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# The Conflict Transformation Team of the Henry Martyn Institute and their Pursuit of Transformation

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**The Conflict Transformation Team of the Henry Martyn Institute and their  
Pursuit of Transformation**

**Robert Danzi**

**PIM 69 / 70**

**A Capstone Paper submitted in partial fulfillment of the requirements for a  
Master of Conflict Transformation at the SIT Graduate Institute in  
Brattleboro, Vermont, USA.**

**Capstone Seminar May / June 2012**

**Advisor: John Ungerleider**

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Date: May 30, 2012

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## **Acknowledgements**

During my time with the CT team and living in Hyderabad, I learned and grew a great deal as a person. Moving to India in many ways was a great challenge for me, but with the right guidance and support I was able to turn it into an incredible learning experience. The CT team of the Henry Marty Institute gave me the time, space, flexibility and support to find my own way through my time in India. I felt welcomed into the work group immediately and knew that my opinions were truly heard. I came to India to learn how to be a better facilitator, to try and understand the vast art of facilitation and training to bring about transformation and change. Whether or not I was successful I do not know, but I try to always stick to the core principle of peace building, which is to 'do no harm.' I am grateful to the CT team and the Henry Martyn Institute for their time and support; I hope to repay them through spreading what I have learned to others. I would like to thank Varghese for his friendship, leadership and support as a mentor, friend and role model.

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**Abstract**

This capstone is looking at the Conflict Transformation (CT) team of the Henry Martyn Institute in their pursuit of transformation. For the CT team, conflicts, especially intractable conflicts, are multi-determinant. Hence, the initiatives to break the cycles of violence and cycles of intractability need to be multi-determinant. Taking this into account, the CT team works for transformation in many ways. They work to understand the need for social change, advocacy and transformation. The team works to design the appropriate actions in coordination with its partners in the field and execute them with flexibility and awareness. Working in regions of great diversity and many with current and regular outbreaks of physical violent conflict, the CT team must be purposeful about their actions. Awareness of the context as well as partnering with the appropriate organizations is a big aspect of the work of the CT team. Some of the work the CT team focuses on is facilitating workshops, teaching theory of conflict transformation and training, leading dialogues and mediating conflicts. This capstone looks at this process of need, design, action and evaluation of CT team initiatives. The purpose of this capstone is to look at an NGO working in the field of Conflict Transformation and see what the work of transformation may look like and see how it may be perceived.

## **Preface**

I am writing this capstone paper as a partial requirement of my Masters of Arts degree from the SIT Graduate Institute in Brattleboro, Vermont in the field of Conflict Transformation. Part of the requirement for my reflective practicum phase was a six-month internship. To fulfill this internship requirement I went to the Henry Martyn Institute in Hyderabad, India to work with the Conflict Transformation Team. As a member of the CT team I was involved in all aspects of CT team operations. My duties included: assisting in the coordination of the Post-Graduate Diploma in Peace Studies Program, planning and designing of project proposals, co-creating a curriculum, facilitating conflict transformation and peace building workshops, program planning for culture of peace programming, designing of youth leadership programs, improving information technologies, administrative support and CT team meetings.

This inquiry into the CT team looks at the CT team in their pursuit of transformation. As an individual I worked with the CT team in pursuing transformation. In no way is this meant to be an unbiased evaluation of CT team actions or an evaluation in any regard. This capstone is meant to simply serve as a narrative to the need, process and design of the CT team in their pursuit of their mission to bring about transformation. The acting Associate Director of Praxis has approved this inquiry and the CT has fully cooperated in the planning and research of this inquiry. Four members of the CT team, including the Acting Associate Director have filled out in-depth questionnaires and twelve past participants have completed surveys of their experience in-regard to transformation within CT team initiatives.

## **Introduction**

I arrived in Hyderabad, India in late March, 2011 and I stayed with the Conflict Transformation (CT) team as a full-time program associate and team member until I left India in early November 2011. The Henry Martyn Institute (HMI) is a Christian organization that has adapted to the times, trying to keep its mission in coordination with current needs. The CT team was under the umbrella of the Praxis Department of HMI. During my time with HMI, the CT team was made up of 6 team members and operated in the pursuit of its mission and the mission of HMI as a whole. The work of the CT team and HMI are shaped by where they are located. HMI is located in Hyderabad, India. Hyderabad, by Indian standards, is a medium sized city in the south of the country that is made up of 50% Hindus, 40% Muslims and 10% Christians. (Wikipedia, Hyderabad) The CT team worked within its immediate local community but also worked regionally, nationally and internationally. All initiatives within these various regions were in the pursuit of its mission.

Throughout my time with HMI I became fully immersed in CT team actions and the drive of their actions. The pursuit of transformation was always an essential aspect of the goal and it was developed through working for capacity building in the fields of knowledge, skills and attitude. Capacity building was on the forefront of all CT team initiatives and was done in the pursuit of transformation.

CT team initiatives vary in the way in which they pursue transformation, depending on many factors. Factors that influenced the focus of the initiative included: the participants involved, the supporting donor, the perceived wants and needs of the participants and the regional/contextual implications, among many others. The initiatives of the CT team can vary a great deal, from a nine-month peace studies diploma program to the production of a peace



resource center as well as numerous workshops annually. All of these initiatives when working with conflicts, especially conflicts of intractability, need to be as dynamic and multi-determinant as the conflicts are. All conflicts are multi-determinant; as a result the initiatives to break these cycles of violence and oppression must be as well. CT team initiatives do vary a great deal in how they appear as well as the scope of the initiatives, although they are all positioned towards the same goals.

This inquiry will break down the process by which the CT team perceived the need for transformation, defined transformation, designed initiatives for the pursuit of transformation and the actions they implemented to work for transformation. The process in which the CT team worked for transformation is addressed in detail throughout this capstone. This capstone will also look at twelve surveys of past participants to show a sample of experience from a few participants, how they felt the CT team worked for transformation and what, if anything, they got out of their experience with the team.

### **Henry Martyn Institute**

The Henry Martyn Institute (HMI) is located in Hyderabad, Andhra Pradesh, India. It is an ecumenical Christian organization with a mission of the study and teaching of religions, the promotion of interfaith relations and reconciliation since its inception in 1930. (HMI, Website) The Vision and Mission of the institute are described below:

- *To function as an expression of the Church's ministry of reconciliation and to focus on the relationship between Christians and people of other faiths.*
- *To help the churches to fulfill their unique roles as peace making communities in the midst of religious and communal misunderstanding and suspicion, to engage in sharing the good news of Jesus Christ and to work in order to promote justice and peace in the society.*

- *To move with patience and integrity towards a deeper and more faithful understanding among people of all faiths in a way which will remove traditional barriers and open up opportunities to live and work together in the wider context of India and the world. (HMI, Website)*

With these three bullets as the stated driving force of the mission of HMI, it clearly shows the connection between religion and the organization, not just in its inception but also in its current purpose. This driving force is present in all aspects of HMI initiatives, however the various departments of the institute contrast a great deal in what they pursue and to what degree, if any, they use religion and religious connection in their actual work.

The Institute is broken up into departments, those that operate in pursuit of the mission are in two separate departments: Academics and Praxis. From there the Praxis department is divided into two teams, the Community Development (CD) Team and the Conflict Transformation (CT) Team both headed by the Acting Associate Director of Praxis, Ramesh Moon.

