Annexure

I. Annexure: Chapter five

1. Annexure 5(1): The context of numbers: Schemes, schools and practices

While I was pursuing this study and sharing the work at various forums, I was encountered with questions, or rather doubts, pertaining to the relevance of this study particularly in light of the ‘fact’ that the target of Universalization of Elementary Education (UEE) is nearly achieved. Although, the question was not based on a sufficient comprehension of the work that I was trying to do, it seemed important – particularly because it enabled me to flash out the context of the time and situation in which I was situating this work. The fieldwork of this study was situated in 2010 when the RtE was implemented, and the near achievement of the UEE was being highlighted in the media and in policy circles. This was being stated as an indication of the ‘problem’ being on the verge of being resolved. Some States claimed having achieved almost complete UEE, and others reported a substantial drop in the ‘number’ of children out-of-school. In context of Delhi, the data looked promising. The DISE 2009-10 (NEUPA, 2011) records show that the Net Enrollment Ratio at primary level had gone up from 77.81 in 2007-08, 90.64 in 2008-09, to 93.58 in 2009-10. However, there were some confusions¹. As I went on to corroborate and make sense of these numbers, varied kinds of data and the meanings they communicated, made situation increasingly difficult. With a change in the data gathering agency the numbers changed. Like for example, DoE Delhi records stated that there were 23,536 children out of school in 2010-2011². However, a survey conducted by Social and Rural Research Institute (IMRB, 2009, p.61) estimated this number to be around 2 lakh 48 thousand. Whereas, data gathered by another governmental agency presented a different picture. Samajik Suvidha Sangam Society (a society of the GNCTD) in 2009, reported:

¹ Total percentage of SC children (in all children) between 6-14 years was 16.9% in Delhi. The percentage of SC children’s enrollment was 10.28 in 2009-10, which had gone down from 11.27% in 2007-08. Delhi reported a negative drop-out rate at primary level since 2005 (DISE Flash Statistics, 2007-08) which went up to 0.30 in 2008-09 (while the NER continued to be above 90% - and in as much as I could understand was attributed to non-coverage of certain private schools).

² http://www.edude1.nic.in/ssa/7.pdf
A soft copy of SSS database on out-of-school children has been sent to Department of Education for reference and its use. The data has been collated from the three phases of SSS survey. The database contains details of 2,26,424 cases of out-of-school children belonging to 1,62,465 families. Further, a census study (Save the children and Institute for Human Development 2011, p. 8-9) focusing specifically on street children in Delhi, showed that there were at least 51 thousand of ‘street’ children only (excluding the ones who lived in slums and resettlements)in the year 2010, out of which only around 19% (9500) were going to school. Of these 51 thousand children, more than 90% were Dalits and OBCs. Therefore, the total numbers of children not at school across habitations would be much higher.

Researchers who were studying the various data closely, apprised me that the mismatch in data happens because of the criterion for collection or that may be simple matters of non-attributed ‘numbers of people’. Those who stated that unreliability of data could be one reason for it, could not help in understanding what the unreliability could constitute. However, the glimpses of contradictions that I encountered in the field everyday increasingly made me think about the meanings of these numbers. I was not systematically researching contradictions, but they came across serendipitously.

One of the major data/information related to the DISE school report-card (NEUPA, 2009-10) of the school where I was working. The online report card showed that there were 731 children enrolled at the school, there was a regular school headmaster for both the shifts of the school, and there were 50 children availing of scholarships for SCs and 72 children from minority groups and no teacher position vacant given the PTR norm. The report card also stated that there were 22 functional rooms, the toilets in the school were functional, and that the source of drinking water was a ground well. None of these data matched the school reality – though I thought other data could be outdated but how the

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5 The data has been changed by adding/deleting single digit numbers to ensure anonymity of the school.
infrastructure disappeared over the years was unclear. There were a lesser number of rooms (18) and dysfunctional toilets (the girls went to urinate in narrow lane between the school boundary and the toilet wall). There was surely no well in or around the school – the only tap in the school was dry during the school hours, and water came from a pipe that was attached to a ‘charitable’ water source at the neighborhood temple; the school in-charge was attempting to get a booster-pump installed from few months). Updating of the record could have been a problem in the aspects relating to presence of teachers and children. The difference was that there were two teacher vacancies, which had been filled by contractual staff in past one year, and there was no headmaster from past four years. There were only 622 children at school, out of which around 12% were absent from several months.

During the interview, the school in-charge Mrs. Alpana, tells me, “Who looks at this data? The in-charge of the data is Shivali, I told her not to worry much about it…who looks at it anyway?” The school report cards of the other three schools that I had visited during the course of this study, also presented numbers, which did not match the reality. In fact, in all the three schools the actual enrollment was lower (in two cases substantially lower) than what the DISE data represented. So was the number of children from SC and minority groups. Shivali told me that the school furnishes correct data as per their records at least where schemes are concerned, but it gets ‘misrepresented’ somewhere in between, or may be does not get updated. The data definitely was outdated, but in that also, it was erroneous. In interactions at a forum (where I interacted with teachers from government schools of Delhi on a regular basis), around twenty teachers from various schools in Delhi confirmed that the DISE school data is not representative of the real situation – and gets distorted mostly at the school level itself. The reason was stated that it is an additional and complicated work – and the teachers do not know how to fill the forms, despite being formally oriented to do so. In fact, a teacher told that the formats take five to seven days work if they are to be filled properly, and the teachers usually look at the previous year formats and fill in their estimates. The teachers also looked at
such work as an additional burden that did not in any way help in their everyday work situations.

