Exploring Partnerships for Peace

March 25–27, 2014
New Delhi

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Manjrika Sewak
Seema Kakran
Introduction

The workshop titled *Let’s Get It Started* brought together 40 youth leaders from Kashmir and Delhi for a brainstorming-cum-consensus building dialogue. Participants collectively charted a course for cross-cultural youth collaborations to initiate and sustain constructive social change efforts in Kashmir. This workshop was organized as part of the WISCOMP-FAEA *Hum Kadam* Programme, which seeks to constructively channelize the potential and zeal of the youth to build trust across the divisions of conflict and to foster active coexistence. Comprising a series of dialogues, capacity building workshops, and action research projects, this ‘education for peace’ initiative seeks to create a non-judgmental space where participants can dialogue on issues that have, in the past, led to mistrust among young people in Kashmir, as well as with those from other parts of India. A key focus here are efforts to improve inter-region and inter-community communication and understanding that can, over time, lead to constructive personal and social change.

The workshop brought to a common dialogic space, a select group of alumni from three of the *Hum Kadam* trainings held in 2013. Representing diverse educational, professional, and cultural backgrounds, these alumni had expressed interest in contributing their time and expertise to building a long-term initiative for social change in Kashmir and Delhi. Since January 2013, when WISCOMP-FAEA organized the first Kashmir–Delhi College Students’ Workshop, participants made great strides in building a foundation for respectful communication, mutual understanding, and empathy. By listening to practitioner talks, sharing personal narratives, and presenting their own respective realities through drama, they critically engaged with the social and political challenges confronting their communities. Then, through skill building, reflection, and discussion, they began to consider and envision what their societies should be. As a group, they generated powerful ideas for how they—the country’s youth—could work to close the gap between *what is* and *what should be*.

Towards this end, over a period of six months (between September 2013 and March 2014), the participants organized meetings, both in
Kashmir and Delhi, to draft an action plan for peace and coexistence. From these meetings, emerged a proposal to institute a Student Alliance (spanning Kashmir and Delhi). Taking forward this process, the workshop in March 2014 helped participants to determine how they could individually contribute to, and collaborate towards, the long-term goal of constructive social change. Collectively, they identified the questions that they needed to answer together, think through them in a structured manner, and engaged in collaborative decision-making on the way forward. This included a joint envisioning exercise to develop an action plan for peace, security, and justice across the faultlines of conflict (with special reference to trust-building between youth from Kashmir and Delhi). Possibilities to foreground and institutionalize the learnings from the *Hum Kadam* workshops at the centres and universities that the participants represented were also explored.
Setting the Agenda and Sharing Experiences

The workshop opened with ice-breaking exercises and a participant-led discussion on expectations/goals, facilitated by WISCOMP staff member, Manjrika Sewak. This was followed by an introduction to the idea of conflict transformation. While the participants had some exposure to the idea of conflict transformation at earlier Hum Kadam workshops, the recap was meant to ensure that everyone was on the same page in terms of understanding its fundamental principles and methodologies. Sewak recapitulated the purpose of earlier workshops that had provided space for the participants to build trust, reduce social distance, and promote the idea of coexistence. She noted that due to the lack of interaction, there was a high degree of mistrust between youth from Kashmir and Delhi, and the Hum Kadam workshops were attempting to bridge this divide by changing the attitudes and beliefs of the participants about ‘the other’. The workshops provided some skills to the participants including those of active listening, negotiation, and dialogue. Manjrika also shared that the long-term goal was to motivate the participants to initiate action at their colleges and universities to expand the circles of engagement and trust-building and make a positive impact on the conflict situation in Kashmir at multiple levels.

She then asked the participants to share their responses to three questions:

- What participants—as the youth of Kashmir and Delhi—seek to accomplish together;
- Why participants seek to accomplish it; and
- How do they propose to achieve their goals?

Some of the ideas expressed in response to the question, Why Seek Action, were:

- There is a need to build leadership skills so that political change can be brought about.
- There is lack of hope in the Valley with the result that most youth feel demotivated. The workshop was thus seen as a space that would provide inspiration and guidance.
Several participants highlighted the urgency of the need to focus on employment opportunities for the youth employment and the cultivation of a culture of mutual respect in which people come forward to help each other. This, they felt, was crucial to the realization of a truly ‘Incredible India’.

