

## MULOSIGE Modules: Comparative Colonial Pedagogies

### Course Description

This course will examine the influence and history of colonial education in the Maghreb and North India to illustrate both shared and divergent trajectories across these contexts. The North African and North Indian case studies differ not simply in some of their 'local' pedagogic practices but also in the varieties of colonial influence as the areas of North India which we examine were colonized by the British empire while the Maghrebi regions we consider were primarily colonized by the French. Please note, some of the suggested readings for the Maghrebi section are in French, but English-language materials have been prioritized. By comparing these two case studies, this course seeks to highlight the shifts in methods and social functions of education instituted by colonialists. The course is divided into two sub-sections and a final week is reserved for a discussion of the contemporary climate of humanities education in American and British universities.

### Course Collaborators:

**Fatima Burney** is a Postdoctoral Fellow of the Multilingual Localities and Significant Geographies project at the School of Oriental and African Studies.

**Francesca Orsini** is a Professor of Hindi and South Asian Literature in the Department of the Languages and Cultures of South Asia and chair of the Centre for Cultural, Literary and Postcolonial Studies (CCLPS)

**Nick Harrison** is a professor of French and Postcolonial Studies at Kings College  
<http://www.kcl.ac.uk/artshums/depts/french/people/academic/harrison/index.aspx>

This course was envisaged collaboratively at **SOAS, London, UK** on **15<sup>th</sup> March, 2017**.

## Week 1: British Colonial Educational Policies in India

The impact of colonial education policies and infrastructure is perhaps more evident in India than in any other non-Anglophone, postcolonial country today. This selection of readings considers a number of the most prominent studies on the education policies and institutions during the colonial years and their ongoing postcolonial afterlife. Among some of the many significances of colonial education policies, these readings illustrate the role education was imagined to have in the curation of specific forms of civic culture that could create superior conditions for effective governance. These readings also highlight the *primacy* of the colonies in domestic debates about education.

- i. Viswanathan, Gauri. *Masks of Conquest*. New York: Columbia UP (1989). 1-45, 166-171
- ii. Krishna, Kumar. *Political Agenda of Education: A Study of Colonialist and Nationalist Ideas*. New Delhi, India: Sage Publications, 2005. 25-73
- iii. Tim Allender. "Learning abroad: the colonial educational experiment in India, 1813–1919." *Paedagogica Historica*, 45:6 (2009)

## Week 2: Persianate Education Traditions

This set of readings examines Persianate education practices as *one* example of the many alternative models of education that existed in pre- and para-colonial North India. The Persianate tradition differed from the colonial paradigms of education not simply in terms of the methods and forms it employed but also in its assessment of the function(s) of education. By comparing the Persianate model to the colonial practices examined in the previous set of readings, we may examine how the establishment of English as a language of administration and *elite* culture both drew upon existing models and introduced specific departures and renovations it.

- i. M. Alam and S. Subrahmanyam. 'The Making of a Munshi.' *Comparative Studies of South Asia, Africa and the Middle East* (2004) 24(2):61-72
- ii. Green, Nile. "The Uses of Books in a Late Mughal Takiyya: Persianate Knowledge Between Person and Paper." *Modern Asian Studies* 44.2 (2010): 241–265.
- iii. Kia, Mana. "Adab as Literary Form and Social Conduct: Reading the Gulistan in Late Mughal India." *Columbia University Academic Commons* (2014)

### Week 3: Early Hindi-Urdu Prose Texts

Some of the early Hindi and Urdu prose texts were written in direct response to educational impulses, either for East India candidate officials at Fort William College, or for Indian boys and girls, and remained part of the curriculum for at least a century. What different literary traditions and trajectories do these texts embody? As textbooks, these were among the first Hindi and Urdu texts translated into English—how were they presented to English students?

- i. Mir Amman, *Bagh-o-bahar (The Tale of the Four Dervishes)*. Read Introduction by Mir Amman and ch. 1, and Translator's introduction by Duncan Forbes  
<http://www.columbia.edu/itc/mealac/pritchett/00urdu/baghobahar/index.html>
- ii. Bibliography of publications by Fort William College munshis on Fran Pritchett's website:  
<http://www.columbia.edu/itc/mealac/pritchett/00urdu/baghobahar/BBFORTWM.pdf>
- iii. C. M. Naim. "Prize-Winning Adab: A Study of Five Urdu Books Written in Response to the Allahabad Government Gazette Notification." *Moral Conduct and Authority: The Place of Adab in South Asian Islam*. Ed. Barbara Daly Metcalf. Berkeley: University of California Press, 1984.  
[http://www.columbia.edu/itc/mealac/pritchett/00litlinks/naim/txt\\_naim\\_adab1984.pdf](http://www.columbia.edu/itc/mealac/pritchett/00litlinks/naim/txt_naim_adab1984.pdf)
- iv. Nazir Ahmad, *Mirāt al-'Urūs (The Bride's Mirror, 1869)*, pp. 34-6  
(translation and other materials at  
<http://www.columbia.edu/itc/mealac/pritchett/00urdu/nazirahmad/index.html>)
- v. F. Pritchett, "The first Urdu bestseller." *The Bride's Mirror: A Tale of Life in Delhi a Hundred Years Ago*, trans. by G. E. Ward (New Delhi: Permanent Black, 2001), pp. 204-223.

### Week 4: National Paradigms

While we may think of education as closely monitored by the colonial state, Krishna Kumar has argued that it was such a low priority (Hindi in particular) that it acted as a "secret door" through which nationalist poems, ideal biographies, and stories became part of the colonial education curriculum. What ideas and imagination did they propagate? And how much did they chime with other kinds of material aimed at children?

