family situation, or any other status. The child's best interests should always come first when making decisions about their education, safety, punishment, or general well-being.*

*Parents and teachers do not have to become legal experts. They must internalise a few fundamental principles: protect the children, understand them, respect their dignity, guide them according to their age and maturity, and never allow behaviour to escalate into harm or abuse. At the same time, when a child makes a mistake, our role is to address the behaviour while continuing to respect the child as a person. Human rights and child rights education go beyond simply teaching children about their rights. They seek to establish a culture where equality, respect, dignity, accountability, and peaceful coexistence become part of everyday life.*

3. PENN: How does the country's police force contribute to global UN peacekeeping missions, and what impact do these deployments have on our institutional capability?

IGP Karki: *Nepal has made a longstanding and respected contribution to United Nations peacekeeping, and Nepal Police is an important part of that tradition. More than 150,000 Nepali military and police personnel have served under the UN flag in some 45 missions around the world since Nepal's first deployment in a UN mission in Lebanon in 1958. Nepali police personnel serve in UN missions as individual police officers, formed police units and in professional and leadership positions. As of the beginning of this year, Nepal was the world's largest contributor of uniformed personnel to UN peacekeeping, represented by the Nepal Police, the Armed Police Force and the Nepali Army, deployed in some of the world's diverse and complex conflict and post-conflict environments from South Sudan to the Democratic Republic of Congo.*

*Nepal's role is more than simply providing personnel. It shows our commitment to multilateralism and international peace and security. Nepali peacekeepers are deployed to challenging environments to help ensure public safety, protect vulnerable communities, build local policing capacity and help societies transition from conflict to stability.*

*These deployments are also institutional for the Nepal Police. Officers gain unique*

*professional experience from working in complex and multicultural environments, learn and practice international policing standards, community engagement, human rights, crisis management, leadership and coordination with different national and international agencies. Our women peacekeepers deserve particular recognition. They have been honoured internationally, including the UN's Woman Police Officer of the Year award, for their work advancing both security and gender parity within missions.*

*Peacekeeping, for Nepal, is both a contribution to the global peace and security and an opportunity to learn and grow as institution too.*

4. PENN: In an era of transnational and cyber threats, how important is international police cooperation for maintaining domestic and global peace?

IGP Karki: *International police cooperation has become increasingly essential as contemporary crime continues to transcend national borders. Before an investigator can even fully identify the nature or scope of a crime, a criminal network may be operating across multiple jurisdictions—based in one country, relying on infrastructure hosted in another, targeting victims in a third, and transferring illicit proceeds through several other jurisdictions. Such complex and transnational criminal chains cannot be effectively traced, disrupted, or dismantled by any single national police force, regardless of its capacity or expertise. Effective investigation therefore depends on timely information sharing, coordinated action, mutual legal assistance, and sustained cooperation among law enforcement agencies across borders. Platforms like the UN Chiefs of Police Summit are indispensable, and Nepal Police has played an active role in shaping their outcomes. When police leaders from different countries commit to coordination, joint training, and collaboration against terrorism, trafficking, and illicit financial flows, every nation benefits—including Nepal, positioned at a strategic crossroads in South Asia between two of the world's most populous states.*

*For Nepal, this cooperation is not theoretical; it is a practical necessity. In tackling cross-border trafficking of people, narcotics, and wildlife, Nepal Police works closely with neighboring countries. The open border with India, while vital for economic exchange, has also long been exploited by traffickers and smugglers. Sustained regional collaboration is therefore essential to safeguard Nepal's security and contribute to wider regional stability.*

*We have access to shared databases, Red Notices for tracing fugitives, and coordinated cybercrime response via INTERPOL, which is crucial because scam or ransomware attacks against Nepali institutions and individuals have also been largely originated from servers on various continents and countries. We also engage in technical cooperation with international partners to strengthen our digital investigation capabilities, an area where threats evolve faster than any single country's expertise and pace. Regional mechanisms are also important in this regard. Coordination among South Asian police services on trafficking corridors, joint border-monitoring initiatives, and information exchange on organized crime networks all bring this principle closer to home, as much of the transnational crime affecting Nepal originates in this region before spreading further afield.*

*Peace at home is not distinct from peace around the world. A cybercriminal targeting a victim in Nepal could be working from another continent entirely; a trafficking victim rescued in Nepal could have been recruited in one nation, relocated to another, and exploited in another. Untangling a single case may require collaboration across five or six jurisdictions — evidence requests, victim identification, extradition processes, and financial tracing all rely on the strength of the relationships and legal frameworks we have established with partner agencies in advance, rather than being scrambled together after a crime has occurred.*



5. PENN: Our Organization, Peace Education Network-Nepal (PENN) has been working in strengthening Peace Education in a cross-curricular system of the school level syllabus. PENN had assisted the government in the past, in revising the Social Studies syllabus where Peace Education, Human Rights and Civic Education were integrated in a holistic approach. In the new context, we are now advocating Peace and Social Emotional Learning (PESEL) for educational transformation in school level curriculum. How important do you think this is in the today context, especially when cyber abuse and rate of depression among the youth is globally accelerating?

IGP Karki: *Our world has never been more connected. However, connectivity does not provide young people with the necessary abilities to deal with the demands that come with it. Academic knowledge alone cannot equip a youngster to respond to a hurtful comment online, resist the impulse to dislike or exclude others, manage peer influence, or deal with the emotional strain of continually comparing themselves to others through technology. This is where Peace Education and Social Emotional Learning (PESEL) become particularly important.*

*Social-emotional skills are not simply about being kind or soft, nor are they just another component of school culture. They are practical life skills, and are also a form of prevention from security point of view. Cyberbullying, online harassment, social isolation, peer pressure, substance misuse, exposure to extremist and hateful content do not all start from the same source. They can be influenced by family situations, social surroundings, a lack of supervision, emotional pain, and an inability to deal constructively with stress or conflict. Although the police play a vital role, they cannot fix these problems on their own. By the time a young person comes into contact with the criminal justice system, a chance for early intervention may have passed. Our overarching goal should be to strengthen the protective environment for young people through families, schools, communities, and responsible institutions. This is another region where PESEL can make a significant difference. It can assist pupils in improving their self-awareness, emotional control, empathy, responsible decision-making, communication, cooperation, and conflict-resolution abilities. These qualities are important not only for personal well-being, but also for citizenship, social peace, and public safety.*

*Creating a more comprehensive PESEL approach is a natural next step. It has the potential to build on previous achievements while also adapting to the changing realities that today's students face. Importantly, PESEL should not become just another exam-oriented subject. Its principles should be reflected throughout the curriculum, but more importantly, in how schools operate, including student participation, dispute resolution, peer interaction, and engagement with parents and communities. I also feel that this should be a coordinated national effort. The Ministry of Education, schools, and educators play an important role, but they should not be expected to work alone. Youth and community-oriented units of Nepal Police, local governments, parents, civil society organisations, mental-health and child-protection specialists, and organisations such as PENN can all contribute their knowledge and expertise. In this regard, it is noteworthy that Nepal Police through the 'Community-Police Partnership' program and structured curricula has been conducting wide range of school liaison and outreach programs not only for the school children but also parallelly to the guardians, teachers and community members to cultivate the culture of security and protection of the vulnerable including the children and youths.*

*I therefore admire PENN's move towards Peace and Social Emotional Learning. I also believe it deserves more consideration as part of Nepal's broader educational and peacebuilding agenda. The objective is to develop a generation that is academically capable, emotionally resilient, socially responsible, and be able to live peacefully with people who may think and behave differently from themselves.*



6. PENN: Sir, with your assumption as the Inspector General of Police, Nepal, how would you plan to bring the youth to discipline especially with the huge bombardment of IT and social media?

IGP Karki: *I wish to redefine "discipline" in this context because I think our objective should be to guide young people towards self-discipline, which lasts far longer than any external norm.*

*My strategy is based on three pillars. First, engagement rather than enforcement. With the help of Youth awareness programs, and cyber safety campaigns, Nepal Police is increasing outreach into schools and communities so that young people see us as protectors and mentors before they ever see us as law enforcers. Trust built early prevents conflict later. Second, Digital literacy as security skill: Young people need to learn how to deal with threats in online environments, how to avoid contact with potential predators, how to recognize disinformation and how to deal with online bullying. It requires organized initiatives offered in collaboration with schools, parents, and organisations that are knowledgeable in both technology and child psychology. Third, constructive alternatives: disciplinary issues frequently fill a void in terms of accomplishment, purpose, and belonging. Young people are given positive outlets and a sense of identity through sports, the arts, volunteer work, and organised youth clubs, which lessens the exposure to dangerous internet environments and peer pressure to consume drugs.*

*I would rather build a generation of young people who choose responsibility because they understand its value, than one that just complies out of fear of consequence.*

7. PENN: How is the police force shifting from traditional policing toward community partnerships to build grassroots trust and prevent local conflicts?

IGP Karki: *Nepal has a long history of community-oriented policing. Nepal Police first implemented community policing in 1982 with the "Police in Community Service" or neighbourhood policing program, which began with door-to-door involvement to hear public concerns and identify local problems. In 1994, a Community Policing Service Center was built in Maharajgunj, Kathmandu, as a trial effort. These efforts signalled a significant move away from a solely reactive form of policing and toward greater involvement with citizens. In practice, community policing includes responding to an issue before it escalates into a crime. It requires us to understand community problems, identify hazards early on, and collaborate with local stakeholders to address them. This includes community police service centers, school outreach programs, interactions with local legislators, outreach to women and youth, public awareness campaigns, and collaboration with community organisations. Our current community-oriented policing strategy 'Community-Police Partnership Program' has focus on crime prevention and community safety enhancement through a meaningful partnership between Nepal Police, Local Governments, Schools, Community Organizations and members of the public. So, this is also a major shift from traditional policing to community engagement and then to community partnership. Very recently in October 2025, problem solving approach through the Community-Police Partnership program was awarded with Herman Goldstein Award for Excellence in Problem-Oriented Policing (USA) as one of the best practices around the globe which remains as a testament of our shift in more people and problem centric policing approach.*

*Community policing is about more than just what the community needs to do differently; it also demands the police to change. Our officers must be trained to listen, communicate properly, recognize local sensitivities, and address problems professionally. The concept is simple: the quality of police-citizen interactions has a direct impact on public trust and voluntary compliance with the law. People who feel respected and fairly treated are more*

*inclined to cooperate with authorities, give information, and seek help when problems emerge. This is why community policing should not be viewed solely as an awareness campaign or a collection of public programs. It is a policing ideology that involves the community in issue solving, crime prevention, and social peace.*

*Therefore, our objective is to shift from policing that merely responds to incidents towards policing that understands communities, anticipates threats, prevents harm, and interacts with residents and solves recurring problems. We want the police station to be perceived as an institution that communities can approach before a situation escalates into a crisis. That is the goal of people-centered policing: to establish trust street by street, neighbourhood by neighbourhood, and community by community.*

8. PENN: What specific programs are being implemented to ensure that vulnerable and marginalized groups feel safe and protected in their daily lives?

IGP Karki: *The majority's perception of security is insufficient to describe a secure society. We must assess if children, women, elderly people, people with disabilities, marginalised populations, and other vulnerable groups can live with dignity, with equal access to protection and justice. Realising the need to address the specific needs and vulnerabilities of women, children and senior citizens, Nepal Police has formed designated organizational policy, units as well as joint committees with the community members. The Women, Children and Senior Citizen Service framework has evolved over the years and now involves prevention, investigation, coordination, referral and protection. These speciality services are crucial since everyone's experience with crime is unique, and a successful police response must consider the circumstances and requirements of persons seeking protection. Specific community and school liaison programs conducted through the Community-Police Partnership program are aimed at enhancing security awareness and protection measures in the schools and communities for the children and marginalized communities too. In the diverse communities, it is vital for the police to identify and act according to the specific security and protection needs of different sections of the communities based on their vulnerabilities and needs.*

*Strengthening security entails more than just responding effectively to incoming complaints. It is also about providing a safe environment in which people feel comfortable reporting what has happened to them in the first place. We must also ensure that vulnerable groups are not just protected, but also have easy access to police services. This includes increasing accessibility, enhancing specialised training, assuring respectful treatment, improving referral procedures, and collaborating closely with local governments, health providers, child-protection agencies, schools, and community organisations.*

*For the Nepal Police, this means that traditional security measures must evolve with technology. Officers must have the expertise and abilities to respond to cyber-enabled crimes, preserve digital evidence, and collaborate with specialised authorities. At the same time, prevention must start with awareness. Children, parents, and communities should understand how to identify internet threats, safeguard personal information, report abuse, and seek help without fear.*

*The protection of vulnerable persons necessitates a change away from a merely reactive strategy and toward prevention. Schools, local governments, community organisations, and the police can collaborate to detect dangers at an early stage. Awareness campaigns, community engagement, safe reporting methods, and focused responses can all help to keep many situations from becoming dangerous. Most significantly, vulnerable people must be treated as rights-holders, with their opinions and experiences informing our approach to security. Their concerns should be considered when policies, programs, and policing goals*

*are defined. A safe society is not one in which crime appears to be low. It is one in which individuals feel certain that if they are threatened or mistreated, they will be heard, treated fairly, and protected by institutions that value their dignity.*

*The goal is clear, and the commitment is firm: a society cannot be considered secure unless its most vulnerable citizens feel safe inside it.*

9. PENN: How important are educators and parents in mentoring the children toward perseverance, critical thinking, managing justice and law and order?

IGP Karki: *Educators and parents are, without a doubt, the first and most powerful institutions of law and order a child experiences, far before any police officer, court, or government office. The way a parent manages a quarrel at home, or how a teacher handles a classroom issue, teaches a child more effectively than any lecture about what justice looks like in action.*

*Critical thinking is very crucial today. A young person who is able to enquire, "is this information true? Is it equitable?" is more adept at navigating both society and the internet world while also rationally thinking "Who could be harmed by my action?"*

*Parents and teachers must also demonstrate the values that they expect their children to possess. If adults themselves engage in violence, discrimination, or humiliation, a lesson on respect becomes meaningless.*

*Additionally, justice and the law should be taught as more than just punishment. Children should understand why societies have rules: to safeguard rights, promote fairness, and enable individuals with opposing interests to coexist peacefully. Perseverance and critical thinking are important in this situation because they help a young person to manage adversity without resorting to shortcuts such as dishonesty, substance abuse, or violence. A youngster educated to think critically is also equipped to challenge misinformation, oppose manipulation, and recognise when they are being persuaded to do something detrimental.*

10. PENN: What is most important is that this cannot be accomplished solely through police efforts. Families, alumni networks, community and religious institutions, and local governments must all continue to interact with young people during this transition, rather than assuming the job is over after graduation.

