Education for Peace

The Hum Kadam Programme

Review Report of an education for peace programme

implemented by

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

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Executive Summary

This is the final report of the review of the *Hum Kadam* Education for Peace Programme implemented by Women in Security, Conflict Management and Peace (WISCOMP), in collaboration with the Foundation for Academic Excellence and Access (FAEA). This report was commissioned by WISCOMP at the end of the project, which was completed in March 2015.

From 2012 to 2015, the WISCOMP initiative on Education for Peace called *Hum Kadam* primarily worked with three constituencies or groups of people: students, teachers, and trainee/student teachers in Kashmir¹ and Delhi. Since the logic of intervention was different for each of these groups, the programme incorporated a multipronged approach.

While engaging with students in Kashmir and Delhi, WISCOMP and its partner FAEA sought to provide access for a limited number of marginalized students from Jammu and Kashmir to the best educational institutions in the country; increase participation of students from weaker sections in all school programmes; and foster better communication and trust between students from Delhi and Srinagar by bridging their social distance and providing a context for building networks of youth leaders. When WISCOMP worked with teachers of the participating schools in Srinagar and Delhi it primarily sought to deepen their understanding of their roles within the National Curriculum Framework 2005 which had for the first time introduced the idea of education for peace. Finally, in its involvement with trainee teachers it specifically sought to impart “reflective teaching” skills to them so that they could observe their own teaching styles in a multicultural context. The goals overlapped to a great extent with dialogue work providing a unifying methodological strand, but the orientation was naturally different for each of the groups. The review has therefore evaluated each of the components and groups distinctly wherever possible even while keeping the overarching mission of the programme in mind which was to place the youth of Kashmir at the centre of peacebuilding through a new and more empowering paradigm of education that calls on them to construct their own knowledge in their own contexts.

Overall the review concludes that WISCOMP has made good progress with the youth in Kashmir and Delhi, enabling them to be a part of carefully crafted capacity building workshops on conflict transformation, dialogue and trust building and creating spaces where their own initiative and creativity can blossom. The student alliances consisting of members in mixed groups have surged forward enthusiastically forming groups to carry forward diverse activities ranging from encouraging schools to include heritage education as part of the curriculum to conducting and facilitating their own multi stakeholder dialogues with students. The impact on teachers and trainee teachers has however been less visible both in terms of the changes they have made to the classroom space—which may however be too early to evaluate—as well as in forming robust networks within and between the Valley and Delhi. This strand of work would therefore require a considerable rethink in terms of the composition as well as the content and follow-up of the workshops as well as the modalities of engagement with the teachers.

¹ In this review report, the word Kashmir has been specifically used for the Kashmir valley which is where the WISCOMP project is located. In this case it has not been used, as it typically is, to denote the state of Jammu and Kashmir as a whole.
To work with peacebuilding in the educational sector in Kashmir where peace is a much misunderstood word required imagination and willingness to take risks. WISCOMP has demonstrated it is capable of taking on this formidable challenge. The period 2012–15 has been the phase of learning in terms of forging institutional partnerships, building networks and linkages among schools and colleges, and identifying the important issues that are part of the lived experiences of teachers and students in Kashmir. WISCOMP is now ready for the next phase of the work through both expanding and deepening these linkages to create new learning communities invested in ‘educating for peace.’
This is the final report of the review of the *Hum Kadam* Education for Peace Programme implemented by Women in Security, Conflict Management and Peace (WISCOMP), in collaboration with the Foundation for Academic Excellence and Access (FAEA). This report was commissioned by WISCOMP at the end of the project, which was completed in March 2015.

The *Hum Kadam* Programme commenced in 2012 with a view to facilitate face-to-face interactions in conflict transformation for youth leaders enrolled in schools and colleges as well as teachers and trainee teachers across selected schools and colleges from the Kashmir Valley and Delhi. It sought to do this through institutional partnerships with Government College of Education, Srinagar; Government Degree College, Bemina; Government Women’s College, Srinagar; Jamia Millia Islamia, Delhi; Kashmir Creative Education Foundation College of Education, Pulwama; Lady Shri Ram College, Delhi; Bluebells International School, Delhi; Presentation Convent Higher Secondary School, Srinagar; Step by Step School, NOIDA; and St. Mary’s School, Delhi. The overall aim of the programme as enunciated in the project proposal was “to empower the youth by moving beyond quotas and piecemeal approaches to a more people-centred and sustained investment in human potential from the conflict area, building trust across conflict divides, and increasing the stake in peace.”

*Hum Kadam* began with a baseline report initiated in September–October 2012 using two distinct instruments. The first sought to measure the values, perceptions and attitudes of young people in the selected areas of the Valley (Srinagar and Budgam) using close-ended questionnaires. The second aimed at mapping the practices of educators using an open-ended interview schedule. The basis of selection of these two districts was however not reflected in the baseline study report and was probably based on logistic convenience with Srinagar as a natural choice for the Valley project and Budgam as an adjoining district. Purposive sampling with a small sample (27 students and 19 teachers) was used given the limitations of time and while the baseline report acknowledged that the study was not statistically valid given its small sample size and the fact that the majority of the respondents were from elite English-speaking convent schools, it did serve as a rough indicator of the kind of ideas and relationships between different communities in Srinagar city and in Budgam, particularly among young people who were the respondents. The report also used unstructured narratives of students to gain a deeper understanding of the issues at hand.

The baseline report was useful in gaining an idea of actual classroom practices including the awareness of teachers regarding the use of reflective methods, importance of the curriculum beyond textbooks et al. This exercise—despite its statistical limitation—provided a base to design a broader programme on education for peace which placed educators, textbooks, and the classroom at the centre of attention even as it recognized the importance of societal learning and new technologies.