The gaps also can be observed in relation to data relating to some other aspects. For the district where I was working, the SSA district plan stated that there were only around 4000 children out of school in the entire district (GNCTD, 2011). This number did not include those who were enrolled at schools but were not attending it. The plan also recognized that there was a need for identification of children out of school (and identified around 2000 children who were from the school). However, for only three localities where I was working, include school dropouts, there were around 5000 children out of school (as per the estimates of the NGO and the principal informants) and the number could have been more by a thousand. Therefore, for the entire district the numbers would be much higher. For the school where I working (as stated in chapter 3) around only 56% children attended school for more than 50% of the school days, and around 12% never attended the school except for the first few days in every session. Mr. Mehta told me that as per SSA stipulations a child who is absent for more than 30 days at a stretch without any information is to be considered as a dropout. Santoshs told me, “They come to school only when something is to be distributed”. However, despite this, the children were present on rolls. Mr. Mehta tells me that this is not just the case with this school and but with all primary schools in Delhi. Yet, the DISE Flash statistics 2008-09 (NEUPA, 2010) for Delhi continue to show negative dropout rate at primary level and a more than 100 percent transition from primary to upper primary. These numbers become more important when the resources allocated are taken into account.

I do not intend to indicate that there is financial ‘embezzlement’ in the State machinery, or reduce the situation to that of a case of corruption – which it is not, strictly speaking. As per my observations, the case had several nuances. During the process of work at the school and in interactions with teachers it seemed, that if one has to make sense of

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6 Figures changed by approximation to ensure confidentiality.
financial mismanagement, one needs to be closely enquired in wastage and non-use or non-delivery of services that have been provided for– and that this calls for redefining the meaning of ‘misuse’ and ‘embezzlement’ of resources. I came across several instances where these nuances unfolded. Some have been described in the main body of the thesis (see Box 5.2. in Chapter Five and footnote 4 in Chapter Six). Another one is described below.

**Midday meal**
The mid-day meal was usually served between 10 am to 11 am. A ‘community home’, where a government NGO had set-up a kitchen, supplied food to all the schools in the ward. A woman came to the school in a cycle-rickshaw with the containers of food. Children on gate-duty were supposed to unload the meal and distribute it in the classes with the woman. The meal, that had to be weighed by the teacher on duty, was never weighed – the weighing scale at school was used on ‘special occasions’. The meal served is supposed to vary (from within a list) on each day in a week – necessarily containing 450 calories energy and 12 grams protein content per child per day for primary stages (GNCTD, 2010). As per guidelines it must include wheat and rice base food on different days, green-leafy vegetables, and micronutrients. In fact the guidelines accessible in public domain all state different norms.

The food served at the E-5 MCD School includes only: gram and rice (*chhole-chawal*), *khichdi*, and *halwa*. The food always falls short. Attendance is never more than 50%, but the food is never served in the promised quantity to all children. An observation of classrooms during the unsupervised (no teacher takes rounds or checks the quality of the food) mid-day meal session explains the condition well. Many children got as less as one tablespoon of rice. Even when children were given a lesser amount than the promised, not all could get the meal. However, some children shared their food with the child/children left out.

The food tasted bland and undercooked when I tasted a spoon-full on four different
occasions. It appeared to have been made in bare minimum spices; may be just salt and turmeric. One could easily separate the gram from the watery ‘curry’. Although a teacher is supposed to taste the meal before it is served to children, none of them did. The meal was supposed to be weighed every day by a teacher, but it was never weighed, except on the day when the SSA team was visiting the school. On the quality of the food Mrs. Priyanka describes, “How do I tell you how pathetic does it taste. I am supposed to taste it before the children of my class do but you know this food is so dirty that I will get Diarrhoea…I find the food so filthy in its appearance that I cannot imagine to have it…I don’t know how these children have it.” However, the teachers signed the meal register every day, without complaining.

The children of the first floor in the new building did not get the mid-day meal at times - only when the children kept checking from the balcony, they came to know about the meal being served. Shivali told me,

…many of my children got food, they say. If you ask them how the food fell short, they would say that many children took twice. It is not so. We know our children; they are morally strong. They are supposed to be given 200 g of wheat base or 250 g of rice base…but they get much less than this. Once I questioned the lady and she started fighting back.

During a charitable health camp at the school an examination found that many of the girls (19 out of 34 present) in class V-B (the class that I was ‘managing’) were underweight and showed symptoms of nutritional deficiency. The doctor (an intern who had come to the school from a neighbouring hospital under a compulsory project) was convinced that if a meal is served as per the norms in the school, this matter can be addressed to some extent at least.

