

Running Head: Inclusive Formative Assessment for Self-Representation

**INCLUSIVE PRACTICES OF FORMATIVE ASSESSMENT
FOR SELF-REPRESENTATION OF CULTURALLY
MARGINALISED TRIBAL STUDENTS**

Thesis submitted for the degree of

DOCTOR OF PHILOSOPHY IN EDUCATION

By

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DECLARATION

I, PRASOON C. P., do hereby declare that this thesis entitled **“Inclusive Practices of Formative Assessment for Self-representation of Culturally Marginalised Tribal Students”** is a genuine record of the research work done by me under the supervision of Dr. Vasumathi T., Assistant Professor, Department of Education, University of Calicut, and I also declare that no part of the thesis has been presented earlier for the award of any other Degree, Diploma, Title or Recognition in any other university.

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CERTIFICATE

This is to certify that the thesis entitled “**Inclusive Practices of Formative Assessment for Self-representation of Culturally Marginalised Tribal Students**” is a record of bonafide study and research carried out by PRASOON C. P., for the degree of Doctor of Philosophy in Education, University of Calicut, under my supervision and guidance and that the content embodied in the thesis has not been submitted for the award of any other Degree, Diploma, Title or Recognition before.

Place: Calicut University
Date:

Dr. Vasumathi T.
(Supervising Teacher)

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ABSTRACT

Formative assessment has been identified as one of the key components of an educational system which has an enabling orientation and an objective of competency building. The present research inquires whether the educational policies, curriculum and practices in Kerala envisage assessment that is formative in the context of increased rate of dropouts of culturally marginalised tribal students (CMTS) sampled from Wayanad district of the state. Specifically, the inclusive nature of formative assessment is examined.

The question of dropout and marginalisation is addressed from the point of view of institutional responsibility of inclusiveness. The nature of the issue required a critical examination of theoretical works on institutionalisation of exclusion. In the course of the theoretical revisit, issues related to the nature of what is called reality and knowledge are unfolded. Examining theories on the role of language, ideology and discursive practices, the study comes to the position that structures of power and those of knowledge are linked with each other. However, this relationship is not taken as that of unidirectional determination. Oriented by this general theoretical perspective, the research probes into the issue of dropout and marginalisation of CMTS in the current educational system.

The method and validation of data were carried out on the ground of theoretical standpoint. The theoretical framework of the research is formed after an examination of textual, historical and objectivist views. Avoiding bracketing approaches on the basis of binary oppositions, relevant correlating elements were intelligibly derived from these diverse and conflicting approaches with an eye on the purpose of the present research and 'multi-sourced' theoretical approach has been developed and exercised in the research. The theoretical approach of the research is designated as *textual-historical and objective*. The study used the design of concurrent triangulation within the general framework of mixed methodology. The collected data were inductively analysed to derive observable themes which fall into defined categories and codes. The five major themes that surface

themselves are: Dropout and marginalisation, Inclusive School, Differentiated Teaching, Organisation of Learning Session and Institutional Framework.

The analysis of the data shows that the reasons for dropout and marginalisation of CMTS are to be attributed to the systemic incompetency to be inclusive rather than a preconceived 'backwardness' of tribal communities. One major issue that is unfolded by the research is the marginalisation of languages of tribal communities in the academic planning and operational practices of educational system in Kerala. The data unveil the absence and inadequacy of inclusive systems and practices at various institutional layers of education in general and assessment in particular. The research finds that inclusive practices of formative assessment is one of the key resolutions in addressing the issue of marginalisation and dropout on cultural grounds. The study finds that there is scarcely any genuine practice of responsibly and verifiably evaluating or assessing students' knowledge and skills affirmatively. The research also finds that the significance of assessment as a determinant element of curriculum and teaching is generally underestimated in practices of education.

The conclusions of the research lead to the recommendation that steps should be taken to acknowledge CMTS as ethno-linguistic communities, and their languages should be inclusively represented in the curriculum and instructional and assessment practices. The research also recommends that there should be initiatives to formulate policies and introduce institutional provisions to probity and accountability at all levels of educational activities, especially in assessment. Indicators of formative assessment need to be formulated and specific conventions of formative assessment and feedback need to be institutionalised.

Key words: Formative Assessment, Marginalisation, Inclusive Education, Self-representation, Differentiated Teaching, Tribal Students, Concurrent Triangulation.

സംഗ്രഹം

ശേഷിവികസനലക്ഷ്യങ്ങളുള്ളതും വിദ്യാർത്ഥികളെ ശാക്തീകരിക്കുന്നതുമായ അക്കാദമിക നയങ്ങളുടെയും പ്രയോഗങ്ങളുടെയും പ്രസക്തി ബോധ്യപ്പെടുത്തുന്ന നിശ്ശേഷമായ തെളിവുകളും നിസ്സംശയമായ യുക്തിയും ആധുനിക വിദ്യാഭ്യാസ ഗവേഷണങ്ങൾ ഇതിനകംതന്നെ പുറത്തുകൊണ്ടുവന്നിട്ടുണ്ട്. അത്തരമൊരു വിദ്യാഭ്യാസ വ്യവസ്ഥയുടെ മർമ്മങ്ങളിലൊന്ന് എന്ന നിലയിൽ 'അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയം' (Formative Assessment) തിരിച്ചറിയപ്പെട്ടിട്ടുണ്ട്. ഈ പൊതു പശ്ചാത്തലത്തിൽ, വയനാട് ജില്ലയിലെ സാംസ്കാരികമായി പാർശ്വവത്കരിക്കപ്പെടുന്ന ആദിവാസി വിദ്യാർത്ഥികളുടെ വർദ്ധിച്ച കൊഴിഞ്ഞുപോക്കിന്റെ സവിശേഷപ്രശ്നത്തെ അഭിമുഖീകരിച്ചുകൊണ്ട്, കേരളത്തിലെ വിദ്യാഭ്യാസനയങ്ങളും കരിക്കുലവും പ്രയോഗങ്ങളും അധ്യയനോന്മുഖമായ മൂല്യനിർണ്ണയത്തിന്റെ സമീപനങ്ങൾ പ്രകടിപ്പിക്കുന്നുണ്ടോ എന്ന് പരിശോധിക്കുകയാണ് ഈ ഗവേഷണം. സവിശേഷമായി അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ സമാദാന സ്വഭാവമാണ് (inclusive nature) പഠനം പരിശോധിക്കുന്നത്.

സമാദാനം (inclusiveness) വ്യവസ്ഥയുടെ സ്ഥാപനപരമായ ഉത്തരവാദിത്തമാണ് എന്ന കാഴ്ചപ്പാടിലാണ് വിദ്യാർത്ഥികളുടെ കൊഴിഞ്ഞുപോക്കിന്റെയും പാർശ്വവത്കരണത്തിന്റെയും പ്രശ്നത്തെ പഠനം നോക്കിക്കാണുന്നത്. വ്യവസ്ഥാപിതസ്വഭാവമുള്ള പുറംതള്ളലുകളെപ്പറ്റി നടന്നിട്ടുള്ള സൈദ്ധാന്തിക അന്വേഷണങ്ങളുടെ വിമർശനാത്മക പരിശോധന ആവശ്യപ്പെടുന്നതാണ് ഗവേഷണത്തിനാസ്പദമായ പ്രശ്നം. ഈ സൈദ്ധാന്തിക പരിശോധനയിൽ 'യാഥാർത്ഥ്യമെന്നും' 'ജ്ഞാനമെന്നും' ഗണിക്കപ്പെടുന്നവയുടെ സ്വഭാവമെന്തെന്ന പ്രശ്നങ്ങളും അനാവരണം ചെയ്യുന്നുണ്ട്. യാഥാർത്ഥ്യത്തിന്റെയും ജ്ഞാനത്തിന്റെയും നിർമ്മിതിയിൽ ഭാഷ, പ്രത്യയശാസ്ത്രം, വ്യാവഹാരികപ്രയോഗങ്ങൾ എന്നിവയുടെ പങ്കിനെപ്പറ്റിയുള്ള സിദ്ധാന്തങ്ങളുടെ അവലോകനത്തിലൂടെ ജ്ഞാനവ്യവസ്ഥകളും അധികാരവ്യവസ്ഥകളും പരസ്പരബന്ധിതങ്ങളാണെന്ന നിലപാട് പഠനം സ്വീകരിക്കുന്നു. അതേസമയം ഈ ബന്ധത്തെപ്പറ്റി ഏകദിശാത്മകമായ നിർണ്ണയനവാദം പ്രബന്ധം സ്വീകരിക്കുന്നില്ല. സാമാന്യമായി, ഈ സൈദ്ധാന്തികധാരണയിലാണ് പഠനപ്രബന്ധം നിലവിലുള്ള വിദ്യാഭ്യാസ വ്യവസ്ഥയിൽ സാംസ്കാരികമായി പാർശ്വവത്കരിക്കപ്പെടുന്ന ഗോത്ര വിദ്യാർത്ഥികളുടെ

കൊഴിഞ്ഞുപോക്കിന്റെയും പാർശ്വവൽക്കരണത്തിന്റെയും പ്രശ്നത്തിലേക്ക് അന്വേഷണം നടത്തുന്നത്.

ജ്ഞാനവ്യവസ്ഥകളും അധികാരവ്യവസ്ഥകളും തമ്മിലുള്ള ബന്ധത്തെ അനാവൃതമാക്കുന്ന സിദ്ധാന്തവിശകലനങ്ങളുടെ വെളിച്ചത്തിലാണ് ലഭ്യമായ വിവരങ്ങളും ദത്തങ്ങളും പരിശോധിച്ചിട്ടുള്ളത്. നിർവ്വചിതമായ സിദ്ധാന്തനിലപാടിന്റെ അടിസ്ഥാനത്തിൽ അനുഭവാർജ്ജിതമായ നിരീക്ഷണങ്ങളും വിവരണങ്ങളും അടങ്ങുന്ന വിവരങ്ങളുടെയും ദത്തങ്ങളുടെയും സാധ്യതാപരിശോധന നിർവ്വഹിക്കുക എന്ന സമീപനമാണ് പഠനത്തിൽ സ്വീകരിച്ചിട്ടുള്ളത്. ഗവേഷണത്തിന്റെ സൈദ്ധാന്തിക ചട്ടക്കൂട് രൂപപ്പെടുത്തിയിട്ടുള്ളത് പാഠവാദപരവും (textual) ചരിത്രവാദപരവും (historical) വിഷയനിഷ്ഠതാവാദപരവുമായ (objectivist) വീക്ഷണങ്ങളുടെ വിമർശന പഠനങ്ങളിലൂടെയാണ്. ഈ വ്യത്യസ്ത വീക്ഷണങ്ങളിൽ ദൃശ്യമാകുന്ന ദ്വന്ദ്വവിപരീതങ്ങളുടെ അടിസ്ഥാനത്തിൽ പരസ്പര വർജ്ജകങ്ങളായി അവയെ പ്രതിപാദിക്കുന്നരീതി ഒഴിവാക്കിക്കൊണ്ട് പഠനലക്ഷ്യത്തിന്റെ താൽപര്യത്തിൽ പ്രസ്തുതവീക്ഷണങ്ങളിൽ പരസ്പരത്തുടർച്ചയുള്ള പ്രസക്തഘടകങ്ങളെ ബന്ധപ്പെടുത്തി വികസിപ്പിച്ച രീതിശാസ്ത്രമാണ് ഈ പഠനത്തിനായി സ്വീകരിച്ചിട്ടുള്ളത്. പ്രകടമായി പരസ്പര വൈരുദ്ധ്യങ്ങളുള്ള സമീപനങ്ങളിലെ പരസ്പരത്തുടർച്ചകൾ യുക്തിപ്രത്യക്ഷമായ (intelligible) നിലയിൽ പിൻതുടർന്നുകൊണ്ട് രൂപപ്പെടുത്തിയ ഈ രീതിശാസ്ത്രം അതുകൊണ്ട് തന്നെ സ്രോതസ്സുകളിൽ പലമ (multiplicity) പുലർത്തുന്നതുമാണ്. ഈ രീതിശാസ്ത്രത്തെ പാഠ-ചരിത്ര വിഷയനിഷ്ഠ രീതിശാസ്ത്രം (textual-historical and objective methodology) എന്ന് വിശേഷിപ്പിക്കാം. ഈ സാമാന്യരീതിയിൽ മിശ്രസമ്പ്രദായത്തിന്റെ (mixed methodology) പൊതുചട്ടക്കൂടിനുള്ളിൽ സംയോജിത ത്രിതലമാപന പദ്ധതി (concurrent triangulation design) ആണ് ഗവേഷണത്തിനുപയോഗിച്ചിരിക്കുന്നത്.

സമാഹൃത വിവരങ്ങളും ദത്തങ്ങളും അനുമാനസമ്പ്രദായത്തിന്റെ (inductive) വിശകലനം ചെയ്യുകവഴി നിശ്ചിതമായ പ്രമേയങ്ങൾ (themes) അനാവരണം ചെയ്യപ്പെടുന്നു. ഈ പ്രമേയങ്ങൾ നിശ്ചിതമായ സംവർഗ്ഗങ്ങളും (category) കോഡുകളും ആയി തരംതിരിയുന്നു. വിശകലനത്തിലൂടെ കാണുന്നത് ദത്തങ്ങൾ പ്രധാനമായും അഞ്ച് പ്രമേയങ്ങൾ അവതരിപ്പിക്കുന്നതായാണ്. കൊഴിഞ്ഞുപോക്കും പാർശ്വവൽക്കരണവും (Dropout and Marginalisation) സമാദാന വിദ്യാലയം (Inclusive school),

വിഭക്ത ബോധനം (Differentiated teaching), ബോധന പ്രക്രിയയുടെ സംഘാടനം (Organisation of learning session), സ്ഥാപനപരമായ ചട്ടക്കൂട് (Institutional framework) എന്നിവയാണവ.

ആദിവാസി പശ്ചാത്തലത്തിൽനിന്നുള്ള വിദ്യാർത്ഥികളുടെ കൊഴിഞ്ഞുപോക്കിനുള്ള കാരണം പൊതുവെ മുൻധാരണാപ്രേരിതമായി കരുതപ്പെടുന്നതുപോലെ അവരുടെ 'പിന്നോക്കാവസ്ഥ'യല്ലെന്നും മറിച്ച് സമാദാന (inclusive) ബോധനസമ്പ്രദായം വികസിപ്പിക്കുന്നതിൽ വ്യവസ്ഥ പരാജയപ്പെടുന്നതാണ് എന്നാണ് ദത്തങ്ങളുടെ വിശകലനം ബോധ്യപ്പെടുത്തുന്നത്. പാർശ്വവൽക്കരണത്തിന്റെ ഈ സാമാന്യമായ ചിത്രത്തിനുള്ളിൽ വിശേഷാൽ പരിഗണന അർഹിക്കുന്ന സുപ്രധാനമായ ഒരു പ്രത്യേകപ്രശ്നം ഭാഷാപരമായ പാർശ്വവൽക്കരണത്തിന്റെതാണ്. കേരളത്തിലെ വിദ്യാഭ്യാസത്തിന്റെ പദ്ധതി ആവിഷ്കരണത്തിലും പ്രായോഗിക നടപടികളിലും ആദിവാസിഭാഷകൾ പുറംതള്ളപ്പെടുന്ന സ്ഥിതി ഉണ്ടെന്ന് സമാഹൃത ദത്തങ്ങൾ നിസ്സംശയം ബോധ്യപ്പെടുത്തുന്നു. ഇത് സമഗ്രമായ പുറംതള്ളലിന്റെ പ്രഭവ കേന്ദ്രമാണ്. വിദ്യാഭ്യാസ സമ്പ്രദായത്തിന്റെ വിവിധതലങ്ങളിൽ പൊതുവിലും മൂല്യനിർണ്ണയത്തിന്റെ തലത്തിൽ സവിശേഷമായും സമാദാനപരമായ സംവിധാനങ്ങളും നടപടികളും ഉണ്ടാകുന്നില്ലെന്നതും ദത്തങ്ങൾ തുറന്നു കാട്ടുന്നു. പാർശ്വവൽക്കരണത്തിന്റെ പ്രശ്നത്തെ അഭിമുഖീകരിക്കുന്നതിലും സമാദാനപരമായ ബോധന സമ്പ്രദായം രൂപപ്പെടുത്തുന്നതിലും സുപ്രധാനമായ ഒരു പരിഹാരനടപടി അദ്ധ്യയനോന്മുഖ മൂല്യനിർണ്ണയം വ്യവസ്ഥാപരമായി ഉറപ്പുവരുത്തുന്നതാണെന്ന് ദത്തവിശകലനം ചൂണ്ടിക്കാട്ടുന്നു. നിലവിൽ വിദ്യാർത്ഥികളുടെ ആർജ്ജിതമായ അറിവുകളും നൈപുണികളും ഭാവാത്മകമായി മൂല്യനിർണ്ണയം ചെയ്യുന്ന ദിശാബോധവും മാനകങ്ങളും പ്രായോഗിക നടപടികളും ഫലപ്രദമായി ഇല്ല എന്നതും പഠനം കണ്ടെത്തുന്നു. കരിക്കുലത്തിന്റെ ഉള്ളടക്കത്തെ സംബന്ധിച്ചുതന്നെ നിയാമകമായ (determinant) ഒരു ഘടകമെന്നനിലയിൽ മൂല്യനിർണ്ണയത്തിന്റെ പ്രധാനവും ബോധനനടപടികളിൽ പൊതുവിൽ പ്രതിഫലിക്കുന്നില്ല എന്നും അത് വേണ്ടവിധം തിരിച്ചറിയപ്പെടുന്നില്ല എന്നും ഗവേഷണം കണ്ടെത്തുന്നു.

പഠനത്തിന്റെ നിഗമനങ്ങൾ മുർത്തമായ നിർദ്ദേശങ്ങളിലേക്ക് നയിക്കുന്നതാണ്. സാംസ്കാരികമായി പാർശ്വവൽക്കരിക്കപ്പെട്ട ഗോത്രവിഭാഗങ്ങളെ കേവലം വംശവിഭാഗങ്ങളെന്ന നിലയിലല്ല, വംശ-

ഭാഷാവിഭാഗങ്ങളെന്ന നിലയിൽ ക്ലാസിക്കൽ ഭാഷകളെക്കുറിച്ച് ഈ നിർദ്ദേശങ്ങളിൽ പ്രധാനപ്പെട്ടതാണ്. ആദിവാസി ഭാഷകളെ കർമ്മലതലത്തിലും അധ്യയനോന്മുഖമൂല്യനിർണ്ണയ തലങ്ങളിലും വേണ്ടവിധം ഉൾക്കൊള്ളേണ്ടതുണ്ട്. വിദ്യാഭ്യാസ പ്രക്രിയയുടെ എല്ലാതലങ്ങളിലും ഉത്തരവാദിത്തവും വിശ്വാസ്യതയും ഉറപ്പുവരുത്താനാവശ്യമായ ദിശാബോധവും നയങ്ങളും പ്രായോഗിക സംവിധാനങ്ങളും ചട്ടങ്ങളും രൂപപ്പെടുത്തേണ്ടതുണ്ടെന്നും പഠനം നിർദ്ദേശിക്കുന്നു. മൂല്യനിർണ്ണയത്തിന്റെ തലത്തിൽ ഇത് പ്രത്യേക മുൻഗണന അർഹിക്കുന്നു. അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിനുള്ള സൂചകങ്ങൾ രൂപപ്പെടുത്തണം. അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെയും അതിന്റെ അടിസ്ഥാനത്തിൽ പഠിതാവിന് നൽകുന്ന രചനാത്മക പ്രതിപാദനങ്ങളുടെയും (constructive feedback) സമ്പ്രദായങ്ങൾ വ്യവസ്ഥാപരമായി ഉറപ്പുവരുത്തേണ്ടതുണ്ടെന്നും ഈ പഠനം നിർദ്ദേശിക്കുന്നു.

സൂചകപദങ്ങൾ: അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയം, പാർശ്വവത്കരണം, സമാദാന വിദ്യാഭ്യാസം, സ്വയം പ്രതിനിധാനം, വിഭക്ത ബോധനം, ഗോത്രവിദ്യാർത്ഥി, സംയോജിത ത്രിതലമാപനം

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ABBREVIATIONS

AFL	-	Assessment for Learning
CCE	-	Continuous and Comprehensive Evaluation
CERI	-	Centre for educational Research and Innovation
CMTS	-	Culturally Marginalised Tribal Students
CREST	-	Centre for Research and Education for Social Transformation
CRP	-	Culturally Responsive Pedagogy
CRT	-	Culturally Responsive Teaching
DIET	-	District Institute of Education & Training
DPO	-	District Project Officer
EHS	-	Eligible for Higher Studies
ESL	-	English as Second Language
ESP	-	English for Specific Purpose
FA	-	Formative Assessment
HM	-	Headmistress/Headmaster
MT	-	Mentor Teacher
MGT	-	Muted Group Theory
NCF	-	National Curriculum Framework
NEP	-	National Education Policy
NHS	-	Not Eligible for Higher Studies
OECD	-	Organisation for Economic Cooperation and Development

PTA	-	Parent Teacher Association
RTI	-	Right to Information
SLR	-	Social Learning Room
SSA	-	Sarva Shiksha Abhiyan
SCERT	-	State Council of Educational Research and Training
ST	-	Scheduled Tribe
TP	-	Tribal Promoter
UNESCO	-	United Nations Educational, Scientific and Cultural Organisation

Introduction

-
- ♣ *Need and Significance of the Study*
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-

“All systems of exclusion rest on institutional support”

(Michel Foucault, 1966)

1.1 Introduction

The research was triggered by the perception of a very concrete situation. It was observed that there is a conspicuous ethnic dimension to the issue of school dropouts and habitual under-achievement. Students of tribal communities get left out of school before completion of secondary education in disproportionately higher numbers when compared to other social groups. The immediate hypothesis evoked by this fact of disproportionately high dropout is that it has something to do with the social inequality and hierarchical stratification that prevail in society. The researcher confirmed the factuality of under-achievement on sectoral basis by a preliminary review of concerned materials and a pilot study. Having thus been convinced about the validity of the observation, the researcher attempted to sort out key issues and different layers which are involved in the matter.

The basic principle of responsible governance and responsible school lead to the inevitable conviction that the problem is to be accounted for in terms of systemic principles, policies and practices and NOT in terms of anything related to the students or the communities who suffer from this issue of dropout and under-achievement.

Consequently, certain questions of ‘ethico-political’ significance are bound up with any attempt to get into the complexity of the issue: How do social inequalities obstruct students' equal academic participation and performance? How are social inequalities prevalent within or created

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by the school? What is the role of curriculum in producing or reproducing power relations and hierarchies in society and how is curriculum determined by these hierarchies and power relations? How do the principal activities involved in the academic process contribute to sustain or even augment exclusion of sections of students? These questions provided the researcher with the initial premises of the current study. The objective of the research and the research questions of the present study are formulated on these premises.

Effective reflection on these questions must necessarily begin with the very content of teaching and learning - the curriculum. We confront the question of how far the curriculum contains objectively and universally required content which ought to be acquired by all students. For ages, the Cartesian view of humans as rational subject and knowledge as non-residually exhausted fact has been tenacious. However, since the turn of the previous century, the scenario changed drastically. There developed an increasing awareness that knowledge and consequently a curriculum is conditioned by factors which, by their very nature, make it impossible for humans to reach truth without being mediated. In other words, what is socially active and validated as knowledge is a construct made possible by operations of social institutions and practices. Social power and knowledge are mutually determinant and interconnected.

The relationship between power and knowledge is a problem that has been undeniably paused by a significant number of visionaries, intellectuals and academics. Even a peripheral look into it brings forth the conviction that knowledge can no longer be viewed as an ahistorical and neutral collection of facts acquired by means of objective inquiry. So are the institutions and practices of knowledge. Knowledge is the product of

power and practices of power. In its turn, knowledge contributes to the reproduction of power relations of which it is a product.

The interdependence of knowledge and power can be examined in terms of three important factors: class division and ideological hegemony, language and discursive institutional practices. A critical sociology of knowledge begins with Marxist idea of class conflict and ideology (Marx, 1845). Drawing from the theory of class, Marxists made it possible to critically examine the claim of absolute value of knowledge by exposing the facts of determination of knowledge by ideology which roughly signifies a set of doctrines and principles that represent the general interest of the dominant class.

The second important factor that features the discussions on *power-knowledge complex* is language. In the specific context of the present research, the question of language acquires significance in three important ways. Firstly, the general linguistic and philosophical issue of language as the inevitable mediation for humans to access what is called reality and at the same time a force that operates beyond the control of the will of its users either individually or collectively.

Ferdinand De Saussure (1916), established the idea of arbitrariness as the most important design feature of language and this idea stands almost unquestioned in theoretical linguistics even to the present time. This fact of arbitrariness, according to Saussure, leads to immutability of language in its essentials. Language is social and it is carried over through time. These facts together make the language user unfree and incapable, in the last instance, of exercising social engineering in any positivist sense. The implication of this linguistic insight has crucial bearing on

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discussions on the possibility of the truth and knowledge. If language is arbitrary and at the same time an inevitable instrument to access reality, the very idea of truth and knowledge is called into question.

The question of language is important for the present study in another respect too. History shows that ethnic communities show a tendency to form themselves as ‘a people’ with a distinct natural language of their own. The tribal communities in Wayanad, whose educational access and achievement form the area of this research, have languages of their own. Each of the three tribal communities - ‘Paniya’, ‘Kattunayakan’ and Uraly- has their own languages known by the same names. This fact gives a new dimension to the issue at hand. It becomes a necessity to probe into the positioning of these tribal sections as ethno-linguistic peoples within the political and educational systems.

The third significance of the ‘language problem’ for the present research is pedagogical. From the very beginning, the researcher found it necessary to investigate the specific issues involved in Culturally Marginalised Tribal Students (CMTS) pursuing their studies in a system which does not represent their language either as a discipline in itself or as a medium of instruction.

Sigmund Freud’s theory of the ‘unconscious’ also was instrumental in dislodging the Cartesian principle of human being as a rational subject. In the present research, we concern ourselves not so much with Freud’s view of the nature of the unconscious as the idea of the unconscious as a determinant element as such. Freud and Saussure together offer valuable insights into the process of knowledge. It has already been said that language exists in abstraction in the mind or brain

of 'people'. It is, according to Saussure, "psychological in nature" (Saussure, 1916, p. 65). Freud and Saussure together open up an area in which language can be studied as a constitutive element of a part of the human mind that cannot be reduced to objective rationality.

Theorists like Foucault take up this clue and try to throw more light into the sophisticated inter-connections of knowledge with power. Foucault exposes the relationship between institutional practices and knowledge (*Archaeology of Knowledge*). For him no system of power is there without a system of knowledge and no system of knowledge without a system of power (Foucault, 1969). Even though Foucault is seen to share the fundamental postulates of Saussure's linguistic theory, he does not fall into a linguistic reductionism. He examines the role of discourses, which refer to units larger than sentences and therefore remaining outside the proper scope of linguistics. He considers institutions and systems as discursive constructs. This approach allows him to examine the history of ideas which can be marked as a very significant breakthrough in understanding what is knowledge.

Thinkers like Bourdieu, Spivak and Ardeners contributed to theoretically approach the question in terms of specific social issues. Bourdieu with his concept of 'Culture as Capital', pointed out that only those who possess cultural capital can access knowledge as partakers in construction of knowledge in any given society (Bourdieu, 1977). The question of the relation between knowledge and cultural hegemony is thus given renewed attention. Gayatri Chakravorty Spivak brings out another area of inquiry which is highly pertinent in the context of the present research. She attempts critique on discursive construction of knowledge in the context of colonial subjection. If other theorists mention in this

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research deal with the issue in the context of relationship of power within 'a people', Spivak extends this critique to examine the hegemonic relationship between or among peoples (Spivak, 1996).

Present research concerns itself with educational issues faced by people who have the experience of being colonized and therefore the work of Spivak is highly informing. Spivak raises the important question how far can 'subaltern speak' within an oppressive discursive structure.

This naturally leads to an examination of the relationship between dominant people who can speak and silenced people who are driven out of speech. Ardeners' (Edwin Ardener and Shirley Ardener) model of culture (Muted Group Theory, MGT) is highly significant in this regard. They elaborated muted group theory to describe the relationship between dominant and muted cultures. Though their principal concern was feminist in its content, their theory has a general import, and it informs on the cultural positioning of tribal people within a dominant culture.

The MGT demonstrates that a muted cultural group or subgroup has a wild zone outside the access of dominant culture. It is at this point that self-representation becomes a concept that is valid and effective. Self-representation is an act of illuminating the wild zone. This is an act that only the members of muted groups – in the context of this research, CMTS - can perform.

Indian society is explicitly heterogeneous with its own specific system of social stratification. The system of social stratification in India is characterized by the amount of power each social group possesses over others. Thus, the social stratification here is hierarchical in structure in

terms of power. The lower the social group in power structure of this social stratification, the lesser will be the social privilege they enjoy.

Tribes (Adivasis) are one among the group, which comes on the lowest strata in India. “Large disparities still remain, particularly for socioeconomically disadvantaged groups that have been broadly categorized based on social cultural identities such as Scheduled Tribes, Scheduled Caste etc. (National Education Policy, [NEP] 2020, p. 24). NEP (2020) reads that tribal communities and children from scheduled tribes also face disadvantages at multiple levels due to various historical and geographical factors (p. 25). The text embodies that “children from tribal communities often find their school education irrelevant and foreign to their lives, both culturally and academically” (NEP, 2020, p. 25). Large disparities still remain particularly against socioeconomically disadvantaged groups like tribes. The present literature evidence that tribes are the most marginalised sections in the mainstream education system of Kerala. In these circumstances, this research discusses the self-representation of tribal students whose culture is muted in the dominant general culture.

In many countries, pattern of social exclusion often continues to influence the pattern of exclusion in education while exclusion in education often feeds into social exclusion (UNESCO, 2012, p. 1). The field of education is one of the arenas where the disparity and unjust structure of power is visible and active. Curriculum practiced in many countries doesn't include the life aspects of the working class and marginalised sections. Curriculum reproduces the cultural capital of the dominant group. The domination of superior culture in the education

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system is to be problematised and criticised in the interest of education of the disadvantaged sections.

Curriculum is a collection of best of cultures. “School curriculum is essentially a selection from the culture of the society” (Lawton, 1975, p. 6). Culture is a way of life which includes the store of knowledge, skills and values expressed through language and is transmitted to the younger generation to the sail of their survival. Students are appreciated to the community, and they develop expertise through appropriating the community's language and cultural cues (Margaret & Harisson, 2019). The “learning, wherever possible, must be in the medium of home language or mother tongue” (NEP, 2020, p. 54) of the learner until at the end of grade five but probably till then.

The linking of cultural knowledge, prior experience, frames of reference and performance style of ethnically diverse students are all relevant and effective to make learning effective for all (Gay, 2010). NEP 2020 also points to the importance of including Indian Knowledge System - “tribal knowledge and indigenous and traditional ways of learning” (p. 53)- to make learning effective particularly for the disadvantaged. “It is through the development of a strong sense and knowledge of their own cultural history, arts, language and traditions that children can build a positive identity and self-esteem” (NEP, 2020, p. 53).

The culturally responsive pedagogy (CRP) (Ladson, 1994) empowers students intellectually, socially, emotionally and politically and it requires the educators to recognise cultural displays of learners to respond positively and constructively to use cultural knowledge as a scaffold (Hammod, 2015). Assessment is the key constituent that

determines whether educational practices are inclusive or not. Assessment defines how far the child, at a particular level of education, is free to participate, free to express what they store as a being of particular culture and, free to be assessed. The assessment practice is mainly classified into assessment of learning (Summative), assessment for learning (Formative) and assessment as learning (Self-assessment). Though both summative and Formative are much discussed and attended area the education system in many countries is not exploring the scope of formative assessment (FA). Summative assessment refers to a summation of someone's achievement, and its primary function is to provide a judgement on, and a description of, what has been achieved to provide 'freed out' to stakeholders or an assessment of learning (Pokomy & Warren, 2021). Students' performance assessment is the process of documenting students' acquisition and mastery of knowledge, skills and competencies in order to make informed decisions about the next steps in the educational process. This necessitates the system of assessment be formative.

Formative assessment is a tool or instrument which acts as a cultural mediator in instructional practices (Vygotsky, 1978). To Vygotsky learning should always be mediated by culturally and historically developed artifacts or tools. The tools used for learning should be incorporated with cultural identities of learners. Formative assessment, in its fullest potential, is a system, not an event (Margaret, 1995), which is very much linked to pedagogical practices that teachers can make use particularly for the beneficial to disadvantaged sections (Black & William, 1998 a) among students.

Being formative in all sense is a challenge and it has not become the core of assessment till now. Formative assessment requires the

practitioners to: clarify learning objectives with learner (Oswalt, 2013; Black & William 1998b), collect learning evidences (Torrance & Pryor, 1998), participant involved feedback (Sadler, 1989), teacher student interaction (Sadler, 1989; Black & William 1998b), modify teaching and learning (Black & William, 1998b). Clear cut strategies and planning is an unavoidable condition which requires to make assessment formative. The existing literature reveals the inadequacy of current assessment practices. Teachers are not well aware of the use of formative assessment and they often neglect the aspects of planning formative assessment. There are many reasons for the lack of awareness on formative assessment and the most important one is the absence of clear-cut policies and strategies.

1.2 Need and Significance of the Study

The need for inclusiveness is an acknowledged fact in educational policy making. In the international scenario, the idea of inclusiveness is understood mostly in terms of assimilating students with specific physiological challenges and disabilities.

Obviously, another aspect of inclusion, which involves more sophistication and difficulty in recognition, is missing in these discussions. It is the cultural dimension of inclusion. Education in any part of the world is increasingly becoming conditioned by multicultural context. The rise of the international economy, development in systems of communication and rise of migrated population have made the social compositions hyphenated and culturally diverse across the world. This creates new challenges and opportunities of fundamentally social and cultural nature. Therefore, the task of cultural inclusiveness is an issue that has universal import.

Cultural inclusiveness of educational system is a vitally and perhaps existentially significant question in India which has an incredible

variety of cultural communities and peoples in terms of ethnicity, language and religion. Naturally, homogeneity is the last of things that anyone can expect in any school community anywhere in the country. This unique situation poses unique challenges as well as possibilities. Various sub sections of the society are different among themselves in social privileges, civilizational prestige and social power. Naturally possibilities of cultural conflicts are various. In such a context, to prevent the educational system from being culturally biased and exclusive is an imperative but difficult task.

The insights provided by the concept of inclusive education throw light into the issues faced by tribal students in Kerala. Well before this research was planned, many concerned individuals and organisations had observed that students from tribal communities get dropped out of the system of education before they complete basic education. The pilot study conducted by the researcher (details are provided in Table 1) exposed an alarming situation in which the proportion of dropouts of tribal students stands markedly higher when compared with that of students from other communities. It was becoming clear that this is a social issue and has something to do with unequal social relations. The state of dropout and under-performance of tribal students is bound up with the issue of the competency of the general education system to include students from such backgrounds into its mainstream. If students from certain particular communities tend to be alienated and left behind, it is to be viewed fundamentally as a situation that demands inclusion.

Table 1*Pilot study details*

Sl. No.	Name	Date	Designation
1	X1	26/01/18	DPO SSA, Kannur
2	X2	01/02/18	Project Officer, SCERT
3	X3	01/03/18	Professor, SCERT
4	X4	02/05/18	Principal, DIET, Kasargode
5	X5	11/05/18	Administrative Officer, CREST
6	X6	02/11/18	Associate programme coordinator, CREST
7	X7	18/01/18	Lecture (Rtd), DIET Wayanad
8	X8	March 2019	Tribal student, University of Calicut
9	X9	March 2019	Tribal student, University of Calicut
10	X10	March 2019	Tribal student, University of Calicut

The lack of visibility is conspicuous in the case of students from tribal backgrounds. The newspaper reports of academic achievements and awardees, stories about performance and winners in competitions and races and news feed on career achievements seldom show the presence of people from tribal background in them. In other words, even without any systematic study, there has been a discernable inadequacy of self-representation in the case of these people. Therefore, the issue is worth to be investigated into and steps be taken to address it. Even though much descriptions are available in popular writings, research papers and social discourses about the state of increased dropout and lack of visibility of tribal sections in society in general and tribal students in schools in particular, the relationship between this state of affairs and inclusive competency of the schooling system remains a rather untouched topic.

In considering the inclusive potentiality and social significance of our education system, one issue which lies at the root of the matter was recognized by the researcher by being a member of the society who partakes in educational activities formally or informally. This core issue is the lack or inadequacy of institutional probity. The huge gap between the realm of theory and that of practice is a natural accompaniment of this situation. Therefore, a systematic inquiry is needed to not only derive theoretical models but also to connect the very aspect of theory and that of the actual processes of education. This necessitates a serious research attention on the question of inculcating responsibility and accountability without which a formal theoretical statement on inclusiveness will be neutralized.

Addressing the need for inclusiveness necessarily involves the reconceiving of an educational system in a historical and contextualized manner. One people- one language- one culture- one school type of imagination does not suit the education system of a plural society. Therefore, the curriculum, linguistic options, learning medium and mode, the rule of behaviour and code of conduct for both students and teachers, method of lesson delivery and co-curricular and campus activities have to be revisited in the perspectives of inclusive competency of the school. This is also an area which displays a significant research gap.

Learning is a process that happens both formally and informally. What makes formal education distinct from other sources of learning are the presence of a progressively moving body of knowledge and explicit systematic assessment and feedback. However, in the context of Kerala, assessment is an area that is less researched in. On the other hand, it remains as centrally significant as far as the real process of formal

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education is concerned. Any reform in curriculum and methodology of teaching remains blind and ineffective if they are not reflected in the methods and content of assessment and rewarding. Assessment, especially in our context, is a major factor that motivates and conditions students' performance of learning. Therefore, the system of assessment is a determinant element in any breakthrough that occurs in the curriculum, methods of teaching and campus organisations. The challenges for change or progress towards inclusion before curriculum content and classroom and campus activities are inseparably related to approaches and practices of assessment. This relationship also is a relatively unenlightened aspect of our schooling system.

Even though some initiatives have been observed to make school and the classroom more learning centered, assessment practices are not seen to reflect such new lights to any significant degree. Assessment in the school is still predominantly in the form of examinations which are conducted as more summative than formative. National Curriculum Framework (NCF) for Foundational State 2020, using the phrase 'Assessment for Furthering Learning' to explain the importance of formative assessment. By providing guiding principles for assessment NCF 2022 made it clear that "Focus should be on regular formative assessment for learning rather than the summative assessment that encourages today's coaching culture" (NCERT, 2022, p. 33).

Any attempt to make schools and education more inclusive should necessarily problematise this undue weight in favour of summative assessment. At present there exists a research gap in this area. This is the specificity of the context which necessitates the present research on the inclusive practices of Formative assessment in the interest of enhancing

the self-representation of tribal students who, lest, tend to lag behind or get excluded in the academia.

1.3 Title of the Study

Inclusive Practices of Formative Assessment for Self-Representation of Culturally Marginalised Tribal Students

1.4 Operational Definitions

1.4.1 Marginalise

“To relegate to an unimportant or powerless position within a society” (Webster, 1828)

1.4.2 Cultural marginalisation

Cultural marginalisation refers to a process in which a distinctive cultural group of people is systematically deprived of rights, resources and opportunities by means of conventions of exclusion on the basis of cultural norms, ideas and prejudices.

1.4.3 Culturally Marginalised Tribal Students

The term refers to students of ‘Paniya’, ‘Kattunayakan’ and ‘Uraly’ (vettakuruma) communities in Wayanad district of Kerala.

1.4.4 Assessment

Assessment refers to the act of determining the amount of knowledge, competence or skills delivered by students in terms of learning objectives.

1.4.5 Formative assessment

“Assessment which is designed to provide feedback to the learner in order that they may improve their performance” (Wallace, 2008)

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“In classrooms, formative assessment refers to frequent, interactive assessment of student progress and understanding to identify learning needs and adjust teaching appropriately” (OECD/CERI, 2008)

In this research, Formative Assessment signifies assessment that motivates, guides and enable students in achieving learning objectives and building capabilities and also helps teachers to modify and better activities of teaching.

1.4.6 Inclusion

“A process of addressing and responding to the diversity of needs of all children” (UNESCO, 1994).

Inclusion is a term used to describe and promote policies, strategies and practices which aim to enable all learners to participate fully in education (Wallace, 2008).

1.4.7 Inclusive practices

The term is operationally used to refer to learning and teaching activities that enable the educational system to reach out and provide opportunities for all students, especially positively addressing students who are otherwise dropped out on account of physical, cultural or personal factors.

1.4.8 Self-representation

The term self-representation is defined as the act or an instance of representing oneself. It includes constructing an image of oneself, representing oneself as a lawyer in a court of law etc (Webster, 1696)

The present research extends this definition to include expression of oneself - ones needs, problems, skills, imagination and knowledge - so that one becomes visible and audible in cultural and educational discourses and activities.

In this research self-representation means the instances and acts of students and sections of students accessing and articulating the muted area of their experiences and expressing their individual or collective needs, difficulties, achievements, skills, knowledge and competencies as equal partakers in the process of education.

1.5 Objectives of the Study

1.5.1 Major objectives

1. To examine whether there are responsible systems and practices of Formative Assessment that encapsulates culturally inclusive learning.
2. To examine how far the present practices of Formative Assessment are inclusive and how far they are conducive to self-representation of culturally marginalised tribal students (CMTS).

1.5.2 Minor objectives

1. To find whether workable policies, strategies, and operational plans of FA in the given context of Kerala have been formulated and defined.
2. To examine whether current assessment practices in Kerala adequately address the peculiar learning needs of CMTS.
3. To find out how far the curricular and co-curricular activities in schools enable the CMTS in terms of self-representation.

1.6 Research Questions

1. What are structural exclusions and microaggressions that have disabling impact on CMTS?
 - i. What are micro-level exclusions that have disabling impact on CMTS?
 - ii. How and how far are the academic systems, classrooms and school campus enable the CMTS to represent themselves with equality of opportunity?
2. How are the curricular content, mode of delivery and structures of co-curricular activities designed and executed to adjust the system to the requirements of CMTS?
3. What are the policy initiatives and currently practiced conventions of FA to address individualised learning needs of learners?
4. How far does present system of education formulate and carry out instructional and assessment activities in coordinated and inclusive way?
 - i. What are the principles, systems and practices that constitute the operational process of instructional and assessment sessions in secondary schools in Kerala?
 - ii. How are assessments incorporated into the curricular activities and how far are they enabling?
5. What are the institutional frameworks to ensure enabling, inclusive and accountable assessment of learning performances?

1.7 Methodology in brief

The present research deals with multiple realities. Thereby, it follows ‘QUAL + quan’ (Creswell 2012), mixed methodology approach. Qualitative methods and quantitative methods were converged together in concurrent triangulation design. The categories involved in the research, systems of FA, inclusive practices and culturally marginalised social sections are socially active functional categories and they are neither subjective nor objective without residue. Hence the methodology is textual-historical and objective. The collected data belong to different levels and are treated differently. The theoretical ground of this differentiated treatment is standpoint from which the significance of levels of data is assessed.

1.7.1 Participants and Research Site

The main participants of this study are tribal students of selected tribal communities, tribal promoters, mentor teachers and teachers. Tribal students and their parents together are taken as a single unit. The participants are mainly from three communities: Paniya, Kattunayaka and Uraly and persons from other tribal communities are also considered. The research was mainly conducted in the two taluk, Sulthan Bathery and Mananthavady, in the district of Wayanad. Data were collected from 22 ‘Oorus’ (colonies).

1.7.2 Instruments Used for the Study

The data were collected either by semi-structured interview with participants or by administering questionnaires. The four-interview protocol are:

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- Inclusive practices of formative assessment - interview protocol for teachers
- Formative Assessment and culturally inclusive learning - interview protocol for tribal students
- Culturally inclusive learning in school - interview protocol for tribal promoters
- Inclusive practices of Formative Assessment - interview protocol for mentor teachers.

The three questionnaires are:

- Questionnaire of culturally inclusive learning for tribal promoters
- Questionnaire of formative assessment for mentor teachers
- Qualitative questionnaire for Head of the institutions.

1.7.3 Rigor of Data and Data Analysis

To ensure the credibility of qualitative data the researcher employed four techniques: triangulation, peer debriefing, member check and prolonged engagement. The data were inductively analysed by using thematic analysis techniques. Percentage analysis also was used.

1.8 Scope and Delimitation of the Study

This research encounters the issue of dropout and marginalization and under performance of students of tribal background. The perceived effect of this attempt is not merely to elucidate a problem at hand but to

enable positive intervention in the educational process with constructive orientation.

The research identifies the issue in its wider and subtler structural dimensions and proceeds to examine the conceptual and policy aspects as well as its operational context. The issue is recognised as more sophisticated than merely a question of integration of all students. Thus, the research examines the question of exclusion at the level of pedagogy, curriculum, teaching, organisation of campus and assessment practices in the interest of disadvantaged groups. Inclusiveness of the system and the optimal achievement of self-representation of the stakeholders are subjected to contextualized study and consequently the research offers a guiding principle of policy making, content design and execution in a multi-cultural and multi-community institutions. The outcome of this research may be considered by the educators and administrative personnel in formulating policies and procedures with respect to the education of students in general and education of students of disadvantaged sections in particular. Another important scope of the research is to revisit the significance of assessment as one of the determinant elements of the educational system in its totality.

The issues of marginalization of tribal students from educational institutions cannot be reduced as a problem of academia. They encompass wider social issues. Even though these wider social issues are outside the defined space of the present research, the study can offer significant conceptual implications which will serve as reference points in the attempt to address the issues in larger social and political policy and decision making, especially in relation with institutional culture and responsibility.

However, in the interest of precision and clarity, the researcher has set defined boundaries for the research. The study is located in a very concrete and specific situation – that of under-representation and issues of dropout of tribal students in Kerala. The research site is limited to Wayanad district of Kerala and participants in this research are students of three tribal communities named as Paniya, Kattunayakan and Uraly. The present research is carried out as an educational research and hence the objective is narrowed down to specific goals of educational achievements. Even though the problem dealt with in the study has wider social bearing, vague generalization is avoided by intent and the research is kept within the limit of examination of academic representation and performance. The research encounters the issue mainly on the aspects of curriculum, teaching, assessment, and institutional framework. Variables outside this frame might have varying effects on the issue and running into these variables might provide different insights.

1.9 Organisation of the Report

The study report is organised into seven chapters:

1.9.1 Introduction

The chapter brings up the thesis by briefing the need and significance, objectives, research questions, operational definitions of key terms, methodology, and scope and limitations. The chapter also includes organisation of research reports. The chapter provides an insight to the reader about the whole theses.

1.9.2 Theoretical Overview

The ongoing theoretical discussions on marginalisation, self-representation, inclusive education and formative assessment, and statement of researcher's position are outlined in the second chapter. The chapter provides ground for the methodology: textual-historical and objective.

1.9.3 Review of Related Literature

The third chapter, review of literature, discusses the range of existing literature on marginalisation, self-representation, inclusive education and assessment in general and formative assessment in particular.

1.9.4 Methodology

This chapter explains the theoretical approaches that lead to the methodology used in the research. The treatment of two questions – ‘what is knowledge’ and ‘how is it constructed’ – is described. Further, the chapter outlines the research philosophy, justification for post-positivist paradigm, ontological and epistemological assumptions, textual-historical and objective methodology, and standpoint theory. The chapter also draws into participants and research site, data collection procedure, rigor of qualitative data and thematic analysis.

1.9.5 Analysis and Discussion

Chapter five, analysis and discussion, describes the patterns that evolve out of the data. From these patterns specific themes emerge and each of these themes fall into categories and codes. The chapter details

these themes, categories and codes. The chapter explains the inductive procedures through which the data were analysed and interpreted in order to resolve the research questions.

1.9.6 Summary of Findings and Conclusions

Chapter six, summary of findings and conclusions, outline the findings and conclusions in relation to research objectives. Findings and conclusion in relation to existing literature are also sketched.

1.9.7 Recommendations

Chapter seven – Recommendations – outlines the concrete suggestions and proposals that the conclusions of the research imply and lead to. These recommendations are addressed to various institutions, government organs and visionaries.

Theoretical Overview

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- ♣ *Theoretical Underpinning*
 - ♣ *Marginalisation and self-representation- Grounding of Theories*
 - ♣ *Statement of Researcher's position*
 - ♣ *Inclusion and Inclusive Education*
 - ♣ *Formative Assessment*
-

“a word is a microcosm of human consciousness”

(Vygotsky, 1987)

The starting point of the present research is the empirical fact of significant dropout, under-representation and under-achievement in studies observed among students of tribal background in Kerala, irrespective of levels. The researcher is aware that any genuine research that aims to address this issue has to encounter a complex of sophisticated theoretical questions involving in it.

The fact that India is a society with incredible plurality in language, ethnicity, culture and religion is too obvious to state. Time and again, the debates and discussions on the need for sensitivity to plurality in policy and decision making and administrative initiatives surface in academia and intelligentsia. However, the present research acknowledges that it begins and develops within set boundaries – those of fixed systems and practices that are history bound. In its current state, education is one area in which the concept of universalism is significant even though with qualifications. The curriculum, organisation of schooling and assessment cannot be pluralistic in the proper sense of the word. Education essentially involves some universal content and standards of achievement. But this doesn't entail a heedless dismissiveness to various linguistic and ethnic diversities of people.

In a country of the nature of India, where ethnic, linguistic or religious identities do not as such get translated to formation of 'a people' or a nation or such political units, any field of social activity has to consider two important factors in policy or organisational initiatives. On the one hand they could run the risk of pushing aside disadvantaged

groups and communities and at the same time it poses the challenges of developing universally valid knowledge and skills without marginalising peoples and sections of people.

It has already been stated that the triggering point of this research is the observation that students from scheduled tribal backgrounds- as a social section- experience issues of significant dropout and under achievement in education. In order to confirm the validity of this initial premise, the researcher has conducted a pilot study. This study involved in-person meetings and interviews with experts in the field. These interviews prompted the researcher to undertake a critical examination of structures involved in education- structures of pedagogy, curriculum and institutions- in the interest of students who pursue their studies in a multi-linguistic and a multicultural context- a context in which they do not enjoy privileges of power and prestige.

However, at the same time, the present research remains to be educational research and as such, it shares the motivation and orientation of an educator's task. These two vantage points, the interest of students from tribal background as social sections and that of the educator to bring them as effective and performing agents in school- involve mutual contradictions but are not dismissive of one another. This is also to say that the intended effect of the research is not merely to describe a problem, but to construct it with an explicitly constructive orientation to positively intervene in the educational process.

The theoretical overview of this research is concretely set in this interest. The first fact contained in the research is that the issues of dropout and under achievement referred to here are not those of students

as individuals, but as members of certain disadvantaged communities. The second fact confronted by the researcher is that these issues are not 'indwelling' within the academia. They are in sophisticated relationships with phenomena that are classified as political, social or cultural. Thirdly, both the empirical observations and the interviews pointed out that these issues need critical examination of pedagogy, curriculum, institutions and practices of teaching and assessment and the organisation of campus in the context of Kerala.

Such a critical investigation involves a whole complex of theoretical issues. As the pilot study implies the need for a critical revisit of curricular content and institutional structures, the most important theoretical issue with which the researcher has to engage concerns the 'why' and 'how' of knowledge itself. For instance, how far, apart from language subjects, curricular content can change according to factors of time and place? How far can a universal educational content be adjusted to the interest of social sections? Is knowledge universal? The whole series of such questions arises immediately. In other words, the conditions which necessitate knowledge and how knowledge is constructed and transmitted constitute the inevitable theoretical question for this research. Probing into this question the researcher has drawn upon theoretical works, depicted in figure 1, which lies beyond the normal frontiers of educational research.

2.1 Theoretical Underpinning

The first systematic exposition of the relationship between production of knowledge and conflicts and the resultant power relations in the society was carried out by Karl Marx. Marx (1845) stated that all

human activities, including the activity of knowing, are objective. This idea of the objectivity of the very act of ‘knowing’ and the ‘knower’ leads to serious consequences. It signifies that just as objects or phenomena under study, the study itself is something that can be and needs to be studied. Physics has a ‘Physics’, History has a ‘History’ and the like.

Even though Karl Marx did not explicitly elaborate the relationship between power and knowledge, his idea of knowledge as rooted in practice and as expressive of struggles for domination in a conflict implies everywhere that knowledge is produced within a concrete phase of class struggle. And it expresses and serves the ‘will to dominate’ (Marx, 1867). However, Marx considered the issue in a deterministic way. He considered power in a restricted sense as state power which is reflective of class domination the nature of which is determined in the last instance by the mode of production.

Recent discussions on the relationship between power and knowledge and the constancy of the authored/intended content of knowledge are mostly informed and influenced by insights into the role of knowing medium. For a long time, the general belief was that the author/the discoverer and hence the teacher enjoys absolute subjectivity over the object under observation or study. Even sceptical critiques of this ahistorical subjectivity were unable to identify the specific tangible factors that destabilize it. Therefore, the idea of knowledge as an immutable and finished content reigned established approaches in academic thinking. Articulate study on the conditioning of the entire knowing process by the medium through which knowledge is produced and transmitted has made a radical game-changing impact in this field.

This analysis of knowledge is in terms of two categories- the knowing subject and the known object. Systematic and intelligible study of the role of knowing and communicating medium developed in the first decades of 20th century and it radically altered the thereto existed ideas of objectivity, subjectivity and the act of perception. 'In between' the knowing subject and known object there operates a certain medium-language or another such structure.

Ferdinand de Saussure did a pioneering work in precisely exposing how language operates in engendering meaning. According to Saussure (1916), language is one system of arbitrary and conventional signs which are in no way related naturally to the referents that seem to be truthfully reflected by signs (*A Course in General Linguistics, Saussure*). That means, words and symbols are signs and their competence in communicating meaning is not determined by their referential relationship with any 'reality' that stands neatly independent of them. Signs are differentially related to other signs and it is this relationship that constructs meaning. This is to say that language (or any semiotic system) functions not only to communicate feelings and ideas but also to construct them. This idea has serious consequences on all human activities as they essentially involve language and other semiotic systems. Thus, the study of Saussure shows that the position of language is not simply 'in between' the speaker and the object or the knower and the known. Far from it, language is the medium in which the subject, the object and the message are constructed. The product of this activity, then, cannot be a pure or absolute knowledge, but a meaning, a significance.

The implications of Saussure's study of language are far-reaching. It has shown that people not only speak language, but also are spoken by

them. This calls into question the very fundamentals of Cartesian philosophy and the notion of a rational subject who can master reality. The psycho-analytical theory of Sigmund Freud also served decisively to undermine (Freud, 1953) the authenticity of consciousness. Freud holds that the mind is not only divided but has realms which are constantly at conflict with each other. His theory of the unconscious showed that much of what externally seems to be products of conscious thinking are motivated by or substitute gratifications of desires which have their roots in the unconscious.

Another phase of this theoretical development is marked by the publication of Michel Foucault's order of discourse in 1966. Foucault's paper presented a method which is known to be 'Archaeology of Knowledge'. The researcher has observed that Foucault's theory of knowledge, more precisely that of the relationship between knowledge and power, draws influences from both structural linguistics (articulate elaboration of which is seen in the work of Saussure) and insights provided by the psychological theories of the unconscious.

Michel Foucault considers systems of social behaviour as governed by rules that operate beneath consciousness. In other words, knowledge is not absolute but structured and is historically constrained.

However, the inadequacy of 'archaeology' in describing transformations and ruptures in the history of ideas led to the use of genealogy which Foucault developed articulately in his 'Lectures at The College De France', *Society Must Be Defended* (1975). For Foucault, genealogy entails a historical method to critique into the trajectory of concepts and ideas. In his earlier work, 'Archaeology of Knowledge' he

had developed the term ‘discourse’ as a conceptual instrument of his sociology of knowledge. Foucault considers not language, but discourse as the meeting point of power and knowledge. The term discourse in Foucault’s thinking, refers to a system that makes possible specific forms of knowledge and meaning (Foucault 1969).

According to Foucault, any body of knowledge (what we call discipline) is a discursive formation. It is constituted by discursive systems of signification which function by means of ‘rules of exclusion’ (p. 233). These discourses set the limit for who, on what subject, where, when and why to speak (1969). However, as he developed these concepts further, he did not consider discourses, in deterministic sense, as solid and material as such. For him, discourses, in themselves, are social, historical and contingent (Foucault, 1980). They make possible ‘practice that systematically formed the objects of which they speak’ (Foucault, 1978, as cited in Baker and Ellece 2013). That means the objects of discourse are constructed by those of the very discourses.

These discourses are supported by historically developed institutions which are at once the producers and product of discourses. This involves Foucault’s radical idea of power. He doesn’t consider power as a static force possessed and exercised by a state or a section on the top of the structures of a social pyramid. Power is productive of itself, it is produced, reinforced and transmitted through discourses (Foucault, 1969). That means discourses not only can produce power, but also can disrupt and change it. Thus, Foucault’s view of knowledge is discursive and historical.

Though Foucault's works are of the nature of critiques, they have immense educational bearing. It enables a non-absolute approach towards education. Education can be treated as a discourse that is historically developed. As any discourse is, it is potentially self-narrating and changeable. Power can be generated and constructed at any point and therefore, this idea of power, knowledge and discourse can be used constructively from non-hierarchical vantage points.

The present research is guided by theoretical positions that draw from the discussion above. The content and methodology of the research are delimited by the view that there is no knowledge that is immune against power and there is no system of power that exists without systems of knowledge. Hence the standpoint approach in data collection and data analysis. However, the idea of power is not reduced as a static property owned and implemented by a certain apparatus or section. Power operates at various levels and what can be called 'sectorality' is provisional. So, the research tries to problematise the issues in non-binary terms, avoiding 'tribe vs human' kind of oppositions. Production of knowledge and therefore curriculum that is prescribed address generation, reproduction and disruption of power at different levels and it makes any grouping or formation of section as dynamics that allow room for togetherness and separation, blending and clashing. This is to say that the standpoint- the vantage point of the angle of 'tribal students'- is not to dismiss universalism as such as its rival in the paradigm. The present research admits that there are and there ought to be universal content that is to be taught. Therefore, the question paused in the research is inclusiveness rather than pluralism.

Educational theorists since the early twentieth century were aware of the significance of language as both a cognitive medium and formative element of intelligence.

Behaviourism is reckoned as the ignition point in the development of systematic theories of learning. Oriented essentially by the work of Ivan Pavlov, it considers learning as formation of habit (Dover, 2013). For Ivan Pavlov, there is a stimulus and a response and animals and humans can be trained/conditioned so that a certain desired response is evoked by a particular stimulus. The nature of the response to a stimulus depends on whether or not one has been conditioned. Later researchers developed an elaborate methodology based on this theory. For the behaviourist, learning is a process that can be carried out mechanically by means of repetition of a certain pattern which results in the formation of habits (Pavlov 1955). Acquisition of language is pivotal in this process. They proceed, in teaching, by means of the frequent reinforcement of a stimulus-response in a regular sequence. In a behaviourist method, second language learning should be modelled on the observed process of first language acquisition.

