

Transformative Teaching in Conflict Contexts

**Sher-i-Kashmir International Conference
Centre, Srinagar
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Foundation for Universal Responsibility
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Background

J. Krishnamurti, in a conversation with his students, stated that what education normally does is to prepare students to fit into a ‘particular frame or pattern, that is, the movement in a predetermined groove’ and this is what society calls ‘entering life’.¹ However, he contended that such an education does not necessarily prepare the student to meet the psychological challenges and physical vicissitudes of life. It is important that **education should in fact ‘awaken intelligence’ and not simply reproduce a programmed machine.** Education, therefore, should not only be about reading, writing, arithmetic and learning from textbooks but about the whole of life. It should prepare students to meet the challenges of living in a complex social world.

It is seldom acknowledged consciously, but all the decisions that schools and teachers make are the result of some underlying fundamental values and truths about education that they hold to be self-evident. For example, if they believe that the purpose of education is to increase the employability of the students in a specific economic environment, then their vision, mission, curriculum, pedagogy and infrastructure are oriented towards this goal. If on the other hand, they believe that children should be able to learn through schooling, ideas of good citizenship as well as the motivation and skills to become change-makers, then they ensure that the teaching and learning process is oriented accordingly.

Irrespective of which of these approaches is selected, the assumption is that **the objectives which schools and educators choose determines the learning outcomes** and more importantly, educational institutions and **educators do have ‘choices’ and ‘options’**. What differs significantly in the two approaches is the role played by the teachers. While the first one views educators as instruments for transmitting received knowledge through subject knowledge and pedagogic techniques, the second sees them as agents of social transformation;

¹ Thapan, M. (2013). Krishnamurti: 1895-1986. Page 6. Retrieved from http://www.ibe.unesco.org/fileadmin/user_upload/archive/publications/ThinkersPdf/krishnamurtie.pdf

using ideas and associated practice of reflective teaching, challenging the received ideas of knowledge itself.

Although, policy makers in India cognize the wider aims of education and transformative potential of educators, economic gains continue to be seen as the **primary** purpose of education. Even the Right to Education Act (RTE) which is progressive on several other dimensions, views education as an enterprise of efficient delivery and does not give the kind of central place to educators as the National Curriculum Framework 2005 (NCF) and the National Curriculum for Teacher Education 2009 (NCTE) have proposed. Unlike the standardized tests and teacher accountability which are informing education practice across all states and being enforced under the RTE, the NCF and NCTE are not enforceable by law.² There is no system in place to ensure that curriculum is interpreted as intended through the medium of textbook.

Given this reality and a fundamental premise that teachers do have a choice in determining the direction of education, the WISCOMP workshop *From Transmission to Transformative Learning* was organized from December 9-10, 2014 for pre-service and in-service teachers in Kashmir.

The workshop was part of the *Hum Kadam: Education for Peace*, a collaborative initiative of WISCOMP (Women in Security, Conflict Management and Peace) and FAEA (Foundation for Academic Excellence and Access), a New Delhi based NGO. The initiative engages with educational institutions from Srinagar and Delhi to explore ways in which education can contribute towards preparing youth for conflict transformation and building peace. It is based on the idea that schools can engender teaching-learning processes that can **encourage youth to become ethical contributors to the greater good in a multicultural context and not merely economically productive individuals**.

The need for organising such workshops was expressed at a roundtable of stakeholders from Jammu and Kashmir and National Capital Region in January 2013 in New Delhi organized as part of the *Hum Kadam*

² Jammu and Kashmir is the exception in this regard though pressure to extend RtE to the state is mounting.

initiative. It was observed by the participants at the Roundtable that the B.Ed. programmes and curriculum provide the required subject knowledge and fundamental understanding of child psychology and development, but do not prepare the teacher for the entire gamut of challenges that the teaching-learning process unveils.

