

FINDING OUR WAY THROUGH TOGETHER

Learnings from the Hum Kadam Education for
Peace Initiative

2012-2015

Shivani Kaul



Women in Security, Conflict Management and Peace
Foundation for Universal Responsibility
New Delhi

Copyright © WISCOMP, New Delhi,
India, 2015

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher.

Published by
WISCOMP
Foundation for Universal Responsibility
UGF, Core 4 A, India Habitat Centre
Lodi Road, New Delhi-110003
India

Contents

Acknowledgments	7
-----------------	---

1 INTRODUCTION

1.1	The Organizes	10
1.2	Purpose	11
1.3	Research Methodology	11
1.4	Key Sources	12
1.5	Key Questions	13
1.6	Reflective Peacebuilding Indicators	13
1.7	The Hum Kadam Theory of Change	13

2 BACKGROUND AND BASELINE

2.1	Political Context	15
2.2	Theoretical Framework and Institutional Context	17
	2.2.1 <i>Conflict Transformation</i> phase	19
	2.2.2 <i>Sangchal</i> phase	20
2.3	<i>Hum Kadam</i> phase	22
2.4	<i>Hum Kadam</i> Workshop Pedagogy	23
2.5	Conclusions	25
	2.5.1 Summary of WISCOMP's Peace Education Progression	25
2.6	Highlights from the Baseline Results	26
	2.6.1 Students	27
	2.6.2 Teachers	28

3.1	Narrative of Events	
3.1.1	2012	30
3.1.2	2013	32
3.1.3	2014	38
3.1.4	2015	42
3.2	Workshop Statistics	45
3.2.1	Participant Profiles	45
3.2.2	Resource Persons	46
3.2.3	Institutions	47
3.3	Hum Kadam Outcomes	49
3.3.1	Indicators	49
3.3.2	Reflections: Four Dimensions	51
3.4	Challenges	56
3.4.1	Conflict as Obstacle	56
3.4.2	Scheduling Issues	56
3.4.3	Travel Difficulties	57
3.4.4	Programming Frequency	57
3.5	Lessons Learned	57
3.5.1	Exchange Program Dynamics	57
3.5.2	Workshop Location	58
3.5.3	Resource Persons	58
3.5.4	Workshop Core Content	59
3.5.5	Addressing Trauma	59
3.5.6	Empathetic and Arts-Based Pedagogies	61

3.5.7	Exploring Spirituality Further	62
3.5.8	Re-Introducing Gender	64
3.5.9	Re-Introducing Human Rights	65
3.5.10	Tailoring Languages	65
3.6	New Directions	66
3.6.1	Rethinking Intervention Design	66
3.6.2	Teacher Trainers	67
3.6.3	Baseline Assessment Design	67
3.6.4	Evaluation Format	68
3.6.5	Re-Mapping 56	68
3.6.6	Community Support	69
3.6.7	Pooling Expertise	69
3.6.8	Cultivating Mentorships	70
3.6.9	Inclusion of New Media	70
3.7	Conclusions	71
3.7.1	Global Context	71
3.7.2	Regional Context	72
3.7.3	WISCOMP's Contribution	73
3.7.4	Future Prospects	75

APPENDIX

A:	Workshop Timeline	78
B:	Summary of Baseline Studies	82
C:	Suggestions from January 2013 Educators' Roundtable	85
D:	September 2013 "Exploring Educational Spaces for Peace & Nonviolence" Workshop Report Summary of <i>Hum Kadam</i> Alumni Presentations and Discussion	87

E: Sample Evaluation Form	90
F: Profiles of Scholarship Recipients	93
Bibliography	96
<hr/>	
The <i>Hum Kadam</i> Team	99
<hr/>	

Acknowledgements

This publication was commissioned as part of the *Hum Kadam: Education for Peace* initiative of Women in Security, Conflict Management and Peace (WISCOMP) and its partner the Foundation for Academic Excellence and Access (FAEA). WISCOMP thanks the Board members of FAEA for their unwavering support and Prof. V. R. Mehta for mentoring the initiative.

WISCOMP is grateful to Mr. Rajiv Mehrotra and the Foundation for Universal Responsibility of His Holiness the Dalai Lama for their constant guidance and encouragement.

Special thanks to Dr. Meenakshi Gopinath, Founder and Director, WISCOMP for her vision and ideas that have shaped the *Hum Kadam: Education for Peace* Initiative. The support of colleagues at WISCOMP, Seema Kakran who piloted the project, Manjrika Sewak, Nidhi Bhatnagar, Harish C. Bhatt, Sree Kumari V. and Devender Kumar and FAEA staff is gratefully acknowledged.

The author wishes to thank the members of the Hum Kadam Student Alliance, and the wider network of educators and mentors involved with the programme over the years.

This publication is the result of the work carried out by the author in her capacity as a Scholar of 'Opening up spaces of Education for Peace in Jammu and Kashmir' during the period December 1, 2014 to April 30, 2015.

Shivani Kaul

1

Introduction

This report documents the findings of a reflective evaluation undertaken between November and March 2015 of the *Hum Kadam: Education for Peace* initiative which ran from 2012-2015. Over these three years, the *Hum Kadam* initiative brought together key segments of the population from Kashmir and New Delhi—identified as youth leaders enrolled at schools and colleges, teachers, and educators—to engage in face-to-face interactions, training in conflict transformation¹ theory and practice, and professional training in an effort to foster cooperation and dialogue.

The initiative was a multilevel intervention that sought to address the trust deficit that plagues relations between young people of Kashmir and the rest of India which lies at the root of negative stereotypes and hostility that contributes to conflict escalation. The initiative sought to:

- ⊙ Reduce social distance and prejudice between youth and teachers of Kashmir and Delhi using face to face dialogues and trainings in conflict transformation and developing and strengthening sustainable networks.
- ⊙ Enhance the ethos of tolerance and inclusivity within the participating schools and colleges by increased awareness and incorporation of the principles of the National Curriculum Framework 2005, including reflective practice and sensitivity to teaching in multicultural contexts.
- ⊙ Enable access of the most disadvantaged students from Kashmir to institutions of excellence and thereby build a sense of empowerment.
- ⊙ Build soft skills and leadership potential of youth to be agents of positive social transformation.
- ⊙ Sensitize stakeholders about the significance of education in peacebuilding in Jammu and Kashmir.

Some of the key activities organized by WISCOMP and FAEA in this regard were scholarship grants for Kashmiri students, training workshops for youth leaders in partnering schools and colleges of Delhi and Srinagar, training workshops for educators at partnering institutions, as well as roundtable consultations with experts.²

The *Hum Kadam* initiative brought together 390 school students, 478 university and college students, and over 400 educators from prominent educational institutions in Kashmir and New Delhi for dialogues-cum-trainings in the skills, values, and attitudes required for effective peacebuilding. The *Hum Kadam: Education for Peace* initiative was made possible due to a partnership established

¹ John Paul Lederach, *The Little Book of Conflict Transformation* (NY: Good Books, 2003). First used by peace theorist John Paul Lederach, conflict transformation uses a transformative social change lens that employs the insights of sociology, psychology, history, political science, and religion and spirituality. It is distinct from conflict resolution, which focuses primarily on de-escalation of external conflict on a limited time scale rather than recognizing larger cycles of relations at the heart of multiple levels of both conflict and peace.

² Section 3.1, “Hum Kadam Peacebuilding and Education,” in *Midterm Evaluation Report* (New Delhi: WISCOMP, 2014), 10.

between WISCOMP (Women in Security, Conflict Management, and Peace) and FAEA (Foundation for Academic Excellence and Access).

1.1 The Organizers

Foundation for Academic Excellence and Access (FAEA)

Foundation for Academic Excellence and Access (FAEA) was set up in 2002 at New Delhi. It is committed to the idea of education devoted to founding of a just, productive and cultured society. It emphasizes on the equality of opportunity so that all students, irrespective of their economic and social status have choice. Through its work, the Foundation has created a vibrant movement in favour of the disadvantaged, the most marginalized sections of the society through its unique innovative practice – multi-pronged, flexible, context-sensitive, capacity building inclusive approach. It has contributed to higher education practices by offering a *blue print that moves beyond quotas and piece-meal approaches towards a more equitable, people-centered practice*. It has worked both with corporates, the public sector and individuals to garner support for its programs.

Translating its mission of *empowerment with excellence*, FAEA's path-breaking strategy is a unique blend of providing scholarships to the meritorious disadvantaged students and supplementary support through skills development programs. The Foundation identifies the poorest of the poor using the *FAEA Deprivation Index*. The Scholarship gives them the support required for enhancing their confidence and dignity. There are instances when grant recipients have excelled in extra-curricular activities; some have chosen to share their scholarship with others.

FAEA has over the years partnered with 22 of the finest colleges of India and provided them support that helped build the capacities of students and also re-oriented the institutions towards a greater commitment to equity and justice. The colleges opened up dedicated support services for the students that focused on imbuing life skills, language and IT skills amongst its students as essential means of empowerment. For the first time in India, skill building modules aimed at facilitating the personal, social and career development of students who entered the portals of higher education institutions were introduced. A spectrum of workshops, fieldtrips, training programs, encouraged students' participation, as these initiatives went beyond the confines of the syllabus and cloistered classrooms. Embedding such programs in higher education institutions strengthened commitment of these institutions in educating the marginalized; increased their sensitivity; and helped address the needs of the disadvantaged in a concrete manner.

As an unprecedented initiative in India, the Foundation plays a unique transformative role in the lives of students as well as institutions. Through the *Hum Kadam* program, the Foundation begun looking at marginalization experienced in areas of low intensity conflicts.

Women in Security, Conflict Management and Peace (WISCOMP)³

WISCOMP has been actively involved in peacebuilding exercises in Jammu and Kashmir since 2000. Adhering to a definition of positive peace that rejects endorsement of the status quo or of peace without justice, WISCOMP strives to create a space in Jammu and Kashmir where it can engage with multiple players in order to democratize the process of peacebuilding. The *Hum Kadam*

³ Section 3, "The Hum Kadam Project: A Background," in *Midterm Evaluation Report* (New Delhi: WISCOMP, 2014), 10.

project is the third major intervention in Jammu and Kashmir by WISCOMP, the first being the formation of the *Athwaas*⁴ group in the region, which led to the establishing of *Samanbals*⁵ and the **Conflict Transformation Program**. These predecessor programs have been crucial to the design and outline of the *Hum Kadam* project and have informed its strategic objectives and pedagogy.

Crucial to this initiative has been the formation of *Athwaas*, a regional group comprising Kashmiri women who came together in 2001, after a roundtable discussion (*Breaking the Silence*) was organized in New Delhi by WISCOMP. The women of *Athwaas* came from diverse socio-economic backgrounds and faith traditions, and held divergent political opinions. However, despite their differences, they were successful in bringing people together by foregrounding gender concerns. In 2003, the members of *Athwaas* established *Samanbals* with a view to take the healing and reconciliation to the larger community. These proved to be highly successful in their strategy of providing safe spaces for conflict resolution for various groups located in different parts of Jammu and Kashmir and engaged women and young people in activities which brought them into the public sphere.

“The *Conflict Transformation Workshops*, spanning a decade (2001 – 2012), brought together the youth of India and Pakistan for dialogues-cum-trainings to address cross-border conflicts in a more constructive manner and to create safe, catalytic spaces for trust-building and dialogic processes. The Third Annual Conflict Transformation Workshop (*Dialogic Engagement*, 2004) was a path-breaking dialogue because, for the first time in India, it introduced a module titled *Kashmir: the Way Forward* within the Workshop curriculum to provide a context for Indians, Pakistanis, and Kashmiris to collectively brainstorm mutually acceptable proposals for the transformation of the conflict.”⁶ Subsequent workshops have since tried to facilitate an appreciation of the multicultural ethos of Jammu and Kashmir through visuals on the region’s people, landscape, languages, cuisine, places of worship and syncretic spaces. Through these conflict transformation workshops, WISCOMP has generated immense discussion on Kashmir and placed it in mainstream attention of all civil society actions for peacebuilding between the two countries.

1.2 Purpose

This publication is a learning document that allows reflection on the program implementation journey. This process enables WISCOMP to assess what worked and what didn’t work, but to understand what was learned in the process that might be useful going forward. WISCOMP would like to share these learnings with other organizations and individuals engaged in the valuable work of education for peace, particularly in South Asia.

1.3 Research Methodology

Given that this initiative sought to create meaningful transformation in world views, values, and behaviour, ultimately many of the deliverables are intangible and difficult to quantify. Peacebuilding practitioners rely on methodologies alternative to cost benefit analysis that are more reflective, discursive and phenomenological, such as gathering participant interviews, mining the rich archive

⁴ *Athwaas* is a Kashmiri word for handshake/greeting and *Samanbal* is a Kashmiri word for ‘safe space for meeting’

⁵ John Paul Lederach, Reina Neufeldt, Hal Culbertson, *Reflective Peacebuilding: A Planning, Monitoring and Learning Toolkit* (Notre Dame: Catholic Relief Services and University of Notre Dame, 2007).

⁶ Meenakshi Gopinath and Manjirika Sewak, *Bridging the Divide: Peacebuilding for a New Generation* (New Delhi: WISCOMP, 2014).

of workshop materials, and observations. The author examined quantitative data from questionnaires collected both before and during the program's implementation to assess indicators of outcome achievement. The report is otherwise based on a reflective assessment model, guided in part by the conflict transformation program evaluation framework offered by John Paul Lederach, Reina Neufeldt, and Hal Culbertson in *Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit*.⁷ This approach tracks four dimensions of constructive social change: personal, relationship, structural and cultural. After assessing this matrix of change, implementers can assess whether the larger theories of change were appropriate to the context and intention.

1.4 Key Sources

This report draws from a variety of data sources, both quantitative and qualitative.

Quantitative

- ⊙ Initial Baseline Assessment data analysis reflecting a mix of open-ended questionnaires and semi structured interviews with students and teachers in Delhi and Kashmir.
- ⊙ Findings of an independent research study conducted by University of Delhi students and Faculty in 2012-13.
- ⊙ Evaluation forms filled out by Participants in 12 out of 30 workshops.

Qualitative

- ⊙ The 2012 Hum Kadam Baseline Report and a February 2014 Mid Term Evaluation Report
- ⊙ Narrative reports for 30 workshops, 1 policy brief, and meeting notes from a series of Student Alliance meetings
- ⊙ Reading materials, Powerpoint presentations, and handouts
- ⊙ Conversations with workshop participants (students, teachers, principals, facilitators)
- ⊙ Conversations with WISCOMP staff Meenakshi Gopinath, Seema Kakran and Manjrika Sewak

At the time of writing this report, an end line or post-test evaluation had not been completed. If such a post-test with a similar group of workshop participants were to be conducted in both Delhi and Kashmir, it would be very informative to compare with the original baseline results (limited though the sampling may be).

Steps to ensure accuracy include careful reading of all workshop reports, and dialogue with the WISCOMP team. Limitations to this report include the absence of an endline survey of *Hum Kadam* participants, as well as the absence of pre-test complements to the workshop evaluation questionnaires that would have enabled stronger analysis of change over time.

⁷ Ibid., 21.

1.5 Key Questions

Project Evaluation Indicators

1. Did the attitude and beliefs about other communities among the youth of Delhi and Kashmir positively change?
2. Did Kashmiri youth from marginalized sections have improved access to institutions of academic excellence across India?
3. Did educators gain a capacity for reflective teaching in a multicultural environment?
4. Did partner schools/colleges of Kashmir and Delhi become more aware of and implement the principles of National Curriculum Framework 2005?
5. Did more established networks of youth leaders and educators develop in Kashmir and Delhi?
6. Was there an impact on education policy?
7. Were quality education for peace materials generated?

1.6 Reflective Peacebuilding Indicators

The Four Dimensions of Change

Personal change is that which begins with the self. This can be measured by assessing attitude and behaviour changes and participant self-reporting. **Relational change** on the other hand focuses on “the actual relationship patterns between individual people who interact.”⁸ This can be measured by assessing communication patterns, cooperation, decision-making, conflict handling mechanisms.

Structural change catalogues the affect on “institutions and wider social, political, or economic patterns” and “represent broader, usually longer-term scope and impact.”⁹ This can be measured by assessing social conditions (disparity, inequity, ethnic/religious disadvantage), procedural patterns (lack of transparency, equality, access, participation, fairness), and institutional patterns (lack of access, historical patterns). The even deeper **cultural dimension** “refers to often less conscious patterns related to conflict and peace...which are often very slow.”¹⁰ This can be measured by assessing cultural resources and patterns, programs and activities that work. It is important to be sensitive to deeper cultural shifts that are simultaneously taking place – displacement, migration, population growth, conflict dynamics, modernization, and strains on tradition.

1.7 The Hum Kadam Theory of Change

The objective of the WISCOMP- FAEA collaboration was to conceptualize and implement an intervention to address the sense of grievance and perceived distance from “Emerging India” among the youth of Kashmir (born and raised during the protracted conflict) and the prevailing prejudice and stereotypes among the youth in other parts of India towards Kashmiris. It empowered youth from Kashmir and Delhi through an innovative approach that synergized WISCOMP’s work on

⁸ Ibid., 19.

⁹ Ibid., 19.

¹⁰ Section 2.1, “Theory of Change,” in *Hum Kadam: Education for Peace Project Proposal* (New Delhi: WISCOMP, 2011).

facilitating trust-building across the conflict divides with FAEA's strategy of people-centred sustained investment in human potential of marginalized groups.

WISCOMP and FAEA believe in the transformative potential of education which can lay the foundation of a just and inclusive society. Schools and teachers can play an important role in this process as they can be the agents of long term change, institutionalizing norms and beliefs. The Hum Kadam initiative was premised on the following theory of change:

If access to holistic education is provided to young people it, builds their capacity to become change-makers in their communities, opens the door to economic opportunities, and prepares them to respect values like justice, equity, inclusivity, non-violence, coexistence, multiculturalism and democracy.

The absence of holistic education leads to a sense of relative deprivation in an area where a sense of hurt has been historically nurtured, causing increase in alienation, hostility and potentially violence.

Prejudice reduction and coexistence work across the divisions of conflict can produce better results if done with youth as they can become "bridges of peace" that connect and bring more actors and institutions into the peacebuilding fold.

In the backdrop of these theories of change, the *Hum Kadam* trainings sought to:

- ⊙ Facilitate experiential learning from self and others;
- ⊙ Build capacity for critical reflection and conscientization;
- ⊙ Introduce theoretical knowledge from the evolving discipline of peace and conflict studies;
- ⊙ Discuss the prejudices and stereotypes we harbor against people from different communities;
- ⊙ Teach nonviolent communication skills;
- ⊙ Promote values such as human dignity, human rights, compassion, empathy, partnership and community;
- ⊙ Deepen and practice dialogue skills: Active listening, strategic questioning, self-analytical reflection and expression; and
- ⊙ Empower young people to value, democracy, pluralism and active coexistence.

2

PART I: Background and Baseline

2.1 Political Context¹¹

The conflict in the Indian state of Jammu and Kashmir metamorphosed rapidly after 2009, as guns were replaced by other forms of violence in support of the demand for ‘*aazadi*’ in the Valley and polarization between the different regions of the state increased. In the 1990s, violent acts were committed primarily by members of armed groups. Targeted killings, assassinations and terrorist attacks constituted the majority of conflict-related violent incidents in the region. However, from 2008 onwards, street violence¹² became increasingly common, culminating in riots ostensibly spearheaded by youth in the summer of 2010.¹³ Data from State law enforcement agencies document the significant reduction of militancy-related attacks between 1995 and 2009. A reported 5,946 people were killed in such incidents in 1995, including 1,596 militants, 1,202 civilians and 237 security personnel, while in 2009, 235 militants and 72 security personnel died and civilian killings decreased by 42% from the previous year alone. 2008-09 also saw another significant development: no civilian death was reported in suicide terrorist attacks in Jammu and Kashmir.¹⁴

Street protests steadily increased, which were met with curfews that paralyzed everyday life for many citizens as was evident in the aftermath of several events between 2008-10, namely the Amarnath land dispute, the alleged rape and murder 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 youth were joining militant organizations, they suggested an increase in the number of young people participating in street protests. These young people increasingly adopted violent methods to vent their frustration and gain social legitimacy. They 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. In the summer of 2010 more than 100 young lives were lost during street protests. Due to limited reconciliatory efforts¹⁵, there was a serious trust deficit that propelled a cycle of violence and counter-violence. Ostensibly, the lack of state responsiveness to genuine youth concerns and aspirations also exacerbated the problem.

Hum Kadam sought to intervene in this aspect of the Kashmir conflict and reduce the likelihood of violent incidents on the street spearheaded by youth. It used conflict transformation workshop formats to initiate processes of reconciliation and trust building, sensitize young people to issues of power asymmetries and equip them with skills to engage non-violently for redressing their genuine grievances.

¹¹ Section 1.7, “Background,” in *Hum Kadam: Education for Peace Project Proposal* (New Delhi: WISCOMP, 2011).

¹² Lt. General B.S. Jaswal used this term to describe a new form of coercion/ violence.

¹³ Kavita Suri, “J&K: A Return to Violence?” in *Armed Conflicts in South Asia 2010: Growing Left-wing Extremism and Religious Violence*, eds. Suba Chandran and P.R. Chari (New Delhi: Routledge, 2011), 67 – 90.

¹⁴ *Ibid.*

¹⁵ Notable exceptions were the Prime Minister Manmohan Singh appointed working groups in May 2006 and the Team of Interlocutors appointed in 2010.

An important contributor to the conflict is the gap between the aspiration of the population (especially youth), and what the state has been able to deliver in terms of education and employment. Since, the intellectual capital and skills of the youth had eroded due to long drawn militancy and disturbed political environment, the ability of Kashmiri youth to compete with those residing in other parts of the country was diminished.¹⁶ The upper middle class and elite 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. The result was that young people who remained in the Kashmir Valley felt disconnected from the story of 'Emerging India'. They did not trust either the establishment in New Delhi or civil society in the country which was seen to be highly active in other forms of social change but perceived as insensitive to the plight of Kashmiris. 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% (the worst among the four North Indian states), this disconnect and lack of trust was a cause for concern.

While the problems of underdevelopment and unemployment are not unique to Jammu and Kashmir, the history of the dispute over the status of the state within the Indian Union and the ongoing conflict with Pakistan make these problems exceptional for the state. Regressive trends on these counts contribute to a perceived sense of disadvantage, which is often used politically to foment violence and further escalate the conflict.

The Central and State Governments tried to stem the alienation by using a traditional approach towards securing equity and social justice through quotas, special grants and self-employment schemes. WISCOMP and FAEA believe that the youth in Kashmir require an innovative strategy to bring them out of their disadvantaged position and reduce the perceived gap between them and 'Emerging India'.

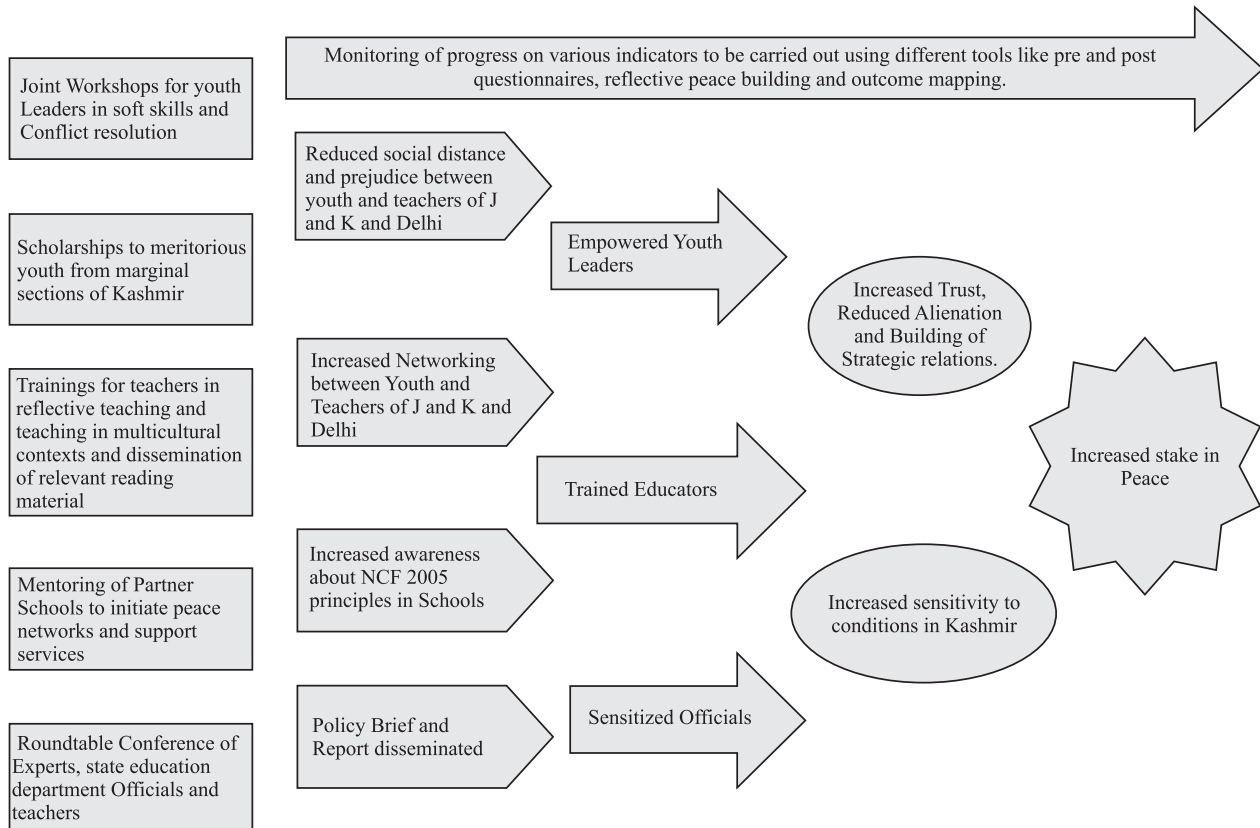
WISCOMP's analysis of conflict in Kashmir also revealed that it is not only the precepts of religious identity, community, and the family that work as inhibitors to building peace but also absence of alternative spaces that could promote dialogue and provide avenues for expressing genuine grievance. The *Hum Kadam* project was envisioned as a step towards bridging this gap. It sought to use educational institutions as sites that facilitated such a dialogue. By applying WISCOMP-FAEA's institutional experience to enhance the capacity of educators and institutions from Kashmir and Delhi using the ideals reflected in the NCF 2005, it also aimed at sustaining the project objectives beyond the immediate steps taken towards capacity building of youth in this direction. By creating a collaborative network of youth leaders and teachers in Kashmir and Delhi, the *Hum Kadam* program activities sought to build **capacities of local partner schools and colleges** so that they could address these issues independent of the project implementers. Sharing of the project progress with policy experts was another dimension so that the need for such work is recognized in the education sector.

FAEA and WISCOMP believed that once the trust deficit is addressed by deepening the engagement with youth in schools and colleges in Kashmir and Delhi within the rubric of an education for peace project, sustainable **cross-institution alliances/linkages** would be established. These would continue even after the project support ended.¹⁷ With improvements in access to quality education for Kashmiri youth outside the state, these multiple trust building processes will eventually build a stake in peace for youth, primarily in Kashmir but also in Delhi.