Based on the general learnings from this baseline report, WISCOMP with its collaborating partner FAEA designed an expansive multi-pronged three-year project on education for peace (2012–2015) with a variety of aims. Primarily, these were to promote awareness
of the NCF (which has an explicit chapter on education for peace) in three schools of Srinagar and three schools in Delhi; facilitate access of youth of marginalized communities to educational institutions across the country; change attitudes among the youth about the “other”; promote capacity building of educators in reflective practice; build new networks of youth leaders and generate an ethos of equity, inclusivity and tolerance among youth.

This report begins with an overview of the context within which *Hum Kadam* was conceptualized, and follows through with an assessment of the changes that have occurred in each of the programmatic components as well as its overall impact. It concludes with an assessment of the risks and how to mitigate these and then goes on to make some recommendations on possible pathways for the future.
The *Hum Kadam* initiative was informed by the parameters of the NCF 2005 which had for the first time included a section on education for peace and had also commissioned a position paper on the subject. NCF has an ambitious vision of peace as an integrative perspective for the school curriculum along with the promotion of a culture of peace as the purpose shaping the enterprise of education. Significantly, it spoke of the need to reduce the school curriculum load and emphasized contextually appropriate and pedagogically gainful points of coherence for all values. It also stressed the complementarities of peace and justice, the importance of inner peace, and defined education for peace in terms of education for personality formation and to foster responsible citizenship. WISCOMP sought to weave these components in a way that was contextually grounded within the schools and colleges it worked with.

Contextually grounding the initiative meant taking cognizance of the social and political realities in the Kashmir Valley at the time. When the *Hum Kadam* initiative was launched in 2012, the myth of normalcy in the Valley had been shattered by the so-called Amarnath land row of 2008 which had witnessed much violence and aggressive religious-regional polarization in both the Valley and Jammu and the stone pelting incidents of 2010 in which young people—many of them school and college students—had actively participated. The killing of civilians in a fake encounter case had apparently been the trigger for the stone pelting in the summer of 2010 but its intensity indicated suppressed rage that was probably not limited to the immediate triggering incident. The state forces, caught completely unawares in 2010, had retaliated with force invoking special laws such as the Public Safety Act resulting in the killing and imprisonment of those who are considered juvenile under Indian law.

The events of 2008 and 2010 as well as the periodic disruptions of daily life due to strikes, *bandhs*, civil curfews, sporadic killings by militants, continuing infiltration from Pakistan across the Line of Control, the agitation over the “discovery” of unmarked graves, the lack of closure of thousands of cases of those who had “disappeared” in the course of the armed conflict, and the presence of armed forces in civilian spaces under the Armed Forces Special Powers Act belies the claim that the Kashmir Valley is now in the stage of what is popularly known as “post conflict”. However, there has been a qualitative change in the nature and modes of violence—the number of active armed militants in 2011 was down to 350—and even though they can strike at will, this does represent a dramatic shift from the kind of command and control they had in the 1990s. The state response has not been calibrated to take the shifts in the trajectory of the conflict into account both in terms of the quality of the protests (no longer armed resistance as in the 1990s) and the people leading them (no longer armed non-state actors but largely non-combatants). Much of the same thinking on using security forces and special police to deal with challenges to authority has continued to dominate.

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2 The AFSPA invoked in 1990 continues to confer extraordinary powers to the Armed Forces initially given to them at the height of the armed insurgency in Kashmir. There have been repeated calls for its repeal not just by civil society but also mainstream political parties in Jammu and Kashmir including the National Conference.

Since educational institutions and schools do not operate in a social vacuum and cannot be isolated from these lived experiences, the impact of this everyday militarized reality does percolate into the classroom. As the WISCOMP baseline report indicates, school calendars are invariably disrupted by *hartals* and civil strife, the checking conducted by the Indian army is resented by students, the anger with the Indian state is freely expressed along with the perception that “the Forces” trouble women. Under the circumstances, the confines of family and religious cultures are seen as a protective shield. To work with teachers expecting them to convert the classroom into a free and safe space for expression, engage creatively with textbooks, and encourage reflective teaching practices when they are rushing to finish the syllabus because of the loss of days due to either government curfew or civil curfew was not an easy task. These formed some critical challenges before the WISCOMP team when they initiated their programme in 2012.
Methodology

The methodology of this review consisted of a composite set of information gathering and analysis tools. The secondary literature provided by WISCOMP in the form of the project proposal, baseline report, progress reports, policy papers, background notes, and reports of all the workshops was first reviewed.

A series of interviews was then conducted in November and December 2014 with key institutional partners and individuals in both Delhi and Srinagar including teachers, teacher-educators, and students who have been involved in this initiative along with WISCOMP staff members who have facilitated and managed the Programme. Most of the interviews were on a one-on-one basis where individuals from implementing institutions and groups were encouraged to speak freely. Where time was limited and there were a large number of respondents such as in the teacher training colleges in Srinagar and Pulwama, focused group discussions were carried out. The choice of site visits was guided by the locations of the participating institutions in Delhi and in the Valley.

Participatory methodologies rather than prepared and written questionnaires were used to gather information and the questions were tailored to assess the outcomes of the activities undertaken and the outputs delivered, thus addressing the impact and sustainability of the interventions. At the same time, the reviewer was conscious that this initiative represents a process and work-in-progress and peace work could not necessarily be measured in terms of deliverables and products, particularly within a period of three years. The questions were therefore designed to find out what worked, what did not and why, the constraints and barriers to progress, and how WISCOMP’s role was being perceived among the institutional partners and the students, teachers and trainee teachers.

The information gathered through desk review and interviews was then analyzed by placing it against the results that were expected from the Programme in the light of the theory of change as articulated by WISCOMP.

4 Please see annexure for list of interviews.
Assessment of Results

In this section, we assess the results of the *Hum Kadam* Programme jointly implemented by WISCOMP and FAEA.

**RESULT 1:** To increase awareness of and implementation of the principles of the National Curriculum Framework 2005 in three participating schools of Jammu and Kashmir and three participating schools in Delhi through two workshops for 30 members of the teaching staff of participating schools from the Valley and New Delhi each year and mentoring them through the project period. A roundtable was also proposed to provide an opportunity for them to interact with the state education board and experts on the NCF.