Expressing a degree of frustration with the teacher preparation programmes, teacher trainees shared at a seminar in Delhi that nothing in the B.Ed. programme prepares them to handle conflict situations, for instance when communal sentiments are expressed in the class or parents lose temper after seeing low grades of their ward or children turn violent in class because they face violence in their home. Teacher preparation programmes that only focus on **test-taking abilities** of students seldom provide space for discussing such issues. Prof. Poonam Batra, Member of the Justice Verma Commission on Teacher Education notes that, “Classroom practice in contemporary India is largely seen to be determined by ‘what is taught’ and ‘how it is taught’. In this frame the teaching-learning process is viewed narrowly as the **effective delivery** of the school curriculum which in turn can **only** be measured through learning outcomes. The role of teacher preparation in transforming the teaching-learning environment is largely unrecognized. Even where this may be understood, the deeper underlying dynamics are unexplored.”³

In this context, the workshop provided space to explore some of the following issues:

- What are the various processes through which conflictual identities and prejudices are formed and perpetuated within educational institutions? How can teachers help reduce prejudice in the classroom?
- What can teachers do to help students understand and investigate the implicit cultural assumptions and frames of reference of the subject knowledge?

³ Batra, P. (2011).”: Teacher Education and Classroom Practice in India: A Critique and Proposition.” EpiSTEME-4 Conference. Mumbai, January 5-9. Emphasis added.

- What methods should teachers use so that *all* students succeed?
- Is there a “school culture” or “structure” that promotes grouping and labelling? How can educators address this problem?
- In what ways can teachers re-conceptualize their role to become educators who ‘empower’ rather than ‘impart’?
- What can the teachers do, given the structural and institutional constraints?

Workshop Methodology

WISCOMP workshops draw extensively on the elicitive approach to education, which views participants as resources and not recipients. This approach focuses on the learner, taking into consideration the social, cultural, and economic contexts within which s/he lives. The elicitive methodology was first advocated by Brazilian educator-philosopher Paulo Freire in his path-breaking treatise *Pedagogy of the Oppressed*. John Paul Lederach, a conflict resolution theorist who used this approach in divided societies, summarizes the key principles of Freire’s ‘**popular education pedagogy**’ in the following words:

Popular education promotes change both, in social and educational systems. It is centered on the concept of conscientization—the process of building awareness of self-in-context that produces individual growth and social change. Popular education is a process of mutuality—student and teacher discover and learn together through reflection and action, which are kept in direct relationship as the root of learning and transformation...Posing problems relative to real-life situations and challenges rather than providing prescriptions about those situations is an important pedagogical tool...It stimulates reflection and encourages people to trust their ability yet transcend themselves and participate actively in identifying the challenges they face and the means to meet them. (p. 26)⁴

⁴ Lederach, J.P. (1996). *Preparing for Peace: Conflict Transformation Across Cultures*. Syracuse, NY: Syracuse University Press.

This transformation in how learners and teachers are placed within the education system has been acknowledged across cultural and national boundaries. Within India, the National Curriculum Framework of 2005 reflects these principles in its articulation of the ‘constructivist classroom’. It suggests that teachers encourage students to develop reflective thinking and motivate them to generate, discover, build and enlarge their own frameworks of knowledge.

In a similar spirit of collective inquiry, the WISCOMP workshop used an interactive methodology whereby the participants shared and learnt from each other and brought forth diverse experiences and perspectives.

The workshop also introduced participants to innovative pedagogies that mobilize art, drama, narrative for therapeutic and educational ends. Sue Jennings’ pioneering work on drama therapy in particular has contributed to theories of human development and more holistic approaches to education.⁵ Parallel to the physical, cognitive, emotional, and social development processes, children also go through a process of ‘dramatic development,’ which introduces them to the world of imagination and the symbolic register⁶. In this regard, the body is an early medium through which children learn— particularly in their physical contact and play with caretakers. This is the *embodiment* stage, during which the formation of the ‘body-self’ takes place through an awareness of one’s own bodily movement and senses. As the child grows older, he or she experiences moves towards the Projection stage through a transitional object, such as a blanket or a toy that stands in for the primary caretaker’s presence. A shift takes place from exploratory play to more patterned and organised play with objects that begin to take on meanings. As the play takes on a more narrative structure or becomes ‘dramatized,’ the child enters the Role stage. The child becomes a director at this point, moving between everyday and dramatic reality, playing with ‘distanced’ roles drawn from stories that enable them to explore their own experience.

⁵ Jennings, S. (1998). *Introduction to Dramatherapy*. London: Jessica Kingsley.

⁶ The symbolic register is a level of understanding the world through symbols, which are images, signs, or agents that communicate an idea, as well as deeper aspects of the unknowable. Symbols are often culturally-specific, complex entities that carry multiple levels of meaning and facilitate conceptual understanding of the world around us.