¹⁶ A report based on research conducted in the Northern Indian states by a private company has highlighted this gap.

¹⁷ *Midterm Evaluation Report*, 10.

Illustrative Map of Theory of Change¹⁸



2.2 Theoretical Framework and Institutional Context¹⁹

Women in Security, Conflict Management and Peace (WISCOMP) has been engaging with the theory and praxis of education for peace from 2005 through 2015 – a decade which has brought significant evolution both in the organization and in the field. WISCOMP recognizes that education is not only about reading and learning from books, but also about preparing students and young adults to meet the challenges of living in a complex social world. At the policy level, the National Curriculum Framework (NCF) has served as a guide for evolving a national system of education that draws on the democratic vision as outlined in the Indian Constitution. The National Curriculum Framework was last revised in 2005, with a progressive new focus on education for peace. Though the NCF 2005 requires states to mainstream peace education into the entire curriculum and not just introduce peace education as a separate subject, the implementation of these ideas into classroom practice has been less than ideal. One of the reasons cited is the lack of capacity of institutions and educators to transact the ideas articulated through the NCF 2005.²⁰

The NCF 2005 identifies the broad aims of education as:

1. Independence of thought and action
2. Sensitivity to other's well beings and feelings
3. Learning to respond to new situations in a flexible and creative manner

¹⁸ Hum Kadam: Education for Peace Project Proposal.

¹⁹ Midterm Evaluation Report, 6.

²⁰ Chitralakha and Kakran, *The Hum Kadam Project: 2012-2015 Baseline Assessment*.

4. Predisposition towards participation in democratic processes

5. Ability to work towards and contribute to economic processes and social change.

Educational institutions like schools and colleges can build peace by providing space for engaging with root causes of conflict. Over the years, research has also revealed that in areas of protracted conflict there is a need to introduce the values of peacebuilding (nonviolence, dignity, mutual respect, coexistence) at an early age to counter the sclerosis of hardened mindsets and break the cycle of generational transfer of conflict drivers. It was in this context that WISCOMP began to first investigate if educational spaces, which in some ways bring together the community, the family, and the school, could instead provide an impetus to build and nurture cultures of peace.²¹

Peace education is the “process of teaching people about the threats of violence and strategies for peace.”²² The field initially evolved out of 19th century peace movements in Europe and through early 20th century anti-militarism. Influenced by educationists John Dewey and Maria Montessori, peace education has gradually come to include democratic values of social justice and human rights. A variety of techniques and approaches to teaching peace have since developed. Educationist Ian Harris offers one set of characteristics that could be used to describe peace education:

“to appreciate the richness of the concept of peace; to address fears; to provide information about security systems; to understand violent behaviour; to develop intercultural understanding; to provide for a future orientation; to teach peace as a process; to promote a concept of peace accompanied by social justice; to stimulate a respect for life; and to end violence.”²³

He suggests that five distinct types of peace education exist: human rights education, conflict resolution education, development education, international education and environmental education.²⁴ Peace education veteran Betty Reardon identifies several other possible components: multicultural education, gender education, coexistence education, interfaith education, value education, and nonviolent education.²⁵ Each of these varies in the basic knowledge, skills, and values prioritized, and reflect the need to customize the education for peace model per local needs and present sociopolitical conditions.

For example, recent studies demonstrate that the difficulties of educating for peace in active conflict often results in efforts to transform world views through indirect peace education.²⁶ Direct peace education here is defined by discussion of the definition of conflict and peace, the process of peace, presentation of rival camps, history of the conflict, and the possibility of new affect and emotions. Indirect peace education includes education for reflective thinking, human rights, empathy for other ethnicities, conflict resolution, and tolerance. A more nuanced approach is required in a context in which the conflict is still live, where it can contribute to other peacebuilding activities by equipping citizens with the necessary skills and knowledge to be ready for peace. Given the as yet unstable

²¹ *Midterm Evaluation Report*, 9.

²² Ian Harris and Mary Lee Morrison, *Peace Education*, 2nd edition (Jefferson, NC: McFarland & Co., 2003).

²³ Harris, *Peace Education*, 20.

²⁴ *Ibid.*

²⁵ Betty A. Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching Toward a Culture of Peace* (NY: Hague Appeal for Peace, 2002).

²⁶ Daniel Bar-Tal and Yigal Rosen, Peace Education in Societies Involved in Intractable Conflicts: Direct and Indirect Models, *Review of Educational Research* 79, no. 2 (2009): 557-575.

situation in the state of Jammu and Kashmir, WISCOMP, like others, has adopted more indirect peace education curriculum to cultivate the knowledge, skills and values required for conflict transformation.

2.2.1 Conflict Transformation phase

WISCOMP's contributions to the theory and praxis of peace education in South Asia date back to 2005, a period during which the organization's focus was on cultivating the capacity for conflict transformation among youth leaders of India and Pakistan through the annual Conflict Transformation (CT) workshops. Education was a central focus in sections of the Fourth, Fifth, and Sixth Annual CT workshops (2005, 2006, and 2007), during which **coexistence** and **humanizing the other** were particularly important themes.

CT workshops consciously employed an elicitive methodology to uncover local knowledge of how to resolve conflict through a facilitative process – rather than approach a group as an expert to prescribe universal solutions.²⁷ Sessions on conflict and conflict transformation relied on theoretical grounding in a human security framework of multiple conflict levels²⁸: intrapersonal, interpersonal, inter-group, and inter-state. Innovative new creative pedagogies were also applied as methods to introduce healthier facilitator-learner relations and knowledge generation – particularly in the 2011 Conflict Transformation workshop.

WISCOMP drew from the work of several scholars in the evolving field of Peace and Conflict Studies. This included Johan Galtung's theorization of positive peace, the concept that peace is not merely the absence of direct violence, but also requires just and equitable social systems and processes in place.²⁹ Donna Pankhurst's feminist elaboration³⁰ of Galtung's work that particularly highlights the role of gender-sensitized men and women in peacebuilding processes before, during, and after conflict manifests in physical violence. John Paul Lederach's concept of the *conscientization* of popular education was instrumental at this stage.³¹ The interdependence and multivocality³² of diversity were foundational, as was Paulo Freire's critique of the banking model of education through critical pedagogy.³³ Policy frameworks cited in this phase included the UNESCO document on mainstreaming the culture of peace, defined as "a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes and solving problems through dialogue and negotiation among individuals, groups and nations."³⁴

Given previous literature exploring the role school histories have played in the transmission of prejudice in South Asia,³⁵ the workshop participants investigated how textbooks across subjects

²⁷ John Paul Lederach, *Preparing For Peace: Conflict Transformation Across Cultures* (Syracuse, New York: Syracuse University Press, 1995).

²⁸ Human Security Centre, *Human Security Report* (New York: Oxford University Press, 2005).

²⁹ Johan Galtung, *Peace: Research, Education, Action* (Copenhagen: Christian Ejlertsen, 1975).

³⁰ Donna Pankhurst, *Mainstreaming Gender: A Framework for Action*, (London: International Alert, 1999), 4.

³¹ Lederach, *Preparing for Peace: Conflict Transformation Across Cultures*, 26.

³² Anil Sethi, *Coexistence and Trust-Building: Transforming Relationships* (New Delhi: WISCOMP, 2007), 99-111.

³³ Paulo Freire, *Pedagogy of the Oppressed*, (NY: Continuum International, 1970).

³⁴ "Mainstreaming the Culture of Peace," UNESCO 2002. <http://unesdoc.unesco.org/images/0012/001263/126398e.pdf> (accessed January 20, 2015).

³⁵ Krishna Kumar, *Political Agenda of Education: A Study of Colonialist and Nationalist Ideas* (New Delhi: Sage Publications, 1991). Poonam Batra, "Education: Some Reflections," Presentation at Nehru Memorial Museum and Library (New Delhi, July 9, 2008).

contributed to identity construction of the self and the other in India and Pakistan. India's National Curriculum Framework 2005 was an important document of reference, which recognized that "Education is a significant dimension of the long-term process of building peace, tolerance, justice, intercultural understanding and civic responsibility."³⁶ As the WISCOMP team concluded in 2006, peace education plays an important role in preventing the inheritance of hate and fear by:

- ⊙ Addressing the horrors of past violence
- ⊙ Promoting the values of human dignity, non-violence and pluralism;
- ⊙ Developing the skills necessary to rebuild fractured relationships; and,
- ⊙ Developing a respect for the differences in faith and political perspectives.³⁷

In this time, practical recommendations for generational peacebuilding included: reforming teacher training to incorporate more participatory, critical and creative methods, examining the teacher-student dynamic, introducing gender-balanced curricula, studying local histories, promoting values of human dignity, nonviolence, and pluralism, intercultural/interfaith understanding, and relationship rebuilding skills. Other suggestions that emerged were collaborative research with 'the other', academic exchanges, and the cultivation of friendships.

A significant achievement of this phase was that as part of the CT program, two researchers compiled a comparative study of Indian and Pakistani textbook contents. Despite visa issues and administrative red tape, they managed to complete their research. They conclude that the production of biased textbooks cultivates extreme narratives on both sides of the border, but that this trend can be counteracted with a democratic system of curricula development in the two countries.³⁸

2.2.2 Sangchal phase

While the CT program was a robust platform for citizens of India and Pakistan to interact and move past constructed images of the other, administrative resistance such as visa denials remained a serious hurdle. WISCOMP transitioned to work in-country on peacebuilding with students, teachers, and schools to affect a shift towards inclusive and multicultural educational institutions. To this end, WISCOMP initiated *Sangchal*, an umbrella term for a series of education for peace programs that ran between 2007 and 2011.

The participants were largely secondary school students (and some teachers), reflecting theories that suggest education can contribute to peacebuilding and nonviolent institutions by transforming consciousness³⁹, and that working with youth in particular can reduce later adult prejudice formation⁴⁰. Keeping in mind the balance between multicultural and civic education, and the regional socio-political requirements, WISCOMP formed its program considering the literature on education *for* versus education *about* peace,⁴¹ stressing the former over the latter. The second focuses on peace as

³⁶ *National Curriculum Framework 2005* (New Delhi: National Council of Educational Research and Training, 2005), 61.

³⁷ Manjrika Sewak, "School Curriculum and Pedagogy in India and Pakistan: Changing Profiles," (New Delhi: WISCOMP, 2007).

³⁸ Zahid Shahab Ahmed and Michelle Antonette Baxter, "Attitudes of Teachers in India and Pakistan: Texts and Contexts" (New Delhi: WISCOMP, 2007).

³⁹ V. Floresca-Cawagas and T. Swee-Hin, "Institutionalization of Nonviolence" in *Encyclopedia of Violence, Peace and Conflict*, ed. L. Kurtz (New York: Academic Press, 1999), 211.

⁴⁰ Cynthia Estlund, *Working Together: How Workplace Bonds Strengthen a Diverse Democracy* (NY: Oxford University, 2003).

⁴¹ Gavriel Salomon, "The Nature of Peace Education: Not All Programmes are Created Equal" in *Peace Education: The Concept, Principles and Practices Around the World*, eds. Gavriel Salomon & Baruch Nevo (New Jersey: Lawrence Erlbaum Associates, 2002), 4-5.

a separate subject, whereas the first seeks to inculcate a set of skills, knowledge and values that will inform all of education and actively enable peaceful societies. A series of modules to offer interested institutions developed as a result. These training units included:

- ⊙ Humanizing the other – stereotype analysis and identity construction, defining conflict
- ⊙ Active listening and sustained dialogue
- ⊙ Nonviolent means of communication
- ⊙ Building peace through art – particularly cinema analysis, puppetry, cartooning, image and forum theatre, and music
- ⊙ Gender, conflict and peace
- ⊙ Diversity and rights – human rights, interdisciplinary approaches to multiculturalism

These reflect the basic elements of multicultural education, as outlined by James Banks⁴²: knowledge construction (critical thinking), equity pedagogy, prejudice reduction, and transformation in school cultures and social structures.

Acknowledging the literature discussing violence generated from exclusions within multicultural society and the escalation of identity-related conflicts around the world, WISCOMP offered sessions on identity that sought to educate beyond simply difference, to begin to identify the ‘other’ in the self, and vice versa⁴³. Mahatma Gandhi’s *Nai Talim* model of lifelong holistic learning embedded with moral values and physical creativity,⁴⁴ his life’s work of nonviolent resistance, as well as Jiddu Krishnamurthi’s emphasis on an education equipping students for living in the world provided indigenous inspiration for workshop content. The sessions on heritage education drew from the legacy of pluralism in South Asia, as articulated in TN Madan’s writing on the history of religions in the subcontinent,⁴⁵ as well as from Amartya Sen’s warning against the cultivation of ‘plural monocultures’⁴⁶ in the Subcontinent. Harold Saunders’ work on dialogue⁴⁷ as genuine interaction and Kenneth Cloke’s mediation methods⁴⁸ contributed to WISCOMP’s Active Listening and Nonviolent Communication modules.

Two highlights during the course of this program were the publication of a special issue of its journal *Peace Prints* on “Education and Peacebuilding: Perspectives from the Field” (2009) and Betty Reardon’s guest lecture at WISCOMP’s invitation: “New Frontiers in Peace Education” (2011). The special issue of *Peace Prints* featured a few comparative studies of peace education programs and theories from around the world such as that by Kevin A.J. Kester, as well as specific articles by educationists such as Jyoti Bose and S.P. Udayakumar.

⁴² James Banks, “Multiculturalism’s Five Dimensions,” *NEA Today Online* (September 1998).

⁴³ R. A. Serrano and J Myers, “Preservice Teachers’ Collages of Multicultural Education,” in *Intermediality: The Teachers’ Handbook of Critical Media Literacy*, eds. L. Semali & A.W. Pailliotet (Boulder, Colorado, Westview Press, 1999), 75-96.

⁴⁴ Mohandas Karamchand Gandhi, “Towards New Education,” *Harijan* (1937).

⁴⁵ T.N. Madan, “Religion in India,” *Daedalus* 118, no. 4 (1989): 114-146.

⁴⁶ Amartya Sen, *Identity and Violence: The Illusion of Destiny* (London: Penguin Books, 2006).

⁴⁷ Harold Saunders, *A Public Peace Process* (New York: Palgrave, 1999), 253.

⁴⁸ Kenneth Cloke, *Mediation: Revenge and the Magic of Forgiveness* (Santa Monica, CA: Center for Dispute Resolution, 1990).

In her talk, Reardon emphasized institutional and structural reform in order to achieve peace education, the main purpose of which is to imagine the difference between peaceful and violent societies. She urged teachers to fight the temptation to preach, and focus instead on the elicitive method of ‘reflective questioning’ coupled with critical thinking. In this line, she emphasized that textbooks should be increasingly questioned in the classroom. Co-learning and collaboration should be prioritized instead of competition. Several of these points resonated deeply with the foundational concepts of WISCOMP’s *Sangchal* program.

2.3 *Hum Kadam* phase

Conceptualization of the *Hum Kadam* initiative began in 2011 after a long engagement with women of Jammu, Kashmir and Ladakh (through *Athwaas*), in which stakeholders expressed the need to work with the alienated youth of Kashmir⁴⁹, particularly after the riotous summer of 2010. Responding to this need, WISCOMP developed a peace education program that would intervene at the institutional level of the school and university.

Theoretical frameworks to conceptualize education to build peaceful societies were interdisciplinary and diverse in this phase. This theoretical grounding included Krishna Kumar’s observation that outbreaks of violence are likely linked to deeper inequalities in India,⁵⁰ the recognition by the Planning Commission of India that this impedes overall development,⁵¹ and Michael Apple’s contribution to the sociology of education (continuing Paulo Freire’s work on critical pedagogy) demonstrating the darker reality of schools, which often institutionalize structural violence such as inequalities based on race, class, and gender.⁵² Another significant addition was WISCOMP Director and educationist Meenakshi Gopinath’s identification of three major challenges for schools in India: religious fundamentalism, militarism, and globalization.⁵³

Hum Kadam envisions reworking India’s educational structures to proceed towards multiculturalism, nonviolence, and justice, hinging on the training of teachers, and not just high school and university students, as agents of change in Delhi-Jammu & Kashmir relations. This reflects Poonam Batra’s position that teacher preparation is key to transforming learning environments⁵⁴. WISCOMP also works with Meenakshi Gopinath’s assertion that educational institutions can provide unique ‘liberatory spaces’ for youth voices and development⁵⁵. This in turn echoes Amartya Sen, who states that education can contribute to human capabilities and freedom. Multicultural education, coexistence education, and dialogue training resources were fundamental to the conceptualization of *Hum Kadam* workshops.

⁴⁹ Seema Kakran, *Competing Realities: Identity, Culture and Dialogue in Jammu and Kashmir, Stakeholders in Dialogue* (New Delhi: WISCOMP, 2011).

⁵⁰ Kumar, *Political Agenda of Education: A Study of Colonialist and Nationalist Ideas*.

⁵¹ Government of India, Planning Commission. “Twelfth Five-Year Plan,” (2012-2017), *Social Sectors* 3. http://planningcommission.gov.in/plans/planrel/12thplan/pdf/vol_3.pdf. Accessed on December 27, 2012.

⁵² Michael W. Apple, *Education and Power*, (NY: Routledge, 1995).

⁵³ Meenakshi Gopinath, “Educating for Coexistence: Challenges and Possibilities in India,” *Peace Prints* 2, no.1 (Spring 2009).

⁵⁴ Poonam Batra, “Teacher Education and Classroom Practice in India: A Critique and Propositions,” Presentation at epiSTEME-4 Conference (New Delhi, January 5-9, 2011).

⁵⁵ Gopinath, “Educating for Coexistence: Challenges and Possibilities in India.”

2.4 *Hum Kadam* Workshop Pedagogy

The *Hum Kadam* program ultimately sought to:

- ⊙ Facilitate experiential learning from self and others
- ⊙ Build capacity for critical reflection and conscientization
- ⊙ Introduce theoretical knowledge from the evolving discipline of peace and conflict studies;
- ⊙ Discuss the prejudices and stereotypes we harbor against people from different communities;
- ⊙ Teach nonviolent communication skills;
- ⊙ Promote values such as human dignity, human rights, compassion, empathy, partnership and community;
- ⊙ Deepen and practice dialogue skills: Active listening, strategic questioning, self-analytical reflection and expression
- ⊙ Empower young people to value, democracy, pluralism and active coexistence.

One essential WISCOMP training module continued to be sessions on understanding theoretical concepts underlying conflict transformation. Sessions on multiculturalism were less frequent, but heritage education became a more regular feature of the workshops. Dialogue skills such as active listening and nonviolent communication and Theatre of the Oppressed (TOO) continued to be important elements in *Hum Kadam* programs, with similar resource persons familiar with WISCOMP's methods returning to work with the *Hum Kadam* participants. Forays into stereotype analysis through cinema sessions were less frequent, as were units exploring other forms of art (music, art, cartoons, puppeteering). Human rights education was a less prominent feature of the *Hum Kadam* model of education for peace as well.

Two significant additions were arts based therapy based on Peter Levine's work on somatic trauma⁵⁶, and professional skills for university students looking for career training. Though WISCOMP had previously engaged with trauma in J&K during its *Athwaas* initiative through psychosocial therapy, it was addressed less explicitly in its education for peace program. First-generation college students as well as young graduates from J&K struggling to enter professional careers in the rest of India expressed interest in opportunities to learn communication skills and obtain career counseling.

One major development that emerged organically from the *Hum Kadam* initiative was the formation in 2014 of the Student Alliance, an association of college age workshop participants who wished to collaborate outside the workshop space, across regions, for peace. The four project-based groups focused respectively on peace education, dialogue, entrepreneurship, and heritage education.

Culling from their work on education for peace over the previous decade, WISCOMP also put together a handbook for teachers interested in cultivating multicultural and nonviolent values in the classroom. Some of the exercises and activities were consciously tailored for South Asia, but many drew from handbooks from around the world. *Templates for Peace* was discussed at a consultation with educators in June 2014; and a revised final draft was put together. The core concepts underlying *Templates* are

⁵⁶ Peter A. Levine, *Waking the Tiger* (Berkeley, USA: North Atlantic Books, 1997).



Multiple formats including heritage walks, theatre, dance and other creative arts in addition to panel discussions and role-plays were used to further understanding of conflict and assist in trauma healing and conflict transformation.

multicultural and coexistence education, as well as conflict transformation theory. These have been consistent influences on WISCOMP’s work with schools. The handbook draws more from theories of gender and sexuality than the *Hum Kadam* workshops have put in practice, and story telling is an important new component of the handbook as well.

2.5 Conclusions

WISCOMP’s first forays into education for peace focused on curriculum content, highlighting the transmission of ethnocentric ideologies through textbooks. A thorough grounding in conflict transformation theory was important to understand how social structures like the educational system deepen cycles of peace and conflict. From this phase onwards, elicitive methodology and critical pedagogy were foundational to the praxis and theory of the workshop experience. In addition to these, the empathetic power of the arts—such as theatre, cinema, and folk music—have been utilized throughout WISCOMP education for peace workshops. *Sangchal* trainings put some of the initial CT workshop education recommendations into practice, redirecting attention to students and a few teachers from Delhi and in some cases, from Srinagar. *Sangchal* began with modules on dialogue skill building. Since then, training in nonviolent communication and active listening have consistently figured in WISCOMP’s peace education methodology through 2015. The conscious cultivation of skill sets required for effective dialogue has been a unique feature of the WISCOMP approach as well. The *Hum Kadam* initiative broadened WISCOMP’s peace education programmatic focus to include teachers and university students, bringing several more schools from Kashmir on board as partners. The curriculum applied in *Hum Kadam* can best be described as indirect peace education, and it particularly applied principles of multicultural education, coexistence education, and critical pedagogy.

2.5.1 Summary of WISCOMP’s Peace Education Progression

	<i>Conflict Transformation</i> phase (2005-2011)	<i>Sangchal</i> phase (2007-2011)	<i>Hum Kadam</i> phase (2011-2015)
School Students		Active listening Nonviolent communication Heritage walks Cinema Conflict transformation Theatre of the oppressed Identity Exchange program Human rights Gender Puppetry Cartoons Music	Active listening Nonviolent communication Heritage walk Cinema Conflict transformation Theatre of the oppressed Identity Exchange program
College Students	Exchange programs Theatre of the oppressed Music		Exchange program Theatre of the oppressed Heritage walk Conflict transformation

			Career counseling Professional communication Entrepreneurship Identity Active listening Nonviolent communication Cinema
Teachers/ Teacher Educators	Textbook analysis Elicitive methodology Conflict transformation Curriculum reform Historical narratives	Multiculturalism Elicitive methodology Conflict transformation	Multiculturalism Elicitive methodology Conflict transformation Textbook analysis Active listening Nonviolent communication Peace education Interdisciplinarity Heritage education Critical thinking Exchange program Arts therapy

2.6 Highlights from the Baseline Results

Three studies gathered data between early 2012 through mid-2013 to understand the level of social distance from people of other communities among students, teacher and principals' exposure to NCF, peace education, and reflective teaching in Delhi and Kashmir. These studies provided a pre-*Hum Kadam* baseline assessment of a sample of the wider school population in both states. The sampling was conducted in predominantly urban areas of the Valley of Kashmir with a few exceptions; selective private schools were represented in the secondary school sample from Delhi. Sampling was not random in either case. *These are inherent limitations that prevent generalization to the rest of the Kashmir valley or the National Capital Region (NCR)*. Nonetheless, some cautious observations can be made from comparing the responses of students in Delhi and the Kashmir valley regarding violence, identity formation and social distance. In addition to the data collected during the *Hum Kadam*, another study conducted around the same time provided insights into the perceptions about violence, identity and other communities among the youth. Findings of this study were shared at a seminar organized as part of the Hum Kadam initiative in September 2013. (Relevant findings of the study are quoted in section 2.6.1)

Nonetheless, some cautious observations can be made from comparing the responses of students in Delhi and the Kashmir valley regarding violence, identity formation and social distance. Students in the Valley comparatively visit other communities' homes or bring others home much less than in Delhi, though school is a site of alternate contact. Intermarriage with someone from another community is considered much less acceptable in the Valley. A statistically significant difference emerged between the NCR and Kashmir students' responses on questionnaire items regarding social distance from

people of other communities, both inside and outside school.^{57, 58} Students from Delhi who filled out questionnaires answered that they live in cosmopolitan neighbourhoods and are comfortable with people from other communities. Students from Kashmir who answered the same questions expressed mistrust or bitterness about other communities. Understandably, there are higher levels of bitterness and guilt about violence in Kashmir. Interview responses varied with neighbourhood and class, and also on individual temperament. A prevalence of violence and trauma associated with the army in childhood emerged, as well as some confusion in defining azaadi. Participants also narrated experiences of rampant gender discrimination.

Teachers, who have a significant impact on their students' identity and belief formation, were also interviewed. Their respective understanding of NCF and peace education varied only slightly, between Delhi and the Kashmir valley. Teachers did identify different conflict drivers, and significantly different approaches to understanding peace, however.

2.6.1 Students: National Capital Region (NCR) and Kashmir

Violence – Personal v. Structural

Besides the questionnaires, “drawings were studied as a projective technique to understand the dominant identities that children of Delhi and Kashmir expressed. In this exercise, children from both regions revealed a convergence in thoughts. They selected similar themes for drawing that included environmental issues and social concerns. Some of the children from both Kashmir and Delhi also depicted violence in their drawings. It was noted that **while adolescents from Delhi highlighted violence at the personal level (like burglary and crime-murder) those from Kashmir drew attention to systemic violence (like terrorism and stone pelting).**”⁵⁹

Identity – Personal v. Religious and Regional

“With a view to unpack the psychological mechanisms that underlie conflicts, researchers posed questions that presented hypothetical situations based in school settings to indirectly test the adolescents' patterns of attribution styles based on the religious identity of the actor. Their responses indicated that **religious identity was stronger in adolescents in Kashmir as compared to their counterparts in Delhi.**”⁶⁰

“The researchers also found that **personal identity was overwhelmingly prominent in Delhi, and completely missing in Kashmir.** Regional identity emerged as a strong theme in the **drawings of adolescents from Kashmir** where they **displayed an emotional connection with the State and a deep admiration for its beauty. In contrast, regional identity in Delhi was low.** National identity emerged more strongly in Delhi, but was also quite strong in Kashmir. There was no distinct sense of anger or apathy expressed by children in Kashmir towards the rest of the nation in the sample but this, the researchers observed, may have been due to the sample which was drawn only from Indian Army run schools.”⁶¹

⁵⁷ Chitralekha Dhamija and Seema Kakran, *The Hum Kadam Project: 2012-2015 Baseline Assessment* (New Delhi: WISCOMP 2012).

⁵⁸ Deepika Papneja, *Possibilities for Peace Education in Hum Kadam Baseline Study* (New Delhi: WISCOMP, 2012).

⁵⁹ Megha Dhillon, in *Report on Exploring Educational Spaces for Peace & Nonviolence: A Roundtable Discussion* (New Delhi: WISCOMP, 2013).

⁶⁰ Ibid.

⁶¹ Ibid.

