Pedagogies for Peace:  
A Workshop for Educators

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Background Note

Preventing conflicts is the work of politics; establishing peace is the work of education.

– Maria Montessori

The workshop, Pedagogies for Peace, was organized from January 20-22, 2015 at New Delhi. It was designed to offer tools that can facilitate a personal and collective worldview transformation for teachers. The first two days of the workshop program were structured around Templates for Peace: Multiculturalism and Non-Violence, a handbook for educators compiled by WISCOMP. The final day of the workshop was based on the curriculum developed at The Dalai Lama Center for Ethics and Transformative Values at the Massachusetts Institute of Technology. The Center is dedicated to inquiry, dialogue, and education on the ethical and humane dimensions of life.

The WISCOMP Handbook brings together material from various contexts from across the world and was compiled in response to the expressed needs of educators from Kashmir and Delhi during trainings and consultations organized by WISCOMP over a period of two years (2012-2014). The Handbook objectives are:

- Mainstream values of peace, diversity, multiculturalism in school curricula;
- Facilitate child-centered approach to education that is context sensitive;
- Promote self-learning and team work among youth in and outside the classroom; and
- Provide innovative and creative skills and competencies for transacting new ideas and sensitive issues in the classroom.

The Handbook focuses on skills that can help young people to develop a more accepting and inclusive outlook to ‘difference’ and towards those perceived as ‘the other’. It also includes exercises that help build capabilities necessary for the resolution of conflicts using non-violent

methodologies; develop values and attitudes that foster respect and transform biases, and help prevent violence in all its forms at various levels.

While the workshop did not address the multiple aspects of education for peace covered in the Handbook, it provided a space for discussion on the underlying ideas and the challenges teachers might face in the classroom when using the proposed methodologies and content. Some of the sessions were interactive and built on relevant materials published elsewhere, such as Discovering Kashmir (New Delhi: Rajiv Gandhi Foundation), an excellent manual for heritage education in schools of Jammu and Kashmir. It was hoped that the participating educators will be able to carry forward the underlying principles and practices of Templates for Peace into their own classrooms and beyond.

**Key Concepts**

**Education for Peace**

Understanding the relationship between peace, multiculturalism and education is vital to WISCOMP’s approach to promoting a culture of peace for which it believes that mere tolerance of ‘the other’ is not enough. Individuals need to actively engage and build respect for others and the diverse points of view that exist around them.

Peace as cessation of physical and direct violence – often defined as ‘negative peace’ – is incomplete without an accompanying commitment to justice and to processes of cultural and structural transformation. Peace scholar John Galtung introduces the notion of ‘positive peace’ as one that moves beyond the absence of war to include the transformation of all forms of violence, including structural and cultural violence. While structural violence refers to societal built-in inequalities and injustices (unjust laws, inequitable political and legal institutions and policies), cultural violence denotes unjust cultural norms and traditions that discriminate against members of a cultural group. Positive peace requires not only that all types of violence (overt/physical, structural and cultural) are minimal or non-existent, but also that the major potential causes of future conflict are removed.

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The United Nations, in its Universal Declaration of Human Rights, states:

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.⁴

The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines a culture of peace as:

> A set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations.⁵

In this context, an important goal for education is to ‘transform consciousness and worldviews towards a culture of peace and non-violence. It rests on developing a critical understanding of root causes of conflicts and violence, and empowering learners to take personal and societal action to dismantle a culture of violence and to build a peaceful self and world.’⁶ Education for a ‘culture of peace’ has been acknowledged by the member states of UNESCO in 1974 and reaffirmed in the Integrated Framework of Action on Education for Peace, Human Rights and Democracy in 1994. Education for Peace got a fresh impetus with the Dakar Framework of Action (2008) that argues for the pressing need to conduct educational programs ‘in ways that promote mutual understanding, peace and tolerance that help to prevent violence and conflict’.⁷

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⁵ The UNESCO model is the most universally recognized and incorporates many aspects of a culture of peace. UNESCO, 2010.
According to UNICEF*, schooling that reflects peace education should:

- Function as a ‘zone of peace’, where children are safe from conflict in the community;
- Uphold children’s basic rights as enumerated in the Convention on the Rights of the Child;
- Develop a climate within the school or other learning environments, that models peace and rights: for instance, respectful behaviour in the relationships between all members of the school community such as teachers, administrators, managers, parents and children;
- Demonstrate the principles of equality and non-discrimination in administrative policies and practices;
- Draw on the knowledge of peacebuilding that already exists in the community, including means of dealing with conflict that are effective, non-violent and rooted in the local culture;
- Handle conflicts—whether between children or between children and adults—in a non-violent manner that respects the rights and dignity of all involved;
- Integrate an understanding of peace, human rights, social justice and global issues throughout the curriculum whenever possible;
- Provide a forum for the explicit discussion of values of peace and social justice;
- Use teaching and learning methods that promote participation, cooperation, problem-solving and respect for differences;
- Allow opportunities for children to put peacemaking into practice, both in the educational setting and in the wider community;
- Provide opportunities for continuous reflection and professional development of all educators in relation to issues of peace, justice and rights.

* Source: http://www.unicef.org/education/files/PeaceEducation.pdf
Fountain, 1999, p.5-6
**Peace Education**

Peace education is a unifying concept that promotes a holistic view of education and seeks to transform the minds of learners in order to build a peaceful world. According to Betty Reardon, a renowned peace educator, ‘peace education is the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities.’ (2000: 399)

Peace education is highly dependent on contextual specificity. It is more meaningful when adopted according to the social contexts and needs of the country in which it is implemented. Such education is enriched when it emphasizes local peace potentials and integrates indigenous cultural and spiritual values with universal human values and rights.


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**Multicultural Education**

The importance and relevance of Multicultural Education cannot be overstated in the South Asia region. South Asia, in the 20th century, has been home to a series of partitions and tumultuous events that have resulted in the creation of often opposing identities which sometimes correspond with boundaries of nation-states and at other times overlap. The overwhelming concern with borders and citizenship has eclipsed the erstwhile syncretic histories of the Subcontinent, relegating syncretism to historical research.

In a hugely diverse country like India, multicultural education is of utmost importance to develop attitudes, perspectives and knowledge that facilitate positive and constructive interactions between people from different cultures. It has the potential to instill a sense of respect and appreciation for differences – whether cultural, religious, linguistic or
otherwise – and, crucially, promote the access to education for all students, irrespective of the background they come from.

Although there is no precise definition that fully captures the richness of the term multiculturalism, it is a condition of pluralism where several different ethnic, racial, religious and cultural groups coexist in harmony in the same society. Multicultural concerns have long informed India’s history and traditions. The nation is enriched by the ethnic, cultural, and linguistic diversity among its citizens and within its schools. Such diversity represents both an opportunity and a challenge. However, when diverse groups interact, inter-group tension, stereotypes, and discrimination develop. Schools must find ways to respect the diversity of their students, and encourage them to develop similar respect for diversity. In this context, multicultural education entails simultaneous changes in the curriculum, pedagogy and school environment.

The first dimension of multicultural education pertains to ‘knowledge construction’, a process that helps students to understand, investigate and critique the implicit cultural assumptions and perspectives of a particular subject. For example, such a process would enable students to become critical thinkers, interrogating the cultural assumptions of the author of a textbook. The second dimension is ‘equity pedagogy’ where the focus is on developing creative teaching methodologies so that children from diverse socioeconomic backgrounds and with different learning abilities are able to learn effectively. ‘Prejudice reduction’ is the third dimension of multicultural education. Here, the emphasis is on approaches that teachers can use to reduce negative stereotypes and prejudice in the classroom. The last and perhaps most complex dimension is a transformation of ‘school culture and social structure’. Here, the emphasis is not just on the ethnic, religious, class, racial and/or gender composition of faculty and staff, and student leaders, but also on grouping and labeling practices, and disproportionality in participation in school life. The purpose then is to build a school culture that is empowering and inclusive for all students, faculty and staff, irrespective of their socioeconomic, cultural or ethnic backgrounds.8

In addition, a number of other things need to be considered when attempting to create a framework of multicultural education for children: a recognition of the importance of varied socioeconomic and political

backgrounds, a sensitivity to the mother tongue and linguistic preferences, a gender-sensitive learning strategy to encourage learning beyond the textbook and an educational curriculum that fosters values of peace, diversity and tolerance amongst others.

**National Curriculum Framework 2005**

The National Curriculum Framework (NCF) formulated by the National Council of Educational Research and Training in 2005 is a guiding document for school education in India. It works for connecting knowledge to life outside the school and ensuring that learning shifts away from rote methods. The NCF imagines a curriculum that goes beyond textbooks and makes the student the center of learning. It identifies the broad aims of education as, “to include independence of thought and action, sensitivity to others’ well-being and feelings, learning to respond to new situations in a flexible and creative manner, predisposition towards participation in democratic processes [which includes a commitment to the constitutional principles of equality, justice, freedom, secularism and respect for human dignity and rights], and the ability to contribute to economic processes and social change.”

Crucially, the NCF establishes that education must be geared towards peace, as a necessary precondition for national development in view of the growing tendency towards intolerance and violence. It recognizes that education has the capacity to build long-term peace and thus includes guidelines for introducing peace education into the school system. It speaks of the compelling need for peace education, clearly stating that education must be oriented towards values associated with ‘peaceful and harmonious coexistence’. In this way, it proposes that peace education be integrated in all aspects of education and not just as an add-on subject.

The WISCOMP workshop was designed to provide a space for educators to discuss how the NCF vision can be translated into reality in the classrooms across the Delhi-NCR and Kashmir regions. It used panel discussion with expert presentations as well as interactive sessions using a diverse set of tools to engage with the key concepts of multiculturalism, peace education and transformative teaching.

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9 NCF 2005, Chapter 1.

Understanding Education for Peace

Meenakshi Gopinath, Director, WISCOMP commenced the workshop by thanking the participants for travelling to Delhi at a time when the entire state machinery in Kashmir and the educational institutions in Srinagar were involved with reconstruction after the devastating floods of September 2014. She noted that Kashmiri citizens and civil society had earned a lot of respect and admiration of the people from across the world for their resilience. In the wake of the disaster, there was a huge upsurge of initiatives by citizens and the civil society locally which demonstrated the resolve to be self-sufficient, even though the army and administration helped in the efforts to some extent. She averred that one of the reasons behind the positive feeling that Kashmiri people can take destiny into their own hands was the encouraging atmosphere created in educational institutions in the Valley, especially schools and colleges.

She then shared the objectives and rationale of the WISCOMP Education for Peace program. The *Hum Kadam* project started in 2012, but WISCOMP’s work in the field of education commenced in 2007 with a view to explore how the values of democracy, justice, understanding ‘the other’ and dialogic methodologies can be brought into the formal school and university curriculum. WISCOMP’s aim is to formulate a template for developing global citizens who are equally inspired by the economic integration and the interdependence that processes of globalization have unleashed.