Nonverbal communication and creative processes, which are normally under-utilised in conventional schooling environments, take centre stage in drama therapy. Based on this Embodiment-Projection-Role (EPR) theory of early human development, art and drama therapy practitioners apply techniques such as painting, mask-making and drama to work on the deeper somatic, emotional and symbolic levels of human experience. Creative group work allows communities and individuals to re-evaluate their own memories and behavioural patterns to stimulate intra-group communication, self-learning and therefore new perspectives and potential transformation. Negative feelings such as anger and aggression that otherwise remain trapped can find avenues for release and reworking through art and drama therapy, which utilizes structured exercises within a trusting, safe space to guide participants to initiate a healthy relationship with their own feelings. These techniques are particularly applicable to communities that have endured the trauma of conflict and seek to move from vulnerability to empowerment.

The workshop aimed at a process of self-reflection whereby the participants feel that they have been equipped with information, knowledge, skills and importantly, the motivation to become transformative educators.

Self-Awareness and Identity

Seema Kakran, Deputy Director, WISCOMP welcomed the participants and introduced the workshop as a forum in which they can explore how education can unlock the capacity of students rather than press information upon them as blank slates. For the ice breaking exercise, Feruzan Mehta, Teacher Trainer and Executive Director, The Peace Project, invited the participants to introduce themselves and describe their mood, noting how many responded with enthusiasm and positivity. She then asked participants how they relate to others. She used the exercise to set a context for a discussion on how teachers seldom worry about the mood and emotions of the students after they enter into the classroom.

The key components of education are knowledge, skills, and attitude—but the most underrated of these is attitude. **We adjust our appearances at home in order to face the world, but do we adjust our attitude? We might feel misunderstood at times, but we should work internally to understand why.** The sociologist Charles Cooley posited the theory of a looking glass self, a personal self-image that is socially constructed and maintained through interaction with the other. Mehta then introduced the group to the *Johari* Window, a tool to understand the breakdown of one's private and public selves: parts that you know and others also know; one knows and others don't know; others know and one doesn't know; and what neither one nor others know. **We should maximize the first grid (knowledge that both we and others know about ourselves) and minimize the fourth grid (knowledge about ourselves that neither we nor others realize).**

Mehta then invited the participants to write their own identity cards—with self-descriptions rather than state-determined criteria and details. Participants then shared these personalized ID cards with one another, in pairs. One young man learned from his partner that he was good at highlighting other people's talents. Mehta suggested that good teachers must break the stiff performances as the head of the classroom— instead, they should be able to express themselves with students.

The next exercise was aimed at critical reflection on stereotypes and prejudices. Mehta asked participants to write five characteristics about five identities: Spanish, Vegetarian, Punjabi, Hindu, Males/Females. Next, the participants thought of five examples of people from these categories. The group thought vegetarians to be active, skinny, sound mind, religious, animal lover and intelligent. Some words that participants contributed in association with Punjabis were foodie, energetic, talkative, fun-loving, and humorous. After the participants had shared the words they associated with these identities, Mehta asked them to name some individuals who were Spanish, Vegetarian, Punjabi, Hindu, Males/Females. Participants cited the examples celebrities or political leaders while describing the Punjabi identity, like Gurmeet Singh, Manmohan Singh, Kapil Sharma, Gurdas Mann and Navjot Singh Sidhu. Participants then collectively evaluated how many of the characteristics fit the real examples they gave, scoring out of five.

Notably, not all Punjabis matched the five characteristics associated with the category. Defining the male characteristics, the female participants contributed males to be practical, dominating, unemotional, egoistic, tough/physical and insensitive. But Mehta reminded participants that not all men fulfil these characteristics. Male participants attributed females as good natured, caring, bad listeners, heartless, clean, jealous, emotional and soft-hearted. The young women in the group agreed to the positive characteristics ascribed to them, but disagreed vehemently with the negative ones. Many interjected, offering words such as beautiful of the discussion. Thus far, **words associated with each group reflected generalizations of an identity category as a whole, or stereotypes.**

When asked whether the characteristics ascribed to them matched their realities, young men clarified that “just because they (men) don’t express their emotions doesn’t mean they don’t have them”. They are under pressure to keep their feelings under control and remain in charge of the situation instead. **Many layers and centuries of conditioning have resulted in men’s unwillingness to express their inner emotional selves, said one of the participant.**

Participants then reflected on some of the characteristics of a Kashmiri. the groups reflected them to be money minded, hospitable, kind, soft, brave, beautiful and intelligent. The group objected to a lot of these

characteristics, highlighting exceptions. **“If we ourselves wish to be considered exceptional and unique, we must break free of expecting others to fit into general stereotypes and treat them as individuals”**, Mehta noted.