Perceptions of Other Communities

“Interestingly, Kashmiri adolescents had more positive perceptions of Hindus as well as Muslims. Students in Kashmir attributed good deeds by both Hindus and Muslims to internal factors while children in Delhi largely attributed socially desirable behaviour in people to external factors. **It was noted that despite living in a zone of protracted conflict, adolescents in Kashmir held a more positive outlook of people in general, as compared to adolescents in Delhi who displayed a sense of cynicism.**”⁶²

Suspicion

Many more Kashmir students would mind an interfaith marriage than Delhi students (69% v. 10%). Many more Kashmir students feel bitterness about negative things done against their community by another than students in Delhi (63% v. 8%). Most Kashmir students (52%) are more careful with people from other communities than Delhi students (16%). Many more Kashmir students feel guilty about what their community has done to others than those in Delhi (56% v. 20%). More Kashmir students feel Muslims are discriminated against in India (78% v. 53%). **Most Kashmir students (70%) are careful around people generally than Delhi students (44%).** Double the proportion of Kashmir students (22%) believe other communities act in their own interest than those in Delhi (11%).

Intergroup Contact

A significantly higher proportion (99%) of students from NCR have at least one friend from other communities than those in Kashmir (74%). **Less than half (44%) of the Kashmiri students interviewed have had positive contact with other communities outside of school, as compared to a vast majority of those from Delhi (85%). Fewer students in Kashmir have had positive contact with other communities within school.** Fewer students in Kashmir (67%) have contact with other communities while chatting, compared to Delhi students (93%). Fewer people from other communities are seen in the area in Kashmir. Most students in Kashmir (78%) feel comfortable talking with members of other communities, but less so than Delhi students (97%).

Residential Diversity

Fewer Kashmir students (48%) have no or few neighbours from other communities compared to NCR area students (11%). Many (37%) Kashmir students don't have friends from other communities outside school (compared to next to none of the NCR students). **Most Kashmir students (78%) never visit friends from other communities at home (compared to 23% of NCR area students).**

2.6.2 Teachers: National Capital Region (NCR) and Kashmir⁶³

Discipline and Challenges to Peace

Teachers from both Delhi and Kashmir felt that, at the personal level, peace meant serenity and freedom, yet very paradoxically, when asked what peace meant in the context of the classroom, they pointed towards strict discipline and silence.

⁶² Ibid.

⁶³ Ibid.

“Teachers from both Delhi and Kashmir noted that challenges to promoting a culture of peace in classrooms were numerous and varied from administrative constraints to a teacher’s inability to handle contentious issues in classrooms. **Stereotypes and cultural baggage of children and teachers, patterns of aggression in students, overcrowded classrooms, burden of prescribed syllabus, and lack of adequate training provided to teachers were seen as factors that inhibited cultivation of a peaceful ethos in classrooms.**”⁶⁴

Understanding Peace – Personal v. Structural

“The majority of teachers in Delhi expressed that peace can be taught, while those in Kashmir stated that peace cannot be taught to children and must be ‘experienced or felt’. To a large number of respondents in Delhi, peace meant absence of war, but to the teachers in Kashmir that was not enough. For them, peace had its religious, political, economic and social facets and could only be achieved if there was a balance in all these factors and the government helped in bringing stability and development in the state.”⁶⁵

Conflict Drivers – Gender and Class v. Religion and Community

“Identifying the sources of conflict within classrooms, teachers from Kashmir largely pointed towards religion and community, while teachers from Delhi highlighted economic standard and gender as the key factors that trigger conflict. Besides variations in terms of caste, gender, religion and class, teachers from both regions commonly noted that several external factors which the child experienced beyond the school frontiers and carried as baggage into the classroom, also manifested themselves to cause conflicts. These encompassed domestic violence, primary socialization experiences, nuclear family setups and emotional deprivation amongst children. Many teachers were also deeply conscious of how curriculum, both overt and hidden, contributed to accentuating conflict in the classroom.”⁶⁶

National Curricular Framework

Many NCR teachers were aware of NCF 2005 (67%), but their responses indicated that specific knowledge of its principles and recommendations was limited and variable. At least five J&K teachers (26%) seemed to be well-versed on the principles of NCF 2005. The other fourteen teachers (74%) seemed aware of a few of the core tenets such as the movement beyond rote teaching methods, teaching beyond the textbooks, and incorporating life experience of the students into classroom learning.

Peace Education

Most Delhi teachers had no exposure to peace education. **Two thirds of teachers either teach in schools that do not have existing education for peace programs in place (47%), or don’t know if they do (16%).** Most J&K teachers employ reflective teaching in their classrooms (74%). Very few schools represented have implemented the NCF 2005 principles (11%). Most teachers either don’t know (53%) whether their schools have implemented the NCF 2005, or teach in schools that haven’t implemented it (37%).

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid.

3

PART II: Analysis of the *Hum Kadam* Initiative

3.1 Narrative of *Hum Kadam* Programming

3.1.1 2012 (May 2012-January 2013)

In the first year of the initiative WISCOMP undertook an assessment of the status of school education in the Kashmir Valley using existent data and analyses. This research uncovered significant problems with school infrastructure in the Valley; for example, 35% of schools reportedly had no building, and 69% of schools no toilet. It was observed that the protracted conflict in the state had resulted in hundreds of damaged or destroyed schools⁶⁷, an increase in the number of orphaned children, and a reduction in literacy among school-going male students between the 1990s and 2000s. Although studies have demonstrated that students attend classes in their native language more frequently, and favour a mother tongue-based bilingual model of education, with the exception of the recent introduction of Kashmiri as a primary level subject, the language of instruction in schools is either Urdu or English, rather than the languages spoken more widely in the state (Kashmiri, Dogri or Gujarati).⁶⁸

While the number of state-approved B.Ed. teacher training colleges has stayed static at two, the number of private B.Ed. colleges has exploded from 1 in 1981 to 146 in 2007. Many of the latter suffer from poor infrastructure and questionable training quality.⁶⁹ Though District Institutes of Education and Training (DIETs) are intended to provide necessary in-service teacher training in each district, a substantial backlog of untrained teachers has resulted instead. Informal educators have been hired by the government under the *Rehbar-e-Taleem* scheme to compensate for the lack of primary and middle school staff, but the program has also been mired in controversy over corruption and malpractice.⁷⁰

Numerous schools in Delhi and the Valley were approached to assess interest and possible partnerships. The Department of Education in J&K was also contacted in October 2012; despite meeting with their officials and sending a follow up letter in February 2013, no interest was expressed in collaboration. In addition to baseline assessment research initiated in October, three *Hum Kadam* events took place in 2012. A landmark roundtable of experts was also convened in Delhi in January 2013, where WISCOMP presented some of its initial findings on the state of schooling in J&K.

⁶⁷ Aarti Tikoo, *Guns and Books at Odds: The Impact of Militancy on Education in Jammu & Kashmir* (New Delhi: WISCOMP, 2008).

⁶⁸ Suman Bhattacharjea, Wilima Wadhwa, and Rukmini Banerji, "Inside Primary Schools: A study of teaching and learning in rural India" (New Delhi: ASER, 2011).

⁶⁹ *Quality Education in Jammu & Kashmir: Special focus on the Kashmir Valley* (New Delhi: WISCOMP, 2013).

⁷⁰ Ibid.

Though a variety of possible partner schools were approached, elite and private schools in the Valley demonstrated the most interest in partnering further with *Hum Kadam*. School demographic data also revealed that a large number of children in J&K attend private, English medium schools⁷¹; over 30% attend private un-aided upper primary and higher secondary stage schools in the state of J&K.⁷² Proceeding despite the initial disinterest of the state, WISCOMP decided to initially focus the first stage of the Hum Kadam intervention on elite private schools. Any change in leading private institutions was envisioned to potentially have an impact on other private schools in the region in a kind of ‘demonstration’ effect. Simultaneously, the socioeconomic class of students enrolled in elite private schools would likely determine their future as potential decision makers within the state; thus training these students might eventually develop into institutional change from the top down.

The roundtable and three workshops set the tone for the first phase of *Hum Kadam*; two events took place in the Valley, and two took place in Delhi. The national socio-political context at the end of 2012 was alive with discussion and activism around the gang rape of a young physiotherapy student in South Delhi in mid-December. The prevalence of gender based violence and discrimination was thus a frequent talking point for Delhi participants. While Kashmiri counterparts shared their stories



The participating college students and faculty members of the first workshop held at Srinagar under the Initiative

of violence against women, some insisted that incidents of sexual violence in the Valley have never received national attention to the same degree.

The first training began in Srinagar, with a mix of college students and faculty from Delhi and Kashmir in September 2012. It ended on a positive note; participants looked forward to further discussions about the interaction between conflict and education. The *Hum Kadam* workshop lasted only for one day, and so many issues remained to be talked through. The first teacher training took place in Srinagar, November 2012 at Presentation Convent. The participants were especially

⁷¹ Bhattacharjea, Wadhwa and Banerji, “Inside Primary Schools: A study of teaching and learning in rural India.”

⁷² *Quality Education in Jammu & Kashmir: Special focus on the Kashmir Valley.*

appreciative of the presentation on Promise and Challenges of the RTE Act (2009) and Through the Looking Glass Johari window exercise. They learned to emphasize inclusivity and continuous self-learning, despite what seemed to be initial trepidation regarding workshop intentions. The first school student’s workshop took place in Delhi, with students of different ages from Bluebells International, a Delhi school. The program explored how to define peace and practice effective dialogue.

The educators’ roundtable resulted in a number of suggestions for the way forward from over 40 educators with substantial experience both in and outside Kashmir. Notably, Gowri Ishwaran, CEO of The Global Education and Leadership Foundation, discussed an emphasis on counseling within a similar teacher training initiative in the Valley, and Chitralekha, an independent researcher, highlighted the predominantly career-centered ambitions of the Kashmiri youth she encountered in her research. Kanika Khandelwal discussed the findings of a study of Delhi and Kashmiri teachers and students that identified verbal and physical aggression and emotional deprivation among students, and administrative hurdles such as late admissions, lack of infrastructure and overcrowding as potential obstacles to cultures of peace. Fozia Qazi, Professor, Islamic University of Science and Technology,



(L to R) Gouri Ishwaran, CEO, TGELF; Vimla Ramchandran, National Fellow, NUEPA; Tibet Baqal, Principal, Bemina College; Anita Rampal, Professor, Delhi University; Renu Nanda, Professor, University of Jammu



R. Govinda, Vice Chancellor, National University of Educational Planning and Administration delivering the keynote address at the Roundtable in January 2013.

described lack of spaces for expression for young people in the Valley to vent frustration and provide alternatives to street violence and protest.

3.1.2 2013 (February 2013-December 2013)

Bearing the roundtable recommendations in mind, WISCOMP proceeded to conduct eight workshops in Delhi and five workshops in Kashmir in 2013. A major disruptive event early in the year was Afzal Guru’s state execution, which rocked the Valley with protests and shutdowns for some time.

The January 2013 “Understanding Dialogue” workshop brought together Delhi school students to practice dialogue skills and conceptualize the different types of violence and conflict to better understand what peace means. The evaluation report noted a difference between vocal students who expressed entrenched views, versus quieter students who retained more elements of doubt.

The second major interaction between college students of Delhi and Kashmir, “Unravelling Competing Realities,” took place in January 2013 in Delhi. The evaluation report reflected a spirit of dialogue ignited in most participants, as well as a new found personal commitment to collective transformation. The session facilitated by Shirin, a Theatre practitioner was a favourite due the creation of a safe

space, as was the session facilitated by Elizabeth Kingsnorth, an NVC practitioner, for its emphasis on the power of words. Participant feedback included:

- ⊙ *“WISCOMP’s thinking is very broad and inclusive. It doesn’t hurt anyone’s sentiments.”*
- ⊙ *“I have realized that there are multiple sides to any reality, which leads to the need to engage with every aspect of a situation and not hold rigid and absolute views.”*
- ⊙ *“People of Delhi have started thinking differently about the Kashmir problem. They have started understanding it in a positive way. They feel it needs to be resolved. There is hope.”*



College Students at the Unravelling Competing Identities workshop engaged in a role play with facilitator Shirin



Mukharam Wahid, a Kashmiri participant, making a point during the discussion at the workshop

- ⊙ *“It was a really fruitful workshop. One important thing I want to mention is that by understanding the youth of Delhi, my perception of them changed. They are really good people. India has a good future.”*
- ⊙ *“I feel refreshed, inspired, and motivated. And I am so happy I came back with so many new friends from WISCOMP and the workshop in my life.”*

The drafting of a policy brief on the prospects for peace education in Jammu and Kashmir began in the next month, during which time the second teachers’ workshop “Educating Beyond Examinations” took place. The program was extended to three days in order to allow more in-depth exploration of new pedagogies. In their evaluations, most participants remarked that they were impressed by the ‘other’ group of teachers. They reflected a commitment to personal change, or with their colleagues, and were overwhelmingly positive of the Meta-Culture team’s facilitation:

- ⊙ *“We don’t have anything like this in Kashmir”*
- ⊙ *“I now fully believe that education is something beyond the cage of examinations”*
- ⊙ *“Made me introspect critically and realize I need to change”*

The “Remember, Reclaim, Recreate” workshop in March 2013 was the second mixed interaction of school students, one in which Standing Together to Enable Peace Trust facilitators Shreya Jani and Megha Rawat and Theatre Artist Jaya Iyer conducted sessions. The evaluation data indicated that the workshop exceeded participant expectations. The nation building exercise and the heritage walk were favourite sessions in particular. A few negatives comments also emerged regarding long sessions and some boring student presentations. Key quotes included:

- ⊙ *“One most useful learning was that the process undertaken in order to obtain a fruitful product is extremely important. Patience, consideration & respecting everyone’s views while working in a group is essential.”*



Participating school students at the Remember, Reclaim, Recreate workshop engaged in group work

- ⊙ *“The discussions were free and frank. Whatever questions came in our mind we just kept on asking them to the teachers and the session was quite interesting as compared to the other discussions we do in our classes.”*

Two back to back career counselling workshops took place in Srinagar with college students and college faculty, “Career Counseling Workshop” and “Professional Development Workshop for College Faculty.” M.M. Pant was the principal facilitator. He focused on new technologies, self-learning, employability and language skills among college students, and inclusive classrooms, elicitive methodology, and new media’s usefulness for up-to-date educators.



Students from St. Mary’s School sharing their idea of Super Hero and their action plan for conflict resolution

A third “Educating Beyond Examinations” workshop with teachers of Delhi and Kashmir took place in Srinagar with Meta-Culture facilitating. Evaluations revealed that the majority of participant expectations were met; many felt an impact both at the personal and professional level of becoming conscious of their communication and teaching patterns.

A school student’s workshop in Delhi, “Action for Peace” took place with St Mary’s school students and teachers. Though no formal evaluation took place, participants shared that the program helped them shed stereotypes, and a number of concrete action plans were made - such as sensitizing students and teachers to the special needs of foreign students and reducing the competitive nature of annual House Day. Notable responses included:

‘Before getting into an argument with your adversary, first put yourself in the shoes of ‘the other’ and then analyse the conflict. This will generate empathy for your adversary and it will help you to arrive at a mutually beneficial solution.’

‘We should be curious about those who are different, rather than judging them for those differences. We should try to learn something new about them and even build bonds of friendship.’

Two months later, in October 2013, the students participated in a second WISCOMP workshop, this time with their Kashmiri counterparts in Srinagar. Many of the participants shared that they were able to sustain and implement learnings from their first workshop experience:

- ⊙ One member of the Student Council (from St. Mary’s school) said that the elected student representatives used the consensus-building tools learned at the WISCOMP workshop to *‘organize interactive discussions with those who had differences with the Council. We listened to them and tried to understand their problem. We learnt to discuss/talk things out....The WISCOMP workshop also taught us the importance of being patient and calm, cheerful and hard-working.’*
- ⊙ *‘During a conflict between two groups of students, I stayed calm and patient, which I learnt at the WISCOMP workshop. I did not lose my temper. I was able to convince the students that fighting and arguing is not the only way to solve conflicts... We can sit patiently and talk about the matter.’*
- ⊙ One student shared how the workshop had convinced him to *‘choose nonviolence in responding to bullies’*. As he put it, *‘I used a friendly approach to make them understand my views. It worked. They apologized. It does not help anyone when we hurt another person.’*
- ⊙ In the context of teacher-parent differences, a teacher shared: *‘I made a conscious attempt to listen to parents’ anxieties. This act of listening on my part helped the parents to feel better.’ Her colleague added: ‘I am more tolerant towards my family members and students...I learnt that all of us have to be good listeners...’*⁷³

“Trust-Building and Coexistence” was the third college level workshop in Srinagar with Kashmiri and Delhi students. Evaluations favoured Feruzan Mehta’s Peace Through the Arts, theatre sessions with Shirin, plus Seema Kakran’s alumni session for their interactivity and innovation. 72% felt more sensitized to other communities, while 36% cited new found conflict transformation skills in particular. Participants from Kashmir hoped to use the arts to vent their emotions non-violently.

⁷³ Report on Action for Peace: A Workshop (New Delhi: WISCOMP, 2013).

46% responded that they intend to personally become change makers. Other notable feedback included:

- ⊙ *“I learnt to respect human values and that our first religion is humanity”.*
- ⊙ *“I was personally motivated to work for peace.”*
- ⊙ *‘It was an enlightening experience to be a part of a group with diverse opinions and different stories to tell. The teachings from this workshop I will carry with myself forever. Not only did we get an insight into the issues underlying the conflict, we also made friends who have enriched our life in many ways.’*



Participating college students discussing the syncretic history of J and K with Saleem Beg at the Lal Ded Centre, Srinagar

“Exploring Educational Spaces for Peace & Nonviolence” brought together college students and aspiring educators from across Delhi University in Lady Shri Ram College on Peace Day. Motivated by their learning, *Hum Kadam* student alumni summarized their workshop experiences in a group presentation that underscored new found active listening and dialogue skills, creative and critical thinking, self-awareness and compassion. One student expressed the shared human capacity to empathize with the pain of another:

- ⊙ *“As our conversations deepened, we realized there are no sides. Human rights violation is common to us all. There is no taking of sides when I hear of unmarked graves, half-widows, only one thousand Kashmiri Pandits left in Kashmir; people are detained and tortured and killed. Where I live and where I come from does not matter. What matters is that there is this human connection between all of us which is so beautiful.”⁷⁴*

(Please see Appendix E for the full summary report of this discussion.)

“Identity, Conflict, and Coexistence” was the third school student’s workshop mixing participants from Delhi and Kashmir, held in Srinagar. Feedback indicated that more than 80% saw it as a platform to speak about problems faced due to political conflict. Lots of creativity emerged, such as filmed skits dramatizing real incidents of gender-based discrimination within the home, sexual harassment, career choice pressures, the lived experience of conflict, violence against women, and the widening generation gap. In the safe space created within the workshop, difficult narratives of torture emerged, as well as convictions that mass rapes had occurred in the Valley. Participants bonded deeply and suggested forming a coalition and taking action for positive change, concluding with ideas such as creating an online community, or facilitating educational school assemblies. The majority of participant feedback forms self-reported a shift in perception and self-esteem. Jaya Iyer and Shreya Jani were the most popular facilitators; sessions on cinema and heritage were also well received. Recommendations included taking more time for each session, conducting more workshops, and including more schools. A few participants suggested looking at the transformative potential of

⁷⁴ *Report on Exploring Educational Spaces for Peace & Nonviolence: A Roundtable Discussion*(New Delhi: WISCOMP, 2013).

teaching sports in the Valley, and generally reaching out to the rural areas. Additional comments included:

- ⊙ *'My expectation was that the interaction will teach me about the various aspects of the lives of Kashmiris. Before meeting the Kashmiris, I had an image in my mind that I won't be able to socialize with them; but I was wrong. They are amazing people.'*
- ⊙ *'My ideas changed for the better, and many superstitions went away.'*
- ⊙ *'I thought the workshop would be like a debate, a clash of ideas, arguments, etc. But I was surprised...we were able to understand each other. Now we (Kashmiris and Delhites) will not depend on TV news channels to form our opinions about each other. We should not trust the media. It is blindfolded.'*
- ⊙ *'Such serious issues were brought up in an innovative and comfortable manner. So we were able to talk it out...I felt so safe here. I brought up issues (like the Kunan Pushpora rapes) that I wouldn't ever imagine that I would be voicing out to people from Delhi.'*

Shreya Jani shared her insights and recommendations for the *Hum Kadam* program as well. She observed that there is a need for a greater programmatic focus on personal change (including issues of self-esteem, self-dignity, and the sense of individual power that teenagers feel). Jani noted that while the *Hum Kadam* workshops have made great strides in the context of fault-lines between Delhi and Kashmir (and between religions), they have been less successful in addressing the otherization of 'authority figures' such as parents, teachers, school management, et al. She acknowledged the participants' grievances towards their families and communities, but sensitized them to the dangers of getting caught in a vicious cycle of venting (without taking action to address the issue). Jani pointed to the need for a peer mentoring component to be built into the program as well as for one to be initiated by the teachers at the school level. She encouraged the students to embrace uncertainties, rather than looking for black and white realities.

The next *Hum Kadam* event, "Conflict Resolution and Peacebuilding" was a special training in Kamala Nehru College for young female students in Delhi. Though no feedback was collected formally, participants related that it was useful to identify different levels of every day conflicts, develop greater sensitivity to stereotypes and educational inequalities, as well as actively practice patience and listening. The women learned that "*taking initiative to reach out to the other was not a sign of weakness.*"

In November 2013, "From Transmission to Transformative Learning" trained teachers from Jammu and Kashmir in Srinagar with a slightly modified curriculum that brought together heterogeneous resource persons. Initially, teachers from Presentation Convent were also invited, but due to a schedule clash 39 Government College of Education teachers attended. The evaluation forms revealed that the educators developed their capacity to use creative and elicitive pedagogies, diversity appreciation, nonviolence, and interdisciplinary teaching. They recovered a sense of agency and optimism and honed their listening skills. They related that the heritage walk was surprisingly useful.

- ⊙ *"We came to know from the heritage walk that all religions are based on the same fundamental principles. Also, seeing the facilitator respect other religions by keeping the head covered, I learnt that we should not only respect our religion but other religions also."*
- ⊙ *'This was the best workshop of my life. The workshop was all about creating a broader vision, multidimensional thinking, making learning practical and utilize it in day to day life.'*

“Identity, Conflict, and Coexistence” brought together college students from Kashmir and NCR in Delhi, the fourth of its kind. This workshop included a very interactive book discussion that required students to prepare ahead of time by reading two different accounts of Kashmir’s recent past in memoir form: *Curfewed Night* by Basharat Peer and *Our Moon Has Blood Clots* by Rahul Pandita. While the former was interested but unable to make the workshop, the latter did contribute his lived



Meenakshi Gopinath, Director, WISCOMP providing an overview of the workshop structure to the participants at Identity, Conflict, and Coexistence Workshop

experience of conflict in Jammu and Kashmir to a panel discussion on the diversity of narratives coming from the valley. The feedback session conveyed a sense of transformation:

- ⊙ *“Living in Kashmir I have no Hindu friends. I was surprised to learn that the history of Kashmir preaches peace and unity between different religions. This talk has broadened the horizons of my mind and now I am curious to learn more about other religions.”*
- ⊙ *“I feel that this workshop successfully bridged the gap between a group of young people from Delhi and Kashmir. It is the first step in a positive direction. I hope that someday the leaders of Delhi make a similar effort to engage in a dialogue with the political leaders of Kashmir, and understand our needs and political aspirations in a democratic manner. If this young group continues to work together and stands up for each other, we will go a very long way.”*
- ⊙ *“That I feel responsible for the conflict in Kashmir and I feel motivated to work for change in the state.”*

3.1.3 2014 (January 2014-December 2014)

The *Hum Kadam* midterm evaluation was completed early in 2014, after which a series of action-oriented workshops took place in Delhi, followed by a consultation on a handbook for educators. Due to administrative hurdles in the summer of 2014, several workshops planned to take place in the Valley were delayed until the Autumn. But after the August heritage education training with Kashmiri teachers, heavy rains and subsequent flooding submerged half of Srinagar and surrounding villages in meters of water. This natural disaster pushed back workshop dates further and relocated some to Delhi, as the Valley recovered from the damages. WISCOMP managed to conduct one workshop in

Srinagar after three months of state and local relief and reconstruction efforts, despite highly politicized state elections. Due to Prime Minister’s visit to Srinagar for a political rally, the first day of the workshop coincided with a city-wide lockdown. The three day program was reduced to two, as most participants could not travel to the workshop venue.

“Education for Peace and Transformative Learning: The Possibilities of RTE” was the first training of trainers for teachers, held in Delhi with 30 participants from both states, all of whom had attended previous workshops. Teacher Educators from Delhi University such as Poonam Batra and Anita Rampal spoke about the National Curricular Framework and the realities of the Right to Education Act respectively. The INTACH historian Narayani Gupta held a session on the responsibility of teaching Heritage Education for a more peaceful society. Jawaharlal Nehru University political theorist Gurpreet Mahajan addressed the teachers on the theory and practice of Multiculturalism. The program included a variety of other modules, including sessions on Conflict Mediation, Arts Creating Dialogic Spaces, and integrated film screenings.

School students and teachers from Kashmir and NCR participated in the schools conclave “Building Compassionate Communities” in Delhi, which concluded with a conversation with His Holiness the Dalai Lama. The workshops addressed Stereotype Analysis, Understanding Dialogue, Collective Envisioning, Action Plans, Artistic Expression, and concluded with a session on questions that remain for His Holiness The Dalai Lama to answer. The group of 90 school students and 35 teachers from six schools from NCR and 3 from Kashmir worked together to develop concrete action plans for implementing ideas in their school communities toward the end of the first day as well.



Youth leaders from schools, parents and teachers from NCR and Kashmir at an interaction with The Dalai Lama during Building Compassionate School Communities Conclave at New Delhi



Youth Leaders and teachers from NCR and Kashmir engaged in a discussion during the Conclave

The college student’s workshop “Let’s Get It Started! Exploring Partnerships for Peace: A Workshop to Build Sustained Youth Collaborations” again brought together youth leaders from colleges from both states to Delhi. The program focused on what a potential college student collaboration would want to accomplish, and how it would do so. Notably, a Student Alliance group and a series of action plans resulted from this workshop.

The “Consultation on Templates for Peace: A Handbook for Educators” was a Delhi-based dialogue that invited educators to offer their recommendations for an upcoming WISCOMP handbook for peace education in South Asia. The program focused on discussing the form and content of nonviolence and multiculturalism education.



Members of the Student Alliance presenting their action plans at the Let's Get it Started workshop

“Aas Paas ki Khoj: Methodologies for Heritage Education” was a set of teacher’s trainings held in Srinagar with 53 Kashmiri teachers from the Government College of Education and Delhi Public School, in August 2014. Sessions were theoretical as well as practical, and included activity examples for teachers to apply in class later. Participant evaluation indicated that most were satisfied with the workshop. The major learning expressed was how heritage education and preservation can be intimately linked to conflict management and peace. Practical tips were particularly appreciated - i.e. storytelling, etc.