One fundamental precept of behaviourist theory of learning is that it proceeds in a regular sequence: first listen/hear, then speak, then read and finally write. They also presume learning as a teleological process which necessarily requires frequent repetition and error correction. Thus, pattern practice is the essential technique of behaviourist methodology.

Piaget's theory of learning is individual-centred and it treats children as having a mind structure distinct from that of adults. His theory maintains that the level and range of language used by children are reflective of their competency of logical thinking and skills of reasoning.

He explains children's acquisition of reasoning faculties as developing through distinct stages, each of which he names and defines. Thus, even though he accommodates the role of language, it is assimilated into a positivist design of teaching.

One essential hallmark of Piaget's theory is that the act of knowing and development of intelligence are thought of as active and creative processes, not a passive act of acquisition of something pre-formed. He says:

"I find myself opposed to the view of knowledge as a passive copy of reality... I believe that knowing an object means acting upon it, constructing systems of transformations that can be carried out on or with this object. Knowing reality means constructing systems of transformations that correspond, more or less adequately, to reality" (Piaget, 1971, as cited in Samaiya, 2022).

He also broke away from the tenacious idea of a child as a miniature adult. Consequently, his focus is not so much on 'acquisition of knowledge as on development of intelligence. He considers a child as an active agent who researches, experiments and analyses by himself/herself. He also describes the development of intelligence in terms of four stages of development.

The most pertinent historical significance of Piaget's works for academic research and practice is that he shifted the attention of educational psychology from what the child 'does not have' to what the child has (Piaget, & Inhelder, 1972).

Another important aspect of Piaget's studies is his attempt to resolve the binary thinking involving science against metaphysics. However, in spite of his targeted efforts, this dualism remained tenacious. What he attempted was to practise sheer empiricism. He tried to present facts- which were diverse and multi-faceted- unified only by a method without any foundational philosophical assumption. However, the very articulation of facts entails implicit theory and his works remained within the field determined by the corpus of materialist philosophies.

Vygotsky's explorations in psychology at once maintained continuity and found a rupture from Piaget's works. He accepted that a child cannot be treated as an unfinished man. Vygotsky also considered knowledge as actively constructed rather than passively assimilated. Just as Piaget, he also admits the role of curiosity and earnestness in the making of knowledge. However, Vygotsky differs from Piaget in his basic approach. Piaget's views maintain an internal determinism whereas Vygotsky focuses on the constitutive role of society and culture in the construction of knowledge.

For Vygotsky, speech is social in origin. Other(s) is a precondition for it. Speech is learnt from others and at its beginning it has only social functions. Autotelic variants, internalisation of verbal thought and abstractions are all secondary developments. His analysis of verbal thought is based on the analysis of words as a functional unit. To Vygotsky, "a word is a microcosm of human consciousness" (Vygotsky, 1987, p. 284).

A mention of his method is needed for the elaboration of this view. The conventional analysis of language and any such artefact had

been to ‘decompose’ them into their constituent ‘elements’. But, Vygotsky, instead of decomposing, ‘partitions’ them into ‘units’, not elements. He states:

“In our view, an entirely different form of analysis is fundamental to further development of theories of thinking and speech. This form of analysis relies on the partitioning of the complex whole into units. In contrast to the term “element,” the term “unit” designates a product of analysis that possesses all the basic characteristics of the whole. The unit is a vital and irreducible part of the whole. The key to the explanation of the characteristics of water lies not in the investigation of its chemical formula but in the investigation of its molecule and its molecular movements. In precisely the same sense, the living cell is the real unit of biological analysis because it preserves the basic characteristics of life that are inherent in the living organism” (Vygotsky, 1987, p. 44)

Following the method, Vygotsky identifies ‘word’, being the smallest unit where thought and sound are unified, as the unit of consciousness. A word refers, not to one object, but to “an entire group or class of objects”. Thus, it is an unnoticed generalisation. It is the basic level at which a generalised reflection of reality (p. 45) occurs. Thus, words mark a shift from sensation to thought (p. 45). This method of analysis also effectively accounts for the social nature of words. “Speech is a means of social interaction, a means of expression and understanding” (p. 45).

Vygotsky points out that in spite of the general acceptance that speech combines the function of social interaction and the function of thinking, these two functions have been conceptualised as existing in isolation from one another. Vygotsky breaks away from this legacy and throws light into their relationship:

“Social interaction presupposes generalisation and the development of verbal meaning; generalisation becomes possible only with the development of social interaction. The higher forms of mental social interaction that are such an important characteristic of man are possible only because – by thinking – man reflects reality in a generalised way” (Vygotsky, 1987, p. 46).

Verbal communication is carried out only when we are able to relate experience to a specific class of experiences that are known to the other who is involved in the communicative context. A child’s difficulty in communication arises not from the lack of word, but from that of the concept. When the concept is, the word is ready (p. 242).

He further developed this analysis of consciousness into the unit of word to understand cognitive processes. He describes the sequenced stages in word, meaning development, the origin and function of ‘inner speech’, the nature of writing as a manifestation of speech, and the role of schooling in the development of more sophisticated mental operations.

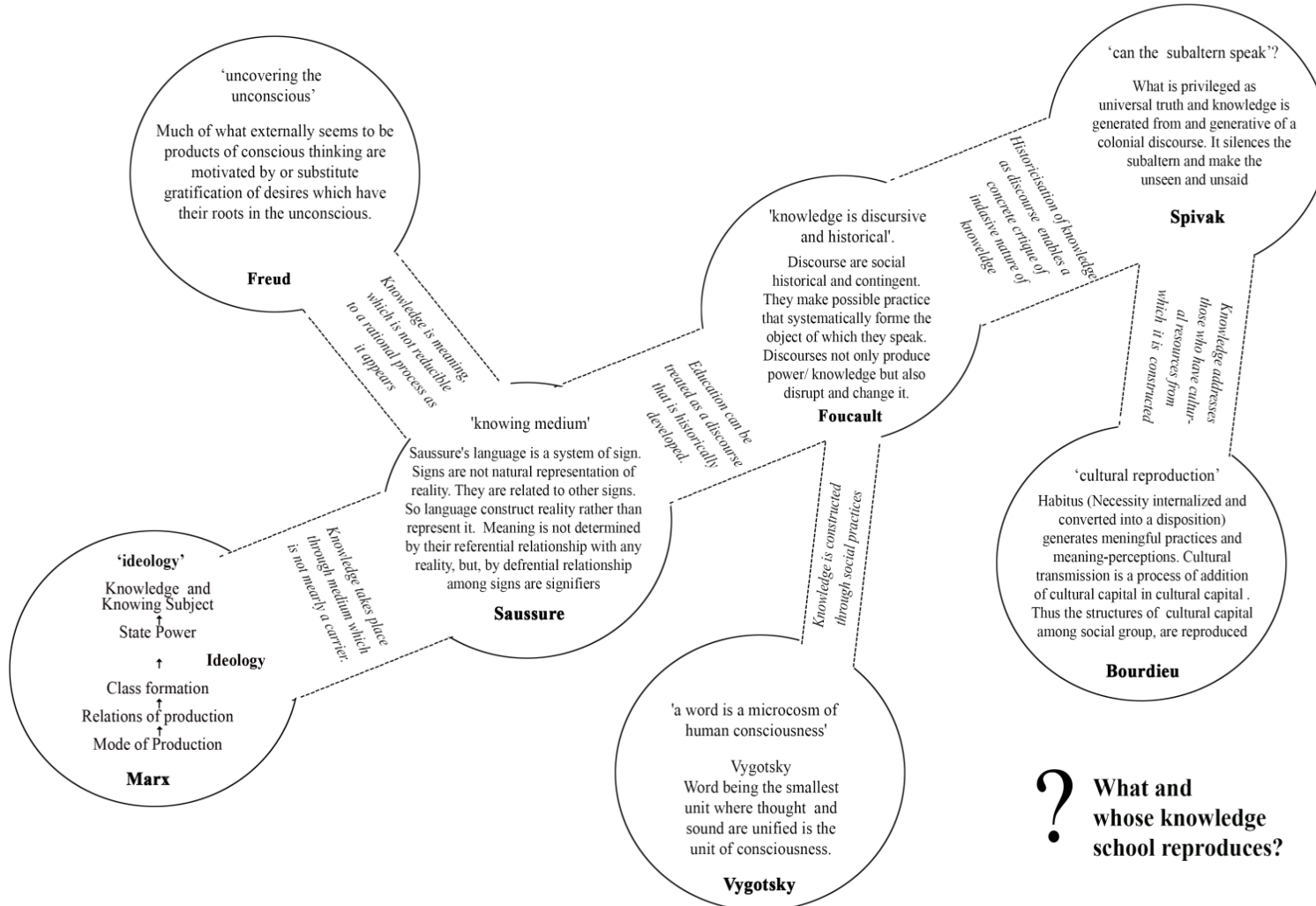
Vygotsky’s theory of consciousness shares the intellectual milieu with the studies that have already been described. In spite of his disapproval of structuralism, he accepts the idea of functionality of language units. For instance, he considers the linguistic notion that the basic phonological unit of language is not sound as it is, but phoneme,

which is the functional unit, a sound that has the effect on meaning in a particular language. He also sees into the social nature of human consciousness and the relevance of practice in the making of thought. He says,

“Every idea contains some remnant of the individual’s affective relationship to that aspect of reality which it represents. In this way, analysis into units makes it possible to see the relationship between the individual’s needs or inclinations and his thinking. It also allows us to see the opposite relationship, the relationship that links his thought to the dynamics of behaviour, to the concrete activity of the personality.” (Vygotsky, 1987, p. 48)

The overview of the theories referred to above clearly demystifies the idea of human consciousness, thought and knowledge. Knowledge does not entail any absolute truth. It involves will and is social in its genesis. Knowledge generates and is generated by will to power. However, the interactions of power are not centred around any constant groups or categories. Identities and sectoral differentiations and thus generation of power are mobile, and potentially disruptive of one another. Humans can act as humans, at the same time, they are constructed as sections.

Figure 1
Theoretical overview in a nutshell



The variables involved in the present research require attentive consideration of theoretical works that probe into education and knowledge as ‘representations’. If, as the theories that have been previously discussed show, knowledge reinforces and is reinforced by power, the question ‘who is represented’ in a certain form of language becomes valid.

2.2 Marginalisation and Self-representation- Grounding of Theories

In her famous article, "Can the Subaltern Speak?" (1988), Gayatri Chakravorty Spivak critically engages the Eurocentrism of discursive institutions that regulate knowledge and describes the manner in which western cultures fix the limits and structures to ‘investigate’ other cultures. Her problematisation of ‘representation’ has - in addition to its general significance- an added importance for the present research as it addresses the issue of knowledge and ‘coloniality’ in the Indian context in specific reference. Taking the instance of discourses on Sati, Spivak describes how colonial speech has not only pushed aside the ‘Indian’ as the ‘uncivilised other’ to the ‘civilised’ British/European, but also overruled the agency of Indian women. She quotes the statement “The white men saving brown women from brown men” (Spivak, 1988, as cited in Thompson, 2012) as a crudely articulate expression of this colonial discourse.

Gayathri Spivak shows how the subaltern is made speechless in the colonially determined discursive institutions and describes how western academic thinking reinforces political and economic powers of the west. Spivak exposes the view that knowledge is innocently objective, value-neutral or ahistorical. She shows that knowledge is directed or regulated by ‘interests’ (Spivak, 1988, pp. 66-111).

Spivak points to the fact that research is in a way always colonial. The peoples in the colonized countries are displaced from their 'subject' position to the "other", the "over there" figure as the object of study. These institutions serve to set knowledge as something to be extracted from and brought back "here". The researcher takes hint from this critical examination of the westernised system of knowledge and comes to the conclusion that knowledge requires to be validated not only from the angle of its relation to reality, but also from that of the interests of sections of people, especially the 'othered' sections of people.

Pierre Bourdieu, who worked principally on the Sociology of Education, elaborately developed the concept of cultural capital, initially to account for the disparities among students in their academic achievements and performance and then as a concept of larger import. Defining Sociology as the science of the relations between cultural reproduction and social reproduction, Bourdieu says that such a science "occurs when it endeavors to determine the contribution made by the educational system to the reproduction of the structure of power relationships and symbolic relationships between classes, by contributing to the production of the structure of the distribution of cultural capital among these classes" (Brown 1973, pp. 71-112)

Two concepts developed by Bourdieu – 'habitus' and 'cultural capital' (Bourdieu & Passeron 1990) - gained wide currency in educational and sociological research in the theoretical expositions of the ways of exclusions in cultural systems which are bound up with systems of power.

As used by Bourdieu the term 'habitus' describes "the dispositions or forms of subjectivity connected with a person's material, corporeal and symbolic attributes" (Bourdieu, 1973, pp. 71-84). It is "necessity

internalised and converted into a disposition that generates meaningful practices and meaning-giving perceptions” (Bourdieu, 1984). The entire practices of one agent or a group of agents in similar conditions are systematic in that they are generated by schemes that are distinct from those of another group with another way of life. These schemes are effective and are operational in limiting or conditioning acts of the perceiving or knowing. The power of habitus on the agent is mainly due to its position in a person’s mind. It is below the level of consciousness and language and therefore is not accessible or traceable for them.

The general notion of education as institutionalised mechanism that preserves, transmits and adds to the information, theories and artefacts that have been accumulated tends to presuppose that the pedagogic actions that take place within various structures – family, community, religion, politics etc... and those of the schoolwork harmoniously in a society which is a unified whole. But Bourdieu points out that the cultural wealth can be apprehended only by those who possess the code to decipher them. In other words, “the appropriation of symbolic goods presupposes the possession of the instruments of appropriation” (Bourdieu, 1973 p. p. 71-112). Cultural transmission is a process of addition of cultural capital to cultural capital. Thus, the structure of distribution of cultural capital among social classes is reproduced.

The concept of cultural capital as elaborated by Bourdieu takes us to two important propositions: culture is not a unified whole and various cultures engage each other not on a plain of equality, but with a relationship of domination and exclusion. To say that the educational system serves as an instrument for reproduction of structures of cultural capital is to say that certain pedagogic actions are valorised in their

relationship to other pedagogic actions contributing to the reproduction of hegemony in social relations. This implies that the educational system excludes or marginalises not only people as people but also as agents of pedagogic actions. It means the question of marginalisation goes beyond the range of denial of access to cultural practices. The division is not between those who possess cultural capital and those who do not. It is a division among various pedagogic actions of which some become valid due to the factor of hegemony. The present research takes the position that there is a multiplicity of cultures that produce schemes of information, theory and artefacts. The mainstream education system, by means of its functional position in reproducing structures, excludes much of this information, theory and artefacts, on ‘extra academic’ ground. The task of a genuine academic research on this area is to address this exclusion on the ground of hegemony and to extend the terrain of encounters of knowledge so that the academic content of institutions and practices is broadened and democratised.

Ardener coined the term “Muted Group Theory” in 1975. Edwin Ardener, seeking an explanation for why women’s perspectives and voices were absent from anthropological studies, realised that women’s voices are “often more ‘inarticulate’ than men, and thus pose special technical problems for the inquirer (Ardener’s, 1975).

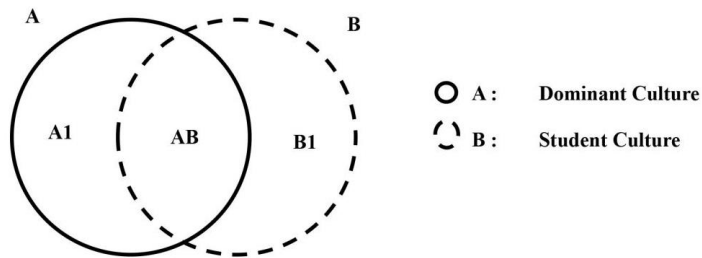
Muted group theory (MGT), which primarily emerged as a feminist attempt to explain the relationship between the ‘dominant’ male culture and ‘muted’ female culture, imparts a larger import on the sophisticated structures of cultural hegemony and marginalisation. This theoretical model was developed by Edwin Ardener and Shirley Ardener during the 1970s in a sequence of works. The concept of ‘mutedness’

refers to a condition of being silenced due to socially created inequality. It is a situation in which a social group which is confronted by a language that is hostile and preventive of the expression of their needs and issues. The theory holds that the language systems in a society- ethical frameworks, norms of behavior and vocabulary of interactions- are constructed predominantly by the social groups which are dominant. Members from the dominated groups are faced with a challenging situation to speak themselves through these language systems that are structurally conditioned against them. So, the expressions from these groups of people are mostly oblique and indirect and are filled through and through with gaps and loopholes. Later, Elaine Showalter in her 'Feminist Criticism in the Wilderness' (1981) makes use of this concept and explains the strategy of reading these oblique expressions as an important function of gynocriticism.

Ardener's model of the relationship between the dominant culture and muted sub-cultures (MGT) is a generalised one and therefore is useful to account for the nature of power relations within a certain cultural context and the need for voices from the margins. Naturally, it provides us with a valuable model to consider the relationship between 'tribal' and mainstream cultures. However, some defined distinctions are to be made in using that model in the context of tribal and mainstream cultural positioning. On the one hand, as a social group, tribal sections of people are, to a significant extent, territorially separated from other people. Most of the tribal sections have their own language or language variants. These territorial and linguistic separation leads to a situation in which the commonly shared skills of culture is comparatively less than that between men and women. Therefore, if we appropriate Ardener's model for the present purpose it will be something like this:

Figure 2

Relationship between Dominant (Adult) Culture and Muted (Students) Culture

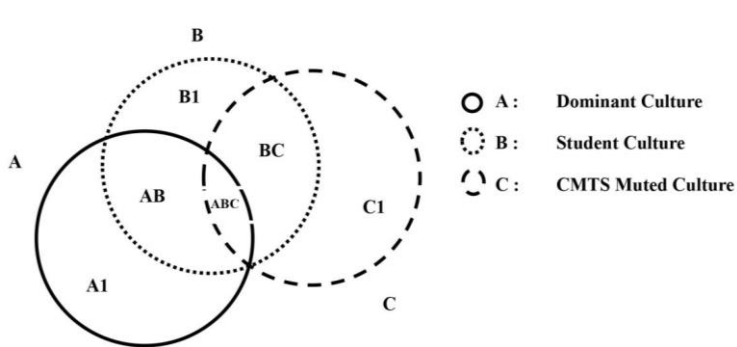


This diagrammatic representation shows that both the dominant and muted cultures have mutually exclusive areas (A1 and B1) and shared areas (AB). However, if these areas are treated metaphysically, only the muted culture 'B' has an unshared wild area. As all the metaphysical resources of the dominant culture are articulated and expressed, they are in a public domain. But that part of the muted culture- as it is not attended, formulated, textualized and expressed- remains as a somewhat 'dark continent', yet to be explored. This is the ground on which the idea of self-representation becomes a requirement.

Ardener's model allows description of multiple muted cultures within its representation, using multiple intersecting circles. For the present research, it is required that students from tribal communities need to be treated as a particular sub-group of the student community, whose voice is normally silenced in the discourses of educational policy making and practices. That means CMTS form a group which faces two levels of silencing mechanism - as students who are muted stakeholders in the dominant academic system and as ethnic groups who are muted within a dominant 'general' culture. The diagrammatic representation of the situation of tribal students will then be:

Figure 3

Muted Culture of CMTS



In the diagram, the dominant general culture is represented by the lined circle ‘A’, the cultural space of students in general and that of CMTS are represented, in figure 3, by the circles ‘B’ and ‘C’ respectively. As the diagram shows, there is a small space ‘ABC’ which is shared by all groups. The circle ‘B’ has a shared space with dominant culture ‘A’ which is outside the reach of CMTS. However, students as a large group share a common space ‘BC’ which is outside the dominant culture. Each of these groups has its own distinct area, ‘wild zone’ as is described by Shawalter. However, it is to be noted that CMTS do not have a shared space with dominant culture ‘A’ which keeps ‘C’ out of it (Figure 3).

This model allows the representation of dominant and muted cultures in a non-binary way. It also shows the need and relevance of representation. As CMTS has a wild zone which cannot be accessed neither by the adult general community nor by the general student community, it can be and needs to be articulated by CMTS themselves.

2.3 Statement of Researcher’s Position

Theoretical examination of the key issues supported the researcher to formulate an articulate standpoint on the ground of which the research task can be effectively carried out. Delimitation of the task and collection

and analysis of data are done as guided by these positions. The theoretical standpoints taken by the researcher can be summarised as follows:

1. Systems of knowledge emerge and develop in relation with systems of power. Therefore, the content part of a curriculum, even that of universally valid science subjects, can be and need to be revisited to engage the question of predisposing deep structures of metaphysics which are neutralised by relations of power.
2. The term 'power' is used in the research with a range of reference wider than 'domination'. Even though issues of domination, oppression and silencing are involved in the matter, they do not exhaust it. The research doesn't pause 'power' as the binary and substitutive opposite of freedom.
3. Power cannot be reduced to systemic property owned and exercised by a state or a section of people. It refers to force that is generated, maintained and reproduced and at the same time potentially countered, disrupted and destabilised. Thus, the research tries to approach the question of power in non-essentialist and non-fatalistic terms.
4. The dimension of metaphysics, or more loosely 'ideology' is not treated solely as a negative factor that is to be removed and replaced by pure secular categories. The presence of metaphysics or ideology is not under the disposal of the individual rational agent. Not only that it 'is' there, but it is not necessarily bad.
5. Exclusion is integral to any generation of meaning which works not by means of reflecting reality, but by constructing realities differentially through a process of exclusion. However, this exclusion is not a matter of one-to-one substitution. It is true that when one thing is 'said', another thing is 'unsaid', excluded. But, both these stated and excluded elements are visible and directly

comprehensible and traceable because they are in direct opposition. For instance, when one says 'humane', the 'unsaid' 'brutal' is simply visible because it stands as the direct opposition to it. Thus, 'humane' 'automatically' means 'what is not brutal'. However, this binary substitution reflects only the intended part of the statement. Meaning involves larger stakes than those intended. When one thing is 'said', apart from its visible alternative, many other things are 'unsaid'. But these unsaid categories have another dimension also- they are invisible as well as unsaid. It is these invisible unsaid which are called the 'marginalised'. Tribal sections of people and their voices belong to these unsaid and invisible categories.

6. Cultural institutions and practices are 'normally' constructed in relationship with the interest - will to power - of the dominant group. These interests tend to be neutralised because of the dominant status they have. It is the act of any genuine democratic cultural act - including that in education - to problematise and make intelligible these interests which are otherwise neutralised.
7. In such an act of problematisation, it is imperative to listen to the voices from the margins. These voices contribute to the production of knowledge not only by means of what they articulate but also by the significant omissions and gaps. However, this is modified by two important factors: this is educational research and as such therefore is constructive rather than descriptive and secondly the section of people that the research concerns is not adults, but students of secondary schools. The specific theoretical questions that these factors necessitate are about the admissibility of the protective discourse. This research takes the position that students who come from a marginalised

background legitimately need to be ‘protected’. What qualifies this protective approach from the system is that it should guard itself against its misconception and mis-practice which is a likely unintended effect and therefore it should be kept under constant check. The likely mishap referred to here is that a protective discourse even though it is necessary and desirable, runs the risk of limiting or obstructing the voices of agents.

Consequently, the research is carried out on the basis of two fundamental propositions: the educational system - not students or parents - is where responsibility is to be located and the issue probed in this research is to be addressed and resolved by the system. This requires the curriculum, policies, institutional structures and practices to be inclusive.

8. The theoretical approach of this research towards universalism of educational content is that of provisional and qualified acceptance. The critique of universalism is taken as a valid problematisation of, not as an alternative to, universal content in the certain subjects. The problem of universalism is not that it is totally untrue. There are terrains where humans legitimately stand united as humans and in such areas, if the case is intelligibly articulate, the universal content is valid. However, ‘the universal’ is on the one hand not an exhaustive concept as such, what is universal, which are the issues to be addressed by humans as humans, what is valid knowledge etc... are all infused with questions concerning construction and distribution of power among social or national sections. Therefore, the concept universalism as is used in this research is conceived as dynamic and changeable, even to the very core of it.

2.4 Inclusion and Inclusive Education

Äli Leijen, Francisco Arcidiacono and Aleksandar Baucal, in their paper *'The Dilemma of Inclusive Education: Inclusion for Some or Inclusion for All'*, studies various approaches to the question of inclusiveness in education (2021). They analyse the discourses on inclusive education into two broad streams of thought which are more or less oppositional to each other: 'inclusion for some' and 'inclusion for all' (Leijen, et al. 2021). "Inclusion for some" refers to the group of arguments that the right to education can be and need to be actualized for children with special needs by employing specially trained staff. "Inclusion for all" represents the view that the principle of inclusiveness can be and should be extended to all students as part of general education and students, who naturally have diverse needs and issues, should get the opportunity to learn together in the same academic locus.

They reconstruct the configuration of arguments on the question and identify "how the two definitions contribute to position children (with and without special needs) and teachers, whose voices they promote and whose voices are silenced, what power relations they constitute, and what values and practices they enact or prevent" (Leijen, et al. 2021, p. 2).

They refer to an article in an Estonian newspaper (Ehala, 2020) which cites a study conducted in Estonia on the added value of education on children's cognitive abilities. The study showed that individual talents and family background determine 80% of the children's knowledge and skills and the role of school is only the remaining 20 percent. The article admits inclusion of physically challenged but considers inclusion of culturally different students as problematic. The argument is that inclusive education would only be possible in homogeneous societies in which children are brought up in similar cultural backgrounds. The paper also

examines various arguments which emphasised the need for specially trained teachers to support children who have special education needs.

The paper also considers various arguments in favour of what they called “inclusion for all”. Various UNESCO documents and other studies categorically show that all students have the right to education and equal opportunities for education. This cannot be realised if some students are segregated. Educators who support this idea point out that the question of child development cannot be treated fatalistically as a matter of inherited capacities. It is achieved by “shared social values, access to educational institutions, technologies (including assistive technologies), and other relevant social resources as well as quality of support provided to the child and opportunities to participate fully and equally in a community” (Leijen, et al. 2021, p. 3). These arguments share a common ground that in order to ensure the effective practice of the principle of right to education for all, “all children need to be educated in regular education that have conditions, capacities, and resources to be able to adapt to the children's needs, capacities, and constraints” (p. 4).

Using the method of ‘argumentum model of topics’ (AMT), the study reconstructs what is called “the deep structure of reasoning underlying the connection between a standpoint and the argument(s) in its support”. The analysis leads to figure out the shared grounds between the two discourses which differ in their argumentative content. The researchers reach at two propositions based on the study- the conflict between these two streams of discourses can be resolved by ‘dialogizing’ them and the conflict is only an ‘episode’ in the continuum of the development of inclusive education. Proceeding further in the dialogizing process, the study identifies ways to bridge these two narratives by “relating them to two different time perspectives. They conclude their position:

“This opposition might be bridged by relating the two discourses to different time perspectives (as it has been already mentioned earlier). The common ground might be that all children with special needs are fully included in regular schools in order to enable and empower them to become active and equal future citizens, but to keep special schools and special education teachers as additional resources where different students from regular schools can get different forms of supplementary support according to their needs occasionally or in a longer period”. (Leijen, et al., 2021 p. 8)

Major theoretical statements and institutional guidelines on the issue show that inclusive education is a concept with wide range of references, and it signifies not only systemic readjustment to accommodate children with special physical conditions, but also restructuring and revisiting the content and form of education from the point of view of ensuring educational opportunities for all students, proactively preventing discriminations in terms of physical and cultural terms.

UNESCO declarations define inclusive education to encompass ‘all’ learners and to address all possible forms of segregation. As early as 1994, UNESCO made it clear that inclusive education is “a process of addressing and responding to the needs of all children”. This idea is reiterated in further documents. “Inclusive education is a process of strengthening the capacity of the education system to reach out to all learners and thus be understood as a key strategy to achieve education for all”. Elaborating it further, the same paper refers to “inclusion as a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning cultures and communities and reducing exclusion within and as a result of education” (UNESCO, 2009,

p.8). Two important layers that can be lifted from these statements go in line with the theoretical positions which were discussed in the fore-going pages: Exclusion takes place within education and as a result of education; and inclusive systems and practices make a step to resolve the issue. Going still further, the document brings specifically the task of resolving exclusion in terms of culture within the scope of inclusive education. Inclusion in education involves the processes of increasing the participation of students in, and reducing their exclusion from, the cultures, curricula and communities of local schools.

Griffiths refers to Wallace's view which underlines this idea of inclusion. He considers inclusion as a term used to describe and promote policies, strategies and practices which aim to enable all learners to participate fully in education (Griffiths, 2009).

The article by Ruchi Bhatia (2018) '*Education for Students with Disabilities in India*' published in the workshop titled 'Social Sustainability and Design', discussing the issue of physically challenged students, states: "Objective of inclusive education is making classrooms equitable for all students regardless of student's differences. Inclusive education is a child's right, it is not privilege".

The article identifies three dimensions to inclusive schooling- "making inclusive policies, creating inclusive culture and involving inclusive practices".

Singal (2005) observes that inclusive education is "...a concept that has been adopted from the international discourse but has not been engaged within the Indian scenario" (p.9).

In the present study, inclusive education means learning and teaching activities that enable the educational system to reach out and provide opportunities for all students, especially positively addressing

students who are otherwise dropped out on account of physical, cultural or personal factors.

This position views inclusion as a process of ensuring the participation of all students affirmatively by formulating conducive policies for inclusion, designing flexible inclusive curriculum, fostering inclusive culture and developing inclusive practices. Naturally, it implies enhancement of students' participation in campus and classroom activities and community participation in the process of policy and decision making.

As a component of inclusive education, the concept of culturally responsive teaching (CRT) emerged recently. Geneva Gay (2000) defines culturally responsive teaching as 'using the cultural knowledge, prior experience, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for'.

In spite of the wide range of works on the issue of inclusion in general, a huge gap or inadequacy has been observed in literature and studies on the specific issue of exclusion of tribal students and on building up an inclusive general education to ensure their equal participation in the context of India. It is true that, in past decades, law enactments and policy initiatives have been formed in order to give tribal students opportunities of education. Right to Education Act 2009, provisions of Rashtriya Madhyamik Shiksha Abhiyan launched during 2009-2010 and other policies formulated at levels of various state governments are some of the milestone moves in this direction. However, these initiatives principally concern expansion of educational resources to the reach of tribal students including special residential schools. The question of an inclusive general education remains, by and large, unaddressed.

Normally, debates about achievement of social goals and academic objectives are principally around classroom strategies and teaching methodology. These debates, as revealed in the researcher's view of literature, tend to avoid critically examining two important aspects of schooling: curricular content and assessment. It is true that there have been studies about the relationship between power relations and educational content. Some important streams of thought that pertain to this topic have already been discussed. However, these theoretical studies are principally of descriptive or exploratory nature and they mostly occur on the frontiers of educational research. The review of related literature shows an obvious inadequacy of constructive attempt to incorporate the insight into curriculum. The second aspect – assessment – is much underestimated as a determinant factor in teaching and learning activities. Formally it appears that assessment stands out of the real time teaching practices and the content and form of academic structures. On the other hand, any empirical observation and theoretical analysis show that assessment is not a tailender to learning or something tagged to it. Assessment, either explicitly or in absentia, contributes to determining the very content and form of teaching and learning. Both these activities are always directed towards assessment. What is chosen for teaching? What does the teacher actually teach? How are lessons delivered and materials prepared? How do students determine the important and unimportant elements of content and the way they study and get prepared- All depend on the specific forms of assessment they undergo and the preference markers they are trained to reach at.

The present research extends its scope to touch curriculum, classroom practices and assessment. As far as the question of exclusion is concerned, the consideration of practices of curriculum for assessment is a proven mode of excluding disadvantaged sections. Thus, assessment

becomes the most effective tool of exclusion. Potentially it also means that a genuinely inclusive education must necessarily consider assessment as a determinant factor and must revisit the practices of assessment and must subject them to critical revisions.

The discussion of theoretical views in the foregoing papers requires revisit to the relationship among these three factors. In a positivist thinking, one may be tempted to believe that they observe a neat order of precedents in which curricular content is formed ahistorically with a value neutral substance, it is or ought to be delivered in classrooms and finally the quality and quantity of absorption of this content are assessed. The insights provided by studies on the relationship between power, institutions and education demonstrate that this is far from the real state of affairs. In other words, assessment is not something that appears on stage 'AFTER' curriculum formation and teaching process. The power relations in a society require people to be assessed in or assessed out. Exclusion occurs through parameters of assessment. Assessment determining the curricular content is as much a reality as curriculum determining the assessment. Stated or implied assessment is not something super-added to curriculum content. Assessment is at the core of it. Therefore, critical revisit of assessment is one principal task of educational researchers in the interest of inclusive education.

2.5 Formative Assessment

Assessment has a key role in education. It not only measures the level of performance, but conditions the content and methods of learner and teacher activities. The whole learning process and academic organisation in formal education, in their actuality, is directed towards the assessment. What the teacher teaches or omits, what the learners choose to study and what they avoid and the ways in which the learners pursue their content all depend on, to a great extent, the specific nature of assessment.

Yet it remains an area that is not critically attended in policy and decision making with due adequacy. What’s more, in practice, educators often confuse it with evaluation and it weakens the purpose and result of the whole process.

Assessment, according to the UNESCO document 2017, is

Table 2

Comparison of Assessment for Learning and Assessment of Learning

Parameters	Assessment for Learning	Assessment of Learning
Purpose	➤ Supports learning	➤ Assesses accountability (linked to predetermined standards)
Goals	<ul style="list-style-type: none"> ➤ Informs teaching and learning ➤ Promotes further advances in learning ➤ Focuses on improving learning ➤ Develops pupils’ reflection skills 	<ul style="list-style-type: none"> ➤ Collects information about what has been achieved (a record of marks or grades) ➤ Compares to targets that have been pre-established ➤ Focuses on achievement
Actors	<ul style="list-style-type: none"> ➤ Teachers ➤ Pupils ➤ Parents ➤ Peers ➤ Other school professionals 	<ul style="list-style-type: none"> ➤ Teachers ➤ External practitioners
When	➤ Ongoing	At fixed- and pre determined times
Tools	➤ Discussion, observation, selfassessment, peer assessment, teacher debate, comment-only, dialogue, questioning, feedback, no-grading, portfolio, individual education plan, etc.	➤ Tests, drilling, grading, marking, questioning, observation, etc.

Source: (Harlen, 2007, as cited in UNESCO (Ed.) Opertti and Ji., 2017, P.12)

classified into two categories - formative (Assessment for Learning) and summative (Assessment of learning) (Harlen, 2007, as cited in UNESCO

(Ed.) Opertti and Ji., 2017, P.12). Table 2 describes the parameters of assessment published by UNESCO in 2017. UNESCO, in the document, distinguishes that formative Assessment as different from summative in respect to its purpose, goals, actors, timing of assessment and tools used.

In 1998, Black and William coined the phrase ‘black box of classroom’ referring to the condition that what happens in a classroom is opaque and obscured. They set out to examine the input into and output from the black box. After an extensive review of various studies and reviews, they came to the conclusion that formative assessment will improve learner involvement and performances of both learning and teaching. Their article uses the term formative assessment as “encompassing all those activities undertaken by teachers and/or by their students, which provide information to be used as feedback to modify the teaching and learning activities in which they are engaged” (Black & Wiliam, 1998b).

The study of assessment by Black and William revealed the significance of formative assessment for learning performance. They say:

“... formative assessment does improve learning. The gains in achievement appear to be quite considerable, and as noted earlier, among the largest ever reported for educational interventions. As an illustration of just how big these gains are, an effect size of 0.7, if it could be achieved on a nationwide scale, would be equivalent to raising the mathematics attainment score of an ‘average’ country like England, New Zealand or the United States into the ‘top five’ after the Pacific Rim countries of Singapore, Korea, Japan and Hong Kong.” (Beaton et al., 1996; Black & Wiliam, 1998b, p. 61).

Black and William pointed to the inadequacy of research on the effectiveness of assessment on marginalised sections of students. However, observing the positive impact of cases of formative assessment on schools with large block of ‘disadvantaged learners, they stated that many such schools have risen in academic achievement shifting from failing category to exemplary one (Ibid).

This is an important point. It has already been explained that assessment serves to condition the whole education process starting from the formation of curricular content. Therefore, inclusion in assessment is necessary as well as useful for inclusion in education. The study of Black and William shows that formative assessment serves an inclusive purpose.

Crooks (1988) and Black (1993) conducted surveys on assessment practices carried out by teachers in schools. Deriving from general features observed in the two studies, the major weaknesses in the current practices of assessment were identified. These are given in the study of Black and William.

One seminal characteristic of ‘summative assessment’ and its import are to be grasped with clarity. Even though it helps and directs learning, this high-stake, high-visibility test is primarily to assess students’ performance in the interest of somebody else or something else: for preparation of rank list for admissions to higher institutions, for employers to select from the candidates etc. Its primary objective is not concerning the learner or learning.

Formative assessment focuses mainly on the personalised learning process rather than academic grades. Naturally, it is more inclusive and learner supportive.

“Exemplary schools are making progress in closing the gaps in student achievement while recognising individual and cultural differences.” (OECD, 2005).

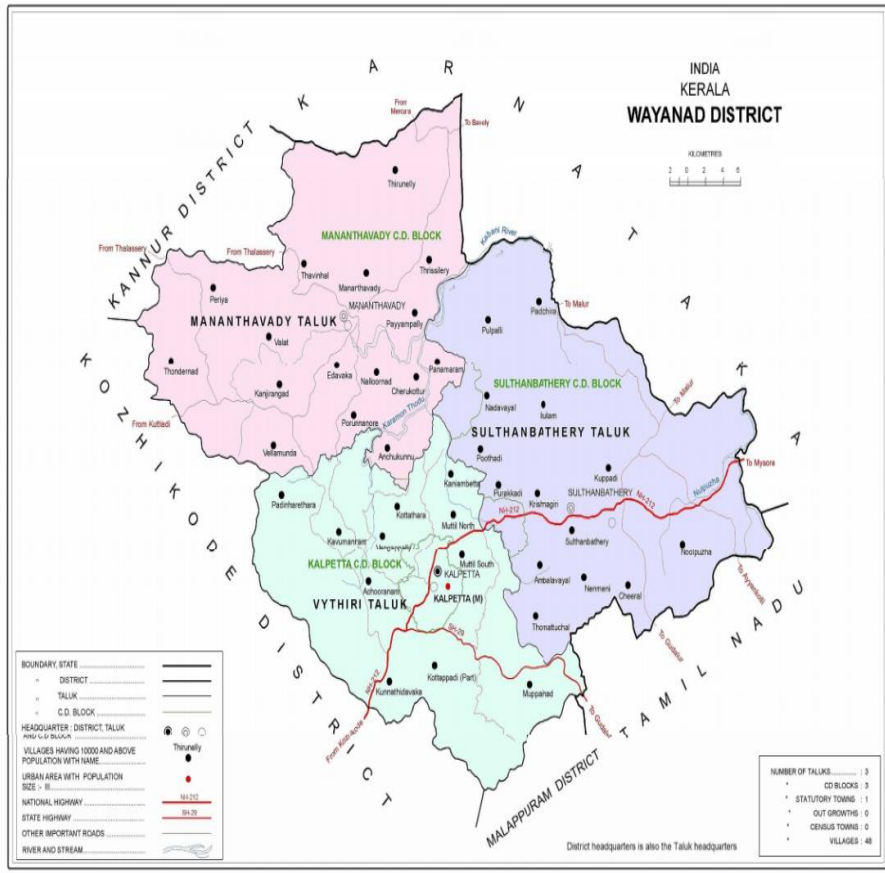
Two approaches to formative assessment are Data-Based Decision Making (DBDM) and Assessment for Learning (AfL) (Van der Kleij et al., 2015). These approaches can complement each other, and elements of each approach are often used by teachers in their classroom practice (Kippers et al., 2018).

One most commonly practised, yet least systematically engaged aspect of learning is feedback. It can be viewed as something given or as something received.

Angela M. Lui and Heidi L. Andrade observe the momentum created by the studies of Black and William in favour of FA. They state that after Black and William showed the significance of formative assessment as a way to achieve high academic performance, many studies revealed the influence of feedback on learning (Lui & Andrade, 2022). They developed a model emphasising the ‘internal mechanisms of feedback processing’ (p.1). As they showed, these involve “initial motivational states emotions elicited by and interpretations of feedback, and decision-making” (Lui & Andrade, 2022, p. 1).

The above discussion suffices to conclude that there have been studies which evidence the effect of FA in learning improvement and students’ response. They provide the research with a valid theoretical opening to explore constructive and resolving steps to address the issue of dropout and marginalisation.

Figure 4
Research Site



Source: District census handbook, Wayanad

Table 3*Demographic profile of tribes in Wayanad District of Kerala*

Number of scheduled tribal communities in Kerala	37
Total tribal population (Kerala)	484839
Male	238203
Female	246636
Percentage of tribal population to state population	1.45%
Education level	
Literates	326272 (total) 169812 (male) 156460 (female)
Illiterate	158567 (total) 68391 (male) 90176 (female)
District wise population	
Wayanad	151443 (31% to total state ST population)
Idukki	55815 (11%)
Palakkad	48972 (10%)
Kasaragod	48857 (10%)
Total tribal population Wayanad	151443
Male	74476
Female	76967
Urban	3228
Rural	148215
Percentage of tribal population to district population	(18.53%)
Literates	93705 (total) 50042 (male) 43663 (female)
Illiterate	57738 (total) 24434 (male) 33304 (female)
Major tribal communities in Wayanad	Paniya (45%) Kurichiyan (16%) Mullu Kuruma (13.70%) Adiya (7%) Kattunayakan (11%) Vetta kuruma (Uraly) (4.23%)
Major area of work	Agri labours Cultivators Household workers

Source: Census report 2011

Review of Literature

-
- ♣ Studies related to Dropout and Marginalisation and Self-representation*
 - ♣ Studies related to Inclusive Education*
 - ♣ Studies related to Formative Assessment*
 - ♣ Research Gap*
-

Creswell Defined “literature review” as “a written summary of journal articles, books, and other documents that describes the past and current state of information on the topic of your research study” (Creswell, 2012, p. 80). The significance of such a review is articulated definitively by Bruke and Larry (2014): “the literature review can be mainly helpful for establishing theoretical underpinnings of the research study and to assist in formulation of the research question and to stimulate new insights and concepts throughout the study” (p. 150). Combo and Tromb clarify further the importance of reviewing. For them, literature review also enables the inquirer to “provide a critical, organised and analytical orientation of the study and also be able to justify the need for one to study a particular topic or research problem” (Kombo & Tromp, 2013).

Review of existing literature decisively permeates the research which is qualitative in nature. “Qualitative researchers often integrate the literature review throughout their study, working back and forth between the literature and the research” (Bruke & Larry, 2014, p 150). Even though the necessity of literature review in academic research is obvious and is accepted universally, its proper use has been discussed from different viewpoints. One significant question engaged by different schools of researchers is concerning the impact of literature review on a new research. On the one hand the absence of proper literature review can cause lack of genuineness, lack of systematicity and sophistication and possible duplication. On the other hand, naive use of literature review may lead to debilitating or destructive consequences by over influence or bias. Attempts to resolve this stalemate have given rise to two schools about the positioning of literature review in the sequence of research activities.

Some scholars view that the thorough review of previous research must be conducted before the researcher sets out for data collection. This helps the researcher with a clear view of what has been achieved and what research gaps exist, an articulate purpose and the nature of required data.

Another section of scholars require the research to be genuinely exploratory and therefore the researcher should start without preconceived suppositions, lest it becomes biased. In this sequencing, the researcher collects data before attempting review of literature. The collected data may require modifications in research questions and hypothesis and the analysis of data can lead to theories that modify themselves. Exponents of grounded theories tend to maintain the latter school. The pioneers of grounded theory like Glaser are of the view that it may contaminate the theory and destroy the social reality (Glaser & Strauss, 1967) if the researcher is well aware of the existing literature.

As to these questions, after considering these two different viewpoints, the researcher has come to the conclusion that the research issue, objectives and methods of data collection and analysis become genuine, clearer and more articulate if a review of literature is carried out immediately after the theoretical overview. However, in order to avoid pre-fixed or dogmatic treatment of the issue, the literature review is conceived as a continuing act throughout all the phases of the research.

Thus, in the present research, after the pilot study and theoretical overview, a review of previous studies in the areas of the topic was conducted and hitherto research achievements and research gaps were identified. The review has helped the researcher to modify research questions in the interest of precision and adequacy. The researcher, for

literature review, mainly hinged on Books, Dissertation and articles which were published or available in CHMK Library, University of Calicut and Database like JSTOR, ERIC, ScienceDirect, ResearchGate, Internet Archive and Google Scholar. The document published by UNESCO, UNICEF, OECD etc... regarding inclusion and assessment were also reviewed.

3.1 Dropout, Marginalisation and Self-representation

The first review task undertaken by the researcher was concerning the dropout and under achievement of ‘Adivasi’ students at schools in the Wayanad district of Kerala. One important document that identified the issue in quantitative terms is the UNICEF report 2014 (as cited in Neethi Vedi) on dropout of ‘Adivasi children in Wayanad district. The report alarms that the dropout rates of adivasi students in Wayanad district had increased during the period 2008-2013. This statistically derived finding shows an inversal trend when compared with other communities whose access to education at all levels has been consistently increasing.

The report of Neethi Vedi (2015) titled ‘Dropout of Adivasis children from the schools in Wayanad district’ confirmed these findings with nuanced additions. The report found that the dropout rate is different at levels and in different sections. Higher dropout from secondary schools than from higher secondary schools. It means that Adivasi students who are less settled in the school system and need more social scaffolding tend to get dropped out more than those who are at higher levels. The report also unfolds quantified information on sub-sectoral variation in students’ dropout rate. Children from Paniya community- which ranks the ‘lowest’ in social hierarchy among various tribal communities in the region- suffer

the worst. The dropout rate among them is unusually high with 75.3 percent. The report also points to a subject-level variation. It states concretely that Adivasi students perform very poorly in alphanumeric. The report also cites the issue of language with significant implications on the nature and the cause of the dropout. The language(s) which Adivasi students speak are not comprehended by teachers, obviously resulting in serious educational hazards (Neethi Vedi, 2015).

Geetha B. Nambissan (1994) also has found that the dropout ratio of tribal children are significantly higher than that of the general communities. Binu P. Paul (2013) underlines the gravity of the issue and shows in quantitative terms that the dropout of ST students at schools is four times that of even students from SC background. The gap is further widened when it comes to comparison with other communities.

Jobin Joy and M. Srihari (2014) conducted a case study on school dropout of students of ST background in the Wayanad district of Kerala. The objective of the study was to unfold the hidden reason for increasing school dropout (Robinson et al, 2013) among ST students of Wayanad district with special reference to 'Paniya' tribe. Their research was qualitative in nature and was conducted in selected colonies of 'Paniya' people in the district. The important finding of the study was that tribal students' dropout rate and its proportion to that of other communities is on systematic increase. When compared to the total dropout in the district, the tribal dropout was 61 percentage in 2007-08 and five years later in 2011-12 it rose to 77 percentage. It was also found that the dropout rate in Wayanad- a district with high concentration of tribal population- showed the highest in the state. Their research attributed the increased dropout rate to a lack of awareness of the value of education among the ST.

However, as the programme document of UNESCO points out, what is called ‘lack of awareness’ among people is part and the result of exclusion for which the system itself is responsible.

These reviews together with the pilot study conducted by the researcher establish the fact that students from tribal backgrounds get dropped out of the schools in conspicuous disproportion in ratio with students from other communities. The review thus confirms a community aspect in the nature of the issue.

In the perspective of a responsible system of education, the discernible omissions and dropout of certain sections as a whole can be accounted as a consequence of either oppressive and atrocious power relations involving direct violence, open discrimination and abuse or structural exclusion or both. In a society in which students of various cultural groups partake in the platform, the chances of such direct or tacit oppression are very high. Bourdieu and Passerson (1990) point to assimilated violence that is likely to be produced and reproduced in an educational system in cultural terms. They state that “all pedagogic action is, objectively, symbolic violence insofar as it is the imposition of a cultural arbitrary by an arbitrary power” (Bourdieu and Passerson, 1990, p.5).

The programme document of UNESCO (2012) titled ‘Addressing Exclusion in Education: A Guide to Addressing Education Systems Towards More Inclusive and Just Societies’, defines exclusion in a broad way to signify a wide variety of under-representation of social sections. According to the definition of UNESCO exclusion refers to multiple forms and expressions of dismissive structures in the educational system.

“Exclusion from entry into a school” or a programme, “exclusion from regular and continuing participation in school or an educational programme, exclusion from meaningful learning experience, exclusion from recognition of the acquired learning, exclusion from contributing the acquired learning to the development of society and community and exclusion from having the life prospects need for learning” (UNESCO, 2012, p. 3) are all within the compass of the definition of the term. According to this wide-ranging definition, the case of dropout of the tribal students in Kerala undoubtedly involves a question of exclusion from the mainstream educational practices.

Joan G. Mowat’s *Towards a New Conceptualization of Marginalisation* (2015) is a study that aims to answer two key questions concerning marginalisation: “what does it mean to be marginalised?” and “marginalised from what?” The article tries to bring out a conceptual framework for the understanding of the phenomenon of marginalisation in an educational context principally by analysing textual materials. Drawing extensively from the concept of ‘cultural capital’ as articulated by Bourdieu, the study comes to a generalized meaning of what marginalisation is. The term does not merely refer to a state as such, but it includes feelings about the state. Thus, a sense of belongingness is a key to the understanding of the experience of marginalisation. Quoting from Prince and Hadwine (2013), Mowat states: “poor sense of belongingness” in students “is correlated with negative indicators such as behavioural problems, lower interest in school, lower achievement and increased dropout” (Mowat, 2015, p. 460). The study points out that school can ‘inadvertently’ act as an agent of marginalisation: marginalisation occurs

in multiple ways and its effects also are multi-layered, the article concludes.

However, the study, which is centered around the concept of resilience, does not go to the analysis of structural remedial orientation on part of the educational system and institutions.

Munn and Lloys (2005) in their work titled '*Exclusion and excluded pupil*' give a clear and concrete statement of the possibility of school becoming an instrument of marginalisation. "An inappropriate curriculum" (p. 460) that is unresponsive to and insensitive of students needs, rigid and inadequate "systems and structures which fail to" (p. 460) achieve a meeting point between parameters for behaviour and achievement and students' willingness and competencies and exclusive mind set all contribute to create a sense of alienation in students or sections of students.

Both Mowat's and Munn and Lloyd's researches are in the context of addressing the issues faced by SEN students and those who are physically challenged.

Alavi Kibria (2022) conducted a specific study on the exclusion and marginalisation of the Garo Indigenous community in Bangladesh. The research was carried out in case study design in which interviews were the major tool administered for collection of data. The study found that the Garo indigenous community is facing social exclusion due to financial and social reasons. The research points to institutional inadequacy as one of the factors that intensifies the marginalisation of the community. They are not officially identified as indigenous people. After the amendment of Bangladesh constitution, they are being treated as

‘people with different ethnic identity’. The Garo community has the cultural background of their own, but it is constantly silenced by the domination of cultures of Christian and Muslim people who are around them. Thus, they receive an insurmountable silencing of their culture and get dropped off from the public itself.

The importance of power dynamics in education is demonstrated in the work of Anwar Salahudeen (2017). According to him “what to educate, how to educate and whom to educate are determined by power dynamics” and it happens through institutional schooling and structures. Anwar argued that “learning one’s own geoplotal history and the struggles of one’s forefathers will bring a sense of subjective identity and knowledge”. “Critical analysis of dominant knowledge, diverse space for children to think and question themselves and others, open spaces for different dialogic engagement inside the classroom, and so on, will help children to assert their own political identity and understand collective identity and its overlap with self identity” (Anwar, 2017, pp. 71-76).

Addressing health hazards and disparities in health in terms of social group or classes, World health Organisation Social Exclusion Knowledge Network (SKEN) final reports 2008 defines exclusion thus: “exclusion consists of dynamic, multi-dimensional process driven by unequal power relationships interacting across four main dimensions - economic, political, social and cultural - and at different levels including individuals, household, group, community, country and global levels” (Popay, J. et al. 2008, p.2). “It results in a continuum of inclusion/exclusion characterized by unequal access to resources, capabilities and rights which leads to health inequalities” (p.2). Even though the document immediately addresses the challenges of deprivation

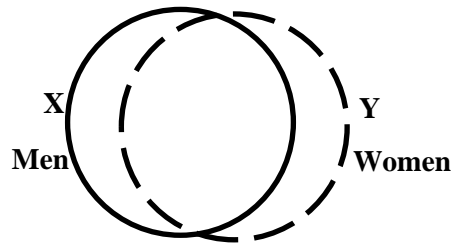
or underdeveloped health conditions, it is taken for review in the present research because of the general bearing that its definition carries. This is a version 'from above' conceptualizing the issue in a narrower sense. This definition postulates the concept of exclusion rather than marginalisation and it defines exclusion principally as a lack of access to resources. What this conceptualization does not address is the connection of exclusion with power relations. Such an approach also does not extend the critique to the structures and parameters.

The present research uses the term marginalisation because as has been repeatedly seen in the discussion above, the issue is not merely gaining access to a certain given set of resources but that of restructuring and redrawing those structures and institutions.

Elaine Showalter's model of the relationship among cultures and sub-culture (Figure 5), using muted culture theory of Ardener, in the context of women studies throws light into the ways in which power-culture compounds work. Her article titled 'Feminist Criticism in the Wilderness' (1981) puts forward a concrete picturisation of the sophisticated co-living of dominant and muted cultures. Her data are constituted by texts principally by women writers. The main questions that she addresses concern the evolution of gynocriticism (Showalter, 1981) and its objectives. The reason why it is reviewed for the purpose of present research is that her model of power relations in cultural practices has significance for the marginalised sub-cultures of ethnic groups living in societies dominated by other sections. She gives a diagrammatic representation of this relationship, drawing from Ardener's model.

Figure 5

Elaine Showalter's model of the relationship among cultures and sub-culture



Source: Adapted from Showalter

The model presents two interesting circles 'X' and 'Y' referring to dominant and muted cultures respectively. Much of the inner space of the circle (Figure 5) is common to both. But a crescent of 'X' stands out of 'Y' and a crescent of 'Y' remains outside 'X'. The crescents are thought of as 'wild zones' which can be considered spatially, experientially or metaphysically. Spatially and experientially both dominant and muted cultures have 'wild zones' which the other group does not access. However, metaphysically, the dominant culture does not have a wild zone. It is an expressed culture that dominates the entire society and permeates the whole set of practices and ideas. Therefore, it is accessible for all. On the contrary, the crescent of 'Y' which stands outside 'X' is a wild zone metaphysically as well. It represents an area hitherto unexpressed and inarticulate and therefore remains inaccessible for the members of the other group. Hence the need for self-representation.

Taking the case of male and female cultures, Showalter, on the basis of this model, illustrates the need for women to make the wild zone

visible and audible by speaking/writing herself. This model is significant in its general import, or the relationship between the 'muted' cultures of tribal sections and the dominant cultures of reigning mechanisms. So, voices from tribal sections of people have a unique intellectual and educational value. The wild zone of these silenced sub-cultures cannot be accessed, expressed or made audible or discernible by others.

The review of Showalter's model of relationship between the dominant culture and muted sub-cultures establishes two important points:

- 1) There is a wild zone for every muted sub-cultures. As it is muted, it is not reached, expressed or intellectually attended.
- 2) As the wild zone is 'located' outside the dominant culture, it cannot be explored, articulated or expressed by people who are not members of the sub-cultural group. Therefore, members of the sub-cultural group only can bring this wild zone to visibility and audibility.

This leads the research to the important concept of self-representation.

However, a word of caution is needed. Even though this model is useful in understanding the value of self-representation of students of tribal background, it must be considered with nuanced distinction. The nature of agency in children is to be treated with its required delicacy and this factor modifies the nature of the question. Another point of distinction is the statutory nature of educational participation. These two points of distinction require mandatory protective attention on the part of the mainstream system.

The question of self-representation in the context of the present research addresses two issues:

Firstly, how far students as the most important stakeholders in education are able to represent themselves in the educational practices. Secondly, how far students from marginalised tribal sections, as a distinct sub community among students, are enabled for self-representation.

The term self-representation is discussed, in this research, with regard to the expression of tribal students' selfhood through the practices of teaching, learning and curriculum. The issue concerns whether the tribal sections of people are provided with opportunities to represent themselves in the educational system giving expression to their own needs, reasonably practicing indigenous skills and knowledge, what they possess as a result of their cultural identity, and by expressing their thoughts and feelings in their language.

3.2 Inclusive Education

The initial literature review conducted by the researcher on the topic inclusion and inclusive education unlocked the fact that there have been plenty of research emphasizing the need for inclusion in education and most of them have attended the issue at the level of children with special educational needs. The numerous works on inclusion regarding this respect can be classified under four headings: Attitude towards inclusion, Policy and programme on inclusion, Challenges and competency for inclusion, Teaching, curriculum and students' achievement.

McGregore and Campbell (2001), Tsafi Timor (2003), Agbenyeya (2007), Gafoor (2009), Armstrong et al., (2011), Jokinen, (2018), Nwoko et al. (2022) Gould and Hornby (2023) worked with special focus on attitude towards inclusion.

The principal object of Carrington (1999), Norwich (2002), Carrington and Elkins (2005), Ainscow and César (2006) and Gafoor (2010) was concerning policy and programme of inclusive education.

McGregor (1997), Salisbury & McGregor (2000), Salisbury (2006), Graham and Harwood (2011), Golder (2012), Obiakor (2012), Alanososko & Andonovska (2014), Pantic & Florin (2015), T phahlamohlaka (2017) and Ticha et al. (2018) probed into challenges and competency for inclusion.

Finally, Ashton (1990), Higginbotham (1990), Daniel and King (1997), Clarck et al. (1999), Gay (2002), Nind (2005), Thomas (2013), Tyagi (2016) and Muzata (2017) studied teaching, curriculum and students' achievement from and inclusive point of view.

However, the research gap observed is on the question of expanding the concept of inclusion to address the relationship among cultural groups. This research focuses on inclusion in cultural respect. Thus, the researcher takes the research on inclusion beyond their normal frontiers.

In an article titled 'Towards Culture Sensitive curriculum development', in 1992, Thaman was concerned about the way curriculum developers must be sensitive towards culture. Konai Helu Thaman (1992), identified three kinds of issues faced by curriculum developers in

multicultural settings - pupil related, teachers related and curriculum related. The study was conducted on an Asia Pacific Island named 'Tongo'. According to Thaman, the important question Pacific Island educationalists must take into account is how best the traditional cultures are imposed through school, so that people are able to survive in a modern world. Thaman is of the opinion that no one can easily be free themselves from the conflict between traditional culture and modern infiltrated culture.