Through observations and discussions with children, I came to know that the children liked the mid-day meal. They ran with their plates when the food came to their classroom, sat on their benches and floor and had the full meal; most licked their plates
after the meal was finished. The meal was the only time where without the teacher’s ‘control’ there was silence in the class and children were meaningfully engaged in something. Though the children themselves didn’t complain about the food but clearly most of them did not like the **halwa** that was served most usually on Tuesday or Thursday. Many of them transferred it in polybags and kept in their bags or threw it outside their class window making sure that teachers were not watching – when the teachers were not around some of them played with it by throwing on each other – Shabnam explained to me “it’s useless; no one will eat it so I play with it.” In the senior secondary school in which the special training centre of the NGO was located, children [of upper elementary] dumped the **halwa** [supplied by the same agency] in the drinking water basin, which choked the pipes on two occasions when water pressure was low, and the entire group was punished for ‘disrespecting food’.

These contradictions at a surface level may only seem to highlight the work still to be done in direction of universalization of education; however, at a deeper level they become problematic in which the middle level machinery mediates between the State and the citizens. A systematic analysis of such details at every ward level would enable in understanding the ways in which services are delivered and how resources are utilized. Such a survey would be worth undertaking. These gaps do not lend themselves to be addressed in a target-achievement based mode and highlight the need to reflect on the assertions that are made by the State institutions based on such achievements.
2. Annexure 5(2): Translation activity

The children divided themselves in teams of three to four. These teams were formed to identify some words in their mother tongues which would not be easily/commonly understood by other children. Therefore the teams were by and large formed on the basis of the language spoken at homes. Magahi, Bhojpuri, Rajasthani, Gujarati and Hindi were the four language groups that were formed. I was in the Hindi group, which was formed with some difficulty. When the children who spoke the other regional languages at home formed groups, only two in the class were left out. One of them says to me, “We don’t know any language; we speak no language at home but we want to play.” I tried to elicit from them if they spoke Hindi at home. However, this led us nowhere as they thought that everybody would ‘crack’ their language. They thought that they are bound to loose. However, they became ready to take up the challenge when I offered to be in their team. This was the smallest group.

There was another group, that was not formed on the basis of language – this was the group of the ‘good children’ – Neha, Nidhi, Anu and Hema (Chapter 4). Despite attempts to spread them in the other groups, they chose to stay together. All the groups took one day to discuss and identify words – they also consulted parents and siblings at home. The next day we selected and compiled three words from each group, together on a sheet. While most of the groups brought words from their languages (some arbitrary words as well), the ‘good children’ brought words from Sanskrit and English. They claimed that their siblings who were in older classes spoke Sanskrit and English at home.

Having compiled these words, each team gave a clue about the word that they had selected and others had to ask and elicit its meaning in a language that all of them would understand – Hindi. When it was translated to Hindi, we used it in a sentence and also listed its English translation. This activity continued over two days, and it was found that Sanskrit and English words were most difficult to ‘crack’.
II. Annexure: Chapter Six

1. Annexure 6(1): Why to become a teacher: FGD with some aspirants and parents

While doing my fieldwork, particularly when I was having concerted discussions with teachers working in schools in Delhi, I thought it was important to understand what motivates people to become teachers and/or why do they apply for teacher education programmes. By the virtue of my professional location, I got an opportunity to interact with a group of aspirants and their parents who were aspiring to apply for some teacher education programmes (one programme in particular) and were seeking some specific clarifications and information. On my request nine of them agreed to share their views on some aspects which would help in the work that I was doing. The group comprised of young women (freshly graduated from school having passed their 10+2 examinations), and their parents. The nature of arguments that I came across in this regard was not very varied and all responses almost perfectly matched with each other. I basically probed about the motivations with which they were aspiring to become teachers, and present a selection from these interactions.

There were three kinds of arguments that I got from the candidates. One of these gets more articulately reflected in one aspirants response:

… this course is very good… it will be an integrated degree without having to appear for another competitive entrance for BEd… I have heard that it is really difficult to crack… I will become a teacher directly like all women in my family.

This was basically a justification given against the question, that why did the candidates choose to apply for the course. Another aspirant said, “… teaching is the best job for girls… in multinationals they make you work for nine to nine… even other office jobs are from nine to five… in here I would be back home by 1 [pm] at the most….“ Another kind of response was,

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7 For ethical considerations the name of the programme is concealed.
I would complete my education in one go… I am not very studious… [this course] is a guarantee that you will get a job within a year at the most… my sister got one as soon she completed it… in other courses there is no job guarantee; they aren’t professional.

Contrary to my perception, the mothers of the candidates were more forthcoming to ask about varied kind of possibilities that were available given the performance at the 10+2 exam. Many were keen to know which courses would be the best for their daughters. They were also very concerned about the quality of teaching and whether or not the course to which they were applying was a good course in terms of how it is transacted. Most of the mothers wanted their daughters to study at co-education colleges and do liberal graduation courses. However, the low scores of their wards did not allow many possibilities within Delhi.