Moving ahead, Mehta prompted the group to consider what ‘respect’ meant to the participants. This exercise was designed to start a process of deep thinking on the idea of ‘respecting differences’ or ‘diversity’ which is often repeated in the classrooms and schools and is one of the core values of NCF 2005 which children must learn. As part of the reflection exercise, participants first volunteered examples of people that deserve respect, then responded to what respect is: a positive feeling, an ability to fit social norms, etc. One participant suggested that the Frankfurt School rejected the authority of elders. **Mehta iterated that respect is first established in oneself, before respecting or understanding others.** Participants also added that they should respect their environment and social institutions, such as religion. She divided the participants into six groups to discuss the rules they would institute for respecting the self, family, friends, students, government officials and the environment, respectively. The participants came up with catchy jingles to summarize how best to respect their given category. Each groups’ participants sang out their jingle, with a diverse array of languages (English, Urdu, and Kashmiri) and tunes. The exercise also led to the building up of team spirit as the in-service and pre-service teachers shared some light moments during the singing of the jingles.

Moving from the ideas of prejudice and respect, Mehta turned towards discussing identity of the self and the problems associated with teaching in a conflict ridden context. She invited the participants to engage in a writing exercise, individually. First the participants reflected upon what Kashmir had experienced in a form of an essay. A few shared their writing, from which a variety of images emerged, including tulips, the Dal Lake, the *chinar* leaves, flowing water and an aging mother. The essays also reflected violence in pools of bloods, graves of martyrs, dead children and wilted flowers. Mehta made some observations on the essays that had been shared and underscored that teachers who work in a context where such violence exists have some added responsibilities. The teachers have to be constantly on guard and conscious that they do not add fuel to the violence and in fact sensitize



Feruzan Mehta at the workshop

the students to the reality of multiple perspectives and the dangers of spreading misinformation. The next two exercises focused on sensitizing the teachers themselves to these two ideas.

Six volunteers participated in an activity in which each took a walk around the workshop venue, re-entered the room and shared their observations with the group. The teachers noted how the same setting resulted in a different set of observations, with a few continuous themes like mood or ambiance. This exercise prepared the group for the discussion that was to follow later in the day on perspectives and the idea of ‘truth’.

The next exercise demonstrated how information gets filtered and eventually altered beyond recognition as it travels through a group. This was to make the teachers aware of how in a context of tension or conflict truth becomes a casualty. As part of the exercise, six volunteers exited the room while another shared a story with the rest of the group about how she and her sisters got into an accident while secretly visiting a cousin. One volunteer was called into the room, to whom the story was retold by the original raconteur. A second volunteer was called into the room, to whom the first volunteer explained the story- and so on. In the process, participants observed that the original story not only diminished in detail and emotion, but also in emphasis and

accuracy. Mehta concluded with a short debrief where the participants shared their learnings from the session.

After the sessions on self-reflection and critical analysis of one's own beliefs the next part of the workshop was devoted to building skills to reflect on how teachers can improve learning experience for the students through inter-disciplinary collaborations and skilful use of textbooks and other reading material.

Cross-Curricular Teaching

The session explored, through group work how teachers can incorporate themes into school curriculum across subject areas. Schools in J&K teach subjects such as English literature, Kashmiri, Mathematics, Social Studies, History and Geography; how could teachers knit together the otherwise isolated curricula? For example, water as a theme in History could get into the civilizations that formed near bodies of water, or in Geography the glacier as source of water, or in Physics through capacity, or in Arts through water as a subject or as the base of water-colours as a medium. With these examples in mind, participants regrouped to discuss how to teach Kashmir as a theme across subjects.

Mehta then invited the participants to join their groups again to explore how to teach the concept of peace in their own classrooms by incorporating the senses– through listening, seeing and doing. How we might make abstract teachings of peace more concrete? The possible ideas that emerged after the group discussions were using heritage sites, leading by example, news analysis, creative practice in drama and art, and finding metaphors of coexistence from nature.