The approach of Thaman was critical and she questioned the tendency of educationalists to mark pupil's inability to learn second or third (English) language as general cognitive inadequacy. To Thaman, the second issue regarding curriculum development is often related to the relative inability of teachers to actively participate in curriculum development. The third issue of curriculum development is that the curriculum is too deterministic. It emphasised the need for people to adopt a physical and social environment rather than the role of curriculum in changing these environments. Many other studies have similar findings. Carrington (1999) suggested that educational administrators should consider the local communities' values with respect to their move towards inclusion. The study, titled 'Teachers' Attitude Towards Inclusion', stated that the dominant group in the society defines the culture and that differentiates those who can and those who cannot (Carrington, 1999). Gafoor (2009) takes the same position that the success of inclusion depends on the extent of teachers' willingness to make adaptations to accommodate individual differences.

A dissertation published by Gladness Nwokoye Mpya (2007) emphasised the need for an inclusive assessment method. The study titled

‘Managing Inclusive Education in the Classroom with reference to the Nkangala region in Mpumalanga’, studied the experience of educators to know the competencies to manage inclusive classrooms. The study results revealed that educators serve a key role in management of inclusion in the classroom. Inclusive responsibility on educators calls for new competencies, both methodological and assessment and at the same time it brought a new challenge to educators to rethink their role, build relevant knowledge and skills to adapt the desired changes. The study found that different learners need different ways and time to be assessed in an inclusive school (Myra, 2007). The study also found that building an inclusive classroom is not only dependent on the attitude of educators but also the parents and students. Creative partnership among these groups is a key factor determining the level of success of inclusion. Similar results found that there is a significant relationship between parent involvement and academic performance of students in a study conducted by Lauren Kavanagh and Cathy Kelleher in 2017.

In a research article titled ‘Inclusive Education in India: Are the Teachers Prepared’, Das et al., (2013) examined the skills level of teachers to teach students with disabilities in an inclusive setting. The study result revealed that 70% of regular teachers had neither received training in special education nor had any previous experience in teaching those students. The teachers, both primary and secondary, rated themselves as having limited and low competency for working with an inclusive set up. Phahlamohlaka (2017) puts forward the same notion after studying the challenges of inclusion to multicultural education. Phahlanohlaka stated that challenges raised by multicultural settings required teachers to have diversified skills.

In a study which was conducted by Boyel et al. (2013) over 391 secondary teaching staff revealed that female teachers are more positive in attitude to inclusion than male. The study titled, ‘Teachers’ Attitude Towards Inclusion in High Schools’ indicated that a person's attitude towards inclusion was not significantly improved by having a master’s degree in special education. The analysis of data which were measured in a six-point Likert scale indicated that teachers who were in their first year were more inclined towards inclusion than experienced teachers. This study leads us to an intriguing point about the school, in its institutional nature, tends more to exclude than include.

Muzata, in a dissertation, (2017) studied ‘curriculum implementation for learners with special educational needs and the thesis came up with a result that when teachers are not actively engaged in curriculum development, the implementation of curriculum is hampered by numerous challenges. Using mixed method triangulation design, the work showed that there is a significant relationship between the qualification and specialisation of teachers and their “understanding of the concept of curriculum adaptation’ (p.112). The qualitative data analysis led to the finding that to overcome the challenges of learners with special education needs an individualised education plan is a must. The results of the chi-square test revealed that “specialised teachers were likely to be more adaptive towards teaching strategies” (p. 165). Some teachers use languages other than the native languages in teaching SEN children. This was also examined by the study. On this issue, the study concluded that “the policy of using familiar language of instruction also has a positive on teaching and learning” (p.190).

Peguero et al. in 2016 examined potential intervening factors of social bonds and likelihood of dropout of students of five ethnic minorities. They investigated the elements of “social bonds to school such as attachment, involvement, commitment and belief” (p. 324) to address the research questions in hand. The study found that “stronger social bonds to school reduced the risk of dropout” (p. 318) and social bonding varied by school location. The study results revealed that dropping out is lesser in case of White American students who participate in co-curricular activities, but the case is different in case of ethnic students. Though the ethnic students participate in co-curricular activities like sports their dropping out found to be higher (Peguero et al., 2016).

A policy paper published by UNESCO in 2009, ‘Policy Guidelines on Inclusion in Education’, underlined the need for a basic “shift from seeing children as the problem to seeing the education system as the problem” (UNESCO, 2009, p. 14). The policy paper demonstrates that marginalisation is one of the major reasons for exclusion in most parts of the world (p. 5). According to the text, “the ultimate aim of inclusion in education is concerned with an individual’s effective participation in society and of reaching” (p.6) one's potential. UNESCO also stated that inclusion and quality are reciprocal and “an inclusive school must offer possibilities and opportunities for a range of working methods and individual treatment to ensure that no child is excluded from companionship and participation in the school” (p.16).

3.3 Formative Assessment

UNESCO has published papers which clearly show the connection between inclusive education and formative assessment. The programme

document published by UNESCO named ‘Inclusive Student Assessment’ reads inclusion as a “fundamental right of all learners to a quality and equitable education that meets their basic learning needs and considers the diversity of backgrounds” (UNESCO (Ed.) Operti and Ji., 2017, P.7). UNESCO defines inclusion as:

“a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and as a result of education. Inclusion involves modifying content, approaches, structures and strategies, towards a common vision that includes all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children” (UNESCO (Ed.) Operti and Ji., 2017, P.8)

The text also reads: “in order to respond to the diverse characteristics of learners, an inclusive curriculum has to be flexible while defining the content, processes and outcomes of teaching and learning” (p. 9). “Inclusive curriculum is also glo-local’ by being responsive to global, national and local contexts and considerations” (p. 9). It considers assessment as a key instrument to ensure inclusion in all respects. It also emphasises the need for assessment practices which provide ‘real time information to support teaching and learning (p.10). According to the text, assessment for this purpose involves:

“Assessment for learning (engaging and supporting students’ learning progressions) and assessment as learning (helping students to gain awareness of and reflect upon their own thinking and learning processes and outcomes)” (p. 10).

Figure 6

Elements of Effective Inclusive Education



From the review of related literature on inclusion and inclusive education it is summed that an effective inclusion, in so far, requires policy making, curricular content, inclusive practices and inclusive culture (depicted in figure 6).

In an article titled 'Formative Assessment and Design of Instructional Systems' Royce Sadler (1989) was mainly concerned about two attributes: lack of general theory of feedback and assessment and the difference of instructional systems associated with FA. The article developed some arguments by critically approaching the general notion regarding formative and summative assessment where the latter has less significance in student learning. Sadler argued that the primary difference

between summative and formative assessment does not lie on the timing of assessment but on the purpose and effect; the latter requires a distinctive conceptualization and technique. Formative assessment, according to Sadler, requires the practitioners to communicate performance standard with students, fix standard as goal or aspirations, students are able to compare actual level of performance with standards and for this there must be multi criteria judgments. The students must receive written comments on their work, and they need to be capable of interpreting those comments. If there is a large gap found between expected performance and actual performance, then the teacher needs to be in a position to suggest remedial moves to remove the gap. Sadler found that an assessment system is formative as distinguished from non-formative when it entails participants-involved feedback and teacher-student interactions. The absence of these features makes an assessment procedure non-formative. Sadler states that, for effective achievement of learning improvement, “students must develop a capacity to monitor the quality of their own work during actual production” (Sadler, 1989, p. 119) of it. In order for that, they must be required to know how to distinguish the high-quality work, and they must possess skills of objective evaluation and a reservoir of ideas and moves with which their work can be modified. For Sadler, real time interaction with students and student-involved feedback are two important factors that make such a system possible. The method of Sadler is qualitative, and he extensively discusses literature and writings on assessment and evaluation.

Paul Black and Dylan William, the pioneers in the research of Formative assessment, studied FA in many perspectives. They defined FA as “encompassing all those activities n by, and/o by thei students, which e

n to be used as feedback to modify the teaching and g activities in which they e engaged” (Black & William, 1998a, p. 7). The work of Black and William is mainly of review-based articles on existing literature regarding FA and classroom practices. They viewed FA as evidence to strengthen learning gain and pedagogical aspects that determine the range of FA in the classroom. In a review paper titled ‘Assessment and Classroom learning’, Black and William (1998a) investigated how FA makes an improvement in learning and the study revealed that there is firm evidence for substantial learning gain in students when they receive frequent feedback on their work. One important finding of the article is that FA is particularly beneficial to disadvantaged sections among students. In another work, ‘Developing the Theory of Formative Assessment’ while explaining the rationale to define and delimit FA as a diverse set of practices, Black and William (2009) found that the FA is very much linked to pedagogical practices that the teachers use in the classroom.

In their much lime-lighted work ‘Working Inside the Black Box: Raising Standard Through Classroom Assessment’ Black and William (1998 b), analysing current practices, argued that teachers do not plan and conduct classroom dialogue in ways that might help students to learn. The feedback given to students serves only the purpose of comparing with others and to know who outperforms whom.

While investigating how assessment works as a bridge between teaching and learning Dylan William (2013) found that the quality of assessment depends on how teachers continuously put effort into getting better in what I do as a teacher and what my students learn. The article argued that different teachers will find different aspects of FA, but what really makes it more effective is the interaction with students in the

context of work. The article also emphasised the need for using ‘figurative language’ and assess students’ understanding to put their knowledge into action.

Supporting Black and William, a similar result was found in a doctoral thesis titled ‘A critical study on assessment practices in secondary schools of Kerala’ by Reema C. P. (2017). The study employed mixed methods regarding data collection and analysis of data. Data was collected from secondary school teachers by means of interviews with teachers and Questionnaire surveys were organised to collect data from secondary school teachers and students. The study found that the involvement of teachers in assessment practices are moderate in all stages of assessment including planning and administering assessment in the classroom. The study also found that the teachers often do not prepare and maintain assessment documents such as cumulative records, anecdotal records and portfolio of students. The study finds that teachers do not prepare a blueprint before question paper construction, and they are also not concerned about the reliability and validity of the question paper. Teachers are found not preparing comprehensive answer key and marking schemes according to the study result.

Khaloufa Dhafer and Al-Shehri (2008) in their work titled ‘Teachers’ and Students’ Attitude Towards FA and Feedback in Teaching English for Specific Purpose (ESP)’ demonstrated that both FA and “Formative Feedback can be used to reinforce good teaching and learning practices or can be used as a base for adjusting an existing practice”. A questionnaire survey was conducted among thirty-eight students and eleven teachers both having experience of formative and summative assessment. The findings of the study show that students viewed feedback

which indicates their strength is more effective than feedback which focuses on their weakness. The study also revealed that the nature of assessment, whether formative or summative, affects the way feedback is delivered. Students value written and formal feedback more than oral and informal one. Similar findings on the importance of formative feedback were found in an investigation conducted by Alastair Irons in 2010. Irons (2010) studied the impact of formative feedback on students' learning experience, and it is reported that students seemed more interested in receiving feedback on academic skills than subject specific feedback. The study also revealed that students felt academic skill-specific feedback would help them in future assessment.

The theoretical arguments developed by Clark (2008) from an immense literature review on the field stated the importance of FA in effective learning in the classroom. In the article titled 'Formative Assessment and Positive Learning Interactions' Clark studied the relationship between Formative Assessment and Positive Learning Interactions. Clark revealed that FA interactions become effective only in the context of a classroom culture which uses cooperative learning as its fundamental basis. In a related study on the topic - Formative Assessment: Policy, Perspectives and Practice, which draws data from 75 sources on instruction and assessment in order to make sense of the debate surrounding FA- Clark (2011) studied how formative assessment encapsulates culturally responsive education in practice. The study argued that "the relationship between discourse and social power relations is of paramount importance to FA and thereby culturally responsive pedagogy" (Bishop & Glynn, 1999)

In 2012 while providing an overview of assessment in India through a literature review of policy papers and academic publications, Tapas Kumar Sarkar described the need for investigating assessment with the process of teaching and learning. The article titled ‘Assessment in Education in India’ argued that assessment needs to be designed in such a manner that it becomes a powerful means of influencing the quality of what teachers teach and what learners learn.

In a doctoral thesis titled ‘formative Assessment in Context’ conducted by Julie Oxenford O’Brain (2013) attempted to answer the research question: what are the critical attributes of FA practices as it occurs in situ? The research undertook a case study, the main aim of which was to “illuminate practices of how formative assessment practice works in real classrooms and how the construction of the social context influences formative assessment practice” (p. 11). To answer the research question, data were collected about instructional sessions on the same mathematics unit in two different classes and they were cross analysed. O’Brain “compared the formative assessment episodes and the social learning context (at the unit and activity level) across the two different classrooms” (p. 92). In addition, structured interviews were used to collect data from teachers. The study found that social context matters in determining the operations and effectiveness of FA- How FA practices occur, how teachers share objectives of learning activity, and how teachers structure the student participation. These issues are of significant influence in determining student learning. The study also found that the “tools teachers and students use during the classroom activity illuminate critical features of FA” (p. 372), whether or not and how teachers use student work as a social object serves as an indicator to identify how FA

practices are occurring. The study suggests that FA must be mediated with instructional planning that is more useful for both teachers and learners.

In a doctoral thesis, titled as ‘Identifying Formative Assessment in Classroom Instruction: Creating an Instrument to Observe Use of Formative Assessment in Practice’, Steven G. Oswalt (2013) studied whether FA is observable in practice and whether FA makes a difference in student learning. Oswalt developed a Scheduled observational instrument based on components of FA which are identified by Black and William. This observational instrument was used to observe the class sessions of twenty-three Caucasian teachers, who were conveniently selected, at four different elementary schools in a single district of Mountain West state of USA during the academic year, 2013. The findings of the study were critical about the overarching approach of placing FA within the boundary of instructional practices. The teachers neglect the aspect of planning and implementing the formative assessment process. The study found that the use of formative assessment is highly confused since it is often associated with instructional practices and missing the other aspects of FA regarding understanding learning target, monitoring students learning and feedback which are the very core operational components of FA (Oswalt, 2013).

In a narrative inquiry titled ‘Teacher Experiences with Formative Assessments: A Narrative Analysis’ Kimberly Tazewell (2018) collected the experience of teachers on FA. The study adopted a qualitative design since it collected and analysed Five full time elementary school teachers’ experience on FA. The analysis of semi structured interview data revealed that most occasionally FA is used to locate where the academic weaknesses are. Teachers are found lacking prior instruction on FA. The

study also demonstrated the poor level of awareness of practitioners on FA and its uses.

In a research article, published in the journal *Practical Assessment Research and Evaluation*, titled ‘Exploring the Role of Reflective Diaries as a Formative Assessment Strategy in Promoting Self-Regulated Learning Among ESL Students’, Alabidi et al. (2022) found that “using reflective diaries helped the teachers to recognize students’ skills, epistemological beliefs, and motivation and enable them to provide students with more effective feedback” (p.2). The Qualitative case study collected data from documents (reflective diaries) and by means of semi-structured interviews with six participants among the students who were motivated to keep reflective diaries. The case study argued that reflective diary, where students express their internal thoughts, can be effectively used to promote meta-cognitive strategies which are found to be one of the essential components for self-regulated learning. The writers of the article made use of Vygotsky’s idea of ‘social constructivism’ (learning as socially negotiated) to establish the importance of communication and context in the development of cognition. They realised that awareness of one’s own Zone of Proximal Development (ZPD) is a must in self-regulated learning and formative assessment enable the students to make realise about one’s own potential. They argued that reflective diaries support students and teachers to build dynamic interaction between them, so the same can be used for effective scaffolding. Reflective diaries enable the students to identify the ideas and skills they cannot master by themselves and thereby a constructivist teacher can make use of the same to plan the scaffolding. The result revealed that reflective diaries enable the teachers to hear their students’ voices and it helped the students

recognize the cognitive strategies and metacognitive skills they needed to complete tasks and achieve their goals. They also found that the “constructivist process brought learning advantages by having the teachers become the ‘guide on the side’ instead of sage” (King, 1993) on the stage who helped students to explore their strengths and weaknesses and act as an independent learner.

Centre for educational research (2008) in a conference organised on ‘Learning in the 21st Century: Research innovation and policy’, analysed the formative approach in secondary school in eight education systems. The conference proceedings reported that most visible assessments are summative and it is used to measure select students for entry into further education.

“In classrooms, formative assessment refers to frequent, interactive assessments of student progress and understanding to identify learning needs and adjust teaching appropriately. Teachers using formative assessment approaches and techniques are better prepared to meet diverse students’ needs – through differentiation and adaptation of teaching to raise levels of student achievement and to achieve a greater equity of student outcomes (CERI, 2008., p.1)

The document intercedes that in a culture of evaluation, schools and teachers “use information on students to generate new knowledge on what and why, share their knowledge with colleagues, and build their ability to address a greater range of their students’ learning needs” (UNESCO (Ed.) Opertti and Ji., 2017, P.53). The conference proceedings listed six key elements of formative assessment: use of varied approaches

to assessing student understanding, feedback + adaptability of instruction, active involvement of students in the learning process, establishment of learning goals, and tracking of individual student progress towards those goals, use of varied instruction methods to meet diverse student needs and establishment of a classroom culture that encourages interaction and the use of assessment tools (p.7)

The programme paper published by UNESCO titled ‘Continuous Assessment for Improved Teaching and Learning: A Critical Review to Inform Policy and Practice’, authored by Muskin and Educación, in 2017, elucidates why continuous assessment is important. The paper also identifies issues related to its implementation and usefulness in the classroom. The document reads that the “design, implementation and use of continuous assessment rely significantly on policy, programmes and practices which are designed at system level” (p. 16). According to the document the underlying principles of continuous assessment may fall within four major themes: “Fit to purpose, improve classroom teaching and learning, engage students fully and purposefully in their learning and influence factors beyond education”. Assessment, its design, implementation and use of assessment to strengthen both teaching and learning not only depends on things happening in classroom and school but are conditioned by factors beyond classroom. These factors include community structures, sociocultural phenomena and economic systems. The programme document asserted the need for a bridge between policy and practices to reshape the assessment and teaching and learning in general.

Skedsmo and Huber in 2020, in an article titled ‘Culturally Responsive Student Assessment and Quality in Work in Higher Education’, considered the issue of how assessment practices at classroom

level affected the migrant and indigenous students. The work of Skedmo and Huber was qualitative in nature and particularly of reviewing the current literature on assessment and related aspects. The article defined culturally responsive assessment as “assessment designs, process, and outcomes, as well as adaptation to individual students and classroom in ways that are sensitive to cultural variation in thinking, learning and participating. These designs, processes and adaptation were carried out with an intention to ensure that curriculum, teaching and assessment practices provide equal opportunities and enhance equitable education for both migrant and indigenous students (Skedsmo & Huber, 2020).

It established the fact that assessment, both theories and practices, are influenced by and exposed to many factors that are not only reduced to classrooms and schools but also extended to individual schools and campuses. The discussion unlocked that the assessment, particularly formative one, is not separated from and separated of cultural background of learner and cultural milieu of the school and education system. The literature review revealed that the former factors, which are connected to classroom practices are much explored but the latter is, still, not attended and explored up to the potential. In this context this research views the practices of formative assessment through the lens of culturally disadvantaged students.

3.4 Research Gap

The review of literature reveals important lapses and omissions as well as advancements. There have been considerable amounts of studies on the issue of marginalisation in and as a consequence of education. The need for and effectiveness of inclusive education has also been

extensively researched. The significance of formative assessment is also a much-attended topic.

However, most of these studies are in generic terms or in contexts other than India. The question of inclusion, especially in terms of culture, is most compelling in Indian situations, where every classroom is multi-cultural ones involving not only differences but hierarchies also. In spite of this, this remains an area which is not adequately studied or researched. Even though the need for inclusion is a much-discussed topic, there is no adequate literature on extending the critique of exclusion to curricular content in specific terms. Marginalisation of tribal students in concrete Indian contexts and the imperative of their inclusion is also identified as an area which lacks adequate studies. Another important research gap is regarding assessment. Generalised studies are in plenty, but the significance of assessment as a conditioning factor in the content formation and institutional practices of learning remains an area yet to be lighted. The importance of formative assessment in relationship to inclusive education is yet another topic where research is still needed. More than anything, the present research tries to address the gap in orienting these critical studies and researches with a perspective of the voices of the tribal students by reaching out and registering their critique based on their experience of the learning process.

Methodology

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- ♣ *Research Philosophy*
 - ♣ *Post-positivist Paradigm*
 - ♣ *Ontological Assumptions*
 - ♣ *Epistemological Assumptions*
 - ♣ *Methodological Assumptions*
 - ♣ *textual-historical and Objective Methodology*
 - ♣ *Reality is Textual and Historical*
 - ♣ *Textuality and Historicity in Data Validation*
 - ♣ *Standpoint Theory: Theoretical Background of the Study*
 - ♣ *Participants and Research Site*
 - ♣ *Data Collection Procedure*
 - ♣ *Rigor of Qualitative Data*
 - ♣ *Data Analysis: Thematic Analysis*
 - ♣ *Ethical Considerations*
-

“Every educational system is a means of maintaining or modifying the appropriateness of discourses with the knowledge and power they bring with them” (Foucault, 1971)

This chapter sketches the research methods and design of the research in detail. The purpose of this chapter is to describe the process by which the researcher has developed the research design which in turn explains research philosophy, QUAL + quan approach, Concurrent triangulation design (Ary et al., 2010), data collection procedure (Creswell, 2012) and how the researcher ensures credibility, dependability, and confirmability of this inquiry (Lincoln & Guba, 1985). The entire methodological assumptions clarify what FA practices and culturally inclusive learning in school are, in relation to the context of this research. The methods and theoretical assumptions used to answer the research questions are explained with respect to research design chosen, rationales for QUAL + quan approach, criteria for selection of participants, data collection procedure and data analysis approach.

4.1 Research Philosophy

As stated by Donald Ary (2010) educational research is the application of the scientific approach to the study of educational problems (p. 19). However, every research, whether explicitly or by implication, is determined by an underlying research philosophy. It is for the researcher to state this research philosophy with clarity.

Research philosophy, in its broad sense, refers to assumptions or thought systems that delimits how knowledge is constructed. In the paradigm of modern intellectual activities these assumptions or thought systems concern themselves with the nature of ‘truth’ and its

‘knowability’ and the nature of knowledge. In this paradigm, the most commonly contra-distinguished research philosophies are: positivist, interpretative, pragmatic and realistic. Generally, even though theorists differ in their opinions, they believe that truth exists, it is knowable, and that knowledge is the discovery of truth that prevails as the underlying and determining thought. Therefore, in this paradigm, positivism remains as a privileged signifier.

4.1.1 Post-positivist Paradigm

This research locates itself in the post-positivist paradigm of academic studies. Post positivism serves as both epistemological and ontological position since it is an approach to knowledge and it describes the nature of reality (Given, 2008). “For post-positivists, while the pursuit of knowledge remains an aim of social scientific inquiry, the concept of an absolute truth may be seen as an aspiration rather than something that can be discovered once and for all” (Given, p. 660). Since the latter half of 20th century, many theorists moved beyond this rather humble idea and developed critiques of the very concept of truth - not only elaborating ‘human limits’, but by questioning the very desirability and possibility of ‘truth’. The philosophical position of this research on the conceptual categories of truth, knowledge and methodology will be elaborated in the part that discusses ontology, epistemology and methodology.

4.1.2 Ontological Assumptions

Defining the explicit ontology or its critique is a necessary initial step in any attempt to articulate verifiable knowledge. Assumption on what exists (Crotty, 2003) (the question proper that ontology concerns itself with) remains as a conditioning factor for any body of knowledge.

Therefore, description of ontology is required for any research in order to be aware of the conceptual limits within which it works and to initiate conceptual interventions.

In its simplest definition ontology is the theory of existence, more precisely that of ultimate existence. Tracing the history of the concept, *The Sage Encyclopedia of Qualitative Research Method* (Given, 2008) states that 'In clinical and speculative philosophy ontology was the philosophical science of the being. Its general aim was to provide reasoned, deductive accounts of the fundamental sorts of things that existed'. However, in the history of ideas, ontology was freed from this narrow sense. The present sense of the term encompasses an encyclopaedic vision as referring to any theoretical view of a reality or truth that exists prior to or independent of human consciousness.

The Sage Dictionary of Social Research Methods (Victor Jupp, 2006) reads that the concept 'concerned with the existence of, and relationship between different aspects of society such as social actors, cultural norms and social structures'.

Modern research and scientific investigations generally- at least in their articulate self-description- tend to get away from transcendental or metaphysical ideas of existence. They endeavour to work with the finite and tangible world of empirical and perceptible reality. However, all the research and studies implicitly or explicitly share that there exists a certain truth which it is the function of an intellectual pursuit to uncover. Therefore, even though explicitly dismissive of metaphysics, modern research and intellectual activities presuppose a reality that is independent of the knowing process. They also presuppose a knowing subject who

exercises the faculty of cognition independent of the object which she/he knows. Yet again these approaches presuppose a medium or a discipline which is neutral and capable of discovering reality. In brief, the underlying research philosophy that conditions modern studies is grounded on the existence of three 'constant' variables: reality, the 'knower' and the knowing medium. Thus, in spite of the claims otherwise, it falls back to the metaphysics of existence.

The present research is grounded on a critique of the metaphysics of existence. The ontological question that is addressed is not about an ultimately existing truth, and therefore not whether truth is subjective or objective. Instead of chiasmic reversals of terms, this research attempts to approach 'reality' from a different paradigm.

Realities are shaped with the involvement of a medium- a discourse or a language- which is never an uninvolved, detached carrier of knowledge. The knowing medium is also an operating agency and therefore it conditions both the 'knower' and the reality itself. In other words, realities are constructed within the interplay of the object, the knowing subject and the medium. No category of reality exists without those of ideas and no idea exists without a referent outside it.

Human realities are therefore historical realities and the history on the other hand is determined by the discursive medium. It means that what we think as reality is at once textual and historical. The totalised experience of any phenomenon is constituted, not at its starting point, but at the point where it reaches.

Quantitative and qualitative research stem from different philosophical assumptions that shape the ways researchers approach

problems and collect and analyse data. Whether researchers choose quantitative, qualitative, or mixed methods depends not on their preference for one or another but on the suitability of the particular method for what they are studying and what they want to find out. One uses what will work to provide the type of data that is appropriate for answering the research question (Ary et al., 2010, p. 24). As Johnson and Onwuegbuzie (2004) wrote, “What is most fundamental is the research question — research methods should follow research questions in a way that offers the best chance to obtain useful (and the most thorough) answers”.

However, this classification often employs the terms subjective and objective as mutually exclusive and substitutive terms. This exclusivism is not conclusive to identify, describe and analyse reality in a target-oriented manner.

4.1.3 Epistemological Assumptions

As its objectives are determined by textual and historical actions, the epistemological process is one that can deal with both textualities and actions. The part on ontology has already stated that we are dealing, not with the absolute reality, but with the intelligible reality. The intelligible reality has also been described as textual and historical. Therefore, the researcher subsequently faces two questions:

- How far can this reality be known?
- How can this knowledge be attained?

As to the first question, it is obvious that the reality we are faced with is something that is intelligible- intelligible because it is constructed through human texts and human actions (hence textual and historical).

As to the way of knowledge, it is determined by the dual nature of the thought object it is targeting. As its object is determined by textual and historical actions, the epistemological process is one that can deal with both texts and actions.

The title of the present research assumes the actual or potential 'existence' of certain categories- systems of FA, Inclusive practices, and culturally marginalised social sections. These categories are accepted and addressed not as absolute or immutable realities existing outside historical or discursive conditions. Instead, they are taken as 'real'- more precisely valid- in the sense they are socially active functional categories. These categories are neither subjective nor objective without residue.

Any systematic or objective version is arbitrary and conventional, if viewed at them bringing their metaphysics into critical focus. However, this arbitrariness is neutralised and overlooked due to the hegemony it enjoys. On the other hand, the version from the other side- from those who undergo the experiences of these systems and practices- tends to be dismissed as subjective because the very existence of the issue is invisible due to structural omissions. It is true that these accounts also have conventional and arbitrary nature. However, the reversal of hierarchy and then a critical revisit of it is conceptually beneficial. Therefore, what tends to be dismissed as subjective, if it relates the experience from the 'other side', is taken as valid in this research, not because it conveys any clinical

diagnosis, but because it is necessary and helpful to bring to visibility of certain issues that are otherwise left unacknowledged and unseen.

Systems of FA, inclusive practices and culturally marginalised social sections are not realities in the same way as a cell in the body or an organism is. They have been made. At the same time, they are not unreal, not subjected to arbitrary control of an individual. They are conventional, hence social.

To make sense of these conventionalized realities, their constitutive elements need to be traced. Here, these three categories require specific treatment.

The first among them- the systems of FA or their absence is a matter of rather conscious collective human action. The existence or non-existence of the systems of FA is the result of a policy framework and concrete measures of implementation at executive level.

The elements of FA and the presence or absence of regular and verifiable systems of it can be investigated for factuality and it can be stated conclusively.

Inclusive practices of curricular and co-curricular actions are relatively more fluid a category in comparison with FA. At the outset they may seem to be subjective and vulnerable to multiple interpretations that are equally competent. However, there are two vital ways to determine whether some practices are inclusive or not. Firstly, more conclusively, the outcome- both short term and long term- of those practices can be probed into and the resulting data can be taken as a valid parameter to decide on the matter. Secondly, a counter narrative from people of the

affected social groups offers more reliable and remarkable- if not conclusive- signs of the state of inclusion. Thus, the state of inclusive practices and their outcome can be systematically investigated and reconstructed.

Identification of marginalisation and marginalised communities is a process that is textually historical and historically textual. It means that the narratives (textual practices) of marginalisation are determined by concrete historical context and the relations of power that are operative in the context. It also means that this historical context, in its turn, is determined by the social and political discourses.

Culturally inclusive learning is used here to refer to the inclusion of students from culturally marginalised communities into the educational system. That means there are certain bias and prejudices in the system that excludes those students. These prejudices need to be removed or minimised.

4.1.4 Methodological Assumptions

The present research employs mixed methodology. As the purpose of the research required precise articulation of the relationship between the data planned to be collected by means of both qualitative and quantitative instruments, the researcher adopted a concurrent triangulation design. Before elaborating the procedural details, it is required that the researcher has to state the methodological assumptions on which those procedures are grounded.

The methodology and methods of research stem from the basic purpose of the research and nature of the research issue. The present

research deals with multiple realities which need to be addressed appropriately in order to approach the issue with optimum level of sophistication.

The description of ontological and epistemological framework has brought out the reciprocal and transformational nature of textuality and historicity. It implies not only that the researcher is dealing with multiple realities but also that these multiple realities are reciprocal in their determining powers. That means the research needs to be contextualised against realities that are self-disruptive and self-transforming. Since no paradigm ever solves all of the problems it defines and since no two paradigms leave all the same problems unsolved, paradigm debates always involve the question: Which problems is more significant to have solved? (Kuhn, 1970, p. 46). Therefore, the research requires an multi-sourced approach in methodology.

Like all qualitative research this research has to answer two basic questions. First, what methodology and methods would be employed in the research. Secondly, how the researcher justifies his choice and use of methodologies and methods (Crotty, 1998). In mixed method research, the basic question to be addressed by the inquirer is that does the Qualitative or Quantitative component have priority or are they of equal importance? This research follows QUAL + quan approach where qualitative approach is dominant (Ary et al., 2010, Creswell 2012). Qualitative research begins from a conceptual framework; a system of concepts, assumptions, expectations, beliefs, and theories (Maxwell, 2005). Methodological selection is not only influenced by research questions but by beliefs on how the world should be studied and understood (Denzin & Lincoln, 2011). All qualitative analysis attempts to comprehend the phenomenon under study, synthesise information and explain relationships, theorise

about how and why the relationship appears as they do and reconnect the new knowledge with what is already known (Ary et al., 2010).

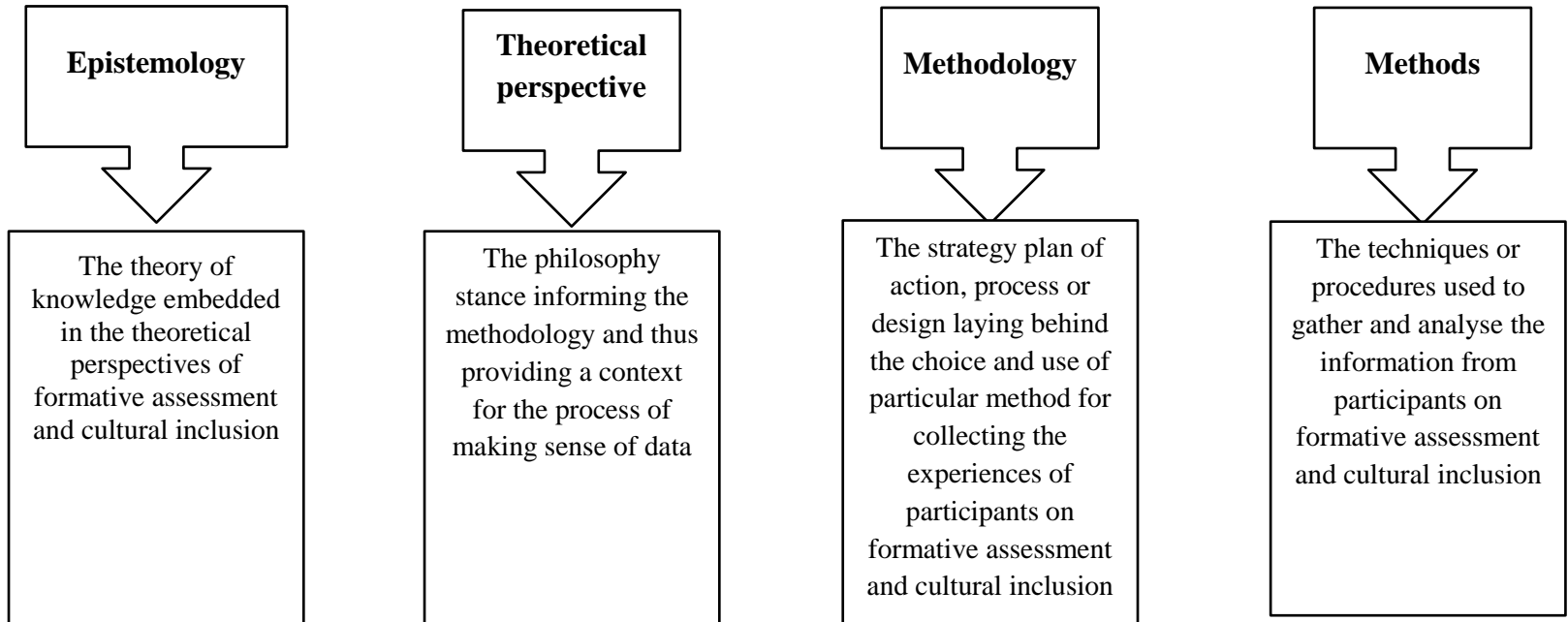
This research deals with multiple realities, hence the qualitative approach exposes more directly the nature of transaction between investigator and respondent and hence makes easier an assessment of the extent to which the phenomenon is described in terms of the investigators own picture of reality. Qualitative method is more sensitive and adaptable to many mutually shaping influences and value patterns that may be encountered (Lincoln & Guba, 1985). Further this research also deals with subjects which are factual (objective) in nature, so the qualitative methods and quantitative methods are converged together to answer the research questions. So, this research makes use of the scope of concurrent triangulation design. “Concurrent triangulation occurs when quantitative and qualitative data are collected and analysed separately, but at the same time, with the findings converging in the conclusions in order to answer an overarching research question” (Ary et al., p. 563). The challenge associated with using a concurrent design is that it requires a significant level of expertise on the part of the researcher to analyze both the quantitative and the qualitative data. When parallel or concurrent designs are used for a triangulation purpose, then quantitative and qualitative results and inferences will be integrated to make a meta inference about how the findings from one strand corroborate and converge with the findings from the other strand. (Ary et al., 2010).

Individuals provide a philosophical basis for their ideas and beliefs (Creswell, 2007). These bases are the paradigm which in turn determine the study design. This research constructs knowledge on FA practices within a particular cultural context responding to the experience of the participants which are influenced by certain context and exchanges with a set of environments. It is to be noted that, it is impossible that the

researcher's interpretations of participants' experience and beliefs are fully free from researcher's experience and views. Methodology is therefore influenced by ontological and epistemological beliefs, collectively, the ontological and epistemological and methodological assumptions are referred to as research Paradigm. This research followed four elements of the Research Process, (Figure 7) which is adapted from Crotty, which guides the researchers to build methodologies and at the same time to justify the choice of particular methodology.

Figure 7

The elements of research process



Source: Adapted from Crotty (1998)

4.1.4.1 Textual-Historical and Objective Methodology

This research relies on textual-historical and objective methodology.

4.1.4.1.1 Reality is Textual and Historical

Any object is a textual object. If we consider a hypothetical situation without any system of signs (including language), no object, no unit or no category is identified, articulated, felt, understood or stated. Therefore, reality itself is textual. If at all there is a reality outside the human consciousness, it is literally ‘unspeakable’, ‘unwritable’ and unassailable and therefore functionally irrelevant for any intellectual proceedings. Human texts do not simply reflect a reality that stands independent of it. They partake in constructing reality. Hence the statement reality is textual.

This is only one part of the issue because the construction of reality is not a one-sided process of determination. Texts are not immutable. They undergo changes not only at the level of peripheral manifestations but also at the level of their structures. Thus, both the text and the reality are dynamic. This dynamic is determined by practices which can be termed historical. Therefore, reality can be described as textual and historical.

One important characteristic of educational research, that distinguishes it from purely inductive descriptions or pure interpretative performance, is its operational aspects. In other words, educational research is not about the natural system that prevails with long term constancy, nor is it about describing a purely objective social phenomenon. It is all about the human system which works on policies and executive measures and conventions formed by collective human

agency. These policies and conventions are by and large the direct results of individual and collective deliberation and decision making. Therefore, even in general terms, any educational research cannot help having an operational dimension.

The present research specifically focuses on the policies and practices of FA from the interest point of students of culturally marginalised background. That means the topic under study has objectivity which is conditioned and modified by interventions of human agencies.

“Ontological and epistemological issues tend to emerge together. As our terminology has already indicated, to talk of the construction of meaning is to talk of the construction of meaningful reality. Because of this confluence, writers in research literature have trouble keeping ontology and epistemology apart conceptually. Realism (an ontological notion asserting that realities exist outside the mind) is often taken to imply objectivism (an epistemological notion asserting that meaning exists in objects independently of any consciousness). In some cases we even find realism identified with objectivism. Certainly posit a necessary link between the two when they claim that 'if, for example, a "real" reality is assumed, the posture of the knower must be one of objective detachment or value freedom in order to be able to discover "how things really are" and "how things really work" '. In the chapters that follow, you and I will be listening to a large number of scholars who disagree with this position. Heidegger and Merleau Ponty, for instance, frequently invoke a 'world always already there', but they are far from being objectivists (Crotty, 1998, p. 10).

It is true that objectivism, historicism and textual approaches have reciprocal conflicts. They involve contradictions in viewing the ‘reality’ and hence in the process of knowing. However, the discernible contradictions and conflicts do not render them reciprocally exclusive. Underlying the conflicts, there are structural continuities as well. The present research traces at once these conflicts and continuities as they can be intelligibly articulated. Taking insights from new Historicism - which is a simultaneous concern with ‘historicity of text and textuality of history’ (Abrams & Harpham, 2012) the present research considers the process of knowledge, and that of the research itself, as an unstoppable movement from historicity to textuality and from textuality to historicity. At the same time this movement is objective in a defined sense: while maintaining a critique of object centred approaches of positivism, deliberate attempt is taken to avoid being ‘othered’ by it, a subject centred approach is viewed as inadequate and parameters of verifiability are maintained. Hence, the theoretical approach of the research is designated as textual-historical and objective.

4.1.4.1.2 Textuality and Historicity in Data Validation

The whole data, even after being validated, are given only provisional value in this research. The unifying methodological position towards the data is a textual-historical perspective. The data contain narrations of what can be called the experience of people who partake in the concerned social interactions. These experiences are, as is obvious, far from objective descriptions of realities. These narratives are taken to have two edges of significations. On the one hand they try to account for certain referents. On the other hand, all these narratives are self-referential as well. They expose the narrators themselves. Every narrative is constituted or challenged within structures of narrations. The researcher tries to be sensitised and aware of these characteristics. Therefore,

narrations of experience are analysed in the perspective of their value as historically conditioned and provisional. The data can be viewed as texts of narratives whose significance is validated in specific historical contextualisation.

The consideration of one specific issue will help to clarify this point further. The concern whether CMT communities constitute ethnic communities or ethno-linguistic communities was an important question at the phase of preparation of instruments for data collection. The parameters for resolving this question are twofold: the extent of mutual intelligibility (with Malayalam) and structural uniqueness. While there are conventionalised academic ways to determine structural uniqueness, mutual intelligibility is a matter of collective experience which cannot be clinically fixed. Thus, the research encounters the task of validating experience, rather more precisely, narration of experience.

The issue of cultural marginalisation, community consciousness and impressions of extraneous social contacts and motivation towards school and study are also involving the realm of textualized experience.

In validating the data of these types, the use of absolute objectivism inherently runs the risk of reproducing the hegemonic common sense rather than valid knowledge. Therefore, a standpoint, grounded on the historical context which conditions relational perspectives, is necessary to see through the reversed perception of reality and reach valid data.

Even though this research shares some phenomenological assumptions, it is not an absolute acceptance of the view as a whole. Qualified use of the idea that perceptual realities can be taken as a phenomenon is helpful to foreground certain otherwise unnoticed aspects or issues. However, this does not dismiss the very idea of 'materiality'. As

has been stated already, the present research is grounded on a dual awareness- of the materiality of the idea and 'ideality' of the matter.

Therefore, the present research treats data in their multiple positioning. The experiences and impressions of those who stand on the receiving end of curricular activities and those of people at the giving end of them are considered with distinctions.

4.2 Standpoint Theory: Theoretical Background of the Study

The research uses multiple ways of both qualitative and quantitative nature to collect data which are again belonging to multiple layers of structures. As the data belongs to different layers, the data validation involves two processes: the conventional research process of confirming the reliability and factuality and a second process of assessing the validity in terms of its functional significance in resolving the research questions. The former one is a matter of method whereas the latter is an issue of theoretical import. The factuality and reliability of the data is validated by means of methods such as triangulation, peer debriefing, member check, of which the details will be given later in this chapter.

As stated, the functional significance of various forms of data planned to be collected is not the same. They are placed at different levels. Therefore, yet another process of validation- one that cannot be reduced to a methodological question- is required. The textual narratives which would be resulting from interviews with culturally marginalised people and that resulting from responses of people of office bearing functions are treated as of different value, as far as the research question is concerned. This distinction is done on the ground of theoretical models which have established the relationship between structures of power and structures of knowledge. As elaborated under the heading epistemological assumptions, knowledge is not a pure, historical and value neutral act of discovery.

Historically formed power relations determine- though not in a univocal way- the conventions of systematic exclusions and inclusions, in favour of the privileged groups. In such a point, the act of reversing certain established binaries in an intelligible way is of epistemological and methodological value.

The present research maintains that these structural constraints account for the traditional invisibility of tribal people as producers of knowledge. Therefore, to reach at valid and significant knowledge about the position of tribal students in the educational system, the experience of tribal students of the same background is to be taken as valid with reasonable qualifications. Therefore, this research makes use of ‘Standpoint theory’ in methodology.

As maintains that “a standpoint is not simply an interested position (interpreted as bias) but is interested in the sense being engaged”.

Standpoint research is an approach that states with a focus on experience, arguing that groups of individuals share distinct experience and that the ‘truth’ of that experience can be uncovered (Victor Jupp, 2006). Standpoint theories acknowledge that social structures and power relations have a determining power over the production of knowledge (Given, 2008). Even though, standpoint theories have been predominantly applied in feminist researchers, they serve the purpose in examining the educational issues faced by tribal students as a community. Marginalisation is faced by the people of tribal communities who are not only unorganised and ‘socio-economically backward’ but also different. So, this research, in order to see the reality from the other side, takes a standpoint that the experiences of marginalised people are intellectually valid unless they are proved otherwise or they involve intelligible injuries to others.

Table 4*Overview of Methods in line with Research Questions*

Research Question	Techniques or Methods	Tool	Type of data	Source of Data	Data Analysis
What are micro level exclusions that have disabling impact on CMTS?	Semi-structure Interview Document Analysis	Semi-structure Interview protocol	Audio taps Field notes Textual data	CMTS T P M T	Thematic Analysis Qualitative Content Analysis
How and how far are the academic systems, classrooms and campus situations enabling the CTMS to represent themselves with equality of opportunity?	Semi-structure Interview Document Analysis Survey	Semi-structure Interview protocol Qualitative Questionnaire 5 Point rating Scale	Audio taps Field Notes Scaled Data Textual data	CMTS MT TP HM	Thematic Analysis Qualitative Content Analysis
How are the curricular content, mode of delivery and structures of co-curricular activities designed and executed to adjust the system to the requirements of CMTS	Semi-structure Interview Document Analysis	Semi-structure Interview protocol	Audio taps Field notes Textual data	CMTS MT Teachers TP	Thematic Analysis Qualitative Content Analysis
What are the policy initiatives and currently	Document Analysis Semi-structure	Semi-structure Interview protocol	Audio taps Field notes	CMTS Teachers	Thematic Analysis

practiced conventions to address individualised learning needs of learners?	Interview	Qualitative Questionnaire	Textual data	MT TP	Qualitative Content Analysis
What are the principles, systems and practices that constitute the operational process of instructional and assessment sessions in secondary schools in Kerala?	Document Analysis Semi-structured Interview	Semi-structured Interview Protocol Content Analysis	Textual Data Field Note	Teachers CMTS HM	Qualitative Content Analysis Thematic Analysis
How are assessments incorporated into the curricular activities and how far are they enabling?	Document Analysis Semi-structured Interview	Semi-structured Interview Protocol Content Analysis	Textual Data Policy Documents	Teachers CMTS MT	Thematic Analysis Qualitative Content Analysis
What are the institutional frameworks to ensure enabling, inclusive and accountable assessment of learning performances?	Document Analysis Semi-structured Interview	Semi-structured Interview Protocol Content Analysis	Textual Data Policy Documents	Teachers CMTS MT	Thematic Analysis Qualitative Content Analysis

4.3 Participants and Research Site

Qualitative research relies on purposive sampling, which is believed to be sufficient to provide maximum insight and understanding (Ary et al., 2010) about the phenomenon which is under study. Purposive sampling enhances the investigator's ability to take adequate representation of local conditions, mutual shaping, and local values (Lincoln & Guba, 1985, p.40). This qualitative inquiry focuses on the experience of participants on FA and its practices in school. Thus, this inquiry requires the researcher to develop a plan for selecting participants and settings that will provide a representative picture of the phenomenon. The primary criterion for determining the number and nature of participants and the nature of information to be sought directly concerns the research questions.

This qualitative inquiry intends to collect the experience of tribal students and other participants about formative assessment and culturally inclusive learning in school to answer the research question, i.e., whether the current assessment practices in school in Kerala is addressing the learning needs of tribal students and to develop workable principles and policies to enhance the cultural competencies of such group if requires. The experience of tribal students, selected tribal people, and teachers is sought to be explored.

In phenomenological study, it is to ensure that the participant must be an individual who has experienced the phenomenon being explored and can articulate their conscious experience (Creswell, 1998, p. 117). The main participants of this study are tribal students of selected tribal communities in Wayanad district of Kerala, tribal promoters who are working as tribal promoters under Department of tribal development (TDO) in Wayanad district of Kerala and teachers who are working in

secondary level in Wayanad district of Kerala. Other participants are Mentor teachers who are working as teachers at primary level in the district of Wayanad in Kerala, Headmasters/Headmistress of secondary schools in the district of Wayanad in Kerala. The students and teachers are experiencing the assessment process, the former as the assessed and the later as the assessor. The tribal promoters selected for interview are parents whose wards are school going children.

4.3.1 Tribal Students

Table 5

Tribal Students' profile sheet

Particulars	Categories	Category wise number	Total Participants
Community	Paniya	39	39
	Kattunayakan	17	17
	Uraly kurumans	12	12
	Kurumans	6	6
	Adiya	3	3
Standard	SSLC	28	28
	9 th	12	12
	8 th	9	9
	Upper Primary	19	19
	10 th Pass	1	1
	10 th NEH	2	2
	+one	5	5
	9 th Dropout	1	1
(Panchayath/ Municipality)	Nenmeni Panchayath		
	Kayalkunnu Ooru	4	14
	Kottakadavu Ooru	4	
	Thovarimal Orru	6	
	Bathey Municipality		
	Vattathimoola Ooru	1	
	Thachanchir Ooru	3	
	Vattanchira Ooru	2	6
	Ambalavayal Panchyath		
	Mattappara Ooru	7	9
Ozhakolly Ooru	2		

Particulars	Categories	Category wise number	Total Participants
	Pulppally Panchayath		
	Dvagadha Ooru	3	
	Cheeyambham Ooru	5	14
	Melakkappu Ooru	6	
	Mullankolly panchayath		
	Irippodu Ooru	3	
	Ichilodu Ooru	3	7
	Thendukkan Ooru	1	
	Noolpuzha Panchayath		
	Karnal Ooru	6	6
	Meenangadi Panchayath		
	Athikadavu Ooru	3	3
	Edavaka Panchayath		
	Kavanakkunnu Ooru	6	6
	Thirunelly Panchayath		
	Panavally Ooru	1	6
	Cherumathur Ooru	2	
	Mandhanakunnu Ooru	3	
	Thondernadu Panchayath		
	Kunjome Ooru	2	6
	Pathiramandha Ooru	4	

The researcher got in connection with seventy-seven tribal students of five different tribal communities (table 5) as part of this inquiry. Because of the very peculiar nature of this study, it was quite difficult to plan the number of participants at the beginning. The researcher visits the 'Tribal Ooru' along with TP and finds students as participants in consultation with the TP and parent of the student. The student and parent together are taken as a single unit. So, for the final analysis the number of tribal students taken as participants is thirty.

The tribal students of five communities were selected by using purposive sampling techniques. The communities from which students are selected are Paniya, Kattunayakan, Uraly, Kurumans, and Adiya. The investigator selects the tribal students from ten panchayath of two taluks in the district of Wayanad. Data was collected from twenty-two tribal 'Ooru'. The tribal students in this study are students of secondary and

upper primary classes and some deviant cases are selected as participants such as students who have completed S.S. L.C but not yet enrolled in higher secondary and students who were dropouts from schools. This deviant case enabled the researcher to ensure the validity of the study later.

4.3.2 Tribal Promoters

Table 6

Tribal Promoters' Profile Sheet

Particulars	Categories	Number of participants	Percentage
Community	Paniya	22	55
	Kattunayakan	7	17.5
	Uraly kurumans	4	10
	Kurumans	5	12.5
	kurichiyan	2	5
Experience as Promoter	below 3 years	6	15
	3-10 year	25	62.5
	Above 10 years	9	22.5
Education	Below SSLC	3	7.5
	SSLC	24	60
	+2	11	27.5
	Degree & above	2	5
Area of work (Panchayath)	Nenmeni	5	12.5
	Ambalavayal	4	10
	Poothadi	2	5
	Pulppally	6	15
	Mullankolly	2	5
	Noolpuzha	2	5
	Meenangadi	1	2.5
	Bathery Municipality	3	7.5
	Edavaka	5	12.5
	Thirunelly	4	10
	Panamaram	3	7.5
	Vellamunda	3	7.5

The researcher was in connection with eighty tribal promoters in Wayanad district. For interview purposes forty tribal promoters of five tribal communities (Table 6). They are also parents of school going children. Their selection was purposive and consistent with the objective and strategies of the research. They are working as tribal promoters under the tribal development department of Sultan Bathery and Mananthavady taluk in Wayanad district. For the questionnaire survey eighty promoters were included as sample. These tribal promoters are from the tribal communities of Paniya, Kattunayakan, Uraly, Kurumans, and Kurichyas. The tribal promoters are appointed by the tribal department for assisting the tribal people at ward level with regards to education, health, and public distribution.

4.3.3 Teachers

Thirty-one teachers are purposefully selected as participants. The teachers participated in this research are secondary or upper primary school teachers working in government schools in Wayanad district of Kerala. While selecting teachers the researcher ensured that these teachers are working in schools where tribal students' enrolment rate are high. Teachers from different subject such as Mathematics, Science, Language, and Social Science from different schools of ten panchayath in the Vythiri, Sulthan Bathery, and Mananthavadi taluk were included. Table 7 details Teachers' profile.

Table. 7*Teachers' Profile sheet*

Particulars	Categories	Number of participants
<i>Subject</i>	Maths	5
	Natural Science	3
	Physical Science	2
	Social Science	6
	English	6
	Malayalam	4
	Hindi	2
	Sanskrit	1
	PD Teachers	2
	Total	31
<i>Eperience</i>	Below five years	6
	5-10 years	8
	Above 10 Years	17
<i>(Panchayath/ Municipality)</i>	Vellamunda	4
	Padinharethara	2
	Mananthavdi Municipality	1
	Pulpally	4
	Poothadi	5
	Bathery Municipality	2
	Kalpetta Municipality	4
	Muttil	2
	Noolpuzha	4
	Thavinhal	3

4.3.4 Head of the Institution

Twenty-seven- all in the capacity as head of the school- HM were randomly selected to collect some official data regarding FA, culturally inclusive learning, and information regarding tribal students' performance in schools. All were responding to a qualitative questionnaire which includes questions regarding the current state of assessment, tribal students' performance in various academic and non-academic matters and policy initiatives towards formative assessment.

4.3.5 Mentor Teachers

Twenty mentor teachers were selected as participants for the study. They are primary school teachers, especially in grade one, who are appointed as mentor teachers by virtue of being a member of tribal community by education department in cooperation with tribal development department with a function to give special attention to tribal students once they get their enrolment first in the school. Twenty mentor teachers of different tribal communities- Paniya, Kattunayakan, Uraly, Kurumans- are purposefully selected for the study.

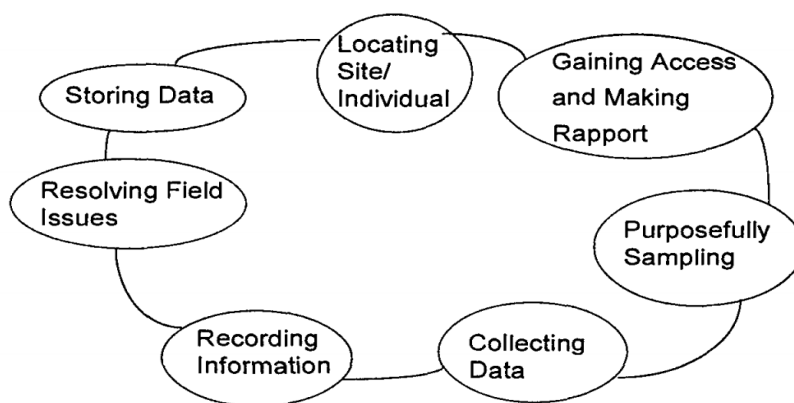
4.4 Data Collection Procedure

Data collection is a series of interrelated activities aimed at gathering good information to answer emerging research questions. (Creswell, 1998, p. 110). This research follows the data collection process suggested by John W. Creswell (Figure 8). Interview was the main method used to collect the experience of participants on formative assessment and culturally inclusive learning. A small-scale survey was also employed by using qualitative questionnaires to collect data from

tribal promoters and mentor teachers. It was prepared to get data, which were validated later by triangulation. The methods were used in such a manner that they support each other and enable the researcher to develop better understanding of the phenomenon researched. The research aimed to understand the phenomenon by collecting concrete experience of the participants and so it required a more flexible way of data collection.

Figure 8

Data collection procedure suggested by John W. Creswell



Source: Adapted from John W. Creswell (1998)

4.4.1 Permission for Data Collection

In the very first stage of data collection processes the researcher started collecting the contacts of tribal promoters and mentor teachers from the Tribal Development Office of Sultan Bathery and Mananthawadi. The researcher then started making contacts with tribal promoters and organised some discussion with them to know the socio-cultural variants of such groups.

In the second stage of data collection the research obtained permission to enter the site from the Government department concerned. The permission to enter tribal settlement (Ooru) was obtained from the Directorate of Scheduled Tribe Development Department. As per the suggestion put forth by the director of the scheduled tribe development department the researcher entered a deed (Memorandum of Understanding) with the tribal development office of Sultan Bathery and Mananthavady. (Annexed). The permission to visit and to organise an interview with a mentor teacher was obtained from the concerned Tribal Development offices. The researcher also obtained permission from the Directorate of District Education and District Education Office of Wayanad to visit the schools and to collect data.

The process of data collection was carried out after surmounting occasional obstructions in the context of the pandemic of Covid 19. Lockdown restrictions sometimes limited the researcher's access to participants. However, thanks to the active cooperation and support of participants and concerned authorities, these difficulties were overcome effectively and the task was fulfilled.

4.2.2 Become the Insider and Collecting Data

The researcher entered the research site after a long interaction with tribal promoters who were selected as participants later and assisted the inquirer in the data collection stage. The researcher made himself an acquaintance of target participants with continuous interaction (prolonged engagement) since the beginning of this inquiry. This enabled the researcher to have a close engagement with the field and create a rapport with participants in the later stage. The researcher visited different tribal

settlements immediately after obtaining permission from the concerned department.

The data collection was done in the presence of tribal promoters that enabled the inquirer to manage the issues regarding language difference of the inquirer and inquired. The promoters helped the researcher to have close contact with the tribal students by accompanying them throughout the data collection. The interview was conducted either at the home of tribal students or at the 'social learning room' which is organised by the Tribal Department at Ooru.

4.4.3 Semi-structured Interview

Semi structured interview is the main method used for data collection. The type of interview conducted is one-on-one interview as it is popular approach in educational research (Creswell, 2011, p. 218). The one-on-one interview was planned according to the check list adapted from Gay et al. (2005). All participants were interviewed in real setting except promoters since it was a phoning interview. The researcher meets the promoters who were the participants in the phoning interview later. Interview with teachers and mentor teachers were conducted at school and tribal students were interviewed in their respective tribal settlement (Ooru). A single interview lasts between 35 minutes to 45 minutes each. The presence of parents was ensured while the students were interviewed. Researcher obtained consent from the head on the school to conduct interview with teachers in schools.

4.4.4 Notebook Checking

The researcher checked the notes of different subjects of tribal students. These notes may supplement information from other source,

including interviews and questionnaire and they may comprise the main research data (Ary et al., 2010, p. 435). The notebook checking was conducted to know whether the notes are marked by the subject teacher, whether the students received written feedback, learner forwarded feedback etc. The consent of both students and parent was received prior to checking notebook. The researcher keeps scanned copies of the notes checked. The notebook of thirty students checked but for the final analysis notebooks of twenty-five participants were taken.

4.4.5 Data Recording and Field Notes

The researcher records the data by keeping field notes, audio tapes, photography etc. The interview with tribal promoters is recorded by using voice recorder. The researcher keeps field notes of interaction with tribal students. Audio recording is purposefully avoided because the researcher found that students lost their natural behaviour due to fear/anxiety once the interview is recoded. The interaction with teachers also recorded in field note since the teachers' showed their disagreement this regards.

