Engaged Leadership: Skills and Perspectives

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Background Note

The September 2014 floods in Jammu and Kashmir dominated national headlines in the Subcontinent. Images of the destruction alternated with footage of army rescues and figures of government aid packages, but the national media under-reported the role of local communities and particularly youth in immediately coordinating aid, assistance, and relief camps on the ground.1 Young people can and do demonstrate leadership in their communities, but face a number of hurdles to developing ‘agency’ and voice. The workshop on Engaged Leadership: Skills and Perspectives sought to remedy this situation by inviting a key group of young people to train in a combination of professional skills and nonviolent practices.

Recognizing the relevance of young people to global peace efforts, in a symbolic gesture, Nobel Peace Prize for 2014 was awarded to two activists working for the rights of children and youth in Pakistan and India: Malala Yousafzai and Kailash Satyarthi. Yousafzai survived an assassination attempt for demanding education for girls, and has emerged as a global champion of children and youth to determine their own fate—particularly to pursue education rather than extremism. Satyarthi and members of the Bachpan Bachao Andolan have fought for decades for the right to a childhood in India, a country that faces particularly high rates of child labour.

This decision of the Nobel Peace Prize committee is understandable, considering that the world is a very young place. According to data gathered, in 2012, 50.5% of the world’s 7 billion people were under the age of 30.2 India’s population even more so: 48% of Indians are under the age of 21.3 Youth are a substantial population in each community, which suggests that youth representation should be an important component of civil society institutions. This is not often the

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case, however. The weight of family and collective opinions restrict youth behaviour and thinking, which is particularly true of traditional societies in Asia. While older and more established members of a community have much to offer to the younger generation, harnessing youth potential and taking on board their perspective has a number of benefits.

When young people participate, they contribute to local ownership of decision making in all types of rebuilding processes. They are physically more resilient and more familiar with how best to use new technologies for the community’s benefit. For example, many reports of youth rescuing neighbours during the flooding emerged. When communications went back up in Srinagar, they connected via SMS and email with the diaspora to coordinate and map rescue and relief efforts.

Youth participating in their community’s decision-making enhance their own agency, and develop real-world leadership experience. Case studies of youth leaders demonstrate long term impacts, including increased community engagement, agency, critical social analysis, and more educational motivation and inspiration.

**Contemporary Challenges**

Despite the many advantages of youth leadership, the modern world is not easy for young people to navigate through – it is a complex place full of challenges, for young and old alike. As the Dalai Lama has articulated (citing Christian leader Bob Moorehead): “We have bigger

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houses but smaller families; more conveniences but less time. We have more degrees but less sense, more knowledge but less judgment; more experts but more problems; more medicines but less healthiness. We’ve been all the way to the moon and back, but have trouble in crossing the street to meet our new neighbour. We built more computers to hold more copies than ever, but have less real communication. We have become long on quantity, but short on quality. These are times of fast foods but slow digestion; Tall men but short characters; steep profits but shallow relationships. It’s a time when there is much in the window but nothing in the room."

In the last century, humans have generated great material wealth and many cultural, intellectual and technological advances. But ethical dilemmas, religious intolerance, ethnic and structural violence have not diminished. Understanding and identifying violence is an important pre-condition for practicing non-violence and moving towards a more peaceful world, Johan Galtung, a foundational scholar of peace studies, challenges us to broaden our understanding of violence to that which is “present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations.”

By extension then, violence occurs when basic human needs are restricted; in Galtung’s estimation, these include survival, well-being, identity or meaning, and freedom.

For example- violence is not just a physical act against another human’s life, but can also include psychological harm inflicted on humans. This includes the threat of physical violence – which can be verbal, or acted out in physical violence against objects. The repeated manipulation of an individual’s thinking is also an infringement of their agency, and therefore a form of violence. Then there are examples of structural violence – when someone is hurt or negatively influenced, but not directly by an identifiable person.

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7 Moorehead, B. “Paradox of Our Time.”
9 Galtung (1990)
In the Subcontinent, structural violence against youth can take on a number of forms: the pressure to earn money instead of study (child labour), the pressure to get married too early (forced marriage), and restrictions on the freedom of speech and movement (repression). Obstacles to youth development and leadership present themselves, such as institutionalized elitism, classism, sexism, and ethnocentrism.\textsuperscript{11} This affects every level of development—from a child’s experience of school education, to the job selection process.

Youth face even more challenges to their growth in areas affected by conflict and militarization, such as in parts of Jammu and Kashmir, Manipur, Chhattisgarh, Orissa, and Andhra Pradesh. Physical violence is incentivized in these circumstances among the young, because of disruptions in normal education, economy and family life. Often people are displaced, physical and psychological health is deeply impacted, livelihoods are insecure and basic service provision is unreliable.\textsuperscript{12}

**Leadership Enabling Transformation**

How can youth rise above and resist the various forms of violence around them? How can they move forward to forge their own futures and explore their potential? How can they contribute to peace and ethical development around them?

We at WISCOMP and FAEA believe that youth have a crucial role to play in shaping their future and their communities’ development by working on their leadership capacity. There are several styles of leadership, each with different methods and outcomes: transactional, transformational, and laissez-faire. A very effective and popular form, transformational leadership, takes place when “one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality.”\textsuperscript{13} It is based on the Full Range Leadership Model, which is made up of four dimensions:

\begin{itemize}
  \item \textsuperscript{11} Galtung (1969)
  \item \textsuperscript{12} Harris, K. et al. (2013). “When Disasters and Conflict Collide: Improving links between disaster resilience and conflict prevention.” UK Aid Report.
\end{itemize}
a) **Idealized influence** on a group based on admirable behaviour that results in high regard;

b) **Inspirational motivation** through strong vision, enthusiasm and persuasive language;

c) **Intellectual stimulation** by challenging assumptions and encouraging creativity and divergent thinking in others; and

d) **Individualized consideration** of the needs of each follower.\(^{14}\)

This type of leadership is distinctive for achieving outcomes beyond expectations. This happens by raising the groups’ level of consciousness about the importance and value of outcomes, helping others transcend their self-interest for the sake of the group, and stimulating the group’s desire to address higher-level needs.

Another model, transactional leadership, is a supplement to transformational methods. This model is based on three dimensions that rely more on negative reinforcement:

a) **Contingent rewards**, an agreement with followers over what needs to get done and the resulting reward for completion,

b) **Management by exception (active)**, in which a leader pro-actively monitors the group for minor mistakes or rule violations, and

c) **Management by exception (passive)**, when leaders intervene with corrective action after serious difficulties arises.\(^{15}\)

Leadership theorists argue that a combination of these two models is ideal – transactional techniques are the foundation, which are augmented by transformational practices that extend the group’s capacities beyond everyone’s expectations.

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Conflict Transformation

Given the prevalence of structural violence and the rise of ethnic conflicts in the Sub-continent and in the world, the contemporary moment calls for an increase in nonviolent training, particularly among leaders. Conflicts are a natural part of relationships; peace and stability can alternate with times of tension and unpredictability even between friends. But it is crucial to understand the deeper patterns and triggers underlying these cycles. That way, crises and conflicts can actually become a “motor of change that keeps relationships and social structures dynamically responsive to human needs.”16 Leaders have a responsibility to instil nonviolent ideals and practices in their communities, as well as in themselves.