It is important to focus on women’s empowerment and how conflict impacts them. For instance, many female participants talked about the sense of insecurity that surrounds their lives and how their choices are limited due to family pressures.

The need to foreground (and popularize among the youth) nonviolent ways of addressing conflict was emphasized, particularly in the context of the high levels of discontent prevalent in Kashmir today.

Fulfilment of basic needs of people in rural and urban areas, like education and employment.

She drew on the ideas propounded by John Paul Lederach who emphasized the need to spend energy on the kind of society we wish to build rather than focusing on what we wish to stop (like, violence and suffering). The ideas of reconciliation, rebuilding fractured relationships, human rights advocacy and coexistence were also introduced. Manjrika also invited participants to ‘change lenses’ and build the capacity to:

- see conflicts as having a positive dimension,
- deal with complexities,
- focus on the immediate situation and yet address the root causes of conflicts with a view to rebuild fractured relationships and,
- look at the connections between the personal, relational, structural, and cultural dimensions of change.

Following this introduction, the lead trainer, Beth Fascitelli, an independent conflict resolution consultant based in Boston, opened the next session, titled Moments. The purpose of this session was to help participants understand each other’s’ experiences at earlier WISCOMP workshops (as many of them had attended different interactions). The idea was to share with others how the workshop had impacted different individuals and to reflect on what was useful about
the particular sessions/methodologies. This was undertaken with the intent of assessing if the learnings could be generalized and conclusions drawn about particular ideas or methodologies being useful for youth in Kashmir and Delhi. Participants were divided into mixed (Kashmir-Delhi) groups for the purpose of sharing experiences. Before this they were given time to personally reflect and formulate their ideas and jot down notes so that once sharing begins, all participants can practice active listening. The following questions were given to the group:

- Which *moment* (related to workshop activity/presentation/conversation/action) had the greatest impact on you and why?
- In the workshop(s) you attended, which learning methodology did you find most effective? Why was it effective for you?

A few minutes were spent to help the group identify the methodologies that had been used in earlier workshops: for instance, forum theatre, practitioner/expert talks, nonviolent communication, sharing personal narratives, group discussions, music and song, heritage walks, film screenings, book reviews, etc. Once each of the smaller groups had shared the reflections, Beth asked each group to respond to the following:

- With respect to the *moments* that were talked about in each group, what do these moments have in common? Is there a particular theme that you can identify which runs through two or more of them?
- With respect to the learning methodologies, were there any overlaps/similarities in what participants found particularly effective? Again, can the group identify a theme?

The ‘moments’ themes become the standards for whatever each of the participant groups sought to achieve with the initiatives they decided to undertake and the ‘methodologies’ themes become the standards for the approaches that the groups considered employing in the initiatives they decided to undertake.

The next session, titled *Illustrating Change*, invited each participant to imagine ONE change that they would want to see realized in five years, by the year 2019. The ‘change’ should be specific and realistic and it should reflect something that the participants most want to see take place, above all other changes they might hope for. Participants
were asked to avoid generalized wishes for world peace or ending global poverty. The ‘wish for change’ must pertain to one of the following geographies: Jammu and Kashmir, Delhi, Delhi–Kashmir, or India. Beth instructed participants to demonstrate this wish visually through a sketch on a large chart paper. On the right side of the paper, participants were asked to draw that change. In other words, they were to draw what their community or society would look like in 2019 (if that change were realized). On the left side of the paper, participants were to draw the current reality, as it stood in 2014. They were then asked to reflect on the difference between the aspirational future reality and the current reality. At the bottom section of the paper, they were to write a statement explaining why the change they illustrated was so important to them. Why was it important to the participants that this change be realized? How would their life be different if it were realized?

The detailed debrief on the ideas was postponed to the second day, but a short reflection exercise was undertaken with the participants using on the following questions:

- How did they feel when drawing the change?
- How did they feel when drawing the reality?
- How did they feel when reflecting on how your life would be different if the change you chose became a reality?