4.5 Research Instruments

The main instruments used for data collection are interview protocol and qualitative questionnaire. The interview protocol and qualitative questionnaire were developed by the researcher in consultation with the supervising teacher. There are four interview protocol named.

- Inclusive practices of Formative Assessment Interview protocol for teachers
- Formative assessment and culturally inclusive learning interview protocol for tribal students

➤ Culturally inclusive learning in school interview protocol for tribal promoters

➤ Inclusive practices of FA interview protocol for mentor teachers

The three questionnaires are:

➤ Questionnaire of culturally inclusive learning for tribal promoters

➤ Questionnaire of formative assessment for mentor teachers

➤ Qualitative questionnaire for Head of the institution

The choice of instrument is basically based on the nature of research question and design of the study. In research, where multiple realities are dealt, multi method and instruments may help to yield desired result and answer the research question in more detail. There are multiple realities and meaning regarding FA and culturally inclusive learning, it was found to be approached these realities with multiple tools and methods.

4.5.1 Description of Instrument

In broad terms the instruments were used to collect the participants' experience on formative assessment and culturally inclusive learning. The interview protocol includes questions from two broad categories, one on FA and the other on culturally inclusive learning.

4.5.2 Dimensions of Formative Assessment Interview Protocol

Semi-structured interview protocol on FA were used to collect the experience of participants such as teachers, students, and mentor teachers on the current practices of FA in schools in Wayanad district of Kerala.

The dimension of formative assessment is identified from the current literature.

a) Teacher Preparedness

This aspect of semi-structured interview includes questions regarding the preparation of teachers (Shavelson, 2008) and other institutional stakeholders regarding FA and its practices. Whatever the assessment it requires an amount of planning, and it should be prepared enough to achieve the learning target and should be able to produce the desired learning outcome (Prasson & Vasumathi, 2019). It is to collect the experience of tribal students, teachers, and mentor teachers experience on the preparation of assessment and how that affect the teaching and learning process in classroom, teacher student interaction (Sadler, 1989) etc.

b) Clarifying learning target

Question on this aspect of FA intends to collect information regarding whether the students are informed about learning target and criterion of assessment well in advance (William, & Thompson, (2007). Black and William (1998a) viewed clarifying learning target with learner is a key constitutes that makes an assessment practices formative.

c) Enabling working in the real setting

Questions in these aspects of interview protocol aiming to collect the experience of participants on how formative assessment is used for engineering effective classroom discussions (William & Black, 1998a), collecting evidence of learning (Torrence, 2013) and setting task to learners (Vygotsky, 1978) to learners according to individual difference etc.

d) Responding to learner and learning (Feedback)

This aspects of semi-structured interview on FA includes questions regarding feedback and its importance in teaching and learning. For what all-purpose feedback is used (Sadler, 1989), nature of feedback given to students, use of feedback to modify teaching and learning (William & Black, 1998a) are the main question area under this heading. How the practitioners of formative assessment use the evidence of learning (Prasoon & Vasumathi, 2019) for the construction of knowledge and for improving the learning and teaching in future is a key constitutive of formative assessment practices.

e) Crediting the learner

Students' involvement in assessing their own work (William & Black, 1998a), (Oswelt, 2013) are very crucial elements which makes assessment formative. How misconceptions are clarified (Oswalt, 2013), what are the documents supplement assessment practices etc are also important in this regard. This dimension includes questions from these areas.

f) Mutual supporting by learner

How peer assessment is used by teachers in classroom is a constitutes of formative assessment (Sadler, 1989). Questions in this dimension are intended to know how students are motivated to support each other while they are in classroom.

4.5.3 Dimensions of Culturally Inclusive Learning Interview Protocol

Semi-structured interview protocol and qualitative questionnaire were used to collect the experience of participants on culturally inclusive learning.

a) Incorporation of diversity

According to Vygotsky (1978) learning is occurred within a social plane which is assisted by a cultural mediator to achieve the target which is often termed to be zone of proximal development. According to him formative assessment is the tool or instrument which is acted as a cultural mediator in instructional process (Prasoon & Vasumathi, 2021, p. 2241). Each learner's capacity is crucially depending on the practices and artifacts. In this aspect questions are asked to whether curriculum is incorporated with indigenous knowledge of tribal community.

b) Diverse instructional strategies

Mental processes are fundamentally shaped or altered by the semiotic tools that are used (Vygotsky, 1978). How far the learning is mediated with materials, and methods which are designed to poster the learning needs of children are also important. Questions are included to know whether the materials, methods, and strategies are culturally sensitive or not.

c) Cultural Responsiveness in classroom

Under this dimension questions are included to know whether learning in classroom is instrumented within the cultural setting of the learner (Ladson billings, (1995). It is to know how far school environment is responsive and accommodative towards the tribal students.

d) Micro aggressions

Micro aggression (Pierce et al., 1978) is the term to use to make any comment on action that subtly and often unconsciously or unintentionally express a prejudiced attitude towards a member of a marginalised group. It consists of tokenization, if any, libelling, segregation etc... of students who are from distinctive cultural background.

e) Involvement of learner

Involvement of learner here means, the involvement of learner in curricular and co-curricular activities. Whether there is institutionally planned and guided activities are taken to ensure the participation of tribal students in classroom and campus activities.

f) Classroom and campus language

Children who grow up in a “socially disadvantaged” context often lack the language skills required to function in society in the way that society expects them to (Avermaet, 2007, p. 7). School should provide sufficient opportunities to these students to express their emotions and feelings in their first language (Geetha Nambissan, 1994) since it is the language one should look the world around. This dimension includes question to know match between the language in school and language in home, teachers’ competency to understand learner’s language, and language policy of school or education department.

4.6 Rigor of Qualitative Data

The problem of assessing the data in qualitative research has not yet been solved (Flick, 2009). Even though the factors affect the threat of quality of qualitative research is not completely identified, it can be minimized by taking particular attention and by deliberate actions. The fundamental issues relate to the trustworthiness are confidence in truth of

the finding of a particular inquiry, the applicability of the findings in other context or other respondents, the replicability of the findings with same respondents in the same context, and how far the researcher is free from bias. The naturalist inquirer needs to overcome these threats by ensuring the truth value, applicability, consistency, and neutrality (Lincoln & Guba, 1985, p. 290) in one's research. Among the criterion established by different scholars the researcher found the criterion presented by Lincoln and Guba (1985) and the criterion presented by Ary et al. (2010) are useful in the context of this study. The trustworthiness criteria used in this study are Credibility, Dependability, transferability, and confirmability (Lincoln & Guba, 1985).

4.6.1 Credibility

Credibility in qualitative research concerns the truthfulness of the inquiry findings (Ary et al., 2010, p. 498). In this research the inquirer established the confidence in the findings by having proper design of the study, participants, and context. This study aims to find whether current assessment practices in schools adequately addresses the learning needs of tribal students. The inquiry is carried among students of five tribal communities who are culturally marginalised. The data collection was organized in the real settings, researcher interviewed tribal students in the presence of their parents while they are at their tribal settlement.

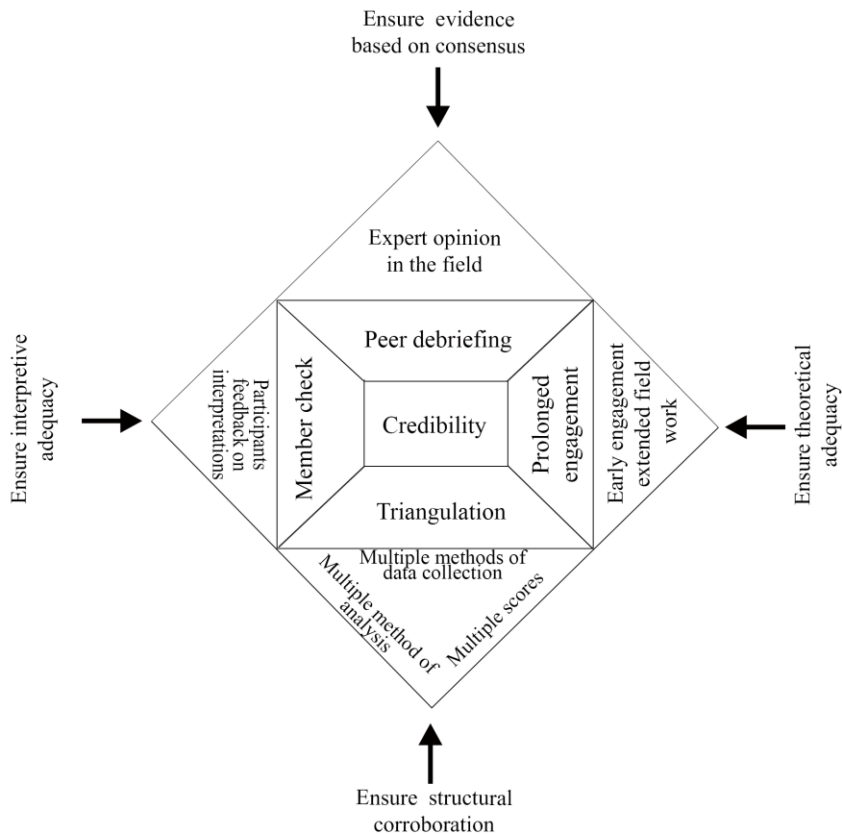
The process through which the researcher ensured credibility in this research is depicted in figure 9.

The qualitative research the researcher is a stranger in a strange land (Lincoln & Guba 1985). It really made the inquirer think to become an accepted member in the field and the researcher started engaging the field and participants eighteen months advance of his data collection. Prolonged engagement (Lincoln & Guba,1985) provided the investigator

to build trust with participants and ‘going as a native’ in the field of research. This prolonged engagement enabled the researcher to become an insider and to overcome the personal distortions. It doesn’t mean that the researcher entered in the field with a mindless fashion, but it enabled him to set his research questions.

Figure 9

Data validation- credibility check



Peer debriefing is another technique used to demonstrate the credibility of data in this research. It is the agreement among competent others that the description, interpretations, and thematic are correct

(Eisner 1998), as stated in Ary et al., 2010). The researcher engaged in a discussion with competent others who are expert in the field and considered their opinion regarding the interpretations and explanations of data.

Member check is used to collect the participants' feedback on the interpretations drafted by the researcher. Member check here means do the people who were studied agree with what the inquirer have said about the experience of the participants (Ary et al., 2010, p. 500)

4.6.2 Triangulation

Triangulation is the main technique used in this research to ensure the truthfulness. Triangulation, details are given in figure 10, was used in such a manner that they relate and support to each other and provide more information to researchers understanding on FA and CIL. The present study mainly used three types of triangulations.

4.6.2.1 Source triangulation

In this research the source triangulation is achieved by cross referencing the data from teachers, students, and tribal promoters on FA and CIL. The researcher cross checked the information collected from one source with those collected from other sources. The experience of teachers and students on FA were cross checked and then the experience of tribal promoters, tribal students and teachers on CIL were put in validation by cross referencing.

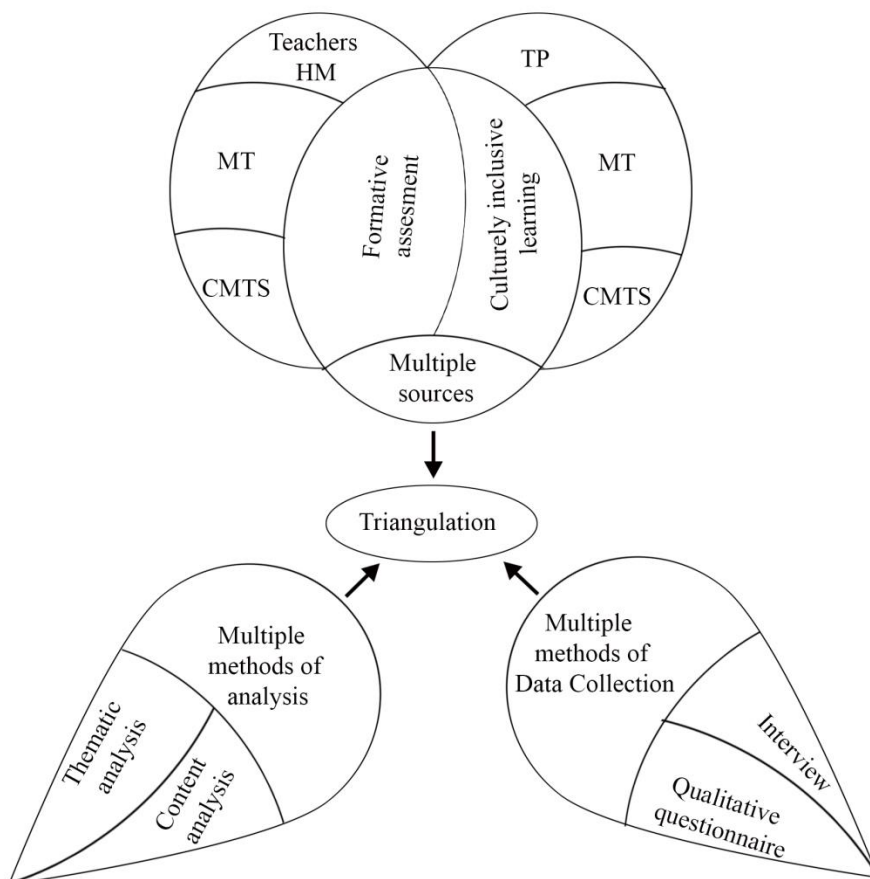
4.6.2.2 Method triangulation

The present research relies on data from two methods. Data collected by using both interview protocol and those collected by

qualitative questionnaire. These two were cross checked. Data collected from Right to Information were also used for triangulation purpose.

Figure 10

Data validation- Triangulation



4.6.2.3 Triangulation Through Multiple Methods of Analysis

The collected data are analysed by employing different methods of data analysis. Thematic analysis and content analysis are the main techniques used for data analysis in this research. Interpretations derived

from one method of analysis were cross checked with interpretation derived from another method of analysis.

The researchers' continuous presence in the field for a long time was not only useful to ascertain the participants' reality but also to provide relevant information through other members in the community.

4.6.3 Transferability

Transferability is the degree to which the findings of qualitative study can be applied to other context or other groups (Ary, et al., 2010, p. 501). It is used as an analogy of external validity in quantitative research. The establishment of transferability is very different from establishment of external validity by conventionalist.

In this research the inquirer provided accurate and to an extent complete description of the context and participants under the respective headings. The thick and rich description (Lincoln and Guba, 1985) about the field, participants, and data collection method enabled the reader who are interested in making a transfer to reach at conclusion. The researcher is of the view that the findings of this research can be transferred to address- issues of marginalisation, inclusiveness and formative interventions in other context, provided required sense of sophistication is maintained. However, the situations are fluid, and they change overtime. These changes qualify the fairness, propriety and relevance of generalizations.

4.6.4 Dependability

Dependability means how can one determine whether the findings of an inquiry would be consistently repeated if the inquiry were replicated with the similar respondents in the similar context (Ary, et al., 2010). The demonstration of the credibility itself is sufficient to establish the

dependability (Lincoln & Guba, 1985). The corroboration of data is ensured by triangulation techniques, which is already explored under the heading credibility.

The researcher keeps through notes and records of activities conducted regarding data collection process and audio tapes, photographs of each interaction and field visit respectively maintained. This can be verified by audit trial. It also ensures the dependability of qualitative data presented.

4.6.5 Confirmability

Confirmability is the extent to which the researcher is free from bias in the procedure and interpretation of result (Ary et al., 2010, p. 504). The confirmability in qualitative research is ensued, not exclusively, by confirmability check and dependability check (Lincoln & Guba, 1985) under audit trial. The evidence of member checking and peer debriefing are annexed. Further the researcher collected data from non-participants of this research. This information from external participants is matched with the interpretations grounded from data.

4.6.6 Data Analysis

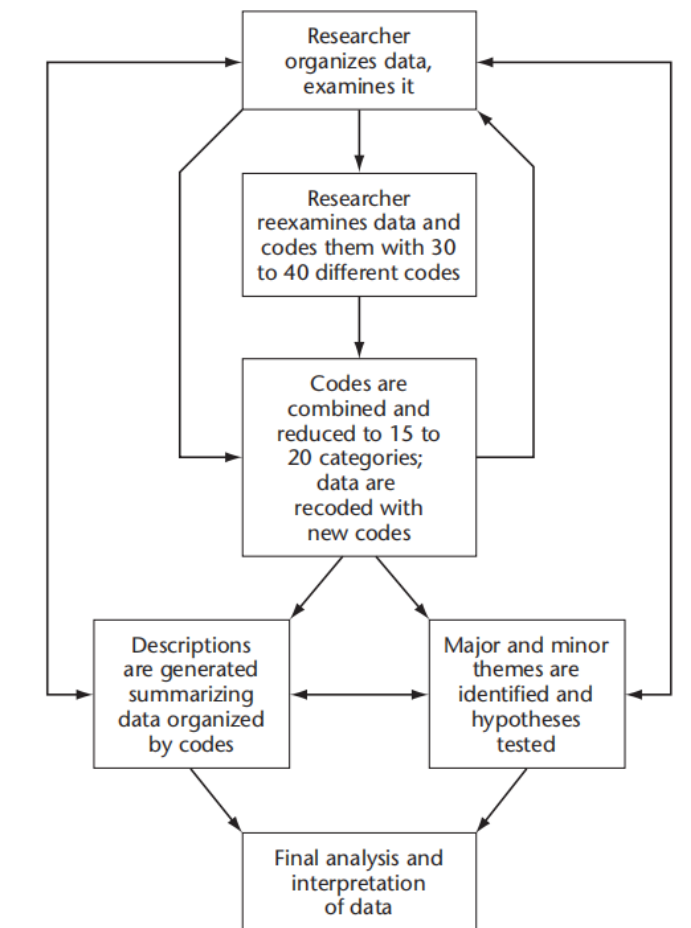
After collecting data, the work of researcher is to determine what kind of analysis to be performed on the data. The techniques of analysis to be performed depends on nature of data. Analysing qualitative data requires the researcher to have a well organised process since it deals with others experience and perceptions.

All qualitative analysis attempts to comprehend the phenomenon under study, synthesize information, and explain relationships theorize about how and why relationships appear as they do, and reconnect the new knowledge with what is already known (Ary et al., 2010, p. 481). The qualitative researcher begins data analysis immediately after the initial

interaction with the participants and continues that interaction throughout the entire study (Gay & Mills, 2012). The data collected by the researcher in the beginning stage sensitized the researcher for the data collection in future and that enabled the inquirer to reframe the instruments according to the contextual demand.

Figure 11

Data analysis procedure suggested by Marguerite G. Lodico, Dean T. Spaulding, Katherine H. Voegtle



Source: Adapted from Marguerite G. Lodico, Dean T. Spaulding, Katherine H. Voegtle

The aim of this research is to construct meaning to the concept of FA and CIL in schools from the experience of tribal students, tribal promoters, and teachers. Since it deals with others' experience and perception, a well-designed analysis procedure is a prerequisite to address and manage the possible misunderstanding and to construct knowledge on others' data. This research used two analysis method, thematic analysis, and content analysis, both are used in such a manner to help and support each other. The thematic analysis is used to analyse the interview data from various participants and content analysis is used to analyse various documents, official reports on FA. The data collected in qualitative questionnaire are also analysed item ways.

Inductive reasoning techniques is followed both in thematic and content analysis method. This research followed (not exclusively) the data analysis process developed by Lodico et al. (2006) (figure 11).

The data analysis process suggested by Creswell for phenomenological studies were also taken for consideration while designing the analysis procedure in this study.

4.6.6.1 Thematic Analysis

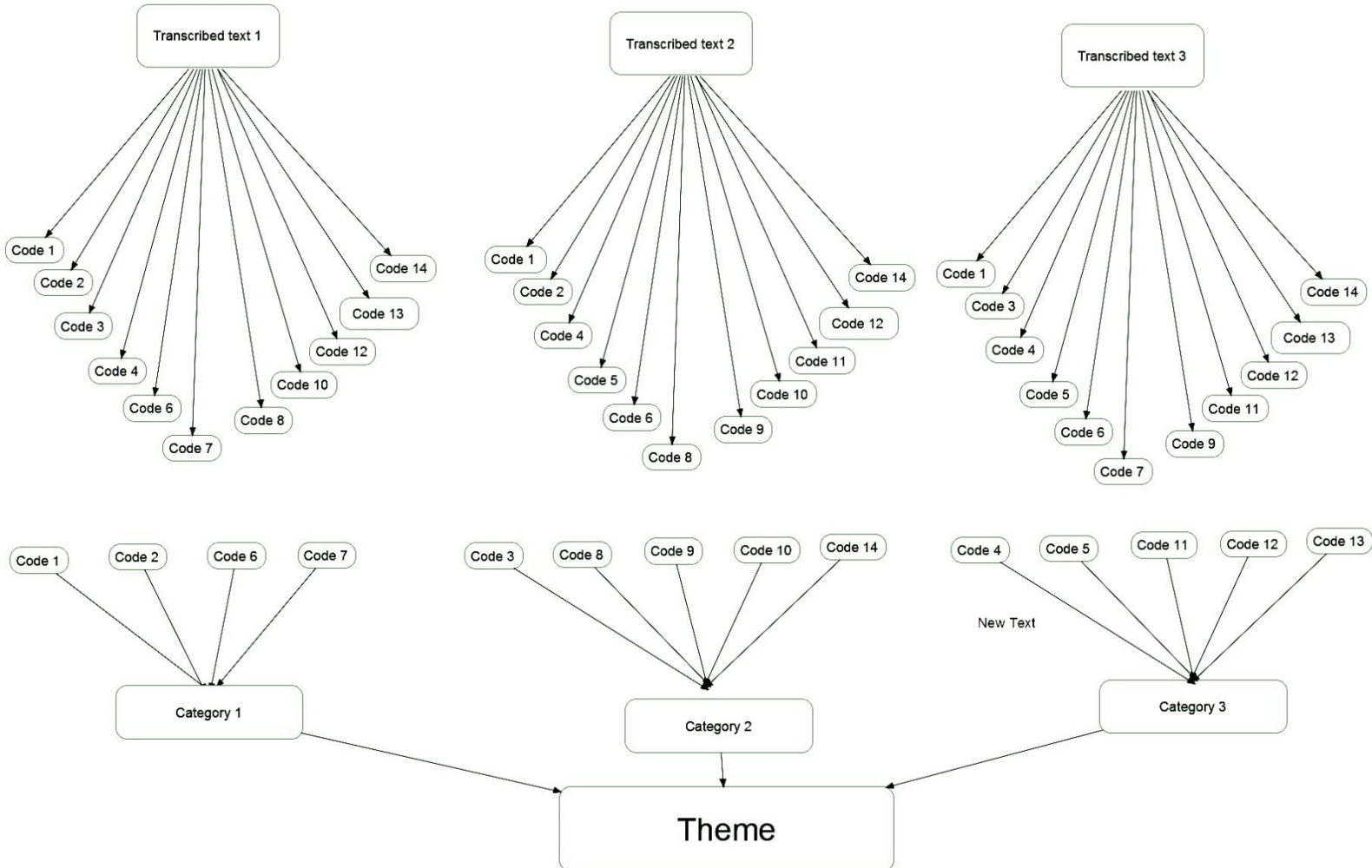
Thematic analysis is one of the best methods used to analyse qualitative data, particularly the data generated through interview. Thematic analysis is a data reduction and analysis strategy by which qualitative data are segmented, categorised, summarized, and reconstructed in the way that captures the important concepts within the data set (Given, 2008, p. 867).

Identifying redundancy and is an important principle of analysis. Data can be reduced to generalizing codes by observing similarities in the data. Codifying, thus, is an effective way of dealing with data in order to reach at more generalized conclusions. According to Grbich (2007) codifying is a process through which data are “segregated, grouped, regrouped and re-linked in order to consolidate meaning and explanations”. This study makes use of the visual model of coding process suggested by Creswell (2012). The present research collected data by administering two sets of instruments- interview protocol and qualitative questionnaire. In addition, principally as part of data validation, certain policy documents and official statements of fact (RTI) were also collected. This provided the researcher with a large set of data in the form of texts- both transcribed and collected.

Making use of the model (Figure 11) developed by Marguerite G. Lodico, Dean T. Spaulding, Katherine H. Voegtle (2006), the collected data were subjected to threefold steps of analysis: data familiarization, coding, and reduction of codes into categories and themes. The researcher repeatedly ranged over the data texts and observed certain patterned constitution among them. Representing this, the texts were analysed into text segments and were further divided into subsets. This analytical procedure made codes manifest and they were listed down. These codes then revealed a second cycle of generalization and codes were reduced to categories. Moving further, these categories were systematically analysed to reveal functional themes. However, the data being qualitative in nature, expressing experiences, intuitions and impressions, they often tend to overlap in the process of categorization. Therefore, the dominant characteristic of a code is taken as the parameter for generalization. The process of induction in identifying codes, developing categories and themes are shown in figure 12.

Figure 12

Induction process in coding, categorising and developing themes



4.6.6.2 Content analysis

Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use. “Content analysis is the intellectual process of categorizing qualitative textual data into clusters of similar entities or conceptual categories, to identify consistent patterns and relationships between variable or themes” (Given, 2008, p. 120). This research followed rational content analysis (semantic analysis) since the researcher wanted to go beyond the presence of concepts identified from text or materials. The researcher analysed various government documents, official reports, official information collected by using open ended qualitative questionnaire. The codes generated from content analysis is triangulated by the data generated from thematic analysis. Content analysis is carried out mainly with two purposes.

- ❖ To know how assessment are explained and theorized in documents and policy papers and to state how cultural inclusion, as a matter of policy, works in schools in Kerala.
- ❖ To verify, as a method of triangulation, the data which are collected in the interviews and questionnaire.

Since researcher face many difficulties in collecting various documents regarding assessment practices in schools and tribal development, this research used Right to Information as a major source of data collection and the content of RTI is used for arriving conclusions. Mainly RTI is used to collect Govt. Reports from DIET, Wayanad, District Education Department Wayanad, SCERT Kerala, and Department

of General Education, Kerala. The content of the data collected in qualitative questionnaire also analysed.

Documents and reports used in analysing content.

- ❖ Students' notebook
- ❖ Teacher Text
- ❖ 'Nayarekha' 2013 (Kerala School Education Plan 2013)
- ❖ 'Naayam' (Book published by DIET, Wayanad, 2008)
- ❖ KITE (Kerala Infrastructure and Technology for Education) Website
- ❖ Documents available in SSK (Sarva Siksha Kerala)
- ❖ Reports of Scheduled Tribes Development Departments regarding Tribal students' education
- ❖ Reports collected through RTI.

4.7 Ethical considerations

The researcher has obligation both to their subjects and their profession. Research ethics addresses the integrity of the research activity. Honesty, openness and candid revelation of a study's strengths and limitations according to commonly held standard of practice are typical indicators of integrity of the scholarship (Given, 2008).

In this research the researcher communicated the aims of the investigation well in advance to participants. Researcher obtained consent (oral) from the participants before data collection and the proposed participants are rightly informed about the purpose, institutional affiliation

and about the significance of this research. The researcher took all possible steps and precautions to protect the confidentiality (Ary et al., 2010) of both participants and data. The presents of tribal promoters throughout the data collection enabled the researcher to avoid undue influence on participants and it also enabled the researcher to ensure the participation of tribal student is voluntary. The CMTS were interviewed in the presents of their parents. The findings of the research was discussed with some participants later to ensure the interpretive adequacy.

Researcher obtained the necessary permissions from the Department concerned to enter the field (Ooru) and to interact the participants. Permission obtained from Scheduled Tribes Development Department and Department of General Education to conduct the research activity under the respective jurisdiction after filing the questionnaire and interview protocol.

Analysis and Discussion

-
- ♣ *Description of Codes, Categories and Themes*
 - ♣ *Theme I: Dropout and Marginalisation*
 - ♣ *Theme II: Inclusive School*
 - ♣ *Theme III: Differentiated Teaching*
 - ♣ *Theme IV: Organisation of Learning Session*
 - ♣ *Theme V: Institutional Framework*
 - ♣ *Conclusion*
-

The researcher has collected certain substances (in this case: Department documents, policy papers, interview transcribed as text and text of responses to a questionnaire prepared by the researcher). These substances are collected by means of a systematic procedure, the ground of which has been explained in the chapter Methodology. The processing of the data leads to observations on general issues and patterns concerning the research question at hand. Analysis of any set of concrete data signifies deriving patterns from natural data. In other words, 'to analyse is to typologies' - developing classifications. It is a process of reaching generalized functional statements from concrete categories of substance. Two important aspects of this process are a movement from the 'particular' (concrete) to general (abstract) and secondly from categories of substance to categories of functions. The procedure of analysis involves systematic division of a syntagmatic unit into its constituent elements. This procedure is carried out until the minimal set of paradigms are separated. This is a movement from syntagms to paradigms.

This analysis makes use of inductive reasoning to carry out the process of deriving functional generalisations from a particular set of data. The adequacy of inductive reasoning is primarily grounded on the uniformity of institutions and conventions involved in the conditions that are researched. The educational system in Kerala involves uniform institutions and conventions. Textbooks, learning objectives, assessment systems, examination patterns and to a great extent, systems of feedback are uniform throughout the state of Kerala. Therefore, within the margins set by categories that are uniform, inductive generalisations from systematically obtained samples stand effective and useful.

The present research is carried out in pursuit of five (including sub questions, a total of nine) research questions. They are:

1. What are structural exclusions and micro-aggressions that have disabling impact on CMTS?
 - i. What are micro-level exclusions that have disabling impact on CMTS?
 - ii. How and how far are the academic systems, classrooms and school campus enabling the CMTS to represent themselves with equality of opportunity?
2. How are the curricular content, mode of delivery and structures of co-curricular activities designed and executed to adjust the system to the requirements of CMTS?
3. What are the policy initiatives and currently practiced conventions of FA to address individualised learning needs of learners?
4. How far does present system of education formulate and carry out instructional and assessment activities in coordinated and inclusive way?
 - i. What are the principles, systems and practices that constitute the operational process of instructional and assessment sessions in secondary schools in kerala?
 - ii. How are assessments incorporated into the curricular activities and how far are they enabling?

5. What are the institutional frameworks to ensure enabling, inclusive and accountable assessment of learning performances?

The methods and tasks of data collection and analysis of the obtained data are planned and practiced according to the requirements of addressing these research questions.

The data obtained as a part of this research comprise three sets: transcript of the interviews conducted with CMTS, Tribal promoters, Mentor teachers and subject teachers at secondary levels in Wayanad; responses to questionnaire; and department documents. The interviews and responses to questionnaires together constitute the empirical data as either practiced or experienced by the stakeholders. The policy papers and other department documents obtained constitute the subject of content analysis. The analysis incorporates the output of both these procedures and reaches generalisations that are significant and valid.

CMTS, Tribal Promoters, Mentor Teachers and Secondary School Teachers constitute the immediate stakeholders to be considered as far as the present research is concerned. Naturally, their interviews and responses are the most important empirical data that are collected. A close study of these responses reveals intelligible patterns, corresponding to which five themes are articulated: Dropout and Marginalisation, Inclusive School, Differentiated Teaching, Organisation of Learning Session, and Institutional Framework (Table 8). These five themes are analysed into fifteen categories and these categories fall into certain distinct codes. A total number of forty-eight codes are identified. Categories and codes are depicted in Table 9.

Table 8*Themes corresponding to research questions*

Research Questions	Theme
What are structural exclusions and microaggressions that have disabling impact on CMTS?	Dropout and Marginalisation
How are the curricular content, mode of delivery and structures of co-curricular activities designed and executed to adjust the system to the requirements of CMTS?	Inclusive School
What are the policy initiatives and currently practiced conventions to address individualised learning needs of learners?	Differentiated Teaching
How far does present system of education formulate and carry out instructional and assessment activities in coordinated and inclusive way?	Organisation of Learning Session
What are the institutional frameworks to ensure enabling, inclusive and accountable assessment of learning performances?	Institutional Framework

Table 9

Description of Codes, Categories and Themes

Examples	Codes	Categories	Themes
Colony, Adivasi	Labeling	Micro-aggression and structural Exclusion	Dropout and Marginalisation
Disgrace, indelicacy, bantering, raillery It is embarrassing to receive feedback in front of everyone at PTA meetings	Subtle Atrocities		
There is no point if you come, don't you have brain. You don't know anything, don't know reading and writing	Blaming Learners		
Adivasis are not even called upon to judge art programmes with our cultural background, volunteer, leader, No tribal language as a subject for study	Naturalised exclusion		
Support for Tribal students in grade I	Mentor Teacher	Language, Culture and Community	
Can't express in Mother tongue (Paniya, Uraly, naika, Languages)	Linguistic Alienation		
'Herbal medicine', 'craft', 'handicraft' (Making of Kotta, Vatti, Choolu) No acknowledgement of Indigenous knowledge.	Indigenous Skills and Knowledge		

No tribal languages are taught. Languages which are not spoken in Kerala are taught (Arabic, Urdu)	Languages in Curriculum	Inclusive Curriculum	Inclusive School
Kurichiya revolt. Muthanga revolt	Representation in History Text		
Training on indigenous craft and items. Building competencies in culturally acquired skills	Vocational Training		
‘Cheenam’, ‘dhambatai’, ‘tudi’, ‘kuzhal’. ‘vattakali’, ‘Uchal’, ‘Tudikottu’ ‘Kolkkali’. Our art forms (vattakkali, uchal, tudikottu) are not included in the official list of Kalolsavam)	Representation of Indigenous Art		
No friendly atmosphere, difference in realities of teacher and students. Found difficulties in speaking Malayalam	School Emotion	Inclusive Enabling Campus	
No opportunity to comment on peers’ work. No group activity. Homework and assignments are not discussed in class	Enabling Peer Sharing and Appreciating Peers’ Work		
Folk songs are judged by people who are not aware of the language. No participation in committee, arts etc	Performing Acquired Skills and Knowledge		
Thingavandu, Engalu, Mazhavilpoovu	Non-Competitive Programmes	Co-curricular Activities	
No tribal forms are included in youth festivals, employing nontribal persons in judging tribal arts forms	Competitive Events		
No acknowledgement of any great person from tribal background as a part of day celebration	Exhibitions and Observance		

No worksheets are prepared by teachers, teachers are unfamiliar about worksheets	Guided worksheets	Worksheets and Materials	Differentiated Teaching
Book prepared by the collective efforts of MT	Study Material		
No individualized task	Individualized Task Setting	Academic Care	
Notes are not marked, left feedback loosely, no lucid comment on students' work, spelling mistakes are ignored. No importance to 'Bhasha Patana Rekha'/Notebook	Notebook Marking		
Teachers not attending us while doing classwork	Real Time Support		
It is not clear what homework is assigned. Parents are doing Homework. CE marks is for parents.	Homework		
Special educational support for Tribal students at Ooru, 'Samuhya Patanamuri'),	Community Study Centre	Positive Distinction	
Patanaveedu, Special education support by (BRC). 'Ooru Vidya Kendram'	Special Projects		
SSLC camp, Special worksheet in camp, special care for CMTS during camp	SSLC camps		

Teachers do not formulate learning objectives, believe that sharing of learning objectives is against the present theories of learning	Formulation of learning Objectives	Lesson Planning	Organisation of Learning Session
No firm intervention to know students' capacities	Identification of Talents and Skills		
Distinctive cultural background demands differentiated activities, 'Mazhivil poovu'	Identification of Learning Needs		
Evidencing teaching and learning. 'Assessment is for assessing not for learning'. Adjusting instructional strategies	Modifying Teaching and Learning		
Students are not informed about learning objectives	Clarification of Learning Objectives	Lesson Delivery	
Assessment criteria are not informed to students, students are not aware how their performances are assessed	Clarification of Evaluation Criteria		
"We know we have to write the discourse of appreciation in the exam. But how? How is it written? In what way", Said a group of students	Lesson Facilitation		
Grading the learner not the learning or performance, act of awarding scores	Value Judging	Evaluation of lesson achievement	
Can't say learning happened by evidence	Collecting Evidence of Learning		
Learners are not aware about what they have learned	Sharing of Learning Outcomes with Learner	Teacher Student Interaction	
Left comments loosely, minimal written feedback, Casual oral words	Written feedback on Class works		
Why Good or Excellent? What's good about this performance? Don't you know anything? Feedback takes learner to next stage of learning	Learner Involved Constructive Feedback		

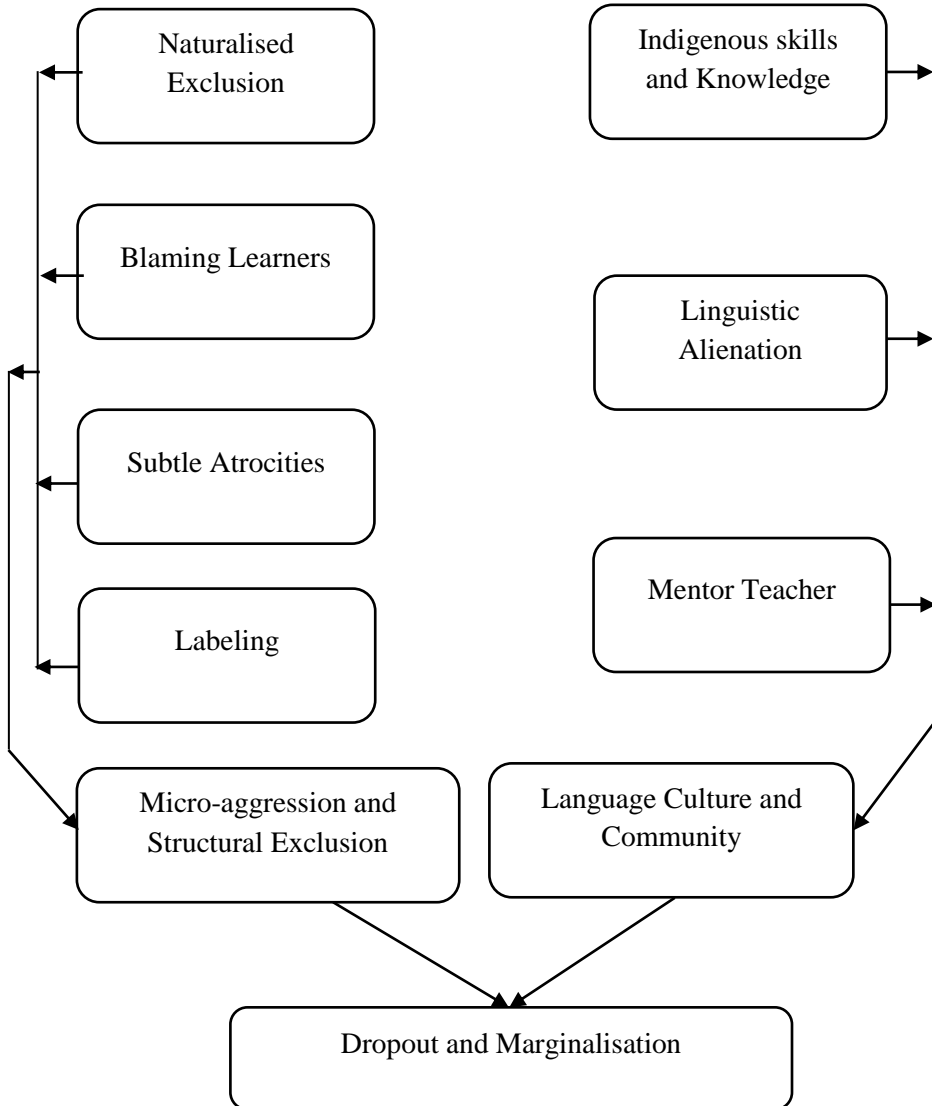
Awarding grades without assessment	Grading Students' Performance	Grading and Marking	Institutional framework
Performance linked feedback, assessment is used to grade students. Less importance to Progress card	Performance Oriented Progress Report		
Learning process assessment, portfolio assessment, no real time assessment, students' performances are not frequently assessed	CCE		
Subject teachers need not prepare any assessment documents. Teachers need to prepare portfolio, but they do not. Not acquainted of 'Swabhimana Rekha'	Portfolio		
Place where we receive negative comments only, blaming of our students for poor performance	PTA	PTS Coordination	
Learning interests of students must discuss with parents. Students are not given feedback about their performances in the presence of parents. Parents are not informed about the learning progress of their children	Parent Involved Feedback		
PTA is a representative body, Students are excluded.	Representation V/s Participation		
No written lesson plan, no lesson planning with application of mind Samagra portal teaching manual	Written Lesson Plan	Verifiability and Accountability	
Do not submit any assessment record to supervisory level. Scheme of valuation is not available in public domain.	Documentation		
No supervisory function on assessment, no assessment documents to be signed by HM. Marking Schemes, Lesson plans, Question paper- no supervisory acknowledgement.	Supervision		

Research Question I

What are structural exclusions and micro-aggressions that have disabling impact on CMTS?

Figure 13

Theme I: Dropout and Marginalisation



5.1 Theme I: Dropout and Marginalisation

It is elementary that school and schooling systems are responsible to educate all children up to the completion of school education (Article 21 A, Indian Constitution). Therefore, if an individual student or sections of students get dropped out from education, it is for the system to shoulder the responsibility and modify itself to address the issue. The assumption that students from disadvantaged tribal communities face the problem of underperformance or exclusion as a social section was one of the factors that triggered this research. At every stage of the data collection, this emerged itself as an issue that requires expedient redressal. The respondents, cutting across their background, were really expressive about the fact of matter even though they differed in these explanations and solutions. Dropout and marginalisation were one theme almost naturally observed.

The response to the question in interviews and questionnaires, that unfold the theme of dropout and marginalisation fall into two categories: micro-aggression and language culture and community (depicted in figure 13). The question of dropout, invisibility and under achievement led the respondents to trace these two as the most decisive factors. Different forms of micro-aggression - labelling, subtle atrocities, blame and naturalisation of exclusion being the most significant of them - constitute, as revealed in these responses, one serious cause of exclusion.

Research Question I (i)

What are micro-level exclusions that have disabling impact on CMTS?

5.1.1 Category I: Micro-aggression and structural exclusion

‘Micro-aggression are the everyday verbal, nonverbal and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory or negative messages to target persons based solely on their marginalised group membership’. Micro-aggression often occurs in the context of structural exclusions. Generally, the term ‘structural exclusion’ refers to the omission of perspective and peoples in the process of decision making on account of a limited range of cultural forms becoming decisive and powerful. During the academic year 2011-2012 to 2020-2021, a total of 12872 dropped out from schools in Wayanad district. The highest number of dropouts was reported in the 2011-2012 academic year. The details are given in table 10.

Table 10

Dropout of students of all Communities

	2011- 12	2012- 13	2013- 14	2014- 15	2015- 16	2016- 17	2017- 18	2018- 2019	2019- 20	2020- 21	Total Dropout
I	233	150	120	82	69	71	42	22	23	1	813
II	236	111	112	73	51	52	13	13	10	-	671
III	134	89	62	46	25	25	18	6	14	-	419
IV	121	55	55	44	30	18	21	8	7	2	361
V	196	141	89	58	37	39	15	17	13	-	605
VI	230	194	147	116	90	57	40	21	28	-	923
VII	220	218	159	204	130	95	49	27	43	-	1145
VIII	428	397	299	379	336	233	94	120	84	-	2370
IX	373	464	423	492	485	394	338	245	141	6	3361
X	123	234	305	252	281	306	291	205	191	16	2204
Total	2294	2053	1771	1746	1534	1290	919	684	554	24	12872

Source: Office of Deputy Director of Education, Wayanad

Table 11

Dropout of Scheduled Tribal Students

	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-2019	2019-20	2020-21	Total dropout of tribal students
I	109	96	72	39	41	24	16	4	14	1	416
II	145	72	60	40	33	23	8	7	8	-	396
III	77	75	39	29	11	16	7	1	6	-	261
IV	77	45	38	32	14	12	9	6	5	-	238
V	168	126	72	47	27	28	9	9	9	-	495
VI	189	162	115	116	75	30	19	10	13	-	729
VII	179	206	142	149	115	87	28	20	31	-	957
VIII	366	367	254	327	302	206	74	99	76	-	2071
IX	250	406	351	394	427	362	296	225	132	6	2849
X	94	172	225	179	226	243	240	189	172	15	1755
Total	1654	1727	1368	1352	1271	1031	706	570	466	22	10167

Source: Office of Deputy Director of Education, Wayanad

Table 12*Percentage of dropout of tribal and non-tribal students*

Grade	Total Students	Total Tribal Students	Total Non-Tribal Students	Percentage of dropout of tribal students	Percentage of dropout of non-tribal students
I	813	416	397	52	48
II	671	396	275	59	41
III	419	261	158	62	38
IV	361	238	123	66	34
V	605	495	110	82	18
VI	923	729	194	79	21
VII	1145	957	188	83	17
VIII	2370	2071	299	88	12
IX	3361	2849	512	85	15
X	2204	1755	449	80	20
Total	12872	10167	2705	79	21

Source: Office of Deputy Director of Education, Wayanad

The dropout percentage of tribal students to total students was 79% and dropout percentage of non-tribal students to total students was 21% (table 12).

A total of 971943 students were enrolled in class 1 to class 10 during the academic period of 2011-2012 to 2019-2020 (table 13). Of them 252415 were from tribal background (table 14). The average enrolment rate of tribal students to total students during those periods was 26%.

Table 13

Enrolment of total students 2011-12 to 2019-20

Grade	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20	total
I	9007	8954	8463	8728	8760	8558	8700	8840	8830	78840
II	9864	8935	9133	8916	8746	8908	8809	9083	9224	81618
III	10581	9675	9127	9448	9046	8869	9101	9159	9409	84415
IV	11657	10582	9918	9465	9580	9281	9129	9486	9512	88610
V	12274	12131	11333	10742	10242	10405	10081	10041	10304	97553
VI	12727	12331	12364	11645	11083	10472	10675	10515	10384	102196
VII	12725	12629	12386	12385	11670	11193	10599	10851	10667	105105
VIII	12713	12874	12407	12637	12682	12145	11592	11470	11720	110240
IX	12826	13032	12669	13511	13213	13056	12581	12066	11661	114615
X	11404	12483	11687	12038	12636	12594	12210	12097	11602	108751
Total	115778	113626	109487	109515	107658	105481	103477	103608	103313	971943

Source: Office of Deputy Director of Education, Wayanad

Table 14*Enrolment of Tribal students 2011-12 to 2019-20*

Grade	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20	total
I	2715	2622	2834	2610	2572	2554	2449	2426	2350	23132
II	3082	2666	2848	2560	2585	2601	2579	2473	2494	23888
III	3090	2962	2641	2809	2532	2545	2549	2558	2473	24159
IV	3623	3084	2951	2609	2774	2551	2532	2559	2579	25262
V	3966	3646	3166	2951	2702	2829	2601	2621	2658	27140
VI	3181	3443	3642	3250	3072	2723	2876	2679	2658	27524
VII	3120	3180	3247	3653	3190	3057	2730	2881	2663	27721
VIII	2872	2987	2727	3006	3283	2948	2841	2747	2877	26288
IX	2339	2845	2741	3081	3076	3270	3266	3122	2745	26485
X	1678	2040	2103	2118	2316	2493	2642	2751	2675	20816
Total	29666	29475	28900	28647	28102	27571	27065	26817	26172	252415

Source: Office of Deputy Director of Education, Wayanad

Compared to enrolment status, the dropout rate of non-tribal students was found to be 0.4%, depicted in table 15. The dropout rate of tribal students was found to be 4%. The analysis of students' dropout data revealed an alarming situation that the percentage of dropout of tribal students was 10 times more than that of non-tribal students.

Table 15

Percentage of dropout of tribal and non-tribal students to their enrolment status (2011-12 to 2020-2021)

	Enrolment of Total Students	Dropout of Total Students	%	Enrolment of Tribal Students	Dropout of Tribal Students	%	Enrolment of non-tribal students	Dropout of non- tribal students	%
I	78840	813	1	23132	416	1.8	55708	397	0.7
II	81618	671	0.82	23888	396	1.7	57730	275	0.48
III	84415	419	0.5	24159	261	1.1	60256	158	0.26
IV	88610	361	0.4	25262	238	0.95	63348	123	0.2
V	97553	605	0.6	27140	495	1.8	70413	110	0.15
VI	102196	923	0.9	27524	729	2.7	74672	194	0.26
VII	105105	1145	1.1	27721	957	3.5	77384	188	0.24
VIII	110240	2370	2.15	26288	2071	7.9	83952	299	0.36
IX	114615	3361	2.9	26485	2849	10.8	88130	512	0.6
X	108751	2204	2	20816	1755	8.5	87935	449	0.5
Total	971943	12872	1.4	252415	10167	4	719528	2705	0.4

Source: Office of Deputy Director of Education, Wayanad

5.1.1.1 Code I: Labelling

The respondents who shared a tribal background were almost univocal about the presence of micro-aggression in divinity of learning. Hateful or casual use of labelling, the respondents justify, have an oppressive effect on learners from CMTS. The most frequently cited labels with which CMTS were tagged are ‘colony’ and ‘Adivasis’. Even though there is nothing humiliating about these words in linguistic terms, the discursive practices of them in a derogatory and negative sense have rendered these ‘names’ shameful and revalorising. So, practically these terms carry a stigma. Students from tribal backgrounds feel inferiorised and disgraced when they are called ‘Adivasis’ or ‘colony teams’. The use of such terms in sarcastic humour creates verbal oppression on a daily basis.

‘Even teachers who belong to our community are ashamed of revealing their tribal background’ - said one mentor teacher pointing to the gravity of oppressive impact of labelling.

‘Colony guys (‘Colony Piller’) is a common term both teachers and other students use to refer to our children’ – a tribal promoter observed.

Many respondents from the said background (Mentor Teacher, Tribal Promoter, and Students) shared the same observation. This practice of name calling has turned out to be an instrument to disgrace, discourage and drive out CMTS from schools. Name calling and labelling have always been a casualised and neutralised weapon of hierarchy. When it comes to the school relationship with CMTS, they have the effect of stunting and expelling CMTS.

5.1.1.2 Code II: Subtle Atrocities

Atrocities are difficult to find and problematise and therefore to solve when they are subtle and naturalised. Tribal promoters who responded to the researcher's question expressed their protest and concerns over the approach of many teachers to treat students from tribal background as symbol of negative and undesirable properties (such as laziness, incompetency, lack of will and discipline etc.) 85% of the respondents to the questionnaire strongly agreed the campus and classrooms are disabling for CMTS. Another subtle violence that CMTS encounters during the school sessions is racially based generalisation. Tribal students are treated more as a homogeneous kind than individuals with personalities. For instance, when students from other communities become absent in school sessions, the reason for their absence is enquired. At the same time when a student among CMTS is absent, the next day she/he will face insulting questions based on irrational generalisation.

“You went fishing, didn't you?”

Questions like this are usual in interrogations in their absence. Such comments on part of teachers and other responsible people demotivate children among CMTS and cause dropout and exclusion. One respondent recalled that she left school after an offensive comment on part of the teacher on her habit of neat and smart dressing. Such subtle violence, which takes place as 'normal and casual talk' habitually during the school business destroys confidence of CMTS. They feel sorted out and queer and consequently they show the tendency to abstain from school.

Another consequence of such naturalised violence is its lasting repressive impact on experiences and audacity. Exposure to habitual teasing and normalised oppression on account of the dress, food, talk and form of interactions result in internalisation of inferiority. This sense of self inferiority has a catastrophic effect, not only on the prospects of their studies but also on the development of personality as a whole.

Such experiences “create an impression in the child that it is bad and comic to express their very identity and culture”- said one tribal promoter.

Consistent with constitutional principles, CMTS enjoys rights of reservation. However, paradoxically, that also becomes an instrument for insult and humiliation. Tribal promoters say that there are even teachers who ridicule CMTS openly, commenting that they enter the school only on account of reservation. Procedures of distributing educational grants to tribal students even become a humiliating exhibition because students' names are called out and they are asked to stand up in the class. However, tribal promoters also have said that this tendency is weakening increasingly when schools start the practice of interacting with parents to distribute grants.

Most of the respondent students said about their feeling of shame. Subtle violence occurs in peer relations. For instance, the accidental use of their native vocabulary, their accent of speech and their very language incur teasing and humiliating responses from other students. Language is a drastic issue in peer relations.

“Uraly language is what we speak at home. But we dare not speak it in school. They will make fun of us”- responded one ‘Uraly student’. “In the class, if the teacher asks to read and we falter, others laugh”- said many students.

This peer response may not be deliberate or planned. However, it is disgraceful in its effect. However, such issues are not properly addressed either by teachers or by school authorities.

One parent complained that tribal students are ‘Karavapasu’ (people to be extracted). They are used only to maintain status quo in the student’s strength of school and to retain teacher posts. Apart from that our children do not get the kind of attention they should.

5.1.1.3 Code III: Blaming Learners

Most of the tribal promoters who participated in the interview are also parents of CMTS. They stated that an undesirable, yet dominant tendency among teachers and school authorities is to put blame on CMTS for whatever learning disadvantages they suffer from. Even PTA platforms are used to publicly announce the backwardness and limitations of tribal students. Teachers’ responses to the researcher’s questions in the interview often become simply evidence to prove these complaints.

“They are so poor in academic performance that we get nothing to mark as good”- one teacher said.

“These children don’t study at home. Their parents have no time to take care of them. That is why most of them fail”, a teacher tried to account for the relatively poor performance of CMTS.

‘Blame the victim’ is an age-old strategy. It does not go in line with the modern principles of ‘responsible teaching’. Obviously, there are many social issues to be addressed about CMTS. However, they cannot be used to dismiss the responsibility of a school in providing education to children. The data on the practice of blaming learners for their difficulties unequivocally reveal the need for training and fostering the professional culture of responsible teaching.

5.1.1.4 Code IV: Naturalised Exclusion

The ratio of dropout (table 15) and percentage of Candidates who come out as eligible for higher education after the SSLC examination (Table 16 & 17) in comparison with those of non-tribal students, expose a grave disparity. It is quite shocking that of 219 students who failed to cross the eligibility mark in SSLC examination 2021 march, 190 (Table 17) were CMTS. In 2019, this proportion was 580 of 2532 (Table 16). This data manifest the exclusion of CMTS as a social section. However, no conspiracy theory accounts for the sophistication in this issue.

Table 16

SSLC result of ST Students 2019 March in Wayanad, Kerala

No. of candidates		EHS		NHS	
BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS
1215	1317	926	1026	289	291
2532		1952		580	

Table 17

SSLC result of Students 2021 March in Wayanad, Kerala

Category	EHS	NHS	Total
General	2364	8	2372
SC	528	4	532
ST	2287	190	2477
OBC	6239	17	6256
OEC	100	0	100
Total	11518	219	11737

It is significant to notice that students from CMT communities differ among themselves in the rate of under-performance. In 2019 (table,

a total of five hundred and eighty CMTS failed to achieve eligibility for higher education in SSLC examination. Of this, four hundred and twelve students were from the ‘Paniya’ community alone; sixty of them were of ‘Kattunaika’ background. The data show that there are layers of marginalisation among CMTS themselves and the issue needs to be addressed in a differentiated way. The percentage of non-eligibility in the ‘Paniya community in the year was more than thirty-five (Table 18) and that in ‘Kattunaika’ community was about twenty (Table 18). This proportion is obviously more than the population ratio among various CMTS communities.

Table 18

SSLC result of ‘Paniya’ and Kattunaika’ students (March 2019), Wayanad, Kerala

Paniya			Katunaika		
EHS	NHS	Total	EHS	NHS	TOTAL
754	412	1166	249	60	309

The data collected by means of interviews and questionnaires address this sectoral exclusion. The respondents pointed to the lapses, omission, and lack of priority in the practices of curricular and co-curricular activities as a cause of naturalised exclusion of CMTS. It is a matter of ‘automatised negligence and overlooking’. CMTS are not ‘seen’ or ‘thought about’ as a decisive factor. For instance, mentor teachers pointed out that schools have so far failed even to allot a period for the distribution of textbooks prepared exclusively for tribal students.

For reasons that are felt as natural, individuals from CMTS are not organic choices to become class leaders or school leaders; not enrolled as

volunteers for the programme. Their presence in the ‘clubs’ is also conspicuously minimal. Tribal promoters point out that “our children don’t take part in programmes and competitions in school. They don’t go on their own and nobody misses them”. This illustrates a simple fact: CMTS are an ‘invisible population’ in school. They are there, but not seen or taken care of. However, this general tendency is violated in some concrete instances where concerned individual; teachers take initiatives to make CMTS as part of the school. Still, it is more of an exemption than a law.

Some students shared their experience in the classroom. Teachers tend to like and take care of students who are fast and bright learners. This ‘parameter’ automatically excludes CMTS, without any proactive negativity. Teachers added that the curriculum itself, in many ways, alienates disadvantaged sections as it contains no cultural link with them.

Research Question I (ii)

How and how far are the academic systems, classrooms and campus situations enabling the CTMS to represent themselves with equality of opportunity?

5.1.2 Category II: Language Culture and Community

One important category that surfaced in the responses of participants, especially those who have a background of tribal ethnicity, is language and identity issues. ‘Paniya’ ‘Uraly’ and ‘Kattunaika’ are commonly identified in terms of ethnicity. However, their distinct community status in terms of language is seldom acknowledged. They are communities with three distinct vernacular languages of the same name. They are communities both in terms of language and ethnicity. In other words, they need to be treated as linguistic and ethnic minorities as well.

Correspondents mentor teachers, tribal promoters and students articulately referred to the language and cultural issues that CMTS are facing in schools, campus, educational systems, and curriculum.

5.1.2.1 Code I: Mentor Teacher

As described in the list of programmes by the Scheduled Tribes Development Department, Mentor Teachers “are persons of tribal background with TTC/B.Ed. who have knowledge in tribal dialect and Malayalam”. They are appointed under the scheme ‘Gothrabandhu’ initiated by the department. The appointment of Mentor teachers to bridge the language gap for CMTS in primary classes is a useful way to assist young learners of tribal background in the process of linguistic and cultural acclimatisation. However, currently these appointments are on a temporary basis. Some parents said that the presence of mentor teachers helps young students to overcome the issue of linguistic and cultural estrangement at the induction to schools where their language, dress, appearance, and everything are looked as queer. Mentor teachers speak their language and share many aspects of sameness. But this is not taken in the same way by all parents. Another group says that mentor teachers belong to one particular language and community, and he/she may not be able to communicate in the languages of other CMTS communities. This points to the need for appointments differentiated by linguistic parameters. Parents expressed their demand for mentor teachers in their own languages and for making these appointments permanent.

5.1.2.2 Code II: Linguistic Alienation

A major area of marginalisation identified spontaneously by the respondents is language. The inability of the system to address CMTS as linguistic sections as well as ethnic ones is a code repeatedly surfaced in the responses. CMTS face the problem of linguistic alienation, though it is

often structural rather than expressed. The communities whose educational status in school is examined in this research are linguistic minorities in Kerala. However, as the data show, this fact is seldom considered when the content and practices of studies are designed or implemented. Parents, in the interview, pointed to the necessity of relating studies, as far as is possible, to students' cultures. This is not possible without being systematically accommodative of their languages because language is the concrete entity that determines the production, transmission, and preservation of cultures. Tribal promoters stated that 'knowledge, skills and ideas exist and are handed in and through language'. Therefore, the status of a language is a reliable index for the status of a culture and that of a community in large in a given society. CMTS suffers from linguistic exclusions at many levels.