Transforming a conflict requires work on multiple levels:

a) Personal – individual changes in the emotional, perceptual, and spiritual approach to conflict;

b) Relational – changes in face-to-face communication, interaction and interdependence of groups;

c) Structural – change in the decision-making structures;

d) Cultural – societal changes in the cultural patterns in response to conflict.17

Conflict transformation also requires a shift in detrimental patterns of behavior and mindsets that have become entrenched – something that is more difficult for older generations to embrace. Thus a major strength of younger generations is their openness to alternative methods and perspectives vis-a-vis older generations. They potentially play a significant role in introducing new ideas, practices, and technologies to their communities. Such innovations include participatory dialogue processes, in which leadership is less about power and more about the

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17 Lederach (2003)

ability to bring about change. Rather than relying on the leadership of individuals, the “leadership of ideas” has the transformational capacity to introduce nonviolent norms into civil society, government, and other levels of engagement.18

**Workshop Goals**

Youth persevering despite adverse conditions benefits themselves, their communities and ultimately the larger project of inclusive democracy. Young people make up the majority of the Indian population; in order to earn their right to voice their opinion as equal citizens, they must become aware of their responsibilities – to themselves and to others.

WISCOMP and FAEA collaborated to bring together students from diverse backgrounds and regions. FAEA scholars are pioneering young adults that are often the first in their families to pursue higher education, while the Student Alliance19 members have been active in youth leadership and community engagement. Many participants in this workshop came from backgrounds in which not everyone is given the opportunity to learn critical thinking, not everyone is empowered to speak their mind. Some are the first in their families to earn a formal education, to travel outside their community. These are formative opportunities to grow individually, and to explore their own potential. In that line, the workshop explored how to cultivate positivity, present oneself in public, think critically, and develop one’s own potential.

These are skills that benefit the individual participant, but there is a responsibility to give back to the communities as well, by sharing what they have learned and bringing these goals home. Thus the programme also included training in lifelong skills related to transformational leadership, such as nonviolent communication, tolerance through heritage awareness, and sensitivity to how gender impacts human interactions. The exchange between students from all over Kashmir and India was also an opportunity to encounter the ‘other’ in an open and mutually beneficial setting.

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19 Student Alliance has emerged organically from the workshops that have been organized by FAEA and WISCOMP as part of their collaborative initiative- *Hum Kadam*. For more details on this Initiative please refer to the WISCOMP website [www.wiscomp.org](http://www.wiscomp.org).
It was anticipated that at the conclusion of the workshop the participants would not only feel self-empowered and better-prepared for their future careers, but would also be able to share some of these lessons on nonviolent communication and open dialogue with their respective communities. In the process, it was hoped all participants would come away from the workshop with a sense of camaraderie and shared purpose in achieving a free, just and inclusive democracy with space for youth as leaders.

Ultimately, as the 17-year-old Nobel nominee Malala Yousafzai reminds us in her address to the United Nations, good leaders learn to move past the individual voice, to channel the collective voice: “I speak – not for myself, but for all girls and boys. I raise up my voice – not so that I can shout, but so that those without a voice can be heard.”20

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Introduction

The five day workshop on “Engaged Leadership: Skills and Perspectives” began with an introductory session by Seema Kakran of the WISCOMP team, who explored workshop expectations and reviewed the upcoming programme to set the context for the next five days. Kakran opened the session by welcoming the participants on behalf of the FAEA-WISCOMP family, introducing the two organizations and the collaborative Hum Kadam initiative to the participants. She explained how FAEA and WISCOMP have been working together since 2012 as partners in Hum Kadam: Education for Peace Initiative to explore how to build resilient young leaders, and how to utilize educational spaces to help young people in times of conflict to come together and rise above differences that trigger conflict. Peace scholar Johan Galtung’s broad and encompassing definitions of violence urges those involved in dialogic practice to build an understanding of direct as well as indirect cultural and structural violence before beginning to practice non-violence and move towards positive peace. After having engaged with students and teachers in Delhi and Kashmir as part of Hum Kadam, FAEA and WISCOMP now felt that young Student Alliance leaders from this programme should interact with young scholars supported by FAEA in order to broaden the reach of its leadership training.

The workshop methodology prioritized active participation by all, in line with the critical pedagogy of Paulo Freire; each individual would thus be considered a valuable resource. Participants then offered a number of basic ground-rules for the workshop, which were to be followed by everyone in their interaction with each other. The following were suggestions the group contributed:

- Be Punctual
- Be attentive and Maintain Eye Contact
- Practice Active Listening
- Be confident
- Be cheerful and friendly
• Take initiative
• Share experiences relevant to the discussion
• Do not use accusatory tone and looks for commonalities/ connectors
• Cells phones should be on silent mode
• Acknowledge and respect differences of opinion
• Interact with everyone
• Be honest in expressing your opinions
• Share space and give each person an opportunity to speak
• Do not make assumptions

This set of rules stayed on display for the next four days, a reminder of the voluntary and consensual ground norms for interaction during the workshop.
Professional Leadership  
Self-Presentation and Interpersonal Skills

A series of sessions training participants in professional self-presentation and interpersonal skills were facilitated by Namita Jain, a retail sector trainer and marketing professional. The focus of the first session, titled “Get to Know Your Partner,” was on employability. She asked the participants themselves to explain what they understood by the term employability. The responses varied from something which is practical to something that leads to development.

Jain then divided the participants into 16 groups of two to do an activity, “Get to Know Your Partner.” Each group was given a sheet of paper to note down what they have learned about their partner. Then each member of the group was asked to introduce his/her partner to the rest of the audience in a minute’s time, stating their partner’s name, qualifications and key concerns. The main intent of this exercise was to introduce the participants to the professional practices of:

- Interacting in a team
- Working within a time frame
- Making a coherent presentation in a short time.

This activity was also meant to be an exercise in understanding certain key elements of leadership, such as

a) Having a clear sense of self

b) Recognition of team members

The session came to a close on this note and was followed by the next exercise, “Introducing Yourself.” The objective of this session was to inculcate in the participants the need to speak clearly with good enunciation and specific points. The participants were asked to introduce themselves to the larger group by stating their name and summarizing their achievements in one sentence. Achievements did not necessarily have to be public awards, but could also be something personal which the individual considered important. As the focus was on employability (followed from previous session), the presentation
had to be a balance between personal and professional achievements, therefore, Jain also incorporated training on voice modulation, public speaking, body language and other related aspects of presentation and appearance that become instrumental in public spaces to facilitate a professional impression, especially in the business world.

The session “Effective Leadership – Interpersonal Skills,” was again an interactive session led by Jain. She opened the interaction by asking the participants to identify the qualities of a good leader, or the work that a leader has to do. The participants responded that a good leader should be able to manage, persuade, control, and make decisions. This was followed by an activity wherein the participants were divided into groups of five. They were asked to spell out certain characteristic features of the each of the pens and how each pen differed from the others, however, each participant’s observation had to be unique and different from the rest of his/her group members. The members of each group also had to choose amongst themselves someone as a speaker to present the group work.

Then presenting the observations certain lacunae in team work were detected, like some of the groups were undecided on the speaker, other groups had problems with coherent presentation while some others lacked initiative, there were some more who did not understand the activity. After a round of the presentations Jain identified certain essentials which are necessary in effective team work like:

- Taking initiative
- Paying attention to detail
- Allowing for alternate viewpoints
- Looking at or presenting a concept comprehensively
- Proper communication between group members

This activity was followed by another exercise called Big Foot, in which members of each group were asked to organize themselves according to their foot size without sharing their actual shoe size, and with their eyes closed. None of the groups were able to come to a proper line in ascending order of their foot size. The exercise thus emphasized the need for effective communication and clarity of objective in a team, without which none of the teams would reach the desired end.
The session concluded with a case study presented to the participants, in which they had to point out the aspects of good and bad leadership of a particular character described. The participants by now were able to identify features like a lack of tolerance, short temper, and impatience as characteristic of bad leadership, and diligence and expertise as necessary elements of good leadership.

The session “Effective Leadership and You: Body Language and Communication Skills” on the third day built on the learnings from the sessions on the first day and focused on developing conversation and active listening skills. Jain opened the session by asking the participants to share what they felt personally as major drawbacks to public speaking. The participants responded that they often shied away from speaking in public because of various insecurities like a lack of confidence, problems in presentation and expression, and poor communication skills. Jain did a quick recap of the previous sessions to highlight the gaps in the activities thus far, and laid the groundwork for the day’s session.