This was followed by a discussion on Talking About Change. Participants were grouped according to the geography they chose in the previous exercise. Each participant was then asked to present his/her drawing to the group: explain the current reality, what specific change she/he wanted to see, and why this change was important to them personally. Participants were instructed to look for common themes while listening to each other, both in terms of the visions and
the underlying interests. Each of the group was then invited to discuss the common themes and record them on a flipchart paper and share with the larger group.

The day ended with a recapitulation of the process and taking back the following questions to think about for the deliberations on the next day:

- **What** is our vision? **What is the change that we want to bring about?**
- **Why** are we doing what we are doing?
- **How** do we go about working towards the desired change?
Making Decisions and Planning the Way Forward

The second day of the workshop started on a musical note with Beth playing the high energy song *Let's Get It Started* (by the American hip-hop group The Black Eyed Peas). As participants walked into the workshop space, she encouraged them to walk around the room and greet colleagues with whom they had not yet interacted. She then asked them to listen carefully to the words of the song (and if possible, dance and sing along) following which a circle discussion was organized on the relevance of the song to the tasks at hand.

This activity did not work for the participants because while the song lyrics were meaningful and relevant¹, they came from a cultural and social universe that was far-removed from the participants’ own reality (with the exception of a few from Delhi). The purpose, according to Beth, of a discussion around the lyrics of the song was to unfetter the participants’ imagination and to help them envision initiatives that could have the greatest impact on social change processes.

Following this, Beth invited discussion around the following questions: ‘What did we achieve on day one of the workshop? Do we yet have a sense of the what, why, and how of the initiatives we envisage to implement? In other words, what is our vision? What is the change that we want to bring about?

¹ Select lyrics from the song are shared here:

In this context, there’s no disrespect, so, when I bust my rhyme, you break your necks…We got five minutes for us to disconnect, from all intellect collect the rhythm effect…So lose an inhibition, follow your intuition, free your inner soul and break away from tradition…’Coz when we beat out, girl it’s pulling without…You wouldn’t believe how we wow shit out…Burn it till it’s burned out…Turn it till it’s turned out…Act up from north, west, east, south.

Chorus: Everybody (yeah), everybody (yeah), let’s get into it (yeah), get stupid (c’mon) Get it started (c’mon), get it started (yeah), get it started! Let’s get it started (ha), let’s get it started in here...

Lose control, of body and soul…Don’t move too fast, people, just take it slow…Don’t get ahead, just jump into it…You all hear about it, the Peas’ll do it…Get started, get stupid…You’ll want me body people will walk you through it…Step by step, like an infant new kid…Inch by inch with the new solution…Transmit hits, with no delusion…The feeling’s irresistible and that’s how we movin’…
Based on the small group discussions, Beth organized the diverse expectations and interests of the participants into three broad themes (for intervention for social change).²

These were:

1. **Education**: A tool for the empowerment of women in Kashmir.

2. **Leadership**: A united forum of youth across Kashmir that foregrounds ‘constructive action’ in its work for local and social issues in the Valley.

3. **Multi-stakeholder dialogues**: An initiative to build trust between different sectors of society in Kashmir and Delhi.

Based on their interest, participants joined one of the three groups. While the primary goal was to chalk out a plan of action to influence processes of social change in Kashmir, Beth urged participants to also address the following questions. These questions represented unresolved issues which came up during the discussions held on day one.

- The first question was with respect to the structure of the initiative. Should there be a single overarching initiative, under which there are multiple connected activities? Or, should there be multiple disconnected initiatives based on interest?

- The second question invited participants to think about the geographical scope of their intervention. Should the intervention focus on concerns that are unique to Jammu and Kashmir, or those that are relevant to both Delhi and Kashmir, or those that are relevant to multiple localities in India and beyond?

- The third question addressed the contentious debate around the level at which change was envisaged—personal and relational transformation or social and structural transformation? In other words, should the initiative aim to effect change in social structures/systems or should the goal be to bring about changes at the individual level—that is, with respect to individual perceptions, stereotypes,

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² At the end of day one, Beth analysed the chart-papers of all the participants and identified three common strands (education, leadership, and multi-stakeholder dialogues). These were discussed in greater detail on day two of the workshop.
biases, communication skills, behaviours, etc. Participants of the workshops held in January and September 2013 had discussed this issue on earlier occasions as well, and it was clear that a final consensus was now needed.