While at the same time, the men (the aspirants’ fathers) contradicted their spouses’ ideas, and had much more ‘neat’ opinions. They only wanted to know about the teacher education programme and the only girls’ colleges which were located near their place of residence. One of the fathers who kind of underlined all the basic arguments given by others said,

… I think it is the best course… immediately after 12th you do a degree and then you get a *sarkari naukri*, even a private job will do… no need to run here and there… the best part is that it [teaching] is a safe job you work only for five hours and come home in time… you are with children…

When I clarified that the course may not guarantee a job, and that the possibilities of promotion (only having done the course) were limited given the present rules, the father stated what he called the “real reason”. He said,

What to hide from you… the environment these days is so bad that there are no morals left… in this state a father cannot send her daughter to a co-
ed college… a teachers work through-out is with women and children...
what is all the more good is that she would be able to earn as well as take care of her home.

Another father said, “… she is a girl… teaching is a supportive job for women.” Whereas another contested this idea, saying:

No no, these days boys want girls who work with them in MNCs and in offices… but still I feel contented with a teaching job for my daughter… once the family will start, the boys and their families also realise that nothing is better than teaching, this has happened in so many cases… girls after having children, left their jobs and had to do BEd… MNC kahan apko family ke liye time denge… MNCs are only a fashion… we are poor middle class families, for us teaching se badhiya kya hoga?

It is undeniable that all these candidates may not have got admitted to a programme, that there would have been a selection of the best from among those who had applied, and that these ideas of the candidates and even their parents would have undergone a change while pursuing the programme. However, these reflect one of the rationales with which people aspire to become teachers. There may be other kinds of ideas as well, which I might not have come across in my interactions with only nine candidates and their parents.
III. Annexure: Chapter Seven

1. Annexure 7(1): The children’s liking for the school

All children of the class said they liked their school very much. All the 40 children present in the class listed books (see Chapter 5) and play with peers, at the top in a list of what they liked about the school. They liked meeting friends and talking to them, and hated the annual day and events that involved song and dance. They liked their school building, particularly the wing that was recently constructed (the only pucca part of the building with a permanent roof) as it was “big, clean, double storeyed, with good benches, fans and light”. Midday meal, going back home with friends, studying with younger siblings and children from neighbourhood in the same premises, and the home being nearby, were the other things the girls mentioned. They said that a playground should also be made in the school with three kinds of swings, green grass, mud and water to play with. They thought the availability of drinking water and a clean toilet would make their school “very good”. Fans and lights were the next on their list.

One important aspect which the children talked about was their uniform. They said that they were happy with their school uniform and would want to wear it the whole day. They were divided in their opinion about whether or not there should be a tie and a belt in the uniform. Some thought they were a hassle and chose not to wear them, some complained that these got misplaced very soon, and others said that these made them ‘look good’. The ones who were in the last category were visibly much ‘better’ dressed than the others. However, everybody thought their uniforms were special, though they couldn’t articulate why they liked their uniform. Komal said, “I like it because I get it from school and everybody wears it”. The idea of sameness embedded in the uniform probably reached them very clearly. On a deeper inquiry in a small group discussion with seven children, the following interactions emerged:

Rinku: The school dress is better than our home dress… it is new… I went to tailor with my mother and got it stitched to my size…
Shabnam: My didi has to wear home dress because she doesn’t go to school… I get to wear it… I wear it the whole day…
Nishu: That’s why you get beaten-up by your mother and get a scolding at school because you have a torn shirt
Shabnam: We all have a torn shirt

Everybody laughed and started pointing out to holes and patches in each other’s uniform, and everybody had one.

The discussion about the uniform brought out a space where a sense of comradeship among the children could be felt. Not only did the children associate the school uniform with a sense of ‘sameness’, they also saw it as a privilege that they acquired due to their affiliation to the school. Would it also have deeper linkages with the identity of children and their self-concept is a question worth probing. Shabnam wore her uniform because it was given to ‘her’ by the school and saw it as an advantage over her sister (who did not go to school). In general, the children in the setting wore their older siblings’ clothes at home. The school uniforms were the only ‘new’ clothes that they got every year, which were stitched to ‘their size’. How a public system could generate a sense of privilege and sameness comes across through this interaction.

Further, for the children the patch or a hole in the uniform was also a shared and a naturalized experience. There was nothing peculiar about wearing a worn-out uniform, yet it was not unimportant either. This was a form in which the children associated with and found a sameness with each other (in terms of wearing the same, belonging to a same ‘cadre’, and accessing the same system). From a lens in educational discourse, the school uniforms may be examined as a system of regulating bodies (Dussel, 2001). However, here it seemed to be performing or assuming a different function.

How children articulate collective experience of class and how they accept and understand poverty as a condition of life comes out in such instances. It is in the space of
a public institution for education that this experience was articulated by the children. Despite the fact that the quality of schooling available to them does not facilitate a critical construction of the experiences of marginalization, the children used the conditions to make meanings in implicit ways. In these spaces that are available in public institutions, the potent grounds for critical practice emerge (Apple, 2009a).
2. Annexure 7(2): Imagining stories

Having narrated the story of ‘when the elephants used to fly’ (Kumar, 1996a), the children and I pondered upon what would have happened if elephants would be flying even today. The children described how in such a situation people will not be riding the elephants but would be flying on them. They also thought that in this case the elephants might have been ruling the world, or might have been used to fight wars. Komal told the group that her grandfather (who lived in the village) owned an elephant. She said that she and her family would have travelled on the elephant from village to the city. To invigorate imaginations and discussions, I introduced the idea of thinking about what would have happened if a group of elephants had flown over the school. The children thought that unless the elephants fell on the ground, nothing would worry them.

