

The Hum Kadam Project

2012-2015

Baseline Assessment

Project Director

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Contents

Introduction

Teachers and Students in Kashmir: Perspectives and Possibilities 8

Possibilities for Peace Education: Some Perspectives from
Delhi.....

Annexures

A. Questionnaire for teachers51

B. Questionnaire for Students60

C. Interview Schedule/checklist for Teachers69

References72

Introduction

The conflict in the Indian state of Jammu and Kashmir has metamorphosed rapidly over the course of the last decade. Stone pelting, arson and other forms of violence have gained populist appeal and are used as a mobilization strategy in the absence of legitimate spaces for articulation of grievance. During the early 1990s, violent acts were committed primarily by members of armed groups and state security forces. Targeted killings, assassinations and terrorist attacks constituted the majority of conflict-related violent incidents in the region. However, over the past several years, mass protests¹ have become increasingly common, culminating in riots in the summer of 2010 where youth were significant participants.²

These mass protests were met with curfews that paralyzed everyday life for many citizens as was evident in the aftermath of several events between 2008 and 2010, namely the Amarnath land dispute, the death of two young women in Shopian, and the preliminary discussions concerning the creation of a central university in Kashmir. Furthermore, while government reports and research showed that fewer youths were joining militant organizations, they suggested an increase in the number of young people participating in street protests. These youth increasingly adopted violent action as a means to vent their frustration and gain social legitimacy. Young people engaging in street violence introduced stone pelting, petrol bombing and other tactics to the conflict. These were met with equally violent response on the part of the state, consequentially heightening the sense of insecurity among citizens and increasing polarization in the state. The uncertainty and cycles of violence negatively impacted the quality of education for young people in the state. The sense of fear and insecurity was such that young people and communities were left with no options in the wake of calls for bandhs and state imposed curfews. The most obvious impact of these on education was the disruption of academic calendar. In addition, the violence on the streets led to several other problems and which the students brought to the educational spaces, which included physical and psychological health concerns as also trauma and grief in the wake of direct violence.

Another important contributor to the conflict in Jammu and Kashmir during the late 1990s and the early 2000s was the gap between the aspiration of the population especially the youth and what the state was able to achieve in terms of education and employment. The intellectual capital and skills of the youth eroded due to long drawn militancy and disturbed political environment, impacting the ability of Kashmiri youth to compete with those residing in other parts of the country. The relatively better-off were able to send their children to reputed institutions outside the state or moved overseas, but others with limited financial resources were left with no choice but to endure the uncertainties. The result was that young people who remained in the Kashmir Valley felt disconnected from the story of 'Emerging India'. They displayed limited trust either in the establishment in New Delhi or civil society in the country to bring change. Since youth account for almost 31% (according to 2011 census figures) of the state's population and unemployment rate is as high as 5.3% (which is worst among the four North Indian states), this disconnect and lack of trust was a potent contributor to conflict escalation.

The Central and State Governments attempted to address these challenges using special quotas and self-employment schemes for the youth of J and K and by initiating trust-building measures. While this was being initiated at the governmental level, there was an urgent need for non-government organizations to address the root cause of the problem of trust deficit. With a view to use an innovative strategy to bring Kashmiri youth out of their current disadvantaged position and reduce alienation, Women in Security, Conflict Management and Peace (WISCOMP) and the Foundation for Academic Excellence and Access (FAEA) initiated the *Hum Kadam* initiative. This initiative

¹ Lt. General B.S. Jaswal used the term agitational terrorism to describe this new form of coercion/ violence. See Suba Chandran and P.R. Chari, *Armed Conflicts in South Asia 2010* (Routledge: New Delhi, 2011).

² Suri, Kavita. "J&K: A Return to Violence?" In *Armed Conflicts in South Asia 2010: Growing Left-wing Extremism and Religious Violence*, p. 67 – 90.

³ Ibid.

sought to synergize the experience of WISCOMP in the areas of peacebuilding and human security in Jammu and Kashmir with the experience of FAEA in the field of education and skill-building for the youth of marginalized groups.

The project sought to achieve improved access to quality education for Kashmiri youth while emphasizing their sense of inclusion into the mainstream. Through their innovative strategy WISCOMP and FAEA hoped to build a stake in peace for the Kashmiri youth and to sensitize the youth from other parts of India to the aspirations of the Kashmiris and engage with solutions that are sustainable.

With the intent of making these efforts self-sustained, the two organizations decided to establish institutional partnerships instead of organizing activities that depended exclusively on processes of individual self-selection. Educational institutions were considered most suitable for such interventions as at the policy level, the National Curriculum Framework (NCF) serves as a guide for evolving a national system of education that draws on the democratic vision enshrined in the Indian Constitution. The revised National Curriculum Framework 2005 which is currently in force, focuses very emphatically on education for peace. The NCF 2005 identifies the broad aims of education as: **independence of thought and action, sensitivity to others' well-being and feelings, learning to respond to new situations in a flexible and creative manner, predisposition towards participation in democratic processes and the ability to work towards and contribute to economic processes and social change.** Six years since the NCF was drafted, the desired change in educational spaces at state level had not been realized. Although NCF 2005 requires states to mainstream peace education into the entire curriculum and not just introduce peace education as a separate subject, its implementation was lacklustre. Often institutions and educators lacked the capacity to transact the ideas articulated through the NCF 2005. The subsequent position paper on Education for Peace developed by the National Council for Educational Research and Training (NCERT) dwelt on these challenges.

The Hum Kadam project sought to fill this gap in the context of Jammu and Kashmir and enhance the capacity of educators from the state to realize the ideals reflected in the NCF 2005 and also contribute towards achievement of the larger goal of this Project-to contribute to sustainable peace in the Kashmir region of India by empowering youth from Kashmir and Delhi through improved access to quality education and trainings in keeping with the broad guidelines of the NCF 2005.

The Hum Kadam initiative used conflict transformation trainings tailored to young people, sensitizing them to issues of inequity and equipping them with skills and leadership qualities that can engender agentive movements. Since the project sought to develop a sustained program, running over multiple years, it was essential to gauge the existing levels of trust and respect across the conflict divide so that progress can be monitored and impact measured.

In this backdrop, WISCOMP designed two instruments, one for the students and one for the teachers. (See Annexures A and B) The beliefs, attitudes and perceptions of young people were measured using a close ended questionnaire. For the teachers an open ended interview schedule was designed. In the interest of capturing the nuances of the arguments of the teachers, the researchers were briefed to also augment the interview data with informal conversations and observation. The use of ethnography immensely added to the richness of the findings. The findings of this baseline assessment conducted in Srinagar and nearby Budgam district is reported in Part I of this report.

During the process of the designing of the instruments and conducting baseline assessment in Kashmir, one of the early institutional partner, i.e. Lady Shri Ram College expressed interest in assisting with the assessment. As part of an independent research project titled *The Imprisoned Dove: Transcending Conflict and Building Cultures of Peace* that had been initiated at the behest of the University of Delhi, the partner College offered to provide ten of its senior level students as field researchers. They interviewed school teachers and principals in Delhi and in Srinagar to gauge the views and perceptions of teachers on peace education- its relevance, its effectiveness and ideas on how classrooms can prepare young people for social change, nonviolent social action and conflict resolution. The analysis of the data collected from schools in Delhi is included here in Part II of the report. The authors acknowledge the contributions of the Research team of the LSR Innovation Project.

PART I

Teachers and Students in Kashmir: Perspectives and Possibilities

Objectives

The long continuing political unrest in the region has in recent years manifested itself in a somewhat changed ‘militancy’ in Kashmir- overtly less violent, but significantly more inclusive of different sections amongst the young, and therefore as disturbing. In this context, the objective of this study was to gain further insight into the ideas, aspirations, and (multiple, perhaps troubled) identities of Kashmiri youth today, as well to put together an independent documentation of the (range of) envisioning of the complex and deeply contested notion of ‘peace’ amongst the young, construction of the ‘other’, relationships with the other/s, ideas of (Kashmiri/other) nationalism on the one hand, and lived experience of Indian/other) nation-state/s and citizenship on the other. The hope is that the report should be able to aid WISCOMP to assess the relevance and fruitfulness of its ongoing programmes in Kashmir, as well as arrive at tentative indicators of important spaces for further work.

Methods of Study

The study, conducted in September–October 2012 has involved intensive research in Srinagar city and a few villages in adjoining Budgam district with school going children, college students, other young adults (including school and college dropouts), as well as teachers in both government and privately funded educational institutions in Kashmir.

Inputs were gathered from multiple sources, and with the aid of multiple methods. These included:

1. Self administered questionnaire/ Students (see Annexure A/ filled by 27 students)
2. Unstructured narratives – often written rather than verbally expressed- of students (multiple individual interviews/ group discussions- including also a few of those respondents who were administered questionnaires)
3. Self administered questionnaire/ Teachers (see Annexure B/ filled by 19 teachers)
4. Unstructured narratives of teachers (multiple/ subset of those administered questionnaires)

Given the time available and the methodological complexities of a conflict-ridden, troubled field, sampling for this study was relatively limited, and entirely purposive. While findings from our questionnaires are therefore neither statistically valid, nor by any means representative of the diversity of life experiences and ideas in Kashmir, they serve as useful indicators of the kinds of ideas about/ relationships between different communities in Srinagar city (a few questionnaires were also filled by teachers/ students in Budgam district). The study is located in great part from the standpoint of the young in Kashmir, though it also gathers and collates perspectives of teachers across age strata.

Given the probable sensitivities of respondents, respondents were encouraged to write down their thoughts and ideas if they so wished (literacy and comfort with English/ Hindi permitting). This self-written (often anonymous) narrative served as a useful methodological tool, enabling many otherwise reticent ‘subjects’ with a sense of freedom to express views and ideas they may have been wary of voicing (particularly within a group setting).

Findings

Section One

Students

The questionnaire was administered to a total of 27 students (20 female respondents and 7 male respondents). These included mainly students from convent and missionary affiliated schools in Srinagar. A few were filled (with the assistance of this researcher) by young students in government schools and colleges (including a few dropouts) in Budgam district.

Overview of Findings

The charts below present a quick, first-hand overview of the significant findings of the questionnaire administered to students. See tables 1 to 27.

Table 1

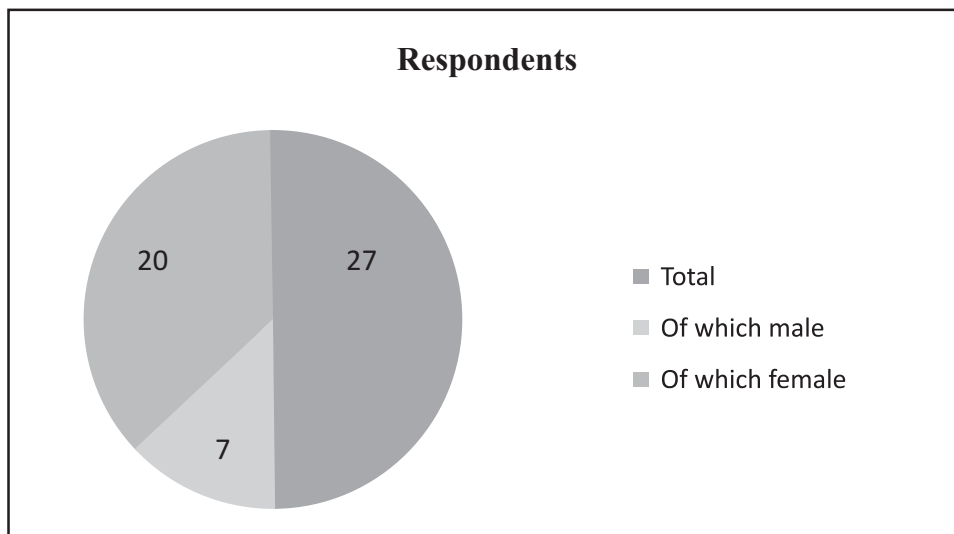


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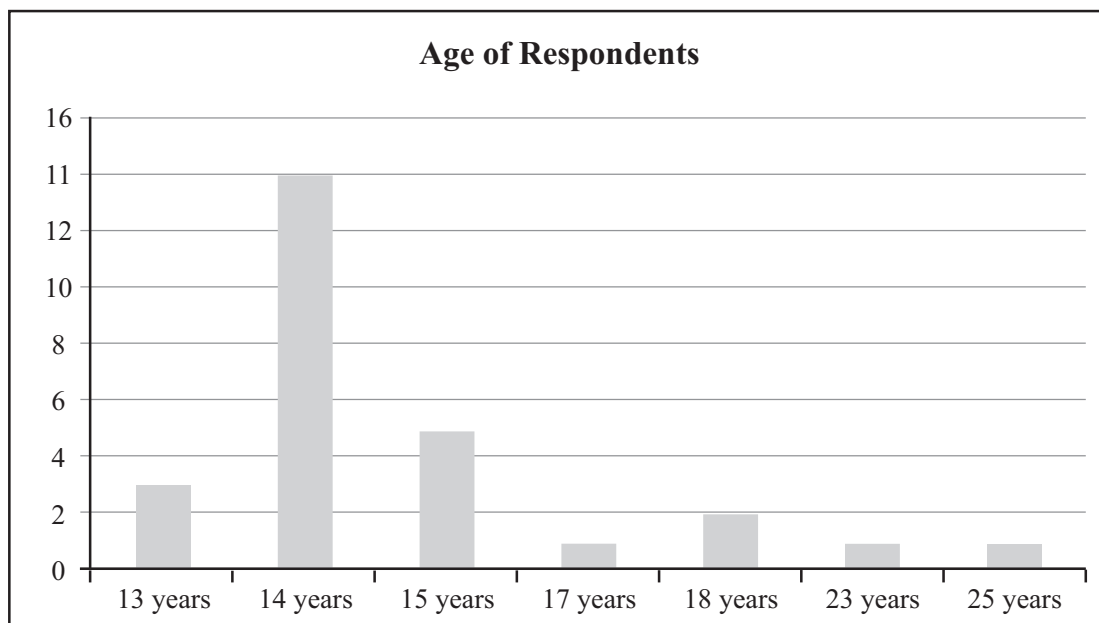


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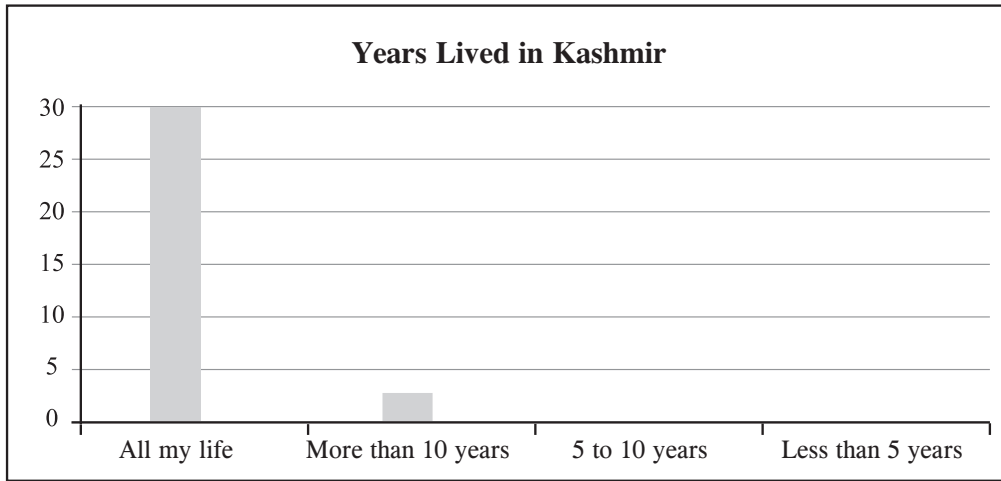


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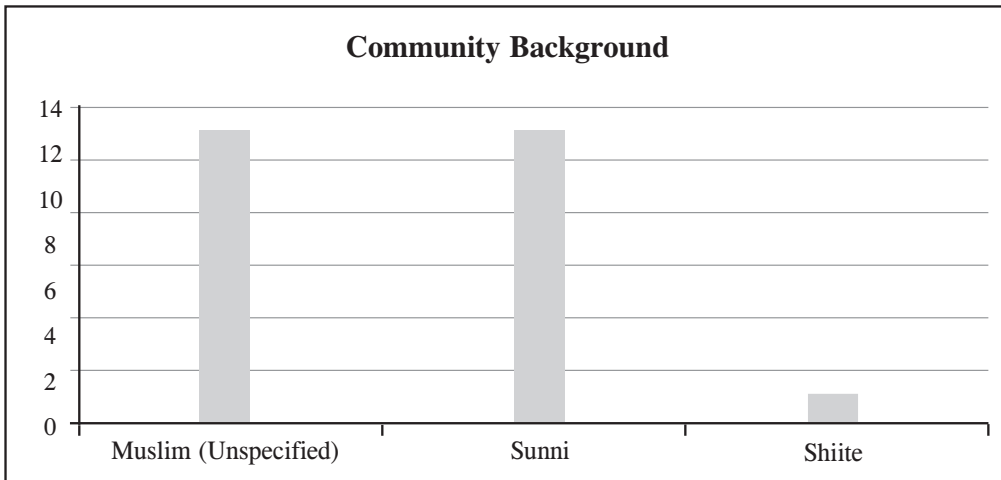


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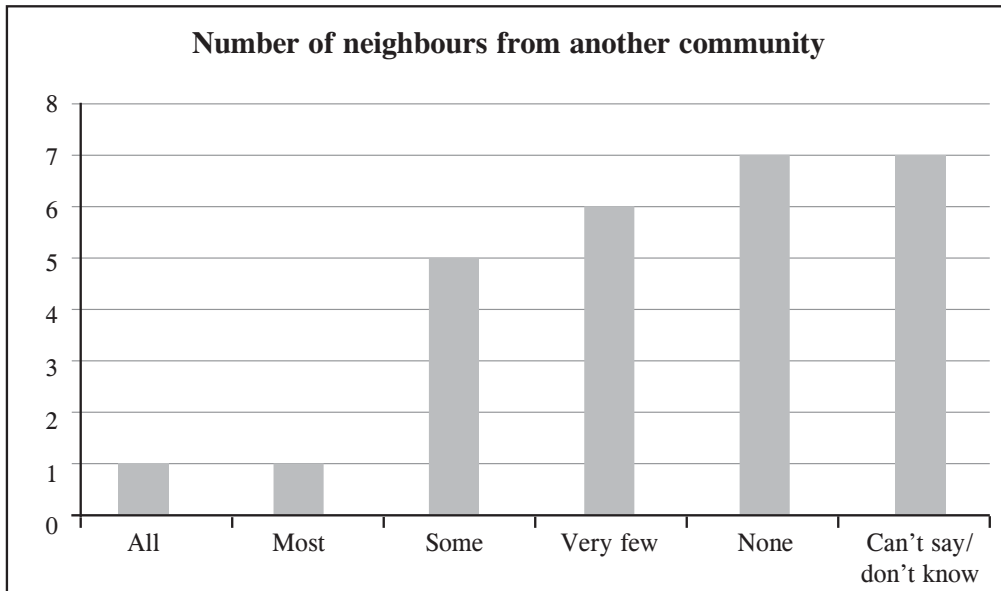