Recounting WISCOMP’s work with a group of peace animators belonging to different parts of Jammu and Kashmir through the *Athwaas* initiative between 2000 and 2004, she elucidated the difficulties that the organization confronted when talking about peace in the Valley at that time. The Valley was then fractured along several axes and any talk of peace was seen as pushing issues of justice and rights under the carpet. WISCOMP’s priority was to reach out across fault lines to develop a space for dialogue and non-violent communication but these ideas were resisted in the initial period. Facilitated by WISCOMP, the *Athwaas* group (seven women and one man) travelled across the length and breadth of Kashmir and Jammu and also took a trip to Ladakh. The group sought to develop the sensitivity that one person’s pain does not
cancel out another’s anguish and that violent conflict always causes deep devastation. The *Athwaas* journey revealed that the devastation in the outer landscape—in the form of destroyed and deserted homes, lack of development and the like—is visible, but the one that manifests itself in the inner landscapes is much deeper. It also taught WISCOMP that inner wounds are hardest to heal and that there is a need to create more healing spaces before dialogue across fault lines can address the root causes of the conflict.

Linking the situation in early 2000s to the more recent events in the Valley, Gopinath remarked that the reality that external devastation is easier to fix was brought home in the wake of the 2014 floods. The issue of replacing lost books or furniture or computers will not be so difficult for educators of Kashmir but to be able to deal with the emotional wounds (caused by the loss of lives and livelihoods as also the acrimony that was generated over the manner of rescue operations), would require special skills. Bringing a semblance of peace would involve special commitment on the part of schools, family and the community, and would be an ongoing process.

She then provided an overview of how WISCOMP defines peace with reference to building it in the educational spaces. The idea of peace—not as an end gain but as a process—has many components. It includes the ability to put oneself in the shoes of the other, the ability of engage in active listening (opening one’s heart and mind), communicating non-violently and creating dialogic spaces. Disarmament, in this context, acquires significance and it not only refers to reduction in the number of weapons which are outside but also to disarming *within*, as individuals tend to build embattlements in their minds, she noted.

WISCOMP’s education for peace initiatives have tried to look at how the school can become a space of renewed wisdom and the expression of refined cultures, traditions and sensibilities through the process of learning and intellectual enquiry. WISCOMP is an acronym for Women in Security, Conflict Management and Peace but she suggested that it also stood for the coming together of ‘wisdom’ and ‘compassion’. Elaborating further, she stated that an education that seeks to build peace should aim towards ‘the power to discern the refined essence of things’ like the mythical White Swan (the vehicle of Hindu Goddess of Knowledge - *Saraswati*) which can separate milk from water. The nature
of the White Swan is such that it is at home in many worlds (the earth, air and water). While it is very difficult to be like the Swan and to think of the whole world as our oyster since we have set up so many barriers and boundaries, it is a goal that education must aspire for. The difficulty of achieving this is compounded further in the educational space where learning itself is compartmentalized.

Expressing hope, Gopinath underscored that one of the powerful methodologies available for implementing these ideas was storytelling. Storytelling has been used by Christ, Buddha and the Dervishes as it is a deeply enriching exercise that can help create knowledge. “It is an engagement in the spirituality of knowledge production, which is why parables always stay with us. The story allows one to enter the scented courtyard of imagination. It leaves many options open, unlike examinations and textbooks which proffer the idea that there is only one right answer to every question. They suggest that you are either completely right or completely wrong and obliterate the in-between spaces. When the learning focuses only on black and white and individuals forget nuance, they tend to become intolerant. They begin to think that there are only two sides to an issue and the spectrum of ideas and thoughts and possibilities is kept away from consciousness.”

Therefore, the reason for keeping stories in the pedagogical space was not to revive old traditions but as Bruno Bettelheim in his book *Uses of Enchantment* underscores, to imagine a reality beyond what exists now - something more beautiful, more creative which looks at alternatives. She appealed to the participants to see the power of imagination to release multiple alternatives to a situation that presents itself. She referred to the WISCOMP handbook on Education for Peace which urges the educators to employ storytelling amongst other methodologies.

She then asked the participants to collectively imagine a world that inscribed in all its educational initiatives the following ideas: “the wisdom that true knowledge leads to liberation; frees all learners of the shackles of prejudice, ignorance and arrogance and sets them on a path of self-discovery, expansiveness and on a quest for mental and spiritual abundance; that nurtures global citizens and empowers them with perspectives to go beyond egocentric, idea-centric, socio-centric, multi-centric prisms to look at a much more transformative, non-geocentric world view.” She remarked that upon encountering the slogan ‘think globally and act locally’, this is what she hears.
She urged that the participating teachers develop pedagogies that are invested with a social purpose which in the current context entailed encouraging individuals to see the connection between the present and the future, the local and the global, small actions and the larger universe. She besought those present to look at education as a process of learning from the diverse cultures of the world and the classroom as a space for the learner to awaken to the various possibilities and not be constricted by borders and boundaries set by the states. Only when students are exposed to such a learning process will they begin to look at the problems of ‘statehood’. For this to happen, it is required that a teacher ensures that everything students do is imbued with meaning.

Laying emphasis on the centrality of perspective in the process of re-envisioning the classroom, she asked the participants to, “recognise that the true voyage of discovery lies in not just seeking new landscapes but having new eyes.” The teachers may go back to the same text year after year but they should see it in a new light each time. She argued that this does not happen automatically; it has to be done self-consciously.

Elaborating some of the features of education for peace further, she touched upon the following ideas:

- An education that does not merely awaken intellect but connects body, mind and spirit to balance the ecological, moral and spiritual aspects.
- One in which every learner awakes to infinite possibilities, capabilities and choices and is able to connect with the artist that resides within.
- The pedagogies are invested with a social purpose of removing all kinds of discrimination, ensure justice, equity, respect for traditions other than one’s own.

The educators can realize the ideal of education for peace only if they recognize that the world is interconnected—not just in the sense of globalization, but also due to interdependence. Often, we do not realize how many peoples’ actions and lives mold our own. Education for peace would require that young learners are aware and conscious of these inter-connections and come out of ego-centricity. They recognize that the existence of a periphery is a precondition for each person to feel as if he/she is the center of the Universe.
She asked the participating educators from Kashmir to imagine their classroom as ‘a healing space’ where young minds that have been fractured by conflict, deprivation and alienation are able to find an anchor and where the true potential for artistry, for exploration and connection emerges. She asserted that it was important for teachers themselves to feel healed when their enter their classrooms. In this process, there was a possibility that the students became teachers for the educators. “Can we, before we enter the classroom, shed our negativity and enter it as a sacred space? If that happens, it (the classroom) can become a healing space.” Teachers have the opportunity to live with ‘the future’ unlike the corporates who live with the present or the bureaucrats who are living with the past, she remarked.

Finally, she asked the participants to rediscover the ‘mother tongue’; not in the sense of language but a mother’s warmth and inclusivity. She emphasized that this was not a reference to the ability of women to bear children nor was she glorifying motherhood. In fact, she was not even implying that only women have the ability to speak ‘the mother tongue’. Her reference was to the spirit of motherhood which men are equally capable of. If all teachers could rediscover the warmth and inclusivity and the embrace of a mother, the classroom could be transformed into a space that is educating for peace.
Active Listening and Non-violent Communication Skills

The session on Active Listening and Non-violent Communication was facilitated by Druba Ghose and Kavita Arora, Co-Founders of Mittika, a Delhi-based development initiative. They began with a round of introductions of the participants.

The introductions were followed by an activity where the participants could understand the importance of good communication in human interaction. Participants were divided into groups of two and handed out a pattern of geometric figures. The partners had to sit with their backs to each other; one person described the figure without naming the shape and the other person drew it out. This was followed by another similar round of activity wherein the facilitators described the geometric patterns and the participants had to sketch them out as per the directions given. However, the rule for both the activities was that those drawing could not ask any questions. A third round of the activity was conducted with a slight change in the rules, wherein now the participants were allowed to ask questions and clarify any doubt while following the directions. The differences in the outcome of the exercises clearly brought forward the importance of communication like the need for clarity, interaction between both parties. In the first two rounds, where the participants were not permitted to ask questions, there were significant differences between the patterns in hand and the one sketched out, however, when a two-way interaction was allowed the participants stated that they not only found the process much easier but also more interesting, and understood the objective better.

The facilitators then called on two volunteers to enact two situations: One where an elated child shares her joy of winning a prize in school to her mother, but the mother is engrossed in watching television and does not pay much attention or reciprocate her excitement, and instead tries to avoid her. The second situation showed two colleagues talking to each other, but each engrossed in talking about herself and not listening to the other, thus resulting in both talking simultaneously.

The participants in their observations on the situations pointed out that the body language of those involved in the conversations, their gestures
and attitudes showed their disinterest in the other person and thereby portrayed the futility of the whole conversation.

The participants were then divided into four groups; while two groups were asked to list out the values and attitudes that they would expect of a good leader, the other two groups were asked to jot down the behavioral traits of a good listener. The participants enunciated various attitudes and values of a good listener as being: broad-minded, empathetic, respectful, non-judgmental, attentive, patient, interested, establishing a comfort level or connection with the speaker. The behavioral traits of a good listener included maintaining eye-contact, extending a hand when required, patting, nodding and not fidgeting.

Following this, the facilitators summarized the essentials of Active Listening as:

- Ensuring understanding, i.e. paraphrasing;
- Being non-judgmental in one’s approach, being accommodative of different positions and respecting and acknowledging differences;
- Being receptive and not interruptive; and
- Being empathetic.

The session concluded with an exercise for practicing active listening. The participants were divided into groups of three, wherein one person would be the speaker, one listener and one observer. The speaker could chose to speak on either her favorite student or the happiest incident; the observer had to note and give feedback on whether the listener was practicing Active Listening. The discussion after the exercise clarified for the participants the various components of active listening.

Building on the earlier discussion, the next session focused on Non–Violent Communication. It began with a round of role plays to emphasize the significance of effective communication. Various chits containing the names of different professions were laid out for the participants to enact. However, this was to be done in a pair with another person who had a different role to play – each stating things typical of a particular profession, e.g. a doctor and a hair-stylist. These random and unusual pairings resulted in a lot of chaotic conversation wherein each person kept stating his or her own position without really talking to the other which resulted in not only parallel communication but also
miscommunication, thus foregrounding the basic idea that communication is essentially a two-way interaction process without which it does not serve a specific purpose.

