

WITH PROJECT PARTNERS FROM:

CENTRE FOR HISTORICAL STUDIES, JNU, DELHI + CENTRE FOR MODERN INDIAN STUDIES, GEORG-AUGUST-UNIVERSITÄT GÖTTINGEN
+ CENTRE FOR THE STUDY OF DEVELOPING SOCIETIES, DELHI + GERMAN HISTORICAL INSTITUTE LONDON + KING'S INDIA INSTITUTE,
KING'S COLLEGE LONDON + ZAKIR HUSAIN CENTRE FOR EDUCATIONAL STUDIES, SCHOOL OF SOCIAL SCIENCES, JNU, DELHI

Transnational Research Group

Poverty and Education in India



Max Weber
Stiftung

Foundation
German Humanities
Institutes Abroad

ANNUAL REPORT 2014

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PREFACE

ANDREAS GESTRICH, DIRECTOR
GERMAN HISTORICAL INSTITUTE LONDON

The second year of the Transnational Research Group “Poverty Reduction and Policy for the Poor between the State and Private Actors: Education Policy in India since the Nineteenth Century” has been a busy period of intensive and fruitful academic cooperation and research. In the short period of its existence the ‘TRG’ has become well known both in India and internationally amongst academics interested in the field of poverty and education in India past and present. It is regarded as an extremely successful model of international academic co-operation in research and teaching.

At the centre of the activities of the TRG lies the research of the doctoral and postdoctoral fellows and the intensive tuition they receive from the Principal Investigators at their home universities and in our seminars, which are held every six months at one of the partner institutions. It is a pleasure to see that the PhD students who started in the first year have all made very good progress in their work. They conducted intensive archival research in India and Europe and started to write up their first chapters. Similarly, the postdoctoral fellows whose fellowships commenced at the beginning of the funding period are in the process of producing the academic articles and chapters required from them as part of their fellowship contract.

Of particular importance was also the fact that in December 2014 the Max Weber Stiftung, the funding body of the TRG, was able to complete the process of registration with the Reserve Bank of India. This allowed the Max Weber Stiftung to open its own Branch Office in Delhi

and support and coordinate the work of the TRG in India in a more direct and efficient way. It also opens new opportunities for continuing Indo-German academic cooperation in the field of the humanities and social sciences in a wider context. We are looking forward to the conference marking the official opening of the Delhi Branch Office in February 2015.

All this would not have been possible without the extraordinary commitment of all members of the group; PhD students, fellows, and Principal Investigators as well as the administrative staff. I would like to thank them all for their dedication towards making this experiment in transnational academic cooperation a success, and for the close personal and academic ties that have developed within the group over the past two years. Special thanks, however, go to Dr Indra Sengupta, our academic coordinator. As in the first year, it was her commitment and expertise that ensured the smooth running and success of the group. I would also like to thank the American Institute of Indian Studies in New Delhi and its Director-General, Purnima Mehta, for their continuing co-operation and support. The joint Delhi-Program of AIIS and the German Historical Institute London provided the necessary administrative basis for the running of the group. Finally, the thanks of the entire group go to the Max Weber Stiftung, a foundation funded by the German Federal Ministry of Education and Research. The Max Weber Stiftung initiated the TRG and provides its financial basis. We are looking forward to continuing and intensifying this excellent transnational cooperation in the years to come.

I.

GENERAL REPORT

Transnational Research Group: “Poverty Reduction and Policy for the Poor between the State and Private Actors: Education Policy in India since the Nineteenth Century”

INDRA SENGUPTA, ACADEMIC COORDINATOR



The Transnational Research Group (TRG) “Poverty Reduction and Policy for the Poor between the State and Private Actors: Education Policy in India since the Nineteenth century” at GHI London, which is funded by the Max Weber Stiftung, has been active since 1 January 2013. The TRG has an inter-disciplinary research agenda focusing on 7 designated research areas, to be studied by senior scholars and junior researchers from the disciplines of history, education,

and educational sociology: 1) Nineteenth and twentieth-century global educational reform movements and their impact on universal schooling in India; 2) The quest for universal elementary/school education, the private sector and edu-business; 3) Caste discrimination and education policy; 4) Industrial restructuring, informalization, and their consequences for access to elementary education; 5) Adult education and the

TRG Workshop and Meeting, London, 7-9 July 2014

Photo by courtesy of German Historical Institute London

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popularisation of practical scientific knowledge; 6) Industrial and technical institutions and the resignification of manual labour; 7) The impact of schooling on life histories.

In addition, in the report year it was decided to shift the focus of research of the group to a large-scale research project, spanning the areas of interest of most of the principal investigators, on Key Moments of Education Policy towards the Poor which will explore thematic moments in the following areas: indigenous and rural education (Neeladri Bhattacharya), gender, education, and inequality (Jana Tschurenev), caste (Geetha Nambisan), religion, education and labour (Ravi Ahuja), compulsory education (Sarada Balagopalan), technical solutions for the education of the masses (Jahnavi Phalkey). Jana Tschurenev was appointed for 2 years as a research fellow (*Wissenschaftliche Mitarbeiterin*) at CeMIS Göttingen to act as academic coordinator for this project. The project is expected to absorb the bulk of the TRG's time and funding over the next 3 years.

In the report year the research agenda of the TRG increased in substance with the addition of new fellowships as well as a robust programme of workshops and conferences in which the TRG fellows took part. 6 further fellowships were awarded, of which 2 were given to PhD and 4 to postdoctoral scholars. One PhD scholar voluntarily left the TRG. The new PhD fellowships have been offered for an initial period of 2 years and, follow-

ing a review procedure, they may be extended. 2 PhD fellowships which started in early 2013 have been extended by 2 years each. Postdoctoral grants have been awarded for one year. Of the 6 new awards, the PhD scholars are registered at JNU Delhi and CeMIS Göttingen respectively; the new postdoctoral scholars are based at CeMIS Göttingen and JNU Delhi respectively. Almost all the projects of the TRG research fellows require lengthy periods of stay in London and the UK in order to use the rich archival holdings on the subject in this country. During this time, all research fellows will be affiliated to the GHI London. A new phase of research collaboration with the King's India Institute began with the award of postdoctoral fellowships to two young research scholars who will be affiliated with that institute. A new short-term fellowship for research stays of up to 3 months in the UK for PhD scholars was introduced and the first grant awarded.

In addition to the PhD and postdoctoral grants the TRG's visiting fellowship programme at GHI London also started in the report year. 4 visiting fellowships of 1-3 months each were awarded to senior scholars working on the field. The scholars included Ravi Vasudevan and Sarada Balagopalan from CSDS, Nita Kumar from Claremont McKenna College and Neeladri Bhattacharya from JNU. The visiting fellowships provided a remarkable opportunity to link the work of the TRG with those of experts in the field beyond the group,

as the visiting fellows either gave a talk on the subject of their research or took part in the TRG workshop in London as commentators.

The research activities and output of the TRG expanded substantially in the report year. In addition to the PhD and postdoctoral research projects, the individual research projects of the project partners and principal investigators took off. In particular, the first phase of the oral history project on 'Documenting the lives of the urban poor with a specific reference to the links between poverty and education: a set of interviews' (Janaki Nair, JNU) has almost reached completion (see separate report). Further projects: 'Schooling, Disadvantage and Privilege: Choices, strategies and practices of poor and middle class families' (Geetha Nambissan, JNU), 'Shifting 'aspirations' in a post-RTE landscape' (Sarada Balagopalan, CSDS) and 'Documenting Aakash - the android-based tablet computer project' (Jahnvi Phalkey) have begun and made considerable progress.

The TRG's online Working Paper Series began in the report year. 7 papers were commissioned in 2013-2014. Most of the contributors are subject experts and reputed scholars in the field of research. The first 3 papers were published in the report year. A further 3 papers are at the review stage and expected to be published by the early 2015. A final paper has recently been commissioned and it is expected to be accessible to

TRG Poverty and Education at the GHI London presents

Textbook Controversies and the Demand for a Past: The Public Lives of Indian History


A talk by Janaki Nair

The thriving public life of history in India is in inverse proportion to the dwindling interest in and development of academic history across India today. Recent debates and discussions about school textbooks allow us to return to the troubled relationship between these worlds of history writing, which will be critical to a meaningful response to the challenges faced by academic history, in schools and beyond.

Tuesday, 8 July 2014, 5.30pm

German Historical Institute London
17 Bloomsbury Square
London WC1A 2NJ

Please register by 5 July
trg@ghil.ac.uk



German Historical Institute London

Janaki Nair teaches history at the Centre for Historical Studies, JNU. Her research interests include the histories of law, the city, labour and gender relations, as well as visual traditions and cultures. Her recent publications include *Mycore Modern: Rethinking the Region under Princely Rule* (2011) and *The Promise of the Metropolis: Bangalore's Twentieth Century* (2005).

the public by the middle of 2015. The papers are available online on the website of the TRG. With the help of the perspectivia.net team at the Max Weber Stiftung, we have been able to publish the papers on www.perspectivia.net as well.

http://www.ghil.ac.uk/trg_poverty_and_education/publications.html

<http://www.perspectivia.net/content/publikationen/trg-working-papers>

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Poster for TRG Lecture by Janaki Nair, GHI London, 8 July 2014



3rd TRG Workshop,
GHI London, 7-9
July 2014

Photo by courtesy of Indra
Sengupta

It is expected that these papers will be finally published in volumes edited by principal investigators of the TRG.

The third workshop of the group took place at GHI London on 7-9 July 2014. The workshops have proved to be a great success, as they have provided a platform for discussing the research of the PhD and postdoctoral fellows. The opportunity provided to the fellows to present their ongoing research to the whole group, as well as the comments and feedback from all have made the workshops very popular amongst the fellows. The workshops have also provided the group as a whole the opportunity to meet, take stock of the TRG's research and discuss ways to take the work of the group forward. Further, they have also been useful in addressing and resolving the many complicated administrative questions that are part and parcel of engaging in transnational research.

In addition to the TRG's internal workshops, members of the group have also organised conferences and workshops related to the TRG's theme. A review workshop to discuss the findings of the oral history project on 'Documenting the lives of the urban poor with a specific reference to the links between poverty and education', was held in Delhi on 22 February 2014. The workshop was organised by Janaki Nair and her research assistant Rashmi Singh at JNU. The TRG encourages its fellows to take part in international conferences and workshops and showcase the research of the TRG by forming panels at such events. TRG fellows at CeMIS Göttingen presented papers at a session on Education at the 4th Young South Asia Scholars Meet (Topic: Rethinking Inequality in South Asia), 21-22 July 2014. A panel on 'Making Winners? Transforming Individuals through Education in Colonial and Postcolonial Contexts' (convenor: Valeska Huber,

GHIL) took part in the 50th German *Historikertag* at Göttingen, 23-26 September 2014 (see separate report). TRG postdoctoral fellow Sunandan organised a 'National Workshop on Caste, Experience and Poverty of Education: Perspectives from South India' in cooperation with the Manipal Centre for Philosophy & Humanities (MCPH). The workshop took place at Manipal on 8-9 December 2014 (see separate report).