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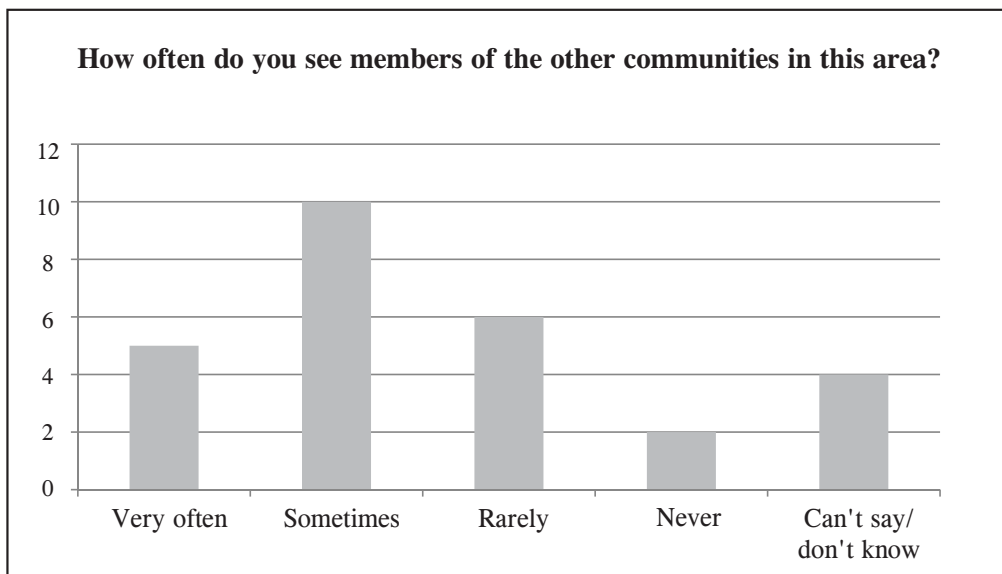


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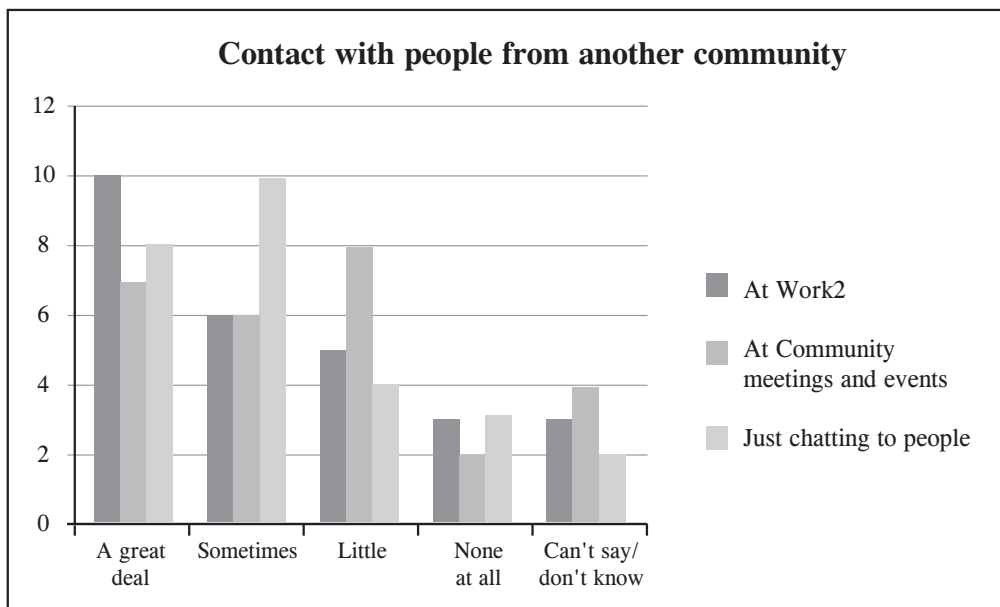
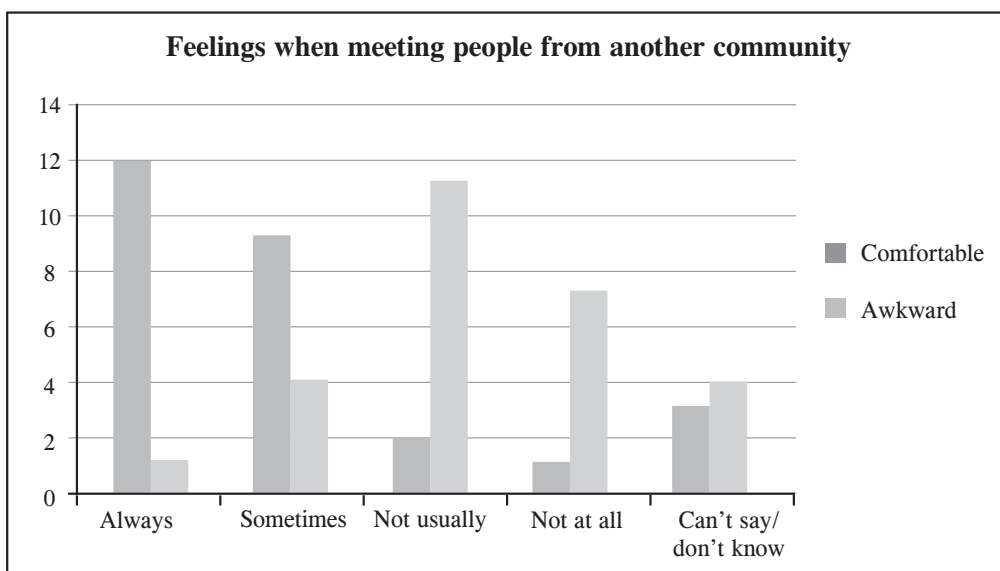


Table 8



Questions about friends from other communities (tables 9-11):

Table 9

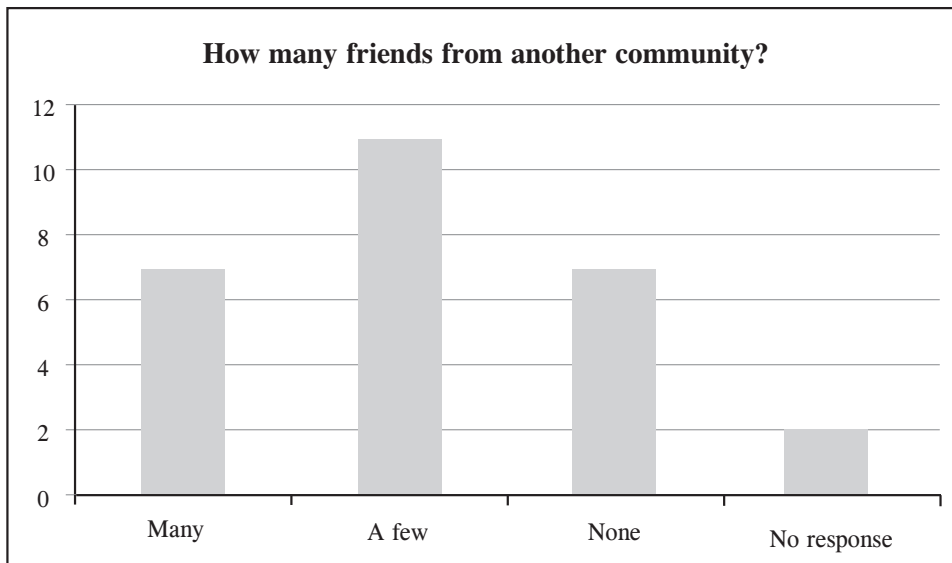


Table 10

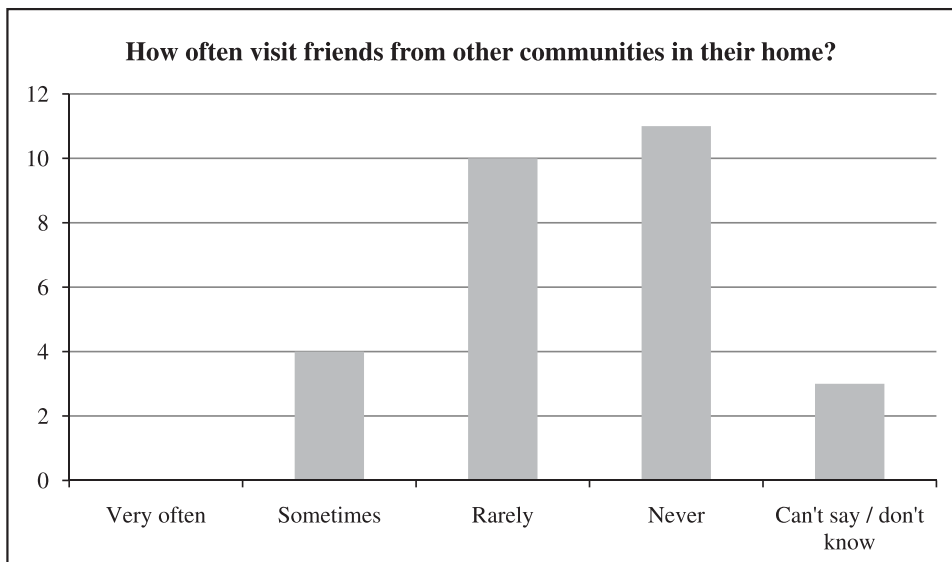
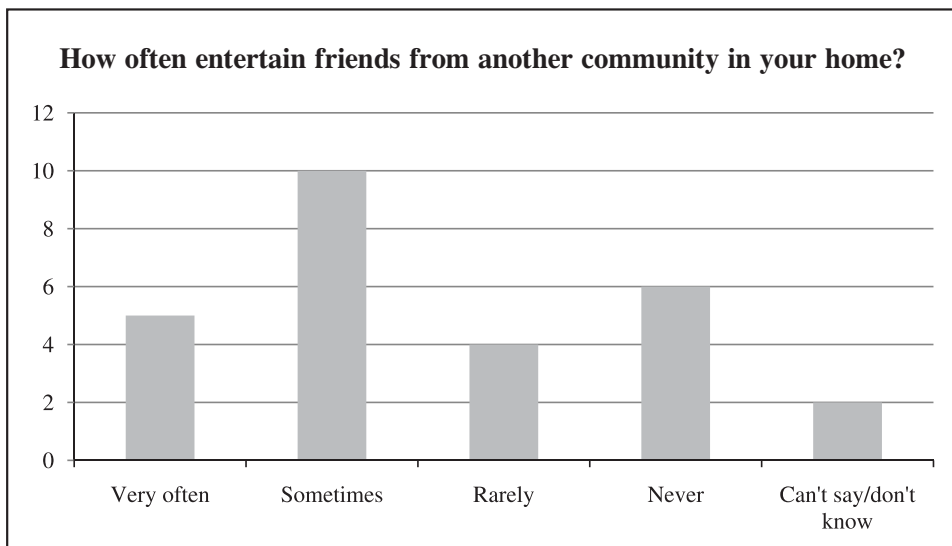


Table 11



Questions about 'other communities' (tables 12-15):

Table 12

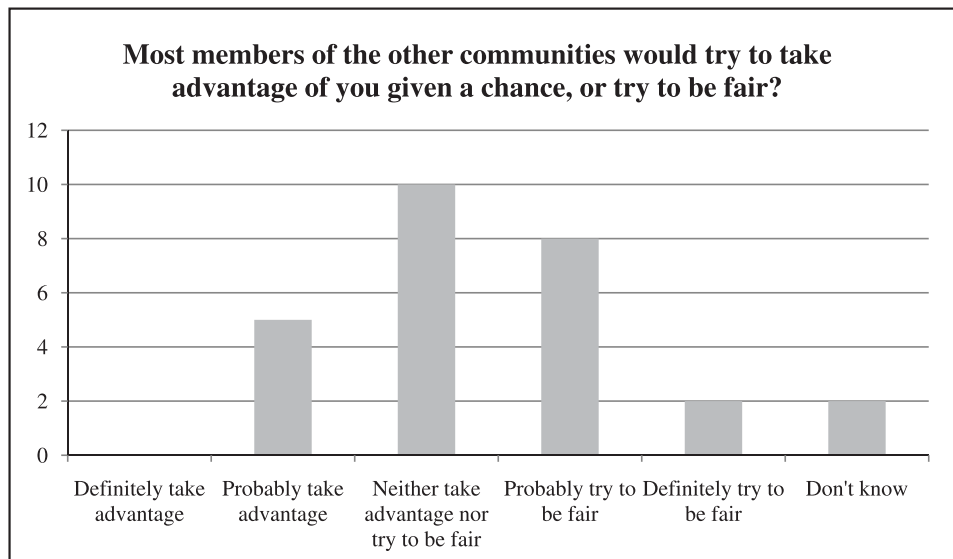


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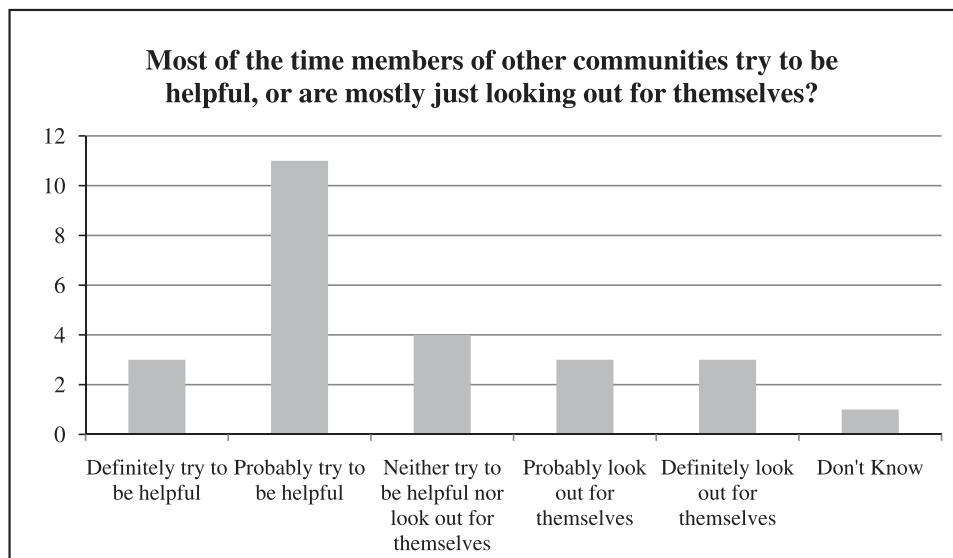


Table 14

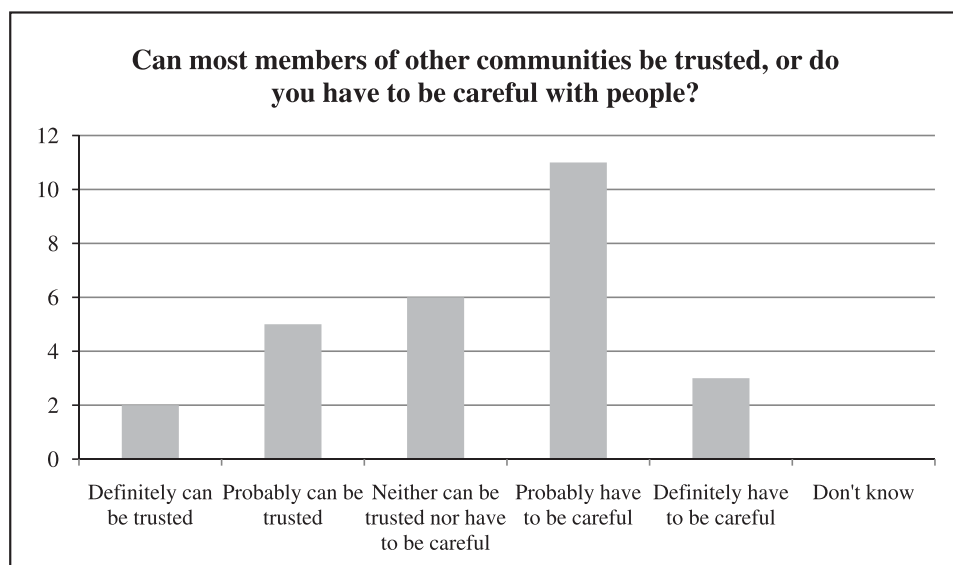
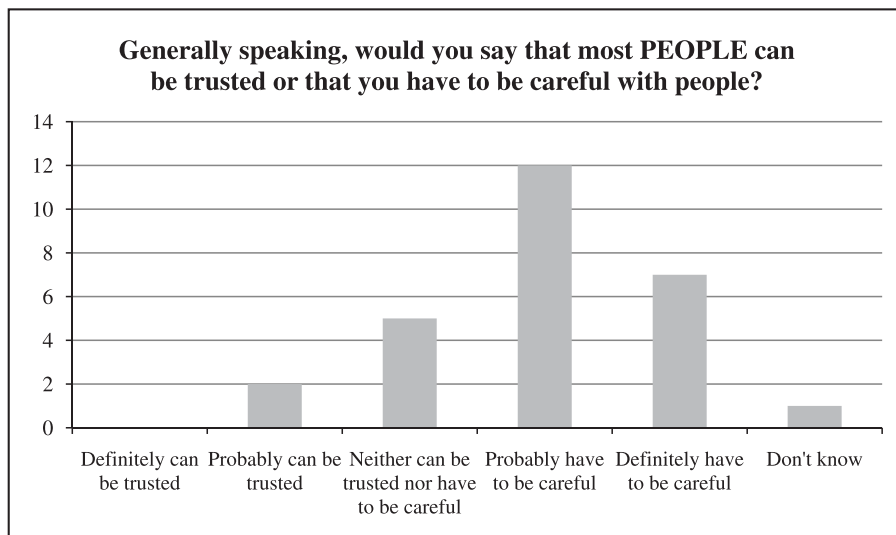


Table 15



Questions about people whose religion is different (tables 16-21):

Table 16

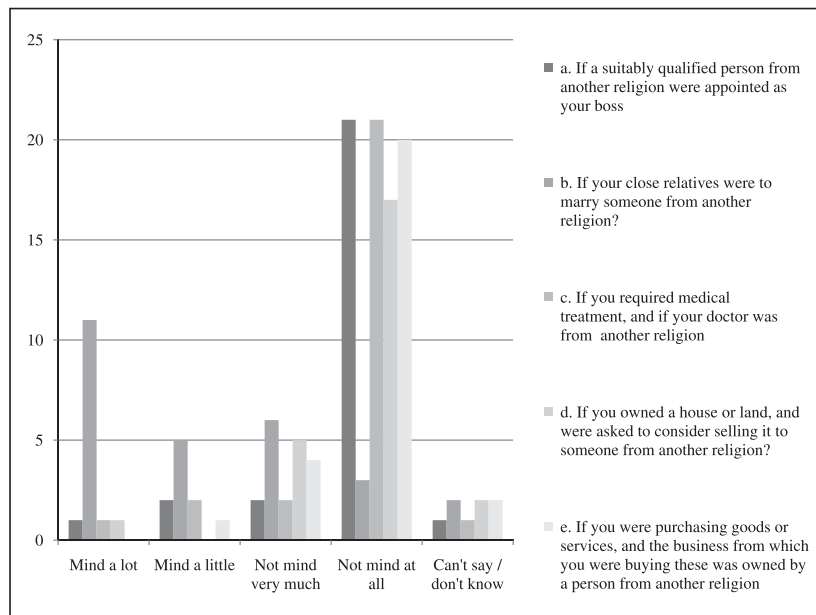


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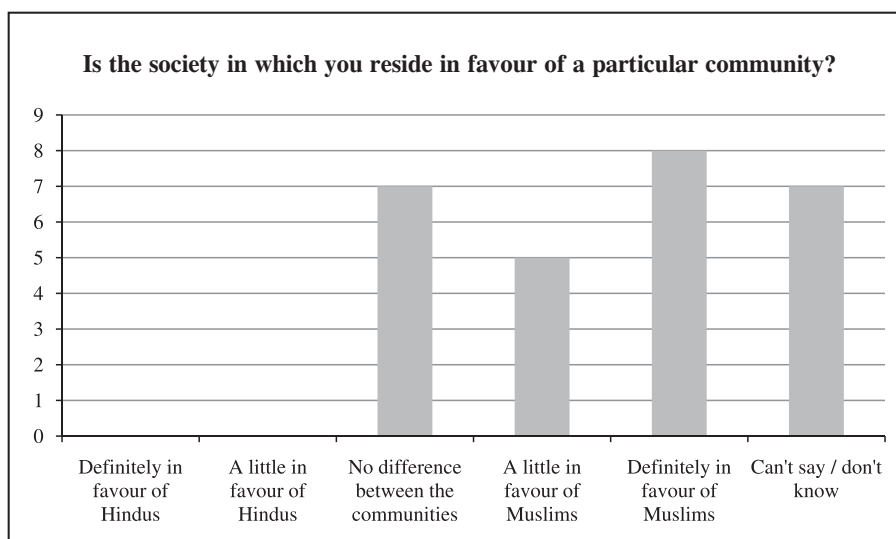