IGP Karki: *Families, alumni networks, community and religious organisations, educational institutions, local governments, and civil society organisations all play critical roles in ensuring that young people keep meaningful contact during this transition. We should not believe that our responsibility ends when a student graduates. In many respects, that is when a new level of responsibility begins, because young people are expected to make more independent decisions and assume greater responsibility for their own destiny.*

*This is precisely the time at which young people begin to make more independent decisions, form new social networks, and become more exposed to peer pressure, social media, substance abuse, and other pressures. They may also face uncertainty about employment, higher education, relationships and their place in society. Without proper guidance and a sense of belonging, some young people can become vulnerable to negative influences or harmful behaviour.*

*Continued mentorship, community engagement, career guidance, volunteering, and chances for constructive participation can assist young people traverse this phase with confidence and accountability. Alumni networks are especially beneficial because former students*



*can stay linked to their schools, share their experiences, provide professional advice, and serve as positive role models for future generations. Community and religious institutions can also create venues for young people to feel heard, appreciated, and connected to their communities. Local governments bear an equally vital obligation. They can establish youth programs, sports and cultural events, vocational opportunities, public-service initiatives, and safe spaces for young people to build skills and participate actively in communal life. Civil society organisations can supplement these efforts by offering mentorship, awareness programs, leadership opportunities, and specialised assistance as needed.*

*The police can aid by providing awareness programs, youth engagement, community policing, and preventive activities, notably by educating young people about the implications of crime, substance abuse, cyberbullying, hate speech, and other destructive behaviour. When young people face danger, police officers can provide a way for them to seek information and aid. However, our work should complement, not replace, the obligations of families.*

*We should also provide possibilities for young people to participate and let feel included rather than perceiving them solely as a group that must be managed or protected. Young people should be encouraged to get involved in community service, social initiatives, environmental projects, sports, innovation, and civic programs. When young people are given responsibility and trusted to contribute, they develop a stronger sense of belongingness to their communities. Finally, connecting young people to good people, institutions, ethical practices and opportunities is one of the most effective kinds of prevention. Our responsibilities should not end at the school gate or with a graduation certificate. It should continue until young people are self-sufficient, responsible enough to make smart decisions, and connected enough to constructively contribute to their society.*

11. PENN: It has been noted that soon after school graduation, the adolescents change rapidly toward ill habits. How can we bring awareness in them about the hate speech, character abuse, drugs and narcotics abuse?

IGP Karki: *This phase of transition from the rigidity of school life to the relative freedom that follows is undoubtedly one of the highest-risk windows in a young person's life, and I believe it needs far more thoughtful attention than it currently receives. At a time when many young people are simultaneously dealing with new social and economic demands, the support systems of school regularity, teacher supervision, and peer responsibility sometimes vanish all at once.*

*Raising awareness must begin prior to graduation, not after. Schools should incorporate age-appropriate education on the real consequences of hate speech, character abuse, and substance abuse well before students leave—not as a one-time lecture, but as an ongoing conversation woven through the curriculum, ideally linked to the type of Social Emotional Learning we discussed earlier. From Nepal Police's perspective, our anti-narcotics teams combine enforcement against traffickers with corrective and rehabilitative outreach for users, because criminalising addiction does not fix it; in fact, it often exacerbates it. In terms of hate speech and online character abuse, we are increasingly engaging young people directly in digital responsibility, recognising that comments put online have significant legal and human implications.*

12. PENN: How does the institution balance robust law enforcement with the strict protection of human rights and civil liberties?

IGP Karki: *The right to human rights and the requirement for efficient law enforcement are not incompatible. Rather, lawful and professional policing is an essential tool for protecting people's rights, dignity, and security. The police institution's strength is determined not only by its ability to enforce the law, but also by how it does so. The primary responsibility of the*



*police is to maintain public order, protect lives, prevent and investigate crime, and assure the safety and security of citizens. Meanwhile, police officers must respect the fundamental rights of all individuals, including victims, witnesses, suspects, and those accused of crimes. The criminal justice principles of presuming innocent until proven guilty, equal treatment before the law, due process and protection from arbitrary or illegal action is essential to a democratic society.*

*All police powers should, therefore, be exercised in accordance with the principles of legality, necessity, proportionality, accountability, impartiality and professionalism. All powers (including arrest, detention, search, investigation, force) should be deployed on a lawful basis and only for the extent necessary to accomplish a legitimate law-enforcement objective. The authority of the police should never become an authority beyond the law.*

*The basic principles in the Universal Declaration of Human Rights, 1948 comprise equality before the law, protection against arbitrary arrest and detention, right to a fair and public trial before an independent and impartial tribunal, etc. The principles are an important international bedrock for professional and rights-based policing. For Nepal Police, human rights must not be limited to what they have learnt in basic training. They have to be a routine part of police practice and every police decision-making. This encompasses the treatment of people in custody, criminal investigation, crowd management, use of force, victim and witness protection, dealing with children and other vulnerable groups, prevention of discrimination and interaction with citizens in the community.*

*Human-rights-based policing is especially relevant in contexts where the police are confronted with challenging and rapidly changing conditions. It is sometimes necessary to take strong measures to maintain public order and to protect lives and properties, but these measures should be strictly in accordance with the law and should not exceed what is proportionate to the circumstances. Professionalism involves assertiveness and self-control, the ability to take action when it's needed and not to abuse it.*

*Institutionalizing this requires training, effective supervision, clear operational processes, accountability and integrity. Police officers need to know what the law allows them to do and why some protections are in place and what they do for public confidence in the police. Finally, the rule of law gives the police responsibility, and respect for human rights gives police that power legitimacy and public trust.*

13. PENN: What steps are being taken to increase the leadership roles and participation of women officers within the police force to promote inclusive security?

IGP Karki: *While Nepal Police has established a national aim of 33% women in the force, it is an operational need to promote and adapt inclusive security. Women population and specifically the survivors of gender-based violence are more likely to report the issues when women officers are present to listen and respond to them; communities trust a police force more when it is representative of the people it serves. It is important to acknowledge the significant contribution that our women police personnel are making at national as well as international policing contexts.*

*The role of women in Nepal Police has been gradually increasing, and institutional conversations have focused more on women's leadership and professional growth. We have introduced and have been implementing the Gender Policy. Additionally, the organization has kept up specialised structures for women and children. When it comes to investigations, community involvement, victim support, incidents of gender-based violence, child protection, and leadership, female police officers offer important viewpoints.*

*Ensuring that female officers have equal access to professional training, specialised assignments, command duties, career promotion, and leadership development should be the next step. Additionally, we should make sure that opportunities are determined by professional performance rather than gender in the workplace. The UN's Women, Peace and Security (WPS) agenda recognizes the meaningful participation of women as an essential element of sustainable peace and global security. As important and active contributors to peace and security, we are committed to implementing the WPS agenda in its true spirit and advancing the meaningful participation, protection and empowerment of women.*

14. PENN: Is there any plan of your respectable office in training and educating the police officers in Social Emotional Learning (SEL) and Peace Education? If yes, how do wish to implement it?

IGP Karki: *Indeed, there is much to be gained in bringing the concepts of Social Emotional Learning (SEL) and Peace Education to police professional development. These concepts should be embedded in our training systems to enhance police capacities in the area. Every day, the police officer is required to engage with individuals under stress, whether they're victims, family, suspects, communities, colleagues or in some instances, hostile environments. Emotional regulation, empathy, active listening, communication, conflict de-escalation, and responsible decision making, are therefore, practical policing skills. In the current context where the Nepal Police is giving importance to professional education, leadership development, integrity and strategic thinking, and there is a strong institutional base for such interdisciplinary training. For instance, the Police Leadership and Staff Course is specifically geared towards Professional Competence and Leadership Capacity. I would prefer a staged process, starting with creating training modules, then embedding these within the existing police training academies and leadership programmes, then having scenario-based exercises, and finally testing whether these skills help to enhance communication within the police, conflict and public interaction/officer wellbeing. Finally, Peace Education is a kind of policing that can assist officers to become more aware of the concept of prevention, communication and trust as also being a policing activity.*

15. PENN: Sir, with your rich training knowledge of the international sector, in social harmony, security and justice, how would you suggest Educators about the use of IT and AI in classrooms and homes? Please suggest what code of conduct should we emphasize on the use of devices and the time allocation for children under 16 years of age.

IGP Karki: *Working closely with international partners on new security concerns, I've seen personally how technology can be both a powerful tool of progress if rationally utilized and a major weakness if not - and nowhere is this more evident than with children. Because each family's situation is unique, my advice would be based on three concepts rather than strict formulas.*

*Firstly, the deliberate use is preferable to the passive use. Technology and artificial intelligence technologies are extremely helpful in learning, creativity and skill development. It's not about the technology itself, it's about the unstructured, unsupervised way the technology is being used that's causing the problem; that is, when it takes the place of sleep, physical exercise and face-to-face interaction, each of which is a protective factor for a child's mental health and therefore social stability. Secondly, impose reasonable restrictions. Children under 16: I would encourage families and schools to set clear screen time limits, set aside times when the devices will not be used, especially before bedtime and during meals, and have transparent and honest supervision of device and platform use, rather than "big brother, big sister" surveillance, which reduces trust. Third, digital citizenship is a learned behavior. Kids are looking for clear guidance to spot misinformation, understand content that may*

*be created by AI, protect their personal information and treat others with the same respect online as they do in real-life situations. Schools, with the support of a framework such as PESEL, and parents, with consistent family norms, must work together.*

*We appreciate your valuable time for this interview and thank you for giving a professional organization like PENN, a contextual consideration. You may add your remarks that will serve as advice to all the Peace Activists of Nepal.*

*Thank you very much!*

This Interview was taken by Mr. BN Sharma Acharya on behalf of the PENN Resource Book Publication Committee Vol. VI/2026 in close association with Former AIG, Nepal Police and Advisor to PENN, Dr. Govind Prasad Thapa.

Note: For reference, you can read our last publication PENN Resource Book, Volume V/2023 in the dash board page of our website: [www.penn.nepal.org.np](http://www.penn.nepal.org.np)

bns/gpt for PENN Resource Book Publication Committee, Volume VI/2026.

# Peace Education Network-Nepal, Lalitpur

Govt. Regd.

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Document updated as on: September 08, 2026, for PENN Resource Book Volume VI/2026.

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**First Cohort in close collaboration**  
**with UNESCO Nepal and UNESCO Chair,**  
**Kathmandu University School of Education (KUSOED) - 2025:**

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# A Personal Reflection

– Anusha Sharma

Looking back, I realise that Peace Education has changed not only what I teach but also how I understand teaching.

Earlier, I might have measured success through what learners could remember.

Now I increasingly think about what they carry with them after the lesson.

Do they carry greater confidence?

Do they understand another perspective?

Do they become more willing to listen?

Do they question unfairness?

Do they feel responsible for their community?

Do they understand that their actions affect others?

These are difficult outcomes to measure, but they are deeply educational.

My journey has also reminded me that educators themselves must remain learners.

Becoming a Master Trainer does not mean reaching a final stage where there is nothing more to learn. If anything, it creates a greater responsibility to continue learning.

Peace is constantly changing because society is changing.

The conflicts children face today may be different from those faced by previous generations.

Digital spaces have created new forms of communication as well as new forms of hostility.

Climate challenges are changing the meaning of security and human responsibility.

Migration and cultural interaction are changing classrooms.

Peace Education must therefore remain alive, reflective and responsive.

It cannot be frozen inside a resource book.

The resource book is a beginning.

The classroom is another beginning.

The community is another.

The journey continues.

## Conclusion: Opening the Box

My journey from learner to Master Trainer has taught me that Peace Education is not simply about teaching people to avoid conflict. It is about helping human beings develop the capacity to understand themselves, respect others, engage with differences, transform conflict and take responsibility for the communities and world they share.

The Peace Education Resource Book is one important vehicle for this journey. It gives teachers and learners ideas, activities and spaces for reflection. But the real power of the resource begins when it leaves the page.

That is the meaning of unboxing Peace Education.

It is taking empathy out of the definition and putting it into a relationship.

It is taking dialogue out of the lesson plan and putting it into a difficult conversation.

It is taking inclusion out of policy language and putting it into classroom practice.

It is taking peace out of the abstract and bringing it into everyday life.

Peace education begins with one person, but it does not belong to one person.

It moves from the self to the family, from the classroom to the community, and from the community towards the wider world.

Perhaps the global home we dream about will not be created through one large act.

Perhaps it will be created through millions of small acts of listening, kindness, courage, justice and responsibility.

A teacher listening to a child.

A child including another child.

A family choosing dialogue.

A community resolving a disagreement.

A school creating space for every voice.

These may appear to be small acts.

But peace has always needed a place to begin.

For me, that beginning is education.

And education begins with the learner.

My journey started as a learner. It moved through reflection and practice into the role of a Master Trainer. Yet I now understand that the journey has not ended. I remain a learner—learning how to facilitate, how to listen, how to create spaces for dialogue and, most importantly, how to practise what I teach.

The ultimate purpose of Peace Education is therefore not to create learners who can define peace.

It is to nurture human beings who can **live peace, practise peace and multiply peace.**

The box is open.

The responsibility now is to carry what is inside it into the world.



# Reflection

– Indira KC

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Qualification : Master in Sociology, PGD in Psychosocial Counseling

Training : MToT Training

The three-credit-hour MToT Training has been an important milestone in my professional development. Working as a Sociology lecturer and Chief Academic Counselor, I interact with students in both academic and personal contexts. The training strengthened my understanding that each learner is different, with individual experiences, strengths, difficulties, aspirations, and possibilities. This realization has encouraged me to view education from a more learner-centered perspective.

For me, meaningful education extends beyond the delivery of academic content. It involves knowing students, listening carefully to their concerns, recognizing their individual circumstances, and helping them develop confidence and direction. The MToT experience reinforced the importance of creating learning spaces where students feel valued, heard, and encouraged to participate actively in their own growth.

A particularly enriching part of the training was learning from scholars, educators, trainers, and other professionals with varied experiences. The presentations and discussions introduced me to ideas that expanded my understanding of teaching, counseling, and professional practice. Hearing different perspectives encouraged me to reflect on my existing approaches and consider how new ideas could be adapted to the needs of my students and my institution.