The Academic department is focused on the teaching of interfaith relations as well as language studies, while the Praxis department works in the field as well as the classroom, putting theory into practice. The Academic department course work is described as: “HMI's academic courses are designed to encourage and assist scholars in building bridges of understanding between Christians, Muslims, Hindus and people of other faiths.” (HMI, Website)

The CD team focuses its efforts in the old city of Hyderabad working on many fronts, although mainly in the advocacy of women’s rights. Their mission: “To work in riot-prone areas on ways to build supportive and sustaining relationships between communities through development and empowerment; leading towards peace and cessation of communal violence.” (HMI, Website) With the CD team initiatives as stated:

*CD initiatives are designed as practical peace building models to promote peace in the communities that are divided on communal lines, by using sustainable development as a strategy. The varied groups of men, women, youth and children are involved in the peace building processes. Education, health, skill development, income generation, peace building & conflict transformation trainings, HIV/AIDS awareness, partnering for peace, etc, are some of the programmes conducted as part of it. (HMI, Website)*

They also run a women's center in Old-City that provides community and resources for women and children within the poorest areas of Hyderabad.

The CT team is compromised of both Indian nationals and a rotation of both short-term and long-term interns that come from India and abroad. The CT team, which is the focus of this inquiry, works for transformation throughout the various regions of India, and in many ways the global south. The pursuit of 'transformation,' is a primary aspect of this inquiry and I will attempt to define and discuss this in depth later in this capstone.

The CT Team during the time period of this inquiry, April 2011 through November 2011 was made up of five full time team members, as well as myself and an overseeing director of the department who participated in the facilitation of workshops and was present in some team meetings but did not participate in the every day running of the team. This team, although all Indian except for myself, was a very diverse group, all members coming from different states and speaking different native languages. However, as is true in many parts of the world, they all spoke at least three languages and some as many as five, so English was always the language of communication for the team. The make-up of the team will also be discussed in more detail later in this capstone.

The various departments of the Institute varied a great deal in their work related pursuits, however, they did work side by side on shared interests on many occasions, as well as in the nature of expertise, drawing on one another's skills and experiences.

The Institute itself is located a few kilometers south of Old-City Hyderabad, which is a historic, mostly Islamic community, in the historic central region of the city. The Institute is located in a village within the city of Hyderabad named Shivrampally. The attention to the grounds is important to understand in its connection to the work. The grounds of the campus are kept pristine, especially in comparison to the city just outside its walls. The campus of HMI has an infrastructure that is holistic, welcoming and peaceful. Grasses and gardens are manicured and maintained which create a peaceful atmosphere. The calmness at HMI is a true rarity in Indian living, especially Indian city living.

### **Praxis Department**

The CT team was made up of members from across India. Team members came from states including: Manipur, Kerala, West Bengal, Andhra Pradesh, Tamil Nadu and many others that have come in and out of the team over the years. Not only do all of these states have different mother tongues but a few even have multiple languages within the state. For example, Andhra Pradesh, where the institute is located has numerous languages; Hindus and Muslims traditionally speak Telugu and Urdu respectively, and Hindi and English are used as pigeon languages for daily communication. To understand how diverse the CT team is, it is vital to understand how diverse the country of India is as a whole. Working with the diversity was very much an aspect of the work that the Praxis department undertook.

The CT team worked under the Praxis department of the Institute. The Praxis team's mission is stated here:

*The Praxis programs at HMI constantly strive to put theoretical knowledge from the fields of community development, conflict resolution / transformation and peace studies into practice; as well as engage in inductive theorizing on change, strategies and action*

## Danzi: CT Team and their Pursuit of Transformation

*for bringing about transformation, resolution and reconciliation in the communities, areas, regions that we work in. (HMI, Website)*

The Praxis department, which is made up of the CD and CT teams, works to put theory into practice to bring about change. How these two teams operate to bring about the stated goals vary a great deal for many reasons, mainly due to the nature of the work but also due to the expertise of the members. The CD team members, for the vast majority of its past and present workers, come from a background of social work. While the CT team members come from a conflict transformation, conflict analysis and peace building background. The work is in pursuit of change, on all levels, from the intrapersonal awareness of self and a personal role in peace and conflict to the interpersonal interactions between people within a family or community to a macro-scale that effects societies and cultures as a whole.

The CT team varies a great deal from the CD team and the Academic department in the way in which they pursue where and how to work. This seemingly very complex question has a very simple answer for the CT team, at least on the surface: “We work where invited.” This is a principle that is followed by the CT team as well as many other organizations that are working within fields of sensitivity. This does not mean that the team will work in any situation it is invited to do so, but that the team will not work with a person, family, school, community, town, country or any entity that doesn’t want the team present. The work is too sensitive. Facilitating a workshop is about pushing the participants out of their comfort zone and getting individuals comfortable with being uncomfortable at just the right level where they aren’t panicked or feeling attacked, this takes an incredible amount of trust, trust that needs to be established. Trust cannot be established when your presence and your work is forced upon someone who is not open to it. This doesn’t mean that every individual enters a CT team workshop or class open to the idea of transformation and change, but what it does mean is they walk in under their own

accord, choosing for themselves that there may be another way, choosing for themselves to at least see what this field, organization and work is about. The trust that is required within a workshop cannot occur if those present are not present by their own choosing. The team is driven and operates according to the following statement:

*The Conflict Transformation program facilitates learning, capacity building and agency through research/teaching, training and engagement. HMI's CT program is unique in that it constantly strives to integrate fine scholarship and good practice from the fields of conflict and peace studies; justice and human rights; non-violent social change; social movements; political economy and globalization; women and gender studies; development, religion and sub-altern studies. Activists, practitioners and scholars are constantly invited to help the staff, students and course/workshop participants to gain deeper insights and practical skills for doing peace and justice work. (HMI, Website)*

This underlines the importance of putting theory into practice, and doing so on all levels of interactions and society. This statement also underscores the importance the CT team places on working together as a community and doing so in a way in which you appreciate and draw upon those that may have the expertise that you do not.

#### Conflict Transformation Team Mission

The mission of the CT team according to one member, Th. Robinson (SIC), a senior facilitator with the CT team who has been working for transformation, justice and social change for over twenty years, is to build capacities for peace and justice work in a way that is relevant and contextual.<sup>1</sup> When speaking with Th. Robinson you learn a great deal about the importance of context. Th. Robinson wrote that conflict transformation must be defined in accordance with

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<sup>1</sup> Th., Robinson. Questionnaire. February 21, 2012.

context and the nature of the conflict.<sup>2</sup> For instance Th. Robinson advocates for the people in the northeast of India, in states like Manipur and Nagaland, where people are surrounded by violence and discrimination on a daily basis from rebel groups as well as governments; conflict transformation within this region must be in pursuit of justice.<sup>3</sup> Varghese Chakkummootil, the CT team leader and senior facilitator, sees the mission of the CT team as the following:

*The mission of the Conflict Transformation Team is to offer experiential learning on conflict transformation and peace building skills and strategies to intervene in conflict affected regions with the aim of developing people's capacities for peaceful transformation of conflicts.*<sup>4</sup>

This mission as a driving force of the work shows the awareness of process and the role of a facilitator. The role of working for change, doing so through facilitating and building the awareness and capacities in others is the mission of the team and the connection to the pursuit of reconciliation as it is a core principle of the institute. It is all connected to the building of skills in others. This idea is reinforced by Ramesh Moon the Acting Associate Director of Praxis. Moon sees the mission on the CT team as:

*I see it as a long-term program aimed at building capacities of individuals, institutions, groups working for changes at individual, relational, cultural and structural levels. Especially in areas that are affected by protracted social conflict, and those who have seen a lot of violence directly as well as structural violence.*<sup>5</sup>

As added by Poonam Lakra on this topic, it is vital that the mission of the CT team be “relevant and contextual.”<sup>6</sup> This reality and need is one that is of universal understanding and acceptance by the team. This is built into all aspects of the work, how it is displayed in the mission is clear

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<sup>2</sup> Th., Robinson. Questionnaire. February 21, 2012.