36 college students from across India including Jammu and Kashmir participated in the October leadership workshop in Delhi, “Engaged Leadership: Skills and Perspectives.” This workshop program was re-shaped around the recent floods in Jammu and Kashmir; sessions sought to facilitate ethical leadership skills in a group of students who hailed from marginalized communities. Previous participants had articulated a need for professional and communications training, which this workshop sought to address by inviting corporate trainer Namita Jain. In addition, substantial discussions on how youth can play a vital role during crisis and disaster situations took place through sessions with D. Suba Chandran (Director, Institute of Peace and Conflict Studies) and Jyoti Malhotra (Senior



Scholarship recipients at a session with Namita Jain on Communication Skills during the Engaged Leadership workshop at New Delhi



Engaged Leadership workshop participants sharing some light moments with Meenakshi Gopinath, Director of WISCOMP

Writer, *India Today*) . Most evaluations reflected newfound professional and communications skills. The film session and Namita Jain’s professionalism workshops were particularly appreciated. Most planned to practice good communication and self-presentation, plus non-aggression and confidence after the program. One representative response regarding the power of cinema in this workshop was as follows:

“The Kashmiri art film shows us a lot of things about Kashmir. Because we have a lot of misunderstanding about this state. By debating and consulting about the topic.”

Kashmiri teachers joined a professional development workshop in Srinagar, “From Transmission to Transformative Learning.” Despite substantial roadblocks and delays due to elections and security crackdowns in Srinagar, 26 teachers from the Government College of Education made it to this two day workshop that focused on educators’ professional development. Teachers in the evaluation forms said the learnings they took away from the workshop were innovative and under-emphasized elsewhere, particularly working with trauma and self-introspection. Self and Identity, Art and Healing were the most popular sessions, with Understanding Respect and I Am Kashmir (a reflective writing exercise) in a close second position. Four participants said they would apply what they learned to their own lives; twenty two stressed applying the learning to their students and classrooms. A majority of the participants suggested working further on the possibilities of trauma therapy. As one participant put it:

“[the] workshop showed what I was, what I am and what I will / can be in future; helped a lot in dealing with difficult situations, how to cure and to trust.”



In Service and Pre service teachers with Feruzan Mehta at the “From Transmission to Transformative Learning” workshop in Srinagar

“The Role of Media in Conflict and Peace: Exploring Alternatives” brought together 41 young journalists and media students from the University of Kashmir, Islamic University of Science and Technology, Jamia Millia Islamia, and Lady Shri Ram College in Delhi. Theoretical sessions on Peace Journalism and Ethical Challenges alternated with hands-on workshops on Writing, New Media, and Perspectives from the Field. Exploring New Media and Digital Storytelling were the most popular sessions, according to participant evaluation forms. The session facilitated by Achin Vanaik (Professor of Political Science, Delhi University and Peace activist) on conflict and journalism was highly appreciated as well. All participants expressed an intent to increase sensitivity in their

reporting. 34% were also interested in applying dialogue and compassion in their daily lives. One young journalist emailed to clarify further:

“The oral testimonies, storytelling, insights to new media, the ice breaking session and concluding session by Ms. Akanksha Joshi was exceptionally extraordinary and I extend my warm thank to WISCOMP and all participants of the workshop. And I expect Wiscomp to carry such initiatives for conflict issues, if ever my contribution [is] needed to this auspicious body I will be grateful to contribute.”

3.1.4 2015 (January 2015 – March 2015)

In 2015, four workshops took place in Delhi, one was held in Pune in collaboration with Symbiosis International University, and one in Kashmir. In February, a policy brief on prospects for peace education in J&K was launched in Delhi, which brought together many previous partners and educators for constructive recommendations.

The Multi Stakeholder Engagement Initiative (TMSEI) “*Hum Kadam Dialogues*” on Militarization was the first Student-Alliance organized event. The dialogue was held in Delhi but brought together a number of college students from Kashmir and across the NCR, who worked collaboratively to co-author academic papers approaching militarization from different disciplines. Academic experts such as Rekha Choudhary, Siddiq Wahid, D. Suba Chandran as well as military perspectives from General SA Hasnain (Former GOC, Northern Command) contributed to a rousing dialogue between students and speakers.

The Symbiosis Exchange program “Developing Entrepreneurial Mindset” centered on Entrepreneurship, Professionalism, Critical Thinking, and Creativity. Entrepreneurship and professional skills were forefronted in this workshop, as were critical thinking and creativity. A notable development in this workshop was close bonding between the 40 Indian and Kashmiri FAEA scholars and college students.



Forging Friendships: Participants at the Exchange Program at Symbiosis International University, Pune

“Pedagogies for Peace: A Workshop for Educators” brought together teachers from the Valley in Delhi. Sessions included Active Listening and Non Violent Communication, Understanding Conflict, Implementing Peace Education, Heritage Education, and Understanding Gender. The two day workshop was combined with a third day offered by Massachusetts Institute of Technology’s Dalai

Lama Centre for Ethics and Transformative Values - the “Transformative Teachers” workshop. A particularly affected Kashmiri participant later emailed to communicate his learning:

- ⊙ *“I would like to express my deepest gratitude towards the WISCOMP team for providing me such an opportunity to learn from experts of different fields. It was a great workshop and has transformed me well. I am a better person now. The workshop on “Pedagogies for Peace” by the WISCOMP team and “Transformative Teachers” by Tenzin Priyadarshi were great. I learnt a lot in both the workshops by listening to other’s views. Although all the activities were amazing, I really liked the session on active listening, gender issues, conflict and peace, heritage education and the one day workshop on by Tenzin Priyadarshi. Once again I’m thankful to all the persons who made this happen. I really look forward to do more such endeavours with WISCOMP.”*

The “Active Coexistence Workshop” brought together school students from Manipur, Delhi, and Kashmir for a two day training in stereotype analysis, national building, exploring syncretic heritage in Delhi. The workshop was facilitated by Shreya Jani and members of Standing Together to Enable Peace (STEP) Trust. The feedback session reflected a positive impact on self-image that was not based on competition/rivalry; participants shared that they felt the workshop boosted their self-esteem. They deeply appreciated the interactive setup as well. Student feedback included:

- ⊙ *“This workshop helped us understand the diversity of India to a great extent. It made us interact and make new friends from different states. It increased my capacity to make new friends and believe in humanity more than any kind of religion, culture sect etc. According to me this was an ideal platform to make interaction with people and learn how to adjust with everyone, so there is nothing as such which I would like to change in it.”*
- ⊙ *“What I liked the best about the workshop was that we learnt new things, we were given space to ask questions and respond to each other. We worked together to solve problems.”*
- ⊙ *“I learnt some values like mutual cooperation, coexistence, understanding others and speaking up against social evils a lot more.”*

The “Cultivating Compassion and Peace” conclave facilitated by the US-based initiative Peace Jam brought together over 100 students and 20 teachers from Delhi and J&K schools to work on Mindfulness, Art for Change, Environmental Awareness, Cultivating Compassion, and Interconnected Action. On the second day, students presented service project ideas to His Holiness the Dalai Lama,



Peace Jam facilitator Bret Engle energizing the participants of the Cultivating Compassion and Peace Conclave with some dance moves

who addressed the participants and answered their questions. Peace Jam invited students and teachers to register their school service project ideas on their One Billion Acts for Peace web page, to link into the global alliance of young peace makers.

“Educating Beyond Examinations: A Workshop on Critical Thinking” took place in Pulwama, bringing together Kashmiri teachers and the Meta-Culture team. Concurrently, “Transformational Leadership” workshops were held with postgraduate students and school students from Kashmir and Pulwama at the same venue. In their evaluations, teachers emphasized learning the significance of patience in the classroom, being able to use fully different parts of their own brain, and how to ensure that students did so as well. School students learned the importance of responsible leadership and the prevalence of discrimination. College students expressed a state of confusion prior to the workshop regarding their future; yet feedback forms reflected that participants regained a budding sense of direction, and some the courage to take a risk to pursue a goal - such as start an NGO, strive to become a politician, or embark on a new enterprise.

3.2 Workshop Statistics

A total of 33 workshops and events took place between the end of 2012 and the beginning of 2015. Generally, three categories of workshops took place: those involving teachers, college students, and secondary school students. Occasionally, programs combined participants of different ages – such

2012-Feb 2015: Participant Occupations										
Total	School		College		Teacher		Faculty/Other		Principal	
	#	%	#	%	#	%	#	%	#	%
1276	390	30.56	478	37.46	354	27.74	47	3.683	6	0.47

Sept 2012-March 2015: Participant Locations						
All	Delhi		Jammu & Kashmir		Other (India)	
1276	#	%	#	%	#	%
	545	42.712	679	53.213	52	4.0752

Repeat Participation				
Workshops	School	College	Educators	Total
2	21	44	43	108
3	4	13	12	29
4	6	8	3	17
5	1	3	2	6
6	1	3	0	4
7	0	1	0	1
Total	33	72	60	165

as school wide conclaves (January 2014 and March 2015), or workshops deliberately training groups simultaneously (March 2015 Pulwama workshops or Peace Jam 2015). Events other than workshops included policy dialogues and consultations, for example a dialogue on “Equity, Access and Quality in Education: Challenges Before Jammu and Kashmir” in January 2013, a Consultation on Templates for Peace: An Educators’ Handbook in June 2014, and another Policy Dialogue in March 2015.

Out of a total of thirty workshops, twelve (40%) collected data in the form of evaluation forms and feedback sessions, and seven (23%) included just formal feedback sessions. A sample of an actual participant evaluation form is attached in Appendix B. The remaining eleven workshops frequently included informal concluding activities or closing circles that invited feedback from participants.

3.2.1 Participant Profile Statistics

A total of 1,276 participants have attended the *Hum Kadam* program workshops or events. Out of these, about 53% were from Jammu and Kashmir, while about 43% were from the Delhi area. 4% were from other parts of India (of these most were college students). Teachers and college students were more likely to have attended a second workshop than school students. Two school students and two teachers attended 5 or more workshop, and a very involved core group of 7 college students attended 5 to 7 workshops – all of these were members of the Student Alliance.

3.2.2 Resource Persons

Key resource persons were those who facilitated sessions at multiple *Hum Kadam* events. These include members of the WISCOMP team. Resource persons who facilitated across the three categories of workshops have been identified as those who work with multiple age groups: peace education, heritage, and arts-based therapy expertise. Those resource persons who have facilitated a number of workshops over the course of *Hum Kadam* have been highlighted in bold text.

Program Total		
Category	#	%
Teachers	9	27
College	12	36
School	7	21
Combined	2	6.1
Other	3	9.1
All	33	100

Hum Kadam Workshops 2012-2015					
Year	Category	#	%	Annual #	Other Events
2012	Teachers	1	33	3	None
	College	1	33		
	School	1	33		
	Combined	0	0		
2013	Teachers	4	29	14	Roundtable
	College	6	43		
	School	4	29		
	Combined	0	0		
2014	Teachers	3	21	7	Consultation
	College	3	43		
	School	0	0		
	Combined	1	14		
2015	Teachers	1	17	6	Policy Brief Discussion
	College	2	33		
	School	2	33		
	Combined	1	17		

Key Resource Persons and Sessions				
Category	Major Resource Person	School	College	Teachers
WISCOMP	Manjrika Sewak Seema Kakran	Active Listening, Dialogue, Conflict Transformation	Active Listening, Dialogue, Conflict Transformation, Film Screening	Active Listening, Dialogue, Conflict Transformation
Multiple Ages	Feruzan Mehta		Who Am I?, Understanding Respect, Peace through the Arts	Interdisciplinarity, Textbook Analysis, Peace Education, Stereotype Analysis, I Am Kashmir, Identity
	Saleem Beg	Heritage Walk	Heritage Walk	
	Navina Jafa	Heritage Walk	Heritage Walk	Heritage Education
	Vikramjeet Sinha		Art Based Therapy	Art Based Therapy
School	Jaya Iyer	Theatre of the Oppressed, Identity, Heritage Walk		
	Shreya Jani (STEP)	Understanding Conflict, Identity Nationalism Nonviolent Resistance		
College	Maya Joshi	Gandhian Nonviolence		
	Shirin		Forum Theatre, Identity	
	Anirban Gupta		Entrepreneurship	
Teachers	Ashok Panikkar (Meta-Culture)			Critical Thinking
	Beth Fascitelli			Conflict Transformation, Active Listening
	Shweta Singh			Understanding Conflict
	Poonam Batra			NCF
	Gurpreet Mahajan			Multiculturalism
	Anita Rampal			Understanding RTE

3.2.3 Institutions

Over 35 schools and universities from Delhi and Jammu & Kashmir participated in *Hum Kadam*. Out of the 1,003 participants who identified their institutional affiliations, 13 schools and 8 universities from Delhi and J&K were more significantly involved with *Hum Kadam*. Bluebells School, St. Mary's School, and Step by Step School hosted significant school workshops in the Delhi area, and contributed the largest number of secondary school students to *Hum Kadam* training. Delhi Public School Srinagar, Khalida Charitable Education Foundation (KCEF) Schools, and Presentation Convent were the most active secondary schools in the Valley to send students and teachers. KCEF and Presentation Convent have previously hosted major workshops as well. University students of Lady Shri Ram College (of Delhi University) and Jamia Milia Islamia have made up 30% of college workshop participants from Delhi; both these institutions have also provided space on campus for *Hum Kadam* programming. Government Degree College of Bemina, Government College of Education, and the Islamic University of Science and Technology have been substantial college partners in the Valley. In the third year of the program students from the Kashmir University also participated at the workshops.

Hum Kadam School Participant Affiliations					
Delhi	%	#	Kashmir	%	#
Bluebells	18	62	DPS	10	36
St. Mary's	15	53	KCEF Schools	9	30
Step By Step	16	56	Presentation Convent	5	19
Springdale's	4	14	SAADI Kids	5	18
Mother's School	4	14	Army Public School	5	17
Sanskriti	3	12	Dolphin	3	11
Indian	1	5			
Subtotal	62	216	Subtotal	38	131
Total of Major Secondary School Participants					347

Hum Kadam College Participant Affiliations					
Delhi	%	#	Kashmir	%	#
Lady Shri Ram	24	125	GDC Bemina	27	137
Jamia Milia Islamia	6	29	Govt. College of Education	12	61
Kamala Nehru	4	19	IUST	12	59
Other Delhi-area Colleges	11	58	Kashmir University	5	23
Subtotal	45	231	Subtotal	55	280
Total of Major College Participants					511



Resource persons from diverse fields including education, peacebuilding, government, theatre, media, art, and the corporate sector contributed their expertise and experience at the Hum Kadam events.

3.3 Hum Kadam Outcomes

3.3.1 Indicators

Area of Activity/ Evaluation Question	Target	Outcome
1. Positive change in individual attitudes and beliefs of participating youth leaders	Train 360 youth leaders from Jammu and Kashmir and from Delhi – in both professional and conflict transformation skills .	<ol style="list-style-type: none"> 1. Post-Workshop evaluations reveal newfound friendships and interest in the other at mixed programs. 2. 478 college students have participated in WISCOMP workshops. 3. <i>Hum Kadam</i> youth leaders have formed a sustained Student Alliance. 4. Social Media analytics: 209 likes on Student Alliance Facebook page “The Multi-Stakeholder Engagement Initiative.”
	Increase the number of students getting specialized support services that focus on imbuing conflict resolution and soft skills.	<ol style="list-style-type: none"> 1. 1,276 participants were involved in <i>Hum Kadam</i>: 545 from Delhi, 679 from Jammu & Kashmir, and 52 from other parts of India. 2. 12 workshops were conducted with college students. 3. 7 universities have been repeat partners: 3 in Delhi, and 4 in Kashmir.
2. Increase access of meritorious and marginalised youth leaders from J&K to institutions of educational excellence to further their dignity and empowerment.	Award 4 scholarships.	14 students have received FAEA scholarships for their higher studies (their profiles are included in Annexure F).
	Scholars will be mentored through to employment.	FAEA scholars have been invited to 2 career-oriented leadership workshops in Delhi and Pune and gave positive feedback on the workshops.
3. Train educators over three years from schools and colleges in “ reflective practice ” and sensitivity to teaching in multi-cultural contexts and develop sustained dialogue programs in two clusters of educational institutions in Delhi and Srinagar that enhance the ethos of tolerance within the institutional space.	Train 50 teachers in two workshops of three days each in Srinagar and in Delhi each year.	<ol style="list-style-type: none"> 1. 9 teacher’s workshops have been conducted, and 2 school conclaves have had both students and teachers as participants. 2. 354 teachers have attended WISCOMP workshops. 3. 60 teachers have attended more than one Hum Kadam workshop.
4. Conduct school trainings.	Through mentoring, training, leadership and peer peace networks in partner institutions using National Curriculum Framework 2005 principles, the ethos of equity, inclusivity and tolerance within the	<ol style="list-style-type: none"> 1. 1,211 participants have come from educational institutions. Over 1000 of these come from major partner schools. 2. 13 senior secondary schools have been committed partners: 7 in the NCR, 6 from J&K. 3. 9 school workshops have been conducted.

	<p>institutional spaces at participating schools and colleges enhanced. Increased participation of students from the weaker sections in all school programs.</p> <p>Institutional capacity to take the program forward independently.</p>	<p>4. 3 school workshops and conclaves focused on implementing Action Plans based on their learnings.</p>
<p>5. Impact policy.</p>	<p>Policy brief and roundtables.</p>	<ol style="list-style-type: none"> 1. 1 policy brief on prospects for peace education in Kashmir drafted. 2. 1 policy brief consultation conducted with 27 experienced educators and project partners. 3. WISCOMP approached in 2015 for educational policy recommendations by sitting Jammu and Kashmir government. 4. Three experts associated with the research, consultations and workshops conducted as part of Hum Kadan are members of the Joint Review Mission (with total 9 members) appointed by the MHRD which is giving recommendations to the state government on educational reform.
<p>6. Build a network of students and teachers.</p>	<p>Established links between student and teacher participants of different states.</p>	<ol style="list-style-type: none"> 1. 165 school students, college students, and educators have participated in more than 1 workshop. 2. 37 Student Alliance members proposed four new youth initiatives on peace education, heritage education, multi-stakeholder dialogue, and leadership. 3. Social Media analytics: 1,680 likes on WISCOMP Facebook page. 4. Scholars awarded under Hum Kadam have been attending other workshops as part of FAEA's mentoring work.
<p>7. Develop quality education for peace materials.</p>	<p>Published or drafted materials and their circulation.</p>	<ol style="list-style-type: none"> 1. 1 educator's handbook for peace education in South Asia has been drafted. 2. 1 handbook consultation conducted with experienced educators.

3.3.2 Reflections: Four Dimensions

Personal and Relational Dynamics

The WISCOMP team has observed changes in the attitude and behavior of participants, sometimes within the span of one workshop. The purpose of distributing evaluation forms at the conclusion of each workshop was not only to receive suggestions for future themes, but to primarily record participant learnings and self-reported change in attitude or behavior. These responses indicate that the *Hum Kadam* initiative had a clear impact on outcomes 1, 3 and 4, namely the awareness and capacities of youth leaders, school students and teachers.



New methodologies for teaching-learning motivated educators to volunteer participation at a TOT in New Delhi in January 2014



One on one conversations with 'the other' were assessed very positively. Here some college students are seen sharing anecdotes with each other

Many school student responses particularly emphasized their appreciation for an open platform in which they could voice frustration and express creativity freely. Participants frequently described a substantial increase in self-esteem as a result of the workshop experience. College students often shared a real shift in their perception of the 'other,' facilitated through newfound friendships and not only through workshop sessions. The interactive, elicitive methodology was highly appreciated among both students and teachers. Teacher learnings varied per workshop theme, but many evaluations expressed admiration for several resource persons: the Meta-Culture team, Navina Jafa, Feruzan Mehta, Akanksha Joshi, Narayani Gupta, Vikramjeet Sinha.

Despite the reduced militant and military presence in the Valley, working in Jammu and Kashmir meant dealing with a number of uncertainties. Kashmiri participants persevered through general strikes, curfews, natural disaster, and sometimes direct violence. One of the participating teachers in the September 2012 "Conflict Transformation" workshop lost her sister to conflict-related violence, a bomb blast. She mentioned this during the workshop, evidently disturbed. Rather than shutting down due to grief, she became active in *Hum Kadam*, and instrumental in saying yes to further workshops.

Several other examples emerged of participants who suffered directly or lost loved ones due to conflict, including accounts of arrest and torture. These participants conversely seemed more open to the initiative, more convinced of the importance of dialogue. Participants who were more hostile to the workshop content often did not seem to have suffered personally due to the conflict, and politically active students too seemed less interested in dialogue skills.

Notably, participants shared anecdotes of lasting personal and relational change at two *Hum Kadam* events in 2013: "Action for Peace" at St. Mary's School and Peace Day at Lady Shri Ram College.

A school student's workshop in Delhi, "Action for Peace" first took place with St Mary's school students and teachers in August 2013. Two months after this school workshop training, in October 2013, St. Mary's students participated in another WISCOMP workshop, "Identity, Conflict and Coexistence," this time with their Kashmiri counterparts in Srinagar. Participants shared that they were able to sustain and implement learnings from their first workshop experience, particularly consensus-building tools such as active listening, patience, articulation in dialogue, and nonviolence.

Alumni of multiple *Hum Kadam* workshops presented their cumulative learning in the Peace Day program at LSR, "Exploring Educational Spaces for Peace & Nonviolence," in September 2013. These repeat participants reported feeling empowered through newfound active listening and dialogue skills, creative and critical thinking, and self-introspection. They felt more aware of their own biases, and united across regions as youth aspiring for a more peaceful future. Leadership was no longer a management term, but one that included respect for diversity and peaceful collaboration. Delhi students better understood the sense of alienation among Kashmiri counterparts, and expressed a sense of collective pain experienced at the discovery of human rights violations elsewhere in the country.

The three participating age groups differed in their degree of interest in conflict resolution and dialogue skills. Notably, teachers took the implications of education for peace seriously, and seemed more engaged during and between workshop sessions. This is likely because educators have a greater stake in conflict transformation, given the toll it takes on schools and young minds. The teachers seemed to recognize the possible personal and structural applications of conflict transformation skills due to the exposure and social responsibility that comes with age as well. Additionally, the workshops were structured as professional development for educators, training which was of direct relevance to their field.

College students on the other hand often entered with a variety of backgrounds and subjects studied. Many had career-oriented ambitions and expressed more interest in general communication and professional skills, like how to apply for a job, present oneself in an interview, write an academic paper. This reflected the preoccupations of their age group, on whom family and social pressure to be employed has begun - particularly on male university students in Kashmir. At the same time, university students also seemed to be excited about traveling and socializing with their peers, known and unknown. Surprisingly, secondary school students seemed very open to discussing identity, conflict, heritage, and the importance of nonviolence - provided the format of presentation was not too theoretical or lengthy. This could reflect the flexibility of earlier stages of identity formation, during which time discussions about group identity, responsibility and belonging are particularly relevant.

Male and female Kashmiri participants tended to socialize separately as groups of boys and girls; likely because there are fewer mixed gender spaces for youth in the Valley. Female participants from both the National Capital Region and Kashmir, students from both senior secondary schools and college, shared experiences of gender-based violence and related trauma. Sharing these stories allegorically through group theatre within the safe space of the *Hum Kadam* workshop session allowed participants to recount experiences of violence - direct as well as intangible or structural - that made it clear that Delhi citizens too face conflict in their daily lives.

Within workshops, participants sometimes perceived a fine balance of power between regions to occasionally tip towards one side - Delhi or Kashmir. For example, in the October FAEA-WISCOMP "Engaged Leadership" workshop for college students, several participant evaluations suggested the

discussions ended up being “Kashmir-centric.” During an earlier teacher’s workshop held in Delhi, a Kashmiri teacher noted in his evaluation form that some Delhi based teachers dominated the discussion.

Structural and Cultural Shifts

The *Hum Kadam* initiative project proposal self-consciously sought “to deepen and intensify rather than multiply and merely replicate” education for peace by mobilizing change agents and a network of change animators. The project scale was envisioned as deepening of existing relations and institutional linkages rather than replicating the *Hum Kadam* workshops across wider networks. Thus relational shifts were a very important part of the *Hum Kadam* project; as the assumption was that once they deepened and trust was built between institutions, they would be linked to broader structural change.

News of the initiative initially spread through word of mouth after the preliminary meetings with progressive schools took place in Srinagar and Delhi. Army Public School, Srinagar joined through word of mouth after the Educators’ roundtable, and by February 2013 their teachers and students started participating in all *Hum Kadam* workshops. Through the same process Step By Step, Springdales, and Sanskriti School in Delhi all joined after hearing about the initiative. Some of these schools were able to contribute considerable infrastructure to the initiative, such as Step by Step School’s campus facilities and space.



Students involved in a trust building exercise at the Conclave in Delhi in March 2015



College Students engaged in one-on-one conversation at the Let’s get it Started workshop in March 2014 in New Delhi

Collaborative interschool programming even within one city is not common in India, but the program brought together NCR and Srinagar area schools in repeated exchange programs intended to build institutional capacity to continue meeting. While equally prestigious private schools, the partner Kashmiri schools lacked access to newer educational techniques, theories and technology already in place in some of their NCR equivalents; *Hum Kadam* in part bridged this gap by conducting multiple professional development workshops in the Valley itself. It has yet to be seen whether independent institutional linkages were established between secondary schools in Delhi and in Kashmir beyond the scope of *Hum Kadam*.

Some level of impact on schools (indicator 4) was also inferred from anecdotal reports of incorporation of workshop training into festival planning and student programming. Learnings were apparently shared with school administration and colleagues in some cases, and at least six principals were

active participants. The WISCOMP team conducted two targeted trainings with schools in the Delhi area (St. Mary's and Bluebells), as well as one in Srinagar (Presentation Convent). Presentation Convent teachers recounted sharing their workshop learnings with colleagues rather than with their principal. Another Kashmiri school partner, DPS Srinagar, incorporated education for peace principles when planning their food festival, and teachers at the Army Public School Srinagar have presented their workshop experiences to their colleagues.

3 school workshops and conclaves focused on implementing Action Plans based on their learnings. For example, the November 2013 teacher's workshop "From Transmission to Transformative Learning" participants suggested action plans such as creating peace and heritage clubs. The January 2014 training of teacher's workshop "Education for Peace and Transformative Learning" resulted in Bluebells teachers suggesting that they conduct their own trainings to share learnings with each other rather than inviting external resource persons for the annual teacher development program. During the St. Mary's "Action for Peace" August 2013 workshop, a number of action plans were made - such as sensitizing students and teachers to the particular needs of foreign students and reducing the competitive nature of the annual House Day. A group of 90 school students and 35 teachers from 6 schools from the NCR and 3 from Srinagar worked together to develop concrete action plans toward the end of the first day of the "Building Compassionate Communities" conclave at Step by Step School in January 2014. During the March 2015 "Cultivating Compassion and Peace" workshops, students brainstormed service project ideas along with teachers, guided by the Peace Jam team's One Billion Acts of Peace issue areas. Action plans varied from addressing water issues, conflict resolution, and women's empowerment, to LGBTQ rights, all of which were then presented to Nobel Peace Laureate His Holiness the Dalai Lama.