- i. Francesca Orsini, "Hindi literature and education." *The Hindi Public Sphere: language and literature in the age of nationalism*. New Delhi: OUP, 2002, pp. 89-124.
- ii. Sibaji Bandyopadhyay, *The Gopal-Rakhal Dialectic: Colonialism and Children's Literature in Bengal*. Transl. by Rani Ray and Nivedita Sen. New Delhi: Tulika Books, 2015.  
website with facsimiles of Bengali children's books:  
<http://bengalichildrensbooks.in/contents.php>
- iii. Nandini Chandra. "Childspeak: Children's Periodicals in Colonial North India (1920-50)." *Founts of Knowledge: Book History in India*, ed. Swapan Chakravarty and Abhijit Gupta. New Delhi: Manohar, 2015, pp. 140-172.
- iv. Shobna Nijhawan, *Women and Girls in the Hindi Public Sphere: Periodical Literature in Colonial North India*. New Delhi: Oxford University Press, 2012

## Week 5: French Education in Algeria and Beyond

Algeria was in many ways France's most important colony, and both countries remain marked by the experience of 'French Algeria' and the Algerian war of independence. What role did education play in all this? A basic overview in English of Algeria's educational history under colonialism is provided by Harik. The other texts offer more detail, and more challenging perspectives on the aims and achievements of the 'civilizing mission', including debates around 'assimilation' and the design of school textbooks.

- i. Harik, Elsa M. and Donald G Schilling. *The Politics of Education in Colonial Algeria and Kenya*. Ohio University: Papers in International Studies. Africa Series, no.43, (1984).  
Algeria
- ii. Gosnell, Jonathan K. *The Politics of Frenchness in Colonial Algeria 1930-1954* (Rochester, NY: University of Rochester Press, 2002), chapter 2: 'Colonial Schools and the Transmission of French Culture', 41–72.
- iii. Kadri, Aïssa. 'Histoire du système d'enseignement colonial en Algérie', in *La France et l'Algérie : De l'école en situation coloniale à l'enseignement du fait colonial*, ed. Frédéric Abécassis, Gilles Boyer, Benoit Falaize, Gilbert Meynier et Michelle Zancarini-Fournel (Lyon: Institut national de recherche pédagogique, 2007), 19–39.
- iv. Kateb, Kamel. *Ecole, population et société en Algérie*. Paris: L'Harmattan, 2005, première partie: 'L'Héritage colonial : continuité et remise en cause', 19–65.
- v. Colonna, Fanny. 'Educating Conformity in French Colonial Algeria', in *Tensions of Empire: Colonial Cultures in a Bourgeois World*, ed. Frederick Cooper and Ann Laura Stoler. University of California Press, 1997, 346–70.

## Week 6: Algeria and Beyond (Cont.)

Building on the historical material studied in Week 5, this week's choice of texts expands the focus, and the debate over colonial education, in various ways: how far was the urge towards 'assimilation' a constant in French colonial education, for example in Morocco? How similar was the work of colonial education to the process through which French 'peasants' from different regions – or someone like Michel Serres – became inducted or 'assimilated' into a notion of Frenchness? How did French teachers themselves see their role (as missionaries? as imperialists?) And what did pupils – including those, like Feraoun, who later became French teachers as well as 'francophone' writers – make of their colonial education?

- i. Segalla, Spencer D. *The Moroccan Soul: French Education, Colonial Ethnology, and Muslim Resistance, 1912-56*. Lincoln and London: University of Nebraska Press, 2009, chapter 1: 'Empire and Education'
- ii. Weber, Eugen. *Peasants into Frenchmen: The Modernization of Rural France, 1870-1914*. Stanford: Stanford UP, 1976, ch. 18: 'Civilizing in earnest: schools and schooling'

- iii. Michel Serres, 'My Mother Tongue, My Paternal Languages', in Mudimbe-Boyi, Elisabeth (ed.), trans Haun Saussy, *Empire Lost: France and Its Other Worlds* (Lanham et al: Lexington, 2009), 197-206.
- iv. Camus, Albert, 'L'Hôte' in *L'Exil et le royaume* (Paris: Gallimard, 1957), 82–99; 'The Guest', *Exile and the Kingdom*, trans. Carol Cosman (London: Penguin Modern Classics, 2006), 43–55.
- v. Jean Simonet (among others) in Ahmed Ghouati (ed), *Ecole et imaginaire dans l'Algérie coloniale : parcours et témoignages* (2009), 28-39.
- vi. Feraoun, Mouloud, *Le Fils du pauvre* [1954] Paris: Seuil, 1995; *The Poor Man's Son: Menrad, Kabyle Schoolteacher*, trans by Lucy R McNair (Charlottesville and London: University of Virginia Press, 2005). Foreword by James D LeSueur. [Note: the translation is from the original 1950 version of the French text, which is no longer readily available in French]

### **Week 7. Contemporary**

This final session is reserved for concluding thoughts about the course material as well as some consideration of the contemporary climate of humanities education

- i. Nussbaum, Martha Craven. *Not for Profit: Why Democracy Needs the Humanities*. Princeton, N.J: Princeton University Press, 2010. The Public Square Book Series. 1-27, 145-155

\*MULOSIGE Modules seeks to foster research and pedagogy that highlights comparison across and between languages and that is attentive to the 'significant geographies' of each context. Readers can create and submit syllabi based on their own collaborations with other scholars at LINK.