“They do not get opportunities to express themselves in their first language and this leads to their estrangement from the process of study”, Tribal promoter.

Tribal promoters also believe that linguistic isolation is the most important reason for the increased dropout rate among CMTS. Teachers and students communicate in Malayalam. Most of the learning activities are carried out in Malayalam. Naturally CMTS fails to gather pace and momentum in their studies in comparison with their 'Malayali' counterparts- tribal promoters explained their position. As a result of this language issue, CMTS tends to lag behind even from lower grades.

Tribal students also shared the issue of tacit and expressed 'language shaming'- words of discrimination on the ground of their distinctiveness in language. For instance, when a tribal student tries to respond to a teacher question in Malayalam, their choice of vocabulary may be limited, structural cohesion may be defective, accent may variant,

and fluency may be inadequate. This often incurs laughter and other sarcastic responses from other students. This destroys the confidence of CMTS and inferiorises them. This, in its effect, is an issue of linguistic and ethnic discrimination.

If the CMTS choose to communicate in their own language that also leads to shaming and humiliation. Thus, practically, linguistic alienation becomes a 'rat trap' for CMTS. For other students, language at school and language at home are the same. But for CMTS they are different. Moreover, teachers and other students communicate in a shared world when they both use Malayalam. But for CMTS, they are often a loss, unmanageably left among people who communicate in an automatised premises of a 'foreign' language. As classroom activities in the current state are predominantly oral and as many vital aspects are left incomplete or only suggested in oral communication, CMTS feel dropped halfway. This causes accumulated learning difficulties.

5.1.2.3 Code III: Indigenous Skills and Knowledge

Tribal promoters who participated in the interview remarked that the lack of positive, understanding and informed observation and evaluation, teachers and school authorities fail to acknowledge what students have and what skills and competencies they have acquired. They said that, if viewed without prejudice, tribal students have many skills and talents they have acquired from their daily intercourses and community living. Many of these talents and skills can be used effectively in fostering formal school education among them. One observation made by the respondent teachers also testifies to this. Teachers remarked that students from the 'Paniya' community generally tend to have excellent handwriting. This indicates fine motor development that can be significant for their education. This is a skill developed from the activities they do as part of their living.

Tribal students have a unique set of skills and knowledge which they have acquired from their societies. For instance, excellent skills in handicrafts, indigenous medical knowledge and awareness of herbal medicines are naturally developed among CMTS. Special sporting competencies are also seen among them. For example, foresting skills, unique fishing skills using ‘Chaada’ (a handmade instrument which is in the shape of English letter ‘n’ used for fishing, which requires unique skills to operate it) and ability to deal with animals. However, as it is practiced, activities in the school are not designed to bring out these skills and knowledge and to incorporate them in their studies. Tribal promoters also express a demand to appreciate the tribal students in their particularities. CMTS have knowledge, cultural conventions, skills, and understanding are often differ from general students. These differences need to be weighed and considered so that they can be part of the mainstream.

The questionnaire distributed by the researcher had a question which treated this issue in large premises of the conceptual framework. The participants were requested to express their view on the statement ‘textbooks do not contain anything concerning indigenous skills and competencies’. Of the participants, sixty-seven out of seventy agreed with the statement.

Research Question II

How are the curricular content, mode of delivery and structures of co-curricular activities designed and executed to adjust the system to the requirements of CMTS?

5.2 Theme II: Inclusive School

The analysis of data on the issue of dropout and marginalisation of CMTS lead to the question of inclusiveness of our school and schooling. What the overwhelming majority among the respondents pointed out as the pre-disposing cause of dropout and under-performance of students of tribal communities is the lack or inadequacy of inclusiveness in current practice of schooling. Most of them were expressive about this issue whereas a few only implied. Anyway, lack of inclusiveness is located as a key factor that determines the alienation of CMTS from the schooling system. The participants in the interview were vocal about incapacity of present systems and methods to respond to the difference of CMTS reasonably and sensitively as learners coming from social sections with cultural and linguistic distinctiveness. In short, the respondents pointed to the need for cultural inclusiveness in school. Figure 14

This is revisionary and reformative for not only practices of individual teachers and schools, but for the very conceptualization also. Normally the idea of inclusiveness encompasses only a limited sense of physical or ‘physico-psychological’ issues and addresses students with such challenges. Here students, mentor teachers, tribal promoters and to a certain extent, teachers are expressing their experience of exclusion and demand for inclusion on other grounds, i.e., cultural. In a society such as ours, as it is incredibly diverse, this problem has a special prominence. The theme of ‘inclusive school’ (depicted in figure 14) constitutes one important component of the data collected.

Figure 14

Theme II: Inclusive school

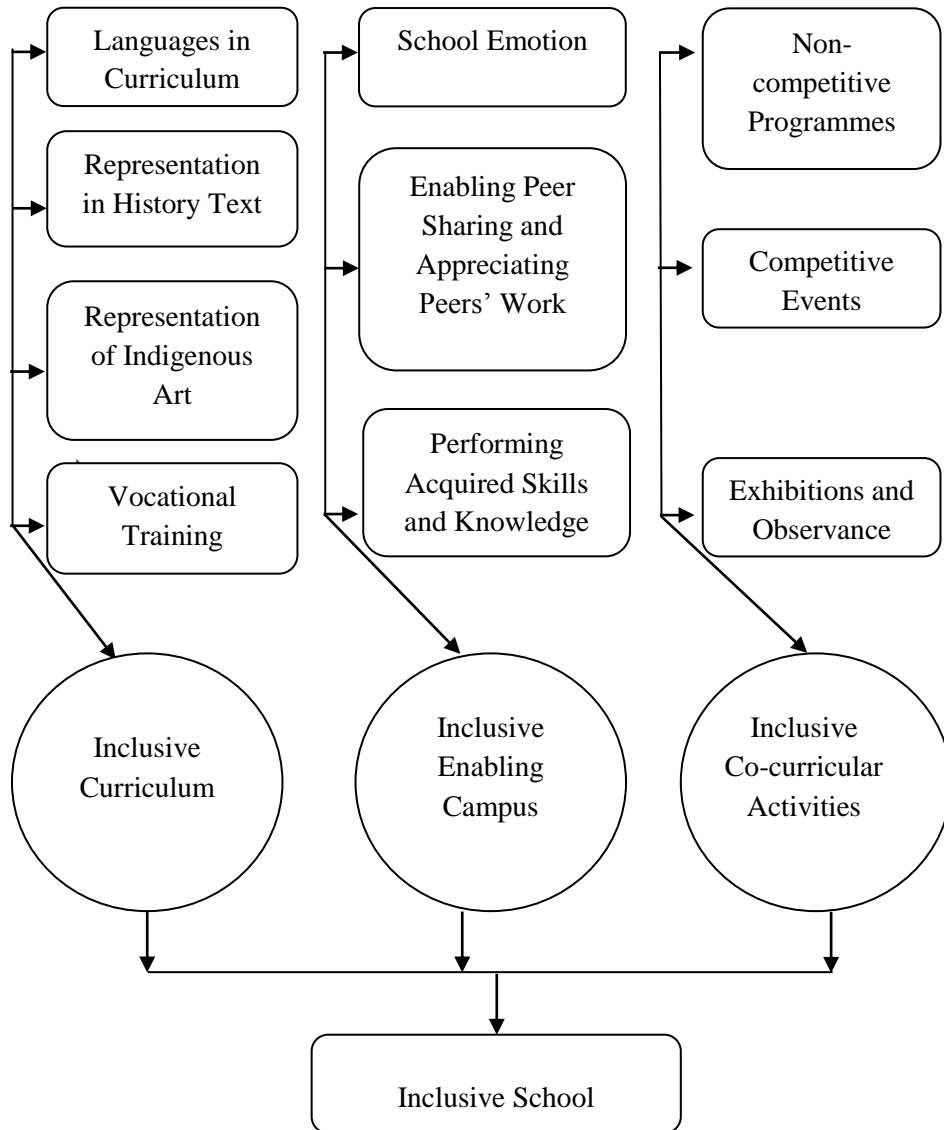
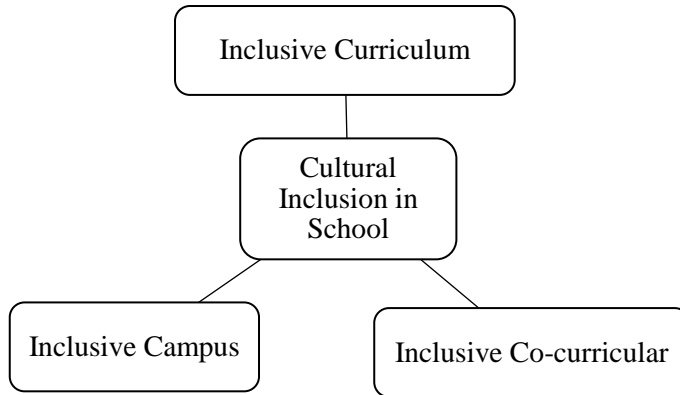


Figure 15

Components of cultural inclusion



The responses collected as data reveal three important categories of cultural inclusion: ‘inclusive curriculum’, ‘inclusive campus’ and ‘inclusive co-curricular’ activities are depicted in figure 15.

Two categories other than curriculum to consider the inclusiveness of the systems and process of education are campus and co-curricular activities. These two emerge as two distinct categories in the data as a part of response to the questions concerning inclusiveness. The respondents repeatedly referred to the exclusion of CMTS at three levels- curriculum, co-curricular activities and campus activities- of them the first two concern structures, processes and activities that involve decisions and agencies beyond individual school campuses.

5.2.1 Category I: Inclusive Curriculum

Culturally responsive pedagogy is a student-centered approach to teaching that includes cultural references and recognizes the importance

of students' cultural backgrounds and experiences in all aspects of learning (Ladson-Billings, 1995). According to the International Bureau of Education, inclusive curriculum is "one which takes into consideration and caters for the diverse needs, previous experience, interest and personal characteristics of all learners". As these definitions make it clear a curriculum is consistent with the principles of equality in opportunity, only when it positively admits and caters for all students, regardless of their cultural background for individual differences or any factor that is not under the disposal of the learner. One elementary aspect of an inclusive curriculum is its affirmative neutrality towards linguistic differences. Language - that is first language - is an immutable element as far as she/he is considered. The data collected point to the exclusion of the first language of CMTS completely from the curriculum.

5.2.1.1 Code I: Languages in Curriculum

The right of children to free and compulsory education act, 2009 clearly states the importance of mother tongue as medium of instruction. The Act reads, "medium of instruction shall, as far as practicable, be in child's mother tongue". However, for CMTS this principle is totally suspended and ignored in the current curriculum. 'Paniya', 'Kattunaika' and 'Uraly' are three communities within the purview of this research. They are communities with each of them having a distinctive language. But these languages are excluded from the curriculum. There is no option for a student to study the content of the syllabus, either completely or in practicable segments, in 'Paniya', 'Kattunaika' and 'Uraly' languages.

Twenty-four of twenty-seven- all in the capacity as head of the school- said that currently there is no system, procedure, or

documentation to identify and enlist the students whose first or discursive language is not Malayalam. This clearly demonstrates that CMTS are not even acknowledged as linguistic communities. Tribal promoters also testify this. This leads to a very serious significant omission in the system. The existence of CMTS as linguistic communities is rendered invalid and invisible by means of systemic exclusion. They are reduced only to their racial identities.

Tribal promoters said that the present curriculum does not allow the expression of one's identity as far as CMTS are concerned. Their languages are not used or considered as a medium of instruction, even potentially. It is true that the languages of the said communities do not have letters and a writing system. However even as they are, they can be communicated in curriculum in different forms. As a concrete instance, some mentor teachers suggested that the vocabulary of their languages can be used to teach Malayalam to CMTS. If done so, tribal students can better their letter-sound correspondence. Such practices can be ensured only by incorporating the elements of their languages into the curriculum. At present it is left for the teachers' imagination and attitude. Some teachers certainly adopt such methods, and the results are positive. However, this principle- their languages need to be used in the classroom- should be incorporated into the curriculum itself.

The question addresses issues in a larger matrix as well. As far as is known there is no research work to describe the phonology, morphology, syntax, and semantics of their languages. One tribal promoter gave a concrete example of demotivation and discouragement that he experienced when he prepared a dictionary of five languages that are spoken among various tribal communities. It was dismissed as poor in

quality without employing any person who is familiar with those languages. If research works are undertaken to describe the structures of these languages, it would enable teachers to make use of that scholarship in teaching these languages in Malayalam and other subjects. It would also help CMTS to learn easily and in an enabling way.

Besides, the languages of CMTS can be prescribed for optional studies. Tribal promoters and mentor teachers brought to light a specific linguistic issue. *In Kerala* even languages that are not used by any section of people as their native language are prescribed for optional studies in school. Tribal promoters exemplified this point with reference to languages like ‘Urdu’, ‘Arabic’ and ‘Sanskrit’. On the other hand, ‘Paniya’, ‘Naika’ and ‘Uraly’- which are the first languages of these communities- are not taught as an optional subject or as a segment of other disciplines.

‘Paniya’, ‘Naika’ and ‘Uraly’ are languages rich with songs. Despite this fact, both tribal promoters and students point out, none among these songs has been made part of any syllabus content. Tribal promoters expressed the confidence that if such content elements are included as part of the curriculum, CMTS would excel in languages and consequently in subjects. Parents also expressed the same view.

“If our songs are included in the curriculum, that would create interest in our children and they will absorb the content more easily and effectively”, said parents.

A collective of mentor teachers- under the initiatives of Mr. Pramod, Project Officer, SSK, Wayanad- has prepared a book for young learners among CMTS. The books are published by Kerala State Institute

of Children's Literature (Figure 16). It is really a translation of a book which was published by someone else. This book has been prepared in six different tribal languages using Malayalam 'Lipi' (letters). The titles of the book in different languages are:

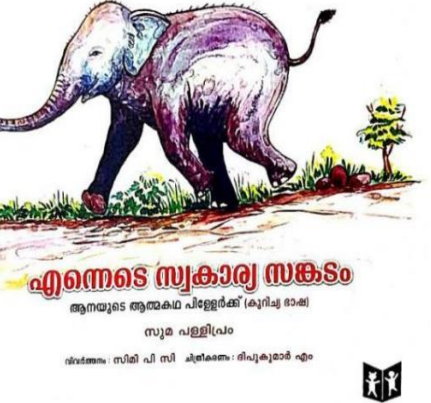
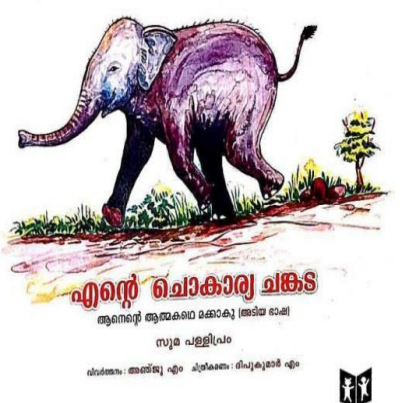
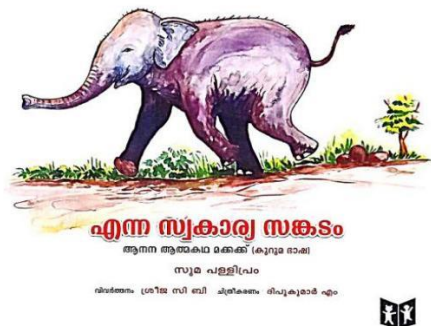
- 'yenyabban sangade' - 'Uraly'
- 'yenna swakarya sangada' - 'Kuruma'
- 'nanna swakarya dukka' - 'Naika'
- 'enna swakaya chankada' - 'Paniya'
- 'ente chokarya chankada' - 'Adiya'
- 'ennede swakarya samkadam' - Kurichiya

However, nothing has been done to make use of this book practically in classrooms.

One significant exception is also be mentioned here. Some students said they don't want to be taught in their first languages. Their reason for this statement raises serious concern. They were apprehensive and said that the use of their language as a medium would lead to further shaming and sarcasm from other students. Another dimension of the problem, which the researcher considers as part of the issue of language, is inclusion of knowledge and ideas developed by tribal communities, subject to the parameter of reasonableness, into the curriculum.

Figure 16

Books published in tribal languages



5.2.1.2 Code II: Representation in History Text

Another aspect of exclusion in curriculum is in the preparation of history textbook. This stands out as a distinct code. Writing of history is important for the empowerment of any society. Some teachers pointed out exclusion by means of historiography.

“The structure of history teaching is such that we teach all about the invaders who ruled the country but learn or teach nothing about people and their history of life”- said one teacher.

Tribal promoters also remarked on this issue:

“Nothing of the history of ‘Adivasis’ people is there in our history text, ofcourse except some references to ‘Karinthanddan’ or ‘Kurichya’ riot. As any people, tribal communities also make history as they live. History has been created and is being created. But our textbook failed to find them and write them.”

The status in historical narratives is one of the most significant determining factors as far as the empowerment and progress of any society are concerned. Therefore, the absence or faint presence of historical narratives about ‘Adivasi’ people as agents of living action signifies that they are pushed aside into invisibility.

5.2.1.3 Code III: Vocational Training

Vocational training is one of the most casually done or avoided part of curriculum. Even though, ‘Nayarekha’ 2013 reads a statement of vision about skills about crafts to be inculcated in learners, it has been neither elaborated conceptually nor developed operationally. There is no document which provides with a framework of detail learning of skills and crafts in schools, not to mention any systematic assessment criteria and educational guidelines. On the operational side, even though, teachers

are appointed for craft work, there are reports that even these appointments are inadequately done- there is no syllabus content or verifiable assessment envisaged. Therefore, what happens practically in schools is that the period allotted for craft becomes just a casual time. In effect, no skills are trained in schools to an effective extent.

Even though this situation affects all students in general, it is more consequential for CMTS. The CMT communities that come within the focus of this research have their own skills and handicrafts evolved out of their normal life. If these skills were identified, reasonably assessed for modern uses, and trained effectively, it could have been vitally inclusive for the curriculum. It would also help the general public improvement. However, in the current practices the situation is contrary to it. The respondents said that there has been no attempt to incorporate the indigenous skills and handicraft into the curriculum in order to enhance the advancement of society in general and CMTS in particular. Some tribal promoters pointed out that in the absence of modernisation and training, even indigenous skills are being appropriated by other forces.

“Even our skills and inventions appear as others’ properties, in the absence of a connecting bridge between our life practices and school education” they said. “The schools would have been this bridge if those skills had been identified and adopted”, they added.

Thus, schools overlook and lapse a great opportunity to be inclusive of CMTS in the process of education and progress.

5.2.1.4 Code IV: Representation of Indigenous Art

Equally significant is the exclusion of the indigenous arts from the curriculum. The communities that come within the purview of this research have unique arts and music. ‘VATTAKALI’ (of Paniya and Naika sections) ‘UCHAL’ (of Uraly section) and ‘DAMBATTAI’ (of

Naika section) are only a few among them. They also have unique musical instruments like ‘CHEENAM’, ‘OOTHU’, ‘THUDI’ and ‘DHAMBATTAI’ (Figure 17). However, the content analysis of textbook reveals that they are not considered for any academic treatment. No narrative considers ‘Adivasi’ arts forms and their music as essential factors of the cultural tradition of Kerala.

Figure 17

Musical instruments of tribal communities: ‘Cheenam’, ‘Oothu’, ‘Thudi’ and ‘Dhambattai’



Cheenam



Thudi



Oothu



Dhambattai

5.2.2 Category II: Inclusive Enabling Campus

After the curriculum, the next in importance is school campus- with all its learning and supporting activities. It is a known and proven fact that studies are not mechanical ways with some printed books or alien topics. They involve specific human context, interested ideas and emotional and attitudinal factors. Effective studies happen when learners are and feel connected to school and the activities there and when they feel that they have significant and consequential stakeholders in the affairs that are going on. Therefore, the whole school campus- which involves both activities in and out of classrooms- has a vital role to include all students in terms of both their individuality and sectoral identities. The respondents pointed to the inadequacy of current campus as far as the question of inclusion of CMTS is concerned.

The question about inclusiveness at the level of campus covers school and class activities that are under the disposal of a single campus, more precisely under the disposal of the school head, teachers and other staff.

5.2.2.1 Code I: School Emotion

The data that have been discussed under the categories of Micro-aggression and Language Culture and Community create in CMTS school emotions that are not conducive to continue and progress in studies. That the researcher has collected points to sense of alienation, peer pressure and inferiority complex generated in CMTS due to those factors. For instance, the respondents stated that CMTS often meet with sarcasm, name calling and other forms of subtle humiliation which results in discomfort, lack of

confidence and alienation among CMTS. This is the result of curricular exclusions, peer pressure and teachers' attitude and behaviour, all at once.

The questionnaire contained two questions which touch immediately the emotional atmosphere of school in the interest of CMTS. One concerning the inclusion at the level of specific learning needs and the other concerning the friendliness of school environment. Fifty out of seventy tribal promoters who responded to the questionnaire agreed that the school environment should improve in order to address the specific learning needs of CMTS and thereby, to include them as equal members of school community. Forty-three of them hold the opinion that the current state of school environment is not friendly, as far as CMTS are concerned.

Obviously, there is no significant initiative on the part of the school to strengthen the emotional tie between CMTS and the school and to provide with emotional needs for them to be part of the school. Responding to a question in questionnaire the school heads state that effective programmes and activities are not carried out in order to better peer relations and team feeling.

Both teachers and tribal promoters share the view that the school atmosphere and structures of campus relations create inferiority complex among CMTS. However, some of them qualified this by adding that this tendency is less comparatively in hostel schools. It is true that programmes like 'SSLC Camp' are conducted exclusively for tribal students. It helps to a certain extent. At the same time, this cannot be instead of a general school environment that enhances sense of belongingness among them. Parents pointed out another important issue.

Tribal people are not genuinely represented even when decisions that directly concern them are taken. This leads to exclusion as stakeholders in education.

School emotions can play an important role in enhancing performances. Positive emotional connections can facilitate the processes required in the act of learning. For instance, factors such as episodic memory help students to keep information and ideas in their minds. In the absence of such emotional factors, studies can become ‘all work and not life’.

5.2.2.2 Code II: Enabling Peer Sharing and Appreciating Peers’ Work

It is a known fact that the relationship with peers is very crucial in evoking learners’ emotional responses to school. Therefore, enabling peer relationships is an important component of an inclusive campus. Tribal promoters shared a significant observation on the pattern of seating and friendship in schools. The natural tendency of CMTS is to behave as a particular group in school and classroom. This is due to many factors—shared cultural background, ethnic identity, lack of confidence to interact with other students etc. It is for the school to address the possible danger of systematisation of this self-isolation as a community. It is through campus and school activities that they should get opportunities to interact with other students and develop cross-cultural relationships. However, as has been repeatedly pointed out, the school fails to provide such opportunities. As a result, both CMTS and other students do not get opportunities to develop and expand inter-community understanding and bonding. Classroom and campus activities are not designed in that way.

There may be, among learners, automatised tendencies of name calling, mocking, or even bullying. It is the responsibility of the school to foster a positive and appreciative attitude among learners. This task is not undertaken. Students are not given opportunities that require appreciation of others, especially those from different backgrounds. In the classroom, students do not get introduced to the works of other students.

5.2.2.3 Code III: Performing Acquired Skills and Knowledge

The respondents generally hold that opportunities for students to express and perform their talents, skills and knowledge constitute an important aspect of inclusion. Tribal promoters, Mentor teachers, Teachers, and Students think that in the current state, few opportunities are there for CMTS to give vent to their competencies and enjoy acknowledgement in both classroom and campus activities. For example, a group of four students stated that they have not got even a single opportunity to sing 'Uraly' songs in school. Even when languages are taught. Their talents are not expressed, even for a comparison. Another instance is about handwriting. Teacher respondents testify that tribal students generally excel in handwriting. However, no occasion is there for this skill to get extended appreciation or acknowledgement.

5.2.3 Category III: Co-curricular Activities

The third component of inclusive schooling is co-curricular activities. Individualized and sectoral inclusion at this level helps to strengthen the connection of students with their peers, teachers and the whole system. It also enhances emotional involvement and conducive attitude. Above all, such involvements foster knowledge and skills that are

supportive to education in natural and informal ways. Therefore, it is important to include all sections of students in co-curricular activities.

The categories co-curricular activities, in the context of this research, refers to the competitive and non-competitive activities that cannot be reduced to individual campuses. Inter school programme, centralised science fest and art competitions and specific events come under this category.

In the data collected by the researcher three codes emerge with this category- non-competitive programme, music and arts fest and other competitive events and events of exhibitions, observations of various days.

5.2.3.1 Code I: Non-competitive Programme

There is positive evidence that events and programmes which are accommodative of the competencies of CMTS help to enhance their academic regularity, participation and performances. One concrete instance, cited by teachers, was the result of the ‘Aquaculture Training Programme’ conducted at ‘GHS Moolankavu’. As has been seen, CMTS generally excel in ‘water skills’ and matters related to fish and fishing. The said programme naturally created interest among them, and they were involved in the programme more than they do in other activities. This process created a better peer ‘rapo’ and connectedness to school. Teacher respondents said that this had an enormous positive impact in their studies.

The project named ‘Mazhivilpoove’ has been initiated by BRC to familiarise class one lessons to ‘Paniya’, ‘Naika’, ‘Uraly’ and ‘Kuruma’

students in the medium of their first languages. This also showed encouraging results.

‘Thingavadu’- a collective formed at ‘GHS Kuppadi’ exclusively for CMTS to encourage them to perform their own art forms also has brought about good results.

“It boosted their confidence and activated their involvement”, said a mentor teacher.

‘Engalu’- a project which was organised at ‘GHS Kartikulam’ for tribal people to perform art forms that are popular among these ethnic sections- also had positive results, said another teacher.

However, the respondent almost unanimously said that in spite of these evidence there has been little efforts to systematically create a framework for inclusive co-curricular activities especially in the interest of CMTS. Many feasible options are there. Specific area of skills, music, art and even indigenous knowledge are there as valuable resources. But no platform has been systematically formed to encourage CMTS with these talents and competencies. Activities are designed in frameworks that look distant and non-belonging in this experience.

5.2.3.2 Code II: Competitive Events

Competitive events are officially conducted by the department of general education and its various arms. These competitive programmes are in music, art, literature, and sports. Many of these programmes enjoy high prestige and exposure value for students. Generally, these programmes include art and music forms, that are often associated with various communities, as competitive items. However, these official

programmes do not include indigenous art and music forms which are developed by or popular among tribal communities. Content analysis showed that items that are said to be part of the cultural tradition of tribal communities are not in the programme list of youth festivals at various levels of hierarchy.

As official competitive programmes take place according to a state level list, there is no scope of a prestigious event possible for CMTS, as the list excludes their natural choices. Even though accommodative events are held unofficially, they are often weakened or spoiled by ways of structural exclusions. Mentor teachers referred to a particular instance to throw light into this problem. It was the occasion of a group dance competition held last year. The judges invited for evaluation had no knowledge of the group dances of tribal communities. Their group dances do not use intensive colour combinations. The judges, as they were not aware of such specific features of this community dance form, they took it as a negative point to under-evaluate students' performance. Tribal promoters also testified that even when such unique items are performed, the judges invited are not fluent with them. The result is that CMTS get penalised for their genuine performances.

“Even people who do not know the languages are among as judges” said one tribal promoter.

Teachers strongly expressed the view that if their own art forms are enlisted as competitive items, that will help to lead them to advance in their studies and strengthen their relationship with school.

5.2.3.3 Code III: Exhibitions and Observance

As part of value education, behavioural instructions, development of skills and fostering initiatives among students, many exhibitions programme and functions of observing various special days are conducted throughout the state. One significant code in the collected data concerns the absence or underrepresentation of things related to CMTS is absence of exhibitions and observance. For instance, student reconstents said that they don't have any experience of public acknowledgement on part of the school system of any great persons, any special day or any special achievement among them in such a programme.

Inclusiveness in such programmes requires prior academic work on part of the schooling people. Indigenous skills and competencies need to be tracked and considered and culture and history of tribal communities need to be visited. Therefore, serious attempts to include the history of tribal people and their intelligible achievements into such special functions open up interaction between the public and the sectoral. That would enhance the sense of belongingness, confidence, and sense of dignity of CMTS which, in turn, would support their overall academic progress.

Research Question III

What are the policy initiatives and currently practiced conventions to address individualised learning needs of learners?

5.3 Theme III: Differentiated Teaching

The analysis of data in terms of two previous themes manifests two important conclusions:

- ❖ CMTS suffer from marginalisation from the academic mainstream and land up in dropout or under performance not only as individual students but as social sections.
- ❖ This dropout and marginalisation looked from the point of view of responsible teaching, are due to the inadequacy of the current schooling and practices to be inclusive of ethnic and linguistic difference of CMTS.

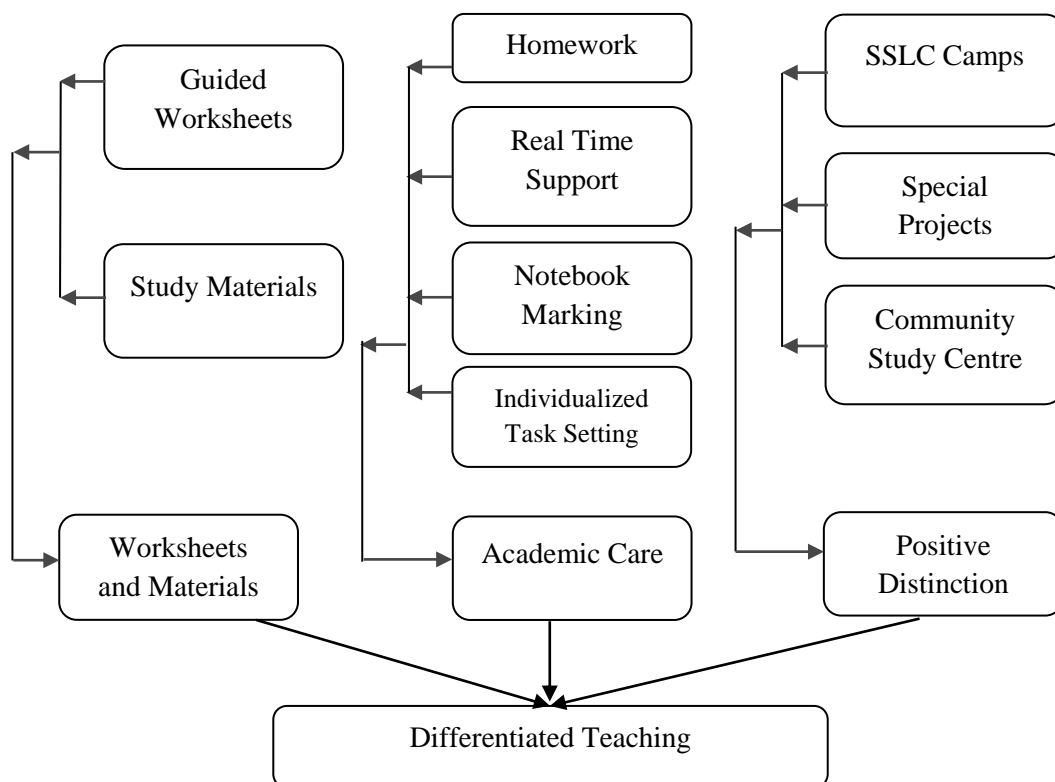
Difference is one of the most challenging but creatively enabling difficulties that teachers and teaching systems face. In societies such as India, differences among students are much more complex than in more homogeneous types of societies. In our schools, differences among students involve not only individual and physical, but social and cultural differences as well. What's more, these differences are not simply those of degree, as between slow and fast learners. They also involve differences of cultural identity and community distinctions. In such a situation, it is imperative that the system of education and the organisation of classrooms need to be designed in a way as to ensure that 'different' students are not dropped out. Any uniform practice runs the risk of marginalising students from divergent or disadvantaged communities. In the case under the present study, CMTS are students with indigenous skills, linguistic and cultural resources. As shown clearly by the data, at present, the campus and classrooms fail to identify the particular learning needs and requirements of CMTS and also to develop differentiated resources and materials to avoid these consequences and to enable CMTS to perform their skills and talents. The result is that the schools fail to acknowledge the talents of the students.

This leads us naturally to the theme of differentiated teaching. Various groups of respondents- Students, teachers and mentor teachers- were articulate and vocal in expressing the need for differentiated treatment of CMTS at the level of curriculum, classroom, campus and other activities. The demand for different teaching raises issues that are complex and delicately consequential. On the one hand, education has a universal content which cannot be compromised. All knowledge subjects- natural and physical science, social science, and humanities- contain elements that are inalienably universal. At the same time these disciplines themselves are products of human processes which are subject to historical conditioning and interested pre-supposition. Sorting out the valid universal elements from cultural superimposition without residue is a near impossible task. This creates the specific complexity of ideas about the feasibility of differentiated teaching.

On the other hand, the present model of education itself is not homogenous in all respects. Systemic inclusion of various native languages in curriculum, choices about medium of instruction even at the level of higher education and omissions and adjustments of curriculum due to cultural, religious, or political factors are most important instances of differentiations at a larger level. The respondents pointed to specific areas where differentiated teaching needs to be implemented. The analysis of data naturally manifests this into three categories: worksheets and material, academic care and positive distinction, depicted in figure 18.

Figure 18

Theme III: Differentiated Teaching



5.3.1 Category I: Worksheets and Materials

The first category that reveals itself in the theme of differentiated teaching is that of worksheets and materials. The concept of inclusive schooling requires a revisit of the very core of the teaching process. It is true that, in most educational theories and policy statements, the classroom is conceived as a place for students to do learning activities rather than as a platform where teachers speak. Kerala Education Rule 1959 itself asserts this. Chapter eight of KER: “the emphasis in teaching

should shift from verbalism and memorisation to learning through purposeful, concrete, and realistic situations and for this purpose, the principles of ‘Activity method’ and ‘Project method’ should be assimilated in school practice”. However, it is doubtful how far the implications of this version have been operationally developed. Effective inclusion of all students necessarily requires materials with which they can work in classrooms. It means inclusive teaching needs a significant amount of pre-delivery activities on part of teachers. It is for them to prepare these materials with which students can work. It is at the level of preparation of worksheets and other such materials that teachers can address differences among students. Against such a background, it is understandable that the respondents seriously considered the need and current insufficiency of teacher prepared learning materials.

5.3.1.1 Code I: Guided Worksheets

Responses to the question about learning enabled guided worksheets show that the very concept is new and unfamiliar among teachers and parents.

The teachers who responded made it clear that there is no practice of using individualised worksheets- prepared in view of the different kinds and degrees of learning requirements among students- in classrooms. However, they opined that individual worksheets enhance learning competencies of students. Some teachers- on their own personal initiatives- prepare worksheets specifically prepared for tribal students, taking into account the peculiarities of their social and cultural background, during the caps. Obviously, the positive effect of these works is appreciated by students also.

Yet another group of teachers believes that individualised worksheets are not practical in our classrooms, given the increased number of students in each class. Some teachers stated that worksheets of higher quality cannot be used in classrooms with tribal students because they may not be able to have the high level of skills or knowledge required for their completion. Such views are grounded in the common-sensical pre-supposition that students belong to different grades of 'brilliance' on a perpendicular scale of hierarchy. On the other hand, substantial members of teachers consider differences among students in a horizontal non-hierarchical way. They pointed out that the thought process in a child is shaped in their concrete cultural background and materials and worksheets that are responsive to these diverse backgrounds will be helpful in the interest of teaching.

There was a question about the prospects of using worksheets as a way of learning rather than assessment. The intention of the question was to find how far and to what extent teachers are able to facilitate the lessons through guided learning activities, the completion of which enables the students to achieve the learning objectives. However, teachers, students and parents who responded mentioned no such work done as part of the current practices in schools. In one school, G. H. S. Beenachi, the practice of using reading cards for young learners was observed. Children were encouraged to read from these cards in which there were pictures and letters printed in big size.

The idea of learning enables guided worksheets is seminal in the process of teaching as an enabling activity. This implies two important points of departure from the conventional schooling system. The classrooms are transformed to a platform where students work and learn

rather than teachers providing them with a stock content which is assumed as static and fixed and secondly the idea converts the classrooms into spaces where the act of writing (which includes forming texts in electronic medium also) rather than oral delivery becomes more predominant. The fact that learning enabled guided worksheets are seldom used indicate the predominant use of oral lecture methods. Worksheets, as vital learning aids, have two significant impacts: systematic and verifiable assessment of learning achievements is made possible and thus the differences among learners are rendered intelligible.

This situation requires systematic efforts at the level of policy making and operational planning to introduce and elaborate the use of learning enabled guided worksheets as part of classroom activities. Teachers are in need of effective professional development programmes to get themselves fluent and competent in this mode of teaching. The operational part of the idea requires to be elaborated. The assessment systems and examinations need to be readjusted in order to meet this end.

5.3.1.2 Code II: Study Materials

Modern teaching in general and differentiated teaching in particular necessitates a shift in the focus of the act of teaching. Traditionally- as a legacy that started before the advent of the age of writing- teaching had been predominantly an oral practice. That means, the most important part of teaching was the time of lesson delivery which was essentially in the form of lectures. Differentiated teaching requires a change in the focus. Teaching, on the side of the teacher, is to be taken as primarily acts of writing. The respondents generally expressed the need for sensitisation to difference in the act of teaching. This is possible only

when the role of teacher is enhanced as a decision maker who adjusts and modifies a centralised project, without compromising its universal content. This requires teachers to prepare study aids and study materials as their own. Hence the code study materials.

The data collection proves that there have been no or only a few initiatives in this direction. However, the mentor teachers cited the positive outcome of one such serious effort. A supplementary text was prepared with the collective effort of mentor teachers for elementary students of CMT background. This book was published in various tribal languages (the details of the book have already been given as part of the discussion of the code 'languages in curriculum'. Mentor teachers testify that the book and the use of activities based on this book evoked remarkable involvement and academic betterment in CMTS.

Despite such evident positive results, the dominant practice is to confine teaching to oral delivery of lessons or at best to give 'notes' only to bridge the gap between the learner and prescribed texts. The researcher has gone through fourteen notebooks of CMTS on a random selection that covered different subjects, different classes, and different schools. These notebooks do not reflect efforts on part of teachers to write on the topic for his/her students. Apart from rare instances of individual initiatives, there has not been a body of literature by teachers on their subjects. The respondents, both teachers and mentor teachers, pointed to the lack of individualised and teacher prepared study materials.

In the absence of teacher prepared and adjusted study materials teaching becomes not only oral but also a verbal repetition or at its worst

mere ‘parroting’ of a content that is prepared for everyone in general and therefore, no one in particular.

Effective differentiated instruction is not possible in a teaching session, which is conducted casually, mechanically and without reflection. This concern also implies that the use of materials and worksheets are extremely important and unavoidable if a teacher is earnest to reach out to all students- in the sense of the last students. In a classroom the teacher extemporises, effective inclusive teaching is not possible, even if there are well-meaning efforts on his/her part. Differentiation, therefore, requires a change in the very nature of teaching.

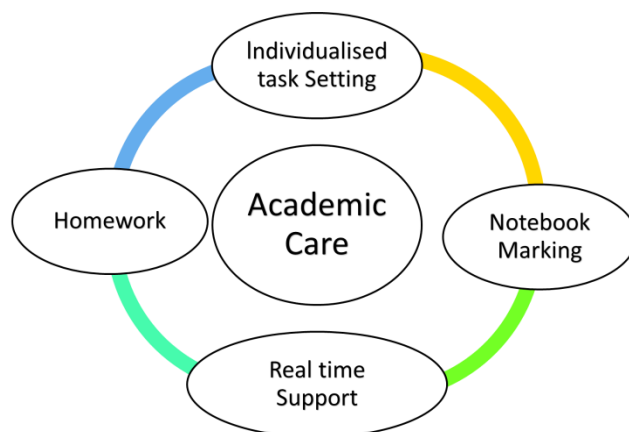
5.3.2 Category II: Academic Care

Another significant category that distinctively evolves from the data concerns emotional and ethical as well as intellectual aspects of teaching. The respondents- mentor teachers, teachers, tribal promoters, and students- expressed their concern over the lack of individualisation and personalisation of planning and delivering academic content. They also seriously pointed out the importance of mind application and attentiveness on part of teachers and content planners. This research names this category which covers questions concerning personalisation of teaching and its moral and emotional orientation, as academic care. This naming is grounded on the recognition that ethical and emotional aspects do exert influence in shaping the way educational activities are carried out and the extent to which objectives are achieved. Academic care involves elements such as attending students individually, formulating objectives adjusted to each student, evaluating the progress of each learner, scaffolding and moral support and appreciating students’ works. The

responses concerning these areas that the researcher received as part of data collection can be analysed into four codes- individualised task setting, notebook marking, real time support and homework, as depicted in figure 19.

Figure 19

Components of Academic Care



5.3.2.1 Code I: Individualised Task Setting

The teacher text envisages that a student should get the opportunity to participate in activities which are compatible with his/her ability and limitations. The teacher text also states that a learning process is to be flexible enough to nurture his/her abilities. However, data proves that in the current practice individualised or sectionally responsive (therefore differentiated) worksheets are not part of the day-by-day classroom and campus works. One important prerequisite for the actualisation of the vision presented in the teacher text is that differentiation needs to be done at the level of task setting for students. This is a work that teachers need to do as part of their pre-delivery

activity. The class can be treated as a team or teams in which the totality of the lesson objective can be achieved by collective work with each student having his or her distinct individual task. However, as the data show, this is either not practiced or practiced inadequately.

Mentor teacher stated that, CMTS are sections of learners with unique as well as shared skills and competencies. In classrooms, activities are not set in view of what they excel in or where they lay behind. If at all activities are given, they are of homogenous nature. Worksheets provided by BRC also contain the same sets of activities for all students without differentiation, they added. Teachers also admit that tasks are not distributed in an individualised way. They pointed out that in the present state of affairs it is difficult for teachers to set different works for different students according to their talents and tastes. Teachers also say that most of the activities in the textbook are incompatible with the real students we get and so they are not able to do them.

Parents also testify that the works given as part of learning activities are not related to the competencies and mental frame of learners. They also said that some works given to young learners are so obscure and difficult even for parents who are educated.

Many parents are of the opinion that currently adopted methods and strategies of teaching often serve only to some students, especially those from alienated disadvantaged sections. They also expressed their view that curricular and co-curricular activities need to be readjusted to render them conducive for CMTS. The preparation of the learning material also needs to be sensitised to students' needs as individuals and sections. The responses revealed that students do not get the opportunity

to participate in the class to the best of their potentialities. This is true about co-curricular activities as well, especially as far as CMTS are concerned. The responses show that CMTS are not provided with opportunities to perform the talents they have developed from cultural and vocational practices of life (e.g., various linguistic skills, language resources in mother tongue, and artistic talents in forms specific to their communities). This issue is discussed at length under the category, Co-curricular Activities.

5.3.2.2 Code II: Notebook Marking

Notebook marking is perhaps the most familiar and time-tested code of academic care. Notebook is the essential document of a student's learning. The teacher texts also categorically make it clear that it is the most important document that inscribes the study done by a student in the course of an academic year. One question that many parents and students raised is about the quality and extent of teachers' attentiveness on notebooks. They stated that there is no system of weekly or bi-weekly checking of students' notebooks. There is also no practice of real time checking in classrooms. That means book marking is only a casual occasional affair. Students say that, it happens after completion of units. The respondents also expressed their concern over the quality of bookmarking. Teachers often don't read carefully what students have written. The researcher's engagement in the site (Figure 20) provides some empirical evidence that students were found very excited and motivated once their notebooks were getting marked.

The researcher has examined twenty-three notebooks of fourteen students, all of whom come from CMT background.

Figure 20

Notebook marking in the presence of students and parents



Though the researcher did it in order to find the nature of teacher student interaction and teachers' feedback (this constitutes a code which is to be considered in coming pages), it revealed certain significant facts about book marking as an act of academic care. Giving tick marks mechanically and a signature at the end of the marked segment are what is seen as teachers' works in students' notebooks.

No respondents cited any instance of teachers using the data or idea they got from marking the books of their students for further progress of learners. Altogether, it is evident that bookmarking is not carried out in systematic considerate ways.

5.3.2.3 Code III: Real Time Support

Another important component of academic care is the support that learners get during the course of the session. This code is named as real

time support. It involves individualised attention on part of the teacher, overseeing the classwork of students, formative questioning, help to correct mistakes, reward for achievement and individualised suggestions and recommendations.

The participants of interviews and respondents to the questionnaire generally pointed to the absolute lack of real time support as a matter of systematic practices. Many respondents took concrete verifiable examples of treatment of students' notebooks. Many young learners made the mistake of writing one's own name in the book. For example, a girl name 'Mridula' (മൃദുല) has written her name as മിദുല ('Midula') in Malayalam and 'Midila' in English. The parent is surprised that the teacher has so far failed to take note of this mistake. This is only one example.

The researchers have noticed a lot of misspelt expressions in the notebooks of students (the data of notebook checking has already been given). These include even the basic terms related to concepts that are prescribed for studies. To cite a telling instance, one student, in her notebook, has written സമാന്തരരേഖണികൾ (samantharasrenikal), as സമാന്തര-ശനികൾ (Sama-anthara-sanikal). The point is not about the method used by teachers in enabling students. Whether or not in the form of error correction, the teachers are expected to make the learners communicably proficient in their spelling capacity. What is revealed is a case of lapse and omission not a different method. The teachers have not even seen the writing in the notebook. Even the works assigned by teachers are not evaluated. So, the fact is that real time support offered by teachers is nominal. Only a very few students recalled any teacher giving support to students in a differentiated manner during the class session. Students stated that they need and like teachers who go to them to see

their works and help them with suggestions, corrections and doubt clearing in a personalised way. There may be practical reasons for this omission. However, more important than that is another fact, most teachers are not even aware of the importance of real time support.

The formative role of the teacher is often underestimated in our conventional idea of a teacher. The aspects of service in teaching and the idea of teacher as a guide or leader among equals is relatively recent and new in our teaching conventions. In addition to this there is also the problem of ‘overlooking the tree in the site of the forest’. Teachers often tend to see the class and neglect the students.

5.3.2.4 Code IV: Homework

Homework is a crystallised element in educational practices. It has been a usual accompaniment to classroom activities. However, how far it is done seriously and effectively is a problem surfaced in data collection.

Teachers who participated in the interview stated that in most cases, it is the parents who do the homework which is assigned to the students. Some teachers satirically commented that they had better give CE marks to the parents. Parents also admitted that they often complete homework for their child.

Before further analysis one obvious implication of this state needs to be noted. Effective completion of homework in such a situation, depends on the educational background and academic competency of the parent. Naturally, a student who is not ‘blessed’ with an educated parent gets penalised for it. Moreover, underperformance in doing the homework, in turn, results in underperformance in the classroom activities. Parents accounted for their doing the homework by referring to the way teachers assign homework. They say that teachers do not give

detailed instructions on how to do the work they assigned. Besides, in most cases, “teachers do not do activities of a similar model in classrooms”, one student said. Therefore, the students are helpless and at a loss to do it. Thus, parents are compelled to act on behalf of the child.

Students say that it is not completely ensured whether they do homework or not. What happens often is that teachers ask whether they are done and then leave it. There is no verification and checking of the work. The content analysis of bookmarking also substantiates this. Parents generally want the teachers to give homework. Homework is an essential part of learning. It serves many functions such as independent practice of something that the student has already learned, motivation to work further in the subject and nurturing sitting skills and habits of intellectual and imaginative work on one’s own. Therefore, when homework becomes a farce, it causes multiple damages. Therefore, it is to be considered as inseparable part of academic care.

5.3.3 Category III: Positive Distinction

The analysis of the data almost naturally derived a category that is not adequately elaborated in concept though significant initiatives have been made at practical level. This category is classified as ‘Positive Distinction’. The scope of this category is to examine the need, desirability, and efficacy of treating students as a specific socio-cultural group in general education.

This category certainly evokes ethical and pragmatic ambivalence. The ethical question involved here concerns the legitimacy and desirability of distinction based on parameters that are not clinical or quantifiable. Distinction of students as ethnic groups is one such classification. On the other hand, students in reality do not make a homogenous community, irreducibly composed of invariable identity. If

the educational system fails to recognise this multiplicity, the result is leveling rather than equality. Therefore, addressing such differences is justifiable and necessary.

The possibility of undesirable effects that are divisive and discriminate arise, not out of socio-cultural distinction (because such distinctions are natural, deserving existence and survival), but from negative indent or hierarchical systematisation of distinctions. Therefore, regarded against these dangers, considering students as separate groups among themselves is not only legitimate but also conducive to broader purposes of education.

The data presented with affirmative evidence for what has been said in the previous paragraphs. The participants- respondents to the questionnaire and participants in interviews- brought out reliable evidence to show that measures and programmes addressing tribal students as a separate group prove effective for their academic progress. The question about such measures and programmes evoked responses that describe initiatives at two levels: programmes initiated by the department of education as part of general education and programmes and events outside it.

The former, as evidenced by the present data include remedial actions carried out by individual school and special programmes- 'Patanaveedu' (Figure 21)- initiated by Block Resources Centre (BRC). The latter, as referred to by the respondents, comprises standing institutional structure- 'Samuhya Patanamuri' (Social Learning Room) (Figure 21) constituted by Tribal Development Department. These three initiatives constitute three codes to be considered under the category 'Positive Distinctions'.

Figure 21

Positive Distinction: ‘Samuhya patanamuri’ and ‘Patanaveedu’



5.3.3.1 Code I: Community Study Centre (Samuhya Patanamuri)

Community Study Centre (figure 21) is a project initiated by Scheduled Tribes’ Development Department. To solve the linguistic and dropout issues the department has started hundred Community Study Centres in tribal hamlets throughout the state during 2017-18. One educated tribal youth from the same community has been selected and who works as a facilitator and social worker. It is meant for tribal students who pursue primary and secondary education. However, the data show that students of primary and upper primary classes attend the sessions more than secondary students. One striking information revealed unequivocally from the responses of CMTS is that tribal student ‘LIKE’ sessions at CSC more than attending school sessions.

“Arjun Sir comes to the Social Learning Room and gives lessons in our language. Then we learned things very well”, said a group of students without concealing their feelings.

Social Learning Room, ‘Samuhya Patanamuri’, is the phrase more familiarly used by students and parents to refer to Community Study Centre. Mentor teachers and parents also testify that CMTS perform better with the accompaniment of the session at CSC. One marked difference of sessions at CSC is that lessons are learnt using the vocabulary and syntax of the first language of the particular group of students who are present at the session. This makes an enormous difference for the participants. In those lessons, the local community knowledge also is incorporated into the academic process. These features are instrumental in creating need, giving inspiration, enhancing confidence, and thereby augmenting students’ performance. Another characteristic of CSC is that the ‘Facilitators’ are all selected from tribal communities. This also helps to make the space more accessible and conducive.

The analysis of data on the impact of CSC on the performance of CMTS leads to one important issue. At present, such programmes are conducted as special projects outside the general education system. This limits the possibilities of such initiatives. The researcher does not argue for stopping such programmes. The question raised here is about conceptualising general education with an inclusive orientation by creating an organic ‘eco system’ for different sections of students. Such an inclusive campus and system of education can achieve two important effects other than what are done by special initiatives like CSC. Redefining general education as inclusive helps to empower CMTS and other such groups in their relationship with the general community. That decides, it can extend the distinct programmes and activities beyond elementary lessons. What’s more, it can also contribute to the educational

content and other learning communities by giving opportunities of interactions with CMTS.

5.3.3.2 Code II: Special Projects

There have been many departmental projects with the purpose of supplementing activities to support the education of tribal students. Two such projects that were referred to and discussed at length by the respondents were ‘Patanaveedu’ (the title phrase means Home for Learning) and ‘Ooru vidya kendram’ (Special Learning Center for Tribal Students).

These projects vaguely and inarticulately involve a general orientation of academic care and volunteering. Patanaveedu is a special project of SSA with the object of supporting students of disadvantaged backgrounds to get connected to and perform better in the educational mainstream and prevent possible dropouts. For this purpose ‘Educational Volunteers’ are appointed and they function as a bridging link between the school and the students. Some of the educational volunteers were interviewed as part of the data collection. They said that this project was very active during its first years up to 2014-15 and was considerably effective. However, the level of enthusiasm dropped in later years. As they counted, during its fruitful years, there were nearly 89-90 such Patanaveedu in Wayanad district. The educational volunteers who were appointed in this Patanaveedu trained tribal students with elementary learning such as alphabets and basic arithmetic.

‘Ooru vidya kendram’ is more of a ‘care project’ than an academic scheme. Essential infrastructures and financial support for this project are provided by local self-governments. Educational volunteers are entrusted with a ‘grooming purpose’, taking care of students from tribal communities to ensure that they attend schools regularly and their homework is done.

As respondents- Mentor Teachers, Tribal Promoters and Education Volunteer- testify these projects were effective and helpful. But not carried to the fullest extent of their possibilities. More than that, 'Patanaveedu' suffered a decline in terms of their numbers and earnestness. The analysis of the data shows that these projects involve an effective orientation. 'Care aspects' and 'responsibility aspects' have key roles to play. These two aspects constitute the social, ethical and emotional content of the issue at hand. If the dropout issue is to be effectively addressed, in addition to the academic and institutional plans and provisions, these need to be personalised initiatives and responsibility. That means a person with answerable responsibility for inclusiveness is a key step of reform.

This research draws conclusions from the consideration of such special programmes mainly for their bearings on the mainstream educational system itself. Even though such special projects and schemes stand useful, they are of supplementing functions. The main task of the school is to achieve inclusiveness using the insights and conclusions that are derived from such activities.

5.3.3.3 Code III: SSLC Camp

One particular remedial activity that all categories of respondents discussed is SSLC camps conducted in schools as an intensive crash programme to train students for their first public examination. In many schools special such camps are organised exclusively for tribal students. As respondents univocally state these camps are effective and inclusively effective. From the responses of parents and students it is clear that they felt an inclusive approach and differentiated teaching in these camps. One remarkable point about this is that there is no disagreement expressed. Students said that, during such camps, teachers give them work which

they can do. Moreover, ‘they attended us, stood with us and helped us’. Parents also confirm the same.

Teachers’ responses are supportive and additive to this. They say that students seem to be more involved in academic activities during camps and their particular level is relatively very high in these camps. Naturally, it produces results. Tribal promoters in their response take clue from the experience and point out that the effectiveness of such camps point to the feasibility of inclusiveness and differentiated teaching as an objective. “The fact that such camps are conducted”, one tribal promoter said, is an admission that CMTS have issues that need to be solved as such’.

Research Question IV

How far does the present system of education formulate and carry out instructional and assessment activities in a coordinated and inclusive way?

5.4 Theme IV: Organisation of Learning Session

The analysis of the data has so far demonstrated that the question of inclusion is not about appending special programmes or schemes to an immutably existing ‘general’ system or practice. On the contrary, the objective of including CMTS is a matter of reorganising the currently existing general policies, systems and practices of teaching. Many key issues in this regard have already surfaced in the discussion in the preceding codes. However, the issues which can be understood as organisational or institutional are so seminal to the task that it emerges as a particular theme in the data. The responses from the participants in the interview and respondents to the questionnaire contain ample data to group the currently existing systems and practices of the actual organisation of instructional and evaluative sessions.

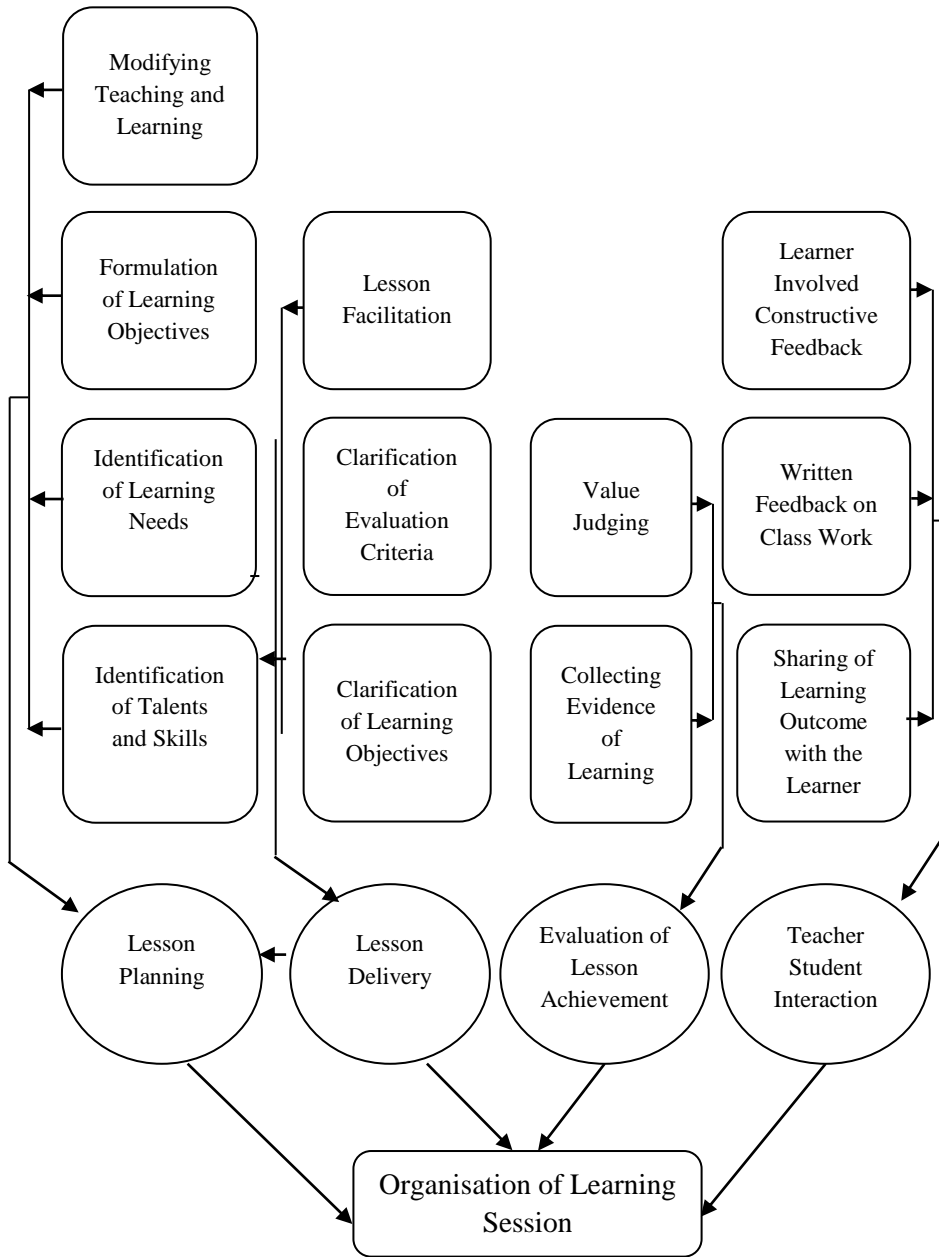
It has already been found that positive distinction can be and needs to be part of general education and its various organs and practices. Then only it can be tenable and sustainable. If a differentiated approach is understood merely as superaddition of the same extra programmes, it runs the risk of limiting it to the curriculum concerning elementary classes and also allowing the gap between CMTS and general education. Therefore, the question of making the systems of general education inclusive is of vital importance.