In the next round, eight volunteers were asked to enact four different situations of general communications as experienced in daily life while the others had to observe their attitudes, body language and approach to determine whether it was good or bad communication. The different situations were:

- A child asking for permission to go on a school trip while the father is busy with his work.
- Conversation between a mother and daughter where the daughter comes home late at night.
- Disagreement between a husband and wife.
- A situation where a student is late for class.

The participants observed that in all these situations, the principles of Active Listening were not employed. At various points in the role play, one of the parties was disinterested, demonstrated lack of attention, was aggressive or speaking from a position of power. The volunteers were asked to share their views on the communication from the perspective of the role that they were playing to which everyone responded that they were not satisfied with the style of the communication.

Following this, the facilitators introduced Dr. Marshall Rosenberg’s approach to non-violent communication which involves breaking down complexities and understanding from the perspective of needs. The four basic steps of non-violent communication were shared:

- **Observing**, i.e. stating facts without judging.
- **Feeling** which shares how one feels because of the situation.
- **Expressing Needs**, i.e. describing the innermost and basic needs of those involved in the communication, without blaming anyone.
- **Making a Request**, not from a position of power or subservience but as equals in the process of communication.

During the debrief, a prerequisite of non-violent communication was identified as recognizing one’s own emotions and needs while
simultaneously being sensitive to the emotions and needs of the other parties involved in the communication; treating each other as equals and avoiding an accusatory tone. Effective communication would therefore involve speaking with sensitivity, openness and respect while also being accommodative and empathetic of the other person’s position.

This was followed by eight new volunteers enacting the aforementioned situations once again with the essentials of non-violent communication in mind. The observers noted that though there were significant changes in the approach, some aspects were still missing in most of the role-plays. However, there was no denying the fact that there was some improvement in the style of communication.

Seema Kakran concluded the session by sharing that WISCOMP had prepared a handbook for use by educators who are interested in introducing conflict resolution skills to their students and who would like to improve the learning environment in the school by bringing in values of non-violence, coexistence and critical thinking. The sessions on active listening and non-violent communication were intended to give the teachers hands-on experience so that they could carry the learnings to their students and also practice these in their own interaction with others. These sessions complimented the opening session where an overview of normative underpinnings of education for peace were provided by Meenakshi Gopinath.
Understanding Conflict

The session on active listening and non-violent communication was followed by an introduction to building understanding on conflict in a school context. It was designed for those participants who had no prior exposure to theories of conflict from the perspective of sociology, psychology, history, peacebuilding or politics. Shweta Singh, Assistant Professor, South Asian University, used an elicitive methodology to build on the participants’ everyday understanding of conflict into a more theoretically grounded one. Using theories from the field of conflict transformation and peace, and conflict studies, Singh helped the participating educators to refine their notion of why conflicts happen, how they are manifested and how they can be addressed at multiple levels.

She started by explaining how conflict is a manifestation of unequal power dynamics, divisive structures, incompatibilities in terms of goals, perceptions, perspectives, needs and interests and sometimes identity politics. The classroom, being a microcosm of the society, also reflects these existing realities leading to conflicts in the classroom, she remarked. A striking example of this was ‘Tiffin Box’ politics in the school environment which reflected the larger levels of polarization and biases.

She further explained that conflict exists at different levels which can be physical, relational, cultural and structural, none of which are watertight compartments and thus conflicts can flow from the micro to the macro levels and vice versa. In this context, she gave the example of how structural change in educational policy impacts the cultural biases in the classroom.

To understand these interlinkages, it is essential that one focuses on the visibility of conflict and violence in the society. Conflict defined as “a state of relationship between parties who have real or perceived incompatible goals, needs, values or aspirations”\textsuperscript{11} can be both overt and latent. Latent Conflict can be a set of unjust and imbalanced rules,  

\textsuperscript{11} Approach as adopted by Centre for Justice and Peace-building, Eastern Mennonite University, USA.
culture, structure, customs and institutions, which sometimes go unrecognized and unexpressed. Many a times it is perceived as a conflict by those who suffer but it is not sensed as such by those who benefit from the system. Overt Conflict consists of physical and evident clashes which can result from the frustrations of latent conflict, to which structural and cultural violence are added. Cultural violence can be the way a group has been thinking about another group for many years. It can include talk, images or beliefs which glorify physical violence. These could include hate-speech, xenophobia, myths and religious justification for war, and gender discrimination. Structural violence is harm which is built into the laws and traditional behaviour of a group or society. In such situations, harm is socially permitted or ignored. It can include racism, sexism, extreme poverty, corruption and nepotism, and structural segregation.

In this regard, the various aspirations and identities that exist in the society are significant for an analysis of the conflict and understanding how it plays out in the classroom context, since differences in cultural values can accelerate conflicts. It is essential for teachers to ask themselves whether their personal values are clashing with those of the students.

Singh observed that it is equally important for educators to note and challenge the ‘banking’ and ‘prescriptive’ model of education in South Asia which impairs critical thinking and perpetrates structural violence. Education practices therefore become a source of conflict when certain discriminatory values are conformed to and perpetuated through the process of education. On the flip side, education can also be used as a mediating space through an elicitive teaching–learning methodology.

Singh then moved on to discuss how power intersects with the understanding of conflict, where denial of basic needs, alienation of inherent rights, issues in justice delivery mechanism can be critical factors in sculpting conflict. John Burton’s Human Needs theory was discussed which states that conflicts generate from deep-rooted unsatisfied basic human needs which are intrinsically related to the society. The theory explicates the causes of conflict and also its resolution.

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13 Ibid.
by developing new methods of understanding and satisfying these needs. However, Singh observed that it is important to note the context in which the conflict operates to satisfy the long-denied needs, to develop a space of comfortable engagement for effective and sustainable peace. As John Paul Lederach, a renowned scholar in the field of peace and conflict studies points out, conflict impacts us at different levels – personal, relational, cultural and structural and therefore the change goals should intersect with and address all four levels for effective ‘conflict transformation’.

Upon probing what according to the participants were the different ways in which they can impact conflict, some expressed inability of the teacher to address direct physical violence. The role of the state was acknowledged as very important in stopping direct physical harm. Singh mentioned the role of UN in this process as one other intervener.

On the issue of addressing relational and cultural conflict, one of the teachers observed that being a Muslim, he would provide the students with an understanding of the basic tenets of Islam and that way reduce conflict. Role of religion in addressing conflict was flagged by some other participants and they preferred to use the term moral education. Singh observed that the debates within the field of peace education on whether or not religious education should be a part of it have been going on for some time. In some contexts, religious education was accepted as an integral part of good education while in others it was consciously shunned.

The discussion then moved towards the issue of inter-faith dialogue and inter-religious understanding, and the difficulties in initiating such processes was discussed. Singh observed that local and indigenous sources of conflict resolution can be very powerful means for addressing conflicts. In the context of Kashmir, the examples of Shaivite saints’ poetry and the Sufi shrines were cited as examples of syncretic traditions. The important question was whether the education system valued these resources and brought them to the classroom.

Citing Johan Galtung, Singh discussed another important aspect of conflicts - shame and humiliation. Galtung defined violence as ‘avoidable insults to basic human needs.’ She used this to discuss how, for instance, the problem of aggressive behaviour by students in schools could be an indicator of a sense of humiliation. She pointed out that experiences of
violence that lead to shame and humiliation can lead to a cycle where the victim also begins to use violence. She noted that there is a need to be mindful of using shaming in the classroom.

Singh concluded the presentation with the idea that it is essential to look at the ‘what’ and ‘why’ of conflict in order to arrive at the ‘how’ of addressing conflicts. She also re-emphasized the intersection of peace with needs, rights and justice and the fact that positive peace addresses issues arising from all three.

During the discussion one of the participants asked whether the approach being used here could be applied to conflicts in South Asia, for instance the conflicts in Afghanistan, Sri Lanka or Kashmir. To this, Singh responded that the question of efficacy of the conflict transformation approach is being researched upon. In the context of Kashmir, the history of the conflict and the collective memory of the conflict are significant as are the changes in the demand for Aazadi and regional differences over this demand. She noted that the vantage point of the analyst of the conflict determines how he or she understands conflict transformation. This gets further complicated due to the power asymmetry between centre and state and between the regions within Jammu and Kashmir or even people within these regions who may hold different political views. Given that there are multiple perspectives in Kashmir the conflict transformation approach can be useful because without addressing these differences and rebuilding relationships, latent conflict will continue, which could erupt in violence again in the future.

Conflict transformation provides a way to articulate short term strategy, a mid-term strategy and a long term strategy, Singh remarked. John Paul Lederach states, “Conflict transformation is to envision and respond to the ebb and flow of social conflict as life giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real life problems in human relationships.” (Emphasis in original) What distinguishes Conflict Transformation approach from Conflict Management or Conflict Resolution, among others, is its emphasis on looking at conflicts as positive phenomena, the importance attached to

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relationships and seeing the dynamic relationship between the process of resolution and the structures of power that lie at the base of conflict.

Educators are the ‘critical yeast’ to evoke new means and spaces of engagement with conflict issues, to help students unlearn prejudices and received ideas of ‘the other’, to re-learn ideas of coexistence, build relations and to rethink notions of security and thereby facilitate peacebuilding.
Implementing Education for Peace

The panel discussion titled *Implementing Education for Peace* was designed to address the ‘Why’ and ‘How’ of education for peace. It sought to look at three questions:

1. Why is transformatory education important in the context of South Asia?
2. How can the understanding of conflict transformation and multicultural values be drawn from the NCF 2005?
3. What are the challenges to bringing about change in teacher preparedness in Jammu and Kashmir and what are the implications for peace education in the Valley?

Introducing the panel theme, Kakran said that the panelists would provide a rationale for why education should seek to build peace and not just create economically productive individuals or even individuals who are ‘good citizens’. The panelists approached the problem from a policy perspective. Unless policy started to re-envision the purpose of education, broad based change would be difficult to achieve. The underlying assumption was that policies need not always be regressive or status quoists. Sometimes visionary leaders and individuals who are part of the policy circles can be important as they can create policy windows for progressive change. In Jammu and Kashmir, an attempt was underway to bring about such changes in the formal curriculum.

Traditionally, education in India has been implicated in the process of maintaining status quo and perpetuating the existing social hierarchies. It has also ensured that privilege is transferred from one generation to the next. Education for peace aims at shaking these structures of privilege and discrimination. This is not an easy process as the change that is being proposed is not only going to challenge the status quo but also seeks change in the mindsets of the people who are in positions of power. It also proposes to train young children in challenging these structures of power. Educators need to find creative and innovative ways to achieve this change because even though the NCF 2005 talks about the curriculum bringing about this change, the formal curriculum may never be able to achieve it at the level desired or required. The workshop
sessions were designed to provide some of the knowledge and skills that can form part of the repertoire of such a creative educator.