Mehta then concluded with a guided meditation, asking the group to first envision how they were twenty years ago, and then imagine where they would like to be twenty years from now. The participants pledged to hold true to this image. She requested them to take this imagined future of the self as a ‘homework’, to think more deeply about the person which they wished to become.

Engaging with Trauma in Classrooms with the Help of the Arts

The following discussion focused on providing the participants with a set of skills to deal with trauma that they encounter within and without. Vikramjeet Sinha, a Therapist who uses the 'Arts for healing', facilitated the session. He first introduced himself to the participants at length, describing how his personal journey evolved from social work to drama and therapy. He invited participants to open the session with questions of their own, after sharing his background. One participant inquired whether all behavioural problems indicate trauma, which he thought of as an abnormal condition. Sinha responded that three types of trauma exist: sudden or primary trauma, secondary trauma (you witness something, somatic storage), developmental trauma (everyday, deep-seated neuroses that increases with age). TV and journalism have reinforced secondary and developmental trauma to the extent that trauma has almost been normalized. Another young teacher asked about whether a student in her school might be traumatized; his bouts of aggression seem to be triggered by memories of an abusive episode with a teacher. Sinha responded that it depends whether this child has experienced trauma previously or not.

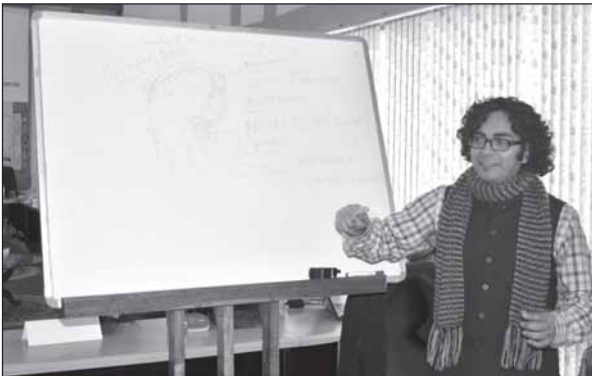
Participants then moved into an open space for an interactive session, which Sinha initiated by playacting a curtain raising ritual. He then introduced the next activity, a blind trust walk in pairs. He prefaced the session by mentioning that the teacher-student relationship, like all human relationships, is based on trust. Participants split up into couples to complete the trust walk activity, in which person A blindfolds person B and leads him or her slowly by the hand, exploring different textures and surfaces in the room. After ten minutes, partners A and B switch the roles. Afterwards, Sinha asked participants to volunteer words from their experiences during the exercise. Terms like guide, responsibility emerged in the first role; words like sensitive and excited emerged in the second.

The next activity explored the power relationships through role play. Participants again formed groups of two in which person A commanded person B's actions. After some time, the roles were inverted and person

B could command person A. Again participants contributed words to describe their experience – the experience of being commanded included powerlessness, vengeance, while the experience of commanding felt like dictatorship, control.

Sinha used these two exercises to discuss the difference between ‘power over’ and ‘power with’; the latter is similar to the experience of leading someone blindfolded by the hand, while the former is comparable to the sensation of commanding someone with absolute power. The latter requires the cooperation of the person being led and deep empathy, while ‘power over’ does not require any such consent or sensitivity. Sinha suggested that good teachers work with willing students in a collaborative and empathetic way, walking with them step by step. While exercising ‘power over’, students can become a default mode for teachers, who mirror the authoritarian structures in the surrounding environment. All teachers, like all humans, have experienced instances of ‘power over’ – relationships that are deeply unequal in power. These relationships can mark us and possibly reappear in our own treatment of others. Some participants offered case studies of students they witnessed who were struggling with different levels of trauma – in one case, a young man who recently lost his mother and experienced abuse from his step-mother wished for nothing else except to become a militant.

At this juncture, Sinha invited participants to open their hands and turn their hands over, palms facing the sky. The group went through a



Vikramjeet Sinha discusses trauma, structures and functions of brain at the workshop

series of both seated and standing deep breathing exercises, releasing tension that might have emerged in the body during the previous discussion and exercise. Afterwards, several participants met with Sinha to discuss their past experiences, as well as those of their students.