A personality is a combination of an individual’s character, nature and appearance that determines how one is perceived and therefore treated by others. The participants were asked to do a fresh round of introductions to practice the lessons learned from the previous day, i.e. maintaining clarity and enunciating while speaking. This time around the participants seemed much more confident while presenting themselves.

Body language was another important aspect of communication. Jain noted that sometimes one’s personality and body language can contradict the words spoken, thus it becomes important to take note of one’s postures and gestures while in a conversation. This is particularly true in professional settings, since verbal expressions, personality and postures have a cumulative effect in communication. Jain conducted a short training demonstrating appropriate workspace postures and body language while standing, sitting, in eye movements, in handshakes, as required not only during the interview processes but also to generally result in effective communication. She also highlighted the practical aspects of appropriate dressing for an interview for both men and women.
Most participants expressed difficulty in initiating a conversation; thus Jain did a short presentation on fundamentals of starting a conversation. Two of the participants had volunteered to demonstrate it to the larger group. They were asked to practice the nuances of a firm handshake, good enunciation and clarity of thought while reading out a sample conversation from the screen consisting of some basic questions about name, work, family etc. The volunteers were then asked to introduce each other to the larger audience, again while practicing these skills.

She noted at this point that communication is primarily about cooperation and not confrontation, therefore a practice in skilled paraphrasing becomes an important route to trust-building for various purposes of conversation and negotiation. Gopinath remarked here that an important element of negotiation is also being truthful. Even in case of a difference of opinion, a person should not lie to agree mindlessly, but create space to accommodate both viewpoints and open ground for discussion. Before bringing the session to a close, Jain asked the participants to consider the following fundamental interview questions:

- What experience do you have for the position?
- Besides your experience, what makes you an outstanding candidate?
- Where do you see yourself five years from now?
The session entitled “Listening Skills and Introducing Others” explored the practices of active listening and effective negotiation. All effective communication relies on active listening, which requires not only attention, but also the ability to make others in the conversation feel valued. Reciprocity and paraphrasing are other aspects of sensitive and attentive listening that enable a holistic understanding of the entire process of communication. It is therefore important to develop non-verbal and psychological skills as a listener, which can be reflected in physical forms of acknowledgment like nodding or mirroring a gesture, while the psychological element becomes apparent in valuing silence or picking up on things left unsaid in a conversation.

At this point, the participants were asked to identify two things they expect or are uncomfortable with when in a conversation. A common response was that participants were uncomfortable with accommodating alternative viewpoints on issues and ideologies about which they already felt strong opinions. Before moving on, Jain noted that the skill of a leader lies in knowing one’s weakness and being tolerant of alternate viewpoints. Effective leadership lies in allowing for differences and reconciliation. It is important for a leader as well as for effective communicators to tolerate differences of opinion despite one’s own convictions.

This led to a discussion of and exercise on negotiation skills. Negotiation is a joint-decision making process in which a good practitioner focuses on interests that can be addressed and benefits that can be achieved out of the negotiation rather than fixating on particular positions for a fruitful outcome of the negotiation. There is a difference between parties to a negotiation—people directly involved in the process, and stakeholders—people who are not directly involved but related to the parties, who can influence and have some interest in the outcome.

On this note, the participants were divided into six groups to explore practices of negotiation. Each group was given a particular social issue, wherein they had to divide themselves into two parties within the group to negotiate what should be done in the given scenario. The groups
were asked to practice *Interest Mapping*, in which they had to note down the key concerns and interests of both parties in the negotiation. This would in turn help the parties find related interests that would hopefully lead to a successful negotiation and decision. They were asked to bear in mind that negotiation is not an order imposed by someone in authority; rather, fairness is crucial to negotiation. Negotiation can be either confrontational or cooperative. The scenarios distributed among the groups were:

- A daughter wants to go to college
- A person wants to marry someone of his or her own choice
- A demand for dowry
- An inter-caste marriage
- A young married couple wants to move away from their parents and live independently
- A young person wants to travel outside of his or her state of origin.

The participants were given twenty minutes to negotiate on these issues amongst themselves and then present it to the larger audience in two minutes. While presenting, participants were advised to dig deeper for the subtext in every negotiation, a core issue that might be at the heart of the dispute. Identifying this clears more ground for effective negotiation.
Exploring Shared Spaces

On the second day of the workshop, participants visited Nizamuddin Dargah, where Dr. Navina Jafa, a heritage educationist, conducted a heritage walk. Jafa briefed the participants on ideas of shared spaces, history and background of the Dargah and its landscape before visiting the Dargah itself. Jafa began the session by introducing the participants to the idea of the Indian subcontinent at large and stating that the idea of a nation bounded by borders is a figment of socio-political imagination and presented the concept of shared historical realities and spaces so as to transcend the problem of “cartographic anxieties”. To further impress upon the audience the notion of living in a syncretic community, Jafa drew on the analogy of a honeycomb, wherein each cell is simultaneously distinct but also interconnected in a unified coexistence. This image crystallizes the importance of existence in harmony and community. She further emphasized that existence in isolation cannot lead to effective fulfilment of self and therefore the honeycomb can be seen as the best method of organizing space and community.

She applied the honeycomb image to the Indian subcontinent to highlight the need to synergize the prevalent differences and build a tolerant, self-reliant community. She specifically drew from Sufi beliefs and practices, giving a background of the Dargah which was also connected to the idea of fluidity and flexibility. She further enlightened how the practices of Sufism found acceptance among all strata of society cutting across class, caste, religion, and gender because of its porous identity. One vivid example she gave was the vegetarian langar (community meal) in the Sufi shrines of Rajasthan and surrounding areas, which is a result of cultural exchange and accommodation of food habits between Vaishnavism and Sufism. It is also important to note that all are welcome to take part of these langars, irrespective of social status or identity.

After delineating the four schools of Sufism prevalent in India as those of Qadiri, Chishti, Naqshband and Suhraband, Jafa went on to explain the lineage behind different Sufi saint traditions. The Chishti School began with the teachings of Khwaja Moinuddin Chishti, who holds a
prominent position in Delhi and its neighbouring areas. His shrine is situated in Ajmer, Rajasthan. The next most prominent is the lineage of Qutb-ud-din Bakhtiyar Kaki, who was the teacher of about ten Sultans of Delhi. He was succeeded by Baba Farid, whose shrine lies in Pakistan. Hazrat Nizamuddin Auliya was Baba Farid’s disciple; his Dargah is situated in the heart of Delhi. Amir Khusrau and Nasir-ud-din Chirag Dilli were disciples of Hazrat Nizamuddin. Khusrau’s tomb lies in the same premises as Nizamuddin’s; his descendants, along with Nizamuddin’s sister’s descendants, carry on the functioning of the Dargah in Delhi and perform the different services as khadims, mashaqs (water providers) and qawals (those who express their gratitude through remembrance in songs).

To share a historical example where a ruler highlighted commonalities rather than differences between varied social communities, Jafa related the story of the first public building that Akbar had commissioned upon coming to power. He commissioned his father Humayun’s mausoleum in Delhi on the very grounds of Sufi landscape, in an attempt to knit the communities together and put to rest past grievances that the Sufi saints had against Humayun.

This background lecture was followed by a visit to the Dargah, where some of the participants offered prayers. However, on the way to the
Dargah, participants directly experienced the effects of unplanned urbanization and commercialization of religious spaces. This led to a discussion on the historical and contemporary problems of the space.

Jafa shared how initially the area was a conglomeration of rural villages; soon after the revolt of 1857 a large number of people started migrating out of Old Delhi (Shahjanabad) for fear of British crackdown and ended up settling in this colony. The outcome was an unplanned settlement which continues to be a major problem of the area since then. Illegal construction, litigation over properties and the conversion of a religious space to an unorganized business centre has over time altered the spiritual essence of the place.