WISCOMP and FAEA also facilitated an exchange program between business and media departments of Islamic University of Science and Technology and University of Kashmir and Symbiosis International University, Pune. The January 2015 "Developing Entrepreneurial Mindset" brought together faculty and students from all three universities to create opportunities for mutual learning and future collaboration. WISCOMP has since been in touch with faculty in the media department of IUST, who have expressed interested in starting a course on Peace Journalism, the first of its kind in the Valley. The department has begun to reach out to experts in the field outside the Valley to share knowledge and guide the course structure. Students from this department had also taken active part in the December 2014 "Role of Media in Conflict and Peace" workshop and have been eager to continue practicing principles of peace journalism in their work.

Networks of students in particular (indicator 6) flourished, as college student participants initiated a Student Alliance to sustain and apply their training to education, heritage preservation, leadership, and multi-stakeholder dialogue. When January 2013 "Unraveling Competing Realities" workshop members came back for a September 2013 "Trust Building" workshop, a mix of Delhi and Kashmiri college students decided to meet more frequently outside *Hum Kadam* workshops to translate their training into action. Thus from October 2013 onwards, a Student Alliance of 37 students was formed. Four subgroups organized themselves by area of interest and submitted project proposals on Peace Education, Youth Leadership, Heritage Education, and Multi Stakeholder Engagement.

Since 2013, a more active core group of Student Alliance members has emerged, most of whom keep in touch with each other and WISCOMP through social media platforms, primarily Facebook and WhatsApp, as well as cell phone and email. Several of them were very active in organizing rescue and relief during the September 2013 flooding in the Srinagar area, but the natural disaster

also disrupted their proposed schedules of action-research due to infrastructural damage and consequent reconstruction across the Valley. Nonetheless, Student Alliance members from Pulwama were instrumental in recruiting participants, organizing logistics, and suggesting themes for the March 2015 Pulwama conclave and the Multi Stakeholder Engagement (TMSE) group with the organization of the First Hum Kadam Dialogue in New Delhi in January 2015.

14 deserving student scholars were identified in the state of J&K for FAEA merit scholarships (indicator 2), all of whom also participated in leadership workshops. FAEA scholars were selected based on complex criteria of socioeconomic need, and often came from families that had not attended schools or universities. Thus they did not necessarily have the same level of support at home for extracurricular training. This reluctance was heightened in a region that has experienced protracted conflict, where sending male or female children out of the home can be risky.

Understandably, Kashmiri FAEA scholars and their families were initially wary and unsure of the intentions behind organizing leadership workshops in Delhi (October 2014), but the second invitation to participate in the Symbiosis International University program in Pune was received more favorably both by students and their families. Scholars confided that they gained a level of confidence and comfort with professional settings to which they would never previously have access. Yet formal mentoring and career counselling efforts beyond the workshop format could not be assessed; this is part of the longer-term vision of FAEA, which will continue beyond the *Hum Kadam* Project.

Cultural change is difficult to accomplish in one generation, and especially by any one actor, but some incidents reveal underlying shifts in the role education has to play in conflict transformation in the state of Jammu and Kashmir in particular. A number of Student Alliance members maintained friendships between Delhi and Kashmir, and expressed interest in continuing conflict transformation work as a group initiative. Evaluation form responses also suggested that *Hum Kadam* college and student workshops have reinvigorated interest in heritage sites in the Kashmir valley as well as in Delhi. One subgroup of the Student Alliance in fact proposed to work specifically with heritage education for peace. In contrast with the engaging and interactive heritage walks *Hum Kadam* facilitators had employed, participants shared that their own memories of history classes and heritage sites was dry and uninteresting. Participants also acknowledged that art and architecture of historical importance in Srinagar had been particularly neglected due to the conflict; occupation of heritage sites by security forces was not uncommon, and historical houses and shrines had been abandoned, damaged, or destroyed altogether.

WISCOMP has taken care to work in Jammu and Kashmir without creating disruptive ripples, and had thus intentionally not broadcast news of the initiative in the active Kashmiri or Delhi print and online press. Nonetheless, the advent of social media has changed the media ecology of South Asia, and opened up the possibility of informal information flow through platforms such as Twitter, What's App, and Facebook. The WISCOMP Facebook page had over 1,680 likes, and an unmeasured flurry of exchanges on What's App often ran parallel to workshop participation. The Multi-Stakeholder Engagement Initiative Student Alliance group had set up an independent Facebook page through which they have posted calls for abstracts, photographs, and other messages to their members. The page had over 210 likes. One *Hum Kadam* alumni from the December 2013 "Identity, Conflict, and Coexistence" workshop, published a blog article, mentioning his WISCOMP training in conflict transformation on *Kashmir Dispatch*. He discusses his struggle to understand the use of the term secular today and deal with his community's legacy of Brahminism, and ultimately seeks to revive a Kashmiri identity that has not been constructed on religious lines.

On the policy front, many things changed in the political ecology of both the Indian state and Jammu and Kashmir. National elections brought a new party to power in May 2014, as did regional elections in January 2015. The coalition between Bharatiya Janata Party (BJP) and the People's Democratic Party (PDP) in Jammu and Kashmir is unprecedented. Massive voter turnout in most districts of the Valley signaled a return to the ballot to enact change. Reports of intermittent militant activity in Jammu and cross-border movement peppered the media coverage of the new coalition's formation and agenda.

In this setting, WISCOMP was approached to recommend new directions for education policy in March 2015. This was an unprecedented attempt on the part of the government to plug into active NGOs on issues that otherwise generate little interest or income in a conflict zone. Through politically active Student Alliance members, representatives of the PDP requested WISCOMP to offer recommendations on the future of education in the state that might be presented to the State Assembly. The WISCOMP team was able to submit pointed recommendations for the future of education in the state, culled from the policy document resulting from *Hum Kadam* as well as from its experience on the ground.

3.4 Challenges

3.4.1 Conflict as Obstacle

Travel and daily life in the Srinagar area was intermittently affected by conflict-related instability such as hartals or strikes, curfew, political demonstrations, and political violence - particularly around the time of Afzal Guru's hanging in 2012, J&K state elections in autumn 2014, and Prime Minister's visit to Srinagar in December 2014. These affected planning for *Hum Kadam* events, which were sometimes delayed, moved around, or in part cancelled after consultation with local partners. Large scale demonstrations in Delhi to protest the gang rape and murder of a physiotherapy student occurred in December 2012, but otherwise instability in Delhi was relatively rare.

Workshop content was sometimes adjusted late in the planning stages in order to respond to unexpected disruptions in Delhi or J&K, as needed. One notable example would be the October 2014 "Engaged Leadership" workshop, which took place one month after the devastating Kashmir flood. The original workshop was meant to focus on transformational leadership, but the scale of water levels and resulting destruction in J&K occupied headlines and broadcast media for weeks across the country. Thus the concept note and several workshop sessions were reworked to respond to the historical situation in the Valley, as well to explore how youth everywhere can potentially play a role in rescue, relief and reconstruction work within their communities.

3.4.2 Scheduling Issues

Working with senior secondary schools often presented challenges to optimal scheduling due to a prioritization of examinations and other school events. For example, the August 2013 "Action for Peace" workshop was initially meant to be a joint school workshop, but the partner school cancelled because the dates didn't align with their calendar. Only one school participated, which affected the intended scale of the workshop intervention. Another example occurred in the Valley: due to exam grading at Presentation Convent in Srinagar, their teachers were unable to participate in the November 2013 "From Transmission to Transformative Learning" workshop. This resulted in teachers from a key partner school missing an opportunity for professional development.

3.4.3 Travel-Related Difficulties: The Gender Dimension

Arranging travel permission for female Kashmiri college students was particularly challenging; many had never traveled alone, and faced opposition from within their family from fathers, mothers, or brothers to accept the offer of travel and accommodation. Sometimes this resulted in initial confirmations, but then unanticipated last minute cancellations. Notable exceptions were young Kashmiri women from wealthier or more mobile families; several female MBA candidates from University of Kashmir confided that their parents were very supportive of their travel to Symbiosis International University for professional training (“Workshop on Developing Entrepreneurial Mindset in January 2015”). Other obligations, such as care for elderly or infirm family members, or professional examinations or interviews, prevented both young men and women from traveling for workshops as well. Parents of students in NCR schools also expressed concern about permitting their children to travel to the Valley, which they understood to be a very dangerous place.

3.4.4 Programming Frequency

The *Hum Kadam* initiative conducted 30 workshops and 3 roundtables or consultations in 31 months, an average of about one formal event per month. The Hum Kadam team and their partners organized multiple workshops a month in 2013, a year in which 14 events took place. 2014 set a slower but more manageably rhythm of 7 events a year, half of the previous year’s number. This was due in part to administrative hurdles in the summer of 2014, followed by program postponement due to unprecedented September floods in Jammu and Kashmir that swept away many houses in Srinagar. The pace picked up dramatically in 2015; in three months, the team coordinated 6 events. The team size averaged around three to four people, a relatively small group to organize this scale of intervention alongside other initiatives. While the frequency and diversity of workshop formats allowed for a greater number of participants, it was also challenging to sustain. Not only was a substantial amount of time needed to brainstorm workshop content and brief resource persons, but post-workshop reporting and assessment took substantial time as well. Due to a lack of time in between events, sometimes sufficient reflection and self-assessment was not possible.

3.5 Lessons Learned

3.5.1 Exchange Program Dynamics

College workshop participants occasionally expressed a lack of time to socialize with each other informally, or to explore the city. A suggestion that emerged from evaluation forms in October 2014: ensure hostel or room arrangements mix or bring together participants from different parts of the country. Where possible, Kashmiri students should share rooms with non-Kashmiri students. During the “Developing Entrepreneurial Mindset” conclave in Pune, participants were housed together in dormitories on the Symbiosis International University campus. As a result of the amount of time spent together on a closed but well-equipped campus space, many participants formed friendships across regional, language, and gender lines, and could be seen taking walks or singing in sizeable groups late into the evening. This reflects the level of bonding that took place between workshop participants outside the formal sessions – over meals, or while exploring the city. Thus **exchange programs for diverse college students seemed to facilitate deeper and more natural friendships when the workshop was residential, and all participants were housed together.**

On the other hand, workshops mixing school teachers from Delhi and J&K were slightly less fruitful exchanges. The WISCOMP team noted that participants came to the table with very different training

and contexts, and therefore had very different questions and needs. Teachers from elite private schools from the Delhi area had relatively more exposure to and occasionally flexibility to adopt innovations in pedagogy and curriculum more than their Kashmiri counterparts. As a result, by the beginning of 2014, workshops for educators were conducted with either only Kashmiri teachers or Delhi-based teachers. Thus while exchange programs for teachers led to newfound respect for the ‘other,’ they prevented more specific tailoring of workshop content.

The concept of an exchange program is predicated on the interaction between people of diverse backgrounds, but how diversity is defined between Delhi and Jammu and Kashmir is something to potentially reconsider. Delhi-area residents represent a tremendous socio-economic and linguistic diversity, and the state of J&K is a complex mix of different religions, ethnicities and languages as well. One simple way to efface monolithic stereotypes of ‘Indian’ and ‘Kashmiri’ is also to bring together a representative slice of the multiplicity present in each. In practice, this would mean workshops should strive to invite participants that come from a variety of backgrounds within Jammu and Kashmir or NCR - for example, teachers from the Shia, Bakkarwal, or Pandit community, or students who have migrated to Delhi from parts of the Northeast or South India.

3.5.2 Workshop Location

Many workshops in 2014 and 2015 were initially planned to take place in Srinagar. Due to the devastation of the September floods, many events were shifted to Delhi. This affected the number of Kashmiri participants involved that year, and the number of workshops hosted in the Valley. Participants who had traveled from other parts of India to Delhi for the October 2014 “Engaged Leadership” workshop felt moved after watching a film from Kashmir to say they wished the workshop had been held in the Valley, in order to better understand the gap between the images of the region they had absorbed and the reality of daily life there. This suggests that the sociocultural and physical landscape of the Valley offers a rich backdrop to participants from outside Jammu and Kashmir seeking to understand the ‘other’ side of the conflict. **Thus it is important to ensure that an equal number of workshops take place in the Valley of Kashmir as those that take place in the Delhi area.**

3.5.3 Resource Persons

Many participants responded positively to the selection of resource persons. That said, the popularity of a given resource person varied per group and also depended on the topics raised by the facilitator. For example, a few college first-time college participants were hostile to sessions on personal narratives and forum theatre, while others commended the facilitator’s ability to create a safe space in the January 2013 workshop “Unraveling Competing Realities.” However, the facilitation of sessions on identity was received very well in a later college student’s workshop in September 2013, “Trust-Building and Coexistence.” School students occasionally found some sessions abstract and too long, such as those on nonviolent resistance and justice at “Remember, Reclaim, Recreate” in March 2013.

On the other hand, sessions that employed the arts in workshops for school and college students were often rated highly. For example, secondary school students responded positively to dialogue through theatre, an exploration of Bollywood cinema’s construction of conflict in Kashmir, a heritage walk in Kashmir, and exploring identities and stereotypes in October 2013’s “Identity, Conflict and Coexistence.” This workshop generated a lot of creativity in the form of skits and short films. Interactive facilitation by Jaya Iyer and Shreya Jani were particularly noted. College students too

responded positively to the thoughtful use of cinema in the October 2014 “Engaged Leadership” program, and again in the Pulwama Conclave in March 2015. The exceptions were when presentations seemed unclear or poorly organized, or the films seemed slightly biased. Feruzan Mehta’s arts-based sessions were reviewed well at the college students workshop “Trust-Building and Coexistence” in September 2013, and again with young teachers at the December 2014 “From Transmission to Transformative Learning” workshop.

Akanksha Joshi’s sessions on self-exploration and art and music with children, “Arts Creating Dialogic Spaces” left a huge impact on teachers participating in the January 2014 workshop “Education for Peace and Transformative Learning.” Teachers were also impressed with Ashok Panikkar and the Meta-Culture team’s facilitation, as well as their curriculum on critical pedagogy. Meta-Culture, when participating in a workshop, facilitates most sessions and thus also has much more time with participants and control over the program. In the December 2014 teacher’s workshop, Vikramjeet Sinha too was noted in evaluation forms for tackling urgent issues that do not receive enough attention, such as child trauma and how the arts can be mobilized for healthy expression. While the art of heritage walks and the methodology was praised in several evaluation forms, a minority of older male participants seemed resistant to accepting an ‘outside’ expert in Sufi history or Kashmiri heritage. Particularly when conducting heritage walks or teaching heritage education in the Valley, it may be less disruptive to bring in the more locally recognized expertise.

3.5.4 Workshop Core Content

Key components of the *Hum Kadam* workshop curriculum for all age groups were **dialogue and consensus building tools like nonviolent communication and active listening, theatre of the oppressed methodologies, conflict transformation theory, heritage education, and understanding identity**. In addition to or instead of parts of this core curriculum, **teacher’s workshops focused on critical thinking skills, interdisciplinary collaboration, textbook analysis, theories of peace education, and innovative use of the arts in education**.

WISCOMP’s **elicitive methodology** is consistently praised across workshops; school and college students have responded that the interactivity is unprecedented and refreshing compared to their classes. Another distinguishing feature of the WISCOMP approach to education for peace is the consistent use of the arts. At the Educators’ Roundtable in January 2013, Chitrlekha Dhamija highlighted the predominantly career-centered ambitions of the Kashmiri youth she encountered in her research. WISCOMP received similar feedback from initial meetings with stakeholders, as well as college participants’ requests. As a result, **career counselling, lessons in professionalism, communication and entrepreneurship skills** are unusual but additional features for university level peace education workshops that should continue in future programming.

3.5.5 Addressing Trauma

After thirty workshops, the WISCOMP team has noticed that the acknowledgement and expression of trauma among Kashmiri participants is very often a prerequisite for deeper discussions to take place with people outside their community.⁷⁵ Psychosocial healing was a key feature of *Athwaas*, WISCOMP’s previous community initiative with local women across J&K. Kashmiri alumni of WISCOMP’s Conflict Transformation exchange program also articulated the need for counseling

⁷⁵ Manjrika Sewak, interview by Shivani Kaul, January 19, 2015.

components for people in the region in their endline assessment.⁷⁶At the 2013 Educators’ Roundtable, a number of presentations highlighted the connection between emotional disturbance, conflict, and the possibility of healing through education. Kanika Khandelwal shared the findings of a recent study of teachers from Delhi and Kashmir that suggested physical aggression and emotional deprivation among students were potential obstacles to cultures of peace. In the same roundtable, educator Gouri Ishwaran discussed the importance of counseling components in previous teacher training efforts in the valley.

Even though the state has witnessed a reduction in the level of conflict, the legacy of pervasive direct and structural violence remains in the form of trauma. The difficulty of working with children who have experienced and witnessed different levels of conflict is highlighted in a major review of teacher training in the Valley in 2013 (Joint Review Mission or JRM Report),⁷⁷ and was also repeatedly articulated by Wajahat Habibullah and diverse members of the panel in the March 2015 Policy consultation. Teachers in Kashmir often play the role of counselor and therapist to their students, as articulated very clearly by many participants in the December 2014 “Professional Development” workshop. Techniques to address trauma constructively should be an essential component of any curriculum that seeks to educate for peace in an area that has recent memories of intense conflict.



Educators from DPS, Srinagar brainstorming ideas for action at a workshop in January 2014

Personal stories of trauma emerged during many *Hum Kadam* workshops, and not always in a predictable manner. In the November 2012 teacher’s workshop, faculty shared the bitterness and baggage they felt in the surrounding students and community in the middle of a technical session on conflict transformation theory. Some shared experiences of losing loved ones as well. One teacher experienced a panic attack during Jaya Iyer’s session at Presentation Convent in the teacher’s training “Shifting Paradigms in Education.” Even school students have shared painful memories. During the October 2013 workshop “Identity, Conflict and Coexistence,” a young man from Kashmir shared his adolescent experience of police torture.

⁷⁶ Meenakshi Gopinath and Manjrika Sewak, *Bridging the Divide: Peacebuilding for a New Generation: The WISCOMP Conflict Transformation Program 2001-2012* (New Delhi: WISCOMP, 2014).

⁷⁷ *Joint Review Mission on Teacher Education: Jammu and Kashmir* (April 2013).

Though WISCOMP has embedded resource persons trained in psychosocial therapy to previous programs in Kashmir, this was not initially a major component of the *Hum Kadam* education for peace curriculum. Drama therapist Vikramjeet Sinha did, however, facilitate a session on arts-based therapy at the “Professional Development” teacher’s workshop in December 2014. Sinha conducted the second day of the program, during which many young teachers approached him with cases of students they suspected were having difficulty coping with trauma. Some approached him for help with personal experiences as well. His second workshop was held in March 2015 in Pulwama with college students, with whom he facilitated an envisioning exercise, *The River of Life*. Several students expressed a new sense of direction and a shift in perception after his and Anirban Gupta’s Entrepreneurial Skills workshop. Arts-based therapy has the advantage of being less stigmatized than other forms of therapy, and well suited for concrete expression in the form of drawing, painting, or theatre. This is one component that should be explored further in future workshops, particularly with teachers. Another method to stimulate healing among workshop participants is to bring in resource persons who are able to share their own recovery from trauma, as examples of individuals who are able to integrate successfully.⁷⁸

As Fozia Qazi suggested during the January 2013 Educators’ roundtable, students were particularly thankful for a space in which they could vent frustration and express themselves without fear. But this required building trust in the organization, in the other participants, and in the possibility of being heard and understood. Thus the ice breakers and ground rules sessions at the beginning of every program served two functions: ostensibly, for participants and facilitators to get to know each other, but more deeply, to build a safe space in which rehearsed boundaries can start to wither away. In most cases, ice breakers were facilitated by members of the WISCOMP team - either Seema Kakran or Manjrika Sewak. Retail services trainer Namita Jain took over introductory activities in the October “Engaged Leadership” workshop in 2014, but dived into her session with very little time spent on warm up games. This might have contributed to a perceptible sense of distance between the particularly diverse participants, who hailed from a variety of social classes from Kashmir, and historically marginalized communities from across India.

3.5.6 Empathy and Arts-Based Pedagogies

The use of the arts has been a strong feature of WISCOMP’s conflict transformation work in the Subcontinent. An early action research project has previously investigated the healing and development



Conceptualizing and Co-creating art provided both space for catharsis and trust-building. Seen here are school students at a Conclave in New Delhi



The student artwork on Future (Concealed and yet full of possibilities), Present (unfolding before us) and Past (fully bloomed and revealed)

⁷⁸ Sewak interview.

capacities of theater of the oppressed in India; workshop sessions have for a decade included image-based theatre and forum theatre to make visible and changeable power relations that otherwise remain invisible and unquestioned. Previous education for peace workshops have explored musical traditions of South Asia that transcend community and religious divides and articulate demands for justice, as well as presentations that meander through Hindi film history to expose the construction of identities and stereotypes therein. Facilitators have often used the arts to invite participants to express individual as well as collective vision - through sculpture, painting, drawing, and theatrical productions. Filmmaking too has been a rich visual medium through which participants engage in storytelling. More recently, fiction film screenings have entered the *Hum Kadam* curriculum.

Engaging with the aesthetic level of human experience enables facilitators to ease many barriers between participants - linguistic, cultural, socioeconomic, religious. Many shared artistic traditions in South Asia in particular work on the unconscious level of affect, where memory and imagination regulate the level of emotional connection rather than reason and intellect. The creation of art in any medium allows for a cathartic release of energy and emotion, which is particularly therapeutic for those otherwise unable to find opportunities for constructive expression. For example, college students participating in a “River of Life” sketching exercise in the March 2015 Pulwama conclave took the activity very seriously, often detailing very painful memories as well as hopeful futures in their self-depictions. Music too, is particularly powerful at engaging the unconscious. The role of music in conflict transformation has recently been explored in an edited volume.⁷⁹ Johan Galtung has emphasized the power of art as a medium that has the dual potential to uplift and interconnect realities - as well as to re-entrench stereotypes.⁸⁰

The presence of narrative in art – whether in fables, novels, paintings or films – has the particular ability to engage the viewer or reader in another perspective, requiring a leap in subjectivity to another human perspective. For example, actively watching a film is an inherently empathetic activity. Most shots are framed either from the perspective of the protagonist or another main character – which necessitates seeing from another’s viewpoint. The less frequent objective shot of a scene is from an omniscient or perspective-less plane, which suggests an erasure of subjectivity altogether. Thus particularly well-made movies guide most viewers through the act of empathy by placing in front of their eyes a series of images seen from a stranger’s perspective; making them walk in the shoes of the other, so to speak. The ability to understand the other is thus strengthened through the experience of the arts, and should be explored further in future education for peace programs. Film screenings, collective theater games, art-making, film-making and even informal music performance sessions have been particularly well-received among participating students and teachers from both Delhi and the Valley, and should be continued.

3.5.7 Exploring Spirituality Further

The elephant in the room other than trauma has been the place of religion in education. WISCOMP has previously worked more directly with interfaith themes in its Conflict Transformation workshop series, but *Hum Kadam* has intentionally not engaged directly with contemporary religious identity in order to build trust and remain non-sectarian. Yet engaging with values is inevitable when discussing definitions of peace.

⁷⁹ *Music and Conflict Transformation: Harmonies and Dissonances in Geopolitics*, ed. Olivier Urbain (London: IB Tauris, 2015).

⁸⁰ Johan Galtung, “Peace Music and The Arts: In Search of Interconnections,” in *Music and Conflict Transformation: Harmonies and Dissonances in Geopolitics*, ed. Olivier Urbain (London: IB Tauris, 2015), 53-62.



Visits to the religious spaces of 'the other' improved understanding of the rituals and practices. Here Muslim students are at a temple in Srinagar and Hindu students at the Jama Masjid interacting with one of the Imams at Delhi.

Thus far, heritage sessions have explored a nuanced understanding of religious identity by discussing syncretic traditions of South Asia. Sufism has long been a unifying theme between historical sites of Delhi and Kashmir. In the first *Hum Kadam* workshop, when Shweta Singh prompted participants to identify examples of connectors, many mentioned ziarrats and Sufi shrines revered by Muslims, Hindus, Buddhists and Sikhs. Religion was simultaneously identified as a symbol of inclusivity or tolerance of Kashmiriyat, as well as a divider.

A heated debate over women's work in a recent workshop illustrates the importance of anticipating controversy over the role of religion and gender in contemporary Kashmir. In the January 2015 "Pedagogies for Peace" workshop for teachers from Kashmir, a session on exploring gender generated conflicting opinions from some men and women in the group. When discussing gender roles in the family, one young man offered that the Islamic tradition makes clear that women are best suited for work within the home. He suggested that women trying to balance a career and caregiving are unable to do justice to both, which results in poor quality child-rearing. The older women in the group from Presentation Convent interjected, suggesting that men as husbands and fathers have an equal role to play at home that they often forsake. Principal of the Government College of Education Parveen Pandit addressed the relationship between Islam and gender boldly, citing examples of the Prophet's wives who were not only respected mothers and wives, but businesswomen and leaders. This anecdote illustrates the difficulty in side-stepping the question of religion when facilitating sessions with participants who are steeped in their own religious worldview.

A spectrum of activities could be explored to engage with questions of faith, spirituality and religion. The Foundation for Universal Responsibility of His Holiness the Dalai Lama has collected a number of documentary films that explore multiple faith systems of South Asia in a respectful and balanced way. Screening one of these films followed by a discussion with a skilled, well-informed and nonbiased facilitator is one possibility to introduce **religion in comparative perspective**. A more discursive and organic way to observe the importance of coexistence between faith systems has already emerged in Conflict Transformation sessions with Shreya Jani and other *Hum Kadam* facilitators, who often invite participants to offer examples of transformative leaders they admire and then highlight how often these individuals embody compassion, nonviolence, and a sense of ethics. Participants can suggest what values, behaviors, and characteristics make these figures transformative, thus suggesting underlying ethics that transcend community identities. Other interfaith activities used in *Hum Kadam* have previously been very popular, such as Feruzan Mehta's meditation session with college students in the September 2013 workshop "Trust-Building and Coexistence." Again, heritage walks have



Participation at the Heritage Walks during the workshops developed sensitivity towards Heritage conservation in youth, and the Kashmiri youth expressed concern for the decay of Hindu Shrines in the Valley after the exodus of Kashmiri Pandits.

been received very well by participants of all ages. Many share that they have never before realized the complexity of their own region's histories and shared spaces.

3.5.8 Re-Introducing Gender

As the previous anecdote illustrates, gender is a very sensitive subject in South Asia – all the more so in previously closed societies grappling with changing identities and family structures. Gender sensitivity training has been a mainstay of WISCOMP's work, particularly in the Conflict Transformation workshops and *Sangchal* education for peace program in Delhi. Yet in *Hum Kadam*, gender was a less frequent or less explicit unit of the curriculum. As initial baseline interviews demonstrate, women in Kashmir decry their limited mobility and freedoms. Part of this can be attributed to the danger and uncertainty of living in a conflict zone. But the Valley's religio-cultural ecology has also shifted over time due to the influx of external varieties of Islam from reformist schools, the diminished presence of syncretic traditions, and the exodus of minority communities; all of these have also impacted gender relations in Kashmir.