However, Rinku felt that if the elephants would have flown over Dadasaheb’s school (which in the story was held under a tree), it would have been a funny situation. She imagined what would have happened if the elephants would have left droppings (or defecated) while flying over the school. Shabnam was prompt in adding to the description of the ‘mess’ this would have created. This was something that children not only found funny but interesting as well. Each adding to another described the plight of the ‘rich children’ who teased Dadasaheb and of the poor master ji. The children resolved that Dadasaheb would have been unaffected in this situation as he was in the habit of living at a place which was not clean, and that he already used to be clad in mud. It appeared as if the group of children felt a sense of having avenged the ‘oppressors’ on the behalf of Dadasaheb through this imagination.

As referred to in Chapter Five, Shabnam had narrated her constructed version of the elephant story at her home. She had added her description of the elephant’s flying over Dadasaheb’s school to the ‘original’ text. She had described this new version as a ‘real’ story. She felt angry when her siblings refuted the story saying that was all made-up by her. The siblings had a serious fight over the matter. She narrated this incident to me and
asked, “What I have narrated is a real story, isn’t it? When Dadasaheb is real then why can’t the flying elephants be real?”

The conviction with which Shabnam wanted to prove her point was clearly visible. It appeared to be a matter of pride for her. She felt that her construction had been challenged and contested. What was central here was that she had made this construction at school and in a classroom situation (which did not resemble a usual classroom situation though). She wanted to prove the ‘real-ness’ of the story by taking home the book (Kumar, 1996a) that I had shown after narrating the elephant story. Had she told the story as ‘a story’, no older child would have listened to her. Shabnam knew it was only by using the adjective ‘real’ she would be able to narrate a story to older siblings. Shabnam herself did not doubt the realness of the stories, but it was only in the interactions with the older siblings (adolescents) that she used the category of ‘real’ in this context, and made an attempt to verify it for others. This added another dimension to how the children may understand, believe and narrate stories.
Appendices

I. Appendices: Chapter Five

1. Appendix 5(1): Obtaining caste certificate

For obtaining a Scheduled Caste/Scheduled Tribe certificates, an applicant has to submit an application in prescribed format attested by the competent authority/officer along with the following documents:

1. Two passport size photographs (one attested by the Gazetted Officer)
2. Attested Copy of ration Card /Voter I Card /Passport etc.
3. Attested copy of Age proof(Matriculation Certificate/School Leaving Certificate)
4. Residential Proof in Delhi in case of persons whose parents/family are bonafide residents of Delhi prior to 20/9/1951 (date of notification of Presidential Order)
5. Father's Caste Certificate is essentially required in case of person whose parents/family have migrated to Delhi from other State after the notified date i.e. 20/9/1951. Father's Caste Certificate in original should also be produced at the time of submission of application form or as and when required.
6. Application form in respect of certificate of caste of father issued from other state should be attested by a class-I Gazetted Officer.
7. Affidavit of declaration of caste as well as the caste of father, religion, date of birth and other relevant particulars whichever applicable.
8. Supporting documents: Copy of caste certificate of father/grand father or any other document showing the caste/community.
9. No fee required.

In case of persons who have been residing in Delhi since 20.09.51, and in case of their children, the procedure of issuance of SC/ST certificate is as follows:

Concerned Authority

- SDM of the concerned area; or
- Office of the Deputy Commissioner.

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Necessary Documents

- Copy of Ration Card or other Proof of Residence.
- Birth Certificate or School Certificate showing date of birth or if applicant is illiterate, an affidavit declaring age.
- An affidavit declaring name, father's name, residential address, period of residence in Delhi & caste, attested by oath commissioner/notary public.
- In case the applicant is a married woman, proof of residential address before marriage.
- Copy of SC Certificate of father/brother/sister, if any.
- Where no SC/ST Certificate has been issued to any member of the applicant's family, two witnesses who are Government servants are required to give in writing that they know the person and his caste, alongwith attested copies of their identity cards.

Fee: NIL

Procedure

- In case the applicant is a permanent resident of Delhi and has appended a copy of SC/ST certificate issued to any member of his family, no local inquiry is conducted. In such a case, verification is done from the record available in the office of the SDM or the CCS branch in the office of the Divisional Commissioner. Where the record is not available in the office of the SDM or the CCS branch, a local inquiry is conducted.
- In case no member of the applicant's family has been issued a certificate earlier, a local inquiry is conducted.
- In the case of a married woman, the local inquiry is conducted at the place of residence prior to marriage, as well as at the place of residence after marriage.
II. Appendices: Chapter Six

1. Appendix 6(1): Excerpt from a note written by Shivali

The excerpt scanned below is from a note that Shivali wrote after a conversation with me and shared it with me with a permission to use it for my work. To ensure confidentiality, the document has been cropped.