The session concluded with a brief discussion on public space issues – those of unplanned urbanization, sanitation, hygiene, sense of belonging and ownership – which are common to cities across India. The need is to have a sensitive understanding of the place we inhabit to not only preserve its historical heritage, but also to keep up to the standards of contemporary hygiene, cleanliness, development – and to maintain a sense of community was foregrounded by many in the group.
Thinking beyond Borders

The second part of the Heritage walk comprised of a tour through the National Museum. The tour began with a guided session after which the participants were free to explore and look around on their own. Shivani Kaul from WISCOMP brought the participants to a map of the globe in the Harappan collection of the Museum, where she related examples of connected global histories beyond national borders which have been in existence for centuries. Referring to some of the oldest civilizations of the world – Mesopotamia, Egypt, Indus Valley, Mesoamerica – she highlighted how multiple civilizations coexisted and have been in contact with one another through trade and migration for centuries. These patterns of exchange and channels of communication have changed over the course of time, but few of the national or cultural boundaries we imagine today would apply to the first millennium AD. For example, Roman jugs of wine have been found in Kochi’s ancient port (Muziris), Gujarati textiles in ancient Egypt, Greek gods near stupas in Afghanistan, or Harappan seals and jewellery in ancient Bahrain (Dilmun).

She averred that introspecting about our origins reveals the difficulty of tracing a continuous nation or ethnicity of human beings which is not an outcome of diverse civilizations interacting with each other at different points of time across various parts of the world. This in turn makes one question the rigidity that influences notions of race and community. The subcontinent is a melting pot of many cultures via migrations. In a contemporary world full of great scarcity, population shifts and conflict, long-standing practices of syncretism and coexistence in South Asia provide a global beacon of hope from the past, for the future. On this note, the participants were invited to explore the museum.
Non-violent Communication

This session was facilitated by peace educator Shreya Jani, Managing Trustee, Standing Together to Enable Peace (STEP) Trust. The session began with a fresh round of introductions where the participants had to state their name, an inspiring leader and a quality of the leader that she or he admired. Names of inspirational figures across diverse fields came up, including some family members of the participants who were admired for a variety of qualities: compassion, supportiveness, patience, caring, independence, devotion, dedication, initiative, honesty, hard work, vision, perseverance. Jani took this opportunity to point out to the participants an important feature amongst all the qualities stated – all were non-violent and non-reactionary in nature, possessing a sense of dignity and fearlessness to pursue their beliefs in a combination of action and communication. This necessitates a contemplation of the methods of communication used by leaders, and how important it is to cultivate a practice of self-reflection and understanding and composure as leaders. The participants were urged to indulge in a process of self-introspection at the end of each day which furthers not only the course of understanding and composing oneself, but also facilitates the way to non-violent communication, because such a process leads to calming of the self which enables a palliative dialogue. Jani cautioned participants to be non-judgmental in their analysis of the self because self-appreciation is also an important aspect of analysis as much as self-critique.

In the next exercise the participants were divided into groups of four, asked to pen down practical definitions of the words Violence and Non-Violence depending on their understanding, and to later present these definitions to the other groups. The groups were free to ask questions of each other and seek clarifications. The objective of this activity was not only to probe into the understandings of violence and non-violence, but also to practice the art of active listening and non-violent communication.
Natural Disasters, Conflict and Media

Jyoti Malhotra began the discussion pointing out that good questions are so vital for all levels of journalism, particularly the basic five questions – who, where, what, when, and why. An open mind is crucial to maintain when going into a new story – this attempt to stay as unbiased as possible is all the more imperative in the setting of a natural disaster – that too in a conflict zone. Early media coverage of the massive September flooding in parts of Jammu and Kashmir prioritized relief stories, as tragic accounts as well as inspiring narratives of interfaith solidarity emerged. Yet the Indian mainstream press turned the story around, praising outside assistance (particularly the Army) for their efforts and asking Kashmiris if they were now thankful for the military presence. Such bias results in anger on the ground, resentment that manifested in stone pelting and further alienation. In an attempt to provide an explanation for why in the middle of a humanitarian disaster were political issues such as azaadi resurfacing. Malhotra pointed out that the region is highly conflicted. During the time of the disaster the administration and government were completely absent; the Chief Minister admitted a breakdown in communication in governance. The absence of administrative efficacy resulted in a communications blackout in which rumours began to swirl including on issues such as – was the army really doing good work, or were they selectively airlifting important people first? Reporting fairly in this context thus became even more difficult. However, journalists’ major contribution to such a sensitive situation remains the ability to ask questions ethically and to strive towards objectivity.

Malhotra invited participants to ask questions that came to their mind in this situation. Kakran prompted the group to think about how reportage can add fuel to the fire of conflict, particularly in areas experiencing protracted conflict, such as in Assam and parts of Southeast Asia. One participant questioned whether all rumours were necessarily untrue – Malhotra responded that while some might contain a kernel of truth, it is still very important to...
investigate further by gathering as much information from as many sources as possible. ‘The story has many parts, which all reporters, particularly from outside the community, must recognize’.

A few questions were asked by participants from outside Kashmir: why wasn’t the Northeast flooding covered at the same time as flooding in Jammu and Kashmir? Why was it so difficult to get reliable information on Jammu and Kashmir from the mainstream media? Malhotra speculated that under-coverage of the Northeast might be due to the region’s distance from Delhi, as well as the fact that the territory is not disputed between two countries; this is despite the fact that the Armed Forces Special Powers Act has been in place there since the 1950s. After the speaker left, discussion between Kashmiri participants continued, where some shared stories of expired baby food being distributed in the valley relief effort, eventually debating aazadi, electoral participation, and plebiscite.

Shivani Kaul of WISCOMP reminded the participants that getting the ‘one true story’ will be elusive because multiple perspectives will always exist – as literary theorist Mikhail Bakhtin posits, no communication exists in a vacuum – our writing, our very language exists in context of other voices, in a dialogic process that strives for the polyvocality of truth. The contemporary moment teems with perspectives and information due to the explosion of television and print media in the subcontinent, which means now more than ever we must remain wary of sources claiming absolute authority. The increasing instrumentalisation of media coverage for electioneering, public campaigns, and political witch hunts reflect the phenomenon of mediatisation of politics. Another emerging trend in the use of media is the mediatisation of violence, which emerged in the use of incendiary headlines, photographs, and other media among some papers to instigate, record and glorify retaliation for example against Muslim communities of Gujarat in 2002.
Involving Youth in Post-Disaster Reconstruction in Conflict Contexts

This interactive session began with a talk by Dr. D. Suba Chandran, Director, Institute of Peace and Conflict Studies, who divided his talk into an analysis of the behaviour of three different populations involved in disaster reconstruction: the state, civil society, and youth. Firstly, the Indian state has a poor track record in disaster management and relief efforts. For example, disaster management institutions have very weak first responders, cumbersome bureaucracy, and officials who are not methodical. The National Disaster Management Authority does not even have presence in every state. This might reflect an underlying cultural emphasis in fatalism that dampens the impulse to invest in disaster prevention.

Civil society too is a part of the disaster response system. Though we take pride in our values and heritage, there is a lack of respect for human life in the subcontinent. This reflects a failure in families and other foundational institutions to inculcate responsibility in adults. Though disasters often strike within a short frame of time, the reconstruction work can take many years. The scale of destruction often leaves an emotional impact on individuals outside the affected region, but many people move on quickly and forget the long-term implications of such events. Irrespective of how flawed the state response is, reconstruction work will always take years. For example, parts of South India and Sri Lanka are still rebuilding after the 2004 tsunami even though it has been a decade.