A special highlight of the year's activities was the winter school and conference on 'Inequality, Education and Social Power', which the TRG jointly organised with the Forum Transregionale Studien in Berlin on 16-25 November 2014. The winter school, in particular, gave the doctoral and postdoctoral fellows of the TRG the opportunity to present their research to and engage with their peers from - and working on - other regions of the world.

Further events of the TRG included talks, a symposium and a book discussion by principal investigators and visiting fellows. Ravi Vasudevan gave a talk/symposium on 'Film between colony and nation-state: information film in India 1940-1946', organised jointly by the Birkbeck Institute for the Humanities, the Birkbeck Institute for the Moving Image and the TRG in London, 31 May 2014. Sarada Balagopalan took part in a discussion of her book *Inhabiting 'Childhood': Children, Schooling and Labour in Postcolonial India* at Birkbeck College on 23 June 2014.

The TRG Lecture Series at the German Historical Institute London, which started in 2013, continued in 2014. Janaki Nair (JNU Delhi) gave a public lecture on 'Textbook Controversies and the Demand for a Past: The Public Lives of Indian History' at GHIL on 8 July 2014; the talk was also a part of the TRG workshop. On 11 November Ravi Vasudevan (CSDS Delhi) gave a talk on 'Making Cinema 'Useful': Pedagogies and Publics in India, c 1920- 1960'. Both lectures were extremely well attended and followed by lengthy and lively discussions.

The website of the TRG was launched in 2014: http://www.ghil.ac.uk/trg_india.html and the TRG acquired a Facebook page.

A final piece of good news at the end of a very productive year: after a wait of almost a year the Max Weber Stiftung has been given permission to set up a branch office for the TRG in Delhi! The Max Weber Stiftung - Branch Office India thus officially came into existence at the end of 2014. A day of panel discussions on 'Education for the poor: the politics of poverty and social justice' and a keynote lecture are planned for 14 February 2015 in New Delhi.

2.

PROJECT REPORTS

I. A Script for the Masses? Pedagogic Practices and Didactic Traditions among Sylhetis

DEBARATI BAGCHI, POSTDOCTORAL FELLOW

PROJECT SYNOPSIS

In the proposed work I intend to track the circulation of printed didactic texts in Sylheti-Bangla written in Sylhet Nāgarī script that was once prevalent in the Sylhet-Cachar region. Fallen into disuse eventually, the script had an interesting career in the colonial world of print capitalism. This script, originally prevalent only in its handwritten version, has come to be known as an ‘alternative script’ of Bengali. Its entire pedagogic endeavour was to bridge the gap between the written (*lekhyā* bhasha) and the spoken (*kathya* bhasha) and thereby meeting one of the preconditions of democratisation of education – the concern for reaching out to a larger mass. Through a study of these texts, I would try to look into the pedagogic practices beyond the ambit of institutional and formal education. My project would attempt to gauge the networks of circulation of these vernaculars and understand the specific form of transmission of knowledge that these texts facilitated.

The script was already in vogue as a handwritten variant. A person named Abdul Karim prepared the font for this script and started publishing the texts from around the 1870s. Sylhet Nāgarī was inserted into the logic of circulation made available by print

capitalism. This script, which had been devised in accordance with the phonetics of spoken Sylheti, was referred to as an ‘alternative simplified version of Bengali’. Most of the contemporary accounts recollected the huge circulation of the texts printed in this script. It would thus be crucial to unravel the specific kind of mass education that was imparted through the circulation of these texts in contrast to or in parallel with the formal institutional world of education. Why was an ‘alternative’ necessary and who did it cater to? In other words, my work will try to tease out the imperatives behind the popularisation of an ‘alternative’ script among certain sections of the population – generally seen as poor and illiterate – and its implications. In what way did the script create the basis of a new literary culture of the poor – and how significant that was in the cultivation of new sensibilities.

In content, most of these texts dealt with the ethics and values associated with the local form of Islam. The primer of the script differed from the available forms and contents of primers in the school system not only in its lack of secular content but also in addressing the audience. The purpose of this primer was to address an adult audience who would be able to read the texts in Sylhet Nāgarī out-

side the school system. We know that primers that teach the language seek to teach many other things – they initiate people in particular way of living and being, educate them about what is proper and what is inappropriate behavior etc. Teaching language becomes therefore part of a wider educational project – and in the act of learning the language people are made to learn other things. This project asks a few exploratory questions. What kind of didactic traditions do these texts represent? What kind of scribal culture was associated in the writing of these texts? The existing literature on Sylhet Nāgarī does not give us an idea of the lived world of these texts. We do not have a comprehensive understanding of the social content of readership and the meaning of these texts in their everyday life. This project is an attempt to form an understanding of the public sphere that once consumed these texts and unravel who constituted the ‘public’, it is to understand how these texts helped constitute a new public, creating a new social world shaped and educated by the texts.

The chief claim about this script was that one could learn the script oneself, and ‘at home’, without any ‘formal institutional training’. The very fact that Nāgarī was brought out of the confinement of the pre-print networks of circulation, standardised and made suitable as printed letters speaks of the emerging interest of the educated literati in popularising the script from 1870s onwards. And it was marketed solely on the basis of its ‘simplicity’ and its existence beyond the ambit of school education.

To perceive the pedagogic practices embodied in these vernaculars, my project will try to identify the constitution of the plebeian communicative networks through which these practices operated. And to achieve this I shall try to analyse the content of the texts, the transmission of certain ideas and the reception of those ideas. My research will involve a cataloguing of the genres. Songs by Pirs and Fakirs, didactic manuals for the followers of Islam, popular stories viz. the war of Karbala, the life story of Hazrat Muhammad or the love story of Yusuf Zuleikha, chronicles of contemporary social events were some of the predominant genres. I will explore the stories to see what they sought to propagate, how they sought to educate the poor.

WORK DONE IN REPORT YEAR

I joined TRG on 10 November 2014. During the last month, I attended the International Winter Academy on “Inequality, Education and Social Power: Transnational Perspectives” organized by Forum Transregionale Studien and the TRG, in Berlin 16-25 November 2014. I presented a synopsis of my project on 21 November 2014 at the Academy.

I also attended the conference on Colonial Northeast India: Local Histories, Regional Cultures, Global Connections organized by University of Melbourne, University of Toronto and University of Delhi on 1-2 December 2014.

II. Critical Mind and Labouring Body: Caste and Education Reforms in Keralam

SUNANDAN KIZHAKKE NEDUMPALLY, POSTDOCTORAL FELLOW

PROJECT SYNOPSIS

Exploring the various educational reform programs implemented in primary schools and high schools in Keralam in India in the last two decades, my project seeks to analyse the dichotomous concepts of mental and manual labour, theoretical and practical knowledge, and general and technical education which constituted the premise of these reform interventions. The work focuses on the crucial connection between the reproduction of the above concepts and caste as it is practiced in contemporary Keralam.

WORK DONE IN REPORT YEAR

During the year 2014, I started analysing the materials I have collected and writing two publishable papers. I have already submitted one paper for publication and the other will be sent by the end of this year.

The first paper is titled as “Inhabiting Two Worlds: Dalits and School Education in Keralam.” This paper analysed the deeply embedded practices of caste in the school education system. In this analysis I explored the Dalit attempts to inhabit two worlds of experiencing which is marked as knowing practice and knowledge

production. The paper analysed the various aspects of these two worlds and mapped Dalit interactions and negotiations in these two worlds. It also inquired how the epistemological problem of knowledge has been translated into a problem of caste hierarchy through the daily practices in school and in a Dalit colony. School has become a site of caste identification and discrimination for Dalits even after the educational reforms which intended to overcome the dichotomy of mental and manual labour.

The second paper is titled “Critical Mind and Labouring Body: Caste and Education Reforms in Keralam.” Analysing the debate on educational reform processes in Keralam in the 1990s and 2000s, this paper sought to understand the role of the dichotomous conceptualisations of mind and body and mental and manual labour in reproducing the colonial – Brahmanical notions of knowledge. This unsettled debate regarding the educational practices in Keralam brings out the various aspects of the contemporary crisis of the colonial-Brahmanical model of knowledge

production. I argued that though the problem of this model is recognized at various points of the debate, the fundamental of this model is kept intact or even reinforced by various stake-holders of the educational reform processes.

In this paper I attempted to understand how the binary of mental and manual labour was deployed, appropriated and challenged in the education reform process started from the 1990s, in relation to the contemporary caste practices in Kerala. This paper analysed the documents produced by State Council for Education and Training (SCERT) Kerala and Kerala Sastra Sahithya Parishad (KSSP) a non-governmental organization which played a crucial role in the reform processes. The paper traced the genealogy of the concept of knowledge and then explored the education reform processes in the 1990s and the first decade of the twenty-first century.

I also organized a two day National level workshop titled Caste, Experience and Poverty of Education: Perspectives from South India, at the Manipal Centre for Philosophy and Humanities in Manipal. In the workshop, Professor Gopal Guru delivered key note address. Scholars from various part of India who are working on the theme presented papers in the workshop. Eight PhD researchers also presented papers and a total of 50 scholars attended the conference.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

Presented a paper at the TRG Workshop, at London held from 7-9 July 2014

Participated in the Winter Academy, Berlin from 16 - 25 November 2014, which was organised by the Forum Transregionale Studien Berlin and the TRG. I presented a paper and organized a thematic session at the workshop.

“Inhabiting Two Worlds: Dalits and School Education in Kerala,” at National Workshop on Caste, Experience and Poverty of Education, at the workshop held at Manipal University from 8-9 December 2014.

III. Transforming Work: Training Programs and Retail Worker-Identity in Contemporary Kolkata

SAIKAT MAITRA, POSTDOCTORAL FELLOW

PROJECT SYNOPSIS

My postdoctoral project ethnographically explores how Employee Training Programs (ETPs) are deployed by organized retail and service industries in Kolkata, India as pedagogical sites for fashioning an emergent urban worker-subjectivity amongst underclass urban youth employees. Since the collapse of Kolkata's industrial bases, entry-level jobs in the rapidly expanding organized retail and service industries offer the best hopes for formal employment for the city's under-privileged youth populations. Unlike the mechanical/cognitive skills required in industrial factories, service work in spaces such as shopping malls, high-end cafes or multi-cuisine restaurants today increasingly utilize the workers' generalized social skills. What ETPs strive for is a complete re-making of the worker-subjectivity by inculcating the ideals and practices of global consumerism that the workers are then expected to convey to customers in service spaces. Simultaneously, ETPs seek to erase the visible traces of the workers' socio-economic vulnerabilities from their bodies, deportments, speech patterns or forms of social interaction.