An evaluative examination of the current systems and practices of general education is a prerequisite for such an enquiry. This certainly involves the formation of curriculum, various organs and institutions on the operative side and the school and classroom activities. For the purpose of the present research, the curriculum and organisation of instructional and evaluative sessions are the principal focus. Curriculum being discussed already, the remaining question is about the process, systems, and conventions of classroom activities. Hence the theme ‘Organisation of Learning Sessions’.

The data, by means of statements and implications, describes what happens in the classroom and pre-deliver stage in the school. The analysis of these descriptions shows them fall into four categories: lesson planning, lesson delivery, real time evaluation and teacher-students interaction, depicted in figure 22.

Figure 22

Theme IV: Organisation of Learning Session



It is significant that in the availed data, the respondents and participants either directly or indirectly referred to the role of the teacher in facilitating the lesson. They did not take teacher merely as a passive medium through which a stock curriculum content is transported to the learner. Generally, the data shows that in the present state of affairs, the optimal role of teacher remains undelivered.

The academic personnel in a school in Kerala consists of the school head and the teachers. As the entire supervising function is vested on the school head within the school, practically the details of instructional planning, lesson delivery, assessment and feedback go without any oversight. Given this situation, the teacher in the system and the conventions of teacher activities are of consequential significance. The first in order and the first in importance of teacher activity is lesson planning. It is at this stage that the curriculum content is translated into real lesson in a dynamic and contextualised way.

Research Question IV (i)

What are the principles, systems and practices that constitute the operational process of instructional and assessment sessions in secondary schools in kerala?

5.4.1 Category I: Lesson Planning

In the present research, the term lesson planning is used in a broader sense to include both scheme of work (which is a statement of an annual for the delivery of the curriculum content and assessment of achievement) and lesson plan (“lesson plan is the title given to the statement of the achievement to be realised and the specific means by

which these are attained as a results of activities engaged during the period”) and its preparatory activities.

5.4.1.1 Code I: Formulation of Learning Objectives

The first important phase of lesson planning is the formulation of learning objectives. The data show that. Despite its vital importance for general efficiency of teaching and inclusiveness of the classroom, the formulation of learning objectives is either not done at all or done mechanically or inadequately. The responses of the students express the current inadequacy and their need for defined objectives on part of teachers. They said that teachers do not seem to have a plan for them. According to the student-participants they have no experience of teachers sharing any learning objectives for a particular lesson at the beginning of the class. Parents pointed out that, students don't get a clear idea of what they have to attain. These statements clearly expressed a demand for specific objectives for learning. On the other hand, teachers testify that there is, at present, no planning articulately carried out. Most of the teachers do not go class with activities planned according to defined objectives. At best, teachers plan only the curriculum content. The preparation of the curriculum content is considered as enough and therefore preparing the lesson in advance is particularly treated as unnecessary.

Two teachers recalled their experience of improved learning results when they planned the purpose and shared it with students. They said that this helps to create interest in students, adjust the activities to their competencies and tastes and thus boost their confidence and achieve results.

Even though not clearly stated, parents also referred to this problem by means of implication. They said that the activities given are often mechanical just assigning those given in the textbook. This implies that they expect the teachers to apply their mind on the content of the text and make specific objectives for the children. It is at this stage of formulating the lesson objectives that the teacher articulates specific objectives of a given session in terms of the curriculum, taking into account the particular class of students. A successful completion of this task enables the teacher to plan the whole set of activities, adjusting the mode(s) of delivery to the students needs and issues, which have already been identified, of that given set of students. This is a phase which bridges the gap between the learner and the lesson content. If in view of such an articulate lesson objective, pre-learning, learning and evaluating activities can be formed and detailed. It means that formulation of lesson objective is a task that is to be carried out with proper application of mind and it presupposes clarity about lesson content and well-assessed understanding about the students to whom it is delivered. Thus, this process is a vital element of the development of a teacher as a co-learner. The effectiveness in undertaking this task determines, to a great extent, the inclusiveness of lesson activities.

The lack or under-performance in formulating the lesson objectives lead to a classroom session which provides with a mechanical or casual rendering of a certain fixed lesson content without deliberation and application of mind on part of teachers. Practically what often happens in the classroom is the transference of written content to a vocal text. Obviously, such a class session without reflected objectives cannot

be inclusive. Though all students suffer from the consequences, CMTS are one of the most affected groups.

5.4.1.2 Code II: Identification of Talents and Skills

“Tribal Students keep away from whatever activities assigned. We are often not able to assign works and activities that are adjusted to their requirements”, teacher Said.

Usually exercises in the textbook are given as homework. One teacher also commented that in her experience, when the teacher is successful in preparing assignments and tasks which create interest in students.

“Schools are not able to identify the taste and talents of students”, one parent said.

The responsibility to involve all students is with the system and teachers, not with students.

Reveals that the textbook is to be inclusive and more sensitised to CMTS. Teachers are not able to concretely identify and address the tests and talents and specific learning problems of students.

More in-service training programmes are to be designed and organised to provide teachers with orientation in the idea of responsible teaching and knowledge and skills in how to assess students’ performance and identify their specific taste, talents, and issues. This is to be carried out to address students as both individuals and discernible sections.

5.4.1.3 Code III: Identification of Learning Needs

“Lesson activities are not designed or delivered in line with the learning interest of children”, parents said.

“Assignments do not take into account the difference among students. Therefore, specific and particular needs are overruled”, teachers said.

It has been observed that spelling mistakes are becoming a common issue among new learners. But there have been no effective steps to engage their problems. During an inspection, even a DEO undermined the significance of their issue. One teacher cited the example of a school that upgraded its results to 100% pass in SSLC examination after introducing sessions with differentiated worksheets for slow learners after the regular school time.

Teachers also cited the example of a BRC project named ‘Mazhavil Poovu’ which facilitated class one lessons in the first languages (mother tongue) of ‘Paniya’, ‘Kattunayaka’, ‘Uraly’ and ‘Kuruma’. When students are attended, when even a small step to address their specific potentialities and learning issues, it becomes effective. However, this is not practised systematically. Very often feedback coming from teachers after their first-hand experiences is not taken into serious considerations (The curricular project often becomes static and immobile, ending up in stalemate).

5.4.1.4 Code IV: Modifying Teaching and Learning

The teacher text articulately states that teachers should adapt their teaching to the individual needs of students. An inclusive interpretation of

the phrase ‘individual needs’ necessarily encompasses the individual student as determined by his/her concrete socio-historical settings. The task of adjusting the strategies of teaching is an organic part of assessment in general and formative assessment in particular.

As CCE constitutes the aspects of FA in the context of Kerala, interviews and the qualitative questionnaire included questions to evoke responses about the reflective use of CCE in order to modify teaching strategies. Some teachers said that, they are not able to do any kind of assessment in classrooms.

“We don’t even have time to complete the lessons. How can we find time for assessment?”, said one teacher.

No respondent confirmed that there is any practice of real time assessment in the whole learning process. Teachers testify that there is no system to ensure a serious and fair practices of continuous evaluation.

Content analysis on the issue that there is no concept paper that defines assessment and formative assessment operationally and envisages institutional framework and practical guidelines for their implementations.

The significance of assessment- especially formative assessment- can never be underestimated. However, the responses- and lack of responses as well- to questions concerning assessment point to the fact that there is neither institutional structures nor conventional practices of formative assessment other than routine examinations. Even though a certain percentage of marks is reserved for continuous evaluation, it is in practice, a way to award marks without assessment. The problem with the way of continuous evaluation as it is currently carried out has nothing to

do with the ‘liberal’ or ‘student-friendly’ approach. Continuous evaluation, as a concept, allows room for a whole lot of effective ways for formative assessment. But in practice, it is almost cynically used to avoid assessment as such.

The interviews and the content analysis also reveal that despite its essential nature, assessment in general and formative assessment in particular is a much undervalued or overlooked aspect of teaching. In the absence of defined procedures and parameters assessment becomes a conventional business of error identification.

The analysis of the data points to the need for defined and verified institutional structures and procedures to ensure fair, effective and inclusive assessment. Systemic steps are required to ensure verifiability in practices of assessment.

5.4.2 Category II: Lesson Delivery

The efficiency of teaching depends, to a great extent, on the organisation of lesson delivery in the classroom. At teachers’ end, this begins with a scheme of work and lesson planning. However, this is not often seen in our schools.

Planned and prepared lesson delivery requires preparations at two levels: subject preparation and lesson preparation. The former being not within the compass of this research, the data collection was reserved for the latter. Besides the aspects of lesson organisation and lesson planning, the question of sharing the lesson objectives and assessment criteria with students was also included as part of the data collection.

The researcher has drawn relevant data from the content analysis of teacher text, Kerala Education Rule, RTI Documents and Right to Education Rule 2010 and interviews with CMTS, Tribal Promoters and teachers and surveys among mentor teachers and head teachers.

Most of the teachers interviewed stated that there is no regular practice of preparing lesson plans in schools. Obviously, the preparation and practice of the scheme of work is also not regular. The respondents also stated that lesson objectives and assessment criteria are neither prepared nor shared with learners.

The interviews also revealed some specific significant information on the present state of language teaching. Even though the evaluation of discursive writing skills constitutes a major part of questions in assessments and examinations, the discourses are seldom taught precisely. The writing of critical appreciation and profile are skills designed for and assessed in secondary classes. Despite this the form and structure of these discourses are not taught properly.

Even though the idea of responsibility in teaching is suggested as an ethical guideline for school teachers in Kerala Educational Rule 1959, it is not elaborated in concept. The interviews revealed a three-fold inadequacy in teaching. Firstly, there is a lack at the theoretical or policy level. Apart from a vague reference, the concept of responsible teaching is neither articulated nor elaborated. Secondly, there is a vacuum at the operational side. Even what is said in the rules and policy papers remain unsupported by any operational planning and institutional organisation. Finally at the level of schools, there is a total failure in the academic planning and delivery.

Annual and periodic planning of lessons are decisive factors as far as the efficiency of the system and inclusiveness are concerned. The fact that teachers even remain unaware of the desirability of sharing lesson objectives with the students points to lack of continuous professional development programmes or operational planning and execution.

5.4.2.1 Code I: Clarification of Learning Objectives

The participants and respondents, especially those at the receiving end of lesson activities and evaluation, shared their concerns over the sustained ignorance of students about the specific objective of a particular lesson. This constitutes one serious issue and hence makes a code by itself. This code deals not only with the formal sharing of learning objectives by teachers with her students but also that of the extent and quality of its effect on students. It has already been seen that lesson delivery is impaired in the workshop itself, that is at the stage of lesson planning. The data concerning the previous category have shown that the homework of teaching is either left undone or feebly and inadequately carried out. It means, naturally, that the teacher herself is not properly prepared with an intelligibly defined learning objective for particular sessions. In such a situation, the responses from parents and students concerning lack of clarification of learning objectives is easily understandable. Students say that teachers do not share the purpose of a particular lesson or an achievement target with the students. Students and parents who participated in the interview believe that if learners have a clear idea of the short-term goal they have to achieve in one particular lesson, it will help them perform better.

However, the currently existing classroom situation, predominantly is diametrically the opposite of this. Learning objective is not adequately articulated, so it is not shared with learners and consequently learners get no clue about the specific target of the learning session with any precision or clarity. The data that the researcher received from the teacher participants reasserts this fact and at the same time brings out another significant question about teachers' mindset and instructional policy. Generally, teachers said that they don't discuss or share the learning objective with the students. Some respondents also informed the researcher that they had been under the wrong impression that it is undesirable to share lesson objectives and assessment criteria with students. During the interview, however, some of them expressed the view that such sharing would reinforce the effect of the learning process and would be conducive to better learning.

5.4.2.2 Code II: Clarification of Evaluation Criteria

Another crucial point of the effectiveness and inclusiveness of lesson delivery is how far are the students aware of the parameters and criteria by which they are going to be assessed in terms of each lesson. This makes the code 'Clarification of Evaluation Criteria'. As can be logically projected from the data concerning the previous code and previous category, students do not get any clear idea about the evaluation criteria.

“We are clueless about what earns ‘good’ or what earns ‘A+’”, a group of students said univocally.

One senior teacher exclaimed that even teachers don't have any precise idea about the parameters of evaluation. This is quite an undefined and foggy landscape.

“The only thing we know is that we make a lot of mistakes. We don't know what mistakes actually count or what not”, said one student.

This is a seminal issue. The common sense among both teachers and students is that evaluation is a hunt for mistakes and study is a process of correction. Apart from that everything seems inarticulate and inscrutable. All student-participants are unanimous on one point: they don't know which answer leads to 'A+', 'A' and 'B+' etc.

“I don't even know whether my teacher tells us anything about the way we get marks and grades”, one student confessed.

It is categorically clear from the data that students are not effectively and adequately informed of what they should do and to what extent in order to be evaluated as 'achieved or not' in terms of each lesson content.

5.4.2.3 Code III: Lesson Facilitation

The homework of the teacher, prior to the session, being set aside the remaining part of the organisation of lesson delivery is the real time facilitation. Two neglected but important aspects of it- clarification of learning objectives and clarification of evaluation criteria- have already been discussed as two separate codes. The rest of the part is precisely the facilitation itself. The data contain discussion of three elements of lesson facilitation- delivered content, the set activities (of both the teacher and

the learner) and real time evaluation. As real time evaluation constitutes a distinct category involving its own indicating codes, that is set aside from the discussion of lesson facilitation. Therefore, the present code is limited to the content and mode (activities) of facilitation.

The data show that what has been said about learning objectives and evaluation criteria apply to the content of facilitation. It lacks or inadequately contains teachers' work. Responses of the student-participants problematise two cardinal issues: how far teachers work on the content to put it in perspective and how far lesson facilitation is corrupted elements of arbitrariness and personal prejudices of teachers.

Students generally maintain the view that teachers only mechanically transfer a certain curriculum content. They feel that teachers apply deliberation to analyse it or put it in perspective. This is clear from many of the responses.

“We know we have to write the discourse of appreciation in the exam. But how? How is it written? In what way”, said a group of students.

The responses of teacher-participants testify this.

“Whatever activities we give, they tend to keep away from sitting inhibited and shy”, a teacher said.

The problem that they are referring to is obvious. To take it as a case the teachers present certain lessons, and then inform the student that there will be questions for appreciation with reference to the literary works presented in the text and repeated in the class. Apart from that, the meaning, significance, form and structure of an appreciation as a discourse is not worked on. They remain obscure areas for students unless there is a definite reference material provided by Govt. institutions,

private firms or other teachers. The words of the students pointing to the issue that teachers do not or insufficiently work on the curriculum. How far the teachers hold herself/himself as empowered and responsible in matters of curriculum content.

The second aspect of this problematisation is a logical outcome of the first. In the context of scant individual responsibility of teachers in matters of the content they deliver, elements of arbitrariness, personal prejudices and casualness naturally creep in the facilitation process. A case instance examined (image) as a part of content analysis demonstrates the problem in a telling way. The researcher examined the description guideline published by 'KITE' (Kerala Infrastructure and Technology for Education, Department under general Education, Kerala) on their portal for digital resources named 'SAMAGRA' regarding profile writing in English in secondary classes. 'Profile writing' is considered as essential to language competency in English and it is a question in almost all examinations from at least upper primary classes to class 10.

After examining the guidelines for profile writing, the content of students' notebook on profile writing was compared with it. A strange but drastically significant fact revealed by this comparison was that the notebook contains nothing about profile writing as a discourse. Students are left ignorant about the meaning of the word profile, what it means as a discourse, purpose or purposes for which it is prepared, who the supposed reader is, what a proper register for it would be and how it is structured. Students' responses in the interview also testify this fact. The interview with teachers only underlined it. The ideas of students about profile are that it is the same as a biographical sketch or essay. Even though the published documents suggest sample procedures and indicators for effective writing of profile, many notebooks contain many elements that lead to the structuring of a profile. Notebooks containing elements of

profile writing are either wrongly stated or inadequately structured. To take one specific example (image), in the instruction given by “Samagra” learners are advised to arrange the given information according to the purpose of the profile and their importance to it. However, the notebooks and the oral responses of students and teachers prove that learners are never introduced to the task of ordering the information. This case examination was carried out in areas and students’ groups outside the once taken as samples and those examinations have yielded the same results.

The result of this examination brings out the elements of arbitrariness in lesson facilitation. The content of the class is determined not by any systematic, shared and verifiable academic principles, but by ‘habits’ which are derived from individual or collective bias. This becomes clearer if the output is considered more closely. In spite of an articulate published official support document, the content is taught not as it is required by as it impresses in the image derived from certain rooted habits of language teaching. The saying ‘English teachers teach only grammar whatever they teach’ is pertinent in the context.

The second important question under this code, next to that of content, is concerning the activities through which a certain content is facilitated in the class. These activities are two-fold: what the teacher does and what the learner does. For the present purpose, the researcher intends to meet two specific aspects of this question. The first is about the extent of student activity in general during the class session. Secondly, in the context of this research, it is important to find the extent to which CMTS have a role in the classroom as an active agent. Student-participants in the interview maintain that they do not have any specific role to perform during the time of the facilitation.

So many researchers have already been conducted on the question of learner centred classrooms and learner participation in lesson delivery. It is true that this question is valid for the purpose of this research also. In the traditional lecture method, the classroom tends to be ‘teacher centric’ and she/he can become the sole active agent. In the context of Kerala, many initiatives have been undertaken to make the classroom more learner centred. The validity and legitimacy of these initiatives and their grounding premises do not come within the compass of this research. The data collected as part of the research demonstrate the question of inclusion of students more as a matter related to the content of facilitation rather than methodology.

The respondents and participants problematise the way the content is structured inclusively in the interest of students in general and CMTS in particular. In the present state, as lesson facilitation comprises, more or less an oral replica of written text, students are left without a specific role in the process of study. As revealed from the responses of students, the very lesson content and therefore the lesson activities stand external to them. There is no representational contact established between student and the lesson. The purpose of responses of teachers also reiterates this point. The issue is more aggravated when it comes to CMTS. Students, parents, mentor teachers and teachers agree on the point that CMTS are kept alien in the activities carried out in the classroom.

Research Question IV (ii)

How are assessments incorporated into the curricular activities and how far are they enabling?

5.4.3 Category III: Evaluation of Lesson Achievement

Even though evaluation of lesson achievement constitutes an integral part of lesson facilitation, it stands out as a particular category

because it is a separate activity, and it can be carried over the time of lesson facilitation. Evaluation of lesson achievement is carried out by means of systematic observation of students works in the notebook or on the worksheets, checking the assignments or indicators of performance in real time discussion and debates or direct instruction between teacher and student in forms such as questions. Throughout the facilitation session and if needed after that too, the teacher collects evidence of students achievement in the particular lesson in terms of the specified learning objectives and criteria for evaluation. The first pre-requisites of an effective evaluation are conceptual clarity about what evaluation is. Judgmental approaches do not serve the purpose of academic evaluation. The first code in this category, as emerged from the data, is that of ‘Value Judging’. The data consider at length the question next to it as well. Once clarity is achieved about the nature and scope of evaluation, the next is to collect objective or intelligible evidence for effective and enabling evaluation. The respondents and the participants explicitly and implicitly refer to the current state of this necessary stage of evaluation. It makes the second code in this category ‘Collecting Evidence of Learning’.

5.4.3.1 Code I: Value Judging

Two responses- one by tribal promoters who are also parents of CMTS and the other from teachers- are significant enough to be classified as a code. Tribal promoters stated that parents of CMTS habitually received negative judgement about their students in PTA meetings. They are under the impression that they are summonsed to PTA meetings ‘only to list out the drawbacks of their children in front of others’. Even though there are teachers who talk to parents individually, the common way is to address parents as a large group.

“Feedback about one child- whether positive or negative- should not be discussed in the presence of other parents,” said many tribal promoters.

Teachers revealed that the entire tasks of FA- as they are currently practised- are reduced to the act of awarding scores to routine assignments and projects.

These two responses strike as a distinct code, value judging as a conventionalised way of assessment. This is obviously in contrast to the idea of assessment as a systematic element in education.

Even though textual literature about assessment states otherwise, in practice, as an inarticulate convention, the missconceived notion of assessment as judgement about the quality of learners as persons continues to prevail. Consciously or unconsciously, vocally or tacitly, students are classified in terms of undefined qualitative categories such as ‘good’, ‘bad’, ‘brilliant’ or ‘stupid’. This reinforces the practice of assessment as value judgement, and more consequently assessment of performance as judgement of persons.

5.4.3.2 Code II: Collecting Evidence of Learning

In order to evaluate learning achievement a teacher requires to have a clear idea of indexes that cohere with learning objectives and evaluation criteria. These indexes constitute the evidence achievement level. With these indexes in mind, a teacher is supposed to observe students’ works and reach conclusions about the extent of achievement. In the discussion of previous codes, it has been clear that there are serious inadequacies at present in formulation of learning objective and evaluation criteria, sharing them with learners and facilitating the content. The data show that in present practices, indexing of learning achievement is not done or inadequately performed. Parents stated that evaluation of

achievement is yet to be systematic, intelligible and fair. Both parents and students observed that learners do not get intelligible responses from teachers as to where and how they went wrong.

Parents also stated that at present students' works are often not observed at all. The examination of the notebook also testified this fact. Homework is indeed one verifiable way of evaluating learning achievement. Parents also pointed out that as reported by their children, homework is not evaluated in an indexed way. As the examination of the notebooks reveal, answers are just tick-marked and left in most cases. To put it in brief, all participants and respondents pointed out the lack or inadequacy in observing the indexes of achievement and sharing them.

5.4.4 Category IV: Teacher Student Interaction

Teacher student interaction has enormous significance in the making of the emotional and ethical ambience of the classroom and campus. All responses and replies of those who participated in the data collection as respondents carried explicit and implied positions and revelations about this vital aspect. Starting principle in this regard is derived from the accepted educational theories and directives which have already been reviewed. This principle involves the following fundamental precepts which are supportive of academic prospects:

- The responsibility of healthy and academic, conducive relationship and interaction in the classroom is vested on the teacher
- The teacher interactions with the students are to be positive, understanding and supportive
- The interactions of the teacher should have an academic content and formative impact

- The learner is to be taken as a person having his/her dignity as such.

The present analysis examines the data veiled by the researcher and tries to describe the observed facts against the parameters meant by these essential concerns. The questionnaire and interviews were structured specifically on the aspects of interactions of academic nature so that the data also are limited to such communications. The data obtained reveal teacher student interaction as an important category within the theme of organisation of learning sessions. The category is analysable into three codes- ‘Sharing of Learning Outcome with the Learner’, ‘Written Feedback on Classwork’ and ‘Learner Involved Constructive Feedback’.

5.4.4.1 Code I: Sharing of Learning Outcome with Learner

The interview with the teacher brought out the fact that, as well as learning objectives, learning outcomes also are not shared with students. Some teachers are not even aware of its significance.

“Don’t they know what we teach? Then what’s the use of telling them about the outcome”, asked one teacher.

The revelation was not surprising for the researcher. As the learning objective is not formulated and shared, as real time assessment and evaluation are not systematically carried out. The vacuum of sharing the outcome is a natural consequence.

However, this vacuum is catastrophic. The classroom activities become undefined, amorphous and at times purposeless. This lack of intelligible and articulate communication creates room for automatised responses from teachers. The data show that it is not only an absence of proper feedback, but also the presence of impulsive and impressionistic responses that they rely on. These automatic responses of teachers are habit based and culturally rooted rather than systematic and intelligible.

One most undesirable effect of these impulsive responses in place of articulate feedback, in practice, is that they engender feedback that are negative, discouraging and dismissive. The case instances that are referred to in the analysis of other codes (e.g., avoidance of oppressive feedback) testify this reality.

5.4.4.2 Code II: Written Feedback on Classwork

How far the teachers give oral and written feedback on students' classwork constitute an important component of the academic interaction of the teacher with her students. Of them, real time oral feedback is not verifiably available for examination. So, the researcher was constrained to the consideration of written feedback only. There are three sources which provide data about the extent and nature of this interaction- students' recollections, teachers' statements and students' notebooks. All these were engaged as part of this research. Many students said that they don't get written academic feedback. Teachers also admitted it more or less to a great extent. Some teachers said that they give feedback, within the limited time option they get, but not most in written forms. Teachers also said that mostly this feedback is of general nature, evaluating the overall performance of a class.

The examination of notebooks also underlined this fact, depicted in table 19. Twenty-three notebooks were collected from fourteen students of CMTS background and teachers' feedback was examined. Fourteen notebooks were of schoolworks and remaining nine students' work in SLR. Teachers' work in students' notebooks fall into two elements: tick marks and comments. It can be grouped into three: written descriptive feedback, motivating feedback and suggestive feedback.

Table 19

Written feedback on class work

Participants	Institution	Subject	Left tick marks with sign	Written Feedback	Motivating Feedback	Suggestive Feedback
1	School	Social Science	✓	x	x	x
		Mathematics	x	x	x	x
2	School	Malayalam	x	x	x	x
		Malayalam	✓	✓	✓	x
3	SLR	Mathematics	✓	✓	✓	x
		English	x	x	x	x
4	SLR	Language	✓	x	x	x
		Mathematics	✓	x	x	x
5	School	Malayalam	x	x	x	x
6	School	Mathematics	x	x	x	x
7	School	Social science	x	x	x	x
		Mathematics	✓	x	x	x
8	School	Social science	✓	x	x	x
		Mathematics	x	x	x	x
9	School	Mathematics	✓	x	x	x
10	School	Social Science	✓	x	x	x
11	SLR	Malayalam	✓	✓	✓	x
		Mathematics	✓	✓	✓	x
12	School	Hindi	✓	x	x	x
13	School	Mathematics	x	x	x	x
		Social science	✓	✓	x	x
14	SLR	Mathematics	✓	✓	x	x
		English	✓	✓	✓	x

The result of this examination (Table 20) was openly explosive revealing extremely significant implications. No school notebook contained any written feedback- that means no descriptive comment, no motivation and no suggestion was written by the school teachers in the notebook. On the other hand, books in SLR (out of the nine examined) contained written feedback. Five of them were of motivating nature. However, notebooks in SLR also didn't show any concrete academic suggestions. All notebooks in SLR were tick marked whereas only six of the total fourteen from the school contained the tick mark. That is, of the total fourteen notebooks of schoolworks examined (Table 21) six were casually or incompletely read by the teachers and the formality was completed with hasty tick marks. The remaining eight were completely unchecked!

Table 20*Nature of feedback on class work*

Institution nature Feedback nature	School	SLR
	Suggestive	0
Motivating	0	5
Written	0	7
Tick mark	6	9
Total Book Verified	14	9

All the notebooks examined testify that teachers have not given any academically fruitful descriptive or suggestive feedback in the social learning room more or less completely, the books contained motivational

remarks, if not academic recommendations. The conclusion is obvious. Even though SLR, which are conducted by instructors with tribal background, provide the students with motivational comments, the students left without specific written academic directions which is expected from teachers in the school.

5.4.4.3 Code III: Learner Involved Constructive Feedback

Feedback is one integral part of teaching and learning. It is when the teacher articulates feedback that she even acquires clarity about the content of the teaching act and the actual performance of students in a measured enabling way. It is the feedback of the teacher that enables a student to know what she has achieved, what she can do and the limitations she has to overcome.

Another significant index of teacher student interaction in the organisation of learning sessions is the constructive and therefore learner involved nature of feedback. These two parameters- whether feedback is of constructive orientation and whether the learner gets involved in the formation process of the feedback- are so interrelated that they serve as two different questions involved in the same code. It has already been stated that academic feedback should be positive and formative, as accepted by theories of education. Thus, it is required that feedback should have a constructive orientation. Feedback is to keep and support students to achieve learning objectives. The learner is a person and therefore as in the case of any act involving a human agency, the learning process may be modified by the creative engagement of the person on it. This necessitates that the learner also is an active agent in shaping the act of learning and his/her ideas must be taken heed of in assessing the work

and formulating the feedback. Involvement of the learner is an essential concomitant of constructive feedback. The data give us ample evidence to show the present state of feedback in terms of constructive orientation and involvement of learners.

Students, parents and tribal promoters affirmed that feedback of teachers often is oppressive and destructive, occasionally ‘exposive’ of prejudiced ill feeling. Certain particular instances were even cited. One girl who dropped out when she was in 9th standard, recalls that it was a teacher’s feedback that stopped her studies.

“It is not enough to come bathed and with makeup”, a teacher taunted her in the classroom.

This offence, discernibly with sexist overtones, destroyed her confidence and she discontinued her studies.

A tribal promoter recalled an experience in which her own son was humiliated and hurt by a teacher in the classroom. A Hindi teacher, as quoted by the tribal promoter, shouted at the boy,

“Are you not ashamed? Isn’t it that your mother happens to be a tribal promoter? Don’t you have a brain?”

The boy felt insulted and ran away. It also would have ended up in a dropout, if it had not been solved there after. The teacher admitted her mistake only after the parent (tribal promoter) threatened her with legal follow-up.

Parents who participated in the interview demanded that teachers should stop giving demotivating remarks on CMTS publicly Infront of

other students, making the victims a butt of ridicule before all. These instances are pointers. The power to feedback is often misused in the classroom and custom-generated sense of superiority and lack of sensitivity are expressed in the guise of academic feedback. Feedback often reflects hierarchical and judgmental mind set and dismissive writing off rather than composed, sensitive and constructive words of evaluation and suggestions. The general approach observed among the teachers was that they are 'trained' to find what children DO NOT know or what they CANNOT do, but they are neither trained nor inclined to find and state what the children DO know and CAN do.

The same data show that learners are involved in the feedback. In all the instances cited, teachers are the sole speaker, and the student is the absolute listener. The students are not heard. Practically, in terms of specific academic function, the learner runs the risk of becoming an object on whom the force of feedback is applied. She doesn't get a say in assessing her work or forming feedback.

Research Question V

What are the institutional frameworks to ensure enabling, inclusive and accountable assessment of learning performances?

5.5 Theme V: Institutional Framework

The analysis of the data so far has brought about some key issues in the formation of curriculum and its operational practices. The task of resolving these issues is necessarily connected to another major area- the institutional framework which constitutes the last theme surfaced in the obtained data. It has already been stated that educational research is not always a mere descriptive study. It is inseparably connected to

institutionalised policy making and practices. Therefore, all educational issues have an institutional dimension.

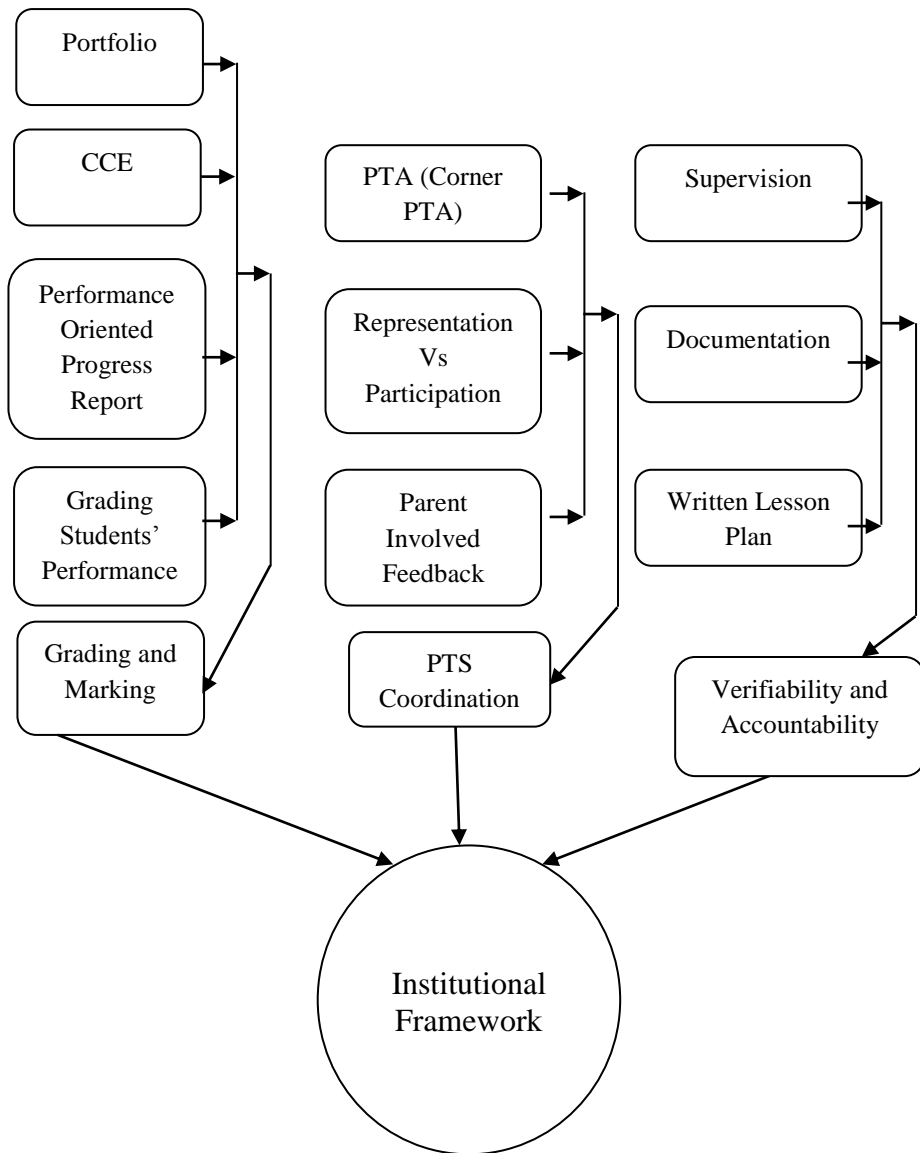
The trajectory of this research can be briefly described as follows. CMTS have been observed as facing the issues of educational dropout and marginalisation as particular social sections with linguistic and ethnic distinctiveness. The data that describe and account for this problem show the inadequacies in inclusiveness of schooling. The question of inclusiveness as the data brings it out, is extended to questions about differentiated teaching and subsequently to the organisation of learning sessions. However, all these issues, in terms of responsibility and resolution, converge at a single point- the institutional structure and practices. The responsibility to address the core issues to be sorted out and solved lies with the institution as such. It is at the level of institutional changes that solutions to problems can be located. The inclusiveness of an educational system which ensures universal education and educational opportunities in its real spirit depends on institutional efficiency, verifiability, plurality and systems of continual self-correction and progress.

The collected data touch on this aspect from the point of view of CMTS. The elementary pre-requisites for inclusiveness, differentiated teaching and optimal representation for all sections of students is a competent and capacitated institutional framework which functions on the principles of transparency, verifiability, explicitness and organisational autonomy. The data refer to these essential components repeatedly.

As described from the data, the theme of organisational framework falls into three categories- Grading and Marking, PTS Coordination, Verifiability and Accountability (Figure 23).

Figure 23

Theme V: Institutional Framework



5.5.1 Category I: Grading and Marking

No educational process is carried out without assessment- explicit or implicit. Assessment is also a critical area which evokes unending conflicts of ideas and perspectives. The present research was triggered by the conviction that assessment of students performance and adjustment of the instructional system, teaching methods and school organisation according to its output, are key principles of responsible and inclusive schooling. This conviction has been reinforced by the data obtained as part of the research.

Assessment is an area which ought to be carried out most intelligibly, most verifiably and most consciously. It becomes a narrow precarious pathway because it can become counterproductive and even destructive if wrongly understood or irresponsibly practised. On the one hand, assessment is essential and an automatised component through and through all faces of instructional process. It is not an option. Assessment is unavoidable accompaniment of and pre-requisites for the very act of teaching. Therefore, the valid question is not whether assessment should be or should not be (it is there whether or not educators are aware of it and its presents), but how to make it responsible, constructive, enabling and inclusive. Every ‘unconscious’, automatised act of assessment runs the risk of turning into offensive and oppressive judgement. This other side makes it imperative that assessment should be carried out based on intelligible parameters, optimally free from biased, culture-bound pronouncements.

In the current practices, in Kerala and elsewhere, the tool of assessment is letter grading, marking or descriptive grading. In

educational theories assessment of learning, assessment for learning and assessment as learning are clearly distinguished. Teacher text also refers to this classification. The teacher text also requires the educators to lay stress on assessment for learning and assessment as learning.

One pertinent question is how far in the present practices in Kerala this distinction is reflected in the way assessment is carried out and how far assessment serves the formative function which is required to be given importance. A careful observation of the obtained data leads to the category of Grading and Marking as consisting of four codes: 'Grading Students' Performance', 'Performance Oriented Progress Report', 'Continuous and Comprehensive Evaluation and 'Portfolio'.

5.5.1.1 Code I: Grading Students' Performance

One general problem that is addressed by the participants in the interview is central to locating key issues of the present practices of assessment. The teacher participants critically observed that the purpose of assessment as it is practised at present is to grade the learners. This evokes a fundamental question about the object of assessment. What or who is assessed? In any reasonable account, it is the performance of learners that is evaluated and graded, not the learners themselves. In spite of this fact, as teachers observed, a practice contrary to this principle is prevalent. Obviously, such approaches are rooted in habitualised or conventionalised prejudices rather than any intelligible idea.

The content analysis reveals that even in the teacher text there is no definitive description of assessment or evaluation. Even the said document uses the phrase 'assessing the learners' in a neutral sense. It is true that such loose expressions may not have an intent to explain

assessment as judgement on a pupil and his/her person. However, such distinction needs to be positively articulated and discussed, lest conventionalised and prejudiced habits are likely to be reinforced.

The responses of the parents confirm this prevalent misinterpretation- in practice, if not in theory- of assessment. They say that the cumulative effect of assessment on CMTS is that they are 'bad, incompetent or poor students'. The basic spirit of the assessment is missing in the process. Instead of making the distinction between excellent performance and not so excellent performance, the result of the assessment is often a classification into excellent student and poor student.

Teachers also observed that this issue is not addressed properly and if at all it is engaged, it misplaces the question as a defect intrinsic to the very idea of assessment itself. Some teachers also referred to incidents of suicides reported many times after the release of results of board examinations as indicative of wrong self-impression that current practices or conventions of assessment create in students. Examination of the teacher text shows that there is no articulate assessment orientation, policy, institutional framework and professional programmes to ensure the practice of assessment as evaluation of performance without falling into the dangers of judging persons.

One important issue pointed out by the participants and respondents was the inadequacy of present ways of assessment to enable students in their studies. As stated above, the teacher text keeps the orientation that assessment for learning and as learning should be given priority and prominence over assessment of learning. However, in practice this orientation is not actualised. At present, there is no institutional

framework to make sure that assessment serves a formative purpose. Teachers said that the general impression and ideological presupposition about assessment is that it is to serve the purpose of others not students. For instance, one teacher said that in situations like ours, students and parents feel that the real assessment is that they should qualify in the competitive examinations conducted by various employers including the government. It is this summative assessment (assessment of learning) that rules the mind set of all stakeholders in our education.

The researcher submitted applications under Right to Information Act 2005 before concerned administrative offices (DIET, District Education Office, Wayanad, Department of General Education and SCERT) requesting information on policy papers, institutional and programmes regarding assessment and examinations. The replies revealed that teacher text is the principal document which lays out the basic policies and structures.

Even though the teacher text states about the importance of the formative aspects of assessment, the distribution of weightage in annual examination does not encourage formative assessment. The marks that a student scores in the written examination which is conducted with centralised question paper get a weightage of eighty percent while continuous evaluation carries only twenty percent.

As teachers, parents and students testify, examinations remain the basic method of assessment. Other means, portfolio, assignments, debate sessions etc..., are practised in some schools, written examination continues to have prominence over such methods. The validity of examination as a method of assessment does not come within the compass

of this research. Here the main question is concerning the way examinations are conducted and the extent to which they serve a formative function. A transparent and accessible description of the nature of questions, assessment objectives and criteria, mark schemes and table of specifications are crucial for teachers and other stakeholders in assessing themselves and the learning progress and also peer performances. However, content analysis clearly proves that there is no published.

Taxonomy of questions, mark schemes or examination reports even for public examinations which have a summative function as well. This being the case of centralised type of examinations the practice at school level is obviously inadequate in terms of these elements.

Thus, the data clearly demonstrate that there are no competent and adequate policy initiatives and institutional forms and conventions to ensure that assessment meets this academic purpose.

5.5.1.2 Code II: Performance Oriented Progress Report

The available data show that feedback- both systemic and teachers is infrequent, inadequate and lacking in formative orientation. Teachers revealed that feedback is seldom individualised. If at all feedback is given, it is of general nature, complementing the class as a whole. Specific and descriptive feedback are not attempted at all. The systemic feedback is nothing but a graded progress report (which doesn't have any descriptive comment or suggestion) prepared to be signed by the parents as well as the head of the institution.

Feedback, as well as assessment, is an effective component in teaching. Any feedback or absence of feedback has a formative effect. Therefore, the absence of articulate and explicit formative feedback leads to undesirable formations. In order to be conducive and formative, feedback needs to be performance oriented rather than person oriented. Lack of competencies, unaccountable practices and conventionalised practices of casual feedback are the major factors that prevent or distort proper formative feedback.

5.5.1.3 Code III: Continuous and Comprehensive Evaluation

Teacher text elaborates the idea of CCE in clear terms. According to the document, CCE is carried out in two areas: cognitive and socio-emotional. The teacher text envisages three types of CCE: learning process assessment, portfolio assessment and unit-based assessment. These three types are also elaborated in the teacher text.

Learning process assessment, according to the teacher text, refers to the evaluation of the performance of the learner in the activities designed by both the teacher and learner to acquire learning outcomes. The text also lays down five indicators that can be used for the process assessment.

Portfolio assessment to the evaluation of students work (document, pictures, collections, creative works, writings etc.) consolidated at the end of each term. The teacher text gives indicators for portfolio assessment as well. The teacher text elaborates the idea of unit-based assessment as the evaluation of performance in ‘activities for various learning outcomes’ in a unit in a comprehensive way.

Even though the teacher text said a clear outline for CCE, the responses that the researcher received in interviews and qualitative questionnaires unfold a scenario contrary to its design. The qualitative questionnaire, which was addressed to the head of the institution, contained the following question:

What guidelines are provided for decision making regarding assessment?

Of the twenty-six respondents no one referred to teacher text in answering this question. Many respondents asserted that there is no such document on paper. Different respondents cited different documents as guidelines to assessment. Strangely, documents, such as promotion list, grading scheme, progress card etc... were given as documents of guidelines for assessment.

Adding to it, in the interviews, many respondents stated that teachers have only a very limited idea of what formative assessment is? Teachers (mis) take FA simply as the work of awarding grades to assignments and projects that are scheduled as routine works. Some teachers even asked, “even summative assessment is not effectively done in Kerala, then how can there be FA”. Portfolio assessment, which is recommended as an important component of CCE, is either not done or done only as a formality, with neither assessment nor application of mind. Most of the schools do not even have a compiled and consolidated portfolio. At the same time, it is worth noting that there are schools (for instance GHS Kartikulam, GVHSS Mananthavadi) which keep portfolios. However, even in such instances, it remains unassessed. No feedback is given based on these works.

CCE is a significant element of FA in the curriculum design for the state of Kerala. Twenty percent of total scores is also reserved for CCE. Therefore, the inadequacies and operational lapses at the level of CCE weakens the FA, discredits the examination system in general and compromises the quality of education. The data have shown that teachers do not have full awareness of the policy, the system, and procedures of CCE. If at all there is awareness, it doesn't get translated into practical achievement. The area of assessment is yet to be concretely addressed as part of the learning process.

As mentioned already, the teacher text refers to CCE in two areas: cognitive area and socio-emotional area. The assessment in socio-emotional areas opens the possibility of evaluating students' achievements in areas such as team skills, behavioural skills, occupational competencies, initiatives and others. However, parents, teachers and tribal promoters said that in case of CMTS, no such achievement is taken for assessment. Consequently, many achievements and performances that they do and are valid for CCE according to the guidelines are left unnoticed, pushed into invisibility and so do not even have any score in their progress sheet.

One reason for this plight is a lapse in the policy document itself. Even though it makes mention of socio-emotional areas as focal points of CCE, it is not elaborated. The teacher text does not specify the possible indicators that can be used for assessment of achievement in this area. There is nothing in the document, not to mention institutional systems, which makes positive counting of this area mandatory in assessment practices.

This inadequacy of FA leads to an assessment as a static system of set of dogma which have been fostered not by scientific concepts of education but by habitual conventions. Therefore, the progress made by students by means of various activities remains unassessed. Examination (that too, weakened by the present unintelligible practices of CCE) continues to be the absolute signifier for assessment of merit.

The lack of proper CCE has serious consequences for all students. However, as CMTS are concerned, these consequences are more drastic and more catastrophic. As belonging to a section that is underrepresented and disadvantaged, in the absence of concrete efforts to identify their competency area and potentialities (both cognitive and socio-emotional) to set of tasks according to this identification, to properly assess the performance in those activities and to give systematic and constructive feedback lead to exclusion of CMTS from the mainstream of education.

5.5.1.4 Code IV: Portfolio

Continuous assessment of students performance with enabling formative purpose is a broad concept which incorporates the considerate supportive examination of what all things a student does in relation to the academic content. This can include a variety of activities performed by students both as instructed by the teachers and on themselves. In order for effective completion of this task it is imperative that a portfolio for each student is kept in the school.

“A portfolio is an authentic collection of a learners’ work that is able to document one’s learning over a period of time. It can also be a purposeful collection of students work that exhibits learners’ effort, progress and achievement in one or more areas.”

Even though the teacher test considers portfolio as a component of CCE, in this research, for the analysis of the obtained data it is taken as a distinct code. The first reason for this is that the portfolio has a distinct and wider scope when compared with other specific markers in CCE. There is also a second reason. The observation into the data obtained reveals a sharp contrast- that between the at most importance given to it in the teacher test and educational policies and theories and the 'omni-absence' of it in the current practices in school. The teacher text describes the portfolio and gives specifications concerning what it should include and how the assessment of those work is to be incorporated into grading and marking. The document reads the following are the methods (indicators) to calculate scores of learning process and portfolio:

- 'Activity log'
- Other learning documents, pictures, collections, writings, learning materials, creations made through ICT etc.
- Creative work
- Worksheets

The following indicators can be used for portfolio assessment:

- Clarity of concept
- Internalization of concepts
- Appropriate design
- Completion
- Originality

It is not necessary to record the scores of all students calculated using indicators given for each activity. Performance of an entire term

should be evaluated using the indicators. The notes in teacher planner, records in activity log etc... should be consolidated at the end of each term. Learners should be categorised on the basis of their participation as Excellent, Average, and Need improvement in their participation. Scores should be given accordingly. All five indicators have to be considered and a score should be given for each indicator. The maximum score can be fixed as 20.

Despite this detailed instruction, the portfolio is not kept in any schools in its professed purpose. Of the thirty teachers interviewed, except five or six were totally unaware of the need for such a file and such a way of assessment. Among the five or six teachers who are familiar with the term portfolio, except one or two understand it as a document containing students' personal information. What they do is to keep a notebook in which one page each for each student to write the essential personal details about them. Only two teachers said that they do their best to keep a portfolio containing the works of their students.

One English teacher said that, "the portfolio is not meant for her subject and it is only in science subject".

It is also revealed from the responses that even in cases where students' works are collected as portfolios, they are seldom assessed, or feedback given- responses from parents, tribal promoters and students reveal that the work and performance of CMTS other than what are assigned by the teacher are neither collected nor evaluated. Therefore, such works, even those which have direct bearing on curricular content, do not help them to score marks or grades in any way.

In the light of authentic and accepted theories of education, the fundamental policy document published by the competent educational authority in Kerala and the responses and interviews obtained by the

researcher, the following can be conclusively stated. Assessment is potentially a tool not only to evaluate students' performances, but to modify the schooling system and practices of teaching in order to ensure conducive activities and control or prevent undesirable tendencies. That means assessment, especially formative assessment, can serve the function of an effective tool in the instructional practice itself. Genuine acts of formative assessment constitute the single most important tool that exercises its continual pressure on the making of curriculum content and its implementation process in order to be inclusive and learning enabling.

5.5.2 Category II: PTS Coordination

Parents, teachers and students are the immediate stakeholders of the schooling process. It is when these three stakeholders act in coordination with proper distribution of powers or rights that an effective learning process is actualised. As a matter of principle, in the system of schooling, the responsibility of such a coordinated activity lies with the school- that is teacher and head of the institution.

Institutionalised medium for teacher-student-parent interaction and resultant involvement of parents in the academic formation process are crucial for a genuinely inclusive school function. This constitutes an important category derived from the obtained data. It is true that there are PTAs formed in the schools of the state. However, the data collected as part of the research reveal the need for reaching out parents individually on systematically conducted platforms for discussions and sharing. One such platform, seen as effectively practised in various countries and societies, is Parent-Teacher-Student (PTS) meetings, where every subject teacher meets in turn each parent and student together and discuss the performance of the student, observed strengths and areas to be improved.

The category falls into three codes: 'Parent Teacher Association', 'Parent Involved Feedback' and 'Representation Vs Participation'.

5.5.2.1 Code I: Parent Teacher Association

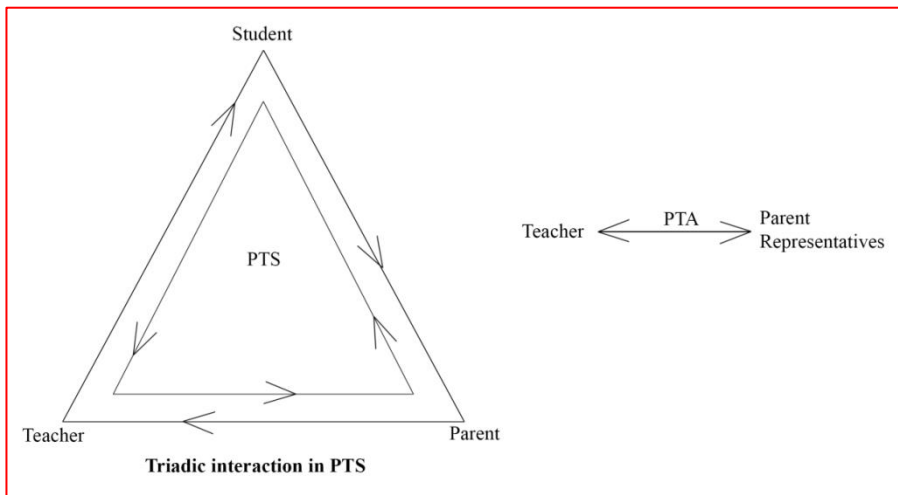
Content analysis and interviews make it clear that parent teacher association (PTA) is the principal organ entrusted to ensure coordination between teachers and parents. As the name indicates, it is a standing organisation structure with an executive body and office bearers. The executive committee and office bearers include people's representatives of local self-government in the area and representatives of parents and teachers as well as the head of the institution. This kind of structure is useful, but for non-academic purposes more than academic activities. This facilitates a given school communication of its need with higher offices and also to expand financial resources and administrative support mechanisms.

However, in the academic interest, if PTA is conceived as an alternative to Parent-Teacher-Student (PTS), it is defective and inadequate in more than one way. PTA includes parents and teachers not students. One important group of stakeholders is excluded. Secondly PTA is a collective platform rather than personalised face to face sharing and discussion. PTS meeting is a personal triangular interaction (figure 24) in which the subject teacher, parent and student discuss the learners' academic achievements and challenges. On the other hand, PTA is a larger generalised and macro platform (Figure 24) where individualised performances and non-performances cannot be discussed without hurting the delicacy and dignity of parents and students. In the interview, tribal promoters pointed out that parents of CMTS do have a tendency to abstain from participating in PTA meetings for fear of humiliation. In the context of issues such as underperformance and irregularities in attendance,

CMTS are particularly vulnerable to shame and disgrace in public display or discussion of their learning issues. Tribal promoters also pointed out that in ‘Class-PTAs’ the dominant tendency is to list the failures in competencies and problems of students.

Figure 24

Triadic interaction in PTS



Mentor teachers also supported this. They said participation of parents of CMTS in PTA meetings is weak. One student who came to general school after studying for some years in a residential school (Model Residential School, which they refer to as hostel schools) stated comparing the experience of both:

“I like hostel school. There, they talk about our marks and work, calling us alone only with our parents beside us.”

This comment also points to the need for PTS meetings in our schools.

It is true that, here also some good initiatives can be observed. For instance, as reported by one mentor teacher, GHS Nallarchal has a programme of 'Corner PTA' - PTA meetings held at various 'Ooru' (tribal settlement). Thirteen mentor teachers affirmatively responded to the state that in meetings they give feedback to students individually in turn in the presence of parents.

However, the structural limitations of PTA as an alternative to PTS remain pertinent.

5.5.2.2 Code II: Parent Involved Feedback

Parent involvement in the process of feedback is an indicator of the extent of inclusiveness. Therefore, an institutional mechanism is needed to ensure the interaction between teacher, student and parent, not only to communicate a finished feedback but also to help forming and constructing the feedback.

Parent-participants in the interview clearly stated that if parents were heard and heeded, it would make feedback more realistic, understanding and effective. Three parents stated that it is more or less done in hostel schools. It is also a view contrary to it. They maintained that the situations in hostel schools are no better or even worse.

Fifty-eight of seventy tribal promoters who responded to the questionnaire strongly agreed that the documents of the learning progress of CMTS are not properly given to the parents in time. Two others agreed and seven of them opted not to comment. Only three of the seventy expressed disagreements. This overwhelming agreement is a clear indicator. The inadequacy of not only involvement, but even

communication to parent community especially that of CMTS is unambiguously felt by the stakeholders.

Curiously, some tribal promoters remarked that the contact teachers with the parents was better during the lockdown situation due to the pandemic of Covid 19. Once the 'old normal' got reestablished, this communication pathway was disconnected again. At present there is no situation or medium where parents and schools engage in dialogue with students. There is no system in which teachers communicate with parents. There is no firsthand meeting with parents even to discuss learners' performance in assessment.

Some tribal promoters also said that modified learning tasks can be set in the light of genuine discussions with parents and students in person.

5.5.2.3 Code III: Representation Vs Participation

The analysis of the data under the two previous codes demonstrates two significant features of the institutional platform (s) for teacher-parent-student interaction and coordination: the presence of a representative body selected from parents and teachers (PTA) and the absence of an institutional mechanism to ensure participation of parents in person in the academic proceedings. The data on this contrastive feature are so compelling and they emerge as a specific code, 'Representation Vs Participation'.

The content analysis shows that from time to time there have been clear guidelines on the formation process and the structure of PTA, standing representative body. Equally pertinent is the total absence of

anything in policy papers, orders and circulars to institutionally ensure direct participation of parent in person and parent and student together. The response of all participants in the data collection also underlines this fact. It has been shown unambiguously that it is nothing like a PTS to ensure a direct discussion between teacher and parent in the presence of students. The inadequacy of PTA is because it is conceived as an alternative for PTS. PTA cannot take the role of PTS or such mechanism of direct contact among parent, teacher and student.

One parent said that as it is now, PTA is more political than academic. In many places it becomes an organ of the major political party in the locality.

Representation becomes admissible and appreciable when it supports participation. But in the present state it is instead of participation. It is counter productive and often oppressive of academic interest.

5.5.3 Category III: Verifiability and Accountability

A dynamic, competent, just and fair system is the objective motto of any collective and organised activity. It is the tangible form at which problems can be sorted out and solutions can be conceived and implemented. One inalienable aspect of such a reliable system is verifiability and its co-commitment and accountability. This is also true about the question addressed in this research.

Enabling orientation, inclusiveness in curricular content and implementational practices (of both lesson organisation and assessment) cannot be achieved without a transparent, verifiable and accountable

institutional form and culture. Naturally, the obtained data unfolds this aspect as a vital category.

Verifiability is a life-giving component of responsible teaching. It makes a system open and progressively mobile. Self-correction and self-improvement of a system to collect reliable data on its functioning and correct and modify itself that leads to just efficiency, provisional for correctional interventions and the resulting dynamic mobility renders otherwise lifeless forms vital and genuinely functioning.

The observation into the obtained data brings to light three codes within this category: 'Written Lesson Plan, 'Documentation, and 'Supervision'. In this research, the total process of lesson planning is analysed into two phases and are treated as two distinct elements. First phase comprises the planning works of the teacher for the organisation of lessons and it was discussed in the theme 'organisation of learning session'. The second phase is the preparation of a lesson plan as a verifiable document which forms an element of a larger data base in the school. It is this phase- lesson plan formulated as a verifiable document- that is discussed under this category. Even though it is a part of documentation, it is considered as a distinct code for the purpose of this research. This distinction is because of a contrastive duality revealed about it from the data. On the one hand, a lesson plan is generally accepted as one of the most essential and inalienable elements of teaching. As such it has a unique value. On the other hand, despite its significance in the present state of teaching, it is almost completely absent as a living component of teaching.

Two other codes are Documentation and Supervision. Documentation comprises all verifiable documents which are or ought to be prepared at various levels of academic institutions. The code of supervision deals with all acts, systems and conventions of verifications and overseeing carried out or ought to be carried as part of the academic process.

5.5.3.1 Code I: Written Lesson Plan

The question on preparation of lesson plan evoked responses that are vitally significant. Some teachers stated that they take a teaching manual (a term used almost alternatively for lesson plan) available on ‘Samagra portal’ then add them to their profile and submit them as their own through the concerned page in ‘Samagra portal’. Participants also stated that most teachers don’t do even this.

“Majority of our teachers do not know or do not do anything at all even using the Samagra portal. In reality, only a few teachers access and use these resources”, said one teacher.

Some respondents said that the works and activities suggested in teaching manuals published on Samagra are too tough and hard for learners to do. One respondent, after pointing to this general difficulty added they are works which tribal students can never digest.

One respondent said about the works suggested in Samagra portal that, ‘not even a teacher with B.Ed. can’t do them’. Responses also showed that teachers don’t write or even edit the reflection column on the page in the portal. A fact that is revealed categorically from these responses is that there is neither a direction nor a practice of teachers

planning their daily lesson and preparing and keeping that plan in a verifiable form. Instead of teacher prepared lesson plans, a manual is required to be submitted online. Even this remains as a formal recommendation which the majority don't actually practise. Some teachers recollected that, in former days there had been the practice of writing and submitting lesson plans. Some respondents stated that most teachers are not aware of the significance of writing- not to mention academic writing- in teaching work. They consider their job as something like physical work in the classrooms, which needs no verifiable homework.

However, the work of a mentor teacher stands out as an exception to this general practice. They prepare lesson plans, sometimes after discussions with the subject teacher and sometimes on themselves. At no level, reflection notes are prepared.