Post-disaster relief work unfortunately can also result in opportunities for questionable practices, such as misusing donations, states using aid as leverage, or political movements taking advantage of the crisis situation. The aftermath of disaster in conflict regions has varied – in Sri Lanka, the LTTE profited from the tsunami, whereas in Indonesia, the government took the opportunity to resolve tension with the Aceh liberation movement. Reconstruction can potentially set in motion processes of cooperation between actors who otherwise refuse to collaborate. The disaster can give space to stakeholders to discuss non-political issues such as medical aid, eventually having a domino effect.
on the reconstruction and reconciliation process. In 2004, the Sri Lankan leader Chandrika Kumaratunga decided to offer aid equally to Tamils and Sinhala populations affected by the tsunami; she was considered weak at the time for doing so, but this decision enabled cooperation between conflicting sides on non-political issues. There is a spectrum of positions one could take in response to a disaster situation in a conflict zone – purists would decry politics and declare a humanitarian crisis, whereas pragmatists would acknowledge the disaster while recognizing a political opportunity as well.

Youth are critical in rescue, relief and reconstruction work, especially on the ground. If serious, they should be ready to participate in the long haul rather than express a seasonal and passing interest in the relief work. Determining whether this interest can turn into a passion is important to understanding the degree of one’s commitment to follow through with the work required for reconstruction.

At this point Chandran invited participants to enact a roleplay as different stakeholders in a post-disaster scenario. Three groups would form: state, civil society and the youth. Each group would complete a SWOT analysis listing their strengths, weaknesses, opportunities, and threats. Each group will decide among its team members their demands for what the next steps for reconstruction should be.

After twenty minutes of discussion, each group selected one person to present their SWOT analysis and demands. The Civil Society group presented first: their major strength was a group of capable and willing people, but a weakness was a lack of religious unity and elitism. Their demands to the state would be more transparency in decision-making and a decentralized administration. The State group presented their strengths as money, authority, security and control over the media, while acknowledging inefficiency, poor leadership and a lack of trust. They saw an opportunity for investment, transparency and chance to reach out to people in the situation, but were threatened by public anger, a failure in the supplies provided, and a breakdown in communication between stakeholders. The Youth group demanded legal support for what is due to whom in what quantity and quality, and recognized that their weaknesses were haste, lack of commitment and rumour-mongering.
Chandran then wrapped up the exercise by inviting everyone to brainstorm practical suggestions to move forward. Participants suggested grassroots education for disaster management at colleges, implementation of the Right to Information Act, connecting with larger organizations doing relief work, joining politics, civil society, and the state, and arranging cultural activities like street plays. Chandran cautioned that the RTI Act was fashionable but perhaps only a midway point and large organizations are not necessary when a few dedicated people already can start working together. Thinking of what one can do directly rather than getting stuck thinking too big is a good place to start, he suggested. Waiting around for an NGO to get involved is less productive than contributing in small ways consistently – such as one hour of work set aside for reconstruction work every day, in whatever way each of the participant can.

Meenakshi Gopinath, Director, WISCOMP concluded the discussion by noting that the situation in Jammu and Kashmir at the moment was unique, but that this crisis could well be an opportunity. Despite a history of serious neglect by the state in J&K, young people need to think strategically about when to articulate grievance, and when to take action. Young people have the responsibility to think out of the box and break out of the short term stakes of political leaders, because their futures are at stake. They have the advantage of new technologies, which they must use to build bridges within their community and not only with the outside world. Identifying what one’s individual strength is the first step to relief work – what can I do well that would help my community in this crisis? Having good information on hand is imperative as well – youth must ensure that they have the facts, and thus will need to do their own research, possibly connecting with NGOs.
Movie Screening: Valley of Saints

A screening of the film Valley of Saints was followed by a discussion on the complex cinematic treatment of youth aspirations, socio-economic development, and environmental awareness. Dr. Ira Bhaskar, a film historian, facilitated the discussion. She began by inviting participants to react to how Kashmir is portrayed in this small independent film, as opposed to how it is usually represented in Hindi cinema. The Kashmiri participants spoke up first, remarking that the film actually features local Kashmiri actors, demonstrates syncretism of Kashmiriyat and the harmony of the valley, and thus a completely different narrative. Someone responded that the degeneration of Dal Lake in the film is likely a metaphor for something else, but he felt the film was a half-truth that omitted the state’s responsibility for the situation that the people of Kashmir were in. A FAEA scholar from another part of India contributed that he felt the characters in the movie were sandwiched between the militants and the army, and that the Dal generated so many livelihoods but has been neglected in the middle of conflict. Bhaskar prompted the group to think about the purity of other water bodies in India – whether the Yamuna or Ganga are really much cleaner.

The discussion turned to the title of the film, which some participants suggested could refer to Kashyap Rishi, Nund Rishi, or even the elderly uncle in the film who blesses the protagonist. Another participant reminded the group that the desecrated temple has been neglected over time, while another echoed the sentiment of a pure paradise lost in the death of the protagonist’s father, of the region’s saints. Once the valley was pure and full of caring people, a young Kashmiri contributed: “so much violence is happening around us; we must even then think what we can do to revive ourselves.” Ira suggested that the filmic landscape is evocative of the spirit of Kashmir, which the protagonist at first does not believe. Yet he returns—and this is where the idea of homeland and the metaphor of the lake are important. The ecological message is linked to the memories evoked by Dal Lake for locals.

Bhaskar reflected on the dark humor used throughout the film – jokes about death, about violence. The group responded that the film
represents both the beauty and turmoil inherent to living in Kashmir – that it is an opportunity for self-reflection, and a depiction of imperfections, such as the many smaller conflicts that are being ignored because of the larger conflict. The image of a small fish gasping for air struck one Kashmiri as a beautiful representation of how one actually feels in the valley. The alternation between laughter and grief demonstrated the inner trauma of the valley, encapsulated in the image of the dead and disappeared father of the protagonist.

A discussion of gender in the film followed, as some participants felt the strong female protagonist was a good example of an independent and educated young woman. Others were happy to see women protesters holding signs and throwing stones. Elder women discussed the protagonist’s marriage ability prospects, evaluation not property but character. Kakran commented that several shots depicted mothers with their babies, suggesting the promise of the coming generation. Several participants were happy to relive memories of their own romantic crushes from childhood while watching the film, and to hear the depth of the epic poetry and music in the film.

Gopinath remarked that the pacing of the film, the tone of its images – they drew the spectator in seamlessly into the filmic world – were in the manner of the lyrical cinema of Satyajit Ray, rather than mainstream Hindi cinema. Bhaskar echoed the point, highlighting the film’s choice of classic realism that beckons the viewer and as film theorist Andre Bazin would argue – slowly erases the gap between reality and fiction. *Valley of Saints* reflects the work of a master filmmaker who is able to use this technique for social reasons, to reveal to the viewer how it feels in the valley, and the power of one small action.

In conclusion, Bhaskar reminded the participants of their promise as the next generation, one that has the opportunity and responsibility to stay open to multiple narratives, rouse their consciousness, and begin to make important choices that impact their futures and their community’s.
Entrepreneurial Skills

This interactive workshop facilitated by Anirban Gupta, of Dhritti\textsuperscript{21} introduced participants to the concepts and practices of entrepreneurship. He began by sharing an anecdote about Google recruiting new graduates from an IIT, after which Gupta had addressed the same group of graduates. Rather than emphasizing how they could be hired by multinational corporations, he asked them how many people they could themselves employ. Rather than leaving the country to take up lucrative jobs elsewhere, Gupta stressed how important it was for young and qualified graduates to become potential job makers in their own country rather than job seekers elsewhere.

Next Gupta shared two case studies – one from Manipur and one from Assam – illustrating the entrepreneurial ability to discern opportunities in the midst of conflict. In one case, a young Manipuri man’s sister died during violent retaliation against his community by Nagas. He turned his impulse for vengeance into a passion to educate young people in Naga villages – operating small locally-financed schools that combat violence with nonviolence and learning. Another case study employed rival ethnic groups, Bodos and Muslims in Assam, in a bamboo mat weaving enterprise. Despite political tensions and intermittent violence between the communities, the ties between those involved in the weaving production and distribution continued. Business inadvertently becomes an avenue for peacebuilding, as these examples demonstrated to the participants.