The practical components of the programme were equally significant. Rather than limiting learning to concepts and presentations, the sessions provided opportunities for participation, interaction, discussion, and application. These experiences helped me connect theoretical understanding with situations that educators encounter in their daily work. I gained greater confidence in communicating with students, identifying their needs, responding thoughtfully, and supporting them in constructive ways.

I am sincerely grateful to Mr. B. N. Sharma, President of PENN, for his leadership and encouragement throughout this learning experience. I also extend my heartfelt appreciation to respected Sangeeta Hamal Ma'am for her guidance, motivation, and continued support. My thanks go to all the scholars, trainers, facilitators, and fellow participants whose contributions, experiences, and cooperation made the training a memorable and worthwhile experience.

Contributing to the training manual has been another meaningful aspect of my MToT journey. I see the manual not simply as a collection of training materials, but as a shared professional resource that can carry ideas and learning beyond the programme itself. It is my hope that the knowledge and reflections captured through this work will support educators and trainers in translating learning into practical action within classrooms, institutions, and communities.

As I complete this training, I carry with me not only new knowledge and skills but also a stronger sense of professional responsibility. The formal programme has ended, yet the process of learning and reflection continues. I intend to use the insights gained from MToT in my teaching, counseling, and academic leadership so that my work can contribute more meaningfully to the development and well-being of students and the wider educational community.

# Reflection of Peace Education MToT

– Sajana Pradhan

Before undertaking peace education training, I viewed peace simply as the absence of overt conflict—a quiet, fragile state Maintained by avoiding difficult conversations. The training dismantled this passive notion, reframing peace as an active, daily discipline built on justice, empathy, and constructive engagement.

The Most profound change occurred internally. I learned to recognize My own implicit biases, reactive defensiveness, and emotional triggers. Instead of responding to friction with avoidance or aggression, I developed the patience to pause and listen. The training introduced Me to Nonviolent Communication and active listening, shifting My goal in high-stakes conversations from "winning an argument" to truly understanding the unmet needs beneath someone else's words. Conflict transformed from something to be feared into an opportunity for Mutual growth and systemic improvement. The curriculum required rigorous self-reflection, compelling Me to confront My own implicit biases, cultural conditioning, and emotional triggers. Previously, when confronted with opposing views, My default response leaned toward defensiveness or silent withdrawal. Through practical exercises in self-awareness and emotional regulation, I developed the capacity to pause between a stimulus and My response. This internal shift laid the groundwork for emotional resilience; I realized that one cannot effectively build peace externally without cultivating inner stability first.

Beyond interpersonal interactions, the program broadened My perspective on systemic issues. I learned to distinguish between direct violence and the quieter, often More destructive forces of structural and cultural injustice. This critical lens revealed how deeply inequality, exclusive policies, and historical narratives impact daily interactions within communities and institutions. Interpersonally, the training completely revolutionized how I communicate. Learning frameworks like Nonviolent Communication (NVC) and empathetic listening shifted My objective in conversations from winning an argument to uncovering shared humanity. I learned that beneath hostility or anger often lie unmet universal needs—for safety, dignity, respect, or belonging. Listening became an active endeavor rather than a waiting period to deliver a counterargument. Consequently, I no longer view interpersonal conflict as a failure or a threat, but rather as an indicator that a relationship, boundary, or process requires constructive re-examination.

Before undertaking formal training in peace education, My understanding of peace was fundamentally incomplete. Like Many, I viewed peace through a negative lens—simply as the absence of war, physical violence, or overt discord. I assumed that Maintaining peace Meant avoiding friction, smoothing over disagreements, and preserving calm at all costs. The training dismantled this passive definition entirely, replacing it with the understanding that genuine peace is an active, structural, and deeply participatory discipline. Ultimately, the training replaced passive observation with practical agency. Equipped with tools in restorative justice, Mediation, and dialogue facilitation, I now feel empowered to serve as a bridge builder in My community and professional life. Peace is no longer an abstract ideal to hope for; it is a skillset I practice intentionally—fostering inclusive environments, advocating for fairness, and transforming friction into constructive collaboration.

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## Anusha Sharma ...

is an educator, educational leader, teacher trainer, peace education practitioner, researcher, and poet with more than 17 years of experience in education. She currently teaches English at Little Angels' School, Hattiban, Lalitpur, where she is committed to nurturing learners through innovative, learner-centered, and transformative pedagogical practices. She holds a Master's degree in English Language and Literature, a Master's in Teacher Training, and a Master's in Peace Education from Kathmandu University. She is currently pursuing a Master's in Education Leadership and Management at Kathmandu University, with a particular interest in educational leadership, innovation, and sustainable education.



Anusha is a Master Trainer in Peace Education and a Peace Practitioner. She is one of the lead Master Trainers, a first cohort graduate team of PENN in close collaboration with KUSOED and UNESCO Nepal. She also served as the Chief Editor of the PENN Peace Education Training Manual, contributing to its development, editing, contextualization, and refinement for educators and peace education practitioners. Her work in peace education focuses on nurturing empathy, dialogue, respect, non-violence, resilience, critical thinking, and a culture of peace within educational communities. She is a Cambridge University-certified Teacher Trainer, Master Trainer of Students' Quality Circle (SQC), and an expert associated with the Curriculum Development Centre (CDC), Nepal. She has facilitated teacher-training programs, workshops, professional learning sessions, peace education initiatives, and educational leadership programs supporting educators in developing collaborative, reflective, innovative, and learner-centered practices. Anusha is a life member of the Nepal English Language Teachers' Association (NELTA) and a member of the Star Scholars network. Her professional engagement includes conferences, research forums, curriculum development initiatives, teacher-training programs, peace education programs, and educational leadership platforms.

Her areas of expertise and research interests include peace education and peace pedagogy, transformative and instructional leadership, sustainable leadership for sustainable education, women in educational leadership, teacher professional



development, curriculum development, AI and digital literacy, educational entrepreneurship, and innovative pedagogy. Alongside her educational career, Anusha is a poet and author who writes under the poetic name “Khusi.” She is the author of *Poetic Diaspora*, a collection exploring themes of identity, belonging, diaspora, memory, spirituality, childhood, teaching, and human experience. Anusha believes that leadership is not simply a position; it is a collaborative process built through shared responsibility, mutual respect, continuous learning, and collective action. Her professional philosophy is:” Consistency is the key to success.”

Through her work as an educator, teacher, teacher trainer, peace practitioner, peace education trainer, editor, researcher, facilitator, educational leader, and writer, Ms. Sharma continues to contribute to the development of human-centered, peaceful, inclusive, innovative, and sustainable education.

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### **Balaram Timalisina, PhD ...**

**in Local Government and School-Based Management for School Development in Nepal.** The study was focused to identify the areas of contribution of the local government for the promotion of school-based management to develop the school as a self-governing academic institution. The study also explored the capacity gap of local government by identifying its areas of capacity building for its active leadership role.

Balaram has served as Head of Education for UNESCO Kathmandu Office for 5 years. Prior to joining UNESCO, he spent over 23 years at the Ministry of Education and served in several positions where he was responsible for educational administration and management; planning and programming; research and development; and monitoring and evaluation.

He has been publishing several articles in the journals, newspapers, and online media on several social issues e.g. education, politics, economics and social development.



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### **Prof. Bishnu Raj Upreti, PhD**

Dr. Bishnu Raj Upreti is the Research Director of Nepal Centre for Contemporary Research, a public policy think tank based in Kathmandu; Adjunct Professor at the Agriculture and Forestry University, Rampur, and visiting faculty at School of Arts of Kathmandu University. Dr. Upreti has served as Executive Chairman of the Policy Research Institute from 2020-2023 and led a high-level Task Team appointed by the Cabinet to study India Nepal Border Issues (Lipulekh, Limpiyadhura-Kalapani and Susta). His professional background is from social sciences, with specialisations in public policy and conflict related issues such as conflict management, state building, peace process, environmental-, food-, water- and human- securities. During 45 years of career path (1980-2025), Dr. Upreti performed various roles as development worker in rural development project, a permanent position in the government (asst. Agricultural Economist), Research Fellow at University of Surrey/University of London, Conflict specialist at IUCN, Regional Coordinator of Swiss National Centre of Competence in Research North-South, (Co)Principal Investigator and (Co)Leader of more than one and half dozen global research projects funded by Swiss National Science Foundation, Social and Physical Science Research Council UK/DFID, Research Council of Norway, Swiss Network for International Studies, Social Science and Humanities Research Council of Canada





and implemented across the continents of Europe, Asia, Africa and Latin America. Dr. Upreti has also served and is member of different Advisory Boards (e.g., CUSA of University of California at Irvine, Programme Committee Member/SoA, and Programme Committee Chair of Masters in Security Management Course, KUSoM/KU; Chair, South Asia School of Rural Reconstruction, Member of Board of Trustee of International Foundation for Science/Stockholm, and many more. Dr Upreti has taught graduate courses on development studies, conflict, public policy, security at Nepal Engineering College; KU and AFU. Dr. Upreti has supervised 2 dozen PhD students and published 105 books, 5 dozen peer-reviewed articles in journals and more than 500 other articles. Dr. Upreti is frequently quoted in national and international media about Nepal's armed conflict.

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#### **BN Sharma ....**

is Founder/President of Peace Education Network-Nepal (PENN) and Founder/Chairperson of Peace Education and Social Emotional Learning South Asia (PESEL SouthAsia). He is the leader of pioneer cohort of Master Trainers in Peace Education conducted in close collaboration with UNESCO-Nepal & Kathmandu University School of Education (KUSOED). He has been noted as a leading UNESCO Activist in advocating and promoting Peace Education in Nepal since 2009. He has convened, organised and managed numerous seminars, conferences and events related to Peace Education, Leadership Education and Youth Activities. As a leading Educationist with more than five decades of experience, he has chaired and led organisations that have shown charismatic changes and transformation in Nepal. He is trained in Education Leadership & Management and Child/Human Rights from United Kingdom and Geneva, Switzerland.



#### **Asst. Prof. Chet Nath Pant, PhD ...**

Chet Nath Pant, PhD is an Assistant Professor at School Counselling, Wellbeing and Inclusive Education Unit, School of Education, Kathmandu University. His PhD research focused on compassionate leadership embracing the lens of contemplative inquiry. He is avidly engaged in teacher professional development and leadership capacity-building workshops, wellbeing seminars, research and publications. His areas of research interest include critical pedagogy, contemplative inquiry/education, dimensions of educational/ school leadership, Social and Emotional Learning (SEL), psychological wellbeing, Nonviolent Communication (NVC), and Appreciative Inquiry (AI).



#### **Dr. CM Yogi...**

is a great scholar of Nepal; he is a thinker, a philosopher, a spiritual master, an educationist and a peace activist. He has founded several organizations in Nepal. In particular, he is Founding Principal of "Hindu Vidya Peeth School" movement consisting of 3 schools supporting underprivileged and orphans to receive values/ethics-based education on a non-profit basis. The children are encouraged to develop human virtues such as peace, harmony and love. He also established 'Shanti Sewa Ashram' (Peace Service Centre- ([www.peaceserviceusa.org](http://www.peaceserviceusa.org)) whose objectives are: "To promote peace and spirituality at every level of society; to help the poor and disadvantaged children, women, senior citizens. In addition, he founded "'Youth Society for Peace"' aiming to support young people in understanding the values of peace, tolerance and selfless service; and to involve them for the peace clubs, street-children food program etc.



Similarly, he runs various other community-based programs - "Children's Peace Home", an orphanage in Dang ([www.childrenpeacehome.org.np](http://www.childrenpeacehome.org.np)), western part of Nepal; Children Study Club, Women's Education/Training Program and "Nepal Interfaith Movement" etc. to reform society in totality. He is Chief Patron of "Naimisharanya Gurukul - Banepa" and Bankhandi Gurukul- Saptari. He is a guest lecturer of "Conflict, Peace and Development Study" at the Tribhuvan University and "Values Based Education and Personal Transformation" at the Kathmandu University. Also, he is known widely as a motivational speaker among the Rotary International, Lions Club, NGOs, INGOs, Government offices, Corporate Sectors. His regular talks in TVs, Radios etc. are also highly inspiring.

Likewise, he is actively associated with many international organizations; such as - HVP-UK, PSC-USA, Global Communities for Peace - Australia, Global Network of Religions for Children, United Religions Initiative etc.

He travels frequently to spread the message of Values based education, Peace Education, Yoga, Interfaith, humanity and spirituality all around the world. He has been running special programs in America, Australia, Europe etc. for last many years regularly for the promotion of Spirituality and Humanity. He has written several books and composed various songs. He is winner of many national/ international awards. He conducts camps, classes, workshops, seminars, trainings and Satsang at every level to encourage people to understand deeply, "The Art of Life". Finally, he also the Chief Advisor of Peace Education Network-Nepal (PENN).

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### Farah Sarosh ...

is an internationally acclaimed mental health advocate, author, keynote speaker, and social entrepreneur, best known as the Founder & CEO of **NurtureLife**, a globally recognized organization committed to advancing mental health awareness, emotional intelligence, emotional literacy, and suicide prevention. For over two decades, she has been at the forefront of transforming lives through innovative education, advocacy, research, and community engagement, empowering individuals and institutions to build emotionally healthier and more resilient societies. Her pioneering work has earned her numerous prestigious honours, including the **Swastha Mitra Award** from the Government of Uttar Pradesh, the **AMP Change Maker of the Year Award**, the **Women's Leader Award**, the **Impact Award**, and the **Warrior Award**, while she has also been recognized among the **100 Inspiring Women of Uttar Pradesh** and the **20 Influential Women** by *Insight Success* (Ireland). A globally sought-after speaker, Farah has delivered keynote addresses and led high-impact programmes across the United States, United Kingdom, Germany, the United Arab Emirates, Saudi Arabia, Bangladesh, Sierra Leone, Kenya, Iran, and India, engaging governments, universities, healthcare institutions, corporations, and international forums on mental health, emotional intelligence, leadership, workplace wellbeing, and youth empowerment. A prolific author and internationally published researcher, her books and scholarly work have contributed significantly to the global discourse on emotional wellbeing and suicide prevention. Through her visionary leadership, unwavering compassion, and relentless commitment to emotional wellbeing, Farah Sarosh continues to redefine mental health advocacy, inspiring individuals, organizations, and communities worldwide to create a future where emotional wellbeing is recognized as the foundation of human potential and social progress.