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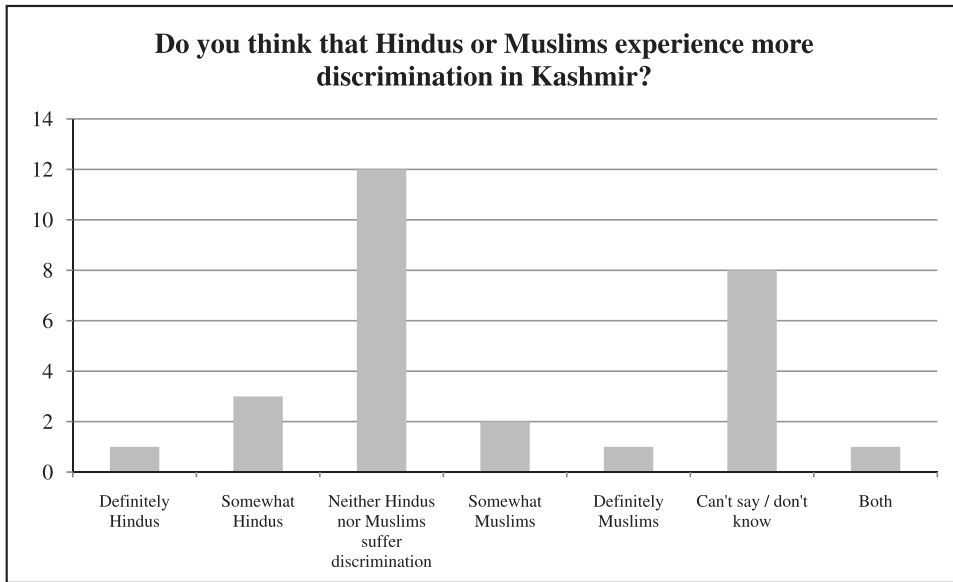


Table 19

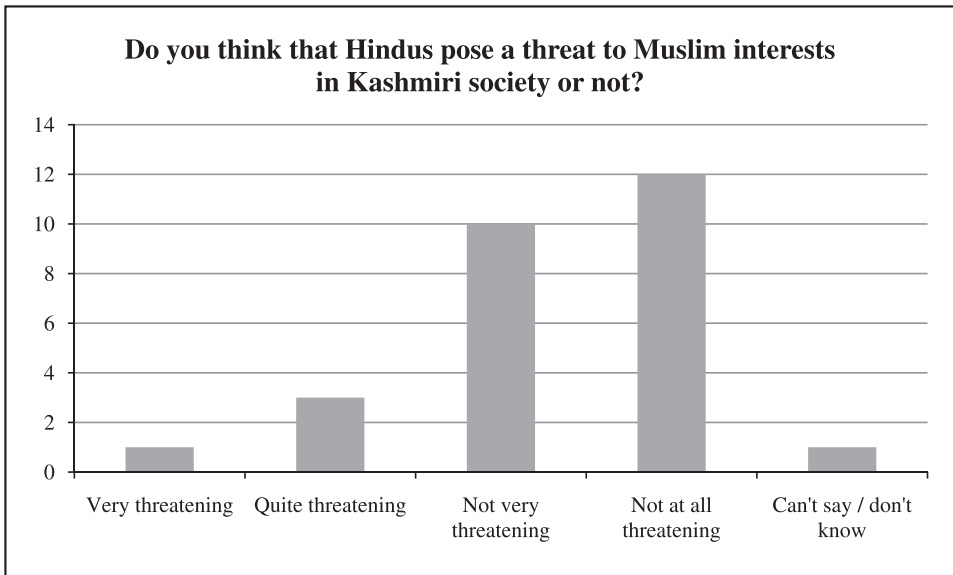


Table 20

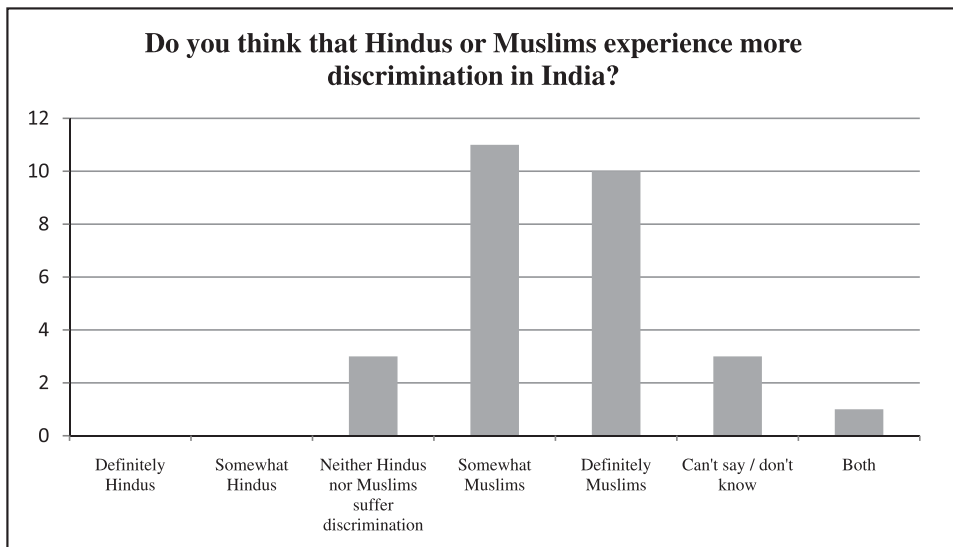
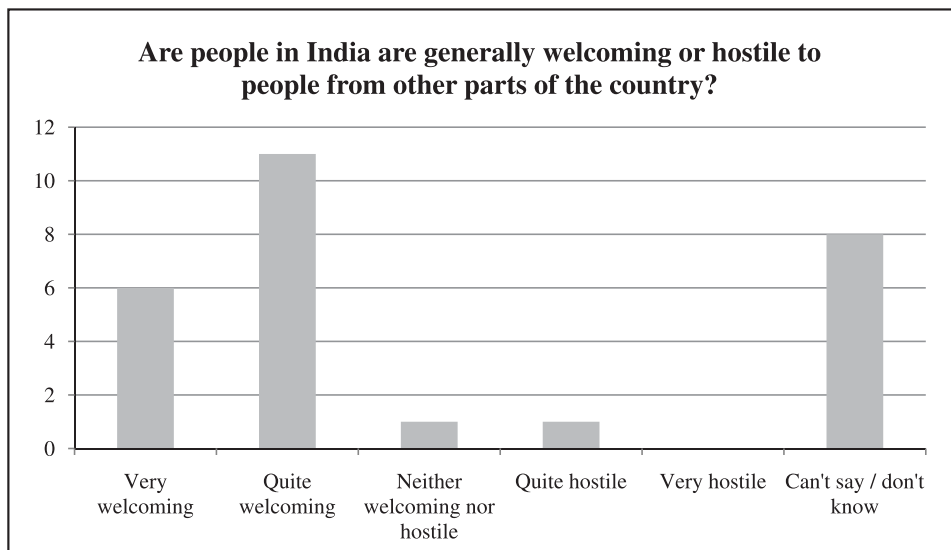


Table 21



Details on kind of school(s) attended at SECONDARY SCHOOL:

Table 22

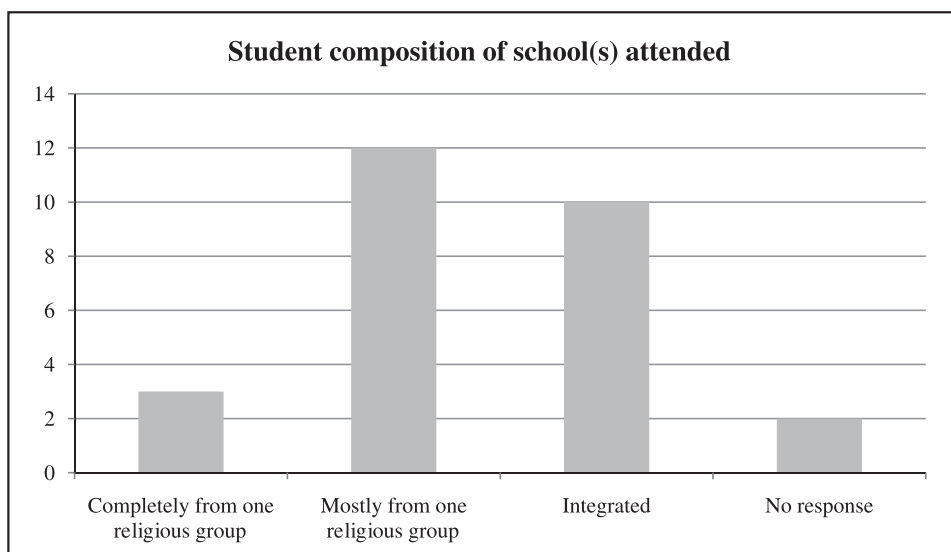


Table 23

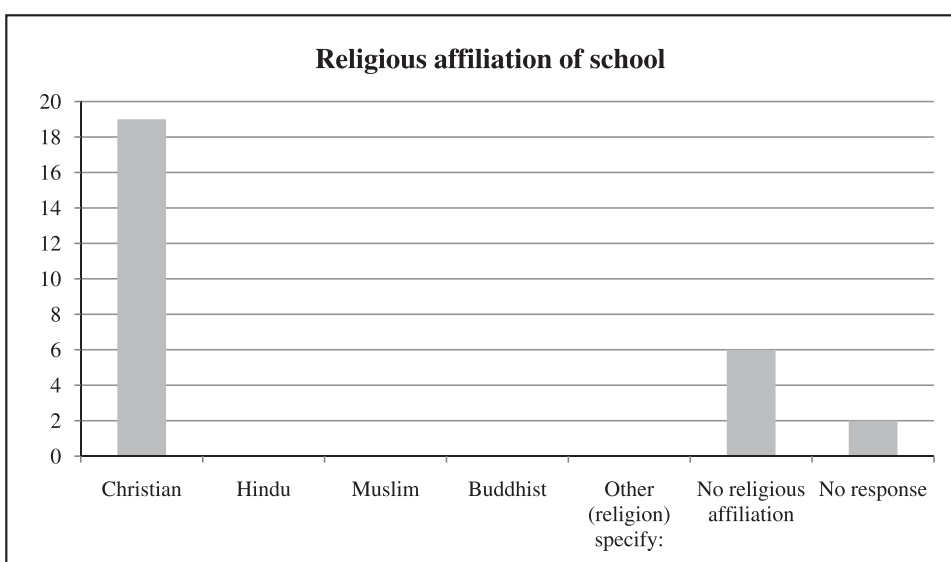


Table 24

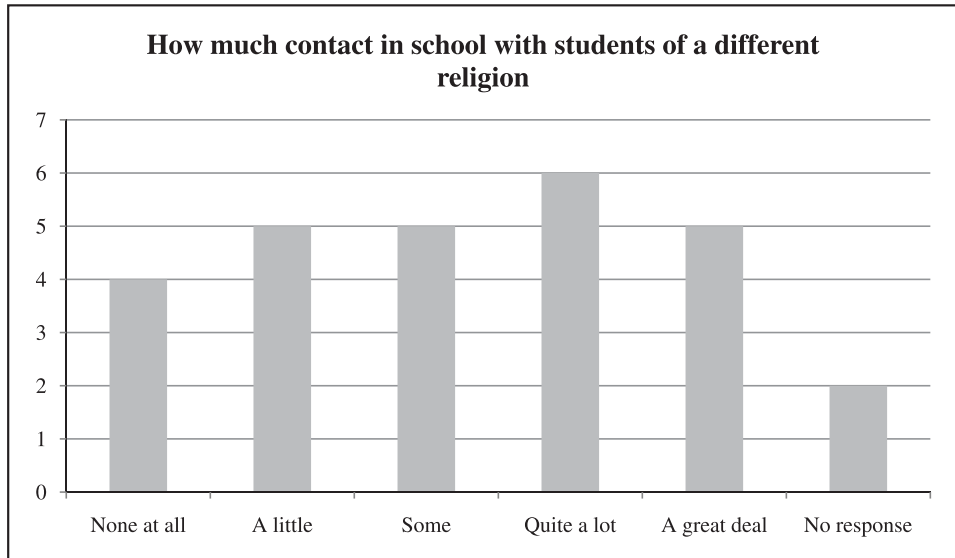


Table 25

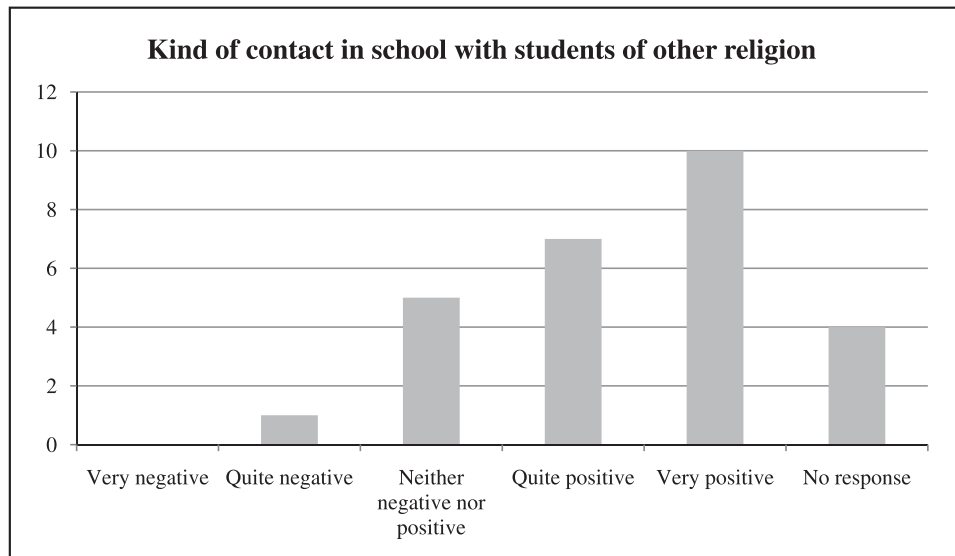


Table 26

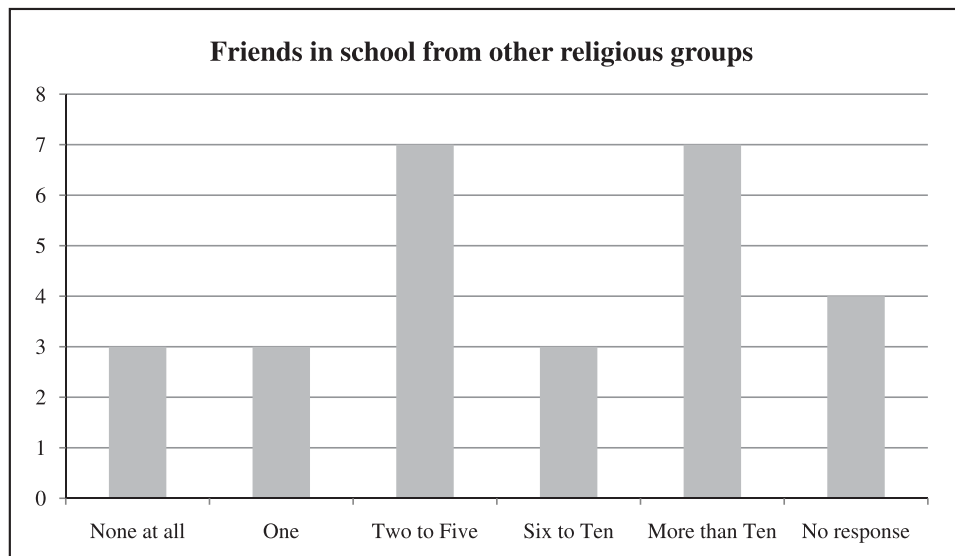


Table 27

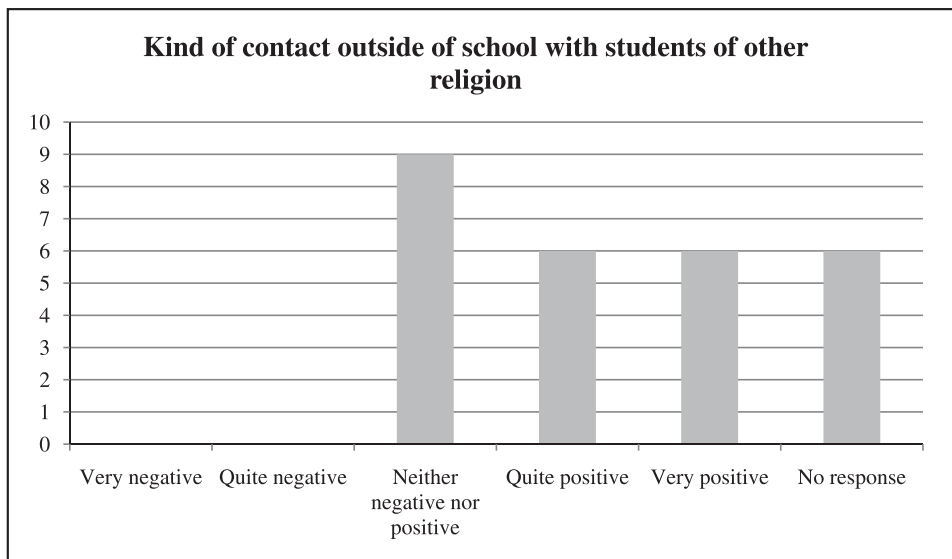


Table 28

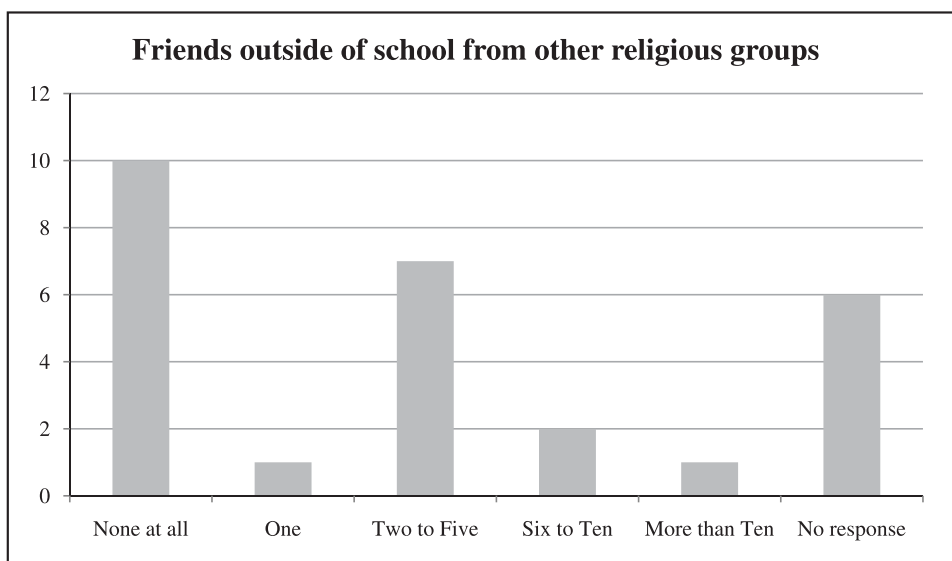
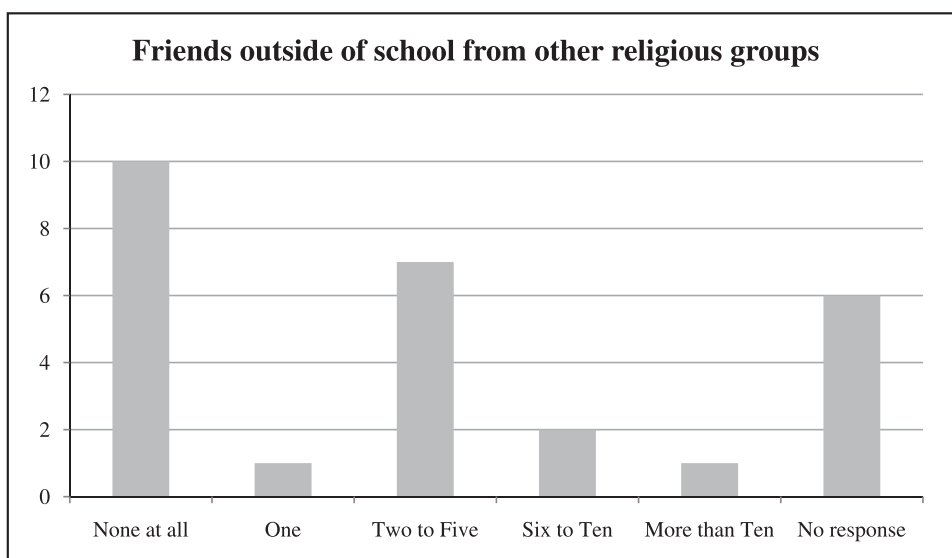


Table 29



Summary/ Significant Insights:

Sunni Muslim/ Lived in only Kashmir

Almost the entire sample (25 out of a total of 27 respondents) was born and brought up in Kashmir (remaining two respondents had also lived in Kashmir for more than 10 years). Average age of the sample of respondents is 15 (19 of 27 respondents are distributed between 14 and 15 years of age). The sample consists entirely of Muslims, about half of which are specified as Sunni Muslims (only one respondent is Shiite; remaining Muslims are not specified by sect).