The plain fact is that daily lessons are not planned and there is no documentation of lesson activities in classes. There is no documented articulation about the terminological shift in using teaching manuals as a substitute for lesson plans. A manual, at its best, can serve as a guideline for teachers to convert the textual content into a classroom lesson or provide the teachers with a sample that can be referred to. However, the responses of the teachers showed that the teaching manual is taken as a substitute for teachers' lesson plans. Lesson plans need to be context sensitive and enabling for the students in a certain concrete situation. It is a plan prepared by a teacher to actualise a given lesson objective in a given time, place and context with a given set of students. This can't be replaced by a generalised teaching manual prepared in view of one model of lesson-setting.

In the absence of lesson plans, teaching often becomes a casual conversation or, at its worst, a monologue in terms of a certain curricular content. Lesson plans, serves to keep the teacher stay on the purpose and to render the delivery significant and articulate. In their absence, lessons can become arbitrary and time extravagant. It also makes evaluation of daily lessons impossible or impulsive.

5.5.3.2 Code II: Documentation

Education, like all other components of modern living, is an activity that is and ought to be carried out through the medium of writing. In the absence of writing, everything can potentially become crude vernacular. Documentation is an inseparable component of verifiability.

In spite of all the unprecedented developments in modes of communication, documentation at various levels of academic process in Kerala remains poor and inadequate. Content analysis, interviews and responses to qualitative questionnaires point to this fact without any ambiguity. SSLC examination is a prestigious centralised evaluation phase. However, there are not elaborately prepared mark schemes published as accessible for the stakeholders. This was informed to the researcher in writing by the department of general education in reply to a question under RTI. When the results are published, there are no examiner reports published evaluating the overall performance of students. This stance is in contrast to international practices. For instance, specimen question papers, previous year question papers along with elaborated mark scheme, table of specification and examiner report are not published in the school support hub of the official website of IGCSE (<https://www.cambridgeinternational.org/>) well in advance to the

examination. When new results are published, the same documents-examiner results, mark scheme etc.- are published as accessible to stakeholders.

When it comes to our school level the situation is far worse. In the qualitative questionnaire addressed to mentor teachers, there was a statement to which responses were evoked:

‘At present, there is no regular practice of teachers submitting the files of formative assessment before the principal or other supervisory authorities to get them signed’. Twelve responses out of twenty-one (more than fifty percent) express strong agreement to this statement whereas six disagree and three mentor teachers opted to reserve any comment. Teachers stated that schools do not prepare and keep any documents. Related to assessment other than mark list, promotion list and progress report. No portfolio, individualised education plan, no detailed report cards etc... are kept in the school. Various administrative offices concerning secondary education have informed the researchers that teacher text is the principal document that gives the list of documents required to be kept in school regarding assessment. However, in the interviews, eighty percent of the teacher-participants were revealed to have no knowledge of such a document. Given this situation, it is obvious that the guideline on documentation is not actualised in practice. Even head-teachers who responded to qualitative questionnaires did not mention the teacher text as a document providing guidelines for assessment and assessment records. One teacher said that a serious drawback in the assessment is that responsibility is not assigned and shared with defined organisational delimitation.

Parents- the very hundred percent of them- stated that they do not get any record of assessment of their children except 'progress report' which contain letter grades and marks without any feedback and recommendations in words. Students also stated the same way. There is no teacher binder- a file with records of students attendance, behavioural records, performance records etc.- kept by subject teachers and there is no concept of such a file or any other one to serve that purpose mentioned or elaborated anywhere. It means subject teachers do not have any file or document about their students.

The above data reveal how poor and inadequate the documentation system concerning instruction and assessment. This lapse has drastic consequences.

5.5.3.3 Code III: Supervision

Supervisory activities and social auditing are the factors that guarantee implementation of policies and resolutions. Of these two the former is an essential institutional requirement whereas the latter refers to a larger and broader level of accountability, 'essentially from below'. Therefore, this research confides itself to the examination of supervisory systems and activities that are decisive for academic matters.

Personalised responsibility, answerability and overseeing of one's work by another empowered person are key to effective and fair functioning of any system. The data collected through interviews and questionnaire and content analysis indicate that the educational system in Kerala is not equipped with a meaningful and functioning supervisory system in terms of day-by-day academic activities. This is a logical consequence of the situation which is already discussed under the

previous code. No fair and transparent supervisory practice is possible in the absence of an institutional culture of writing and documentation. As the present research concerns essentially about inclusive practices of lesson organisation and assessment, the principal focus is on the day-to-day activities as part of instruction and assessment. Therefore, the role supervision in lesson organisation, delivery session and assessment are prominently examined. Teachers who participated in the interviews stated that at present there is no rule or practice of any subject coordination conducted as a mandatory system under a supervisory authority as part of planning and organisation of periodic lessons.

Content analysis and interviews show that there is only one supervisory authority with defined power to oversee academic functioning -the head teacher. There is no leading teacher/HoD/session in charge or any such empowered post to collect reports or give guiding or leading directions to teachers in the present school system. Naturally, the head teacher is the sole supervisor empowered to receive reports and serve verification.

It is true that, as referred to by teachers and confirmed by content analysis, there are school resource groups. However, even academically contributive SRG's are not supervisory in their function. They constitute a collective platform for teachers to share matters related to curricular and co-curricular activities.

The data also reveal that the assessment processes also go unsupervised especially at school level. Teachers state that, at present, in our schools there is no system for teachers to submit a question paper before an authority in the school for verification of its quality or

taxonomy. When teachers evaluate answer sheets of students they are handed straight to the students and at this point also no overseeing is done. It is the act of preparation of a progress report that has minimal kind of supervision. Subject teachers inform the class teacher, and she prepares a progress report which is to be signed by the head of the institution before it is handed to the learners. According to KER the head of the institution should verify the lesson plans submitted by teachers. It has already been found that, in the present practice teachers submit teaching manuals, in the place of lesson plans, using the Samagra portal. It is true that in theory, the head of the institution can check these submitted files. However, due to multiple reasons this is not often practically done. That means, practically, lesson plans are also not submitted to or verified by an authority first-hand in the school. Mentor teachers are seen as an exception to the mainstream. Most of them prepare written lesson plans in consultation with the subject teacher.

Thus, the data unravel a strange state of affairs. No institutional accountability is made mandatory at any level of day-by-day academic activities in school. Teachers plan (or refuse to plan), teachers execute, teachers verify their own work and teachers acknowledge themselves. No other person sees the work.

In the interview, the teacher-participants made it clear that, in the current system, there is no other document except the teaching manual, to be prepared by teachers are to be verified and signed by the head of the institution. Eleven of twenty-one mentor teachers, responding to questionnaire, stated that at present there are no conventionalised systems to make sure that formative assessment is carried out continually and

systematically. Only five of them expressed disagreement at this point. Five mentor teachers opted not to make any comment.

Even though overseeing at a higher level stance out of the scope of this analysis, one fact worth mentioning. The department of general education has clarified in response to the researcher's question under the RTI Act 2005, that the marks scheme is not published along with the SSLC results.

5.6 Conclusion

The overall examination of the data thus reveals five important themes (Table 8 & Table 9) which provide ample information and narrations to resolve the questions of the present research. Without exception, all participants and respondents who share ethnic background of tribal sections (they include students, mentor teachers, tribal promoters, parents and education volunteers) unanimously state that there is an issue of marginalisation and dropout of CMTS as linguistic and ethnic groups. From the point of view of CMTS, as all respondents testify, this marginalisation involves structural exclusions and micro-aggressions essentially in terms of hierarchies relate to language, and other cultural forms.

The heart of the issue lies in inclusive competency of the present educational system and its practices. The data conclusively show the failure of one schooling to function inclusively so that CMTS are effectively and meaningfully partners in the production and assimilation of knowledge. The operational aspects of inclusiveness primarily is differentiated teaching in which inclusive and enabling instructional and assessment practices are incorporated. It is clear from the data that in the

present state of affairs, differentiated teaching is neither formulated at the level of policy making nor practised as a matter of prevalent conventions.

Another important theme that accounts for failure of inclusiveness is that of the organisation of instructional sessions. The data establishes that at present instructional sessions are carried out unsystematically or in an inadequately organised way without articulate policy orientation and participation of stakeholders, especially students and parents. The responses and results of content analysis finally locate the issue in its institutional dimensions. The data reveal the inadequacy of present systems in terms of documentation and verifiability, interactive space, personalised treatments, caring aspects and non-hierarchical, which are essential for the organisation to be inclusive and enabling.

Summary of Findings and Suggestions

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- ♣ *Summary of Findings*
 - ♣ *Conclusions*
 - ♣ *Suggestions for Further Research*
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“All pedagogic action is, objectively, symbolic violence insofar as it is the imposition of a cultural arbitrary by an arbitrary power”

(Bourdieu, 1990).

The analysis of the data demonstrates a rather sophisticated state of affairs: the issue of one particular social section or social sections leading to the demand for a system that is at once efficient and fair. This may seem at the outset, an unusual proposition, as systematic efficiency and sectoral representation are generally viewed as mutually destabilizing or even exclusive. However, the examination of the educational issues faced by CMTS shows that the survival and advancement of students in general and those from vulnerable social conditions in particular require a highly competent system of education depending on which they can thrive. In other words, the analysis takes the researcher to the proposition that the general system and particular interest are not two factors that move at the expense of each other, but on the contrary they mutually necessitate.

Thus, the data concerning the dropout, marginalisation and structural exclusion reveal themes and categories that concern the enhancement of the competency of the system towards inclusiveness and efficacy which are mutually indispensable in the given context. The data, in their bone structure, expose generalized themes and categories related to general aspects of the system such as curricular inadequacy, exclusion of languages, dominance of speaking and listening as chief mode of classroom activities and above all inadequacies of assessment, in particular formative assessment. The analysis of the data leads to

important findings that concern such key aspects of education. The major findings of the research are as follows.

6.1 Summary of Findings

1. Dropout and under-representation of CMTS is a sectoral issue. The number of CMTS leaving school before completing secondary courses is markedly higher in comparison with students from non-tribal communities. The pattern of proportions in dropout through years clearly leads to the fact that this is to be addressed not merely as a case of individual students discontinuing their studies in a random way. As social sections, CMTS tend to leave school in substantial numbers. It is also found that CMTS, as a section, end up way behind students of other communities in attaining eligibility in SSLC examination.
2. The most significant reason for this dropout and under-representation of CMTS are structural exclusions and neutralized micro-aggression. The decision making at various levels of education - policy making, curriculum formation, institutional framework, classroom organisation, lesson planning and campus and co-curricular programmes - reveals the exclusion of CMT communities and participation is limited and is in proportion to the hierarchical relationships of cultural groups. As a result, educational policies, curriculum content and modes of implementation are not conducive for CMTS to develop themselves through educational processes. It is also found that in schools CMTS undergo experience of micro-aggressions such as name calling, shaming and indelicacies.

3. The most important structural exclusion is the failure to acknowledge CMTS as linguistic as well as ethnic community. This failure is found to have resulted in exclusion of the languages of CMTS at all levels of educational practices.
4. As languages and various discourses in it are inalienable elements of self-representation, the exclusion of languages results in denial of opportunities to represent themselves in the educational sphere. CMTS do not get opportunities of assertive self-representation in the curricular design, classroom, campus and co-curricular activities.
5. The structure of curriculum and system of school tend to exclude knowledge of CMT communities and their cultural forms and artifacts. There has not been any institutionalised mechanism or academic project to consider and sort out the validity and prospects of indigenous tribal knowledge in the schooling system. The absence of such homework and research is found to have disabling consequences such as insensitised dismissal of everything related to CMTS as backward and insignificant.
6. In the present state of education in Kerala, the curriculum content, delivery of curriculum and co-curricular activities are neither designed nor practiced inclusively as conducive for CMTS. The curricular content has so far failed to address CMTS as linguistic communities and to incorporate the indigenous knowledge, skills and cultural forms reasonably into the curriculum. Classrooms and campus activities as well as co-curricular programmes are exclusive of CMTS.
7. Currently the educational activities are neither conceived nor implemented adequately as differentiated and adjusted to individual

students. This lack of differentiated teaching has drastic undesirable consequences on CMTS as they are marginalised and are deficient in supplementary or compensatory social and cultural resources.

8. The operational part of curriculum and assessment are not adequately defined or elaborated. Even though there are policies that conceive education as student-enabling in objectives and student-focused in method, the idea of inclusive curriculum, classroom and campus are not envisaged and no elaborate directive for implementation is articulated. Nor there are adequate initiatives to inculcate orientation, awareness and values of inclusive and enabling instruction and assessment in teaching.
9. Assessment can be identified as one of the least systematic, elaborated and inclusive components of the whole system of education. The dominant idea of assessment, not only in case of board examinations, but in all classes and at all levels, is summative in nature. Therefore, assessment is neither elaborately conceived nor implemented as an integral part of learning and teaching.
10. Examinations constitute the principal mode of assessment in the present practices. Other possible forms of assessment are not explored. Even modes of assessment that are recommended in concerned policy papers are not meticulously practiced.
11. Formative assessment is neither recognised as an integral part of teaching and learning process nor genuinely practiced, nor documented verifiably. Obviously, the assessment system, and consequently the educational process itself, fails to be inclusive.

12. The ideas that dominate the systematic practices of assessment are not enabling. Even now the basic prevalent idea of assessment is as identification of mistakes and their corrections. What the students have done or achieved remain either unnoticed or casually passed over. This situation leads to a misconception of enabling assessment as 'liberal evaluation' and giving away marks in the examinations without assessing performances with application of mind.
13. The prevalent practices are to misconceive assessment as the judgement on a person rather than evaluation of a performance.
14. The present practices of assessment are highly defective and inadequate in terms of verifiability and accountability. There are no institutional systems or conventions that ensure the assessment based on verifiable criteria. The act of evaluation and grading and marking are mostly not explicit, not verifiably documented, not overseen and not explicitly approved, modified or disapproved.
15. The present practices of assessment are not adequately inclusive. The assessment systems and conventions are not adjusted to students either as individuals or as cultural sections. There is no adequate differentiation or individualization of the assessment process.
16. The lack of enabling orientation and inclusive system and conventions affect all students in their fullest possible development of academic competencies. However, CMTS are more drastically disadvantaged by this lack.

6.2 Conclusions

There is grave inadequacy in the system and practices of formative assessment in terms of responsible teaching and inclusive

learning. Students from tribal communities tend to get dropped out of the educational mainstream in sizeable and clearly markable differences when compared with students from non-tribal students. This leads to the necessity of understanding the issue of dropout of tribal students as a sectoral problem that exposes marginalisation of tribal students. This marginalisation exists and survives through neutralised forms of structural exclusions and micro-aggressions.

In the context of multi-ethnic and multi-linguistic societies like ours, the objective of inclusiveness is to be formulated in a broader way to represent invisible groups of cultural identities. Students from culturally marginalised communities want opportunities to represent themselves in the process of education. Self-representation is a way to ensure equality of opportunity. It concerns with the removal of roadblocks in the process of learning experienced by social sections for reasons other than universally significant academic content and requirements and in which students do not have responsibility. For instance, exclusion of content (one's first language) and methods and strategies that are suitable for sections of students and at the same time that can be sorted out as non-essential in the academic process. That means except those which are categorized as essential for universal education, contents and methods can be and need to be adjusted to render an educational system inclusive and enabling for sections of learners who are marginalised in the naturalised way of perception and practices.

The concepts of responsible teaching and inclusive learning can be brought to practice only if systems and practices of assessment, as well as those of curriculum and its implementation, get transformed in the direction of actualising these concepts. In the absence of responsible,

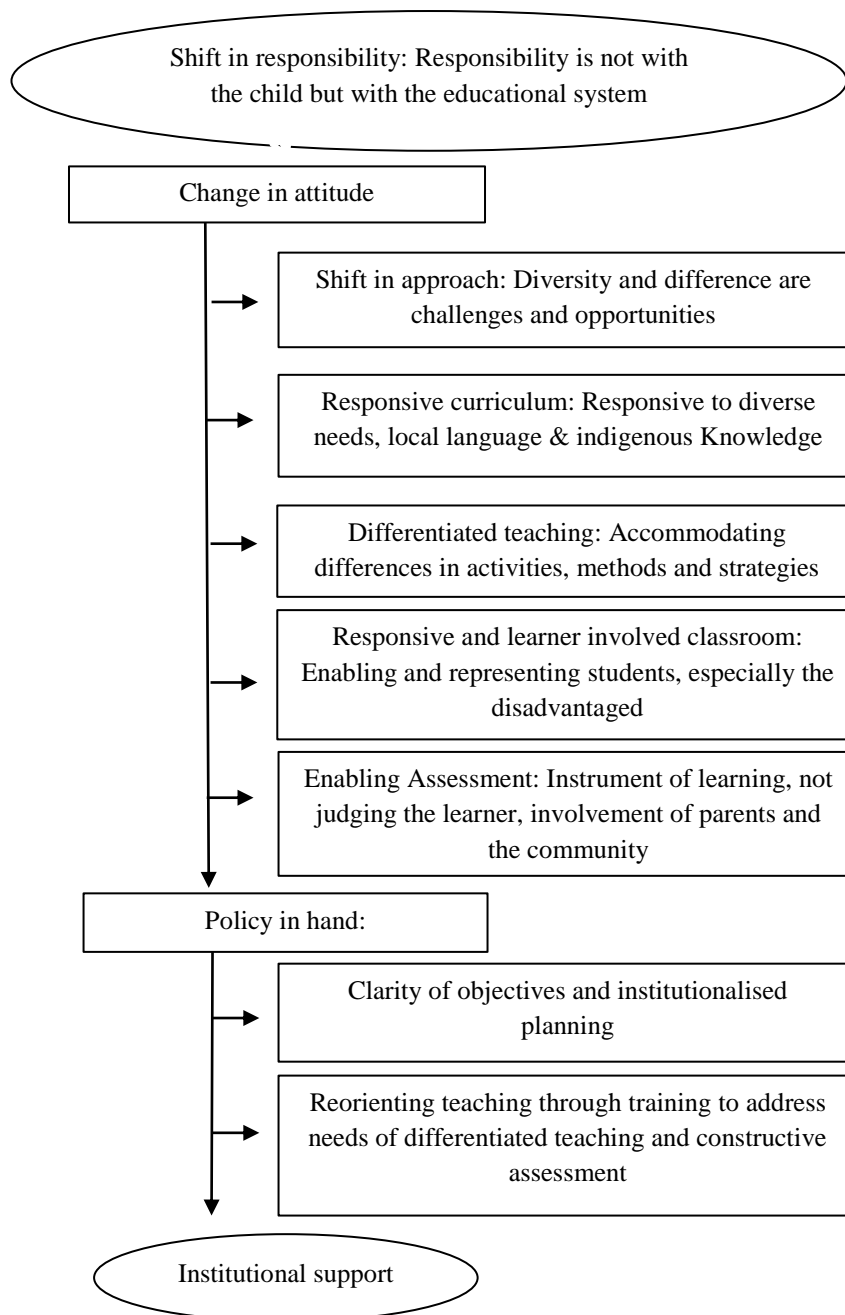
inclusive, and enabling assessment, changes in curriculum and method of implementation can become ineffective or even counter productive.

From the point of view of the CMTS curriculum, organisation of classroom sessions and delivery of lessons and conventions of assessment have failed to ensure equal opportunities for learning and full development of potentials. One issue at the heart of this marginalisation is the failure to treat CMTS as linguistic as well as ethnic communities. Neither at the level of curriculum formation, nor at its implementation and assessment, adequate steps are taken to represent the languages of CMTS.

There is no reasonable and intelligible ground for the total exclusion of certain languages- especially 'tribal languages'- By definition all languages ranging from the most 'primitive' to the most sophisticated-share the same design features. All languages are open ended and structurally complex. Given this fact, all languages on earth are competent to carry any language produced in any part of the world. This implies that universal knowledge can be learnt and communicated through the first languages of CMTS. However, their languages are not represented in our general education either as particular languages or the medium of study. Nor these languages are represented in co-curricular activities and contributions which make whys for students not only to develop themselves but also to achieve 'grace marks' which in turn results in translating cultural skills and competencies as academic achievements. Even languages that are not spoken in Kerala by any social section are academically placed while these 'tribal languages remain excluded. This evidences that linguistic exclusion is more a socio-political issue rather than an academic requirement.

Figure 25

Inclusion through the lens of Disadvantaged



This critique can be intelligibly extended to the content part of other disciplines as well. The history of 'Panaiya', 'Kattunayaka', 'Uraly' and 'Kuruma' etc... people have not entered into the study of history. This is more the result of prejudices in historiography rather than the absence of history for them- there are no people who do not have a history.

Even though inclusiveness is accepted in principle in official documents and policy papers, it is yet to be taken as a serious objective on the operational side. Inclusiveness can be achieved only with responsible and serious works to provide more choices and options at the level of curriculum content and to effectively develop differentiated teaching in schools. The teaching systems and conventions at present are still dependent on oral deliveries and naturally they tend to be homogeneous and less conducive for student initiatives and learning.

As it is stated, in the present practices, classrooms are predominantly spaces for oral activities. Even the discussions about student centred classrooms concerns themselves with the question: who speaks? The present research concludes that the deepening of the idea of students' classroom presupposes the classroom predominantly as a space for writing. Writing is the level which inclusiveness in planning and implementation of curriculum and organisation of learning sessions is rendered feasible. It is at the level of writing that differentiated activities can be organically assimilated as a regular mode of teaching. Oral activities such as group discussions can also accommodate differentiated tasks and therefore can be used to supplement or strengthen the core activities of writing. However, in the present state, the use of these activities is also inadequate.

Another natural conclusion from the analysis of data is that the present system of instruction exposes gross inadequacy in terms of principles of institutional efficacy and probity. Responsibility, accountability and verifiability constitute key principles required for the proper functioning of a fair and competent system. Practically, institutional mechanisms that ensure overseeing of the work of personnel either from above by a supervisory authority or from below by those on whom the works cause consequences or ideally by both. However, in the present school system this function is merely unserved. There is no institutional means to ensure this.

The lack of adequate documentation is an important gap in the present system and practice of education. Fair and proper documentation is an elementary pre-requisite for verifiability and accountability. Naturally the absence or inadequate presence of documentation makes the system causal, arbitrary and incompetent.

Reasonable diversification and enhancing student and teacher initiatives in policy making, curriculum framing and formulation of strategies are vitally significant needs for the educational system.

It is a fact that in the concrete educational situations prevailing in our society, a more or less centralized textbook system is essential and unavoidable. The system of experts committee forming textbooks for uniform use in classes is necessary to provide the educational system with the means to meet the quality standards and to harbour universally required content and skills. However, the analysis of the data collected as a part of this research shows the imperative for redefining the role of the textbook in determining lesson organisation, lesson delivery and

assessment. The role of the teacher in the process of learning is to be enhanced and expanded. Only if the teachers get ample opportunities and resources in interpreting and deciding the curriculum content, the objective of responsible, inclusive, and enabling teaching and assessment can be actualized.

Giving students more options of subject to choose for their studies, increased and institutionally ensured opportunities for teachers to share their views and suggestions on curriculum and its implementations and changes in the assessment systems that allows use of diverse and teacher selected resources and study materials will be highly contributive to achieve the required diversification and plurality of curricular contents and their implementation.

This necessitates effective professional training in setting up objectives, designing strategies and methods and assessment. Obviously, it also requires organisational reforms that ensure answerability and accountability on part of teachers. Practically, this is possible only if the systems of assessment change accordingly.

From the findings of this research, it is unambiguously seen that inclusion and formative assessment are not accessories, but integral part of a genuine educational system. The general education becomes general only if it satisfies this condition. It means a shift in approach and attitude is needed. Responsibility of education, therefore that of inclusion and formative assessment is with the system. Inclusion not only means access to all, but also responsiveness to all. The system should consistently be viewed from the point of view of the disadvantaged students who are most

likely to experience structural exclusion. This research sees inclusion from the lens of disadvantaged children (Figure 25).

To put things in a nutshell, CMTS face specific issues of dropout and underrepresentation which require it to be taken up as a sectoral issue. This refers to exclusion and marginalisation which can be addressed only by enhancing the inclusive efficiency of the general education system. In order to make the educational system and practices inclusive, curricular and organisational issues need to be addressed. Central to such a revision process is the transpositioning of assessment which conditions the entire practices within the learning process. Inclusion requires assessment to be weighed in favour of formative assessment and formative assessment be practiced pluralistically.

6.3 Suggestions for Further Research

The conclusions and findings of the present research point to some areas to be further researched. The significance of inclusive formative assessment being evident, the study suggests the need to formulate measurable indicators for formative assessment. Specific and contextualised guidelines and parameters are essential for formative assessment to be effectively and transparently carried out.

Another important area where researches are required is on the need and structure of inclusive education in the specific context of India. It has already been seen that in Indian context where classrooms are necessarily multi-cultural, inclusiveness is not an option but a necessity. How to sensitise general education to cultural varieties and the specific curricular and institutional reforms to realise such inclusiveness is a vital area to be explored by researchers.

A key area that requires serious studies and researches is concerning the languages of CMTS. Marginalisation of tribal languages is an important issue. So far, there has not been adequate academic researches on tribal languages and their structures. There requires sufficient scholastic researches with the support of which inclusive language policies can be developed.

Recommendations

The analysis of the data revealed that the main reason for dropout and marginalisation of CMTS are to be attributed to the systemic incompetency to be inclusive rather than a preconceived 'backwardness' of tribal communities. The research finds that inclusive practices of formative assessment is one of the key resolutions in addressing the issue of marginalisation and dropout on cultural grounds. The conclusions of the research lead to enormous recommendations including the formulations of indicators for formative assessment and initiatives at institutional level to ensure the probity and accountability of the system to be inclusive.

Recommendations

1. There should be steps on the part of the Govt. and various concerned departments to officially acknowledge CMTs (Paniya, Kattunayakan and Uraly) as ethno-linguistic communities with their own languages.
2. Opportunities should be given for CMTS to study their languages as part of general education. This necessitates steps to render the first languages of CMTS as a possible option subject in class up to secondary. Examinations also are to be conducted for these languages.
3. As the study exposed a huge gap in research on tribal languages, it is required that linguistic research need to be carried out in order to describe tribal languages at the levels of their phonology, morphology and syntax.
4. Universities in Kerala need to create special study centres (departments) for tribal languages and indigenous studies.

5. Systematic and institutionalised initiatives with the participation of tribal people and their organic intelligentsia should be opened and integrated to the general education in order to identify, collect, validated and incorporated into the curriculum
6. Art forms such as ‘Vattakkali’ ‘Kolkkali’ ‘Tudikottu’ and orchestration like ‘Cheenam’, the prize in which one can earn grace marks, should be included as competitive items in school youth festivals at various levels.
7. Overseeing function should be ensured in all phases of learning and assessment activities in order to ensure accountability and responsibility. In every school, ‘leading teachers’ should be appointed and the supervisory functions should be shared with them. Lesson plan preparation and verification, preparation of performance documents, parent contact etc... should be under the supervisory power and responsibility of leading teachers. An effective reporting system with teachers accountable to the leading teacher and leading teachers accountable to the head of the institution should be instituted.
8. In order to render the classrooms inclusive and learning centred the principal modes of classroom activity and teacher function should be transformed to reading and writing (which include both on hard and soft materials) as contra distinguished from the practices of speaking and listening.
9. Institutionalised remedial mechanisms should be established in order for students from disadvantaged communities to complain and seek remedies against different forms of aggression they face in classroom and campus engagements. This mechanism should be independent of the school so that a free and fair treatment of

complaints is ensured. The complaints of CMTS should be given reference value as such positive, formative and non-punitive actions should be made mandatory to resolve the issue.

10. Individualised education plans for students should be prepared and implemented in every subject and it should be ensured through verification by the leading teacher. IEP (Individualised Education Plan) can be designed on the basis of students previous performance record and the processes of diagnostic assessment. IEP should be prepared for a specific period of time with a specific course of action.
11. Collective resources group activities in schools need to be re-structured and regular. 'Subject Teacher Coordination' under the leadership of leading teachers should be made compulsory. For the purpose of STC (Subject Teacher Coordination) subjects can be divided into clusters (Humanities, Commerce, Language, Science etc.). Weekly or biweekly STC meetings in which teachers discuss the content and method of teaching during the period of time before the next meeting should be conducted as a matter of compulsory requirements. Leading teachers should observe classroom sessions and submit reports of the same to the head of the institution. Feedback of these observations should be discussed with teachers.
12. Steps should be taken to sensationalise the concept of differentiated teaching. On the basis of previous performances and the output of diagnostic assessment, students' needs and requirements should be identified and should be dynamically reviewed frequently. Plans for differentiated teaching and worksheets should be discussed in STC meetings and leading

teachers should be held responsible for the effective implementation of differentiated teaching in classrooms.

13. In order to ensure effective formative assessment, systems of portfolio should be systematised, regularised and made verifiable and explicit. That means concrete institutional procedures should be formulated and implemented for students' portfolios. One important requirement in this regard is that students' portfolios must be fairly linked to CCE, and achievements of students should be rewarded.
14. Parent teacher interactions and engagements should be restructured with participatory orientation. PTS meetings should be conducted after each terminal exam on an individual basis. Every student of a class, accompanied by the parent, meets every subject teacher on a particular scheduled day- this should be the format of PTS.

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Appendices

Appendix A
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT
Inclusive Practices of Formative Assessment- Semi Structured
Interview Protocol for Teachers*

Dr. Vasumathi T.
 Assistant Professor
 Department of Education
 University of Calicut

Prasoon C. P.
 Research Scholar
 Department of Education
 University of Calicut

Name of the Interviewee :
 Name of the School :
 Panchayath School belongs to :
 Years of Teaching Experience :
 Community :

This interview aimed to collect information relating to the current assessment practices in schools in Wayanad, Kerala. This is especially meant to collect information regarding assessment practices in secondary level schools. The information you are providing is used only for research purpose.

1`	What do teachers do to ensure that students achieve learning goals after classroom activities are completed?
2	Whether teachers refer to the previous lesson or learning stages before entering to a new session?
3	Whether teachers adjust teaching and learning appropriately according to the learning needs of the learner?
4	Do assessment practices influences students' learning?
5	Do teachers regularly assess the cultural competencies of learner in classroom?
6	Are record of student performance prepared and maintained on a daily basis?
7	The present busy schedule in schools made it impossible to share the learning evidence with the learner on a daily basis. What do you think?
8	Assess students' performance on time enable you to adjust your teaching according to the learning needs of the learner. How do you feel?

9	Do you discuss the learning objectives with the students before starting the lesson?
10	Are the students informed about the assessment criteria against which their performances are assessed?
11	Students are given an opportunity to reflect on the work they have done
12	Set up the assessment criteria together with students
13	Do teachers explain to students the connection between new, prior, and future learning stages
14	Teachers collect the data of students' learning on time
15	Are the methods and strategies used by the teachers interactive and enough to encourage the learners towards learning
16	The methods and strategies used in the classroom are culturally incorporated
17	Do teachers ensure the active participation of learner in learning?
18	Teachers respond to learners' cultural needs while the activities are going on
19	Whether students get chance to apply or express the knowledge and skills they have gained.
20	Students get an opportunity to ask questions during the lesson to assess the progress of their work
21	Students receive real time feedback on their work.
22	The feedback mostly addresses the weakness of the learner
23	Students get clarifications about what good/average/poor performance means.
24	Are parents rightly informed about students' learning evidence frequently
25	School encourages self-regulated learning
26	Students receive institutionally planed and defined policies and strategies for self-regulatory learning
27	Whether students receive chances to assess their own work and performances
28	Are students encouraged to work with a partner (peer) in classroom
28	Students get chances to observe each other work
30	Parents get a chance to make comment on students' learning data frequently

* This questionnaire is also used to collect data from the mentor teachers.

Appendix B
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

അദ്ധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ സമാദാന പ്രയോഗങ്ങൾ -
അദ്ധ്യാപകർക്കുള്ള അഭിമുഖ ചോദ്യാവലി*

Inclusive Practices of Formative Assessment-
Interview Protocol for Teachers

Dr. Vasumathi T.
Assistant Professor
Department of Education
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Department of Education
University of Calicut

പേര് :
സ്കൂളിന്റെ പേര് :
അദ്ധ്യാപന പരിചയം :
ജാതി (caste) :
പഞ്ചായത്ത് :

കേരളത്തിലെ, വയനാട്ടിലെ, സെക്കൻഡറി സ്കൂളുകളിലെ നിലവിലെ മൂല്യനിർണ്ണയരീതികളുമായി ബന്ധപ്പെട്ട വിവരങ്ങൾ ശേഖരിക്കാനാണ് ഈ അഭിമുഖം ലക്ഷ്യമിടുന്നത്. നിങ്ങൾ നൽകുന്ന വിവരങ്ങൾ ഗവേഷണാവശ്യത്തിനായി മാത്രമാണ് ഉപയോഗിക്കുന്നത്.

- 1 ക്ലാസ്റൂം പ്രവർത്തനങ്ങൾ കഴിഞ്ഞാലുടൻ വിദ്യാർത്ഥികൾ പഠന ലക്ഷ്യം നേടിയെന്നുറപ്പു വരുത്താനായി അദ്ധ്യാപകർ എന്താണ് ചെയ്യുന്നത്?
- 2 ഒരു പുതിയ സെഷൻ തുടങ്ങുന്നതിന് മുൻപ് അദ്ധ്യാപകർ മുൻപാഠങ്ങളെപ്പറ്റിയോ പഠന ഘട്ടങ്ങളെപ്പറ്റിയോ പരാമർശിക്കാറുണ്ടോ?
- 3 പഠന പ്രക്രിയയെ അദ്ധ്യാപകർ പഠിതാക്കളുടെ പഠനാവശ്യങ്ങളോടൊന്നിച്ച് ചെയ്യാറുണ്ടോ?
- 4 മൂല്യനിർണ്ണയ പ്രവൃത്തികൾ വിദ്യാർത്ഥികളുടെ പഠനത്തെ സ്വാധീനിക്കാറുണ്ടോ?
- 5 അദ്ധ്യാപകർ പഠിതാക്കളുടെ സാംസ്കാരിക ശേഷികളെ നിരന്തരം മൂല്യനിർണ്ണയം ചെയ്യാറുണ്ടോ?
- 6 വിദ്യാർത്ഥികളുടെ പ്രകടനമികവിന്റെ രേഖകൾ ദൈനംദിനം തയ്യാറാക്കി സൂക്ഷിക്കാറുണ്ടോ?
- 7 നിലവിലുള്ള ജോലിത്തിരക്ക് കാരണം പഠനനേട്ടങ്ങളുടെ രേഖകൾ ദൈനംദിനം പഠിതാക്കളുമായി പങ്ക് വെക്കാൻ സാധിക്കാറുണ്ടോ?
- 8 പഠിതാക്കളുടെ പ്രകടനമികവ് അതത് സമയത്ത് തന്നെ മൂല്യനിർണ്ണയം

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ചെയ്യുന്നത് അധ്യയനത്തെ വിദ്യാർത്ഥികളുടെ പഠനാവശ്യങ്ങൾക്കിണങ്ങുന്ന രീതിയിലാക്കാൻ നിങ്ങളെ പ്രാപ്തരാക്കാറുണ്ടോ?

- 09 പാഠം തുടങ്ങുന്നതിന് മുൻപ് അതിന്റെ പഠന ലക്ഷ്യങ്ങളെ പറ്റി പഠിതാക്കളോട് ചർച്ച ചെയ്യാറുണ്ടോ?
- 10 പഠിതാക്കളുടെ പ്രകടനമികവ് മൂല്യനിർണ്ണയം ചെയ്യാൻ സ്വീകരിക്കുന്ന മാനദണ്ഡങ്ങൾ അവരെ കൃത്യമായി അറിയിക്കാറുണ്ടോ?
- 11 സ്വന്തം പഠന പ്രവൃത്തികളെ ആത്മപരിശോധനാപരമായി വിചിന്തനം ചെയ്യാൻ പഠിതാക്കൾക്ക് അവസരം നൽകാറുണ്ടോ?
- 12 വിദ്യാർത്ഥികളുടെ പങ്കാളിത്തത്തോടെ മൂല്യനിർണ്ണയ മാനദണ്ഡങ്ങൾ രൂപപ്പെടുത്താറുണ്ടോ?
- 13 മുന്നറിവുകളുടെയും പുതുതായി നേടുന്നവയുടെയും ഭാവി പഠനത്തിന്റെയും ഘട്ടങ്ങൾ തമ്മിലുള്ള പരസ്പരബന്ധം വിദ്യാർത്ഥികളോട് അധ്യാപകർ വിശദീകരിക്കാറുണ്ടോ?
- 14 അധ്യാപകർ വിദ്യാർത്ഥികളുടെ പഠനത്തിന്റെ സ്ഥിതി വിവരങ്ങൾ (data) അതത് സമയത്ത് തന്നെ ശേഖരിക്കാറുണ്ടോ?
- 15 അധ്യാപകർ പ്രയോഗിക്കുന്ന രീതികളും ഉപായങ്ങളും പാരസ്പര്യമുള്ളതും (interactive) പഠനത്തിലേക്ക് പഠിതാക്കളെ പ്രോത്സാഹിപ്പിക്കാൻ പര്യാപ്തവുമാണെന്ന് വിശ്വസിക്കുന്നുണ്ടോ?
- 16 ക്ലാസ് മുറിയിൽ ഉപയോഗിക്കുന്ന അധ്യയനോപായങ്ങളും രീതികളും സാംസ്കാരികമായി എല്ലാ വിഭാഗങ്ങളെയും കോർത്തിണക്കിയുള്ളതാണോ?
- 17 പഠനത്തിൽ പഠിതാക്കളുടെ സക്രിയ (active) പങ്കാളിത്തം ഉറപ്പുവരുത്താറുണ്ടോ?
- 18 പഠന പ്രവർത്തനങ്ങൾ നടക്കുമ്പോൾ വിദ്യാർത്ഥികളുടെ സാംസ്കാരികാവശ്യങ്ങളോട് അധ്യാപകർ അനുഭാവം കാട്ടാറുണ്ടോ?
- 19 വിദ്യാർത്ഥികൾക്ക് തങ്ങൾ ആർജ്ജിച്ച അറിവുകളും നൈപുണികളും പ്രയോഗിക്കാനും ആവിഷ്കരിക്കാനുമുള്ള അവസരങ്ങൾ ലഭിക്കാറുണ്ടോ?
- 20 വിദ്യാർത്ഥികൾക്ക് സ്വന്തം പഠന പുരോഗതി സ്വയം വിലയിരുത്താനായി ചോദ്യങ്ങൾ ചോദിക്കാനുള്ള അവസരം ലഭിക്കാറുണ്ടോ?
- 21 വിദ്യാർത്ഥികൾക്ക് അതത് സമയങ്ങളിൽ തന്നെ പ്രതിപാദനങ്ങൾ (feedback) നൽകാറുണ്ടോ?
- 22 പ്രതിപാദനങ്ങൾ (feedback) മിക്കപ്പോഴും വിദ്യാർത്ഥികളുടെ ദൗർബല്യങ്ങളെ പരമർശിക്കുന്നവയാണോ?
- 23 പ്രകടനങ്ങളെ മികച്ച /ശരാശരി/ദുർബ്ബല എന്നിങ്ങനെ തരംതിരിക്കുമ്പോൾ അവയുടെ അർത്ഥവിവക്ഷകളെന്തെന്ന വിശദീകരണം വിദ്യാർത്ഥികൾക്ക് നൽകാറുണ്ടോ?
- 24 വിദ്യാർത്ഥികളുടെ പഠന പുരോഗതിയുടെ രേഖകൾ രക്ഷിതാക്കൾക്ക് യഥോചിതം നൽകാറുണ്ടോ?
- 25 വിദ്യാലയം സ്വയം നിയന്ത്രിതപഠനത്തെ പ്രോത്സാഹിപ്പിക്കാറുണ്ടോ
- 26 സ്വയം നിയന്ത്രിത പഠനത്തിനായി (self-regulatory learning)

സ്ഥാപനതലത്തിൽ നിർവ്വചിച്ച് ആസൂത്രണം ചെയ്ത നയങ്ങളും ഉപായങ്ങളും വിദ്യാർത്ഥി കൾക്ക് നൽകാറുണ്ടോ?

- 27 വിദ്യാർത്ഥികൾക്ക് പഠന പ്രവൃത്തികളും പ്രകടനമികവും സ്വയം വിലയിരുത്താൻ അവസരം നൽകാറുണ്ടോ?
- 28 ക്ലാസ് മുറിയിൽ സഹപഠികളോടൊന്നിച്ച് പഠന പ്രവൃത്തികൾ നടത്താൻ വിദ്യാർത്ഥികളെ പ്രോത്സാഹിപ്പിക്കാറുണ്ടോ?
- 29 പഠന പ്രവൃത്തികൾ പരസ്പരം നിരീക്ഷിക്കാൻ വിദ്യാർത്ഥികൾക്ക് അവസരമുണ്ടാക്കാറുണ്ടോ?
- 30 വിദ്യാർത്ഥികളുടെ പഠനത്തിന്റെ സ്ഥിതിവിവരങ്ങളെപ്പറ്റി അഭിപ്രായം പ്രകടിപ്പിക്കാൻ രക്ഷിതാക്കൾക്ക് അവസരം നൽകാറുണ്ടോ?

* പ്രസ്തുത ചോദ്യാവലി ഗോത്ര അധ്യാപകർക്കുള്ള അഭിമുഖ ചോദ്യാവലിയായും ഉപയോഗപ്പെടുത്തുന്നു.

Appendix C

DEPARTMENT OF EDUCATION UNIVERSITY OF CALICUT

Culturally Inclusive learning- Interview Protocol for Tribal Students

Dr. Vasumathi T.

Assistant Professor
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Prasoon C. P.

Research Scholar
Department of Education
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Name of the Interviewee :
Gender :
Name of the School :
Panchayath School belongs to :
Years of Teaching Experience on Hand :
Community :

This interview aimed to collect information relating to the culturally inclusive learning in schools in Wayanad, Kerala. The information you are providing is used only for research purpose

1. What language do you speak at home?
2. Do you speak your native language in school?
3. Do your unique knowledge and competencies become part of the learning activities?
4. Do you ever perform 'Vattakali' as a competitive item in your school?
5. Do you get an opportunity to engage in learning activities with peers at school?
6. Do the teachers share what the learning objectives are before starting the learning activities in classroom?
7. Do teachers share you that which answer will get you grades like A+, A etc.

8. What all documents are received from the school regarding the studies?
9. Do the teachers provide written feedback on class works?
10. Did you find learning easy during the SSLC camp?
11. Do you like to attend PTA meetings?
12. Do the contents in textbook refer any tribal groups?
13. Have you ever had an opportunity to perform musical instruments like 'Cheenam' and 'Thudi' as part of any program in school?
14. Do the teachers come near and help you to complete the learning activities during the class time?
15. How often teachers talk to you individually?
16. How often do you interact with children from other cultures?
17. Do you ever feel disgrace adding the term colony with your native place?
18. Are cultural identities and realities of tribal groups part of the curriculum?
19. Do school festivals and other extra-curricular activities include art forms of tribal communities?
20. Do your teachers give you personal feedback on your academic strengths and weaknesses?
21. Do you feel learning activities in social classrooms easy?

Appendix D

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

സാംസ്കാരിക-സമാദാനപൂർവ്വമായ പഠനം
ഗോത്ര വിദ്യാർത്ഥികൾക്കുള്ള ചോദ്യാവലി

Dr. Vasumathi T.
Assistant Professor
Department of Education
University of Calicut

Prasoon C. P.
Research Scholar
Department of Education
University of Calicut

പേര് :
സ്കൂളിന്റെ പേര് :
പഞ്ചായത്ത് :
ജാതി (caste) :

സ്കൂളിൽ, അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ സമാദാന പ്രയോഗങ്ങളുമായി ബന്ധപ്പെട്ട് ഗോത്ര വിദ്യാർത്ഥികളുടെ അഭിപ്രായങ്ങളും നിർദ്ദേശങ്ങളും ശേഖരിക്കുന്നതിനാണ് ഈ ചോദ്യാവലി ലക്ഷ്യമിടുന്നത്. നിങ്ങൾ നൽകുന്ന വിവരങ്ങൾ ഗവേഷണാവശ്യത്തിനായി മാത്രമാണ് ഉപയോഗിക്കുന്നത്.

1. വീട്ടിൽ ഏത് ഭാഷയാണ് സംസാരിക്കാറുള്ളത്?
2. നിങ്ങളുടെ സ്വന്തം ഭാഷയിൽ സ്കൂളിൽ സംസാരിക്കാറുണ്ടോ?
3. നിങ്ങളുടെ തനതായ അറിവുകളും ശേഷികളും പഠന പ്രവർത്തനങ്ങളുടെ ഭാഗമാകാറുണ്ടോ?
4. വട്ടക്കളി ഒരു മത്സരരഹിതമായി സ്കൂളിൽ അവതരിപ്പിച്ചിട്ടുണ്ടോ?
5. മറ്റു കുട്ടികളുമായി ചേർന്ന് പഠന പ്രവർത്തനങ്ങളിൽ ഏർപ്പെടാൻ സ്കൂളിൽ അവസരം ലഭിക്കാറുണ്ടോ?
6. പഠന പ്രവർത്തനങ്ങൾ ആരംഭിക്കുന്നതിന് മുൻപ് പഠന ലക്ഷ്യങ്ങൾ എന്തൊക്കെയാണെന്ന് അധ്യാപകർ പറയാറുണ്ടോ?
7. ഏത് ഉത്തരം ഏഴുതിയാലാണ് A+, A തുടങ്ങിയ ഗ്രേഡുകൾ ലഭിക്കുക എന്നതിനെപ്പറ്റി അധ്യാപകർ പറഞ്ഞുതരാറുണ്ടോ?
8. പഠനവുമായി ബന്ധപ്പെട്ട് എന്തെല്ലാം രേഖകളാണ് സ്കൂളിൽ നിന്ന് ലഭിക്കാറുള്ളത്?

9. അധ്യാപകർ പ്രതിപാദനങ്ങൾ എഴുതി നൽകാറുണ്ടോ?
10. S.S.L.C. ക്യാമ്പിന്റെ സമയത്ത് പഠനം എളുപ്പമായി തോന്നിയിട്ടുണ്ടോ?
11. PTA മിറ്റിംഗുകളിൽ പങ്കെടുക്കാൻ ഇഷ്ടമാണോ?
12. പാഠപുസ്തകങ്ങളിൽ ആദിവാസി വിഭാഗങ്ങളെക്കുറിച്ച് പരാമർശിക്കുന്ന പാഠഭാഗങ്ങളുണ്ടോ?
13. ചീനം, തുടി തുടങ്ങിയ സംഗീതോപകരണങ്ങൾ സ്കൂളിൽ ഏതെങ്കിലും പരിപാടിയുടെ ഭാഗമായി അവതരിപ്പിക്കാൻ അവസരം ലഭിച്ചിട്ടുണ്ടോ?
14. ക്ലാസ്റൂമുകളിൽ പഠന പ്രവർത്തനങ്ങൾ നടക്കുന്ന സമയത്ത് അധ്യാപകർ അടുത്ത് -വന്ന് പഠന പ്രവർത്തികൾ പൂർത്തീകരിക്കാൻ സഹായിക്കാറുണ്ടോ?
15. അധ്യാപകർ എപ്പോഴൊക്കെയാണ് നിങ്ങളോട് വ്യക്തിപരമായി സംസാരിക്കാറുള്ളത്?
16. മറ്റ് സംസ്കാരങ്ങളിൽ നിന്നുള്ള കുട്ടികളുമായി ഇടപഴകാൻ നിങ്ങൾക്ക് സാധിക്കാറുണ്ടോ?
17. 'കോളനി' എന്ന് കൂട്ടിച്ചേർത്ത് സ്ഥലം പറയുന്നതിൽ നിങ്ങൾക്ക് എന്താണ് തോന്നിയിട്ടുള്ളത്?
18. ആദിവാസി വിഭാഗങ്ങളുടെ സാംസ്കാരിക യാഥാർത്ഥ്യങ്ങൾ പഠനത്തിന്റെ ഭാഗമാണോ?
19. സ്കൂൾ കലോത്സവങ്ങളിലും മറ്റ് പാഠ്യേതര പ്രവർത്തനങ്ങളിലും ആദിവാസി പശ്ചാത്തലത്തിലുള്ള ഇനങ്ങൾ ഉൾപ്പെടുത്താറുണ്ടോ?
20. നിങ്ങളുടെ പഠനത്തിലുള്ള ഗുണങ്ങളെപ്പറ്റിയും ദൗർബല്യങ്ങളെപ്പറ്റിയും അധ്യാപകർ വ്യക്തിപരമായ പ്രതിപാദനങ്ങൾ നൽകാറുണ്ടോ?
21. സാമൂഹിക പഠനമുറികളിലെ പഠന പ്രവർത്തനങ്ങൾ എളുപ്പമായി അനുഭവപ്പെടാറുണ്ടോ?

Appendix E
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

Culturally Inclusive learning- Semi-Structured Interview Protocol for Promoters (Parents)

Dr. Vasumathi T.
Assistant Professor
Department of Education
University of Calicut

Prasoon C. P.
Research Scholar
Department of Education
University of Calicut

Name of the Interviewee :
Panchayath :
Years of experience as Promoter :
Community :

This interview aimed to collect information relating to the culturally inclusive learning in secondary schools in Wayanad, Kerala. The information you are providing is used only for research purpose

1. Should the existing school environment be improved to accommodate the learning needs of students from culturally disadvantaged sections?
2. Does the school have a plan to facilitate culturally inclusive learning?
3. Is the school environment unfriendly to students from culturally disadvantaged sections?
4. Does the school environment favor students from culturally dominant groups and weaken students from culturally disadvantaged groups?
5. Are the unique items of culturally marginalized sections held as a competition item in school fests?
6. Are socio-cultural identities of marginalized sections part of the school curriculum?

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7. Is the curriculum and its language adequately designed to promote learning among culturally disadvantaged students?
8. How important is the "native language" of the students in the learning process?
9. Are tribal knowledge and skills part of the curriculum?
10. Do you think that the difference between students' identities and teachers' identities undermines the learning process?
11. Are students from culturally disadvantaged sections adequately represented in classrooms?
12. Do we have a curriculum that embraces the cultural diversity of students?
13. Do students receive feedback that encompasses cultural realities?
14. Are students' cultural competencies evaluated in school?
15. Are the teaching strategies and methods used by teachers sufficient to encourage students from culturally marginalized sections to learn?
16. Are students from tribal communities given opportunities to apply and manifest their native knowledge and skills in the classroom?
17. Do students receive feedback from teachers that inscribes their qualities and strengths?
18. What does the school do to ensure timely availability of records of academic progress of students from tribal communities to parents?
19. Are exams conducted in the first language of tribal communities?
20. Does lack of adequate opportunities for self-representation cause to the dropout of students from tribal communities?

Appendix F
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

**സാംസ്കാരിക-സമാദാനപൂർവ്വമായ പഠനം - പ്രൊമോട്ടർക്കുള്ള അഭിമുഖ
ചോദ്യാവലി**

Culturally Inclusive learning - Interview Protocol for Promoters (Parents)

Dr. Vasumathi T.
Assistant Professor
Department of Education
University of Calicut

Prasoon C. P.
Research Scholar
Department of Education
University of Calicut

പേര്	:	
പഞ്ചായത്ത്	:	
പരിചയം	:	
ജാതി (caste)	:	

കേരളത്തിലെ, വയനാട്ടിലെ, സെക്കൻഡറി സ്കൂളുകളിലെ സാംസ്കാരിക-സമാദാനപൂർവ്വമായ പഠനവുമായി ബന്ധപ്പെട്ട വിവരങ്ങൾ ശേഖരിക്കാനാണ് ഈ അഭിമുഖം ലക്ഷ്യമിടുന്നത്. നിങ്ങൾ നൽകുന്ന വിവരങ്ങൾ ഗവേഷണാവശ്യത്തിനായി മാത്രമാണ് ഉപയോഗിക്കുന്നത്.

1. സാംസ്കാരികമായ പാർശ്വസ്ഥിതി (culturally disadvantaged) നേരിടുന്ന വിഭാഗങ്ങളിൽനിന്നുള്ള വിദ്യാർത്ഥികളുടെ പഠന ആവശ്യങ്ങളെ ഉൾക്കൊള്ളാൻ നിലവിലുള്ള സ്കൂൾ അന്തരീക്ഷം മെച്ചപ്പെടുത്തേണ്ടതുണ്ടോ?
2. സമാദാനപൂർവ്വമായ അധ്യയനം (Inclusive education) സാധ്യമാകുന്നതിന് ആവശ്യമായ ഒരു പദ്ധതി സ്കൂളിന് ഉണ്ടോ?
3. സാംസ്കാരികമായ പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളെ സംബന്ധിച്ചിടത്തോളം സ്കൂൾ പരിതസ്ഥിതി സൗഹാർദ്ദപരമല്ല എന്നുണ്ടോ?
4. നിലവിലുള്ള സ്കൂൾ അന്തരീക്ഷം സാംസ്കാരികമായ മേൽക്കോയ്മയുള്ള (Culturally dominant) വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളെ കൂടുതൽ ബലപ്പെടുത്തുന്നതും സാംസ്കാരികമായ പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളെ ദുർബലപ്പെടുത്തുന്നതുമാണോ?

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5. സാംസ്കാരികമായ പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളുടെ തനതായ ഇനങ്ങൾ സൂൾ കാലമേളകളിൽ മത്സരയിനമായി നടത്തപ്പെടാറുണ്ടോ?
6. പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളുടെ സാമൂഹിക-സാംസ്കാരിക സ്വത്വങ്ങൾ (identities) കരിക്കലത്തിന്റെ ഭാഗമാണോ?
7. കരിക്കലവും അതിന്റെ ഭാഷയും സാംസ്കാരികമായ പാർശ്വസ്ഥിതി നേരിടുന്ന വിദ്യാർത്ഥികളിൽ പഠനം പ്രോത്സാഹിപ്പിക്കാൻ പര്യാപ്തമായ രീതിയിലാണോ വിഭാവനം ചെയ്തിരിക്കുന്നത്?
8. വിദ്യാർത്ഥികളുടെ "നാട്ടുഭാഷയ്ക്ക്" പഠനപ്രക്രിയയിൽ എത്രത്തോളം പ്രാധാന്യമുണ്ട്?
9. ആദിവാസി വിഭാഗങ്ങളുടെ അറിവുകളും നൈപുണികളും കരിക്കലത്തിന്റെ ഭാഗമാണോ?
10. വിദ്യാർത്ഥികളുടെ സ്വത്വങ്ങളും (identities) അധ്യാപകരുടെ സ്വത്വങ്ങളും തമ്മിലുള്ള വ്യത്യാസം പഠനപ്രക്രിയയെ ദുർബലപ്പെടുത്തുമെന്ന് കരുതുന്നുണ്ടോ?
11. സാംസ്കാരികമായ പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികൾക്ക് ക്ലാസ്സ്മുറികളിൽ ആവശ്യമായ പ്രതിനിധ്യം ലഭിക്കാറുണ്ടോ?
12. വിദ്യാർത്ഥികളുടെ സാംസ്കാരിക വൈവിധ്യങ്ങളെ പ്രയോചനപ്പെടുത്തുന്ന ഒരു അധ്യയനവൃത്തി നമ്മുക്ക് ഉണ്ടോ?
13. സാംസ്കാരികയാഥാർത്ഥ്യങ്ങളെ ഉൾക്കൊള്ളുന്ന പ്രതിപാദനങ്ങൾ (feedback) വിദ്യാർത്ഥികൾക്ക് ലഭിക്കാറുണ്ടോ?
14. വിദ്യാർത്ഥികളുടെ സാംസ്കാരികമായ ശേഷികൾ സൂളിൽ അളക്കപ്പെടാറുണ്ടോ?
15. അധ്യാപകർ ഉപയോഗിക്കുന്ന അധ്യായനോപായങ്ങളും രീതികളും സാംസ്കാരികമായ പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളെ പഠനത്തിലേക്ക് പ്രോത്സാഹിപ്പിക്കാൻ പര്യാപ്തമാണോ?
16. ആദിവാസി വിഭാഗങ്ങളിൽനിന്നുള്ള വിദ്യാർത്ഥികൾക്ക് അവരുടെ സ്വാഭാവിക അറിവുകളും നൈപുണികളും പ്രയോഗിക്കാനും ആവിഷ്കരിക്കാനുമുള്ള അവസരങ്ങൾ ക്ലാസ്സ്മുറികളിൽ നൽകപ്പെടാറുണ്ടോ?
17. വിദ്യാർത്ഥികൾക്ക് അധ്യാപകരിൽനിന്നും അവരുടെ ഗുണബലങ്ങൾ രേഖപ്പെടുത്തിയ പ്രതിപാദനങ്ങൾ ലഭിക്കാറുണ്ടോ?
18. ആദിവാസിവിഭാഗങ്ങളിൽനിന്നുള്ള വിദ്യാർത്ഥികളുടെ പഠനപുരോഗതിയുടെ രേഖകൾ രക്ഷിതാക്കൾക്ക് യഥാസമയം ലഭ്യമാക്കാൻ എന്തെല്ലാം നടപടികൾ സൂൾ സ്വീകരിക്കാറുണ്ട്?
19. ആദിവാസിവിഭാഗങ്ങളുടെ പ്രഥമഭാഷയിൽ പരീക്ഷകൾ നടത്തപ്പെടാറുണ്ടോ?
20. സ്വയം പ്രതിനിധീകരിക്കാനുള്ള അവസരങ്ങളുടെ അഭാവം ആദിവാസി വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളുടെ കൊഴിഞ്ഞുപോക്കിന് കാരണമാകുന്നുണ്ടോ?

Appendix G
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT
Questionnaire for Tribal Promoters

Dr. Vasumathi T.
Assistant Professor
Department of Education
University of Calicut

Prasoon C. P.
Research Scholar
Department of Education
University of Calicut

This Questionnaire is aimed to collect opinions and suggestions of tribal promoters about cultural inclusion in school. The information you are providing is used only for research purpose

Name	:
Age	:
Educational qualification	:
Panchayath	:
Ward	:
Caste	:
Experience	:
Do you have children attending school	:

The following are some statements about culturally inclusive learning in schools. Please rate each statement given. Your rating should be on a 1–5-point scale where 1 = Strongly disagree, 2= disagree, 3= Neutral, 4= agree and 5 = Strongly agree.