<sup>3</sup> Th., Robinson. Questionnaire. February 21, 2012.

<sup>4</sup> Oommen, Varghese Chakkummootil. Questionnaire. February 23, 2012.

<sup>5</sup> Moon, Ramesh. Questionnaire. March 1, 2012.

<sup>6</sup> Lakra, Poonam. Questionnaire. February 24, 2012.

through the focus on capacity building of the participants, the focus being on the individuals and relationships, instead of issues you facilitate, the issues are brought to the group through the participants, allowing for the views and lens of the facilitator to be less of a possible issue.

### **Conflict Transformation**

When defining the term and concept of conflict transformation it is important to be specific about how and why the variation exists within defining transformation, resolution and management and how they all relate to conflicts. This difference, although seemingly inconsequential, can come with it a great deal of variation.

Conflict resolution asserts that conflict can be a short-term phenomenon that can be resolved permanently through intervention. Conflict is often a vast and complex issue with an array of possible and sometimes seemingly infinite driving forces. Resolution asserts an end, a coming together where the conflict is resolved, which is fantastic in theory. One academic definition of conflict resolution is:

*An outcome and process in which the issues in an existing conflict are satisfactorily dealt with through a solution that is mutually acceptable to the parties, self-sustaining in the long run and productive of a new, positive relationship between parties that were hostile adversaries. (Mitchell and Banks, 1996)*

Although extraordinary in theory and something that is totally plausible it is possible that resolution is not reality, especially in the most entrenched, intractable conflicts that require a sustainable infrastructure of communication and transformation.

Conflict management on the other hand is studying the way in which to deal with the current episode that you are confronted with, how to manage this conflict, these parties and this situation, to have the best chance for a peaceful resolution or outcome. (Bodtek, Jameson 2001)



This pursuit of peace is the pursuit of a negative peace, a peace that does not require any analysis of root causes, or sustained infrastructure of communication. Another issue to take into account is that conflict management does assert that people can be “managed” during times of conflict, which is an assertion that is clearly circumstantial. This concept has pros and cons; one pro is that it does allow room to take into account the understanding that conflicts can be long, draw out and multi-determinant. When looking to manage a single episode of conflict, conflict management can be very useful.

All of these concepts or methodologies have their place and importance within the field of conflict studies, but they differ from transformation and the pursuit of transformation. One definition of conflict transformation from Miall, *A Multi-Dimensional Task* takes into account the depth of dimensions and tasks associated with transformation:

*That contemporary conflicts require more than the reframing of positions and the identification of win-win outcomes. The very structure of parties and relationships may be embedded in a pattern of conflictual relationships that extend beyond the particular site of conflict. Conflict transformation is therefore a process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict. (Miall, 2004)*

This definition, although just one of many, shows a glimpse of understanding how conflicts of all kinds are multi-determinant and with that understanding comes the awareness that transformation needs and initiatives must also be multi-determinant.

When defining conflict transformation it is important to look at the works and theories of those who are the academic leaders in the field. John Paul Lederach, a leader in the field of peace building, conflict analysis and conflict transformation defines conflict transformation as:

“Conflict transformation is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase

justice in direct interaction and social structures, and respond to real-life problems in human relationships.” (Lederach, 2006)

#### CT Team on Conflict Transformation

Ramesh Moon, the Acting Associate Director of Praxis looks at defining conflict transformation through many lenses. In one definition, he looks at the concept through the works of Lederach and Galtung but he also looks at the concept and definition through the context of the region, for Moon this means:

*... bringing desired changes at the individual, relational, cultural and structural levels that is respectful of individuals and groups, through working with people and fair process, by taking note of both episodes and epicenters and work at many levels to address immediate issues as well as deeper structural, cultural, and economic conditions, inconsistencies that give rise to several such episodes of conflict.<sup>7</sup>*

This definition communicates the connection to the theories of Lederach and Galtung but also shows the necessary sections that apply to the contextual need of the region(s).

The CT team prioritizes the importance of time in process and reflection; this is evident in how they choose to look at transformation. When defining conflict transformation they lean toward a Lederach school of thought where conflict transformation is a long process and you are not only transforming the problems people are facing but you are also transforming the relationships of the people involved in the problem.<sup>8</sup> The work of conflict transformation is something very near and dear to the hearts and lives of the team members. As said by Th. Robinson who comes from the northeast “Conflict transformation is possible only when we are able to work toward building strong relationships across conflicting groups and creating safe

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<sup>7</sup> Moon, Ramesh. Questionnaire. March 1, 2012.

<sup>8</sup> Oommen, Varghese Chakkummootil. Questionnaire. February 23, 2012.

space to come together.”<sup>9</sup> Another personal take on the idea of defining conflict transformation from Poonam Lakra’s personal views: “Working toward creating a better world for everyone by respecting the ‘other’ while accepting the fact of diversity and plurality.”<sup>10</sup>

These views of conflict transformation that come from a personal lens clearly reinforce the team view and position on defining transformation, through the awareness that all conflicts are multi-determinant and people with a vested interest in the conflict need to look at the conflict past just the visible episode and be aware of the root causes and conditions. The CT team works with the above-adapted Lederach definition, but they also contextualize all initiatives and even definitions for the context in which they work. How they personally connect and how they choose to pursue these concepts is discussed in a later section.

When working in various regions of India, the local context is vital to the process that is undertaken by the team. Even when defining the concept of conflict transformation it is necessary to contextualize it. For the team: “(Conflict transformation) needs to be defined taking into account the context, history, nature of the problems/conflicts and the injustices that are taking place.”<sup>11</sup> An example that was put forth to show this necessity, is one of the Northeast where: “In a situation such as the Northeast the need to address the issue of Justice becomes very important since there are lots of violence and discrimination taking place due to the prevailing conflict.”<sup>12</sup> This example from Th. Robinson shows that conflict transformation in the Northeast is about Justice. This concept of justice directly in the equation of defining conflict transformation could easily be detrimental to the process. The need to contextualize may lie in

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<sup>9</sup> Th., Robinson. Questionnaire. February 21, 2012.

<sup>10</sup> Lakra, Poonam. Questionnaire. February 24, 2012.

<sup>11</sup> Lakra, Poonam. Questionnaire. February 24, 2012.

<sup>12</sup> Th., Robinson. Questionnaire. February 21, 2012.

reality of difference in definition for the region, but could also lie in the need and ability of the participants to connect. What does this group need to connect to the process of self-awareness and capacity building? This is a question that is answered within the team every day of every workshop.

### **Program Design**

In planning and designing the curriculum for all CT actions a great deal of purposeful, deliberate preparation occurs. The CT team runs numerous workshops and other initiatives yearly. They do so throughout the year and also throughout the country. When they are not running workshops, they are truly studying and preparing. The CT team as a whole, truly are students of the field.

This studying of the field and academic pursuits in the prep work is reflected in the way in which they adapt to context and subject matter. While with HMI, I spent months learning about the team mission, the way in which they purposefully decide as a team how to conduct workshops and trainings, I also was required to study the relevant conflicts and issues that are present in India. I was required to write a conflict analysis on several conflicts to show not only my understanding of the conflict but also my understanding of how to break down the conflict in a way that was appropriate, thorough and thoughtful.

All new interns, myself included, were given a great deal of material to review. Having come from SIT and having studied Conflict Transformation, I was already familiar with the work of people like Galtung and Lederach, but when I showed up and they explained that it is not only required but vital to the work of peace building to familiarize yourself with these and to fully absorb them, it was eye opening.