Sinha then introduced participants to the structure and functions of the brain. The emotional section of the brain processes emotion; specifically, the hippocampus preserves memories. The neocortex is the thinking brain, and limits the reptilian brain. The primitive brain is reptilian, the oldest, and a result of evolution; it responds to basic needs such as food, sleep, sex. It allows us to survive, but also regulates fear and pleasure. Headaches in the brain stem or neck is a result of the flight/fight response, in the middle brain is a result of frustration or anger, and in the front is a result of too much thinking/cognition. The brain library stores memories, such as the sensation of lemon on the tongue. Memory equals to desire as one cannot desire something of which they don't have a memory of. Along with desire, emotions surface. Memory is tied up with associations - many associate *khichdi* (a rice and lentil preparation) with fever. These associations are linked to one another, and open up windows, one after another.

What determines whether one fights or flees a threatening situation is the power assessment – whether one is capable of fighting back successfully, or whether it is better to flee. A third option is to freeze, to become numb. In this situation, the neocortex shuts off and thinking ceases. When it returns, the neocortex resumes functioning and covers up the momentary loss of sensation and writes it off as weakness, but this remains in the body and in memory. This numbness can return if the trigger repeats. Films can often trigger memories, emotions, and thereby behaviour. Trauma is not visible, but the behaviour it results in is identifiable. Trauma is not only psychological; it is physiological - in the nervous system, in the body. It is only through sensation that it can be addressed, averred Sinha.

When one experiences trauma, it is combined with an experience of grief. It is important to distinguish between the two. Discharging trauma is important, but restricted due to the neocortex; thus trauma remains in the body, deepening while there. Sometimes developmental trauma can occur on top of primary and secondary trauma – these experiences build up on one another if remain unaddressed. When we don't engage in the fight process and find an opportunity to discharge, the release

happens elsewhere, often in anger. Some targets of a fight are untouchable – such as authority figures who have greater power, such as parents, teachers, in this case, the anger is displaced elsewhere, often against people with less status.

In the event of an episode of difficult situation completing the fight or flight process is important, as is completing the mourning process. This can help the body to release the tension associated with the trauma. Sinha walked the participants through the body motions of three possibilities of fight, flight, and response by forming fists and pumping the arms as though punching, standing and running to a safe place, and opening the mouth in a silent scream and releasing the tension through the hands. One of the participants asked whether crying was helpful; Sinha responded that there is a difference between racking sobs and trickling tears. A trained practitioner of Trauma therapy will be able to distinguish between when crying is helping in the process of healing or adding further to the trauma. Everyday crying can otherwise be very good, very therapeutic – such as tears shed while watching films. Older cultural systems included professional mourners who helped families experiencing a loss cry for their dead.

Participants then engaged in a drawing activity. First, they were asked to make a mark, without thinking. This was a mark representative of their birth. The second drawing was their birth month on a fresh sheet with another crayon. Then they were asked to draw ‘morning’. Another page was an illustration of an ‘afternoon’. The fifth drawing was of ‘evening’ and the sixth of a ‘night’. The seventh sheet was split up into four quadrants – each to illustrate summer, autumn, winter and spring. Three empty sides of paper were used to draw cities – one Srinagar, London, Delhi and Lahore. A final sheet was used to draw a participant – as he or she was, seated in the room. The participants gathered the sheets together, all of which reflected impressions and memories contained within each of them. This activity was a de-stressing exercise that could be used in-class to materialize students’ interior worlds – of any age. Sinha shared that this activity enables illustration of interior impressions and is an example of expressing trauma – bringing it out and releasing it.

The workshop concluded with participants sharing what they had learnt over the two days and providing feedback.

Participant Feedback

26 of the 30 participating teachers filled the feedback forms. On the question of expectations from the workshops four ideas predominated—skills (12), developing personality and general uplift motivation levels (7), knowledge (3) and learning new teaching methods (2). Two participants specifically mentioned learning about peace and conflict management.

To the question whether the workshop met their expectations, an overwhelming majority (92%) felt that the workshop fulfilled their expectations completely or to some extent. 20 participants responded that it completely met expectations, while 3 said that it fulfilled some of the expectation. One said that he had come to the workshop expecting very little and was pleasantly surprised that it was a very productive workshop. One of the participants chose to not respond to the question.

While listing out the two most important learnings from the workshop following were highlighted:

- Understanding respect more deeply;
- Understanding myself;
- Handling trauma (this was listed as an important leaning by as many as 20 participants);
- Techniques to Handle situations in classroom; and
- Techniques to motivate students and get their attention in the classroom.