- Should the initiative be politically-oriented (addressing political issues) or should it be apolitical, focusing on social service, relationship-building, and personal transformation?

- Should the initiative be driven by faith beliefs and use faith-based language in its messaging or should it be driven by common human values (e.g., respect, coexistence, honesty) and use neutral language in its messaging?

- What are the limitations and challenges (structural or otherwise) that may hinder the participants’ efforts?

Participants worked in small groups to discuss their vision for the initiative and respond to these questions. Beth used a range of interactive tools to help them to think more deeply about these questions. For example, a ‘Human Likert Scale’ was set up on the floor to enable participants to reflect on these questions by assuming positions ranging from Strongly Agree, Agree, Not Sure / No Opinion, Disagree, to Strongly Disagree.

With respect to the aforementioned questions, participants developed a consensus on the following responses:

- There should be multiple initiatives based on the participants’ interests and skills. WISCOMP could organize a dialogue once or twice a year that brings together the core members of all the different groups (collectively referred to as the Student Alliance).

- There was consensus that personal and relational change processes are linked to structural and societal change in ways that are cyclical and that inform one another. Although many of the activities envisaged were targeted to initiate personal and relational transformation, their long-term goal was to eventually change systems and structures (for instance, through changes in curriculum and teacher training in schools and colleges).

- Jammu and Kashmir would form the geographical scope of the initiatives (except for Group Two which envisaged a sustained multi-
stakeholder engagement between Delhi and the Valley as a means to change perceptions in both regions).

- The initiatives would be political. Given the current reality in Kashmir, any initiative for trust-building and social change cannot divorce itself from politics or from the armed conflict.

- Participants felt that the distinction between faith-based and secular values was an artificial one since they highlighted the same kinds of behaviour. However, with respect to the messaging, they agreed that this would be determined by the local audience for each of the activities.

- In terms of limitations, participants identified two main challenges: financial constraints and their current position as students on the threshold of beginning their professional lives (which may compel them to give less time to the projects and activities they envisage to complete over the next year).

At the end of these discussions, each of the three Groups made a brief presentation on the initiatives they envisaged. Shared here is a summary of the three presentations and the ideas of a fourth group that emerged on the third day of the workshop after a small subset of the education group decided to have a separate focus.

**Group One: Youth Leadership in Jammu and Kashmir**

Consisting of 11 Kashmiris and two Delhi-based participants, the Leadership Group chalked out its purpose as one of building the capacity of young Kashmiris (in Pulwama and Shopian districts of Jammu and Kashmir) to emerge as leaders and role models in the fields of education, business, and social service. It also envisaged a platform that could bring together youth on common issues. An important feature of this intervention would be the liaisoning role that the Group saw itself playing by serving as an interface between government departments such as those on social welfare, entrepreneurship development, and employment. The active participation of these departments would be sought to provide monetary-cum-logistical help to those young Kashmiris who have the potential to excel professionally but lack the opportunity. This platform would also serve as a tool to unite and mobilize youth on common issues and to be a pressure group for the administration regarding development and social issues.
Work would begin with a survey that would be circulated among 100 people in a particular village to identify the primary needs and grievances of the local people. Based on the findings of the survey, the Group would identify the focus of its first intervention. While the field work and data collection would be done by the Kashmiri members, the compilation and data analysis would be conducted by the Delhi members. The two Delhi members were however silent for most of the discussion and it appeared that the decisions were being taken by the more proactive Kashmiri members of the Group. This, in fact, led Beth to question the Group on the role of the Delhi-based participants and if the Kashmiri participants needed them at all in the implementation of the project. Since the Leadership Group’s intervention was rooted in Kashmir and sought to respond to the challenges posed by the conflict in the Valley, the question on the role of the Delhi-based members, their motivation levels, and their contribution to the intervention became a significant one. However, Group members were hesitant to be talk more honestly on this issue and maintained a politically correct position on the need to include the Delhi-based members.