### **Govind Prasad Thapa, PhD ...**

Dr. Govind Prasad Thapa is a retired Additional Inspector General of Nepal Police. He served the organization from 1974 to 2006 AD. He achieved his PhD from Tribhuvan University, Nepal, on the topic 'Violence against Women and Justice to Women' in 2006. After retirement, he was engaged with the Kathmandu University School of Management as a faculty member of the Post Graduate Diploma in Security Management for three years. He also served as Senior Technical Advisor to the Ministry of Women, Children, and Senior Citizens, and Social Welfare, Nepal for three years. Besides these, he participated in various national and international seminars on security and justice issues. He has authored several articles on security-related issues and has been featured in edited books and daily newspapers. Dr. Govind Prasad Thapa's unwavering commitment to justice, safety, and policy reform has left an indelible mark on Nepal's law enforcement landscape.



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### **Kuldeep Niraula, PhD ...**

is a Fulbright Scholar, holds a PhD in Conflict Analysis and Resolution from the Jimmy and Rosalynn Carter School for Peace and Conflict Resolution at George Mason University in Fairfax, Virginia, USA. His PhD research examined the role of media, especially documentary films, in advancing peace and social justice. Dr. Niraula earned his master's degree in Conflict Transformation and International Peacebuilding from the University of Notre Dame in Indiana, USA. For ten years, he taught undergraduate and graduate courses at George Mason University and the University of Notre Dame on topics including conflict resolution, global affairs, media and conflict, disaster management, research, leadership, community conflict, and restorative justice. He has assisted state and county governments, as well as nonprofits in Indiana and Arizona, USA, for over three years in implementing child protection and homelessness-prevention initiatives. Dr. Niraula coordinated President Jimmy Carter's 2013 visit to Nepal, managing meetings among President Carter, the Carter Center senior staff, Nepal's political leaders, donors, representatives of the election commission, and journalists. He helped the Carter Center expand its efforts to strengthen democracy and conduct electoral observations in Nepal, Myanmar, and Kenya. He also briefly assisted the Government of Nepal in developing and implementing the rehabilitation and reintegration process for Maoist combatants. Dr. Niraula has expertise in conflict resolution training, teaching, research, program design, management, and evaluation. He recently helped Democracy Resource Center Nepal (DRCN) observe the implementation of the Gen Z – Nepal Government agreement and the March 21st parliamentary election, and to analyze public service and public finance management reforms following the Gen Z protests in September 2025.



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### **Manchala Jha, PhD. ...**

is Former Commissioner, Truth and Reconciliation Commission (TRC), Nepal. She is presently Assistant Professor at Tribhuvan University, Kirtipur, Kathmandu, Nepal.

She is a versatile lady with Leadership-oriented Professional skills along with strong analytical, administrative and decision-making capabilities. She has an extensive experience in governance, policy formulation of academia, conflict





resolution, institutional coordination, and socio-political research. She possesses deep understanding of Nepal's political, diplomatic, socio-cultural and governance landscape with proven expertise in stakeholder engagement, public communication and community coordination.

In the recent past, she has demonstrated commitment to ethics, integrity, Transitional Justice, women empowerment, anti-corruption initiatives and national development through leadership roles in academia. She has a broad experience in public speaking, election observation, policy analysis, conflict-sensitive dialogue and governance related advocacy with strong focus on contemporary national issues. Finally, she is member of the Advisory Council of Peace Education Network-Nepal (PENN).

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### Prof. Matt Perelstein ...

#### Matt Perelstein — Emotional Intelligence Educator & Peace Education Advocate

Matt Perelstein is a pioneering emotional intelligence (EQ) educator and co-founder of EQ4Peace Worldwide, Inc., dedicated to global peace by creating inner, interpersonal, and social peace through emotional education. For four decades, he has taught, researched, and advanced practical EQ and Positive Mental Health (PMH) skills that help people understand, manage, and heal their emotions. Matt's leadership focuses on expanding access to emotional education, strengthening positive mental health, and building a worldwide movement that empowers people to create peace from the inside out. His work supports global peace initiatives, including collaborations with UNESCO partners in Nepal and India, to bring emotional education to schools across South Asia and beyond.



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### Pramila Thapa, PhD ....

is an accomplished academic leader, researcher, nursing educator, and international trainer with over 25 years of experience in higher education, healthcare, and leadership development. She earned a **PhD in Emotional Intelligence and Leadership (Management)** and holds advanced qualifications in **Community Health Nursing, Public Administration, Nursing, and Education**, providing a strong interdisciplinary foundation for her work. Dr. Thapa has authored nearly **100 research articles, book chapters, conference papers, and professional presentations** delivered at national and international forums. Her expertise includes **Emotional Intelligence, Social and Emotional Learning (SEL), leadership, life skills, safeguarding, peace education, nursing education, and evidence-based practice**. She serves as a **Peer Reviewer and Academic Editor** for leading international journals, including *Frontiers*, *Current Psychology*, *BMC*, and *IGI Global*, and has contributed as an **M.Phil. External Examiner**, researcher, keynote speaker, trainer, and mentor, advancing academic excellence and professional development across diverse national and international institutions.





### **Sajana Pradhan ...**

is an accomplished teacher, passionate researcher and dedicated peace activist dedicated to building minds and fostering global understanding. She has a Master of Philosophy (M.Phil.) degree and she alters the conventional language classroom by fusing a cutting-edge teaching style with a wealth of intellectual depth. As an English language teacher, Sajana views language as a living entity, a space for critical thinking, self-expression, and intercultural exchange not a set of rules. She is passionate about helping children to express themselves with passion, clarity and empathy, while developing their language skills.

In addition to her academic work, Sajana has earned a name as a peace preacher and promoter of harmonious living, through her relentless efforts. With the firm belief that true education should engage the mind and the soul, she teaches values like tolerance, active listening, conflict resolution and more in her classroom and various initiatives in the community. She encourages people to connect through communication to overcome divides and create respect through mentorship, conversation, and public engagement. Sajana's dedication to a comprehensive curriculum that integrates academics with a sense of duty to others makes her an inspiring teacher and a powerful voice for social peace. She is one of the lead Master Trainers, a first cohort graduate team of PENN in close collaboration with KUSOED and UNESCO Nepal. She is the Coordinator for PENN Resource Book, Volume VI/2026 leading the 3-member sub-committee.



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### **Samina Neupane ...**

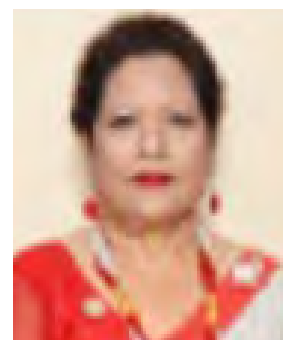
is an MPhil scholar in Conflict, Peace, and Development Studies at Tribhuvan University, Nepal. She also holds a Master of Education in English Language Education. She has more than 12 years of teaching experience in both public and private educational institutions, teaching English and Social Studies at school and undergraduate levels. Currently, she serves as a Lecturer at Prithvi Narayan Secondary School, Kathmandu. Her research interests include educational leadership, conflict management, peace education, local governance, public school improvement, multilingual education and professional development of teachers.



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### **Sanu Amatya ....**

'A Lifelong Journey of Nurturing Children, Peace and Education'. Sanu Amatya is a dedicated child development specialist, peace educator, author, researcher, teacher trainer, and social worker whose professional journey has been deeply rooted in the wellbeing, education, dignity, and holistic development of children. Behind her professional achievements is a strong family foundation. She is a proud mother of two daughters, Prisa and Primcy, and has been fortunate to share her life journey with her supportive, cooperative, and gifted husband and professional partner, Mr. Yaduwan Dahal Chettri. Her family has remained an important source of encouragement throughout her long and meaningful career. For more than 35 years, Sanu Amatya has served as the Founder Principal of Tri-Shakti Secondary School, Dillibazar, Kathmandu, contributing to the development of children, teachers, and educational practices. Her work has extended far beyond the classroom. She has had opportunities to collaborate with the Government of Nepal, private institutions, and national and international organizations, including



Plan International, GTZ, UNICEF, and Save the Children, conducting training, seminars, and capacity-building programmes on Early Childhood Development and Peace Education in different districts of Nepal and South Asian countries too. Her commitment to professional learning has taken her beyond Nepal as well. She completed specialized training in Emergent Literacy in Early Childhood Education through a Training of Trainers programme at Mount Carmel Training Centre, Haifa, Israel, UK, Helsinki and also received Master Training of Trainers (MTOT) from the Department of Education, Government of Nepal. Her professional development has further included training in Peace Education in Germany and the Netherlands through the International Fellowship of Reconciliation (IFOR), Peace Training of Trainers through UNESCO Nepal, the Programme Development and Management (PDM) course in the Philippines, and Learning to Live Together (LTLT) Peace Pedagogy through Arigatou International in Sri Lanka. Sanu Amatya is also a founding member of PENN (Peace Education Network–Nepal). During her 16 years of involvement with the organization, she has served in several leadership capacities, including Treasurer and Secretary, and currently serves as Vice President.

Her current roles and responsibilities include:

- Technical Advisor, PABSON Central Committee
- Mentor, Children Sports Commission
- President, Opportunity Village Nepal (OVN)
- President, Inner Wheel Club of Kirtipur
- Vice President, PENN
- Vice President, Nawa Jyoti Center, Sisters of Nazareth Society
- Vice President, Rotary Club of Kirtipur
- Secretary, Missionaries of Charity, Nepal
- Founder Member, CARITAS Nepal as well as many other organizations.

Her professional life can therefore be seen as a continuous journey—from nurturing young children and empowering teachers to promoting peace, dignity, wellbeing, and humanitarian values in the wider community. Her work reflects a simple but powerful belief: when we invest in children, teachers, peace, and values today, we help build a more compassionate and harmonious society for tomorrow.

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## Saroj Lamichhane

Saroj Lamichhane has been actively associated with the Peace Education Network–Nepal

(PENN) for over a decade and a half and currently serves as its General Secretary. He is also a Yoga Instructor affiliated with Jeevan Vigyan Pratisthan, Kathmandu, and regularly conducts yoga training at various laboratories of the Pratisthan. Mr. Lamichhane holds a Master's degree in Political Science from Tribhuvan University. He was professionally engaged in the teaching profession for nearly 26 years, with Social Studies as his principal subject. He has co-authored Social Studies textbooks for school-level education, published by various publishers based on the national curriculum, and has also contributed occasional articles to national daily newspapers. With a keen interest in Peace Education, the philosophy of Yoga, and peace promotion, Mr. Lamichhane is also actively involved as a Master Trainer



of the Peace Education Network–Nepal. His professional and academic interests centre on integrating peace education, yoga philosophy, and human development for the promotion of sustainable peace. He is one of the lead Master Trainers, a first cohort graduate team of PENN in close collaboration with KUSOED and UNESCO Nepal. He is also one of the Founding Team Members of Peace Education and Social Emotional Learning South Asia (PESEL SouthAsia).

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### **Prof. Shyam Akashe, PhD**

is a Professor in the Department of Electronics & Communication Engineering and Dean – International Cooperation at ITM University, Gwalior, India. He received his M. Tech. degree in Electronics & Communication Engineering from Rajiv Gandhi Proudhyogiki Vishwavidyalaya (RGPV), Bhopal, in 2006 and completed his PhD from Thapar University, Patiala, Punjab, in 2013. His research interests include low-power VLSI design, FinFET-based memory design, semiconductor device modelling, digital system design, and FPGA implementation. Dr. Akashe has published more than 300 research papers in reputed international journals and conferences and holds over 10 patents. He received the Best Research Paper Award at NSC-2005, IIT Bombay, and his biographical profile was featured in Marquis Who's Who in Engineering, USA, in 2015. He has also served as a Technical Program Committee (TPC) member, reviewer, and editor for several IEEE and Springer international conferences.



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### **Associate Prof. Uddhab Pyakurel, PhD ...**

is an Associate Professor of Political Sociology and is currently serving as the Dean of School of Arts, Kathmandu University. He, who also serves as Associate Dean at School of Arts and Director of Global Engagement Division of the Office of Vice Chancellor for 3 years, completed his Master in Political Science and Sociology from Tribhuvan University, joined Delhi School of Economics (University of Delhi) to pursue M. Phil, and earned Ph.D. from Jawaharlal Nehru University, New Delhi. Being an adjunct Fellow at School of Social Sciences and Psychology, Western Sydney University of Australia, he engages in academic journal articles and book chapters on poverty; people's participation; social inclusion/exclusion; conflict and peace; identity, democracy & elections; foreign policy and Nepal's neighbourhood relations, including other socio-political issues of Nepal and Asia. Maoist Movement in Nepal: A Sociological Perspective (New Delhi: Adroit Publishers, 2007); Contemporary Nepal (Delhi: Kalinga Publications, 2012); Dalit Representation in National Politics of Nepal (Kathmandu: NNDSWO, 2012); State of Conflict and Democratic Movement in Nepal (New Delhi: Vij Books, 2013); Higher Education in Nepal: Inclusive Policy Guidelines (Lalitpur: KU-SoA and SNV-Nepal, 2014); Nepal-India Open Border: Problems and Prospects (New Delhi: Vij Books, 2015); Socialism, Prosperity and Development (Kathmandu: Sangri-la Books, 2020); Reproduction of Inequality and Social Exclusion: A Study of Dalits in a Caste Society, Nepal (Singapore: Springer Nature, 2021); Challenging Authoritarian Capitalism: The Transformative Power of the World Social Forum (London: Taylor & Francis, 2022), Green and Circular Economy in Nepal: A Reader (Lalitpur: KU-NCCS, 2024), etc.; are single authored, co-authored and edited/co-edited books for his credit.