Micro-enterprises that function with very little initial investment can become a boon for rural areas very quickly. One remarkable example is that of turmeric farmers in Assam who have expanded from only production of turmeric root to include drying the product – this

\textsuperscript{21} Dhritti – The Courage Within is a New Delhi based NGO that works in social entrepreneurship.
dramatically increases the value of the turmeric, which can easily be shipped to other parts of the country for a higher sale value.

Gupta invited participants to think about factors or attributes of entrepreneurship. The group contributed dozens of terms, including: initiative, risk, innovation, profit, employment, planning, etc. Having a dream and using a set of attitudes and skills to achieve it is one trait of an entrepreneur – this is input-related. One important output of entrepreneurship is employment generation. An example of a vendor successfully selling a man a bottle of water for Rs. 8 more than the selling price is an example of entrepreneurial skill; profiting on this need is ethical in normal circumstances. Gopinath reminded participants that there is a distinction between doing business with consumers in a helpless situation and those who are in a less vulnerable condition. Gupta offered an example of a man selling supplies at a premium mark-up during a blockade in Manipur, another of an NGO giving away supplies in the same situation. Who is an entrepreneur? Potentially both, responded Gupta. Generating profit is a key component of successful entrepreneurship, but profit is uniquely defined for each person – in the form of rupees for some, but for others it can be valued only in non-monetary terms. An appropriate definition of profit is a crucial step for all entrepreneurs. There is a difference between making a profit and ‘profiteering’ in a given situation – there is a fine line between the two, but the former is ethical, while the latter is unethical. Gopinath offered an example of social entrepreneurship models pioneered by Mohammad Yunus, which generates profit in a group model that is then redistributed among small communities in Bangladesh.

Gupta then invited the group to play a game that would illustrate some of the thinking required for starting and maintaining an enterprise. “Find Your Way” is a sixteen-square grid on the ground through which participants must make their way, one step at a time. Each square contains a bomb, points, or nothing. Bombs subtract either all or half of the points accumulated thus far in the individual’s turn. Each person is given several tries, unless he or she exits the board early. Gupta’s crucial advice during the game is to think hard about every step, but to also take risks and explore – optimizing one’s money. One must beware of outside influences and the opinions of others, recognize luck as a factor, and embrace failures while avoiding the repetition of errors.
And as stressed before: not to cross the thin line between seizing an opportunity and greed. He observed that some people take time to earn money over many years, and others make some money quick and get out of the ‘game’ – this depends entirely on their objective going in. Entrepreneurs must remember that they themselves are their own moral police. Finally, enterprises must be financially, socially, and environmentally balanced, resourceful in locating start-up funds, and should emerge from local knowledge and local people.
Inspiring Young Minds
Valedictory Address

Prof. V.R. Mehta addressed the group in the concluding session of the workshop, in which he reflected on the gravity of the themes discussed over the previous days. Beginning by quoting Dickens, “It was the best of the times, it was the worst of times,” Mehta outlined the paradoxes of our age: advanced technologies, much wealth, much more inclusion of marginalized communities – and a great number of bright young people. But the great challenges lie ahead: deep alienation in relationships, pervasive violence, and rampant despair manifested in the number of global protests against undemocratic values. People are the source of the government’s power – we must recognize this now more than ever. It is difficult to create great leaders, great humans in these times. Good leaders, like good writers, must connect to the eternal – to see human relationships through the range and depth of a cosmic lens. The mirror image of a great leader is a rogue – another powerful figure, but one that channels human potential for destruction rather than creation. We must learn to think beyond community, beyond region, to the world and to the cosmos. You must weigh all the alternatives–
there are many possible “common goods.” But it will be difficult in the face of disintegration in key sources of moral education: family, school, religious institutions. Young people must come to understand themselves in these times, but how do they do so in the face of these challenges? Alexis de Tocqueville suggests one solution: to draw values from human rights as a foundation. We should have vision, but simultaneously cultivate our sense of humility and responsibility.

A question and answer session that followed, raised the question of what to do with despairing youth of Jammu and Kashmir, and why human rights discourse doesn’t seem to apply to Kashmir. One young man shared his own despair. Professor Mehta expressed discomfort at the situation in J&K, particularly because it is true that human rights are not in place due to the Armed Forces Special Powers Act. He recommended that students move forward, past parochial identities, and work for the poor around them – ultimately traveling in hope rather than despair.
Conclusion

Meenakshi Gopinath facilitated the concluding session on participant reflections, in which she invited the group to respond honestly and spontaneously to some phrases that had emerged over the course of the workshop. Phrases included:

- Best of times, worst of times;
- Demographic dividend;
- Change;
- Identity;
- A good leader is like water, not like rock;
- *Mere khwaab*;
- Dream big;
- What is leadership to you;
- No one can make you feel inferior without your consent; and
- I need to understand where my fears are coming from.

Responses varied from acknowledging that we most appreciate our core values in the worst of times rather than in the best of times,
expressing a new found concern for the plight of the youth in Kashmir, focusing on small dreams first and then working one’s way up. One student shared her dream to get married, but wished to resolve how to take care of her ailing father after the wedding. Gopinath invited the young men in the room to think through what they would do in this situation. Some said they would offer financial support to the parents, another said he would be willing to move in with the father. Gopinath reminded the participants that the patriarchal nature of surrounding structures do not always make these options easy, with labels such as ‘gharjamaai’ in existence. The young woman would have to determine a solution for herself by thinking out of the box, recognizing that gender constructs are a choice, not the law. We decide which narratives we choose.

The session concluded with performances by some of the participants including Mritunjay, Dhivya and Afroza.
Participant Feedback

Of the 35 participants, 34 completed the evaluation questionnaires at the end of the workshop. Participant feedback was also collected by Namita Jain during the “Effective Leadership” sessions on Day 1 and Day 3 of the workshop. 32 and 33 participants filled out those feedback forms.

Expectations

33 out of 34 participants answered the question about expectations—most briefly responded that they expected to learn leadership skills. Several participants expected to specifically learn how to communicate; others expected to broaden their knowledge and learn about other cultures.

- 100% of participants responded that the workshop completely or to some extent fulfilled their expectations. None replied that no, the workshop did not meet their expectations.
- 21/34 respondents selected the option that “Yes, the workshop completely” fulfilled their expectations. 3 out of these 21 specifically mentioned that their self-confidence significantly improved after the workshop.
- 13/34 selected that the workshop “To some extent” fulfilled their expectations. 3 out of these 13 briefly explained that they were not expecting Kashmir – related issues to be the central focus of the workshop.

Most Useful Learning

32 participants responded to this question, while 2 did not. The most useful learning statements could be divided into three groups – values – related responses (9), professionalism and skills-related (18), and those that mentioned some element of both (5).

Most Popular Sessions

All 34 participants answered this question. 13 out of 34 participants liked Namita Jain’s Effective Leadership sessions, 10 out of 34 preferred the film session with Bhaskar, 8 out of 34 selected the Non Violence
Communication session with Shreya Jani, 7 selected the Roundtable session with Gopinath, 3 selected the media talk with Jyoti Malhotra, and 3 preferred the relief and reconstruction workshop with Suba Chandran. 5 participants like all 7 sections.

- 17 participants offered more specific comments. Out of these, 6 specifically praised the film session.
- Quote: “The Kashmiri art film shows us a lot of things about Kashmir. Because we have a lot of misunderstanding about this state. By debating and consulting about the topic.” 2 specifically about interaction with the resource persons (Jani, Bhaskar and Gupta in particular).