**Group Two: Multi-Stakeholder Dialogues**

Comprising six Kashmiris and two Delhi-based participants, this Group identified ‘structured dialogue’ and ‘student exchanges’ as important tools in efforts to build a **just** and **sustainable** peace in Jammu and Kashmir. It divided the initiative into two broad aspects:

1. **Annual Student Dialogue Series:** The Group would partner with three institutions in Srinagar and three in Delhi to initiate a structured dialogue on a pre-selected issue between students from these institutions. While the first stage would consist of a structured dialogue between these students, the second stage would comprise a more open and public dialogue on the issue between students from a larger number of educational institutions from Kashmir and Delhi.

2. **Formation of a multimedia platform:** This platform would have two main aspects. The first would consist of an online forum (involving the development of a website). The function of the website would be to act as an archive for all that is produced in the Dialogue Series and the Exchange Program. The platform would
also facilitate the building of a network of participants who share articles and other things of interest on the Forum. The second aspect would be an Exchange Program, which would bring together students from the areas of mass communication and ‘creative art’ (such as theatre).

**Group Three: Education**

Consisting of 14 members (three from Kashmir and 11 from Delhi), this Group laid out a vast canvas for intervention, focusing on the two-fold goals of peace education in Srinagar schools and providing girls in far-flung rural regions of Kashmir access to quality education. The first step was identified as fieldwork to the target schools to identify a focus for the intervention. The Group decided to start with research on government schools in Srinagar and in a rural district of the state, which would take the shape of a needs assessment followed by a plan of action.

The primary goal was to use practical and sustainable approaches to improve the poorly established educational opportunities in Kashmir, particularly for girls. The Group also envisaged this intervention as a tool to address the psycho-socio-economic issues generated by the conflict, which unfortunately are not tackled by school systems (but which deeply affect the psyche of children). The initiative was thus envisioned to have a three-fold focus: peace-education, vocational training (targeting students from grades 6th to 8th), and curriculum development (for which teachers would be the target group). Although the Group planned to focus on private and government schools, the latter would receive greater attention based on the assumption that a larger number of students were enrolled in government schools where the quality of the education imparted was not up to established standards.

**Group Four: Heritage Education**

Comprising four Kashmiri participants (two educators and two journalists), the Heritage Education Group emerged out of the Education Group (Group Three) on the third day of the workshop in the context of the heritage education sessions with resource person Navina Jafa. It was clear, at the end of day two, that the Education Group was perhaps
the most ambiguous (of the three Groups) about its goals and strategies. Since the Group had 14 participants, each with a different professional background and interest, there were divergences in the views of the members on the ‘what’, ‘why’, and ‘how’. Owing to the constraints of time, they finally came together with a joint vision at the end of day two of the workshop (conducted by Beth). However, on day three, when they were introduced to the possibilities of Heritage Education by historian Navina Jafa, some members decided to come together to form a fourth Group, based on their common interest in the potential that lay in heritage walks and cultural exhibits as tools for building peace through the ideas of multiculturalism and coexistence.

The introduction of Heritage Education to Kashmiri school teachers and the integration of heritage walks with the curriculum in Srinagar-based schools were identified as the focus of Group Four’s intervention. The overarching goal was to use heritage education as a creative teaching methodology to familiarize students with different religious, spiritual, and cultural traditions that have coexisted for centuries in Kashmir’s rich syncretic past and that could be used as resources to enhance inter-cultural and inter-religious understanding in the classrooms.

These goals were identified based on the participants’ experiences with Navina on day three of the workshop when (through the methodology of a Heritage Walk) she so eloquently and deftly wove together the cultural narratives around three neighbouring sites of worship and the message of pluralism and coexistence which they conveyed. These sites, all located just a few meters from one another, were: The Jama Masjid, The Temple of the Mercantile Khatri Community, and The Jain Temple (Kinari Bazaar).

The focus of the Heritage Walk was to showcase the syncretic and plural history of Delhi and to convey to participants the message that, even in today’s polarized environment, religious communities are peacefully coexisting with one another. Jafa chose Old Delhi (Chandni Chowk/ Kinari Bazaar) as the site for the Heritage Walk, beginning

*Navina Jafa addressing the students in the post-Heritage Walk session*
with the Jama Masjid, then moving on to the Temple of the Mercantile Khatri Community, and concluding at the 18th century Jain Temple in the heart of Kinari Bazaar.