In numerical terms, WISCOMP exceeded the number of teachers it had sought to draw into these workshops. Instead of the 90 originally proposed, as many as 354 teachers were in fact involved in the workshops held in New Delhi and Srinagar through the project period.

In keeping with the aim of the NCF framework of the ‘constructivist classroom’ where the teacher encourages students to develop reflective practices and enlarge their own diverse frameworks of knowledge rather than employ the traditional didactic methodology, two workshops focused on structured dialogue as the key area around which trainings were delivered. The resource persons were invited from Meta-Culture in Bangalore which has carved out a niche for itself in the area of creativity, critical thinking, conflict management, and collaborative problem solving. Through a series of exercises, the teachers reflected on how being in the classroom could be a transformational experience and how self-transformation came with its own set of challenges in a conflict zone. Drawing from cognitive psychology and neuro-sciences, the workshops also introduced some elements of trauma work given that the children who attended school were negotiating a militarized everyday reality where street violence, strikes, and disruptions were a part of lived experiences and teachers were expected to take on the role of social healers, whether they were equipped or felt equipped to do so or not. Simulations on dialogue were central to the workshop design.

The workshops were conceptualized with a great deal of care, had some excellent modules and generated some lively discussions which were well captured in the workshop reports. However in the interviews conducted with the teachers who had participated in November–December 2014, the recall value was not always sharp. This is perhaps an indication that given the workload of the teachers no matter how innovative and energizing the workshops are, there is a tendency to lapse back into habitual patterns and old ways of thinking unless the dialogue and lessons learnt are constantly reinforced. There were of course some exceptions. For instance, a Physics teacher from Pulwama shared that after the workshop they had tried to bring in a culture of collaborative conflict resolution.

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5 The discussions with the teachers were framed around the following set of questions: How did you come to be a part of these workshops? Have you thought of integrating peacebuilding work in your curriculum before? Do you think of it as specific activities or in terms of its general impact? What were the two key learnings from the workshop that you felt can be made a part of your pedagogy? How do you see the importance of critical thinking as a part of the education for peace process? What worked at the workshops and what did not? What was the nature of your interactions with the Kashmiri/New Delhi teachers? What were your learnings from these personal interactions? What changes do you observe in your attitude and capacity following the workshops? What is your felt need in terms of building capacity to implement education for peace as outlined in NCF? What would you recommend for future programmes?
into the staff room. Recalling the analogy of how disputants had creatively divided an orange to fulfill their respective needs in the workshop, he said that in the staffroom, now, whenever there is a problem the catch phrase is “lets orange it.” On the whole, however participants were better able to identify certain resource persons whose sessions they had enjoyed rather than the content of the sessions. For instance, many spoke of the innovative exercises of an Ashok Pannikar but took much more time to identify the one or two features that they felt had helped make a difference in their classroom interactions after the workshop.

Participants across the board were however deeply appreciative of the one-on-one interactions that the workshops provided and the opportunity to meet teachers from other schools in the Valley and from another city. This was true even when the interactions generated some amount of tension. Interestingly, the tension was not between teachers in Delhi and Srinagar but between teachers in the Valley who were vociferous in pointing out that the English-speaking elite school teachers tended to marginalize the non-English-speaking teachers. On the other hand, their experience of meeting teachers from the “other” city was laced with pleasant memories after the initial barriers had come down.

Teachers from the Delhi schools spoke of the need to get to understand Kashmir better and how they had connected as human beings. It had been what one teacher called a genuine “people-to-people dialogue” where the profession and its challenges had been the connector. The teachers from Kashmir echoed similar sentiments but there were a few discordant notes with at least one teacher pointing out that “not all teachers from Delhi were receptive” and that if trust-building was the aim, a smaller group would have worked better. The opportunity to interact across faultlines both inside and outside of the residential workshops was extremely important (as even more than the structured dialogue, outside interactions offered spaces where the art of dialogue could actually be put into practice).

While the workshop on structured dialogue had been envisioned in keeping with the spirit of the NCF’s education for peace as an integrative notion that sought to transform the classroom, neither the teachers from Delhi nor Srinagar or Pulwama who were interviewed demonstrated awareness of the NCF or any engagement with what that paradigm of education for peace represented. The teachers from Kashmir showed mixed reactions about the term peace. Interestingly while the elite convent school teachers had an idealistic view of peace with some even going to the extent of declaring that they did not want students to learn of massacres in the history books such as the Jallianwala Bagh massacre as they had heard enough on the subject of massacres in Kashmir, the teachers from the district schools were more circumspect. “Peace is a word that is much abused,” said a teacher from Pulwama, “just as the word green is.” Given that awareness about NCF was a stated goal, in future engagements, WISCOMP might want to consider how to consciously create a discussion around NCF 2005 by linking it with the workshop design so that participants can connect the dots and engage with this paradigm more mindfully in their classroom interactions.

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6 Teachers interviewed were from the Delhi-based Bluebells School and St Mary’s School and from the Srinagar-based Presentation Convent, Delhi Public School, and Army Public School. Several trainee teachers from Teacher’s Training College in Srinagar and the Kashmir Creative Education Foundation College of Education who are posted in schools across the Valley were also interviewed.
RESULT 2: Improved access of Kashmiri youth from the marginalized sections to institutions of academic excellence across India by providing four scholarships (each year) to students identified from amongst the participating educational institutions who meet the criteria set by the FAEA Deprivation Index. These students will have the opportunity to attend the country’s best higher educational institutions and their progress will be monitored to measure improvement in the sense of well-being.

Fourteen students from Kashmir have been placed in various institutions through this scholarship scheme including one each in Assam, Haryana, and Delhi. We were however not able to assess how their experiences and learnings were at these institutions. This will have to be assessed later through interviews and interactions with those who have received the scholarships.

RESULT 3: Positive change in the attitudes and beliefs about other communities among the youth from Kashmir and Delhi by training youth leaders from Jammu and Kashmir and Delhi Schools and Colleges through joint workshops focusing on leadership, communication, and soft skills.