Sl. No.	Statements about culturally inclusive learning	1	2	3	4	5
1	School environment are not unfriendly to students from culturally disadvantaged sections					
2	Tribal knowledge and skills part of the curriculum					
3	Records of academic progress of students from tribal communities are not available to parents?					
4	The school environment tends to favor students from culturally dominant sections and weaken students from culturally disadvantaged sections					
5	Are the unique items of culturally marginalized sections held as a competition item in school fests?					
6	Sociocultural identities of marginalized sections are not part of the school curriculum?					
7	The "native language" of students are not getting adequate representation in the learning process?					
8	Students' native knowledge and skills are not represented in learning					
9	Students do not receive feedback that encompasses cultural realities					
10	Lack of adequate opportunities for self-representation cause to the dropout of students from tribal communities					
11	Exams are conducted in the first language of tribal communities					

Appendix H
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

പ്രൊമോട്ടർക്കുള്ള ചോദ്യാവലി
Questionnaire for Tribal Promoters

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സൂക്ഷ്മങ്ങളിൽ സാംസ്കാരിക-സമാദാനപൂർവ്വമായ പഠനം സാധ്യമാകുന്നതിന് ആദിവാസി പ്രമോട്ടർമാരുടെ അഭിപ്രായങ്ങൾ ശേഖരിക്കുന്നതിനാണ് ഈ ചോദ്യാവലി ലക്ഷ്യമിടുന്നത്. നിങ്ങൾ നൽകുന്ന വിവരങ്ങൾ ഗവേഷണാവശ്യത്തിനായി മാത്രമാണ് ഉപയോഗിക്കുന്നത്.

പേര്	:
വയസ്സ്	:
വിദ്യാഭ്യാസ യോഗ്യത	:
പഞ്ചായത്ത്	:
വാർഡ്	:
ജാതി (caste)	:
പരിചയം (experience)	:
നിങ്ങൾക്ക് സൂക്ഷ്മങ്ങളിൽ പഠിക്കുന്ന കുട്ടി ഉണ്ടോ	:

സൂക്ഷ്മങ്ങളിൽ സാംസ്കാരിക-സമാദാനപൂർവ്വമായ പഠനത്തെക്കുറിച്ചുള്ള ചില പ്രസ്താവനകൾ താഴെ കൊടുക്കുന്നു. നൽകിയിരിക്കുന്ന ഓരോ പ്രസ്താവനയും ദയവായി വിലയിരുത്തുക. നിങ്ങളുടെ റേറ്റിംഗ് 1-5-പോയിന്റ് സ്കെയിലിൽ ആയിരിക്കണം.

ഇവിടെ 1 = പൂർണ്ണമായും വിരോധിക്കുന്നു; 2 = വിരോധിക്കുന്നു; 3 = നിഷ്പക്ഷം; 4 = യോജിക്കുന്നു; 5 = പൂർണ്ണമായും യോജിക്കുന്നു.

നമ്പർ	സാംസ്കാരിക-സമാദാനത്തെക്കുറിച്ചുള്ള പ്രസ്താവനകൾ	1	2	3	4	5
1	സാംസ്കാരികമായ പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളെ സംബന്ധിച്ചിടത്തോളം സ്കൂൾ പരിമിതസ്ഥിതി സൗഹാർദ്ദപരമല്ല					
2	ആദിവാസി വിഭാഗങ്ങളുടെ അറിവുകളും നൈപുണികളും കുറിക്കലത്തിന്റെ ഭാഗമാണ്					
3	ആദിവാസി വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളുടെ പഠനപുരോഗതിയുടെ രേഖകൾ രക്ഷിതാക്കൾക്ക് യഥാസമയം ലഭിക്കുന്നില്ല					
4	സ്കൂൾ അന്തരീക്ഷം സാംസ്കാരികമായ മേൽക്കോയ്മയുള്ള (Culturally dominant) വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളെ കൂടുതൽ ബാലപ്പെടുത്തുന്നതും സാംസ്കാരികമായ പരസ്യസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളെ ദുർബലപ്പെടുത്തുന്നതുമാണ്					
5	സാംസ്കാരികമായ പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളുടെ തനതായ ഇനങ്ങൾ സ്കൂൾ കാലമേളകളിൽ ഒരു മത്സരയിനമായി നടത്തപ്പെടാറുണ്ട്					
6	പാർശ്വസ്ഥിതി നേരിടുന്ന വിഭാഗങ്ങളുടെ സാമൂഹിക-സാംസ്കാരിക സ്വത്വങ്ങൾ (identities) കുറിക്കലത്തിന്റെ ഭാഗമല്ല					
7	വിദ്യാർത്ഥികളുടെ "നാട്ടുഭാഷയ്ക്ക്" പഠനപ്രക്രിയയിൽ ആവശ്യമായ പ്രാധാന്യം ലഭിക്കുന്നില്ല					
8	വിദ്യാർത്ഥികളുടെ തനതായ (നാടൻ) അറിവുകളും (knowledge) നൈപുണികളും (skill) പഠനത്തിന്റെ ഭാഗമല്ല					
9	സാംസ്കാരിക യാഥാർത്ഥ്യങ്ങളെ ഉൾക്കൊള്ളുന്ന പ്രതിപാദനങ്ങൾ (feedback) വിദ്യാർത്ഥികൾക്ക് ലഭിക്കാറുണ്ട്					
10	സ്വയം പ്രതിനിധീകരിക്കാനുള്ള അവസരങ്ങളുടെ അഭാവം ആദിവാസി വിഭാഗങ്ങളിൽ നിന്നുള്ള വിദ്യാർത്ഥികളുടെ കൊഴിഞ്ഞുപോക്കിന് കാരണമാകുന്നുണ്ട്					
11	ആദിവാസി വിഭാഗങ്ങളുടെ പ്രഥമ ഭാഷയിൽ പരീക്ഷകൾ നടത്തപ്പെടാറുണ്ട്					

Appendix I

DEPARTMENT OF EDUCATION UNIVERSITY OF CALICUT

Questionnaire of Inclusive Practices of Formative Assessment for Mentor Teachers

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Prasoon C. P.

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This is a questionnaire aimed to collect information regarding the Current Assessment Practices in Schools in Kerala. The information you are providing is used only for research purposes.

Name :
Name of the school :
Panchayath school belongs to :
Experience :
Caste :

The following are some statements about assessment practices in schools. Please rate the assessment practices against each statement given. Your rating should be on a 1–5 point scale where 1 = Strongly disagree, 2= Disagree, 3= Neutral, 4= Agree and 5 = Strongly agree

Statements about formative assessment		1	2	3	4	5
1	Are there any special programs at the school level with an inclusive orientation, apart from the general programs of the government, to increase the participation and performance of students from Paniya or Kattunayika (or any other tribal) communities?					
2	At present, in classrooms, there is a regular practice observed by teachers of giving differentiated tasks and worksheets in accordance with the differences among students					

3	At present, there is no regular practice of teachers submitting the files of formative assessment before the principals or other supervisory authorities to get them signed					
4	At present, there is no regular system of preparing individual education plan for each student at secondary level					
5	At present, in every school, there are practices of assessing students' performance on a daily basis and maintaining files regarding those regularly					
6	At present, the practices of assessment in schools are not consistent with the existing policies and strategies that are formulated institutionally					
7	At present, there is a lack of institutional forms to ensure that formative assessment is carried out regularly and systematically					
8	The current practices of formative assessment are competent to evaluate the achievements of learning objectives effectively					
9	At present, Co-curricular activities at various levels include items from all communities and social groups					
10	At present, in classrooms, opportunities are ensured for students (especially those who are from 'adivasi' background) to express their ideas in their own vernacular-mother tongue					
11	At present, in schools, there is a system to give feedback to each individual student separately in the presence of their parents in 'tri-party' PTS (Parent Teacher Student) meeting					
12	At present, in classrooms, at the very beginning of learning activities, students get a clear understanding about the learning objective to be achieved from that class.					
13	The present institutional frameworks and guidelines are not adequate for proper and effective formative assessment					

Appendix J
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

അദ്ധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ സമാദാന പ്രയോഗങ്ങൾ - ഗോത്ര അദ്ധ്യാപകർക്കുള്ള ചോദ്യാവലി

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സ്കൂളുകളിൽ അദ്ധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ (Formative Assessment) സമാദാന പ്രയോഗങ്ങൾ സാധ്യമാകുന്നതിന് ഗോത്ര അദ്ധ്യാപകരുടെ അഭിപ്രായങ്ങൾ ശേഖരിക്കുന്നതിനാണ് ഈ ചോദ്യാവലി ലക്ഷ്യമിടുന്നത്. നിങ്ങൾ നൽകുന്ന വിവരങ്ങൾ ഗവേഷണാവശ്യത്തിനായി മാത്രമാണ് ഉപയോഗിക്കുന്നത്.

പേര് :
 സ്കൂളിന്റെ പേര് :
 പഞ്ചായത്ത് :
 പരിഷ്കാരം :
 ജാതി (caste) :

സ്കൂളുകളിൽ അദ്ധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ പ്രയോഗങ്ങളെക്കുറിച്ചുള്ള ചില പ്രസ്താവനകൾ താഴെ കൊടുക്കുന്നു. നൽകിയിരിക്കുന്ന ഓരോ പ്രസ്താവനയും ദയവായി വിലയിരുത്തുക. നിങ്ങളുടെ റേറ്റിംഗ് 1-5-പോയിന്റ് സ്കെയിലിൽ ആയിരിക്കണം. ഇവിടെ 1 = പൂർണ്ണമായും വിരോധിക്കുന്നു; 2 = വിരോധിക്കുന്നു; 3 = നിഷ്പക്ഷം; 4 = യോജിക്കുന്നു; 5 = പൂർണ്ണമായും യോജിക്കുന്നു.

നമ്പർ	അദ്ധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തെക്കുറിച്ചുള്ള പ്രസ്താവനകൾ	1	2	3	4	5
1	ക്ലാസ്സറൂം/ക്യാമ്പസ് പ്രവർത്തനങ്ങളിൽ പണിയ, കാട്ടനായിക്ക, അല്ലെങ്കിൽ മറ്റേതെങ്കിലും ആദിവാസി വിഭാഗങ്ങളിൽ നിന്നുള്ള, വിദ്യാർത്ഥികളുടെ പങ്കാളിത്വവും പ്രകടനമികവും വർദ്ധിപ്പിക്കുന്നതിന് സർക്കാരിന്റെ പൊതുപരിപാടികൾ കൂടാതെ സമാദാന ദിശാബോധത്തോടെ (inclusive orientation) സ്കൂൾ തലത്തിൽ സവിശേഷ പദ്ധതികൾ ആവിഷ്കരിച്ചിട്ടുണ്ട്					

2	നിലവിൽ അധ്യാപകർ ക്ലാസ് മുറികളിൽ വിദ്യാർത്ഥികൾക്കിടയിലെ വ്യത്യസ്തതകളനുസരിച്ച് (വ്യതിരക്തത) വർക്ക് ഷീറ്റുകളും പഠന ദൗത്യങ്ങളും തയ്യാറാക്കിനൽകുന്ന പതിവുണ്ട്					
3	നിലവിൽ അധ്യാപകർ വിദ്യാർത്ഥികളുടെ അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ രേഖകൾ തയ്യാറാക്കി പ്രിൻസിപ്പലിന്റേയോ മറ്റ് മേലധികാരിയുടേയോ അംഗീകാരം കയ്യൊപ്പ് പതിപ്പിച്ച് വാങ്ങുന്ന പതിവ് സ്കൂളുകളിൽ ഇല്ല					
4	നിലവിൽ സെക്കൻഡറി തലത്തിൽ ഒരോ വിദ്യാർത്ഥിക്കും വ്യക്തികത അധ്യായന പദ്ധതി തയ്യാറാക്കുന്ന പതിവ് ഇല്ല					
5	എല്ലാ സ്കൂളുകളിലും ദൈനംദിന അടിസ്ഥാനത്തിൽ വിദ്യാർത്ഥികളുടെ പ്രകടന മികവ് മൂല്യനിർണ്ണയം ചെയ്യുകയും അതുമായി ബന്ധപ്പെട്ട രേഖകൾ സൂക്ഷിക്കുകയും ചെയ്യാറുണ്ട്					
6	നിലവിൽ, സ്കൂളുകളിൽ മൂല്യനിർണ്ണയത്തിന്റെ പതിവുകൾ നടക്കുന്നത് വ്യവസ്ഥാപിതമായി ആവിഷ്കരിക്കപ്പെട്ട നയങ്ങളും ഉപായങ്ങളും അനുസരിച്ചല്ല					
7	നിലവിൽ സ്ഥിരമായും ചിട്ടയായും അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയം നടക്കുന്നുവെന്ന് ഉറപ്പ് വരുത്തുന്നതിനായി വ്യവസ്ഥാപിതമായ സംവിധാനങ്ങൾ ഇല്ല					
8	അധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ നിലവിലുള്ള പ്രയോഗരീതികൾ പഠനത്തിലെ ലക്ഷ്യപ്രാപ്തി വിലയിരുത്താൻ പ്രാപ്തമാണ്					
9	നിലവിൽ വിവിധ തലങ്ങളിലുള്ള കോ-കരിക്കലാർ പ്രവർത്തനങ്ങളിൽ എല്ലാ സമുദായങ്ങളിലും സാമൂഹ്യ വിഭാഗങ്ങളിൽനിന്നുമുള്ള ഇനങ്ങൾ (മത്സര ഇനങ്ങൾ) നടത്തപ്പെടാറുണ്ട്					
10	നിലവിൽ ക്ലാസ് മുറികളിൽ വിദ്യാർത്ഥികൾക്ക് അവരുടെ സംസാര ഭാഷയിൽ, പ്രത്യേകിച്ചും ആദിവാസി വിഭാഗങ്ങളിൽ നിന്നും വരുന്ന വിദ്യാർത്ഥികൾക്ക്, ആശയങ്ങൾ പ്രകടിപ്പിക്കാനുള്ള അവസരങ്ങൾ ഉറപ്പുവരുത്തുന്നുണ്ട്					
11	നിലവിൽ PTS (Parent, Teacher & Student) മീറ്റിങ്ങുകൾ ഒരോ വിദ്യാർത്ഥിക്കും പ്രത്യേകം					

	പ്രത്യേകമായി രക്ഷിതാവിന്റെ സാന്നിധ്യത്തിൽ പ്രതിപാദനങ്ങൾ നൽകുന്ന സമ്പ്രദായം സ്കൂളുകളിൽ ഉണ്ട്					
12	നിലവിൽ ക്ലാസ്സ്മുറികളിൽ പഠന പ്രവർത്തികൾ ആരംഭിക്കുമ്പോൾതന്നെ പ്രസ്തുത ക്ലാസ്സിൽനിന്ന് നേടേണ്ട പഠന ലക്ഷ്യത്തെപ്പറ്റി എല്ലാ വിദ്യാർത്ഥികൾക്കും വ്യക്തമായ ധാരണ ലഭിക്കുന്നുണ്ട്					
13	നിലവിലുള്ള സ്ഥാപനപരമായ ചട്ടകൂടുകളും മാർഗ്ഗനിർദ്ദേശങ്ങളും യുക്തവും ഫലപ്രദവുമായ അദ്ധ്യയനോന്മുഖ മൂല്യനിർണ്ണയം പര്യാപ്തമല്ല					

Appendix K
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT
Qualitative Questionnaire for Head of the Institution

Dr. Vasumathi T.
Assistant Professor
Department of Education
University of Calicut

Prasoon C. P.
Research Scholar
Department of Education
University of Calicut

This is a questionnaire aimed to collect information regarding the Current Assessment Practices in Schools in Kerala. The information you are providing is used only for research purpose

Name of the Participants :
Name of the School :
Name of the Panchayath in which :
School belong to
Years of teaching experience :
Years of Experience as Head of the :
Institution

1. Apart from the progress card, what other documents does the school maintain regarding assessment?
2. What guidelines are given to teachers to make decisions about assessment?
3. Does SCERT provide teachers with specific guidelines or school format related to assessment?
4. Are there verifiable criteria for evaluating students' class/campus activities?
5. As a part of moving inclusiveness, is there a system or documentation available to identify and list students from special language

backgrounds whose first language or discourse language is other than Malayalam

6. What are the items of tribal background like 'Vattakali' included as competition items or projects in school fests in 2018/2019 and 2019/2020 academic years?
7. Have any of the children from the Kattunayayika sections won prizes in the 'Vattakali' competition in school fest in the academic years 2018-2019 and 2019-2020
8. Are there any special programs at the school level with an inclusive orientation, apart from the general programs of the government, to increase the participation and performance of students from Paniya or Kattunayika (or any other tribal) communities?
9. Is the detailed mark scheme of various subjects published as verifiable document for evaluation of SSLC exam? Copy of Mark Scheme of English, Malayalam and Maths Subjects of SSLC Examination 2019-2020, if any

Any specific comment (suggestions) from your side:

Appendix L
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

സ്ഥാപന മേധാവികൾക്കുള്ള ചോദ്യാവലി
Qualitative Questionnaire for Head of the Institution

Dr. Vasumathi T.
 Assistant Professor
 Department of Education
 University of Calicut

Prasoon C. P.
 Research Scholar
 Department of Education
 University of Calicut

സ്കൂളുകളിൽ അദ്ധ്യയനോന്മുഖ മൂല്യനിർണ്ണയത്തിന്റെ സമാദാന പ്രയോഗങ്ങൾ സാധ്യമാകുന്നതിന് അഭിപ്രായങ്ങളും നിർദ്ദേശങ്ങളും ശേഖരിക്കുന്നതിനാണ് ഈ ചോദ്യാവലി ലക്ഷ്യമിടുന്നത്. നിങ്ങൾ നൽകുന്ന വിവരങ്ങൾ ഗവേഷണാവശ്യത്തിനായി മാത്രമാണ് ഉപയോഗിക്കുന്നത്.

പേര് :
 സ്കൂളിന്റെ പേര് :
 പഞ്ചായത്ത് :
 പരിഷയം :
 സ്ഥാപന മേധാവി എന്ന നിലയിൽ വർഷങ്ങളുടെ പരിഷയം :

- 1) മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട്, പ്രോഗ്രസ്സ് കാർഡ് ഒഴികെ, മറ്റ് എന്തെല്ലാം രേഖകളാണ് സ്കൂൾ സൂക്ഷിക്കുന്നത്?
- 2) മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് തീരുമാനമെടുക്കാൻ എന്ത് മാർഗ്ഗരേഖകളാണ് അധ്യാപകർക്ക് നൽകുന്നത്?
- 3) മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട്, SCERT നിശ്ചിതമായ മാർഗ്ഗനിർദ്ദേശങ്ങളോ സ്കൂൾ ഫോർമാറ്റുകളോ അധ്യാപകർക്ക് നൽകാറുണ്ടോ?
- 4) വിദ്യാർത്ഥികളുടെ ക്ലാസ്/ക്യാമ്പസ് പ്രർത്തനങ്ങളെ മൂല്യനിർണ്ണയം ചെയ്യാൻ നിർവ്വചിക്കപ്പെട്ട (verifiable) മാനദണ്ഡങ്ങൾ ഉണ്ടോ?
- 5) ക്ലാസ്സുകളും ക്യാമ്പസും അവയുടെ പ്രവർത്തനങ്ങളും സമാദാനപൂർണ്ണമാകുന്നതുമായി ബന്ധപ്പെട്ട് ഒന്നാംഭാഷയോ വ്യവഹാരഭാഷയോ മലയാളമൊഴികെയുള്ളവ ഉപയോഗിക്കുന്ന സവിശേഷ ഭാഷാപശ്ചാത്തലമുള്ള വിദ്യാർത്ഥികളെ തിരിച്ചറിയാനും പട്ടികപ്പെടുത്താനുമുള്ള സമ്പ്രദായമോ അത് സംബന്ധിച്ച രേഖകളോ ലഭ്യമാണോ? ആണെങ്കിൽ ആയതിന്റെ പകർപ്പ്.

- 6) 2018-2019, 2019-2020 അധ്യയനവർഷങ്ങളിൽ സ്കൂൾ തലത്തിൽ നടന്ന കലാകായികപ്രവർത്തനങ്ങളിൽ മത്സരയിനങ്ങളായോ പ്രോജക്ടുകളായോ ഉൾപ്പെടുത്തിയിട്ടുള്ള വട്ടക്കളിപോലുള്ള ആദിവാസി പശ്ചാത്തലമുള്ള ഇനങ്ങൾ എന്തൊക്കെയാണ്?
- 7) 2018-2019, 2019-2020 അധ്യയനവർഷങ്ങളിൽ സ്കൂൾ കലാമേളകളിൽ പണിയ-കാട്ടനായിക്കവിഭാഗങ്ങളിൽനിന്നുള്ള ഏതെങ്കിലും കുട്ടികൾ വട്ടകളിൽ മത്സരത്തിൽ സമ്മാനർഹരായിട്ടുണ്ടോ?
- 8) ക്ലാസ്സും/ക്യാമ്പസ് പ്രവർത്തനങ്ങളിൽ പണിയ-കാട്ടനായിക്ക (അല്ലെങ്കിൽ മറ്റേതെങ്കിലും ആദിവാസി വിഭാഗങ്ങളിൽ നിന്നുള്ള) വിദ്യാർത്ഥികളുടെ പങ്കാളിത്വവും പ്രകടനമികവും വർദ്ധിപ്പിക്കുന്നതിന് സർക്കാരിന്റെ പൊതുപരിപാടികൾ കൂടാതെ സമാദാന ദിശാബോധത്തോടെ സ്കൂൾ തലത്തിൽ സവിശേഷ പദ്ധതികൾ ആവിഷ്കരിച്ചിട്ടുണ്ടോ?
- 9) S.S.L.C. പരീക്ഷയുടെ മൂല്യനിർണ്ണയത്തിനായി വിവിധവിഷയങ്ങളിലെ വിശദമായ മാർക്ക് സ്കീം വെരിഫയബിൾ ആയി പ്രസിദ്ധീകരിക്കാറുണ്ടോ? ഉണ്ടെങ്കിൽ 2019-2020 അധ്യയനവർഷങ്ങളിൽ നടന്ന S.S.L.C. പരീക്ഷകളിലെ ഇംഗ്ലീഷ്, മലയാളം, മാത്സ് വിഷയങ്ങളുടെ മാർക്ക് സ്കീംന്റെ പകർപ്പ്.

നിങ്ങളുടെ ഭാഗത്തുനിന്നുള്ള പ്രത്യേക നിർദ്ദേശങ്ങൾ

Appendix M

RTI - CHIEF INFORMATIONAL OFFICER, DEO, WAYANAD

From,

Prasoon C. P.
Chittayilpadinharevedu
Mandur post
Kannur
Kerala
670501

To, Chief Information Officer
District Educational Office
Wayanad

Sub: 2005 ലെ വിവരാവകാശ നിയമപ്രകാരം വിവരങ്ങൾ ലഭ്യമാക്കുന്നത് സംബന്ധിച്ച്,

താഴെപറയുന്ന ചോദ്യങ്ങൾക്ക് ഉത്തരം ലഭ്യമാക്കാൻ അപേക്ഷിക്കുന്നു

1. മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് തീരുമാനമെടുക്കാൻ എന്ത് മാർഗ്ഗരേഖകൾ ആണ് അധ്യാപകർക്ക് നൽകുന്നത്? ആയതിന്റെ പകർപ്പ്.
2. വിദ്യാർത്ഥികളുടെ ക്ലാസ്സ് / ക്യാമ്പസ് പ്രവർത്തനങ്ങൾ മൂല്യനിർണ്ണയം ചെയ്യാൻ വെരിഫിയബിൾ ആയ മാനദണ്ഡങ്ങൾ ഉണ്ടോ? ഉണ്ടെങ്കിൽ ആയതിന്റെ പകർപ്പ്.
3. ഹൈ സ്കൂൾ തലത്തിൽ വർക്ക് ചെയ്യുന്ന ഒരു അധ്യാപകൻ കുട്ടികളുടെ പഠനപ്രവർത്തികൾ മൂല്യനിർണ്ണയം ചെയ്തതിന് ശേഷം തയ്യാറാക്കേണ്ടതായ മൂല്യ നിർണ്ണയ രേഖകൾ എന്തെല്ലാമാണ്? അത്തരം രേഖകളുടെ മാതൃകരൂപം (preforma) ഉണ്ടെങ്കിൽ ആയതിന്റെ പകർപ്പ്
4. പോർട്ട്ഫോളിയോ തയ്യാറാക്കാൻ അധ്യാപകർക്ക് കൃത്യമായ മാന്വൽ നൽകാറുണ്ടോ? ഉണ്ടെങ്കിൽ എന്തെങ്കിലും വിഷയത്തിലുള്ള portfolio മാന്വലിന്റെ ഒരു പകർപ്പ്.
5. പഠിതാക്കളുടെ മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് പ്രോഗ്രാസസ് കാർഡ് ഒഴിച്ച് മറ്റ് എന്തെല്ലാം രേഖകൾ ആണ് സ്കൂൾ സൂക്ഷിക്കുന്നത്?
6. പഠിതാക്കളുടെ മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് പ്രോഗ്രാസസ് കാർഡ് ഒഴിച്ച് മറ്റ് എന്തെല്ലാം രേഖകൾ ആണ് ഹൈ സ്കൂൾ തലത്തിലുള്ള ഒരു അധ്യാപകൻ തയ്യാറാക്കേണ്ടത്?

7. കുട്ടികളുടെ പഠന പ്രവർത്തനങ്ങളുമായി ബന്ധപ്പെട്ട് ഒരു പ്രധാന അധ്യാപകൻ തയ്യാറാക്കേണ്ട രേഖകൾ എന്തെല്ലാം? മാതൃക ലഭ്യമാണെങ്കിൽ അതിന്റെ പകർപ്പ്.
8. സ്വാഭാവികമായും, പോർട്ട്ഫോളിയോ തുടങ്ങിയവ അധ്യാപകർ നിർബന്ധമായും ചെയ്തിരിക്കേണ്ട ഒരു മൂല്യനിർണ്ണയ രേഖ ആണോ? ആണെങ്കിൽ ഒരു മാതൃകരൂപം ലഭ്യമാക്കുക?.
9. വിദ്യാർത്ഥികളുടെ പഠന പുരോഗതിയുമായി ബന്ധപ്പെട്ട് രക്ഷിതാക്കളെ ബോധ്യപ്പെടുത്തുന്നതോ അവർ കൈ ഒപ്പ് പതിച്ച് നൽകേണ്ടതോ ആയ എന്ത് രേഖകൾ ആണ് സ്കൂൾ തയ്യാറാക്കുന്നത്? മാതൃകരൂപം ലഭ്യമാക്കുക.

വിവരാവകാശം- 2005

നമ്പർ: എ2/1663/2022.

ജില്ലാ വിദ്യാഭ്യാസ ഓഫീസ്,
വയനാട്, തീയതി: 06-05-2022.

Phone: 04936202264 email: deowyd.dge@kerala.gov.in

ഹരികൃഷ്ണൻ എൻ.പി.
സ്റ്റേറ്റ് പബ്ലിക് ഇൻഫർമേഷൻ ഓഫീസർ,
ജില്ലാ വിദ്യാഭ്യാസ ഓഫീസ്,
കൽപ്പറ്റ, വയനാട്.

✓ ശ്രീ.പ്രസൂൺ സി.പി
ചിറ്റയിൽ പടിഞ്ഞാറെ വീട്,
മണ്ടൂർ (പി.ഒ)
കണ്ണൂർ-670501.

സർ,

വിഷയം:-പൊ.വി-വിവരാവകാശം-2005-വിവരങ്ങൾ അറിയിക്കുന്നത്-സംബന്ധിച്ച്.

സൂചന:-11.04.2022 തീയതിയിലെ വിവരാവകാശ നിയമപ്രകാരമുള്ള താങ്കളുടെ

അപേക്ഷ.

വിവരാവകാശ നിയമം 2005 പ്രകാരം സൂചനയിൽ താങ്കൾ ആവശ്യപ്പെട്ട വിവരങ്ങളിലെ 1,2,3,4,5,6,7,9 ചോദ്യങ്ങൾക്കുള്ള മറുപടി ഓഫീസ് രേഖയിൽ സൂക്ഷിച്ചുവെച്ചിട്ടുള്ള കാര്യമല്ല. അതിനാൽ തന്നെ വിവരാവകാശ നിയമം സെക്ഷൻ 2(എഫ്) 2(ജെ) പ്രകാരമുള്ള വിവരം എന്ന നിർവ്വചനത്തിൽപ്പെടുന്ന കാര്യമല്ല താങ്കൾ ആവശ്യപ്പെട്ടിട്ടുള്ളത് എന്നറിയിക്കുന്നു.

ചോദ്യം നമ്പർ 8

ഇത് സംബന്ധിച്ച് സർക്കാർ ഉത്തരവുകൾ ഈ കാര്യാലയത്തിൽ ലഭ്യമല്ല.

വിശ്വസ്തതയോടെ,



സ്റ്റേറ്റ് പബ്ലിക് ഇൻഫർമേഷൻ ഓഫീസർ,

മേൽ മറുപടി തൃപ്തികരമല്ലെങ്കിൽ താങ്കൾക്ക് 30 ദിവസത്തിനകം അപ്പീൽ അധികാരിയ്ക്ക് അപ്പീൽ സമർപ്പിക്കാവുന്നതാണ്. അപ്പീൽ അധികാരിയുടെ മേൽവിലാസം

ജില്ലാ വിദ്യാഭ്യാസ ഓഫീസർ,
ജില്ലാവിദ്യാഭ്യാസ ഓഫീസ്, വയനാട്.

- പകർപ്പ്:
- 1.അസിസ്റ്റന്റ് പബ്ലിക് ഇൻഫോർമേഷൻ ഓഫീസർ.
 - 2.കരുതൽ ഫയൽ.
- ആർ.പി.ഇ1 23.03.22

Appendix N
RTI - Chief Information Officer, Pareeksha Bhavan, Kerala

From,

Prasoon C. P.
Chittayilpadinharevedu
Mandur post
Kannur
Kerala
670501

To,

Chief Information Officer
Pareeksha Bhavan
Kerala

Sub: 2005 ലെ വിവരാവകാശ നിയമപ്രകാരം വിവരങ്ങൾ ലഭ്യമാക്കുന്നത് സംബന്ധിച്ച്,

താഴെ പറയുന്ന ചോദ്യങ്ങൾക്ക് ഉത്തരം ലഭ്യമാക്കാൻ അപേക്ഷിക്കുന്നു

1. കുട്ടികളുടെ പഠനപ്രവർത്തനങ്ങളുടെ മൂല്യനിർണ്ണയ വുമായി ബന്ധപ്പെട്ട് തീരുമാനമെടുക്കാൻ എന്ത് മാർഗ്ഗ രേഖകൾ ആണ് അധ്യാപകർക്ക് നൽകുന്നത്? ആയതിന്റെ പകർപ്പ്
2. S. S. L. C പരീക്ഷയുടെ മൂല്യനിർണ്ണായത്തിനായി വിവിധ വിഷയങ്ങളിലെ വിശദമായ മാർക്ക് സ്കീം വേരിയബിൾ (varifiable) ആയി പ്രസിദ്ധീകരിക്കാറുണ്ടോ? ഉണ്ടെങ്കിൽ 2019-2020, 2018-2019 വർഷങ്ങളിൽ നടന്ന S. S. L. C പരീക്ഷയിലെ ഇംഗ്ലീഷ്, മലയാളം, മാത്സ് വിഷയങ്ങളുടെ മാർക്ക് സ്കീംമിന്റെ പകർപ്പ്.

332 *Inclusive Formative Assessment for Self-Representation*

വിവരാവകാശം 2005

ഇ.എക്സ്.എ1/16920/2022/സി.ജി.ഇ.

പരീക്ഷാകമ്മീഷണറുടെ കാര്യാലയം
പരീക്ഷാഭവൻ, പുജപ്പുര
തിരുവനന്തപുരം - 12,
ഫോൺ : 0471 -2546816
തീയതി: 19/04/2022

പ്രദീപ് എം. ആർ.
സ്റ്റേറ്റ് പബ്ലിക് ഇൻഫർമേഷൻ ആഫീസർ,
പരീക്ഷാഭവൻ, തിരുവനന്തപുരം- 12.

ശ്രീ. പ്രസൂൺ സി പി
ചിറ്റയിൽ പടിഞ്ഞാറേ വീട്
മണ്ടൂർ പോസ്റ്റ്, കണ്ണൂർ
പിൻ- 670501

സർ,

വിഷയം:- പൊ.വി.- വിവരാവകാശ നിയമം 2005-വിവരങ്ങൾ നൽകുന്നത്- സംബന്ധിച്ച്.

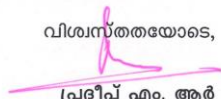
സൂചന:- 1) 11/04/2022 ന് ലഭിച്ച താങ്കളുടെ അപേക്ഷ.

.....

സൂചന പ്രകാരം താങ്കൾ സമർപ്പിച്ച വിവരാവകാശ നിയമ പ്രകാരമുള്ള അപേക്ഷ പരിശോധിച്ച് ക്രമനമ്പർ അനുസരിച്ച് താഴെപ്പറയുന്ന വിവരങ്ങൾ ലഭ്യമാക്കുന്നു.

- 1) ഏതു വിവരമാണ് വെളിപ്പെടുത്തേണ്ടത് എന്ന് വ്യക്തമല്ല.
- 2) മുഖ്യനിർണ്ണയത്തിന്റെ സ്കീം ഓഫ് വാല്യുവേഷൻ പൊതുരേഖയായി പ്രസിദ്ധപ്പെടുത്തുന്നില്ല. 2019-20, 2018-19 വർഷങ്ങളിലെ എസ്.എസ്.എൽ.സി പരീക്ഷയുടെ സ്കീം നിലവിൽ ഈ കാര്യാലയത്തിൽ ലഭ്യമല്ല എന്നു അറിയിക്കുന്നു.

വിശ്വസ്തതയോടെ,



പ്രദീപ് എം. ആർ
സ്റ്റേറ്റ് പബ്ലിക് ഇൻഫർമേഷൻ ആഫീസർ.

അപ്പീൽ അധികാരി

മിനി നൂർ
പേഴ്സണൽ അസ്സിസ്റ്റന്റ്,
പരീക്ഷാഭവൻ, പുജപ്പുര, തിരുവനന്തപുരം -12
(മറുപടി തൃപ്തികരമല്ലെങ്കിൽ 30 ദിവസത്തിനകം അപ്പീൽ നൽകാവുന്നതാണ്).

Copy to 'H' Section

Appendix O
RTI - Chief Information Officer SCERT, Kerala

From,

Prasoon C. P.
Chittayilpadinharevedu
Mandur post
Kannur
Kerala
670501

To,

Chief Information Officer
SCERT Kerala

Sub: 2005 ലെ വിവരാവകാശ നിയമപ്രകാരം വിവരങ്ങൾ ലഭ്യമാക്കുന്നത് സംബന്ധിച്ച്,

താഴെപറയുന്ന ചോദ്യങ്ങൾക്ക് ഉത്തരം ലഭ്യമാക്കാൻ അപേക്ഷിക്കുന്നു

1. കുട്ടികളുടെ പഠനപ്രവർത്തനങ്ങളുടെ മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് തീരുമാനമെടുക്കാൻ എന്ത് മാർഗ്ഗ രേഖകൾ ആണ് അധ്യാപകർക്ക് നൽകുന്നത്? ആയതിന്റെ പകർപ്പ്
2. കുട്ടികളുടെ പഠനപ്രവർത്തനങ്ങളുടെ മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് SCERT നിശ്ചിതമായ വെരിഫയബിൾ (Verifiable) ആയ മാർഗ്ഗനിർദ്ദേശങ്ങൾ അധ്യാപകർക്ക് നൽകാറുണ്ടോ? ഉണ്ടെങ്കിൽ ആയതിന്റെ പകർപ്പ്.
3. വിദ്യാർത്ഥികളുടെ ക്ലാസ്സ് /ക്യാമ്പസ് പ്രവർത്തനങ്ങൾ മൂല്യനിർണ്ണയം ചെയ്യാൻ വെരിഫയബിൾ ആയ മാനദണ്ഡങ്ങൾ ഉണ്ടോ? ഉണ്ടെങ്കിൽ ആയതിന്റെ പകർപ്പ്.
4. ഹൈസ്കൂൾ തലത്തിൽ വർക്ക് ചെയ്യുന്ന ഒരു അധ്യാപകൻ കുട്ടികളുടെ പഠനപ്രവർത്തികൾ മൂല്യനിർണ്ണയം ചെയ്തതിന് ശേഷം തയ്യാറാക്കേണ്ടതായ മൂല്യ നിർണ്ണയ രേഖകൾ എന്തെല്ലാമാണ്? അത്തരം രേഖകളുടെ മാതൃക രൂപം (preforma) ഉണ്ടെങ്കിൽ ആയതിന്റെ പകർപ്പ്
5. പോർട്ട്ഫോളിയോ തയ്യാറാക്കാൻ അധ്യാപകർക്ക് കൃത്യമായ മാനുവൽ നൽകാറുണ്ടോ? ഉണ്ടെങ്കിൽ എന്തെങ്കിലും വിഷയത്തിലുള്ള പോർട്ട്ഫോളിയോ മാനുവലിന്റെ ഒരു പകർപ്പ്.

6. പഠിതാക്കളുടെ മൂല്യനിർണ്ണായകമായി ബന്ധപ്പെട്ട് പ്രോഗ്രാസസ് കാർഡ് ഒഴിച്ച് മറ്റ് എന്തെല്ലാം രേഖകൾ ആണ് സ്കൂൾ സൂക്ഷിക്കുന്നത്?
7. പഠിതാക്കളുടെ മൂല്യനിർണ്ണായകമായി ബന്ധപ്പെട്ട് പ്രോഗ്രാസസ് കാർഡ് ഒഴിച്ച് മറ്റ് എന്തെല്ലാം രേഖകൾ ആണ്. ഹൈ സ്കൂൾതലത്തിലുള്ള ഒരു അധ്യാപകൻ തയ്യാറാക്കേണ്ടത്?
8. കുട്ടികളുടെ പഠന പ്രവർത്തനങ്ങളുമായി ബന്ധപ്പെട്ട് ഒരപ്രധാന അധ്യാപകൻ തയ്യാറാക്കേണ്ട രേഖകൾ എന്തെല്ലാം? മാതൃക ലഭ്യമാണെങ്കിൽ അതിന്റെ പകർപ്പ്.
9. സ്വാഭാവികമായും രേഖപോർട്ട്ഫോളിയോ തുടങ്ങിയവ അധ്യാപകർ നിർബന്ധമായും ചെയ്തിരിക്കേണ്ട ഒരു മൂല്യനിർണ്ണയ രേഖ ആണോ? ആണെങ്കിൽ ഒരു മാതൃകരൂപം ലഭ്യമാക്കുക?.
10. വിദ്യാർത്ഥികളുടെ പഠന പുരോഗതിയുമായി ബന്ധപ്പെട്ട് രക്ഷിതാക്കളെ ബോധ്യപ്പെടുത്തുന്നതോ അവർ കൈ ഒപ്പ് പതിച്ച് നൽകേണ്ടതോ ആയ എന്ത് രേഖകൾ ആണ് സ്കൂൾ തയ്യാറാക്കുന്നത്? മാതൃകരൂപം ലഭ്യമാക്കുക.



സംസ്ഥാന വിദ്യാഭ്യാസ ഗവേഷണ പരിശീലന സമിതി

SCERT Kerala വിദ്യാഭ്യാസ, പുഷ്പം, തിരുവനന്തപുരം 695 012
ഫോൺ: 0471 - 2341883, 2340323, ഫാക്സ്: 0471-2341869
ഇ-മെയിൽ: scertkerala@gmail.com, web: www.scert.kerala.gov.in

ഭരണഭാഷ മാതൃഭാഷ

നം. അഡ്വിൻ 5/2237/2022/എസ്.സി.ഇ.ആർ.ടി.

തീയതി : 10.05.2022

പ്രേഷകൻ

അജി ബി.
സ്റ്റേറ്റ് പബ്ലിക് ഇൻഫർമേഷൻ ഓഫീസർ & സീനിയർ സൂപ്രണ്ടന്റ്,
എസ്.സി.ഇ.ആർ.ടി, പുഷ്പം, തിരുവനന്തപുരം

സ്വീകർത്താവ്

പ്രസൂൺ സി. പി.
ചിറ്റയിൽപടിഞ്ഞാറേ വീട്,
മണ്ടൂർ പി. ഒ.
കണ്ണൂർ - 670501.

സർ,

വിഷയം: പൊ.വി.വ-എസ്.സി.ഇ.ആർ.ടി- വിവരാവകാശ നിയമം - 2005 പ്രകാരം
മറുപടി നൽകുന്നത്- സംബന്ധിച്ച്:

സൂചന: 11.04 2022 ൽ എസ്.സി.ഇ.ആർ.ടി. യിൽ ലഭിച്ച താങ്കളുടെ അപേക്ഷ

സൂചന പ്രകാരം താങ്കൾ സമർപ്പിച്ച അപേക്ഷയ്ക്കുള്ള മറുപടി ചുവടെ ചേർക്കുന്നു.

ചോദ്യം നമ്പർ 1

ഉത്തരം :-
ഓരോ അധ്യാപകനും എങ്ങനെ മൂല്യനിർണ്ണയം (മാർഗ്ഗരേഖ) നടത്തണമെന്ന് അതത് വിഷയങ്ങളുടെ ടീച്ചർ ടെക്സ്റ്റിൽ വിശദീകരിച്ചിട്ടുണ്ട്.

ചോദ്യം നമ്പർ 2

ഉത്തരം :-
ഓരോ വിഷയങ്ങളുടെയും ടീച്ചർ ടെക്സ്റ്റിൽ പരാമർശിച്ചിട്ടുണ്ട്.

ചോദ്യം നമ്പർ 3

ഉത്തരം :-
നിരന്തരവും സമഗ്രവുമായ വിലയിരുത്തലിനുള്ള നിർദ്ദേശങ്ങൾ ടീച്ചർ ടെക്സ്റ്റിലുണ്ട്.

ചോദ്യം നമ്പർ 4

ഉത്തരം :-
നിരന്തര വിലയിരുത്തലുമായി ബന്ധപ്പെട്ട് ടീച്ചർ ടെക്സ്റ്റിൽ പരാമർശിച്ചിട്ടുള്ള കാര്യമാണ്.

ചോദ്യം നമ്പർ 5

ഉത്തരം :-
പോർട്ട് ഫോളിയോ വിലയിരുത്തൽ ടീച്ചർ ടെക്സ്റ്റിൽ പരാമർശിച്ചിട്ടുണ്ട്.

ചോദ്യം നമ്പർ 6

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ഉത്തരം :-

നിരന്തരവും സമഗ്രവുമായ വിലയിരുത്തലുമായി ബന്ധപ്പെട്ട് ടീച്ചർ ടെക്സ്റ്റിൽ പരാമർശിച്ചിട്ടുള്ള കാര്യങ്ങളാണ് വിദ്യാലയത്തിൽ സൂക്ഷിക്കേണ്ടത്.

ചോദ്യം നമ്പർ 7

ഉത്തരം :-

നിരന്തരവും സമഗ്രവുമായ വിലയിരുത്തലുമായി ബന്ധപ്പെട്ട് ടീച്ചർ ടെക്സ്റ്റിൽ പരാമർശിച്ച കാര്യങ്ങളാണ് വിദ്യാലയത്തിൽ തയ്യാറാക്കുന്നത്.

ചോദ്യം നമ്പർ 8

ഉത്തരം :-

നിരന്തരവും സമഗ്രവുമായ വിലയിരുത്തലുമായി ബന്ധപ്പെട്ട് അധ്യാപകർ തയ്യാറാക്കുന്ന രേഖകൾ പ്രഥമാധ്യാപകൻ പരിശോധിക്കുകയും വിദ്യാലയങ്ങളിൽ സൂക്ഷിക്കുകയും ചെയ്യുന്നു.

ചോദ്യം നമ്പർ 9

ഉത്തരം :-

അഭിമാനരേഖ നിർബന്ധമല്ല, മറിച്ച് അഭിലാഷണീയമായ ഒന്നാണ്. പോർട്ട്ഫോളിയോ വിലയിരുത്തൽ നിരന്തരവിലയിരുത്തലിന്റെ ഭാഗമാണ്.

ചോദ്യം നമ്പർ 10

ഉത്തരം :-

Student Evaluation Profile (SEP) അഥവാ പഠനപുരോഗതി രേഖ

താങ്കൾ ആവശ്യപ്പെട്ട രേഖകളുടെ പകർപ്പുകൾ ലഭ്യമാക്കുന്നതിന് കേരള സർക്കാരിന്റെ 09.05.2006 ലെ നോട്ടീഫിക്കേഷൻ നമ്പർ 11259/സിഡിഎൻ5/06/പൊ.ഭ.വ. പ്രകാരം ഒരു എ4 പേജിന് 2/- രൂപ എന്ന നിരക്കിൽ 58/- രൂപ (29 പേജ്) 0070-60-118-99 Receipts under Right to Information Act-2005 എന്ന ഹെഡ് ഓഫ് അക്കൗണ്ടിൽ ട്രഷറിയിൽ ചലാൻ അടച്ച് അസ്സൽ ഈ ഓഫീസിൽ ഹാജരാക്കുകയോ, തുക ഈ ഓഫീസിൽ നേരിട്ട് അടയ്ക്കുകയോ ചെയ്യേണ്ടതാണ്.

പണം ഒടുക്കുന്ന മുറയ്ക്ക് താങ്കൾക്ക് വിവരങ്ങൾ ലഭിക്കുന്നതാണ്. തുക കണക്കാക്കിയതിൽ താങ്കൾക്ക് പരാതിയുള്ള പക്ഷം അതിനെതിരെ അപ്പീൽ സമർപ്പിക്കുവാൻ അവകാശമുണ്ട്.

വിശ്വസ്തതയോടെ

അജി ബി.

സ്റ്റേറ്റ് പബ്ലിക് ഇൻഫർമേഷൻ ഓഫീസർ & സീനിയർ സൂപ്രണ്ടന്റ്,
എസ്.സി.ഇ.ആർ.ടി. പുജപ്പുര, തിരുവനന്തപുരം

മറുപടി തൃപ്തികരമല്ലെങ്കിൽ 30 ദിവസത്തിനകം അപ്പീൽ നൽകാവുന്നതാണ്.

അപ്പീൽ അധികാരി:

ശ്രീ. ടോണി ജാൺസൺ
സീനിയർ അഡ്മിനിസ്ട്രേറ്റീവ് അസിസ്റ്റന്റ്, എസ്.സി.ഇ.ആർ.ടി,
പുജപ്പുര, തിരുവനന്തപുരം.

Appendix P
RTI - Chief Information Officer DIET, Wayanad

From,

Prasoon C. P.
Chittayilpadinhareveedu
Mandur post
Kannur
Kerala
670501

To, Chief Information Officer
DIET Wayanad

Sub: 2005ലെ വിവരാവകാശ നിയമപ്രകാരം വിവരങ്ങൾ ലഭ്യമാക്കുന്നത് സംബന്ധിച്ച്,

താഴെ പറയുന്ന ചോദ്യങ്ങൾക്ക് ഉത്തരം ലഭ്യമാക്കാൻ അപേക്ഷിക്കുന്നു

1. കുട്ടികളുടെ പഠനപ്രവർത്തനങ്ങളുടെ മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് തീരുമാനമെടുക്കാൻ എന്ത് മാർഗ്ഗരേഖകൾ ആണ് അധ്യാപകർക്ക് നൽകുന്നത്? ആയതിന്റെ പകർപ്പ്
2. വിദ്യാർത്ഥികളുടെ ക്ലാസ്സ് / ക്യാമ്പസ് പ്രവർത്തനങ്ങൾ മൂല്യനിർണ്ണയം ചെയ്യാൻ വെരിഫിയബിൾ ആയ മാനദണ്ഡങ്ങൾ ഉണ്ടോ? ഉണ്ടെങ്കിൽ ആയതിന്റെ പകർപ്പ്.
3. ഹൈസ്കൂൾ തലത്തിൽ വർക്ക് ചെയ്യുന്ന ഒരു അധ്യാപകൻ കുട്ടികളുടെ പഠനപ്രവർത്തികൾ മൂല്യനിർണ്ണയം ചെയ്തതിന് ശേഷം തയ്യാറാക്കേണ്ടതായ മൂല്യനിർണ്ണയരേഖകൾ എന്തെല്ലാമാണ്? അത്തരം രേഖകളുടെ മാതൃകരൂപം (preforma) ഉണ്ടെങ്കിൽ ആയതിന്റെ പകർപ്പ്
4. പോർട്ട്ഫോളിയോ തയ്യാറാക്കാൻ അധ്യാപകർക്ക് കൃത്യമായ മാനുവൽ നൽകാറുണ്ടോ? ഉണ്ടെങ്കിൽ എന്തെങ്കിലും വിഷയത്തിലുള്ള portfolio മാനുവലിന്റെ ഒരു പകർപ്പ്.
5. പഠിതാക്കളുടെ മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് പ്രോഗ്രാസസ് കാർഡ് ഒഴിച്ച് മറ്റ് എന്തെല്ലാം രേഖകൾ ആണ് സ്കൂൾ സൂക്ഷിക്കുന്നത്?
6. പഠിതാക്കളുടെ മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് പ്രോഗ്രാസസ് കാർഡ് ഒഴിച്ച് മറ്റ് എന്തെല്ലാം രേഖകൾ ആണ്. ഹൈസ്കൂൾ തലത്തിലുള്ള ഒരു അധ്യാപകൻ തയ്യാറാക്കേണ്ടത്?

7. കുട്ടികളുടെ പഠന പ്രവർത്തനങ്ങളുമായി ബന്ധപ്പെട്ട് ഒരു പ്രധാന അധ്യാപകൻ തയ്യാറാക്കേണ്ട രേഖകൾ എന്തെല്ലാം? മാതൃക ലഭ്യമാണെങ്കിൽ അതിന്റെ പകർപ്പ്.
8. സ്വാഭാവികമായും, പോർട്ട്ഫോളിയോ തുടങ്ങിയവ അധ്യാപകർ നിർബന്ധമായും ചെയ്തിരിക്കേണ്ട ഒരു മൂല്യനിർണ്ണയ രേഖ ആണോ? ആണെങ്കിൽ ഒരു മാതൃകരൂപം ലഭ്യമാക്കുക?.
9. വിദ്യാർത്ഥികളുടെ പഠന പുരോഗതിയുമായി ബന്ധപ്പെട്ട് രക്ഷിതാക്കളെ ബോധ്യപ്പെടുത്തുന്നതോ അവർ കൈ ഒപ്പ് പതിച്ച് നൽകേണ്ടതോ ആയ എന്ത് രേഖകൾ ആണ് സ്കൂൾ തയ്യാറാക്കുന്നത്? മാതൃകരൂപം ലഭ്യമാക്കുക.

നമ്പർ - എ/533/2022

ഡയറ്റ് വയനാട് പ്രിൻസിപ്പലിന്റെ ,
കാര്യാലയം സു.ബത്തേരി,
തീയതി : 16/05/2022
Email - dietwayanad@gmail.com
Phone: 04936-293792.

പ്രേഷക

സ്റ്റേറ്റ് പബ്ലിക് ഇൻഫർമേഷൻ ഓഫീസർ,
ജില്ലാ വിദ്യാഭ്യാസ പരിശീലന കേന്ദ്രം,
വയനാട്.

ഗ്രാഹകൻ

പ്രസൂൺ സി. പി.,
ചിട്ടയിൽപടിഞ്ഞാറേവീട്,
മാഞ്ചൂർ പോസ്റ്റ്,
കണ്ണൂർ - 670501.

സർ,

വിഷയം :- പൊതുവിദ്യാഭ്യാസം - വിവരാവകാശ നിയമം - 2005 - വിവരാവകാശ നിയമ പ്രകാരമുള്ള വിവരങ്ങൾ നൽകുന്നത് - സംബന്ധിച്ച്.
സൂചന :- താങ്കളുടെ 27/04/2022 ലെ അപേക്ഷ.

വിവരാവകാശ നിയമം 2005 പ്രകാരം താങ്കളാവശ്യപ്പെട്ട വിവരങ്ങൾ ചുവടെ കൊടുക്കുന്നു.

1. കുട്ടികളുടെ പഠനപ്രവർത്തനങ്ങളുടെ മൂല്യനിർണ്ണയവുമായി ബന്ധപ്പെട്ട് വിലയിരുത്തൽ, മാർഗ്ഗരേഖ, സമീപനം എന്നിവ പരിചയപ്പെടുത്തിയിട്ടുണ്ട്. അവയിലൊരു അധ്യാപക പരിശീലനത്തിൽ പരിശീലനം നൽകിയിട്ടുണ്ട്. വിലയിരുത്തൽ സമീപന രീതി അധ്യാപക സഹായിയിൽ (Teacher Test) നൽകിയിട്ടുണ്ട്. (എൽ.പി//യു.പി. വിഭാഗം 5 Point scale, എച്ച്.എസ്. 9 Point scale)
2. വിദ്യാർത്ഥികളുടെ പ്രവർത്തനങ്ങൾ മൂല്യനിർണ്ണയം നടത്തുമ്പോൾ ഗ്രേഡിംഗ് ഇൻഡിക്കറ്ററുകൾ ഉപയോഗിക്കുന്നു. പ്രവർത്തനങ്ങൾക്ക് അനുസരിച്ച് ഇൻഡിക്കറ്ററുകൾ അധ്യാപകർക്ക് വ്യാഖ്യാനിക്കാവുന്നതാണ്.
3. ഗ്രേഡ് പട്ടിക, മാതൃക ടിച്ച്മെന്റ് Test - ൽ നൽകിയിട്ടുണ്ട്.
4. പോർട്ട് ഫോളിയോ അസെസ്മെന്റിനുള്ള നിർദ്ദേശങ്ങൾ അധ്യാപക സഹായി (നൽകിയിട്ടുണ്ട്. (ഉദാഹരണം Teacher Test Class 8 - Page 46 മുതൽ 47 വരെ)
5. മാർക്ക് രജിസ്റ്റർ, ഗ്രേഡ് പട്ടിക, കൺസെന്റ്രേറ്റഡ് ഗ്രേഡ് പട്ടിക, വിലയിരുത്തൽ ട്രാൻസ്ഫർ ഫോമുകൾ
6. മാർക്ക് രജിസ്റ്റർ, ഗ്രേഡ് പട്ടിക, കൺസെന്റ്രേറ്റഡ് ഗ്രേഡ് പട്ടിക, വിലയിരുത്തൽ ട്രാൻസ്ഫർ ഫോമുകൾ
7. കേരള വിദ്യാഭ്യാസ ചട്ടം പ്രകാരം മാർക്ക് രജിസ്റ്റർ, പ്രമോഷൻ ലിസ്റ്റ് എന്നിവ സ്കൂൾ തയ്യാറാക്കണം. പ്രധാനാധ്യാപകൻ നേരിട്ടെല്ല തയ്യാറാക്കുന്നത് ക്ലിംസിന്റെ ചുമതലയുള്ള അധ്യാപകർ തയ്യാറാക്കി പ്രധാനാധ്യാപകൻ സൂക്ഷ്മ പരിശോധന നടത്തണം.
8. മൂല്യനിർണ്ണയം അധ്യാപകർ നിർബന്ധമായും ചെയ്തിരിക്കണമെന്നും പ്രവർത്തനമാണ്. രേഖകളുടെ പകർപ്പ് ഈ ഓഫീസിൽ ലഭ്യമല്ല. ബി.ആർ.സി. കളിലും സ്കൂളുകളിലും ലഭ്യമാണ്.
9. ഗ്രേഡ് കാരഡ്/റിപ്പോർട്ട്/എസ്.ഇ.പി. മാതൃക ഈ ഓഫീസിൽ ലഭ്യമല്ല. ബി.ആർ.സി. കളിലും, സ്കൂളുകളിലും ലഭ്യമാണ്.

മറുപടി തൃപ്തികരമല്ലാതെങ്കിൽ 30 ദിവസത്തിനുള്ളിൽ അപേക്ഷ അതോറിറ്റിക്ക് അറിയിക്കേണ്ടതാണ്.

അപേക്ഷയ്ക്ക് അതോറിറ്റി
ഡോ. അബ്ദുസ് അലി ടി. കെ.
പ്രിൻസിപ്പൽ, ഡയറ്റ് വയനാട്
സുൽത്താൻ ബത്തേരി.

വിവരാവകാശ ഉപദേശകൻ
സ്റ്റേറ്റ് പബ്ലിക് ഇൻഫർമേഷൻ ഓഫീസർ

Appendix Q Permission for Data Collection

**OFFICE OF THE DIRECTOR OF SCHEDULED TRIBE DEV.
DEPARTMENT**

4th Floor VikasBhavan, Thiruvananthapuram Pin:695033

Ph:0471-2303229,0471-2304594.Fax:0471-2302990.E-mail:keralatribes@gmail.com

D3- 12753/20 (6)

Dtd.11 .11.2021

The Director

Mr Prasoon C P,
Research Scholar,
Department of Education,
University of Calicut,

Sir,

Sub:- STDD- Permission for research and fieldwork at Model Residential Schools of Wayanad dists reg

Ref: Your Lr Dt. 03/04/2021

With reference to above, consent of the Scheduled Tribes Development Department, Government of Kerala is granted to you for research and conduct fieldwork about "*The current Assessment Practices in Schools in Wayanad,Kerala from students of Tribal Community*" from the tribal settlements of Wayanad districts from **15/11/2021** to **14/05/2022** with minimal interaction in tribal colonies subject to the following conditions.

1. The proposed visit shall only be conducted as a part of the Research work and thus obtained data, knowledge and reports shall not in any way be used for purposes other than the study of the scholar.
2. The visit shall be conducted with the knowledge of the Project Officer, ITDP, Wayanad, Tribal Development Officer, Sulthan Bathery, Mananthavady
3. The visit shall not in any way hurt the cultural and habitual life of the tribal people in the particular area.
4. A copy of the thesis/study report shall be furnished to the Director of Scheduled Tribes Development Department, VikasBhavan, IVthFloor, Thiruvananthapuram 695033.
5. An agreement shall be executed before Project Officer, ITDP, Wayanad Tribal Development Officer, Sulthan Bathery, Mananthavady by the scholar agreeing the above conditions. (Project Officer, ITDP, Tribal Development Officer, Sulthan Bathery, Mananthavady Wayanad should examine the **RTPCR** Test Result (within 3 days) synopsis of the study, consent letter of the Principal /HOD, ID proof, questionnaire for the study before entering into agreement)

6. Permission of the Forest Department Shall also be obtained for entering in the tribal settlements amidst the forest.
7. Any infringement on the rights of the tribal people living in the area shall attract penal proceedings under Prevention of Atrocities Act ,1989.
8. Special instruction:- Objection if any from the concerned people shall be duly considered; the research stopped and reported to the Director .
9. This sanction will cease at the written notice of the Project Officer, ITDP, Wayanad , Tribal Development Officer, Sulthan Bathery, Mananthavady
10. The applicant shall leave the place latest by 4.30 pm. No overnight stay in the place shall be permitted.
11. The applicant should strictly follow the rules and regulations and Covid 19 protocols issued by the government from time to time

Yours faithfully,



Bipindas Y
Asst Director (Education)
For Director

- COPY: 1. The Principal Chief Conservator of Forest
Forest Office, Vazhuthacaud, TVM,
2 Project Officer, ITDP, Wayanad,
3. Tribal Development Officer, Sulthan Bathery, Mananthavady