Explaining the social conditioning of gender identities, their relative fluidity, the values of equality, and sharing South Asian examples through research study summaries, films and book excerpts constitute a basic curriculum for training in gender. This should be done with care, considering that many participants in the Valley and some from the NCR come from contexts that more strictly observe gender roles and thus 'tune out' of such discussions. Disagreement and dissent is important, and expected, but it is important not to trigger intolerant statements or completely alienate participants. One way to impact gender relations in a non-confrontational but potentially transformative way is to address the distinct impacts of patriarchy and conflict on both men and women. Young men who retain traumatic memories of the 1990s and the recent spate of police and army retaliation against protesters seek outlets for their fear and anger. Exploring indigenous alternative masculinities that enable emotional release is one way to apply already-existing cultural patterns and solutions. Workshops have often provided that space to vent their frustration and to engage their empathetic faculties through Urdu poetry, filmi music, and movies – aesthetic institutions still alive in the Valley's younger generations. Arts and healing sessions offer opportunities to experience other types of masculinity and begin to work through previous trauma. Teacher's workshops should include a more substantial amount of training time to learn innovative techniques that mobilize the multiplicities of the arts for in-class healing and expression. Doing so would directly address the JRM report's

recommendation for education policy in the Valley to focus on the ‘hard spots’ of teacher training, like pedagogy, gender and diversity, and supporting children in conflict.⁸¹

Sessions exploring healing and the expressive arts might result in deeper process work if divided into at least two separate groups by gender before being reintegrated for other sessions. As feminist and peacebuilding practitioner Donna Pankhurst has suggested, initially training women in female-only spaces can build up their skill sets without the potential hurdle of managing male judgment or domination.⁸² The same applies to participants working on therapeutic masculinities; instrumental and limited gender segregation can sometimes result in more intimate environments for sharing past experiences and potentially transforming gender identities. While the experience of interacting with the spectrum of gender in the workshop setting is a novel feature for participants coming from conservative families and schools, it is possible to both respect the distinct gendered experiences of conflict while challenging gender fixity through separate sessions.

3.5.9 Re-Introducing Human Rights

Hum Kadam initiative workshops have fairly consistently featured units on understanding conflict transformation and peace, which are fundamental to peace education. Yet separate sessions on human rights training, another basic component of peace education, have been absent from the program. WISCOMP’s earlier peace education curricula for Conflict Transformation workshops and the *Sangchal* program have frequently included sessions on human rights, however. Knowledge of human rights strengthens citizenship and thus democratic inclusiveness, two goals of effective education for peace. Betty Reardon has recently asserted that human rights education is a vital extension of Freire’s political pedagogy, translating the *conscientization* or awareness of injustice into recognition and action to confront its occurrence.⁸³ This confluence of critical pedagogy and human rights learning originally arose among vulnerable communities in the global south, and provides vocabulary and the tools for otherwise structurally disadvantaged communities to question and intervene in the existing power structure.⁸⁴ As incidences of disproportionate police violence rise in Kashmir, and also against crowds in the national capital since the notorious December 2012 series of protests, **the political and legal literacy that comes from human rights education is particularly urgent and should be included in further peace education curricula in both regions.**

3.5.10 Tailoring Languages

Some participants noted in evaluation forms that they had difficulty following the English used in workshop sessions. A few facilitators were better at switching between English and Hindustani, and many participants from elite schools were quite comfortable understanding English. But part of the discomfort experienced while presenting oneself to others in the workshop reflected a lack of confidence in speaking in English – rather than shyness *per se*. On occasion, facilitators would take the time to explain English words in Hindi or Urdu. Participants’ nonverbal cues seemed to register better comprehension in these cases. It would be advisable to more often request facilitators to adjust the language of conversation to Hindustani where needed.

⁸¹ *Joint Review Mission on Teacher Education: Jammu and Kashmir*

⁸² Donna Pankhurst, “Women, Gender and Peacebuilding” (Bradford, UK: Center for Conflict Resolution, 2000).

⁸³ Betty Reardon and Anaida Pascual Morán, *Human Rights Learning: Pedagogies and Politics of Peace* (University of Puerto Rico: Catedra UNESCO for Education for Peace, 2010), <http://unescopaz.uprrp.edu/act/Lecciones/2009reardon/HRLearningBettyReardon.pdf#page=46> (accessed April 13, 2015).

⁸⁴ *Ibid.*, 57.

3.6 New Directions Going Forward

3.6.1 Rethinking Intervention Design

Though not all education for peace designs that have worked well elsewhere necessarily apply to South Asia, the *Hum Kadam* initiative can learn from the landmark case study of education for peace teacher training programs in Bosnia and Herzegovina (BiH). The program piloted professional development for all the staff of six schools, completing a series of workshops with participants from the same institution over time to deepen the learning. WISCOMP team members have also started to transition to a similarly streamlined training. Rather than assembling heterogeneous sessions from different resource persons, the most recent conclave workshops have given one or two experienced resource persons multiple days to complete a given curriculum, separated by age group. The initial flexibility in workshop components was useful in the formative stages of *Hum Kadam*, but at some point a transition to a more stable ‘core’ training with one or two good facilitators per each group enables an organic process-oriented flow and more integrated learning experience. Rather than rushing to fill his or her assigned time frame, the resource person and the WISCOMP team better can plan the workshop’s overarching goals, and manage discussion and questions as they develop. Additionally: In almost every workshop, participants in their evaluations requested more time spent on each workshop and in discussions. Longer training allows learning to sink in within the workshop itself, and again allows the main facilitator to include more relevant sessions.

The *Hum Kadam* initiative is unique for envisioning a simultaneous, tiered education for peace intervention: school students, college students, and teachers. This multi-site approach ensures that various age groups passing through the educational system are brought into the process of peacebuilding. However, maintaining three high quality series of workshops is also challenging to sustain. After offering workshops with three different age groups, the WISCOMP team has noted more substantial transformations among school students and teachers.⁸⁵ University students are often in a phase in their lives that prioritize their careers and employability rather than dialogic skills or values, though there are notable exceptions. Support for the Student Alliance is certainly a worthwhile endeavor going forward, but **refocusing peace education workshop planning on training high school students – particularly teachers and teacher trainers would be a worthwhile transition.**

Designing one intervention as a pilot is one advisable possibility if policy implementation or impact is the goal. The WISCOMP team and resource persons can develop a mix of core and optional peace education units per age group, and train a set of teachers-educators in implementing them across classes and subjects in one school, providing professional development support as needed. The local dynamics and results can thus be more closely assessed over time, as well as comparatively with a neighboring control school’s students and teachers. Well-designed pilot programs can provide robust evidence to make a compelling case to the education ministry for gradual expansion and longer-term policy changes. This was the case in Bosnia and Herzegovina in 2005, and could one day be the case for J&K as well. The ministry of education in the state has previously partnered with civil society to bring peace education units to all government secondary schools, though the program follow up since 2010 remains unclear.

3.6.2 Teacher Trainers

Despite the popularity of the B.Ed. degree in the Valley, there is a shortage of trained and dedicated teacher trainers; the JRM Report highlights the need to develop and cultivate a core of teacher

⁸⁵ Sewak interview.

educators.⁸⁶ Educators at the Policy Brief Launch in March 2015 responded similarly, underscoring the importance of quality teacher training across India, particularly in regions trying to recover from a cycle of conflict. The BiH case study also sought to test a professional development format of peace education with teachers⁸⁷, but again a crucial difference was the availability of follow up support. Further education for peace programs in the Valley should aim to generate a strong group of teacher trainers. The Government College of Education is a potential partner in this endeavor - they have shown tremendous support for *Hum Kadam*, and have a unique and open learning environment. The advantage of more closely collaborating with the Government College of Education in particular is the opportunity to also train teachers who are eventually placed in a variety of government schools.

3.6.3 Baseline Assessment Design

The baseline methodology mixes quantitative and qualitative instruments, which can be an excellent way of constructing a more nuanced profile of the sample population and creating a narrative of change. At the same time, the variety of survey instruments and questions used complicate systematic comparisons between regions and across variables. Ideally, the baseline questionnaires should be clearly written and consistent across samples. The sample size should be large enough to generate results with statistical power (i.e. implications for the wider population). Also, it is important to take baselines with workshop participants when they first arrive – then compare their responses to the same question after the program.

Individual questions should be framed with a corresponding scale in mind. The Emory Bogardus social distance scale was the basis for several baseline questions on affective social distance (feelings and sympathy for persons of another group) and interactive social distance (frequency and intensity of exposure between groups). The literature on this scale indicates that it can be somewhat accurately used to measure an individual’s unwillingness to associate with another group. While the Bogardus measure has precedence in sociology and social psychology, **emerging research on diversity and empathy programming have utilized the Universal Diverse Orientation (UDO) measure – a potentially useful indicator for WISCOMP to consider using.** This consists of three components: “realistic appreciation (a cognition), comfort with difference (a feeling), and diversity of contact (a behaviour).”⁸⁸ UDO has been considered a reliable indicator of multicultural competence and the ability to empathize with people of different cultures.⁸⁹ It has successfully been used to evaluate education for peace programs as well.⁹⁰ Established scales did not seem to guide the evaluation forms filled out by workshop participants, other than the possibility of a most important change (MSC) measure.⁹¹

Participants should feel informed about how and why their questionnaires will be used, also to better understand the purpose of the instrument. To this end, an introductory note on the survey, or a short

⁸⁶ *Joint Review Mission on Teacher Education: Jammu and Kashmir.*

⁸⁷ Sara Clarke-Habibi “Transforming Worldviews: The Case of Education for Peace in Bosnia & Herzegovina,” *Journal of Transformative Education* 3, no. 1 (2005): 33-56.

⁸⁸ J.P. Strauss and M.L. Connerley, “Demographics, personality, contact, and universal-diverse orientation: An exploratory examination,” *Human Resource Management*, 42 (2003): 159–174.

⁸⁹ Miville et al, “Mental Health Counselor Qualities for a Diverse Clientele: Linking Empathy, Universal-Diverse Orientation, and Emotional Intelligence,” *Journal of Mental Health Counseling* 28, no. 2 (2006): 151–165.

⁹⁰ J. Krister Lowe, “Fostering Positive Psychological Outcomes in Post-Conflict Setting: Universal-Diverse Orientation and Intergroup Contact in Bosnia and Herzegovina,” in *Education for Peace Reader*, ed. H.B. Danesh (Victoria, Canada: International Education for Peace Institute, 2011): 283-305.

⁹¹ Sophia Close, “Education for Peace: An Evaluation of Four Schools in Bosnia and Herzegovina” in *Education for Peace Reader*, ed. H.B. Danesh (Victoria, Canada: International Education for Peace Institute, 2011): 269-281.

verbal brief about the purpose of evaluation plus an informal verbal consent process would be a substantial ethical addition. While some teachers' evaluation forms do indeed have an introductory note, this should be done across age groups (with simplified text, if need be) – with a random sample of participants where possible.

3.6.4 Evaluation Format

Detailed reports were compiled on almost every workshop, which included not only the concept note, program schedule, and bioprofiles of participants and facilitators, but also notes on the flow of discussion in each session, photographs, notable quotes, and a section summarizing evaluation or feedback. This was good practice for a long term program with a research and evaluation component. In at least twelve workshops, evaluation forms were distributed towards the end of the program (a sample evaluation form is included in the Appendix). In at least seven other workshops, participants could respond verbally in the feedback session. Not all workshops included a formal evaluation or feedback component, however. As a result, detailed evaluation reports are not available for every event or workshop. Even when distributed, not all participants filled out evaluation questionnaires, which constituted a slight nonresponse bias. Forms that have been returned with responses marked are occasionally not fully filled out – either due to lack of time or lack of interest to articulate a response.

The post-workshop evaluations have contributed some significant quotes and give a general sense of which sessions participants enjoyed most and least, as well as open-ended responses to the most significant learning gained. While information on favorite sessions is useful for program planning, the most significant learning component is self-reported, and not always articulated clearly or specifically. One way to assess workshop learning with more explanatory power would be to take a pre-workshop measure of familiarity with conflict transformation concepts, coupled with a post-workshop component. Other outcomes could be included in both pre and post- tests, such as most significant personal change (more open-ended), or measures of attitude change (more specific). Indicators of both have been used in education for peace assessment outside of South Asia. Peace education researcher Kevin Kester has suggested **journaling as an alternative assessment technique** - one that combines qualitative and ethnographic methods, enabling a subjective but more thorough picture of transformation over time.⁹² On a logistical and ethical level, **more time should be made to fill out evaluation forms carefully, coupled with an informal consent process to ensure that participants better understand the value of their feedback.**

3.6.5 Re-Mapping

Mapping the landscape of primary schools, secondary schools and teacher training institutes has been a need articulated in the JRM report, as well as by conflict studies scholar Shweta Singh in her presentation at the March 2015 Policy Discussion. In 2013, WISCOMP had collected data on schooling infrastructure and demographics as well as assessed gaps in the educational structure of the Valley to better understand how the *Hum Kadam* intervention could contribute to the status quo. Since then, an updated assessment of school demographics should take place: namely, a **mapping of senior secondary schools and teacher training institutions**. The initial mapping of schools in Kashmir that had taken place at the start of *Hum Kadam* should be looked at again to assess the breakdown of educational institutions – private and public, for students and teachers.

⁹² Kevin A.J. Kester, "Assessing the Impact of Peace Education in Training Programs: A Case Study of UNESCO-APCEIU" (Toronto: University of Toronto, 2008).

Hum Kadam thus far has benefitted from the collaboration of progressive individual teachers and principals who have come to know and trust WISCOMP's work. The majority of these individuals have brought elite private schools of both NCR and Kashmir on board. The Government College of Education in Srinagar is a major exception; participating teachers are posted in government schools across the state of J&K. Selected FAEA scholars are also exceptional for the socio-economic diversity they have brought to the program.

The intensity of positive feedback from many workshop alumni suggest a depth of impact, though the scale and breadth of the initiative in this phase has been limited to the upper socio-economic strata of the Valley and in the NCR. While this demographic will become influential over time, the students and teachers of elite schools are ultimately a minority in both states. The next phase of education for peace should re-examine the possibility of plugging into the broader state-sponsored framework of education, either at a limited pilot level or at the policy level.

In the Valley, the J&K Department of School Education is a key source for basic data on the number and spread of primary and secondary schools, students, teachers, and teacher training institutes. The *Rehbar-e-Taleem* non-formal educators and District Institutes of Education Training (DIETs) are important features of the educational landscape that could be considered as future sites for peace education as professional development. Integrating *Hum Kadam* training and curriculum modules into those already being taught in DIETs could prove fruitful if done on a pilot basis. Despite previous disinterest on the part of state officials in J&K, opportunities to collaborate with the wider framework of government-sponsored school education should be explored once again.

3.6.6 Community Support

While WISCOMP has previously worked extensively at the community level in previous women's forums across the state of J&K and in education for peace events in Delhi, the *Hum Kadam* initiative kept a lower profile. Attempts to plug into community events, develop advocacy campaigns, or generate local media coverage were absent – in order to insure that unnecessary politicization of the program did not take place. This also resulted in reduced public interaction or knowledge about the initiative. While the program targeted the school rather than the family as the primary site of intervention, the broader field of socialization does not remain untouched or unaffected. It is important to conceptualize how this interaction with the society that students and teachers are embedded in will take place. Teachers are important mediating influences between school and community, and potentially interface with parents on a regular basis. Inviting alumni teachers to share their experiences of community interaction thus far, as well as possible ways to structure or improve the program's reach would be beneficial. **For example, one way to begin building community understanding and support for education for peace might be to invite alumni teachers to share the goals and methods of such programs in parent-teacher meetings with families who have previously shown interest.** The ability to do so would depend on the school context and family's situation, and thus would rely on the teacher's sensitivity and discretion.

3.6.7 Pooling Expertise

The Joint Review Mission report specifically suggests building up a pool of experts – from the school through university level – of institutions, individuals, and NGOs within and without the state who can contribute to teacher training.⁹³ One valuable feature of conducting workshops on a regular

⁹³ *Joint Review Mission on Teacher Education: Jammu and Kashmir.*

basis is the familiarity that develops with a set of resource persons and institutions. WISCOMP is in a unique position to be able to combine the perspective of youth leaders, teachers, principals, as well as media personnel, academics, activists, artists and policy makers between Delhi and Kashmir. **Building a network of facilitators who understand the goals of conflict transformation and have experience in the Valley is a natural next step** for the bridging work already undertaken in *Hum Kadam*.

Looking at the *Hum Kadam* project, two levels of sustained engagement have emerged: one with resource persons, and another with participants. As the Student Alliance's activities demonstrate: when trained and committed, students too can become facilitators. Though several participants have requested to join the organization or sign up for membership in order to help and stay in touch with the initiative, no such membership program yet exists. **Starting a form of official membership with intermittent communication could be one way to invite resource persons and motivated participants to stay engaged with the initiative.**

3.6.8 Cultivating Mentorships

A third level of engagement that could develop at some point in the future is a **network of mentors for young people seeking sustained career advice**. Many workshop participants have approached WISCOMP and FAEA with questions about choosing a profession and securing a job - skillsets that most schools in India presently do not cultivate. While *Hum Kadam* workshops specifically on career counseling took place in the Valley of Kashmir, more requests have come in from FAEA scholars in particular. Resource persons often offer their email and contact information to workshop participants, who have on occasion contacted them or WISCOMP staff for further mentoring. For example, several college students contacted Anirban Gupta for mentorship after his sessions on Entrepreneurship Skills. Several teachers have approached WISCOMP staff members for both professional development and access to opportunities for study abroad programs. One significant development has been the award of a Fulbright Scholarship to a participating teacher as a result of mentoring provided by WISCOMP staff, more systematic effort is required in this area.

3.6.9 Inclusion of New Media

The rapid uptake of new media based on wider internet access in Jammu and Kashmir in the last decade has translated into a very lively digital landscape, one uninhibited by physical borders and proximity. The sustained dialogue and connections between workshop participants, and with the WISCOMP team through SMS, Facebook accounts and What's App reflect this development. These technologies accomplish a bridging which is important to understand and, incorporate, and to potentially assess as an outcome indicator. Social media analytics can be useful to understand how peace education and exchange programs generate new networks of friendship and knowledge generation. Social media statistics such as growth in the number of Facebook page likes, or group members, or Twitter hashtags used often indicate interest in emerging digital public spheres – particularly among a very important demographic: the youth. **When planning program evaluation methods, social media analytics can provide useful quantitative and qualitative information on intergroup bonding.**

The WISCOMP team should **consider scaling up its presence on the internet in stages**, perhaps with the help of Student Alliance members. The internet now offers a variety of digital platforms to engage with a wider public and share content, subject to privacy restrictions. Twitter, Instagram, Facebook, What's App, as well blogs and forums are just some of the options now available to

individuals and organizations. One subgroup of Alliance members expressed interest in setting up an online forum for sustained dialogue, which with some research and planning could be a valuable virtual continuation of the workshop safe space. *Hum Kadam* has had a presence on social media despite not intending to, but the initiative could consider developing a blog or Twitter account onto which short updates could be posted. Alumni and interested browsers could sign up receive news of the *Hum Kadam* initiative, which builds the sense of a virtual community while also slowly spreading news of the initiative's progress.

3.7 Conclusions

3.7.1 Global Context

Education for peace initiatives like *Hum Kadam* are increasingly gaining respect for their potentially long term impact on attitude, behavior change and world view shifts across age groups. The popularity of education for peace interventions has increased globally, both in the form of short term interventions, as well as long term attempts to mainstream principles of peace into state-run school curricula.⁹⁴ This is possibly because peace education bolsters processes of positive peace and negative peace, and thus contributes to peacebuilding in active conflict regions as well as ostensibly 'peaceful' areas in which larger systems of violence persist. In some cases, successful short term peace education interventions have been translated into long term policy changes.

Notable examples of short term interventions that have generated significant literature include peace education programs in Bosnia and Herzegovina,⁹⁵ Ireland,⁹⁶ Israel,⁹⁷ and Sri Lanka⁹⁸. The National Curricular Framework 2005 position paper on peace education makes note of peace and disarmament education pilot projects in Albania, Niger, Peru and Cambodia by the UN Department of Disarmament Affairs (UNDDA) and the Hague Appeal for Peace (HAP).⁹⁹ Teachers Without Borders and the Peace Education Program of The Prem Rawat Foundation are two nonprofit entities that offer peace education trainings globally – the former primarily for teachers seeking professional development, the latter for varying ages, group sizes and institutions.

The UNICEF Learning for Peace global initiative has between 2011-2015 rolled out research-oriented peace education programs in 14 conflict-affected countries and four regions: Burundi, Chad, Cote d'Ivoire, Democratic Republic of Congo, Ethiopia, Liberia, Myanmar, Pakistan, Sierra Leone, Somalia, South Sudan, State of Palestine, Uganda, Yemen, and regional offices in East Asia, South Asia, Eastern African and Western Africa.¹⁰⁰ The major themes include understanding how education can contribute to peacebuilding, how informal education can empower youth as peace activists, and new directions in peace education teacher training, but regional offices determine which subthemes

⁹⁴ Reardon, "Learning to Abolish War."

⁹⁵ Clarke-Habibi, "Transforming Worldviews: The Case of Education for Peace in Bosnia & Herzegovina."

⁹⁶ Claire McGlynn, Ulrike Niens, Ed Cairns & Miles Hewston, "Moving out of conflict: the contribution of integrated schools in Northern Ireland to identity, attitudes, forgiveness and reconciliation," *Journal of Peace Education* 1, no. 2 (2004): 147-163.

⁹⁷ Yifat Biton and Gavriel Salomon, "Peace in the Eyes of Israeli and Palestinian Youths: Effects of Collective Narratives and Peace Education Program," *Journal of Peace Research* 43 no. 2 (March 2006): 167-180.

⁹⁸ Deepak Malhotra and Sumanisiri Liyanage, "Peace Workshops in Protracted Conflicts: A Study of Long-Term Effects," *Journal of Conflict Resolution* 49, no. 6 (December 2005): 1-17.

⁹⁹ "Position Paper: National Focus Group on Education for Peace" (New Delhi: NCERT, 2006).

¹⁰⁰ "Annual Consolidated Report. Peacebuilding, Education and Advocacy in Conflict-Affected Contexts Programme" (NY: UNICEF, 2014).

to focus on in each program given the local context.¹⁰¹ For example, the intervention in Pakistan focuses on capacity building of implementing partners on strengthening social cohesion and resilience – with a focus on generating research on teacher training outcomes.¹⁰²

3.7.2 Regional Context

More recently, programs in South Asia have also attracted cursory study and comparison. Sporadic funding-dependent initiatives to incorporate values or human rights education have taken place in Afghanistan¹⁰³, Bangladesh and Pakistan. Bhutan has a values education curriculum in place in its new modern schooling system. India's National Council of Educational Research and Training (NCERT) has actually attempted to mainstream peace education in schools across the country. Nepal's ministry of Education and Sports has approved a human rights education curriculum for secondary school students. Sri Lanka's school curriculum includes components of human rights education since the 1980s.¹⁰⁴ While the Ministry of Education has set up a Social Cohesion and Peace Education Unit, it has not been able to effectively coordinate the many sporadic efforts to mainstream peace education across the country.¹⁰⁵

While many ministries of education have not formally recognized the importance of peace education at the national level, civil society organizations in almost every part of South Asia have taken active interest in introducing strands of education for peace. Some serious challenges remain even where implementation has been attempted, such as conservative pedagogy relying on examinations and competition that remain and obstruct the intended methods of peace education.¹⁰⁶

In Kashmir, several distinct peace education initiatives have taken place. Ashoka fellow and Professor Susheela Bhan managed Ministry of Education approval for her “Cultural Renewal of Kashmiri Youth” (CROKSY) program, which integrated democracy, secularism, social justice, and human rights into the curriculum and after school programming of government schools in the Valley.¹⁰⁷ Bhan developed a curriculum with 12 basic modules and 300 subthemes based on Kashmiri history and syncretic heritage that could be customized by teachers and students. After starting in 30 schools of one district in March 1994, the program expanded to 150 schools across five out of six districts in Kashmir¹⁰⁸ – reaching an estimated total of 12,000 students.¹⁰⁹ As of 2010, Bhan's organization Institute of Peace Research and Action (IPRA) had spread into 180 schools in all six districts of the Valley,¹¹⁰ and intended to respond to interest expressed by teachers in Jammu.

¹⁰¹ “Learning for Peace: Advocacy Brief” (NY: UNICEF, 2014).

¹⁰² “Annual Consolidated Report. Peacebuilding, Education and Advocacy in Conflict-Affected Contexts Programme,” 16.

¹⁰³ Manish Thapa, Raj Kumar Dhungana, Bhuvanewari Mahalingam, and Jerome Conilleau, “Peace by Piece: Mainstreaming Peace Education in South Asia. Learnings and Recommendations from Afghanistan, Nepal, Pakistan and Sri Lanka” (New Delhi: Save the Children, 2010).

¹⁰⁴ Anupama Srinivasan, “A Survey of Civil Society Peace Education Programmes in South Asia,” *Educational Policy Research Series I*, no. 2 (August 2009).

¹⁰⁵ Thapa et al, “Peace by Piece: Mainstreaming Peace Education in South Asia. Learnings and Recommendations from Afghanistan, Nepal, Pakistan and Sri Lanka.”

¹⁰⁶ Ibid.

¹⁰⁷ “Susheela Bhan” *Ashoka - India*, 2003, <http://india.ashoka.org/print/1465> (accessed April 13, 2015).

¹⁰⁸ “Susheela Bhan.”

¹⁰⁹ Sailendra Nath Ghosh, “Solve Kashmir Problem the Gandhian Way,” *Mainstream XLVIII*, no. 39 (September 18, 2010), <http://www.mainstreamweekly.net/article2322.html> (accessed April 13, 2015).

¹¹⁰ Ghosh “Solve Kashmir Problem the Gandhian Way.”

Two NGO-led initiatives have intervened at a smaller scale in education for peace in the Valley by offering workshop-based programs. Ashoka fellow Sushobha Barve's Center for Dialogue and Reconciliation (CDR) worked with teachers to develop a curriculum that sought to develop effective communication, understand differing viewpoints, identify discrimination, understand the conflict, and empower the individual.¹¹¹ Starting in 2001, CDR trained teachers in workshops across the state for five years.¹¹² Other workshop-format trainings offered by NGOs have been more sporadic. Gowri Ishwaran's The Global Education and Leadership Foundation (tGELF) program began by training 40 teachers in ethical and transformative education through workshops starting in early 2012.¹¹³ Standing together to Enable Peace (STEP) has offered youth camps in life skills and peace education, and has started working on a draft of teacher training curricula.¹¹⁴ The South Asia Forum for Human Rights (SAFHR) has also offered a few human rights and peace studies workshops with teachers in the Valley.¹¹⁵

3.7.3 WISCOMP's Contribution

WISCOMP's *Hum Kadam* initiative is also based on a workshop format with external trainers, but differs significantly in the multi-level structure of intervention that seeks to simultaneously train school students, college students, and teacher-educators. The curriculum draws significantly more from educational theory and practice, specifically from critical pedagogy, multicultural education, coexistence education and peace education literature. WISCOMP has forefronted the place of the arts as alternative methodology, and has started to develop the possibility of engaging with trauma constructively through arts-based therapy sessions and teacher training. This is a promising methodology to facilitate empathy and healing that is under-discussed in the education for peace literature – both in South Asia and abroad.