## Record of Events & Activities of PENN for 2080-83BS (2023-026):

| Date              | Event                                                                                                                                          | Title and Venue                                                                          | Objective                                                                                                                                                                                       |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Sept. 25, 2023    | Disbursement of certificates that were not received on September 21, 2023 event day.                                                           | Students' events, Key note Experts and Judges' participatory certification.              | Awarding the participants of the Peace Day events and visiting schools for feedback on the events.                                                                                              |
| Sept. 28, 2023    | Participation of PENN in Inauguration of Himalaya Matribhumi Foundation                                                                        | Launching of Concept Paper of the Organisation: Tika Ram Puri, President.                | National Campaign in Good Governance, Development and Prosperity – 2080.                                                                                                                        |
| October 01, 2023  | Peace Day 2023 Review Meeting                                                                                                                  | Updating Executive Com. on the Peace Day remarks from the Guests and realizing the gaps. | Learning from the flaws and plan for future events and training for NYUC and Member schools. Updating the delivery of certificates to schools who were absent on the distribution day Sept. 21. |
| October 05, 2023  | Meeting with NHRC Joint Secretary Samjhana Sharma                                                                                              | Update PENN events and deliver the author's certificate (PENN Resource Book Vol. V/2023) | Visit the newly established Documentation Centre of NHRC and receive reading materials.                                                                                                         |
| October 08, 2023  | Reaching the last remaining authors' certificates of PENN Resource Book Vol. V and Meeting with Benu Rana Mam for PENN Education Support 2023. | Networking for further ahead.                                                            | Managing the stop gaps and planning for further ahead of PENN activities.                                                                                                                       |
| October 13, 2023  | Certificate handover to schools.                                                                                                               | Meeting school leaders.                                                                  | Completion of pending work.                                                                                                                                                                     |
| October 16, 2023  | QUEST-Nepal patronage meeting with Advisors and Executive Com.                                                                                 | Preparation towards the 17 <sup>th</sup> NCSQC event commencing in Chitwan.              | Socialisation with school leaders at Galaxy school, Gyaneswor, Ktm.                                                                                                                             |
| November 01, 2023 | Peace and Justice event organized by Nepal Forum for Restorative Justice                                                                       | Conference in Peace and Justice                                                          | Peace Activists' conference at Baneshwor office of NFRJ.                                                                                                                                        |
| November 03, 2023 | NAFUCAN report sharing on WFUCA Conference                                                                                                     | Meeting of UNESCO Clubs and Executives by Gen. Secretary Yuwa Raj Nyaupane               | Socialisation Meeting called by NAFUCAN at New Bus Park Gongabu, Ktm.                                                                                                                           |



|                    |                                                                                                                |                                                                                                  |                                                                                                                                          |
|--------------------|----------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| November 09, 2023  | Meeting with Dr. Uddhav Pyakurel, KUSOM                                                                        | Meeting for Professional Development                                                             | PENN introduced to Dr. Uddhav Pyakurel. Courtesy – Narad Rijal Sir of KUHS, Dhulikhel.                                                   |
| November 18, 2023  | UNESCO World Philosophy Day webinar.                                                                           | Conference of Peace Activists                                                                    | International Conference for UNESCO Activists.                                                                                           |
| December 03, 2023  | Book Launch Dr. Rajkumar Dhungana and Prof. Candice Carter                                                     | Book Launch at KUSOED (morning)+PENN Coordinates a meeting with Prof. Candice Carter (afternoon) | Orientation on Peace Education by Prof. Candice Carter at Asian Academy for Peace Research and Development, Baneshwor, Ktm.              |
| December 10, 2023  | International Human Rights Youth (Virtual) Leadership Summit organized by Prof. John Jay Bonstingl, USA.       | Bringing youth from different countries to together to empower their leadership skills.          | Training and conference on Leadership for Human Rights and Peace.                                                                        |
| December 12, 2023  | NYUC virtual meeting for Leadership Event                                                                      | Planning meeting for Youth Leadership Training Program                                           | Virtual meeting between PENN and NYUC.                                                                                                   |
| December 13, 2023  | Book Launching of Senior Women (Adult Literacy Program) of Bikalpa Gyan Tatha Bikash Kendra, Ktm.              | Honouring the Adult Senior Women graduates and Book Launch.                                      | Venue: Taragaon Museum and Cultural Centre, Boudha, Ktm.                                                                                 |
| December 16, 2023  | Training on 'Transformational Leadership' by Prabesh Raj Joshi of Nepal Forum for Restorative Justice (NFRJ)   | Youth Leadership skills empowerment training organized by PENN and NYUC.                         | Venue: Institute of Engineering, Thapathali Campus, Ktm.                                                                                 |
| December 21, 2023  | Conference on 'Mainstreaming Restorative Justice in Nepal's Juvenile Justice'                                  | Conference for Policy Formation and recommendation to the govt.                                  | Preparation of a memorandum and report to present to the govt. on amendment of Juvenile Justice by NFRJ. Venue: Alpha Beta Complex, Ktm. |
| December 22, 2023  | Conference on "Social Cohesion" by Centre for Social Change (CSC).                                             | Conference with Peace and Human Rights Activists for Policy recommendation.                      | Preparing a report to recommend the govt. on 'Social Cohesion'. Venue: Hotel Basera Boutique, Babar Mahal, Ktm.                          |
| December 23, 2023. | Deliberation to the Community on 'Peace Building at Community Level' organized by Tikhedewal Community Centre. | Community Level approach to create awareness in Peace Building.                                  | Building awareness and leadership for Peace in Community Level. Venue: Community Development Centre Tikhedewal, Lalitpur-15.             |

|                   |                                                                                             |                                                                                            |                                                                                                                |
|-------------------|---------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| January 21, 2024  | Meeting with the auditor Praduman Ghimire for PENN renewal.                                 | Annual renewal program.                                                                    | Planning of accounts management for annual renewal 2079-80 fiscal year.                                        |
| January 26, 2024  | AGM of NYUC.                                                                                | PENN attends for the Youth support programs.                                               | Venue: Le Bagaincha Café, Jawlakhel, Lalitpur.                                                                 |
| January 29, 2024  | Education Day organized by UNESCO Kathmandu and Global Compact Nepal.                       | Education Day conference theme: 'Learning for Lasting Peace' and reduction of Hate Speech. | Venue: UN House.<br><br>Active Participation of PENN and NYUC.                                                 |
| February 08, 2024 | 47 <sup>th</sup> Anniversary and Parents Day at Motibinayak School, Dholahiti, Lalitpur.    | PENN was invited as the Special Guest.                                                     | Venue: School premises and socialization and feedback from our sister concern.                                 |
| February 09, 2024 | PENN Secretariat Meeting for 12 <sup>th</sup> AGM preps. at Le Bagaincha café, Jawlakhel.   | Present were Saroj Sir and Rajendra Sir.                                                   | Catch with the progress report writing for the AGM, Election Commission management and Venue management.       |
| February 16, 2024 | PENN Executive meeting at Le Bagaincha for the 12 <sup>th</sup> AGM final reports approval. | Meeting time: 4.00-5.00pm.                                                                 | Management of docs, venue and election docs. Explore for unanimous team for the election with few new members. |
| February 18, 2024 | Bikalpa invitation for Conference 'Education for Children Living in Poverty'.               | Organised under the aegis of World Social Forum, Bhrikutimandap, Ktm.                      | Learning about the program ethics and possible policy suggestions and socialization.                           |
| March 10, 2024    | Meeting of the Secretariat to update toward the 12 <sup>th</sup> AGM.                       | Meeting time – 4.00pm with the PENN Executive Com.                                         | Analyzing gaps with the Election and AGM.                                                                      |
| March 16, 2024    | 12 <sup>th</sup> AGM of PENN                                                                | Formation of new Executive Com. for three years.                                           | Approval of audit report 2079-80, Gen. Secretary's Progress report and Treasurer's report.                     |
| March 21, 2024    | PENN renewal                                                                                | Work at CDO office                                                                         | Annual routine renewal of organization after the new elected Executive Com. begins.                            |
| March 31, 2024    | First Executive Meeting after new team formed.                                              | Venue: KMC School, Baneshwor, Ktm.                                                         | Routine work for new tenure begins.                                                                            |
| April 02, 2024    | Participation for book launching                                                            | Dr. Meena Acharya's book launch at Martin Chautari, Thapathali height, Ktm.                | Professional socialization.                                                                                    |
| April 08, 2024    | Participation in School Parents Day                                                         | Bright Future School – Institutional Member of PENN                                        | Socialisation for PENN team work.                                                                              |

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| April 22, 2024 | Institutional Member Coordination Committee (IMCC) meeting for Institutional Membership                                                             | President and Treasurers' planning meeting at Pepe Pizza, Bhatbhateni, Chapagaon dobato. | Planning for MToT in Peace Education Coordinated by IMCC. Coordinator: Mrs. Sangita Hamal and Deputy Coordinator Mr. Mohan Kumar Karki. |
| April 24, 2024 | Nomination of Focal Persons from Institutional Members opens.                                                                                       | IMCC Coordinated MToT to begin.                                                          | Joint collaboration of Institutional Members for Master Training of Focal Persons in Peace Education.                                   |
| April 26, 2024 | Disburse Training Curriculum in Peace Education for study                                                                                           | Focal Persons begin study.                                                               | MToT Preparations with Focal Persons involvement by IMCC.                                                                               |
| April 28, 2024 | Joint meeting of PENN Executive 2 <sup>nd</sup> Meeting and Focal Persons from Institutional Member schools                                         | Venue: Whitefield School, Nayabazar, Ktm.                                                | Planning for MToT begins: Ratification of nomination of Mr. Rajendra Sharma as Coordinator of PENN MToT Program 2024-25.                |
| April 30, 2024 | Refresh PENN website                                                                                                                                | Routine work                                                                             | Updating with the new Executive Team and updating of Advisory Council                                                                   |
| May 01, 2024   | PENN Treasurers' meeting                                                                                                                            | Venue: Satodobato, Lalitpur                                                              | Updating of Treasurer's sign at Sanima Bank (Sangita Hamal Mam) as new Treasurer signatory.                                             |
| May 05, 2024   | Correspondence for PENN Education Support 2081 collection begins+Participation in Advisor Chiranjibi Bhandari Sir's deliberation in Peace Building. | Venue: Sap Falcha, Thapathali, Ktm.                                                      | Routine work and Socialisation with Peace and Human Rights Experts.                                                                     |
| May 06, 2024   | MToT Resource Persons' meeting                                                                                                                      | Venue: Bagaincha Café, Jawlakhel, Lalitpur.                                              | Planning for MToT begins with Chiranjibi Sir, Rajendra Sir, Sangita Hamal Mam, Mohan Sir with the President.                            |
| May 09, 2024   | Virtual Meeting for PENN trainings                                                                                                                  | With PENN Executives and RPs                                                             | Planning for MToT to begin by end of the month.                                                                                         |
| May 14, 2024   | Begin preparing case studies of PENN Education Support                                                                                              | New Sponsors in PENN team                                                                | Finalising additional case studies for new sponsors for 2081 academic session in PENN Education Support Scheme.                         |

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| May 15, 2024 | Meeting with Treasurer and Secretary: Sangita Hamal and Rajendra Sharma                          | Venue: Pepe Pizza at Satdobato, Lalitpur                                                                                                                                                                                                                                                                  | Planning the PENN Education Support and MToT in Peace Education.                                                                                                  |
| May 17, 2024 | PENN Advisors' Council Meeting                                                                   | Venue: Shanti Sewashram Koteswor                                                                                                                                                                                                                                                                          | Endorsing the Peace Education Course of Study and Planning for MToT along with additional new members to Advisory Council.                                        |
| May 19, 2024 | Executive Committee meeting                                                                      | Preparation for MToT.                                                                                                                                                                                                                                                                                     | Revision of MToT Course of Study under Rajendra Sharma's Co-ordinatorship.                                                                                        |
| May 20, 2024 | Correspondence for MToT begins.                                                                  | Inviting potential Institutional and Individual members for MToT.                                                                                                                                                                                                                                         | Planning for MToT participation finalization.                                                                                                                     |
| May 22, 2024 | Correspondence with UNESCO KTM. And KUSOED involvement in PENN MToT.                             | UNESCO Ktm. Proposes involvement of UNESCO Chair/KUSOED Dean for MToT.                                                                                                                                                                                                                                    | Drawing greater pool of rosters and endorsing the PENN MToT Course of Study for University Certification of the training.                                         |
| May 26, 2024 | Executive Meeting of PENN at Doleshwor Resort, Bhaktapur for MToT.                               | Venue management over view.                                                                                                                                                                                                                                                                               | Preparations for Venue management for beginning sensitization of MToT at Doleshwor Resort.                                                                        |
| May 27, 2024 | Meeting with UNESCO Chair/KUSOED for MToT planning.                                              | Venue: KUSOED Dean Prof. Balchandra Luitel's office.<br><br>KUSOED CPEC represented by: Mr. Madan Rijal and PENN represented by: Mr. Rajendra Sharma.                                                                                                                                                     | Preparing to manage the MToT and revision of Course of Study for Peace Education and Sustainable Development.                                                     |
| May 29, 2024 | Visiting the Godawari Printing Solution for all printing work for MToT.                          | Venue: Taukhel office and Lagankhel office.                                                                                                                                                                                                                                                               | Dealing with all printing costs.                                                                                                                                  |
| May 31, 2024 | Master ToT – Preliminary Training Day IA for sensitization of the themes in the Course of Study. | Venue- Doleshwor Resort, Bhaktapur for whole day and residential program. Inaugurated by Vice Chancellor of Pokhara University, Prof. Dr. Prem Narayan Aryal and Special Guest, Dr. Dhruba Raj Regmi, National Education Office, UNESCO Kathmandu in the august presence of the Advisory Council of PENN. | Socialization with Focal Persons and trainees along with training sessions for updating of the Course of Study, need assessment as well as content sensitization. |



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| June 01, 2024 | Master ToT – Preliminary Training Day II for sensitization of the themes in the Course of Study.                           | “                                                   | Socialisation and Joint meeting for further ahead of the MToT with the Focal Persons and trainees alongwith the Resource Persons. |
| June 03, 2024 | Disburse Token of Love and Certificates to sponsors and Resource Persons.                                                  | MToT Phase I A held at Doleshwor Resort, Bhaktapur. | Rewarding the hard work of all RPs and generosity of the Institutional Members.                                                   |
| June 05, 2024 | Review Meeting of MToT Phase IA.                                                                                           | “                                                   | Catch with the missing things and prepare for addressing the needs assessed from the participants.                                |
| June 07, 2024 | Participation as National Advisor of National Federation of UNESCO Clubs and Associations of Nepal (NAFUCAN) at their AGM. | Venue: Tilingtar Highschool, Tokha, Ktm.            | Socialisation for organizational networking.                                                                                      |
| June 08, 2024 | “                                                                                                                          | “                                                   | “                                                                                                                                 |
| June 12, 2024 | Meeting with CPEC KUSOED                                                                                                   | Venue: Hattiban, Lalitpur                           | MToT endorsement plans.                                                                                                           |
| June 13, 2024 | Email and phone Follow up pending sponsors                                                                                 | Digital work                                        | PENN Education Support Program                                                                                                    |
| June 14, 2024 | Preparations for MToT Review Meeting                                                                                       | “                                                   | PENN MToT further ahead.                                                                                                          |
| June 15, 2024 | Review Meeting of MToT and fixing target date for PENN Education Support Scheme                                            | Siddhartha Cottage, Lalitpur                        | MToT IA Doleshwor Review Meeting and RP's advice.                                                                                 |
| June 18, 2024 | Submission of MToT report after the Review Meeting of June 15 to UNESCO Ktm.                                               | Digital work                                        | Seeking minor fund support from UNESCO                                                                                            |
| June 21, 2024 | PENN Secretariat Meeting with UNESCO+KUSOED                                                                                | Venue: KUSOED dean's office.                        | MToT Collaboration for certified course and MOU endorsement.                                                                      |
| June 25, 2024 | MToT Bills submission to UNESCO Physical meeting                                                                           | Venue: UNESCO office                                | Minor reimbursement of MTOT IA Review meeting bills                                                                               |
| June 29, 2024 | PENN Meeting + Mails and contact to Principals and Focal Persons for MToT related meeting                                  | Venue: Siddhartha Cottage Lalitpur +Digital work    | MToT follow up                                                                                                                    |
| July 04, 2024 | MToT management and KUSOED meeting                                                                                         | Venue: Bagaicha restro Jawlakhel                    | Planning meeting                                                                                                                  |