**Poonam Batra**, Professor, Maulana Azad Center for Elementary and Social Education, began her presentation by stating that peace education is an integral part of education and not something to be treated as an add-on to the current understanding of education or education at any point of time. In some senses, it is akin to the concept of ‘quality’ in education and she asked if there can be education that is not ‘quality education’. She cited the examples of John Dewey, Gandhi and Tagore and asked if any of the philosophers of education ever thought of education that was devoid of quality. They always believed that quality was an inherent aspect of education. Commenting on the current education scenario she observed that reform is being driven by market forces and that is one of the reasons quality is being treated as an add-on. Peace education is in a similar position but it is “a thrust to contend with, to be concerned about, debate about and understand and create a way forward. Education is about sustaining, nurturing and creating enough public reason for the constitutional values that we stand for because they are key to the way we look at education and peace.”

She discussed the NCF 2005, the curriculum and the education policy with a view to relate marco level issues (of development of the country and policy) to the microcosm of a classroom. The reason for this was that classroom was the site where a lot of things were happening and the space where educators could play a role. She averred that the classroom is a place where the larger policy ends play themselves out. But there are many players who mediate this process. It includes those who educate teachers, those who teach in classrooms and those who make policies. The vantage point of observing and analyzing this process is that currently, there is complete silence on peace, negativity and conflict in the educational spaces. This prompts us to look at Peace and the need for Education for Peace, whether it is in the society or in formal educational spaces. Concurring with the views expressed in the workshop background note, she pointed out that peace was not to be seen as absence of conflict or absence of war alone; it was to be seen as something more holistic.

Contrary to what the policy documents state, upon observation, one found that inequities have been solidified through institutional structures and socio-cultural norms which result in structural, cultural and relational
violence. This has happened despite the constitutional guarantees that expound equity and justice. Cultural norms are not only stifling freedoms and expression but also leading to all kinds of violence, pitching communities against communities, and identities against one another. Consciously or sub-consciously the need to examine, understand and celebrate diversity has been undermined and marginalized. There is a push towards homogenization of cultures and identities. This is being justified under the name of promoting oneness or coming together or unity. This raises a very significant question for educators – how to provide a space in education which can address diversities, given that education is the space which can engage with diversity rationally, logically and in a public manner.

Batra opined that the culture of violence was rooted in the clash between diversity and homogenization and certain economic policies which have created an environment of exclusion, which in turn has affected the way human beings connect and relate to each other. India has also increasingly been influenced by the culture of individualism which is peculiar as historically, it had a social fabric which was anchored in community and relationships. She asserted that this mix of factors has led to a culture of insecurity - economic and social; a culture of demeaning reason and a culture of unsubstantiated assertions and claims has pervaded public discourse. These are causing violence between haves and have-nots, and between various groups of people.

Unfortunately, the educational space is not insulated from the political-economic climate despite the existence of a progressive National Curriculum Framework (NCF) 2005, which speaks of inclusivity and diversity. In fact, there seems to be a dichotomy between the curriculum discourse and policy measures. The large-scale testing, target-fulfilling mechanisms, emphasis on teachers’ accountability, emphasis on hard-core science subjects, all reflect a policy which speaks the language of exclusion and hegemony. The marginalization of social sciences, which recognize diversity and which are people oriented, expose the shortcomings of an employment-oriented education. Education no longer aims to create a valued society. Large scale testing is all oriented towards testing language, mathematical and science capabilities and does not include social sciences. However, it is history, civics and geography that provide understanding of diversities and the deeper layers of identity clashes, and provide solutions to conflicts. Even mathematics and science need to be oriented towards the welfare of people ultimately and the
definition of welfare of people can only be provided in conjunction with social sciences and not by excluding or marginalising them. This mirrors the problem of looking at only one side of globalization which is limited to economic growth/ national development alone, but the flip side of it is the need to recognize interconnectedness or interdependence. Policies seem to only concentrate on one side and neglect the flip side.

In this regard, education has to be a tool to create the society that we want and not simply seen as a primary basis for economic performance and success. The pedagogic practice striving for peace should then be inclusive – looking at the identity issues of children, contemporary socio-political issues being played out in the classroom, upholding the Constitutional values of pluralism, liberty, fraternity. All these together form the essence of a harmonious society.

Peace therefore needs to be largely integrated into everyday pedagogic practices. Alloting a scheduled time-table slot for the purpose of promoting peace education would lead to marginalizing and defeating its very purpose; rather, it is best to incorporate it into the daily pedagogic practice and school environment. How every educator speaks to the excluded learner and brings the experience of the excluded groups into the classroom is what determines if education is bringing about peace or not.

The problem with the current teacher preparation programmes is that there is no mention of the students’ identity or identities of communities. Pedagogy is traditionally connected only to a particular subject or it is connected to use of teaching aids or methodologies used in the classroom. Seldom is pedagogy connected to the diverse backgrounds that the students come from. No teacher preparation programme talks of contemporary social or economic issues. Of the several constitutional values - democracy, liberty, equality and fraternity, fraternity is least talked about or discussed.

To conclude, Batra noted that handbooks are useful but peace cannot be looked at as a class of drawing or physical training class because they get marginalized. Peace has to be a part of the assembly, the classroom, the staircase, school corridor and everything that happens in between because it’s a way in which educators engage with children and each other.
Prof. Parveen Pandit, Principal, Government College of Education, Srinagar spoke of the Teacher’s Education Program in the Valley and concurred with the ideas expressed in the WISCOMP handbook for educators, especially its emphasis on the need to move away from the traditional mode of teaching–learning to building constructivist classrooms. She was also appreciative of the idea of bringing the student to the center of the learning process and moving from the role of teacher as an ’instructor’ to that of a facilitator. Citing Shah Waliullah, an Islamic Scholar of the 18th Century, she emphasized on the need to create heaven on earth by eliminating injustices. She opined that removal of injustice can partly be achieved through education and the classroom. Since classrooms are the microcosm of society, they are not free from biases, prejudices and injustices prevalent in the society. However, classrooms can be laboratories where peaceful and harmonious coexistence can be practiced and learnt. The ability of the student to construct knowledge becomes essential to encouraging learning beyond the classroom.

She also talked about the teacher being a role model in terms of both displaying empathy for others and being free from prejudice. She used these as yardsticks to assess where education in Kashmir stood today. Drawing on her experience as the head of the government college, as a teacher, as a person who visited each year about 50 plus schools in the Valley and as an ordinary citizen of a state torn by conflict over the six decades, she averred that even though we have begun to talk about conflict resolution, we cannot lose sight of the fact that the psyche of the Kashmiri student is ailing.

Against this backdrop, she examined the shape and contours of what holistic education in the Kashmir Valley would look like. The ailing psyche of the Kashmiri students was an important starting point to imagine the form education needs to take. The students live in an environment of constant strife, many come from disturbed families and added to this is the ubiquitous media which plays a significant role in shaping the mindsets of the individuals in Jammu and Kashmir. These are further compounded by problems of economic hardship, burden and mental trauma, where 35% of the students are reported to be affected by PTSD. The teachers in Kashmir are also products of the same violence, which over the years has been internalized. Violence has been normalized in the Valley, she remarked. Children have been passive victims of violence for long and one of the coping mechanisms they have adopted
is to pelt stones. The deaths of students in cross-fires or during protests or in custody has an impact on other children as well. In such a situation, it is not easy for teacher educators to talk about peace directly. She also noted that introducing a curriculum for peace was made difficult due to the situation of protracted conflict where the violence and trauma had been internalized both by the students and the teachers.

Efforts are underway in the state to reframe and revise the teacher’s education curriculum since 2013 keeping in mind the National Curriculum Framework Teacher Education (NCFTE). A meeting was held in November 2013 in partnership with Kashmir University. The idea was to incorporate a strategy that would discuss contemporary issues and problems (which are currently restricted to the curriculum of M. Ed.). However, in the absence of a formal curriculum on peace education, despite such efforts, it became difficult to introduce such ideas in the syllabus for a pragmatic training of teachers. Moreover, there is a tendency to go over the curriculum on contemporary issues in the same manner as the development of pedagogy. The people who met at the meeting gave shape to a curriculum at the workshop and sent the recommendations to Kashmir University and to the Curriculum Board. However, no action was taken and in the absence of formal changes to the curriculum, the Government College could not move ahead.

Nevertheless, a few institutes on their own took steps to integrate ideas of peace education informally into the curriculum through research which forms a part of the required project work to be undertaken by students at the B Ed level and dissertation at the Masters level. The college asked some of its brighter students to conduct a research project on the impact of conflict on child psychology. Similarly, at the schools where the trainee teachers went for practicum, they conducted an art competition and the teacher trainees were asked to analyze those drawings. In addition, all trainee teachers at the College are required to conduct a situational analysis of school structures when they go for their practice teaching. It is through such informal analysis that the college has been able to understand the problems of teacher distribution in government schools and the training needs of the teachers. One of these needs identified through the situation analysis was the ICT needs of the teachers.

As educationists, individual institution heads and faculty members were trying different innovative ways to bring discussion on peace and conflict
through hidden curriculum\textsuperscript{15} like heritage walks, geo-environmental visits, ICT, communication skills, among others. Pandit concluded that all these steps were being taken without inviting too much attention and in a low key manner.

During the discussion that followed the presentations, one of the participants asked if the conflicts that emerge from interaction of forces of globalization (in the form of modern technology, economic prosperity) and the growing culture of individualism (which in some senses informs institutional structures) can be balanced by educators. Batra clarified that in an economic model that emphasized individualism, there was a tendency to undermine relationships and values that the Subcontinent has nurtured. Values of belongingness, sharing and doing things for each other are seen as anathema to individualistic culture that is largely seen as Western. The point was to create a balance and to put under scrutiny the development path. It was important to ensure that traditions of ‘belonging’ were preserved. The two extremes of focusing either only on jobs/economic productivity, or an education that fulfilled the needs of interdependence, were to be avoided. The current problem was one where the system was skewed towards individualistic success at the expense of empathy and understanding.

Another point of discussion was how the Government College of Education, Srinagar was integrating Peace Education in the teaching curriculum in a context where their are political difficulties of bringing in the idea of peace into any program that is organized or any discussion that happens in the classrooms. Pandit shared what the dangers of talking about peace in Kashmir valley were but also underscored the importance of small but significant steps taken by her institution. The very fact that she had agreed to the teachers from her college to attend some of the workshops being organized was a step in the direction of integrating peace education.