**Least Popular Sessions**

21 out of 34 participants responded to this question. 13 did not indicate that any session did not meet their expectations. Among the different sessions Heritage Walk was least liked by eight participants, six said Reconstruction, five said Media, two said Effective Leadership, three said Non-Violent Communication and 2 said the Roundtable discussion.

- 11 participants commented further on this question. 9 reflected that the indicated session or resource person weren’t clear, interactive, or interesting enough. 3 comments indicated a lack of understanding on the participant’s part.

**Interactive Methods**

33 out of 34 participants responded to this question. 100% said yes, the workshop sessions were sufficiently interactive.

- 1 participant did suggest that hesitant students might have stayed at the back.
- Quote: “Yes, absolutely. All those who wanted to speak or participate even more than twice/thrice were given more chance. I liked that. All sessions had widespread debate, discussion and deliberation.”

**Limitations**

28 participants responded to this question regarding limitations of the workshop. 6 did not respond. 14 out of 28 commented that there were no limitations. 5 out of 28 participant comments reflected that they
wish they had more than five days at the workshop, or more time for the sessions. 1 participant wished the logistical note was sent earlier and 1 would have preferred the heritage walk on the last day; 2 mentioned that participants should have been housed in the same accommodations.

**Other Themes**

Not all 34 participants responded to this question: 8 did not offer any themes for next time, but 26 did. A few comments reflected a request for further career counselling or interviewing tips, sessions exploring gender inequality, culture, environment and inclusive education, or political themes with politicians.

**Effective Leadership Session: Feedback Forms**

Day 1: 17 out of 32 participants learned that communication and self-presentation are very important. 12 planned to apply these skills to their daily routine. Other concepts participants planned to apply from the workshop: avoiding aggression, self-confidence, focus and control of one’s thoughts, good teamwork.

Day 3: 19 out of 33 participant responses hoped to apply the concept of good listening skills to their daily routine. Other concepts to be applied: developing patience, good eye contact, smiling with a good handshake, and making specific points. 22 people identified how to practice good listening skills and tolerance as one of the ideas learned that day. 7 identified how to negotiate, 3 highlighted interviewing skills.
Profiles of Resource Persons

Anirban Gupta holds a bachelors’ in Economics from Kirori Mal College, Delhi University and a post-graduation degree in Rural Management from Xavier Institute of Management, Bhubaneswar. Currently, he is the Executive Director of Dhriti – The Courage Within and manages the overall functioning of the organization. He is also a Visiting Faculty for Entrepreneurship and Rural Marketing at Xavier Institute of Management, Bhubaneswar, Bosco Institute, Jorhaat and Tata Institute of Social Sciences. Another initiative is Tambul Plates Marketing Pvt. Ltd., a for profit company jointly promoted by the areca nut leaf plate producers of North East India and the employees of Dhriti. TPMC recently won the SEEDS Low Carbon Award 2014 in Nairobi and the NSDC impact Award 2014.

D. Suba Chandran is Director at the Institute of Peace and Conflict Studies (IPCS), New Delhi. His primary areas of research include Pakistan, Afghanistan, and Jammu & Kashmir. He edits an annual titled Armed Conflicts in South Asia, published by Routledge. He contributes a weekly column on regional security in the English daily Rising Kashmir and writes regular commentaries in The Tribune and occasionally for other newspapers. He is an Associate at the Pakistan Study Research Unit (PSRU) in the University of Bradford.

Ira Bhaskar is the Dean of the School of Arts and Aesthetics in Jawaharlal Nehru University, New Delhi and Professor of Cinema Studies. Previously she has been a teacher of English at Gargi College, University of Delhi. She has organized and co-ordinated successful Film Appreciation/Film Studies Courses at different colleges of the University of Delhi and at other venues. She has been Visiting Faculty at the University of Pavia, Italy, at the Mass Communication Research Centre at Jamia Millia Islamia, New Delhi, at the Film and Television Institute, Pune, at Whistling Woods International Film School, Bombay and at the School of Convergence, New Delhi.

Jyoti Malhotra is Senior Writer with India Today. She was previously Senior Freelance Journalist and Consultant with the Federation of Indian Chambers of Commerce and Industry (FICCI), where she was
responsible for promoting Track II dialogue between the Indian political class and their counterparts across the world. With a rich experience of working in both print media and television, she has anchored weekly news shows on domestic Indian politics as well as India’s foreign policies.

**Meenakshi Gopinath** 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*, *Indira Priyadarshini Gandhi Award*, the *Rajiv Gandhi Award for Excellence in Education* and the *Mahila Shiromani Award* and the *Delhi Citizen Forum Award* and *Qimpro Platinum Standard Award for Education*.

**Namita Jain** is the co-promoter of Asian Retail Institute. She is an MBA from the University of Wisconsin and an ex-Tata Administrative Service (TAS) officer with over twenty-four years of experience in establishing new businesses through strong marketing and project management disciplines. Prior to being the CEO of Forest Essentials, she headed the merchandising function at Arcus and was marketing head for Domino’s Pizza for India and Sri Lanka. Previously, as vice president she was in charge of developing a retail strategy for the Jubilant Group. Jain also headed merchandising and marketing at Nanz and was head of operations at the Taj’s Khazana chain of stores.

**Navina Jafa** 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. Jafa specializes in creative activities including academic cultural tourism, cultural representation, cultural diplomacy, arts in development programmes and conflict transformation through the arts. She received her PhD from Jamia Millia Islamia and has authored *Performing Heritage: Art of Exhibit Walks*, Sage, 2012.
**Shreya Jani** is the Managing Trustee of Standing Together to Enable Peace (STEP) Trust, one of the few organizations actively working towards educating and training for building a culture of peace and the primary force behind Delhi’s Annual Peace Festival. Jani is a curriculum developer, campaigner, trainer and researcher for various NGOs, government institutions and private schools across India. She holds a Masters’ degree in Peace Education from the UN-mandated University of Peace (San Jose, Costa Rica) and a Bachelor’s degree in Political Science, as well as a Diploma in Peacebuilding from Lady Shri Ram College.

**V.R. Mehta** is Chief Mentor, Foundation for Academic Excellence. He is the former Vice Chancellor, University of Delhi. Prof. Mehta was educated at the Universities of Delhi and Cambridge (U.K.). Previously, he was Director of the Institute of Correspondence Studies in University of Rajasthan, Jaipur. Under his leadership, Rajasthan University secured the UGC Special Assistance Programme in Political Science, Centre for Gandhian Studies and Canadian Studies Programme. A prolific writer, he has authored five books, three of which have been widely reviewed all over the world. He has been honoured with several awards, including a D. Litt (Honoris Causa) from Bundelkhand University 2002 and Nahar Samman Puruskar by Rajasthan Welfare Association for outstanding contribution in the field of Education, 1990.
Profiles of Participants

Afroza Rashid (Srinagar, J and K) is currently a Doctoral candidate. She holds a Bachelor’s degree in Education and a Master’s degree and M.Phil. in Kashmiri Literature.

Anisha Singh (New Delhi) is currently a third year student in Computer Science in Bhaskracharya College of Applied Sciences in Delhi University.

Arief Amin (Pulwama, J and K) 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.

Ashaq Hussain Teeli (Anantnag, J and K) is in the fourth year of the B.Tech course at the National Institute of Technology in Hazratbal, Srinagar.

Chidipaka Venkatesh (Hyderabad, Seemandhra/Telengana) is a third year B.Tech student in Civil Engineering in Hyderabad, where he studies at the Anurag GRP Institute of the CVSR College of Engineering.

Dheeba Nazir (Srinagar, J and K) is a Research Scholar in Srinagar pursuing study in the area of biographies of 100 eminent Kashmiri writers. She holds a Bachelor’s degree in Education and has completed Post-Graduation in Kashmiri Literature, Urdu and Education. She holds a Diploma in Computer Science and Textile Designing.