Convent educated

About two thirds of the sample – 19 of a total of 27 respondents (see table 23) are from missionary run, church affiliated English medium, elite schools in Srinagar city. 6 respondents list their school/s as having ‘no religious affiliation’. 2 respondents do not respond to the question. On account of the limitations of the instrument (language/ length), findings of this slice of the study are mainly representative of the standpoint, sentiments and ideas of a limited (urban, English speaking, convent educated) slice of the school/ college going population in Kashmir.

School as significant (and maybe only) site of alternate contact/ ideas

12 respondents say students are mostly from one community in school, 3 say they are completely from one community, 10 say the composition is integrated, and 2 respondents do not respond (see table 22). Over 40% of respondents (11 students) say they have frequent contact with students of other communities in school. Another 10 students cite ‘some’ or ‘a little’ contact (see table 24). As many as 17 students (well over 60% of sample) see this contact as quite or a very positive experience (see table 25). 10 respondents have more than 6 friends from other communities (7 of whom have more than ten friends). Another ten respondents have at least one and up to five friends from ‘another community’. In sum, a total of nearly three fourths of sample have significant friendships in school/ college with students of other communities (see table 26).

Contact/s with the ‘other community’ outside school are also seen as fairly/ very positive by nearly 50% of sample (12 respondents). Another 9 respondents are neutral (see table 27). However the number of ‘friends’ from other communities outside of school is much lower (only 40% (11 respondents) have such friends (see table 28).

Majority of responses to how many *neighbours* from another community were distributed equally between ‘none’ or ‘don’t know’. But interestingly, the question-how often do you see members of the other community in this area- has a significant majority of positive responses (sometimes/ very often- 5 respondents; rarely- 6; never/ can’t say- 6). Since most of these schedules were administered in school premises, ‘this area’, it is likely, indicates the school itself for most respondents.

Level of *social contact* with members of other communities (see table 7) is highest ‘at work’ and while ‘just chatting’. Again for students, it is evident that meeting with members of other communities *is* while at study (work) - in their case, in school/ college. Community events are rated significantly lower (little to no contact). By far the majority of respondents ‘always’ feel comfortable with members of other communities; most respondents also say they do ‘not usually’ feel awkward when meeting members of the other community. Over 40% say they have ‘a few’ friends from other communities (11 respondents), 25% say many, another 25% say none. Visiting friends from other communities *in their homes* is rated by almost all as ‘never’ or ‘rarely’. However when asked how often friends from other communities visit *their homes*, 5 respondents say ‘very often’, 10 respondents say ‘sometimes’, (constituting together well over 50% of sample), 6 say ‘never’, and the remaining 4 say ‘rarely’.

At first glance, one is inclined to see a likely positive correlation between (convent/ missionary) school education and frequency/ depth of exposure to other communities, as well as positive experience of/ relationships with the

'other' (considering that about two thirds of the sample are from church affiliated English medium, elite schools in Srinagar city). However, this emerging assumption will be explored further in the subsequent section delving into the more detailed narratives of these/ young people in other locations in Kashmir.

People in general cannot be trusted

To the question of whether most members of other communities would take advantage of them if they could, by far the majority of respondents either felt they would probably be fair, or neither take advantage, nor be fair. Are members of other communities generally helpful? By far the majority of respondents again either responded in the positive, or were neutral.

Can most members of other communities be trusted or do you have to be careful? Highest number of respondents felt they had to be careful, next highest number of respondents were neutral: 'neither can be trusted nor have to be careful' (see table 14). Significantly, in a following table, when asked if *people in general* could be trusted, the findings were quite similar. As many as 12 respondents felt that they 'probably had to be careful', and another 7 believed they 'definitely had to be careful'. In total, over 70% of the sample of respondents were skeptical about the general trustworthiness of people.

A pragmatic generation

Both professional reporting to, as well undergoing medical treatment from, a suitable qualified member of the 'other community' was for by far the majority (nearly 80% of respondents in both cases) no problem. Buying goods from the other community too was for a significant majority (nearly 75% of sample) no issue. Selling land comes across as a relatively more complex decision for Kashmiri youth, yet even so, well over 60% of this sample said they would 'not mind at all.

Marriage by tenets of religion

Marriage with someone from the other community is on the other hand very clearly understood as a qualitatively different matter, listed by as much as 40% of sample as 'mind a lot.' Another 40% of respondents were dispersed between 'mind a little' and 'not mind very much' (3 respondents didn't mind at all, a few said they didn't know). Discomfort with the idea of marriage with a member of another community is present across (types of) school/college affiliations. A commonly voiced concern (often added as notes on the margins of the schedule) was that inter community marriage was against the tenets of Islam. Many students also added that they would not feel as bad if the other member was to convert to Islam.

India as welcoming, but not of Kashmiri Muslims

As much as half of the sample felt that Kashmiri society is either strongly or partially in favour of Muslims; 7 respondents felt there is no difference (see table 17). Nearly half also felt Hindus are not threatening to Muslim interests in Kashmiri society (see table 18). On the other hand, an overwhelming majority (21 respondents) felt Muslims are discriminated against in India (see table 20). At the same time, people in India are seen as (very/ quite) welcoming of people of other states (17 respondents).

Partial histories

As many as 9 respondents think often about wrong/s done to their community by the 'other community', another 8 feel bitter sometimes. 5 respondents think often about wrong/s done to the other community by their own; another 10 feel guilty sometimes (see table 29).

Section Two

Students: Narratives and Observations

This section documents and collates the unstructured narratives of young students in Srinagar/ Budgam district in an attempt to further understanding of the ideas, and aspirations of Kashmiri youth today. It includes and ‘listens in’ to students from Tyndale Biscoe Boys High School, Mallinson Girls High School, Presentation Convent, Government Girls Higher Secondary School (Khanyar), Government College/s in Budgam district, Government Boys High School/s in Budgam district.⁴ Some of those whose narratives are included here had also previously been administered questionnaires.

As such, this section also documents their perspectives on what really would constitute ‘peace’ as they see it, how such a peace could be engendered, what it would mean in real terms for their own lives, their construction/s of self, relationships with other communities, ideas of nationalism, and their everyday lived experience of living in a conflict ridden and highly militarized context. Respondents were in some cases encouraged to write down their accounts to engender a sense of anonymity and to circumvent the possible reticence of (young student) respondents to express what may be believed to be uncomfortable for this researcher to hear. This section below outlines some key themes that emerged from such discussions with both individual students, and with students in small group settings (including the classroom). The effort in this section is to also to identify/ trace possible linkages between students’ accounts and class/ sect/ region/ (type of) educational location (school/ college belonged to)/ institutional affiliation/s and so on.

These are some of the key themes that emerge from these narratives:

Location and lived experience

Hartals were fun... one more holiday (Tyndale Biscoe Boys High School)

When there’s ahartal, my father can’t get work (Raveena, Government Boys and Girls High School, Bagat Chowk)

Sameer was one of five students of Tyndale Biscoe, and Mallinson Girls School (whom I met in a short joint session organized by the schools for this study). *‘I know our education has suffered these last 3-4 years... my parents were hesitant to send us to school half the time... but for us these hartals (in the last four years) were fun... meant yet another holiday.’*

Sameer’s parents were both medical doctors. His father is posted in Jammu while his mother works and lives in Srinagar. His joking reference to the ubiquitous *hartal* (strike) in Srinagar is by no means reflective of either ignorance, or insensitivity, but perhaps only indicative of his (self acknowledged) context as a member of a relatively privileged slice of Kashmir’s young population- economically secure, and socially exposed to diverse influences, both on account of education and travel.

‘Most children of my age’, he adds, *‘who joined the processions were in it for fun... but when things go wrong, people blame India.’*

Sameer’s classmate Faiz agrees, *‘In 2010, four months were lost in hartal and curfew. A lot of people were just sitting at home with nothing to do, they joined these processions. Later, he adds, ‘ Most of those who joined (the processions in 2010) were from downtown areas. Belonging to different areas of course influences thinking.’*

⁴ School/ college names of students in (different villages in) Budgam district of Kashmir are written as narrated by respondents (as they– unlike respondents in Srinagar– were met with in their individual homes/ village chowk and not within their school premises).

But is what Faiz believes, in fact true? Can either ideology, or practice in Kashmir be categorized easily by location? How do children who live in downtown areas feel about the violence on the roads the last couple of years in Srinagar?

Seema, a ninth grader in a government funded school in Khanyar (Government Girls Higher Secondary School), Srinagar, says, '*it has caused lot of trouble for us. Hamare education par bhi asar pada hai* (it has also affected our education).' Her friend Rabiya said, '*My father works in a small shop. It was shut for months.*' Another participant in the group, Suzie, remembers that '*people were very angry*' in 2008. '*But my parents are majdoors... they could not get any work.*'

For Raveena, whom I met in the Government Boys and Girls High School, Bagat Chowk in Srinagar (in an interactive session with children from the sixth and seventh grade), hartal again meant a day without wages. '*When there's ahartal, my father can't get work.*' Both her father and mother did *majdoori* (wage labour) for a living. Most of her classmates also agreed with her. Some added it was difficult to get food and provisions during hartals.

Fatima, another participant in our session in Bagat chowk, remembers that she had to take exams for the fifth grade in 2010. '*It was a board exam... and I was being stopped so many times while I was traveling to the centre... mainly by the army.*' When asked if she holds the army responsible for all that went wrong in 2010, she says, '*No. We are our own enemy. Our people started it. I saw them burning cars...*'

Who am I? What are my dreams?

Most of the girls I met in the Bagat Chowk government school wanted to be teachers when they grew up. Raveena adds, '*But they (family elders) only want us to get married*'.

Fozia, who is in the sixth grade, agrees, '*it is different for girls*'. '*Ten things to learn, not just school work. My mother does cook, but she says, you learn too. I do my studies at night.*' Fozia's father drives a rented auto rickshaw in Srinagar. Raveena's friend Zahira (whose father works in a small shop/ her mother stayed back in their village in Uri district) works as a maid in one of the school teacher's homes, and so does another classmate, Tasneem. Both want to be teachers.

Fatima says she wants to be a doctor herself, but adds, '*All of us want to educate poor girls. It is not easy for girls to study- parents say enough now.*'

The boys I met (in the same interactive session with the girls) in the Bagat chowk school were around the same age as the girls I met (between ages of eleven to thirteen), and randomly chosen from the same classes (6th and 7th). They were less willing to speak to this study openly than the girls – for instance it was from his classmates that I learned that Mohibbul actually aspired to be a singer. All he would say to me when I asked him about his wishes for the future was (with a shrug), '*whatever destiny has in store*'. His friend and class fellow, Qasif, wants to be an engineer. Siraj wants to be a *maulvi sahib* (Muslim priest).

In Khanyar (Srinagar), I visited another government funded school (Government Girls Higher Secondary School), and was given the chance to 'address' (in the presence of two teachers) the ninth graders, a class of about 20 girls, mostly 14-15 years old, from evidently underprivileged backgrounds. Mehreen's father is a labourer. Palak's father is a worker. Rahin's father is a carpet weaver. When I asked them if they could tell me a few lines about themselves, after a little hesitation, they wrote the following answers to my rather vague question:

I am a girl... I study in 9th class... I live in Khanyar...

I am a girl... I am Kashmiri... I want to be a doctor...

I am a Kashmiri girl... I am a student of class 9th and I am 15 years old...

I am a girl. I am Kashmiri and I am Muslim girl... and so on.

The first hand 'self-descriptions' of their other classmates were similar, hinged primarily again around consciousness of gender, class (grade) in school, belonging to Kashmir, age, religion, etc.

These girls (unlike the younger children in the Bagat chowk school) were shy (perhaps more so under the watchful eyes of their teachers) and spoke very little to me. When I asked them to pen down their dreams for themselves, or hopes for Kashmir, Seema wished that '*Kashmir be free of wars*', Abheesh wished that '*people become peaceful in our life*', another girl (anonymous) wished that '*people become always happy here*', and another (also anonymous) wished to become a doctor because she '*wanted to bright people*'. Ezra wished that Kashmir would become a peaceful nation, and '*a girl and boy will enjoy equal rights and duties*'. Another girl (anonymous) wrote, '*my dream is Quran Nimaz (reading and teaching the Quran)... my dream is to be a teacher.*'

In contrast to the broken narratives of the girls at Khanyar, or the brief, almost curt statements of Qasif or Ishfaq at Bagat chowk, narratives and expressed identities of students met with in a few of the best rated convent schools in Srinagar, were very evidently driven by a differential cultural capital, and (at least as part consequence) were far more expressive, and diverse. Sameer of the Tyndale Biscoe school for instance spoke at length about 'himself'. '*I am a believer of God. I am a proud citizen of India and a Kashmiri. It feels good that I am also very creative. I think about the future of my state, and my country... my father and mother share my views... but my views are my own. I observe a lot.*' His classmate Faiz's description of himself is not too different: '*I am a Muslim. I belong to India. I am very creative.*'

Narratives of young girls in Presentation Convent, another highly rated convent school in Srinagar again reflected an acute awareness of the different (politically contested) context they were growing up in (as compared to young girls in other locations in India/ the world). So, in a joint session composed of about sixty students gathered together from classes 7, 8 and 9, by far the majority of girls (about half of the participants) first said they were 'Kashmiri' when asked to describe 'who they were'. About a third of the class said (words more or less similar to) '*I am a Kashmiri and an Indian*'. Interestingly, quite a large number of girls (approximately another third of participants) said '*I am a good human being*'. At the same time, there was often, a certain discomfort for many in the group, with the idea of definitive categorization of (even their own lived) social realities, or description of 'self'. For instance, some of the answers included statements such as '*I am not defined by geographical boundaries*'; '*Who I am is something I am still figuring out*'; '*I don't know yet*'; and so on. A few others said, '*I am an artist*'; '*I want to be a writer*'; '*I want to be an IAS officer*' (multiple); '*I want to be a doctor*' (multiple) '*I want to be very successful*' (multiple); and so on.

Influences and Ideas

I believe that all are equal and I am against religious communities. I believe in unity and the oneness of God...

I am a mature person I think before I act. I believe peace is something that lies within a person. I don't believe in caste, gender and religious discrimination... I want my people to be broad minded...

It's not about communities... it's the whole society...

(Narratives of students/ Presentation Convent, Srinagar)

At first glance, it does seem like those studying in elite, church run schools in Srinagar did gather more exposure to diverse perspectives, as well as were likely to carry a more nuanced picture of the 'other community'.

Fizza, a class ninth student of Mallinson Girls School, speaks/ writes (much like Sameer and Faiz - her peers in the Tyndale Biscoe school) with immense perspective. When asked whether people from other communities tended to take advantage of others, Fizza writes, *'It doesn't depend on the community a person belongs to- whether they'll take advantage or try to be fair... it depends on the character trait of an individual... It's not about communities.'* She adds later, *'Belonging to a particular community does not make a person reliable. It is a person's individuality and the surroundings a person is brought up in, and how a person is groomed, which depict whether a person is trustworthy or not. So at times we can trust them and at times we just can't.'*

Interestingly, Fizza is amongst the only two respondents in the entire sample in this study- including those studying in elite convent schools - who did not object categorically to the idea of marriage between members of different communities (the only other respondent did not explain her choice). She writes thoughtfully, *'To some extent I would mind because I feel that they would not be able to cope up with each other their whole life. But if they were up to their decision, then I would just let it be and not mind at all.'* (All other respondents pointed out it was against Islam and therefore not possible).

While Fizza studies in a school that gives her multiple opportunities to interact closely with members of other communities, if not make friends, eighteen year old Shabana, who this study met in Lanilab village in Budgam district of Kashmir, had never had any Hindu or Sikh neighbours. Shabana had failed the class twelfth exams taken a year before we met in 2012 from a government school in Budgam district, but wanted to take the exams again. As her school also (as she said) had only Muslim students, she had never had a single friend from another community. Shabana was skeptical about the general (trust) worthiness of Hindus, and believed that azadi would if nothing else at least give Kashmiris dignity.

A preliminary sense that was emerging of a possible correlation between the type of schooling Shabana had had access to, and the relative scape of her ideas, was however unsettled in days to come, as I met, and listened to other young people in entirely different 'locations' in Kashmir.

For example, Irfan, traveled every day from a small village in Budgam district to complete his BSc. from Amar Singh College in Srinagar. He was enrolled in the second year of a (post graduate) Bed. degree course when we met (in a small *chai* shop in Budgam district), but teaching was not where his heart lay. *'I want to join KAS (Kashmir Administrative Services)... Officials do not work for the people. I would be proud to work for Kashmir.'*

Irfan's first few lines about 'himself' were: *'I am a human being. I want to help others... don't want to see pain. I believe that human nature is different from person to person.'* When I enquired about his religion, he said, *'Yes, first of all, I am a Muslim. It's my religion. I should be able to sacrifice anything for it. I believe my religion stands for honesty, truth, and non-violence.'* After a brief pause, he added, *'I am an Indian. But I can't explain why. I just feel it.... But there are two things that India must do. First of all, get the army out of Kashmir. Second, get us jobs.'*

I also went on to meet more young students in other villages in Budgam district, some of whom were very poor, and had struggled to get to high school. I also met others who had, driven by poverty and difficult life circumstances, dropped out of school. These young children, I found, were very interested in the world outside their village, and in India beyond Kashmir. Though so much more socially and economically disadvantaged, they were as skeptical of essentialising anything, as were wary of making judgements.