The longer-term partnership with school teachers and students has resulted in new collective initiatives through the Student Alliance, which is an unprecedented development in peace education programming in the Valley. The close relationship to the faculty and leadership of the Government College of Education has also resulted in a notable depth of training and trust established with its pre-service and in-service teachers. Over 1,200 people have been involved in *Hum Kadam*, more than half of which are from the state of J&K. Over 20 partner institutions have been repeatedly involved over the three year initiative, some of whom have initiated related curricula of their own. Thus WISCOMP is in a unique position to engage with multiple stakeholders across the educational system due to its sustained engagement in conflict transformation and peace education in both the National Capital Region and in the Valley.

The research component of the education for peace initiative also offers insights into how active conflict differentially affects youth perceptions of positive and negative peace, and reveals disturbing trends about intercommunity interaction in the Valley. *Hum Kadam* baseline interviews and

¹¹¹ Pritha Sen, "Forging New Paths in Peacemaking in Times of Conflict," *Ashoka – India*, 2006, <http://ssrn.com/abstract=981498> (accessed April 13, 2015).

¹¹² Anupama Srinivasan, "Teaching Peace: civil society Peace Education Programmes in South Asia," *Infochange India*, 2009, <http://infochangeindia.org/agenda/peace-building/teaching-peace-civil-society-peace-education-programmes-in-south-asia.html> (accessed April 13, 2015).

¹¹³ Ashima Kaul, "Education – The instrument of peace in Kashmir," *Insight on Conflict*, January 17 2013, <http://www.insightonconflict.org/2013/01/kashmir-peace-education/> (accessed April 13, 2015).

¹¹⁴ Kavita Suri, "Establishing Peace through Education in Jammu and Kashmir." *Global Academic Research Journal* I, no. II (November 2013).

¹¹⁵ *Ibid.*

questionnaires suggest that school students in Kashmir less frequently live near members of other communities, bring them home, or interact with them outside school. A significant difference between the NCR and Valley residents emerges in the way peace is understood as well – the former define peace by an absence of physical and interpersonal violence, while the latter articulate the need for a cessation of broader structural and cultural violence. Teachers and students from Srinagar consider identities in their state to be more grounded in religion and community rather than the individual. Teachers and students from the NCR more often consider gender and class as conflict drivers – rather than religion and community, as identified in the Valley.



The bonds of friendship forged through the Hum Kadam workshops provide hope for a more peaceful future. Here students of Delhi schools are bidding an emotional farewell to their friends from Srinagar

The recent frequency of natural disasters and political agitation in the Valley has proven a challenge to smooth scheduling of events, but a subsequent revision in the frequency of programming (fewer workshops annually, of longer duration) could allow institutions time to set their calendars accordingly, as well as increase time for pre-workshop preparation by the participants and resource persons. Workshop curricula should be streamlined to avoid overloading participants with disparate sessions, and should be facilitated by experienced resource persons who have by now become familiar with *Hum Kadam* workshop goals. In addition to the ‘core’ *Hum Kadam* training in dialogue skills (nonviolent communication and active listening), conflict transformation basics, heritage education, elicitive methodology, creative pedagogies, and critical thinking skills, further exploration in the relationship between gender and conflict, arts and therapy, human rights and empowerment would be fruitful.

Future peace education curricula could work more directly with trauma and masculinity, particularly through the expanded use of the arts. Here intermittent segregation by gender could prove fruitful to deepen discussion. Sessions in dialogue skill training are key, since these are capacities rarely taught in school or at home. They should possibly include components on mediation, for both teachers and youth. Mediation has been particularly useful in the Learning for Peace programs, in Pakistan case studies and elsewhere. Sessions on heritage education and syncretic histories linked to Sufism have been a meaningful way to engage with the vital question of religious identity, though a more explicit

engagement with interfaith ethics and the spirituality is possible. While exchange programs, particularly when residential, are irreplaceable lessons in dialogue and potentially friendship with the other, more effort can be made alongside to include a cross-section of students from class, caste, and language divides *within* the target states.

Given the overall encouraging results from the Hum Kadam project, rethinking the intervention design to consider a pilot structure would be worthwhile to better estimate its impact and possible application elsewhere. In this process, re-mapping the variety of existing sites of formal and nonformal learning sites is key (i.e. public and private schools, *Rehbar-e-Taleem* educators, DIETs, Army Goodwill Schools) to consider how best to scale up the program. WISCOMP's extensive contacts across both regions could guide future attempts to pool expertise, cultivate a network of mentors and members, and engage with the community in a supportive and positive way. An updated social media presence and use of social media analytics would prove useful in the same. Finally, an endline assessment to complement the initial baseline assessment findings would be critical to better understand the dynamics of long-term change in attitude, behaviour, and world views. At some point, alternative outcome measurements like Universal-Diverse Orientation or sustained participant journaling should be considered, as well as a pre-test and post-test evaluation format for each workshop to hopefully track elusive patterns of transformation, one event at a time.

3.7.4 Future Prospects

Despite the positive literature generated from peace education programs around the world, transitioning from a cycle of conflict to a process of de-escalation is ultimately difficult. Recent political twists in J&K provide both opportunity as well as obstacles to the prospect of further working on long-term cultural and structural change. As a recent educational study has outlined, education for peace programs face four major challenges in areas of intractable conflict:

- (a) The need to create a societal “ripple effect” whereby the impact of peace education programs spreads to wider social circles of non-program participants;
- (b) increasing the endurance of desired program effects in the face of their easy erosion;
- (c) the need for differential programs, given the differences of each group's needs and the role that each plays in the conflict;
- (d) *the need to find ways to bridge over the gap that divides the cultivation of desired general dispositions, principles and values and their application in specific situations where competing motivations are dominant.*¹¹⁶

The first challenge contains two separate questions – what degree youth can be changed into peace agents, and whether an educational intervention can gradually lead to a more peaceful society overall. Addressing the second challenge relies on effective measurement over time - of both attitude change as well as affective dispositions, both of which are tricky to measure ‘objectively.’ Salomon shares an example of the third challenge from Israel, where Palestinian and Israeli students took away different lessons from the same workshop rather than attaining a common goal; one narrative was prioritized and the dominant one was subdued. This case study re-enforces literature that articulates

¹¹⁶ Gavriel Salomon, “Four major challenges facing peace education in regions of intractable conflict,” *Peace and Conflict: Journal of Peace Psychology* (2010).

a need for differential programs that account for the dissimilar needs and goals of participants coming from asymmetrical power relations and different collective narratives and political agendas. The fourth challenge reflects the gap between units of observation that indicate change in attitude and empathy, but the inability to guarantee that new principles and values are actually applied in everyday situations of conflict charged with other motivations.

The second and fourth challenges pertain to the depth of an individual participant's change over time due to peace education training. Here the self-reporting of learning by participants has shed valuable light; in September and October 2013, a number of workshop *Hum Kadam* college and school student alumni reported their own transformations over time through their exposure to the program. These narratives included accounts of micro-level negotiations and behavior change that held over time, initially suggesting that for some, the learning was indeed sustained and transformative. It would be instructive to conduct further interviews with the same students to discern whether and how these patterns persisted over the years. Long term impact on attitudes and behavior towards other communities is an otherwise unusual outcome of peace education in situations of intractable conflict, but careful studies have begun to demonstrate the possibility of sustained change.¹¹⁷

Tackling the first and third challenges will prove more difficult. The *Hum Kadam* program design sought to affect a ripple of change through the multiple sites of intervention in the educational system; however, most of the participating institutions were elite, private, and English-medium, thus likely bounding the ripple effect to the upper middle class of both NCR and the Kashmir valley.

The global literature on peace education demonstrates a shift towards the otherwise overlooked potential of teacher training programs.¹¹⁸ The UNICEF Learning for Peace initiative has prioritized professional development for teachers as one of its three major research areas for study.¹¹⁹ This interest has been echoed locally multiple times, in the *Hum Kadam* Educators' Roundtable in January 2013, in the Joint Review Mission in 2013, and once again during the Policy Brief Launch in March 2015. In spite of a mushrooming of private institutions offering teacher training, there is a paucity of quality teacher-educators in the state.¹²⁰ Thus continued mentoring of teachers trained in peace education should eventually work towards creating a cohort of experienced educator-trainers able to facilitate peace education training modules independently within the Valley.

The interest on the ground to continue peace education work has been encouraging, but the wider South Asian socio-political context remains uncertain. In addition to heightened tension between India and Pakistan, and Pakistan and Afghanistan, a series of political events in the Valley has complicated Delhi-Srinagar relations since the historic floods of September 2014. Though a record percentage of voters turned up for the early winter elections held in the Kashmir valley, except a fairly clear trend of anti-incumbency, no clear majority emerged between the three regions of J&K. This resulted in Governor's Rule for a few intervening weeks, followed by a coalition government between rival parties that has since introduced a number of controversial programs – such as Kashmiri Pandit resettlement colonies. Mass demonstrations and stone-pelting in response have resulted in

¹¹⁷ Ibid.

¹¹⁸ Clarke-Habibi, "Transforming Worldviews: The Case of Education for Peace in Bosnia & Herzegovina."

¹¹⁹ Yusuf Sayed, "Engaging Teachers in Peacebuilding in Conflict-Affected Contexts: A Research Agenda," *Learning for Peace*, March 18, 2015, <http://learningforpeace.unicef.org/research/researchblog/engagingteachersinpeacebuildinginconflictaffectedcontextsaresearchagenda/> (accessed April 13, 2015).

¹²⁰ *Joint Review Mission on Teacher Education: Jammu and Kashmir*.

CRPF personnel responding with force, sometimes lethal. While popular protest mechanisms have not dramatically changed, the J&K police have admitted that the CRPF overreacted to young male stone pelters. The Indian Army has also recently found its personnel guilty of misconduct in the pending Machhil encounter case, signaling a shift in army immunity. Media coverage of the Valley has started to diversify to some degree after reporting on the 2014 floods brought to light many stories of suffering, strength and survival outside of the conflict.

With change and uncertainty comes opportunity as well, as indicated by the unanticipated request to WISCOMP for education policy recommendations from one party in the present ruling coalition. Yet the urgency of continuing peace education efforts in J&K in particular is echoed in a 22 year old Kashmiri youth's perspective cited in a national UNDP report:

“Young people in Jammu and Kashmir are disconnected with the rest of India. There are very few of us that get to step out and meet people from the rest of India. The ones who do feel empowered, however most don't have this option. We are craving for normal and regular interaction; however, we are always separated and treated differently by the government. We feel disconnected and discontent.”¹²¹

But meaningful, sustained transformation too is possible. The eagerness with which *Hum Kadam* participants across age groups and identities have evaluated workshops indicates a thirst to interact, to be acknowledged and knowledgeable. The alienation expressed in this heartfelt statement is answered poignantly in one participant's response after the December 2013 “Identity, Conflict and Coexistence” university level workshop, and signals the possibility of an open road ahead:

“I feel that this workshop successfully bridged the gap between a group of young people from Delhi and Kashmir. It is the first step in a positive direction. I hope that someday the leaders of Delhi make a similar effort to engage in a dialogue with the political leaders of Kashmir, and understand our needs and political aspirations in a democratic manner. If this young group continues to work together and stands up for each other, we will go a very long way.”

¹²¹ “National Consultation Report: Post 2015 Development Framework, India” (New Delhi: UN Women, 2013) <http://www.in.undp.org/content/dam/india/docs/poverty/national-consultation-report-post-2015-development-agenda.pdf> (accessed April 13, 2015).

Appendix A

Workshop Timeline

Hum Kadam Activities Master List: 2012-2015								
Event#	Year	Month	Days	Title	Type	Participants	Location	
	2012	July	-	Detailed analysis of data on school enrollment, facilities and demographics in J&K: May through July 2012	Process		Srinagar and Delhi	
		August	-	Informal discussions and field visits to partner institutions	Process	Principals of DPS, College of Education, Government Women's College, Bemina College, Tyndal Biscoe. In Delhi, principals of Bluebells, St Marys, Jamia (Nelson Mandela Center), LSR (faculty in Ed/Psych)	Srinagar and Delhi	
1		September	1	“Conflict Transformation Workshop”	College students + faculty	39 students from NCR and JK, 17 college faculty	Srinagar	
		October	-	Baseline Assessment	Process		Srinagar and Delhi	
			-	Letter inviting partnership and project proposal sent to J&K Dept of Education, meeting with officials	Process		Srinagar	
2		November	1	“Shifting Paradigms in Education: From Exclusion to Excellence for All. A Workshop for Educators”	Teacher training - SS	75 educators from Presentation Convent, JK	Srinagar	
3		December	1	“Understanding Dialogue: A Workshop for Youth Leaders”	School students	33 8th, 9th, 11th standard students from Bluebells, Delhi	Delhi	
4		2013	January	2	“Equity, Access and Quality in Education: Challenges before Jammu and Kashmir”	Roundtable of Faculty + Experts	48 delegates from JK, Delhi, across India	Delhi
5				1	“Understanding Dialogue: A Workshop for Youth Leaders”	School students	22 10th standard students from St Mary's, Delhi	Delhi
6				3	“Unraveling Competing Realities: A Dialogue between Youth Leaders from Srinagar and Delhi”	College students (Student Alliance)	42 youth leaders/college students from Delhi and JK	Delhi
	February		-	Quality Education in the State of J&K: Special focus on the Kashmir Valley	Process (Policy Brief drafting)	.	Delhi	
				Follow up letter inviting partnership sent to J&K Dept.of Education.	Process		Srinagar	
7				4	“Educating Beyond Examinations: Workshop for Teachers on Structured Dialogue”	Teacher training - SS	23 teachers from JK and Delhi	Delhi
	March	.		Application, screening and selection of scholarship recipients: December through March	Process		Delhi	

8	2014		4	“Remember, Reclaim, Recreate! A Workshop on Identity and History”	School students	37 high school students from 2 Delhi and 6 Srinagar schools	Delhi
		April					
9		May	2	“Career Counseling Workshop”	College students (Career counseling)	150 3rd year college students, recent grads. (40 on the second day)	Srinagar
10			1	“Professional Development Workshop for College Faculty”	Teacher training	31 faculty teaching in higher education across Srinagar	Srinagar
11		June	3	“Educating Beyond Examinations: Workshop for Teachers on Structured Dialogue”	Teacher training - SS	26 teachers from Delhi and JK	Srinagar
		July					
12		August	1	“Action for Peace: A Workshop”	School students + Teacher training	9 Student Council members and 4 SS faculty from St Mary’s, Delhi	Delhi
13		September	3	“Trust-Building and Coexistence: Transforming Relationships between Youth Leaders from Delhi and J&K”	College students (SA)	39 youth leaders from Delhi and JK	Srinagar
14			1	“Exploring Educational Spaces for Peace & Nonviolence: A Roundtable Discussion” (Peace Day at LSR)	College students	60 students and aspiring educators from DU	Delhi
		October	1	Student Alliance AWAAZ Meeting	AWAAZ		Delhi
15			3	“Identity, Conflict, and Coexistence: A Trust-building Workshop”	School students	44 high school students from Kashmir and Delhi	Srinagar
			1	Student Alliance AWAAZ Meeting	AWAAZ		Srinagar
16			2	“Conflict Resolution and Peacebuilding: A Workshop for Youth Leaders”	College students	17 KNC students from Delhi	Delhi
17		November	3	“From Transmission to Transformative Learning: A Workshop for Educators”	Teacher training - SS	39 pre-service and in-service teachers from Government College of Education, Srinagar	Srinagar
			1	Student Alliance AWAAZ Meeting	AWAAZ		
18		December	3	“Identity, Conflict, and Coexistence: A Conflict Transformation Workshop for Youth Leaders”	Joint College Workshop	52 grad/PG students+ professionals from JK and Delhi	Delhi
19		January	4	“Education for Peace and Transformative Learning: The Possibilities of RTE”	Teacher training - SS (TOT)	30 teachers from JK and Delhi	Delhi

20	015		2	“Building Compassionate Communities: A Schools Conclave”	School students and teachers	35 teachers and 90 students from six NCR schools, 3 from JK	Delhi
		February	.	Midterm Evaluation	Process		
21		March	3	“Let’s Get It Started! Exploring Partnerships for Peace: A Workshop to Build Sustained Youth Collaborations”	College students (Student Alliance)	40 youth leaders from Delhi and Kashmir	Delhi
		April					
		May					
22		June	1	"Consultation on Templates for Peace: A Handbook for Educators."	Educators	16 Educators	Delhi
		July					
23		August	2	"Aas Paaski Khoj: Methodologies for Heritage Education"	Teacher training - SS	31 young teachers or teachers-in-training from Government College of Education, Srinagar	Srinagar
		September					
24		October	5	"Engaged Leadership: Skills and Perspectives"	College students (Student Alliance+ others)	36 college students from JK and FAEA scholars from across India	Delhi
		November					
25		December	2	"From Transmission to Transformative Learning: A Workshop for Teachers"	Teacher training - SS	26 pre and in-service teachers from Government College of Education Srinagar	Srinagar
26			3	"The Role of Media in Conflict and Peace: Exploring Alternatives"	College students /journalists	41 journalists from Delhi and JK	Delhi
27		January	2	TMSEI "Hum Kadam Dialogues"	College students	45 students from Delhi and JK	Delhi

28			4	Symbiosis Exchange "Workshop on Developing Entrepreneurial Mindset"	College students	40 students from across India and JK	Pune
29			2	"Pedagogies for Peace: A Workshop for Educators"	Teacher training - SS	20 teachers from Government College of Education, Srinagar	Delhi
30		February	2	"Active Coexistence Workshop"	School students and teachers	32 students and 5 teachers (8+1 from Manipur, 12+2 from J&K, 12+2 from Delhi)	Delhi
31			1	Policy Brief Launch	Educators		Delhi
32		March	2	"Cultivating Compassion and Peace: A Workshop for Senior School Students and Teachers"	High school and some teachers	107 students, 21 teachers from Delhi and JK	Delhi
33			2	"Educating Beyond Examinations: A Workshop on Critical Thinking"; "Transformational Leadership: A Workshop for Youth"	School and college students teachers	28 teachers, 28 school students, 28 college students from JK	Pulwama

Appendix B

Summaries of Baseline Studies

National Capital Region (NCR) STUDENTS

WISCOMP 2012-13 Delhi Baseline Data

- ⊙ December 2012-October 2013
- ⊙ 77 individuals surveyed from 2 schools Bluebells International and St. Mary's School, and one college, Kamala Nehru College. BB: 2012 Dec, SM: Jan 2013, KNC: Oct 2013.
- ⊙ 32 students from Delhi and J&K filled out questionnaires while at a *Hum Kadam* workshop in 2012.
- ⊙ Demographics:
 - 62% of respondents have lived in Delhi their entire lives, and another 18% for more than 10 years.
 - 69% of the respondents are between 14-16 years old, and 70% are female.
 - There is a relatively high rate of non-response on the question of religious community – 17% did not select an option. Of those who did, 75% selected Hindu, and 17% Sikh. The proportion of Christian, Muslim and Tribal responses were each less than 3%.
 - Schools: 31% selected Christian affiliation, and 53.2% selected no religious affiliation. 74% selected that their schools were “integrated.”
- ⊙ Notable Figures:
 - It seems that the overwhelming majority of these students live in diverse neighbourhoods – understandable, given the urban setting. More than half have a lot of contact with other communities at school or college, or by chatting – slightly less so at events or meetings.
 - 35.2% responded that other people can “Definitely” or “Probably” be trusted. 18.3% are neutral, but the largest proportion or 46% believe you must “Probably” or “Definitely” be careful with other people.

TEACHERS + PRINCIPALS

Papneja 2012 Delhi: Teachers and Principals

- ⊙ 2012-2013
- ⊙ Method: 1 year “The Imprisoned Dove” research project at department of Elementary Education at LSR.
- ⊙ Demographics:

- 18 teachers and 6 principals from eight different schools.
- The majority of teachers interviewed were female (67%), and taught in government schools (72%). Half taught subjects in senior secondary school (56%).
- ⊙ Questionnaires for teachers and semi-structured interviews for principals.
- ⊙ Conceptions of peace, challenges faced in classroom, methods for inclusiveness, group formation factors, hidden curriculum, textbook perceptions.
- ⊙ Goal: assess absorption of NCF 2005.
- ⊙ Teachers
 - Many teachers were aware of NCF 2005 (67%), but their responses indicated that specific knowledge of its principles and recommendations was limited and variable.
 - Most teachers had no exposure to peace education.
- ⊙ Principals
 - Most principals felt that education for peace should be an institutional culture that reflects in how a school is run and in how all classes are taught, rather than being separated an individual subject.

Jammu and Kashmir STUDENTS

Dhamija and Kakran 2012. WISCOMP

- ⊙ September – October 2012
- ⊙ Srinagar + outlying Budgam village
- ⊙ Demographics – students
 - The majority of students interviewed were female (20 female, 7 male), raised in J&K (93%), and Muslim (100%). Their average age is 15.
 - Almost all of the respondents are from missionary schools of Christian denomination (70%). These private schools are English medium and elite; thus the responses in this sample are reflective of an urban upper middle class in particular. This might explain the relative cosmopolitanism in friendship and comfort with other communities.
 - Interviewed 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 in Budgam district.
- ⊙ 27 students questionnaires+ unstructured snapshots
 - Varies by age and location, gender
 - Experience of violence
 - Conceptions of peace were white/green, either mosque or school

TEACHERS

Dhamija and Kakran 2012. WISCOMP.

- ⊙ Demographics – teachers
 - Average number of years taught: 16
 - Average age of teachers: 44 years
 - Institutions represented included Tyndale Biscoe, Kashmir University, Mallinson Girls' School, Presentation Convent, Government College of Education, Government Degree College, Higher Secondary College Budgam, Government Boys High School Budgam, Women's College Srinagar, Government Girls Middle School BagatBargalla, and Government Girls Higher Secondary School Khanyar.
- ⊙ 19 teachers questionnaires+ narrative interviews
 - Interest in Training
 - Lack of Implementation
 - Some Exposure to NCF
 - Personal Trauma
 - Discrimination
 - Indoctrination
 - Ambitious Women

Appendix C

Recommendations from January 2013 Roundtable¹²²

Participants analysed the gaps in infrastructure, teacher preparedness and conflict specific concerns in Jammu and Kashmir. The following suggestions were made after the deliberations:

Civil Society Organizations

- Increase media's role in sensitization on various issues related to education.
- A group of responsible individuals could come together and adopt a school.
- Hold awareness camps for parents /community.
- Monitor orphanages running in the state.
- Provide scholarships for education of underprivileged and marginalized sections of the society in J and K.
- Create a network of advocacy groups. Advocate for freedom of speech and provide legal support for it.
- Exert pressure on government to streamline teacher recruitment. Use Right To Information, if the need arises.
- Conduct research on the areas where data is scarce or absent.
- Create and sustain teacher exchange programs between Jammu and Kashmir and other parts of the country.
- Build capacity of teachers and students using refresher courses/exchanges and forums/ sports exchange programs.
- Mentor Kashmiri students studying in other states of India.
- Explore partnership with CSR wings of corporates to find support for the suggested initiatives.
- Provide employment counseling.
- Increase presence in rural areas which are in dire need of support.

The Government

- Improve human resource allocation and rationalize infrastructure development so that the emphasis is not just on buildings and furniture but on clean drinking water, toilets, playgrounds, equipment and material.
- Enhance monitoring and accountability of both public and private schools.
- Create benchmarks and norms on pupil-teacher ratio, make accreditation compulsory for all teacher training colleges, and set standards for teacher examination.
- Undertake revision of curriculum for schools so that it reflects the local context and the needs of Jammu and Kashmir today.
- Provide scholarships to meet the educational needs of marginalized sections of the state.
- Create model schools in rural areas and focus on quality and not merely penetration in new areas.

¹²² Seema Kakran, *Equity, Access & Quality in Education: Challenges before Jammu and Kashmir* (New Delhi: WISCOMP, 2013)

Schools

- Hire counsellors with specialized knowledge and training in handling the emotional trauma and stress prevalent in students and teachers in regions of protracted conflict. Also hire counsellors who can provide guidance on career options to students.
- Seek support from family /parents and where needed educate them.
- Provide platform for parents besides Parent-Teacher meetings.
- Evolve exchange programs between schools of different regions inside and outside the state, and between rural and urban areas.
- Open up to addressing serious issues and allow discussion by organizing workshops and forums within schools. Use trained facilitators initially and then impart skills to staff members.

Parents and the Community

- Actively participate in improvement of education.
- Mobilize and use the Panchayat structures to monitor progress of schools.

Teacher Training Institutions

- Improve B.Ed. Program as per national standards.
- Introduce refresher courses for in-service teachers.
- Explore and implement teacher and researcher exchange programs.
- Introduce a separate elementary level teacher training.
- Create training module in the form of induction training for those without a bachelor's degree in education.
- Build action research program in college and through it create mentors; adopt a school.

Teachers

- Proactively look for avenues to stay motivated.
- Network with teachers from other parts -sharing and learning, become mentors for junior teachers
- Use a wide variety of learning material and methodologies besides textbooks, e.g. story telling by elders in villages.

Three thematic areas emerged as paramount to bring about a change in the ground realities– **mentoring of teachers and institutions, advocacy with all stakeholders and awareness among teachers and community.**

The participants at the roundtable acknowledged that this was not the final judgment on the issues deliberated upon. Since J and K was a large state with a population of 12.5 million, approximately 72% of which was rural and it had a history of conflict that many dated back to 1930 and which had concertedly affected education since 1988-89, the challenges it faced could not possibly be met with one set of solutions. The participants therefore looked at the Roundtable as the start of a process that would gradually address at least a small subset of these challenges that Jammu and Kashmir confronted and which could in whatever small way contribute towards sustainable peace in the state.

Appendix D

September 2013 “Exploring Educational Spaces for Peace & Nonviolence” Workshop Report Summary of *Hum Kadam* Alumni Presentations and Discussion

Moving from a purely academic engagement with ideas on education of peace, the next segment at the roundtable focused on praxis. Some students from Delhi and Srinagar who had participated in peacebuilding workshops as part of the *Hum Kadam*: Education for Peace initiative, made presentations at the Roundtable. These workshops were conceptualized to provide avenues for face to face interaction for youth from Kashmir and Delhi, to enhance understanding and communication, deconstruct prejudices and foster active coexistence. The workshops also trained young people in conflict transformation skills and empowered them to value democratic participation and pluralism. Some participants from these workshops shared their experiences of interacting with the perceived ‘other’, and highlighted what in their view were the constraints or possibilities of bringing a larger number of people into the ‘peace fold’.