For the CT team the theory behind the actions are vital, the understanding of the big picture was the only way to conduct a workshop appropriately. The CT team worked for a long time with the HIPP manual. This manual was used and was contextualized to the region and the purpose of the workshop. After some time they incorporated the Caritas Peace Building Manual. The CT team found after many years in the field, training hundreds of people every year that they wanted to construct their own manual, and together with the Peace Corps Team, Manipur; they took on the long process of collaboration in producing their own. This project took two years to produce a finished manual that was and is still being used by CT team members past and present. The production of this manual was a collaboration that combined the tried and true methodologies of the CT team, along with parts of the HIPP manual, the Caritas Peace Building Manual and scholarly theories. The scholarly theories that greatly shaped and influenced the manual were derived from the works of scholars like John Paul Lederach, Johan Galtung, Lisa Schirch, Noam Chomsky, Shiva and Roy to name a few, with influence of leaders like Gandhi and Nelson Mandela. The other vital aspect to the planning and designing by the CT team was the use of case studies, at times using studies that hit home, while at other times using those that people had no personal connection to. This is directly related to the type of exercise and desired outcome of the exercise.

Case studies have many applicable uses. Learning basic skills of conflict analysis and understanding is a vital use of case studies. Using a conflict that is not a personal one can give a participant the ability to break down the root causes, contributing factors, role players and those with vested interest, among many other factors and actors. When learning these analytical tools it is hard for an individual to look at a conflict in their experience and be 'impartial'. I referenced

impartial in that way because no one is ever impartial, but impartiality as a concept is even more of an impossibility when you are dealing with a conflict in your backyard.

When taking the next step and working with conflicts that you do have an emotional connection to, or at the very least a preconceived awareness of, the idea of impartiality is clearly not possible, but knowing what your thoughts, ideas, and preconceived notions on the subject are is vital as a participant in the workshop, but also as facilitator.

### Social-Psychological (Identity)

An important theme that the team works with is the aspect of conflict that has to do with the social-psychological dimensions of conflict. For the CT team initiatives, this theme is very important to the work of conflict transformation and peace building for many reasons. The term: Social Psychological refers to the: “Scientific study of how people’s thoughts, feelings and behavior are influenced by the actual, imagined or implied presence of others.” (Allport, 1985) This concept is often analyzed in the work of peace building through the breaking down of identities. Identity of oneself and the identity others perceive in you connected to the identity you perceive in others is vital to peace building, trust building and transformation. The identity wheel that is broken down in Working With Conflict shows many of the different facets an individual may have. The CT team works on the premise that a man or woman is not one identity, but the culmination of their identities, histories, characteristics and traits. For example, a man living in India, in the state of Gujarat, maybe all of these things: male, father, son, store owner, husband, Muslim, uneducated and poor, all of these are some of the facts that physically depict who this man is, but he could also be a loving man, putting all disposable income into his community and to the education of his children, especially his daughters. However to the outside community,

some or many of these aspects of his identity may come through and if this man was caught up in the 2002 conflicts he may be seen as a poor, Muslim man who is contributing money to a Muslim community group that has views and actions that are suspect to some.

This is only an abridged example like many the CT team uses to show how the role of identity within the theme of the social-psychological dimensions can distort who a person is perceived to be by the outside world, especially in conflict situations. The CT team, when designing workshops and other actions takes these concepts into account. The team draws on these exercises to show the complexity behind something as seemingly simple as who a person is. The team takes this theory, this concept of identity along with numerous other theories and concepts and tailors them into the exercises that are processed in any given workshop.

Another important aspect to identity is its ability to have a powerful influence, especially depending on the context. To be a Muslim Indian in the Old City of Hyderabad where the vast majority of people are Muslim is much different than to be a Muslim Indian in another part of the city where the vast majority of people are Hindu. This identity can be a non-issue in a person's life until a point in time when a change is made and this identity becomes the only part of your identity that matters to others or is even seen. This is a reality that is universal and has an effect on all people. This reality is one that can be understood, broken down and made to make people aware and even understand, and when discussing identity that is what the team works to do, that is where the participants are led. In part they are led on their own journey to get there. Behind every assumption of an identity comes a narrative, a story as to how that preconceived notion, whether it be one that is positive, negative or neither, that originates in one's own history. Breaking down this awareness and role of identity is part of what the CT team strives to do. It is

important to show people that you may disagree with an aspect of a person's identity, but to understand why and how it came about, you must understand that personal narrative.

One example that was used informally during the South Asia Peace Workshop, from the American context is the idea of racism. Anyone can disagree with someone that self identifies as a racist; anyone can feel that being a racist is simply wrong. But to understand why and how that person feels the way they do about the construction of race and skin color is the goal and the route to working with the conflict.

Working toward your own self-awareness and identity can help you see a fuller view of others identities and is an important aspect of CT team workshops. Visibility of identity is important to understand, but also important is the role of chosen identities. A chosen identity can often be connected to a chosen trauma, a chosen trauma that is in one's history, or the history of that identity, which makes a certain identity not only stronger to the outside world but often stronger to the individual. Religion is an example of a chosen identity, one that is often secured and reinforced by shared trauma, an externality of conflict and trauma that is natural. To hold on to community, loved ones and those you have a shared connection with in uncertain times is natural. But what does that connection and position do to communication and interactions with those that fall outside that singular identity? The consequences of isolation according to a singular identity can often cause a great deal of externalities, and presumably negative externalities.

This idea of identity and social-psychological dimensions of peace and conflict are one major theme that the CT team works on in building awareness and building capacities in the fields of knowledge, skills and attitudes. These themes and theories will be broken down into the



particular actions they correspond to, but it would be negligent not to briefly underscore and explain how they are incorporated in the theory and design of the CT team plan.

Some conflicts in India can trace their origination to as recently as a decade or two ago, while others cannot be dated due to the years of entrenched division India has historically suffered from. Both can be considered intractable but the latter especially thought of as an intractable conflict. The CT team often works with conflicts that seem to be intractable, even by those who are advocating for peace. According to the Beyond Intractability Project these characteristics are:

*Intractable conflicts are ones that go on and on, are frequently very destructive, and seem to resist any attempts at resolution. Though international conflicts, such as Israel-Palestine quickly come to mind, domestic issues such as the abortion controversy, and even some marital relations are quite intractable as well. (Beyond Intractability Project, 2003)*

This concept of intractable conflicts possibly applies more to India than anywhere else. The Israeli Palestinian conflict in many ways is a new conflict, one that has only been around for a few generations, while the entrenched division of the caste system that is ever present in India today goes back farther than can be fully understood. This history of division is one that the CT team works with regularly in workshops.

Working with intractable conflicts is a field of importance to the CT team. Part of the work that is done within this topic and concept is awareness building and internalizing the role of the individual in perpetuating the cycles of intractability. The other idea for working with intractable conflicts, or working to break the cycle of intractable conflicts, is about capacity building within knowledge, skills and attitude, about the conflict with regard to the episode as well as the root causes. Working to understanding the multi-determinant driving forces of the intractability in some conflicts is necessary to determine how to begin to break the cycles that are

persistent in causing the intractability. This is the theory, and backing that the CT team draws upon when diving in to work of intractability and conflict.

As discussed previously, the designing and planning of CT team workshops is very purposeful. Within this deliberate and purposeful design methodology the importance of medium is very much understood. Learning styles, techniques and methodologies are all brought into the mix when it comes to running workshops. One medium that is important to the processes of the CT team is the role of art. The role of art can and does present itself in a number of ways, all of which can hold a powerful message of transformation, change, hope, community, love, god and other personal connections. The practices and actions of the CT team, which will be addressed later in this capstone, will discuss the great length and importance the CT team places on art.