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| July 06, 2024   | MToT Perspective Meeting with Principals and Focal Persons                                                            | Venue: Siddhartha Cottage, Lalitpur                                                                                                 | Sharing of perspectives for MToT IB         |
| July 14, 2024   | MTOT management meeting                                                                                               | Venue: KUSOED, Hattiban, Lalitpur                                                                                                   | RP Planning meeting                         |
| July 17, 2024   | PENN Executive Meeting                                                                                                | Venue: Siddhartha Cottage, Lalitpur                                                                                                 | MToT Planning meeting                       |
| July 18, 2024   | MTOT management meeting with PENN Secretariat+ MOU signing with KUSOED                                                | MOU signature: KUSOED – by Dean Prof. Dr. Bal Chandra Luitel and PENN – by President BN Sharma at Venue: KUSOED, Hattiban, Lalitpur | PENN MToT Course Certification endorsement. |
| July 19, 2024   | MToT Phase IB                                                                                                         | Venue: Bright Future School, Naikap, Ktm.                                                                                           | Master Training Phase IB                    |
| July 20, 2024   | “                                                                                                                     | “                                                                                                                                   | “                                           |
| July 24, 2024   | IPE Socialisation Conference                                                                                          | Aranya Boutique Hotel, Naxal, Ktm.                                                                                                  | Peace Education advocacy                    |
| July 28, 2024   | PENN Executive Meeting                                                                                                | Venue: Siddhartha Cottage, Lalitpur                                                                                                 | MToT Phase II Planning                      |
| July 29, 2024   | IPE Delegate from UK Prof. Karen Taylor visits Mount Everest School, Bhaktapur and Bright Future School, Naikap, Ktm. | -                                                                                                                                   | Courtesy and advocacy for Peace Education   |
| “               | Notice for MToT II - Thematic selection to Focal Persons                                                              | Digital work                                                                                                                        | Homework for MToT Phase II                  |
| July 30, 2024   | Peace Day 2024 duty discharge to PENN Executive Com. members                                                          | “                                                                                                                                   | Homework Planning for Focal Persons         |
| August 01, 2024 | Planning virtually for MToT II with KUSOED and PENN MToT Management team                                              | “                                                                                                                                   | MToT Phase II Planning                      |
| August 04, 2024 | Planning virtually for MToT II with KUSOED and PENN MToT Management team                                              | “                                                                                                                                   | MToT Phase II Planning                      |
| August 11, 2024 | Planning virtually of RPs for MToT II with KUSOED and PENN MToT Management team                                       | “                                                                                                                                   | MToT Phase II Planning                      |
| August 16, 2024 | Venue visit for Peace Day 2024 Planning by PENN Secretariat                                                           | Kanijirowa School, Koteswor, Ktm.                                                                                                   | Peace Day hosting plans                     |

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| August 18, 2024    | MToT Course workshop                                                                       | Venue: Siddhartha Cottage, Lalitpur                                      | MToT Course endorsement by Peace experts with midway review                                                                             |
| August 23, 2024    | Virtual Planning meeting of PENN Executives for MToT II                                    | Digital work                                                             | MToT II Planning                                                                                                                        |
| August 29, 2024    | PENN team meets UNESCO Ktm.                                                                | UNESCO OFFICE, Sanepa, Lalitpur                                          | Peace Day activities 2024                                                                                                               |
| “                  | Visit to sister concern – Sisneri School                                                   | Lamatar, Lalitpur                                                        | “                                                                                                                                       |
| September 02, 2024 | First virtual meeting with Prof. Matt Perelstein of EQ4Peace Inc. USA                      | Digital work                                                             | “                                                                                                                                       |
| September 03, 2024 | PENN Virtual Meeting                                                                       | “                                                                        | “                                                                                                                                       |
| September 07, 2024 | PENN Virtual Meeting with MTOT RPS                                                         | “                                                                        | MToT II Planning                                                                                                                        |
| September 08, 2024 | PENN Virtual meeting                                                                       | “                                                                        | Peace Day activities 2024                                                                                                               |
| September 10, 2024 | Peace Day activities collection                                                            | “                                                                        | “                                                                                                                                       |
| September 11, 2024 | PENN Executive Meeting                                                                     | Venue: Mount Everest School, Bhaktapur                                   | MToT Planning and Peace Day 2024 Planning                                                                                               |
| September 12, 2024 | Collection of MToT materials from the concerned places                                     | Physical errands                                                         | Preparations for MToT II                                                                                                                |
| September 13, 2024 | PENN Secretariat makes a Venue visit for MToT II                                           | KUHS Dhulikhel                                                           | Preparations for MToT II                                                                                                                |
| September 14, 2024 | MToT Phase II                                                                              | “                                                                        | Day I                                                                                                                                   |
| September 15, 2024 | “                                                                                          | “                                                                        | Day II                                                                                                                                  |
| September 16, 2024 | Virtual meeting with World Without Anger (WWA) and EQ4Peace Inc. USA and PENN Secretariat. | Digital work                                                             | Organizational Collaboration for Peace Education and Emotional Education.                                                               |
| September 17, 2024 | Meeting with Niraj Poudyel                                                                 | Mount Everest School, Bhaktapur                                          | Preparation for MToT II and Peace Day digital activities.                                                                               |
| September 19, 2024 | PENN virtual meeting                                                                       | Digital work                                                             | Preparation for Peace Day activities                                                                                                    |
| September 20, 2024 | Meeting with Prof. Matt, EQ4Peace, WWA representatives and PENN Secretariat                | Meeting with CEHRD officials – DG Deepak Sharma at Sano Thimi, Bhaktapur | Planning and advocacy for Peace Education and Social Emotional Education for Global Citizenship Education in a National Coalition plan. |

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| September 21, 2024 | International Day of Peace                                                                                                                                | The Chief Guest was: Dean of KUSOED, Prof. Dr. Bal Chandra Luitel. Special Guests: Prof. Matt Perelstein, Prof. Dr. Bishnu Raj Uprety, Dr. Manchala Jha and Education Officer from UNESCO Kathmandu Aagat Awasthi. Venue: Kanjirowa High School, Koteswor, Ktm. | Peace Day Activities by Institutional Member School students and Focal Persons of MToT and National Peace Education Award along with Key note speeches by Peace Educators. |
| September 22, 2024 | 11 <sup>th</sup> International Peace Conference by World Without Anger (WWA) in close collaboration with EQ4Peace Inc. and Global Peace Foundation Nepal. | Venue: QUEST College, Gwarko, Lalitpur                                                                                                                                                                                                                          | Role Given: Chair of a Plenary Session on “Inner Peace and Global Peace through Emotional Intelligence and Positive Mental Health”.                                        |
| October 05, 2024   | Peace Day Review Meeting                                                                                                                                  | Venue: Siddhartha Cottage, Lalitpur                                                                                                                                                                                                                             | Analysis of strengths and gaps.                                                                                                                                            |
| October 22, 2024   | Meeting with WWA Colleagues                                                                                                                               | Venue: Nanglo Bakery, Baneshwor Ktm.                                                                                                                                                                                                                            | Socialisation for Collaboration.                                                                                                                                           |
| October 27, 2024   | Virtual meeting of PENN Secretariat                                                                                                                       | Digital work                                                                                                                                                                                                                                                    | Planning for MToT Phase III and IV                                                                                                                                         |
| October 30, 2024   | Coalition first meeting.                                                                                                                                  | Bachan Sahakari Office, Dillibazar, Ktm.                                                                                                                                                                                                                        | Planning for MOU between EQ4Peace, WWA and PENN.                                                                                                                           |
| November 05, 2024  | Virtual Meeting with EQ4Peace, WWA and PENN                                                                                                               | Digital work                                                                                                                                                                                                                                                    | Planning for MOU between EQ4Peace, WWA and PENN.                                                                                                                           |
| November 09, 2024  | Represented PENN at 18 <sup>th</sup> NCSQC Convention                                                                                                     | Venue: Bright Future School, Naikap, Ktm.                                                                                                                                                                                                                       | Socialization with Institutional Heads.                                                                                                                                    |
| November 10, 2024  | “                                                                                                                                                         | “                                                                                                                                                                                                                                                               | “                                                                                                                                                                          |
| November 10, 2024  | Virtual Meeting with PENN Executives and MToT Focal Persons                                                                                               | Digital Work                                                                                                                                                                                                                                                    | Planning for MToT III and IV                                                                                                                                               |
| “                  | Represented PENN at 18 <sup>th</sup> NCSQC Convention                                                                                                     | Venue: Bright Future School, Naikap, Ktm.                                                                                                                                                                                                                       | Socialization with Institutional Heads.                                                                                                                                    |
| November 14, 2024  | Venue Visit                                                                                                                                               | Arunima High School, Boudha, Ktm.                                                                                                                                                                                                                               | Hosting Planning of MToT III and IV together                                                                                                                               |
| “                  | Meeting with KUSOED                                                                                                                                       | Venue: Alina's Bakery Café, Jawlakhel, Lalitpur                                                                                                                                                                                                                 | Planning for MTOT III and IV Resource Persons participation and admin works of fees payment to KUSOED.                                                                     |
| November 19, 2024  | Virtual meeting with UNESCO, WWA, EQ4Peace and PENN                                                                                                       | Digital work                                                                                                                                                                                                                                                    | Final Planning for MOU between 3 organizations with UNESCO as a witness.                                                                                                   |



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| November 20, 2024 | Meeting with treasurers of PENN for audit preps. for 13 <sup>th</sup> AGM of PENN.               | Venue: Chasuwa Restro, Chapagaon Chowk, Satodobato, Lalitpur | Verification of Income Expenses of PENN.                                                                                                                                           |
| November 22, 2024 | Attended as a Chief Guest to Certificate Distribution to students of PENN Peace Day events 2024. | Venue: Bright Future School, Naikap, Ktm.                    | Institutional Connection and linking.                                                                                                                                              |
| November 24, 2024 | Virtual Meeting with PENN Executives                                                             | Digital work                                                 | Planning for MToT III and IV                                                                                                                                                       |
| November 26, 2024 | Virtual Meeting with Focal Persons                                                               | Digital work                                                 | Planning of Thematic Preps for Training Manual writing after MToT III and IV.                                                                                                      |
| November 29, 2024 | MToT Phase III                                                                                   | Venue: Arunima High School, Boudha, Ktm.                     | Day I                                                                                                                                                                              |
| November 30, 2024 | “                                                                                                | “                                                            | Day II                                                                                                                                                                             |
| December 01, 2024 | MToT Phase IV                                                                                    | “                                                            | Day I                                                                                                                                                                              |
| December 02, 2024 | “                                                                                                | “                                                            | Day II                                                                                                                                                                             |
| December 06, 2024 | Work on Concept Notes begins for National Coalition Plan with UNESCO and CEHRD/ MoE              | Digital work                                                 | Nation-wide planning for promotion of Peace Education and Social Emotional Learning for Global Citizenship Education.                                                              |
| December 08, 2024 | PENN MToT III and IV Review Meeting and Planning for PENN 13 <sup>th</sup> AGM begins            | Venue: Chasuwa Restro, Chapagaon Cross Ringroad, Lalitpur    | Further ahead of admin work related to MToT final touch and 13 <sup>th</sup> AGM of PENN.                                                                                          |
| December 10, 2024 | Virtual Meeting of EQ4Peace, WWA and PENN Secretariat                                            | Digital Work                                                 | Finalization of the Concept Notes before handover to UNESCO.                                                                                                                       |
| December 13, 2024 | Meeting with UNESCO.                                                                             | Venue: UNESCO office, Sanepa, Lalitpur                       | Handover of the Concept Notes formally to UNESCO by PENN, EQ4Peace and WWA for further finalization to handover to CEHRD/ MoE.                                                     |
| December 14, 2024 | Joint Review Meeting of MToT with PENN Executives and Focal Persons                              | Venue: Mount Everest School, Bhaktapur                       | Preparation of Training Manual by Thematic Groups begins and PENN Executives approval of the Reports by Auditor, Treasurer and General Secretary for 13 <sup>th</sup> AGM of PENN. |
| December 16, 2024 | Virtual Meeting of EQ4Peace, WWA and PENN.                                                       | Digital work                                                 | Preparations for further ahead of National Coalition meeting with CEHRD.                                                                                                           |