Group Four decided to begin its work by inviting Navina to Kashmir to work closely with those teachers who expressed interest in taking forward the idea of introducing Heritage Education in their schools.

**Planning the Way Forward**

The Workshop concluded with the participants committing to expand the above presentations into full-length project proposals with budgets. These would be sent to WISCOMP, following which conversations would begin on the modalities of implementation and assessment of outcomes. Although the Awaaz Student Alliance proposal (drafted by Hum Kadam alumnus Mukarram Wahid in September 2013) continued to inform the discussions at the workshop, the dialogue was widened to take on board new issues/themes that had a resonance for the majority of the students.

The workshop marked a significant stage in the lifecycle of the Hum Kadam Programme because it enabled participants to determine how they could individually contribute to, and collaborate towards, the long-term goal of constructive social change in Kashmir. Possibilities to foreground and institutionalize the learnings from the Hum Kadam workshops at the centres and universities that the participants represented were also explored. There was consensus that each of these initiatives would take on board the common concerns identified by the entire alumni group, which included the following: personal change/ transformation, cross-cultural engagement for creating understanding and trust (and perhaps even political action), education and awareness-building, and professional/skill development. As part of the second stage of the project, participants also explored the possibility of addressing ‘issue areas’ such as Article 370, the concerns of Kashmiri Pandits, participatory governance, and psycho-social healing.

One issue which raised some discomfort among the participants and which emerged in some ways as ‘the elephant in the room’ was the extent of the commitment/participation of the Delhi-based participants. Since three of the four initiatives identified by the participants
(with the exception of the Multi-Stakeholder Dialogue Initiative) had a pure Kashmir focus, a question mark hung over the extent to which the Kashmiri members needed the Delhi members and if the latter would be able to make a substantial contribution. As Beth put it, ‘What can the Kashmiri members do with the Delhi members that they can’t do on their own?’ In other words: Why do the Kashmiris need the Delhi participants? The Delhi members saw themselves as playing a more significant role in the data analysis and writing stages of the project, while the Kashmiri members were to take the lead in the field work and implementation stages of the project. While WISCOMP is hopeful that this arrangement will work, it is conscious of the reality that the projects’ success depends mostly on the motivation and participation levels of the Kashmiri members. Participants were cognizant of the fact that the success of the initiatives depended on everybody having the same sense of belonging to the project rather than it being seen as the reserve of a select few. In the closing session, they reaffirmed their commitment to the values of respectful communication, mutual understanding, and empathy in their efforts to bridge the gap between what is and what should be.
Workshop Programme

March 25, 2014 (Tuesday)
Resource Person: Ms. Beth Fascitelli
Venue: India Habitat Centre

Registration 9:15 a.m. – 9:30 a.m.
Welcome Remarks (Manjrika Sewak, WISCOMP) 9:30 a.m. – 9:45 a.m.
Warm-up 9:45 a.m. – 10:30 a.m.
Setting the Agenda (Manjrika Sewak, WISCOMP) 10:30 a.m. – 11:00 a.m.
Tea Break 11:00 a.m. – 11:15 a.m.
Session 1: Sharing Our Past Experiences 11:15 a.m. – 1:00 p.m.
Lunch 1:00 p.m. – 1:45 p.m.
Session 2: Illustrating Change 1:45 p.m. – 3:15 p.m.
Tea Break 3:15 p.m. – 3:25 p.m.
Session 3: Talking About Change 3:25 p.m. – 4:45 p.m.
Review of the Day and Check-out 4:45 p.m. – 5:00 p.m.
High Tea 5:00 p.m. – 5:30 p.m.

March 26, 2014 (Wednesday)
Resource Person: Ms. Beth Fascitelli
Venue: India Habitat Centre

Morning Warm-up, The Name Challenge, and Overview of the Day 9:00 a.m. – 10:00 a.m.
Session 4: Two Important Questions 10:00 a.m. – 11:15 a.m.
Tea Break 11:15 a.m. – 11:30 a.m.
Session 5: Use Your Feet – A Poll on Key Questions 11:30 a.m. – 1:00 p.m.
Lunch 1:00 p.m. – 1:45 p.m.
Session 6: Making Decisions and Planning the Way Forward 1:45 p.m. – 3:30 p.m.
Next Steps 3:30 p.m. – 3:45 p.m.
Celebrating Hard Work 3:45 p.m. – 4:15 p.m.
Tea Break 4:15 p.m. – 4:30 p.m.