In response to the question: *which sessions did you liked the most*, majority of participants listed multiple sessions. 15 liked ‘Understanding Respect and Art and Trauma Healing’ sessions; 20 liked the session on ‘self-awareness and identity’; 10 liked the session on ‘Cross Curricular learning’; 8 liked the sessions on ‘different perspectives and education for peace’; and 13 liked the session on ‘I am Kashmir’. Of the least favourite session, three participants felt that ‘Art and Trauma Healing’ session did not meet their expectations. One participant observed that the objective of ‘Education for Peace’

and the session on ‘Understanding Respect’ was unclear. One participant observed that time limitation was a concern throughout the workshop and groups had to rush through the exercises as time given was very short.

When asked to rate the workshop on the use of interactive methodology, all participants gave very positive responses and said that the workshop was interactive and everyone had an opportunity to speak. One of the participant observed “the workshop was interactive and very participative (sic), expressing myself (sic) over sensitive issues has been a great opportunity.”

On the limitations of the workshop, many (8) felt shortage of time was a constraint. To this one participant suggested that local resource persons should also be included and three participants expressed disappointment over no use of visual aids during the workshop.

The participants suggested the following themes for future workshops:

- Career opportunities;
- Sessions that speak directly to curricular content;
- Discrimination;
- Ending conflict;
- Understanding self;
- How to conduct workshop within the classrooms;
- Environmental issues;
- Suicides;
- Female foeticide;
- Trauma and other social issues;
- Education of Women and disadvantaged groups;
- Student-student relationship;
- Student-teacher relationship; and
- Learning disabilities.

Many of the participants were optimistic about applying the learnings from the workshop into their personal and professional lives. They shared that the workshop had helped them to understand some of the problems they encountered among students; taught them to respect their students and members of the community more; made them aware about improving relations with other staff members and administration; and reinforced the importance of creating a safe environment for children in the classroom. However, many of the participants were less clear in stating how exactly they would use the skills learnt at the workshop in the classroom. The only exception was applying stress releasing activities like using drawing in the classroom.

Profiles of Resource Persons

Feruzan Mehta is an educator who specializes in curriculum development and teacher training, with particular interest in schooling for marginalized communities. She is currently involved in an innovative programme aimed at training teachers to weave NCF 2005 principles across different areas of the curriculum including peace education. Previously, Mehta was Programme Director at Seeds of Peace, India, which is an international organization that empowers youth to become leaders of tomorrow. She is presently Executive Director of The Peace Project.

Vikramjeet Sinha is an innovative art-based therapist/trainer with over 14 years of experience in the social development sector, possessing skills in creating and implementing programmes that apply art and drama, both at the institutional and community levels. He is Director of BOAT (Building on Art Therapy), an organization that conducts workshops with communities, individuals, and NGOs. He holds a Master's degree in Social Anthropology from the Delhi School of Economics and is a certified theatre and art therapist from the World Centre of Creative Learning, Pune. He has also trained in the art-based Hauschka method of water colour therapy.

Profiles of Participants

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

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

Fasiha did her master in English from University of Kashmir. She is a pre-service candidate and currently pursuing B.Ed. from Government College of Education.

Hafsa Gulzar did her master in geography from University of Kashmir with a specialization in tourism geography and urban geography. He is a pre-service candidate and currently pursuing B.Ed. In future he would like to work as a lecturer.

Husai Sana Khan graduated in English and is working as computer operator at College of Education.

Irm Jan graduated with B.Sc. and is currently pursuing B.Ed. from College of Education M.A. Road as well as a master in psychology. He is also interested in teaching bioscience.

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

Itifaq Ahmed Parrey graduated with B.Sc. and did a master in chemistry and a master in public administration. He has been teaching in the government sector for the last ten years.

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

Kaneez Fatima graduated in with B.Sc. from Government Women's College M.A. Road Srinagar. She is a pre-service candidate and currently pursuing B.Ed. from Government College of Education M.A. Road Srinagar.

Khan graduated with B.Sc. in chemistry, botany and zoology. He is a pre-service pupil teacher and would like to become a professor.

Masooda Akhtar is working as computer operator at College of Education.

Mehak Farooq graduated with B.Sc. in biotechnology from University of Kashmir and is a pre-service candidate from Government College of Education.

Mir Wahiba Ambreen graduated with B.Sc. from University of Kashmir. She is a pre-service candidate and currently pursuing B.Ed. from Government College of Education M.A. Road Srinagar. She can teach chemistry and mathematics to level 10 students.