The activities suggest a broader goal that the one articulated in the project proposal. They encompass not just trust-building but also student leadership. With the students that it has engaged with, WISCOMP has made good progress as evidenced not only in the feedback provided for the workshops but also in the enthusiasm of the students to take initiative to form alliances and carry their own mini projects forward.

In the course of the project, WISCOMP has been able to organize and execute a series of workshops with excellent content that introduced student-participants to both an intellectual knowledge base on conflict analysis, peacebuilding, democracy, and rights as well as to an experiential content that centred around the exploration of identity, dialogue, nonviolent communication, and confidence-building. In wide ranging interviews conducted with the student-participants in New Delhi, many expressed a deep appreciation of both the workshop content as well as the intrinsic value of the interaction itself. In terms of the workshop learnings, the greatest value addition seemed to be the experiential rather than theoretical sessions with participants singling out sessions on nonviolent communication as well as those on identity, dialogue, and confidence-building as the most engaging and useful ones.

A wide range of views were expressed in the course of the interviews with student-participants in Delhi and Srinagar in November-December 2014. A participant from Kashmir remarked that it was at the WISCOMP workshop that he—for the first time—felt he “was being heard” and that every person was given time to speak. A woman participant (also from Kashmir) spoke of how she became more articulate by the second workshop while also pointing to the importance of trust-building that happened in the workshops. Another participant from Sopore shared that while she had grown up seeing the worst face of India, for the first time she was now able to relate to young people from India.
The students from Delhi too felt that they were now better able to understand the pain of the Kashmiris. An important difference in the perception of Delhi and Kashmir students appeared to be that while the former wanted the divisive politics of Kashmir out of the picture in the initial interaction while trust was being built, the students from Kashmir felt that the hard issues had to be faced right from the outset. On the whole though these interactions have been rich and meaningful and speak of the power of youth dialogue that can be initiated across difficult faultlines. The best testimony to these conversations came from the words of a student-participant at a workshop held in Delhi in 2013: “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 being detained, 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.”

The workshops also helped build confidence among students in Kashmir—as one professor pointed out that students growing up in the midst of a violent conflict often end up losing confidence in their own abilities. Particularly significant in this respect was the conclave held in Pune in collaboration with Symbiosis Institute of Research and Innovation on Developing an Entrepreneurial Mindset in January 2015. It was built around the ideas of appreciation, creativity, communication, conduct, innovation, motivation, and effectiveness and struck a deep chord with the students from Kashmir. The inclusion of success stories such as the Vada Pav story of Mr. Venky Iyer who showed what was possible when dream and determination come together along with sessions on team-building and theatre added the experiential dimension to the interaction. This was particularly valued by the students from the Valley.

In general, the methodology of all the workshops facilitated by WISCOMP was influenced by the elicitive approach and hence multiple interactive formats such as art, drama, poetry, and music were used. It is noteworthy that the recall value of these sessions and the impact it had on the students was more powerful than the workshops with the teachers and teacher-educators. The workshops also helped the Kashmiri students to feel less isolated by turning the lens to some other conflict regions in India including the northeast. This facilitated a shared empathy. In the post-workshop evaluations conducted by WISCOMP, after the trust-building and coexistence workshop of 2013, 90% indicated that their expectations from the workshop were completely met and 72% believed that there had been a positive change in their attitude towards “other” communities. While 36% felt that conflict transformation skills would help them to carry forward dialogue and express anger in nonviolent ways, it was heartening to observe that 46% of the participants felt that they were ready to assume their roles as change makers.

RESULT 4: Enhancing the capacity of educators in “reflective teaching”\(^7\) and addressing the challenges of a multicultural classroom by training 50 teachers from participating schools/colleges in reflective practice. Two workshops of three day duration were proposed in the first year.

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\(^7\) Observing and reflecting on one’s own teaching style and using observation and reflection as a way of bringing about change is referred to as “reflective teaching” in the Education discipline.
In November 2013, WISCOMP organized a workshop titled “From Transmission to Transformative Learning” in Srinagar which was specifically designed to facilitate reflective practice among educators from the B.Ed. College in Srinagar—the only government college that runs teacher training courses in the Valley. Trainee teachers from across the Valley as well as in-service teachers are enrolled at this College. So a cross-section of participants from here covers teachers who are or will be posted to schools located in both urban and far flung rural areas. The central theme of self-awareness and self-development framed through an elicitive approach by the resource persons clearly resonated powerfully with the participants who freely shared their inner perceptions of their identity and examined how the same question could generate multiple responses in themselves and therefore in their students as well. A frank exchange on biases, prejudices, and the manner in which the mind is affected by everyday symbols of militarization was followed by engaging more deeply with innovative ways of dealing with the teaching-learning process in the midst of the compulsions of finishing a syllabus, examinations, and so forth. The heritage walk in Srinagar was effectively able to demonstrate how history could come alive with a little effort and innovation and was greatly appreciated by the teachers.

The workshop and the heritage walk generated a very positive response among participants as captured in the evaluation forms and this was largely endorsed by the focus group discussion held in December 2014 by the reviewer at the B.Ed. College with 14 participants (some pre-service and others in-service teachers). They pointed out that the workshop had made them think about their own teaching practices and the notion of the teacher as motivator and leader. While appreciating the interactive component of the workshop and the space given to practical group work, the participants were clear that the theoretical aspects of the workshop were less helpful than the activity oriented ones. They wanted to know more about “how to make ideas pragmatic” rather than engage in theoretical discussion.

Clearly, the impact of reflective teaching cannot be measured in the short run and there was no way for the reviewer to assess whether the workshop learnings had actually percolated into the classroom. The excellent idea of mentoring these teachers and forming peer groups had however unfortunately not appeared to have been followed through.