Drawing on ethnographic research in three organized retail institutions in Kolkata, I suggest that the consumer citizenship norms emphasized by ETPs generate unanticipated frictions between the social realities of urban youth labour and aspirations for consumerism. For workers, low wages, diminishing employment securities or exhausting working conditions rub uneasily against the 'dream-world' of commodities and images of the capitalist good-life that ETPs teach them to aspire for. This abiding tension offers me a productive lens to read the uneven assimilation of underclass youth populations in India within networks of global consumerism. My research investigates how corporate institutions like ETPs mobilize a disciplined post-industrial labour by modulating subjective desires and fantasies for consumerist life-styles amongst India's urban poor. Moreover, I ask what kinds of urban subjectivities are being produced at the fault-lines between pervasive global consumerist cultures and persistent post-colonial conditions of social inequalities in contemporary Indian cities.

WORK DONE IN REPORT YEAR**November - December 2014**

I began the postdoctoral fellowship with the TRG in September 2014. The following is a report of the work done since the beginning of my fellowship.

September - October 2014

Discourse Analysis and Preparation of Research Questions: During this period, I was based in CeMIS, Göttingen. I was mainly concerned with going over the relevant literature (including training manuals, booklets and teaching aids) related to ETPs in the organized retail industries that I had collected during my doctoral research. Using this data set, I tried to identify key thematic features about important pedagogic goals that retail corporations wanted their workers to attain. I classified these goals according to specific nature of work, gender identity of workers and the particular objectives of retail corporations. I aim to use these classifications and thematic concerns in preparing detailed questionnaires for conducting interviews of workers and training managers in Kolkata.

Familiarising with Relevant Literature: I also utilized this period to familiarise myself with the relevant literature pertaining to the literature on education and poverty. I also participated in reading groups for discussing relevant works by Pierre Bourdieu, Amartya Sen and Paulo Freire with other TRG members in Göttingen.

This period was utilized mainly in writing three papers connected to my on-going post-doctoral research. The first of these papers titled Transforming Work: Training Programs and Retail Worker-Identity in Contemporary Kolkata was presented at the Winter School in Berlin on Transregional Perspectives on Inequality, Education and Social Power organized by the Forum Transregionale Studien, Berlin from 16 - 21st November, 2014. This paper offered broad perspective on worker training programs under contemporary conditions of post-industrial Kolkata. The second paper was presented at the annual meeting of the American Anthropological Association held in Washington, D.C. from 3 - 7 December 2014. The paper titled The Landscapes of (Dis) Enchantment: Urbanization and the Spectral Play of Infrastructures in Rajarhat dealt with the transformation of former agricultural workers into low-end service laborers in the Rajarhat region near Kolkata, India. I also co-authored (with Dr. Srabani Maitra of York University, Canada) an article titled "Tapping into the 'Standing-Reserve': A Comparative Analysis of Workers' Training Programs in Kolkata and Toronto". The article has been sent to the international journal Studies in Continuing Education for peer review. Thematically, the article deals with training of workers for low end and precarious service jobs in Toronto, Canada and Kolkata, India.

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In addition, I have started to work on a new article titled “Ambient Atmospheres: Labor and the Contingencies of Development in Kolkata” which I will present on 6 January 2015 for the History Research Group Seminar conducted by Prof. Ravi Ahuja. Based on the feedback from the presentation, I intend to revise and send the article for submission to the journal *Cultural Anthropology*.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

“Transforming Work: Training Programs and Retail Worker-Identity in Contemporary Kolkata”. Winter School in Berlin on Transregional Perspectives on Inequality, Education and Social Power organized by the Forum Transregionale Studien and the TRG, in Berlin from 16 - 21 November 2014.

“The Landscapes of (Dis)Enchantment: Urbanization and the Spectral Play of Infrastructures in Rajarhat.” Annual meeting of the American Anthropological Association, Washington, D.C. from 3 - 7 December 2014.

“Tapping into the ‘Standing-Reserve’: A Comparative Analysis of Workers’ Training Programs in Kolkata and Toronto”. (Co-authored with Dr. Srabani Maitra). Submitted for peer review to the journal *Studies in Continuing Education*.

IV. Effects of Industrial Decline on Education in Urban India: A Study of Mumbai's Ex-Millworkers' Household Decisions on Children's Schooling, 1980s-Present

SUMEET MHASKAR, POSTDOCTORAL FELLOW¹

PROJECT SYNOPSIS

Mumbai city has transformed from an industrial to a service sector economy which requires a workforce with altogether different skills and knowledge. It is against this backdrop this project explores Mumbai's ex-millworkers' children's schooling decisions since the 1980s and examines various factors that affected educational attainment of ex-millworkers' children. It addresses the following central question: How did the industrial decline and the eventual closures of textile mills in Mumbai influence workers' household decision-making with regard to their children's education? This study begins by analysing the qualitative and quantitative survey data on the educational aspect of ex-millworkers and their children that was collected during my doctoral fieldwork. In my doctoral thesis titled *The Unmaking of the Worker-Self in Post-Industrial Mumbai: A Study of Ex-Millworkers' Responses to the Closure of Textile Mills in Girangaon* I have examined Mumbai's ex-millworkers responses to their job loss as a result of textile mills closures since the late 1990s. The issue of children's education came up during the qualitative inter-

views conducted for my doctoral research. In addition, the survey data of 924 ex-millworkers' household contains information on ex-millworkers and their children's educational and occupational attainment.

This study builds upon this already collected information by looking at ex-millworkers' children's schooling decisions since the 1980s. It also aims to examine the socio-economic conditions at household level, in the neighbourhoods and the school itself that affected children's educational attainment. As per the plan in-depth interviews have been conducted among ex-millworkers' households, school teachers, teachers' union leaders, ex-millworkers' children and organisations involved with the issue of education for the poor. The focus on children's education, particularly among the poor families, is important as it determines in a significant way their future occupational preferences. In the context of Mumbai this issue becomes particularly significant, as there are hardly any possibilities of obtaining better-paid employment for less educated individuals.

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¹ From September 2014 onwards Sumeet Mhaskar is an Associate Fellow with the TRG

WORK DONE IN REPORT YEAR

I have presented a revised version of Educational and Occupational Attainment among Working Class Youths in Post-Industrial Mumbai paper on 28 January 2014 at the History Research Group Seminar conducted by Prof. Ravi Ahuja. A slightly revised version of the paper was presented at the Young South Asia Scholars Meet in Zurich in July. I am now incorporating all the comments from seminars and workshops and I will soon submit the paper to an internationally recognised peer reviewed journal. I have also conducted fieldwork for about three weeks in the month of March in Mumbai. I have mainly conducted interviews with ex-millworkers' children and officials of a primary teachers union. I am currently working on a new paper titled Education and Transformation of Working Class Youths in Post-Industrial Mumbai for the 50th German *Historikertag* that will be held in September in Göttingen.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

"Exploring Educational and Occupational Attainment in Post-Industrial Mumbai". History Research Group Seminar, Centre for Modern Indian Studies, 28 January 2014.

"Exploring Educational and Occupational Attainment in Post-Industrial Mumbai". TRG 3rd Meeting, German Historical Institute, London 7- 9 July 2014.

"Exploring Educational and Occupational Attainment in Post-Industrial Mumbai". Young South Asia Scholars Meet, Zurich 21-22 July 2014.



Conference in cooperation with the Forum Transregionale Studien on Inequality, Education and Social Power: Trans-regional Perspectives, Berlin, 25 November 2014

Photos by courtesy of Forum Transregionale Studien



V. Refugee Settlement and the Role of Education in Calcutta, 1947-1967

KAUSTUBH MANI SENGUPTA, POSTDOCTORAL FELLOW

PROJECT SYNOPSIS

I propose to study the role of education and school in the lives of the refugees who settled in and around Calcutta after the partition of British India in 1947. The refugees, coming from the eastern part of the erstwhile province of Bengal, spread all over West Bengal and in other parts of India. But a major concentration was in the greater Calcutta region, where many 'colonies' came up. These colonies were a novel and distinct spatial arrangement in the urban morphology. And almost all the colonies had a primary school. The study of these schools – where and how did they come up, who were the teachers, what was the curriculum – and the general role of education in these settlements will reveal complex socio-economic dynamic of a population trying to carve out a niche on a new terrain. The government, from time to time, came up with various policies to meet the pressing demands that this huge influx of people put on it. I will study the different programme – for general education as well as vocational training – that were initiated by the government. In this process, the refugees had to negotiate with the erstwhile residents of the city. The partition, based on religion, made the position of the Muslim population in Calcutta vul-

nerable. There was distinct spatial reorganisation of the city which affected the Muslims. I want to conclude my study with an exploration of the relationship between the refugees and the Muslims, and how in the process the Muslim educational institutes in the city got affected. This is crucial for an understanding of the overall situation. Most often, while focusing on the refugee population, one tends to forget about the host population, more specifically, the condition of the minority. The project, on one hand, tries to focus on local issues and etch out a dense picture of various processes related to educational institutions and policies, and on the other, wants to open up a crucial but neglected aspect of partition studies. Also, it seeks to look into the way the refugees tried to make a mark on the map of the city, where a tangled web of land-locality-finance/cultural capital operated in creating the educational space.

WORK DONE IN REPORT YEAR

The project requires both archival and ethnographic research. In the past few months, I have tried to follow both of these methods to map the field of research comprehensively. I went to the colony areas situated on the southern part of Calcutta to talk to the residents. I visited the schools

and interviewed some retired teachers and erstwhile students of these colony schools. The importance of education is apparent for these residents. The inhabitants of these colonies remember the past struggle as one of triumph, carving out a place of their own in the city. Education played a significant role in establishing themselves, not only in economic terms but also in the social ladder. The colony residents were mainly from the upper caste, and to them standard school-college education was the only way to move out of the situation which they were thrust into after the partition. Lack of education was more harmful than the actual material poverty which they faced during these years. The sense of nostalgia for a place which they had to leave always imagined a past of respectability associated with one's education and position in the society. The physical features of the colonies also give a sense of this sentiment. The main structures that came up once a colony was established were the markets, a temple and a school. This was the pattern in almost every colony. I have tried to look into the ways the schools were set up, who were the teachers of these schools, and how were the financial arrangements made by the residents for the schools. I consulted the memoirs and autobiographies of the colony residents and the commemorative volumes of the schools to get a comprehensive picture of the situation.