She is one of the responsible student and having good awareness of environment and other related factors. She has genuine interest in studies & curious to learn a lot. She is physically fit, good looking and very active. She used to prepare her work in good hand & in a very attractive and presentable way. She also use to pick & grasp concepts very quickly.

Regarding factors acting as resistance in her studies are: Though she is a good student but the main problem with her is that she is very irregular in the class. I got her in my class in 1st standard and as a student who has been sustained due to lack of attendance. But even after getting fine one year worked there is no change in her attitude & of parents also. The same situation continues.
III. Appendices: Chapter 7

1. Appendix 7(1): Narrative 1: Newspaper cutting: A case of an ‘untouchable’ dog

Source: Jansatta, 2010, September 22.

In the narration, I focussed on the school experiences of Valmiki, without referring to his caste. I also added descriptions of the setting in which he lived and the everyday life. The narration was ended sharing that Valmiki became a known author and wrote his story of life and that he worked actively in a movement to against such behaviour against people like him. Some selections that I took directly from the text include the following:

“Our house was adjacent to Chandrabhan Taga’s gher… a pond, which had created a sort of partition between [our] dwellings and the village. All women of the village… would sit in the open space behind [our] homes at the edges of the pond to take a shit…The pigs wandering in narrow lanes, naked children, dogs, daily fights, this was the environment of my childhood.” (p. 1).

“Everyone in the family did some work or the other. Even then we didn’t manage to get two decent meals a day. We did all sorts of work for the Tagas, including cleaning, agricultural work and general labour. We would often have to work without pay [for the Tagas]… [We] were not seen as human. [We] were simply things for use.” (p. 2)

“My father took me to the Basic Primary School. There my father begged Master Har Phool Singh; ‘Masterji, I will be forever in your debt if you teach this child of mine a letter or two.’ Master Har Phool Singh asked us to come the next day… My father went. He kept on going for several days. Finally, one day I was admitted to the school… I had to sit away from the others in the class, that too on the floor… I would have to sit behind everybody, near the door. And the letters on the board from there seemed faded…The boys would beat me in any case but the teachers also punished me… We would be thrashed at the slightest excuse.” (p. 3)

“ ‘All right… see that teak tree there? Go. Climb that tree. Break some twigs and make a broom. And sweep the whole school clean as a mirror. It is, after all, your family
occupation… After you have swept the rooms, go and sweep the playground.’” (p. 4).

“Just then my father passed by the school. He stopped abruptly when he saw me
sweeping the school compound… Pitaji snatched the broom from my hand and threw it
away. His eyes were blazing… ‘Who is that teacher…who forces my son to sweep?’
[Kaliram’s] threats had no effect on Pitaji. I have never forgotten the courage….’” (p. 6)
3. Appendix 7(2b): Narrative 2: Some selected notes and drawings of the children
भीषणप्रकाशका गीतमध्ये था
भीषणप्रकाशका स्वरूपमध्ये
उसका पर झाड़ था
- उसके पिताजी घोंघेश्वरी
- उसकी घोंघेश्वरी किंवा
- वींद्रणी घोंघेश्वरी
- संगीतकर यशस्वी किंवा हिंदुरासङ्गत प्रकाशका था

6) आलाल
क्यौंकि कह गरीब था
वरीली वह दोषी-जन थी

In the narration, I focussed on the school experiences of Morey, without making an explicit reference to his caste. I also added descriptions of the setting in which he lived and his community life, particularly the fact that his community moved from one village to another within short span of time. Some selections that I read out/paraphrased directly from the text include the following:

...
दूसरे दिन मंगलवार था। मंगल वेध दिन ही सलगरे में बाजार होता था। बाजार से मुख्य बारह आने की एक तस्वीर लाना लगा। मेरा आमन्द उपरकार लगा। कल तकली मिलेगी... उसपर बाद में लिखना लिखिता... इसी कल्पना ने मुझे चेहरा दिखाया... लगा कि आज का दिन कब बौंता? लेकिन तुरन्त दूसरा विचार आया कि उस तस्वीर पर क्या लिखें? यह तो कुछ भी नहीं आता था। लिखना न सही, चित्र तो खौफ सकूँगा।

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दूसरे दिन में स्वीकृत गया। वहाँ पर आई ने ही बैठा रहा। गुप्ता पहँुँचा थे। मैं कान खोलकर सुनता था। सत्य-आत्म दिन ऐसे ही निकल गए। मैं वह दिन स्वीकृत आता और आई ने बैठता था। अब मैं ग. म. थ. न आता था। कितना स्वास्थ्य को अच्छा साथ कब और वैंसे मिले? अगस्त हातों में हमारा ढेसाऊड़गर दूसरे गाँव निकल गया। तिरुग्राम निकले।