RESULT 5: Building more established and capable networks of youth leaders and educators in Kashmir and Delhi by building a network of students and teachers from the partner educational institutions, which currently include Women’s College, Srinagar; Delhi Public School, Srinagar; Blue Bells International School, Delhi; St. Mary’s School, New Delhi; Nelson Mandela Centre for Peace and Conflict Resolution, New Delhi; and Lady Shri Ram College, New Delhi.

The enthusiasm and commitment of the students in forming alliance groups forms the best success story of the Hum Kadam initiative. Unlike the teachers, they remained connected and took the following initiatives: they formed joint survey teams in Aglar (Pulwama) as part of the youth leadership programme, conceptualized an education for peace project with teacher training and student wellbeing at the centre, formed a group to start multi-
stakeholder dialogues with students and an online forum, and, finally, conceived of an initiative to bring heritage education into the classrooms in Kashmir. What has been remarkable is that each of the projects has come up with its own proposals, thought through the financial implications, and consists of mixed groups (students from both Delhi and Kashmir are represented in each group).

However the networks among teachers do not seem to have taken off, with many of those interviewed saying that they were not really in touch beyond the workshop space though some had formed personal relations over social networks. Much more work needs to be done in terms of consolidating the gains from the teacher workshops. The teachers remain disconnected and among the ones from Kashmir, there appears to be a schism in terms of those representing “elite” schools and those from rural areas with the latter clearly feeling that while they represent the actual lived experiences of Kashmir’s classrooms, the “English speaking” teachers dominated the proceedings.

RESULT 6: Enhance the ethos of equity, inclusivity, and tolerance within the institutional spaces at participating schools and colleges through increased participation of students from the weaker sections in all school programmes by developing sustained dialogue projects for teachers mentored by implementing partner in two clusters of educational institutions in Delhi and Srinagar, scheduled throughout the project period.

It is not possible to assess how far this aim has been achieved in the absence of pre- and post-classroom surveys that look at attitudes before and after these workshops. Dialogue has been woven into the workshop design consciously and the sessions used art to elicit responses on peace and identity issues before drawing out participants in a dialogue around these critical issues that were so much a part of their lived everyday reality. However, the dialogue appeared to have veered to issues of justice and oppression rather than equity and inclusivity, indicating perhaps that it was this everyday lived reality that was uppermost on the minds of the students in Kashmir.

The overall impact of the programme at the highest level has been that targeted students in the Kashmir Valley and Delhi have found a new voice; they have come together to form networks for dialogue and leadership; and they have demonstrated tremendous initiative and willingness to carry their own ideas on education for peace forward. They have been particularly receptive to the workshops on dialogue and trust-building organized by WISCOMP and have become more self-reflective and critical of their thoughts and actions. As noted in one of the workshop documentations, 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 feeling a sense of ‘deep oneness’ with his friends from Delhi. This observation was also backed by the interviews with students from Delhi and the Valley and it was heartening to observe that for many, the meaning of leadership had indeed expanded beyond its managerial connotation to include “respect for all, celebration of diversity, and peaceful collaboration.”
Impact and Outcome

The students have demonstrated their commitment to take their own initiative forward even after the project period is over. While it is too early yet to tell if this will actually happen, the intent is clear, strong, and unequivocal. The work with the students has undoubtedly been the biggest achievement of WISCOMP.

With the teachers and trainee teachers, however, the process has been somewhat less impactful. Unlike the student networks, the teachers have not kept in touch and while many have appreciated the workshop space, the excellent organization of the workshops, and selection of resource persons, their participation has not necessarily been guided by their passion for or commitment to new pedagogies associated with education for peace. Most of them stated that they had participated because the “principal had asked them to.” Despite the handouts in the workshop reading packages provided by WISCOMP, we did not find evidence that the teachers in Delhi or the Valley had read or engaged with the NCF chapter on education for peace or thought about the ideas in the position paper on this subject. Many were of the opinion they were too pressured to finish the syllabus in schools where there were a lot of days lost to strikes and unrest. They also felt that the workshop should be designed in a more consultative way with them providing inputs on the structure so that components more relevant to Kashmir could be factored in. Many of the trainee teachers from B.Ed. College felt that the theoretical component of the workshop was less useful than the practical components. Yet, there was evidence (in the feedback forms) that individual-level learning, particularly in terms of new ideas and concepts, did take place amongst the vast majority of teachers.

Some participants (both teachers and trainee teachers) had been a part of more than one workshop while new members had also joined in the subsequent workshops, and since the workshops largely had similar content, those who had attended earlier ones found it repetitive. They applauded the good intent and commended some of the resource persons but the impact in terms of how it will affect their classroom interactions or instill in them the desire to form networks so that they could enrich each other with their new practices remained unclear.

A key challenge for WISCOMP has been the polarization between the teachers and trainee teachers of the government schools and the English speaking “elite” schools as also the urban-rural divide. This was palpable both in group discussions held with the teachers in Delhi as well as the one-on-one interactions in Srinagar and Pulwama. There was considerable resentment expressed by those working in government schools, especially in-service teachers from the B.Ed. College who worked in far-flung districts and who asserted that their experience was more “authentic” as the vast majority of the Valley’s children go to government schools. Expressing unease that the elite schools’ problems seemed to be how “ten students can share a computer” they expressed that the problems of their schools were far more fundamental and also linked more to the absence of infrastructure and the social impact of everyday militarized realities from which homes and communities could not be isolated. These differences in perceptions among groups of teachers have possibly prevented the formation of robust teacher networks who could share and form peer support groups in their quest for alternative elicitive pedagogies that are in keeping with education for peace.
The larger impact of this programme can therefore be summarized as follows:

- Familiarized teachers and trainee teachers of the target groups from the Valley and Delhi to the broad contours of education for peace and the importance of teachers as social healers within a classroom, particularly in the context of a conflict area like Kashmir.

- Sensitized the teachers and trainee teachers to the idea of reflective teaching and practices so that the classroom can be converted into a transformative space in keeping with the spirit of education for peace.

- Provided the teachers and trainee teachers with specific methodologies, tools, and skills for dialogue.

- Allowed a space for teachers from government and non-government schools to articulate and become aware of their respective primary concerns and become aware of their different priorities.