Apart from these, I have also tried to weave together the various strands of the rehabilitation policies of the central and the state government. I consulted the reports of the rehabilitation department, pamphlets published by the government, the reports on schools and colleges in West Bengal and the Legislative Assembly debates. Among newspapers of the time, I have sifted through the *Amrita Bazar Patrika* and the *Anandabazar Patrika*. Apart from these, I have also consulted the private papers of Saibal Gupta [administrator], Asoka Gupta [social worker] and Renuka Roy [minister] – all of them were actively involved with the process of rehabilitation of the refugees in various capacities. At the British Library, I have looked into the weekly/fortnightly reports sent by the Deputy Commissioners of the UK stationed at Calcutta and Dhaka to the High Commissioner at New Delhi up till 1950. From these I have tried to figure out the ways in which the education and vocational training of the refugees were perceived by the government. There were definite ideas regarding the social categories of the refugees which guided the rehabilitation process. The sudden increase in the population of the state forced the government to look into avenues through which these people can be harnessed to the programme of development of the state. The gov-

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ernment tried to deny the scale of the exodus at first, but by 1950 it realised the enormity of the situation and the hitherto policy of relief had to be shifted towards comprehensive programme of rehabilitation. Keeping in mind the class and caste composition of the refugees who came to West Bengal after 1950, the state government put much stress on vocational training. A cornerstone of the rehabilitation plan was to categorise the refugee population in terms of their previous occupations. Thus, agriculturalists were to be settled in lands, if not available in West Bengal then in other states. Also, the huge influx of people from non-agricultural background flocking to urban areas needed to be rehabilitated through proper employment. The vocational training institutes were crucial in this respect. These issues forced me to look into the wider questions of development and nation-building of the post-colonial Indian state. I am looking at the intertwined histories of these two concerns and how they shaped each other, and in the process created 'citizens' out of the 'refugees'. Over the years, the government through the recommendations of various committees came up with modified policies and schemes. But each new phase was accompanied by further challenges. I want to study the situation of refugee education and employment in the backdrop of these wider political-economic concerns of the new nation-state.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

"Education and Vocational Training as part of the Regime of Rehabilitation in West Bengal" at the TRG workshop held from 7-9 July 2014 at the GHIL

Participated and presented a paper at the Winter Academy on 'Inequality, Education and Social Power: Transregional Perspectives', organized by the Forum Transregionale Studien and the TRG, in Berlin from 16-25 November 2014.

VI. More than Food for Schools? Local Perceptions in Defining and Shaping the Benefits of the Mid-Day Meal Scheme in Delhi

ALVA BONAHER, PHD SCHOLAR



PROJECT SYNOPSIS

This PhD research focuses on the Indian Mid-Day Meal Scheme – the largest school feeding programme in the world. Under the official term ‘National Programme of Nutritional Support to Primary Education’, the Mid-Day Meal Scheme (MDMS), as it is commonly referred to, was launched in 1995 with the objectives to enhance enrolment, retention and attendance in schools while simultaneously improving nutritional levels among children and encouraging social change in classrooms and be-

yond. Since 2001 students of all Indian public and aided primary schools (later also upper primary schools) have to be provided with a hot-cooked meal.

In a qualitative case study based in Delhi, I aim to examine how students, parents, teachers and other local actors understand the MDMS and to what extent they exert control over its effects. My aim is to find out how this governmental welfare programme is perceived by those that are meant to benefit from it, how they

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School Lunch

Photo by courtesy of Alva Bonaker

define its benefits and to what extent they shape the scheme and its outcomes themselves.

WORK DONE IN REPORT YEAR

As 2014 was the first year of my research, I started by defining my research questions and engaging with literature on the broader debates that are relevant to the topic as well as on the MDMS itself.

In highly controversial debates about this scheme, little attention has been paid to in-depth qualitative research on the impact of the programme in urban areas. Generally, most studies follow a quantitative approach and focus on rural areas. This PhD research intends to fill this gap by conducting a case study in Delhi tracing the question “How do parents, teachers and local communities understand the MDMS, and to what extent do they exert control over its effects?” In trying to answer this question the following sub-questions will be analysed: How is the MDMS perceived by the people involved? How do their understandings of the scheme and definition of its benefits differ from those of policy makers and higher-level officials? And: What means are available for them to exert control over the effects of the scheme? To get a deeper understanding of the people’s perspectives and roles it will also be examined: How do parents, teachers and other community members see their role in contributing to the success of the MDMS?

In order to get an idea of the nature of the MDMS as a social welfare scheme and how it is understood by the actors involved, I started examining how the understanding of hunger, poverty and education has developed over time and how, against this backdrop, the MDMS came into being. James Vernon’s comprehensive approach to see the phenomenon of hunger in its whole complexity seems to be insightful here. He argues that it is a cultural category as much as a material condition, which is not a result of pre-set (historic) conditions, but a category that has generated its own history: the struggle to define and regulate hunger which produced its own networks of powers and understanding of the role of the government, for instance. Another central argument is offered by Didier Fassin who’s analysis show how today the humanitarian reaction to human suffering has gained most popularity and tends to obscure the larger structural and legal systems and distributional politics that cause or maintain inequalities and suffering in society. Hence, fundamental questions arise, such as: can the Indian MDMS also be seen as a mere populist measure of the government aiming at easing the hunger of some children while refusing to tackle the causes of the suffering? This is interesting especially against the background of the on-going debates around the demand for a “Right to Food” which have resulted in the highly criticised National Food Security Act (2013) in which the term “Right to Food” is not even mentioned.

A close link between the massive promotion of the very popular MDMS, and a language of charity for the poor, can no doubt be observed. Harriss-White, for example, describes how the precedent Noon Meal Scheme in Tamil Nadu was portrayed as the Chief Minister's personal initiative of fighting hunger amongst the poor, tied to a narrative of his personal experience with hunger. I came across a strikingly similar rhetoric when I talked to members of the Akshaya Patra foundation (one of the biggest NGO's involved in cooking meals in centralised kitchens) in Jaipur.

I have spent June to August of this summer in Jaipur for improving my Hindi skills in an intense language programme of the American Institute of Indian Studies (AIIS). This, as well as meeting various people (in Jaipur and Delhi) who are involved in informal and formal education activities, cooking for the MDMS or academic engagement with the MDMS and issues related to education and inequalities, was part of my preparation for the actual field research at a later stage. During the summer semester, I also attended a course on methods of interpretative social science focussing on narrative interviews. A method that might be useful for talking to students, teachers, parents, NGO representatives, government officials or other relevant people for my field research.

Moreover, I intensively engaged with the field of education in general, it's historical and international transformations and its relation with inequalities of various forms during the *Historikertag* in Göttingen and the Winter Academy on education, inequality and social power in Berlin. Before and alongside the field research I am planning to further engage with debates and concepts in the fields of social welfare, state, government, society, development and ethnography of education as analytical frame for the interpretation of my empirical findings.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

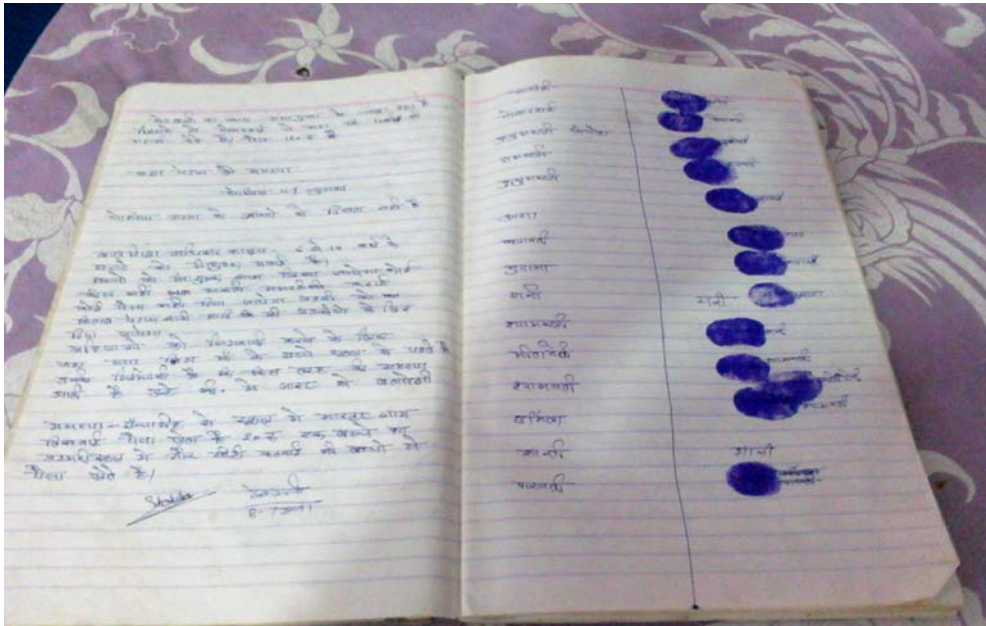
Presentation of research proposal at the TRG workshop in London, 7-9 July 2014

Report of GHIL-organised session "Making Winners? Transforming Individuals through Education in Colonial and Post-Colonial Contexts" at the *Historikertag* in Göttingen, 25 September 2014

Participation in Winter Academy "Education, Inequality and Social Power" in Berlin, 16-25 November 2014

VII. What exclusion leaves out: The “life-worlds” of women in contemporary Indian education policies

MALINI GHOSE, PHD SCHOLAR



Rule of Thumb:
Register of minutes
of discussions of
a women's group,
Unchadi village,
Chitrakoot District,
Uttar Pradesh

Photo by courtesy of
Malini Ghose

PROJECT SYNOPSIS

My research examines the creation of narratives and discourses around Indian educational policies (from the 1980s onward) and their subjects – primarily women and girls from marginalised communities. The objectives of the research are to examine the historical, political, and lived dynamics that shape – and complicate – the categories, imperatives and assumptions of policy-making. By embedding policy debates and practices in ethnographic life histories, I hope to illuminate the ‘big

picture data’ generated by the Indian state. The research will interrogate the many binaries – for example included/excluded, powerful/powerless, and structure/agency – through which policies and lives are typically examined. Some of the questions I ask are: In the context of education how is ‘exclusion’ actually lived and experienced, and what does this tell us about how it might be undone? In what ways has education enabled new opportunities and subjectivities to evolve? How do ‘target populations’ as both subjects and objects of policies, shape discourses, poli-

Class dynamics:
Board member of
a Dalit-run school
in Sarayya village,
Chitrakoot District
(A dynamic woman
with a fraught his-
tory of involvement
with local women's
NGOs)

Photo by courtesy of
Malini Ghose



cies and programmes? What informs their aspirations and strategic choices related to education?

My research work will be conducted in Banda and Chitrakoot districts of Uttar Pradesh, districts marked by extreme poverty. My “subjects” will be drawn from three “generations” of policies each with its own distinct combination of discourses, educational initiatives, socio-economic and political imperatives. Beginning with the narratives of individual women and moving outwards to encompass the family, community and institutions, particularly those related to education, I hope to achieve an inter-generational perspective on the circulation of ideas, language, and politics and to use this to unpack both the continuities and the ruptures in educational policies.

WORK DONE IN REPORT YEAR

I joined the TRG programme in October 2013 as a PhD candidate at the Centre for Modern Indian Studies

(CeMIS), University of Göttingen. During 2014, my first year in the programme, the thrust of my work has been in two broad areas: firstly, to further develop my research proposal and explore the connected literature and secondly to initiate my fieldwork.