The college had also made changes to its organizational structure to ensure that even the teachers who came to the college were able to

\textsuperscript{15} \textbf{Hidden curriculum} refers to the unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school. While the “formal” curriculum consists of the courses, lessons, and learning activities students participate in, as well as the knowledge and skills educators intentionally teach to students, the hidden curriculum consists of the unspoken academic, social, and cultural messages that are communicated to students while they are in school. http://edglossary.org/hidden-curriculum/
address their own trauma; that also, in her view, constituted peace education. The commitment to peace was not a one time process but required sustained engagement. Referring to peace education practice within the College itself Pandit, shared details of mentoring work undertaken by faculty members. Without formally talking about peace, the institution had changed the relationship between teachers and students within their own institution. She also emphasized that the practice of peace education has to be internalized by teacher educators first, so that they can then build relationships with their students who are future teachers. Once their experience is carried by the trainee teachers to the schools and into the classrooms, peace education will be practiced.

One of the participants asked how educators could work on the idea of peace with young children at the elementary school level and teach them to deal with conflicts. Batra responded that there was a need to examine the way peace and conflict were understood. In the day to day environment at home and in school when children interact with each other, there are all kinds of conflicts. While the magnitude of the problems may appear different at different levels, the skills for approaching conflicts and addressing them can be learnt. Intervention by the adults in conflicts that occur between children stymies their ability to learn these skills. Children need to learn to negotiate conflicts now; only then they will be able to do it when they grow older. In this understanding, peace was not a grand idea but a simple attempt to maintain peace in the moment. How children learned to be fair at a young age could go a long way even if it was about some very small issue. Here she gave the example of a mother intervening when two children fought over a piece of cake. Children carry less baggage than adults do and can negotiate better than adults sometimes. The idea that children should be kept away and protected from conflict was not appealing because they would have to live with conflicts as part of life.

In a context where violence is pervasive and discourse is polarized due to the long drawn conflict and its multiple layers, was there a need to draft afresh the NCF that speaks to a highly militarized zone, asked a participant. To this Batra, responded that education cannot be the space to resolve the conflicts, the roots of which lie elsewhere i.e. in politics, in economic insecurities and structural aspects. In fact, education itself was influenced by the political climate, policies, and trajectories of
development policies. Education often was a victim of these. However, it does not imply that educators abandon the cause of change. Education must and the school space must be a space which connects students to the everyday life – that is the key idea in the NCF. The role of teachers and their preparation was vital because they would need to understand the politics, economics and sociology of conflict especially the conflicts within their own context.

Batra opined that teaching was not just a skill but was also about developing perspective. It is a sociological activity and about relating to people. The attempt while training a teacher should not be to give all the answers to all kinds of problems children may bring to the teacher or a teacher may have to deal within a classroom. The attempt should be to prepare a teacher to be able to find the answers for the problems he or she may encounter. Currently the teachers were insulated from these issues at the time of B.Ed programmes. They are only concerned with the silos of which they are parts – different subject areas they have learn during the teacher preparation programs. There was a need to change this insulation.

Given that only about 500-600 teachers are trained each year by the Government College of Education in Srinagar and a large majority of teachers in Jammu and Kashmir are trained at various private colleges where they get no exposure to ideas of peace education, the students of the college had a bigger responsibility in terms of bringing about change in the classroom and at the state level, commented a participant. One other issue that was flagged during the discussion was that if the college provided opportunities for teacher trainees to network as innovative workers in a hostile environment, it required support. Pandit responded that the Government College had started to work with private B.Ed Colleges since 2010, but it was largely in the form of capacity building trainings. Since 2013, with support from the Ministry of Human Resource and Development, the College expanded its work with these colleges (the number varied between 20 and 30) to provide training support.

One of the Delhi teachers commented that educators tend to not address or sometimes, brush aside prejudice and bias even when it constitutes the everyday experience of children. What can a teacher do to address prejudice, like caste prejudice, for instance? Pandit observed that the first step should be to become conscious of the prejudices that each of us harbour. Unless there were processes that helped unveil prejudices,
we would continue to carry them. A limitation of the current programmes for teacher educators was that they were not addressing this aspect. Perhaps, there was a need to bring this in and address the problem, as far as it was humanly possible. As far as caste prejudices were concerned, in Kashmir, the problem was not so rampant as in other parts of the country, but class prejudices were still prevalent. There is a serious issue of segregation of students into different schools based on economic status.

Batra concluded the session by noting that to address prejudice, the first step was to begin a discussion on the assumptions that teachers and students bring to the classroom. To illustrate this, she said that many of the student teachers enter her college with the idea that children are blank slates and through discussion, this notion is challenged and slowly the student teachers begin to see how it does not reflect reality. Providing space for reflection on such issues during the time of training was one of the most important steps in the direction of education reform.
Exploring Heritage Education in Kashmir

The panel discussion, on a macro level, highlighted concerns of teacher preparedness and was followed by a session on using creative pedagogy to address issues of stereotypes or prejudice and explore commonalities. Navina Jafa, a Heritage Educator and Cultural Historian, initiated the session by exploring ideas of self and diversity to create an understanding of peace. She posed the idea that diversity is inherent to life, be it biologically, socially or culturally. This diversity can be seen within an individual and in an individual’s relation to others. Diversity in most contexts provides opportunity for maximizing functionality, she remarked.

Using an analogy, Jafa explained that the relationship of diverse cultures to one another is akin to parallel tracks of a train. Each requires space for dignity and respect. This space is needed whether we talk of diversity within oneself or in one’s interaction and relation to others. In order to maintain harmony in society, the space for differences must be maintained. However, it is difficult to achieve respect for difference as humans have a tendency to assume positions and develop attachment to those positions. Once certain positions are taken there is a general tendency to forcefully merge differences and convert others to that position and in the process, denounce or undermine their positions. This leads to conflicts. The focus therefore should be on creating optimum functionality as any efforts to forcefully merge identities leads to clashes and disharmony.

Heritage can also be seen as an internal aspect of ‘the self’, which creates multiple and parallel identities. Although in common parlance we tend to identify the term heritage with tangible and visible forms like buildings, goods and food, etc., there is an intangible aspect of heritage. Heritage is the outcome of humans’ response to their surroundings, it exists both physically and within the minds as intangibles.

As educators, in order to cultivate respect for diversities among the young people and talk about heritage education, there was a need to look outside at the tangible heritage but also importantly at one’s own thoughts. In order to facilitate capacity building, it is essential to detach oneself from the assumed positions so that diversities can be accommodated.
Touching on the spiritual aspect of bringing about transformation in the mind, she briefly spoke about the importance of rituals that are undertaken by practitioners of different religious faiths to make prayer or meditation meaningful. In almost all religious traditions, before the prayers, individuals are expected to empty the mind of impure/worldly thoughts. Many participants shared the difficulties they encountered in emptying the mind of distracting thoughts during the time of prayer/meditation. She noted the commonalities in those experiences and elaborated on how there is a tendency to create hierarchies of differences and forget many common human experiences.

After this brief introduction to the idea of transformation, the participants were taken for a walk to the Lodhi Gardens where the tombs of the Lodhi rulers are located. The purpose of the walk was to create an understanding of diversities and the syncretic character of spaces which is the result of inter-cultural exchanges. The talk on the history of the Lodhi dynasty and its origins in Afghanistan and Mongolia also facilitated an understanding of the methods through which people connect, share with and learn from each other. Staying away from the use of invasions and wars as markers of history, Jafa used the language of expression, like architecture of the Tombs which had Pre-Islamic Iranian, Afghan and Hindu-Brahminical elements to it, to demonstrate how the culture of the Indian Subcontinent acquired diversity and complexity. She also noted that though it had become complex with each passing age, it had also acquired richness which should not be sacrificed in the name of homogenization.

A succinct discussion about the idea of ownership and responsibility which starts with the self, and how one could take the onus of being an agent of change to move beyond a culture of grievance and rejuvenate oneself, was also undertaken. At the conclusion of the discussion, Jafa noted that since teachers are responsible for the minds of the future generations, it is essential that they introduce young people to multiple perspectives—of what is done, not done or can be done—a diverse reality.
Exploring Gender

The final session on the second day of the workshop explored gender as a lens through which educators can understand peace – who we are and who we are not depends, to a large extent, on our gender, which in turn affects our relation and interaction with the society at large. The facilitator of the session, Aanchal Kapur, Founder and Executive Director, Kriti used interactive methodology to underscore that peace or conflict was not only about war and armed violence. A lot of challenges to peace were part of everyday reality and gender differences generated a lot of conflicts and violence. Since these differences are a part of our lives and our socialization process makes them so inherent to our attitudes and behavior, we seldom require an expert to reveal these issues. The participants could learn a great deal from each other’s experiences to build an understanding of how gender discrimination operates and affects our lives.

At the beginning, Kapur asked four male participants to volunteer. They were asked to emulate women while dancing to certain songs. The same was asked of four female participants who were asked to emulate men. When the participants shared their reactions to this exercise, it brought forward the idea that while women were comfortable emulating men, men were not comfortable or keen on doing so – which reflected the way in which social constructions function, i.e. while women would like to be more like men, men find it difficult to be like women. A brief discussion on the social hierarchy that privileges manly traits was undertaken.

Following this, the group was divided into three groups of ten each and asked to note two things that each person in the group liked to do as a woman or man, and two things that they do not like to do as a woman or a man. The exercise revealed a lot of gendered notions, roles and stereotypes like shopping, dancing, dressing up, talking, cooking for women, which some liked and some did not like, while the men expressed things like they did not like to take too much time in dressing, or did not like ‘gossiping’ etc. A deconstruction of these likes and dislikes reflected that it had less to do with individuals and more to do with socially constructed roles and responsibilities, and how people relate to each other through the performance of socially assumed functions. This
brought to the forefront the need for a discussion on the distinction between sex and gender and how over time, certain sexual features have translated into gender roles which have become a part of a sexual being or body, like cooking as a gendered role for the body of a woman. Kapur asked the participants to note that very few biologically defined differences could justifiably be put into a gender mould like the act of giving birth. Many other so called biological differences between women and men were determined by cultural and social constructions.

To understand the complexities of gender, it is important to scrutinize the framework of gender roles – of what is considered acceptable and what is treated as a given. There is a need to question these roles so that we are able to move beyond conventional labeling of men and women.

Referring to the exercise, it was clear that while the women participants were more expressive in stating their likes and dislikes, the men were more restrained in their approach, which explicitly brought forward a gender-faultline whereby the men are expected and trained to be less expressive, a peculiar way in which patriarchy affects men without them realizing it.

Kapur then foregrounded the fact that gender is about the self and it impacts the work we do as teachers. Educators should not only be able to acknowledge gender differences but also reflect on them to avoid perpetuating gender stereotypes in the classroom. This was further elucidated by the screening of a short video clip in which an agriculturist was teaching his sons to drive the tractor with a lot of enthusiasm while the daughter curiously looked on. On asking the kids the way the tractor functions, it was the daughter - an onlooker in the entire process, who could specify with clarity but not the sons, despite being given firsthand knowledge of the way the tractor works. The discussion after the video emphasized how gender stereotypes worked in specific ways and normalized gender roles in such a manner that they appeared biological even though they were socially constructed.