- Gave teachers from Delhi and Kashmir a forum to share both similarities as well as differences in classroom contexts based on their different set of lived experiences.

- Provided voice and platform to a group of students in Delhi and the Valley to find common ground even as they acknowledged difference.

- Forged creative networks among students in Kashmir and Delhi to carry forward their own initiatives.

It is too early to tell if there has been any tangible institutional impact of this Programme in the schools and colleges where it was implemented. This will have to be ascertained through a post-project survey.
Relevance and Sustainability

Given that the NCF 2005 has for the first time dedicated a distinct segment on education for peace and also commissioned a separate position paper on the subject authored by eminent educationists is a clear enough indication that this is an idea whose time has come. The vision of the NCF was not peace education as a separate subject but education for peace as an integrative notion that informs the curriculum as a whole and transforms the classroom space by changing the equation between the teacher and student and bringing in the community as an important part of this changed paradigm. It was about changing life-affirming pedagogies that accompany the learner which acknowledging the importance of societal learning and new technologies, but firmly placed the teacher and the classroom at the centre of the process with learners being encouraged to create their own context-specific knowledge. This is where the process acquires a special significance for those areas in India which are going through a process of overt or covert conflict and where a militarized state and society cast their shadow on the process of learning. Nowhere does the importance of teachers as social healers—as envisioned in the NCF—carry more resonance than in places like Kashmir.

Under the circumstances, WISCOMP’s project *Hum Kadam* has been timely and relevant. The contents of the workshops which have focused not just on new peace pedagogies but also and primarily on dialogue, conflict resolution, trauma work, deep listening, negotiating complex and multiple identities have been pertinent. The use of multiple formats and elicitive forms of interactions in the workshops facilitated by a set of excellent resource persons chosen from across the country have added value to these interactions.

The question of sustainability beyond the project’s life elicits a mixed response. Clearly, the enthusiasm and initiative of the student alliances has generated enough energy that can carry forward new ideas beyond the formal life of the project, but here too some guidance and financial support will be needed as these take off. The networks already exist and several students interviewed, both from Delhi and Srinagar, were confident that while WISCOMP’s continuing support would be much appreciated even if this was withdrawn some aspects of their work could still be carried forward.

With the teachers and trainee teachers however it was clear that WISCOMP would have to continue to work to deepen as well as expand the networks and forge closer professional and dialogic ties if this strand is to be sustainable. The teachers’ networks are still not in evidence and the sense of disconnect between teachers within Kashmir is where the maximum work has to be done. Sustainability would also depend on a more careful selection of teachers and trainee teachers to ensure that those with the passion and commitment are identified and mentored so that they can become the torchbearers of change and can also train a fresh cadre of teachers. It is only then that a multiplier effect will be set in place. Ultimately, it is clear that only networks of teachers in Kashmir and not trainers from other parts of the country will have to take this teacher’s initiative forward. This stage is not yet in evidence however and needs to be consciously attended to in the next phase of the project.
The macro level theory of change on which the Hum Kadam Programme is based is that if the sense of discrimination among the youth born and raised during the protracted conflict (in Kashmir) can be addressed their stake in peace will increase. It is yet too early to tell if this theory of change is robust. So far the interviews have indicated that the students from Kashmir are keen to foreground the “hard talk” about their political situation and bring this into their dialogue with the students in Delhi. The post-workshop interviews have indicated that they are indeed keen to dialogue but have definite ideas of the subject of such dialogues. The Delhi students on the other hand want to talk about relationship-building and common shared interests and then move on to the more difficult subjects. There may well be a link between stakes in peacebuilding and addressing perceived discrimination among students in Kashmir, but this co-relation may be less potent than what was assumed. Even if the sense of educational discrimination is removed among the target group, the deep seated sense of alienation may not necessarily disappear as this has to do with factors other than a perception of educational discrimination.

At the strategic level, the theory of change has been articulated as follows. If the students are able to gain access to institutions of academic excellence and are exposed to specialized trainings in soft skills and conflict transformation, their sense of discrimination will be allayed and their contribution to peacemaking enhanced. Further, if teachers are trained in dialogue and reflective practices, then schools as institutions can become agents of change. The impact of placing students in institutions of higher learning through scholarships cannot be assessed as information on how these students are doing is yet to be collected. The trainings on conflict transformation and soft skills with the students have certainly ignited in them a desire to become change makers and also built their sense of self confidence. The impact of reflective practices on teachers have yet to be assessed in a classroom setting through post-project surveys but the first set of post-workshop interviews revealed that much more in-depth work needs to be done on this.

The theory of change at the level of activities and process consisted of empowering youth leaders through joint workshops on soft skills (including communication, writing, and information technology skills) and conflict resolution (skills of dialogue, negotiation, and introduction to conflict transformation) and teachers and trainee teachers through trainings in reflective practices and peace pedagogies as well as sustained dialogue. In terms of designing and executing these, WISCOMP has made excellent strides. WISCOMP has conceptualized a well-crafted series of workshops with all the constituent groups using multiple formats and bringing together well-known resource persons from across the country to facilitate these trainings.
The risks involved in this initiative emanate from the fact that the Programme is built on a series of back-to-back workshops held in Srinagar and Delhi. As a result:

- There is minimal time for reflection after each workshop and to complete the necessary documentation and analyse feedback before moving on to the next workshop. The sudden spurt of activities towards the end of the funding period discourages reflections on lessons learnt.

- There is little time left for horizontal sharing so that groups of students or teachers who have been exposed to workshops can meet and reflect together.

- Due to the time factor, group processes and dynamics do not receive the attention they need.

- Due to the number of workshops that are on the agenda, the rhythm of the Programme is badly disrupted when a natural calamity strikes in the Kashmir Valley—as for instance the floods of 2014. This put additional pressure to “finish” the workshops in the first three months of 2015.