Research methodology and literature review: I focused on the first area during the two semesters I spent at CeMIS. While there, I sought inputs and feedback from colleagues and faculty members in different areas related to my research project. To strengthen the methodological aspects of my research work, I had discussions and attended courses offered by colleagues at CeMIS on fieldwork and ethnography. I attended classes offered by Visiting Faculty on Gender, Education and Legal Reform in Modern India, and had consultations around sources, archives and methodological issues related to oral history research.

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The weekly colloquiums organised by the CeMIS and talks held at the Max Planck Institute, that I regularly attended have been useful in broadening the scope of my literature review.

Fieldwork: Initiating fieldwork has been a critical and exciting part of my work this past year. I conducted two months of preliminary fieldwork between February and March 2014. I used this time to begin developing one of the oral history narratives. I presented some aspects of that fieldwork at the TRG Workshop held in July. The feedback and subsequent discussions, triggered off several new ideas that I have tried to explore and integrate in my work.

After my return to India, my time in the field has been spent trying to identify other women, whose life histories I will develop. This entailed interacting with several women and key informants and the process threw up several possible directions and themes that I could develop. One thread, that I followed, has been to connect my work of drawing out women's oral histories to the institutions they engage with. For example, several of my potential "subjects", who have in the past participated in educational programmes offered by the state run Mahila Samakhya or other NGOs, are now working and have various government jobs – as helpers with the government run Anganwadi (early childhood care centres) programme; as para-teach-

ers or even as cooks in the Mid-day meal (school lunch) programme – which, led me to exploring these institutional spaces as well. Similarly, another group of women who have accessed education as adult women are now working with a women's organisations and a rural women's media organisation. This has opened up the possibilities of interrogating women's engagements with very different institutional spaces and in different ways. For the women now working as community journalists I am considering doing an analysis of their reporting on education, caste and gender issues.

As my research seeks to unpack the inter-generational dimension of both policies and subjects, one of the more recent programmes I propose to examine is the 2004 government-initiated residential educational programme, Kasturba Gandhi Balika Vidyalaya (KGBV), for girls from poor and marginalized communities at the upper-primary level. Here too, while analysing the policy discourses around girls' education, I will be reading these against what transpires in the lives of girls and their families. I have begun the process of identifying families that have accessed this programme and would be willing to be part of my research.

A third area of exploration in line with the intergenerational approach of my research, has been to initiate a mapping of school provisioning, being accessed the young genera-



Picture left:
Inspirational icons:
secular and sacred
images mix in the
home of a woman
leader of a local
dalit women's San-
gathan, Chowk-
ipurva village,
Chitrakoot district

Photograph by courtesy of
Malini Ghose

Picture right:
Food for thought:
the researcher
enjoying a quick
snack on a busy
day in the field

Photo by courtesy of
Malini Ghose

tion who are presently in the system. Low-cost private schooling is visible and present in the kasbas (peri-urban spaces) and there is little documentation about these institutions. In the more interior villages on other hand, it is government school that are the main educational providers. Lastly, in order to analyse policy regimes, the other dimension of my research work, I have initiated a process of identifying critical people I will need to interview.

I believe that the range of work I have pursued this year whether in the field or at CeMIS has laid the ground for a phase of more intensive research this coming year.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

Workshops and colloquiums: I have attended the TRG Review workshops organised in London in July. I have also attended the Winter Academy and Conference on Inequality, Education and Social Power, organised by Forum Transregionale Studien and the TRG, in Berlin from 16-25 November 2014.

VIII. Marketisation, Managerialism and School Reforms: A Study of Public Private Partnerships in Elementary Education in Delhi

VIDYA K.S., PHD SCHOLAR

PROJECT SYNOPSIS

Discourses of New Public Management (NPM) that arose through the late 1970s in the United States of America (USA) and the United Kingdom (UK) led to a series of concerted reforms in education. This led to new forms of partnerships between the State and the private sector. Principles of public management emphasising performance and outcomes popular in the corporate industrial sector were imported as alleviatory measures into the public school system. These new modes of reform drawing from the private sector significantly altered structures of school management, school processes and most notably teachers' work as the school came to be imagined as an important unit in preparing students for labour markets in a competitive global economy.

Private actors have facilitated technical and managerial changes within schools through alternative certification programmes and use of technological aids in the classroom. They have also actively been pushing their reform agenda in national and global educational policy forums through the backing of important political and corporate financial networks. Increasingly, these typologies of reform are being imported into later devel-

oping countries, including India, as effective measures of repairing an increasingly maligned public school system. The modes through which these discourses of reform are interfacing with educational reforms in the context of a postcolonial country such as India present a complex picture today.

The focus of this research study is to examine global discourses of public management reform advocated by a range of private actors and the complex nature of its interface with the heterogeneous government schooling system in India. The consequent changes that these reforms impose on the school will be examined through the lens of Public-Private Partnerships (PPPs) that are one of the key modes through which markets are entering elementary education in the country. Teacher training programmes are an emerging form of PPPs that are seen as central towards improving school outcomes. Apart from a survey of the range and nature of teacher training PPPs, the study will examine the 'Teach for India' (TFI) intervention, one significant PPP in teacher training that seeks to address educational inequity in teaching-learning transactions in the classroom.

WORK DONE IN REPORT YEAR

I joined the Transnational Research Group in July 2014. My PhD fieldwork involved collecting archival material, mainly policy documents, briefs and other kinds of reports discussing PPPs as a form of intervention in the education sector. Global agencies such as the World Bank, IMF and UNESCO archive a range of documents pertaining to several aspects of the subject. The aim was to look at documents (from the late 1990s to 2014) that provide broad conceptual frameworks and specific models of practice in the Indian context. A number of documents on PPPs involving local government bodies such as the Municipal Corporations, which are the central agency administering primary education in cities such as Delhi, the site of my study, are also available in the public domain.

Apart from archival research, I was also involved in fieldwork in one government school in Munirka, Delhi, where the intervention programme of my interest 'Teach for India' (TFI) is functioning. In order to gain access into the site of the study, I enrolled as a volunteer with the programme, explaining briefly my PhD subject of interest to an acquaintance who is working as a TFI Fellow in the school.

I managed to do some observations at the site for a period of two and a half months – from end July to end September.

The school site was fraught with a number of concerns mainly hostility between TFI Fellows and the government school staff. My position in the school as a researcher was also very tenuous and I could not continue my work as a volunteer in the school beyond end September. Due to the complicated nature of administrative engagement between the private intervention programme and the government school, the next stage of my fieldwork will involve following up on the TFI and its programme largely through in-depth, focused interviews with the TFI Fellows and the management.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

I presented a part of my PhD work at the Winter Academy, 'Inequality, Education and Social Power: Transregional Perspectives', organised by the Forum Transregionale Studien and the TRG in Berlin from 16 - 25 November 2014.

IX. Recasting the Self: Missionaries and the Education of the Poor in Kerala, 1854-1956

DIVYA KANNAN, PHD SCHOLAR

PROJECT SYNOPSIS

This research is intended at writing a history of education of the labouring poor in late nineteenth and twentieth century Kerala. It seeks to understand the various notions of labour and poverty that were sought to be imparted through education to the so-called lower and untouchable castes in the region. However, the study looks beyond the formal definition of schooling and takes into account the larger socio-political processes that went into the education of the poor. It will analyse various sources of those involved in the process such as Protestant missionaries, social reformers, political organisations and other state actors.

The objective is also to look at varying notions of poverty perpetuated through education by both state and non-state actors. Textbooks, agricultural and industrial education and technical education have been some of the avenues through which children of lower castes were brought face to face with changing societal notions and power structures. The Ezhavas (currently listed as Other Backward Classes) unlike the Pulayyas (former untouchable castes) have had a different trajectory vis-

a-vis education. They have been involved in various social reform movements and educated sections have engaged in widespread public debates to influence provision of education. On the contrary, given the widespread existence of poverty and deprivation among the Pulayyas, educational progress has been slow. They were not allowed access to government schools until the early decades of the twentieth century and state apathy combined with feudal forces have laid down far too many obstacles for them. This study will seek to understand these different histories to understand debates on society and education. It will also explore the history of education and its intersections with class, race and gender in the colonial period.

This study seeks to make use of the archives of missionary societies which worked in the field of Kerala since the 19th century. Their writings provide varied details about the everyday lives of their labouring class converts. Linking this to questions of identity, community consciousness and emergent social reform, the study shall locate missionary education and its implications in the region's socio-political history. Pedagogical techniques, dif-

ferentiated curriculum for males and females and the impact of schooling on the communities shall be discussed. Missionary education shall be problematised to link it to the wider framework of imperial politics.

WORK DONE IN REPORT YEAR

In the current report year, archival research was undertaken in the British Library, SOAS in London and University of Birmingham Library to access various missionary archives. The reading of this material goes hand in hand with the collection of official sources on the topic at hand.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

“Ora Et Labora: The Basel German Evangelical Missionary Society in the 19th and 20th Century Malabar”, Paper presented at the Conference on ‘Missionaries, Materials and Making of the Modern World’, Emmanuel College, Cambridge, 15-17 September 2014.

Participated in the Winter Academy and Conference on ‘Inequality, Power and Education: Trans-regional Perspectives’, organised by the Forum Transregionale Studien Berlin and the TRG, 16-25 November 2014.

X. Primed to Labour: 'Education' in Industrial and Artisan Schools of Colonial India (1860s-1940s)

ARUN KUMAR, PHD SCHOLAR

PROJECT SYNOPSIS

My thesis is about the poor and their education in colonial India. It enquires into the nature of education which was imparted to 'educate' poor children, who were deemed unfit for book-centred, "proper" schooling, in didactic institutions such as industrial, reformatory and factory schools, rural schools, orphanages, children's homes, workhouses, and railway workshops set up by Christian missionaries, 'natives', and colonial masters. The thesis also analyses facets of failure and success of the stated objectives of these institutions which was to produce a modern, disciplined, and semi-skilled work force out of what was regarded as an unruly, indolent class of low castes and untouchables, artisans and workers, peasants, beggars, vagrants, juvenile offenders, fakirs, gamblers, thieves, and criminal tribes.