In the context of Delhi-Kashmir relations, absence of channels of communication, biased media coverage, and exclusion of important narratives of history in textbooks, have meshed together to generate deep-rooted prejudices and suspicion of the ‘other’, especially amongst the youth. Most of the participants, from both school and college levels, underscored that they immensely valued the opportunity to engage in face-to-face interactions with the perceived ‘other’ at the workshops organized by WISCOMP-FAEA. Such an engagement, they noted, provided them a safe space to interrogate their own biases and forge an understanding of each other’s realities leading to more positive perceptions and attitudes about the ‘other’. They also imbibed values such as respect for multiple viewpoints, interdependence, universal responsibility, empathy, and nonviolence. One of the participants shared,

“As our conversations deepened, we realized there are no sides. Human rights violation is common to us all. There is no taking of sides when I hear of unmarked graves, half-widows, only one thousand Kashmiri Pandits left in Kashmir, people are detained and tortured and killed. Where I live and where I come from does not matter. What matters is that there is this human connection between all of us which is so beautiful.”

Several participants also felt empowered with skills in active listening, dialogue, and consensus building and shared that the innovative formats employed at the workshops facilitated creative and critical thinking, deeper self-awareness and compassion in them. A student from Jamia Millia Islamia shared that after experiencing the militarized context of J and K firsthand and witnessing incidents of daily humiliation and terror that the locals suffered, she could make sense of the alienation and grievance that her Kashmiri classmates in Delhi harbored. Many saw merit in building on commonalities and engaging in peace partnerships towards a shared and peaceful future. As someone said, ‘We are all young people with similar dreams and share ambitions to bring about positive change.’ A participant who was studying to become an educator felt inspired to spread peace in her classroom by consciously basing her pedagogic strategies on ideas of nonviolence, respect and peace.

Through the interactions, the participants also became more self-reflective and critical of their thoughts and actions. For many, the meaning of leadership expanded beyond its managerial connotation to

include respect for all, celebration of diversity and peaceful collaboration. Participants from Delhi expressed surprise at how hopeful and lively their counterparts from Kashmir had been, despite hailing from a context of protracted conflict, while a participant from Kashmir noted having transcended hostility and now felt a sense of ‘deep oneness’ with his friends from Delhi.

Sharing the challenges one might encounter in bringing a larger number of people into the ‘peace fold’, a participant from Kashmir pointed to the differences in opinion and hardened identities that existed in different regions of J and K. Given the stark polarization, it would be difficult to bring people from different regions of the state together to engage in a dialogue. Another participant studying at Jamia Millia Islamia observed that people often labeled her institution as being an ‘Islamic fundamentalist and undemocratic’ space. The first step towards dispelling such stereotypes, she noted, was to increase communication and cross-cultural exchanges to enable people to experience each other’s contexts and build understanding. To this end, she suggested instituting a core team of youth, passionate about spreading the message of peace, at colleges/universities across Delhi. These young people could serve as initiators of activities on the campus. Support for such initiatives was critical since peace education is absent in the curriculum of most educational institutions, she concluded.

A rich discussion followed the presentations. One of the participants inquired about the ways in which community involvement could be encouraged to take peace education to a large number of people. To this, Kakran responded that as part of its Education for Peace initiative, WISCOMP was working concertedly with students and educators at schools and colleges, exploring possibilities of engaging in community outreach programs. For example, some of the workshop participants at St. Mary’s School, New Delhi plan to change the structure and functioning of their Students’ Union to make it more participatory and democratic, which in turn will positively impact the ethos of the entire school. Some schools in Delhi have proposed institutional linkages and exchange programs with schools in Northeast India to encourage understanding and respect for multiculturalism. Thus, Kakran shared that through small and gradual steps, WISCOMP envisions a larger change being impacted in society.

A participant lauded the work being done by organizations such as WISCOMP, which creatively engage with educational institutions to expose them to values of nonviolence, universal responsibility and respect for diversity. However, he expressed concern over the inclusion of only a few educational institutions into their fold which were concentrated in the prime localities of Delhi. It was critical, he noted, to extend such initiatives to schools and colleges in different and remote parts of the city to expose students and educators with diverse backgrounds to such learnings and experiences. Another participant pursuing a Bachelors’ degree in Elementary Education shared a concern from her experience of teaching at a government school in Delhi as part of her coursework. On several occasions, issues of prejudice emerged among young students in the classroom along the fault lines of religion, gender and class, but she felt helpless in mediating such conflicts owing to lack of prior training in handling such situations. While she had been exposed to trainings on dialogue and prejudice reduction as part of the WISCOMP workshops she attended, she foregrounded that teacher education programs must equip educators with innovative pedagogic skills to handle contentious issues in classrooms.

Another participant asked, ‘What are the possibilities of mainstreaming peace education?’ Noting the importance of the question, Kakran remarked that several academicians and peace practitioners doubt that a curriculum based homogenous method of imparting peace education would be an effective strategy. She asked, ‘Do we want to have pre-defined modules of peace education that are taught in

all contexts across the country, regardless of what the life experiences of different groups and regions are?’ Answering in the negative, she underscored that notions of peace education perhaps need to be context-sensitive and rooted in the ground reality in order to be sustainable. It would be naïve to undermine the complexities and intricate layers of building peace, and it is pertinent to engage with these aspects before we consider mainstreaming peace education.

One participant pointed that the language of instruction used in several schools in India was Hindi, which may not necessarily be the native language of the region. In such situation, she asked, how effective was learning for the child? Mehrotra stated that we have a very complicated language politics in the field of education. Gandhi endorsed learning in the mother-tongue during the early literacy stage to preserve continuity with local languages and culture. Using the local language and cultural experiences, and building on the knowledge that the child already has, makes learning more effective. But she cautioned against getting parochial about this beyond a point. Offering an alternate view, Mehrotra shared the Dalit point of view foregrounded by Ambedkar, who argued that English as a language should be learnt by everyone in India and could be a means of empowerment. Thus, she underscored the need to think in terms of multilingualism and systematically invest in learning more languages from an early age. She noted, ‘All the traditions of the world can actually be our traditions. We must draw the best from all the traditions, languages and cultures and learn to be multicultural.’

Concluding the Roundtable, Kakran expressed hope that the discussions and presentations would invoke introspection in the participants and generate pertinent questions in their minds, if not resolve all their queries. She noted that it was only by challenging our certitudes and engaging with muddled thoughts that clarity and progression of knowledge can occur.

Appendix E

Sample Evaluation Form from “Engaged Leadership” October 2013 Workshop

FEEDBACK FORM

Dear Participant,

Please take a few minutes to fill this form as it is an important tool for receiving feedback and for designing future workshops. Thank you!

1. What were your expectations from this workshop?

2. Did the workshop meet your expectations?

(Put a tick mark against the statement that best describes your feelings and briefly explain)

	Please Explain Briefly
Yes, it did completely	
Yes, it did to some extent	
No, it did not	

3. What was your most useful learning at this workshop?

4. Please tick against the session(s) that you liked the most and briefly explain why.

- Effective Leadership
- Heritage Walk: Nizamuddin Dargah and National Museum
- Non-violent Communication

- Natural Disasters, Conflict and Media
- Involving Youth in Post Disaster Reconstruction in Conflict Contexts
- Film-Screening: Valley of Saints
- Participant led Roundtable Discussion

5. Please tick against the session(s) that did not meet up to your expectations and briefly explain why.

- Effective Leadership
- Heritage Walk: Nizamuddin Dargah and National Museum
- Non-violent Communication
- Natural Disasters, Conflict and Media
- Involving Youth in Post Disaster Reconstruction in Conflict Contexts
- Film-Screening: Valley of Saints
- Participant led Roundtable Discussion

6. Did you feel the workshop was interactive and everyone had an opportunity to speak/participate?

7. What were the limitations of the workshop?

8. What other themes do you suggest for future workshops?

Appendix F

Profiles of Scholarship Recipients



Ashaq Hussain Teeli

Jammu and Kashmir

Other Backward Class

B.TECH, IV year, National Institute of Technology, Srinagar

He secured 70.2% marks in class X. His parents are illiterate and his father is working as a Farmer. Their Family Income is Rs. 48000/- p.a.



Mohd Naveed

Jammu and Kashmir

Scheduled Tribe

B.TECH, III year, National Institute of Technology, Srinagar

He secured 78% marks in class XII. His father is illiterate and working as a farmer. Their Family Income is Rs. 84000/- p.a.



BEENISH

Jammu and Kashmir

General

B.SC, II year, Govt. Degree College, Bijbehara, Anantnag, Kashmir

She secured 63.07% marks in class XII. Her family Income is Rs. 12000/- p.a.



Salma Muzafar

Jammu and Kashmir

Other Backward Class

B.SC, II year, Govt. Degree College, Bijbehara, Anantnag, Kashmir

She secured 85.59% marks in class XII. Her father is working as a teacher. Their Family Income is Rs. 225000/- p.a.



Mehboob Ellahi

Jammu and Kashmir

Scheduled Tribe

B.Tech (ECE), II year, National Institute of Technology, Warangal, Andhra Pradesh

He secured 83.59% marks in class XII. His father is working in a chemist shop. Their Family Income is Rs. 36000/- p.a.



Irfan Shefi Baba

Jammu and Kashmir

GEN

IMBA, II Year, The Business School, Srinagar, Jammu and Kashmir

He completed his XII with 89.40%. His father is a farmer earning Rs. 30000 and mother is a house wife. His parents are illiterate.



YASIR YOUSF

Jammu and Kashmir

General

MBBS, II Year, Government Medical College, Srinagar, Jammu and Kashmir

He completed his XII with 65.73%. His parents are illiterate. His mother is a housewife and his father is a farmer earning Rs. 40000. He is a first generation learner.



Zahida Farooq

Jammu and Kashmir

General

BBA, Govt. Degree College Nawakadal, Srinagar, Jammu and Kashmir

She completed XIIth grade with 93.79%. Her father is a tailor earning Rs. 10000/- and mother is a housewife.



Syed Mijtaba Hussain

Jammu and Kashmir

General

Bachelor of Engineering (BE Civil), College-SSM College of Engineering & Technology, Pattan, Jammu and Kashmir

He completed his XII with 80.06 %. Her father is a labourer earning Rs. 50000/-p.a.



Sidrah Fayaz

Jammu and Kashmir

General

B.Tech CSE, College of Engineering and Technology BGSBU, Rajouri Jammu, Jammu and Kashmir

She completed her class XII with 66.59%. Her family income is Rs. 10000/- p.a. Her mother is a house wife.



Jamsheed Nasir Shah

Jammu and Kashmir

General

B.Sc. (H) Chemistry, Ramjas College, Delhi

His family income is Rs. 48,000/-. His father is working as a Labourer and he has secured 89% in class XII.



Rukaya Syeed

Jammu and Kashmir

General

M.Sc Botany, Jamia Hamdard, Delhi

She has secured 67.59% in class XII. Her mother is a widow and not employed. Her family income is Rs. 60,000/-.



Mohamed Adil Shah

Jammu and Kashmir

Other Backward Caste-NCL

B.Tech Computer Science & Engineering, Modern Institute of Engineering & Technology, Haryana

He has completed his class XII with 65%. His parents have studied till middle class. His father is working as blacksmith and mother is a house wife.



Stanzin Konkdup

Jammu and Kashmir

Schedule Tribe

B.Tech Civil Engg, National Institute of Technology, Assam

His father is working as a contractor and mother is a housewife. He has secured 91.20% in class XII and his family income is Rs. 60000/-.

Bibliography

- Ahmed, Zahid Shahab and Michelle Antonette Baxter. "Attitudes of Teachers in India and Pakistan: Texts and Contexts" (New Delhi: WISCOMP, 2007).
- "Annual Consolidated Report. Peacebuilding, Education and Advocacy in Conflict-Affected Contexts Programme" (NY: UNICEF, 2014).
- Apple, Michael W. *Education and Power*, (NY: Routledge, 1995).
- Banks, James. "Multiculturalism's Five Dimensions," *NEA Today Online* (September 1998).
- Bar Tal, Daniel and Yigal Rosen. "Peace Education in Societies Involved in Intractable Conflicts: Direct and Indirect Models." *Review of Educational Research* 79, no. 2 (2009): 557-575.
- Batra, Poonam. "Education: Some Reflections," Presentation at Nehru Memorial Museum and Library (New Delhi, July 9, 2008).
- . "Teacher Education and Classroom Practice in India: A Critique and Propositions," Presentation at epiSTEME-4 Conference (New Delhi, January 5-9, 2011).
- Bhattacharjea, Suman, Wilima Wadhwa, Rukmini Banerji. "Inside Primary Schools: A study of teaching and learning in rural India." New Delhi: ASER, 2011.
- Biton, Yifat and Gavriel Salomon. "Peace in the Eyes of Israeli and Palestinian Youths: Effects of Collective Narratives and Peace Education Program," *Journal of Peace Research* 43, no. 2 (March 2006): 167-180.
- Chitralkha and Seema Kakran. *The Hum Kadam Project: 2012-2015 Baseline Assessment* (New Delhi: WISCOMP 2012).
- Clarke-Habibi, Sara. "Transforming Worldviews: The Case of Education for Peace in Bosnia & Herzegovina," *Journal of Transformative Education* 3, no. 1 (2005): 33-56.
- Cloke, Kenneth. *Mediation: Revenge and the Magic of Forgiveness* (Santa Monica, CA: Center for Dispute Resolution, 1990).
- Close, Sophia. "Education for Peace: An Evaluation of Four Schools in Bosnia and Herzegovina" in *Education for Peace Reader*, ed. H.B. Danesh (Victoria, Canada: International Education for Peace Institute, 2011): 269-281.
- Estlund, Cynthia. *Working Together: How Workplace Bonds Strengthen a Diverse Democracy* (NY: Oxford University, 2003).
- Floresca-Cawagas, V. and T. Swee-Hin. "Institutionalization of Nonviolence" in *Encyclopedia of Violence, Peace and Conflict*, ed. L. Kurtz (New York: Academic Press, 1999), 211.
- Freire, Paulo. *Pedagogy of the Oppressed*, (NY: Continuum International, 1970).

- Galtung, Johan. "Peace Music and The Arts: In Search of Interconnections," in *Music and Conflict Transformation: Harmonies and Dissonances in Geopolitics*, ed. Olivier Urbain (London: IB Tauris, 2015), 53-62.
- . *Peace: Research, Education, Action* (Copenhagen: Christian Ejlers, 1975).
- Gandhi, Mohandas Karamchand. "Towards New Education," *Harijan* (1937).
- Ghosh, Sailendra Nath. "Solve Kashmir Problem the Gandhian Way," *Mainstream* XLVIII, no. 39 (September 18, 2010), <http://www.mainstreamweekly.net/article2322.html> (accessed April 13, 2015).
- Gopinath, Meenakshi and Manjrika Sewak. *Bridging the Divide: Peacebuilding for a New Generation: The WISCOMP Conflict Transformation Program 2001-2012* (New Delhi: WISCOMP, 2014).
- Gopinath, Meenakshi. "Educating for Coexistence: Challenges and Possibilities in India," *Peace Prints* 2, no.1 (Spring 2009).
- Government of India, Planning Commission. "Twelfth Five-Year Plan," (2012-2017), Social Sectors 3. http://planningcommission.gov.in/plans/planrel/12thplan/pdf/vol_3.pdf. Accessed on December 27, 2012.
- Harris, Ian and Mary Lee Morrison. *Peace Education*, 2nd edition (Jefferson, NC: McFarland & Co., 2003).
- Human Security Centre, *Human Security Report* (New York: Oxford University Press, 2005).
- Joint Review Mission on Teacher Education: Jammu and Kashmir (April 2013).
- Kakran, Seema. *Competing Realities: Identity, Culture and Dialogue in Jammu and Kashmir, Stakeholders in Dialogue* (New Delhi: WISCOMP, 2011).
- Kaul, Ashima. "Education – The instrument of peace in Kashmir," *Insight on Conflict*, January 17 2013, <http://www.insightonconflict.org/2013/01/kashmir-peace-education/> (accessed April 13, 2015).
- Kester, Kevin A.J. "Assessing the Impact of Peace Education in Training Programs: A Case Study of UNESCO-APCEIU" (Toronto: University of Toronto, 2008).
- Kumar, Krishna. *Political Agenda of Education: A Study of Colonialist and Nationalist Ideas* (New Delhi: Sage Publications, 1991).
- "Learning for Peace: Advocacy Brief" (NY: UNICEF, 2014).
- Lederach, John Paul, Reina Neufeldt, Hal Culbertson. *Reflective Peacebuilding: A Planning, Monitoring and Learning Toolkit* ((Notre Dame: Catholic Relief Services and University of Notre Dame, 2007).
- Lederach, John Paul. *Preparing For Peace: Conflict Transformation Across Cultures* (Syracuse, New York: Syracuse University Press, 1995).
- . *The Little Book of Conflict Transformation* (NY: Good Books, 2003).
- Levine, Peter A. *Waking the Tiger* (Berkeley, USA: North Atlantic Books, 1997).

- Lowe, J. Krister. "Fostering Positive Psychological Outcomes in Post-Conflict Setting: Universal-Diverse Orientation and Intergroup Contact in Bosnia and Herzegovina," in *Education for Peace Reader*, ed. H.B. Danesh (Victoria, Canada: International Education for Peace Institute, 2011): 283-305.
- Madan, T.N. "Religion in India," *Daedalus* 118, no. 4 (1989): 114-146.
- "Mainstreaming the Culture of Peace," UNESCO 2002. <http://unesdoc.unesco.org/images/0012/001263/126398e.pdf> (accessed January 20, 2015).
- Malhotra, Deepak and Sumanisiri Liyanage, "Peace Workshops in Protracted Conflicts: A Study of Long-Term Effects," *Journal of Conflict Resolution* 49, no. 6 (December 2005): 1–17.
- McGlynn, Claire, Ulrike Niens, Ed Cairns & Miles Hewston, "Moving out of conflict: the contribution of integrated schools in Northern Ireland to identity, attitudes, forgiveness and reconciliation," *Journal of Peace Education* 1, no. 2 (2004): 147-163.
- Miville et al, "Mental Health Counselor Qualities for a Diverse Clientele: Linking Empathy, Universal-Diverse Orientation, and Emotional Intelligence," *Journal of Mental Health Counseling* 28, no. 2 (2006): 151–165.
- Music and Conflict Transformation: Harmonies and Dissonances in Geopolitics*, ed. Olivier Urbain (London: IB Tauris, 2015).
- "National Consultation Report: Post 2015 Development Framework, India" (New Delhi: UN Women, 2013) <http://www.in.undp.org/content/dam/india/docs/poverty/national-consultation-report—post-2015-development-agenda.pdf> (accessed April 13, 2015). National Curriculum Framework 2005 (New Delhi: National Council of Educational Research and Training, 2005), 61.
- Pankhurst, Donna. "Women, Gender and Peacebuilding" (Bradford, UK: Center for Conflict Resolution, 2000).
- . *Mainstreaming Gender: A Framework for Action*, (London: International Alert, 1999), 4.
- Papneja, Deepika. *Possibilities for Peace Education: A Baseline Study* (New Delhi: WISCOMP, 2012).
- "Position Paper: National Focus Group on Education for Peace" (New Delhi: NCERT, 2006).
- Quality Education in Jammu & Kashmir: Special focus on the Kashmir Valley*. New Delhi: WISCOMP, 2013.
- Reardon, Betty A. and Alicia Cabezudo, *Learning to Abolish War: Teaching Toward a Culture of Peace* (NY: Hague Appeal for Peace, 2002).
- Report on Action for Peace: A Workshop (New Delhi: WISCOMP, 2013).
- Report on Exploring Educational Spaces for Peace & Nonviolence: A Roundtable Discussion (New Delhi: WISCOMP, 2013).
- Salomon, Gavriel. "Four major challenges facing peace education in regions of intractable conflict," *Peace and Conflict: Journal of Peace Psychology* (2010).

———. “The Nature of Peace Education: Not All Programmes are Created Equal” in *Peace Education: The Concept, Principles and Practices Around the World*, eds. Gavriel Salomon & Baruch Nevo (New Jersey: Lawrence Erlbaum Associates, 2002), 4-5.

Saunders, Harold. *A Public Peace Process* (New York: Palgrave, 1999), 253.

Sayed, Yusef. “Engaging Teachers in Peacebuilding in Conflict-Affected Contexts: A Research Agenda,” *Learning for Peace*, March 18, 2015, <http://learningforpeace.unicef.org/research/researchblog/engagingteachersinpeacebuildinginconflictaffectedcontextsaresearchagenda/> (accessed April 13, 2015).

Section 2.1, “Theory of Change,” in Hum Kadam: Education for Peace Project Proposal (New Delhi: WISCOMP, 2011).

Section 3.1, “Hum Kadam Peacebuilding and Education,” in Midterm Evaluation Report (New Delhi: WISCOMP, 2014), 10.

Sen, Amartya. *Identity and Violence: The Illusion of Destiny* (London: Penguin Books, 2006).

Sen, Pritha. “Forging New Paths in Peacemaking in Times of Conflict,” *Ashoka - India*, 2006, <http://ssrn.com/abstract=981498> (accessed April 13, 2015).

Serrano, R. A. and J Myers. “Preservice Teachers’ Collages of Multicultural Education,” in *Intermediality: The Teachers’ Handbook of Critical Media Literacy*, eds. L. Semali & A.W. Pailliotet (Boulder, Colorado, Westview Press, 1999), 75-96.

Sethi, Anil. *Coexistence and Trust-Building: Transforming Relationships* (New Delhi: WISCOMP, 2007), 99-111.

Sewak, Manjrika. “School Curriculum and Pedagogy in India and Pakistan: Changing Profiles,” (New Delhi: WISCOMP, 2007).

Srinivasan, Anupama. “A Survey of Civil Society Peace Education Programmes in South Asia,” *Educational Policy Research Series I*, no. 2 (August 2009).

———. “Teaching Peace: civil society Peace Education Programmes in South Asia,” Infochange India, 2009, <http://infochangeindia.org/agenda/peace-building/teaching-peace-civil-society-peace-education-programmes-in-south-asia.html> (accessed April 13, 2015).

Strauss J.P. and M.L. Connerley, “Demographics, personality, contact, and universal-diverse orientation: An exploratory examination,” *Human Resource Management* 42 (2003): 159–174.

Suri, Kavita. “Establishing Peace through Education in Jammu and Kashmir.” *Global Academic Research Journal I*, no.2 (November 2013).

“Susheela Bhan” *Ashoka - India*, 2003, <http://india.ashoka.org/print/1465> (accessed April 13, 2015).

Thapa, Manish, Raj Kumar Dhungana, Bhuvanewari Mahalingam, and Jerome Conilleau, “Peace by Piece: Mainstreaming Peace Education in South Asia. Learnings and Recommendations from Afghanistan, Nepal, Pakistan and Sri Lanka” (New Delhi: Save the Children, 2010).

Tikoo, Aarti. *Guns and Books at Odds: The Impact of Militancy on Education in Jammu & Kashmir*. New Delhi: WISCOMP, 2008.

The WISCOMP *Hum Kadam* Team

Meenakshi Gopinath is the Founder and Director of WISCOMP. Dr. Gopinath was the first woman to serve on the National Security Advisory Board of India (2004–06) where she sought to mainstream gender and human security concerns. She was Principal of Lady Shri Ram College for Women, New Delhi. Dr. Gopinath received her PhD at University of Delhi and Masters' degree at University of Massachusetts in Political Science. She serves on the Governing Boards of research institutes, think tanks, NGOs and educational institutions. She is often called upon to develop curricula and courses of study in the growing and dynamic field of educating for peace. Dr. Gopinath has piloted and fostered confidence building measures through regular conflict transformation workshops and collaborative projects among intellectuals of the SAARC region and especially between Pakistani and Indian young influentials. For her contribution to the fields of education, peacebuilding and women's rights, she has received several national and international awards including the Padam Shree from the President of India in 2007.

Seema Kakran is Deputy Director, WISCOMP with over 15 years of experience working in the NGO sector. Prior to joining WISCOMP, she taught Political Science and International Relations to undergraduates at Delhi University including Miranda House and Hindu College, and at the University of Nebraska–Lincoln for over six years. She has also worked as Secretary (Honorary), Sidhartha Educational and Charitable Trust which provides education to children of marginalized sections in Uttar Pradesh. She holds an MPhil and a Masters' degree in Political Science and a Graduate Certificate in Public Policy Analysis from the University of Nebraska. She has received specialized training in evaluation methodology at INCORE, University of Ulster, Northern Ireland.

Manjrika Sewak is currently a Fellow at WISCOMP and a Research Scholar at the Nelson Mandela Center for Peace and Conflict Resolution, Jamia Millia Islamia, where she is pursuing a PhD on Education for Peace (since September 2014). A writer, educator and trainer in the field of peacebuilding, she holds expertise in conflict transformation and curriculum development. She is a recipient of the RCSS-NTI Research Award and the Fulbright Conflict Resolution Scholarship. As a member of the visiting faculty for the Conflict Transformation and Peacebuilding Diploma Program at Lady Shri Ram College, she has led the foundation course on Conflict Analysis and Conflict Transformation. Ms. Sewak holds a Bachelors' degree in Journalism from Lady Shri Ram College for Women, University of Delhi and a Masters' degree in Peacebuilding from the Eastern Mennonite University, USA.

Sumona DasGupta is a researcher based in New Delhi, and was associated with the *Hum Kadam* programme as an Evaluator and Researcher. She is associated with the Society for Participatory Research in Asia (PRIA). Her previous appointments have been as Lecturer in Political Science at Loreto College, Kolkata, and as Assistant Director of WISCOMP. Dr. Dasgupta has been a Member of the Expert Committee set up to design the Masters Curriculum on Peace and Conflict Studies at Sikkim University, Gangtok, India, 2009 and is currently on the International Advisory Group of International Conflict Research (INCORE), University of Ulster, UK and the research steering group of an IDRC project on Trauma, Development and Peace Building. In 2011 she was also part of a three member team of consultants set up by INTRAC, UK to evaluate a conflict transformation project in Jammu and Kashmir. Dr. DasGupta holds a PhD in Political Science from the University of Hyderabad.

Nidhi Bhatnagar is a Fellow with WISCOMP. Prior to joining WISCOMP in 2015, she worked with the Vivekananda International Foundation as Senior Research Associate and Special Assistant to Director. Her primary areas of research and study were on national security, internal security and international terrorism. As Senior Research Fellow and Projects Manager, Delhi Policy Group, she worked on a range of issues including the trends and practices on India's Nuclear Policy, arms control, disarmament and foreign policy. She was Assistant Director, International Centre for Peace Initiatives (ICPI), New Delhi and Assistant Editor of the Journal, Peace Initiatives between 2000 and 2003. Ms. Bhatnagar holds a Bachelors' degree from Hindu College, University of Delhi in History and a Masters' degree in International Relations from Jawaharlal Nehru University, New Delhi.

Shivani Kaul was involved with the WISCOMP *Hum Kadam* initiative as a Peace Fellow. She contributed to education for peace programming in Jammu & Kashmir and Delhi and authored a reflective learning report as a Scholar of Peace Fellow at WISCOMP. She is presently a Lecturer in Media Studies at Sherubtse College, Bhutan, where she is working on the visual cultures of South Asian religions. Previously, in her work with filmmaker and artist Amar Kanwar, she has developed university and college level museum education materials to teach alternative histories of South Asia. Ms. Kaul has been a researcher in public health equity and ethno-medicine at Harvard Medical School, gender and information society policy at IT for Change in Bangalore, child literacy at Action India New Delhi, and Pratham's ASER (Annual Status of Education Report) initiative.