Many of these risks can be mitigated with better planning and coordination where the partner institutions and not just WISCOMP take on responsibility for organizing and designing workshops and where alternative local level activities are planned if the big events are derailed by political unrest or natural calamities. Given that both political strife as well as natural calamities can put planned events in disarray, building in an alternative meaningful course of action must form part of the risk mitigation strategy.
**Recommendations for the Future**

*Hum Kadam* can take due credit for starting a programme where it is not easy to do so and in an area where change is difficult to come by. Having said that, it must now take stock of where it wants to go from now as it plans its next phase of work. The following recommendations are offered for the future:

- Build in a month of review and redesign process with key project facilitators, project managers, select resource persons, representatives of key partner organizations et al. This should be done by carefully looking at the existing process documentation, and analysing what has worked and what has not and why.

- Reflect on whether institutional partnerships in Kashmir have been adequately nurtured and if new ones are necessary. If institutional partnerships in Kashmir have not yielded the desired outcomes then it is necessary to think why this is so, how it can be addressed in the next phase, and how new institutional partnerships can be identified.

- Identify from among the teachers who have participated in the first phase those who are genuinely committed to the process and mentor them through the next phase of work so that they can form the next cadre of trainers on “educating for peace” in Kashmir.

- Include the inputs of teachers from Kashmir on future programme design so that this is perceived as an inclusive process rather than a process designed from Delhi.

- Actively train new teachers in schools in Kashmir and Delhi to fulfill their role as “social healers” in the classroom as envisaged in the NCF.

- Address the lack of awareness among teachers about NCF and education for peace so that the documents are not merely handouts in a workshop but “live” documents which are being debated and discussed actively.

- Conduct a survey and analysis of textbooks used in Kashmir to see how new discussions and dialogues on conflict transformation as well as peace activities can be built around these.

- Conduct a survey of best practices followed by schools across the country that have used peace pedagogies effectively and in an integrated manner and document and share this widely among the target group.

- Guide and mentor the student alliances over the next two years so that they can achieve specific doable targets.

- The dialogue needs to be expanded to Jammu and Ladakh in the next phase and not just restricted to the Kashmir Valley.

- The class and language divide between schools in Srinagar needs to be bridged so that all participants feel they have a voice. An important suggestion that came from the field was that schools which were private but “non-elite” should be included in the programme as a large number of children were attending these schools. Their inclusion may also bridge the chasm between what is perceived as elite and non-elite...
schools and WISCOMP’s perceived preference for English speaking elite or expensive public schools as partners.

• Better follow up of those from Kashmir who had been awarded FAEA fellowships in terms of their life plans, stories of change, transformative moments so that this can be shared at a larger platform.

• Always keep the programme flexible and ready for mid-course changes if necessary depending on inputs coming from the field and changing realities.

• Greater attention to process documentation after each workshop and making these available to all participants for lessons learnt and sharing of experiences.
Over the last three years (2012–2015), WISCOMP has taken a bold and critical step in working on education for peace in a zone where the word peace continues to evoke mixed feelings. In clarifying that peace does not mean papering over injustice, but rather foregrounding dialogue and reflective teaching practices, over three years a significant move has been made in creating a repertoire of ideas and practices in and outside of the classroom that can form the building blocks for both extending and deepening this programme of action. This has essentially been a learning period for both WISCOMP and the participants in terms of what may or may not work in the specific context of the lived realities of Kashmir. The time is right to build on this learning now and carry the process forward by identifying and building institutional partnerships in Kashmir which can help to scale up this programme as well as collaborate in pointing to new directions that it could take.
Interview List

**In New Delhi:**

Samyukta Ninan, Teacher, Bluebells School, 20 October 2014  
Kamalika Bose, Teacher, Bluebells School, 20 October 2014  
Veena Suri, Teacher, Bluebells School, 20 October 2014  
Diksha Poddar, Students Alliance, 21 October 2014  
Aishwariya Vijay, Students Alliance, 21 October, 2014  
Tanika Singh, Students Alliance, 21 October 2014  
Annie Koshi, Principal, St Mary’s School, 22 October 2014  
Akorshi Sengupta, Students Alliance, 22 October 2014

**In Avantipora, Kashmir:**

Fozia Qazi, Faculty of Mathematics, IUST, Avantipora, Kashmir, 12 December 2014

**In Srinagar, Kashmir:**

Gurmeet Kaur, Faculty, College of Education, Srinagar, 12 December 2014  
Parveena Pandit, Principal, College of Education, Srinagar, 12 December 2014  
Arshad Ahmed, Teacher, 14 December 2014  
G.M Tibet Baqal, Principal, Government Degree College, Bemina, 14 December 2014  
Group discussion with 14 pre-service teachers, in College of Education Srinagar, 15 December 2014.  
Arif Amin, Student Alliance, 15 December 2014  
Deeba Nazir, Teacher, 15 December 2014  
Umer Wani, Journalist/Student Alliance, 15 December 2014  
Suhail Ahmad Bhat, Student Alliance, 15 December 2015  
Irm Mehraj Janwari, Student Alliance, 16 December 2014  
Saba Gulzar, Teacher, Army Public School, Srinagar, 16 December 2014  
Rubiya Bakshi, Teacher, Army Public School, Srinagar, 16 December 2014
Irfan Ali, Army Public School, Srinagar, 16 December 2014
Iram Majid, Teacher, Presentation Convent, 16 December 2014
Shaista Qayoom, Student Alliance, 16 December 2014
Showkat Ahmed Ganai, Teacher, DPS, Srinagar, 17 December 2014
Aijaz Shakir, Teacher, DPS, Srinagar, 17 December 2014
Mohammad Yusuf, Teacher DPS, 17 December 2014
Monisa Khursheed, Teacher DPS, 17 December 2014
Romana Mushtaq, Teacher, DPS, 17 December 2014.
Tawheeda Wazir, Teacher, DPS, 17 December 2014.