Nawaz and Adheer were studying in a Government Boys High School in Budgam district. Nawaz's mother is a police officer, and he wants to be a doctor. He thinks that till the Indian army is in Kashmir, normal life, especially for women was not possible. *'Trouble is also created by our own people... would be best to get azadi. Slowly things will become normal.'*

I also encountered some very interesting perspectives from students in Dragger village in Budgam district. Dragger had a low literacy rate, its people were very poor, and mainly dependent on subsistence farming. I found that in this village, young children wanted to study against all odds. Wajid's parents for instance had 1 kanal of land (2 kanals= 1 acre). Sajid was to appear for his 10th board exams that year (when we met in 2012). *'My childhood was different... parents did not want to educate us. Militants would get into our home... it still happens. Now the army people encourage us to study. What is peace? It is education for people like us. If our parents wanted, we too would study. Peace to me would be to know that I would be able to fulfil my dreams. I want to be a teacher. I think I would like to also go to college, do a graduation.'*

Sajid, along with his studies, was also working as a domestic helper in the house of an evidently richer family in the village. It was getting cold when we met in September; and I knew it would be bitterly cold in December when he was hoping to give his 10th exams privately. He says (richer) people in the village criticize India, but he does not agree. *'People should watch their own steps... how I am matters first... our own thoughts should be good first... why trouble others?'*

Raveena, 20 years old when we met, had passed her ninth standard exams, but failed the 10th boards. *'There was a lot of work at home... I was not successful. I want to try again. If I can pass 12th standard, I will get a job with the police. Conditions are not good here. I want to study. Parents are both labourers... they want me to get married. But if I marry, it will all be over.'*

When I asked her whether she wanted Kashmir to be free, she said, *'So many hartals... people go hungry here... azadi se shayad logon ko chayan aye (maybe people will be at peace if they get freedom). Mehnaz, Raveena's younger cousin has a different take: 'I don't like war. I like India. I like Hindus too. I don't think there are big differences between people. But there are so many responsibilities at home... I could only study till class 8th... Even books are not free after that... family members said what's the point studying now?'*

Yet in the same village, fourteen year old Farad said vehemently to me: *'Kashmir must be azad. Pakisran must rule it (oblivious of the inherent paradox in his passionate wish)... Hindustan se nafrat hai (I hate India). Pakistanis are Muslims- they will look after us. I hate India.'*

Images of India also derived sadly for many through direct experience of India/ Hindus. Faqir in Budgam district says he visited Jammu last year. *'They don't wish us well. When we asked for directions, some men gave us gaalis (abuses). We do not want to live with Hindus. Hindus and Muslims can never live together... there is a lot of cultural difference. I hate all that puja pat...'*

18 year old Mehmood, who I met in Basantwoodar villaget in Budgam said, *'I was never interested in processions, neither did my father want it. He felt our character would get spoilt. Mehmood's father says, 'My two brothers became militants about twenty years ago. They are in Pakistan now. Their lives are ruined.'*

Finally, while it is quite evident that there does seem to be a positive correlation between (convent/ missionary) school education and frequency/ depth of *exposure* to other communities, as well as (relatively) positive experience of/ relationships with the 'other' - it was also as clear that convent education alone did not have a prerogative on 'growing' tolerance, or ability to question orthodoxy, or the established. Growing up in Kashmir, far too many students I realized had been *personally* touched by the conflict- even those studying in elite church affiliated schools. In a troubled context, it was difficult to estimate, leave aside measure the influence/ impact of larger *life experiences* outside school.

And at the end, individual leanings also seemed to speak for a lot. Tara of Mallinson school is for instance convent educated, English speaking, and was educated amidst a spectrum of liberal influences, but says she made absolutely

no Hindu friends (even in school). She would never trust Hindus, or for that matter members of her own community. Her parents did though. Tara's father is a university teacher, and has vivid memories of those '*times of brotherhood before militancy*'.

As Irfan put it, '*Kashmiris are not all the same. Actually it depends on the nature of a person. Nature varies from person to person.*'

Images of India and Azadi

Though being 'Indian' does not at all figure in the spontaneous narrations of the children in Bagat chowk/ Khanyar government schools (unlike students of Tyndale Biscoe), they do have some received notions about India, and therefore, their own relation to it/ possible space within it.

'I like that in India, all religions are equal... but there is a lot of corruption' (Fatima, Bagat chowk).

'When Pakistan wins a match, we feel happy... they are Muslim, that's why... no other reason... India should not win' (Qasif, Bagat chowk).

'I like India but Kashmiris are not treated in India well.' (Suzie, Khanyar, Srinagar)

A few students – Raveena for instance- in the Bagat chowk government school said they don't like having army people around, but if the army goes, things may actually get worse for Kashmir.

However for most, across categories of respondents, 'India' was predominantly imaged as the Indian army, or the CRPF. Vanshika, sixteen years old and in class ninth, suddenly started crying (loudly) when I asked her about India. She stood up and said (or rather shouted), '*Indian army is responsible for all the trouble we are facing. The CRPF is responsible. The Indian army troubles women*'.⁵ When I asked a suddenly quiet class whether the CRPF had misbehaved with them as well, most said no, or nodded in the negative. Ezra, also in class ninth, raised her hand and asked, '*But who is responsible, Ma'am? Isn't it we ourselves? Azaadi will not be got with stones... I heard some boys also got money to do this.*'

Tara (of Mallinson Girls high school), too remembers that policemen came to her house even on the day of Id. 'It was 2010, and they were then living in downtown Srinagar. *'They were rough, used brutal language, very brutal.'* When it came to the 'army', experiences/ memories of students of Presentation convent were no exception. As one girl put, '*When I think of the army, it's only memories of my parents oppression... physical torture.*' Another girl remembers the army people coming into her house early in the morning, and 'checking' their home, even as she was still lying in bed.

For some (very few) some, the Indian army men were as much victims of a hapless situation as their own Kashmiri brethren. As Fizza puts it, '*Yes, they were brutal but they were compelled to be.*'

Children in Bagat chowk government school, as well as the Government Girls high School in Khaniyar overwhelmingly raised their hands when asked if they were in favour of Kashmir becoming *azad*. When asked why, there were many giggles, but not very many answers. In the session at Bagat chowk, it was Fatima who finally volunteered to reply: '*Because then the army will go. There will be no curfew.*' In the session at Khanyar, Vanshika (who had started loudly crying when asked about India) answered: '*So many people died (fighting for azadi). Their sacrifices will go in vain.*'

⁵ Vanshika's teacher later said that Vanshika's seemingly out of the ordinary anger/ aggressive stance about India was a factor of her own everyday personal experiences with the CRPF. Unlike her classmates who wore a white hijab, Vanshika, from a conservative family, wore a black burkha to school, and had been asked more than once by CRPF men to reveal her face as a security measure.

Sameer however has a different view of 'azadi': *'If a person has different thinking from another person, and if he exposes these feelings, he should be encouraged. That to me is azaadi (freedom).'*

Faiz adds, *'I would wish Kashmir was azad (free) in such a way, that we were free to move anywhere, and not be discriminated.'*

Tara too despite her anger with the Indian military, wants to be with India, but as she puts it, *'with a little more respect.'* She adds, *'My parents tell me Kashmir was a paradise. Bring that time back that my parents narrate. I don't want violence. I want freedom like in that time, top to bottom, freedom in everything.'*

Fizza said, *'It's puzzling. We have an identity that is Kashmiri. We want privileges from India but want to maintain our separate identity. It compels me to think.'*

This study also met with a group of students of the postgraduate Bed. degree course at the Government College of Education in Srinagar. Many of these respondents were also teaching in schools, or had had some work experience prior to joining the course. Narratives/ stances of these young people – both men and women - seemed surer, and perhaps as a factor of more bitter life experiences, also perhaps more ideologically hardened. Some excerpts are given below:

I just completely hate India. Indian army (men) are dogs. They don't have any sentiments or emotions... completely psycho country. I don't want to be with Pakistan also but Pakistanis are much better than INDIANS. Kashmiri police- they are murderers... People in Kashmir are not even allowed to share their views on networking websites. This is completely crazy. I want Kashmir to be free, completely free – not with India or Pakistan. (Beenish, 24 years)

Yes, we would like to have azadi from Indian occupation. The reason being, we have seen so many innocent people martyred by the Indian forces. Our childhood, especially mine, was confined in funeral prayers. I have myself seen the dirty outlook of Indian forces towards Kashmiri people. We can bear the going of Kashmir with China but India is no option. What we people simply demand is azadi or if not that then we would love to go with Pakistan (Arif, 21 years)

Indian army... terrorists. India has unity but is not completely democratic in all states. Kashmiriyat should be on principles of Islam... I don't want freedom in choosing India or Pakistan. I want that the system of the world should be changed. Being a Muslim, we have our own constitution, laws and way of living (Qadi, 25 years)

I really want freedom from India because from childhood I have seen the army harassing the people of Kashmir. Indian army never respected Kashmiri women – they think they are for fun. They kill innocent people and tag them as terrorists... We in Kashmir cannot even express our anger... we here do not even have the right to speech. If there is no right to freedom, then I would like to be with Pakistan (Sunaina, 22 years)

There was only one respondent amongst the group of seven young men and women from Government College, who had a different take on India, or freedom from it. 22 year old Arvi, described himself as 'liberal' and 'Muslim': *'my unique quality is that I will never remain under anyone's threat or power but I will always go with truth'*. Arvi wanted to enroll in a PhD programme, but joined a B ed. course for 'economic compulsions'. He wrote the following lines on azadi from India:

India is a friend not a controller... actually nobody is well aware about what azadi is. There are certain agencies working in our state that spend their time in brainwashing of the youth of Kashmir... Personally I think we should have friendly relations with all the nations of the world and not just India or Pakistan...

Skepticism, Individualism, Gender and Islam

As discussed in an earlier section, for many children, there seemed to be a sense of unease with certainty per se, leave aside taking political positions. Growing up in a deeply troubled context, truth was elusive, and as one young girl put it, *'one must not trust even one's own shadow'*. At the same time, narratives of young students that this study met with – particularly in the elite convent schools of Srinagar – displayed an individualism that seemed to override 'national' or communitarian feelings.

I don't like the violence going on here and I am not quite sure who is responsible for this. I don't want Kashmir to be split from India. I want to become a very well known cardiologist.

I am a very ambitious person and I always dream big. I am determined to be a successful doctor who lives her life in comfort. I am friendly with everyone but I don't trust anyone.

If I say I am Indian I am also among the corrupt people. If I say I am Pakistani I am a terrorist. So I am confused with what I belong...

In today's world, we have to be careful in trusting anyone... even if they belong to the same community... my dream actually is to complete my studies with excellent performance, get a good job outside Kashmir, marry and settle in USA... have a well planned life with no financial problems ever.

Gender consciousness, or the acute awareness of being female- and therefore entitled differently- surfaces repeatedly in narratives of both students (and as we will see later) female teachers. Though experienced – and articulated - differently by those in different life contexts, the core perception of relative deprivation cuts across class categories. So while Fatima, who comes from a lower middle class family, says, *'Boys can be out till ten... they have no problem... but we can't'*, a class ninth girl (anonymous) studying in Presentation Convent, writes: *'I love my hobbies but sometimes I don't as I feel they can't be fulfilled within the area in which I live'*.

Tara (of Mallinson school) says, *'For a student, for a human, but especially for a girl, living in Kashmir is like being in prison. No choices of our own... My mother says we used to play till it was dark. I think we girls have suffered the most in Kashmir'*.

Several girls admit they belong to 'orthodox' families, wherein their daily lives are governed within the parameters of religion and tradition. An eighth standard student (anonymous) studying in Presentation Convent wrote (in perfect English) that she had no friends at all from any other community. *'I belong to a very strict, orthodox Muslim family where girls are not allowed to talk much to neighbours or any other people living around... I do not meet people from other communities at all.'*

However while their anger with the oppressive Indian state is freely expressed (one girl in Presentation Convent for instance said to this researcher, *'Please tell Mr. Chidambaram (the then union home minister) to monitor Facebook in Kashmir, but not ban it for us. We are teenagers too'*), the confines of family, culture and religion are seen by many as protective tenets to be cherished rather than challenged.

As the fourteen year old, eighth standard student (quoted above) writes, *'I am a person who is a true and fundamental Muslim. I give the first preference and priority to discipline. I strictly abide by certain rules and regulations of my life. I have designed my life in such a way that it may seem hectic for others but for me it is comfortable.... My first dream is to be a true and pious Muslim.'* Paradoxically, this young student also continues that she wishes *'to become an IAS officer'*, but adds (in words quite innocent of the inherent irony), *'I want to see my nation as an independent one.'*

Many children – including both boys and girls - want to become teachers, several (mostly those studying in government schools) interestingly of the Quran (holy book of the Muslims). Raveena, for instance wants to teach the ‘holy teachings of Islam’ when she grows up, though she knows it is difficult, if not impossible for a woman to become a *maulvi* (Muslim religious teacher).

Quite evidently, in these spaces in Kashmir, within the context of a failed citizenship, it is the *maulvi*, and the supportive, communitarian infrastructure of Islam that stands in, and fills in frequently for the roles that ideally the state should have played.

Peace and safe spaces

Peace (*shanti*, *aman*) was conceptualized by most children - including those studying in government schools - in abstract terms as ‘*khamoshi*’ (quiet, silences), sleep, happiness, a white dove, or a quiet sea. It was mainly white, or for some children, green (conflict was red, saffron or black). For Faiz, peace would be cooperation of Kashmiris with all countries. Students in Presentation Convent said (variously) that peace would mean: being treated like people of other states; abolition of draconian laws; no hatred; absence of terrorism; calm environment, and so on.

The young men and women of Government college of Education conceptualized peace mainly in terms decisively interlinked to the resolution of the political conflict. Some of the dominant themes that emerged from their narratives were: ‘*the only way to peace in Kashmir and India is, leaving back of Indian troops from the borders and vicinity of Kashmir/ when people are completely happy and don’t fear the Indians/ peace by plebiscite or referendum*. Sunaina, a 22 year old student (and teacher) wrote: ‘*Peace for me is- let people express the anger and pain of the last 20 years. Let people decide their own fate. Let a girl walk freely in orchards. Let a mother see her son every day. Let a woman be married always.*’ There were also a rare few like Arvi who looked at ‘peace’ quite differently: ‘*Peace simply means an outstanding education and not literacy, i.e. all round development of an individual... it is simply when everybody will be educated... his mind will be peaceful. Then why will he choose wars?*’

For almost all respondents who chose to speak/ write on the idea/s of what they envisaged as a probable ‘safe space’ in conflict, it was the mosque that was conceptualized as a ‘safe haven’ in case of trouble. The rationale most almost that accompanied the choice was that the army (again most often conceptualized as the perpetrator of that ‘trouble’) would not enter a place of worship. For a few, the only option was to search for a friend’s or relative’s home nearby; for Raveena of Bagat chowk Government school, it was her school that seemed safest.

Section Three

Teachers

Overview of Findings

The research schedule also included a questionnaire that was administered to 19 teachers from a mix of schools and colleges in Srinagar/ Budgam district. These included both privately run and government funded institutions. Respondents were chosen purposively based on their willingness to speak to this study. See tables 1-18 for a quick overview of findings.

Table1

Sr. No.	Institutes	No. of teachers
1	Tyndale Biscoe Mallinson Society	2
2	Kashmir University	1
3	Mallinson Girls School	2
4	Presentation Convent	4
6	Government College of Education	3
7	Government Degree College	1
8	Higher Secondary College, Budgam	1
9	Government Boys High School, Budgam	1
10	Women's College, Srinagar	1
11	Government Girls Middle School, Bagat Bargalla	1
12	Government Girls Higher Secondary School, Khanyar, Srinagar	2

Table 2

Avg. no. of years taught	16 yrs
Avg. age of Teachers interviewed	44 yrs
Percentage of respondents employing reflective teaching methods	74% (14 of 19 respondents)

Table 3

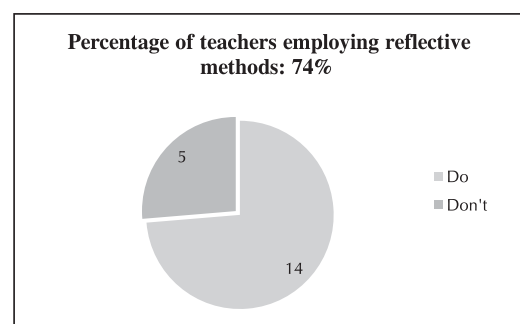


Table 4

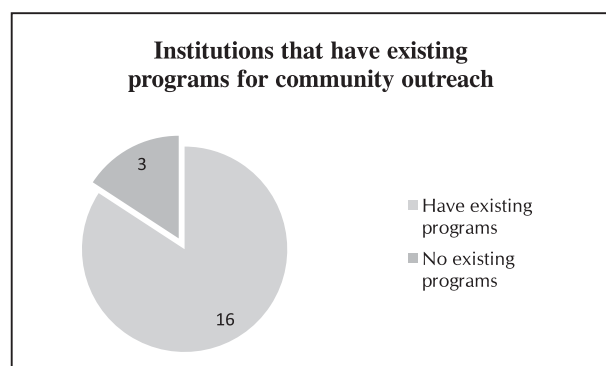


Table 5

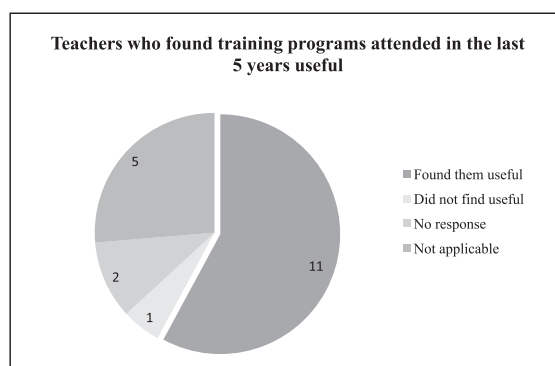


Table 6**Additional responses of those who said ‘Yes’**

Ms. Joanna	<i>I.Y.A.P. workshop in Delhi last year. TGELF workshop on ‘holistic learning’, ‘Philately workshop’.</i>
Samir	<i>Almost all proved useful</i>
Undisclosed	<i>Useful for different newcomers to the field of education</i>
Gurpreet	<i>As they transform one’s personality</i>
Sultana	<i>Yes (especially IMPA)</i>

Table 7**Awareness of NCF’s (2005) recommendations for schools like**

Ensuring that learning shifts away from the rote methods	No. of respondents
<i>Yes</i>	7
<i>No</i>	5
<i>No Response</i>	7
Enriching the curriculum so it goes beyond textbooks	No. of respondents
<i>Yes</i>	7
<i>No</i>	5
<i>No Response</i>	7
Making examinations more flexible and integrating them with classroom life.	No. of respondents
<i>Yes</i>	5
<i>No</i>	6
<i>No Response</i>	8
Nurturing an overriding identity informed by caring concerns within the democratic polity of the country	No. of respondents
<i>Yes</i>	6
<i>No</i>	5
<i>No Response</i>	8
Including and retaining all children in the school	No. of respondents
<i>Yes</i>	5
<i>No</i>	7
<i>No Response</i>	7

A commitment to Universal Elementary Education (UEE) as reflected by the curriculum design	No. of respondents
<i>Yes</i>	3
<i>No</i>	8
<i>No Response</i>	8
Development of self-esteem, ethics and children's creativity	
<i>Yes</i>	6
<i>No</i>	6
<i>No Response</i>	7
Engagement with local physical conditions, life and environment	
<i>Yes</i>	5
<i>No</i>	6
<i>No Response</i>	8
Allowing children from marginalised sections of society to use their work related knowledge and skills to gain an edge and respect among peers from privileged backgrounds	
<i>Yes</i>	5
<i>No</i>	6
<i>No Response</i>	8