WORK DONE IN REPORT YEAR

In the second year of my D. Phil., the search for archival sources began in the old repository of world's knowledge - The British Library. I came across a whole set of vernacular textbooks on history, arithmetic, geography, language, letter-writing, etc. used in primary schools. This material allowed me to look at what was happening inside the classrooms. I found various sorts of pamphlets on poverty and education, records of village schools, annual reports of the provincial education departments, and writings and inspection notes of the Inspector of Schools. I also looked at the records of the Society for the Propagation of Gospels in Rhodes House, Oxford. The SPG's records allowed me to focus on one industrial school maintained by the missionaries in Cawnpore. I also looked into the archive of SOAS, London University.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

“School as “Evasive Space”: Worker’s dreams and mill owner’s politics in the cotton mills of colonial India (1870s- 1920s)” at the Xth International Conference on Labour History on the theme of “Labour History: A Return to Politics?”, V.V. Giri National Labour Institute, India, 22-24 March 2014

“Poverty, Crime and Curriculum: Poor in Reformatory Schools” 3rd TRG-GHIL Workshop, London, 7-9 July 2014

“Histories of Miscalculation and the Politics of the Possible: The Reproduction and Production of Subjects in Colonial Industrial Schools”, Young South Asia Scholar’s Meet, Zurich, 21-22 July 2014

“Primed to Labour: Education in Industrial and Artisanal Schools of Colonial India” at the GHIL Colloquium, 2 September 2014

“Localising the Global: Industrial Schools in the Missionary Discussions, 1880s-1940” at the International Conference on Missionaries, Materials and the Making of World, Emmanuel College, University of Cambridge, 15-17 September 2014

Presented my D. Phil project at the Winter Academy on ‘Inequality, Education and Social power’ organised by the Forum Transregionale Studien Berlin and the TRG, in Berlin from 16-25 November 2014

“Poverty, Crime, and the School Curriculum: The Poor in Reformatory Schools”, International Conference on Modern Transformations and the Challenges of Inequalities in Education in India, Department of History, Delhi University, 27-29 November 2014

XI. Schooling Women: Debates on Education in the United Provinces (1854-1930)

PREETI, PHD SCHOLAR

PROJECT SYNOPSIS

The proposed research project will focus on the school education of women (especially of poor and the underprivileged members among the Hindus, although comparison will be made with other communities) in the United Provinces between 1854 and 1920. It will explore the educational development and the reasons for the interest among people in girls' education in particular, especially in the latter part of the 19th century. It is an attempt to answer questions such as the following: 1) in what ways were the education of women necessitated by the altered social and economic transformations in late 19th century United Provinces? 2) Which special groups and classes benefitted from the new efforts? 3) Were there perceptible differences in the programmes that aimed at reaching the marginalized among the girls and women, and, if so, why? 4) What was the need or agenda to educate women felt by missionaries, the colonial state or people of the United Provinces? 5) Was there any connection between women's education and reform, or modernity and the economic, social and cultural uplift of women? 6) What were the challenges and prejudices that came with the progress of female education?

Comparisons will be made between boys' and girls' education through debates regarding the curriculum, funding, special schools or co-education, compulsory education and creation of demand of female education through the grant of privileges.

The connection between women's education and changes in society will be analysed through exploration of changes in the home and outside the home due to the education of women.

The attitudes of the colonial state, the people of United Provinces (different castes, classes and various reforms association), missionaries (different types of missions) and women themselves towards education will be analysed.

WORK DONE IN REPORT YEAR

From November 2013 to March 2014, I worked in the Central Secretariat Library and National Archives of India. In the National Archives of India, I looked mainly at the Native Newspaper Reports of the United Provinces. From April to October 2014, I worked in the British Library, London and looked at various official reports and non-official discourses, such as Hindi vernacular tracts and novels written by lesser known social

reformers - men and women - of the United Provinces. I looked at various textbooks and vernacular literature written specifically for the women of United Provinces. These sources have proved to be informative to get an idea of the imagination and perspective of social reformers. They also showed how women of the lower castes were imagined in society through discourses of upper-caste women. These sources explain 'differences' where upper caste women were advised to be cautious of lower-caste women. I also used the archives of SOAS and its special collection of missionary records on education in the U.P. SOAS has records of women missionaries who were active in various missions such as London Missionary Society, Methodist Society etc. Those are really useful to see development of education of women among lower castes and classes in rural areas. In July, I visited the archives of the Church Missionary Society in Birmingham and looked at the efforts made by the society to educate women. The Church Missionary Society and the efforts its women made to educate women of India are really useful for my work. I also visited the library of Oxford University in August and worked in the archives of the Society for the Propagation of the Gospel. The Society for the Propagation of the Gospel was active in educating women of the United Provinces during the late nineteenth and early twentieth centuries. Since Octo-

ber, I have been working at the Centre for Modern Indian Studies, Göttingen. The Central Library of Göttingen has good resources related to my work and is an excellent library for secondary sources. In Göttingen I am utilising my time to write my thesis. I am also availing of the benefits of the Inter-Library Loan scheme of Göttingen library to consult books from other libraries of Germany.

PUBLICATIONS, CONFERENCES ATTENDED, TALKS RELEVANT TO PROJECT

"What to know: Schooling women in the United Provinces (1854-1930)", at the 3rd TRG workshop, London, 7-9 July 2014

I participated in the GHIL Colloquium and presented a paper on 2 September 2014 and discussed my on-going research.

I participated in the Winter Academy organised by the Forum Transregionale Studien Berlin and the TRG, in Berlin from 16-25 November 2014.

"Moralizing' Women: Scholl Education in the United Provinces (1854-1930)" (Thesis Chapter) at the History Research Group of Centre for Modern Indian Studies, Göttingen, 9 December 2014

XII. Documenting the lives of the urban poor with a specific reference to the links between poverty and education: a set of interviews

An Oral History Project

JANAKI NAIR AND RASHMI SINGH, CENTRE FOR HISTORICAL STUDIES, JAWAHARLAL NEHRU UNIVERSITY DELHI

The Oral History project, under the direction of Prof. Janaki Nair has collected 44 oral histories since the work began in October 2013. These interviews are based in different locations across India and have been conducted in five languages (Hindi, Bengali, Tamil, Malayalam and Kannda).

Most of these histories were collected in multiple sittings with the interviewees, who discussed their experience of education and schooling at length. Many of the respondents are first generation learners and their recollections are evocative and troubled; the recordings seamlessly bring forth the uneasy relationship between their schooling and their socio-economic backgrounds. What the interviews bring out most clearly is the hope from education to afford a better life and job prospects. In some cases, the research assistants reported that they were mistaken for job recruiters, the popular appellation 'sarkar' came to the mind of many interviewees when they were first approached for an 'interview'.

At times, especially in many of the interviews with women, the narrative is filled with pain and regret. The pain is for the adversity involved, and the regret is for not being able to con-

tinue their education - in most cases because of no support from their families. There is also a constant element of secrecy involved - many women interviewees have discussed the efforts they took to continue with their schooling without social approval, some of this effort continues in the present as they search for job opportunities for which they receive a mix of encouragement and disapproval from their families. In one particularly pain filled account, a woman ITI trainee talks about her escape from a situation of domestic abuse and her enrolment in the institute as a way forward for her to rebuild her life. A lot of resilience is on record in these files, as many of the interviewees are continuing their education and training, whether for a job or simply for the pleasures of learning.

The recordings of these histories started in October/November 2013 after our first workshop on 'Oral History' on October 19-20, 2014. This workshop had enthusiastic attendance and was organized in four sessions: 'Form and Meaning in Oral History', 'Collective/Individual Memory', 'Violence, Trauma and the act of Recall' and 'Techniques of Oral History'. A special concluding section was with the six research assistants to discuss their preparation for the

field, possible locations of interview and the structure of the questionnaire. These researchers wrote to Prof. Nair about possibilities in the field, who then helped them to identify and contact respondents.

The first difficulty we encountered was that time taken to record and transcribe interviews was far lengthier than we had imagined, and we ran into a number of delays on this account. In some cases, the research assistants were not very well conversed with the technique of typing in the interview language, and this also pushed us back as we had to spend more time in error checking and going closely over all transcripts. This also led to the postponement of the Alternative Education Workshop, which was scheduled for early this year. Our second workshop for OHP took place in February, 2014. This was held after completion of the recordings, it was meant exclusively for the research assistants to sit together and discuss their work and the difficulties encountered. It was an exciting session for them as they spoke about the common themes emerging in their work.

The transcriptions were completed by July-August, 2014. We had reams of material after this exercise. We had also managed to set up an efficient system of communication for all work purposes by this time, it was never a problem that some of the RA's were in different cities on occasions. Meanwhile, to save time we had simultaneously started the translation work. It was very difficult to find the right translators for the job, who could understand the

different dialects and also keep the meaning of the interviews intact. In this search we also realized the woe-ful lack of channels to contact good translators who were also affordable! Our first translations started to come in around June and July. These were sent to the research assistants to crosscheck for errors.

For some languages, the RA's felt that the early translations did not convey their recorded dialogues lucidly. We realized that it was more prudent to send the second set of translations back to them as far as possible if they expressed interest in taking up the work. For our second and third set of translations, we either gave the work to the RA's or where not possible, to translators from a social science background who seemed to capture the nuances of the text better and understand its context as well. This proved to be productive and the quality of the translations increased.

As of December 2014, all the translations are complete. We are now collecting excerpts from our RA's that can capture some of the interesting exchanges from the recordings. These will be put up on the website along with related audio clips from the interviews. This will enable us to showcase a snippet of the archive's material. One of the RA's has also submitted a write-up on her experience of undertaking these interviews, we are figuring out the modality of sharing this work through an appropriate medium. There are also discussions underway about the storing arrangement of the material to ensure proper sharing of the archive.



Winter School in cooperation with the Forum Transregionale Studien on Inequality, Education and Social Power: Transregional Perspectives, Berlin, 16-21 November 2014

Photos by courtesy of Forum Transregionale Studien



3.

CONFERENCE AND WORKSHOP REPORTS

I. Making Winners? Transforming Individuals through Education in Colonial and Post-Colonial Contexts²

ALVA BONAKER, CENTRE FOR MODERN INDIAN STUDIES (CEMIS), GEORG-AUGUST-UNIVERSITÄT GÖTTINGEN

The session “Making Winners? Transforming Individuals through Education in Colonial and Post-Colonial Contexts”, brought together historians from Great Britain, the partner country of this year’s *Historikertag*, the German Historical Institute London and the Transnational Research Group (TRG) on poverty and education in modern India. The presentations, however, covered many more countries, providing a truly international perspective on how education has been planned and experimented with, and how it has shaped people’s lives in colonial and post-colonial times. The session engaged with educational methods and transformative aspects of education ranging from Indian monitorial schools to female education in Sierra Leone and Nigeria, new experiments in mass education on an international scale, and the importance of education for children from working-class households in Mumbai.

As ANDREAS GESTRICH (London) emphasised in his introduction, education is not only a mechanism for transforming individuals, but has itself always been subject to transformation. This happens through the introduction of new education-

al concepts and as the result of experiments, but also by processes of transferring these concepts globally and adapting them (sometimes unintentionally) in new contexts. In addition to tracing these processes of transformation, this session revolved around the central question of the purpose of education. Beyond the old Enlightenment idea of making better individuals through education, it has always been a tool for certain interests, whether in favour of transforming society or maintaining its order.