#### Curriculum Design

The CT team spends a great deal of time and energy in the planning and running of their Post-Graduate Diploma Program in Peace Studies (PGDPS). This program, formerly known as PGDCT, is in many ways is a training for trainers (TOT) theory and practice. Training of trainers differs in that it is geared to the training of trainers or practitioner in the field. This nine-month program was designed to incorporate the theories behind conflict transformation theory in an effort to train trainers to facilitate the processes of conflict transformation. This program draws on the expertise of conflict theorists and trainers as well as field practitioners. For the 2011 / 2012 program courses were designed in the following concentrations: Introduction to Conflict and Peace Building, Conflict Transformation & Peace Building Skills, Training Design for Experiential Learning, Working with Conflict, Theory and Practice of Community Development, Organizational Behavior and Leadership Skills and Strategies for Non-Violent Social Change.

(PGDPS, Course Descriptions, 2012) The basic structure of this course is an intensive six-month span followed by a two-month internship and finalized with a one-month reflective research and writing phase.

Within this same pursuit of transformation through curriculum design another initiative that was taken up by Emily Clawson, a master's student from the Harvard Divinity School, and myself, with the oversight of Th. Robinson, was a collaboration to write a one-month intensive to be taught to seminary students in the northeast of India. The curriculum was written with the same intention and purposeful mission as the rest of the CT actions. The breakdown of these initiatives through education and training is to be addressed more thoroughly later in this inquiry.

### **CT Team Actions**

The CT team works toward transformation through many different avenues. Throughout the year they design, run and evaluate numerous workshops, often over 30 individual workshops per year. As well as running workshops, the CT team pursues qualitative and quantitative studies on topics related to transformation, justice and social change in the regions in which they work. Another main focus of actions and process is pursued through education and curriculum design.

### **PGDPS**

The Post-Graduate Diploma in Peace Studies program for 2011- 2012 was launched in July and ran through the end of March 2012. This nine-month program brought together ten participants from across India and the world to participate in an intensive nine-month peace-building program. The program had two students from the Democratic Republic of the Congo, one from the United States, one from Germany, two from Orissa, two from Manipur and two

from Nagaland. These ten individuals have seven different mother tongues with the medium language of instruction being English. This program, very much like the PIM program at SIT, was centered around the idea of experiential learning. Since the coordinator of the CT team and myself, the coordinator of this program, were both educated at SIT as PIMs, this was to be expected. Many themes and concepts that were taught at the PGDPS program were adapted from SIT curriculum materials, with permission and contextualization, of course. The materials and processes were all contextualized. This was done through the use of applicable case studies, the addition of more Indian and South Asian theorists as well the in incorporation of more South Asian Religious connections.

One idea and belief that was at the center of this program and at the center of the courses that were offered was the idea of transformation. In some form or another this principle was at the center of each curriculum that was designed for this program. From Community Development to Organizational Behavior to Social Action, transformation in one way or another was a goal.

An example of the presence of transformation in the course work can be found in the course Working with Conflict, taught by Ramesh Moon. The following excerpt from the course description addresses the path to transformation that is taken:

*The main aim of the course is to give learners an introduction to working with conflicts wherein religion is implicated as a source for discrimination, violence, hatred and conflict - and develop a critical understanding of such conflicts, their causes, framing of conflicts, implications of reproducing or perpetuating discrimination, inequities, and myths. The course further aims to introduce religions as a resource for peace - by drawing on scholarly, practitioner and activist resources, experiences and case-studies. (Ramesh Moon, Course Description, 2012)*

This course focused on the ability of a contributing factor to conflict to be made into a positive one. Religion is often a strong dividing force in conflicts, especially in the South Asian context, but to use that division and draw connection through it can be a powerful force. That power dynamic is addressed by Moon in the following overview of this class: “Power is another dimension that is explored in this course as a significant component in conflict formation, escalation and perpetuation and the need to understand power and its dynamics to work for conflict transformation.” (Ramesh Moon, Course Description, 2012) The connection of power, especially in working with conflicts of perceived intractability for the CT team is very important. The connection is made very clearly in this course with conflict analysis theories, especially when looking at power dynamics and relative deprivation theory. This theory, within basic human needs, is an aspect of this course that is critical when looking at power and how it needs to be understood, both in absolute terms and relative terms.

A class that takes the pursuit of transformation in a slightly different direction is the Theory and Practice of Community Development (TPCD). This class is taught in the PGDPS program, although the CD Team of the Henry Martyn Institute teaches this class. The description of the course shows their pursuit:

*Community Development Course enhances the understanding of different community level conflicts. It helps the students in understanding various approaches, skills and strategies used in the communities to bring in peace / interfaith relations and community transformation. The blend of theoretical inputs and practical field placements gives them enriching and experiential learning. (Ara, Majid, Course Description, 2012)*

This course is a prime example of theory and practice. TPCD had one five-hour lecture per week along with one full day per week in the Old City of Hyderabad, where the students worked with the CD team community center project. They worked for women’s rights bringing together women from different religious backgrounds under the premise of empowerment. This class,

although different from much of the CT team's work, has the same goals of transformation. One aspect of working for transformation within this class and project based initiative is working for the transforming of ideas about women in regard to the role they play in traditional Indian cultures.

A third and last example of a course from the PGDPS program is the course titled: Conflict Transformation and Peace Building Skills. This PGDPS course was taught by Th. Robinson and Poonam Lakra. This course focused on conflict work and the role of the individual in conflict work, which is described in this excerpt of the course description:

*This course focuses on essential skills and knowledge for facilitating conflict transformation in interpersonal and group settings. No matter what the level of peace building work, effective practice relies and depends on self-awareness and respecting others. (TH R, Lakra, Course Description, 2012)*

The over-all goal and focus of this course is to ensure that participants have the skills to be responsible leaders, facilitators and activists in the field of conflict transformation.

The role of identity is essential here. The identity of one's self and others; and how that is understood within the work of peace building. Training to be sensitive and culturally sensitive is in many ways training to be aware, mainly self-aware. The process for this is explained in this section of the course plan:

*The course examines practical skills such as listening, getting beyond posturing, issue identification, working with commonalities, problem-solving, group facilitation, dialogue, negotiation, decision making, and awareness of the impact of self on others. Special attention will be given to exploring the interventions, cross-cultural assumptions and considering differences in the development of applications in diverse settings. (TH R, Lakra, Course Description, 2012)*

This course takes on the duty of explaining the art of facilitation and all of the aspects and processes that go into facilitation. Th. Robinson, a facilitator for over 20 years with experience in

conflict zones, shows the ten participants the process and means to facilitation, although it becomes evident that the work of facilitation is truly art, not science. This course led by Th. Robinson and Poonam Lakra, works to connect the theoretical framework and tools of conflict transformation to the practice of conflict transformation.

The pursuit of transformation is the goal of all of the classes described above, as well as all courses that are offered. The process however is also very important. As mentioned previously the process, similar to the PIM process is the use of the experiential learning cycle. The cycle is not only used as a methodology of the team in conducting these courses but it is taught to the students as a tool in working toward transformation. As explained by Varghese in his adapted course description:

*(The experiential learning cycle). is foundation, and is designed to introduce students to the concepts and principles of training as related to the process of adult education. The principles of experiential learning will be stressed in preparation for hands' on practice in training design, training implementation, evaluation and documentation. (Varghese, Course Description, 2012)*

This purposeful awareness and incorporation of experiential learning goes hand in hand with the pursuits, goals and actions of the CT team in capacity building in the areas of knowledge, skills and attitude.