Table 8

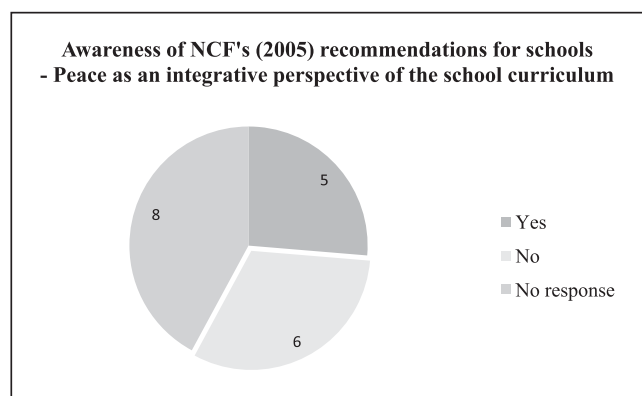


Table 9

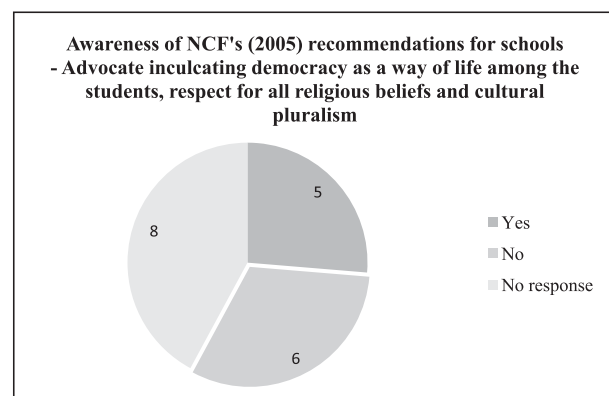


Table 10

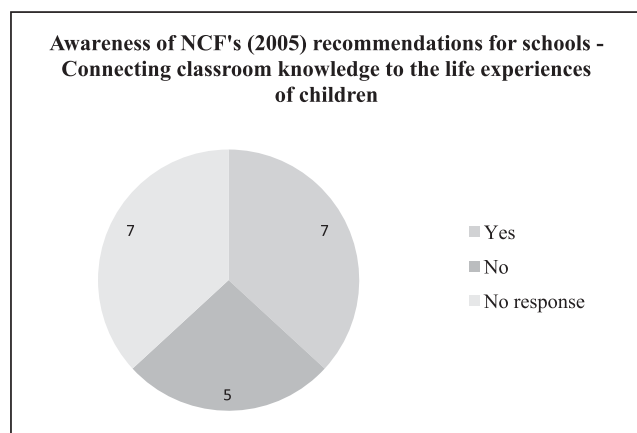


Table 11

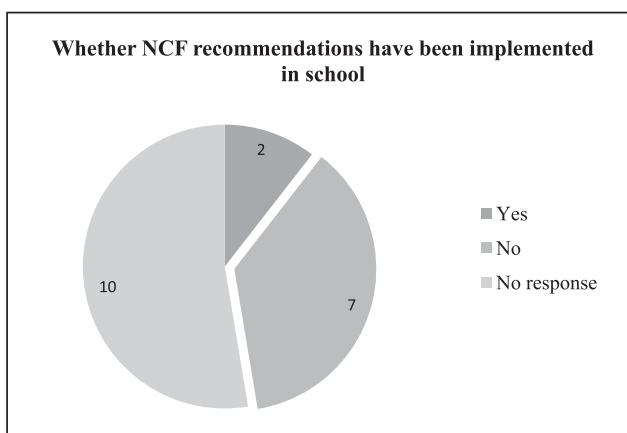


Table 12

Any mechanisms for counseling in your school/ college?	No. of respondents	Yes	
Yes	11	Ms. Joanna	School has regular visitors as counsellors. Besides that, every teacher in the school is a 'counsellor', this part of the job is an important part of our job profile
No	3	Undisclosed	School has 'sisters' as trained counsellors (There are many students from broken homes)
No Response	5	Undisclosed	(1) Career Counselling Committee; (2) Counselling with regard to future plans; (3) Entrepreneurship Devt. Institute

Table 13

If yes, what kind of approaches?	No. of respondents	Yes	
Yes	11	Ms. Amat (Classes 9th/ 10th; Subject-Social Science, History/Civics)	Art of learning Group is best for the age-group of 10-12 years
No	0	Ms. Joanna	Identification of the problem and reaching out to them accordingly.
No Response	4	Samir	Direct, sympathetic approach
N/A	5	Undisclosed	Empowerment of women, probably factor in broken homes. Deaths in the family/many single mothers.
		Undisclosed	Psychology
		Undisclosed	There is a sister who students go to see
		Undisclosed	Guidance and Counselling Cell - no approaches deal with conflict
		Undisclosed	Discussion with students
		Gurpreet	Interactive activities
		Sultana	Interaction method

Table 14

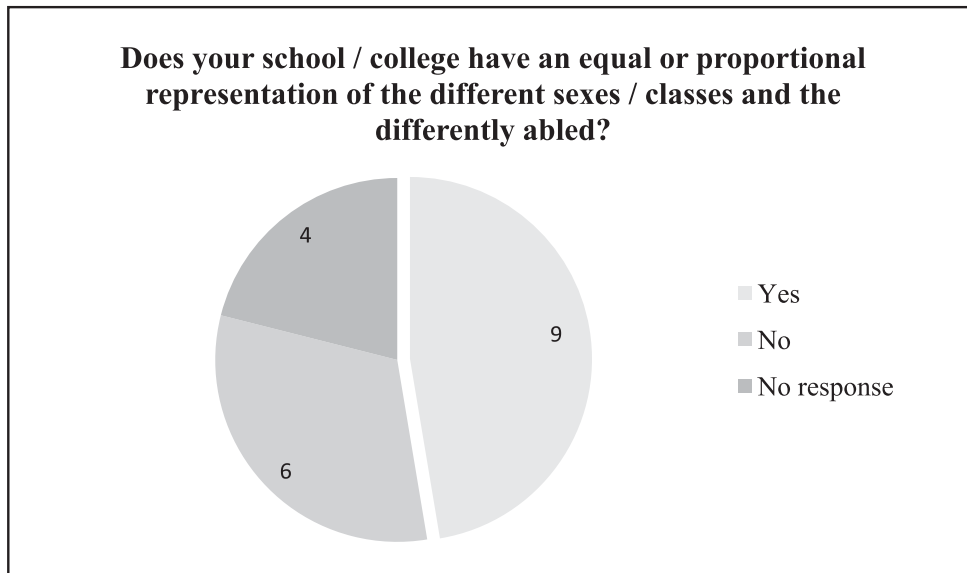


Table 15

Does your school/ college have any student exchange programs? What is the objective of these programs? Do you think exchange programs are effective in promoting diversity?	No. of respondents	Yes	
<i>Yes</i>	7	Ms. Joanna	<i>Inter-school matches. Yes, it does promote diversity.</i>
<i>No</i>	0	Undisclosed	<i>(People must be comfortable with themselves first. The children I meet are already cosmopolitan)</i>
<i>No Response</i>	4	Undisclosed	<i>There are educational tours</i>
<i>N/A</i>	8	Undisclosed	<i>6-7 students deputed to attend ICRC at Kurukshetra. Students won 1st, 2nd and 3rd prizes and were nominated as counsellors to the Red Cross Society in Geneva. Students even sent from TRAL.</i>
		Amat	<i>Educational exchange between Jammu & Srinagar could have been very useful.</i>
		Gurpreet	<i>In 2006, 20 boys and girls from the school went to Udhampur to interact with other students. Very useful</i>
		Sultana	<i>Inter-school only</i>

Table 16

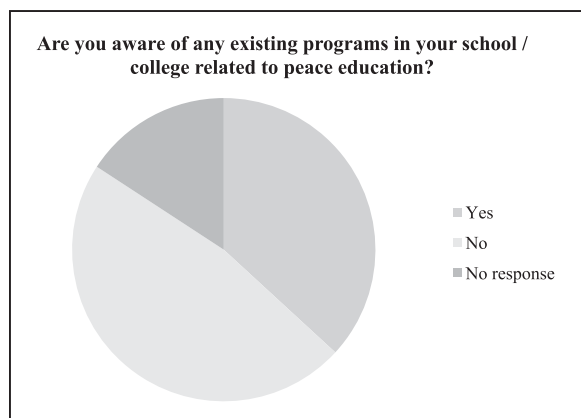


Table 17

Name of respondent	No	Yes
Sofia		<i>Peace education is imparted through subjects like moral sciences, morning assembly.</i>
Ms. Sthira		<i>Workshops for teachers; peace is a part of it.</i>
Amat		<i>Interactions have occurred in the past with Pandit students, Dogra girl students, as militancy was there in those days.</i>
Undisclosed	<i>Too complex</i>	

Table 18

How useful are the peace initiatives?	No. of respondents	Yes	
<i>Very useful</i>	10	Ms. Amat	<i>It does help. They express the values, which does help.</i>
<i>Somewhat useful</i>	1	Ms. Camilla	<i>These initiatives are very fruitful and beneficial for the young students, who by these programmes, come to know how important their future is and how to use their golden time in building up their life.</i>
<i>Can't say / don't know</i>	8	Sofia	<i>Teaching through moral lessons, the students get benefitted a lot. They also try to pass on the lesson taught in school even to their friends and family members also.</i>
		Samir	<i>These initiatives prove useful for the teaching staff, student community and society individually</i>
		Undisclosed	<i>Here, have to be very careful</i>
		Minhaj	<i>Would be useful. Workshops should be done. Army people (especially RR - Rashtriya Rifles - were terrible. I used to sleep with an I-card. The Govt has to be careful)</i>

Section Four

Teachers: Narratives and Observations

This section puts together perspectives of school and college teachers on the challenges of teaching in a troubled political context, visible and not so visible repercussions of the conflict on students; as also their own ideas, dominant identities, lived experience of nationalism, state, military intrusion into the private sphere, and citizenship. This section, critically, delves into the experience, and beliefs of these educators in Kashmir, on the kind of structural changes/ micro efforts that they think could assist in improving the teaching- learning process in Kashmir today/ work towards healing/ transforming estranged hearts and minds.

Lived experience of Conflict/ India

Most teachers that were spoken to, including in both schools and colleges, had themselves lived through traumatic times in the last several years – particularly since 2008. Their narratives start often with vivid accounts of their own personal journey through the conflict.

'In 2008, school was off for three months, and then it was exams straightaway... children needed that structure and security... at this age, children from at least this class bracket are more interested in playing. But these have been very difficult years for us... the last ten years have aged us ... I still remember how many times I was 'checked' by army men during the curfew in 2008... one day I was in tears by the time I reached school' (teacher, Presentation Convent).

Zulfana, who teaches in the Tyndale Biscoe school, says, *'I have seen these kind of crises as a student. I grew up here. So as far as I am concerned, our children are in a far better situation than what was our lot... What I had thought of life, nothing like that happened. I was very bright. But I lost my father young, and had to grow up ahead of my time. The dreams that I had... (trails off)'*.

Zulfana feels that those who claim to be fighting for azad Kashmir have themselves been badly compromised. *'Our politicians have to be more sensitive to the needs and rights of this generation now... I feel equally insecure with our own Kashmiri men who stop us on the road when we want to get to work... as much as I do with the men in uniform.'*

Zulfana's colleague, Sofia, too regrets that because of the turmoil when she was a student, she could not complete her degree in engineering. *'I had to do a graduation all over again. Then I joined this school to teach.'*

Teachers working with government schools had – perhaps as factor of their generally less privileged socio-economic background- been through far worse times. All three teachers I met for instance in the Government Girls High school in Khanyar had lost loved ones, either in the close family or friends circle, in the last decade. Midhat remembers bitterly for instance, that when she was in class twelfth, her father had been arrested by the police on charges of being a militant. It had happened on account of a business rivalry, and eventually her father was released, but the damage, as far as Midhat is concerned, was done. Her colleague, Salmaan points out that so many times, people are arrested on charges of sheltering militants. *'Do they ever have a choice? Is this fair? India to me is nothing but injustice and suppression ... nothing good about it'*. Another colleague, who also teaches at the higher secondary level, says, *'Smses (mobile messaging service) .have been stopped without so much as an apology. Forget the students, I myself feel alienated.'*

All three teachers say that they ideologically supported the boys on the roads protesting in 2010. In Salmaan's words, *'There was a state government order for teachers, and we had to walk 6-7 kilometres to reach school even in those days. Innocents had been killed by Indian forces, and we did not want to attend school. But we had to.... we are in government jobs.'*

Samir, who has taught for 16 years in Government College of Education, Srinagar, has probably seen a similar side of the Indian security establishment, but nevertheless does not share the sentiments expressed above. *'I believe it is we, the employed class, the government employed- and not the labour class – that have ourselves destroyed the fabric of our society. 2009-10 were deadly years for Kashmir. No work... things were not available... government curfew was there of course, but even worse was the civil curfew. Common people – maybe paid by Pakistan and India – to not let things normalize, to not let us work.'* Ahmed remembers that in the nineties during peak militancy days, he was teaching in a small school in Gandharbal district. *'Students of that period could pass without knowledge. Mass copying was on. We teachers were helpless... threatened by death. Those boys who passed out then are in important jobs now, and destroying Kashmiri society. They are the hartal addicts.'*

Samir's colleague, Gurpreet grew up in Srinagar in times besieged by militancy and conflict, within the not so common context of also being a member of the minority community. Her father was a professor in Amarsingh College, and she studied English Literature in Women's College. She did her post graduation in Kashmir University, and then did a Bed. from the Government College of Education in Srinagar, where she is now a lecturer. She describes herself as *'Kashmiri, and Sardar'*. *'My childhood was beautiful... grew up in Lal chowk in a (then) syncretic atmosphere... I had Pandits, Muslims and Sardar friends.'* She recalls that in the nineties (she was 26-27 years of age then), all that was rapidly changing. *'Once, two boys came as usual to collect money from my father and he refused. They threatened my father. I ran out and said, 'aapko tameez nahi hai, bado se kaise baat karte hain (don't you have the manners to speak properly to elders)?'* Those boys left her home that day, ashamed, and Gurpreet continues to believe in speaking her mind even now in a continuing atmosphere of distrust. *'In 2010, some of my students were very irregular... they said these studies were not important any longer for them. I told them they could not afford to lose time'*

38 years old Rehanna Qussar, who teaches at a government school for girls and boys at Bagat Barzalla in Srinagar, though from the 'majority community', shares Kaur's sentiments. *'Our children want peace. They too want the world that children in Delhi have. Not bombs, not the army. These children who say they want to be maulvis (as several boys in her school in fact did say to this researcher) have heard and seen nothing else. I want a different world for these children... no bullets... a developed Kashmir.'* Qussar says (pointing to a miniature Indian flag on her table), *'This is what I am. I have no doubt that I am Indian. This is what my parents told me and this is what I tell my students.'*

However for some, particularly those who have played an active role in the political conflict in Kashmir, every attempt by India to broker 'peace' with the people of Kashmir is seen as suspect. Waheeda, a professor of English in Kashmir University (viewed by the Indian state as actively engaging in pro Pakistan activities) for instance says, *'I see peace as an attempt to give a normal shape to a land crying for justice... My problem is that in all this talk of transitional justice, political issues are deliberately being made secondary. In any case, there is no doubt that the Indian army has always functioned in Kashmir as a Hindu army... should we forget all the brutalities committed against Muslims? The BJP- RSS mentality of let us humiliate and torture Muslims is institutionalized in the main institutions of India... home ministry, security agencies...'*

Ideology, Exclusion and Alienation

Parashir, 27 years old, has a postgraduate degree in biochemistry, and teaches science at a government school for boys in Budgam district. He believes that in the current political context, it is very difficult to talk about peace. *'Both sides (Indian state and hardliners) do not allow one to discuss freely. In any case as far as history of Kashmir goes, it is neither part of India nor Pakistan.'* Ahmed, who admits that he was himself a part of the 2010 processions, asks angrily, *'What (Indian) democracy? We don't have the freedom to hoist a Jammu and Kashmir flag here.'*

Parashir, after his post graduation in Kashmir University, had actually lived and worked in the centre of the Indian democracy he is so skeptical of. *'Through campus interviews, I had got a job in Noida in Delhi. I lived near AIIMS*

with some friends. I found it very difficult... lots of problems... Kashmiris are already labeled... anyway it was actually difficult adjusting being a Muslim. The boys would smoke and drink, the masjid was too far, I did not know how to cook... though some friends from the South were very nice... my family called me back after 6-8 months.'

Minhaj, also a teacher (at the Higher Secondary College) in Budgam district, shares Mubhashir's discomfort with the 'cultural differences' evident in (people of) Delhi. *'I went to Delhi once.... felt very uncomfortable... was cheated by people, including taxis. I lived only one night.'* Minhaj believes that (most) Kashmiris have more in common with Pakistan. *'Look, culture... how we talk, eat, what we wear... has very little in common with Indians. Even people of Ladakh have more in common with the Chinese, not Indians.'*

Samir (of Government college of Education, Srinagar) agrees that when Kashmiri children go out of Kashmir, they are not treated well. *'Sadly, it sends the wrong signal to our boys.'* Ahmed has experienced the discriminatory behavior personally several times. *'In 2003, I was pushed out of a public telephone booth upon the owner learning that I was from Kashmir. Another time, we (Ahmed and his family) unluckily reached Delhi on Republic Day. Being Kashmiri, we just could not get a hotel room in Delhi that night. My family had to sleep on the roads that night.'* Ahmed however believes that Kashmir for better or for worse is an integral part of India. *'If you want azadi, then why accepta (Indian) government job?'*

Zulfana says, *'Yaseen Malik is operated on in Fortis in Delhi, but when Rahul Gandhi wants to visit Kashmir University, urriyat creates a hue and cry Hurriyat Huhhhaa Hurriyat calls a strike.'*

Deepest challenges as a teacher

Gurpreet had said that her approach as a teacher has always been to tackle issues head on. *'I don't believe in bottling up things. I discuss it threadbare with the students. When you are clear and transparent, what is the fear?'*

Most other teachers this study spoke with however did not seem to agree with her approach.

No, I don't want to bring up these things in class. If we open up discussion, then we have to be willing to go all the way. Can we do that? (teacher 1, Presentation Convent)

We have learnt to be neutral. Nothing like this is ever discussed in class. In 2011, we were accused of conversions. It was shocking and troubling for us. Pamphlets were being circulated. Two or three small children came and gave me the pamphlets to read... these things destroy the peace for children... Something else that bothers me is the monoculture here... very low religious tolerance... here we teach them one thing, but back home it's another. If only we could teach them that you as a person is valued, not your religion. If only the child could understand, I am more important than my religion... but there is little we can do. They are taught to be first Muslims, taught that this is their primary identity, taught also to be anti Indian. Today nearly 40% of our little girls wear the hijab to school... that was not the case ealier (principal, reputed school in Srinagar).

There is a dichotomy between what children really want and what they've been indoctrinated to say. It's frustrating for me as a teacher... but there's very little we can do in the current context (teacher 2, Presentation Convent)

I don't want to engage in depth with students on these issues... one has to be very careful here about how our conversations will be interpreted, especially outside the classroom (lecturer, Government college of education)

For most teachers in Kashmir, the first and foremost challenge is just to complete the course syllabi in time. The principal of a reputed convent school in Srinagar says, *'My biggest challenge is I cannot plan here for a week, leave aside a month. I simply have to take it one day at a time.'*

Prof. Nimit, principal of the Government Degree College in Bemina says, *'It's not easy to tell the children to study, to focus on marks in this environment. There are so many psychological disturbances all the time. In 2008, we saw a child shot down. His intestines were out. How could I tell my children to go and study after seeing that?'*

Baqal remembers his last stint (3 years before we met in 2012) in Tral in Pulwama district as principal of the Government Degree College as amongst the most challenging phases of his career as a teacher. *'It was an extremely sensitive region... had to work with care to engage students, and their parents... took the students help to restore blocked mountain springs in the area... also adopted a small village along with the students. We helped the village with government schemes. Next year, some girl students started attending our college.'* Baqal remembers, *'It was always a struggle. Students would come one day, then be absent the whole week. I told them, if job is your target, complete your course in time. You will be too old later.'*

Employment, Politics and Peace

Prof. Baqal points out that Kashmir has so many unemployed educated youth, leading to a scenario wherein graduates and postgraduates are forced to accept salaries as low as 5000 to 12000 per month. *'For these students, their studies have only added to their frustration. 100 crores came into Kashmir in 2010... where is the availability of that money? Where was it utilized? Even my own son (doing his graduation in Kashmir University) wonders about his future.... There are no policies for our youth. The interlocutors report after 2010 stressed on building skills, but what of the thousands of technically qualified people in Kashmir without jobs?'*

I have money and every comfort at my disposal- even in curfew – but no solace. My son does not go to college but is always lying in bed... No-one is in favour of violence but the frustrated and unemployed may slip... Kashmir needs a solid employment package for its youth... this state is highly diseased, vulnerable to political misuse, it is therefore important to act faster here (as compared to other states of India including Jammu)... Politics and economics are always interrelated... economic moves may create small steps to peace...