In the first presentation JANA TSCHURENEV (Göttingen) looked at the monitorial system of education in early nineteenth-century British India. This new form of schooling for the poor was marked by an inherent tension: while schools were organised in a highly competitive meritocratic system, the intention of the missionaries was to maintain the hierarchical social order and keep people in their places. The teaching method was based on the concepts of Joseph Lancaster and Andrew Bell. Advanced students were asked to teach the less advanced, and lessons followed an extremely rigid plan. The main objective of these schools was »

² This article first appeared on the HSozKult website, <http://www.hsozkult.de/hfn/conferencereport/id/tagungsberichte-5723>

to produce rational subjects with Christian moral values who would be able to make themselves useful to society. Among the challenges which this educational method faced, Tschurenev highlighted that the meritocratic system was seen as containing the danger of raising expectations among students, possibly leading to social mobility; hence education had to be kept within certain limits. This demonstrates that education was seen primarily not as a medium for individual development, but as a tool for maintaining a certain order in society.

SILKE STRICKRODT (London), too, assessed educational experiments by missionaries in the British Empire, shifting the focus from India to Sierra Leone. Strickrodt analysed the transformation of the missionaries' educational ideals when they set up the Church Missionary Society's (CMS) Female Institution in 1849 and were confronted with local ideas and demands. Unlike the schools in the monitorial system, this was an example of exclusive, elite education based on a highly selective system. It intended to transform the girls morally and spiritually into Christians, housewives and mothers. In contrast to this missionary objective, Strickrodt emphasised, the parents did not want their girls to be transformed in this way, but made their own demands, which were largely oriented by British values. This example clearly demonstrates that information about ways of life and educational patterns circulated in various ways

and were not solely transferred by missionaries. This story also underlines that it is not always easy to identify the "winners" and "losers" of educational experiments. Rather, we are confronted with complex entanglements, and the outcomes of education are rarely limited to what was intended.

The regional focus shifted back to India in the following presentation, with education among the elites in colonial times remaining the main theme. **GEORGINA BREWIS** (London) gave an insight into the Indian students' social service leagues in the first two decades of the twentieth century. Brewis found that the focus was on the transformation of moral values in those who participated in the service, with the aim of making them future leaders of the country, rather than on the outcome of the service. Brewis drew attention to a kind of education that was, paradoxically, closely intertwined with the British system on the one hand, but became part of the Indian nation-building movement on the other. In both previous presentations, there was no doubt that the concepts were developed by British missionaries and changed only as a result of encountering the different contexts in which they were applied. In the case of the Indian social service, there were conflicting claims about whether these concepts had indigenous roots or had been introduced by British missionaries. Brewis emphasised that the student social service in India was a hybrid model, including a

set of Christian as well as Hindu influences, and can therefore be seen as reflecting the constant interplay of ideas and practices between European and Indian educationalists in India.

CHARLOTTE HASTINGS (Manchester) provided another example of female education in colonial Africa. She traced the struggle to set up a regular secondary school for girls in Nigeria, highlighting the ignorance with which the government responded to the demand that girls should receive an education beyond being taught how to be good housewives and mothers according to Christian values. Only with the establishment of the Advisory Committee on Native Education in British Tropical Africa (later renamed Advisory Committee on Education in the Colonies) and the first female appointments to it, did education for girls slowly gain more attention. Queen's College was finally opened ten years after the campaign began. The way in which the school was run by the colonial administration revealed discrimination on the basis of race. There was a clear preference for appointing British teachers, and women were paid less than men. The example of Faith Wordsworth, an English teacher who was the main figure during the initial phase of Queen's College, reveals a wide gap between her ideals and those of the colonial administrators. Highly praised for her achievements in girls' education, she herself was deeply disappointed by the meagre support she received. This demon-

strates not only how educational concepts and ideas in colonial times changed under the influence of the local population, but also that conflicting ideas and visions existed in parallel and were negotiated among different colonial actors.

From the regional examples of the session **VALESKA HUBER** (London) turned to an educational experiment that was introduced on a global scale. In the late colonial period, when programmes of mass education and informal education became more widespread, the American missionary Frank C. Laubach invented one of the more successful methods for educating the 'masses'. Laubach's method was based on simplifying the alphabet and making everyone teach others the lessons that they themselves had learned (a technique he took from Bell and Lancaster). Laubach was guided by his vision that everyone should be able to read and write so that the 'masses' would be transformed into a population able to take part in political life. As Huber emphasised, he was convinced that literacy could solve problems of poverty, overpopulation and ill health. In addition to suggesting that such a simplified approach to solving all other problems by tackling just one aspect seems problematic, Huber also pointed to other shortcomings of Laubach's method, including the question of how sustainable it really was. Laubach's method was, however, adopted in many countries to which he travelled and by UNESCO. It proved to be a popular attempt to

transfer a specific educational method to various regional contexts.

Completing the trajectory from early colonial to post-colonial times, [SUMEET MHASKAR](#) (Göttingen) returned to a micro perspective and looked at the educational attainments of ex-mill workers' children in Mumbai, asking what factors influenced the educational attainment of working-class young people. Overall, he found that the children's education was only slightly more advanced than that of their parents. The factors he identified as important (beyond, of course, the financial status of their families) were: parental education, neighbourhood and school peer effect, career guidance, part-time employment, private tuition and language of schooling. According to Mhaskar, these factors had the potential to enable children to achieve social and economic upward mobility. They were, therefore, decisive of whether the children of ex-mill workers could take charge of their individual futures, or were left behind. Receiving solid career guidance seemed to have played an especially important role for the educational achievements of the children. This shows that the aim with which education was pursued was extremely relevant. In this context, education was primarily seen as a path to a certain career, rather than as a way of achieving personal fulfilment.

The same question - education to what end? - was also addressed in the discussion, which recognised that the session had shed light on several 'ends' of education as a transformative mechanism on the individual level and far beyond. The session clearly demonstrated that the transformative power of education can be used for very different purposes. The fact that education has itself always been subject to various transformations, intended or not, makes this field such a fascinating one for both historical and contemporary research. It was pointed out that there has always been a great deal of exchange of educational ideas and concepts between countries and continents, and although London can be seen as the centre for the parts of the British Empire presented here, information flows were highly decentralised and not limited to the Empire's borders. Another aspect discussed was the interconnection between education and respectability, most powerfully demonstrated in the case of girls' education among the elites in Sierra Leone, where a certain type of education seems to have been very important for achieving the English respectability envisaged. In general, education's inherent potential to make people "winners" was agreed upon, even though it became clear that it was not always easy to tell who the "winners" were. Another central aspect discussed was the tension be-

tween education as a tool for individual achievement, and for maintaining the social order and keeping people in their places. The session showed that analysing this tension between education as a tool for liberation and for social control should be on the research agenda in many different geographical and political settings.

SESSION OVERVIEW:

Chair: Andreas Gestrich (London)

Jana Tschurenev (Göttingen), Good Christians, Good Men and Good Subjects. School Discipline in England and India in the Early Nineteenth Century

Silke Strickrodt (London), Making Winners? Female Elite Education in Nineteenth-Century Sierra Leone

Georgina Brewis (London), Nobler and Higher Selves. Transforming Students into Servants of India and Empire

Charlotte Hastings (Manchester), To Transform Colonial Children? Women Teachers at 1920s Queen's College, Lagos (Nigeria)

Valeska Huber (London), 'Transforming the Masses'? Literacy Campaigns at the End of Empire

Sumeet Mhaskar (Göttingen), Education and Transformation of Working-Class Youths in Post-Industrial Mumbai

II. National Workshop on Caste, Experience and Poverty of Education: Perspective from South India

SUNANDAN KIZHAKKE NEDUMPALLY

The national level workshop was organized by Sunandan K N as part of his postdoctoral project, which was funded by the Transnational Research Group on Poverty and Education in India in cooperation with the Manipal Centre of Philosophy, Manipal University. The objective of the workshop was to develop a conceptual framework for understanding the intersecting domains of caste practices and practices of knowledge production. The workshop dealt with the different aspects of experience and knowing in relation to caste, both in the institutional context and in the daily life practices from the region of South India. The workshop discussed these issues in relation to various models of knowledge transfer including modern school education and informal methods of exchanges.

EXPERIENCE, KNOWLEDGE AND KNOWLEDGE TRANSFER

As education is considered a domain of knowledge production and knowledge transfer, it is important to investigate the status of conceptual categories like experience and knowledge. This should be connected to the current debate among scholars about varied processes of sensing and its relation to caste practices. This raises several questions around what modes of experiencing are privileged

in the current education system and how the cognitive practices outside the school affect knowing practices in school. This also leads to the question of what kinds of protocols prevent certain forms of experiencing (such as “Dalit experiencing”) from entering into the domain of knowledge.

The papers in the workshop explored varied forms of experiences and experiencing through life histories and other writings related to educational practices and caste practices in South India. The workshop explored the question of marginalization both in academic and institutional processes by analysing the hierarchy of methodologies and hierarchy of different forms of knowledges.

Gopal Guru’s keynote address analysed various aspects of poverty of education which included the poverty of content, poverty of imagination, and poverty of practice. He explained how these aspects produce caste hierarchies in the domain of education both in school and higher education. Amman Madan spoke on the question of the various forms of power relations such as class, caste and gender. He underscored that while there is overlaps of these forms of power it is important to analyse it separately for analytical purpose. He also point-

ed towards the importance of simultaneously focusing on everyday and practices and structural factors.

Sundar Sarukkai's paper focused on the question of learning experience. Analysing the various factors involved in the experience of two kinds of learning i.e. personal learning and learning in class room, he argued that we are still unable to bring the ethical into the pedagogic practice as we still believe in certain kind of objectivity. Sanil V explored this question further and argued that the formation of experience is not natural and there is learning process involved in experiencing. It is at this process of learning how to experience we need to think about the ethical question raised by Sundar Sarukkai.

Saleena Prakkananam explained her experience of running a home school in Varkala, in Keralam as part of the Dalit Human Rights Movement. The school focuses mainly on two aspects: the first is the issue of language and second is the question of manual labour. In the Home School project, they use English as the medium of learning which they think will help the students' mobility outside the regional casteist surroundings. They also insist not just students but every individual who are part of the movement should participate in agricultural work.

Muralikrishna's paper explored Dalit autobiographies as site of educational experience and pointed out various forms marginalization explained in these biographies. Ratheesh Kumar argues for a reversal role of ethnographic fieldwork. The paper asked the question what happens when the ethnographic gaze is inverted and what are the possibilities and problems of the inversion. Kavery also brought out the problems of ethnographic fieldwork and the problem of relating the ethnographer's experience and the experience narrated to her. Sunandan's paper argued that it is not just the experience but the mode of experience itself is a socially determined process and hence the question of marginalization should be analysed at an epistemological domain as well. 8 PhD students also presented their research project which varied from the question of traditional knowledge practices to the contemporary caste practices in universities.

Most of the papers conversed with each other and there was intense debate after each presentation. In the concluding open session the main discussion was on the question forwarding this debate in meaningful ways. Many participants stressed the need of practical projects of intervention along with furthering the existing debate.