The second half of the session began with personal reflections on gendered notions, stereotypes, roles, responsibilities, images and visions to foster a discussion on change in perspective. The reflections brought forward various thematic issues pertinent to the understanding and construction of gender which included discussion and debate on the
division of labour, triple burden of women, maternity, the strength-
weakness conundrum, ideas of justice and gender justice, polygamy,
religion, equality and various other social constructions and expectations
to name a few. During this discussion there were points where the
participants had a highly emotional discussion about the impact of
religious texts in limiting women’s role in society.

At this juncture, the facilitator introduced the concept of a gender tree
which illustrated the interactions between society and institutions and
how gender operates across these, and is perpetuated through all the
different spheres. Before moving on to the illustration, it was reiterated
that patriarchy impacts each of us in our everyday lives without many
of us being conscious. Men are as much affected by it as women which
is reflected in the pressure to behave in a certain way, to maintain the
(im) balance of power, to perform and provide, to gain social recognition
in whatever way possible, and to believe that masculinity is synonymous
with being aggressive. This necessitates an introspection of the self to
recognize how our lived experiences are impacted by patriarchy; does
the pressure to be aggressive for some, and passive for others, lead to
conflict?

The gender tree was an effective analogy to elucidate how gendered
notions function, operate and are perpetuated in the society. Customs,
culture and belief systems form the roots of the tree which is determined
by a patriarchal ideology, and move upwards to form the trunk which
consists of various patriarchal institutions like the family, state, market,
legal system, health system etc., which are discriminative and
suppressive, furthering patriarchal attitudes and stereotypes. The leaves
and branches depict how masculine power and authority flourishes as a
result of patriarchal attitudes and is manifested in practices of access,
responsibility, roles, control, expectation, relationships and the like. The
session concluded on the note that gender stereotypes and roles were
being contested in society today and they were significant contributors
to conflict and if educators desire peace, they cannot neglect gender
differences.
Transformative Teachers:
Making a Perspectival Shift

The third day of the workshop was facilitated by Ven. Tenzin Priyadarshi of the Centre of Ethics, Massachusetts Institute of Technology. Several new participants joined the workshop on the third day. These included educators from The British School, Step By Step School, Sanskriti School, Bluebells School and Pathways School among others.

After a brief introduction by the participants, the facilitator shared some introductory comments on the need and relevance of ethics in education. He noted that ethical principles were culture specific. For instance, the differences between ethical principles in India or the Asian societies and those in the West were often talked about by scholars. Due to these differences what would be acceptable behaviour in India may not be considered appropriate in the West, he observed. It was important for educators to be aware of these differences to develop a perspective on ethics and morality that was specific to the culture they were teaching in. Once educators were clear about the ethical principles that were widely accepted in their society, they also had to be sure of how these principles are practiced in real life. Unless educators are able do this, they would find themselves judging their students and could not become transformative teachers.

To begin a deeper discussion on these issues and on what methods an educator could use to cultivate ethical behavior in the young generation, Ven. Priyadarshi asked the participants to name a leader who inspires each of them. A list of about 20-30 leaders was compiled on the board as each participant put forth the name of his or her inspiration.

As a next step the educators were asked to elucidate the qualities that were associated with the role model/leader. A list of qualities was compiled on the board. Some of the qualities were leader specific while others could be identified with many of the leaders who were listed by the participants. Ven. Priyadarshi was cautious when listing out the qualities and he pushed the participants to be as specific as possible in terms of exactly which qualities touched a chord in their hearts. After this, a list was made of the common qualities of all the leaders, which included, perseverance, steadfastness, passive resistance, no fear of death, standing up for a principle, etc. These stood out as they were repeated over and over again. The message that came across strongly
was that educators must try and emulate these qualities, and make an attempt to pass them on to their students if they want them to be the creators of a peaceful tomorrow.

In the next exercise, the participants were asked a generic question – were they honest in their lives, or not? Almost all hands went up as everyone felt that they were honest. Ven. Priyadarshi then presented a hypothetical situation where they had to save someone’s life but for which they had to lie. There was a discussion on what position each person would take and what they would do in the circumstance. Most participants agreed that some lies were acceptable. This was followed by a discussion on what honesty meant to the people sitting in the room. This was used in preparation for some exercises that followed in order to introduce innovative methods of imparting ethical values to the young generation. Video clips of some of the activities were screened before having a discussion.

In the first video clip, a group of students were taught the value of forgiveness using a symbolic exercise. Each member of the group who was holding a grudge against one of the group members for something he had done, was asked to carry a heavy stone in their backpack all day long. The weight of the stone was proportionate to the intensity of hurt and pain the person felt. At the end of the day, children expressed that it was painful to carry the rock around all the time and expressed the desire to throw it off. They were told that they could throw the rock away only if they genuinely expressed that they were forgiving their group member for the hurt he had caused. The message from the video was that very often, when people act vengeful and isolate someone for an action, the person who is taking revenge suffers in the process of seeking vengeance.

The second video that was screened was that of a group of students who were given an old torn shoe and asked to empathize with its life. The students were asked to imagine how the shoe reached the state it was in. The idea behind this exercise was to underscore that each individual develops negative feelings about others and the sooner we try and get rid of them, the better it is for our own wellbeing and that of the society. One of the methods that Ven. Priyadarshi shared for ridding oneself of the negativity was to cultivate and nurture empathy in our heart for the smallest and even the most insignificant things.

The participating teachers were asked to try such symbolic activities in their classrooms to bring in ethical values in a non-threatening manner
and without the teachers sounding like they were preaching to the students. An important learning during the discussion was that sometimes, the behavior associated with a particular value gets confounded with the value itself. One of the teachers commented that he feels disrespected when his students do not stand and greet him. Ven. Priyadarshi said that we mix respectful behaviour with symbolism and do not try to separate the ultimate value. There is a need to move with the times and acknowledge the changes that are taking place in society but ensure that the underlying values are transmitted and not get too rigid about the behavior or action that indicates that the value is present.

In the post-lunch session, the teachers were introduced to some team building exercises that they could use in their classrooms. The purpose of the activity was to underscore the importance of collaborative learning and collective knowledge construction.

For the exercise, the participants were divided into smaller groups and provided some uncooked spaghetti along with some string and asked to create a tower as high as possible. After the exercise, the teachers were asked to list out the qualities that were brought forth during the exercise. The following were listed:

1. Team work
2. Coordination
3. Meeting a deadline
4. Concentration
5. Lending a helping hand
6. Certain amount of healthy competitiveness
7. Assuming a role in the group
8. Multiple Intelligence Theory in practice
9. Perfection
10. Working with limited resources

Ven. Priyadarshi underlined the importance of team work in learning. The students must be made to work in groups for their best potential to be discovered. This is not only useful for adult life but it also sensitizes young people to the idea of interdependence.

The workshop concluded with Ven. Priyadarshi sharing with the participants some suggested activities they could undertake in the classroom on ethical values. (See Annexure A) He also provided details of how reflection pieces on the activities could be shared on an online forum that has been developed by the Dalai Lama Centre.
Participant Feedback

33 participants gave written feedback by filling out the evaluation forms. The participants came to the workshop expecting to enhance their learning on peace and conflict, and understand how peace can be transacted or realized in the classrooms for young people. Some of the participants also expected to learn how they can become more confident individuals and deal better with conflict in their everyday life. At least two participants specifically mentioned that they expected to learn how activity based learning can be enhanced in the classroom.

In response to whether the workshop met their expectations, 64% participants felt that it completely met the expectations and 36% felt that it did to some extent. The reasons provided for satisfaction were that the workshop used diverse methods to break down complex concepts; it gave time for reflection and it engaged with gender inequity directly. For those participants who felt that the workshop met their expectations only partially, some observed that time was a constraint. Some others felt that the conflict issues at the classroom level were not discussed in sufficient detail. Three participants noted that conflict and peace are so intertwined with our lives that they require a lifetime of engagement and one workshop cannot fully address all the issues.

The following were listed as most useful learnings at the workshop:

- Non-violent communication (39% participants).
- Active listening (36% participants).
- Problem solving and respect for differences in and outside the classroom.
- How a teacher can make a big difference in and outside the classroom.
- How to address gender bias in the classroom and in society.
- Heritage and its role in bringing peace (noted by 21% participants).
- Learning by doing/practicing.
- Understand the difference between sex and gender and the role of society in the process.
- Learnt to respect myself and got to know who I am.
• Learnt to deal with my own inner conflicts.

• Talking about theories of gender is not enough, one needs to implement it in his/her life.

The participants shared that some of the theoretical sessions were too dense and distanced from the classroom reality and hence they did not meet their expectations. Discussion on gender equality made some male participants uncomfortable as they felt the session was skewed in favour of women. Another concern that was raised was about not having heritage education session that focused on Jammu and Kashmir.

Every participant at the workshop praised the interactive methodology and appreciated the space provided for expressing views. One limitation that was observed by 39% of the workshop participants was a time constraint. One of the participants felt that the teachers should have had the opportunity to share their own practices with the group too. Some participants suggested that the length of the workshop should be increased to five days.

To the question in the feedback form on providing themes for future workshops, the following were suggested:

• Resolving classroom issues at the primary level, practicing peace in the classroom

• Teacher-student relationship

• Violence against women, children in Conflict; girls education; domestic violence

• Religious perspectives on gender

• Confidence building

• Joint workshops for teachers and parents

• Active teaching and becoming world class educators

• Conflict in Kashmir/inter regional conflict in J&K/men in conflict (three participants)

• Physical violence in the classroom

• Impact of westernization

• Art and trauma healing
• Environment
• Multiculturalism
• Bringing equality among poor and rich classes

In addition, to suggesting themes for future workshops the participants were asked to provide details on how they propose to use the learnings from the workshop. The participants expressed that they will do the following:

• Apply non-violent communication methodology, non-judgmental empathy (several participants)
• ‘Use innovative and creative skills to transact new ideas and sensitive issues in the classroom’
• ‘Respect classroom diversity and encourage the students to do the same’
• Provide equal opportunity to boys and girls; counter gender bias (several participants noted this); ‘[I am ] planning to take the learnings further by not labeling a particular gender. It is basically the hidden curriculum that we practice hence not a particular activity would do but it [gender equality] has to be reflected in every task [we assign]’.
• ‘Apply different activities, conduct debates and discussion programmes on conflict, peace and gender in my village.’
• ‘I will pass on the message [of peace] at a tender age so that conflicts will not occur in the future’
• ‘Own practice is important before being able to implement learning in the classroom’
• ‘I will listen to students’ concerns, deal with anger of students and apply to life in general’
• Apply the methods and activities learnt in the classroom (several participants made this commitment)
Profiles of Resource Persons

**Aanchal Kapur** (New Delhi) is the Founder of ‘KRITI: A Development Research, Praxis and Communication Team’. She is currently a Consultant with WISCOMP. She has been working in the area of social development for 24 years, as a researcher, facilitator-trainer and communication specialist. She represented the International Labour Organisation at the Beijing+5 conference at New York in 2000. Her publication ‘From Thought to Action: Building Strategies to combat Violence against Women’ has been used widely by activists, women’s rights organisations and government functionaries. Ms. Kapur has a B.A. (Hons.) in Political Science from Lady Shri Ram College for Women, University of Delhi; a Masters in Political Science from Jawaharlal Nehru University and a MSc. in Development Studies, from the London School of Economics and Political Science (LSE).