Contending with Gender

These girls are pragmatic. All of them want to be financially independent, earn lots of money (teacher, Presentation Convent)

Even our girls want to wear short tops and skirts. But they can't even speak outside the parameters of religion (teacher 2, Presentation Convent).

Baqal of Degree College agrees, *'Young girls in Kashmir today all want economic independence... to be able to earn and spend on their own. Earlier marriage was the main concern for women in this state. They would look primarily for teaching jobs, or medicine, or office administrative work. Now there are so many female applications for entrepreneurial units... many women in floriculture. Unfortunately not too many applications are accepted... seen as risky as property rights for women change after marriage.'*

'Another big hurdle for women', adds Baqal, is being able to physically get to college in time. Transport facilities in Kashmir very poor... overcrowded... parents hesitate to send their girls. In Tral, I got 30 cycles sanctioned for our girl students to circumvent this problem.

Individualism and Generational change

'In Kashmir- like anywhere else today in India – parents have less and less time for their kids. There's a very evident pragmatism in this generation...no idealism... Tuitions very common... no-one shares their notes... Kashmir is also as corrupt as anywhere else, maybe more. No-one's dying of starvation here. Consequently values today are not those we had (teacher 2, Presentation Convent).

Baqal says, *'I believe the body will perish. What will be left behind is my contribution to society. I have always believed in telling the truth, whether people like it or don't. But young people of today are different. It's a deeply individualistic generation... it's all about I... myself... even my children. I see it as a personal failure. I could not transmit my values to my children.'*

PART II

Possibilities for Peace Education: Some Perspectives from Delhi⁶

Peace is not an absence of war; it is a virtue, a state of mind, a disposition for benevolence, confidence, and justice.

Baruch Spinoza

Objectives of the Study

1. To measure the existing levels of awareness of NCF ideas among teachers/principals.
2. **To gauge the views and perceptions of teachers on peace education- its relevance, its effectiveness and ideas on how classrooms can prepare young people for social change, nonviolent social action and conflict resolution.**
3. To look at the nature of existing counselor programs and community outreach programs. (Assess the role teachers see of schools in being change agents)
4. To analyze the relationship between access and quality of training with views on Peace Education. The aim is to assess if absence of training and non-exposure to peace education is causing the problem or is it that the trainings are not effective.

Sample of the Study

The sample consisted of 18 teachers and 6 principals from schools in Delhi. The 18 teachers belonged to 6 different schools. The principals of 6 different schools were interviewed. In total, 8 schools in Delhi were part of the data collection. (There were two schools of which only the principals were interviewed. No teachers from these schools were part of the study. Also, there were two schools from where only the teachers participated; the principals of these schools were not available for interview).

Profile of the Teachers

Out of the 18 teachers who were part of the study, 12 were female and 6 were male. Also, all 6 male respondents were teaching in Government schools. Out of the 12 female respondents, 5 were teaching in private schools and 7 were teaching in Government schools.

If we consider the classes and the subjects being taught by the above mentioned teachers, ten of them were teaching subjects such as English, Economics, Political Science and History to the senior secondary classes (classes 9th – 12th). Five teachers were teaching English, Hindi, Social Studies and Science at the middle school level (classes 5th – 8th). The remaining i.e. three teachers were teaching all the subjects at the primary level (classes 1st to 5th).

⁶ This report has been prepared by Deepika Papneja. The data used for this report has been generously provided by the Research Team (ten students and four teachers from the Departments of Elementary Education, Psychology and Political Science of the Lady Shri Ram College) of an Inter-disciplinary Innovation Research Project titled “The Imprisoned Dove: Transcending Conflict and Building Cultures of Peace” which was funded by the University of Delhi under its Innovations Project Scheme. We are grateful to acknowledge their contribution. The equal contribution of Dr. Kalyani A., Dr. Kanika Khandelwal and Ms. Megha Dhillon is duly acknowledged by the author and she wishes to especially thank Dr. Kalyani A. for giving constant feedback and support for writing this report.

Methodology

The data used for this report was collected as part of a one year inter-disciplinary Innovation Research Project entitled “*The Imprisoned Dove: Transcending Conflict and Building Cultures of Peace*” by the Departments of Elementary Education, Psychology and Political Science, Lady Shri Ram College for Women under the University of Delhi Innovation Project Scheme 2012-13. Structured questionnaires were administered to the teachers and semi-structured interview schedules were used to interview the school principals to understand conflict in the classroom and pedagogical approaches for promoting education for peace. The questions in the interview schedule covered participants’ conceptions of peace, challenges faced in maintaining the culture of peace in classrooms, methods adopted to make classrooms inclusive, factors contributing to group formation in the classroom, formal and hidden curriculum and teachers’ perceptions of the textbooks being used.

Structured questionnaires were administered to the teachers and semi-structured interview schedules were used to interview the school principals. Before beginning the interviews, some time was spent developing rapport with them and explaining the purpose of the study. Any queries that arose were addressed. Once the participants appeared comfortable with the interviewer, the interviews were begun. Each interview lasted for one to one and a half hours. All the interviews were recorded with the consent of the participants.

This report aided WISCOMP to assess the existing levels of awareness of NCF 2005 recommendations for peace education in select government and private schools in Delhi, as well as arrive at tentative indicators of important spaces for further intervention in the form of workshops and training modules for teachers, students and administrators.

Limitations of the Study

Only a small part of the data collected for the larger innovation project has been selected and analysed for this report, a larger report with the extended objectives of the Innovation project is available from the University of Delhi.

The Concept of Peace Education

Education has been considered to be a crucial element in ensuring unwavering and sustainable peace. It is one of the most powerful tools for social change, as it initiates the transformation of society as a whole. The role of education as an agent for social change and social development has been widely recognized. During times of rapid social change, such as the second half of the 20th century, the role of education in the service of the nation has been emphasized. It is in the ideological and moral spheres, however, that education is most clearly expected to play a leading role. Education can bring about a change in the pattern of social relationships thereby initiating social change, by bringing about a change in the outlooks and attitudes of man. Considering the role of education in initiating a social change, it is no wonder that education can play a pivotal role in prohibiting or promoting cultures of peace.

Peace education brings together multiple traditions of pedagogy, theories of education and international initiatives to support teachers and students to understand the complex dynamics of international affairs, various forms of violence and its other manifestations. Its pedagogical ways seek to move students away from modes of thinking and acting that promote non-introspection, deny individual dignity and hinder a peaceful environment which can otherwise create a peaceful global order. In the classroom context, it takes a variety of forms including courses on conflict transformation emphasizing peace building strategies, conflict resolution programs and courses on nonviolence that build in students’ minds a consciousness that desires peace.

In the Indian context also, several initiatives have been taken so far which give due recognition and emphasize the relevance of peace in the educational setting. NCF 2005 states the paradigm shift which led to the contemporary notion of ‘Education for Peace’.

In the light of the above theoretical background, interview schedules and questionnaires were designed in order to gauge teachers' and principals' perspectives on education for peace, using which data was collected and then interpreted and analysed as explained in the following sections.

Data Interpretation and Analysis

The data collected using interview schedules and questionnaires was thematically categorized and analyzed by the researcher keeping in mind the objectives of the study. The following themes emerged after analysis:

Awareness of NCF ideas and recommendations among teachers

National Curriculum Framework 2005 describes peace as a precondition for national development and as a comprehensive value framework that has immense relevance today for India in view of the growing tendency towards intolerance and violence as a way of resolving conflicts. The framework further highlights the potential of peace education for socializing children into a democratic and just culture. It suggests that this culture can be actualized through appropriate activities and a judicious choice of topics in all subjects and at all stages of schooling. Peace education as an area of study has been recommended for inclusion in the curriculum for teacher education.

NCF 2005 describes how peace is a host of overlapping values as it encompasses respect for human rights, justice, tolerance, cooperation, social responsibility, and respect for cultural diversity, in addition to a firm commitment to democracy and non-violent conflict resolution.

Teachers were asked whether they were familiar with the ideas or recommendations that the NCF 2005 makes with regards to education for peace such as connecting classroom knowledge to the life experiences of students, ensuring that learning goes beyond textbooks and shifts away from rote methods, developing self esteem and children's creativity and also among other recommendations, addressing disadvantages in education due to inequalities arising from gender, caste, religion, language etc. and allowing children from marginalized sections of society to use their knowledge and skills to gain respect among peers from privileged backgrounds and inculcating peace as an integrative perspective of the school curriculum.

Out of the 18 teachers who filled out the semi-structured questionnaires, five teachers said that were not aware of the NCF ideas and recommendations. Twelve teachers out of 18 which constitutes 67% of the sample shared that they were aware of the recommendations laid down by the NCF 2005 for peace education. One teacher did not respond. However, out of these 12, there were considerable differences in the levels of awareness. Additionally, when asked whether they followed these recommendations in their schools/classrooms, responses of the teachers varied considerably. Three teachers said that they were "slightly" aware of the recommendations, one teacher said that he was "aware of all the recommendations", whereas another teacher explained that they "follow NCF in teaching-learning like a guiding document". One teacher recommended that "NCF should be there in each and every school". However, the remaining six out of these 12 merely 'ticked' on the option that they were aware of the recommendations. As, the questionnaires were not supplemented with classroom observations, it is difficult to comment on whether these teachers were effectively carrying out these ideas in their teaching and learning processes and whether the objectives of peace education were being transformed into reality by means of reflective practices.

Though, it is not generalizable but lack of knowledge/awareness and clarity regarding the recommendations of NCF 2005 can be attributed to the lack of training programmes (both pre- and in-service) and workshops in the area of education for peace which these teachers have attended in the past five years. Also, lack of availability of literature (books, journals etc.) related to education for peace is another factor responsible for teachers having limited understanding of the NCF recommendations.

Taking this one step further, it can be explained that, this limited understanding of education for peace could also be one of the reasons behind the teachers hesitating and not being comfortable in discussing contentious socio-political

issues with the students in their classrooms as often 'peace' and 'violence' are looked upon as products rather than processes, which was condemned by Mahatma Gandhi when he said, "There is no way to peace. Peace is the way."

Views and perceptions of teachers on peace education

The National Curriculum Framework for Teacher Education 2009 explained **education for peace as education for life, not merely training for a livelihood**. It views the goal of education for peace as equipping individuals with the values, skills and attitudes, they need to be wholesome persons who live in harmony with themselves and others and are responsible citizens.

According to the Working Paper on Peace education in UNICEF prepared by Susan Fountain in 1999, peace education is an essential component of quality basic education. The paper defines peace education as the process of promoting the knowledge, skills, attitudes and values needed to bring about behavioural changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. In this paper, issues pertaining to peace education are considered from the perspective of the Convention on the Rights of the Child and the Jomtien Declaration on Education for All.

The questionnaires administered to the teachers instead of asking a direct, question asking about their views on peace education asked the teachers to express their views on what peace meant to them. The analysis here is derived from the implications of the teachers' notions for education for peace.

"Peace is the lamp which dispels the darkness of ignorance", explained one of the teachers when asked what was peace according to her. She further explained that patience is required today as it is eroding and leads to absence of peace.

Out of the 18 teachers who were part of the study, three teachers expressed that peace meant "no/absence of conflict and violence and no threat to security".

Another teacher explained that it meant "meditation and doing things peacefully". A male teacher responded that "countries like USA and UK are killing in the name of peace which is wrong and that lack of peace leads to a confused world". Responses like "peace means to live and let live", "peace makes the world perfect", "peace means love, sympathy and our existence is meaningless without peace" and "peace starts from the home and the school" were other common responses of the teachers when they were asked what was peace according to them. For most of the teachers, peace also meant living life according to one's own style and this style contains freedom and liberty to practice, preach, propagate, abide and choose.

Also, most of the teachers said that peace of mind is imperative for establishment of peace. This can be understood from the response of a teacher which is given below,

"Peace is accommodation, acceptance, inclusion, tolerance and compassion in thoughts, words and actions. Peace means removing egos and desires."

It can thus be analysed that for almost all teachers, there is a gap between the understanding of personal peace and that of peace education. There is not much connect/relation between their theoretical construction of peace and the perception of peace education and its role in the school and the classroom. Infact, one can say that there is negative correlation between teacher's perceptions of peace and role of education for peace according to NCF as most of the teachers reduced the role of education for peace and understood it in a very narrow manner as absence of conflict in the classroom/school and the world and living peacefully and in harmony with each other.

Most of the teachers perceived peace and its role in the school and society in a personal, sense and did not emphasize the relational aspects of it or connect it to social structures. Also, lack of awareness of and exposure to NCF 2005 and NCFTE 2009 recommendations for education for peace and the recent developments in the discourse of education of peace could be one of the explanations for teachers not perceiving peace as a way of doing things rather than as a term or a concept which had very individualized and personal meanings.

As opposed to the teachers, the interview schedule administered to the principals had a direct question on the relevance of peace education and its place in the school curriculum. When the administrators i.e. the principals of six different schools in Delhi were asked whether peace education should be incorporated and mainstreamed within the existing curriculum or should be made a separate subject, four out of the six principals interviewed responded that peace education should be incorporated within the curriculum and addressed within the existing subjects/disciplines; it is not something which occurs in isolation, it has to be dealt along with other subjects and therefore there is no need for a separate subject/course in peace education. As one of the principals stated:

“It’s better to incorporate peace in the school curriculum. If we take peace as a different discipline, then it will end up being a mere subject. Peace education is not something which is logical in nature (procedural like mathematics). If it needs to be introduced for the entire school, then every single child needs to grasp the underlying nature of the (sic) peace. We don’t require a prescribed syllabus for that. If their basics are clear what peace is all about, what is unity and why they have to be together, then they get the true sense of the socialisation. So it is enough and one doesn’t need a specific subject for it.”

However, two out of the six principals interviewed did not comment/respond when asked about the relevance of peace education in the school curriculum.

Pedagogical strategies for peace building (nature of existing initiatives and possibilities in a classroom)

Peace endeavors by schools can be broadly classified into two categories. One could be efforts at curriculum level and other could be measures at the administrative level.

According to the analysis of the responses, newspaper articles, debates and discussion were the most favored ways of introducing socio-political issues to the children. Apart from these methods, teachers also suggested some innovative and interesting methods such as including quotes of famous people, introducing religious texts, plays and theatre activities.

Besides this, curriculum level efforts comprised of teacher’s approach while introducing contentious issues in the classroom, his/her perception regarding content of the subject, as a dependent or independent phenomenon of conflict and peace, and other measures taken at co-curricular and hidden curricular level. Majority of the teachers in Delhi expressed that students need to be aware of their socio-political environment in every possible situation. It is obvious that such contentious issues should be discussed in order to formulate opinions and not brushed under the carpet; otherwise there is a possibility of misinformation from unreliable sources circulating among students. The school needs to act as a platform where children develop their own understanding of any issue, and then act accordingly. Another reason of using such approach can be seen in the light of contextual conditions. ‘Contextual conditions’ refer not only to cultural, economic, social and political characteristics of a society as a whole, but specific characteristics of the community and school as an institution within the community (Haavelsward and Stenberg, 2012). These contextual conditions influence the communication forms or method employed in peace education initiatives. Delhi teachers concede the idea of addressing all kinds of socio-political issues in the classroom.

Following up to this, the idea of being subjective in pedagogical approach while transacting the curriculum content becomes worth considering. Subjectivity of a teacher carries tremendous importance in a classroom as it has the

potential of changing the course of action to be taken in order to create a culture of peace; otherwise the same can end up being a cause of conflict in a teaching-learning space. Every person experiences the world in a different way altogether. It is through these experiences that he/she derives a sense of the world and himself/herself. Subjectivity refers to way in which the individual perceives the world based on her prior experiences consisting of emotional, social and political conceptions or misconceptions, religious beliefs and sentiments, biases and stereotypes, etc.

In this regard, the findings presented a disparity between the school administrators and teachers beliefs. A majority of principles interviewed mentioned that they do not want the teachers to go as 'blank slates' in the classroom. Although biases of a teacher are not welcomed, but he/she is expected to develop an atmosphere in the classroom which enables her as well as students to discuss their experiences beyond textual information.

A school principal mentioned the need to distinguish teacher's biases from her opinions. In her words:

“Yes definitely a teacher is also a human being after all, in fact experiences which teacher share is a valuable resource. See there is a difference between biases and having perceptions and I feel it is necessary for a teacher to have perceptions of her own and those are part of her identity.”

On the other hand teachers' responses are mixed. Some of the teachers gave a flat refusal to discuss contentious issues in classroom. In contrast, others responded that they try to be neutral in approach in either presenting mere facts to students and letting them decide for their own, or they present positive as well as negative aspects of contentious issues. They did add that personal experiences are rarely given space in a classroom. This gap between administrators and teachers notions of subjectivity needs to be bridged in order to develop a common understanding.

This will help in designing effective trainings and workshops which help the teaching community (both teachers and administrators) to arrive at a shared understanding of resolving conflict in the classroom at all levels and engaging with contentious issues with the students and creating a discourse of education for peace.

At the curricular level, according to a majority of responses, the following measures have been taken by different schools for promoting a culture of peace:

- Delhi Govt. schools: General classroom discussions, equal tasks allocation, random seating arrangement, patriotic songs over religious prayers in assembly.
- Delhi Private schools: Life skill assemblies, Home rule periods (separate sessions for discussing conflict issues), 'Buddy' system (Peer tutoring), sensitization visits to old age homes or orphanages, meditation rooms for teachers.

Two out of the six principals emphasized on the need for the teacher to be familiar with the issues discussed in the textbook in order to be able to create spaces for contestation and negotiation in his/her classroom. Also, visiting the library and accessing resources beyond the textbook was considered important both for the teacher and the students. According to one principal of a private school in Delhi,

“We try to make our teachers understand the language pattern and value depicted in the text book which need to be discussed so that differences can be seen, accepted, celebrated, with help of some books which are available in the library, we ask teachers to take it at the classroom level and we advise that she suggests to her students to go to the library.”

As explained above, at the co-curricular level also, the principals of private schools in Delhi highlighted that a variety of activities and initiatives were being carried out in order to discuss socio-political issues in the school and create spaces for promotion of education for peace, which again reiterates that they are familiar with the objectives and recommendations of education for peace. Some of the examples of such initiatives as explained by four out of the six principals interviewed are:

- “Assemblies are very conscious for instance through story telling teachers try to draw some analysis of a story and have some discussion during assembly only”.
- “Teachers in our schools try to be more open with the child and have better communication on contentious issue.”
- “For class 11th weekly community visit to a slum area.”
- “The school regularly organizes sensitization visit to old age homes, to orphanages.”
- “Vocational training centre, a recycle plant, where we try to involve community and children to say, save paper.”

The difference between measures taken by different types of school clearly depicted that only private schools of Delhi had specific strategies to deal with conflict issues and hence communicate the objectives of peace education as recommended by NCF 2005, while Government school of Delhi were following only general measures. Efforts at administrative level consisted of school’s inclusion policies, which ranges from their admission criteria to the measures taken to make classroom an inclusive space for each and every child. Although a majority of schools attempted to maintain a healthy peaceful environment, but findings suggest that some of the inclusion policies are rather fostering exclusion. For instance, with respect to gender, some of the teachers mentioned that boys were punished more, they try to develop a sense of competition between boys and girl, boys and girls are made to sit together (only till primary level). Further, only merit based students were sent for various competitions, on the assumption that it is not another measure of creating differences.

Level of trainings received by teachers in the area of peace education and its correlation with their views on peace education

As explained earlier, a major reason for most of the teachers not being able to differentiate between the notion of personal peace and the understanding of peace as inherent in the discourse of education for peace as explained in NCF 2005 and NCFTE 2009, was the lack of exposure to any trainings/workshops in the area of peace education. This is an important challenge faced by schools and teachers in creating cultures of peace and can be understood as lack of teacher preparation.

Most of the teachers interviewed did not have any exposure to peace education either in their pre -service or in-service teacher education programme. They had not attended any seminars on the same during the span of their service.