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| December 18, 2024 | Virtual Meeting of EQ4Peace, WWA and PENN.                                                                         | Virtual Meeting of EQ4Peace, WWA and PENN.                | Preparations for further ahead of National Coalition meeting with CEHRD.                      |
| December 20, 2024 | PENN participates in a National Conference on Social Cohesion and Justice called by Centre for Social Change, Ktm. | Venue: Hotel Basera Boutique, Ktm.                        | Panel discussion and conference on promoting social cohesion and Justice.                     |
| December 22, 2024 | Admin Meeting with KUSOED                                                                                          | Venue: Chasuwa Restro, Chapagaon Cross Ringroad, Lalitpur | Final Payment of the MTOT Course of PENN and planning of disbursement of expenses.            |
| December 24, 2024 | Conference on Restorative Justice by Bikalpa Gyan Tatha Bikash Kendra, Ktm.                                        | Venue: Maya Manor Boutique Hotel, Naxal, Ktm.             | Sharing skills of Restorative Justice with Educators.                                         |
| December 28, 2024 | PENN admin support for disbursement of RP's stipends begins by KUSOED.                                             | Digital work.                                             | Clearance of bills and vouchers for expenses related to MToT.                                 |
| December 29, 2024 | Virtual Meeting of PENN Executives                                                                                 | Digital work                                              | Planning for further ahead of PENN activities in 2025.                                        |
| January 03, 2025  | Venue visit for preps related to 13 <sup>th</sup> AGM                                                              | Venue: Siddhartha Cottage, Lalitpur                       | Hosting plans and documentation preps of the 13 <sup>th</sup> AGM.                            |
| January 04, 2025  | 13 <sup>th</sup> AGM of PENN                                                                                       | Venue: Siddhartha Cottage, Lalitpur                       | Approval of all reports and 2 <sup>nd</sup> amendment of PENN Constitution.                   |
| January 05, 2025  | Virtual meeting with Peace Education and Social Emotional Learning (PESEL) team.                                   | Digital work.                                             | Discussion on perceptions about the Coalition further ahead in the regional context.          |
| January 06, 2025  | Consultation meeting with Dhruba Regmi Sir and Chiranjibi Bhandari Sir for PESEL movement meetings                 | Digital work                                              | Establishing PESEL in the regional context.                                                   |
| January 11, 2025  | Participation at Nepal Youth UNESCO Club (NYUC) AGM                                                                | Venue: Godawari-3 residence of NYUC President's residence | NYUC as a Sister-concern of PENN - work for Youth empowerment.                                |
| January 13, 2025  | Secretariat Meeting for MToT and PENN annual planning of events in 2025                                            | Venue: A-one café, Naya bazar, Ktm.                       | Update for work follow up on MToT Graduation and Peace Day 2025 events.                       |
| January 14, 2025  | Correspondence for Asst. Prof. Chiranjibi Sir's visit to New Delhi MGIEP and UNESCO Regional Office.               | Digital work for meeting arrangement.                     | Establishing PESEL movement regionally for collaboration toward Global Citizenship Education. |

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| January 15, 2025  | Facilitation for Asst. Prof. Chiranjibi Sir's visit to New Delhi MGIEP and UNESCO Regional Office.                                                  | Digital work for meeting arrangements.                                         | Meeting successfully established a milestone in PESEL Movement in the region by Chiranjibi Sir.                                                             |
| January 16, 2025  | Meeting with the auditor: Pradumna Ghimire                                                                                                          | Venue: Auditor's office, Mahalaxmistan, Lalitpur-5                             | Work for PENN online tax clearance for annual organizational renewal process.                                                                               |
| January 17, 2025  | Target date of all Assignments for MToT with KUSOED.                                                                                                | Digital work.                                                                  | Toward preparation for Certification of MToT candidates.                                                                                                    |
| January 19, 2025  | Target release of all docs to go to CDO office for annual renewal.                                                                                  | Digital work.                                                                  | Preparation for annual renewal of PENN.                                                                                                                     |
| January 29, 2025  | Executive Meeting of PENN.                                                                                                                          | Virtual meeting on Zoom.                                                       | Preparation for PENN activities in 2025.                                                                                                                    |
| February 01, 2025 | Release of Obituary over Rajendra Sharma's father's sad demise.                                                                                     | Digital work.                                                                  | PENN Executive Secretary's sad family event put to mark.                                                                                                    |
| February 02, 2025 | Virtual meeting of Executive Committee.                                                                                                             | Updates digitally.                                                             | Completion of PENN annual renewal at CDO office+ beginning of PESEL concept formation.                                                                      |
| February 04, 2025 | Physical attendance for PENN constitutional 2 <sup>nd</sup> amendment (Teen Mahale) at CDO office+ Updating of MToT for final grade sheet date due. | Physical meeting of Executive Secretariat.                                     | 2 <sup>nd</sup> amendment of PENN Constitution and updating the grade sheet of trainees of MToT for KUSOED.                                                 |
| February 07, 2025 | Secretariat Meeting with Bhaktapur PABSON.                                                                                                          | Physical meeting at PABSON office of Bhaktapur organized by Sangita Hamal Mam. | Introduction to PENN training plans.                                                                                                                        |
| February 09, 2025 | Final Payment release to KUSOED for MToT management.                                                                                                | Secretariat meeting.                                                           | Financial updating.                                                                                                                                         |
| February 10, 2025 | Graduation Ceremony of MToT candidates.                                                                                                             | Venue: KUSOED Conference Hall.                                                 | Certification of MToT Master Trainers by KUSOED in presence of the Dean, Prof. Dr. Bal Chandra Luitel and Prof. Dr. Hem Raj Kafle and KUSOED staff members. |
| February 16, 2025 | Virtual meeting of PENN Executives.                                                                                                                 | Digital work.                                                                  | Regarding President's next day's departure to Australia and management handover to Executive Co President and Vice President.                               |

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| March 09, 2025 | Virtual Meeting of PENN Executives.                                                                      | Digital work.                                                                                                         | Updates of PENN Operational calendar.                                                                               |
| March 27, 2025 | Joint Meeting of PESEL Executives.                                                                       | Physical meeting in Ktm. Led by PENN General Secretary.                                                               | Planning for collaboration of organizations working in Peace in Nepal.                                              |
| April 07, 2025 | Virtual meeting of PESEL Founding team for organizational registration for South Asia mission.           | Digital planning meeting.                                                                                             | Planning to register PESEL with PENN leadership at Kathmandu CDO office for Peace Education mission in South Asia.  |
| April 13, 2025 | Virtual Meeting with PENN Executives.                                                                    | Digital Planning for PENN activities toward September 21 event.                                                       | Planning to celebrate Intl. Peace Day with member schools.                                                          |
| May 04, 2025   | Virtual Meeting of PENN Secretariat.                                                                     | Annual renewal tasks of PENN.                                                                                         | Work division for Annual renewal of PENN.                                                                           |
| May 18, 2025   | Physical meeting of Executives with MToT Focal Persons for PENN Training Manual write up team formation. | Meeting hosted at Siddhartha Cottage Dhobighat, Lalitpur.                                                             | Mission of the team to prepare and complete the Training Manual for ToTs in Peace Education.                        |
| May 21, 2025   | Virtual meeting of PENN Secretariat.                                                                     | Digital work.                                                                                                         | Updates for Training Manual and PENN annual renewal work.                                                           |
| May 22, 2025   | Virtual meeting of PENN Executives and Focal Persons of MToT Program.                                    | Digital planning.                                                                                                     | Mission planning for Training Manual Writing.                                                                       |
| May 26, 2025   | Virtual Meeting of PESEL team.                                                                           | Digital Planning.                                                                                                     | Mission Planning for PESEL Projects in collaboration with UNESCO in South Asia.                                     |
| May 31, 2025   | MToT Training Manual Workshop with Focal Persons.                                                        | Physical Planning for documentations at Mount Everest School, Suryabinayak, Bhaktapur organized by Sangita Hamal Mam. | Compilation of thematic documents for Manual finalization.                                                          |
| June 08, 2025  | Virtual Meeting of PENN Executives.                                                                      | Planning toward September 21, 2025.                                                                                   | Celebrating Intl. Day of Peace with duty discharge.                                                                 |
| June 20, 2025  | Hi tea and Inauguration of PESEL with its Concept Notes for Peace Works in South Asia.                   | Collaborative Program for PESEL inauguration at Hotel Himalaya, Lalitpur, Nepal.                                      | Honoring UNESCO Representative with Hi tea event and Inauguration of PESEL in Nepal by launching its Concept Notes. |



|                                 |                                                                                                                                       |                                                               |                                                                                                                                             |
|---------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| July 19, 2025                   | PENN Virtual meeting of the Secretariat for Peace Day.                                                                                | Digital work.                                                 | Assignments of events for Peace Day celebration at KMC Highschool, Balkumari, Lalitpur.                                                     |
| July 27, 2025                   | PENN Virtual meeting of the Secretariat for Peace Day and Training Manual writing.                                                    | Digital work.                                                 | Managing the Venue and Peace Award for 2025 with invitation to member schools along with the MTOT Focal Persons.                            |
| August 20, 2025                 | PENN Executive Meeting for Peace Day event updates.                                                                                   | Digital work.                                                 | Finalizing events, invitation and venue management.                                                                                         |
| September 02, 2025              | PENN Secretariat meets Focal Persons of MTOT virtually.                                                                               | Digital work.                                                 | Participation in Intl. Day of Peace 2025.                                                                                                   |
| September 17, 2025              | National Mourning Day observed by PENN with a Press Release on the killings of GenZ revolutionists.                                   | All works and events halted for vacuum period in Nepal.       | Political disruptions in the entire nation.                                                                                                 |
| September 21, 2025              | Digital poster launching by PENN for Peace in the nation.                                                                             | Digital poster for Intl. Peace Day published by PENN.         | Sad observance of Peace Day in Nepal as an impact of GenZ revolution and formation of an Ad-hoc government after the resignation of the PM. |
| October 14 <sup>th</sup> , 2025 | Emailed the raw draft of the PENN Training Manual – 7 Themes to Dr. Chet Pant and Anusha Sharma, Editors for the final documentation. | Editorial work.                                               | Editing of the PENN Training Manual begins with filling in gaps and converting the raw material to final shape.                             |
| October 29, 2025                | President's arrival to Ktm. for work follow up.                                                                                       | Revival of plans for updating PENN.                           | Annual Renewal work of PENN.                                                                                                                |
| November 09, 2025               | PENN Secretariat Physical Meeting.                                                                                                    | Updating of works for PENN. Venue: Benu Rana Mam's residence. | Annual pending work and work on pending assignments of the Executive Committee.                                                             |
| November 16, 2025               | PENN Executive Meeting for AGM documentation.                                                                                         | Audit and reports preparations.                               | Annual renewal of PENN and planning for PENN 14 <sup>th</sup> AGM.                                                                          |
| November 29, 2025               | 14 <sup>th</sup> AGM of PENN.                                                                                                         | Venue: at Siddhartha Cottage, Dhobighat, Lalitpur.            | Approval of audit and secretariat reports for annual renewal at Lalitpur DAO office.                                                        |
| January 06, 2026                | Annual Visit to Motibinayak School for PENN Education Support Scheme.                                                                 | Updating students' progress records and checklist.            | Meeting the students and their parents along with the teachers for annual follow up.                                                        |

|                   |                                                                                                      |                                                                                      |                                                                            |
|-------------------|------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|----------------------------------------------------------------------------|
| “                 | Meeting with Auditor for annual tax paid certificates.                                               | Annual updates of finances at auditor’s office.                                      | PENN annual administrative works.                                          |
| January 09, 2026  | Participated in the QUEST-Nepal meeting for Lalitpur Principals.                                     | Social alienation with Educators for PENN.                                           | Catch with school members.                                                 |
| January 11, 2026  | PENN Executive Meeting.                                                                              | Venue: Benu Rana Mam’s residence.                                                    | Planning about Training Manual launching ceremony.                         |
| January 13, 2026  | PESEL team meeting at CEHRD office.                                                                  | Meeting with the Director General of CEHRD at their office in Sano Thimi, Bhaktapur. | Collaboration plans with Ministry of Education, CEHRD for future projects. |
| January 25, 2026  | Meeting with General Secretary and Treasurer for updating administrative works.                      | Venue: Satdobato Café, Lalitpur.                                                     | Mission of Training Manual Launching Ceremony.                             |
| January 29, 2026  | Meeting with Co-President, General Secretary and Treasurer for updating administrative works.        | “                                                                                    | “                                                                          |
| February 01, 2026 | MToT Training Manual Meeting with Dr. Chet Pant and Anusha Sharma.                                   | Café, Harisiddhi, Lalitpur.                                                          | Check and discuss progress of Training Manual editing project.             |
| February 05, 2026 | Updating Sponsor lists for 2026 PENN Education Support Scheme.                                       | Digital work.                                                                        | Updating for new sponsors and new students.                                |
| February 12, 2026 | Physical meeting with Dr.Chet Pant and Anusha Sharma.                                                | Venue: Café, Harisiddhi, Lalitpur.                                                   | Final review of the MToT Training Manual draft for PENN.                   |
| February 18, 2026 | Disburse Final digital copy of Training Manual to Peace Experts and Resource Persons for the review. | Digital work.                                                                        | Collection of reviews.                                                     |
| “                 | Virtual meeting with Focal Persons of the MToT team.                                                 | “                                                                                    | Planning for the launching ceremony.                                       |
| February 21, 2026 | Participated in the Anniversary event of Arunima HS School (member school).                          | Venue: Boudha, Ktm.                                                                  | Socialization as a guest.                                                  |
| February 22, 2026 | Visit Lalitpur and Godawari Municipalities for official address change of PENN.                      | Address changing from Lalitpur 5 to Godawari 3, Lalitpur.                            | Administrative issues for office location.                                 |

|                   |                                                                                                               |                                                                                                     |                                                                                                                                                                                                 |
|-------------------|---------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| February 23, 2026 | Virtual PENN Executive Meeting.                                                                               | Digital Work.                                                                                       | Updating address change and plans for Meeting with PABSON Central Committee for Training Programs.                                                                                              |
| February 25, 2026 | Meeting with PABSON President and Executive Committee of PABSON Central Com.                                  | Training Program in Peace Education & launching invitation for Training Manual.                     | Mission of trainings in 2026: producing a 2 <sup>nd</sup> cohort of Trainers.                                                                                                                   |
| February 28, 2026 | Refinement meeting for training manual with Dr. Chet Pant and Anusha Sharma.                                  | Venue: Café Harisiddhi, Lalitpur.                                                                   | Manuscript preparation to be handed over to the designer after incorporating all the reviews from experts.                                                                                      |
| March 07, 2026    | Reaching the printed copies of the finally designed Training Manual draft to Dr. Chet Pant and Anusha Sharma. | Venue: Café Harisiddhi, Lalitpur.                                                                   | Checking if the final design is apt for printing for multiple copies.                                                                                                                           |
| March 09, 2026    | Printing of PENN Training Manual begins.                                                                      | Printing Press, Bhaktapur.                                                                          | Target of delivery in a couple of days.                                                                                                                                                         |
| “                 | Virtual meeting of PENN Executive Committee.                                                                  | Digital work.                                                                                       | Final Preparation for launching ceremony and duty discharge.                                                                                                                                    |
| March 11, 2026    | Virtual meeting of PENN Secretariat members.                                                                  | Digital work.                                                                                       | Managing the event of launching ceremony on March 14, 2026 at KMC Highschool, Balkumari, Lalitpur.                                                                                              |
| March 12, 2026    | Collection of printed copies of Training Manual and materials required for launching ceremony.                | Transfer by Secretariat members.                                                                    | Final Preps for Launching of the training manual.                                                                                                                                               |
| March 14, 2026    | PENN Training Manual in Peace Education launching ceremony.                                                   | Venue: KMC High School, Balkumari, Lalitpur.                                                        | Chief Guest: Prof. Dr. Bal Chandra Luitel, Dean, KUSOED in the presence of PENN Executives, Advisors, PESEL Executives, Guests, Master Trainers, Principals, Teachers and High School Students. |
| March 15, 2026    | Beginning of the signing of ‘PESEL SouthAsia’ Constitution and the authorization letter by the President.     | Physical transfer to Office Manager and General Secretary, Saroj Lamichhane at Balkumari, Lalitpur. | Handover of the official docs of PENN and PESEL to Saroj Lamichhane for overall documentation management before the President’s departure overseas the next day.                                |