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मैं ने पिताजी से कहा--“अजी...। छोरा इस्सूफल में जाना चाहता है...तब उसका नाम तो होता हैया इस्सूफल में...।” पिताजी बोले--“कल इस्सूफल जाता हूँ... मास्टर लुक मिलकर आता हूँ...।” मुझे थोड़ा धमका आया। कल स्वीकृत जाने को मिलते-मिलते था। मेरे बदन पर पड़े आए काश्कि ही थे। वैंसे स्वीकृत जाए समज में नहीं आता था। मैंने पिताजी के संबंध सुझावने--“पिताजी! कल इस्सूफल में जाने लुक करे तो कहीं...?!” तब पिताजी निकल में पड़े गए। शहीदी देश वे सोचते ही रहे। कुछ समय बाद मैंने कहा--“कल नन्दीसुर लुक बाजारए से लाए। कपड़े पहने... कबी तो पहनने हैं... पर गाने नहीं करते...!” परन्तु यह लुककर मुझे बहुत आश्चर्य हुआ था। क्योंकि पहनने से कपड़े गन्दे तो होते ही हैं। और पिकर स्वीकृत में तो नीचे बैठना पड़ता था। पिकर भी मैंने कुछ नहीं कहा। बदल कुछ कहता हूँ के तो कपड़े भी पहनने वैंसे कर लेने मिलते, इसकी मुझे कल्पना थी। मैं कल वेद सुधार दिल करते लगा था।

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स्तुपाल सीता वेक हनुमान वेक मंदिर में भरता था। मंदिर की एक दीवार गिर गई थी। उफनान का हिस्सा भी एक बाजू से गिरा हुआ था। अन्दर की ओर एक छोटा-सा कवच था। उसमें हनुमान की कार्ती-कूलट पूजा करते वेक लाया हुआ था। सीता वेक लोग उस मूर्ति की पूजा करते वेक लाया हुआ था। मूर्ति पर झाला गया। सीता स्तुपाल में बैठे बच्चों की आलोचा-पालकों वेक नीचे जाता था। एक गुप्तकारी थी। हंगाम था ही नहीं। धौली क्षत्रा तक का स्तुपाल था यह। इस स्तुपाल वेक लाया हुआ है। दीवार नीचे बच्चों को गौरवकर मिलाकर वेक पढ़ते थे। नौ और पिताजी बाबा मेदन में ही खड़े थे। सीता स्तुपाल में बैठे थे। हमें देखकर बोले-“आप धरो! बैठे को लेकर आए हो...”” सीता पिताजी को पहचानते थे। पिताजी से कहा-“तो...बच्चे लुक जोर स्तुपाल में बसना है...कैसे आता हूं...”” सीता के नदी और देखकर कहा-“लेकिन मैं जूझ दिन बाद तुम बच्चों को लेकर अब गांव में नगदने रहने... और स्तुपाल में प्रवेश लेकर पढ़ना कौन...?”” पिताजी बोले-“अजी सीता! जितने दिन हम रहेंगे उतने दिन तो पढ़ना...पिकर आये की देखेंगे...”” सीता ने पिकर प्रस्तुत युवा-“अजी...!” पढ़ने की परीक्षा होती है। परीक्षा बेक लाया होता...कौन बीते करता आजादियों...कौन बीते करता आजादियों...कौन बीते करता आजादियों...?!” पिताजी ने उतर दिया-“सीता के दृष्टि आजादियों...सीता के दृष्टि आजादियों...कौन बीते करता आजादियों...?”” सीता ने अभन्न लगा। बोले-“तो मिनट हो गया...मैं लाता तो उसे... पढ़ने वेक एक कितने पढ़ते...!”

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गुरुजी रहनालों से दिखाले थे। हमें पूछा-“क्या नाम है बच्चो का...?”” पिताजी ने
बताया-“दादासाहब...!”” गुरुजी ने पिकर दूसरा प्रश्न किया-“जन्म-लिखित कब्र है...?”” पिताजी ने उंगलियों पर हिसाब करना नुकीली किया और बीते देर बाद बोले-“सादे-सात बरस हुए... महार वेक बहनों में...सीता लुक जन्म हा...!”” गुरुजी कहा को मोहर और दीवाली देखते बैठें। उन्होंने सादे-सात सात ही पकड़ लिए। हमारी जाल गुरुजी को मालूम ही थी। किसी
Appendix 7(3b): Narrative 3: Some selected drawings and written notes of the children
शहीद के मालिक बूझ गये
लेकिन कहीं है
शहीद पहले छल गिरी से अब
अपनी बाह्यिक की आवश्यकता है आवश्यकता है
शहीद को तैयारी करने में मदद करेगा
बूझे हैं आवश्यक के लिए बाहर निकला आता
जो तीन या अधीन शहीद पड़े हैं
6. Appendix 7(4): Narrative 4: Excerpts from Gorky (1915)

Based on Gorky's (1915) work, My childhood, I described to the children the death of Gorky's father, second marriage and periodic absence of his mother, his staying with his grandparents and the economic state of the family and the village. I also presented how school was an irregular feature of his life. I read out sections from the Hindi translation of his autobiography, while I paraphrased some to make them more concise and comprehensible for children. English versions of selected excerpts are reproduced below:

“We went to school for a month, and all I learned, as far as I remember, was that when I was asked "What is your surname?" I must not reply "Pyeshkov" simply, but "My surname is Pyeshkov." And also that I must not say to the teacher: "Don't shout at me, my dear fellow, I am not afraid of you!"…I did not like school, but my cousin was very pleased” (p. 273).