**Durba Ghose** (New Delhi) is the Co-founder and Director of Mittika, a development resource organisation. She was previously Director-Communications at Pravah, New Delhi. From 2009, she headed Resource Management and Partnerships as a Co-Founder and Executive Board Member at Commutiny – The Youth Collective. In the course of her career, Ms. Ghose has worked intensively on behaviour-change communication, curriculum design and development and management of a range of national and international programs in areas of youth development, social entrepreneurship, arts education, education and gender. Ms. Ghose was awarded the Commonwealth Professional Fellowship in 2005-06.

**Kavita Arora** (New Delhi) is Co-founder and Director at Mittika, a development resource organisation. Prior to co-founding Mittika, Ms. Arora worked as an independent trainer/consultant since 2009 with various organisations including, Nehru Memorial Museum and Library, Pravah, Volunteer Overseas etc. She started her professional life in the corporate sector over twenty years ago with a degree in Economics and a post-graduation in Management. She shifted to the social sector in 2000.
Meenakshi Gopinath (New Delhi) is the Founder and Director of WISCOMP. She is also Mentor, Lady Shri Ram College, New Delhi. She was the first woman to serve as member of the National Security Advisory Board (NSAB) of India. Dr. Gopinath is a member of multi-track peace initiatives in Kashmir and between India and Pakistan, including the Neemrana Peace Initiative and the Pakistan India Peoples’ Forum for Peace and Democracy. In recognition of her contribution to the field of women’s education and empowerment, she has received several awards including the Padma Shri Award. Dr. Gopinath serves on the Governing Boards of research institutes, NGOs, educational institutions, and is member of The Club of Rome, the Indo German Consultative Group, the Conflict Transformation Collaborative, and the University for Peace (UPEACE) Asia Leaders Program.

Navina Jafa (New Delhi) is a Heritage Educationist and Classical Dancer. She is the Director of the Indian Cultural Heritage Research. She is also a cultural activist, an academician, a performing artist, a cultural historian, and a cultural entrepreneur. Dr. Jafa specializes in creative activities including academic cultural tourism, cultural representation, cultural diplomacy, arts in development programs, and conflict transformation through the arts. She received her Ph.D. from Jamia Millia Islamia and has authored Performing Heritage: Art of Exhibit Walks, Sage, 2012.

Parveen Pandit (Srinagar) is Principal, Government College of Education, Srinagar. She is also the Director of the Department of Social Science at the College. She holds a Ph.D. in History from the Department of History, University of Kashmir. Prof. Pandit is a member of various committees and has been a part of several seminars and workshops. Her research work ranges from “The Women in Kashmir” to “The Education System in Kashmir”. She also has various publications to her credit such as History of Kashmir in Political, Economic and Cultural Perspective. She is the recipient of several awards including the Best Teacher Award and Eminent Educationist Award.

Poonam Batra (New Delhi) is a Professor at the Maulana Azad Center for Elementary and Social Education (MACESE), Central Institute of Education (CIE), University of Delhi. She has been involved in a decade-long action research in the restructuring of curriculum, pedagogic
practices, and the learning experience of children in government-run elementary schools in the educationally disadvantaged areas of India. Prof. Batra is coordinating professional activities for teacher development at the Regional Resource Center for Elementary Education at Delhi University. She has helped develop the framework for the Bachelors’ Program of Elementary Education, India’s first four-year professional elementary teacher education and has co-drafted the section on Education and Women’s Equality in the national review of the New Policy on Education (NPE, 1986) titled *Towards an Enlightened and Humane Society* (1990). She has also co-drafted the 11th Plan Working Group Report on Teacher Education 2006 as well as the National Curriculum Framework for Teacher Education as part of its Review by the NCTE and NCERT, 2006.

**Shweta Singh** (New Delhi) is an Assistant Professor at the Department of International Relations at South Asian University (SAU). Prior to SAU, she taught for nearly a decade at the Centre for Conflict Transformation and Peacebuilding, Lady Shri Ram College, University of Delhi. She is the recipient of the 2013 Mahbub Ul Haq Award. She has completed a specialized training in Peacebuilding from the Center for Justice and Peacebuilding, Eastern Mennonite University, USA. She holds a Ph.D. from Jawaharlal Nehru University. She has also worked on issues around Education for Peace, and has published a module for Teacher Educators on “Education for Peace”. She is the Co-author (with Marie Nissanka) of *Connectors and Dividers: The Challenges and Prospects for Conflict Transformation in Kashmir and Sri Lanka* (Manohar, 2015).

**Ven. Tenzin Priyadarshi** (Massachusetts, USA) is the Founding Director of The Dalai Lama Center for Ethics and Transformative Values at MIT. Venerable Tenzin’s unusual background encompasses entering a Buddhist monastery at the age of 10 to receiving graduate education at Harvard with degrees in several disciplines including Philosophy, Physics and International Relations. Following the catastrophic disaster caused by the Tsunami in 2005, Venerable Tenzin founded the Prajnopaya Foundation to develop innovative and sustainable ways to alleviate suffering in developing countries. He convened and advised a team of designers and architects from MIT, Harvard University, and Cambridge University to develop the Tsunami Safe(r) Houses, low cost high resistant
homes, for families in Sri Lanka. Venerable Tenzin serves on the Board of several academic, humanitarian, and religious organizations. He is a recipient of several recognitions and awards, including a 2013 Distinguished Alumni Award from Harvard for his visionary contributions to humanity.
Profiles of Participants

Aishwarya Vijay is pursuing a Bachelors’ degree in Elementary Education at Lady Shri Ram College for Women, New Delhi. Ms. Vijay is a Member of the Golden Key International Honors Society. Her areas of academic interest include Education and Sociology.

Akorshi Sengupta is pursuing a combined Bachelors’ and Masters’ degree program in Clinical Psychology at Amity University, Noida. Mr. Sengupta is a Fellow at the Nokia Create to Inspire Fellowship. He has completed 6 months of training in basic counseling skills, mediation and conflict resolution based on Marshall Rosenberg’s approach to Non-violent Communication.

Assad Ali has been working as a teacher in education department for the last twenty-two years, teaching almost all classes up to middle level.

Bhat Mohamed Irshad-ul-haq is presently pursuing a Bachelor of Education at Government College of Education Srinagar. He has been working as a Government teacher at Government Boys Higher Secondary School, Manigam Ganderbal for eight years. He is also a Post Graduate in Islamic Studies.

Bimla Angmo is a teacher at Presentation Convent Srinagar.

Bisma Feroz Mir graduated in English from University of Kashmir. She is a pre-service candidate and currently pursuing B.Ed. from Government College of Education.

Fasiha did her Masters in English from University of Kashmir. She is a pre-service candidate and currently pursuing B.Ed. from Government College of Education. She can teach English to 10+2 level students.

Gurmeet Kour is a Professor of Education in the Government Teachers College of Kashmir.

Hafsa Gulzar did her Masters in Geography from University of Kashmir with a specialization in tourism geography and urban geography. He is a pre-service candidate and currently pursuing B.Ed. In the future, he would like to work as a lecturer.
Husai Sana Khan graduated in English and is working as computer operator at College of Education. She is also pursuing B. Ed degree.

Iram Majid has been teaching English at Presentation Convent Srinagar for the past three years.

Ishfaq Ahmad Talie graduated in sociology. He is a pre-service teacher from Government College of Education and interested in teaching sociology at college level in future.

Ishtiaq Ahmad Peer has been teaching Mathematics, Urdu and Kashmiri at Government Boys Middle School Beiwaya for the past seven years.

Itifaq Ahmad Parrey graduated with B.Sc. and completed a Masters in Chemistry and a Masters in Public Administration. He has been teaching in the government sector for the last ten years.

Jasleen Kaur graduated from Punjabi University and holds a Bachelor of Education from Kashmir University. She has been teaching at Presentation Convent for the last seven years.

Jayanti Banerjee is a teacher at Mother’s International School in New Delhi.

Jeelani Ahmad Wani did his Masters in tourism management. He has been working as a teacher in the education department for the last eight years and as councilor of tourism studies at Government Degree College Ganderbal for five years.

Manzoor Ahmad Hafiz holds a Master of Arts in Geography and a Master of Education. He has been teaching at Government Central High School, Pulwama for eight years.

Masarat Khurshid holds a Bachelor and a Master degree in Education and is teaching at Presentation Convent Srinagar. He has a teaching experience of 32 years.

Mehak Farooq graduated with B.Sc. in biotechnology from University of Kashmir and is a pre-service candidate from Government College of Education.
Misba Yaseen holds a Master of Art and a Master of Education degree. For the last four years, she has been teaching English, Maths and Geography at Presentation Convent Srinagar.

Mohammad Imran Najar graduated from University of Kashmir and holds a Masters degree in English from Maulana Azad National Urdu University, Hyderabad. He is currently pursuing a Masters in Political Science from Indira Gandhi National Open University and a Bachelor of Education from College of Education Srinagar. He has been working as a Teacher at Department of School Education Govt. of J&K since June 2007.

Nadeem Rathore has been working as a teacher in school education department for the last five years, teaching almost all subjects up to middle school.

Nighat Shah holds a Bachelor of Education, Master of Science and Master of Education degree, and is currently teaching at Presentation Convent, Srinagar.

Rabia Geelani holds a Masters degree in English literature from Kashmir University. She has been working as a teacher in the education department for the last 9 years. She is from Dazna Rafiabad, district Baramulla, and currently posted in Karla village of zone Dangiwacha.

Rayees-ur-Rahman holds a Bachelor of Science degree and a Master of Arts, and is currently working as a Government Teacher.

Razia Nayeem graduated with a Bachelor of Science and has been teaching at Presentation Convent for 14 years.

Rouf Mohmad Bhat is a teacher from Pulwama holding a Bachelor of Education as well as a Bachelor and Master of Science in Biotechnology degrees.

Rubia Raza is a teacher at Presentation Convent Srinagar.