In many ways the PGDPS program was connected to all aspects of the CT teams actions, theories, methodologies and even many of the workshops. The students joined together in forming a community of PGDPS students but also came together and joined the HMI family. As a group they took up a number of efforts in coordination with the CT team to pursue transformation and peace outside of the classroom

One initiative, in coordination with Daniel Engty, a guest facilitator and Indian musician from the northeast of India, was to write, produce and record a song. The production of this song

was laid down as the foundation for a music album that is to be released by the end of 2012. This album is a follow up to a CT team project called Spell Peace, a music album that was released in 2010. These pursuits although not in the classroom of the PGDPS program are all in the spirit of transformation.

### South Asia Peace Workshop

The South Asia Peace Workshop (SAPW) is a three-week intensive workshop that is held at the Henry Martyn Institute during the month of August. The workshop was created in response to the perceived needs of the people. As stated here:

*With increasing injustices, conflict, violence and crisis all around, the responsibility of peace practitioners become much more. To combat this situation one major responsibility is to build capacities of more and more individuals/organizations in terms of knowledge, skills and attitude to bring about transformation and healing in the society. (CT Annual Report, 2012)*

This workshop has evolved a great deal over the years. In August of 2011 the SAPW workshop has held. It brought together peace practitioners new and old from across South Asia as well as the world. This workshop was made up of 26 (10 female and 16 male) participants from various states of India including: Manipur, Nagaland, Assam, Gujarat, Andhra Pradesh, Orissa and Uttarkhand, as well as participants from the following countries: The Democratic Republic of the Congo, The Philippines, Germany, and The United States. These participants came together with the following expectation of learning:

*This workshop was aimed to facilitate learning skills and strategies that are helpful in handling interpersonal/inter-group conflicts, facilitating negotiations and engaging in peace building processes. (CT Annual Report, 2012)*



The CT team worked to meet these expectations by creating a three-week intensive curriculum that would take an in-depth pursuit of learning within the field of conflict transformation and peace building. To accomplish this they had to draw on their tried and true methodologies, as well as incorporate theorists and leaders within the field that came from the various South Asian contexts. The topics that were covered through this workshop were vast. Three weeks, six days a week, nine hours a day in workshops gives a lot of time for work and process. Some of these topics were:

- *Introductions and Understanding Conflict: Theories and models of Conflict, Transformation and Peace Building;*
- *Experience sharing Conflict and Peace;*
- *Perspectives: Gender and Peace Building, Non-violence and Growing Gun-Culture, Human Rights, People's Movement, Diversity, Youth Leadership;*
- *Critical Analysis of History: Conflicts related to Identity, Power and Culture;*
- *Conflict Transformation skills and processes: Mediation, Negotiation, Consensus Decision- Making, and Cross- Cultural Experience;*
- *Sustained Dialogue: A model for Community Building,*
- *Planning and Designing Peace Building Workshops;*
- *Facilitating Group Learning and Capacity Building;*
- *Youth Leadership and Social Change. (CT Annual Report, 2012)*

Each of these topics was a focal point of either a few individual days, a single day or a section of a day depending on the topic, the perceived needs of the group and the expressed needs of the group. There can often be a small discrepancy between what the participants want or would choose to work on and what the facilitators believe is best to work on. This balancing act is another art of facilitation that is hard to pinpoint with a clear methodology.

These topics may vary in their pursuits and goals. Although they all focus on at least one if not all of the following three areas of capacity building: knowledge, skills and attitude, which I have addressed previously as a focus of how the CT team pursues transformation.

There is great diversity within India, never mind South Asia. SAPW participants brought with them a great deal of diversity in culture, language, religion and views. This comes to light during the process of SAPW. It is not rare to have individuals coming from opposite sides of ongoing conflicts, conflicts that are considered to be intractable by the communities and even third party consultants without vested interests. When these differences surface, which they always do, it is the job of the facilitator in the moment to acknowledge the situation, the individuals and the moment without escalating it or disregarding it. It is the job of the team to come together and decide how to work through these situations that arise on a case-by-case basis. The team will draw on tools and skills to break down these conflicts. Using transformative techniques, such as pursuits through art as well as free style open air discussions. Creativity, capacity utilization, self-awareness and patience are just a few of the attributes that are tested while facilitating these workshops.

In an attempt to facilitate the greatest change possible, the CT team decided that bringing in outside theorists, activists and peacemakers gave SAPW a more well-rounded leadership and direction. The CT team has expertise, with great diversity between all of the members, however, one that is still focused on conflict transformation and peace building. To address some of the issues above, although it can be done appropriately via the CT team members, sometimes it is helpful to bring in those individuals that focus and work only on individual topics. This can bring in great depth and richness. For instance when working with perspectives in gender and peace building, the CT team took this opportunity to bring in Ms. Mercy Kappen. Ms Kappen has a

great wealth of experience working with gender and social justice within the South Asian context and was a great addition to the SAPW facilitation group. Ms Kappen along with other guest facilitators like Fr. Jerry Tom Ph.D., Dr. Prakasham, and retired military Captain Ashok are some of the many guest facilitators that were brought in to complement the skills of the CT team facilitators in the pursuit of giving SAPW the most appropriate and skilled leadership to facilitate capacity building in the areas of knowledge, skills and attitude.

### Culture of Peace in Education

Diversifying the ways in which transformation is pursued is important to CT team planning. Some CT team workshops are designed to be training for trainers' (TOT) workshops. In connection with a series of TOT trainings that the CT team had put on in March 2011 entitled: "Grassroots Comic Workshop on Communalism", (CT, Insights, April 2012) on the use of comics to bring about social change and social advocacy, two former participants developed a workshop in coordination with the CT team. Rock and Hope, teenage twins from the Northeast, living in Hyderabad wanted to take what they had learned during a CT team workshop back to their school, the Kendriya Vidyalaya School, and put on a workshop for their classmates.

Rock and Hope, are great examples of the power of youth to bring about transformation. Taking what they learned from a CT team workshop and making it their own to use in a way they feel connected to, is the outcome of workshops that the CT team strives for. This initiative of Rock and Hope brought with it great attention, respect and warm regards from their classmates. The youth led workshop had kids focus on the social issues with regard to communalism that they see on a daily basis. Without prompting, these young teens pinpointed some of the exact social issues that are plaguing the world and especially India today. Issues like:

caste, class, socio-economic status, domestic violence and social welfare are all touched on by these kids. This workshop was a stepping-stone for Rock and Hope and the team is hopeful for all of the participants.

The CT team will regularly partner with organizations and individuals to put on workshops. This type of Networking is done in a variety of ways. In the case of the Culture of Peace in Education workshop that was held at the HMI campus on the 22<sup>nd</sup> of October 2011, the planning came through three avenues: The CT team, the Daya Center for Peace and Jessica Frank, a fellow with the IDEX organization. This workshop was put together as an introduction to Culture of Peace in Education to be a precursor to teacher trainings that were scheduled at affordable private schools in the city of Hyderabad. The objective of this workshop was:

*To train school teachers and students in culture of peace that would help in strengthening relationships, effective classroom management and in developing life skills; to train teachers on training of trainers for planning, facilitating, documenting and evaluating culture of peace workshops. (Daya Video)*

This workshop was done as a single day program to meet the needs of the teachers that attended as well as peak the interest of said teachers to the idea of a culture of peace in education. The training itself was not the purpose of this workshop. Having an introductory workshop was aimed to peak interest, form community and recruit more participants that may have been resistant to the idea of a culture of peace. Culture of peace includes within it: alternatives to corporal punishment, experiential learning cycle, non-violent communication and education through the arts, among other topics. This workshop had 30 participants and six observers that came to HMI from five different private schools. The follow up to the workshop is in the planning process.