Peace is not something which comes naturally and easily. It needs to be searched and worked towards. The teachers are expected to promote peace without any prior orientation which becomes almost impossible. Most of the teachers interviewed in Delhi based schools faced challenges of rising aggression, lack of dedication, inattentiveness, disrespect, irregularity while coming to school, indiscipline among students, lack of cooperation from fellow teachers and parents. Many teachers reported that parents are unconcerned about their wards’ education. Lack of accountability from parents’ side also emerged as a major concern for the teachers in Delhi. Teachers also feel that the policies are not designed practically. One of the teachers expressed anguish in the following words,

“office me baithke policies banana aasaan hai, yahan aake padha kar dekho tab pata chalega” (it is easy to sit in offices and design policies, but come and teach in a classroom only then you would realize).

They also feel it is important to have an idea about teacher’s preparation before making a policy because teachers have to ultimately implement the ideas. A challenge which was faced by Delhi school teachers was of late admission. One teacher reported,

“class 8th mein 15 saal ke ladke mil jayenge, unko to kuch bolte huye bhi dar lagta hai, chhote bachchon ko aap daant sakte hain, par unhe kese samjhaye” (in class 8th there are boys of 15 years, we fear to say anything to them, we can still scold small kids but what should we say to them?)

After the introduction of Right to Education, schools cannot deny admission to any child between the age group of 6 to 14 and cannot be detained till the completion of elementary education. The students get easily enrolled in schools in classes according to their ages but they lack previous knowledge and background. This becomes a big challenge especially in a class with teacher student ratio being 1:45. It poses a difficult dilemma for the teacher: whether she should teach that particular child or move that child ahead with other children, taking into account limited time she has to complete her syllabus and pressure of examination every year.

There is a serious need to reflect upon the content being transacted through in-service as well as pre-service teacher education programmes, as the report suggests that there is hardly any component of peace education introduced in these teacher education programs, which consequently leads to teacher’s incompetence to recognize and understand the nature of the conflict present in the classroom and act judiciously to deal with the same.

Education for peace holds great importance, as was continuously supported by the teachers as well as principals involved in the present study. Education for peace does not merely look at earning a livelihood but aims at overall development, inculcating values, skills to live in harmony with others as a responsible citizen- was the opinion of four of the six principals interviewed as part of the study.

Support required by teachers from various stakeholders in order to translate objectives of education for peace in the classroom

It would be pertinent and helpful to highlight the nature of support that school teachers expect and require from various stakeholders such as the education policy makers, school administrators, fellow teachers, parents and the students, in order to effectively translate and carry out the objectives of education for peace in their classroom and be fully equipped to discuss and address contentious issues in their classroom. This will be particularly useful in designing the components of a training module/workshop for teachers in the area of education of peace, which has also been separately highlighted.

A summary of the responses of the teachers is listed below: (the responses of the teachers have been summarized as they were along the same lines and in quite a few cases, overlapping)

From Policy makers- Awareness, interaction and talks on regular basis rather than a textbook as a final product with no space for discussion on how to actually transact it- was highlighted by most teachers. Visit to places of worship for all religions and inter-community and inter-religious interactions and protection from the state for cross-cultural marriages, syllabus to be progressive and updated regularly, content should be specific to peace, policy should not discriminate on the basis of caste, class etc., should support peace endeavours and should be made compulsory for all schools and books should be value-based.

From school administration- CDs and projector to make classrooms more interactive (infrastructural support), no bias and prejudice on the basis of caste and creed, allow yoga and activities related to peace like meditation, have cooperation and understanding, basically to provide resources and support.

From fellow teachers- engaging discussions rather than staff-room gossip, no bias and prejudice on the basis of caste and creed, teachers should be friendly and cordial and cooperative and share interesting resources with each other.

From parents- regular PTMs and sharing of ideas, accountability, develop free and logical thinking in children, atmosphere at home should not give rise to aggressive behavior, parents should cooperate and pay attention to their children.

From students- associate through name and not caste or community, think freely and logically, live with harmony and love with each other, should question and participate in the classroom discussions and pay attention.

The teachers were also asked during their interview to list down certain components which they considered to be essential while designing a training module in the area of peace education, both for students and for teachers. A summary of their responses is presented below:

Components of a training module- experiences and stories to be included, competitions which will serve as an incentive, focus on all round development rather than religion and violence, teach students to think without prejudice, include a component on mental health, lifestyles, attitudes and behaviors. Also, interesting and effective modules should be shared between various classes and among different schools.

Conclusion

Education as practiced in schools often promotes forms of violence, both real and symbolic. Under these circumstances, the need to reorient education and therefore the school curriculum takes priority. As a value, peace cuts across all other curricular areas, and coincides with and complements the values emphasized therein. It is, therefore, a concern cutting across the curriculum and is the concern of all teachers.

Peace as a precondition for national development and as a social temper is proposed by the NCF 2005 as a comprehensive value framework that has immense relevance today in view of the growing tendency across the world towards intolerance and violence as a way of resolving conflicts. The potential of peace education for socialising children into a democratic and just culture can be actualised through appropriate activities and a judicious choice of topics in all subjects and at all stages which was voiced by the teachers and administrators alike. Peace education as an area of study needs to be recommended for inclusion in the curriculum for teacher education.

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Annexure A
Questionnaire for Students
Questionnaire

Dear Respondent,

Thank you for agreeing to answer this questionnaire designed by WISCOMP which will take about 20 minutes. The questionnaire attempts to measure the relations between different communities.

Please note that the responses that you give will only be compiled and presented in an aggregate form. None of the responses will be attributed to individuals.

Please circle **one** appropriate response for each question (except where you are asked to circle more than one choice).

1. How long have you lived in Kashmir/Delhi?

All my life	1
More than ten years	2
5 to 10 years	3
Less than 5 years	4

2. What is your age?

3. Gender?

4. What is your community background?

5. Which are the other communities living in your neighbourhood?

6. About how many of your neighbors are from another community?

All	1
Most	2
Some	3
Very Few	4
None	5
Can't say/Don't know	6

7. How often do you see members of the other communities in this area?

Very often	1
Sometimes	2
Rarely	3
Never	4
Can't say/don't know	5

8. Thinking of social contacts, how much contact do you have with people who are from another community?

a. At work (including previous employment)?

A great deal	1
Some	2
Little	3
None at all	4

b. At community meetings or events?

A great deal	1
Some	2
Little	3
None at all	4
Can't say/don't know	5

c. Just chatting to people?

Very often	1
Sometimes	2
Rarely	3
Never	4
Can't say/don't know	5

9. Now we would like to ask a few questions about how you feel when meeting people from another community?

a. Do you feel comfortable?

Always comfortable	1
Sometimes comfortable	2
Not usually comfortable	3
Not at all comfortable	4
Can't say/don't know	5

b. Do you feel awkward?

Always awkward	1
Sometimes awkward	2
Not usually awkward	3
Not at all awkward	4
Can't say/don't know	5

10. Now just a few questions about friends you may have from other communities?

a. About how many of your friends are from another community?

Many	1
A few	2
None	3

b. How often do you visit friends from other communities in their home?

Very often	1
Sometimes	2
Rarely	3
Never	4

c. And how often do you entertain friends who are from another community in your home?

Very often	1
Sometimes	2
Rarely	3
Never	4
Can't say/don't know	5

11. Do you think that most members of the other communities would try to take advantage of you if they got a chance, or would they try to be fair?

Definitely take advantage	1
Probably take advantage	2
Neither take advantage nor try to be fair	3
Probably try to be fair	4
Definitely try to be fair	5
Don't know	6

12. Would you say that most of the time members of other communities try to be helpful, or that they are mostly just looking out for themselves?

Definitely try to be helpful	1
Probably try to be helpful	2
Neither try to be helpful nor look out for themselves	3
Probably look out for themselves	4
Definitely look out for themselves	5
Don't know	6

13. Generally speaking, would you say that most members of other communities can be trusted or that you have to be careful with people?

Definitely can be trusted	1
Probably can be trusted	2
Neither can be trusted nor have to be careful	3
Probably have to be careful	4
Definitely have to be careful	5
Don't know	6

14. We would now like to ask you a few questions about people and their families whose religion is different from yours.

a. Would you mind or not mind if a suitably qualified person from another religion were appointed as your boss?

Mind a lot	1
Mind a little	2
Not mind very much	3
Not mind at all	4
Can't say/don't know	5

b. Would you mind or not mind if one of your close relatives were to marry someone from another religion?

Mind a lot	1
Mind a little	2
Not mind very much	3
Not mind at all	4
Can't say/don't know	5

c. If you required medical treatment, would you mind or not if your doctor was from another religion?

Mind a lot	1
Mind a little	2
Not mind very much	3
Not mind at all	4
Can't say/don't know	5

d. If you owned a house or land, would you mind or not selling it to someone from another religion?

Mind a lot	1
Mind a little	2
Not mind very much	3
Not mind at all	4
Can't say/don't know	5

e. If you were purchasing goods or services, would you mind or not mind whether the business from which you were buying these was owned by a person from another religion?

Mind a lot	1
Mind a little	2
Not mind very much	3
Not mind at all	4
Can't say/don't know	5

15. Generally speaking, would you say that most PEOPLE can be trusted or that you have to be careful with people?

Definitely can be trusted	1
Probably can be trusted	2
Neither can be trusted nor you can't be too careful	3
Probably you have to be careful	4
Definitely you have to be careful	5
Don't know	6

16. Do you think that society in which you reside is in favour of a particular community?

Definitely in favour of Hindus	1
A little in favour of Hindus	2
No difference between the communities	3
A little in favour of Muslims	4
Definitely in favour of Muslims	5
Can't say/don't know	6

17. Do you think that Hindus or Muslims experience more discrimination in Kashmir?

Definitely Hindus	1
Somewhat Hindus	2
Neither Hindus nor Muslims suffer discrimination	3
Somewhat Muslims	4
Definitely Muslims	5
Can't say/don't know	6

18. Do you think that Hindus pose a threat to Muslim interests in Kashmiri society or not?

Very threatening	1
Quite threatening	2
Not very threatening	3
Not at all threatening	4
Can't say/don't know	5

19. Do you think that Hindus or Muslims experience more discrimination in India?

Definitely Hindus	1
Somewhat Hindus	2
Neither Hindus nor Muslims suffer discrimination	3
Somewhat Muslims	4
Definitely Muslims	5
Can't say/don't know	6

20. Do you think people in rest of India are generally welcoming or hostile to people from Kashmir?

Very welcoming	1
Quite welcoming	2
Neither welcoming nor hostile	3
Quite hostile	4
Very hostile	5
Can't say/don't know	6

21. Do you think people in India are generally welcoming or hostile to people from other parts of the country?

Very welcoming	1
Quite welcoming	2
Neither welcoming nor hostile	3
Quite hostile	4
Very hostile	5
Can't say/don't know	6

22. In the following questions, please indicate what kind of school(s) you attended at SECONDARY SCHOOL. If you attended more than one type of school, you can tick more than one box. We understand that we may be asking about events that happened some time ago. Please do your best to answer in each case.

a. What was the student composition of the school(s) you attended?

Completely from one religious group
Mostly one religious group
Integrated

b. What was the religious affiliation of your school?

Christian
Hindu
Muslim
Buddhist
Other (religion) specify.....
No religious affiliation

c. How much contact in school did you have with students who were of a different religion to you?

None at all	1
A little	2
Some	3
Quite a lot	4
A great deal	5

d. How positive was your contact in school with students of another religion?

Very negative	1
Quite negative	2
Neither negative nor positive	3
Quite positive	4
Very positive	5

e. How many friends in school did you have from other religious groups?

None at all	1
One	2
Two to Five	3
Six to Ten	4
More than Ten	5

f. How positive was your contact outside of school with students of another religion?

Very negative	1
Quite negative	2
Neither negative nor positive	3
Quite positive	4
Very positive	5

g. How many friends outside of school did you have from other religious groups?

None at all	1
One	2
Two to Five	3
Six to Ten	4
More than Ten	5

23. Finally we would like to ask you a few questions about your feelings when you think about the violence in Kashmir over the last 20 years?

a. How often do you feel bitterness about the negative things done to your community by the other community?

Very often	1
Sometimes	2
Rarely	3
Never	4
Can't say/don't know	5

b. How often do you feel guilty about the negative things your community has done to the other?

Very often	1
Sometimes	2
Rarely	3
Never	4
Can't say/don't know	5

Annexure B

Interview Schedule/checklist for Teachers

1. Name (Optional):

2. Age:

3. How long have you been teaching?

4. Name of school/college where you teach:

5. Do you use reflective teaching methods or other methods to evaluate what goes on in your classroom?

(Reflective teaching means looking at what you do in the classroom, thinking about why you do it, and thinking about if it works - a process of self-observation and self-evaluation. By collecting information about what goes on in our classroom, and by analysing and evaluating this information, we identify and explore our own practices and underlying beliefs. This may then lead to changes and improvements in our teaching.)

6. Does your school/college have any existing programs for community outreach?

7. If yes, what are they?

8. Who does it target?

9. Why the particular outreach program? (rationale behind it)

10. In the last 5 years how many teacher training programs have you attended?

11. If any, were they useful?

12. Does your school/college provide access to educational journals/other teaching materials?

13. If yes, how often do you use them?

14. Are you aware of the National Curriculum Framework's (2005) recommendations for schools? Like:

- a) Connecting classroom knowledge to the life experiences of children.
- b) Ensuring that learning shifts away from the rote methods.
- c) Enriching the curriculum so that it goes beyond textbooks.
- d) Making examinations more flexible and integrating them with classroom life.
- e) Nurturing an overriding identity informed by caring concerns within the democratic polity of the country.
- f) Including and retaining all children in the school.
- g) A commitment to Universal Elementary Education (UEE) as reflected by the curriculum design.
- h) Addressing disadvantages in education because of inequalities arising from gender, caste, language, culture, religion etc.
- i) Development of self-esteem, ethics and children's creativity.
- j) Engagement with local physical conditions, life and environment.
- k) Allowing children from marginalised sections of society to use their work related knowledge and skills to gain an edge and respect among peers from privileged backgrounds.
- l) Peace as an integrative perspective of the school curriculum.
- m) Inculcating democracy as a way of life among the students, respect for all religious beliefs and cultural pluralism.

15. Have any of NCF's (2005) recommendations been implemented in your school?

16. Are there any mechanisms for counselling in your school/college?

17. If yes, what approaches are used by the Counsellor?

18. Is the Counsellor trained/untrained?

19. Does your school/college have an equal or proportional representation of the different sexes/classes and the differently abled?

20. Does your school/college have any student exchange programs? What is the objective of these programs? Do you think exchange programs are effective in promoting diversity?

21. If yes, ask for details.

22. Are you aware of any existing programs in your school/college related to peace education?

23. If yes, what are they?

24. How useful do you think those initiatives are?

Annexure C

Questionnaire for teachers

Dear Madam/Sir

This interdisciplinary research initiative titled “The Imprisoned Dove: Transcending Conflict and Building Cultures of Peace” is an attempt to provide innovative policy relevant discourse, tools and intervention strategies that address the challenges posed by the changing nature of conflict with the aim of building cultures of peace in the teaching-learning process in India. This project is supported by University of Delhi under Innovation Project 2012 Scheme. This semi structured questionnaire is developed to address the research question-

How does schools, curricula, pedagogy and teacher education facilitate or inhibit cultures of peace in the teaching-learning process in India?

This questionnaire will help the student research associates and project members to understand conflict in the classroom and the pedagogical approaches for Peace Education. It will not only help to understand theoretical underpinnings and pedagogical approaches in Education for Peace but also feed in the methodology and provide a framework for analysis.

Confidentiality of your name and School name shall be strictly maintained and if any quotes are meant to be used for writing purpose, then due permission will be taken.

We thank you very much for taking out the time to fill in this questionnaire and providing us with an opportunity to learn from your experience.

Best Wishes
Project Team

Lady Shri Ram College for Women
University of Delhi

Name (optional) _____

Age _____

Qualification _____

Teaching experience _____

Classes and subjects taught/teaching _____

Institution name _____

Any other information _____

Did your pre-service teacher education program include a component of Peace Education?

Yes/No

If yes, what were the issues that were introduced?

In the past five years, how many teacher training programs concerning with peace education have you attended?
Who conducted them?

Did you find them helpful?

Do you read/refer to any study material/magazines/journals related to peace education?

If yes, how often? And what are they?

1. What is 'Peace' according to you?

2. What is the need for education for peace in schools?

(Hint: In the context of riots, communal violence, politics of religion etc)

3. What kind of challenges do you face in order to maintain a Culture of Peace in your classroom?

4. Do you think that the students of your class need to be aware of socio political issues going around them? Please tick.

No

To some extent

Some specific issues only

Always

5. How do you introduce socio political issues, especially contentious issues, in the classroom?(Eg Communal violence, politics, Historical episodes like partition)

Through newspaper articles

Through anecdotes

Through theatre activities

Through debates/group discussions

Any other (please specify)

6. What forms of conflicts are predominant in your classroom?

Physical violence

Verbal violence

Social boycotts

Others (please specify)

Also rank the above given options on a scale of 1 to 4, where 4 denotes the highest and 1 the lowest.

7 Which of the following factors are the most influential in group formation amongst the students in your classroom?

Language

Community

Religion

Gender

Class

8. Which amongst the following serves as a connector/binding factor amongst the students of your classroom?

Mid day meal

Gender

Seating arrangement

Similar economic background

Religion

Educational aspirations

Others (please specify)

Also, rank the above factors on a scale of 7 to 1, where 7 denotes most influential and 1 denotes least influential.

9. How do you think the following can create conflict in classroom? Give instances.

Formal curriculum [textbooks, reference books]

Co-curricular activities [sports, debates, drawing activities, theatre]

Hidden curriculum [assembly prayer, task allocation, seating arrangements]

10. What are the subtle factors that help in identifying conflicts in the classroom?

Level of peer interaction

Group task performance

Sharing of physical space or study material

Others (please specify)

11. Do you get opportunities to promote Peace through the subject you teach? Please specify.

12. Apart from regular teaching methods, what other reflective pedagogic practices do you follow in classroom to promote peace?

[Some practices could be storytelling, slogan writing, anecdotes, discussions etc]

13. What kind of practices do you adopt to make classroom inclusive in terms of

Gender

Class

Caste

Ethnicity

14. Which textbooks are used in your school?

[Hint: NCERT/SCERT/Private publishers]

15. Are you aware of the NCF 2005 recommendations for schools?

[Refer to the list of recommendations given at the end of the questionnaire]

16. Are you satisfied with the textbooks, especially how they deal with communal issues and biases? If not, please specify.

17. Do you think the textbooks provide enough flexibility to discuss all the events happening around the child?
Yes/ no.

How?

18. While introducing a contentious issue in the class room, how do you ensure-

The authenticity of text-

That the learners have not perceived the text in a negative manner-

That the institutional ethos does not get hurt-

19. What kind of support do you need from the following to facilitate education for peace in classroom?

Policy makers-

School administration-

Fellow teachers-

Parents-

Students-

20. If a training module in education for peace is designed, what are your expectations from the module?

NCF (2005) Recommendations

- a) Connecting classroom knowledge to the life experiences of children.
- b) Ensuring that learning shifts away from the rote methods.
- c) Enriching the curriculum so that it goes beyond textbooks.
- d) Making examinations more flexible and integrating them with classroom life.
- e) Nurturing an overriding identity informed by caring concerns within the democratic polity of the country.
- f) Including and retaining all children in the school.
- g) A commitment to Universal Elementary Education (UEE) as reflected by the curriculum design.
- h) Addressing disadvantages in education because of inequalities arising from gender, caste, language, culture, religion etc.
- i) Development of self-esteem, ethics and children's creativity.
- j) Allowing children from marginalised sections of society to use their work related knowledge and skills to gain an edge and respect among peers from privileged backgrounds.
- k) Peace as an integrative perspective of the school curriculum.
- l) Inculcating democracy as a way of life among the students, respect for all religious beliefs and cultural pluralism.