In Pulwama, Kashmir:
Ruqiya Jabeen, Kashmir Creative Foundation, 13 December 2014
Zeenat Ara, Kashmir Creative Foundation, 13 December 2014
Umer Khalid Negroo, Student Alliance, 13 December 2014
Tariq Ahmad Wani, Teacher, Pulwama, 13 December 2014
Farooq Ahmad, Teacher, Pulwama, 13 December 2014
Shabnam Mirza, Teacher, Pulwama, 13 December 2014
Responses from Project Implementing Staff

1. With reference to Result 6 (See page 15), the Evaluator observed that achievement could not be measured as the project did not include classroom observation, either as a baseline or after the completion of project.

In response, the project implementing staff would like to place on record that in the organization’s experience of designing and carrying out peace education work in conflict contexts, it is very difficult to find institutional partners who will be willing to allow any critical assessment of its teaching staff prior to the start of the project. In fact, such observation may be counter-productive to trust building efforts. Once rapport has been built with the institution and the organization which has designed the project has built a level of trust with the educators, such classroom observation can be proposed and used. In the absence of classroom observation, the second best alternative is to use self-reported understanding of inclusivity as a proxy measure, which the baseline assessment of the Hum Kadam project included.

2. With reference to the measurement of impact (See page 16), the Evaluator has commented that the participants found the workshop content to be repetitive. The project implementing staff would like to record that this comment is of limited use in the design of subsequent interventions in the absence of a clear indication of how many participants made this comment or the survey instrument that was used during the evaluation. The finding cannot be corroborated with the teacher participation record as only three educators out of a total of 354 attended workshops that had an overlapping curriculum. Perhaps a general learning that can be taken away is that future programs should screen participants in such a manner that the capacity building trainings build on the prior knowledge/understanding of each participant.
Profile of Evaluator

Dr. Sumona DasGupta is a member of Calcutta Research Group. She also serves as a Chair for the International Advisory Group at International Conflict Research Institute (INCORE), University of Ulster, Northern Ireland. Dr. DasGupta has been a Visiting Fellow at Rajaratnam School of International Studies (RSIS), Nanyang Technological University, Singapore. She was also a Senior Research Consultant at Society for Participatory Research in Asia (PRIA), New Delhi and has been a Lead Researcher for the EU research project on Cultures of Governance and Conflict Resolution in Europe and India. Dr. DasGupta has also held the position of Assistant Director and Senior Programme Officer at WISCOMP, prior to which she was a lecturer at the Department of Political Science, Loreto College, Calcutta University, India. She holds experience in designing modules on Understanding the Kashmir Problem for various universities’ programs and has executed participatory trainings on conflict resolution with 300 women leaders in governance at the local level in India. She has been an International Consultant for Danish Institute for Parties and Democracy (DIPD) and an India consultant for paper on Analysis of Political Parties from a Gender Perspective, commissioned by International IDEA. Dr. DasGupta has authored and co-authored various policy briefs, books, book chapters and journal articles on issues of gender; security; conflict resolution; Kashmir conflict; among others. A member of the Research Steering Committee, Sweden, her areas of interests include peace, conflict and critical security studies; governance and politics in South Asia; gender and peacebuilding.
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<th>Year</th>
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<td>2012</td>
<td>September</td>
<td>Conflict Transformation Workshop</td>
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<td>November</td>
<td>Shifting Paradigms in Education: From Exclusion to Excellence for All – A Workshop for Educators</td>
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<td>December</td>
<td>Understanding Dialogue: A Report on Workshop for Youth Leaders</td>
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<td>2013</td>
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<td>Equity, Access and Quality in Education: Challenges before Jammu and Kashmir</td>
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<td>Understanding Dialogue: A Report on Workshop for Youth Leaders</td>
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<td>Unraveling Competing Realities: A Dialogue between Youth Leaders from Srinagar and Delhi</td>
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<td>February</td>
<td>Educating Beyond Examinations: Workshop for Teachers on Structured Dialogue</td>
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<td>March</td>
<td>Remember, Reclaim, Recreate! A Workshop on Identity and History</td>
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<td>Career Counseling Workshop</td>
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<td>Professional Development Workshop for College Faculty</td>
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<td>Educating Beyond Examinations: Workshop for Teachers on Structured Dialogue</td>
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<td>August</td>
<td>Action for Peace: A Workshop</td>
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<td>Trust-Building and Coexistence: Transforming Relationships between Youth Leaders from Delhi and J&amp;K</td>
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<td>Exploring Educational Spaces for Peace &amp; Nonviolence: A Roundtable Discussion</td>
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<td>October</td>
<td>Identity, Conflict, and Coexistence: A Trust-building Workshop</td>
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<td>Conflict Resolution and Peacebuilding: A Workshop for Youth Leaders</td>
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<td>From Transmission to Transformative Learning: A Workshop for Educators</td>
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<td>Identity, Conflict, and Coexistence: A Conflict Transformation Workshop for Youth Leaders</td>
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<td>2014</td>
<td>January</td>
<td>Education for Peace and Transformative Learning: The Possibilities of RTE – A Workshop for Educators</td>
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<td>Building Compassionate Communities: A Schools Conclave</td>
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List of Workshops held from September 2012 to March 2015
March  Let’s Get It Started! Exploring Partnerships for Peace: A Workshop to Build Sustained Youth Collaborations

June  Consultation on Templates for Peace: A Handbook for Educators.

August  Aas Paas ki Khoj: Methodologies for Heritage Education – Workshops for Teachers

October  Engaged Leadership: Skills and Perspectives. A Workshop for Youth Leaders

December  From Transmission to Transformative Learning: A Workshop for Teachers
The Role of Media in Conflict and Peace: Exploring Alternatives – A Workshop for Aspiring Journalists

2015 January  Hum Kadam Dialogues
Workshop on Developing Entrepreneurial Mindset
Pedagogies for Peace: A Workshop for Educators

February  Active Coexistence Workshop

March  Peace Jam Cultivating Compassion and Peace: A Workshop for Senior School Students and Teachers
Educating Beyond Examinations: A Workshop on Critical Thinking and Transformational Leadership – Workshops for Youth and Teachers