### Peace Studies Intensive

The designing and planning of a curriculum by Emily Clawson, and myself as a member of the CT team, with the guidance of Th. Robinson, was created to be a foundation to teach a one-month intensive program to seminary students in the northeast of India. This curriculum was designed to be contextual to the northeast of India but was expected to be molded by the facilitator / teacher that would be on location teaching this curriculum.

The thought behind this curriculum was to bring together the ideas, theories, and practices of those who have been doing this work successfully, into one intensive. This curriculum was organized to not only show the connection and theoretical framework of peace building but to draw on the Northeast Indian connection to Christianity. The northeast of India is approximately 98% Christian, this occurred through conversions that took place in the late 1800s; the conversions were a mix of forced and voluntary. This history is important to the people and the context and is taken into consideration in this curriculum as well as many other factors.

In the curriculum the intention to diversify the theory and practice is present. This is evident with materials from John Galtung combined with the following readings: Gustavo Gutierrez: *A Theology of Liberation*, Elizabeth Schussler-Fiorenza: *In Memory of Her*, James Massey, ed., *Indigenous People: Dalits.*, the range from Dalit liberation theology to the basic principles of conflict transformation and peace building. Drawing on the definitions and leading theories of peace and conflict studies and analysis and connecting it with case studies and skill building exercises is essential to the plan and flow of this curriculum.

This curriculum includes many materials from SIT Conflict Transformation courses. The book of notes prepared by Tatsushi Arai was adapted into this curriculum, as well as materials

and tools from Paula Greene's course pack and principles from John Ungerleider's Conflict and Identity course. This curriculum was designed to pull together the best of conflict transformation curricula to form the peace and conflict side of this one month intensive that would draw on the expertise of leaders in the field and contextualize it to the region of use. The use of this curriculum is still yet to be seen.

During my last few months this curriculum was being finalized into a packet that could be used by the facilitators. This curriculum was organized with the hope that it would be taught by two people, one from the CT team and another from the region. There was a hope that I would be able to teach this curriculum in the region if my time in India was to become permanent, which was a possibility at one point.

Through the time period of this inquiry the CT team also facilitated fifteen workshops throughout India, sponsored three research projects, published one manual, disseminated numerous amounts of resource materials through the regions, took on six interns, including myself, from periods as short as one month and as long as ten months all the while securing funding, running a full time nine-month peace studies program and planning future projects. The undertakings of the CT team are as vast as they sound. How they executed these initiatives and pursuits is described in more detail in the next section of this capstone with a qualitative evaluation of CT team actions, workshops and initiatives.

## **Evaluation**

The following quotes come from surveys taken in 2012 of past participants / observers of CT team initiatives. All have been quoted with the full consent of the participant with the names as stated.

Now that the need of the CT teams actions have been expressed, along with the designing and planning of workshops, classes and other actions, it is important to understand the process of the participants. The process that brings them to walk in the door of a CT team workshop, or take the step to sign up for a CT team workshop, as well understand what they felt they walked away with. The scope to evaluating this for the purposes of this inquiry was not done in direct connection with the CT team. The team has their methods of evaluation. For the purposes of this inquiry I sent out surveys to a small pool of past participants. Of the forty surveys that were sent out, twelve were returned. Nine were from the South Asia Peace Workshop, two from the Culture of Peace in Education training that was held at HMI in connection with the Daya Center for Peace and the IDEX fellowship, and one survey was returned from an individual that took part in two Northeast workshops in Manja and Gwahati, Assam.

Before the data is discussed it is important to understand what this represents. This data is not meant to demonstrate the effectiveness of the CT team in their pursuit of transformation or to quantify their success; this is simply to show the experience of a few individuals that participated in CT team initiatives.

It is important to understand the expectations of those who come to CT workshops. From the surveys, expectations were for the most part consistent with Rinya, who comes from the northeast of India and was a PGDPS participant as well as a participant of SAPW, who wrote: “To gain a deeper understanding of peace building and conflict transformation”. A more in-depth response to the same question about expectation came from Elu, an individual from the northeast of India who was a participant in SAPW, Elu wrote:

*1. How to develop personal attitude toward conflict 2. To learn and know more about conflict situations in other South Asia regions and Methodology used in resolving the conflicts 3. To develop skills for dialogue between conflicting parties.*

Elu and Rinya, both as participants of SAPW, had a similar expectation and hope of capacity building in one form or another. The following was stated by an IDEX fellow Maddie Brandenburger an American working in India, who observed the one-day COP workshop at HMI:

*I hoped that my teachers would feel empowered by their role as a mentor/ teacher for the children and learn more about healthy interaction with the children, which is a problem in many of the APS (affordable public schools) schools.*

This next quote is in the same spirit, another IDEX fellow also from the United States that was in attendance at the one-day COP workshop at HMI. Jessica Frank wrote the following about her expectations:

*I expected to observe the teachers gently opening to the ideas of non-violent communication, peaceful conflict resolution and to learn simple ways to engage students that encourage teamwork, sharing and cross cultural collaboration.*

Jessica Frank and Maddie Brandenburger both had hopes of capacity building in the areas of knowledge, skills and attitude. Although not defined as transformation according to their expectations these are an aspect of the way in which the CT team defines and pursues transformation. Taking the perceived need, which in this case is clearly an expressed need or hope, and through capacity building in the areas of knowledge, skills and attitude, work toward transformation.

When looking into how these participants perceived the idea of transformation in workshops, it is important to revisit the idea of how transformation is defined. Workshops like SAPW thoroughly define the CT team concept of transformation and what it entails. However workshops like the one-day COP workshop do not have the time and/or focus to define the concept as to the CT teams pursuits. When looking at SAPW participants all individuals that responded to this question responded in the affirmative. For one participant Tashi Malik, a



University student from Uttarakhand, India, when asked if transformation was a part of SAPW she responded: “Yes, I think this workshop has opened up opportunities to live and work together in the wider context of India and the world.” In another response to this same question, Raina, a Graduate student from the Philippines, wrote:

*Personal transformation per se. Through deeper understanding of the issues surrounding India, my perception holistically to India was transformed. From Understanding conflict to becoming involved in conflict resolution.”*

Both Tashi Malik and Raina responded in the affirmative that transformation was present and addressed in the SAPW workshop they participated in. The pursuits and goals of empowering participants to take ownership and personal connection to the principles of transformation are evident in these responses. Another response that underscored how the trainings are diversified in the pursuit of transformation comes from Rinya where she wrote:

*Yes, very much. Various important topics were taken up to make the participants fully know the meaning of peace and conflict transformation; through lectures, presentations, role-plays, documentary videos and others (mediums). This has helped to get involved and work better in society.*

There were no participants of SAPW that were surveyed that responded to the contrary in the question about whether or not transformation was a part of the workshop and their experience.

When addressing how transformation was an outcome of the workshop Thomas wrote: *Not all but to some extent. SAPW has created a platform for the participants to do something touching. This has become an opportunity to explore the potential of what is good for the community. CT is a circular journey with a purpose. Understanding this journey requires preparation. So, for me, I should say, I am prepared after this workshop.*

Thomas addresses how transformation is not complete by just one workshop, but it can serve as a foundation or ‘platform’ for transformation. Another idea that is being conveyed here by Thomas is the understanding that this is a journey; transformation is a journey. Pastor Elie, a Pastor from

the Congo DRC, wrote: “Yes, one example: This workshop helped me to work and love peace in my life and in my ministry as pastor and how to work together with other religions or groups for peace” This connection of the individual and ones love of the work and to the need of diversity is a goal of the CT team, a goal of personal connection, ownership and diversity. One last sentiment from Tashi Malik about what she took away from SAPW: “ Now I move with integrity and patience towards a deeper and more faithful understanding among people of all faiths in way which will remove traditional barriers.”