4. EVENTS

I. TRG Workshops and Conferences

22 FEBRUARY 2014

Oral History Workshop, JNU/CHS, Delhi

Review workshop organised by the Centre for Historical Studies, Jawaharlal Nehru University Delhi

Arun Kumar: Poverty, Crime, and the School Curriculum: Poor in Reformatory Schools (1880s-1920s) (Primed to Labour: 'Education' in Industrial and Artisan Schools of Colonial India (1860s-1940s)

7-9 JULY 2014

3rd TRG Workshop, German Historical Institute London

Poverty and Education in India

8 July 2014

Kaustubh Mani Sengupta: Refugee Settlements and the Role of Education in Post-Partition West Bengal (project title)

7 July 2014

Welcome and introduction: Andreas Gestrich and Indra Sengupta

Alva Bonaker: More than Food for Schools? Local perceptions in defining and shaping the benefits of the Mid-Day Meal Scheme in Delhi (Project title)

Malini Ghose: Exploring intersections between education, gender and caste through life histories: Reflections from initial field research (Project title: What Exclusion Leaves Out: The "Life-Worlds" of Educational Policy Making in Contemporary India)

Preeti: Schooling Women: Debates on Education in the United Provinces (1854-1930) (project title)

Divya Kannan: Teaching the Poor: Elementary School Textbooks in the 19th and 20th Century Kerala (Educating the Labouring Poor in the 19th and 20th Century Kerala)

Sunandan K.N.: Curriculum in theory and practice: Experiences from the educational reform programs in Kerala (project title: Critical Mind and Labouring Body: Caste and Education Reforms in Kerala)

Sumeet Mhaskar: Exploring Educational and Occupational Attainment Among Working Class Youths in Post-Industrial Mumbai (Project title: Effects of Industrial Decline on Education in Urban India: A Study of Mumbai's Ex-Millworkers' Household Decisions on Children's Schooling, 1980s-Present)

9 July 2014

PhD and Postdoc discussion

Open discussion: for all TRG members

23-26 SEPTEMBER 2014

Session at 50th German *Historikertag*:
Winners and Losers, Göttingen

Making Winners? Transforming Individuals through Education in Colonial and Postcolonial Contexts (organised by Valeska Huber, GHIL)

Chair: Andreas Gestrich (GHIL)

Jana Tschurennev (Transnational Research Group, Göttingen): 'Good Christians, Good Men and Good Subjects': School Discipline in England and India in the Early Nineteenth Century

Silke Strickrodt (GHIL): Perspectives on Success and Failure: Female Elite Education in Nineteenth-Century Sierra Leone

Georgina Brewis (Institute of Education London): 'Nobler and Higher Selves': Transforming Students into Servants of India and Empire

Charlotte Hastings (University of Manchester): To Transform Colonial Children? Women Teachers at 1920s Queen's College, Lagos (Nigeria)

Valeska Huber (GHIL): 'Transforming the Masses'? Literacy Campaigns at the End of Empire

Sumeet Mhaskar (Transnational Research Group, Göttingen): Education and Transformation of Working Class Youths in Post-Industrial Mumbai
Comments:

Andreas Gestrich (GHIL)

16-25 NOVEMBER 2014

Winter School and Conference: Transregional Perspectives on Inequality, Education and Social Power at Wissenschaftszentrum Berlin für Sozialforschung. Jointly organised by the Transnational Research Group (TRG) on Poverty and Education in India and the Forum Transregionale Studien, Berlin

24 November 2014**Welcome Addresses**

Heinz Duchhardt, Max-Weber-Stiftung - Deutsche Geisteswissenschaftliche Institute im Ausland
Andreas Eckert, Humboldt-Universität zu Berlin/Forum

Inequality, Education and Social Power: General Discussion

Chair: Andreas Eckert, Humboldt-Universität zu Berlin/Forum

Sarada Balagopalan, Centre for the Study of Developing Societies, New Delhi

Klaus Hurrelmann, Hertie School of Governance, Berlin

Carlos Costa Ribeiro, Universidade do Estado do Rio de Janeiro

Global Knowledge Asymmetries and Education

Chair: Barbara Göbel, Ibero-Amerikanisches Institut, Berlin

Neeladri Bhattacharya, Jawaharlal Nehru University, New Delhi

Peter Kallaway, University of Cape Town

David MacDonald, University of Guelph

Augustin Emame, Institut d'Etudes Avancées de Nantes

Hebe Vessuri, Universidad Nacional Autónoma de México, Mexico City

Patricio Solís, El Colegio de México, Mexico City

Social Diversity and Education

Chair: Jana Tschurennev, Georg-August-Universität Göttingen

Anja Weiß, Universität Duisburg-Essen

Yusuf Sayed, Cape Peninsula University of Technology, Cape Town

Céline Teney, Universität Bremen
Martha Zapata Galindo, Freie Universität Berlin

Keynote Address

Jutta Allmendinger, Wissenschaftszentrum Berlin für Sozialforschung
Introduction: Marianne Braig, Freie Universität Berlin/Forum

25 November 2014

Private Actors in the Education System

Chair: Andreas Gestrich, German Historical Institute London

Geetha Nambissan, Jawaharlal Nehru University, New Delhi

Hania Sobhy, Orient-Institut Beirut

Silke Strickrodt, German Historical Institute London

Inequality, Education and the Labor Market

Chair: Ravi Ahuja, Georg-August-Universität Göttingen

8-9 DECEMBER 2014

National Workshop on Caste, Experience and Poverty of Education: Perspectives from South India, Manipal, India. Jointly organised by the Transnational Research Group (TRG) on Poverty and Education in India and Manipal Centre for Philosophy & Humanities (MCPH).

8 December 2014

Key note address by Gopal Guru, Professor, Centre for Political Studies, Jawaharlal Nehru University, New Delhi

Speakers:

Sundar Sarukkai, Professor, Manipal Centre for Philosophy and Humanities, Manipal University

Amman Madan, Professor, Azim Premji University, Bangalore

Seleena Prakkanam Chairperson, Dalit Human Rights Movement and Arun V

Girija K.P, Research Scholar, Centre for the Study of Culture and Society, Bangalore

Shivani Kapoor, Research Scholar, Centre for Political Studies, Jawaharlal Nehru University, New Delhi

Roshni Padmanabhan, Research Scholar, Centre for Development Studies, Thiruvananthapuram

Leya Mathew, Research Scholar, University of Pennsylvania

P.V. Swati, Research Scholar, Independent Researcher, New Delhi

Murali Krishna Mallepaku, Assistant Professor, Tata Institute of Social Sciences, Hyderabad

Manojan K.P, Research Scholar, Centre for Human Rights, University of Hyderabad

Sunandan K.N, Postdoctoral Fellow, Transnational Research Group, New Delhi

Arun Asokan, Phd. scholar, Centre for Regional Studies, School of Social Sciences, University of Hyderabad.

Aivinor Ams, PhD student, Manipal Centre for Philosophy and Humanities, Manipal

9 December 2014

Speakers:

Sanil V, Professor, Indian Institute of technology, New Delhi

Ratheesh Kumar P.K, Assistant Professor, Centre For Political Studies, Jawaharlal Nehru University, New Delhi

Kaveri Haritas, Assistant Professor, Manipal Center for Philosophy and Humanities

William Robert Da Silva, Senior Professor, Academy of Design, Coimbatore.

II. TRG Lectures



Janaki Nair at her talk, GHI London

Photo by courtesy of Mrinal Rammohan

8 JULY 2014

Textbook Controversies and the Demand for a Past: The Public Lives of Indian History

Janaki Nair, Jawaharlal Nehru University, Delhi

The thriving public life of history in India is in inverse proportion to the dwindling interest in and development of academic history across India today. Recent debates and discussions about school textbooks allow us to return to the troubled relationship between these worlds of history writing, which will be critical to a meaningful response to the challenges faced by academic history, in schools and beyond.

Venue: German Historical Institute London

11 NOVEMBER 2014

Making Cinema 'Useful': Pedagogies and Publics in India, c 1920- 1960

Ravi Vasudevan, Centre for the Study of Developing Societies, Delhi

How did colonial and early post-colonial governments and film entrepreneurs use film to circulate information and engage different types of publics? This lecture reviews the variety of pedagogical projects and audience categories which went into making cinema a 'useful' vehicle of information. The talk will also explore how 'useful' cinema in South Asia was embedded in a transnational network of discussion about how to solicit and shape audiences.

Venue: German Historical Institute London

III. Other events

31 MAY 2014

Film between colony and nation-state: information film in India 1940-1946

Ravi Vasudevan, Delhi

Talk organised by visiting fellow, Ravi Vasudevan, Professor of Film at the Centre for the Study of Developing Societies and SARAI, New Delhi, in cooperation with The Birkbeck Institute for the Humanities, The Birkbeck Institute for the Moving Image and the German Historical Institute (TRG Poverty and Education)

Venue: Gordon Square Cinema, School of Arts, Birkbeck College

21-22 JULY 2014

Y-SASM Workshop, ETH Zurich

Panel on Education and the (Re)Production of Social Inequality in Colonial and Postcolonial India. Interdisciplinary Perspectives, organised by TRG doctoral and postdoctoral fellows at CeMIS, Göttingen

Arun Kumar, Centre for Modern Indian Studies (University of Göttingen): Histories of Miscalculation and the Politics of the Possible: The Reproduction and Production of Subjects in Colonial Industrial Schools

Jana Tschurennev, Centre for Modern Indian Studies (University of Göttingen): Mothers, Wives, Teachers: Agendas of Female Education in Colonial India

Simone Holzwarth, Humboldt University Berlin: A Postcolonial Social Order through Teaching Rural Crafts? The Debates about Basic Education between 1937 and 1949

Lea Griebel, Centre for Modern Indian Studies (University of Göttingen): Alternative Education for the Rural Poor: Inherent Social Good versus Reproduction of Social Inequality
Sumeet Mhaskar, Centre for Modern Indian Studies (University of Göttingen): Schooling in the Times of Industrial Decline: A Study of Mumbai's Mill Workers' Household Decisions on Children Schooling

5. PEOPLE

PRINCIPAL INVESTIGATORS

Ravi Ahuja	CeMIS, University of Göttingen
Sarada Balagopalan	Centre for Studies in Developing Societies Delhi
Neeladri Bhattacharya	CHS, Jawaharlal Nehru University Delhi
Andreas Gestrich	German Historical Institute London
Valeska Huber	German Historical Institute London
Sunil Khilnani	King's India Institute, Kings College London
Janaki Nair	CHS, Jawaharlal Nehru University Delhi
Geetha B. Nambissan	ZHCES, Jawaharlal Nehru University Delhi
Jahnvi Phalkey	King's India Institute, Kings College London
Indra Sengupta	German Historical Institute London
Silke Strickrodt	German Historical Institute London
Jana Tschurenev	CeMIS, University of Göttingen
Rupa Viswanath	CeMIS, University of Göttingen

POSTDOCTORAL RESEARCH FELLOWS

Debarati Bagchi	University of Göttingen
Smita Gandotra	TRG/Delhi
Saikat Maitra	University of Göttingen
Kaustubh Mani Sengupta	Jawaharlal Nehru University Delhi
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