|                    |                                                                                 |                                                                         |                                                                                                                                |
|--------------------|---------------------------------------------------------------------------------|-------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| May 20, 2026       | Virtual meeting of PENN Executives.                                             | Digital work.                                                           | Program Management and duty discharge for Intl. Day of Peace, September 21, 2026.                                              |
| June 05, 2026      | Physical Meeting of PENN Executives for PENN events.                            | Planning for Peace Day celebration. Venue: Café at Satdobato, Lalitpur. | Sub Committees for Training, Program Management and Peace Award Selection and PENN Education Support Program 2026 were formed. |
| July 21, 2026      | PENN Executive Meeting (Virtual).                                               | Planning for PENN Resource Book Vol. VI/2026.                           | Call of Coordinator's inquiry and support for work ahead.                                                                      |
| July 31, 2026      | Target date of articles for PENN Resource Book Vol. VI/2026.                    | For Peace Day event: Sept. 21, 2026                                     | Publication of PENN journal.                                                                                                   |
| August 01, 2026    | Physical Meeting of PENN Resource Book and National Peace Education Award 2026. | Planning of September 21. Venue: Chasuwa Café, Satdobato, Lalitpur.     | Preparations for Celebrations of Intl. Day of Peace.                                                                           |
| August 15, 2026    | First lot of articles go for designing.                                         | Digital work.                                                           | Preparations for PENN Resource Book Volume VI/2026 Publication.                                                                |
| August 16, 2026    | Virtual Meeting of PENN Executives                                              | Sub Committee report updates.                                           | Planning for Peace Day 2026.                                                                                                   |
| August 21, 2026    | Physical Meeting of PENN Executives                                             | Sub Committee Working Plan, A-One Banquet, Koteswor, Ktm.               | Peace Day 2026 working meeting.                                                                                                |
| August 27, 2026    | Second lot of articles go for designing.                                        | Digital work.                                                           | Preparations for PENN Resource Book Volume VI/2026 Publication.                                                                |
| August 28, 2026    | Check PENN activities docs for Resource Book to be emailed to designer.         | Digital work.                                                           | Final stage work with Resource Book begins.                                                                                    |
| September 20, 2026 | International Peace Day ceremony by PENN.                                       | Annual Physical Event.                                                  | Venue: A-One Banquet, Koteswor, Ktm.                                                                                           |



# Words of acknowledgement to our generous donors/supporters:

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

- a) Contributors of PENN Education Support Scheme started as of 2018 is in its 9th 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 34 children (\*record 2026) 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) since 2019 and after. Your contribution has made PENN live and moving. It is this motivation that has made PENN work so efficiently despite the aftermath impact of Covid-19 pandemic. We look forward to having more cooperation and support in the years to come from our members, member institutions and global friends. Your selfless attitude has been the greatest energy of PENN.
- c) We are also very thankful to all the contributors of the articles ever since PENN Bulletin Vol. 1/2012 and now hereafter to PENN Resource Book Vol. VI/2024. Your concurrent support and faith have always inspired us to work more for the organization. PENN is rich in relationship with global friends all these years, and I am sure with your trust, we will move on into the better times of the future.

A hearty thank-you to each one of you!

We wish you a very healthy and prosperous

Happy Dashain and Deepawali 2083!

**The Editors.**

**Email: penn.nepal@gmail.com / info@penn.org.np**

*\*List along with sponsors is enclosed herewith in the back pages of the volume VI/2026.*

# Peace Education Network-Nepal (PENN), Godawari-3, Lalitpur, Nepal

## PENN Education Support Scheme May 2026 (2083BS) - after the addition of new sponsors and students:

| S. No. | School                                     | Name of the child  | Class | Begin-ning Year of scheme | Replaced whom (if any)     | Reason for dropout (if any) | Sponsors                           |
|--------|--------------------------------------------|--------------------|-------|---------------------------|----------------------------|-----------------------------|------------------------------------|
| 1      | Motibinayak Basic School, Dholahiti, Ltp.* | Ashwin Rana        | I     | 2081                      | Bhumika Rai                | Passed out class VIII       | SDNA, USA                          |
| 2      | “                                          | Eliza Majhi        | VI    | 2076                      | x                          | x                           | Samir Khanal, USA                  |
| 3      | “                                          | Rohit Kumar Pandit | III   | 2081                      | Joshana Rai                | Parents' migration          | SDNA                               |
| 4      | “                                          | Sampada Ghimire    | VIII  | 2078                      | Shristi Majhi since 2074BS | Passed SEE                  | SDNA                               |
| 5      | “                                          | Rabina Magar       | V     | 2078                      | Nabina Khatri              | Parents' migration          | SDNA                               |
| 6      | “                                          | Uma Sapkota        | VI    | 2074                      | x                          | x                           | Smriti Ghimire, USA                |
| 7      | “                                          | Roshana Rai        | V     | 2078                      | Jenisha Rai since 2074     | Parents' migration          | Sambriddhi Sharma Thapa, Au.       |
| 8      | “                                          | Devraj Budathoki   | VII   | 2077                      | x                          | x                           | Roshani Poudyel, USA               |
| 9      | “                                          | Prashant Pradhan   | V     | 2078                      | Abhisek Rai                | Parents' migration          | Purushottam Acharya, Nepal         |
| 10     | “                                          | Rahul Tamang       | ECD   | 2081                      | Bijaya Magrati             | “                           | Nita Sharma, Nepal                 |
| 11     | “                                          | Susmita B.Ka       | IV    | 2079                      | x                          | x                           | Mohit Karki, Nepal                 |
| 12     | “                                          | Asbina Blon        | II    | 2079                      | x                          | x                           | Smriti Ghimire, USA                |
| 13     | “                                          | Preeti Pradhan     | VII   | 2080                      | x                          | x                           | Susan Rai, Ktm. Nepal              |
| 14     | “                                          | Aviral Pandey      | I     | 2081                      | x                          | x                           | Prof. John Jay Bonstingl, USA      |
| 15     | “                                          | Riya Patel         | II    | 2081                      | x                          | x                           | Avantika Jhunhunwala, Nepal        |
| 16     | “                                          | Subhasana Moktan   | I     | 2081                      | x                          | x                           | Sangeeta Hamal (Junu Hamal), Nepal |
| 17     | “                                          | Anjana Rai         | II    | 2081                      | x                          | x                           | Sangeeta Hamal (Junu Hamal), Nepal |

|    |                                                    |                                                      |      |      |   |   |                                             |
|----|----------------------------------------------------|------------------------------------------------------|------|------|---|---|---------------------------------------------|
| 18 | “                                                  | Himani Rai                                           | II   | 2081 | x | x | Swatin/Astha Acharya, Australia             |
| 19 | “                                                  | Sandeep Kathayat                                     | III  | 2081 | x | x | Harka Prasad Shrestha, Nepal                |
| 20 | “                                                  | Shiva Bika                                           | IV   | 2081 | x | x | Sudeshna Thapa                              |
| 21 | “                                                  | Jharana Pandey                                       | KG   | 2083 | x | x | Parashar Thapa (c/o Sudeshna Thapa)         |
| 22 | Sisneri HS School, Lamatar, Ltp.                   | Salina Poudyel                                       | VIII | 2076 | x | x | Prisca Amatya Chhetri, Nepal (c/o Sanu Mam) |
| 23 | “                                                  | Bipana Chaudhary                                     | X    | 2076 | x | x | Anand Bikram Rana, Nepal                    |
| 24 | “                                                  | **Shambridhi Shrestha<br>(previously Gauri Shrestha) | X    | 2079 | x | x | Dr. CM Yogi, Nepal                          |
| 25 | “                                                  | Sabina Chaudhary                                     | III  | 2081 | x | x | Prof. John Jay Bonstingl, USA               |
| 26 | “                                                  | Salina Theeng                                        | III  | 2081 | x | x | Sakar Sapkota, Nepal                        |
| 27 | Shree Saraswati Ma. Vi., Thecho, Lalitpur          | Priya Darji                                          | III  | 2081 | x | x | Mohan Karki, Nepal                          |
| 28 | “                                                  | Kishal Mali                                          | VII  | 2081 | x | x | Pramila Singh, Nepal                        |
| 29 | Subarneshwor Basic School, Suryabinayak, Bhaktapur | Sabin BK                                             | IV   | 2083 | x | x | SDNA                                        |
| 30 | “                                                  | Ayushma Limbu                                        | IV   | “    | x | x | SDNA                                        |
| 31 | Bishnudevi School, Chandragiri Municipality, Ktm.  | Ashika Tamang                                        | VII  | “    | x | x | Kanchan Neupane Dhakal, USA                 |
| 32 | “                                                  | Sobita Koshwar                                       | VIII |      | x | x | “                                           |
| 33 | “                                                  | Bishwo Theeng                                        | VI   | “    | x | x | Roshani Poudyel, USA                        |
| 34 | Motibinayak Basic School                           | Simran Sarki                                         | I    | “    | x | x | Mahendra Bista, Nepal                       |

### Notes:

1. The serial order of classes has been broken due to new date-wise entry of the children for the sake of record keeping.
2. \*Motibinayak, Dholahiti, Lalitpur is a Basic school having classes upto class VIII only.
3. PENN Zoom Ap. communication sponsors for 2026 are: Swatin Acharya and Astha Acharya, Melbourne, Aus.
4. In Sisneri HS School, \*\*Shambridhi Shrestha has been admitted to Std. XI.

Profiled by

BN Sharma

President, PENN.

Updated on August 10, 2026.



## PENN Activities



**Award to Dr. CM Yogi**



**Inauguration of MToT by VC, Pokhara Uni.**



**Doleshwor Inauguration Grp. MToT**



**Intl. Conference in Peace Education 2024**



**MToT Collaboration with KUSOED**





**MToT Graduation Ceremony 2024**



**MToT Graduation Ceremony**



**Peace Day 2023 Peace Award Ceremony**



**Peace Day pre-event 2024 held at Sisneri HS School, Lamatar**



**MToT Phase IV at Arunima HS School 2024**



**Training Manual editing team 2025**



## PENN Activities



**Peace Day 2024 by PENN**



**PENN Convening Panel Discussion at Intl. Conference, Peace Day 2024**



**PENN Education Support at Motibinayak School, Lalitpur**



**PENN Executives planning for Peace Day 2026**



**PENN Manual Writing Workshop 2024**



## PENN Activities



**PENN Manual writing workshop 2025**



**PENN Moderates Peace Event at UNDP 2024**



**Peace Education Training Manual unveiling 2025**



**PENN MToT team at Training at KUHS**



**PENN participation in QUEST-Nepal Program, Lalitpur**



## PENN Activities



**PENN Resource Book Vol. V unveiling 2023**



**PENN Training Manual launching 2025**



**PENN Moderates the UN Day event 2024  
at UNDP Ktm.**



**PENN MToT Graduation Ceremony 2024**



**Participants of Peace Day event 2024 certification**



# Support Peace Education Network- Nepal (PENN)

## Who are we?

Peace Education Network-Nepal is a not-for-profit organisation registered in DAO, Lalitpur, Nepal in 2010. Registration No. 3111/398. PENN provides education support for the girls who lost their parents, are from economically poor communities, differently-abled, or are experiencing various forms of violence and discrimination in the community. PENN advocates for Peace Building by Educational Transformation in schools and colleges of Nepal.

## Your Support will be used for:

- Education support for the most marginalised girl children studying in schools/colleges of Nepal and being taken care of by single mothers.
- Peace Education Core Fund for the education of under-privileged & differently-abled children and to ensure immediate support for the students affected from any kind of violence in Nepal.
- Contribution to our PENN Permanent Fund (Akshayakosh) and for advocating for peace.
- Training teachers and youth in peace, nonviolence, human rights, child rights, Social Emotional Learning (SEL) and civic education related trainings.
- Producing Manuals and Handbooks for training Educators and Youth Leaders.

## Bank Details:

Sanima Bank, Satdobato Branch, Lalitpur

014010010000956 Swift Code: SNMANPKA

**Note:** Kindly send us the bank voucher or screenshot message of your physical/digital (mobile banking) transfer of contribution to:

[penn.nepal@gmail.com](mailto:penn.nepal@gmail.com) or [info@penn.org.np](mailto:info@penn.org.np) or WhatsApp: 9779851059073.

**Please use the QR code for our bank account:**



## “Acknowledgement of financial Contribution to Peace Day Events Management Ceremony”

Peace Education Network-Nepal (PENN) Executive Committee expresses heartfelt gratitude to all the contributors who have supported us for hosting the **International Day of Peace 2026!**

1. Prof. Matt Perelstein – Chairman, EQ4Peace Worldwide Inc., USA
2. Mr. Bhakta Rajbhandari – Founder Principal, Everest Secondary Boarding School, Mibachhen, Bhaktapur, Nepal
3. Mrs. Sangita Hamal – Founder Principal, Mount Everest Secondary Boarding School, Suryabinayak, Bhaktapur, Nepal
4. Mr. Mohan Karki, Founder Director, Bright Future Higher Secondary School, Naikap, Kathmandu, Nepal
5. Ms. Ranjana Neupane – Founder Principal, Everest Public Academy, Bode, Bhaktapur
6. Private and Boarding Schools’ Organisation (Suryabinayak PABSON), Bhaktapur
7. Kathmandu University High School (KUHS), Chaukot, Kavrepalanchok

The aforesaid contributors send their **Best Wishes to all the members of Peace Education Network-Nepal** globally on the festive occasion of ‘**International Day of Peace 2026**’.



📍 **Peace Education Network-Nepal (PENN), Lalitpur**

☎ **977-1-5560888 (morning/evening hours) or  
977-98510.59073 (day time)**

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🌐 **www.penn.org.np**