When looking at surveys from the one-day COP program, that took place at HMI, the views on transformation are not as solid. As stated previously this workshop was only one day long and focused on culture of peace in the classroom and in education, not on direct violent conflict. When addressing the question about whether or not transformation was present in the workshop, Jessica Frank responded that she did not believe transformation was a part of the workshop. However she wrote the following:

*I think it was the beginning of transformation our teachers agreed with the concepts and felt inspired by the ideas for sure. For a few days you could see a difference, a kind of rejuvenation in them. But, I think more follow-up training is necessary.*

This sentiment, for a one-day workshop, where transformation as a concept was not addressed, seems to be on par with the focus and goal of capacity building. Additionally, this one-day workshop was designed to be only an introduction, to peak interest and excitement. Maddie Brandenburger also put this idea forth:

*I think my teachers appreciated the insight about their potential to empower children. My Teachers would have benefitted from a longer more “hands-on” workshop, which we are currently trying to plan.*

This idea of an introduction to the topic is also clearly stated in this quote, describing that this workshop was a stepping-stone, which seems to have worked well, although as a complete

initiative this is not perceived as a fully rounded pursuit. When Maddie Brandenburger was asked what, if anything, she took away from this, she wrote that she felt her teachers were empowered, especially the female teachers. She also felt it was important to allow teachers from different cultures and different communities to meet each other. The idea of networking among these teachers as a support system for each other is an idea that came out of this introductory workshop, which is planned to be incorporated into the next workshop.

This data shows that the expectation of transformation was at the very least addressed and in many cases met. This is looking at transformation from the viewpoint of the CT team. This viewpoint may not have been the same as the participants. Individuals like Jessica Frank did not feel that transformation was a core issue in the workshop she observed. However, many of the core issues and themes she addressed are within the realm of how the CT team defines transformation. With the presence of transformation the need for follow up and more depth came naturally for many of the programs and initiatives. Many individuals surveyed stressed this need and desire to continue working on these topics and pursuits.

### **Conclusions and Reflections**

The twelve individuals that I was able to survey, all identified capacity building in one way or another as an expectation and an outcome of CT team initiatives. A common concept to the surveys was the idea of a stepping-stone, a foundation or platform for where to begin this process of peace building and transformation. This idea is central to the process of the CT team; transformation is a journey, as this capstone has been a journey, as my time in India was a journey and as the experience of all these participants has been both inside CT team workshops and in the field working for transformation.

Transformation for me, and an essential aspect of the CT teams definition, is reflection. Transformation is about reflection, and the space and awareness in which an individual must have to reflect. If a person is able to truly reflect not only on their role as a peace builder but also as a catalyst for conflict then they are in a better place to understand conflict and its roots. As a white, male, American, it is impossible for me to say I haven't had any part in conflict, discrimination or even death. As an upper class person I participate in a system that inflicts poverty. It is impossible for me to be upper class without having another person be poor, or lower class, and for me, coming to terms with that and being aware of that is what I have to understand before I can work for any real change. This process of becoming self aware is one that takes time and space, which the CT team is not only aware of, but plans into the structure of the process whenever and wherever possible.

The depth of process is also important. When looking back at Maddie Brandenburger's and Jessica Frank's statements about the need for follow up and how for a short time after the workshop some teachers seemed rejuvenated, is a huge step in the right direction but one that after a one day workshop can fade with the daily pressures of life. The need for follow up is something that the CT team is aware of, struggles with and works to provide wherever possible. They work very hard for follow up programs because they are truly vested in the outcome of this process. This ownership of the process is what the CT team looks for during and at the end of workshops. There can only be so much planning and work that can be done for someone in their pursuit for understanding and working for transformation. Once the foundation is laid it is the responsibility of the individual, with the guidance of the CT team or another similar groups, to work toward their goal.

The CT team takes on a great deal of processes, actions, workshops and initiatives to work toward their goals as an organization, of transformation. From my experience the CT team truly cares about the experience of each and every participant and works hard to make that experience as beneficial and successful as possible, in their pursuit of transformation but also in their personal pursuits. The CT team is a part of the Henry Martyn Institute, and like any organization, company, school or NGO they have the entire financial side to deal with. They do so in a context where they host workshops and it is rare that those that come can contribute anything toward payment. They are often sacrificing a lot by leaving their jobs for the time period of the initiative and in some cases they risk their lives to participate in peace building. The CT team had a guest at SAPW who came from Burma. This individual had to take a great deal of precautions and was still fearful of the reality he might face back home if his government found out where he was or what he was speaking about. These participants often give everything they can and sacrifice a lot to be apart of the CT team's actions. This puts the burden of funding on HMI and the CT team to fully fund these programs, which they do time and time again.

Through my time at SIT and at HMI working with the CT team, understanding and working for transformation is a hard concept to pin point properly. Many people have differing views about what justice is, what reconciliation is, and how we reach these places, if ever. But transformation is different, it doesn't put the preconceived notions of one parties ideals, goals and morals on another. In the United States there are those that believe a woman's right to choose (abortion) is murder, while there are others that believe a woman's right to choose is just and righteous over their body, especially considering the centuries of oppression and lack of decision making ability over their own bodies and lives.

## Danzi: CT Team and their Pursuit of Transformation

For some Palestinians, the right to return is the only justice they will accept, while for some Israelis a two state closed border is the only justice they will accept. But this doesn't mean they will not or cannot work for transformation. Transformation doesn't put forward the idea that this conflict will be resolved peacefully, or that justice and reconciliation will be had, but what it does say is that people can work together, even in intractable conflicts people can be a part of something that is transformative, something that could bring about a difference.

The work that the CT team does is often of a very sensitive nature, and often is required to be kept confidential. This work requires a great deal of care and experience to facilitate. The team takes this responsibility to heart and facilitates accordingly. This responsibility of the facilitator is the greatest lesson I learned from the CT team.

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**Appendix: A**

*CT Team Questionnaire:  
To be answered for actions and thoughts during 2011*

Name (optional):

Where region are you from (Optional):

What is your history with CT Team and Henry Martyn Institute?

How do/did you see the mission of the CT team?

How was the pursuit of transformation affiliated with the CT mission?

How would you define transformation?

CT team definition:

Personally:

Any Regional differences in defining Transformation within India:

When designing CT actions (SAPW, workshops, PGDPS, Culture of Peace programs, etc...) what strategies and philosophies go into the planning of these?

For example what: *Manuals, Authors, and Philosophies*: (PLEASE Elaborate)

Whom would you consider a mentor within this field?

For you, where does the need for this work come from?

How did you assess and evaluate outcomes of the team practices?

**Appendix: B**

*Survey*

1. What is your name and home region? (Optional)
  
2. In what way(s) have you participated in a Conflict Transformation Team of the Henry Martyn Institute workshop?
  
3. What was the name of this workshop?
  
4. When and where was this workshop held?
  
5. Why did you come to this workshop? Please explain:
  
6. What expectations did you have going into this workshop?
  
7. Were any of these expectations, Transformation?
  
8. Was Transformation, apart of this workshop? Please Explain
  
9. Was Transformation an outcome of this workshop? Please explain:
  
10. What have you taken from this workshop?