March 27, 2014 (Thursday)

Resource Person: Dr. Navina Jafa
Venue: Jama Masjid and the Temple of the Mercantile Khatri Community
India Habitat Centre

Heritage Walks
Jama Masjid & Temple of the Mercantile Khatri Community 8:30 a.m. – 11:30 a.m.
Travel to the India Habitat Center 11:30 a.m. – 12:00 noon
Tea Break 12:00 noon – 12:30 p.m.
Reflections on the Heritage Walks & Discussion on Tools to Develop Heritage Activities 12:30 p.m. – 2:00 p.m.
Lunch 2:00 p.m. – 2:45 p.m.
Closing Circle: Evaluation and The Way Forward 2:45 p.m. – 4:15 p.m.
Facilitators

**Beth Fascitelli** (Boston) is an Independent Trainer and Consultant. Until recently, she served as the Head of Consulting and Senior Trainer at Meta-Culture, Bangalore. She pursued her undergraduate studies in Anthropology at Amherst College and graduate studies in International Affairs at the School of International and Public Affairs, Columbia University.

**Navina Jafa** (New Delhi), a former Fulbright Scholar at the Smithsonian Center for Folk-life and Cultural Heritage, and a Feldman Scholar at Brandeis University in the Heller School of Sustainable International Development (USA), is a well-known Heritage Interpreter, Classical Dancer, and Cultural Activist. She was recently felicitated with an Award of Honour by the Central Board of Secondary Education for her contribution to Heritage Education.
Participants

Abdul Basit Wani (Srinagar) is pursuing a Masters’ degree in International Relations at Islamic University of Science and Technology, Awantipora. He holds Bachelors’ degrees in Arts and Law from the University of Kashmir.

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

Akorshi Sengupta (New Delhi) is pursuing a combined Bachelors’ and Masters’ degree program in Clinical Psychology at Amity University, Noida. He completed twelfth grade in the Commerce Stream at Lalaji Memorial Omega International School, Chennai.

Anjali Chhabra (New Delhi) is pursuing a Gandhi Fellowship at Kaivalya Education Foundation in Maharashtra. She holds a Masters’ degree in Conflict Analysis and Peacebuilding from Jamia Millia Islamia, New Delhi.

Arif Amin (Pulwama) is pursuing a Masters’ degree in International Relations at Islamic University of Science and Technology, Awantipora. He holds a Bachelors’ degree in Education from Kashmir Creative Education Foundation B. Ed College, Pulwama.

Bhawana Gupta (New Delhi) is pursuing a Bachelors’ degree in Elementary Education at Lady Shri Ram College for Women, University of Delhi, New Delhi. She has actively participated in several workshops and seminars on Peace Education and Creative Pedagogy for Mathematics in Elementary Classroom organized at her college.

Bhumika Rajdev (New Delhi) is pursuing a Bachelors’ degree in Elementary Education at Lady Shri Ram College for Women, University of Delhi, New Delhi. She has attended several seminars organized in different colleges across University of Delhi on themes ranging from Pedagogy of Mathematics in Elementary Classrooms to Peace
Education, Interplay of Gender, Media and Globalization and Women Empowerment

Dheeba Nazir (Srinagar) is a Research Scholar in Srinagar pursuing study in the area of biographies of 100 eminent Kashmiri writers. She holds a Bachelors’ degree in Education and has completed Post-Graduation in Kashmiri Literature, Urdu and Education.

Diksha Poddar (New Delhi) is pursuing a Masters’ degree in Development Studies at Ambedkar University, New Delhi. Recently, she completed a Post-Graduate Diploma in Conflict Transformation and Peacebuilding and her under-graduation from Lady Shri Ram College, New Delhi.

Ilyas Ahmad Chat (Pulwama) is pursuing a Bachelors’ degree in Civil Engineering at Lovely Professional University, Punjab. He completed his schooling from Mehjoor Memorial Higher Secondary School, Pulwama with distinction.

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