“I could not run away with him, for in those days I had a work before me. I had resolved to be an officer with a large, light beard, and for that study was indispensable. When I told my cousin of my plan, he agreed with me, on reflection."That 's a good idea too. By the time you are an officer I shall be a robber-chief, and you will have to capture me, and one of us will have to kill the other, or take him prisoner. I shan't kill you." "Nor I you."

(273-74)

“I also began to earn a little money…I took a bag and went about the yards and streets collecting bones, rags, paper and nails. Rag-merchants would give two greevin (twenty kopecks) for a pood (forty pounds) of rags and paper, or iron, and ten or eight kopecks for a pood of bones. I did this work on week days after school too, and on Saturdays I sold articles at thirty kopecks or half a rouble each, and sometimes more if I was lucky. Grandmother took the money away from me and put it quickly into the pocket of her skirt, and praised me, looking down: "There! Thank you, my darling. This will do for our food. . . You have done very well." One day I saw her holding five kopecks of mine in her hands, looking at them, and quietly crying...A more profitable game than rag-picking.
was the theft of logs and planks from the timber-yards…” (p. 350).

Theft was not counted as a crime in our village; it had become a custom, and was practically the only means the half-starved natives had of getting a livelihood (p. 351).

“My life at school had again become hard; the pupils nicknamed me "The Ragman"…and one day, after a quarrel, they told the teacher that I smelt like a drain, and that they could not sit beside me. I remember how deeply this accusation cut me, and how hard it was for me to go to school after it. The complaint had been made up out of malice. I washed very thoroughly every morning, and I never went to school in the clothes I wore when I was collecting rags…” (p. 364)

However, in the end I passed the examination for the third class, and received as prizes bound copies [of two books]…an unbound which bore the unintelligible title of "Fata-Morgana"…grandmother had been lying for several days, penniless. So I took the books to a little shop, where I sold them for fifty-five kopecks, and gave the money to grandmother…As school had broken up I began to live in the streets once more, and I found it better than ever” (p. 365-367).
7. Appendix 7(5): Narrative 5: Summary: Nano

It’s a very recent incident. There is a company called TATA motors. It wanted to make a car that is not as expensive as other cars, so that people who earn less than others can also afford the car. This car was called Nano. To start a factory where this car could be made TATA needed land. It needed a very big land...so big that more than twenty schools like ours combined would not have that much land. The company chief, Mr. Tata, went to talk to the government ministers for getting such land. Some ministers and Mr. Tata thought of a place where they could find such a land. Then they found such a place, near Kolkatta, called Singur. However, there was a problem. There were many villages in the area and the farmer families from these villages used that land for agriculture from several generations. These included people who owned this land and those who worked as labour on the land. Some area was fertile. Some was barren as well. The government said that it will acquire the land from the farmers and will pay a compensation to them. The benefits of setting the factory were also told to the people – there will be jobs in the area and there will be progress like that in big cities (roads, electricity, water supply, more employment and more industries). People initially agreed and gave their lands; the construction of the Nano factory started.

However, then some people realised that they do not want to part with their lands. It was being said that some political leaders, some journalists, some writers, some social workers and others, had instigated the people to protest. Listening to what they had to say, people felt that land is precious, it is their own, and the compensation and jobs promised in return would not do good the loss of the land. Many of them along with the political leaders and others started dharna, jan sunwayi, strikes and bandh. There were also some strife between people and police. At times tear bombs had to be thrown and bullets had to be fired in air to control people. At last, when things became very controversial, Tata motors decided to go to another place in Gujarat. The land that TATA got in Gujarat was a land for a big school for agriculture. But because nothing was happening there Gujarat sarkar allotted the land to the company. Now a very big Nano factory is set-up there and all Nanos are made there. This is how Nano reached the road.
8. Appendix 7(6): Selections from written notes of the children working as ‘rag-pickers’

   i. 7(6a): The items collected

   1) पेस्टिलिंग
   2) अलोला
   3) ठोप्पा
   4) पानी की चाव ली आदि
   5) ठंड भी बेहोशी
   6) गला
   7) चप्पा
   8) दीमा चहरी आदी
   9) बुध आदी
   10) खेल फुसी
   11) सीलाना
   12) घरी
   13) लहलही ची आदी
   14) एमा
   15) ज्योति
ii. 7(6b): Challenges in the work
कोई गुलामी है घर ज-2 द्वार आई है
हाथ में का दर रहता है
धूम है फलाता हुल्ले के घाट आने का
उदर रहता है
परंतु जाता होता का हर रहता है
पूर्वल का हर रहता है
और फल जैसे वाले है, छोटे का-2 कीड़े रहता है
Pहले हुई नाच भरी नीले की फल, बीती आफ़ भीरी के
बाद का हर रहता है
पूर्वल का हर रहता है कहानी केवल पर काश-2
dिलाने लगा है
काश काश जैसे फूलत से दर रहता है यहांकि जो आया काश-2
iii. 7(6c): The MCD van
iv. 7(6d): Lalit’s description of a real life incident
v. 7(6e): Some problems faced at school