Mudasir Ahmad Mughal graduated from Government Degree College Gandabal in the Arts stream, with a subject specialization in Geography. He is a pre-service teacher in Government College of Education.

Mushtaq Ahmad Shah did his Masters in Economics. He has been working as government teacher for the last twenty years.

Mushtaq Ahmad Shah has been working as a teacher in education department for the last thirteen years, teaching almost all classes up to 10th level.

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

Naseem Maneer Mughal graduated in English from University of Kashmir. He is a pre-service candidate from Government College of Education M.A. Road Srinagar. He would like to teach English literature at college level as an assistant professor in future.

Neelofar Hamid graduated with B.Sc. non-medical and is a pre-service candidate. She would like to do a master in mathematics or physics.

Rayee-ur-Rahman holds a B.Sc. and an M.A. and he is currently working as a Government Teacher.

Rubeena Yousuf graduated in the Arts stream from Government College Bemina. She is a pre-service candidate and would like to be a lecturer of English literature in future.

Ruqia Idries graduated from Government College of Women M.A. Road and is a pre-service candidate. She would like to become a lecturer on chemistry.

Shaista Shamas graduated in the medical stream from Government College of Women M.A. Road Srinagar and would like to be a lecturer of chemistry in future.

Sidra Nazir graduated in business administration and is seeking to achieve a specialization in English literature. She is a pre-service pupil teacher.

Sobia Khurshid did her master in English from University of Kashmir. She is a pre-service candidate and currently pursuing B.Ed. from Government College of Education M.A. Road Srinagar.

Syeda Farozan graduated in sociology. She is a pre-service candidate and currently pursuing B.Ed. from Government College of Education.

Taqwa Maqsood did his master in linguistics from University of Kashmir. He is a pre-service candidate and currently pursuing B.Ed. from Government College of Education. He can teach English to 10+2 level students.

Tsering Disket did his master in psychology from University of Kashmir. He is a pre-service candidate and currently pursuing B.Ed. from Government College of Education M.A. Road Srinagar.

Yasira Khalia is a post-graduate in mass communication and journalism from Hyderabad. She is a pre-service teacher and currently pursuing B.Ed. from Government College of Education.

Workshop Programme

DAY 1: December 9th, 2014

Venue: Sher-i-Kashmir International Conference Centre

Registration

Time: 9:30 a.m. – 10:00 a.m.

Session 1

Self Awareness and Identity

Facilitator: Ms. Feruzan Mehta

Time: 10:15 a.m. – 11:15 a.m.

Tea: 11:15 a.m. – 11:40 a.m.

Session 2

Levels of Respect

Facilitator: Ms. Feruzan Mehta

Time: 11:40 a.m. – 1:00 p.m.

Session 3

I am Kashmir

Facilitator: Ms. Feruzan Mehta

Time: 1:00 p.m. – 1:30 p.m.

Lunch: 1:30 p.m. – 2:30 p.m.

Session 4

Cross Curricular Teaching

Facilitator: Ms. Feruzan Mehta

Time: 1:00 p.m. – 1:30 p.m.

Session 5

Differing Perceptions

Facilitator: Ms. Feruzan Mehta

Time: 1:00 p.m. – 3:30 p.m.

Session 6

Teaching Peace

Facilitator: Ms. Feruzan Mehta

Time: 3:30 p.m. – 4:00 p.m.

Session 7

Reflections

Facilitator: Ms. Feruzan Mehta

Time: 4:00 p.m. – 4:30 p.m.

Tea: 4:30 p.m.

DAY 2: December 10th, 2014

Venue: Sher-i-Kashmir International Conference Centre

Session 8

Engaging with Trauma in Classrooms with the Help of the Arts

Facilitator: Mr. Vikramjeet Sinha

Time: 9:30 a.m. – 1:00 p.m.

Lunch

1:00 p.m. – 1:45 p.m.

Session 9

Engaging with Trauma in Classrooms with the Help of the Arts

Facilitator: Mr. Vikramjeet Sinha

Time: 1:45 p.m. – 3:15 p.m.

Tea Break

3:15 p.m. – 3:30 p.m.

Session 10

Closing and Feedback

Facilitators: The WISCOMP Team

Time: 3:30 p.m. – 4:30 p.m.

GLIMPSES