Shabir Ahmad Rather holds a Masters degree in Political Science and is currently pursuing a Bachelor of Education. He has a teaching experience of eight years in Mathematics, Social Science and English.
Sidra Nazir graduated in Business Administration and is seeking to specialise in English literature. She is a pre-service teacher.

Tabassum Farooq holds a Masters degree in Economics and is currently teaching at Presentation Convent Higher Secondary School. She has been teaching English, Maths, Social Science and Moral Education for the past 24 years.

Tanika Singh is pursuing a Bachelors’ degree in Elementary Education at Lady Shri Ram College for Women, New Delhi. She has actively participated in several workshops and seminars organized around themes of Mindfulness in Education Retreat, Material Development, Teacher Training and Self-Defence. Her areas of academic interest include Education, Sociology and Political Science.
Workshop Programme

DAY 1: January 20th, 2015 (Tuesday)
Venue: Lecture Hall, India International Centre (Annexe)

Registration
Time: 9:15am – 9:30 am

Session 1
Opening Remarks
Speaker: Dr. Meenakshi Gopinath
Time: 9:30 am – 10:00 am

Session 2
Active Listening
Facilitators: Ms. Kavita Arora, Ms. Durba Ghose
Time: 10:00 am – 11:20 am

Tea Break
Time: 11:20 am – 11:40 am

Session 3
Non-Violent Communication
Facilitators: Ms. Kavita Arora, Ms. Durba Ghose
Time: 11:40 am – 1:00 pm

Lunch Break
Time: 1:00 pm – 1:45 pm

Session 4
Understanding Conflict
Facilitator: Dr. Shweta Singh
Time: 1:45 pm – 3:15 pm

Session 5
Implementing Peace Education Today
Panel Discussion
Chair: Ms. Seema Kakran
Speakers: Prof. Poonam Batra, Prof. Parveen Pandit
Time: 3:15 pm – 4:30 pm

Tea Break
Time: 4:30 pm
DAY 2: January 21st, 2015 (Wednesday)
Venue: Lecture Hall, India International Centre (Annexe)

Session 6
Reflections
Facilitator: WISCOMP Team
Time: 9:30 am – 10:15 am

Session 7
Heritage Education for Peace in JK
Facilitator: Dr. Navina Jafa
Time: 10:15 am– 11:30 am

Tea Break
Time: 11:30 am – 11:45 am

Session 8
Gender: Inside and Outside the Classroom Part I
Facilitator: Ms. Aanchal Kapur
Time: 11:45 am – 1:30 pm

Lunch Break
Time: 1:30 pm – 2:15 pm

Session 9
Gender: Inside and Outside the Classroom Part II
Facilitator: Ms. Aanchal Kapur
Time: 2:15 pm – 3:15 pm

Session 10
Feedback Session
Facilitator: WISCOMP Team
Time: 3:15 pm – 3:45 pm

Tea Break
Time: 3:45 pm

DAY 3: January 22nd, 2015 (Thursday)
Venue: Magnolia, India Habitat Centre
Transformative Teachers

(Organized in collaboration with The Dalai Lama Centre for Ethics and Transformative Values, Massachusetts Institute of Technology)
Time: 9:00 am – 4:30 pm
Facilitator: Ven. Tenzin Priyadarshi
Annexure A

Suggested Student Activities

This document provides suggested activities for four different qualities that are important for ethical and resilient young leaders. The activities are not meant to be rigidly followed but are intended as a starting point and seed for further refinement and adaptation. We encourage all teachers in the community to develop these activities further and share lessons learned and experiences with each other.

1. Empathy
2. Gratitude
3. Forgiveness
4. Self-awareness

1. **Empathy:** Walking in Someone Else’s Moccasins

**Objective**

To help students recognize and appreciate the emotional and psychological state of others, and to help them understand how this awareness leads to positive social interactions and effective leadership.

**Description**

**Part I – Creating an empathetic narrative**

A video on this activity can be found bit.ly/1kwYcfg. Students are given a single used shoe and are asked to write a story about the life of that shoe. The students are encouraged to hold the shoe, feel it, examine it, and to try to become the shoe or its previous owner. Example questions to prompt their thinking can include:

- Where did this shoe travel?
- What did it do during its day?
- How did it feel about its life?
- What made it happy? What made it sad?

The expected length of the written essay depends on the age and abilities of the students. However, they should spend approximately 30 minutes thinking and writing about the shoe. The form and structure of the narrative is preferably left open to the students.
After the students have finished writing their narratives, they should read their own to the rest of the class or their group (if split into smaller groups).

Part II – Debriefing concepts on empathy

After all students have finished reading their narratives, they should be asked to reflect on the exercise. The first prompt for observations or insights can be open-ended (e.g., How was the exercise? Was it difficult? What did you learn?).

The debriefing conversation should not stick to a strict format, but should follow the flow of the responses. The facilitator should try to get the students to reflect on and discuss the following ideas:

* The process of empathizing with someone or something;
* Empathy in their own relationships – with those they are close to and with strangers;
* Empathy as a leadership trait;
* Why is empathy important?

Required Materials

* 1 unique used shoe for each student (better to have diversity of different types)
* Pen and paper

2. Forgiveness: Holding and Releasing the Stone

Objective

To provide students an opportunity to recognize the emotional burden of holding on to a hurt and to appreciate the healing power of forgiveness.

Description

Part I – Holding the Stone

Prior to the exercise, the students should each find a stone that appeals to them on some level. It can be beautiful or ugly. It should have some weight to it, large enough so that it won’t get lost, but small enough to carry in the palm of their hand.

For the space of one morning (approximately six hours) hold a stone in your non-dominant hand. Do not set the stone down for any reason.

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during this period. At the end of six hours, the students should open a journal and answer the following questions:

1. What did you notice about carrying the stone?
2. When did you notice it the most?
3. Did it hinder any of your activities?
4. Was it ever useful?
5. In what ways was carrying the stone like carrying an unforgiven hurt?
6. Make a list of the people you need to forgive in your life.
7. Make another list of all those you would like to have forgive you.

**Part II – Debrief**

After the students have gone through the exercise, they participate in a debriefing session. They are first asked to reflect on the exercise. The first prompt for observations or insights can be open-ended (e.g., How was the exercise? Was it difficult? What did you learn?).

The debriefing conversation should not stick to a strict format, but should follow the flow of the responses. The facilitator should try to get the students to reflect on and discuss the following ideas:

- How did it feel to carry the weights?
- How did it feel to release the weights, if at all?
- The process of forgiving or asking for forgiveness;
- The effect of carrying a regret or anger on someone’s emotional and physical state.

**Required Materials:**

- Stone (students find their own)
- Journal and pen

**3. Gratitude: Unexpected Messages**

**Objective**

To give students an opportunity to periodically express their gratitude
to a close relative and gain an appreciation of gratitude as an important trait for fostering close relationships and emotional well-being.

Description

Part I – Sending text messages

Each morning, during the course of the activity, one or more students are randomly selected from the class by the teacher. The selected student(s) are asked to compose a short message of approximately 30 – 40 words for a close relative. The message should express the student’s gratitude for something that the relative routinely does or has done in the past. It is better for the message to be specific, as opposed to simply saying something like “I love you”. The teacher then enters the message on his or her phone and sends it to the relative on behalf of the student.

The teacher should keep a record of all the text messages sent and all the responses received. This record can later be used as part of the debriefing discussion.

Part II - Debrief

After all students have gone through the activity, the teacher should hold a debriefing discussion. Some possible questions for discussion include:

• How did you come up with the message? Was it hard? What was the process?
• How did you feel after sending the message and after getting a response?
• Did the exercise affect your relationship with the receiver of the message? How was it the first time you saw them after they received the message?
• Is gratitude an important and useful quality? Why?

Part III – Flags of gratitude

The exercise starts with the students recalling the message they creating in Part I, or creating a new message of gratitude to a specific individual. The students will then create a “flag” that has the message inscribed on it. The size of the flag should be 9”x9”. The fabric should be durable for
outdoor display. The design of the flag can be left to the student’s creativity, or the teacher can provide a few basic ground rules.

Flags from schools across the region will be collected by October 10, 2014 and will be hung on display in Cambridge during a visit by His Holiness the Dalai Lama on October 31. The exact location is still to be determined.

**Variations on Flag Messages:** If the text messaging activity is not implemented, the students can still participate in the flag exercise. Messages inscribed on flags could include more general expressions of gratitude, their personal aspirations, a wish for a positive change in the world, or other positive messages.

4. **Self-Awareness:** Understanding and Communicating Values (Recommended for High School Students)

**Objective**
To provide students an opportunity to reflect on values of deep personal meaning, express this meaning to others, and recognize shared values among their peers.

**Description**
Part I – Value Mining

Two groups of students of equal number and in separate schools are paired with each other for this exercise. Each group is individually led through a value-mining exercise to identify the group’s and each individual’s core values. The students are first asked to identify leaders or role models whom they feel are extremely successful. The definition of “success” is not prescribed by the facilitator, but left up to the students. After a comprehensive list of at least 20 leaders and role models is created, the students are asked to identify the qualities and traits that make these leaders successful. These traits are discussed and analyzed in detail to ensure that they are fundamental qualities and that the students have a clear personal understanding of their meaning. Qualities and traits should not be suggested or paraphrased by the facilitator. After identifying qualities for all the leaders, the students are asked if they would like to add any other qualities to the list. The list is now complete and represents a collective list of values for the group.
Each student now writes down 8 qualities from the list that are most important to him or her. They all now have their own list of personal core values. Students are asked rank their values in order of importance and to score each value from 1 – 10 for how well they honor each value. A score of “1” means almost never honoring this value, and “10” means always honoring this value. The facilitator should discuss with the students the following issues:

- What are your values?
- Is it difficult to select a finite list and rank them?
- How could they improve the scores and more strongly honor their values?

**Part II – Expressing and Sharing Values**

Students are asked to find or create some media (a story, picture, music, poem, etc.) that they feel expresses their highest priority value. They are told that whatever they create will be sent as a “message” to another anonymous student in the paired group at the other school. Likewise, they will receive a similar “message” from this anonymous pair. The facilitator can adapt the media to some form that is relevant to their interests, however, there should be a high degree of flexibility for students to exercise their creativity. The only real constraint is that the media needs to be transmittable.

**Part III – Debrief**

After the students have created their message, shared it with their anonymous partner and received their own message, the teachers will have a final individual debriefing session. The identities of the anonymous partners do not need to be revealed and can be kept private. It is possible, but not required, for the two groups from separate schools to meet. The debriefing session can discuss the following themes:

- How easy/difficult was it to create a form of expression that conveyed your understanding of your highest priority value?
- How did you feel when receiving someone else’s message?
- Did you feel shy or inhibited in expressing your value?
- How does this make you feel about discussing and expressing values in your daily life?