Dhivya Sivaramane (New Delhi) is pursuing a Master’s in Political Science from Hindu College, Delhi University.

Ilman Jeelani (Bandipora, J and K) is pursuing a Bachelor’s degree in Education at Government College of Education, Srinagar. She holds a Master’s degree in Commerce and wishes to pursue Doctoral studies.

Irm Mehraj Janwari (Srinagar, J and K) is pursuing a Master’s degree in Physics at University of Kashmir and a Masters’ degree in English
from Indira Gandhi National Open University. She holds a Bachelors’ degree in Education from Government College of Education, Srinagar.

**Irfan Shefi Baba** (Chadoora, J and K) is in his second year at the Business School in Hazartala, where he is pursuing an MBA.

**Jamsheena Abdul Jabbar** (Palakkad, Kerala) is in her third year of a Bachelor’s degree with Honours in English at University College Trivandrum in Kerala.

**Jigar Parmar** (Patan, Gujarat) is a first-year Bachelor of Engineering student in Badodra, Gujarat, at the Institute of Technology and Engineering.

**Manohar Meena** (Chittorgarh, Rajasthan) is studying for the third year of his B.Tech degree in Bhilwara, Rajasthan, where he is a student at the MLV Textile and Engineering College.

**Manjeet Kumar** (Jhajjar, Haryana) is a student at the College of Instrumentation and Engineering in Kurukshetra, Haryana. He is in the third year of the B.Tech programme.

**Mohmmad Adil Shah** (Budgam, J and K) is pursuing a Bachelor’s degree in Computer Engineering at Kashmir Government Polytechnic College, Srinagar.

**Mrityunjay Sharma** (New Delhi) is pursuing a Bachelor’s with Honours in Commerce at Sri Ram College of Commerce, Delhi University.

**Nadeem Ahmad Para** (Pulwama, J and K) is pursuing a Master’s 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.

**Omega Chanu** (Kakching, Manipur) is studying for a Masters’ in Psychology at Daulat Ram College in Delhi University.

**Rakesh Kumar** (Banda, Uttar Pradesh) is a B.Sc. student coming from Varanasi in Uttar Pradesh, where he studies at Banaras Hindu University.
Rakesh Babu Cheekati (Guntur, Andhra Pradesh/ Seemandhra) is studying Mechanical Engineering at IIT Delhi.

Renu Kumari (New Delhi) is enrolled in the Bachelor’s degree programme in Miranda House.

Saurabh Kumar (Bokaro, Jharkhand) studies in the B.Tech programme at the National Institute of Technology in Suratkal, Haryana. He is in his fourth year of the programme.

Shahid ul Islam (Srinagar, J and K) is pursuing a Bachelors’ degree in Computer Engineering at Kashmir Government Polytechnic College, Srinagar.

Sidrah Fayaz (Srinagar, J and K) is a student at the College of Engineering BGSBU.

Sudipta Gayen (Harishpur, West Bengal) studies at Vivekanand College in Thankurpukur, Kolkata. He is in his third year of the Bachelor’s Honours programme in English.

Suhail Ahmad Bhat is a student in the Islamic University for Science and Technology in Srinagar, J and K.

Sukh Ram Meena (Jalandhar, Punjab) is studying for a B.Tech at the National Institute of Technology in Jalandhar.

Surjith Naik (Suryapet, Telengana) is an Economics student from West Bengal at IIT Kharagpur.

Syed Mijtaba Hussain (Baramulla, J and K) is a student in the Bachelor of Engineering programme at the SSM College of Engineering and Technology.

Syed Murtaza Rabbani (Srinagar, J and K) has completed a Bachelor’s degree in Education at Government College of Education, Srinagar. He holds a Bachelor’s degree in Science and has been selected into the J and K government service.
Umer Iqbal Wani (Anantnag, J and K) is a Freelance Journalist in Kashmir. He holds a Masters’ degree in Journalism from Islamic University of Science and Technology, Awantipora.

Umer Khalid Nengroo (Pulwama, J and K) holds a Master’s degree in Journalism from Islamic University of Science and Technology, Awantipora and is presently working with a news website.

Yasir Yousf (Bijbehara, J and K) is studying for his MBBS at the Government Medical College, Srinagar.

Zahida Farooq (Srinagar, J and K) is a student in the BBA course at the Government Degree College in Nawakadal.
Workshop Programme

DAY 1: October 30 (Thursday)
Venue: India International Centre (Annexe)

Registration
Time: 9:30 a.m. – 10:00 a.m.

Session 1
Workshop Expectations and Programme
Facilitators: The WISCOMP Team
Time: 10:00 a.m. – 11:00 a.m.
Tea: 11:00 a.m. – 11:30 a.m.

Session 2
Get to Know your Partner
Ice Breakers
Facilitator: Ms. Namita Jain
Time: 11:30 a.m. – 12:30 p.m.

Session 3
Introducing Yourself
Interactive Workshop
Facilitator: Ms. Namita Jain
Time: 12:30 – 1:30 p.m.
Lunch: 1:30 p.m. – 2:30 p.m.

Session 4
Effective Leadership – Inter-personal Skills
Interactive Workshop
Facilitator: Ms. Namita Jain
Time: 2:30 p.m. – 4:30 p.m.
Tea: 4:30 pm
DAY 2: October 31 (Friday)

Session 5

*Exploring Shared Spaces*
Heritage Walk and Discussion
Facilitator: Dr. Navina Jafa
Time: 8:00 a.m. – 10:30 a.m.

Session 6

*Thinking Beyond Borders*
Visit to the Museum
Venue: The National Museum
Time: 11:30 a.m. – 1:00 p.m.

DAY 3: November 1 (Saturday)

Venue: India Habitat Center

Session 8

*Effective Leadership and You: Body Language and Conversation Skills*
Interactive workshop
Resource Person: Ms. Namita Jain
Time: 10:00 a.m. – 11:30 a.m.
Tea Break: 11:30 a.m. – 12:00

Session 9

*Listening Skills and Introducing Others*
Interactive Workshop
Resource Person: Ms. Namita Jain
Time: 12:00 – 1:30 p.m.
Lunch: 1:30 p.m. – 2:30 p.m.
Session 10

*Non-Violent Communication*

Interactive Workshop
Facilitator: Ms. Shreya Jani
Time: 2:30 p.m. – 4:30 p.m.
Tea: 4:30 pm

**DAY 4: November 2, 2014 (Sunday)**

**Venue:** India Habitat Center

Session 11

*Natural Disasters, Conflict and Media*

Lecture and Discussion
Speaker: Ms. Jyoti Malhotra
Time: 10:00 a.m. – 11:30 a.m.
**Tea:** 11:30 a.m. – 12:00 noon

Session 12

*Involving Youth in Post Disaster Reconstruction in Conflict Contexts*

Interactive Workshop
Facilitator: Dr. D. Suba Chandran
Time: 12:00 – 1:30 p.m.
Lunch: 1:30 p.m. – 2:30 p.m.

Session 13

*Valley of Saints*

Film Screening and Discussion
Facilitator: Dr. Ira Bhaskar
Time: 2:30 p.m. – 4:30 p.m.
Tea: 4:30 p.m.
DAY 5: November 3, 2014 (Monday)

Venue: India Habitat Center

Session 14

Valedictory Address
Speaker: Prof. V.R. Mehta (TBC)
Time: 10:00 a.m. – 10:30 a.m.

Group Photograph 10:30 a.m.
Tea: 10:45 a.m. – 11:15 a.m.

Session 15

Entrepreneurial Skills
Interactive Workshop
Facilitator: Mr. Anirban Gupta
Time: 11:15 – 2:00 p.m.
Lunch: 2:00 p.m. – 2:40 p.m.

Session 16

Reflections and Closing Circle
Roundtable Discussion and Certificate Presentation
Moderator: Dr. Meenakshi Gopinath
Time: 2:40 pm – 5:00 pm
Glimpses